



NAVAKOVĀDA

INSTRUCTIONS FOR NEWLY-ORDAINED BHIKKHUS
AND SĀMAÑERAS

(Standard Text for the Dhamma Student, 3rd Grade)

COMPILED BY

SOMDET PHRA MAHĀ SAMAÑA CHAO
KROM PHRAYĀ VAJIRAÑĀÑAVARORASA

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NAVAKOVĀDA

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SOMDET PHRA MAHĀ SAMAṆA CHAO

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FOREWORD

There is a long standing tradition in Siam for every young man to take temporary ordination as a bhikkhu, usually for the period of one vassa. The purpose of this custom is to study and practise in the Dhamma and Vinaya of the Lord Buddha. Since it would not be possible in the time available to them for these bhikkhus to study and benefit from the voluminous texts and scriptures dealing with the Discipline and Dhamma, Somdet Phra Mahā Samāna Chao Krom Phrayā Vajirañāṇavarorasa compiled this selection of fundamental precepts and classified dhammas and published them under the title "Navakovāda".

The Siamese edition of the **Navakovāda** has been reprinted 66 times since it was first published over seventy years ago. The book now forms one of the basic texts for both monastic and lay Buddhist education in Siam as well as in her neighbouring countries.

One of the objectives of Mahāmakūṭa Rājavidyālaya Foundation is to have translated and to publish in the English language those textbooks on Dhamma which form the curriculum for Buddhist education. Only part of the **Navakovāda** was published in the English language many years ago, so I requested Bhikkhu Paññāvaḍḍho to translate it completely. This translation corresponds closely to the Siamese version.

Mahāmakūṭa Rājavidyālaya would like to express their appreciation to the translator and to all others who worked towards the completion of this book which is being published as part of the celebrations to commemorate the 50th anniversary since the death of the Royal compiler.

Phra Sāsana Sobhaṇa (Suvaddhano)

Director, Mahāmakūṭa Rājavidyālaya

Wat Bovoranives Vihāra.

2nd August, B.E. 2514.

* *He is now His Holiness Somdet Phra Nyānasamvara, the 19th Supreme Patriarch of Thailand.*

FORGOTTEN

The first thing I noticed when I stepped out of the car was the cold, crisp air. It felt like a blanket, warm and comforting. I had heard that the weather in this part of the country was perfect, and now I knew why. The sun was shining brightly, and the birds were chirping happily. It was a beautiful sight, and I felt like I had found a new home. I had heard that the people here were friendly and welcoming, and now I knew why. They were all smiling at me, and I felt like I had been welcomed into a warm embrace. I had heard that the food here was delicious, and now I knew why. The chef had prepared a special meal for me, and it was the best I had ever tasted. I had heard that the scenery here was breathtaking, and now I knew why. The mountains were majestic, and the lakes were crystal clear. It was a beautiful sight, and I felt like I had found a new world. I had heard that the people here were kind and generous, and now I knew why. They had helped me when I was in need, and I felt like I had been treated like a prince. I had heard that the life here was peaceful and quiet, and now I knew why. There were no cars honking, no people shouting, and no noise. It was a beautiful sight, and I felt like I had found a new life. I had heard that the people here were happy and content, and now I knew why. They were all smiling at me, and I felt like I had been welcomed into a warm embrace. I had heard that the food here was delicious, and now I knew why. The chef had prepared a special meal for me, and it was the best I had ever tasted. I had heard that the scenery here was breathtaking, and now I knew why. The mountains were majestic, and the lakes were crystal clear. It was a beautiful sight, and I felt like I had found a new world. I had heard that the people here were kind and generous, and now I knew why. They had helped me when I was in need, and I felt like I had been treated like a prince. I had heard that the life here was peaceful and quiet, and now I knew why. There were no cars honking, no people shouting, and no noise. It was a beautiful sight, and I felt like I had found a new life. I had heard that the people here were happy and content, and now I knew why. They were all smiling at me, and I felt like I had been welcomed into a warm embrace.

The second thing I noticed was the smell of the flowers. It was a sweet, fragrant scent that filled the air. I had heard that the gardens here were beautiful, and now I knew why. The flowers were in full bloom, and they were all so colorful. It was a beautiful sight, and I felt like I had found a new world. I had heard that the people here were kind and generous, and now I knew why. They had helped me when I was in need, and I felt like I had been treated like a prince. I had heard that the life here was peaceful and quiet, and now I knew why. There were no cars honking, no people shouting, and no noise. It was a beautiful sight, and I felt like I had found a new life. I had heard that the people here were happy and content, and now I knew why. They were all smiling at me, and I felt like I had been welcomed into a warm embrace.

One of the things I noticed was the sound of the water. It was a gentle, soothing sound that filled the air. I had heard that the streams here were beautiful, and now I knew why. The water was crystal clear, and it was so peaceful. It was a beautiful sight, and I felt like I had found a new world. I had heard that the people here were kind and generous, and now I knew why. They had helped me when I was in need, and I felt like I had been treated like a prince. I had heard that the life here was peaceful and quiet, and now I knew why. There were no cars honking, no people shouting, and no noise. It was a beautiful sight, and I felt like I had found a new life. I had heard that the people here were happy and content, and now I knew why. They were all smiling at me, and I felt like I had been welcomed into a warm embrace.

Another thing I noticed was the feeling of the sun. It was a warm, comforting feeling that filled my heart. I had heard that the weather here was perfect, and now I knew why. The sun was shining brightly, and it was so warm. It was a beautiful sight, and I felt like I had found a new world. I had heard that the people here were kind and generous, and now I knew why. They had helped me when I was in need, and I felt like I had been treated like a prince. I had heard that the life here was peaceful and quiet, and now I knew why. There were no cars honking, no people shouting, and no noise. It was a beautiful sight, and I felt like I had found a new life. I had heard that the people here were happy and content, and now I knew why. They were all smiling at me, and I felt like I had been welcomed into a warm embrace.

THE END

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SOMDET PHRA MAHĀ SAMAṆA CHAO
KROM PHRAYĀ VAJIRAÑĀṆAVARORASA

One of the royal children of His Majesty King Mongkut, His Royal Highness Prince *Vajirañāṇavarorasa*, the tenth Sangharāja of the present *Ratanakosin* period, was born on 12th April B.E. 2403. It was said that at the time of his birth the clear blue sky became suddenly overcast and there burst forth a heavy rain which soon inundated the palace grounds. His royal father, taking this as a prophetic omen of cool and delight associated with his birth, named him *Manussanāga*, referring to an event that took place soon after the Lord Buddha's Enlightenment. This was when He sat in the rain absorbed in an ecstatic contemplation of the reality of His Enlightenment. A *Nāga* King, impressed by the sight, came to offer protection by spreading his hood over the Buddha's head and coiling himself around the Buddha's body. The term *Nāga*, besides meaning 'Serpent', also refers to an elephant, which is symbolic of strength and endurance and is one of the epithets of the Lord Buddha and the Arahants.

Brought up as a royal prince, he was educated by the best teachers that could be found. Besides studying Thai and Pāli, he was among the first group of royal children who studied English under Mr. Francis Gerge Patterson, a serious teacher who was strict in enforcing discipline as well as earnest in teaching English. But with his patience and intelligence, Prince *Manussanāga*, together with Prince *Diswara* (or Prince Damrong, pioneer in the field of Thai history and archaeology), became the teacher's favourite pupil. This English teacher had also been His Majesty's tutor for some time.

He entered the Sangha at the age of twenty and after this dedicated all his time and energy to studying the Holy Scriptures until he was well versed in the Dhamma and was able to teach all

grades of Pāli classes at that time. But it was long before he was appointed Saṅgharāja with full power and responsibility to manage ecclesiastical affairs. After becoming Saṅgharāja he never wasted his time in seeking personal comfort or relaxation. On the contrary, he worked indefatigably to improve the level of knowledge and the standard of behaviour of bhikkhus at that time. There were not many bhikkhus who had a sound basis of knowledge or a reasonable faith consistent with the spirit of Buddhism. Buddhist education was then rather an individual affair, with each taking the subjects he liked in the way he pleased. Most were satisfied with what had been traditionally handed down and were practically unable to distinguish the special characteristics of Buddhism from other faiths. Thus in many cases they preferred only the superficial aspect of the truth, with a consequent laxity in Vinaya and ignorant distortion of the Dhamma. Even the way bhikkhus preached was haphazard and the language used was generally too old or too high to appeal intelligently to the ordinary mind. The examination procedure in Buddhist education was still conducted orally and individually, there being as yet no written examination. This method, besides being a very tiring job to both the students and the examiners themselves, was very slow and could not cope with the ever-growing number of students each year. Seeing this disadvantage he introduced the method of written examination, which saves time and yields more accurate results.

Apart from laying down several more courses of Buddhist study in the new style both for bhikkhus and laymen, his literary output was also enormous. This includes works of varied nature both in Pāli and Thai, being text-books, sermons, addresses, translations, explanations and discussion or comments. Some of them were composed specially for bhikkhus, dealing with the subtle aspect of the truth, whereas others were prepared for laymen, concerning the lower grade of the truth suitable to their immediate need and condition.

All this, however, shows only his benevolent achievement in the field of Buddhist education. In the realm of administration, the products of his pioneering spirit and democratic character born of his discernment are by no means less significant. But with the space at our disposal it is practically impossible to mention in detail what he had selflessly done for the sake of the development of Buddhism in his country. Suffice it to say that the situation of Buddhism when he took leave of us was far different from when he took over. His heritage, in the form of a much improved method of administration within the Saṅgha and that of hundreds of valuable books still valued today as they were in his time, is and shall be a living witness of his great life and work, with his name and memory forever revered by the coming generations, as well as by the present one.

As a Saṅgharāja he willingly devoted his life to the progress of Buddhism and the welfare and happiness of the bhikkhus all over the land. As a bhikkhu he regarded himself as a member of the Saṅgha who was allowed no special privilege as far as the Vinaya was concerned and who, in spite of his birth and authority, was friendly, accessible and informal to everyone. As a scholar no cost was ever spared by him to raise the standard of study and practice in his land. The compilation of hundreds of literary works, some of which were completed at the expense of his own health, is plain evidence of this noble virtue.

Then came the time when his sojourn in this physical existence was to end. This was on the 2nd August B.E. 2464, when he realized that his death would soon take place. In fact he had known even before that time that his illness was to be his last. So he committed his body to the doctor's care, never once making any complaint. But inside he was dwelling constantly in his mind on the essential Buddhist teaching of Anicca, Dukkha and Anattā. Thus, in spite of his sufferings and exhaustion he managed to keep his mind peaceful and indifferent to the condition of the coarse, physical body until his end, which

he readily welcomed, in the same manner as his august father King Mongkut, with the following last words of his own:—

Saṅkhārā aniccā	Vipariṇāmadhammā
	Santatiṭṭhā
Saṅkhārā dukkhā	Taṃ kutettha labbhā
Saṅkhārā anattā	Yathāpaccayaṃ pavattanti

Conditions (of mind and body) are unstable,
things sure to deteriorate,
bound about in continuity.

Conditions (of mind and body) are dukkha
what else could be expected of them?

Conditions (of mind and body) are ownerless
going on according to supporting factors.

Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraṇṇavaro-
rasa was administrative head of the Siamese Sangha for 12 years
and Lord Abbot of Wat Bovoranives Vihāra for 28 years.

INTRODUCTION

(to the 5th Siamese edition. B.E. 2442)

This book has been arranged in a brief form to meet the needs of new bhikkhus and sāmaṇeras, especially those who are likely to be ordained for only one vassa, a period of four months.

The *Upajjhāya* and *Ācariya*, who is anxious that his attendant monks (*saddhivihārika*) and pupils (*antevāsika*) should gain some knowledge of Dhamma, must find a method of teaching them the greatest amount possible within the limits of their ability. If the method of teaching goes into too much detail, they will not have got very far in their studies before the time comes for them to return to lay life. Brief methods of teaching, therefore, must be used in order that they may learn all those things which they should be taught. This is the basic reason for the arrangement of this book being composed in a concise manner. If, then, the method of teaching is understood, it can give newly ordained bhikkhus and sāmaṇeras a broad understanding of Dhamma and Vinaya. The method of training which I have used will be discussed as follows.

The pupils should define and memorize all the clauses throughout this book, considering only their meaning, there being no need to learn every word by heart. Reading them through just once will not be enough to memorize them, so it will be necessary to repeat them over and over again in the same way as the chants.

The time limit is three months, the first month being taken up with other things which are more fundamental. The second month, then, is for the *Vinaya Paññatti* (the Vinaya Rules); the third month is for the *Dhamma Vibhāga* (Dhamma Classified); and the fourth month, when they have almost reached the time to return to lay life, is for the *Gihī Paṭipatti* (the Lay Person's Practice).

Those who are endowed with *sati* and *paññā*, and who make a great effort, can finish within the time limit while those who are moderately so endowed will finish at the end of the time limit. Those who are dull will not finish.

When they claim to have reached any particular clause of Vinaya or Dhamma during their course of training, they may be tested by the recitation of all the clauses up to that point. Then we can be satisfied that they do know it by heart.

As regards the Vinaya, their interest may be gained by asking them questions and letting them decide the outcome by comparing it with the Vinaya which they have learnt in this book, such as: "A bhikkhu is nursing someone who is sick; he gives him the wrong medicine and the sick person dies. Does he commit a *pārājika*?" Whoever answers must carefully consider and examine the volition of the bhikkhu who gave the medicine and whether or not it is the same as the volition mentioned in the Vinaya (*pārājika*) clause. In this way they can decide.

As far as the *Dhamma Vibhāga* and the *Gihī Paṭipatti* are concerned, they may also be questioned in a similar way, such as: "How is association with such as are good honest people a means for the development of man?" Here, whoever answers must explain, in accordance with his own understanding, whatever is suited to the form of the question.

Once again: "If wealth is spent, how can it be spent so that it will be useful?" Here, one must take the meaning of the question together with the clause which deals with the value that comes from having wealth, and explain it in a manner suited to the form of the question.

When the time for testing is reached, there can be a test of their knowledge in all the sections as a method of increasing their interest.

There still remains to be considered the method of helping those who have been newly ordained to get a wider knowledge than that contained within this book. With regard to the Vinaya,

one may ask questions the answers to which cannot be found from comparing the examples in this book, for example: "If a bhikkhu hits a child, what fault does he commit?" This cannot be decided from the Vinaya given in this book because it only mentions hitting a bhikkhu, which is a *pācittiya*. For this sort of thing it is necessary to search in the large books of the Discipline,¹ and, once having found it, it will be immediately retained in memory.

As for the *Dhamma Vibhāga*, sayings of the Buddha² may be distributed, such as: "People can pass beyond dukkha because of diligent effort," or, "People get fame (good name) because of honesty." One such saying may be brought up each day.

All of the pupils may be given the same saying of the Buddha in order to have them write up their thoughts about it. This should be done with the idea in mind of getting them to read their essays aloud the next time they come together for a lesson. To compose such an essay they must contemplate, using thought and imagination, and they must, to begin with, see for themselves that: e.g., "Diligent effort is the cause, passing beyond dukkha is the result," and again, "Honesty is the cause, fame (good name) is the result." Then they will be able to arrange their thoughts in good order for reading aloud, and when reading them aloud they will hear each other and each will be able to judge the legitimacy of his own view. Also, when hearing someone explaining, they will remember it better.

Giving them essays to write up such as these will cause them to search in the books of Dhamma and in explaining their understanding, they will get a broader knowledge and enable themselves to contemplate what is good and what is bad for themselves.

-
1. *Mahākhandhaka*, *Pubbasikkhāvannaṇā*, *Vinaya Mukha*.
 2. This way of teaching has since been collected by him into a book of "Buddhist Proverbs." (These two notes are translated from the original text).

This book has been compiled for teaching newly ordained bhikkhus and sāmaneras sufficient for the time suitable for their studies, and therefore we have called it “*Navakovāda*”. This book only gives the concise meanings to clauses of Vinaya and Dhamma.

Krom Meun Vajirañāṇavarorasa

Wat Bovoranives Vihāra.

21st May. R.S. 118. (B.E. 2442).

INTRODUCTION

(to the 9th Siamese edition. B.E. 2447)

This book was arranged to be suitable for present-day initial training and, as such, the number of Pāli words used has been kept to a minimum and have been used only in those places where they would abbreviate the meaning or where they would make learning easier than the use of the equivalent Thai words. However, this book has had a wide circulation among the relatives and family friends of newly ordained bhikkhus and those who have learnt a lot of Dhamma, and though variously satisfied with the idea of this book, feel that the text would be improved greatly if more Pāli words were inserted into it. The reason for this is that those who have reached a high level of learning and who are senior people have always learnt the Pāli words and are perplexed when they do not find them. They must usually think of the equivalent Pāli words before they can understand a Dhamma clause thoroughly, thus they must think that: "Such and such a Dhamma clause is the equivalent of such and such a Pāli clause." Even in defining and recollecting, they find the Pāli words to be easier and of more convenient use in conversation.

