

The Perfection of Virtue

**Translated by
Saya U Chit Tin, WKH**



Published by

**The Sayagyi U Ba Khin Memorial Trust
Heddington, Calne, Great Britain, 1987**

Dhammadana Series 4

THE PERFECTION OF VIRTUE

(Sīla Pāramī)

Translated by

Saya U Chit Tin, WKH

Assistants

U San Myint Aung, B.A.
William Pruitt, Ph.D.

14969

Published by

THE SAYAGYI U BA KHIN MEMORIAL TRUST, UK
Heddington, Calne, 1987, Great Britain

Dhammadana Series 4

Dedicated

to

our much revered teacher
the late Sayagyi U Ba Khin
(Thray Sithu)

This gift of Dhamma is made possible through Dana given to the Publication Account Fund of the Sayagyi U Ba Khin Memorial Trust.

(For those interested in giving Dana to make possible future publications, the approximate cost of these booklets was £1.50 each.)

First Printed, *1987*
Printed in Great Britain
Dhammadana Series 4

The Perfection of Virtue

TABLE OF CONTENTS

Preface	x
Introduction	xii
Editorial Remarks	xiv
1. What is virtue?	1
(1) Virtue as volition, (2) Virtue as abstinence	2
(3) The three moral mental actions	3
(4) The restraints, (5) Avoiding of transgression	4
2. In what sense is it virtue?	6
3. What are its characteristic, function, etc.?	8
4. What are the benefits of virtue?	8
5. How many kinds of virtue are there?	11
(1) Virtue as one kind (composing)	11
(2) Virtue as two kinds	
(a) keeping, avoiding; the importance of being mindful	11
(b) good behaviour, virtue which is the beginning of the life of purity	14
(c) virtue as abstinence and as non- abstinence	15
(d) virtue which is dependent, inde- pendent	15
(e) temporary and lifelong virtue	16
(f) limited and unlimited virtue	18
(g) mundance and supramundane virtue	18

- (3) Virtue as three kinds
- (a) inferior, medium and superior virtue . . . 18
 - (b) virtue giving precedence to self, to the world, to the Dhamma 20
 - (c) virtue that is adhered to, that is not adhered to, that is tranquillized 21
 - (d) pure virtue, impure virtue, dubious virtue 21
 - (e) virtue of the Noble Learner, of one who is neither a Noble Learner nor a Non-learner, of the Non-learner 22
- (4) Virtue as four kinds
- (a) virtue conducive to diminution, to stagnation, to distinction, to penetration 22
 - (b) virtue of bhikkhus, bhikkhunīs, sāmaṇeras, laity 23
- For laity:
- (aa) permanent virtue, virtue undertaken for a limited period 24
 - (bb) the 5 precepts with the pure life 26
 - (cc) the 5 precepts with the pure life and taking only one meal a day . . . 26
 - (dd) the 8 precepts on Uposatha days . . 27
 - (ee) the 9 precepts on Uposatha days 28
 - (ff) 3 kinds of Uposatha observance (the herdsman's, the naked ascetic's, the Noble One's) 30
 - (gg) 3 kinds of Uposatha days (usual, of added vigilance, special) 32
- (c) natural, customary, necessary virtue and virtue due to previous causes 37
- (d) four levels of virtuous conduct
- (i) the virtue of the Pāṭimokkha restraint 38
 - (aa) moral conduct 39
 - (bb) resort to the right kinds of place and person 40

(cc)	being mindful in order to see danger in the slightest transgression	41
(dd)	right resorts as support (ten kinds of right speech), as guarding, as anchoring	42
(ii)	the virtue of the restraint of the of the sense faculties	43
	The example of Elder Mahā-Tissa	44
(iii)	the virtue of the purification of livelihood	45
	(aa) six kinds of wrong livelihood	45
	[1] pretending to have reached high states	
	[2] acting as a go-between	
	[3] telling a layman of states attained	
	[4] asking for sumptuous food	
	[5] accepting food from unrelated bhikkhunis	
	[6] asking for food	
	(bb) other kinds of wrong livelihood	46
	[1] scheming	
	[a] going after requisites	
	[b] indirect talk	
	[c] affecting the deportment of Noble Ones	
	[2] talking	47
	[3] hinting	48
	[4] belittling	49
	[5] pursuing gain with gain	50
(iv)	the virtue concerning the requisites	50
	(aa) robes	
	(bb) alms food	

	(cc) resting place	
	(dd) medicine	
(v)	how to fulfil these four types of virtue	52
	(aa) by faith	52
	(bb) by mindfulness	53
	The example of Ven. Vangīsa	54
	The ex. of Elder Cittagutta	55
	The ex. of Elder Mahā-Mitta	57
	(cc) by energy	
	The ex. of Ven. Sāriputta	59
	The ex. of Elder Mahā-Tissa the Mango-eater	61
	(dd) by wisdom	61
(vi)	four kinds of use of the requisites	62
	(aa) as theft	62
	(bb) as debt	62
	[1] purification by the Teaching	
	[2] purification by restraint	
	[3] purification by search	
	[4] purification by reviewing	
	(cc) as inheritance	63
	(dd) as the ruler	64
(5)	Five kinds of virtue	64
(a)	(i) the virtue of limited purification	65
	(ii) the virtue of unlimited purifi- cation	65
	(iii) the virtue of fulfilled purification	65
	The example of Mahā-saṅghara- kkhita	66
	(iv) the virtue of purification which is not adhered to	67
	The example of Elder Tissa the Landowner's Son	67
	The example of a certain Senior Elder	67
	(v) the virtue of tranquillized purification	68

(b) the virtue of abandoning, refraining, volition, restraint, non-transgression . . .	68
6. What is the defiling of virtue? What is the cleansing of virtue?	72
Appendix: Duty Days	77
The International Meditation Centre, U.K.	84
Useful Addresses	87

PREFACE

In **A Treatise on the Pāramīs**¹ the high level of development of the perfections by the Bodhisattas is explained as something beyond the capabilities of ordinary persons. With regards to Sīla, a Bodhisatta does not break the precepts on account of children and wife, limbs, and life. He dedicates the merits of his virtue "only for the purpose of becoming an omniscient Buddha in order to enable all beings to acquire the incomparable adornment of virtue."

This high level of practice may seem something legendary to people living in the Twentieth Century. But for those of us who were fortunate enough to know a man like Sayagyi U Ba Khin, the accounts found in the Pāli texts are perfectly believable. Sayagyi was a layman with all the potential for distraction and temptation that that implies, but even so, he was able to maintain his virtue to a degree rarely found in this world. For him, it seemed to come naturally. In reading the text we give here, we find the sorts of attitude which are not to be developed--such as an empty show of virtue, pretense of high development, scheming, belittling--and such things were completely foreign to Sayagyi. His good humour and infectious enthusiasm made one realize that virtue of the highest order is not only reasonable and beneficial to oneself and to others, but that it means a life of great joy and happiness. The seeming happiness to be sought after in doing acts that bring harm to oneself and to others is not real happiness and the only thing we will miss if we give up such things is the misery they cause.

¹A long extract of the commentary on the Cariyāpiṭaka by Venerable Dhammapāla has been translated by Bhikkhu Bodhi and included with **The All-Embracing Net of Views** (Kandy: Buddhist Publication Society, 1978, pp. 254-330).

Sayagyi U Ba Khin did not impose on others the same demands he made of himself. For his students at the International Meditation Centre in Rangoon, he required strict observance of the precepts as long as they remained his students, as long as they were his responsibility. He set the example and rare are those who would ever be able to match that example. In his work, he encouraged others to develop responsible attitudes and to carry over into business and government the virtuous habits they knew to be right for their private lives. This applied to people of all religions represented in his office and in the government he served, as the basic moral principles are similar in Buddhism and in these other religions.

But above all, Sayagyi never lost sight of the fact that being virtuous--indeed, developing any of the ten Pāramīs--was not an end in itself. The goal is the end of all suffering, Nibbāna. A virtuous life is the foundation on which we build a properly concentrated mind. The better our concentration, the easier it will be to maintain our virtue and the more thorough we can be. They go hand in glove. Each supports the other. From there, we can begin the gradual work of developing what is unique to the Buddha's Teachings: the understanding of the true nature of all conditioned phenomena--impermanence, unsatisfactoriness, and lack of a controlling self. This requires a high level of concentration and is only possible for those who possess a correspondingly high level of virtue.

Saya U Chit Tin
Heddington, 19 January 1986

INTRODUCTION

The commentary on virtue (Sīla) that we publish here is based largely on the discussion found in Ashin Buddhaghosa's **The Path of Purification** (Visuddhimagga). The emphasis is very clearly on the virtue to be developed by the Saṅgha, the Community of Bhikkhus who have left the world of the layman, who have renounced the world.

If we turn to the Pāli canon and the commentaries, we will find the same emphasis. So much so that it might be tempting to think that the layman's position is a very low one. If we look closer, however, we will be able to understand better why such emphasis was made and what a privileged position we are in simply being human beings who are able to put into practice the Teachings of a Fully Awakened Person.

It is natural for the Buddha to give such emphasis to "going forth", leaving the distractions of day-to-day life as a layman. For with the life of seclusion, a person can work much more efficiently to attain liberation. Even today, Buddhist laymen and those interested in practising Buddhist mental development make retreats of limited duration.

There is a more profound reason for the more detailed instructions for bhikkhus, bhikkhunīs, sāmaṇeras, sāmaṇerīs and sikkhamānās. They have joined the Saṅgha, which looks to the Buddha as the only person who could establish rules. The precepts followed by laymen are considered to be the minimum moral code that conscious beings should have enough understanding of reality to follow, even when a Buddha and his Teachings are not available. But the Saṅgha exists as the ideal group to join if a person

is ready to work for the unique achievement during a Buddha era: Nibbāna. Laymen, of course, can attain this goal also, but those who achieve the highest stage of Awakening, Arahatsip, must join the Saṅgha or die within a week.

The Saṅgha is responsible for keeping the Buddha's Teachings alive after his demise. Members of the Saṅgha put themselves directly under the Buddha's guidance at all times. Thus, the Buddha could give them more detailed instruction concerning all aspects of their lives. And he could enumerate rules which are especially meant for the smooth functioning of a monastic order such as the Saṅgha.

It is said that if a layman tries to follow the 227 rules given for the Saṅgha, he will go crazy. On the other hand, if we examine the ideal mental volition that should accompany a bhikkhu's actions, and the sort of actions to be avoided, we will see that much of what is said here applies to laymen--especially to those who wish to develop concentration and insight.

Our text gives a more complete discussion of virtue for laymen than is found in the Visuddhimagga. There is also a Pāli commentary that gives an extensive discussion of laymen's virtue: Upāsaka-janālaṅkāra.¹

Saya U Chit Tin
Heddington, 19 January 1986

¹Pali Text Society, critical edition and study by H. Saddhattissa. The editor attributes this work to Mahāthera Ānanda who lived in Sri Lanka in the twelfth century. A brief résumé of the contents is given in his introduction.

EDITORIAL REMARKS

We have relied throughout this text on Bhikkhu Nāṇamoli's translation of the Visuddhimagga (**The Path of Purification**, 3rd ed., Kandy: Buddhist Publication Society, 1975) and U Pe Maung Tin's translation (**The Path of Purity**, Pali Text Society). Inevitably, there are differences in preferences for the English equivalents of Pāli terms and pointing each of these out would mean too many notes. We have tried to facilitate consultation of the texts quoted by giving references to their translations by the Pali Text Society. We mention whenever those translations have been included. It should be easy for anyone interested to compare the texts as the discussion here follows very closely the first chapter of the Visuddhimagga. Similarly, it should be easy to identify the additional remarks of the Burmese author, Venerable Ngarkhon Sayadaw.

Namo tassa Bhagavato Arahato Sammāsambuddhassa

THE PERFECTION OF VIRTUE (SĪLA PĀRAMĪ)

In **The Path of Purification** (Chapter 1), Buddhaghosa divides his discussion of virtue (Sīla) according to seven questions: (1) What is virtue? (2) In what sense is it virtue? (3) What are its characteristic, function, manifestation, and proximate cause? (4) What are the benefits of virtue? (5) How many kinds of virtue are there? (6) What is the defiling of it? (7) What is the cleansing of it? These questions will serve to organize the discussion here.

1. What is virtue?

Virtue includes acts of righteousness which avoid transgressing (Avītikkama dhamma), the five restraints (Samvara: virtue, mindfulness, insight, patience, effort), wisdom (Amoha, literally, non-delusion) or right view (Sammā-ditṭhi), lack of greed (Alobha) or unselfishness (Anabhijjhā, literally, freedom from covetousness), the three abstentions (Virati: abstaining from wrong speech, wrong action and wrong livelihood) which are identical with the three steps of virtue in the Noble Eightfold Path (right speech, right action and right livelihood), and the mental volition (Cetanā) accompanying such acts as performing one's duty towards one's teachers, elders, etc.

The discussion here will group the types of virtue under five headings: (1) the mental volition present in persons who abstain from wrong physical or verbal action or when they perform their duties; (2) the three abstentions from wrong speech, wrong action and wrong livelihood which accompany the mental volition to abstain from wrong physical or verbal action; (3) the three moral mental actions: unselfishness, freedom from malice, and right view (An-abhijjhā, Avyāpāda, Sammā-diṭṭhi); (4) the five restraints (Saṃvara, see above); and (5) the virtuous mind with the mental qualities that are present when avoiding transgression.

(1) Virtue as volition (Cetanā) and (2) Virtue as abstinence (Virati).

The three immoral physical actions are killing other living beings, stealing others' property and committing adultery. The four immoral verbal actions are lying, backbiting, using abusive words and vain talk. The two kinds of immoral action or abstaining from them may be associated with earning a livelihood or dissociated from earning a livelihood.

Abstaining from the three immoral physical actions when not associated with earning a livelihood is known as the abstention of right conduct (Sammā-kammanta-virati). Abstaining from the four immoral verbal actions when not associated with earning a livelihood is known as abstention through right speech (Sammā-vācā-virati). Abstaining from these two types of immoral actions when associated with earning a livelihood, especially if the wrong types of livelihood (Micchā-ājīva) mentioned for bhikkhus is avoided, is known as abstention through right livelihood (Sammā-ājīva-virati).

The mental volition which accompanies acts of virtue as abstinence as well as the mental volition accompanying acts done to fulfill one's duty is known as virtue as volition.

(3) The three moral mental actions.

When someone looks at another person's possessions with greed (Lobha), thinking, "It would be good if these things were mine," he is guilty of the wrong mental action of covetousness (Abhijjhā-mano-duccarita). If a person dispels such thoughts, there arise the mental factors of dispelling volition (Cetanā) and greedlessness (Alobha). These mental factors are virtuous.

When someone wishes harm to come to someone else the mental factor of hatred (Dosa) is present in him. He is guilty of the wrong mental action of malice (Vyāpāda-mano-duccarita). If a person dispels such thoughts, there arise the mental factors of dispelling volition and hatelessness (Adosa - also known as goodwill or loving kindness, Mettā, and freedom from malice, Avyākāpāda). These mental factors are virtuous.

When someone maintains that there is no such thing as generosity, that there are no results coming from such acts, etc., that is wrong view. It is called wrong mental action of wrong view (Micchādiṭṭhi-mano-duccarita). Someone who dispels such beliefs will have arise in his mind dispelling volition and non-delusion (Amoha, also known as right view, Sammā-diṭṭhi). These mental factors are virtuous.

When the three unwholesome mental actions arise - covetousness, malice or wrong view - then a person

is capable of unvirtuous verbal and physical acts (Dussīla) such as killing a living being, etc. When a dispelling volition and the three wholesome mental actions (Mano-sucarita, "mental right action") arise, a person will not commit unvirtuous acts.

