



**AN ANALYTICAL STUDY OF SYMBIOTIC  
RELATIONSHIP BETWEEN THE MONK  
BEHAVIORS AND THE FAITH OF LAY COMMUNITY**

**Venerable Sumanpriya Bhikkhu (Suman Barua)**

A Dissertation Submitted in Partial Fulfillment of  
The Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
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The Graduate School Mahachulalongkornrajavidyalaya University has approved this dissertation entitled is “An Analytical Study of the Symbiotic Relationship between the Monk Behaviors and the Faith of Lay Community” as a part of education according to its curriculum of Doctor of Philosophy in Buddhist Studies.

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### **Abstract**

This qualitative research consists of three objectives: (1) To study the Monk behaviors influenced by the Monastic rules in Theravāda Buddhism, (2) To study the current issues of faith of lay community, and (3) To analyse the symbiotic relationship between the monk behaviors and the faith of lay community.

The finding shows the concept of laying down the monastic rules and the monks behaviors in Theravāda Buddhism, the Buddha's teachings as Dhamma – Vinaya. These 'Dhamma-Vinaya' approaches provide the core, and form of the Buddha's teaching, which was later systematized by the monastic community into an oral tradition and early canon the Dhamma that has been successfully handed down to this day.

In current situation of Buddhism is decreasing day by day. Buddhism has very strong notions of social ethics, both for monks and lay people. Concepts such as responsibility, care, and striving for goodness are not only relevant for individuals but also for communities. The temple is still a centre of social activity where morality and Buddhist ethics are taught on holy days and where the village community meets for festivals. Monks have a particular significance in this context: with a duty to explain dhamma to lay people and care for their needs, they are ascribed a special position in society and bestowed with authority. Monks are highly respected members of their communities, clearly distinguished by lifestyle and everyday behavior.

The role of the Saṅgha and its symbiotic relationship with the lay-community were also changed due to the introduction of western concepts of civilization. Such changes, combined with the changing social and economic environment of the modern world, led to a changing of attitude towards monasteries.

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My sincere appreciation goes to my supervisors, Asst. Prof. Dr. Sanu Mahatthanadull and member Dr. Phramaha Nantakorn Piyabhani, without whom it is unlikely that this thesis would have materialized. I would like to thank them especially for their reliable promptness in reading my work and replying with their comments. While I am greatly indebted to their invaluable suggestions and remarks. Deep gratitude are extended to Supreme Patriarch His Holiness Dr. Dharmasen Mahathera, Bangladesh, who gave me spiritual knowledge and Assoc. Prof. Dr. Hansa Dhammhaso Director of IBSC, MCU, who provides insightful Meditation, and Phra Dr. Suteethammasophon, my present abbot of Wat Thepakorn, for providing me with residence and also grateful to Phramaha Thongchan and Phra Mean Wachiro those who gave me a lot financial support.

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Finally, should any errors and defects arise in this paper then the researcher takes full responsibility, and will work tirelessly to improve upon them.

Venerable Sumanpriya Bhikkhu (Suman Barua)

25<sup>th</sup> January 2018

## Abbreviations

A.	: Aṅguttara-nikāya
AA.	: Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇī)
CpA.	: Cariyāpiṭaka Aṭṭhakathā (Paramatthadīpanī VII)
D.	: Dīghanikāya (3 vols.)
Dhp.	: Dhammapada (Khuddakanikāya)
DhA.	: Dhammapada Aṭṭhakathā
J.	: Jātaka
JA.	: Jātaka Aṭṭhavaṇṇanā
M.	: Majjhima-nikāya
Miln.	: Milindapañhā
S.	: Saṃyutta-nikāya
Sn.	: Suttanipāta (Khuddakanikāya)
Sv.	: Sumaṅgalavilāsini
Ud.	: Udāna (Khuddaka-nikāya)
UdA.	: Udāna Aṭṭhakathā (Paramatthadīpanī I)
Vin.	: Vinayapiṭaka
Vism.	: Visuddhimagga

### Other Abbreviations

AD.	: Anno Domini
BC.	: Before Christ
BE.	: Buddhist Era
BPS.	: Buddhist Publication Society
CE.	: Common Era
Cf.	: Conferred
ed.	: Editor/Edited by
eds.	: editor (s)
i.e.	: that is to say
e.g.	: example

etc.	: etcetera/and others
f.	: forward
ff.	: following many pages
Ibid.	: (Ibiden) in the same place
IBSC.	: International Buddhist Studies College
MCU.	: Mahachulalongkornrajavidyalaya University
no.	: Number
Op.cit.	: (Opera citato) in the work side/as refers
P.	: Page
PP.	: Pages
PED.	: Pali English Dictionary
PTS.	: Pāli Text Society
PTSD.	: Pāli Text Society's Dictionary
Sv.	: Sub Voce
Tr./trns.	: Translator/translated by
Vol.	: Volume

#### EXAMPLE

A. I. 25.

A = Aṅguttara-nikāya

I = Volume I

25 = Page number 25

Vin. I. 25.

Vin = Vinaya – piṭaka

I = Volume I

25 = Number 25

In this research quoting the Pāli sources, references are given according to the volume (indicated by Roman letter) and page number of the PTS edition as they appear in the CSCD unless otherwise stated such as the Dhammapada in which case the verse is given instead of page number.

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# Chapter I

## Introduction

### 1.1 Background and Significance of the Problem

The aim of this dissertation is to investigate on how to understand both in the monastic community and in the lay society, on the ground of monastic ethical practice. There has been observed that the contemporary societies are mostly often badly affected from the monastic ethical practices; and at the same time, it has also been observed that the societies are not benefitted as they want. The role of the monastic ethical practice should be more constructively engaged in the society, it is because the monastic community is completely dependable upon the societies. Therefore, societies are in most cases dependable on the monastic saṅgha. The monastic saṅgha or community has firmly been believed that the monastic community is the highest order for providing any solution of the problem appear in the societies. The Buddhist societies have deeply trust on the monastic community. For example, if any problem arises in the members of the particular family, they directly go to the abbot of the monastery to seek proper guidance to solve their problems. There has been a reciprocal relationship between monastic and lay communities. This means the monastic community is dependable upon the lay community and the lay community respectively is also dependable on the monastic community the requisites.<sup>1</sup>

In succeeding his words the Buddha has left neither successor of him, nor any chosen person to instruct the saṅgha in absence of him is inconsequential rather he says shall the Dhamma and Vinaya be their teacher.<sup>2</sup> Hearing the Mahaparinibbana (demise) of the Buddha, Subhadda,<sup>3</sup> who has joined saṅgha in his old age, attempts to pollute into

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<sup>1</sup>“Labhī cīvaram piṇḍapāto senāsanam gilānapaccaya bhesajja paikkhāraṃ”. “Sakkara Sutta: Veneration” Ud 2.4.

<sup>2</sup>“yo vo, ananda, maya dhammo ca vinayo cadesito paññatto, so vo mamaccayena sattha”. D.II. 154.

<sup>3</sup>There appears another Subhadda, a wanderer (paribbajaka) who having gained the last discipleship of the Buddha, attained the arahanta-hood. See D.II. 153.

the saṅgha by putting an objectionable comment regarding the Buddha's parinibbāna as to remain that there will be no mastery over the saṅgha preventing not to do this or advising to do that. He address to other monks not to weep and wail of the Buddha's passing away. Oh friend, now we can do what we like, and not do what we don't like<sup>4</sup> this is an objectionable comment, commented by Subhadda, which was created as the first problem immediately after the Buddha's parinibbāna, at that time in the Kusinara under the couple Sala trees, and the saṅgha had got the signal of the decline of Buddhism, then the saṅgha immediately called a meeting and then the saṅgha had decided to arrange the first Buddhist council (saṅgiti). In this council, however, Mahākassapa and the saṅgha have not attempted to change any rules not to add any new rules. But the saṅgha worries seeing about the future condemnation (from the future saṅgha) not been trained in the training rules! On the other hand, attempting to change or drive any rule of discipline is considered in the Vinaya, is having with 'evil intention'<sup>5</sup> and 'selfish motives'<sup>6</sup> is the instruction of the Buddha, which perhaps has led the saṅgha to stick to the original rules. One hundred years after the first Buddhist council there was another problem appearing in the Buddha sāsa which concerned the discipline (Vinaya rules). The Cullavagga of the vinaya-piṭaka gives an account of the 2<sup>nd</sup> Buddhist council.<sup>7</sup> These are the early monastic situation occurred and we can see present monastic, social condition mentioned below.

In the current situation of the monastic discipline or the saṅgha and the Buddhist devotees respect is going to decries day by day toward the Dhamma and Vinaya.

A Massachusetts woman shown having sex in a temple with a Buddhist monk in a secretly recorded video is now suing five men she accuses of filming and distributing the tape. Maya Men alleges she did not give permission for the men, including another monk, to take or distribute video of her encounter. Further evidence, she alleges, can be

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<sup>4</sup>Maurice walshe, (tr.) **The Long Discourses of the Buddha(Digha-nikaya)**, (Kandy: BPS, 1996), p. 274.cf. D. II. 162.

<sup>5</sup>'papaditthi' Vin. II. 30, cp. A.II. 312; v 73, 75, N. I. 256.

<sup>6</sup>'papasamacara' Vin.III. 184; A.III.312; v 73, 75; N.I. 256.

<sup>7</sup> I.B. Hroner, (tr.) **The Book of the Discipline (Vinayapiṭaka)**, Vol. V (Cullavogga), (London: Luzac& Company Ltd, 1952), p. 407; cf. Vin.II. 293.

found in an email distributed about her that says she was “using her sex life to take control of all top-level monks.”<sup>8</sup>

Saffron-robed Buddhist monks' involvement in sex, drugs, murder and corruption is being increasingly exposed in Thailand, thanks to YouTube, resulting in shock, dismay, condemnation and criminal investigations. Recent YouTube videos show Buddhist monks performing acts which disgust pious believers, puncturing the image of shaven-headed clergymen dwelling in a spiritual realm free from materialistic, hedonistic and evil desires. The vinaya rules tell monks how to interact with people and forbid killing, stealing, sex, major financial transactions, intoxication, politics and other activities, and describe the correct use of food, utensils, robes and temple property.<sup>9</sup>

James W. Fowler<sup>10</sup> Stages were most extensively explained in his the Synthetic, Conventional stage around puberty, but apparently, many adults never move beyond it. Here authority is located outside the self, in the government, in the social group. Religious concepts are what Fowler calls "tacitly" held the person is not fully conscious of having chosen to believe something. Thus the name "Synthetic" beliefs are not the result of any type of analytical thought. In Individualize Reflective faith, what once was tacitly held becomes explicit? The faith the person never reflected about, and was not completely able to articulate how he arrived at it, becomes filled with both a freedom that he now can reflect on it, and the burden that he now feels he must examine. People on Conjunctive Faith Stage are in an excellent position to make huge contributions to society but alas! Often give in to a paralyzing passivity out of fear for their own comfort and well-being or are paralyzed by the huge gap between reality and the view they would like to hold as real. Apparently people in this stage are able to overcome the action/inaction paradox of Stage Conjunctive Faith and are able to sacrifice their own well-being to that of their cause.

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<sup>8</sup>Sasha Goldstein, "Massachusetts woman sues Buddhist community members after video of her having sex in temple with monk is distributed," **New York daily News**, (Tuesday, April 23, 2013): A.

<sup>9</sup>Richard S. Ehrlich, "Sex, Drugs, Murder & Money Dismay Thailand's Buddhists," **Scoop Independent news**, Bangkok, (Tuesday, 16 July, 2013).

<sup>10</sup>Dr. James W. Fowler, **Stages of Faith: The Psychology of Human Development and the Quest for Meaning**, (Harper Collins Publishers, Harper San Francisco, 1981), pp. 10-25.