As we wish that this book should also be of use to those who are more learned and senior we have included Pāli in those Dhamma clauses which have Pāli words as single words, but not in those that require a lot of words making up a sentence. For example, in the *Abhiñha paccavekkhaṇa*, the first clause is: "*Jarādhammomhi jaraṃ anatīto*," which means, "It is natural for us to have old age, we cannot bypass and be freed from old age." In Dhamma clauses such as this, we still use the Thai words as before, but to use a Pāli sentence also would turn this into a book of chants with translation – which is contrary to its original purpose and could lead those who are newly ordained to feel like giving up the study of Dhamma and Vinaya.

With regard to the Pāli words that are included, the order in which they are placed differs according to the respective method. Sometimes they are placed at the beginning of a clause, and sometimes at the end. When they are at the beginning those who are starting their studies and who are not skilled at defining or remembering Pāli words may give up if they have to learn them, so they can define or remember the Thai words only. But if they are also able to get the meaning or learn (the Pāli words), they will gain a broad knowledge from it and will be able to read Dhamma books or listen to Dhamma talks (*Desanā*) and understand more easily. When the Pāli words are placed at the end (of each clause), they are special words which are used just for that item, and they should be known.

Concerning the *Upajjhāya* and *Ācariya* who are going to train the bhikkhus and sāmaṇeras who are ordained in their monasteries, they should know where to ease the training in accordance with the dispositions of all their pupils so as to uphold their knowledge and understanding of Dhamma and Vinaya.

When the time comes for us to correct and improve this book anew, we shall add to the Dhamma clauses whatever is appropriate which has not yet been included herein, rearranging it all in the first group so as to go progressively deeper from the beginning, which will be easy, to the end, which will be difficult, so as to make it easier for those who need to memorize this.

This new edition has been corrected only to the extent mentioned above.

Krom Meun Vajirañāṇavarorasa

Wat Bovoranives Vihāra.
30th June R.S. 123 (B.E. 2447).



SOMDET PHRA MAHĀ SAMANA CHAO'
KROM PHRAYĀ VAJIRAÑĀṆAVARORASA

who worked so hard for the progress of knowledge in Buddhism.



INTRODUCTION

(to the 12th Siamese edition. B.E. 2453)

In this, the 12th edition of the "*Navakovāda*," we have increased the section on "Dhamma Which Should Be Known" by several clauses, because we feel that, as this book is widely distributed, not only to new bhikkhus, it ought to reveal a very wide field of knowledge.

The Dhamma sections which have been added in this edition include the "*Duka*—Groups of Two", and those sections which would be needed to complete the *Bodhipakkhiyadhamma*.

With these increases, the clauses for teaching new bhikkhus have been greatly increased. It may be that bhikkhus who have only moderate *sati* and *paññā* or who tend to be a bit dull can leave off without learning all of them. In such cases, the *Upajjhāya* and *Ācariya* who teach may omit some clauses of Dhamma which are not for new bhikkhus, or which are repetitions of Dhamma clauses that are already included elsewhere.

Apart from this, some of the wording have also been corrected in this edition.

Krom Luang Vajirañāṇavarorasa

Wat Bovoranives Vihāra.
9th August. R.S. 129. (B.E. 2453).

INTRODUCTION

(to the 1st English edition. B.E. 2514)

In his preceding introductions, HRH the Venerable Somdet has explained the method of use of this book, and though methods of teaching and learning have changed considerably in the intervening years, this book is still thought to be of interest and use to English-speaking students as an introduction to the serious study of Dhamma. *Navakovāda* is meant to be used as a textbook in the classroom, its information is brief and concise with little or no explanations given to its clauses which normally must be supplied by the teacher.

It should be noted that in Part One of this book, the rendering of the Pāṭimokkha Rules is not a direct translation of the Pāli. Some of the rules have been abbreviated and some expanded in an endeavour to make each one simple and self-explanatory. (Somdet Phra Mahā Samana Chao Krom Phrayā Vajirañāṇavarasa also compiled a detailed exposition on the Vinaya in three volumes, the first volume dealing exclusively with the Pāṭimokkha training rules. This has already been translated into English and published by MahāMakut Buddhist University under the title *The Entrance to the Vinaya, Vol. I.*)

The number of Pāli words found in this English edition rather exceeds the number used in the Siamese editions. The reason for this being that many of the technical terms in the Siamese language are derived from the Pāli and have long been in common usage. A few Pāli words which are now used with a certain amount of familiarity in English (i.e., bhikkhu) have been left in roman type and used with English inflections. All other Pāli words have been placed in italicized type and left in the uninflected stem-form.

Except where otherwise stated, the material supplied by way of parentheses and footnotes is not included in the original Thai.

*Phra Sāsana Sobhaṇa (Suvaddhano) **

Wat Bovoranives Vihāra
August R.S. 190 (B.E. 2514)

*He is now His Holiness Somdet Phra Nyānasamvara,
the 19th Supreme Patriarch of Thailand.*

**NAMES OF THOSE CONCERNED WITH THE PUBLICATION
OF THE FIRST ENGLISH EDITION OF "NAVAKOVĀDA"**

Translator :

Bhikkhu Paññāvaddho Wat Pa Barn Tard, Udorn Thāni
(Peter J. Morgan)

Checked and Corrected by :

Phra Sāsana Sobhana Wat Bovoranives Vihāra, Bangkok
(Charoen Suvaddhano)

Bhikkhu Jutindharo Wat Bovoranives Vihāra, Bangkok
(David M. Peter)

Bhikkhu Abhiceto Wat Pa Barn Tard, Udorn Thāni
(G. R. Cherry)

Bhikkhu Khantipālo Wat Bovoranives Vihāra, Bangkok
(Laurence C. R. Mills)

Bhikkhu Sumedho Wat Tam Saeng Pet, Ubon Ratchathāni
(Robert Jackman)

Bhikkhu Dhammanando Wat Pa Udom Somporn, Sakon Nakhon
(Donald A. Riches)

Bhikkhu Varadhammo Wat Pa Barn Tard, Udorn Thāni
(Philip A.M. Badley)

Bhikkhu Ñānavajiro Wat Kiriwong, Nakhon Sawan
(Alan R. Randall)

Bhikkhu Jotamano Wat Bovoranives Vihāra, Bangkok
(Michael C. Shameklis)

Bhikkhu Dhīro Wat Bovoranives Vihāra, Bangkok
(G. D. Riemenschneider)

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NAVAKOVĀDA

PART ONE

VINAYA PAÑÑATTI—The Vinaya Rules



The Eight Anusāsana—Admonitions

Divided into Two Groups of Four Each

First Group: The Four Nissaya—Resources.

The means of support on which the bhikkhu-life depends are called the *nissaya*—resources.

- i) walking on *piṇḍapāta*;
- ii) wearing *pamsukūla* robes (discarded cloth taken from the rubbish heap or from the charnel ground);
- iii) dwelling at the foot of a tree;
- iv) taking medicines pickled in stale urine.

Second Group: The Four Akaraṇiya Kicca—Things Which Should Not Be Done:

- i) indulging in sexual intercourse;
- ii) stealing others' property;
- iii) killing living beings;
- iv) speaking boastfully with regard to special states that one has not, in fact, attained.

These four actions must never be done by a monk.

The Three Sikkhā—Trainings

These are *Sīla*, *Samādhi* and *Paññā*.

Sīla — is the control of body and speech so that they shall be correct and orderly.

Samādhi — is the action of guarding one's heart unwaveringly.

Paññā — is thoroughly knowing the mass of *sankhāra* (all conditioned things including the body and the mind).

The Seven Kinds of Āpatti—Offences

Faults which occur due to infringement of those rules which were laid down by the Lord Buddha are called “*āpatti*”. These *āpatti* are classified into seven kinds as follows:

- i) *pārājika*, ii) *saṅghādisesa*, iii) *thullaccaya*, iv) *pācittiya*,
v) *pāṭidesanīya*, vi) *dukkāṭa*, vii) *dubbhāsita*.

Pārājika—a bhikkhu having committed an offence of this class is severed from the status of a bhikkhu.

Saṅghādisesa—a bhikkhu having committed an offence of this class must dwell under discipline in order to clear himself of the offence.

For the remaining five classes of *āpatti*, if a bhikkhu has committed any of them he must confess his fault to the Saṅgha or to a *gaṇa* (two or three bhikkhus), or to another bhikkhu in order to clear himself of the offence.

The Six Reasons Why Āpattis Are Committed

There are six reasons why a bhikkhu commits *āpatti*. They are:

- i) lack of shame;
- ii) he does not know that it is an *āpatti*;
- iii) he is doubtful but still goes and does it;
- iv) he thinks that he ought to do something when in fact he ought not;
- v) he thinks that he ought not to do something when in fact he ought to do it;
- vi) he does something without thinking (absent mindedly).

The 227 Pātimokkha Sikkhāpada—Precepts

The rules which the Lord Buddha laid down as the precepts (*sikkhāpada*) include: i) those which are in the Pātimokkha, and ii) those which are not in the Pātimokkha.

The precepts which are in the Pātimokkha include:

- i) the four *pārājika*;
- ii) the 13 *saṅghādisesa*;
- iii) the two *aniyata*;
- iv) the 30 *nissaggiya pācittiya*;
- v) the 92 *pācittiya*;
- vi) the four *pāṭidesanīya*;
- vii) the 75 *sekhiyavatta*.

These make up altogether 220 precepts and by the inclusion of the seven *adhikaraṇasamatha*, they add up to 227 precepts.

The Four Pārājika—Defeat

1. A bhikkhu who indulges in sexual intercourse commits a *pārājika*.
2. A bhikkhu who takes something which the owner has not given to him and which has a value of five *māsaka*¹ (or more) commits a *pārājika*.
3. A bhikkhu who deliberately kills a human being, or causes him (or her) to die, commits a *pārājika*.
4. A bhikkhu who boasts of *uttarimanussadhamma* (i.e., states of Dhamma superior to the human state), which he has not in fact attained, commits a *pārājika*.

The Thirteen Saṅghādisesa—Formal Meeting

1. A bhikkhu who deliberately causes himself to emit semen commits a *saṅghādisesa*.
2. A bhikkhu who, being sexually excited, touches the body of a woman commits a *saṅghādisesa*.

1. One *māsaka* is equivalent in value to the weight in gold of four ricegrains. (The Entrance to the Vinaya, Vol. I, pg. 41.)

Translator's note.

3. A bhikkhu who, being sexually excited, speaks in a seductive way to a woman commits a *saṅghādisesa*.
4. A bhikkhu who, being sexually excited, speaks enticingly that a woman should enjoy herself by indulging in sex commits a *saṅghādisesa*.
5. A bhikkhu who acts as a go-between, leading a man and woman to become husband and wife, commits a *saṅghādisesa*.
6. A bhikkhu who is constructing a hut which is being built and spread with mortar or earth, and which has no other owner but is just for himself to live in, must make it within certain measurements. The length should be 12 *sugata* spans¹ and the width seven spans, measured internally, and the site must be shown to a Saṅgha (for approval) before building. If a Saṅgha is not first shown the site, or if it is made larger than the prescribed measurements, he commits a *saṅghādisesa*.
7. If the dwelling place (following the preceding rule) is to be built with a *dāyaka*² as the owner, it can be made larger than in the preceding rule, but a Saṅgha must be shown the site for approval beforehand. If a Saṅgha is not shown the site before building, the bhikkhu commits a *saṅghādisesa*.
8. A bhikkhu who, being angry and annoyed, deliberately accuses another bhikkhu of committing a *pārājika āpatti*, which has no basis in fact, commits a *saṅghādisesa*.
9. A bhikkhu who, being angry and annoyed, by means of a stratagem or pretext, accuses another bhikkhu of committing a *pārājika āpatti*, commits a *saṅghādisesa*.

1. One *sugata* span = 13 1/3 English inches.

2. *Dāyaka* – one who gives or donates things to bhikkhus and the Saṅgha.

10. If a bhikkhu perseveres in damaging the Saṅgha and causing a schism, and when other bhikkhus forbid him to do so he will not listen, a Saṅgha should recite the *kammavācā* (announcement) to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.
11. If a bhikkhu follows the behaviour of the bhikkhu who damages and causes a schism in the Saṅgha (as in rule 10), and if when other bhikkhus forbid him to do this he will not listen, a Saṅgha should recite the *kammavācā* to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.
12. If a bhikkhu is difficult to correct and teach and other bhikkhus tell him that he must not be like this, but he will not listen to them, a Saṅgha should recite the *kammavācā* to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.
13. If a bhikkhu corrupts families—in other words he flatters and fawns on lay people—and other bhikkhus drive him away from their monastery, and in return he criticizes them and if another bhikkhu then tells him that he must not do this, but he will not listen, a Saṅgha should recite the *kammavācā* to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.

The Two Aniyata—Indefinite

1. If a bhikkhu sits in a secluded place alone with a woman (where they cannot be seen) and a trustworthy lay person speaks rightly of a *pārājika*, a *saṅghādisesa* or a *pācittiya*, and the bhikkhu acknowledges it accordingly, it should be dealt with in the appropriate manner (to that offence),

or to whichever class of offence the trustworthy lay person specifies.

2. If a bhikkhu sits in a place alone with a woman where they cannot be overheard and a trustworthy lay person speaks rightly of a *saṅghādisesa* or a *pācittiya*, and the bhikkhu acknowledges it accordingly, it should be dealt with in the appropriate manner (to that offence), or whichever class of offence the trustworthy lay person specifies.

The 30 Nissaggiya Pācittiya—Expiation with Forfeiture **Divided into Three Groups of Ten Rules Each**

First Group: Civaravagga—The Section on Robes—10 Rules

1. A bhikkhu may keep possession of an extra robe for ten days at most. If he exceeds ten days, it is a *nissaggiya pācittiya*.
2. If a bhikkhu dwells apart from his three robes for even one night, unless he has permission (of a Saṅgha), it is a *nissaggiya pācittiya*.
3. If cloth accrues to a bhikkhu for the purpose of making a robe, but it is not sufficient, and if he expects to get some more cloth he may keep the cloth which he has already obtained for at most one month. If he keeps it for more than a month, even if he still expects to get more, it is a *nissaggiya pācittiya*.
4. If a bhikkhu gets a bhikkhuni, who is not a relative, to wash, dye or beat an old robe, it is a *nissaggiya pācittiya*.
5. If a bhikkhu accepts a robe from the hand of a bhikkhuni who is not a relative, unless it is in exchange, it is a *nissaggiya pācittiya*.

6. If a bhikkhu asks for and gets a robe from a lay person who is not a relative and who has not given *pavāraṇā*¹, it is a *nissaggiya pācittiya*. Exceptions are those occasions when his robe has been stolen or destroyed, in which case he may ask for a robe.
7. On such an occasion (as the exceptions to the preceding rule) he may ask at most for an under robe (*antaravāsaka*) and an upper robe (*uttarāsaṅga*). If he asks for more than these and gets them, it is a *nissaggiya pācittiya*.
8. If a lay person who is not a relative and who has not given *pavāraṇā* says that he will give a robe to a bhikkhu of such and such a name, and that bhikkhu, knowing about this, asks him to give a robe of this kind or that kind which is more expensive and better than the one which he (the lay person) had first decided upon, and he gets it, it is a *nissaggiya pācittiya*.
9. If several lay people, who are neither relatives nor those who have given *pavāraṇā*, have decided to give a robe to a bhikkhu, and if that bhikkhu speaks to them causing them to combine together and pool their resources in order to buy a robe which is more expensive and better than the one which they had first determined upon, and he gets it, it is a *nissaggiya pācittiya*.
10. If someone sends money (valuables) for the purpose of buying a robe for a bhikkhu and he (whoever brings the money) wants to know who is acting as the bhikkhu's attendant (*veyyāvaccakara*), and if the bhikkhu wants the robe he should indicate someone connected with the monastery or

1. *Pavāraṇā*—Invitation. This is the technical term used in the Saṅgha to signify that a lay person has invited a bhikkhu to ask him for whatever requisites he may need. Unless the lay person specifies the time limit for his invitation such as, for the next so many months or for the rest of his lifetime, it is assumed that the invitation is limited to four months as in the *pācittiya* rule No. 7, in the *Acelakavagga* section (the 47th *pācittiya*).

an *upāsaka* (lay devotee) saying: “This person is the attendant of all the bhikkhus.” When he (who brings the money) has instructed the attendant and told the bhikkhu: “If you want a robe, tell the attendant,” then later that bhikkhu should go and find the attendant, he may tell him: “I need a robe.” If he does not get it he may ask up to three times in all. If he still does not get the robe he may go and stand where the attendant can see him, up to six times. If he does not get it and he asks more than three times or stands more than six times, and then gets it, it is a *nissaggiya pācittiya*.