As long as there is consciousness there is volition (Cetanā). Volition prompts the mind to receive a stimulus; volition serves as the go-between between the mind and stimulus. Without volition, the mind would not be directed in the direction of the stimulus and therefore it would be impossible for the mind to receive the stimulus. Volition links the mind to the stimulus as a ground for life (Ayu-n-ārammaṇa). The volitional states accompanying a consciousness in relation to a virtuous deed are known as virtuous volitions.

(4) The restraints and (5) Avoiding of transgression.

The types of virtue mentioned above all apply to laymen and bhikkhus both. There are other classifications which apply only to bhikkhus: virtue as restraint and virtue as non-transgression.

There are five restraints for bhikkhus: (1) the restraint through the rules of the Order of bhikkhus (Pāṭimokkha-saṃvara), which will free whoever observes them from suffering in the lower planes of existence, etc.; (2) mindfulness (Sati-saṃvara), which means keeping watch over the six senses (eye, ear, nose, tongue, body, and mind); (3) wisdom or insight (Ñāṇa-saṃvara) controls the mind so that craving, wrong view and ignorance will not overwhelm it; this also includes the proper use of the requisites (Paccaya-sannisita-sīla); (4) patience (Khanti-saṃvara) keeps unwholesome states of mind from arising even when

enduring heat and cold; (5) restraint through energy (Vīriya-samvara) is the controlling of the mind so it is free of unwholesome thoughts: sensual thoughts (Kāma-vitakka), thoughts of malice (Vyāpāda-vitakka) and thoughts of cruelty (Vihimsā-vitakka); purification of livelihood is included here (Ajīva-pārisuddhi-sīla).

The avoiding of transgression means the virtue of non-transgression, by body or by speech of the precepts undertaken.

Here are the main traits connected with the above: (1) the restraint through the rules of the Order of bhikkhus includes the mental factors of volition, the three abstentions (from wrong speech, wrong bodily action and wrong livelihood), non-greed (Alobha), non-hate (Adosa) and non-ignorance (Amoha). (2) The restraint through mindfulness will have volition arise together with mindfulness. (3) Similarly, volition arises together with wisdom. (4) The restraint through patience will include the mental factor of non-hate (Adosa) or a group of moral-consciousness and mental concomitants led by non-hate, which has the nature of not being irritated. (5) For effort, volition will arise together with it. (6) For the avoiding of transgression there will arise a group of moral-consciousness and mental concomitants which lead the person to avoid violating the precepts.

In the case of generosity (Dāna), the main factor is volition (Cetanā). For virtue too, volition serves as the base, but other factors have importance as well: the abstentions, the three wholesome roots (non-greed, non-hate, non-ignorance), mindfulness, wisdom, effort, etc.

2. In what sense is it virtue?

The word in Pāli for virtue, Sīla, has two meanings: (1) there is the meaning of moral practice, good character, Buddhist ethics, code of morality - this is the sense discussed in this text; (2) and there is the meaning of nature, character, habit, behaviour; or in compounds: being of such function, like, having the character of such-and-such. In this second sense, the meaning is not virtue.

Examples of the second meaning will show that this can be applied to both moral and immoral persons: one who is in the habit of doing evil (Pāpakaṛaṇa-sīla), one of devout character (Abhivādana-sīla), one in the habit of teaching the Doctrine (Dhamma-kathana-sīla). This meaning can also be expanded to include events which usually happen: trees usually grow (taller) during the rainy season (Vassāna-samaye pattāpatana-sīla), etc. These, of course, are outside the domain of good and bad.

But we are concerned here with Sīla in the meaning of virtue. Buddhaghosa distinguishes two main senses (*Path of Pur.*, I ¶19): virtue in the sense of composing (Sīlana) is either a coordinating (Samādhāna) or an upholding (Upadhāraṇa). Virtue is a coordinating in that a person who is observing moral precepts watches over his verbal and bodily actions so that they will be consistent, they will not be disorderly. Virtue is an upholding because it serves as a basis and foundation for moral acts of righteousness; virtue serves as the foundation of profitable states. It is through virtue that moral acts arise in the four planes (Catubhūmaka: the sensuous world, the fine-material world, the immaterial world, and the plane transcending the world or

the supramundane which includes the four Paths and four Fruition States of Awakening plus Nibbāna).

When the Bodhisatta as Sumedha obtained a sure prediction for becoming a Buddha from the Buddha Dīpaṅkara, he reviewed the perfections. In his mind's eye he considered generosity first. But this does not mean that he practised generosity without observing the precepts. The order in which he reviewed the perfections (Pāramī) is not meant to imply the order in which they are to be practised. They had to be considered one after the other as he could not see all ten perfections simultaneously. But in practice, his generosity would not be pure unless he was established in the precepts before. That is why when lay people invite Buddhist bhikkhus to offer them something, the bhikkhus establish the laymen in the precepts before the gift is made, even though taking the precepts is not mentioned when the invitation is made.

To summarize: (1) Virtue renders bodily and verbal actions malleable so they do not arise rudely. (2) Virtue is the basis and main cause for the arising of moral acts in four wholesome states - sensuous, fine-material, and supramundane wholesome (Lokuttarakusala) states (i.e., the Paths of the four stages of Awakening which lead to the four Fruition States, but which do not lead to rebirth, etc.)

Both virtue and concentration (Samādhi) are said to "keep well", but there is this difference: virtue leads to calm and peacefulness by keeping bodily and verbal actions well, keeping them orderly; whereas concentration does not allow the mind and the mental concomitants to be distracted and establishes them well on only one sensation.

3. What are its characteristic, function, etc.?

The characteristic of virtue is the composing mentioned above which coordinates bodily and verbal action and serves as the foundation of profitable states. Even when virtue is analysed according to various categories such as volition, etc., it does not go beyond the states of coordination and foundation.

The function (or nature) of virtue is to stop misconduct. This is its function in terms of action. And it has the function of blamelessness - those who are wise and virtuous do not censure one who develops virtue. This is its function in terms of achievement.

Virtue is manifested as purity of body, speech and thought. This manifestation (Paccupaṭṭhāna) of purity is recognized by the wise when they reflect on the nature of purity.

The proximate cause (or immediate cause - Padaṭṭhāna) of purity is conscience and shame (Hiri-ottappa). [I.e., one regrets past immoral actions and wishes not to perform further immoral acts.] It is only when conscience and shame are present that the precepts are observed. Listening to the teachings, etc. are not sufficient, and so they are remote causes.

4. What are the benefits of virtue?

In several discourses the Buddha gave five benefits for virtuous conduct (Sīlāni). One who is of moral habit, accomplished in moral habit:

- (1) acquires great wealth through his diligence,

- (2) has a good reputation,
- (3) approaches confidently and without being ashamed when he goes to an assembly of nobles, brahmins, householders or recluses,
- (4) dies unconfused,
- (5) after death, he reappears in a happy destiny, a heavenly world.

In **The Gradual Sayings** we find discourses giving a list of benefits which follow one another in a chain of cause and effect. Ānanda asked the Buddha what was the aim and the benefit of virtuous conduct. The Buddha replied by explaining ten steps in which each step has the next highest as its aim and benefit.

- For (1) virtuous conduct
- (2) freedom from remorse, then
- (3) joy (Pāmajja), then
- (4) rapture (Pīti), then
- (5) calm (Passaddhi), then
- (6) happiness (Sukha), then
- (7) concentration (Samādhi), then
- (8) correct knowledge (Yathābhūtañāṇa), then
- (9) dispassion and absence of desire (Nibbidā-virāga) which includes the knowledge of strong insight, (Balava-Vipassanā-ñāṇa), then
- (10) deliverance (Vimutti) with reviewing knowledge (Paccavekkhanañāṇa which reviews the Path, the Fruition State and Nibbāna), meaning here, full Awakening, Arahatsip.

The ninth step can be divided into two parts to give a list of eleven.

In the **Middle Length Sayings** (I, p. 41) the Buddha gives a list of thirteen benefits which come from observing virtue, being intent on mental tranquillity, with uninterrupted concentration, being endowed with insight (Vipassanā), and cultivating solitude:

Such a bhikkhu will be

- (1) agreeable to his fellow followers of the holy life, liked by them, revered and respected;
- (2) the recipient of the requisites of robes, alms food, lodgings, and medicine;
- (3) of great merit and great advantage to those who offer him the above requisites;
- (4) of great fruit and advantage to those of his relatives who (give the requisites and) with their minds pleased, recollect those who have died;
- (5) able to overcome aversion and desire;
- (6) able to overcome fear and dread;
- (7) able to acquire the four absorption states (Jhānas);
- (8) able to reach the immaterial states;
- (9) able to become a Stream-winner (Sotāpanna);
- (10) able to become a Once-returner (Sakadāgāmin);
- (11) able to become a Non-returner (Anāgāmin);
- (12) able to attain the psychic powers;
- (13) able to attain Arahantship.

5. How many kinds of virtue are there?

(1) Virtue as one kind.

Virtue is of one kind because of its characteristic of composing (Sīlana) which means that it serves to help a person coordinate his verbal and bodily actions and it serves as the foundation for virtuous actions as well as the foundation for profitable states. (See above, [2. In what sense is it virtue?].)

(2) Virtue as two kinds.

(a) Keeping (the precepts, etc.) (Cāritta) and avoiding or abstinence (from wrong actions) (Vāritta). The Buddha taught two types of discipline: performing certain actions and abstaining from other actions. Actions such as attending to one's teachers, etc., come under the category of actions to be performed. Abstaining from killing, etc., come under the category of actions to be avoided.

Some people misinterpret these two kinds of virtue as meaning acts of the first kind will not give bad results if they are not done, while doing them will lead to good results. But in the bhikkhu's rules, if certain duties are not performed, a bhikkhu is guilty of the wrong-doing of breaking the observance of the discipline (Vatta-bheda-dukkata). So the Discipline laid down by the Buddha should be seen as conduct to be observed (Cāritta) by the bhikkhus.

For laymen, virtue as abstinence (Vāritta) means abstaining from wrong actions which will result in rebirth in the lower planes of existence. For example, there is the observance of the five precepts: abstaining from killing, stealing, sexual misconduct, lying and taking intoxicants. Indulging in

these five kinds of action leads to the lower planes of existence. A layman or laywoman can make a further effort by observing the eight precepts which include the five precepts, except that total sexual abstinence is observed, and the following precepts are added: not eating after noon; abstaining from dancing, singing, playing music, etc.; and not using high and lofty seats and beds. The actions included in the eight precepts in addition to those in the five precepts do not necessarily lead to the lower planes of existence. Stream-winners and Once-returners have lawful sexual relations, eat after noon, dance and sing, etc., and use high and lofty seats and beds if they are laymen. But they do such acts maintaining right view (Ditṭhi-sampayutta). Ordinary laymen can do likewise. But if the ordinary person does these acts without right view (Ditṭhi-vippayutta), then they can lead to the lower planes. If a layman undertakes these four observances in addition to the basic precepts, these are followed in order to keep nobler precepts, and as such can be included under virtue as keeping (Cāritta). For bhikkhus, of course, all these acts are forbidden, so for them they are part of virtue as abstinence.

The importance of being mindful. It is important that the difference between the five precepts and the eight precepts be correctly understood. Killing, stealing, sexual misconduct, taking intoxicants and lying are all actions which lead to the lower planes of existence. Those who are Ariyas, who have reached at least the state of Stream-winner, never do such acts. Even if their lives are threatened they will not do such acts for they have eliminated the root of the tendency (Anusaya) to do immoral acts. Observing the five precepts, which means

abstaining from such acts, is necessary for all who become Buddhists. This is virtue as keeping the precepts (Cāritta).

A lay person such as Visakhā who is a Stream-winner or Once-returner may have lawful sexual relations, eat after noon, dance and sing, etc., and use high and lofty seats and beds. But we should not take this to mean it is possible to indulge in such activity indiscriminantly. To do so would mean that we would do so more and more and cultivate wrong view (Micchā-diṭṭhi). Ariyas do not use material things soliciting sense desire (Vatthu-kāma) in the same way an ordinary person does. In the commentary to the Aṅguttara Nikāya (**The Gradual Sayings**) it is said that the Noble disciple approaches agreeable formations (Saṅkhāra) like a clean brahman who seeks safety in a dung heap from an elephant in rut. For the Noble disciple, the burning fever (of desire) is subdued, calmed. Ordinary people, on the other hand, generally enjoy sensual pleasures with wrong view.

Laymen can take the eight precepts in order to make an additional effort in refraining from these four types of activity. In that way they can be understood as virtue through restraint (Vārita). It is not necessary, however, to separate the various precepts into two categories when taking the eight precepts.

The importance of virtue as keeping the precepts is pointed out in the twenty-first section of the Dhammapada (Pakiṇṇaka-vagga, verses 290-305).

Keeping the precepts (Cāritta) is accomplished by faith and energy. Faith here means that one believes good results will be gained in the future through

practising virtue. Effort means that one practises virtue without being idle. Virtue through restraint (Vārita) is accomplished by faith and mindfulness.

(b) Good behaviour (Abhisamācārika-sīla) and virtue which is the beginning of the life of purity (Ādi-brahma-cariya-sīla). Good behaviour includes right actions of lesser importance, such as the duties to be followed by the members of the Saṅgha. The Buddha said that a respectful and obedient bhikkhu who lives in harmony with his companions in the higher life will keep the minor precepts. If he keeps the minor precepts (i.e., possesses good behaviour), he will be able to keep the learner's code (Sekham dhammam)¹-which Ven. Buddhaghosa identifies with virtue which is the beginning of the life of purity. From this we could say that for laymen, good behaviour includes actions which indicate a positive attitude, such as showing respect for one's elders and teachers, etc. Ven. Buddhaghosa says that virtue with right livelihood as the eighth kind is the initial stage of the life of purity consisting in the path.

Virtue with right livelihood as the eighth kind (Ājīvaṭṭhamaka-sīla) includes:²

Three moral physical actions: 1. abstaining from killing, 2. from stealing, 3. from indulging in sexual misconduct and taking intoxicants; the four moral verbal actions: 4. abstaining from lying, 5. from malicious

¹Gradual Sayings, III, p. 10.

²The Burmese commentator says that virtue with right livelihood as the eighth kind is inferior to the five precepts, eight precepts and the ten precepts, but this does not seem to be consistent with the discussion in **The Path of Purification** (Ch. 1, ¶27) he uses as the basis of his remarks. For

speech, 6. from harsh speech, and 7. from gossip; and finally: 8. right livelihood.

In terms of **The Book of the Discipline** (Vinaya Piṭaka), the rules included under virtue which is the beginning of the life of purity mean the two-hundred twenty-seven rules included in the Suttavibhaṅga; the rules included under good behaviour are found in the Khandhaka (sub-divided into Mahāvagga and Cullavagga). (The last section, the Parivāra, is a summary and classification of the rules in the other parts.)

(c) Virtue as abstinence (Virati) and virtue as non-abstinence (Avirati). Virtue as abstinence means abstaining from wrong speech, from wrong action and from wrong livelihood. Virtue as non-abstinence includes actions which involve volition. (See above, [1. (1)].)

(d) Virtue which is dependent (Nissita) and virtue which is independent (Anissita). Virtue can be dependent through craving (Taṇhā) or through wrong view (Diṭṭhi). Virtue which is dependent through craving means doing virtuous acts with the aim of achieving a happy existence in the future. Virtue which is dependent through wrong view means doing virtuous acts with the aim of achieving a happy existence in the future. Virtue which is dependent through wrong view means the practice of virtuous acts or rituals (such as imitating cows or dogs) in the wrong belief that in so doing one will be liberated from future lives. Virtue which is indepen-

a discussion which gives virtue with right livelihood as the eighth kind as the best group of precepts to be followed at all times by laymen, see Ledi Sayadaw, **The Requisites of Enlightenment** (*The Wheel*, n^os 171/174, pp. 25, 85).

dent means observing the precepts with the intention of cultivating the noble practice. This includes the mundane virtue which leads to the Paths and Fruition States and the supramundane virtue associated with them.