The lay person's most important duties are to provide the basic necessities, the four requisites, to monks. The Buddha envisaged the ideal relationship between his lay and monastic disciples as being symbiotic; lay people providing monastic's with their material needs and monastic's providing lay people with spiritual guidance. Thus he admonished his lay disciples: 'You must not be satisfied with the thought "We have given the Saṅgha the requisites".'<sup>11</sup>

In the western and eastern society so many persons interested to Buddhism and Buddhist teachings, many converted Buddhists were published on dailies for example Chinese Singer Li Yugang converts to Buddhism<sup>12</sup>, Steven Seagal, Richard Gere etc.

The followers of Buddhism are divided into two big groups, namely the ordained group; the lay group; both laymen and laywomen who learn Dhamma, practice meditation and convey the teachings of the Buddha to the world, or teach those who are keen to study Buddhism. It is important to find out the main cause of the problem of decreasing faith and have to discuss their solution to lead in the proper way of monasticism and the lay devotees. The concept of monastic and society's disciplinary rules and activities should be promoted both in the monasticism and the society.

## **1.2 Objectives of the Research**

- 1.2.1 To study the Monk behaviors influenced by the Monastic rules in Theravāda Buddhism.
- 1.2.2 To study the Current Issues of Faith of Lay Community.
- 1.2.3 To Analyse the Symbiotic relationship between the Monk behaviors and the faith of Lay Community.

## **1.3 Questions of the Research**

- 1.3.1 What is the Concept in laying down the Buddhist Monastic rules of Theravāda Buddhism?
- 1.3.2 What are the current issues of faith of lay community?

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<sup>11</sup>A. III. 206.

<sup>12</sup>Chinadaily.com.cn

1.3.3 How are the development of the Symbiotic Relationship between the Monk behaviors and the Faith of Lay Community?

#### **1.4 Scope of the Research**

The scope of the research is divided into three scopes namely:

##### **1.4.1 Scope of source of the Scriptures**

This study is a qualitative research of the facts of nikāyas of Theravāda Buddhism with special reference to Vinaya Piṭaka, such as the mahāvagga, cullavagga, parivara, sutta-vibhaṅga, bhikkhuvibhaṅga, the sutta-Piṭaka. In addition, data will be collected from the literatures and works translated in English, Further information will gathered in connection with this topic from the post-canonical literatures of Theravāda such as commentaries (atthakathā), sub-commentaries (ṭīka), chronicles (such as the Dipavaṁsa and Mahavaṁsa etc.) and modern expository works, compendium (saṅgha), for examples printed books, encyclopedias, journals and modern IT devices (e.g.CD, e-books, and internet) etc.

##### **1.4.2 Scope of Contents**

Scope of contents, such as Categorize and Definitions of Monk Behavior, Faith, Cattāro Parājika Dhamma, Purpose of Laying down the Monastic Rules, the Four Failure (Vipatti), the faith towards Saṅgha Community, the Types of Relationship, The Significance of Monastic Rule of the Society, The Ethical Conduct Monks should Follow, The Process of Developing Faith of Lay Community etc.

##### **1.4.3 Scope of Populations**

The population which would constitute a significant part in this research consists of a group of monks and lay devotees, as well as followers of the Theravāda tradition, who will be interviewed in order to obtain authentic information.

Population comprising of the following individuals:

Interview 1: Prof. Dr. Jinobodhi Bhikkhu, Chittagong University, Bangladesh.

Interview 2: Prof. Dr. Dipankar Srijnan Barua, Chittagong University, Bangladesh.

Interview 3: Dr. Phramaha Phocana Phayakphittayangkura, Buriram Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand.

Interview 4: Prof. Dr. Upul Avayaratna, Professor of Peradeniya University, Sri Lanka.

Interview 5: Dr. Phra Thitatto (Phillip Dale). Georgetown University, America.

## 1.5 Conceptual Framework

### **Monk Behaviors and Theravāda Buddhist Monastic Rules:**

- \* Monk Behaviors
- \* Significance of Buddhist Monastic rules
- \* Purpose of Laying Down the Monastic Rules
- \* Number of Rules
- \* Method of Laying down the Monastic Rules
- \* Four Failures (Vipatti)

### **Current Issues of Lay Community's Faith:**

- \* Significance of Saṅgha towards lay Community
- \* Faith towards Saṅgha Community
- \* Issues of morals violate Monastic rules
- \* Derogatory Conduct of Bhikkhus
- \* Disrespect of Lay Buddhist devotees
- \* Current Problems on Faith

### **Outcome Result:**

- \* The relationship between Monk behavior and faith
- \* Suggested Approach in Promoting the Faith of Lay Community

## 1.6 Definition of the terms used in the Research

**Symbiotic Relationship** means the reciprocal relationship between two different kinds of group and depends on each other, such as monks and lay in community.

**Develop** means the improvement of the faith and confidence of lay people in community towards Buddhist monks.

**Faith** means the confidence of lay people towards Buddhist monks.

**Lay Community** means Buddhist lay people in the universal communities all over the world.

**Saṅgha** means the group of Theravāda Traditional Buddhist monks, who follow Theravāda tradition.

**Behavior** means the way a monk behaves oneself in Theravāda Tradition based on the daily routines either good or bad.

**Relationship** means refers to close connections between monks and lay people.

## 1.7 Review of the Related Literature

**Barua Rabindra Bijoy**,<sup>13</sup> *The Theravāda Saṅgha*, Dacca: The Asiatic Society of Bangladesh, 1987. This work depicted the formation and the historical evidence of the Saṅgha which is based on Pāli canonical sources together with commentaries and interpretations, as well as the Sanskrit Vinaya of the Mūla-Sarvastivada school. The author of this book has drawn the chronological growth of the Saṅgha and has explained its role in the social-religious life of the Buddhist community. In the first Chapter has discussed: Historical Survey and Growth of the Buddhist Saṅgha, It was a common belief that attractions for the family and worldly pleasures were incompatible with the higher spiritual quests. The Buddha also shared their view. The householder in general might practise many of the religious ceremonies and enjoys various fruits if religious life (Sāmaññāphala) but it was held that a truly holy life could not be led without renouncing the family life or life of a Grihī. The Buddha maintained that the family life was low and generally practiced

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<sup>13</sup>Barua Rabindra Bijoy, *The Theravāda Saṅgha*, (Dacca: The Asiatic Society of Bangladesh, 1987), pp. 1-14.

by people of inferior disposition whose conduct is unworthy of an Āryan. Family life involves many unavoidable attachments and duties. But detachment was absolutely necessary for a higher life. The writer has brought the tradition existing in Bengal in such way that the general idea of the Saṅgha communal System can be easily understood

**Nyanaponika Thera**,<sup>14</sup> 2<sup>nd</sup> eds., *The Vision of Dhamma*, Kandy, Sri Lanka, 1994. This book is divided into eighteen sections. In the fourteenth chapter has discussed delimited the monastic discipline and orthodox monasticism, compare the monastic code of the Buddhism and Christian monastic code. In this book, two factors of inner progress which supplement, support and balance each other are intellect (*pañña*) and faith (*saddhā*). If intellect remains without the confidence, devotion and zeal of faith, it will stop short at a mere theoretical understanding and intellectual appreciation of teachings meant to be lived and not only thought or talked about. In the words of our simile: intellect, if not helped by the hero of faith, will merely "run up and down the bank of the stream," an activity with a very busy and important appearance but with few actual results. Intellect separated from the faith will lack the firm belief in its own power to be the guide on the path of life. Without this inner conviction it will hesitate to follow in earnest its own conclusions and commands; it will lack the courage to make an actual start on the task of "crossing over." Faith as a supplementary quality, supported by the vigor and endurance of energy (*virīya*), will give wings to the intellect, enabling it to rise above the barrenness of unapplied knowledge and the futile wordy wars of conceptual thought. In exchange, intellect will give to the faith discriminating judgment and reliable guidance. It will prevent faith from becoming exhausted, from wasting its energies by ineffective emotional effusions and misdirected efforts. Therefore, faith and intellect should always be harmonized. With right mindfulness keeping them balanced, the two together will prove to be ideal companions, able to meet by their combined efforts any dangers and difficulties on the road to liberation.

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<sup>14</sup>Ñyanatiloka Thera, 2<sup>nd</sup> eds., **The Vision of Dhamma**, (Kandy: BPS, 1994), pp. 304-305.

**Heidi Moksnes and Mia Melin,**<sup>15</sup> *Faith in Civil Society Religious Actors as Drivers of Change*, Uppsala University, Uppsala, 2013. This book widely discussed chapter- Socially engaged Buddhism, The term ‘engaged Buddhism’ The expanded term, ‘socially engaged Buddhism,’ emerged during the 1980s and has been applied to a growing worldwide social movement, which seeks to adapt Buddhist principles and practices to contemporary social issues. Today, ‘engaged Buddhism’ covers many different activities, including social work, poverty-alleviation, Published in *Faith in Civil Society: Religious Actors as Drivers of Change* (2013), Heidi Moksnes and Mia Melin (eds), Uppsala: Uppsala University 182 Socially engaged Buddhism ogy and development programmes, political activism and human rights agitation. Socially engaged Buddhism also includes Buddhists’ important roles in situations of crisis and disaster. The common unifying component for people applying the label to their activities is that they perceive themselves as manifesting Buddhist principles in concrete activities, aimed to benefit people other than themselves, and that they especially seek to adapt Buddhist principles and practices to contemporary social issues. The author of this book has been composed mainly about the Socially engaged Buddhism also includes Buddhists important roles in situations of crisis and disaster.

**Giustarini,**<sup>16</sup> *Faith and Renunciation in Early Buddhism*, *Rivista di Studi Sud-Asiatici*, 2006. In this book widely discussed the Faith and Renunciation in Early Buddhism. In “Saddhā and Nekkhamma” chapter, It is obvious in the *Lakkhaṇasutta*, where *saddhā* is one of the marks (*lakkaṇas*) of a Buddha, together with morality (*sīla*), learning (*suta*), renunciation (*cāga*), wisdom (*paññā* or *buddhī*) and others. These are not momentary conditions, but are indeed the qualities that a Buddha can never lose (*naparihāyati*). In the *Saṅkhārupapattisutta*, these same five qualities are entitled to let a monk decide about his future after death. He can decide either to reappear in beautiful realms or not to reappear again, by realizing the end of the taints (*āsavaṇaṃkhaṇā*) and therefore the final liberation (*vimutti*). As faith generally is in the Tathāgata himself, the questions are: why would the Buddha have faith? Who or what is the object of his faith? We have previously seen that initial faith is in the

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<sup>15</sup>Heidi Moksnes and Mia Melin, **Faith in Civil Society Religious Actors as Drivers of Change**, (Uppsala: Uppsala University Press, 2013), p. 181.

<sup>16</sup>Giustarini, **Faith and Renunciation in Early Buddhism**, (*Rivista di Studi Sud-Asiatici*, Firenze University Press, 2006), p. 166.

qualities embodied by the Buddha, in his awakening, in his knowledge, etc. Also, faith is in the Four Noble Truths. As saddhā is a lakkaṇa of the Buddha, it needs eventually to transcend the person of the Buddha and be focused on the very factors of awakening and on the possibility, represented by the Buddha and largely expounded in the teaching of the Four Noble Truths, to reach final liberation from suffering. Saddhā is the access to the path and its goal, embracing in some way the whole process, so proving to be, just like paññā, a transcendent quality. Although the author written according to his perspective is exactly correct, but there are more details elaborations are egregiously needed.

**Ṭhānissaro Bhikkhu**,<sup>17</sup> 3<sup>rd</sup> eds., *Buddhist Monastic Code 1*, CA, U.S.A. 2013. In this book widely discussed the ethics of Buddhism. In the chapter Ten, discussed about Sekhiya. This term means “to be trained in.” There are 75 training rules in this category, divided by subject into four groups: etiquette in dressing and behaving when in inhabited areas; etiquette in accepting and eating almsfood; etiquette when teaching the Dhamma; and etiquette in urinating, defecating, and spitting. The rules themselves do not impose a direct penalty. Instead, they simply say, “(This is) a training to be observed.” The Vibhanga, though, says that to violate any of these rules out of disrespect incurs a dukkaṇa. The non-offense clauses state in each case that to violate them unintentionally, unthinkingly, or unknowingly, or to disobey them when there are dangerous or (in most cases) when one is ill, incurs no penalty. (The exemption for dangers is not in the Burmese edition of the Canon.) The Commentary adds that unknowingly in this case does not mean not knowing the rule. For a new bhikkhu not to make the effort to know the rules, it says, would qualify as disrespect. So unknowingly here means not knowing that a situation contrary to the rules has developed. For instance, if one does not know that one’s robes have gotten out of kilter, that would not count as a breach of the relevant rule. Whatever, the author of this book even discussed more details about the monastic discipline, but it still needs some more explanation for clear understanding.