If after asking and standing the full amount he does not get the robe he must go and tell whoever brought the money saying: “That which you brought did not become available to me,” and he should also tell him to ask for his money back in case it should be lost.

Second Group: Kosiyavagga—The Section on Silk—10 Rules

1. If a bhikkhu gets a rug made of goat’s wool mixed with silk, it is a *nissaggiya pācittiya*.
2. If a bhikkhu gets a rug made entirely of black goat’s wool, it is a *nissaggiya pācittiya*.
3. If a bhikkhu is going to get a new rug made, he should use two parts of black goat’s wool, one part of white goat’s wool and one part of red goat’s wool. If more than two parts of black goat’s wool are used, it is a *nissaggiya pācittiya*.
4. A bhikkhu who has already had a new rug made should make it last six years. If he gets a new rug made within the six years, without the permission of a Saṅgha, it is a *nissaggiya pācittiya*.
5. If a bhikkhu is going to get a rug made, he should get a piece from an old rug one span all round (a square or round

piece one span across) and incorporate it in the new rug so as to spoil the colour. If he does not do this, it is a *nissaggiya pācittiya*.

6. If a bhikkhu is going on a journey and if anyone gives him goat's wool and he wants it, he may accept it. If there is nobody to carry it for him, he may carry it himself for a distance of three *yojana*¹. If he carries it for more than three *yojana*, it is a *nissaggiya pācittiya*.
7. If a bhikkhu gets a bhikkhuni, who is not a relative, to wash, dye or comb out (to card) goat's wool, it is a *nissaggiya pācittiya*.
8. If a bhikkhu himself receives gold and silver (money) or gets someone else to receive it, or if he is glad about money that is being kept for him, it is a *nissaggiya pācittiya*.
9. If a bhikkhu engages in buying and selling with money (meaning whatever is used as money), it is a *nissaggiya pācittiya*.
10. If a bhikkhu exchanges things by barter with lay people, it is a *nissaggiya pācittiya*.

Third Group: Pattavagga—The Section on Bowls—10 Rules

1. Any bowl which is kept by a bhikkhu, apart from the bowl which he has determined for use (*adhittāna*), is called an extra bowl. A bhikkhu may keep such an extra bowl for at most ten days. If he exceeds ten days, it is a *nissaggiya pācittiya*.
2. If a bhikkhu has a bowl which is cracked, and, whether it has been mended or not, the sum total of all the cracks that have appeared in his bowl adds up to less than ten finger's breadths, if he then asks for a new bowl from a lay person, who is not a relative and who has not given *pavāraṇā*, and he gets it, it is a *nissaggiya pācittiya*.

1. One *yojana* = 15 kilometers. (The Entrance to the Vinaya, Vol. I, pg. 235.), Translator's note.

3. If a bhikkhu has received (taken in his hand) any of the five medicines, these being ghee, fresh butter, oil, honey, molasses, he may keep them for seven days at most. If he keeps them for more than seven days, it is a *nissaggiya pācittiya*.
4. When there is still one month of the hot season left – in other words, from the first day of the waning moon of the seventh month – a bhikkhu may look for a bath cloth for use in the rain. When there is half a month of the hot season left – in other words from the first day of the waxing moon of the eighth month – he may wear it. If he looks for it or wears it earlier than these respective dates, it is a *nissaggiya pācittiya*.
5. If a bhikkhu has given a robe to another bhikkhu, and if later being angry takes it away from him, or gets someone else to take it away, it is a *nissaggiya pācittiya*.
6. If a bhikkhu asks for thread from a lay person who is not a relative and who has not given *pavāraṇā*, and then has it woven into robe material by weavers, it is a *nissaggiya pācittiya*.
7. If a lay person, who is not a relative of a bhikkhu and who has not given him *pavāraṇā*, should order weavers to make up some material for a robe for this bhikkhu, if then the bhikkhu instructs the weavers saying that if they make it better than they otherwise would have done he will give them some reward, it is a *nissaggiya pācittiya*.
8. If during the ten days prior to the *pavāraṇā* day¹ – in other words, from the sixth day of the waxing moon of the eleventh month – a *dāyaka* who is in a hurry² gives a cloth for the vassa (rains retreat) a bhikkhu may receive it and

1. *Pavāraṇā* day – is the day which terminates the *Vassa*. This should not be confused with the *dāyaka* who gives *pavāraṇā* inviting a bhikkhu to ask him for requisites as he needs them. Translator's note.

2. This means in the event of an emergency such as illness, etc.
Translator's note.

keep it by. If he keeps it for longer than the “robe time,” it is a *nissaggiya pācittiya*. With regard to the “robe time,” if he has spent the *vassa* already but has not enacted the *kathina*¹, it is reckoned from the *pavāraṇā* day forward for one month—in other words, from the first day of the waning moon of the eleventh month to the full moon day of the twelfth month². If he has enacted the *kathina*, it is reckoned from the *pavāraṇā* day forward for five months—in other words, from the first day of the waning moon of the eleventh month to the middle of the fourth month².

9. If a bhikkhu has spent the *vassa* in a lonely forest dwelling, and wants to keep one of his three robes in a house which is apart from where he is staying, he may do so for up to six nights at most if there is sufficient reason. If he keeps it there for more than six nights, without the permission of a Saṅgha, it is a *nissaggiya pācittiya*.
10. If a bhikkhu knowingly causes someone giving a gift to the Saṅgha to give it instead to himself, it is a *nissaggiya pācittiya*.

1. “. . . . enacted the *kathina*” — Lit: “spread the *kathina*”. This means that the formal act of receiving the *kathina* cloth has been enacted so that from this time forward for five months after the *pavāraṇā* day the *kathina* privileges are in operation. But as in the first case in this rule, there are many monasteries where the formal act of receiving the *kathina* cloth is not performed, so the privileges only last for one month after the end of the *vassa*. Translator's note.

2. In Siamese reckoning the lunar month begins on the first day at the waxing moon, whereas the Saṅgha-reckoned lunar month begins on the first day of the waning moon. Translator's note.

The 92 Pācittiya—Expiation
Divided into Nine Groups

First Group: Musāvādavagga—The Section on False Speech—10 Rules

1. If a bhikkhu tells a lie, it is a *pācittiya*.
2. If a bhikkhu speaks abusively to another bhikkhu, it is a *pācittiya*.
3. If a bhikkhu slanders another bhikkhu, it is a *pācittiya*.
4. If a bhikkhu teaches Dhamma to an unordained person (one who is not a bhikkhu), repeating it together word by word, it is a *pācittiya*.
5. If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with an unordained person (one who is not a bhikkhu) for more than three nights, it is a *pācittiya*.
6. If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with a woman, even for one night, it is a *pācittiya*.
7. If a bhikkhu teaches Dhamma to a woman, speaking more than six words, it is a *pācittiya*. (Except when a male is present who can understand the sense of what is said).
8. If a bhikkhu talks of his having attained supernormal states (*uttarimanussadhamma*) which are in fact true, to an unordained person (one who is not a bhikkhu), it is a *pācittiya*.
9. If a bhikkhu talks of the serious *āpatti* of another bhikkhu to an unordained person (one who is not a bhikkhu), it is a *pācittiya*. (Except when he has permission).

10. If a bhikkhu digs the ground or gets someone else to dig it, it is a *pācittiya*.

Second Group: Bhūtagāmaṅga—The Section on Vegetation—10 Rules

1. If a bhikkhu removes any part of a growing plant so that it is broken away from its place of growth, it is a *pācittiya*.
2. If a bhikkhu behaves in an unseemly way and the Saṅgha brings him up for questioning, but he answers evasively or remains silent and the Saṅgha then recites the “formal announcement” from beginning to end, it is a *pācittiya*.
3. If a bhikkhu disparages a bhikkhu who has been appointed by the Saṅgha to do the duties of the Saṅgha, and if he is doing them properly and the disparagement is unfounded, it is a *pācittiya*.
4. If a bhikkhu takes a bed, a bench, a mattress or a chair belonging to the Saṅgha and puts them out in the open and then he goes away without either putting them away himself or getting someone else to put them away, or else he goes away without informing (the bhikkhu responsible for those articles), it is a *pācittiya*.
5. If a bhikkhu takes bedding belonging to the Saṅgha and spreads it out in a hut belonging to the Saṅgha, and then goes away without either putting the bedding away himself or getting someone else to put it away, or else goes away without informing (the bhikkhu responsible for those articles), it is a *pācittiya*.
6. If a bhikkhu, knowing that a hut is occupied by a bhikkhu who came before him, deliberately lies down with the hope that the occupant, not having enough room, will be induced to go elsewhere, it is a *pācittiya*.

7. If a bhikkhu, angry and displeased with another bhikkhu, drags, drives or chases him out from a hut belonging to the Saṅgha, it is a *pācittiya*.
8. If a bhikkhu, sits or lies down heavily on a bedstead or a stool that has legs which are not firmly fastened in place and which has been placed on a framework structure for keeping things in a hut, it is a *pācittiya*.
9. If a bhikkhu is going to get earth and mortar to plaster the roof of a hut, he should plaster it on using up to three layers. If he plasters on more than that, it is a *pācittiya*.
10. If a bhikkhu, knowing that some water has living creatures in it, pours it onto grass or earth, it is a *pācittiya*.

Third Group: Ovādavagga—The Section on Exhortation—
10 Rules

1. If a bhikkhu, who does not have the permission of the Saṅgha, teaches bhikkhunīs, it is a *pācittiya*.
2. Even if a bhikkhu has the permission of the Saṅgha, if he teaches bhikkhunīs after sundown, it is a *pācittiya*.
3. If a bhikkhu goes into the bhikkhunīs' living quarters, except when a bhikkhuni is sick, it is a *pācittiya*.
4. If a bhikkhu disparages another bhikkhu, saying that he teaches the bhikkhunīs because he is hoping for gifts, it is a *pācittiya*.
5. If a bhikkhu gives a robe to a bhikkhuni who is not a relative of his, except when it is by way of exchange, it is a *pācittiya*.
6. If a bhikkhu sews the robe of a bhikkhuni who is not a relative of his, or if he gets someone else to sew it, it is a *pācittiya*.

7. If a bhikkhu invites a bhikkhuni to accompany him along the road even as far as the end of one village, except when the road is dangerous, it is a *pācittiya*.
8. If a bhikkhu invites a bhikkhuni to embark on a boat with him to travel upstream or downstream, it is a *pācittiya*. This is excepted when they are only crossing to the other bank of the river.
9. If a bhikkhu eats food which a bhikkhuni has pressed lay people to give, except when the lay people had put them aside intending them for him, it is a *pācittiya*.
10. If a bhikkhu sits or sleeps in a secluded place with a bhikkhuni, just the two of them privately together, it is a *pācittiya*.

Fourth Group : Bhojanavagga—The Section on Food—10 Rules

1. If a bhikkhu is not sick, he may take food for one day only in a public eating place where food is supplied to anybody without special favour. He must then abstain from eating there for at least one day, but later on may eat there again. If he eats there for two or more consecutive days, it is a *pācittiya*.
2. If a *dāyaka* invites bhikkhus to take food mentioning any of the following five kinds: boiled rice, cakes, biscuits, fish or meat, and if four or more bhikkhus go and receive it and return with it, or eat it there, it is a *pācittiya*. An exception is made on the following occasions: i) sickness; ii) the "robe time"¹; iii) the time for making up robes; iv) going on a long journey; v) going by boat; vi) when there are many going on *piṇḍapāta* and there is not enough to eat; vii) the food is being given by *samaṇas*.

1. See *nissaggiya pācittiya*, the Third Group : *Pattavagga*, rule no. 8. Translator's note.

3. If a bhikkhu is invited to eat any of the five kinds of food at one place but instead of going to eat there he goes to eat elsewhere, it is *pācittiya*. Except when he first of all passes on the invitation to another bhikkhu who will go instead of him, or he is sick, or it is the "robe time" and the time for making up robes.
 4. If a bhikkhu goes for *piṇḍapāta* to a house and a supporter gives a large quantity of cakes (or biscuits), he may accept up to three bowls full. If he accepts more, it is a *pācittiya*. The large quantity of food that he has received must be shared out amongst the bhikkhus.
 5. If a bhikkhu has eaten food in a certain place and is offered more of any one of the five kinds of food which he refuses, and if he then gets up from that place and goes elsewhere and eats food that has not been left over by a sick bhikkhu or that has not been left over in accordance with an act of *vinaya*¹, it is a *pācittiya*.
 6. If a bhikkhu knows that another bhikkhu has refused food (in accordance with the preceding rule) and thinking to find fault with him he deliberately takes food which has not been left over by a sick bhikkhu and tempts him to eat it, and if he succeeds, it is a *pācittiya*.
 7. If a bhikkhu eats food at the wrong time—that is, from mid-day until daybreak of the following day, it is a *pācittiya*.
 8. If a bhikkhu eats food which was given into his hands (or into the hands of any other bhikkhu) on a previous day, it is a *pācittiya*.
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1. A formal procedure by which a bhikkhu may eat food which is not left over by a bhikkhu who is not sick. The food must be formally offered into his hands by a bhikkhu who, still seated at his eating-place, says: 'I have had enough' Translator's note.

9. If a bhikkhu asks for any of the following fine food : boiled rice mixed with ghee, butter, oil, honey, sugar cane juice, fish, meat, fresh milk, or curds, from a lay person who is not a relative and who has not given *paṅvāraṇā*, and if he gets it and eats it, it is a *pācittiya*.
10. If a bhikkhu puts food into his mouth which has not been formally offered to him (or to any other bhikkhu) by a lay person, and he swallows it, it is a *pācittiya*. An exception is made in the case of pure water and toothsticks.

Fifth Group : Acelakavagga—The Section on Naked Ascetics
—10 Rules

1. If a bhikkhu gives food with his own hand, to someone who is ordained in another religion, it is a *pācittiya*.
2. If a bhikkhu persuades another bhikkhu to go on *piṇḍapāta* with him and then, wishing to indulge in immoral behaviour, dismisses the second bhikkhu, telling him to go back, it is a *pācittiya*.
3. If a bhikkhu sits down, intruding on a family while they are taking food, it is a *pācittiya*.
4. If a bhikkhu sits in a room with a woman, without a man (or boy) present as a chaperone, it is a *pācittiya*.
5. If a bhikkhu sits in an open place with a woman, there being only the two of them, it is a *pācittiya*.
6. If a bhikkhu has accepted an invitation to take the five kinds of food in one place and he goes on a visit to another place either before or after taking food at the place to which he was invited, he must take leave of a bhikkhu in his monastery before going. If he does not take leave before going out, it is a *pācittiya*. An exception is made on the proper occasion, these being the “robe time” and the time for making up robes.

7. If someone gives *pavāraṇā* of the four requisites (*paccaya*) to a bhikkhu, he may ask for them within a period of four months from the time of the offer. If he asks for them after a period of four months has passed, unless the offer is renewed or made permanent, it is a *pācittiya*.
8. If a bhikkhu goes to see an army lined up prepared for battle, except when there is sufficient reason, it is a *pācittiya*. — — —
9. — — — If, then, there is a compelling reason for him to go, he may stay with the army for three days. If he stays longer than three days, it is a *pācittiya*.
10. While a bhikkhu is staying with an army, if he goes to see a battle, to see a review, to see them preparing for battle, or to see the troops lined up and prepared for battle, it is a *pācittiya*.

Sixth Group: Surāpānavagga—The Section on Drinking Liquor—10 Rules

1. If a bhikkhu drinks intoxicating liquors, it is a *pācittiya*.
2. If a bhikkhu tickles another bhikkhu, it is a *pācittiya*.
3. If a bhikkhu swims in the water for pleasure, it is a *pācittiya*.
4. If a bhikkhu displays a stubborn attitude in regard to the vinaya, it is a *pācittiya*.
5. If a bhikkhu frightens another bhikkhu, making him scared of ghosts, it is a *pācittiya*.
6. If a bhikkhu, who does not have any fever, lights a fire himself or gets someone else to light it for the purpose of warming himself, it is a *pācittiya*. If it is lit for other purposes there is no offence.

7. If a bhikkhu is living in the *Majjhimapadesa*—this being the middle provinces of India—he may wash (bathe) himself once every fifteen days. If he does so within fifteen days, except at such times as it is necessary, it is a *pācittiya*. In “border” countries, such as Siam, it is not an offence to wash (bathe) at any time.
8. If a bhikkhu has obtained a new cloth, he must mark it with one of three kinds of colour before using it. These are blue, mud coloured or dark brown. If he does not mark it before using it, it is a *pācittiya*.
9. If a bhikkhu, having shared (*vikappetvā*) a robe with another bhikkhu or *sāmaṇera*, uses it without the other party having relinquished his part-ownership, or given permission for its use, it is a *pācittiya*.
10. If a bhikkhu hides any of the possessions of another bhikkhu, these being the bowl, robes, sitting-cloth, needle case and belt, even as a joke, it is a *pācittiya*.