(e) Temporary virtue (Kāla-pariyanta-sīla) and life-long virtue (Apāṇa-koṭika). Temporary virtue means taking precepts for a limited period of time, for example, for one night, for a day, etc. Today, many people take the precepts without mentioning any limit, so it seems to be for life. But if their intention is to observe certain precepts for only a determined period of time, then it is temporary virtue. Although the commentary and sub-commentary of **The Path of Purification** state that one should mention the period of time during which one intends to keep the precepts, it is not stated that neglecting to state the period is wrong.

Laymen who have established themselves in the Triple Gem and who observe a set of precepts while making a donation to a bhikkhu or a group of bhikkhus are said to observe virtue for one sitting. They may undertake a set of precepts during their stay at a monastery for a day or two or more. These are all temporary virtue.

It is good to observe precepts even if it is for only a limited period of time. Therefore, teachers say that it is good to urge children who are not used to going without the evening meal to take the eight precepts and observe them all morning on Uposatha days (coinciding with the four phases of the moon). One will acquire more or less merit, depending on how long one is able to follow the precepts.

The degrees of merit to be gained depending on the effort put into keeping virtue can be illustrated by two stories in the *Petavatthu (Stories of the Departed)*.¹ During the time of the Buddha there was a hunter who lived in Rājagaha. He earned his living by killing deer both day and night. A friend of his became established in the Triple Refuge and told the hunter that he should not do such evil deeds with no restraint. But the hunter paid no attention. Finally, the friend suggested to the hunter that he at least refrain from wrong actions at night, and the hunter agreed to no longer kill during the night. He even went so far as to not prepare for the hunt at night. Everything connected with hunting he did during the daytime. After his death, the hunter was born among the Vemānika-petas, those who live very pleasant lives half the time (in his case, during the night) but who suffer greatly the other half. The Venerable Nārada encountered this peta and learned his story from him.

The second story² is similar. But in the case of the second hunter, he did not pay any attention to his friend's admonition. It was only when he was admonished by the Arahat who received food from the moral friend that he stopped hunting in the night. His fate was the same as the other hunter's.

So, through these two stories, we can see that benefits are to be gained from virtuous living, even if we limit our virtue to the evening. The greater the virtue, the greater the benefit. So this is an encouragement to make an effort whenever we can.

¹PTS, *Minor Anthologies*, IV (1974), pp. 78-80.

²*Ibid.*

(f) Limited virtue (Sapariyanta-sīla) and unlimited virtue (Apariyanta-sīla). Limited virtue is virtue which is limited to being kept only when there is no gain to be had by breaking it; or it can be limited by fame, by one's relatives, by limbs or life. For example, if a man decides to keep the precepts for a day, but another man offers him money to do something that breaks the precepts, if the first man accepts, his virtue is limited by desire for gain. If he breaks the precepts because of love of fame or because of threats against his life or limbs or against his relatives, then his virtue is limited by these. Unlimited virtue is virtue which is not broken out of desire for gain, etc. The person with unlimited virtue does not even arouse the thought of transgressing a training precept which has been undertaken, so there is no doubt that he will keep the precepts.

(g) Mundane virtue (Lokiya-sīla) and supramundane virtue (Lokuttara-sīla). Mundane virtue is virtue subject to the cankers (Āsava: sensual desires, desire for future existence, wrong views and ignorance). This type of virtue will lead to future lives as a human being or deva. It can also be the support for the attaining of Nibbāna, the escape from future lives. Supramundane virtue is not subject to the cankers; it brings about the escape from becoming and is the object of reviewing knowledge (Paccavekkhanā-ñāṇa).

(3) Virtue as three kinds.

(a) Inferior virtue (Hīna-sīla), medium virtue (Majjhima-sīla), and superior virtue (Paṇīta-sīla). These three kinds of virtue result depending on whether the zeal, purity of consciousness, energy and

inquiry put forth is of inferior, medium or superior quality. Another way of understanding this division is that (i) virtue which is observed through desire for fame is inferior; (ii) virtue which is observed through the desire for the fruits of merit is medium virtue; (iii) virtue which is observed for the sake of the noble state (with the attitude, "This should be done") is superior virtue.

Desire for fame is inferior because the mental volition accompanying the keeping of virtue for persons with this ambition can be totally dissociated from right view. Desire for the fruits of merit (such as desire for a happy existence in the future) is medium because there will be a certain amount of greed associated with such desire. The volition here will be nobler than the volition associated with the desire for fame. Observing virtue for the sake of the noble state is superior because the volition does not include greed. This superior kind of virtue is the genuine Perfection of Virtue (*Sīla-pāramī*).

During two lives as a Nāga, the Bodhisatta could only observe the precepts in hopes of attaining a higher birth in the future (*Campeyya*, *Jātaka* n° 543, and *Bhūridatta*, *Jātaka* n° 506). In that sense the virtue was of the medium sort. But since he did not break the precepts even when threatened with their lives, the effort is included in the Perfection of Virtue.

This division can also be understood as follows: (i) inferior virtue is defiled by self-praise and disparagement of others, etc.; thinking, "I am virtuous; others are not virtuous." (ii) Medium virtue is free from such taints, undefiled mundane virtue. (iii) Superior virtue is associated with the Supramundane Paths and Fruition States.

Finally, this division can be understood as meaning: (i) inferior virtue is being virtuous in order to obtain pleasure in future lives. (ii) Medium virtue is being virtuous in order to obtain one's own liberation (including becoming a disciple of a Buddha or becoming a Pacceka Buddha--a non-teaching Buddha). (iii) Superior virtue is being virtuous in order to develop the perfections so that one can liberate other beings (i.e., become a teaching Buddha). Viewed from the point of view of the superior (Ukkatṭha) method, only the third kind would be the Perfection of Virtue. But since future disciples and future Pacceka Buddhas are working for the supra-mundane goal of liberation, their efforts for virtue can be considered to be the Perfection of Virtue also.

(b) Virtue giving precedence to self (Attādhipateyya-sīla), virtue giving precedence to the world (Lokādhipeyya-sīla), and virtue giving precedence to the Dhamma (Dhammādhipeyya-sīla). Virtue giving precedence to self is the virtue of one who regards himself and desires to abandon what is unbecoming to self. Virtue giving precedence to the world is the virtue of one who is virtuous out of regard for the world and who wishes to avoid the censure of the world. Virtue giving precedence to the Dhamma is virtue of one who out of regard for the Doctrine (Dhamma), and wishing to honour the majesty of the Doctrine, practises virtue. For the third kind, a person considers the discourses of the Buddha on the Paths, Fruition States and Nibbāna; realizing this is the way to liberation and that the way to pay respect to this Doctrine is through practice, he undertakes the precepts.

(c) Virtue that is adhered to (Parāmaṭṭha-sīla), virtue that is not adhered to (Apparāmaṭṭha-sīla), and virtue that is tranquillized (Paṭippassaddhasīla). Virtue that is adhered to is the same as virtue which is dependent (Nissita, see above, 2d), for this kind of virtue is adhered to through craving (Taṇhā) and wrong view (Diṭṭhi). Because of craving, one is pleased with one's virtue thinking of the good results that are obtained through virtue and thinking that one is more virtuous than others. Because of wrong view, one believes wrongly in a lasting self (Sakkāya). So this virtue that is adhered to burns with the fires of craving and wrong view. Only through meditation can one get rid of the false belief in a controlling self.

Virtue that is not adhered to is practised by the magnanimous ordinary man and it leads him to the Path. This kind of virtue is also practised by the Noble Learner (Sekha, i.e., those who have reached one of the four Supramundane Paths or three lower Fruition States) when attaining the four Paths.

Virtue that is tranquillized is associated with the four mind moments of the Fruition States experienced by the Noble Learner for the three lower Fruitions and by the one Beyond Training (Asekha, i.e., those who attain the Fruition State of Arahatsip) for the highest Fruition State.

(d) Pure virtue (Visuddha-sīla), impure virtue (Avissuddha-sīla), and dubious virtue (Vematika-sīla). A person who has not committed an offence or who has made amends after committing an offence is pure. As long as he has not made amends after committing an offence, he is impure. Virtue is said to be dubious if a person is unsure about whether a

given act constitutes an offence or if he is unsure what type of offence it is.

Impure virtue should be made pure (through making amends). If a person is dubious, he should avoid actions he is unsure about and get his doubts cleared up and put his mind at rest.

(e) Virtue of the Noble Learner (Sekha-sīla), virtue of the one Beyond Training (Asekha-sīla), and virtue of the one who is neither a Noble Learner nor one Beyond Training (N' eva-sekha-nāsekha). Virtue of the Noble Learner is the virtue associated with those who have attained the four Paths and first three Fruition States (see above, [3-c]). Virtue of one Beyond Training is the virtue associated with those who have attained the Fruition State of Arahatsip. All other sorts of virtue are those associated with those who are neither Noble Learners nor Beyond Training (i.e., ordinary persons).

(4) Virtue as four kinds.

(a) Virtue conducive to diminution (Hana-bhāgiya-sīla), virtue conducive to stagnation (Thita-bhāgiya-sīla), virtue conducive to distinction (Visesa-bhāgiya-sīla), and virtue conducive to penetration (Nibbedha-bhāgiya-sīla).

(i) Virtue conducive to diminution is the virtue of one who does not visit the virtuous, who sees no fault in transgression, and who often entertains wrong thoughts and does not guard his faculties. The virtue of a person such as this will not progress but will grow weaker day by day.

(ii) Virtue conducive to stagnation is the virtue of one who is satisfied with the virtue he has already

achieved but who does not meditate. As he is content with mere virtuousness and does not strive for a higher state, his virtue stagnates.

(iii) Virtue conducive to distinction is the virtue of one who is virtuous and who strives for concentration (Samādhi).

(iv) Virtue conducive to penetration is the virtue of one who has dispassion as his goal. He will strive to penetrate and dispel the darkness of the defilements through Insight meditation (Vipassanā). As this kind of virtue leads to the Noble Paths and Fruition States, it is conducive to penetration.

(b) Virtue of bhikkhus (Bhikkhu-sīla), bhikkhunīs' virtue (Bhikkhunī-sīla), virtue of the sāmaṇeras (Anupasampanna-sīla, literally: "virtue of the not [fully] ordained), virtue of the laity (Gahaṭṭha-sīla).

(i) The virtue of bhikkhus means the rules given by the Buddha for the bhikkhus irrespective of those given for the bhikkhunīs.

(ii) The virtue of bhikkhunīs means the rules given by the Buddha for the bhikkhunīs irrespective of those given for the bhikkhus.

(iii) The virtue of the sāmaṇera means the ten precepts given for sāmaṇeras and sāmaṇerīs. The Pāli term used here can also refer to the laity, but as there is a separate kind given here for them, this term is limited to sāmaṇeras. The commentary to **The Path of Purification** includes with this term the probationers (Sikkhamānā) among the women.

(iv) The virtue of the laity means the five precepts as a permanent undertaking for male and female lay followers, the ten precepts when possible and the eight precepts on Uposatha days (corresponding to the four phases of the moon).

These three types of virtue for laity are to be observed at all times in the case of the five precepts (Nicca-sīla, constant virtue) or they are to be observed for limited periods (Niyama-sīla) in the case of the eight precepts and ten precepts.¹

(aa) Permanent virtue and virtue undertaken for a limited time. The practice of permanent virtue (Yama-sīla) and virtue undertaken for a limited time (Niyama-sīla) is derived from Brahmanism. Certain rules of morality were meant to be observed at all times. Other rules were to be followed on special occasions.

In the Mahāhaṃsa Jātaka (n° 534) ten good qualities of kings are given and one of these is virtue. The commentary explains that this means both the five precepts and the ten precepts. The ten precepts and the commentary on them are included in **The Minor Readings** and **The Illustrator of Ultimate Meaning** (PTS, translated by Nāṇamoli). Abstention from killing breathing things, from taking what is not given, from speaking falsehood, and from any opportunity for negligence due to liquor, wine, and besotting drink "are shared equally between lay followers and sāmaṇeras as invariable virtuous practices" (**The Illustrator**, p. 18). Abstention from

¹See the commentary to Itivutta (p. 23) and the subcommentary of the Samyutta-nikaya, I 234 (**Kindred Sayings**, I, p. 300, "laymen of virtue and of piety").

unchastity is to be followed when one is able to, but is not normally a permanent precept for laymen (who should always follow the precept to refrain from unlawful sexual intercourse, extending their practice to abstention from unchastity when they are able). Abstention from untimely eating, from dancing, singing, music, and contortionist shows, from any opportunity for wearing garlands, smartening with scents, and embellishment with unguents, and from the use of high couches and large couches, should also be observed by laymen on Uposatha days. So these precepts are undertaken by them for a limited time, and as they are found in both the eight precepts and the ten precepts, they are observed by both laymen and novices. One of the eight precepts is divided into two in the ten precepts. The tenth precept (abstention from accepting gold and silver) is specifically meant for *sāmaṇeras*.

The first five precepts are the most important. We can see their importance through examining the case of *sāmaṇeras*. If they break any of these five, they cannot remain *sāmaṇeras*. If they break the others, they can re-establish themselves by doing good actions such as carrying sand or water, sweeping, etc.

Observance of one or more precepts by laymen is to their benefit, but in the canonical texts and commentaries we only find mention of the five precepts as a bare minimum. This is because the five precepts are necessary for one's virtue to be complete in any sense of the word. We should not take this to mean that one must either follow all five precepts or renounce making any effort. Whether one keeps all five precepts at all times, or only some of the five, or for only certain periods,

will depend on his ability. When making judgments, we should not confuse the nature of virtue and men's ability to be virtuous.

(bb) The five precepts with the holy life (Brahma-cariya-pañca-sīla). It is possible for laymen to follow the five precepts, substituting "abstention from unchastity" for "abstention from unlawful sexual relations". This was done by Uggā of Vesālī and Uggā of Hatthigāma during the Buddha's lifetime (see **The Gradual Sayings**, IV, pp. 142-146). During the time of Buddha Kassapa, a layman named Gavesin did the same (see **The Gradual Sayings**, III, pp. 158-161). The two laymen named Uggā took the precept of total abstinence from sexual relations after having become Non-returners. At this stage of development all sensuous craving is eliminated, so it is normal for such persons to live chaste lives. The two laymen gave their wives the choice of taking another husband or of staying with them either to enjoy their wealth or to do deeds of merit. Laymen today who are not so highly developed should not think that they will be able to follow the five precepts with the holy life without having any attachment to their wives. They should remember that this type of five precepts can be taken on for limited periods of time. It is good to emulate the two Uggas, bearing in mind that one can only observe the rules to the best of one's ability.

(cc) The five precepts with the holy life and taking only one meal (a day) as the fifth (Brahma-cariya-pañcama-eka-bhattika-sīla). This is also known as "virtue (including) only one meal (a day)" (Eka-bhattika-sīla). "One meal" (Eka-bhattika) means taking only the morning meal. When one observes this type of virtue, the fifth precept is: "I take

the precept to abstain from taking food at an unseasonable time." (Vikāla bhojanā veramaṇi sikkhāpadaṃ samādhīyāmi.) Or, it can be undertaken by saying: "I undertake the virtue of the holy life with only one meal (a day) as the fifth (precept)." (Brahmacariya-pañcama-eka-bhattika-sīlaṃ samādhīyāmi.)

This type of virtue was observed by the laymen Dhammika, Nandamātā, etc., during the Buddha's time. (See **The Group of Discourses**, PTS [Suttanipāta], verses 376-404, and the commentary, **Paramatthajotikā**, II, pp. 367-379.) During the time of the Buddha Kassapa, the layman Gavesin and about five hundred other people observed this type of virtue (see **Gradual Sayings**, III, p. 150).