Here the researcher note that through this book the whole world suddenly saw that Buddhism is not limited to morality teachings, as interpreted by Rhys-Davids, I B Horner, Wilhelm Geiger etc. A serious study of Buddhist philosophy progressed largely due to Bhikkhu Ṭhānissaro works. Further research on this topic has always proceeded

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<sup>17</sup>Ṭhānissaro Bhikkhu, 3<sup>rd</sup> eds., *Buddhist Monastic Code 1*, (CA: Āsavakkhaya Press, 2013), p. 431.

from the provisions, which were presented by Bhikkhu Ṭhānissaro, even when the general interpretation of Dharma-Vinaya was different.

Despite he caused a revolution in understanding of basic philosophical and logical concepts of Buddhism, Bhikkhu Ṭhānissaro did not consider that the study of this issue is completed. Because of this, after reading the book, reader feels a natural need to study the theory of Dhamma-Vinaya more widely, to examine other views and traditions. Links to other sources on the subject are present in abundance in this book.

### **1.8 Research Methodology**

This work is a documentary research. The research methodology can be divided into five stages as follows:

Collecting data analysed and categorized from primary sources

Canon and out of Pāli Canon, commentaries and sub-commentaries and secondary sources, out of the books written and composed by well-known Buddhist scholars.

Analysing the raw data as well as systematising the collected and analysed data to give a clear and interrelated picture of Buddhist Monastic rules in Theravāda Buddhism.

In depth Interview with the five key informants;

The population which would constitute a significant part in this research consists of a group of monks and lay devotees, as well as followers of the Theravāda tradition, who will be interviewed in order to obtain authentic information. Population comprising of the following individuals:

Interview 1: Prof. Dr. Jinobodhi Bhikkhu, Chittagong University, Bangladesh.

Interview 2: Prof. Dr. Dipankar Srijnan Barua, Chittagong University, Bangladesh.

Interview 3: Dr. Phramaha Phocana Phayakphittayangkura, Buriram Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand.

Interview 4: Prof. Dr. Upul Avayaratna. Professor of Peradeniya University, Sri Lanka.

Interview 5: Dr. Phra Ṭhitatto (Phillip Dale). Georgetown University, America.

Constructing the entire outline of the work.

Discussing the problems encountered.

Formulating conclusions, identifying significant results findings.

Conclusions and suggestions for further studies, policy and practice.

### **1.9 Expected Benefits of the Research**

At the end of this research the following advantages and outcomes to be obtained. Knowing the Concept of Buddhist Monastic rules in Theravāda Buddhism.

Knowing the core of knowledge about Theravāda Buddhist doctrines are increase faith.

Knowing current issues of faith is the lay community.

Knowing are the Symbiotic relationship between the Monk behaviors and the Faith of Lay Community.

Develop practical guiding principles concerned with faith for the present society.

## Chapter II

### Monk Behaviors Influenced by the Monastic Rules in Theravāda Buddhism

The discipline of a Buddhist monk is refined and mindfulness and wisdom. The modern society vastly influenced by the Buddha's Monastic Rules. This code of conduct is called the Vinaya. In this chapter II, consists of three following topics, namely (1) Monk Behaviors in Theravāda Buddhism; (2) Concept in laying down the Monastic Rules in Theravāda Buddhism; (3) Concluding Remarks.

#### 2.1 Monk Behaviors in Theravāda Buddhism

In this part contains three sub-topics, there are focusing on: (1) Meaning of Monk Behaviors; (2) Desirable Behaviors of Monks; (3) Undesirable Behaviors of Monks.

##### 2.1.1 Meaning of Monk Behaviors

Monks, in whatever former life the Tathagata ... became the foremost in skilled behavior, a leader in right action of body, speech and thought, in generosity, virtuous conduct, observance of fasts, in honoring father and mother, ascetics and Brahmins and the head of the clan, and in various other proper activities, ... on returning to earth he acquired this mark of the Great Man: a head like a royal turban.<sup>18</sup>

Dasuttara Sutta states,

A monk is moral, he lives restrained according to the restraint of the discipline, persisting in right behavior, seeing danger in the slightest fault, and keeping to the rules of training.<sup>19</sup> A monk, having learnt much, remembers and bears in mind what he has learnt, and those things that are beautiful in the beginning, in the middle and in the ending, which in spirit and letter proclaim the absolutely perfected and purified holy life, he remembers and reflects on, and penetrates them with vision.<sup>20</sup>

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<sup>18</sup>D. I. 30.

<sup>19</sup>Ibid., pp. 517-518.

<sup>20</sup>Ibid., p. 518.

For a disciple endowed with faith, spiritual growth is furthered by associating with good friends, people who can give guidance and serve as inspiring models. The Buddha's statement to Ananda that good friendship is the whole of the spiritual life finds powerful analogues.<sup>21</sup> The first classes are the defilements responsible for flawed behavior. These are the underlying motives of misconduct and unwholesome kamma. The most important of such groups are the three unwholesome roots: greed (or lust), hatred, and delusion.<sup>22</sup> The development of our 'karma-formations' or behavior patterns is due to past ignorance (that is, the fact that 'we' are not enlightened). These patterns condition the arising of a new consciousness in the womb, on the basis of which a new psycho-physical complex (*nāma-rūpa*) comes into being.<sup>23</sup> A monk practices right conduct, is restrained according to the discipline is perfect in behavior and habits, sees danger in the slightest fault, and trains in the rules of training he has undertaken.<sup>24</sup>

The Buddhist monk is more generally understood as a member of a community of religious enunciates (the *saṅgha*) who has undergone a formal ordination ceremony conducted by a quorum of fully ordained monks. Monk, *muni*; *samaṇa*; *pabbajita*; *tapodhana*,<sup>25</sup> behavior, *ācāra*, *vattana*; *cariyā*; *patipatti*; *sadācāra*.<sup>26</sup> Monkhood: the fruits of *samañña-phala*, Monks community; *saṅgha*; further *pabbajjā*, progress of the disciple.<sup>27</sup> Morality consisting in good behavior, relates to the external duties of a monk such as towards his superior, etc.<sup>28</sup> "abhisamacarika-sīla is a name for those moral rules other than the 8 ending with right livelihood."<sup>29</sup> Impossible is it, O monks, that without having fulfilled the

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<sup>21</sup>S.I. 42.

<sup>22</sup>*Ibid.*, p. 42.

<sup>23</sup>Maurice Walshc (tr.), **The Long Discourses of the Buddha**, Wisdom Publications, Boston, 1995, p. 50.

<sup>24</sup>*Ibid.*, p. 405.

<sup>25</sup>Mahathera A.P. Buddhadatta, **English-Pali Dictionary**, (Delhi: Bharatiya Kala Prakashan, Revised Edition: 2006), p. 338.

<sup>26</sup>*Ibid.*, p. 43.

<sup>27</sup>Ñyanatiloka Mahathera, **Buddhist Dictionary Manual of Buddhist Terms & Doctrines**, tr. by Ñyanatiloka, (Singapore: Singapore Buddhist Meditation Centre, 1987), p. 101.

<sup>28</sup>Ven. Ñyanatiloka, **Buddhist Dictionary Manual of Buddhist Terms & Doctrines**, Buddhist Publication Society, Kandy, Sri Lanka, 1980, p. 21.

<sup>29</sup>*Ibid.*, p.21.

law of good behavior, a monk could fulfill the law of genuine pure conduct.<sup>30</sup>

A pair of suttas beautifully enumerates the traits to be sought for in a good friend, and a discourse to a householder advises him to be friend other householders accomplished in faith, virtuous behavior, generosity, and wisdom.<sup>31</sup>

“Wait, Sariputta, wait! The Tathagata will know the right time. The teacher will not prescribe any rule (*sikkhapadam paññapeti*) to his pupils; he will not recite the Patimokha as long as no factors leading to defilement (*asavatthaniya dhamma*) appear in the order.”<sup>32</sup> This is the answer of the Buddha to Sariputta’s worries that harm may be done to the order, if no rules of conduct are prescribed in time. And Sariputta further points out that some of the Buddhas of the past neglected this ever duty with disastrous results: Their teaching suffered a quick decay and an early disappearance.<sup>33</sup>

In the Theravāda Buddhism monk, male member of the Buddhist saṅgha, who has left home, been fully ordained and depends on alms for a living. The English word monk derives from the Latin *monachus*, originally referring to a religious hermit, but eventually coming to mean instead a male member of religious duties. Similarly, While terms for monk in the Buddhist tradition (Sanskrit, *Bhikṣu* or *sramana*; Pali, *bhikkhu* or *samana*) are rooted in words connoting mendicancy and austerity,<sup>34</sup>

A member of a male religious order is living in a monastery or hermitage observing a common rule, under vows of poverty, chastity, and obedience. The discipline of a Buddhist monk is refined and mindfulness and wisdom. This code of conduct is called the Vinaya. While it is not an end in itself, it is an excellent tool, which can be instrumental in leading to the end of suffering. Theravāda believes that *āvijja* (ignorance) that afflict the minds of all unenlightened beings, who cling to them and their

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<sup>30</sup>Ibid., p. 22.

<sup>31</sup>Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha**, Wisdom Publications, Boston, 2012, p. 38.

<sup>32</sup>Vin., III, 9.26-30

<sup>33</sup>Oskar Von Hinuber, **Buddhist Law According to the Theravāda-Vinaya A Survey of Theory and Practice**, Journal of the International Association of Buddhist Studies, 1995, Vol. 18, pp. 7-9.

<sup>34</sup>Reginald A. Ray, **Buddhist Saints in India: A Study in Buddhist Values and Orientations**, (New York: Oxford University Press, 1994), pp. 20-35.

influence in their ignorance of the truth. The mental defilements frequent instigation and manipulation of the mind is believed to have prevented the mind from seeing the true nature of reality. Unskillful behavior in turn can strengthen the defilements. Apart from the direct training that the Vinaya provides,<sup>35</sup>

The Buddha says, full of hindrances is the household life, a path for the dust of passion. Free as the air is the life of him who has renounced all worldly things. How its fullness, in all its purity, in all its bright perfection: Let me cut off my hair and beard, let me clothe myself in the orange-colored robes, and let me go forth from the household life into the homeless state.<sup>36</sup>

The integration of Eastern and Western thought, as it relates to psychology, is called “Conjunctive Psychology.” The integration takes across four levels of being; biological, behavioral, personal, and transpersonal. The biological level is the domain of the body; the behavioral level is the activity of the body, including cognitions and the personal level concerns the conscious personal reality, including the sense of self and will.<sup>37</sup>

In the Milindapañha we also read how the best chances of achieving enlightenment are for the layman to become a monk.<sup>38</sup> The priest and doctor claim to combine the ethics of Confucianism, the hygiene and meditation of Taoism, and the prayers and self-cultivation of the Buddhist monk.<sup>39</sup> Langer (1989) adds that mindlessness is distinguished from mindfulness by behaviors that are guided by habit,

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<sup>35</sup>S. Dhammika, **The Broken Buddha, Critical Reflections on Theravāda and a Plea for a New Buddhism**, 2001, pp. 28-35.

<sup>36</sup>T. W. Rhys Davids (tr.), **The Samanna-phala Sutta in Digha Nikaya: Dialogues of the Buddha**, (London: PTS.), p. 78.