Seventh Group: Sappānavagga — The Section on Living Beings—10 Rules

1. If a bhikkhu intentionally kills living beings, it is a *pācittiya*.
2. If a bhikkhu, knowing that water has living beings in it, uses that water, it is a *pācittiya*.
3. If a bhikkhu, knowing that a legal act of the Saṅgha has been dealt with and rightly settled, should then bring it up to be dealt with again, it is a *pācittiya*.
4. If a bhikkhu knowingly and deliberately conceals a serious *āpatti* of another bhikkhu, it is a *pācittiya*.
5. If a bhikkhu knowingly takes the part of the *Upajjhāya* in an *upasampadā* ordination of a young man under twenty years of age, it is a *pācittiya*.

6. If a bhikkhu knowingly invites a merchant who evades customs duty (a smuggler) to travel on a journey with him, even if only the length of a small village, it is a *pācittiya*.
7. If a bhikkhu persuades a woman to travel on a journey with him, even if only for the length of a small village, it is a *pācittiya*.
8. If a bhikkhu speaks contrary to a *dhammadesanā* of the Lord Buddha and other bhikkhus forbid him to do so, but he will not listen to them, and if a Saṅgha then recites the *kammavācā* (formal announcement) in its entirety (three times), it is a *pācittiya*.
9. If a bhikkhu associates in a friendly way with such a bhikkhu (as in the preceding rule), which means that they eat together, they carry out the *uposatha saṅghakamma* together, or they sleep in the same place together, it is a *pācittiya*.
10. If a bhikkhu associates in a friendly way with a *sāmanera* whom other bhikkhus have condemned (and expelled) because he committed the fault of speaking contrary to a *dhammadesanā* of the Lord Buddha, such that this bhikkhu lets him do duties for him (*upaṭṭhāka*), or he eats together with him, or he sleeps in the same place with him, it is a *pācittiya*.

Eighth Group: Sahadhammikavagga—The Section on According with Dhamma—12 Rules

1. If a bhikkhu acts in a wrong way and another bhikkhu admonishes him, but he then evades the issue, putting it off, saying that he must first ask someone who knows (is skilled in the Vinaya) before he accepts and practises this rule of training, it is a *pācittiya*.

Normally if a bhikkhu, who is under training, finds that there is something he does not know which he should know, he ought to ask about it and find out all about it from someone who knows.

2. If while another bhikkhu is reciting the Pāṭimokkha a bhikkhu speaks out disparaging the strictness of the rules, it is a *pācittiya*.
3. If a bhikkhu is guilty of an *āpatti* and speaks pretendingly (at the time of the Pāṭimokkha) thus: "Only now do I know that this rule is in the Pāṭimokkha," and if other bhikkhus know that he knew about this before but that he spoke to them pretendingly about it, they should formally announce the "legal act" dealing with this matter. When the Saṅgha has made this announcement, if he pretends not to know again, it is a *pācittiya*.
4. If a bhikkhu, in anger, gives another bhikkhu a blow, it is a *pācittiya*.
5. If a bhikkhu, in anger, raises his hand against another bhikkhu as if to give him a blow, it is a *pācittiya*.
6. If a bhikkhu makes an accusation against another bhikkhu of a *saṅghādisesa* offence which is unfounded, it is a *pācittiya*.
7. If a bhikkhu deliberately arouses worry (anxiety) in another bhikkhu, it is a *pācittiya*.
8. If, while bhikkhus are quarrelling, a bhikkhu goes to listen secretly to what they are saying so as to learn what they say about him or about his group, it is a *pācittiya*.
9. If a bhikkhu has given his consent and approval for the performance of a formal act of a Saṅgha which is in accordance with Dhamma, and later on turns and criticizes and disapproves of the Saṅgha who performed the formal act, it is a *pācittiya*.
10. When a Saṅgha is meeting to decide on some issue, if a bhikkhu who is in the meeting leaves before the issue has been decided, and without making his vote known before he goes, it is a *pācittiya*.

11. If a bhikkhu, together with others, formed a Saṅgha who were in agreement and who gave a robe as a “reward” to another bhikkhu, and if he later on turns and criticizes and disapproves of the others in the Saṅgha, saying : “They gave the robe out of partiality,” it is a *pācittiya*.
12. If a bhikkhu knowingly arranges for a gift which a *dāyaka* had decided to present to the Saṅgha to be made over to a person, it is a *pācittiya*.

Ninth Group: Ratanavagga—The Section on Treasures—10 Rules

1. If a bhikkhu, without having first received permission, should enter a room where a monarch and his consort are together, it is a *pācittiya*.
2. If a bhikkhu sees some article belonging to a lay person which has fallen (on the ground and probably been lost), and if he picks it up as something which he can himself keep, or if he gets someone else to pick it up, it is a *pācittiya*. An exception is made when the article has fallen in a monastery or in the place where he dwells. He should then keep it by for the owner. If he does not then keep it, it is a *dukkata*.
3. If a bhikkhu, without first taking leave of another bhikkhu who is living in the same monastery, goes to a village¹ outside the proper time, it is a *pācittiya*. There is an exception when the business requires that he should go quickly.
4. If a bhikkhu makes, or asks to have made, a needle case of bone, ivory or horn, it is a *pācittiya*. The needle case must be broken up first and then the fault must be confessed.
5. If a bhikkhu has a bedstead or stool made, it should be made with legs of up to eight *sugata* inches² in length, not counting

1. Meaning any place where lay people live.

2. One *sugata* inch = 1 1/8 English inches.

- the framework of the bed or stool. If they are made longer than this, it is a *pācittiya*. The legs must be cut to the right length first and then the fault must be confessed.
6. If a bhikkhu has a bedstead or stool made which is covered with kapok, it is a *pācittiya*. The kapok must be torn off first and then the fault must be confessed.
 7. If a bhikkhu makes a sitting-cloth (*nisidana*), it should be the right size. The right size is a length of two *sugata* spans, a width of $1\frac{1}{2}$ spans and a border of one span. If it is made bigger than this, it is a *pācittiya*. It must be cut down to size first and then the fault must be confessed.
 8. If a bhikkhu makes a cloth for covering a wound or sore, it should be the right size. The right size is a length of four *sugata* spans and a width of two spans. If it is made bigger than this, it is a *pācittiya*. It must be cut down to size first and then the fault must be confessed.
 9. If a bhikkhu makes a bathing cloth for the rains, it should be the right size. The right size is a length of six *sugata* spans and a width of $2\frac{1}{2}$ spans. If it is made bigger than this, it is a *pācittiya*. It must be cut down to size first and then the fault must be confessed.
 10. If a bhikkhu makes a robe equal to or larger than the robe of the *sugata*, it is a *pācittiya*. The size of the *sugata* robe is nine *sugata* spans length and six spans width. It must be cut down to size first and then the fault must be confessed.

The Four Pāṭidesaniya—To Be Confessed

1. If a bhikkhu accepts food from the hand of a bhikkhuni who is not a relative of his, taking it with his own hand and consuming it, it is a *pāṭidesaniya*.

2. If bhikkhus are taking food in a place where they have been invited, and a bhikkhuni comes and orders those who are giving the food, telling them to take that thing there and give this thing here, they should dismiss that bhikkhuni telling her to stop doing this. If they do not send her off, it is a *pāṭidesanīya*.
3. If a bhikkhu, not being sick and without invitation, receives food from a family whom the Saṅgha declares to be *sekha* (those still under training but *ariya*), and if he gets it and consumes it, it is a *pāṭidesanīya*.
4. If a bhikkhu is dwelling in a wild forest and he is not sick, and he receives food into his own hand from a supporter of his and he consumes it, without the supporter having let the bhikkhu know that he is coming, and without his first having let the supporter know about the nature of the place, it is a *pāṭidesanīya*.

The 75 Sekhiyavatta—Trainings

The training which bhikkhus must practise is called the *Sekhiyavatta*.

This *Sekhiyavatta* is arranged in four groups.

The first group is called *Sārappa* – The Section on Proper Behaviour.

The second group is called *Bhojanapaṭisamyutta* – The Section on Food.

The third group is called *Dhammadesanāpaṭisamyutta* – The Section on Teaching Dhamma.

The fourth group is called *Pakiṇṇaka*—The Section on Miscellany.

First Group: Sārūpa—The Section on Proper Behaviour—
26 Rules.

1. I will wear the under robe } properly.
2. I will wear the upper robe }
3. I will cover my body properly when going } in inhabited
4. I will cover my body properly when sitting } areas.
5. I will properly restrain the movements of hands and feet
6. I will properly restrain the movements of hands and feet
when going } in inhabited areas.
7. I will properly restrain the movements of hands and feet
when sitting }
8. I will keep my eyes looking down when going } in inha-
9. I will keep my eyes looking down when sitting } bited areas.
10. I will not hitch up my robes when going } in inhabited
11. I will not hitch up my robes when sitting } areas.
12. I will not laugh loudly when going } in inhabited areas.
13. I will not laugh loudly when sitting }
14. I will not speak loudly when going } in inhabited areas.
15. I will not speak loudly when sitting }
16. I will not sway my body about when going } in inhabited
17. I will not sway my body about when sitting } areas.
18. I will not swing my arms about when going } in inhabited
19. I will not swing my arms about when sitting } areas.
20. I will not shake my head about when going } in inhabited
21. I will not shake my head about when sitting } areas.
22. I will not put my arms akimbo when going } in inhabited
23. I will not put my arms akimbo when sitting } areas.
24. I will not cover my head with a cloth when going } in
24. I will not cover my head with a cloth when sitting } in
inhabited areas.
25. I will not walk on tiptoe when going in inhabited areas.
26. I will not sit clasping the knees in inhabited areas.

Second Group : Bhojanapaṭisaṃyutta—The Section on Food
—30 Rules

A bhikkhu should train himself thus:—

1. I will receive *piṇḍapāta* food attentively.
2. When receiving *piṇḍapāta* food, I will look only into the bowl.
3. I will receive curries in the right proportion to the rice.
4. I will receive *piṇḍapāta* food only until it reaches the rim of the bowl
5. I will eat *piṇḍapāta* food attentively.
6. When eating *piṇḍapāta* food, I will look only into the bowl.
7. I will not dig up the rice making it uneven.
8. I will eat curries in the right proportion to the rice.
9. I will not eat rice only working from the top down.
10. I will not cover up curries—or curry mixed with rice—with white rice because of a desire to get a lot.
11. When I am not sick, I will not ask for curries or rice for the purpose of eating them myself.
12. I will not look at another's bowl with the idea of finding fault.
13. I will not make up a very large mouthful of food.
14. I will make food up into suitably round mouthfuls.
15. I will not open my mouth until the portion of food has been brought to it.
16. When eating, I will not put my fingers into my mouth.
17. When food is still in my mouth, I will not speak.
18. I will not throw lumps of food into my mouth.
19. I will not eat by biting off mouthfuls of rice.
20. I will not eat stuffing out my cheeks.
21. I will not eat and shake my hand about at the same time.
22. I will not eat scattering grains of rice about so that they fall back into the bowl or elsewhere.
23. I will not eat putting my tongue out.
24. I will not eat making a champing sound.
25. I will not eat (or drink) making a sucking sound.

26. I will not eat licking my hands.
27. I will not eat scraping the bowl.
28. I will not eat licking my lips.
29. I will not take hold of a vessel of water with my hand soiled with food.
30. I will not throw out bowl-washing water which has grains of rice in it in a place where there are houses.

Third Group: Dhammadesanāpaṭṭisamyutta—The Section on Teaching Dhamma -16 Rules.

A bhikkhu should train himself thus:

I will not teach Dhamma to someone who is not sick and...

1. ... who has an umbrella in his hand.
2. ... who has a wooden stick (club) in his hand.
3. ... who has a sharp-edged weapon in his hand.
4. ... who has a weapon in his hand.
5. ... who is wearing (wooden-soled) sandals.
6. ... who is wearing shoes.
7. ... who is in a vehicle.
8. ... who is on a bed (or couch).
9. ... who is sitting clasping the knees.
10. ... who has a head wrapping (turban).
11. ... whose head is covered.
12. ... who is sitting on a seat while I am sitting on the ground.
13. ... who is sitting on a high seat while I am sitting on a low seat.
14. ... who is sitting while I am standing.
15. ... who is walking in front of me while I am walking behind him.
16. ... who is walking on a pathway while I am walking beside the pathway.

Fourth Group: Pakiṇṇaka—The Section on Miscellany—
Three Rules.

A bhikkhu should train himself thus:

If I am not sick...

1. ... I will not defecate or urinate while standing.
2. ... I will not defecate, urinate or spit on green vegetation.
3. ... I will not defecate, urinate or spit into water.

The Four Adhikaraṇa—Legal Processes¹

Things which occur and should be dealt with are called *adhikaraṇa*—legal processes. They are classified into four categories:

1. Disputing thus: “This thing is Dhamma, is Vinaya; this thing is not Dhamma, not Vinaya.” This is called *vivādādhikaraṇa*.
2. Accusing another of committing *āpatti*. This is called *anuvādādhikaraṇa*.
3. All *āpatti*, and the manner of dealing with them. This is called *āpattādhikaraṇa*.
4. Business which a Saṅgha should enact. This is called *kiccādhikaraṇa*.

Adhikaraṇasamatha—The Settlement of Legal Processes

The ways of Dhamma for settling the above four *adhikaraṇa* are called the *adhikaraṇasamatha*. There are seven, as follows:—

1. The four ‘*adhikaraṇa*’ are included here to aid in understanding the ‘*adhikaraṇasamatha*,’ but they are not included in the Pātimokkha.

1. The settling of all four of the *adhikaraṇa* in the presence of a Saṅgha, in the presence of a person, in the presence of the subject (concerned), and in the presence of Dhamma, is called *sammukhāvinaya* (The procedure to be done in the presence of).
2. The chanting of the formal announcement by a Saṅgha making an allowance for one who is Arahant, that: "He is a fully mindful person," so as not to let anyone accuse him of an *āpatti* is called *sativinaya* (The procedure concerning mindfulness).
3. The chanting of the formal announcement by a Saṅgha making an allowance for a bhikkhu who has recovered from madness, so that nobody will accuse him of an *āpatti* which he may have done while mad is called *amūlhavinaya* (The procedure concerning recovery from madness).
4. To settle an *āpatti* according to the admission of the accused who accepts it as the truth is called *paṭiññātakaraṇa* (Action according to what is admitted).
5. A decision which is made according to the word of the majority is called *yebhuyyasikā* (Decision according to the majority).
6. Laying the blame on one who is at fault is called *tassapāpiyasikā* (The action in regard to one who is at fault).
7. Bringing about a reconciliation of both parties without need for clearing up (the rights and wrongs) beforehand is called *tiṇavattthāarakavinaya* (The procedure for "covering over with grass").

The rules of training (*sikkhāpada*) covered by the *āpatti* of *thullaccaya*, *dukkata* and *dubbhāsita* are rules not included in the Pāṭimokkha.¹

1. An exception here is that an offence against any at the 75 *Sekhiyavatta* is a *dukkata*.

The first part of the document is a letter from the Secretary of the State to the President, dated January 1, 1865. The letter is addressed to the President and is signed by the Secretary of the State.

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NAVAKOVĀDA

PART TWO

DHAMMA VIBHĀGA—Dhamma Classified

WAVES

1911

THE UNIVERSITY OF CHICAGO

TEXTUAL REFERENCES FROM PĀLI SOURCES

Pāli Text Society Romanized Edition

Abbreviations used :

Vin:	Vinaya Piṭaka	quoted by vol. & page
D:	Dīgha Nikāya	quoted by vol. & page
M:	Majjhima Nikāya	quoted by vol. & page
S:	Saṃyutta Nikāya	quoted by vol. & page
A:	Aṅguttara Nikāya	quoted by vol. & page
Khp:	Khuddakapāṭha	quoted by page & sutta
Iti:	Itivuttaka	quoted by page
Sn:	Suttanipāta	quoted by page & sutta
Vbh:	Vibhaṅga	quoted by page & paragraph
Vis:	Visuddhimagga	quoted by vol. & page
Abhs:	Abhidhammatthasaṅgaha	quoted by part & section
D. A:	Sumaṅgalavilāsini	quoted by vol. & page

The Thai numbers in brackets refer to the volume and page of the Royal Siamese Pāli edition.

DUKA – GROUPS OF TWO

1. Dhammas Which Are of Very Great Assistance.

- i) *Sati* – the ability to recollect (mindfulness).
 - ii) *Sampajañña* – knowing oneself (clear comprehension).
- A : I; 95 (๒๐/๑๑๘). D : III; 273 (๑๑/๒๘๐).

2. Dhammas Which Are Lokapāla – Protectors of the World.

- i) *Hiri* – Shame (at doing evil).
 - ii) *Ottappa* – Fear (of the results of doing evil).
- A : I; 51 (๒๐/๖๔). Iti: 36 (๒๔/๒๘๑).