(dd) The virtue of eight precepts on Uposatha days (Atthaṅga-uposatha-sīla). The term "Uposatha" is not included for the five precepts or ten precepts. So why do we find it included with the eight precepts? Uposatha is used in five different ways:

- (1) for the recitation of the rules (Pāṭimokkha) by the bhikkhus;
- (2) as a proper name;
- (3) as a practise;
- (4) as virtue to be observed;
- (5) as the name of the day such virtue is to be observed.

The first usage applies to bhikkhus only. The second usage is found in cases such as the names Prince Uposatha, the Giant Uposatha Elephant, etc. So these two cases do not come into the discussion on virtue.

The third meaning of Uposatha is the same as the Pāli word "Upavāsa," meaning "keeping a prescribed day, abstaining from enjoyments." The fourth meaning applies to the virtue to be fulfilled by laymen. The Uposatha day is the day when virtue is to be observed, fulfilled. Traditionally, there are no special days for observing the five precepts or the ten precepts. Only the eight precepts are kept on special days. Thus we say "through the strength of the character of the Uposatha (days, i.e., four days each lunar month corresponding to the four phases of the moon)" (Uposathaṅga-vasena).

No special day is named for keeping the five precepts because they are necessary for permanent virtue (Nicca-sīla), to be observed at all times. Unlike the eight precepts (which are especially appropriate for laymen), the ten precepts are for sāmaṇeras, as we have seen. The last of the ten precepts, abstention from accepting money (Jātarūpa), we have noted as being specifically meant for sāmaṇeras. Virtuous people in the past were not content with leading moral lives. They wanted to perform meritorious deeds as well through generosity. If they undertook the precept of not accepting money, they would not be able to buy the things they wished to offer. That is why the custom up to the present day has been to only observe the eight precepts on special days.

(ee) The virtue of nine precepts on Uposatha days (Navaṅga-uposatha). Nine precepts for Uposatha days is mentioned in **The Gradual Sayings** (IV, pp. 259-260). This is said to be very beneficial and to be strong and of great power. The nine precepts are the usual eight precepts plus the practise of loving kindness (Mettā). One directs

thoughts of loving kindness to the different directions. Actually, the virtue to be followed is the keeping of the eight precepts, as developing loving kindness is part of mental development. So it is not necessary to recite nine precepts. It is sufficient to take the eight precepts and then develop loving kindness. Keeping in mind the different directions as one diffuses loving kindness will make it more effective. One directs one's thoughts to the ten directions one after the other. These are: above, below, the four cardinal points of the compass and the four points in between.

Although there are four mental states in the practice of the sublime states (Brahma-vihāra: Mettā, loving kindness; Karuna, compassion; Mudita, sympathetic joy; and Upekkha, equanimity), loving kindness is very powerful, and so is the only one included for the virtue of nine precepts on Uposatha days. Discourses on loving kindness are found in the **Minor Readings** (pp. 10-11, commentary in **The Illustrator**, pp. 265-294) and in the Sutta-nipāta (**The Group of Discourses**, pp. 24-25). Eleven benefits that come through the development of loving kindness are given in **The Gradual Sayings** (V, p. 219):

A man sleeps in peace and comfort, he walks in peace and comfort, he dreams no evil dreams, he is dear to human beings, he is dear to non-human beings, the devas guard him, no fire or poison or weapon harms him, his mind can be quickly concentrated, the expression of his face is serene, he dies without falling into confusion, and even if he fails to penetrate any further he will pass on to the Brahma world.

Thus we can see that loving kindness is more powerful than the other three sublime states.

(ff) Three kinds of observances for Uposatha virtue. The three kinds of observances for Uposatha virtue are: 1) the herdsman's Uposatha, 2) the naked ascetic's Uposatha, and 3) the noble one's Uposatha (see *The Gradual Sayings*, I, pp. 185-195).

The herdsman's Uposatha means spending the day with thoughts like a herdsman. In the evening, after returning the cattle he has been watching to their owners, he thinks, "Today, the cattle grazed at such and such a spot and drank at such and such a spot. Tomorrow they will graze and drink at such and such a spot." Similarly, a person observing the Uposatha thinks, "Tomorrow I will eat such and such food." And he spends the day engrossed in that covetous desire. "This Uposatha (observance)," the Buddha said, "is not of great fruit or profit. It is not very brilliant. It is not of great radiance."

The naked ascetic's Uposatha means taking such precepts as the precept against harming other creatures in the way that certain ascetics do, deciding to cultivate kindness and compassion towards some creature only, but not to others. Or they make a pretense of renouncing the world, symbolized by taking off their clothes, and yet they know that the next day, they will return to their loved ones and all their possessions. "The Uposatha of the naked ascetics," the Buddha said, "thus spent is not of great fruit or profit. It is not very brilliant. It is not of great radiance."

The noble one's Uposatha means taking the eight precepts and then cleansing the mind through calling

to mind the Buddha, the Dhamma, the Saṅgha, one's own virtues, the devas, and the eight precepts as they are practised by the Arahants. As one calls to mind the Buddha (the Tathāgata, the highest [Brahmā]) and his qualities, the mind is calmed, delight arises, and the mind's impurity is abandoned. This is like cleansing a soiled head. As one does so, he dwells with the highest (Brahmā, i.e., the Buddha). This is Brahmuposatha. As one calls to mind the qualities of the Dhamma, it is like cleaning a dirty body. This is Dhammuposatha. Calling to mind the qualities of the Saṅgha is like cleaning a dirty garment. This is Saṅghuposatha. Calling to mind one's own virtue is like polishing a mirror. This is Sīluposatha. In thinking of the devas, the company of Brahmā in the Brahmā worlds, and those in still higher planes, one compares oneself with them and knows that one has the same sort of faith, virtue, knowledge, generosity and wisdom that they have. Thus one dwells with the devas. This is like the refining of pure gold. This is Devatuposatha. Finally, one reflects on each of the eight precepts, knowing that in keeping them, one is living for that day in the way the Arahats live at all times. One is emulating the Arahats. This is the Aṭṭhasīluposatha (Uposatha of the eight precepts). "Such is the noble one's Uposatha," the Buddha said. "The noble one's Uposatha thus observed is of great fruit, of great profit. It is brilliant. It is of great radiance."

The manner in which the Uposatha is kept can therefore be divided into three types, with one of these being subdivided into six types. Dividing the Uposatha according to the precepts which are followed gives only two types, however: the Uposatha: the Uposatha with eight precepts and the Uposatha with nine precepts.

(gg) Three kinds of Uposatha days according to the days observed. There are the usual Uposatha days (Pakati Uposatha), Uposatha days of added vigilance (Paṭijāgara Uposatha) and special Uposatha days (Pāṭihāriya Uposatha). [See **Gradual Sayings**, I, pp. 126f.]

(i) The usual Uposatha days are determined by the phases of the moon. The full-moon day is considered the end of the month. Each lunar month is either 29 days or 30 days. The new-moon day for the waning moon comes on the thirteenth to fifteenth day after the full moon. The full-moon day comes fourteen or fifteen days after the new moon for the waxing moon. Half-moon days come eight days after the new moon or full moon. In the Pāli texts, six days in the lunar month are mentioned as the usual Uposatha days: the two eighth days (half-moon days), and the fourteenth and fifteenth days after the full moon and new moon (i.e., two days each for the new moon and full moon). For twenty-nine day lunar months, the two days for the waning moon would fall on the thirteenth and fourteenth days. The commentary on the text cited above also mentions the fifth days after the new moon and full moon, making eight days. Today in Burma, only four days are observed: the eighth days in each fortnight, the full-moon day, and the last day of the waning moon.¹

(ii) Uposatha days of added vigilance are days in addition to the usual Uposatha days which serve as preliminary days of observance or as extra days. The term Paṭijāgara can be interpreted to mean:

¹On Uposatha see **Pali-Eng. Dict.** and **The Path of Purif.**, Ch. 1, note 10.

often (Paṭi) alert (jāgara), or, the virtue which is frequently awakened from the slumber of the defilements. To observe Paṭijāgara Uposatha, one keeps the eight usual days according to the canon and commentary, plus 12 preliminary and extra days: the first day of the waning moon (an extra day after the full-moon day), the fourth day (preliminary), fifth (usual), 6th (extra), 7th (preliminary), 8th (usual), 9th (extra), 13th (preliminary), 14th (usual), 15th (usual, new-moon day), the first day of the waxing moon (extra), 4th (pre.), 5th (usual), 6th (extra), 7th (pre.), 8th (usual), 13th (pre.), 14th (usual), 15th (usual, full moon). Therefore, one would keep twenty Uposatha days each lunar month.

(iii) Special Uposatha days are stronger than Uposatha days of added vigilance. For months of added vigilance there are still some days when the Uosatha is not observed. With special Uposatha days, the entire month is observed. This is usually undertaken during the period of Vassa, the three months of the rains' retreat for bhikkhus. If one is unable to observe Uposatha for all three months, one can do so for one month. For example, one can begin on the full-moon day of Thadingyut (Abhidhamma Day) and end with the full-moon day of Tazaungmon (Sāmañña-phala Day, "the day of the fruit of the life of the recluse") (i.e., from the full-moon day in October to the full-moon day in November). If one cannot observe a full month, then one should keep two weeks (from Abhidhamma Day to the new moon after Thadingyut).¹

¹See the commentary on the Sutta-nipāta, Paramatthajotikā, II, p. 367.

In the commentaries special Uposatha days are given various explanations. It is said to mean keeping the eight precepts for five continuous months in the commentary on the Dhammika Sutta (Paramatthagotikā, II, pp. 367ff.): Waso, Wagaung, Tothalin, Thadingyut and Tazaungmon (from the full moon in July to the full moon in December). According to others, Buddhaghosa says, only three months are given: Wason, Tazaungmon and Tabaung (the months beginning on the full-moon days of July, November and March). Still others give six days in each fortnight: the 7th, 8th, 9th, 13th, 14th and 15th.

The first two views are similar to the commentary on "The Four Great Kings Discourse" (**Gradual Sayings**, I, pp. 126f., commentary in Manorathapūraṇi, II, p. 233). The last view is in agreement with the commentaries for the Nemi Jātaka (n° 541), the Suruci Jātaka (n° 489), the Uttarā-vimāna Vatthu (Uttarā's mansion, in the **Stories of the Mansions**, p. 26; commentary in Paramatthadīpanī, IV, p. 74), and the Theragāthā commentary (reference unidentified). In the Theragāthā commentary the following are given for special Uposatha days: in each fortnight, the 1st, 7th, 8th, 9th, 13th, 14th and 15th days; the three months of the rains' retreat plus another fortnight.

Now let us consider why these various commentaries, all written by Buddhaghosa, give different days for observing the Uposatha. The Buddha described three types of Uposatha, according to the attitude of the person observing the eight precepts (above, [ff], in a discourse given to Visākhā). The Buddha does not give any limits on the days to be observed, however. Mention of specific days to be

observed is made by Sakka, king of the devas (**Gradual Sayings**, I, p. 127). On these days, the ministers of the Four Great Kings of the devas are said to observe men to see whether they keep the Uposatha days or not (**Gradual Sayings**, I, pp. 126f.). The days mentioned are those that were observed following the traditions of men. So, classifying Uposatha days according to the days observed is simply a matter of noting the traditions of men, which vary. In the two texts just mentioned, three days are given for each fortnight (8th, 14th and 15th). The commentary says that later the fifth day of each fortnight was added. Today, people generally observe only four days in each month.

The Buddha did not fix the days to be observed because one can observe the precepts on any day. He encourages keeping up traditional practices which lead to avoiding immoral acts. This is because in the teachings in the Suttas, he uses teachings according to common usage (*Vohāra dhamma*). It would be misleading, however, for him to single out only certain days for keeping the precepts.

The Buddha's main objective is to guide all beings with the teaching of such realities as mind and matter, etc., leading to the Paths, Fruition States, and to Nibbāna. Teaching in this manner can be very beneficial to those who can give proper attention (*Yonisomanasikāra*, "having thorough method in one's thought"). But it may be misleading to those without this ability. For example, those who do not pay proper attention may think, "There is only mind and matter in the universe. There is no 'I', no 'others'. As there are no 'others' there is no harm in killing, stealing, adultery, etc." And they will do such unwholesome deeds, putting themselves

in danger of being reborn in the lower planes of existence. In terms of the ultimate truth (Paramattha-sacca) there is no ego controlling the process of physical and mental phenomena, but actions done do bring results, so in terms of conventional truth (Sammuti-sacca) it is correct to use such terms as "I, others, parents." In order to help those who were only capable of understanding conventional speech, the Buddha taught in these terms in the Suttas.

The Buddha also taught according to ultimate truth. Otherwise, people would take such terms as "I, my son, etc." as ultimate realities. Such names or concepts would aid the people's belief in self to become deep rooted and no liberation would be possible.

Some say that since it is an offense for bhikkhus to hold the Uposatha recitation of their rules (Pāṭimokkha) on days not designated for the recitation, laymen should not keep the eight precepts on days other than Uposatha days. But those who reason in this manner misunderstand the teachings. The Vinaya (rules for the Order of bhikkhus) is the teaching which is the authority (for conduct of bhikkhus) (Aṅādesanā). It would be an offense for bhikkhus not to conduct the recitation of the rules on the days prescribed by the rules. But it is incorrect to try to interpret such a rule as applying to the practice of the eight precepts by laymen. Keeping the eight precepts (Uposatha) is pure and noble and can be done on any day. The more we observe them, the better the results we will obtain.

"It is said that the Uposatha is possessed of eight qualities when laymen guard themselves through its virtue every week."

(Uposatham vuccati aṭṭh' aṅga-samannā-gaṭam sabba-divasesu gahaṭṭhehi rakkhitabba-sīlam.)¹

(The eight qualities presumably refer to the eight precepts.)

(c) Natural virtue (Pakati-sīla); customary virtue (Acāra-sīla); necessary virtue (Dhammatā-sīla); and virtue due to previous causes (Pubbahetu-sīla).

(i) The inhabitants of Uttarakuru, the northern continent (Mahādīpā) in the world system (Cakkavāla), never break the precepts and so have natural virtue. They do not need to recite the five precepts as it is in their nature to always keep them. They do not need to develop restraint through taking a vow (Samādāna-virati) as they have attained restraint (Sampatta-virati) and naturally restrain from breaking the five precepts even when the occasion arises.

(ii) Customary virtue means following the tradition of one's clan, locality or sect. Abstaining from doing wrong deeds which were not done by one's ancestors is following the tradition of one's clan (Kula-ācāra-sīla). Or one may abstain because it is the custom of the locality (Desa-ācāra-sīla). Finally, one may abstain through belief in some sect (Pāsaṇḍa). The Pāli word for sect can be understood to mean "a trap" (Pāsa) in the sense that craving

¹Dīgha-nikāyaṭṭhakathā-ṭīkā, II, p. 249.

(Taṅhā) and wrong view (Diṭṭhi) are the cause (Da) of continued suffering.

(iii) Necessary virtue (i.e., the virtue to be expected) is the sort of virtue kept by the Bodhisatta's mother after he has been conceived. She naturally observes the five precepts, and in addition desires no man, not even her husband from the moment of conception. This is because she has conceived an extremely noble being, the Bodhisatta.

(iv) Virtue due to previous causes is the sort of virtue practised by Pippali (the lay name of Mahā-Kassapa) and King Mahā-Sīlava (the Bodhisatta, Jātaka n° 51). Because of the virtue they practised in past lives, they were naturally inclined to follow the precepts without being taught to do so.

(d) The virtue of the Pāṭimokkha restraint (Pāṭimokkha-saṃvara-sīla), the virtue of restraint of the sense faculties (Indriya-saṃvara-sīla), the virtue of the purification of livelihood (Ājīva-parisuddhi-sīla), the virtue concerning the requisites (Paccaya-sannissita-sīla).

These four types of virtue were laid down primarily for bhikkhus. When the Bodhisatta Sumedha reflected on the ten perfections, he thought to himself, "So, in truth, you (must be) accomplished in the four levels of virtuous conduct."¹ The commentary says that the four levels of virtuous conduct are these four types of virtue.