<sup>37</sup>William L. Mikulas, **Buddhism and Western Psychology: Fundamentals of Integration**, Journal of Consciousness Studies, University of West Florida, 2007, p. 9.

<sup>38</sup>I.B. Horner (tr.), **Milanda's Questions**, Vol. 2, (London: Luzac, 1963-4), pp. 80, 210.

<sup>39</sup>Adnan Ali Hyder and Richard H. Morrow, **Culture, Behavior, and Health**, June-2005, p. 50.

trapped by rigid mind sets, and oblivious to time, context, or novel perspective.<sup>40</sup>

It also establishes a relationship with lay people without whose cooperation it would be impossible to live as a monk. When a candidate requests full admission to the Community he does not make any lifetime vows but offers himself for training and instruction under his Preceptor's guidance. The Preceptor will immediately instruct the new bhikkhu about the Pāṭimokkha Rule and the other principles that all bhikkhus should follow and observe.<sup>41</sup>

Each child shows behavior that is considered appropriate and even ideal for monks in Buddhism. They aspired to live like Buddhist monks, their behavior seemed to correspond to these aspirations and they often expressed a desire eventually to join a Buddhist order.<sup>42</sup> Becoming a monk may be considered as an in-service training during which time the new monk daily becomes familiar with new patterns of behavior. The existential aspect must be underlined, as the maintenance of the water pump, the cleanliness of the temple, the latrines, and the generator are not only symbolic functions, but part of the daily routine.<sup>43</sup>

Upul Avayaratna states,

According to my perception as a follower of Buddha and Dhamma, I prefer a Bhikkhu, who behave and follow the footpath of Dasa Dhamma Sutta. Particularly one who constantly remember I am bound to others (Parapatibaddhame Jivikati). Further, a monk should display qualities that are different from a layman. He should behave to in a manner that please the non-believer of the Dhamma and Believers are more pleased. This is not to imply a monk should be an orthodox follower of outdated practices.<sup>44</sup>

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<sup>40</sup>Miles I. Neale, Dr., **Mindfulness Meditation: An Integration of Perspectives from Buddhism, Science and Clinical Psychology**, California, 2006.

<sup>41</sup>Bhikkhu Ariyesako, **The Bhikkhus' Rules A Guide for Laypeople, The Theravādin Buddhist Monk's Rules**, Australia, 1998, pp. 47-48.

<sup>42</sup>Erlendur Haraldsson and Godwin Samararatne, **Children who speak of Memories of a Previous Life as a Buddhist Monk: Three New Cases**, Journal of the Society for Psychological Research, Vol. 63, pp. 268-270.

<sup>43</sup>Vongsavanh Boutsavath & Georges Chapelier, **LAO Popular Buddhism and Community Development**, pp. 20-25.

<sup>44</sup>Interview with Upul Avayaratna, Dr., Professor of Political Science Department, University of Peradeniya, Sri Lanka, October 10, 2017.

Paṭimokkha plays a crucial role in monastic community (Saṅgha) by means of the fundamental precepts for monks and nuns. This disciplinary rule, rooted by the exalted one, appoints and decrees a definite criterion of outward morality, constituted in courses of training laid down in order to restrain the unsuitable behavior of monks and nuns.<sup>45</sup>

Encyclopedia - In addition to the fully ordained monk (bhikkhu), novice monks (sramanera) may also be considered members of the monastic community.

#### Concluding Chart of Meaning

Sources	Meaning
Suttas	<p>Lakkhana Sutta - skilled behavior, a leader in right action of body, speech and thought ... acquired this mark of the Great Man: a head like a royal turban.</p> <p>Dasuttara Sutta- A monk is moral, he lives restrained according to the restraint of the discipline, persisting in right behavior, seeing danger in the slightest fault ... the absolutely perfected and purified holy life, he remembers and reflects on, and penetrates them with vision.</p> <p>DN-The development of our ‘karma-formations’ or behavior patterns is due to past ignorance (that is, the fact that ‘we’ are not enlightened). These patterns condition the arising of a new consciousness in the womb, on the basis of which a new psycho-physical complex (nāma-rūpa) comes into being.</p> <p>SN- The first classes are the defilements responsible for flawed behavior,... For a disciple endowed with faith, spiritual growth is furthered by associating with good friends, people who can give guidance and serve as inspiring models.</p> <p>Vin. III- he will not recite the Patimokkha as long as no factors leading to defilement (asavattaniya</p>

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<sup>45</sup>Sanu Mahatthanadull, Ph.D., **Teaching Document 615 207 Selected Works in Buddhist Scriptures**, International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, Thailand, 2015, p. 8.

	dhamma) appear in the order.
Dictionary	<p>English-Pali Dictionary by Mahathera A.P. Buddhadatta- The Buddhist monk is more generally understood as a member of a community of religious enunciates (the saṅgha), ... conducted by a quorum of fully ordained monks. Monk, muni; samaṇa; pabbajita; tapodhana. behavior, ācāra, vattana; cariyā; patipatti; sadācāra.</p> <p>Buddhist Dictionary Manual of Buddhist Terms &amp; Doctrines by Nyanaponika- Monkhood: the fruits of samañña-phala, Monks community; saṅgha; further pabbajjā, progress of the disciple.</p> <p>Buddhist Dictionary Manual of Buddhist Terms &amp; Doctrines by Nyanatiloka- Morality consisting in good behavior relates to the external duties of a monk such as towards his superior.</p> <p>Encyclopedia - In addition to the fully ordained monk (bhikkhu), novice monks (sramanera) may also be considered members of the monastic community.</p>
Other Sources	<p>Bhikkhu Bodhi - ... householder advises him to be friend other householders accomplished in faith, virtuous behavior, generosity, and wisdom.</p> <p>Oskar Von Hinuber - if no rules of conduct are prescribed in time. And Sariputta further points out that some of the buddhas of the past neglected this ever duty with disastrous results: Their teaching suffered a quick decay and an early disappearance.</p> <p>Reginald A. Ray - The English word monk derives from the Latin monachus, originally referring to a religious hermit, but eventually coming to mean instead a male member of religious duties.</p> <p>S. Dhammika - A member of a male religious order is living in a monastery or hermitage observing a common rule, under vows of poverty, chastity, and obedience. The discipline of a Buddhist monk is</p>

	<p>refined and mindfulness and wisdom. This code of conduct is called the Vinaya.</p> <p>T. W. Rhys Davids - How its fullness, in all its purity, in all its bright perfection: Let me cut off my hair and beard, let me clothe myself in the orange-colored robes, and let me go forth from the household life into the homeless state.</p> <p>I.B. Horner - In the Milindapañha we also read how the best chances of achieving enlightenment are for the layman to become a monk.</p> <p>Bhikkhu Ariyesako - The Preceptor will immediately instruct the new bhikkhu about the Pāṭimokkha Rule and the other principles that all bhikkhus should follow and observe.</p> <p>Erlendur Haraldsson and Godwin Samararatne, - Each child shows behavior that is considered appropriate and even ideal for monks in Buddhism.</p> <p>Vongsavanh Boutsavath &amp; Georges Chapelier, - aspect must be underlined, as the maintenance of the water pump, the cleanliness of the temple, the latrines, and the generator are not only symbolic functions, but part of the daily routine.</p> <p>Sanu Mahatthanadull - Paṭimokkha plays a crucial role in monastic community (Saṅgha) by means of the fundamental precepts for monks and nuns.</p>
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**Conclusion:** In the above discussion mentioned that Monk behaviors definition from many sutta's, dictionaries, and the Theravāda pali canon. The Buddha said, full of hindrances is the household life, a path for the dust of passion. If a monk trying to purify himself then will be free from all suffering. The followers will deeply respect to them.

### 2.1.2 Desirable Behavior of Monks

The way in which a monk acts when he abandons improper conduct. The relatively straightforward list of desirable behaviors- the four pure *sīla*- merges into an evocative set of similes for a monk of pure conduct. These similes underscore the interdependent relationship between *sīla* and *paññā*, two aspects of practice which must be developed by a monk on the path to *nibbāna*.<sup>46</sup> The Buddha explains how concentration, when fully developed, can bring about anyone of four different desirable results.

Monks, these are the four developments of concentration. Which four? There is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now. There is the development of concentration that, when developed and pursued, leads to the attainment of knowledge and vision. There is the development of concentration that, when developed and pursued, leads to mindfulness and alertness. There is the development of concentration that, when developed and pursued, leads to the ending of the effluents.<sup>47</sup>

Saraniya Sutta- Conducive to Amiability state,

The Buddha describes how to behave with one's peers in ways that engender mutual feelings of fellowship, friendship, and respect. "Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity."<sup>48</sup>

It is the satisfaction gained through the five senses (*kamaguna*). Sensory objects related to sight, sound, smell, taste, and physical conduct do exist. These objects are attractive, desirable, pleasant, appealing, and worthy.<sup>49</sup> Nevertheless, being nonattached to worldly pleasure did serve as an effective technique to train, organize, and strengthen the community of monks and nuns, the very foundation of the Buddha's position in

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<sup>46</sup>Anne M. Blackburn, **Looking for the Vinaya: Monastic Discipline in the Practical Canons of the Theravāda**, Journal of the International Association of Buddhist Studies, Vol. 22, 1999, P. 298.

<sup>47</sup>Bhikkhu Ṭhānissaro (tr.), **Samādhi Sutta: Concentration**, *Aṅuttara Nikāya*, Vol. II, PTS, 1997.

<sup>48</sup>Bhikkhu Ṭhānissaro (tr.), **Saraniya Sutta: Conducive to Amiability**, *Aṅuttara Nikāya*, Vol. III, PTS, 1997.

<sup>49</sup>**The Buddha's Teachings on Prosperity-Selections**, Wisdom Publications, Boston,

society. This attitudinal change toward secular life made his ordained disciples self-controlled and dedicated monks and nuns, who successfully promoted the social influence intended by the Buddha. During second Buddhist council a revisionist group known as the Mahasangikas emerged. The Mahasangikas protested some of the basic rules of discipline. The Mahasangikas also desired a more visionary and mystical ‘Dharma’ practice that would establish the Buddha as a god and one of many Buddha-gods extending without limit to the past and future.<sup>50</sup>The Satipatthana Sutta, which outlines the practice of mindfulness, which is not just a formal meditation, but a skill of attentive awareness and self-monitoring. In developing mindfulness, one is advised to be aware of all thoughts and sensations that arise, even unwanted or unpleasant ones and continuously attend to such thoughts. Eventually, through habituation and exposure, the intensity and unpleasantness of thoughts will disappear.<sup>51</sup> Buddhist texts also promote the training of positive emotions such as loving kindness, compassion, empathetic joy and equanimity.

The range of behavioral strategies found in the literature of Early Buddhism is wide. Fear reduction by graded exposure and reciprocal inhibition; using rewards for promoting desirable behavior; modeling for inducing behavioral change; the use of stimulus control to eliminate undesirable behavior; the use of aversion to eliminate undesirable behavior; training in social skills; self-monitoring; control of intrusive thoughts by distraction, switching/stopping, incompatible thoughts and by prolonged exposure to them.<sup>52</sup> The Buddha illustrates each of the five phases thus: (1) by the desirable and undesirable (2) by the phenomena of winds and rains, (3) by rice produced from rice-seed, or again, by surgery taste resulting from sugarcane or honey, (4) by conscious processes, (Abhidhamma Piṭaka, Patthana).<sup>53</sup> For Leonard Broom and Philip Selznick, “the norms are blue-prints for behavior, setting limits within individuals may seek alternate ways to achieve their goals. Norms are based on cultural values, which are justified by moral standards,

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<sup>50</sup>John Haspel, **The Pali Canon – What the Buddha Taught.**

<sup>51</sup>**Buddhism and psychology**, Wikipedia the free Encyclopedia.

<sup>52</sup>Padmal, Silva, **Buddhist psychology: A review of theory and practice**, Vol. 9, 1990.