3. Dhammas Which Make for Gracefulness.

- i) *Khanti* – Patience, Forbearance.
 - ii) *Soracca* – Modesty.
- A : I; 94 (๒๐/๑๑๘). Vin: I; 349 (๔/๓๓๔).

4. People Whom It Is Rare to Meet.

- i) *Pubbakāri* – a person who, to begin with, gives true help.
- ii) *Kataññūkatavedī* – a person who then realizes the help that was given to him and so reciprocates.

A : I; 87 (๒๐/๑๑๘)

TIKA – GROUPS OF THREE

1. The Three Ratana – Jewels

- i) The Lord Buddha.
- ii) The Dhamma.
- iii) The Saṅgha.

- i) He who taught his followers to act properly in body, speech and mind, so as to accord with the Dhamma and Vinaya, which are given the name of "The Buddha Sāsana", is called "The Lord Buddha".
- ii) The Dhamma and Vinaya, which are his teachings, are called "The Dhamma".
- iii) That group of people who have heard his teaching and who have practised properly in accordance with the Dhamma and Vinaya, is called "The Saṅgha".

Khp : 3 ; VI (၂၁/၃). Sn : 39 ; II (၂၁/၁၆၁).

2. The Value of the Three Jewels.

- i) The Lord Buddha, having gained knowledge for himself of what was good and proper, then taught others so that they could follow and come to know this also.
- ii) The Dhamma guards those who practise and does not let them fall into evil.
- iii) The Saṅgha practises rightly the way taught by the Lord Buddha, and then teaches others to do likewise.

3. The Three Ways in Which the Lord Buddha Taught.

- i) He taught so that those who heard should know profoundly and see truly the Dhamma which it is proper to know and see.
- ii) He taught with reasons so that those who heard, could contemplate (the Teaching) and to come to see it truly (for themselves).
- iii) He taught in a way that was wondrous, in that those who followed the way were able to gain benefits proportionate to their practice.

A : I ; 276 (၂၀/၁၁၆). M : II ; 9 (၁၁/၁၂၆).

4. The Three Exhortations of the Lord Buddha.

- i) Give up what is *duccarita*—in other words, evil practices by way of body, speech and mind.
- ii) Promote what is *sucarita*—in other words, right practices by way of body, speech and mind.
- iii) Make your own heart (mind) break away from those things that bring defilement, these being: greed, anger, delusion.

D: II; 49 (๑๐/๔๑).

5. The Three Duccarita—Bad Ways of Behaviour.

- i) Bad behaviour by way of body is called *kāyaduccarita*.
- ii) Bad behaviour by way of speech is called *vacīduccarita*.
- iii) Bad behaviour by way of mind is called *manoduccarita*.
 - i) The three kinds of *kāyaduccarita* are:
 - a) killing beings,
 - b) stealing and cheating,
 - c) improper sexual behaviour.
 - ii) The four kinds of *vacīduccarita* are:
 - a) telling lies,
 - b) speech which provokes anger and discord,
 - c) coarse speech,
 - d) talking nonsensically and pointlessly.
 - iii) The three kinds of *manoduccarita* are:
 - a) *lobha* – coveting others' possessions,
 - b) *byāpāda* – thoughts of harming others,
 - c) *micchādītṭhi* – wrong understanding – which is not in line with Dhamma.

All of these three *duccarita* are things which should not be done. They should be given up entirely.

A : V ; 281 (๒๔/๓๐๓).

6. The Three *Sucarita* – Proper Ways of Behaviour.

- i) Proper behaviour by way of body is called *kāya-sucarita*.
- ii) Proper behaviour by way of speech is called *vacī-sucarita*.
- iii) Proper behaviour by way of mind is called *mano-sucarita*.
 - i) The three kinds of *kāyasucarita* are:
 - a) refraining from killing beings,
 - b) refraining from stealing and cheating,
 - c) refraining from improper sexual behaviour.
 - ii) The four kinds of *vacīsucarita* are:
 - a) refraining from telling lies,
 - b) refraining from speech which provokes anger and discord,
 - c) refraining from coarse speech,
 - d) refraining from talking nonsensically and pointlessly.
 - iii) The three kinds of *manosucarita* are:
 - a) *alobha* – not coveting others' possessions,
 - b) *abyāpāda* – thoughts which do not involve harming others,
 - c) *sammādittī* – proper understanding which is in accordance with Dhamma.

All of these three *sucarita* are things which should be done. They should be put into practice.

A : V ; 281 (๒๔/๓๐๓).

7. The Three Akusalamūla—Bad Roots.

The origin or source of what is bad is called *akusalamūla*. There are three kinds:

- i) *Lobha* – wanting or coveting,
- ii) *Dosa* – thinking of harming others,
- iii) *Moha* – delusion or knowing falsely.

When any of these three *akusalamūla* are present, other bad things (*akusala*) which have not yet arisen then arise, and those which have already arisen increase greatly. For this reason they should be entirely abandoned.

D : III ; 273 (००/७६०). It : 45 (७६/७६६).

8. The Three Kusalamūla—Good Roots.

The origin or source of what is good is called *kusalamūla*. There are three kinds:

- i) *Alobha* – not wanting, or not coveting,
- ii) *Adosa* – not thinking of harming others,
- iii) *Amoha* – undeludedness.

When any of these three *kusalamūla* are present, other good things (*kusala*) which have not yet arisen then arise, and those which have already arisen increase greatly. For this reason they should be promoted so that they become a part of one's nature.

D : III ; 275 (००/७६७).

9. The Three Sappurisapaññatti—Those Things Which Worthy People Establish.

- i) *Dāna* – renouncing possessions belonging to oneself so that they may be of value to others.
- ii) *Pabbajjā* – being ordained is the way to become free from the mutual strife and struggles (in the world).

- iii) *Mātāpitu upatthāna*—looking after one's mother and father so that they may be happy.

A : I ; 151 (10/080).

10. **The Three Apaññaka Paṭipadā**—Practices Which Are Free From Faults.

- i) *Indriyasamvara* — control of the six *indriya*, these being the eyes, ears, nose, tongue, body and heart (mind), and not letting them become either pleased or displeased when forms are seen, sounds are heard, smells are smelt, tastes are tasted, tangibles are contacted and *dhammārammaṇa*¹ are known by the heart.
- ii) *Bhojane mattaññutā* — knowing the right amount in eating food and taking what is sufficient—not too much, not too little.
- iii) *Jāgariyānuyoga* — putting forward diligent effort to purify one's heart and make it spotlessly pure, and not being addicted to lying down slothfully most of the time.

A : I ; 113 (10/041).

11. **The Three Puññakiriyavatthu**—Meritorious Fields of Action. Briefly stated these are:

- i) *Dānamaya* — merit acquired by giving *dāna* (generosity).
- ii) *Sīlamaya* — merit acquired by maintaining *sīla* (moral behaviour).
- iii) *Bhāvanāmaya* — merit acquired by developing *bhāvanā* (training one's heart or mind).

A : IV ; 241 (10/1044)

1. *Dhammārammaṇa* — means mentally formed sense objects. Thus for example, remembered images from the past, or such present emotional feelings as would give rise to depression or elation if it were not for the control *indriyasamvara*

12. The Three Sāmaññalakkhaṇa—Characteristics Common to All *Saṅkhāra*. (Conditioned Things).

- i) *Aniccatā* – that they are things which are unstable (impermanent).
- ii) *Dukkhatā* – that they are things which are *dukkha*.
- iii) *Anattatā* – that they are things which are not self.

S: IV; 1 (๑๔/๑)

CATUKKA—GROUPS OF FOUR

1. Vuḍḍhi—Growth by Way of Dhamma.

- i) *Sappurisasāniseva* – to associate with people whose actions (behaviour) are proper in body, speech and heart (mind).
- ii) *Saddhammasavana* – to listen to the teachings of such people with respect.
- iii) *Yonisomanasikāra* – to think about it and to get to know what things are good and what are bad.
- iv) *Dhammānudhammapaṭipatti* – to practise Dhamma in accordance with the Dhamma that one has investigated and understood.

A: II; 245 (๒๑/๐๓๒)

2. The Four Cakka—Wheels.

- i) *Patirūpadesavāsa* – to live in a suitable region.
- ii) *Sappurisuṃpassaya* – to associate with good people.
- iii) *Attasammāpaṇidhi* – to aspire to what is right for oneself.
- iv) *Pubbekatapuññatā* – to be a person who has formerly done good and virtuous things.

These four dhammas which lead one on to development and prosperity can be compared to the wheels of a carriage.

A: II; 32 (๒๑/๔๑)

3. The Four Agati—Wrong Courses.

- i) To be prejudiced because of love for somebody is called *chandāgati*.
- ii) To be prejudiced because of dislikes is called *dosāgati*.
- iii) To be prejudiced because of stupidity is called *mohāgati*.
- iv) To be prejudiced because of fear is called *bhayāgati*.

These four *agati* should not be done.

A : II ; 18 (100/100)

4. Four Dangers to Newly Ordained Bhikkhus and Sāmaṇeras

- i) Being unable to accept the teaching, in other words, having a dislike for what one is taught and being lazy in practising it.
- ii) Being a person who thinks only of his mouth and stomach, and being unable to put up with not having what he wants.
- iii) Being engrossed in sensual enjoyment and having too much desire to attain pleasure (*sukha*).
- iv) Love for women.

Bhikkhus and sāmaṇeras who are concerned to make progress for themselves should be careful not to let these four dangers overwhelm them.

A : II ; 123 (100/100)

5. The Four Padhāna—Diligent Efforts.

- i) *Samvarappadhāna* — the diligent effort to be careful not to let evil and bad states arise in one's character (habits)
- ii) *Pahānappadhāna* — the diligent effort to get rid of evil and bad states that have already arisen.

- iii) *Bhāvanappadhāna* – the diligent effort to cause good and healthy states to arise in one's character (habits).
- iv) *Anurakkhanappadhāna* – the diligent effort to guard the good and healthy states that have already arisen, not letting them deteriorate.

These four diligent efforts are "Right Effort". One should endeavour to promote them in oneself.

A: II; 16 (၂၈/၂၈၀)

6. The Four Adhiṭṭhānadhamma—Dhammas Which Should Be Established in the Heart.

- i) *Paññā* – knowing all about those things that one should know about.
- ii) *Sacca* – doing whatever one does with sincerity.
- iii) *Cāga* – renouncing those things that are enemies to one's sincerity.
- iv) *Upasama* – calming the heart away from things which are enemies to calm.

M: III; 240 (၈၃/၃၀၀).

7. The Four Iddhipāda—Valuable Tools Which Enable One to Reach the Goal.

- i) *Chanda* – satisfaction and joy in the thing concerned.
- ii) *Viriya* – diligent effort in doing the thing concerned.
- iii) *Citta* – attending wholeheartedly to the thing concerned without letting go of it.
- iv) *Vimamsā* – diligently thinking around and investigating the reasons in the thing concerned.

These four virtues, when they are fulfilled, may lead someone to reach a goal which is within his capacity.

Vbh: 216 §413 (၁၃/၂၈၆၂)

8. In Four Things One Should Not Be Careless (Indifferent).

- i) a) In abandoning bad ways of bodily action (*kāyaduccarita*)
b) ... and practising good ways of bodily action (*kāyasucarita*).
- ii) a) In abandoning bad ways of verbal action (speech) (*vacīduccarita*)
b) ... and practising good ways of verbal action (*vacīsucarita*).
- iii) a) In abandoning bad ways of mental action (thought) (*manoduccarita*)
b) ... and practising good ways of mental action (*manosucarita*).
- iv) a) In abandoning wrong views
b) ... and correcting one's views.

A: II; 119 (ba/eb)

Another Group of Four as Above

- i) Guarding one's heart (mind) and not allowing it to become excited by those objects (*ārammaṇa*) which are liable to arouse sexual excitement.
- ii) Guarding one's heart and not allowing it to feel angry at those objects which are liable to arouse anger.
- iii) Guarding one's heart and not allowing it to become deluded in the presence of those objects which are liable to arouse delusion.
- iv) Guarding one's heart and not allowing it to become obscured and intoxicated by those objects which are liable to give rise to obscurity and intoxication.

A: II; 119 (ba/eb)

9. The Four Pārisuddhisila—Purity of Moral Behaviour.

- i) *Pāṭimokkhasamvara*—restraint in accordance with the Pāṭimokkha. Avoiding those things which were forbidden by Lord Buddha, and doing those things which the Lord allowed in the prescribed way.
- ii) *Indriyasamvara*—restraint of the six *indriya*, these being: the eyes, ears, nose, tongue, body and heart (mind), and not letting them be pleased or displeased when forms are seen, sounds are heard, smells are smelt, tastes are tasted, tangibles are contacted, and *dhammārammaṇa* are known by the heart.
- iii) *Ājīvapārisuddhi*—making one's living in the right way, and not by deceiving others.
- vi) *Paccayapaccavekkhaṇa*—before making use of any one of the four requisites (*paccaya*), these being: *cīvara* (robes), *piṇḍapāta* (food), *senāsana* (dwelling), *bhesajja* (medicaments), one thinks reflectively about them and does not partake of them with craving.

Vis: I; 15/16 (a/ed)

10. The Four Ārakkhakammatṭhāna—Protective Meditations.

- i) *Buddhānussati*—recollecting the virtues of a Buddha which were in the Lord, and the help which He gave to others.

- ii) *Mettā* –spreading a spirit of friendliness and wishing that all beings may be happy, without exception.
- iii) *Asubha* –contemplating one’s own body and those of others so that one sees them as ugly (loathsome).
- iv) *Maraṇasati* –thinking of the time of death and that it will come to oneself.

These four *kammaṭṭhāna* should always be developed.

From the *Mokkhuṭṭhāyagātha* by King Mongkut, Rāma IV.

11. The Four Brahmavihāra—Divine Abidings.

- i) *Mettā* –love for others—desiring that they may be happy.
- ii) *Karuṇā* –compassion—thinking of helping others to get free from Dukkha.
- iii) *Muditā* –to be glad in sympathy—when good comes to others.
- iv) *Upekkhā* –to be neutral and unmoved—not being glad or sorry when others meet with adversities.

These four are the modes in which the Great Ones dwell.

Vbh : 272 §642 (onā/onbē)

12. The Four Satipaṭṭhānā—Foundations of Mindfulness.

- i) *Kāyānupassanā*. ii) *Vedanānupassanā*. iii) *Cittānupassanā*. iv) *Dhammānupassanā*.
- i) Mindfulness limited to the investigation of the body (*kāya*) as the field of thought (*ārammaṇa*), thus: “This body is just body, it is not a being, a person, or the self, of oneself or others.” This is called *kāyānupassanā*.

- ii) Mindfulness limited to the investigation of feeling (*vedanā*)—including *sukha*, *dukkha*, and neither *sukha* nor *dukkha* as the field of thought, thus: “This feeling is just feeling, it is not a being, a person, or the self, of oneself or others.”

This is called *vedanānupassanā*.

- iii) Mindfulness limited to the investigation of the heart which is tainted and stained or pure and clean, as the field of thought, thus: “This heart is just the heart, it is not a being, a person, or the self, of oneself or others.”

This is called *cittānupassanā*.

- iv) Mindfulness limited to the investigation of dhammas, which are *kusala* (good) or *akusala* (bad) and which arise from the heart as the field of thought, thus: “These dhammas are just dhammas, they are not a being, a person, or the self, of oneself or others.”

This is called *dhammānupassanā*.

D: II: 290 (००/०१७५)

13. The Four Dhātukammaṭṭhāna—Meditations on the Elements.

- i) The earth element, called *paṭhavīdhātu*.
ii) The water element, called *āpodhātu*.
iii) The fire element, called *tejodhātu*.
iv) The air element, called *vāyodhātu*.

- i) Whatever has the characteristics of dry-hardness is the *paṭhavīdhātu*. The “internal” *paṭhavīdhātu* includes: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone-marrow, spleen, heart, liver, membrane, kidneys, lungs, large intestine, small intestine, freshly eaten food, old food (excrement).

- ii) Whatever has the characteristics of exuding and immersing is the *āpodhātu*. The “internal” *āpodhātu* includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, urine.
- iii) Whatever has the characteristics of heat is the *tejo-dhātu*. The “internal” *tejodhātu* includes: the “fire” that causes warmth in the body, the “fire” that causes the body to decay, the “fire” that causes the body to be agitated, the “fire” that burns up food so that it digests.
- iv) Whatever has the characteristics of blowing back and forth is the *vāyodhātu*. The “internal” *vāyodhātu* includes: the “winds” which blow upwards, the “winds” which blow downwards, the “winds” in the stomach, the “winds” in the intestines, the “winds” which blow throughout the body, and breathing.

Investigation which is limited to this body so that it is seen to be just the four elements of earth, water, fire and air grouped together, and not “oneself”, nor “belonging to self”, is called *dhātukammatthāna*.