¹See *The Clarifier of the Sweet Meaning*, pp. 152f.

(i) The virtue which helps liberate one who observes it from the suffering of the lower planes of existence, etc. is the virtue of the Pātimokkha restraint. Through it one keeps watch (Pāti) for release (Mokkha); the observer (Pāti in the sense of Rakkhati, to observe) is (helped) to be released (Mokkha).¹

The observer of this type of virtue should be possessed of moral conduct, should resort to the right kind of place and person, should be mindful in order to see the great danger in even the slightest transgression, and he or she should observe it correctly.

(aa) Bhikkhus' actions should be of the customary type (Ācāra) rather than the type which is not customary (Anācāra). They should not cultivate three types of bodily actions: killing, stealing and sexual misconduct; and they should not cultivate four types of verbal wrong actions: speaking lies, backbiting, abusive words, and vain talk.

Bhikkhus should not have as their livelihood making gifts of bamboo, leaves, flowers, fruits, bathing powder, tooth sticks, flattery, speaking both true and false words, fondling children, going on errands on foot, or using any of the other sorts of wrong livelihood condemned by the Buddhas such as curing diseases and looking after laymen's property. They should not give the things mentioned above even if laymen ask for them, for to do so would destroy the faith of laymen (Kula-dūsana, literally, "spoil or defile laymen"). In this connection we might ask whether the laymen's faith would not be destroyed if the bhikkhus did not give them what they want. But the laymen's faith is pure as long

¹Cf. *The Path of Purif.*, Ch. 1, ¶48.

as they have not been given gifts by the bhikkhus of the type mentioned. If they are given such gifts, their faith will be tainted as they will become attached to the bhikkhus because the bhikkhus give them what they want.

Actions which are the opposite of such wrong actions are the type to be cultivated by bhikkhus.

(bb) The wrong sorts of people and places for a bhikkhu to go to are: prostitutes, widows, old maids, eunuchs, bhikkhunīs, taverns, living associated with kings, kings' ministers, sectarians, sectarians' disciples, in unbecoming association with laymen. He should not cultivate, frequent and honour families which are faithless, untrusting, abusive and rude, who wish harm, wish ill, wish woe, wish no surcease of bondage for bhikkhus and bhikkhunīs or for male and female devotees. A bhikkhu can accept invitations for alms food from women such as prostitutes sometimes, but he must be very mindful. Visits to kings and his ministers are not always beneficial as the bhikkhu may be swayed in his practice through offering.

The opposite sorts of people and places are to be frequented: the bhikkhu cultivates, frequents, honours such families as are faithful and trusting, who are a solace. Proper places for bhikkhus are places like lakes and wells that are full of water. They will be brightened by the colour of the robes of bhikkhus who come there frequently. The atmosphere of such places will be filled with the movements of noble persons and bhikkhus. Here, the people wish good, wish well, wish joy, wish surcease of bondage for bhikkhus and bhikkhunīs and for male and female followers of the Buddha.¹

¹ See *loc. cit.*, Ch. 1, n. 12 and *Gradual Sayings*, III, pp. 91f.

(cc) Wrong conduct for bhikkhus also includes actions of body and speech which are not customary. Uncustomary bodily actions (Kāyika nācāra) include being unobedient and disrespectful towards elder bhikkhus, being reckless and clumsy in their behaviour—jostling elder bhikkhus or staying in higher places than them, for example, or preventing new bhikkhus from getting seats, entering rooms occupied by women, stroking children's heads, etc. Uncustomary verbal actions (Vāca-sika anācāra) includes acting disrespectfully before the Saṅgha, giving discourses without asking permission of elder bhikkhus, answering questions without permission, talking while standing or waving their arms, asking for food from women lay disciples, etc.¹

"Proper conduct should be understood in the opposite sense to that. Furthermore, a bhikkhu is respectful, deferential, possessed of conscience and shame, wears his inner robe properly, wears his upper robe properly, his manner inspires confidence whether in moving forwards or backwards, looking ahead or aside, bending or stretching, his eyes are downcast, he has (a good) deportment, he guards the doors of his sense faculties, knows the right measure in eating, is devoted to wakefulness, possesses mindfulness and full-awareness, wants little, is contented, is strenuous, is a careful observer of good behaviour, and treats the teachers with great respect. This is called (proper) conduct."²

¹ Niddesa (Mahā-Niddesa, p. 230). Quoted in *The Path of Purif.*, Ch. 1, ¶¶46-48.

² *The Path of Purif.*, Ch. 1, ¶48.

(dd) The right sorts of resorts can also be classified as three kinds: (1) proper resort as support (Upanissaya-gocara), (2) proper resort as guarding (Arakkha-gocara), and (3) proper resort as anchoring (Upanibandha-gocara).

Proper resort as support means a good friend who uses the ten kinds of right speech. By depending on such a friend, one hears what one has never heard before, one can purify the teachings which one has already heard, one dispels doubts, sets one's views straight and gains confidence. Training under such a friend, one grows in faith, virtue, learning, generosity and understanding.

The ten kinds of right speech which lead to freedom from continued rebirths are:

- (1) speech about wanting little (Appicchā-kathā),
- (2) speech about contentment (Santutṭhī-kathā),
- (3) speech about solitude (Paviveka-kathā),
- (4) speech about living in seclusion (Asam-sagga-kathā),
- (5) speech about putting forth effort (Viriyārambha-kathā),
- (6) speech about virtue (Sīla-kathā),
- (7) speech about concentration (Samādhi-kathā),
- (8) speech about wisdom (Paññā-kathā),
- (9) speech about deliverance (Vimuttikathā),
- (10) speech about knowledge and vision of deliverance (Vimutti-ñāṇa-dassana-kathā).

Speech about wisdom means speech about insight knowledge (Vipassanā-ñāṇa) and the knowledge of the paths (Magga-ñāṇa). Speech about deliverance means speech relating to the fruition states (Phala) or to the five kinds of deliverance (i.e., the five kinds of abandoning: abandoning the five hindrances, abandoning by the opposite, by destruction, by tranquillization, and by escape). Speech about knowledge and vision of deliverance is speech about retrospective knowledge (Paccavekkhaṇa-ñāṇa) encouraging one to realize the Paths and Fruits.¹

Proper resort as guarding means being mindful. "A bhikkhu, having entered inside a house, having gone into a street, goes with downcast eyes, seeing the length of a plough yoke, restrained, not looking at an elephant, not looking at a horse, a carriage, a pedestrian, a woman, a man, not looking up, not looking down, not staring this way and that."²

Proper resort as anchoring means the bhikkhu anchors his mind with the four foundations of mindfulness.

(ii) The virtue of restraint of the sense faculties means the restraint (Samvara) of the six sense faculties: eye (Cakkhu), ear (Sota), nose (Ghāna), tongue (Jivhā), body (Kāya), and mind (Mano). There are three elements involved in the functioning of these: the physical organ (Indriya), the sensitivity of the organ (Pasāda, i.e., sight, hearing, smelling, taste, touch, thinking), and the mental consciousness associated with each sense (Viññāṇacitta). Controlling the six senses means that one should stop with the bare awareness of each sense without giving

¹See *loc. cit.*, Ch. 1, n. 12 and *Grad. Sayings*, III, pp. 91f.

²Niddesa, p. 474. Trans. in *Path of Purif.*, Ch. 1, ¶50.

attention to the general aspect or to the details of what is seen, heard, smelled, tasted, felt or thought. In this way, one avoids the arising of defilements.¹

The example of Elder Mahā-Tissa. The Elder Mahā-Tissa went from the mountain Cetiya to Anurādhapura (in Sri Lanka) for alms and that day a woman who had quarrelled with her husband left Anurādhapura going back to her family, and she was dressed in her finest clothes. She saw the Elder and laughed at him. Thinking, "What is that?" the Elder looked up. Seeing her teeth, and taking them as the subject of contemplation of the idea of impurity (Asubhasañña) he attained Arahantship. Her husband came after her, and seeing the Elder asked if he had seen a woman. The Elder told him, "I am not aware of whether a woman or a man has gone by. On the other hand, a skeleton may be going down this high road."² This story illustrates the control over the sense of sight and the advantages that can result.

If there is no control over the sense of sight, when a bhikkhu sees a pleasant object, covetousness (Abhijjhā) will arise in him. If he sees an unpleasant object, unhappiness will arise in him or grief (Domanassa). Therefore, one should exercise control in order to prevent the arising of such unwholesome states. Similar control is to be maintained with regards to the other senses.³

¹For more details on control of the sense faculties, see **The Path of Purif.**, Ch. 1, ¶142 (17b), 53, 54, and note 14.

²Nābijañā itthī vā purisa vā iti gato
 Apī ca aṭṭhi-saṅghaṭo gacche-t-esa mahā pathe.
 See **loc. cit.**, Ch. 1, ¶55, note 15.

³For more details see **loc. cit.**, Ch. 1, ¶156-59 and **The Book of Discipline**, VI, pp. 237f.

(iii) The virtue of the purification of livelihood means avoiding the six kinds of livelihood that the **Book of Discipline** (Vinaya) says should not be practised and the avoiding of all other wrong kinds of livelihood.

(aa) The six kinds of wrong livelihood for bhikkhus are as follows:

[1] In order to gain his livelihood, a bhikkhu claims to have attained states which he has not attained: the Jhānas or the Paths and Fruition States. If a bhikkhu makes such a claim for himself, he is guilty of an offense which entails defeat (Pārājika Apatti). This means he should be expelled from the Saṅgha and cannot become a bhikkhu again.¹

[2] In order to gain his livelihood, a bhikkhu acts as a go-between, arranging marriages. If a bhikkhu acts as a go-between he is guilty of an offense involving a formal meeting of the Saṅgha (Saṅghādisesa Apatti).²

[3] In order to gain his livelihood, a bhikkhu tells a person who is not ordained that he has attained states such as the Jhānas, Paths and Fruition States. If he has attained such states, it is an offense for expiation (Suddha Pācittiya Apatti).³ Hinting that one has attained such states is included if the layman understands what he means.

¹See **The Book of Discipline**, I, pp. 151-191 for more details.

²See **loc. cit.**, I, pp. 229-245.

³See **loc. cit.**, II, pp. 208-218.

[4] If a bhikkhu who is not ill asks for and eats sumptuous food, he is guilty of an offense for expiation (Pācittiya Apatti).¹

[5] If a bhikkhu accepts food from a bhikkhunī who is not related to him, he is guilty of an offense for confession (Pātidesaniya Apatti).²

[6] If a bhikkhu who is not ill asks for and eats food such as curry and conjeey, he is guilty of an offense of wrongdoing (Dukkaṭa Apatti).³

(bb) Other kinds of wrong livelihood in addition to the above six types include any attempts to persuade or force laymen to give to the bhikkhus. Any attempt to do so is wrong livelihood (Micchājīva). Abstaining from such wrong livelihood is the virtue of the purity of livelihood (Ajīvapārisuddhisīla).

Included in the other kinds of wrong livelihood are: scheming (Kuhanā), talking (Lapana), hinting (Nemittikatā), belittling (Nippesikatā), and pursuing gain with gain (motivated by) covetousness (Lābhena lābham nijigimsanatā).

[1] Scheming is of three types: going after requisites (Paccaya-paṭisevana),⁴ indirect talk

¹See *loc. cit.*, II, pp. 341-343.

²See *loc. cit.*, III, pp. 103-106.

³See *loc. cit.*, III, pp. 131f.

⁴In *The Path of Purif.*, Nāṇanoli prefers Paccaya-paṭisedhana ("rejection of requisites") which refers to the tactics employed (Ch. 1, ¶61, note 18).

(Sāmanta-japana), and affecting the deportment (of Noble Ones) (Iriyā-pathasaṅṭhapana).¹

[a] "Going after requisites" means that a bhikkhu refuses robes, etc., which laymen offer him in order to get even more in the future. The laymen, impressed with the bhikkhu's modest exterior, offer him fine robes, etc. Then the bhikkhu accepts, pretending that he does so only out of compassion for the laymen, in order that they be able to make merit.

[b] "Indirect talk" means that the bhikkhu gives it to be understood by indirect means that he has attained the Jhānas or Paths and Fruition States. He will say things like, "He who wears such-and-such a robe is a very important ascetic." Or he will utter deep, mysterious, cunning, obscure, supramundane talk suggestive of his having attained Nibbāna.

[c] "Affecting the deportment (of Noble Ones)" means one walks, stands, sits or lies down in a studied fashion. He does these as though he were concentrated, and he meditates in public.

The motivation for all of these actions is being bent on gain, honour and renown. Such a person has evil wishes, is a prey to wishes.

[2] Talking includes continual talking, persuading, suggesting, ingratiating chatter, flattery, talk that is partially true but mostly false, while

¹See *loc. cit.*, Ch. 1, ¶61, discussion in ¶¶66-71.

being bent on gain, honour and renown, and being of evil wishes.¹ For example, a bhikkhu asks laymen whether they have come to invite him and if so that he will come. Or, he brags that the king or the king's ministers trust him. Or he talks because he is afraid laymen are displeased with him after having given them cause to be displeased. Or he flatters laymen, saying they are rich, generous givers, etc. He may persuade laymen to give by pointing out that they used to give, or by indirect suggestions such as "It is not allowed for bhikkhus to say, 'Give me some sugarcane.'" He may make suggestions, such as saying, "Only that family understands me; if there is anything to be given, they will give it only to me," and pointing out the family. Ingratiating chatter means talking without concern for what conforms to the truth and to the Dhamma. Flattery means speaking humbly and maintaining an attitude of inferiority.

[3] Hinting means making signs, giving indications, using indirect talk being bent on gain, honour and renown and being of evil wishes.² Making signs includes any bodily or verbal act to get others to give requisites. For example, asking people what they have to eat. Or, asking herdsmen if they are guarding milk cows, then saying they cannot be milk cows when the herdsmen say "yes", otherwise, the bhikkhus would be receiving milk; and in this way getting the message through to the owners of the cows.

¹See *loc. cit.*, Ch. 1, ¶¶62, 72-76.

²See *loc. cit.*, Ch. 1, ¶¶63, 77-79.

Indirect talk is talk that stays near the subject, as in the case of the bhikkhu supported by a certain family. The bhikkhu went to the family's house, wanting a meal, and sat down. The lady of the house did not want to give him food, so she said, "There is no rice," and went to a neighbour's house as if she were fetching some rice. The bhikkhu went into the storeroom and saw sugarcane, sugar in a bowl, salt fish in a basket, rice in a jar, and ghee in a pot. When the housewife came back, she said, "I did not get any rice." The bhikkhu said, "Lay follower, I saw a sign just now that alms will not be easy to get today." The woman asked about the sign and the bhikkhu explained, "I saw a snake just like a sugarcane behind the door and looking for something to hit it with, I saw a stone like a lump of sugar in a bowl. When I hit the snake with it, it spread out a hood like a string of salt fish in a basket, and when it tried to bite the stone, its teeth were like rice grains in a jar. The saliva mixed with poison that came out of its mouth was like ghee put in a pot." The woman thought to herself, "There's no hoodwinking this shaven-headed fellow," and gave him the sugarcane, cooked the rice and gave it all to him with the sugar, fish and ghee.

[4] Belittling means abusing others, disparaging, reproaching, snubbing, ridicule, denigration, tale-bearing, backbiting on the part of one bent on gain, honour and renown and who is one of evil wishes.

These include the ten kinds of abuse: calling someone a thief, a fool, an idiot, a camel, an ox, a donkey; saying someone belongs to the states of loss,

to hell, that they are a beast, that there is not even a happy or unhappy destiny for them.¹ Also included is contemptuous talk, enumerating other's faults, saying things like, "Don't say that here." Or one uses sarcasm, saying to someone who does not give, "Oh, the prince of givers!" Or making fun of others, saying that others are not generous, telling tales in hopes that people will give through fear that one will say things about them. Or one speaks censoriously behind another's back after speaking with kindness to his face. This is like biting the flesh of another person's back when he is not looking, the person who is biting not being able to look him in the face. Belittling scrapes off or wipes off the virtuous qualities of others, just as a bamboo scraper scrapes off an unguent. It is the pursuit of gain which grinds down and pulverizes others' qualities, just as one would obtain perfume by grinding perfumed substances.