<sup>53</sup>Pataraporn Sirikanchana, **The Concept of ‘Dhamma’ in Thai Buddhism: A Study in the Thought of Vajiranana and Buddhadasa**, University of Pennsylvania, 1985, p. 9.

reasoning, or aesthetic judgment.<sup>54</sup> Moral restraint is taken up by accepting rules of discipline designed to inculcate an inner disposition of virtue by controlling bodily and verbal actions. The codes of rules vary in scope from the five basic precepts of the Buddhist layman to the more than 227 training rules undertaken by the bhikkhu or fully ordaining monk, but all share the common characteristic of disciplining behavior.<sup>55</sup> Highest wisdom may produce liberation for those Buddhists who are far advanced on the path, but one first has to know how to get to this advanced stage. Buddhist teaching has much to say about that, too. The ideal behavior of devout Buddhists, primarily monks and nuns, is prescribed in the Vinaya Piṭaka.<sup>56</sup> The first sermon describes the Buddha's path to liberation as the Middle Path:

O monks, one who has gone forth from worldly life should not indulge in these two extremes. What are the two? This is indulgence in durable sense objects, which is low, vulgar, worldly, ignoble, unworthy, and unprofitable, and there is devotion to self-mortification, which is painful, unworthy, and unprofitable.<sup>57</sup>

Dhamma-Vinaya was the Buddha's own name for the religion he founded. Dhamma-the truth is what he discovered and pointed out as advice for all who want to gain release from suffering. Vinaya discipline is what he formulated as rules, ideal, and standards of behavior for those of his followers who go forth from home life to take up the quest for release in greater earnestness.<sup>58</sup> Dhamma and vinaya function together. The person who practices them they merge as qualities developed in the mind and character.

Gotami, the qualities of which you may know, these qualities lead to dispassion, not to passion; to being unfettered and not to being fettered; to shedding and not to accumulating; to modesty and not to self-aggrandizement; to contentment and not to discontent; to

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<sup>54</sup>Ibid., pp. 36-37.

<sup>55</sup>Bhikkhu Bodhi, **Transcendental Dependent Arising, Translation & Exposition of the Upanisa Sutta**, (Kandy: Buddhist Publication Society, 1980), p. 27.

<sup>56</sup>Johannes Bronkhorst, **Buddhist Teaching in India**, Wisdom Publications, Boston, fc.X.

<sup>57</sup>Ibid., p. 44.

<sup>58</sup>Bhikkhu Thānissaro, **The Buddhist Monastic Code I**, (CA., U.S.A., 1994), pp. 11-12.

seclusion and not to entanglement; to aroused energy and not to laziness; to being unburdened and not to being burdensome; You may definitely hold, this is the Dhamma, this is the Vinaya, this is the Teacher's instruction.<sup>59</sup>

Cakkavati sutta states,

What is beauty for a monk? Here, a monk practices right conduct, is restrained according to the discipline, is perfect in behavior and habits, sees danger in the slightest fault and trains in the rules of training he has undertaken, that is beauty for a monk.<sup>60</sup>

Dhammapada "BālaVagga" states,

Aññā hi lābhupanisā, aññānibbānagamāni,  
Evametamabhiññāya, bhikkhuBuddhassasāvako  
Sakkāraṃnābhīnanadeyya, vivekamanubrūhaye.<sup>61</sup>

Means that the path that leads to worldly gain is one, and the path that leads to Nibbāna is another; understanding this, the bhikkhu, the disciple of the Buddha, should not rejoice in worldly favors, but cultivate detachment.<sup>62</sup>

A novice monk who won all hearts (Tissa), Tissa was the son of a well-known man from Sāvatti. His father used to offer alms food to Venerable Sāriputta in his house and so even as a child, Tissa had met Sāriputta on many occasions. At the age of seven he became a novice monk under Sāriputta. While he was staying at the Jetavana monastery, many of his friends and relatives came to see him, bringing presents and offerings. After taking a subject of meditation from the Buddha, he left for a forest monastery, ... the Buddha, with his supernatural power, saw two groups of villagers from the Jetavana monastery and appeared before them so that he could clear up the misunderstanding amongst the villagers. The Buddha arrived while the villagers were preparing alms food for the bhikkhus. So they had the opportunity to offer alms food to

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<sup>59</sup>Cv. X. 5.

<sup>60</sup>**Cakkavatti-Sīhanāda Sutta: The Lion's Roar on the Turning of the Wheel**, D.I.26.

<sup>61</sup>K. R. Norman, **The Word of the Doctrine (Dhammapada)** (ed.), The Pali Text Society, Oxford, 2000, Verse 75, See also verse 375, 381,

<sup>62</sup>Viveka, separation or detachment, is threefold, namely, bodily separation from the crowd (kāyaviveka), mental separation from passions (cittaviveka), and complete separation from all conditioned things which is Nibbāna (upadhi-viveka).

the Buddha as well. After the meal, the Buddha addressed the villagers, ‘O devotees, all of you are so lucky to have Tissa amongst you. It is on account of his presence here that I myself, my Chief Disciples, senior disciples and many other bhikkhus now pay you visit,’ these words made them realize how fortunate they were to have Tissa with them and they did not waste time thinking about what had happened in the past.<sup>63</sup>

The last words of the Buddha, ... Just as, Ananda, the bhikkhus now address one another with the word “Friend” (Avuso), they should not do so when I am gone. A senior bhikkhu, Ananda, may address a junior by his name, his family name or with the word “Friend”; a junior bhikkhu should address a senior as “Sir” (Bhante) or “Venerable” (Ayasma).<sup>64</sup>

The behavior of monks will increase the social welfare and fraternity among the fellow people.<sup>65</sup> One day a King approached the Buddha and asked a question, ‘When I look at your disciples I can see serenity, cheerfulness and a very radiant complexion in them. I have also heard that they take only one meal a day, but I really cannot understand how they maintain this lifestyle.’ The Buddha gave a beautiful answer.<sup>66</sup>

‘My disciples do not regret what they might have done in the past but continue to do more and more meritorious deeds. It is not by repenting, praying and worshipping but by doing some service to others that people can overcome the mistakes that they might have done in the past. My disciples never worry about their future. They are satisfied with whatever they receive, and thereby maintain contentment. They would never say that this or that is not enough for them. That is their way of life. Therefore they are able to maintain a state of serenity, cheerfulness and a good complexion as a result of that contentment.’

Phra Thitatto (Phillip Dale) states,

The single most important desirable characteristic I think is “integrity.” A Theravāda Bhikkhu or Mahayana must be dedicated

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<sup>63</sup>K. Sri Dhammananda, **The Dhammapada**, Published by Sasana Abhiwurdhi Wardhana Society, Kuala Lumpur, Malaysia, 1988, Reprinted; The Corporate Body of the Buddha Educational Foundation, Taiwan, pp. 168-169.

<sup>64</sup>Walpola Rahula, **What The Buddha Taught**, (New York: 1974), p. 168.

<sup>65</sup>Interview with Bhikkhu Jinabodhi Mahathera, Professor of University of Chittagong, Bangladesh, August 20, 2017.

<sup>66</sup>K Sri Dhammananda Dr., **You & Your Problems**, (Malaysia: Buddhist Missionary Society Malaysia, 1<sup>st</sup> Edition January 2004, Reprinted by The Corporate Body of the Buddha Educational Foundation, Taiwan, pp. 34-35.

to their traditions and their interpretation of the Vinaya, their teacher's traditional behaviors, and their understanding of their duties. This is integrity - even though the different types of monks have different understanding of how to behave well, each is faithful and loyal to the rules and traditions he learned. He does not easily change, modify or reinterpret them just to make life in society easier for him. For example, in Theavāda countries like Thailand, Myanmar, and Sri Lanka (I have lived in them all) there are many types of Theravāda Bhikkhus... "City monks" are usually students or scholars or teachers carrying out pariyatti duties, or perhaps they live in town temples with many devotees and laypeople to preach the Dhamma talks, meditation retreats etc. even among Theravāda city monks, there are many different ways of life and traditions. Other monks are "Forest monks" who often wear naturally dyed dark colored jackfruit robes, prefer meditation practice to academic work and community services for laypeople, live far from cities and only go into villages for day Piṇḍapāta and rare teaching invitations, and practice dhutangas that the city monks would think are impossible in this modern age. One major difference in Theravāda monks is their interpretation of the precept "jataruparajata..." City monks almost always need to carry and use money but forest monks usually (not always) interpret the Nissaggiya Pacittiya vinaya rules against money very strictly even today. Mahayana monks who visit Thailand or Burma might even have other ways of life that are allowable in their training rules - some drive cars, use alcohol, eat 3 times a day, and even may be married. However, even with all these different types of Monks – the one "most desirable characteristic" is that they practice faithfully according to the rules they have been taught and that were written or spoken by their Saṅgha elders.<sup>67</sup>

Buddhaghosha states,<sup>68</sup> in the section dealing with that of two kinds: fulfilling a training precept announced by the Blessed One thus 'this should be done' is keeping; not doing what is prohibited by him thus 'this should not be done' is avoiding. Herein, the word-meaning is this; they keep (caranti) within that, they proceed as people who fulfill the virtues,

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<sup>67</sup>Interview with Phra Ṭhitatto (Phillip Dale), Georgetown University, Washington DC, America, August 25, 2017.

<sup>68</sup>Bhadantacariya Buddhaghosa (ed.) **The Path of Purification: Visuddhimagga**, tr., by Bhikkhu Nanamonli, (Kandy: Buddhist Publication Society, Fifth Edition 1991) p. 15.

thus it is keeping (caritta); they preserve, they protect, avoidance, thus it is avoiding. Keeping is accomplished by faith and energy; avoiding, by faith and mindfulness.

In the second dyad good behavior is the best kind of behavior. Good behavior itself is that of good behavior; or what is announced for the sake of good behavior is that of good behavior. This is a term for virtue other than that which has livelihood as eighth. This is a term for the virtue that has livelihood as eighth. It is the initial stage of the path because it has actually to be purified in the prior stage too. Hence it is said: ‘But his bodily action, his verbal action, and his livelihood have already been purified earlier’.<sup>69</sup> through its perfection that of the beginning of the life of purity comes to be perfected. Hence it is said also ‘that this bhikkhu shall fulfill the state consisting in the beginning of the life of purity without having fulfilled the state consisting in good behavior-that is not possible.’<sup>70</sup> A bhikkhu: a clansman who has gone forth out of faith and is so styled because he sees fear in the round of rebirths (saṃsare bhayam ikkhanata) or because he wears cloth garments that are torn and pieced together, and so on. Restrained with the Paṭimokkha restraint: here ‘Paṭimokkha’ (Rule of the Community) is the virtue of the training precepts; for it frees (mokkheti) him who protects (pati) it, guards it, it sets him free (mocayanti) from the pains of the states of loss, etc., that is why it is called Paṭimokkha.<sup>71</sup>

Someone does not have prostitutes as resort ... or taverns as resort;<sup>72</sup> he does not dwell associated with kings ... sectarians’ disciples, in unbecoming association with laymen; he cultivates, frequents, honours, such families as are faithful and trusting, who are a solace, where the yellow cloth glows, where the breeze of sages blows, who wish good, wish well, wish joy, wish surcease of bondage, for bhikkhus and bhikkhunis, for male and female devotees-this is called proper resort. Thus he is furnished with, fully furnished with, provided with, fully provided with, supplied with, possessed of, and endowed with, this proper

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<sup>69</sup>M. III, p. 289.

<sup>70</sup>A. III, 14-15.

<sup>71</sup>Bhadantacariya Buddhaghosa (ed.) **The Path of Purification: Visuddhimagga**, tr., by Bhikkhu Nanamonli, (Kandy: Buddhist Publication Society, Fifth Edition 1991), pp. 19-20.