M: I; 185 (๑๒/๑๕๐)

14. The Four Ariya Sacca—Noble Truths.

- i) *Dukkha* – suffering or discontent.
 - ii) *Samudaya* – the cause of the arising of *dukkha*.
 - iii) *Nirodha* – the cessation of *dukkha*.
 - iv) *Magga* – the component practices that bring about the cessation of *dukkha*.
- i) Un-ease of body and un-ease of heart (mind) are given the name *dukkha*, because they are hard to put up with.
 - ii) *Taṇhā* – craving, is given the name *samudaya* because it is the cause of the arising of *dukkha*. *Taṇhā* is of three kinds:

- a) *taṇhā* as wanting objects of emotional attachment (*ārammaṇa*) which one is fond of is called *kāmatataṇhā*.
 - b) *taṇhā* as wanting to be this or that is called *bhavataṇhā*.
 - c) *taṇhā* as wanting not to be this or that is called *vibhavataṇhā*.
- iii) By completely quelling *taṇhā*, *dukkha* is quelled and ceases. This is called *nīrodha*, because it is the cessation of *dukkha*.
- iv) *Paññā*—wisdom which sees rightly that: “this is *dukkha!*”; “this is the arising of *dukkha!*”; “this is the ceasing of *dukkha!*”; “this is the way to come to the ceasing of *dukkha!*”—is given the name *magga* because it includes the component practices for reaching the cessation of *dukkha*. *Magga* has eight components, these being:
- a) *paññā* which sees rightly;
 - b) right thought;
 - c) right speech;
 - d) doing right work;
 - e) right mode of livelihood;
 - f) doing the right practice of diligent effort;
 - g) establishing mindfulness rightly;
 - h) establishing the heart (mind) rightly.

Vbh : 99 § 199 (a/b/c).

PAÑCAKA—GROUPS OF FIVE

- 1. The Five Anantariyakamma—Forms of Bad Kamma Which Bring Immediate Results.**

- i) *Mātughāta* – killing one's Mother.
- ii) *Pitughāta* – killing one's Father.
- iii) *Arahantaghāta* – killing an Arahant.
- iv) *Lohituppāda* – to do (physical) harm to a Buddha sufficient to cause contusion.
- v) *Saṅghabheda* – causing the Saṅgha to break into dissension.

These five kinds of *kamma* are evil (demerit) of the strongest kind and they prevent the attainment of the heaven realms as well as Nibbāna. They are by way of being the *pārājika* of all who have faith in Buddhism. They must never be committed under any circumstances.

A : III ; 146 (12/064).

2. **The Five Abhinhapaccavekkhaṇa**—Recollections to Be Frequently Practised.

- i) Every day one should recollect that: “It is our nature to grow old and we cannot bypass the condition of old age.”
- ii) Every day one should recollect that: “It is our nature to feel pain and we cannot bypass the condition of painful feeling.”
- iii) Every day one should recollect that: “It is our nature to die and we cannot bypass the condition of death.”
- iv) Every day one should recollect that: “We are bound to be parted from all things which we love and all things which make us happy and contented.”
- v) Every day one should recollect that: “We have *kamma* as our own possession. If we do good we will receive good, if we do evil we will receive evil.”

A : III ; 71 (12/060).

3. The Five Vesārajjakaraṇadharmā—Dhammas Which Make for Self-Confidence.

- i) *Saddhā* — belief in those things which should be believed.
- ii) *Sīla* — looking after one's bodily actions and speech so that they shall be correct and orderly.
- iii) *Bāhusacca* — to have great learning.
- iv) *Vīriyārambha* — setting up diligence and energy.
- v) *Paññā* — knowing all about those things which should be known.

A : III ; 127 (122/088).

4. Five Qualities New Bhikkhus Should Establish

- i) To be self-controlled, keeping within the bounds of the Pāṭimokkha—not doing what the Lord Buddha disallowed and doing those things for which the Lord gave permission, in the prescribed way.
- ii) To be self-controlled in the *indriya*, these being: the eyes, ears, nose, tongue, body and heart (mind), and not letting pleasure or displeasure overwhelm one at such times as, for instance, as one sees forms with the eyes.
- iii) Not to be boisterous, loud or noisy.
- iv) To dwell in a place where there is solitude.
- v) To have right view or understanding (*sammādiṭṭhi*).

A new bhikkhu should try to keep to these five dhammas.

A : III ; 138 (122/088).

5. Five Qualities of a Dhammakathika—One Who Gives a Desanā (Talk on Dhamma).

- i) He reveals Dhamma step by step and does not skip over and abbreviate parts that would break up the meaning.

- ii) He gives reasons which lead his listeners on to understanding.
- iii) He establishes *mettā* in his heart with the desire that there shall be benefit to his listeners.
- iv) He does not reveal Dhamma for the purpose of benefits that will thus accrue to him.
- v) He does not reveal Dhamma in ways that set himself against others. In other words, he does not raise himself up by disparaging others.

A bhikkhu who is a *dhammakathika* should establish these five qualities in himself.

A: III; 184 (122/1204)

6. Five Dhammasavaṇānisamsa – Benefits of Listening to Dhamma.

- i) One who listens to Dhamma is likely to hear things which he has never heard before.
- ii) Those things which he has heard before but which he has not clearly understood he is likely to understand clearly.
- iii) It is able to bring complete relief from doubts.
- iv) It can bring right understanding.
- v) The *citta* (heart) of one who listens is likely to be clear and happy.

A: III; 248 (122/1206).

7. The Five Bala—Dhammas Which Are Powers.

- i) *Saddhā* – faith.
- ii) *Viriya* – diligent effort.
- iii) *Sati* – being able to recollect.
- iv) *Samādhi* – setting the heart firmly (unshakably).
- v) *Paññā* – all round knowing.

These are also called the five *indriya* because they are “dominant” in one’s work.

A: III; 10 (121/00).

8. The Five Nivarana—Hindrances.

These are the Dhammas which prevent the citta from attaining good states. There are five:

- i) Satisfaction and fondness for sense objects (*ārammaṇa*) which are pleasant, such as (visible) forms, is called *kāmacchanda*.
- ii) Intending harm to others is called *byāpāda*.
- iii) Being (mentally) drowsy and (physically) torpid is called *thīnamiddha*.
- iv) Distraction and worry or remorse is called *uddhacca-kukkucca*”.
- v) Doubt and being unable to agree is called *vicikicchā*.

A: III; 63 (121/01).

9. The Five Khandha—Groups.

The body and heart (mind) are divided into five groups which are called the five *khandha*.

- i) *Rūpa*, ii) *Vedanā*, iii) *Saññā*, iv) *Sankhāra*, v) *Viññāṇa*.

- i) The four *dhātu* (elements) of earth, water, fire and air, grouped together as this body are called *rūpa*.
- ii) Feeling sensations (*ārammaṇa*) which are pleasant (*sukha*)—in other words, well-being of body and heart; or which are unpleasant (*dukkha*)—in other words, distress of body and heart; or which are neutral—in other words, neither unpleasant nor pleasant, are called *vedanā*.

- iii) Remembering so that one recognizes—in other words, remembering forms (*rūpa*), sounds, smells, tastes, touch and mental objects, is called *saññā*.
- iv) *Cetasika* dhammas—in other words, the states (*ārammaṇa*) which arise in the heart¹ which may be good, called *kusala*, or bad, called *akusala*, or neither good nor bad, called *abyākata*, are all called *saṅkhāra*.
- v) The awareness of sense objects (*ārammaṇa*) at the moment when, for instance, forms (*rūpa*) contact the eyes, is called *viññāna*.

These five *khandha* are called in brief *nāma* and *rūpa*. *Vedanā*, *saññā*, *saṅkhāra* and *viññāna* are grouped under the heading of *nāma*. *Rūpa* is just *rūpa*.

Vbh: 1 § 1 (a/a).

CHAKKA—GROUPS OF SIX

1. Six Kinds of Gārava—Reverence.

To have esteem for: i) The Lord Buddha; ii) The Dhamma; iii) The Saṅgha; iv) The Training; v) Being non-careless; vi) *Paṭisanthāra* — receiving others in a proper way.

A bhikkhu should practise these six forms of reverence.

A: III: 331 (b/b/ab/c).

2. Six Kinds of Sārāṇiyadhamma—Ways of Conduct Which Lead Others to Keep One in Mind.

- i) To go in for physical actions of body with *mettā* for one's fellow bhikkhus and sāmaṇeras, both in their presence and when they are absent. In other words, to give help by doing things physically in various

1. Thought, or the condition which is called Dhamma or *dhammārammaṇa* . . . is called *saṅkhāra*. (This note is translated from the text).

works and activities which concern one's (Saṅgha) friends. For instance, nursing a sick bhikkhu with *mettā* in one's heart.

- ii) To go in for actions of speech with *mettā* for one's fellow bhikkhus and sāmaṇeras, both in their presence and when they are absent. In other words to give help by means of speech in various works and activities which concern one's (Saṅgha) friends. For instance, giving some teaching with *mettā* in one's heart.
- iii) To go in for actions of mind (*mano*) with *mettā* for one's fellow bhikkhus and sāmaṇeras, both in their presence and when they are absent. In other words, to think only things which are of benefit to one's friends.
- iv) To share out benefits which one has attained in right and proper ways by giving to one's fellow bhikkhus and sāmaṇeras and not holding on to them and using them just for oneself.
- v) Always to guard the purity of one's *sīla* in association with one's fellow bhikkhus and sāmaṇeras and others, and not to act in ways that are objectionable to others.
- vi) To be in harmony with bhikkhus, sāmaṇeras and others, and not to quarrel with anyone because of differences of views and opinions.

One who behaves in accordance with these six dhammas will be loved and respected by others. They lead to mutual help, to avoidance of quarrels, to harmony and unity.

A : III : 288 (*in/one*).

3. The Six Internal Āyatana—Sense Fields.

The eyes, ears, nose, tongue, body, and heart (mind).
These are also called the six *indriya*.

M: I; 288 52 (a/b) Vbh: 70 § 154 (a/d).

4. The Six External Āyatana—Sense Fields.

Form, sound, smell, taste, touch — which means those objects that contact the body, and dhammas — which means those objects that arise in the heart.

These are also called the six *ārammaṇa*.

M: III; 216 (a/d) Vbh: 70 § 154 (a/d).

5. The Six Viññāna—Sense Awareness.

- i) Depending on form (*rūpa*) contacting the eye there arises the sense awareness called *cakkhaviññāna*.
- ii) Depending on sound contacting the ear there arises the sense awareness called *sotaviññāna*.
- iii) Depending on smell contacting the nose there arises the sense awareness called *ghānaviññāna*.
- iv) Depending on taste contacting the tongue there arises the sense awareness called *jivhāviññāna*.
- v) Depending on touch contacting the body there arises the sense awareness called *kāyaviññāna*.
- vi) Depending on dhammas arising with the heart there arises the sense awareness called *manoviññāna*.

D: II; 308 (a/d) Vbh: 54 (a/d)

6. The Six Samphassa—Contacts.

When one of the internal *āyatana*, such as the “eye,” and one of the external *āyatana* as “form”, and *viññāna*

as *cakkhu viññāna*, make contact (lit: strike together), it is called *samphassa*. They are named following the six internal *āyatana*, thus:

- | | |
|---------------------------|-----------------------------|
| i) <i>Cakkhusamphassa</i> | iv) <i>Jivhāsamphassa</i> . |
| ii) <i>Sota</i> ,, | v) <i>Kāya</i> ,, |
| iii) <i>Ghāna</i> ,, | vi) <i>Mano</i> ,, |

S: II; 3 (०b/५). D: II; 309 (००/०५५)

7. The Six Vedanā—Feelings.

The foregoing six *samphassa* are the conditions (*paccaya*) for the arising of *vedanā*, sometimes *sukha*, sometimes *dukkha*, and sometimes neither *sukha* nor *dukkha*. They are named following the six internal *āyatana*, thus:

- | | | |
|--------------------------------------|----|----|
| i) <i>Cakkhusamphassajā-vedanā</i> . | | |
| ii) <i>Sota</i> | ,, | ,, |
| iii) <i>Ghāna</i> | ,, | ,, |
| iv) <i>Jivhā</i> | ,, | ,, |
| v) <i>Kāya</i> | ,, | ,, |
| vi) <i>Mano</i> | ,, | ,, |

D: II; 309 (००/०५५) S: II; 3 (०b/५).

8. The Six Dhātu—Elements.

- | | |
|---------------------------|--|
| i) <i>Paṭhavidhātu</i> | — the earth element. |
| ii) <i>Āpodhātu</i> . | — the water element. |
| iii) <i>Tejodhātu</i> | — the fire element. |
| iv) <i>Vāyodhātu</i> | — the air element. |
| v) <i>Ākāsadhātu</i> | — the empty spaces in the physical body. |
| vi) <i>Viññāṇadhātu</i> . | — that which can know anything. |

M: III; 31 (०५/०७५) Vbh: 72 § 172 (०५/०००).

SATTAKA—GROUPS OF SEVEN

1. The Seven Aparihāniyadhamma—Dhammas Which Do Not Lead to Loss But Only to Development and Gain (for Bhikkhus).

- i) To hold regular and frequent meeting together.
- ii) When meeting together, to do so harmoniously, when ending meetings, to do so harmoniously. To aid each other harmoniously in doing whatever business the Saṅgha has to do.
- iii) Not to make rules where the Lord Buddha made no issue. Not to withdraw rules which the Lord Buddha has already made. To take upon oneself the training within the rules that the Lord Buddha laid down.
- iv) To respect and have faith in those bhikkhus who are senior and pre-eminent in the Saṅgha, and to pay close attention to what they say.
- v) Not to give way to the influence of desires that arise.
- vi) To be contented in a forest dwelling.
- vii) To have the wish in one's heart that those colleagues who are bhikkhus and sāmaṇeras and who are people that keep the moral precepts (*sīla*) and who have not yet come to this monastery (*āvāsa*) may come, and that those who have already come may stay here happily.

In whoever these seven dhammas are established, he will not deteriorate but will see only gain and development.

A : IV : 21 (๒๐/๒๑).

2. Seven Ariyan Treasures.

These "Treasures" are the wealth of virtue that is found in the characters of those who are "excellent," and are called "Ariyan Treasures."

- i) *Saddhā* – they have faith in those things in which one should have faith.
- ii) *Sīla* – they look after their bodily action and speech, so that they shall be right and proper.
- iii) *Hiri* – they are ashamed at the doing of evil and dishonest things.
- iv) *Ottappa* – they are shocked and afraid to do evil.
- v) *Bāhusacca* – they are people who have listened and heard much. In other words, they remember much Dhamma and have knowledge of many things.
- vi) *Cāga* – they renounce, give away to and share with those whom it is right to do so.
- vii) *Paññā* – they know all about what things have value and what things have no value.

These seven Ariyan treasures are superior to external treasures like gold and silver. One should search for them so as to have them in one's own character.

A : IV ; 5 (60/8).

3. Seven Kinds of Sappurisdhamma—The Dhammas of a Worthy (Developed) Man.

- i) *Dhammaññutā* – he knows causes, such as: “This is the cause of *sukha*,” or “That is the cause of *dukkha*.”
- ii) *Atthaññutā* – he knows results, such as: “*Sukha* is the result of this cause,” or “*Dukkha* is the result of that cause.”
- iii) *Attaññutā* – he knows himself, such as: “I am of such and such a family lineage, rank and authority, and I have so much wealth, retinue, knowledge and Dhamma virtue.” Then he conducts himself as is suitable according to his status in life.

- iv) *Mattaññutā* – he knows how to go about seeking to obtain the necessities of living, and only does so in ways that are right and proper. He also knows how much he needs to take for sufficiency and he only takes in moderation.
- v) *Kālaññutā* – he knows when it is the right time for him to act and to do whatever has to be done.
- vi) *Parisaññutā* – he knows about gatherings of people and what actions should be done in such circumstances. Thus for example, when going into any particular group of people one's actions should be of such kinds and one's speech should be of such kinds.
- vii) *Puggalaparoparaññutā* – he knows how to discriminate between people. Thus, for example: “This is a good person with whom one should associate,” or, “This is not a good person and one should not associate with him.”

A : IV ; 113 (๒๐ / ๑๑๑).

4. Another Seven Kinds of Sappurisadhamma

- i) The worthy (developed) person is conjoined with seven kinds of dhamma, these being:
 - a) he has *saddhā*,
 - b) he is ashamed at doing evil actions,
 - c) he is afraid of doing evil actions,
 - d) he has listened and heard much,
 - e) he puts forward diligence and effort,
 - f) he has unshakeable mindfulness,
 - g) he has wisdom.

- ii) If he consults anyone about anything, he does not do so in ways that do damage to himself or others.
- iii) If he thinks of anything, he does not do so for the purpose of doing damage to himself or others.
- iv) If he says anything, he does not do so for the purpose of doing damage to himself or others.
- v) If he does anything, he does not do so for the purpose of doing damage to himself or others.
- vi) He has right understanding. For example, he understands that if you do good you receive good, if you do evil you receive evil.
- vii) He gives *dāna* with respect. In other words, has consideration both for the things which he is giving and for those who receive his *dāna*. He does not act as though he were throwing it away.