[5] Pursuing gain with gain, motivated by covetousness, means seeking for more alms by giving the alms already received.² An example of this is the bhikkhu who went around giving the alms he had already received to the children of various families and as a result got more alms food.

(iv) The virtue concerning the requisites means using the four requisites (robes, food, residence and medicine) wisely. The way in which they should be used is as follows:

(aa) "Reflecting wisely, he uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies,

¹See *loc. cit.*, Ch. 1, note 24.

²See *loc. cit.*, Ch. 1, ¶165, 82.

flies, wind, burning and creeping things, and only for the purpose of concealing the private parts.

(bb) "Reflecting wisely, he uses alms food neither for amusement nor for intoxication nor for smartening nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity: 'Thus I shall put a stop to old feelings and shall not arouse new feelings and I shall be healthy and blameless and live in comfort.'

(cc) "Reflecting wisely, he uses the resting place only for the purpose of protection from cold, for protection from heat, for protection from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of warding off the perils of climate and enjoying retreat.

(dd) "Reflecting wisely, he uses the requisite of medicine as cure for the sick only, for protection from arisen hurtful feelings and for complete immunity from affliction."

This type of virtue is explained by the Venerable Sāriputta in the following verses:

Of restrained conduct, full of mindfulness like a mindful one, meditating with restrained intentions, vigilant, delighting in inward things, with self well-concentrated, alone, content, him they call a bhikkhu.

¹Majjhima-nikaya, I, p. 10 (**Middle Length Sayings**, I, pp. 13f.). The translation used here is from **The Path of Purif.**, Ch. 1, ¶85. See ¶86-97 for a commentary on the terms used here.

Whether eating moist or dry food, he should not be satisfied. A bhikkhu should wander with unfilled belly, eating in moderation, mindful.

Leaving four or five mouthfuls, he should drink water; this is sufficient for the abiding in comfort of a resolute bhikkhu.

It does not rain on his knees, as he sits cross-legged; this is sufficient for the abiding in comfort of a resolute bhikkhu.

Theragāthā, vv 981-985¹

(v) How to fulfil these four types of virtue.

(aa) The virtue of restraint through the Pāṭimokkha must be undertaken by means of faith (Saddhā), for it is not the disciple who determines the rules or when they are to be given, but rather the Buddha who does this.² Once the rules have been undertaken, they should be followed even if it means losing one's life:

As a hen guards her eggs,
Or as a yak her tail,
Or like a darling child,
Or like an only eye--
So you who are engaged
To protect your virtue,
Be prudent at all times
And ever scrupulous.³

¹Translation by K.R. Norman, *Elders' Verses*, I.

²See *The Book of Discipline*, I, pp. 18f.

³Quoted in *The Path of Purif.*, Ch. 1, 198.

By faith is meant faith in the Triple Gem: faith in the Buddha as the teacher and as the one who has truly seen all phenomena without exception; faith in the Doctrine, which must be followed (including the discipline); and faith in the Saṅgha, the community of those who follow the Buddha's Doctrine.

The story of the Elders bound by robbers in the forest illustrate the sort of effort that should be made.¹ The first Elder was tied up by robbers in the Mahāvattānī Forest. He lay tied up for a week, and as he lay there he developed his insight. After attaining the Fruition State of a Non-returner, he died and was reborn in the Brahmā World. The second Elder was tied up on Tambapaṇṇi Island (Sri Lanka) and made to lie down. A forest fire came, but the creepers binding him were not cut. The Elder practised insight and attained Arahantship simultaneously with his death (Sama-sīsi). The Elder Abhaya, who was proficient in the Dīgha-nikāya, passed by with five hundred bhikkhus and saw what had happened. He had the elder's body cremated and a shrine built. The Venerable Buddhaghosa adds, "The bhikkhu from a reputable family should maintain the purity of the rules of Conduct (Pāṭimokkha) that were laid down by the Saviour of the world, even if it means giving up his life he should not break away from self-restraint through virtue."²

(bb) The restraint of the sense faculties should be undertaken with mindfulness (Sati). Through mindfulness, the sense faculties will be controlled and one will not be liable to covetousness, ill-will and wrong view. One should control the sense faculties

¹See *loc. cit.*, Ch. 1, ¶99.

²Cf. *loc. cit.*, Ch. 1, ¶99.

with unremitting mindfulness, not grasping at the marks or details of visual objects, sounds, smells, tastes, tangible objects, mental states or impingement on the mind.¹ Unless such effort is made, the virtue of the restraint through the Pāṭimokkha will not endure. It will be raided by the robber defilements as a village is invaded by thieves if the gates are open, and lust will leak into the mind as rain leaks into a badly-roofed house.²

The example of Venerable Vangīsa. Venerable Ānanda once taught his attendant, Venerable Vangīsa how to exercise such control.³ Vangīsa was not able to control his sense faculties, and as a result lust arose in him when he was following Ānanda on the alms round as he happened to see a woman. Vangīsa said to Ānanda:

I burn with desire for sensual pleasures,
my mind is on fire. In pity, Gotama, tell
me a good extinguisher.

Ānanda answered:

Your mind is on fire because of perversion of perception. Avoid pleasant outward appearance, accompanied by desire.

See the constituent elements as other, as pain, not as self; quench the great desire, do not burn again and again.

¹See **Kindred Sayings**, IV, pp. 104-107.

²See **The Path of Purif.**, Ch. 1, ¶101.

³**Kindred Sayings**, I, pp. 238f. We follow the translation by K.R. Norman, **Elders' Verses**, I, rather than **The Path of Purif.**, Ch. 1, ¶103.

Devote the mind, intent and well-concentrated, to contemplation of the unpleasant. Let your mindfulness be concerned with the body; be full of disgust with the world,

and develop the signless, cast out the latent tendency to conceit. Then by the full understanding of conceit you will wander calm.

Theragāthā, vv 1223-1226¹

And Vangīsa expelled his lust.

The stories of two other bhikkhus should also serve as examples: the Elder Cittagutta who lived in the Great Cave at Kurandaka (Sri Lanka) and the Elder Mahā-Mitta who lived at the Great Monastery of Coraka (Sri Lanka).²

The example of Elder Cittagutta. The Great Cave in which Elder Cittagutta lived had lovely paintings of the Renunciation of the Seven Buddhas. One day a group of bhikkhus visited Elder Cittagutta and remarked on the paintings. The Elder said, "I have lived in this cave for over sixty years, but I did not know whether there were paintings here or not. Now, today, I know this thanks to your keen eyesight." Elder Cittagutta had never lifted his eyes to look at the cave. Outside the cave there was a great ironwood tree, but the Elder had never looked up at it either. He knew when the tree was in

¹Elders' Verses, I.

²See *The Path of Purif.*, Ch. 1, ¶¶104-110.

bloom because he would see the petals on the ground.

The king heard of the Elder's great virtue and wanted to pay respects to him. He sent for him three times, but the Elder did not go to him. So the king had the breasts of all the women in the town bound up so that they could not feed their children. Out of compassion for the children, the Elder went to Mahāgāma. The king heard of his arrival and sent for him, saying "I'll take the precepts." He brought the Elder into the inner palace, paid respects and fed him. Then he said, "Today, venerable sir, there is no opportunity for taking the precepts. I'll take them tomorrow." He took the Elder's bowl and followed him a little way. Then he and the queen paid respects and turned back. This continued for a week, and the Elder said, "May the king be happy!" whether it was the king or the queen who paid him respects. When the bhikkhus asked him about this, he replied, "Friends, I do not notice whether it is the king or the queen."

After a week, when it was known that the Elder was not happy living in the town, the king dismissed him and he went back to the Great Cave. That night he went out onto his walk. The deva that lived in the tree, stood by him with a torch so that his meditation subject was clear and plain. The Elder thought, "How clear my meditation subject is today!" and was glad. Immediately after the middle watch of the night he reached Arahatsip and the whole rock resounded (with the cheering of the devas living there).

Venerable Buddhaghosa comments that a person who seeks his own good "should not be hungry-eyed,

like a monkey in the groves, a wild deer in the woods, or like a nervous little child. He should go with eyes downcast, looking before himself a plough yoke's length, in order not to fall in the power of the forest-monkey mind."

The example of Elder Mahā-Mitta. The Elder's mother was sick with a tumour, so she sent her daughter to her son to obtain some medicine. The Elder told his sister, "I do not know how to gather roots and such things and concoct a medicine from them. I will tell you a medicine instead. Since I ordained, I have not broken my virtue of restraint of the sense faculties by looking at the bodily form of the opposite sex with a lustful mind. By this declaration of truth may my mother get well. Go tell the lay devotee this and rub her body." The sister did as she was told and the woman's tumour was immediately cured. She got up and exclaimed, "If the Buddha were still alive, surely he would stroke the head of a bhikkhu like my son with the evenly spaced fingers of his hand."

Venerable Mahā-Mitta's observance of control over the sense faculties is somewhat different from Venerable Cittagutta's. Cittagutta kept his eyes lowered in order not to see objects around him. Mahā-Mitta looked around himself, but when he saw women he controlled himself so that lust did not enter his mind. Cittagutta's type of control is like closing up the door of a house to prevent robbers from coming in. Mahā-Mitta's type of control is like a man who leaves the door open but who is able to keep the robbers from entering. It is good to emulate both types of control.

(cc) The purification of livelihood is to be practiced with energy (Viriya).¹ This is because one is able to abandon wrong livelihood by using rightly applied energy. A bhikkhu, in going on his alms round, etc., should avoid what is of impure origin as though it were a poisonous snake and use only the requisites that are of pure origin.

For bhikkhus who have not undertaken the Ascetic Practices, any requisites obtained from the Saṅgha, from a group of bhikkhus or from laymen who have confidence in his special qualities of teaching the Dhamma, etc., are said to be of pure origin. Those obtained on alms rounds, etc., are of extremely pure origin. For those following the Ascetic Practices, requisites obtained from those who have confidence in their special qualities of ascetism are said to be of pure origin.

No hint, indication, roundabout talk or intimation about robes and alms food is allowed for bhikkhus. But a hint, indication, or roundabout talk about a resting place is allowable for someone who has not taken up the ascetic practices. An example of the type of hint allowed is when a bhikkhu is preparing the ground, etc., for a resting place and someone asks who is having it done. He may reply, "No one." The type of indication allowed is asking a layman, "Where do you live?" The layman may answer, "In a mansion, venerable sir." And the bhikkhu can answer, "A mansion is not allowed for bhikkhus." Roundabout talk includes such remarks as, "The resting place for the Saṅgha is crowded."

¹See *loc. cit.*, Ch. 1, ¶¶111-116.

Medicine may be asked for. There is a difference of opinion as to whether the left-over medicine may be used once the disease is cured. The reciters of the Vinaya say that the Buddha left open this possibility and it is allowed. The reciters of the Suttanta say that even though it is not an offence, the bhikkhu's livelihood would be tainted and it is not allowable.

Those who do not use hints, indications, round-about talk or intimation even though they are permitted by the Buddha and who rely on the special qualities of fewness of wishes, etc., and who make use only of requisites obtained other than by indication, etc., even at the risk of their life, are called supreme in living in effacement.

The example of the Venerable Sāriputta.¹ At one time, Venerable Sāriputta was cultivating seclusion, living in a forest with Elder Mahā-Moggallāna. One day he was in great pain from colic. Elder Mahā-Moggallāna went to attend to him in the evening and found him lying down. He asked why he was lying down. When Elder Sāriputta explained he asked what had helped him in the past. Sāriputta said that in the past his mother prepared a mixture of ghee, honey, sugar and so on and gave him rice gruel with pure milk. Mahā-Moggallāna said, "If you or I have merit, perhaps tomorrow we shall get some."

A deva who lived in the tree at the end of the walk overheard the conversation and decided to find the rice gruel. So he went to the family that supported Elder Sāriputta and entered the eldest son's body, causing him discomfort. Then he told the

¹See *loc. cit.*, Ch. 1, ¶¶117-121.

relatives that if they would prepare the rice gruel for Elder Sāriputta he would set the boy free. They replied that even without being told this they would prepare the rice as they regularly supplied the Elder's needs. And the next day they prepared the rice.

Elder Mahā-Moggallāna told Elder Sāriputta to stay at his place until he came back from his alms round. The family met him, took his bowl and filled it with the rice preparation. When he started to leave they said, "Eat, venerable sir, we shall give you more." After he ate, they gave him another bowlful. Elder Mahā-Moggallāna took the alms food to Elder Sāriputta and told him to eat. But Sāriputta thought, "The gruel is very nice. How was it obtained?", and understanding what had happened, he said, "Friend, the alms food cannot be used."

Elder Mahā-Moggallāna did not think, "He doesn't eat alms food brought by the likes of me," but took the bowl at once and turned it over on one side. As the rice gruel fell on the ground, Elder Sāriputta's affliction vanished and did not reappear again during the remaining forty-five years of his life.

Sāriputta said, "Friend, even if one's bowels come out and trail on the ground, it is not fitting to eat gruel obtained through verbal intimation." The Buddha allowed asking for medicine when the bhikkhu has been invited to do so.¹ But it is not allowed if no invitation has been extended. Venerable Sāriputta was very scrupulous about not intimating by speech (Vacī-viññatti) about such things, and so did not wish to accept the food.

¹See *The Book of Discipline*, II, pp. 368-373.

The example of Elder Mahā-Tissa the Mango-eater.¹ Elder Mahā-Tissa the Mango-eater who lived at Cīragumba (Sri Lanka) was travelling during a famine. Tired and weak from lack of food and from travel, he laid down under a mango tree. There were many mangoes on the ground that had fallen off the tree, but as there was no one to offer them to him, he refrained from eating them. Then a layman went to him, and when he learned the Elder was exhausted, the layman gave him some mango juice. And putting the Elder on his back, he took him to his home. The Elder thought to himself, "Neither your mother or father or family have done as much for you as this man. (He does this) because you are virtuous." And as he was being carried he developed his insight and attained Arahatsip before reaching the man's house.

(dd) Virtue concerning the requisites is to be developed through wisdom (Paññā). He who understands correctly sees the advantages and dangers connected with the requisites. Bhikkhus should abandon greed for the requisites and develop this virtue by using requisites which are obtained lawfully and properly, after reviewing (Paccavekkhana) wisely. There are two occasions when the bhikkhu should review the requisites as consisting only of the eight elements and as being repulsive: when they are received and when they are used.²

In reviewing the requisites (robes, etc.), the bhikkhu should reflect that they are conditioned phenomena and that he himself, the user of the requisites, is conditioned by past actions. In review-

¹See **The Path of Purif.**, Ch. 1, note 32 and ¶133.

²See **loc. cit.**, Ch. 1, ¶¶123f. and note 33.

ing them as repulsive, even though the robes, etc., themselves may not be repulsive, they become so when they come into contact with the body. This sort of reflection follows the example of the type of mental development especially appropriate for bhikkhus based on awareness of the impurity of food (Ahāra-paṭikkūla-sañña).

These two sorts of reviewing are not the same as the more important reviewing knowledge (Mahāpacca-vekkhana-ñāṇa, mentioned above, [2-g], with supra-mundane virtue). Reviewing knowledge means the reviewing of the fetters (and therefore the degree of purity of one's virtue) after having attained one of the four stages of enlightenment.

(vi) There are four kinds of use of the requisites:¹

(aa) Use as theft (Theyye-paribhoga) is the use by a bhikkhu who is not virtuous, as the Buddha allowed the use of the requisites by virtuous bhikkhus; donors are generous to those who are virtuous as they expect great benefit from their actions.