<sup>72</sup> Bhadantacariya Buddhaghosa (ed.) **The Path of Purification: Visuddhimagga**, tr., by Bhikkhu Nanamonli, (Kandy: Buddhist Publication Society, Fifth Edition 1991), pp. 20-21.

conduct and this proper resort. Hence it is said “Possessed of the proper conduct and resort.”<sup>73</sup>

The six functional competencies-the specific behaviors that the monks that perform a particular role need to have-are:<sup>74</sup> (1) Vinaya guarding; (2) Pali preserving; (3) purposeful orchestrating; (4) Dhamma dissemination; (5) appropriating artifacts; and (6) socially engaging. True faith (right faith) and the wrong faith (blind faith), whenever the Buddha went,<sup>75</sup> he won the hearts of the people because he dealt with their true feelings. He advised them not to accept his words on blind faith, but to decide for themselves whether his teachings are right or wrong, then follow them. He encouraged everyone to have compassion for each other and develop their own virtue: you should do your own work, for I can teach only the way.

The Canon contains several stories in which a bhikkhu’s behavior causes another person to become interested in the Dhamma. The most famous example is the story of Ven. Sāriputta’s first encounter with Ven. Assaji.<sup>76</sup>

“Now at that time the wanderer Sañjaya was staying in Rājagaha with a large company of wanderers-250 in all. And at that time Sāriputta and Moggallāna were practicing the celibate life under Sañjaya. They had made this agreement: whoever attains the Deathless first will inform the other.

Then Ven. Assaji, dressing early in the morning, taking his bowl and (outer) robe, entered Rājagaha for alms: gracious in the way he approached and departed, looked forward and behind, drew in and stretched out (his arm); his eyes downcast, his every movement

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<sup>73</sup>Vbh., pp. 246-247.

<sup>74</sup>Sallaya Ratanopas, **Developing Competency Model of Theravāda Buddhist Monks in Thailand**, a dissertation for the Degree of Doctor of Philosophy, (Human Resource and Organization Development) Graduate School of Human Resource Development, National Institute of Development of Administration, 2013, p. iv.

<sup>75</sup>Phramaha Nopadol Saisuta, **The Buddhist Core Values and Perspectives for Protection Challenges: Faith and Protection**, an article; High Commissioner’s Dialogue on Protection Challenges, (Thailand: Faculty of Buddhism, Mahachulalongkorn University, 2012, p. 2

<sup>76</sup>Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code I**, 3<sup>rd</sup> ed., (U.S.A.: Metta Forest Monastery, 2013), pp. 431-432.

consummate. Sāriputta the wanderer saw Ven. Assaji going for alms in Rājagaha: gracious ... his eyes downcast, his every movement consummate. On seeing him, the thought occurred to him: ‘Surely, of those bhikkhus in this world who are arahants or have entered the path to arahantship, this is one. What if I was to go to him and question him: “Friend, on whose account has you gone forth? Or who is your teacher? Or in whose Dhamma do you delight?

But then the thought occurred to Sāriputta the wanderer: This is the wrong time to question him. Having entered among houses, he is going for alms.

**Conclusion:** In the concluding, the monks have to develop their mind properly in the proper way, they lead to the attainment of knowledge and vision. Those who control their five senses, they will be the ideal model of the society.

### 2.1.3 Undesirable Behavior of Monks

Several suttas included in the Bhikkhu-Saṃyutta lack the standard udāna formula but otherwise follow the udāna format in presenting a common udāna theme:<sup>77</sup> the Buddha commenting in verse on the good or bad behavior of these monks.<sup>78</sup> In fact, there are more udānas focused on the misbehavior of monks than there are on the misbehavior of rival sectarians. Thus the simple fact that a monk is a member of the saṅgha does not mean that he is automatically worthy of admiration. The text sets an extremely high standard for what makes a person a true monk.<sup>79</sup> He himself abstains from the destruction of life, exhorts others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life.<sup>80</sup>

The kamma literal meaning of the word is ‘action’, and at Aṅguttara Nikāya. The result is vipāka (‘ripening’), though kamma tends in practice to be used loosely for the results as well as the deeds that

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<sup>77</sup>S. I. 21.

<sup>78</sup>BhikkhuThainissaro (tr.), *Udāna: Exclamations*, pp. 14-15.

<sup>79</sup>Ibid., p. 17.

<sup>80</sup>S. I. 55.7.

produced them even sometimes by those who really know better. But it is as well to be aware of the correct distinction.<sup>81</sup> Brahmajāla Sutta states,

“Whereas some ascetics and Brahmins make their living by such base arts as predicting good or bad rainfall; a good or bad harvest; security, danger; disease, health; or accounting, computing, calculating, poetic composition, philosophizing, the ascetic Gotama refrains from such base arts and wrong means of livelihood.<sup>82</sup>

There are monks, some ascetics and Brahmins who are Eel-Wrigglers. When asked about this or that matter, they resort to evasive statements, and they wriggle like eels or four grounds. What are they? Brahmajāla Sutta wrong view 13 states,

‘In this case there is an ascetic or Brahmin who does not in truth know whether a thing is good or bad. He thinks: “I do not in truth know whether this is good or whether it is bad. Not knowing which is right, I might declare: that is good, or that is bad, and that might be a lie, and that would distress me. And if I were distressed, that would be a hindrance to me.... I don’t say it is not. I do not say it is not.”<sup>83</sup>

The Dasadhamma sutta, found in the Aṅguttara Nikāya,<sup>84</sup> pursues the question of the question of reflective monastic conduct in an interactive, question-answer style. The sutta tells us that the Buddha preached its contents in order to instruct a company of monks in ten reflections encompass a full range of mental and physical experience.

A monk should always reflect: (1) I look different; (2) My life is dependent on others. (3) I should maintain a different deportment. (4) Don’t I censure my own mental conduct? (5) Don’t wise people who know me censure [faults in] ascetic practice? (6) I will be separated from everything dear to me. (7) I am my own kamma, an heir to kamma, a source of kamma, bound up with kamma, day and night? (8) Do I delight in an empty place? (9) Do I have extraordinary qualities? (10) Am I distinguished by proper knowledge and vision?

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<sup>81</sup>Ibid., p.34.

<sup>82</sup>Ibid., p.72.

<sup>83</sup>Ibid., p. 81.

<sup>84</sup>A.V., p. 48.

The Buddha defines it as volition (*cetanā*). It is therefore any deliberate act, good or bad (in Palikusala ‘skilful, wholesome’ or *akusala* ‘unskillful, unwholesome’). A good act will normally lead to pleasant results for the doer, and a bad act to unpleasant ones.<sup>85</sup>

The doer of good reaps well; the doer of evil reaps evil. The Buddha called intentional good or bad deeds ‘seeds’ (*bīja*) and their kammic results ‘fruits’ (*phala*). He spoke of his order of monks and nuns as being ‘an unsurpassed field or merit’ (*anuttarampuñña-khettaṃ*) where seeds of merit could be sown.<sup>86</sup> The Buddha equated them with various agricultural tasks: ‘Just as when a seed is sown in a field and grows depending on two factors, the nutrition in the soil and a good supply of water, so too, the aggregates, elements and the six bases of sense contact have come to be dependent on a cause and when the cause breaks up they will cease.’

Phramaha Phocana Phayakphittayangkura states,

These answers can reply into 2 ways; (1) lay people do not like Buddhist monks to follow layman’s life and (2) lay people do not like Buddhist monks violating disciplinary rules. According to the canonical texts, many lay people always condemn publicly Buddhist monks who practice misconduct. Therefore, Buddhist monks should follow the disciplinary code strictly.<sup>87</sup>

The (*Karaṇīya*) *metta Sutta* from the *Khuddhaka pathā*,<sup>88</sup> is a sermon reported to have been preached by the Buddha in order to protect monks meditating in the forest from disturbances by angry tree deities. While the second portion of the *sutta* provides a detailed account of *mettābhavanā*, the Buddha’s protective prescription for meditating monks, the first portion describes the characteristics which are desirable for a monk on the path to *nibbāna*.<sup>89</sup>

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<sup>85</sup>Maurice Walshc (tr.), **The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya**, p.33.

<sup>86</sup>S. Dhammika, **Nature and the Environment in Early Buddhism**, Buddha Dhamma Mandala Society, 2015, p. 7.

<sup>87</sup>Interview with Phramaha Phocana Phayakphittayangkura, Dr., Buriram Buddhist Collage, Mahachulalongkornrajavidyalaya University, Thailand, September 05, 2017.

<sup>88</sup>Kh. 9.

<sup>89</sup>Anne M. Blackburn, **Journal of the International Association of Buddhist Studies**, Vol. 22, 1999, pp. 292-293.

The Vinaya-mukha redefines the terms undesirable behavior of monks as follows:

“Some offenses are faults as far as the world is concerned-wrong and damaging even if committed by ordinary people who are not bhikkhus examples being robbery and murder, as well as such lesser faults as assault and verbal abuse. Offenses of this sort are termed loka-vajja. There are also offenses that are faults only as far as the Buddha’s ordinances are concerned- neither wrong nor damaging if committed by ordinary people; wrong only if committed by bhikkhus, on the grounds that they run counter to the Buddha’s ordinances. Offenses of this sort are termed paṇṇati-vajja.”<sup>90</sup>

Once, the Buddha and his disciple Ananda visited a monastery where a monk was suffering from a contagious disease. The poor man lay in a mess with no one looking after him. The Buddha himself washed the sick monk and placed him on a new bed. Afterwards, he admonished the other monks: “Monks, you have neither mother nor father to look after you. If you do not look after each other, who will look after you? Whoever serves the sick and suffering, serves me.”<sup>91</sup>

Dipankar Srijnan Barua states,

There also ascertained the undesirable rules in vinaya Piṭaka for the monks. But there are numerous monks who don't follow or practice the rules properly; even many of them don't observe the most essential rules as like Parajika and Saṅghadisesa. The Buddha says in the Dhammapada, "A man is not a Bhikkhu because he begs alms from others; he who merely outwardly adopts all forms is not on that account a Bhikkhu. There are so called monks who have head and wear yellow robe and claimed themselves Bhikkhu, but don't know what's Paṭimokkha sīlas or don't practice the rules of vinaya, on the other hand, they think that they are always superior

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<sup>90</sup>Bhikkhu Ṭhānissaro, **The Buddhist Monastic Code I**, CA., U.S.A., 1994, pp. 31-32.

<sup>91</sup>Phramaha NopadolSaisuta, High Commissioner’s Dialogue on **The Buddhist Core Values and Perspectives for Protection Challenges: Faith and Protection**, Faculty of Buddhism, Mahachulalongkorn University, Thailand, November, 2012.

to others. These kinds of monks are not respected by lay men and they are always undesirable to the general people.<sup>92</sup>

Meghiya sutta states,

... Ven. Meghiya was for the most part assailed by three kinds of unskillful thoughts: thoughts of sensuality, thoughts of ill will, and thoughts of doing harm.<sup>93</sup> The thought occurred to him: ‘How amazing! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts.’.... Meghiya, in one whose awareness-release is still immature, five qualities bring it to maturity.<sup>94</sup> Which five?

(1) There is the case where a monk has admirable people as friends, companions, & colleagues. (2) The monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior and range of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. (3) He gets to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge and vision of release. (4) He keeps his persistence aroused for abandoning unskillful (mental) qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. (5) He is discerning, endowed with the discernment related to arising and passing away—noble, penetration, leading to the right ending of stress.

In the following verses, we find even more direct causal connections to refrain from killing (or meat eating) in the Theravāda Pali Canon:

Monks, one possessed of three qualities is put into Purgatory according to his actions. What three? One is himself a taker of life, encourages another to do the same and approves thereof. Monks, one possessed of three qualities is put into heaven according to his actions. What three? He himself abstains from taking life,

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<sup>92</sup> Interview with Dr. Dipankar Srijnan Barua, Professor of Chittagong University, Bangladesh, October 20, 2017.

<sup>93</sup> Ud.10, See also: S. I. 45:2; A. I. 8; A.I. 19.