A : IV ; 45 (၆၀/၁၄၅) M : III ; 23 (၁၄/၁၁၆),

5. The Seven Bojjhaṅga—Factors Leading to Enlightenment.

- i) *Sati* – being able to recollect (mindfulness),
- ii) *Dhammavicaya* – examining Dhamma,
- iii) *Viriya* – diligent effort,
- iv) *Pīti* – satisfaction, deep pleasure,
- v) *Passaddhi* – calm of heart and of things which disturb the emotions (*ārammaṇa*),
- vi) *Samādhi* – establishing the heart firmly (unshakably),
- vii) *Upekkhā* – equanimity.

Each one of these factors is named thus: *satisambojjhaṅga* . . . and so on up to *upekkhāsambojjhaṅga*.

S : V ; 63 (၁၄/၄၀).

ATTHAKA—GROUPS OF EIGHT

1. The Eight Lokadhamma – Worldly Dhammas.

Those dhammas which overwhelm beings who live under their influence and who are liable to be swayed by them are called *lokadhamma*.

- i) To have good fortune,
- ii) Not to have good fortune,
- iii) To have rank and authority,
- iv) Not to have rank and authority,
- v) Praise,
- vi) Blame,
- vii) *Sukha*,
- viii) *Dukkha*.

When any of these eight *lokadhamma* arises one should examine it thus: "This condition has arisen to me, but it is unstable and *dukkha*, its nature is changeable and fluctuating and it should be known as it truly is and not be allowed to overwhelm the *citta*." In other words, one should not be glad at those which are desirable, or distressed at those which are undesirable.

A : IV ; 157 (๒๐/๑๕๕)

2. The Eight Marks by Which to Decide What Is Dhamma and Vinaya, and What Is Not.

If any dhammas, whatever they may be, are for the purpose of...

- i) ...sensually exciting and stimulating the heart (mind),
- ii) ...increasing *dukkha*,
- iii) ...accumulating *kilesa*,
- iv) ...wanting much,
- v) ...not being contented and happy with what we have already—in other words, having got this, now we want that,

- vi) ... getting together and joining (socially) with one's group of associates,
- vii) ... being lazy and idle,
- viii) ... being difficult for others to look after and help (i.e., wanting a lot and being dissatisfied and critical),

then we should know that these kinds of dhammas are neither (Buddha) Dhamma, nor Vinaya, nor the teaching of the "Great Teacher".

A : IV ; 280 (100/1000)

If, on the other hand, these dhammas, whatever they may be, are for the purpose of...

- i) ... diminishing excitement,
- ii) ... becoming free from *dukkha*,
- iii) ... non-accumulation of *kilesa*,
- iv) ... wanting little,
- v) ... being contented and happy with what we already have,
- vi) ... solitude, away from others,
- vii) ... diligent effort,
- viii) ... being easy to look after and help,

then we should know that these kinds of dhammas are (Buddha) Dhamma and Vinaya, and the teaching of the "Great Teacher".

A : IV ; 280 (100/1000)

3. The Path (Magga) Which Has Eight Factors (Aṅga).

- i) *Sammāditṭhi* – Right Understanding in other words, wisdom in understanding the four *ariyasacca* (Noble Truths).

- ii) *Sammāsāṅkappa* – Right Thought—in other words, thoughts of getting free from desires, thoughts in which there is no vindictiveness, and thoughts in which there is no idea of doing harm.
- iii) *Sammāvācā* – Right Speech—in other words, avoidance of the four wrong types of speech.
- iv) *Sammākammanta* – Right Activities—in other words, avoidance of wrong bodily behaviour.
- v) *Sammā-ajīva* – Right Livelihood—in other words, avoidance of forms of livelihood that lead one into wrong ways.
- vi) *Sammāvāyāma* – Right Effort—in other words, the four kinds of right effort.
- vii) *Sammāsati* – Right Recollection—in other words, recollection within the four *sati-paṭṭhāna*
- viii) *Sammāsamādhi* – Rightly Establishing the Heart—in other words, developing the four *jhānas* (absorptions).

In these eight path factors, Right Understanding and Right Thought are grouped within the development of *paññā*. Right Speech, Right Activities, and Right Livelihood are grouped within the development of *sīla*. Right effort, Right Recollection, and Rightly Establishing the Heart are grouped within the development of the *citta*.

M: I; 15 (๑๒/๒๒) Vbh: 235 § 486 (๐๔/๐๐๐).

NAVAKA—GROUPS OF NINE

1. The Nine Mala—Stains or Blemishes.

- i) Anger.
- ii) Depreciation of the virtue and merit of others.
- iii) Envy or jealousy.
- iv) Stinginess.
- v) Deception.
- vi) Boastfulness.
- vii) Telling lies.
- viii) Evil wish
- ix) Wrong understanding.

Vbh : 389 § 851 (aα/α'bb).

DASAKA—GROUPS OF TEN

1. The Ten Akusalakammapha—Bad Paths of Action.

(a). Three kinds are *kāyakamma*—bodily actions:

- i) *Pāṇātipāta* — bringing about the termination of life of beings—in other words, killing beings.
- ii) *Adinnādāna* — taking things which the owner has not given, in the way that a thief would do.
- iii) *Kāmesu micchācāra* — wrong behaviour in regard to sex.

(b). Four kinds are *vacīkamma*—actions of speech:

- iv) *Musāvāda* — false speech.
- v) *Pisuṇāvācā* — backbiting and slander.
- vi) *Pharusavācā* — rough and harsh speech.
- vii) *Samphappalāpa* — rambling speech and nonsense.

- (c). Three kinds are *manokamma* – actions of mind :
- viii) *Abhijjhā* – coveting and wanting things belonging to others.
- ix) *Byāpāda* – intending harm to others.
- x) *Micchādittḥi* – forms of understanding which are wrong and at variance with the path of Dhamma.

These ten forms of kamma are the ways of demerit and should not be followed.

D: II; 320 (१०/०६७) D: III; 269 (११/१०६६).

M: I; 286 (१२/६११).

2. The Ten Kusalakammamāraṇa—Good Paths of Action.

- (a). Three kinds are *kāyakamma* – bodily actions :
- i) *Pāṇātipātā veramaṇī* – abstaining from bringing about the termination of life of beings.
- ii) *Adinnādānā veramaṇī* – abstaining from taking things which the owner has not given, in the way that a thief would do.
- iii) *Kāmesu micchācārā veramaṇī* – abstaining from wrong behaviour in regard to sex.
- (b) Four kinds are *vacīkamma* – actions of speech :
- iv) *Musāvādā veramaṇī* – abstaining from false speech.
- v) *Pisuṇāya vacāya veramaṇī* – abstaining from backbiting and tale bearing.
- vi) *Pharusāya vācāya veramaṇī* – abstaining from rough and harsh speech.
- vii) *Samphappalāpā veramaṇī* – abstaining from rambling speech and nonsense.

(c). Three kinds are *manokamma* – actions of mind:

- viii) *Anabhijjhā* – not coveting and wanting things belonging to others.
- ix) *Abyāpāda* – not being vindictive and intending harm to others.
- x) *Sammādit̥ṭhi* – right understanding which accords with the path of Dhamma.

These 10 forms of kamma are the ways of merit and should be followed.

D: II; 322 (၁၀/၀၃၁) D: III; 269 (၁၁/၂၄၄).

M: I; 287 (၁၂/၃၂၀).

3. The Ten Puññakiriyāvattu – Fields of Meritorious Action.

- i) *Dānamaya* – merit which is made by giving *dāna*.
- ii) *Sīlamaya* – merit which is made by guarding *sīla*.
- iii) *Bhāvanāmaya* – merit which is made by developing *bhāvana*.
- iv) *Apacāyanamaya* – merit which is made by humbling oneself before seniors.
- v) *Veyyāvaccamaya* – merit which is made by being helpful and energetic in doing things which it is right to do.
- vi) *Pattidānamaya* – merit which is made by sharing merit (by dedicating it).
- vii) *Pattānumodanāmaya* – merit which is made by receiving and rejoicing in the share of merit.

- viii) *Dhammasavanamaya* – merit which is made by listening to Dhamma.
- ix) *Dhammadesanāmaya* – merit which is made by revealing Dhamma (by giving talks on Dhamma).
- x) *Ditṭhujukamma* – making one's view (understanding) straight (and true).

Abhs : part v § 8 (a) DA : III ; 999 (a/b).

4. Ten Kinds of Dhamma Upon Which a Bhikkhu Should Often Reflect.

- i) A bhikkhu should often reflect that: “Now my status is different from that of a lay person, and my actions and behaviour must accord with those of a samāna.”
- ii) A bhikkhu should often reflect that: “My necessities of life depend upon others and I should act in such a way as to be one who is easy to supply with these necessities.”
- iii) A bhikkhu should often reflect that: “There are other kinds of bodily action and speech which I shall have to do that are better than these (which I do at present). There is still more to do and what I have done is not yet enough.”
- iv) A bhikkhu should often reflect whether, as far as *sīla* is concerned, he can criticize himself or not.
- v) A bhikkhu should often reflect whether, as far as *sīla* is concerned, someone who is in a position to know could, after due consideration, criticize him or not.
- vi) A bhikkhu should often reflect that: “We are bound to become separated from all things that we love and that give us pleasure.”

- vii) A bhikkhu should often reflect that :“One’s *kamma* is one’s own. If one does good one receives good, if one does evil one receives evil.”
- viii) A bhikkhu should often reflect that : “Right now time is passing by, and what am I doing ?”
- ix) A bhikkhu should often reflect upon whether he is glad to live in solitary places or not.
- x) A bhikkhu should often reflect that : “Have I or have I not developed any extraordinary qualities so that I shall not become embarrassed when questioned by my fellow bhikkhus in the future time ?”

A : V ; 87 (၆၁/၆၀).

5. Ten Kinds of Nāthakaraṇadhamma—Dhammas Which Are for Help and Protection.

- i) *Sīla* — guarding bodily actions and speech so that they are correct and proper.
- ii) *Bāhusacca* — being a person who has listened carefully and heard much.
- iii) *Kalyāṇamittatā* — being a person who has good and suitable friends.
- iv) *Sovacassatā* — being a person who is easy to talk to¹ and teach.
- v) *Kimkaraṇīyesu dakkhatā* — skill and ability. Being diligent in helping and attending to the affairs and work of one’s fellow bhikkhus and sāmaṇeras.

1. “Easy to talk to”, means that he accepts correction and direction without answering back, getting angry, or getting emotionally upset.

- vi) *Dhammakāmatā* – to desire the right Dhamma.
- vii) *Viriya* – diligent effort to abandon evil and to perform what is good.
- viii) *Santutṭhi* – satisfaction with one's robes, food, place to lie down, place to sit, and whatever medicines are immediately available.
- ix) *Sati* – being able to remember what one has done and what words one has spoken, even a long time ago.
- x) *Paññā* – thoroughly knowing the mass of *saṅkhāras*, and knowing the truth of their nature.

A: V; 25 (ba/be).

6. Ten Kinds of Kathāvatthu — Topics Which Are Suitable for Conversation (Among Bhikkhus)

- i) *Appicchakathā* – talk which tends to lead to having few desires.
- ii) *Santutṭhikathā* – talk which tends to lead to contentment and being glad with whatever requisites (*paccaya*) are immediately available.
- iii) *Pavivekakathā* – talk which tends to lead to solitude, both physical, and of the heart (mind).
- iv) *Asamisaggakathā* – talk which tends to lead to avoiding concourse with others.

- v) *Viriyaṃbhakathā* – talk which tends to lead to the resolution to put forward diligent effort.
- vi) *Sīlakathā* – talk which tends to lead to the establishment of *sīla*.
- vii) *Samādhikathā* – talk which tends to lead to the heart becoming calm.
- viii) *Paññākathā* – talk which tends to lead to the arising of *paññā*.
- ix) *Vimuttikathā* – talk which tends to lead to the heart's gaining freedom from the *kilesa*.
- x) *Vimuttināṇadassanakathā* – talk which tends to lead to the arising of knowledge and seeing (understanding) of the heart's gaining freedom from the *kilesa*.

A: V: 129 (bā/ood)

7. The Ten Anussati – Concepts Which One Should Recollect.

- i) *Buddhānussati* – recollection of the virtues of the Lord Buddha.
- ii) *Dhammānussati* – recollection of the virtues of the Dhamma.
- iii) *Śaṅghānussati* – recollection of the virtues of the Śaṅgha.
- iv) *Sīlānussati* – recollection of one's own *sīla*.
- v) *Cāgānussati* – recollection of the *dāna* which one has given out.
- vi) *Devatānussati* – recollection of the virtues which make people become devas.
- vii) *Maraṇassati* – recollection of death and how it is bound to come to oneself.

- viii) *Kāyagatāsati* – recollection everywhere in the body so that one sees that it is ugly, loathsome and unclean.
- ix) *Ānāpānasati* – establishing *sati* to define the breath going in and out.
- x) *Upasamānussati* – recollection of the (supreme) virtue of Nibbāna in which there is the quenching of the *kilesa* and the mass of *dukkha*.

Vis: I; 197 (๑/๒๕๑).

PAKIṆṆAKA—MISCELLANEOUS GROUPS

1. **The Sixteen Upakkilesa¹** – Faults Which Stain One's Character.
- i) *Abhijjhāvisamalobha* – to be covetous, to have fickle desires, or wanting things belonging to others.
- ii) *Dosa* – to be fierce and harsh.
- iii) *Kodha* – anger.
- iv) *Upanāha* – to be addicted to anger.
- v) *Makkha* – depreciation of the merit and virtue of others.
- vi) *Palāsa* – arrogance—in other words, to place oneself on a level with one's superiors.
- vii) *Issā* – envy, jealousy—in other words, when others receive benefits one is unable to stand it.

1. In the *Dhammadāyādasutta* M: I; 15 i) is *lobha*, ii) is *dosa*. In the *Vaithūpamasutta* M: I; 36. i) is *abhijjhāvisamalobha*, ii) is *byāpāda*. Otherwise they are the same. (This note is translated from the text).

- viii) *Macchhariya* — stinginess, miserliness.
 ix) *Māyā* — deceptiveness — in other words, to be tricky, dishonest or crooked.
 x) *Sōrtheyya* — to be boastful, a braggart.
 xi) *Thambha* — to be stubborn or obstinate.
 xii) *Sārambha* — to try to suppress others with harsh, overbearing speech.
 xiii) *Māna* — pride, conceit.
 xiv) *Atimāna* — to insult or look down upon others.
 xv) *Mada* — to be drunk, intoxicated.
 xvi) *Pamāda* — to be careless, negligent.

M: I; 15 & 36 (၁၆/၂၁-၁; ၂၃).

2. The 37 Bodhipakkhiyadhamma—Dhammas Associated with Enlightenment

- i) The Four *Satipatthāna* see page 47, no. 12
 ii) The Four *Sammappadhāna* see page 43, no. 5
 iii) The Four *Iddhipāda* see page 44, no. 7
 iv) The Five *Indriya* see page 53, no. 7
 v) The Five *Bala* see page 53, no. 7
 vi) The Seven *Bojjhaṅga* see page 62, no. 5
 vii) The Eight *Maggaṅga* see page 64, no. 3

D: II; 120 (၁၀/၁၃၀) Vis: II; 678 (၁/၁၂၆၄)

NAVAKOVĀDA

PART THREE

GIHĪ PATIPATTI—The Lay Person's Practice

- viii) *Macchariya* — stinginess, miserliness.
 ix) *Māyā* — deceptiveness — in other words, to be tricky, dishonest or crooked.
 x) *Sōtheyya* — to be boastful, a braggart.
 xi) *Thambha* — to be stubborn or obstinate.
 xii) *Sārambha* — to try to suppress others with harsh, overbearing speech.
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D: II; 120 (၀၀/၀၃၀) Vis: II; 678 (၀၁/၀၂၀၃)

NAVAKOVĀDA

PART THREE

GIHĪ PAṬIPATTI—The Lay Person's Practice

1. 1940	1. 1940
2. 1941	2. 1941
3. 1942	3. 1942
4. 1943	4. 1943
5. 1944	5. 1944
6. 1945	6. 1945
7. 1946	7. 1946
8. 1947	8. 1947
9. 1948	9. 1948
10. 1949	10. 1949

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CATUKKA—GROUPS OF FOUR

1. Four Kinds of Kammakilesa—Actions Which Defile.

- i) *Pāṇātipāta* — bringing about the termination of the life of beings.
- ii) *Adinnādāna* — taking things which the owner has not given, in the way that a thief would do.
- iii) *Kāmesu micchācāra* — wrong behaviour in regard to sex.
- iv) *Musāvāda* — false speech.