(bb) Use as debt (Ina-paribhoga) is the use of the requisites by a bhikkhu who does not review correctly--therefore the robe should be reviewed each time it is used and alms food should be reviewed mouthful by mouthful; if he cannot do this, he should review it before the meal, after the meal, in the first, middle and last watches of the night. If dawn breaks without his having reviewed, he is one who uses it as a debt. The resting place is to be reviewed each time it is used. Medicine should be

¹For the following discussion, see *loc. cit.*, Ch. 1, ¶¶123-130.

accepted and used mindfully. There is no offense if it is not accepted mindfully but there is an offense in using it without being mindful. There are four kinds of purification:

[1] Purification by the Teaching (Desanā-suddhi) which is the virtue of the Pāṭimokkha restraint. When a bhikkhu breaks one of the rules, purity is re-established by confiding in the Saṅgha.

[2] Purification by restraint (Saṃvara-suddhi) which is the virtue of the restraint of the sense faculties. When virtue is lost, purity can be re-established through control over the sense faculties, making the mental resolution, "I will not do so again."

[3] Purification by search (Pariyeṭṭhi-suddhi) is the virtue of the purification of livelihood. The search (for the requisites) is purified when one abandons wrong search and gets them lawfully and properly.

[4] Purification by reviewing (Pacca-vekkhana-suddhi) is the virtue dependent on requisites. Here purity is established by the reviewing described above.

(cc) Use as an inheritance (Dāyajja-paribhoga) is the use made by the seven Noble Learners (Sekha), those who have reached the three lower Paths and Fruition States and the Path of Arahantship. They are sons of the Buddha and use the requisites as heirs using the requisites belonging to their father. Although the requisites are given by laymen, they are to be considered the Buddha's as it is he who permitted them.

(dd) Use as the ruler (Sāmi-paribhoga) is the use by those who have attained the Fruition State of Arahats. Ordinary people and the Noble Learners are not yet free of craving and so they cannot govern themselves perfectly. Arahats, however, are totally free of craving and can use loathsome things reflecting on their unloathsome aspects and vice versa. Or they can use them reflecting on them as neither loathsome or unloathsome.

Use as the ruler and use as an inheritance are allowed for all. Use as a debt and use as theft are not allowed. Those who are virtuous and who use the requisites after correct reviewing can be considered to be free from debt and can be included along with those who use the requisites as an inheritance. For Noble Learners and ordinary people who review correctly will use the requisites in the manner of one free from the slavery of craving. And an ordinary person who is virtuous can be called a learner also.

Since use as the ruler is the best use, a bhikkhu should undertake to keep the virtue connected with the requisites, using them after correct reviewing. For this type of use is equal to using things without owing anything (Ananya-paribhoga).

5. Five kinds of virtue.

(a) The virtue of limited purification (Pariyanta-pārisuddhi-sīla); the virtue of unlimited purification (Apariyanta-pārisuddhi-sīla); the virtue of fulfilled purification (Paripunṇa-pārisuddhi-sīla); the virtue of purification which is not adhered to (Aparāmatṭha-pārisuddhi-sīla); the virtue of tranquillized purification (Paṭippassaddhi-pārisuddhi-sīla).

(i) The virtue of limited purification means the precepts followed by laymen, *sāmaṇeras*, *sāmaṇerīs* and *sikkhamānās*. This is because these precepts are limited in number: five, eight or ten. Laymen usually observe virtue when giving, or they observe the precepts when they go to stay at a monastery, or they take the precepts for a day or more. This is a limitation by time.¹

(ii) The virtue of unlimited purification is the virtue of those who are fully admitted to the Saṅgha. The Buddha laid down 227 rules for the bhikkhus, but when given in detail they amount to 91,805,036,000 rules.² Even though they are said to be limited in number they are of unlimited purification as they are undertaken without reserve and are not limited through desire for gain and fame or because of attachment to relatives, limbs and life. This is the sort of virtue observed by the Elder Mahā-Tissa (see [4-v-cc]), for he was not willing to save his life by eating unoffered mangoes.

(iii) The virtue of fulfilled purification is the virtue of the Magnanimous Ordinary Man, which is so pure that from the moment of admission to the Saṅgha there is not the stain of even a wrong thought. Like the purest gem or very refined gold, it becomes the proximate cause for Arahatsip.

¹The virtue of limited purification is not discussed in detail in **The Path of Purif.** The limitations by number (of precepts kept) and (length of) time are to be deduced from the discussion that follows.

²Cf. **Path of Purif.**, Ch. 1, ¶132 (b) and note 35. The number given in that translation is 9,180,150,036. Nanāmoli says the *koti* may be equal to ten thousand, one hundred thousand or a million.

The example of Elder Mahā-saṅgharakkhita. Elder Mahā-Saṅgharakkhita was lying on his deathbed and the members of the Saṅgha asked him if he had attained Arahatsip. The Elder answered no. Then the young bhikkhu who was his attendant said to him, "Venerable sir, people have come from as far as twelve leagues thinking you have attained Nibbāna. Many will be disappointed if you die an ordinary man." The Elder said, "Friend, thinking I would see the coming Buddha Metteyya, I did not try for insight. Help me to sit up and give me the chance." The young bhikkhu helped the Elder to sit up and started to go out. As he left, the Elder snapped his fingers to indicate that he had attained Arahatsip. The Saṅgha assembled and said to the elder, "Venerable sir, you have done a difficult thing in attaining the supramundane state in the hour of death." The Elder answered, "That was not difficult friends. I will tell you what is difficult. Friends, I see no action that I have done without mindfulness and unknowingly since the time I went forth." His nephew, Elder Bhāgineyya Saṅgharakkhita, became an Arahatsip in the same way when he was seventy, after fifty years as a bhikkhu.¹

The Buddha said that a man of little learning who is uncontrolled concerning virtue is censured for lack of learning and virtue. A man of little learning but who is controlled concerning virtue will be praised for his virtue as though he had great learning. A man of great learning who is unvirtuous is condemned as though he had no learning. The man of both great learning and control concerning virtue is praised on both accounts.²

¹In *loc. cit.* this is translated as meaning 50 years old.

²*Gradual Sayings*, II, pp. 7f., where *Sīlena asamāhito* is translated "no concentration in his doing." Cf. *The Path of Purif.*, Ch. 1, ¶136.

(iv) The virtue of purification which is not adhered to is the virtue of the seven Noble Learners because it is not adhered to through wrong view and the ordinary man's virtue when it is not adhered to by greed.

The example of Elder Tissa the Landowner's Son. Once in Sri Lanka a rich man had two sons. When the parents died, the older son, Tissa, gave all his inheritance to his younger brother and became a bhikkhu. The young boy's wife thought to herself, "If my brother-in-law decides to become a layman again, we'll have to divide all we have into half and give him half." So she asked some men to kill her brother-in-law. They seized the bhikkhu late one evening, but Elder Tissa explained that he had nothing to give them. They explained they had not come to steal but to kill him at the request of his sister-in-law. Elder Tissa then asked them to allow him to practice insight in order to attain Arahatsip. The men were unwilling to permit this as he might run away during the night. Elder Tissa said, "You can be sure I will not run away." And he hit his knees with a big rock and broke them. "Now you see," he said. "I cannot run away. I am revolted and ashamed at the thought of dying without being free of greed." The men allowed him to practice throughout the night, and by the time the sun rose he had become an Arahata.

The example of a certain Senior Elder. A certain Senior Elder was very ill and unable to eat with his own hand. He lay writhing, smeared with his own urine and excrement. A young bhikkhu saw him and said, "What a painful process life is!" The Senior Elder replies, "If I were to die now, friend, I would be reborn in the deva planes. I have no doubt of

that. But bliss obtained by breaking my virtue would be like the state of being a layman by disavowing the training. I shall die with my virtue intact." As he lay there, he understood through insight the true nature of his illness and he attained Arahatship.

(v) The virtue of tranquillized purification is the virtue of the Arahats, because of the tranquillization of all disturbance and the degree of purity.

(b) The virtue of abandoning (Pahāna-sīla), the virtue of refraining (Veramaṇi-sīla), the virtue of volition (Cetanā-sīla), the virtue of restraint (Saṃvarasīla), the virtue of non-transgression (Avītikkama-sīla).

These five aspects of virtue are not separated as is the case of the other types of virtue. For these five work together to enable one to reach the goal. Abandoning means abstaining from wrong actions. This is the foundation for profitable states. It prevents wavering, so it is virtue (Sīla) in the sense of composing (Sīlana), meaning upholding and concentrating. Refraining means the presence of will as abstention from wrong actions, etc. Volition is the volition associated with abandoning and refraining. Restraint means restraining wrong actions. Non-transgression means not doing wrong actions.

These can be seen in their association with all the steps on the way to Nibbāna:¹

¹From *The Path of Discrimination*, pp. 45-48. See *The Path of Purif.*, Ch. 1, ¶¶140f., note 38.

Abandoning, refraining, volition, restraint, non-transgression through:

(i) Virtue (Sīla). Abandoning, etc. the 10 unprofitable actions:

- 1) killing
- 2) taking what is not given
- 3) sexual misconduct
- 4) false speech
- 5) malicious speech
- 6) harsh speech
- 7) gossip
- 8) covetousness
- 9) ill-will
- 10) wrong view

(ii) Concentration (Samādhi)

(a) Abandoning the seven hindrances to concentration through their opposites:

- 11) lust through renunciation
- 12) ill-will through non-ill-will
- 13) stiffness and torpor through perception of light
- 14) agitation through non-distraction
- 15) uncertainty through definition of states
- 16) ignorance through knowledge
- 17) boredom through gladdening

(b) The eight attainments of concentration and what is abandoned by each:

- 18) first Jhāna abandons the hindrances
- 19) second Jhāna abandons applied and sustained thought
- 20) third Jhāna abandons happiness
- 21) fourth Jhāna abandons pleasure and pain

- 22) the base consisting of boundless space abandons perception of matter, resistance, variety
- 23) the base consisting of boundless consciousness abandons the base consisting of boundless space
- 24) the base consisting of nothingness abandons the base consisting of boundless consciousness
- 25) the base consisting of neither perception nor non-perception abandons the base consisting of nothingness

(iii) Understanding (Paññā)

(a) Insight (Vipassanā), 18 principle insights beginning with the seven contemplations (n°s 26-32)

- 26) contemplation of impermanence in case of perception of permanence
- 27) contemplation of pain in case of perception of pleasure
- 28) contemplation of not-self in case of perception of self
- 29) contemplation of dispassion in case of perception of delighting
- 30) contemplation of fading away in case of perception of greed
- 31) contemplation of cessation in case of perception of originating
- 32) contemplation of relinquishment in case of perception of grasping
- 33) contemplation of destruction in case of perception of compactness
- 34) contemplation of the fall of formations in case of perception of accumulating kamma
- 35) contemplation of change in case of perception of lastingness

- 36) contemplation of the signless in case of a sign
- 37) contemplation of the desireless in case of desire
- 38) contemplation of the void in case of misinterpreting
- 39) contemplation of insight into ideas that are higher understanding in case of misinterpreting due to grasping at a core
- 40) contemplation of correct knowledge and vision in case of misinterpreting due to confusion
- 41) contemplation of danger in case of misinterpreting due to reliance on formations
- 42) reflection in case of non-reflection
- 43) contemplation of turning away in case of misinterpreting due to bondage

(b) The Four Paths and what is abandoned with each:

- 44) the Path of Stream-winning abandons personality-belief, sceptical doubt, attachment to mere rules and rituals
- 45) the Path of Once-returning abandons sensuous craving and ill-will in their gross aspects.
- 46) the Path of Non-returning abandons sensuous craving and ill-will in their subtle aspects
- 47) the Path of Arahatsip abandons craving for Fine-material existence, craving for Immaterial existence, conceit, restlessness and ignorance.

Thus we see how virtue is the foundation for attaining Nibbāna.

6. What is the defiling of virtue? What is the cleansing of virtue?¹

Virtue is defiled when it is broken through desire for gain and fame or because of attachment to relatives, limb and life. When a bhikkhu breaks any of the rules at the beginning or end of the time he is a bhikkhu, his virtue is said to be torn like a cloth that is torn at the edge. If he breaks any during the middle period his virtue is said to be rent like a cloth torn in the middle. When it is broken two or three times running it is said to be blotched like a cow whose body is black or red with some other colour on the back or belly. When it is broken at regular intervals it is said to be mottled like a cow speckled all over.

It is also defiled by the seven bonds of sexuality.² These are present when a bhikkhu claims to lead a life of purity because he does not indulge in the sexual act, but (1) he enjoys massage, manipulation, bathing and rubbing down by women; or (2) he jokes, plays and amuses himself with women; or (3) he gazes and stares at women, eye to eye; or (4) he listens as women laugh or talk or sing or weep on the other side of a fence or wall; or (5) he remembers the sound of their laughing, talking, singing or weeping on the other side of a fence or wall; or (6) he watches a householder or a householder's son possessed of, endowed with and indulging the five cords of sense desire; or (7) he leads the

¹See *The Path of Purif.*, Ch. 1, ¶¶143-160.

²*Gradual Sayings*, V, pp. 30-32.

life of purity aspiring to some order of devas, thinking, "Through this virtue, vow, asceticism, I will be a higher or lower deva."

Maintaining virtue which is not torn, rent, blotched or mottled is accomplished by not breaking the training precepts; by making amends when precepts are broken for which amends can be made; by the absence of the seven bonds of sexuality; and by the non-arising of such evil things as anger, enmity, contempt, domineering, envy, avarice, deceit, fraud, obduracy, presumption, pride, haughtiness, conceit and negligence; and by causing to arise such qualities as few wishes, contentment and effacement. These virtues are liberating, praised by the wise, not adhered to through craving and wrong views, and conducive to concentration.

In this way virtue is cleansed in two ways; through seeing the danger of failure in virtue and through seeing the benefit of perfected virtue. The dangers include: the unvirtuous man suffers much loss of wealth through neglect, evil rumour spreads about him, whatever group he approaches he does so without confidence and confused, he dies confused, and after death he is reborn in the lower realms.¹ An unvirtuous person is displeasing to devas and human beings, cannot be instructed by those who live the life of purity with him, and he is remorseful when the virtuous are praised. He is ugly. Contact with him is painful for those who fall in with his views are brought to long-lasting suffering in the lower realms. He is worthless because no great benefit comes for those who give him gifts. He is as hard to purify as a cesspool that has been used for years. The bhikkhu who is unvirtuous is neither a

¹Loc. cit., III, pp. 185f.

true bhikkhu nor a layman, he is like a donkey following a herd of cattle. He is always nervous, like a man who is everyone's enemy. He is unfit to live with--it is like living with a dead carcass. Even though he may have such qualities as learning, he is as unfit as subject for paying respects to as a cemetery is for brahmins. He is as incapable of reaching distinction of attainment as a blind man is of seeing a visible object. He is as careless of the Dhamma as a man in the gutter is of a kingdom. Even though he imagines he is happy, he suffers because he will reap suffering because of his actions.

The Buddha described in seven vivid images the dangers of a bhikkhu breaking his virtue and as an unvirtuous man accepting and using the requisites given by laymen.¹ The unvirtuous man, he said, is evil-natured, of unclear or suspect habits, secretive about his actions, claims to be an ascetic but is not, claims to lead a life of purity but does not, is rotten within, lecherous and full of corruption.

It would be better for a bhikkhu to embrace a burning fire that might burn him to death and cause great suffering but would not lead to rebirth in a state of woe than to sit down or lie down with a woman, as this has as its condition the indulgence of the five cords of sense-desires.

It would be better for an unvirtuous bhikkhu to have a strong horse-hair rope twisted so tightly around his legs that it cut through to the marrow of the bone than to consent to letting laymen pay homage to him.

¹Loc. cit., IV, pp. 84-90.