<sup>94</sup> BhikkhuThainissaro(tr.), *Udāna: Exclamations*, pp. 60-63.

encourages another to so abstain, and approves of such abstention.<sup>95</sup>

Monks, possessing of forty qualities are is cast into purgatory... he take life himself, encourages another to do so, approves of the killing, and speaks in praise of the killing..."<sup>96</sup> Perera as noted has a particular approach to sexual behavior which seems questionable.<sup>97</sup> Of all the terms for desire, *tanha* is the most central. This term has been described as meaning 'thirst, desire, craving, wanting, longing, yearning'.<sup>98</sup>

During a teaching on the dhamma, sixty monks had hot blood issue from their mouths and died. King Milinda is puzzled about how sixty monks came to harm by the actions of the Buddha.<sup>99</sup> The Buddha either could not foresee this would happen, or he did not act for the welfare of beings. Nāgasena explains that it was not the action of the Buddha that caused those monks to die; it was from what the monks themselves had done. Those monks had been "preceding falsely" (*micchāpatipannā*) and this manifested on the occasion of the discourse on dhamma.<sup>100</sup> If the Saṅgha (the Community, the Order) should wish it, Ananda, let them, when I am gone, abolish the lesser and minor precepts (rules). When I am gone, Ananda, the highest penalty should be imposed on the Bhikkhu Channa.

But, Sir, what is the highest penalty? 'Let the Bhikkhu Channa say what he likes, Ananda; the bhikkhus should neither speak to him, nor advise him, nor exhort him.'<sup>101</sup> Then the Blessed One addressed the bhikkhus: It

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<sup>95</sup> A. I.16.

<sup>96</sup> A. I.213.

<sup>97</sup> L.P.N. Perera **Sexuality in Ancient India: A Study Based on the Vinaya Piṭaka**, Post Graduate Institute of Pali and Buddhist Studies Publications, Colombo, 1993, p. 34.

<sup>98</sup> Malcolm Voyce, **Buddhist 'Transgressions': The Violation of Rules by Buddhist Monks**, Macquarie University, Australia, July 2008.

<sup>99</sup> Miln., 164.

<sup>100</sup> Jessica Main, **The Karma of Others: Stories from the Milindapañha and the Petavatthu-atthakatha**, McGill University, pp. 9-10.

<sup>101</sup> Channa was the close companion and charioteer of Prince Siddhartha before he became the Buddha. Later he entered the Order of the Saṅgha, was egoistically proud because of his close association with the Master. He tended to be obstinate and self-willed, lacking in proper 'esprit de corps' and often behaving perversely. After the Parinibbana (death) of the Buddha, when Ananda visited Channa and pronounced on him this penalty of a complete social boycott, even his proud spirit

may be, Bhikkhus, that there may be doubt or perplexity in the mind of even one bhikkhu about the Buddha, or the Dhamma, or the Saṅgha, or the Path, or the Precede. Ask Bhikkhu. Do not reproach yourselves afterwards with the thought: Our teacher was face to face with us; we could not ask the Blessed One when we were face to face with him.

As with faith, the practice of good conduct is once more orientated towards meditation practice. An important aspect of meditation practice is the stilling and calming of the mind.<sup>102</sup> The path of equipment covers the general basis of the spiritual life in the form of faith, generosity, good conduct, and the preliminary development of calm and insight.<sup>103</sup> When this was said, the bhikkhus remained silent. A second time and a third time too the Blessed One addressed the bhikkhus... as above. The bhikkhus remained silent even for the third time.

Then the Blessed One addressed them and said: ‘It may be, Bhikkhus, that you put no questions out of reverence for your teacher. Then, Bhikkhus, let friend speak to friend.’<sup>104</sup> Even at this, those bhikkhus remained silent. Then the Venerable Ananda said to the Blessed One: ‘It is wonderful, Sir. It is marvelous, Sir. I have this faith, Sir, in the community of bhikkhus here, that not even one of them has any doubt or perplexity about the Buddha, or the Dhamma, or the Saṅgha, or the Path, or the Practice.’

You speak out of faith, Ananda. But in this matter, Ananda, the Tathagata knows, and knows for certain, that in this community of bhikkhus there is not even one bhikkhu who has any doubt or perplexity about the Buddha, or the Dhamma, or the Saṅgha, or the Path, or the Practice. Indeed, Ananda, even the lowest in spiritual attainments among these five hundred bhikkhus is a Stream-entrant (Sotapañña), not liable to fall (into lower states), is assured, and is bound for Enlightenment.<sup>105</sup> Then the Blessed One addressed the Bhikkhus, saying: ‘Then, Bhikkhus, I address

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was tamed, he became humble, his eyes were opened. Later he mended his ways and became an Arahant, and the penalty automatically lapsed.

<sup>102</sup>Walpola Rahula, **What The Buddha Taught**, New York, 1974, p. 173.

<sup>103</sup>Ibid., p. 195.

<sup>104</sup>The idea is that if they did not like to put any question directly to the Buddha out of respect for their teacher, a bhikkhu should whisper the question to his friend, and then the latter could ask it on his behalf.

<sup>105</sup>Walpola Rahula, **What The Buddha Taught**, New York, 1974, pp. 168-169.

you now: Transient are conditioned things. Try to accomplish your aim with diligence.’<sup>106</sup> These were the last words of the Tathagata.

**Conclusion:** The above analysed researcher concluding that undesirable behavior wick surely unexpected. The result is vipaka though kamma (action), good action – good result. The holy Saṅgha always need to purified by their kamma.

## 2.2 Concept in Laying Down the Monastic Rules in Theravāda Buddhism

The Paṭimokkha sutta contains 227 rules in the Theravāda tradition and slightly different numbers in other extant vinaya traditions. These rules are arranged according to the gravity of the respective offense. In this part contains two sub-topics, there are in the following manner: (1) Purpose of laying down the Monastic rules, (2) Numbers of rules and their different categories.

### 2.2.1 Purpose of Laying Down the Monastic Rules

The VinayaPiṭaka is one of the most important parts of TiPiṭaka. The word vinaya derived from vi + ni, (nayati- to lead) the prefix “vi” means especial and the word “naya” means driving out, abolishing, removal, destruction etc. further the word vinaya used to convey the meanings such as conduct, ethics, morality or good behavior etc. the Buddha, in laying down each rule, gave ten reasons for doing so: for the excellence of the Community, the peace of the Community, the curbing of the shameless, the comfort of well-behaved bhikkhus, the restraint of pollutants related to the present life, the prevention of pollutants related to the next life, the arousing of faith in the faithless, the increases of the faithful, the establishment of the true Dhamma and the fostering of discipline.<sup>107</sup>

Dīga Nikāya commentary Attasalini says,

“tatha paṭhamasaṅgitiyaṃ sangitañca asaṅgitañcasabbam’pi samodhanetvā ubbhayāni pāṭimokkhāni dve vibhṅgāni dvāvisati khandaka solasaparivāra’ti idaṃ vinaya piṭakaṃ nāma”<sup>108</sup>

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<sup>106</sup>Mahāparinibbana sutta, D.I. 56.

<sup>107</sup>Bhikkhu Ṭhānissaro, **Introduction to the Paṭimokkha Rules**, 1994.

<sup>108</sup>D. Attasalini.

According to this assertion later developed texts also added in to Theravāda vinaya Piṭaka. The Theravāda school assures the vinaya piṭaka in its original version without changing according the substantiated in first council. Theravāda vinaya piṭaka is very importation to understand the monastic life and circumstances contemporary to the Buddha. Vinaya rules play vital role in the monastic life.

The monk does and doesn't matter have been thoroughly described. Not only have the monks, but also for those who support the principles of monks been recorded in different ways. The first phase began preaching Buddha Saṅgha members were less likely policy was not needed. Buddha was a realist, do not do or say anything without a reason. Buddha began to preach the true religion, people began to accept the truth and the club members began to increase gradually. When increase gradually Saṅgha member's starts action-reaction and disagreed among them. To reduce this problem of policy thought and began to complain to the Buddha. Buddha was formalized policy in order to solve this problem. Buddha made the turn 5/4 c. BCE, the amount of that crime, and the amount he will be punished.

The last words of the Buddha, Then the Blessed One addressed the Venerable Ananda: It may be, Ananda, that to some of you that thought may come: "Here are (we have) the words of the teacher who is gone;<sup>109</sup> our teacher we have with us no more". But Ananda, it should not be considered in this light. What I have taught and laid down, Ananda, as Doctrine (Dhamma) and Discipline (Vinaya), this will be your teacher when I am gone.<sup>110</sup>

The Canon tells of how Ven. Sāriputta, one of the Buddha's foremost disciples, asked the Buddha at an early date to formulate a Pātimokkha, or code of rules, to ensure that the celibate life the Buddha had founded would last long.<sup>111</sup> The conditions that provided an opening for the effluents within the Community eventual began to appear. The Bhaddāli Sutta,<sup>112</sup> presents the Buddha at a later point in his career listing these conditions as five:

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<sup>109</sup>Atitasatthukam pavacanam, Rhys Davids' (tr.), **The word of the master is ended, does not convey the sense of the original words.**

<sup>110</sup>D. I. 22.

<sup>111</sup>Thānissaro (tr.), **The Buddhist Monastic Code I**, Metta Forest Monastery, CA., 2013, p. 12.

<sup>112</sup>M. I. 65.

Ven. Bhaddāli: “Why is it, venerable sir, that there used to be fewer training rules and more bhikkhus established in the knowledge of Awakening? And why is it that there are now more training rules and fewer bhikkhus established in the knowledge of Awakening?”

The Buddha: “So it is, Bhaddāli. When beings have begun to degenerate and the true Dhamma has begun to disappear, there are more training rules and fewer bhikkhus established in the knowledge of Awakening. The Teacher does not lay down a training rule for his disciples as long as there are no cases where the conditions that offer a foothold for the effluents have arisen in the Community.<sup>113</sup>

The Bhikkhus Rules: A Guide for Laypeople mentioned,<sup>114</sup>

The Lord Buddha would not set down a rule until the situation demanded it, so the Pāli often supplies the ‘origin story’ about how the different rules came about. Certain characters often reappear in the thick of misdeeds and mischief. For instance, one keeps on coming across Venerable Udāyin or the notorious ‘group-of-six’ monks. Their behavior required attention and rectification from the Buddha, who then made these general ten rules for all the bhikkhus. On account of, O bhikkhus, I shall make known the training rule for bhikkhus, founded upon these ten reasons:<sup>115</sup>

1. For the welfare of the Saṅgha (community of monks),
2. For the comfort of the Saṅgha ,
3. For the control of unsteady men,
4. For the comfort of well-behaved bhikkhus,
5. For the restraining of the pollutions (asava) in this present life,
6. For guarding against pollutions liable to arise in a future life,
7. For the pleasing of those not yet pleased (with Dhamma),
8. For the increase of those pleased (the arousing of faith in the faithless, the increase in the faithful).
9. For the establishment of true Dhamma and

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<sup>113</sup>Thānissaro (tr.), **The Buddhist Monastic Code I**, (CA.: Metta Forest Monastery, 2013), p. 13.

<sup>114</sup>Bhikkhu Ariyesako, **The Bhikkhus’ Rules: A Guide for Laypeople, The Theravadin Buddhist Monks’ Rules**, (Australia: Sanghāloka Forest Hermitage, 1998), p. 60.

<sup>115</sup>I. B. Horner (tr.), **The Book of the Discipline (Suttavibhanga) Vol. I**, (London: PTS, Oxford University Press), 1938, p. 196.

10. For the benefit of the Vinaya.

The words of the Buddha himself (Discourse on the Seven Conditions for the Welfare of Bhikkhus):<sup>116</sup>

“So long, O bhikkhus, as you appoint no new rules, and abolish not the existing ones, but proceed according to the training rules as laid down, so long will bhikkhus be expected to prosper, not to decline”<sup>117</sup>

The Commentator, Ven. Buddhaghosa, gives the following verse-definition of the Vinaya in the Atthasalini:

This Vinaya (Discipline) is called the Vinaya  
By those knowing the meaning of Vinaya  
Because it disciplines (actions of) body and speech,  
(Since consisting of) various and excellent principles.