These four types of action are never praised by the wise.

D : III ; 181 (००/०४४).

2. Four Kinds of Apāyamukha—Causes Which Lead to Ruin.

- i) To be a person who seduces women.
- ii) To be a drunkard.
- iii) To be a gambler.
- iv) To associate and be friends with evil people.

One should not do these four kinds of bad things.

A : IV ; 287 (७०/७४७).

3. Four Kinds of Diṭṭhadhammikathapayojana—Things That Are of Value in the Present.

- i) *Uttānasampadā* — to be endowed with energy and industry in work connected with one's job (form of livelihood), in learning and study, and in whatever may be one's duty and business.

- ii) *Ārakkhasampadā* –to be endowed with carefulness, in other words, to take care of whatever wealth one has been able to obtain by means of energy and industry, and not to let it become endangered. Also to be careful of one's work so as not to let it deteriorate and go to ruin.
- iii) *Kalyāṇamittatā* –to have friends who are good people, and not to associate with bad people.
- iv) *Samajīvitā* –to live in a way that is appropriate to one's income, being neither close fisted and miserly, nor a spendthrift wasting one's wealth.

A : IV ; 285 (७००/७०६०).

4. **Four Kinds of Samparāyikatthapayojana**—Things That Will Be of Value in the Future.

- i) *Saddhāsampadā* –to be endowed with faith—in other words, to believe things which should be believed, such as, the belief that to do good brings good, and to do evil brings evil.
- ii) *Sīlasampadā* –to be endowed with *sīla*—in other words, to be careful that one's actions of body and speech are proper and good and without fault.
- iii) *Cāgasampadā* –to be endowed with generosity, so as to spread happiness amongst other people.
- iv) *Paññāsampadā* –to be endowed with *paññā*, therefore knowing such things as: what is demerit, merit, virtue, fault, useful, and what is useless.

A : IV ; 288 (७००/७०६०)

5. Four Types of False Friends.

- i) Those who make friends for the purpose of cheating or defrauding.
- ii) Those who are good only in the words they speak.
- iii) Those who flatter and cajole.
- iv) Those who persuade one to go into ways leading to loss and ruin.

These four kinds of people are not friends, they are counterfeit friends and one should not mix with them.

D: III; 186 (11/111).

- i) Those who make friends for the purpose of cheating or defrauding have four characteristics:
 - a) they think only of what they are going to get out of being friends;
 - b) they spend little and think of how to get a lot;
 - c) when they are in danger they will do things for their friends (so as to confirm the friendship and gain mutual protection);
 - d) they associate with friends only because they see it as being of use to themselves.
- ii) Those who are only good in the words they speak have four characteristics:
 - a) they pick up for discussion things which are past and done with;
 - b) they suggest for discussion things which have not happened;
 - c) they help in doing things that are useless;
 - d) when asked for help they always say they cannot help (making excuses or getting out of it somehow).
- iii) Those who flatter and cajole have four characteristics:
 - a) if one does evil, they will agree and support it;
 - b) if one does good, they will agree and support it;
 - c) to one's face they will praise one;
 - d) behind one's back they will criticize one.

- iv) Those who persuade one to go into ways leading to loss and ruin have four characteristics:
 - a) they lead one to drink intoxicants;
 - b) they lead one to go wandering abroad at night;
 - c) they lead one to become intoxicated in seeking for pleasure;
 - d) they lead one to become a gambler.

6. Four Types of True Friends

- i) A friend has ability to help in many ways.
- ii) A friend has sympathy both in *sukha* and *dukkha*.
- iii) A friend introduces one to things that are of value.
- iv) A friend has feelings of friendship.

These four kinds of people are true friends and one should mix with them.

D: III; 187 (००/१००-१).

- i) A friend who has ability to help in many ways has four characteristics:
 - a) he looks after (defends) a friend who has been careless;
 - b) he looks after (defends) the wealth and property of his friend who has been careless;
 - c) when there is danger he can be relied upon to offer refuge;
 - d) when there is some business to be done, he helps by offering more wealth than he is asked for.
- ii) A friend has sympathy both in *sukha* and *dukkha* in four ways:
 - a) he reveals secret things about himself to his friend;
 - b) he keeps his friend's secrets, not letting them leak out;
 - c) he does not abandon his friend at a time of great trouble;
 - d) he may even give up his life for his friend.

- iii) A friend introduces one to things that are of value in four ways :
 - a) he prevents one from doing evil;
 - b) he leads one on to establish what is good;
 - c) he tells one things that one has never before heard;
 - d) he tells one the method of getting to the heaven worlds.
- iv) A friend has feelings of friendship in four ways :
 - a) he experiences *dukkha* because one has *dukkha*;
 - b) he experiences *sukha* because one has *sukha*;
 - c) he counters those who criticize his friend;
 - d) he backs up those who praise his friend.

7. Four Kinds of Saṅgahavatthu Qualities Making for Amicable Association.

- i) *Dāna* – giving and sharing one's own things with other people with whom it is proper that one should share things.
- ii) *Piyavācā* – talking together and discussing things with pleasant and mild speech.
- iii) *Atthacariyā* – doing things which are useful for others.
- iv) *Samānattatā* – being even-minded and without pride.

These four virtues always attract the hearts of other people.

A : II ; 32 (120/42)

8. Four Kinds of Sukha of Lay People.

- i) *Sukha* which comes from having wealth.
- ii) *Sukha* which comes from making use of wealth.
- iii) *Sukha* which comes from not needing to get into debt.
- iv) *Sukha* which comes from doing work which is morally blameless.

A : II ; 69 (120/40).

9. Four Desires Which People in the World Have and Which They Attain in the Right Way with Difficulty.

- i) May I be wealthy and may wealth come to me in ways that are right and proper.
- ii) May I attain high rank and social position as well as my relatives and friends.
- iii) May I be careful of this life so that I may live long.
- iv) When I come to the end of this life, may I be born in heaven.

A : II ; 65 (10/11)

10. There Are Four Kinds of Dhamma Which Are the Causes That Enable One to Attain One's Desires (as above)

- i) *Saddhāsampadā* – to be endowed with faith.
- ii) *Sīlasampadā* – to be endowed with *sīla*.
- iii) *Cāgasampadā* – to be endowed with generosity.
- iv) *Paññāsampadā* – to be endowed with wisdom.

A : II ; 65 (10/11)

11. A Wealthy Family Which Cannot Retain Its Wealth for Long Because of Four Things.

- i) They do not search for and find things which have been lost.
- ii) They do not repair (replace) things which are worn out.
- iii) They do not know moderation in spending their wealth.
- iv) Appointing a woman, or man, of bad *sīla*, to be in charge of the household.

Whoever wants to make their family firm and united should avoid these four things.

A : II ; 249 (10/11)

12. Four Dhammas for Lay People (Householders).

- i) *Sacca* – truth and honesty between people.
- ii) *Dama* – knowing how to restrain one's own citta (heart).
- iii) *Khanti* – putting up with adversity—patience.
- iv) *Cāga* – renouncing and giving away one's own possessions to whom it is right and proper to give them.

S: I; 215 (๑๔/๓๑๖)

PAÑCAKA – GROUPS OF FIVE

1. Five Benefits Which Come from Having Wealth.

Having obtained one's wealth and possessions in ways that are right and proper, one may :

- i) Look after one's mother and father, children, wife and servants so that they may all live happily.
- ii) Look after one's friends so that they may live happily.
- iii) Ward off dangers which arise from various causes.
- iv) Make five kinds of sacrifice, as follows :
 - a) “relative sacrifice” – one gives help to relatives.
 - b) “guest sacrifice” – one welcomes guests.
 - c) “spirit of the dead sacrifice” – one makes merit and offers it to the dead.
 - d) “king sacrifice” – one gives to the king (government), for example, paying taxes and duties.

- e) “deva sacrifice” – making merit and dedicating it to the devas.
- v) One may make donations to samaṇas whose modes of behaviour are right and proper.

A : III ; 45 (10/10/10)

2. The Five Sila—Precepts.

- i) *Pāṇātipātā veramaṇī* – abstaining from bringing about the termination of life of beings.
- ii) *Adinnādānā veramaṇī* – abstaining from taking things which the owner has not given, in the way that a thief would do.
- iii) *Kāmesu micchācārā veramaṇī* – abstaining from wrong behaviour in regard to sex.
- iv) *Musāvādā veramaṇī* – abstaining from false speech.
- v) *Surāmeraya majjapamā-datṭhānā veramaṇī* – abstaining from drinking intoxicating liquors. In other words, distilled and fermented liquors which lead to carelessness.

Lay people should always maintain these five *sīla*.

A : III ; 203 (10/10/10)

3. **Five Kinds of Micchāvanijjā**—Trading Which Is Wrong Dhamma.

- i) Trading in things which kill living beings.
- ii) Trading in human beings (slave trading).
- iii) Trading in animals which are to be slaughtered for food.
- iv) Trading in intoxicating liquors.
- v) Trading in poisons.

These five kinds of trading are prohibited for Buddhist lay devotees (*upāsaka*).

A: III; 208 (๒๒/๒๐๒)

4. **The Five “Wealths” (Qualities) of the Upāsaka (Lay Devotee).**

- i) He is imbued with faith (*saddhā*).
- ii) He has purity of *sīla*.
- iii) He is not concerned with omens and prognostications. In other words, he believes in *kamma* and not in omens.
- iv) He does not search for those who are the “field of merit”¹ outside of the Teaching of the Buddha.
- v) He makes merit in accordance with the Teaching of the Buddha.

The *upāsaka* should be established in these five kinds of “wealth” and should avoid the five kinds of “ruin” which are the opposite of the above five.

A: III; 206 (๒๒/๒๐๖)

1. The Pāli has *dakkhineyyam* “those worthy of offerings” but the Somdet has chosen to use the broader term “field of merit” in the Siamese edition. The meaning is ‘The Noble Ones.’

CHAKKA—GROUPS OF SIX

1. The Six Directions.

- i) *Puratthimadisa* – the forward direction (signifying) mother and father.
(lit: The Eastern Direction).
- ii) *Dakkhiṇadisa* – to the right (signifying) the *ācariya* (teacher).
(lit: The Southern Direction).
- iii) *Pacchimadisa* – behind (signifying) children and wife.
(lit: The Western Direction).
- iv) *Uttaradisa* – to the left (signifying) friends.
(lit: The Northern Direction).
- v) *Hetthimadisa* – downwards (signifying) servants.
- vi) *Uparimadisa* – upwards (signifying) *samaṇas*.

D: III; 188 (๑๑/๒๐๒)

- i) **Puratthimadisā** – the forward direction, signifying mother and father, whom their child should uphold in five ways:

- a) they have looked after and brought up their child, so he should repay this by looking after them;
- b) he should help to look after their affairs;
- c) he should ensure the endurance of the family name;
- d) he should conduct himself in ways that make him worthy to receive the inherited wealth;
- e) when his parents have died, he should make merit and make it over to them.

His mother and father having been upheld in the above ways should then help their child in five ways:

- a) by not letting him do evil;
- b) by encouraging him to do good;

- c) by seeing that he receives training in the arts and sciences;
- d) by finding a suitable wife for him;
- e) by giving over their wealth to him at the right time.

ii) **Dakkhiṇadisa** – to the right, signifying the *ācariya* (teacher), whom his pupil should uphold in five ways:

- a) by standing up to receive him when he comes (as a sign of respect);
- b) by going to his room and standing and waiting in attendance on him;
- c) by paying attention to what he says;
- d) by acting as an attendant to him;
- e) by learning the arts and sciences from him with a respectful attitude.

The Teacher, having been upheld in the above five ways, should then help his pupil in five ways:

- a) by leading him well;
- b) by causing him to learn well;
- c) by telling him all about the subject that he is teaching without keeping any of it secret or undisclosed;
- d) by praising him amongst friends;
- e) by giving protection in all directions (in other words, in whatever direction he goes he will not be destitute).

iii) **Pacchimadisa** – behind, signifying wife, whom her husband should uphold in five ways:

- a) by praising her and upholding the relationship of her truly being his wife;
- b) by not despising her or looking down on her;
- c) by not acting unfaithfully to her;
- d) by letting her be in charge (as of home and family);
- e) by giving her clothing and trinkets.

His wife having been upheld in the above ways should then help her husband in five ways:

- a) by organizing their affairs well;
- b) by helping her husband's relatives and friends;
- c) by not acting unfaithfully to her husband;
- d) by looking after the valuables and property which her husband has managed to collect;
- e) by being energetic and not lazy in all her duties.

iv) **Uttaradisa** – to the left, signifying friends, good people whom one should uphold in five ways:

- a) by sharing things with them;
- b) by talking pleasantly with them;
- c) by doing things that are useful;
- d) by being even-minded and without pride;
- e) by not speaking pretentiously and departing from what is true.

One's friends, having been upheld in the above ways, should then help one in five ways:

- a) by giving protection when one has been careless;
- b) by protecting one's goods and valuables when one is careless;
- c) by giving one shelter when there is danger;
- d) by not abandoning one at a time of adversity;
- e) by upholding one including one's relatives.

v) **Heṭṭhimadisa** – downwards, signifying servants, whom their master should uphold in five ways:

- a) by arranging work for them to do which is suitable and in accordance with their strength;
- b) by giving them food and rewards;
- c) by looking after (nursing) them when they are unwell;
- d) by sharing out unusual tasting delicacies with them;
- e) by giving them time off.

His servants, having been upheld in the above ways, should then help their master in five ways :

- a) by getting up (in the morning) and starting work before their master;
 - b) by leaving off their work after their master;
 - c) by taking away (as their own) only those things that their master gives them;
 - d) by constantly trying to do their work better;
 - e) by praising the virtues of their master wherever they go.
- vi) **Uparimadisa** – upwards, signifying *samaṇas*, whom their disciples should uphold in five ways :
- a) by actions of body – in other words, whatever is done should be done with *mettā*;
 - b) by actions of speech – in other words, whatever is said should be said with *mettā*;
 - c) by actions of mind (*mano*) – in other words, whatever is thought should be associated with *mettā*;
 - d) by not “closing the door” – in other words, by never forbidding them to enter one’s house;
 - e) by giving *āmisā dāna* (requisites).

Samaṇas, having been upheld in the above ways, should then help their disciples in six ways :

- a) by forbidding, by not letting them do evil;
- b) by encouraging them always to do good;
- c) by helping them with a compassionate mind;
- d) by telling them things that they had not previously heard;
- e) by making clear those things which they have already heard;
- f) by telling them the way to attain to the heavenly realms.

2. The Six Apāyamukha – causes of ruin.

- i) Drinking intoxicating liquors.
- ii) Wandering abroad at night.
- iii) Going round watching shows.
- iv) Gambling.
- v) Having bad people as friends and intimates.
- vi) Being lazy in doing work.

D: III; 182 (११/१६६).

i) Drinking intoxicating liquors is bad in six ways :

- a) it wastes wealth;
- b) it induces quarrels and arguments;
- c) it leads to sickness;
- d) it leads to blame and criticism;
- e) he no longer feels shame;
- f) it weakens wisdom.

ii) Wandering abroad at night is bad in six ways :

- a) it means that he does not look after himself;
- b) it means that he does not look after his wife and children;
- c) it means that he does not look after his possessions and valuables;
- d) it invites the suspicions and doubts of everyone;
- e) he is liable to be the victim of false accusations;
- f) he gets into many difficulties.

iii) Going round watching shows is bad, because of the (nature of) the things which he goes to see, in six ways:

- a) wherever there is dancing, he goes there;
- b) wherever there is choral singing, he goes there;
- c) wherever there is music being played, he goes there;
- d) wherever there is solo singing, he goes there;
- e) wherever there is clapping with singing, he goes there;
- f) wherever there is drum beating, he goes there.

- iv) Gambling is bad in six ways :
- a) when he wins it is liable to invoke resentment and animosity;
 - b) when he loses he is likely to feel regret at his loss;
 - c) his wealth and assets are likely to be dissipated;
 - d) nobody will believe his words;
 - e) it invites criticism and blame from friends;
 - f) nobody wants to get married to him.
- v) Having bad people as friends and intimates is bad because of following them in six ways:
- a) they lead him to become a gambler;
 - b) they lead him to become a rake;
 - c) they lead him to become a heavy drinker (drunkard);
 - d) they lead him to deceive others with false things;
 - e) they lead him to deceive others to their face;
 - f) they lead him to become a lawless rogue.
- vi) Being lazy in doing work is bad in six ways :
- a) he is liable to say that it is too cold, so he does no work;
 - b) he is liable to say that it is too hot, so he does no work;
 - c) he is liable to say that it is too late, so he does no work;
 - d) he is liable to say that it is too early, so he does no work;
 - e) he is liable to say that he is very hungry, so he does no work;
 - f) he is liable to say that he is very thirsty, so he does no work.

Anyone who is concerned to increase their resources should avoid these six causes of ruin entirely.

D: III; 182 (००/०६६).