It would be better for an unvirtuous bhikkhu to be wounded in the breast by a sharp spear tempered in oil than to consent to the reverential salutation of laymen.

It would be better for an unvirtuous bhikkhu to be wrapped in a red-hot iron sheet than to accept robes given in faith by laymen.

It would be better for an unvirtuous bhikkhu to have his mouth prized open with red-hot iron thongs and that a red-hot ball be put in his mouth and burn through his lips, mouth, tongue, throat, belly and pass out below carrying with it his bowels and entrails than to use alms food given in faith by laymen.

It would be better for an unvirtuous bhikkhu to be seated or laid on a red-hot iron bed or iron chair than to use a bed or chair given in faith by laymen.

It would be better for an unvirtuous bhikkhu to be plunged upside down in a red-hot metal cauldron than to use a dwelling given in faith by laymen.

The Venerable Buddhaghosa ends his chapter on virtue in **The Path of Purification** with the advantages of maintaining virtue. The bhikkhu with immaculate virtue gives pleasure and inspires trust in wearing his robes and carrying his bowl. He need never fear self-reproach. He shines like the sun and moon. The odour of his body is pleasing to the devas--and even more so the perfume of his virtue, for the perfume of virtue is greater than all other perfumes as it spreads unchecked in all directions. Deeds, no matter how small, done for a virtuous man bear great fruit. None of the intoxicants can

plague him here and now; and he digs out the root of suffering in future lives. If he wishes perfection among men or devas, it is not difficult for him to attain it. But once his virtue is perfected, he seeks only the perfection of Nibbāna.

"The mind of one who understands thus," Buddha-ghosa says, "shudders at failure in virtue and reaches out towards the perfecting of virtue. So virtue should be cleansed with all care, seeing this danger of failure in virtue and this benefit of the perfection of virtue."

APPENDIX

[A 19th-century description of the keeping of Upo-satha days, from **The Burman: His Life and Notions** by U Shway Yoe (Sir J. George Scott), first published in 1881 and revised in 1909.]

Chapter XX: Duty Days

There are four **uboné**, or duty days, in every lunar month, on which all good Burmans are expected to go and worship at the pagodas. These are the eighth of the crescent, the full moon, the eighth of the waning, and the change, of which the second and the fourth are the more sacred. As the monks have nothing to do with looking after the spiritual state of the people, it is entirely a matter to be settled by one's self whether any particular worship day is to be observed or not. If you conclude that strict religious observances are only necessary for your spiritual well-being on the day of the full moon, or at any rate that you may leave out the eighth of the crescent and the waning moon, then the **uboné** does not concern you at all, and you may proceed about your ordinary business without being considered a reprobate. The very devout may go to the pagoda on all the four sacred days of the month; but if you choose to omit one or several, or substitute an ordinary day for that provided by religious custom, there is no one to take you to task for it. Were a Burman never to go to the pagoda at all, or fail to do so for any considerable time, he would indeed soon get a very bad character among his neighbours, and might even be formally excommunicated by the **yahans** ["arahants," used in a figurative sense to designate all bhikkhus]. There is, however, practically no constraint save the force of public opinion. But

the duties of worship are so light, and so dependent in their details upon yourself, and there is so much amusement to be got out of a visit to the pagoda on an **uboné**, that few, even of the most worldly-minded, miss any great number of the appointed days, and a special festival is always carefully observed.

With the really devout, a worship day always commences on the previous evening, that of the **apeitné**, or day of preparation. In most country villages, and occasionally even in the larger district towns, where there is more dissipation than devoutness, a few old men, as a voluntary work of merit, go round about the place beating the **kyizi**, the triangular gong, used only for this and similar religious purposes. The instrument is suspended by a string to a stick carried over the shoulder, and as the sounds vibrate, rise and fall, quicken and die away with the winding and unwinding of the cord, those who intend to keep the duty day well make ready for a start to the pagoda. Mats, sleeping-rugs, blankets, and eatables are gathered together; and the whole family, with the exception of a couple of the children and an old woman or so perhaps, left behind to look after the house, set off in a body, preceded in some cases by a **kyizi** of their own, struck at intervals by the head of the family, who slings it on a bamboo, to the other end of which, as a kind of equipoise, is fastened a lamp. The purpose of this ceremony of striking the gong is to announce to the four worlds the good work on which the party is engaged. They make their way to one of the numerous **zayats** (rest houses), where they can always find a quiet corner to settle in. There they sleep, or, what is better, tell their beads and meditate.

Some time before daylight the food intended for the **yahans** is cooked, and when the sun rises a

message is sent to the monastery that everything is ready. The alms have been put together in a heap in the middle of the **zayat**, in front of the permanent platform on which the mendicants take their station after they have arrived in a long procession of Indian file. In the meantime numbers of other more comfort-seeking laymen, who have slept at home, come trooping in from the town also bringing offerings for the pagoda, and food for themselves and the **pyinsin** ["panca-aṅgā" is another term for bhikkhus, meaning they are endowed with the five good qualities of virtue, concentration, wisdom, emancipation, and the realization of the knowledge of emancipation]. When a congregation has been made up, or when the family party is complete, the senior monk recites the Ten Precepts incumbent on all **upathaka** [Uposatha] days, and adds some portion of the sermons of Shin Gautama [Venerable Gotama, the Buddha], the other **pyinsin**, sitting behind their big fans to hide the women from their sight, occasionally making the responses. Finally the **Pa-yeit-gyi** [Mahā-Paritta, the great discourses of protection], or some similar litany of praise, is intoned; all the congregation joining in the chant, with upraised hands clasping a flower or some other symbol of offering. With this the service ends. The **yahans** rise from behind their fans and file back to the monastery again, the food being carried after them by the pupils or the donors. When this is done the worshippers set about preparing their own breakfast--unless, indeed, as is probable, it was cooked at the same time as the food for the **yahans**. Each family eats separately, arranged in a circle round the great **byat**, or platter of rice. If, however, any one has some particular delicacy--the celebrated **nga-pi gaung** fish paste from Payā Gyi, in the An-gyi township, iguana's eggs from Shwe Gyin side, or

pickled tea fresh from the Shan hills--he gives of his abundance to those round about; and any solitary stranger from a distance is always sure of an invitation to join some breakfast party. When all have finished eating, the fragments that remain are thrown out for the pariah dogs and the crows. Additional merit is of course gained by this act of charity. For the rest of the day, with the exception of the time that may be spent in repeating doxologies before the image of the Buddha at the pagoda, nothing is done. Every one is dressed in his best and goes about meeting his friends, or lolling comfortably with a cheroot in the **zayat** waiting for them to come to him. Vast quantities of betel-nut and pickled tea and local gossip are discussed.

...

It must not, however, be supposed that all the people take this easy-going and frivolous view of duty days. Diligent seekers after **kutho** ["kusala" or merit] behave differently. They do not merely limit themselves to the customary forms of worship and offerings. They sleep little, or not at all, the night before; telling their beads instead, and reading good books, some of the discourses of the Buddha, or portions of the greater **zāts** [Jātakas]. All necessary business is transacted the day previous to the **uboné**, and neighbours are exhorted to observe the festival properly. After one simple dish in the morning, they eat nothing for the rest of the day, a custom very general on the first day of Lent [the rain's retreat]. Instead of staying in the noisy **zayat**, where the assembled people are talking of light matter, laughing and diverting themselves, they retire to a **tazaung** on the pagoda platform, or to some place shaded by trees, where they finger the hundred and eight beads of their rosary, muttering, "All is

transient, sorrowful, and vain [Anicca, Dukkha, Anatta]; the Lord, the Law, the Assembly [Buddha, Dhamma, Saṅgha]; the three precious things"; and meditate on the example of the Lord Buddha and the excellence of his Law. To vary the monotony of this performance, they go for an hour or two to one of the monasteries to talk with the prior or some learned brother, or perhaps to hear him read and expound one of the Jātakas, or birth-stories.

So the duty day passes. By sunset most of the worshippers are making their way back to their homes; but a few zealous spirits remain all night in the *zayat*, and only return with daylight on the following morning. This simple round of celebration is repeated four times in every lunar month, with here and there a feast-day of some particular shrine thrown in, when the only difference is that there is greater ceremony and a more or less large influx of strangers, according to the sanctity of the pagoda.

The sole distinction between Lent--lasting from the day after the full moon of July to the full moon of October--and the rest of the year, is that all laymen are expected to be much more regular in their observance of the weekly religious days. It is not a season of fasting, but simply of stricter execution of religious duties. No marriages, feasts, or public amusements are held, or only by the graceless; and some of the *yahans* retire into the depths of the jungle, where they can devote themselves to meditation with greater security from interruption. The custom of regarding these three months as peculiarly sacred undoubtedly rose from the habit of the monks, in the first days after the Buddha's teaching, remaining steadfastly in their monasteries in Magadha during the period of the

annual rains, devoting all their time to pondering over the Sacred Law [Dhamma], and expounding it to any laymen **dayakas** [Dāyakas, "donors"], or **upathakas** [Uposathakas, "those who observe Uposatha days"], inquirers, or believers and searchers after the truth, who came to consult with them in their dwellings; seeking to enter the current of perfection, and, attaining the state of **arahān** [Arahant], to float into **Ne'ban** [Nibbāna], the state of joyless, painless calm. Nowadays all are expected to study the Law for themselves; but in order to prepare themselves worthily for the **Wā** [Vassa, the rains' retreat], the wealthier people often call in the more learned **yahans** to deliver exhortations in their houses. Numbers of relations and friends are invited, who bring presents for the holy man, in the hope of sharing the merit of the transaction. Portions of the holy books usually are read on these occasions, especially the much-admired **Wethandaya Wuttu** [Vessantara Sutta, i.e., Jātaka]. The doctrine inculcated by this **zāt** [Jātaka] is charity [Dāna]; and malicious people do not hesitate to say that the giving of alms is the invariable theme of the **pyinsin**. But I have at least as often heard the praises of wisdom from the **Lawkanidi** [Lokanīti] recited at such Lenten lectures, and a portion may be quoted here: "The ignorant bow down before the wise man. The riches of the wise man are like a bubbling spring, a fountain that never runs dry, and that, however constantly you may draw from it, is ever filled anew. The beauty of women and the sweetness of the sugar-cane bring satiety, but the words of wisdom never pall. The lazy man will never get learning."

¹Trans. by James Gray, **Ancient Proverbs and Maxims from Burmese Sources**, 1886, reprinted by the Buddha Sasana Council.

Any man may be endowed with riches, beauty, rank, youth; but without knowledge he is but as a beautiful flower that hath no perfume. The fragrance of flowers is refreshing; more so is the light of the cool moon's rays; but the greatest delight comes from the words of wisdom. The sun may rise in the west; the summit of Mount Meru [the centre of the world] may be bent like a bow; the fires of hell may languish and die out; the lotus may spring on the tops of the mountains; but the words of truth and wisdom are always the same."

Similarly the riches of man are said to consist in his learning, his family, and his good name; of a woman in her beauty; of a great man in his rank, influence, position, and the number of his slaves; of a monk in his austerity; of a serpent in its poison; and of a **pônnâ** in his oaths and his prophecies.¹ ...

¹Compare Gray's translation: "The wealth of women is beauty, of men good ancestry, of snakes poison; the wealth of rulers is an army, of priests virtue, of Brahmans knowledge." (*Loc. cit.*, p. 53.)

The International Meditation Centre, U.K.

The International Meditation Centre, United Kingdom, located in Heddington, Wiltshire, was founded in 1979 by the Sayagyi U Ba Khin Memorial Trust. The purpose of the Centre is to promote the practice of true Buddhist meditation according to the teachings of the Lord Buddha. The Centre operates under the guidance of its resident teachers, Mother Sayama and Saya U Chit Tin, and with the assistance of a number of their students from around the world. Ten-day residential courses (Friday evening through Monday morning) begin on the first and third Friday of each month.

The teaching at the Centre is based on the Pāli texts of Theravada Buddhism and follows strictly in the tradition of the late Sayagyi U Ba Khin, former Accountant General of Burma and the founder of the International Meditation Centre in Rangoon, Burma. The training is divided into the three disciplines of the Eightfold Noble Path, that is, Sīla or virtuous conduct, Samādhi or concentration, and Paññā or wisdom. For Sīla, students are required to observe either five (new students) or eight precepts (old students). For Samādhi, the students spend the first three and a half days practising Ānāpāna meditation, or concentration on the breath, with the aim of quietening the mind and working for one-pointedness. After a certain degree of Samādhi has been acquired, the students are taught Vipassanā or insight meditation whereby they can come to experience first hand the three essential elements of the Buddha's Teachings: Anicca (Impermanence), Dukkha (Suffering), and Anattā (Egolessness).

One should come to the Centre with the intention of undergoing a ten-day retreat. The training, if followed diligently, will result in the gradual eradication of impurities and ultimately in the realization of "Nibbanic Peace Within". To achieve a state of mind perfectly attuned and in balance, it is essential to start with a stable and sound base of conduct. For the duration of the training, therefore, each student is asked to observe the five precepts as follows: 1) to refrain from killing; 2) to refrain from stealing; 3) to refrain from sexual misconduct (at the Centre, total celibacy); 4) to refrain from lying; 5) to refrain from the use of intoxicants and drugs. Other conventions observed at the Centre include the following:

1) During the course of training the students are asked to give up their previous practices, spiritual or otherwise, especially those concerning pseudo-science, low arts, wearing or adorning themselves with beads, strings, etc., or keeping the latter in their possession.

2) Students are asked to remain within the precincts of the Centre for the entire period of the course.

3) Students are asked to maintain Noble Silence during the period of training.

The goal in view at the Centre is "Magga, Phala, Nibbāna," that is, the Path and Fruition States and Full Awakening. Our aim is "Nibbanic Peace For All." So if students are seeking the "Lokiya" or mundane benefits, they cannot gain the Deathless and will not get out of the rounds of rebirth (Saṃsāra).

Students attending the course should keep an open mind and give a fair trial to the technique by having a certain amount of confidence and by working without entertaining any doubts, as otherwise they will not benefit. Success comes only with these four

qualities: Concentration of Intention (Chanda-Samādhi), Concentration of Energy (Viriya-Samādhi), Concentration of Consciousness (Citta-Samādhi), and Concentration of Investigation (Vimamsa-Samādhi) accompanied by effort and will.

"For progress in meditation," noted one of Sayagyi U Ba Khin's close disciples, "the following are the essential requirements: 1) confidence in the teacher, 2) strict adherence to the instructions and rules of discipline, 3) the ability to work hard, and 4) the capacity to appreciate and understand the Buddha-Dhamma in practice."

USEFUL ADDRESSES

International Meditation Centre, U.K.
 Splatts House
 Heddington near Calne
 Wilts. SN11 OPE, United Kingdom
 Tel.: Bromham (0380) 85-02-38;
 Cable: IMCUK CALNE

Teachers: Mother Sayama, Saya U Chit Tin
 Regional Teachers: Donald Porter, Michael
 Dowling, Roger Newton, James Emery,
 Dr Kedar Dwivedi

International Meditation Centre
 31-A Inya Myaing Road
 Bahan P.O.
 Rangoon, Burma
 Tel.: 31-5-49; Cable: IMMEDCENT Rangoon
 Teachers: Saya U Tint Yee, Saya U Ba Pho

International Meditation Centre, Perth
 77 Darlington Street Darlington, WA 6070, Australia
 Tel.: (09) 299-6972
 Regional Teachers: Gregory Solomon, Douglas
 Solomon, Michael Fraser, John Price, Richard
 Walsh

Other Regional Teachers:
 Austria: Franz Neuner, Franz Zelsacher
 New Zealand: David Robb
 Switzerland: Peter Moll, Walter Klinger, James
 Shannon, Eugen Jung, Roger Bischoff
 U.S.A.: Bill Rosenberg, Michael Kosman, Dave Young
 West Germany: Christian Wunschik, Dieter Nowotzin