### 2.2.2 Numbers of Rules and their Different Categories

Monastic life mainly controlled by vinaya Piṭaka. Early recorded in Catuvagga-Vinaya (Four Divisions of Vinaya Piṭaka), the Buddha formulated disciplinary rules one at a time according to specific occasions/event/or in response to the nature of each matter for the monastic or laity.<sup>118</sup> We see that each rule of Vinaya had its own story as evidenced in the Vinaya Piṭaka.

Theravāda Vinaya piṭaka mainly divided into three parts, they are as follows:

1. Suttavibhaṅga- Pārājika/ Pacittiya (Pāli)
2. Khandhaka- Mahāvagga/ Cullavagga (Pāli)
3. Parivāra.

Suttavibhaṅga: Suttavibhaṅga divided into two parts, Bhikkhu vibhaṅga and Bhikkhunī vibhaṅga. Sutta vibhaṅga can consider as the

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<sup>116</sup>Ibid. pp. 41-65.

<sup>117</sup>A. I. 21.

<sup>118</sup>Bhikkhu Tanissaro, **Buddhist Monastic Code I**, (U.S.A: Metta Forest Monastery, 1994), p. 13.

Commentary on Paṭimokkha. The Paṭimokkha classifies rules of the monks into eight categories.<sup>119</sup>

1. Pārājika (defeat) = 4
2. Saṅghādisesa (entailing Communal meetings) = 13
3. Aniyata (indefinite) = 02
4. Nissaggiya Pācittiya ( entailing forfeiture and confession) = 30
5. Pācittiya (entailing confession) = 92
6. Pāṭidesanīya (entailing acknowledgement) = 04
7. Sekhiya (trainings) = 75
8. Adhikaraṇa Samatha (the settlement of issues) = 07

Here 227 rules for Bhikkhu. On the other hand, 311 rules for Bhikkhunis.

Bhikkhuni paṭimokkha rules are same and added more 84 rules, as follows,

1. Pārājika = 8
2. Saṅghādisesa = 17
3. Aniyata = 30
4. NissaggiyaPācittiya = 166
5. Pācittiya = 8
6. Sekhiya = 75
7. Adhikaraṇa Samatha = 7

Khandhaka: Khandhaka is the largest second book of the Theravāda Vinaya Piṭaka where include the Mahavagga and Cullavagga.<sup>120</sup> This book contains additional rules for Saṅgha community. Parivāra: Parivāra is one of the summary books of previous section.<sup>121</sup> Here re-arrange previous rules and discussed some new appalling method.

It is most essential to mention that the rules of Paṭimokkha are divided into two parts: the major and the minor. The Buddha enabled the saṅgha to change or remove the minor rules over the course of time; both major and minor rules remain respectfully protected and unchanged, except among a few new schools of Buddhism in the current era.

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<sup>119</sup>I. B. Horner (tr.), **The Book of the Discipline (Suttavibhanga)** Vol. I, (London: PTS, Oxford University Press), 1938, pp. vii-ix.

<sup>120</sup>Bhikkhu Tanissaro, **Buddhist Monastic Code II**, (U.S.A: Metta Forest Monastery, 1994), pp. vi-viii.

<sup>121</sup>I. B. Horner (tr.), **The Book of the Discipline (Parivara)** Vol. VI, (London: PTS., Oxford University Press), 2004, pp. 123-131.

The serious four defeated (Four Pārājika) are mentioned on Buddhist Monastic Code I, like thus:

Pārājika -1: Voluntary sexual intercourse – genital, anal, or oral – with a human being, non-human being, or common animal is a pārājika offense.<sup>122</sup>

Should any bhikkhu – participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness – engage in sexual intercourse, even with a female animal, he is defeated and no longer in affiliation.

The first formulation of this rule followed on Ven. Sudinna’s having had sex with one of his former wives. His motives, by worldly standards, were relatively noble: he was complying with his parents’ desire that he provide them with an heir.<sup>123</sup> Pārājika - 2: The theft of anything worth 1/24 ounce troy of gold or more is a pārājika offence.<sup>124</sup>

Should any bhikkhu, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness – just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, “You are a robber, you are a fool, you are benighted, you are a thief” – a bhikkhu in the same way taking what is not given also is defeated and no longer in affiliation.

The Vibhanga defines the act of stealing in terms of four factors.

- a) Object: anything belonging to another human being or a group of human beings.
- b) Perception: One perceives the object as belonging to another human being or a group of human beings.
- c) Intention: One decides to steal it.
- d) Effort: One takes it.
- e) The value of the object.

Pārājika - 3: Intentionally bringing about the death of a human being, even if it is still an embryo – whether by killing the person, arranging for an assassin to kill the person, inciting the person to die, or describing the advantages of death – is a pārājika offense.<sup>125</sup>

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<sup>122</sup>Bhikkhu Tanissaro, **Buddhist Monastic Code I**, (U.S.A: Metta Forest Monastery, 1994), pp. 21-24.

<sup>123</sup>Ibid., p.25.

<sup>124</sup>Ibid., pp. 26-49.

<sup>125</sup>Ibid., pp. 50-60.

Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying): “My good man, what use is this evil, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

This rule against intentionally causing the death of a human being is best understood in terms of five factors, all of which must be present for there to be the full offense.

- a) Object: A human being, which according to the Vibhanga includes human fetuses as well, counting from the time consciousness, first arises in the womb immediately after conception up to the time of death.
- b) Intention: knowingly, consciously, deliberately, and purposefully wanting to cause that person’s death. “Knowingly” also includes the factor of –
- c) Perception: perceiving the person as a living being.
- d) Effort: whatever one does with the purpose of causing that person to die.
- e) Result: The life-faculty of the person is cut as the result of one’s act.

Pārājika - 4: Deliberately lying to another person that one has attained a superior human state is a pārājika offense.<sup>126</sup>

Should any bhikkhu, without direct knowledge, claim a superior human state, a truly noble distinction of knowledge and vision, as present in himself, saying, “Thus do I know; thus do I see;” such that regardless of whether or not he is cross-examined on a later occasion, he – being remorseful and desirous of purification – might say, “Friends, not knowing, I said I know; not seeing, I said I see – vainly, falsely, idly,” unless it was from over-estimation, he also is defeated and no longer in affiliation.

The full offense under this rule has four factors.

- a) Object: a superior human state.
- b) Perception: One perceives it as not present in oneself.

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<sup>126</sup>Ibid.,pp. 61-76.

- c) Effort: One addresses a human being, being, mentioning that state in connection with oneself – either the state as within oneself, or oneself as in the state –
- d) Intention: with the intent to misrepresent the truth, motivated by an evil desire.

#### The Thirteen Saṅghādisesa-Requiring Formal Meetings of the Community;

This is a very serious class of offence. However, any offending bhikkhu can be rehabilitated through confession and supervised probation. Finally, the bhikkhu needs to be reinstated by a specially convened Community (Saṅgha) meeting of at least twenty monks.<sup>127</sup>

#### The Two Aniyata-Indefinite or Undetermined;

The Bhikkhu Community (together with the bhikkhu concerned) has to decide which rule, if any, has been infringed.

#### The 30 Nissaggiya Pācittiya - Confession with Forfeiture

These rules are often concerned with bhikkhus being greedy and excessive in their demand for offerings, or with bhikkhus obtaining requisites through improper means. This oppresses lay donors and, classically, led them to comment: “How can these recluses ... not knowing moderation ask for ... ?” the rules of this category also guide bhikkhus on how they should take care of requisites and restrain the bhikkhus from obtaining items that by their very nature are inappropriate.<sup>128</sup>

This offence can be cleared by forfeiture of the improper item to another bhikkhu (s) and formal confession of the offence. The other classes of offences can usually be resolved by a simple ‘confession’ to another bhikkhu (s). They are: The 92 Pācittiya-Expiation through Confession. All these offences can be cleared through confession to another bhikkhu.

#### The Four Pāṭidesanīya-to be acknowledged;<sup>129</sup>

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<sup>127</sup>Bhikkhu Ariyesako, **The Bhikkhus’ Rules: A Guide for Laypeople, The Theravadin Buddhist Monks’ Rules**, (Australia: Saṅghāloka Forest Hermitage, 1998), p. 57.

<sup>128</sup>Ibid., p. 58.

<sup>129</sup>Ibid., p. 58.

### The 75 Sekhiyavatta-Trainings;

These are normally classified as offences of ‘wrong-doing’ (dukkata). There are two aspects to these ‘rules of training’ which are mainly about etiquette and good manners. First, they are ‘gauge’ for the bhikkhu’s mindfulness so that he becomes aware of his behavior. Second, there is the external perspective of an observer watching the bhikkhu’s activity and noticing the care and refinement with which he moves, eats, etc.

### The Seven Adhikaraṇasamatha-Settlement of Issues;

These are general procedures (rather than offences) for dealing with disputes, accusations, offences and duties. In the full Vinaya texts there is also the class of ‘grave’ (thullaccaya) offence. This is a ‘derived offence’ from the most serious rules of Pārājika and Saṅghādisesa to cover those circumstances when the full offence is not quite carried out but the conduct is still grave enough to be at fault. There is also the dubbhāsita offence of wrong speech.<sup>130</sup>

**Conclusion:** in this part mentioned that the concept in laying down the monastic rules in Theravāda Buddhism, the purpose of laying down the monastic rule, numbers of rules and their different categories. The Paṭimokkha rules 227 among them the four Parajika rules are most serious for the monk. So, the Buddha was gradually prescribed that all rules according to offence.

### 2.2.3 The Four Failure (Vipatti)

Monastic life completely depends on pure morality. Monastic life and purity are inseparable. If anyone failed to conduct morality, he cannot successfully handle monastic life; he cannot concentrate and cannot control his mind. In Dhammapada states,<sup>131</sup> make haste in doing

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<sup>130</sup>Ibid., pp. 58-59.

<sup>131</sup>Dhp. 116.

good;<sup>132</sup> check your mind from evil;<sup>133</sup> for the mind of him who is slow in doing meritorious<sup>134</sup> actions delights in evil.<sup>135</sup> So, one who failed to conduct pure morality, he run down physically and mentally. Then it brings anxiety, restlessness, self-reproach etc. The practice of moral<sup>136</sup> discipline consists, negatively, in abstinence from immoral<sup>137</sup> actions of

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<sup>132</sup>There should be no delay in doing good deeds. One must avail oneself of every opportunity to do well. Such good actions redound to one's eternal happiness. Every effort also should be made to control the mind as it is prone to evil. The impure mind rejoices in evil thoughts.

<sup>133</sup> Pāpa, evil, is that which defiles one's mind. It is that which leads to woeful states. 'Sin', purely a Christian term, is not a good English for equivalent for pāpa. What is associated with the three immoral roots such as lust (rāga), anger (dosa), and delusion (moha) is evil. There are ten kinds of evil. They are killing, stealing, and sexual misconduct (which are committed by deed); lying, slandering, harsh speech, and frivolous talk (which are committed by word); and covetousness, ill-will, and false views (which are committed by mind).

<sup>134</sup>Puñña, merit is that which cleanses the mind. Kusala is another term for puñña. There are ten kinds of meritorious deeds (kusala)- namely, generosity, morality, reverence, service, transference of merit, rejoicing in others' merit, hearing the doctrine, expounding the doctrine and straightening one's views.

<sup>135</sup> "Abhittharetha kalyāne pāpā cittaṃ nivāraye, Dandhaṃ hi karoto puññaṃ-pāpasmiraṃ ramati mano"

<sup>136</sup>The **Twenty-Five Morals (kalayinajatika)** viz: 1. Alobha (disinterestedness) 2. Adosa (amity) 3. Amoha (reason) 4. Saddha (faith) 5. Sati (mindfulness) 6. Hiri (modesty) 7. Ottappa (discretion) 8. Tatramajjhata (balance of mind) 9. Kaya-passaddhi (composure of mental properties) 10. Cittapassaddhi (composure of mind) 11. Kayalahuta (buoyancy of mental properties) 12. Cittalahutsi (buoyancy of mind) 13. Kayamuduti (pliancy of mental properties), 14. Cittamuduta (pliancy of mind) 15. Kayakammamata (adaptability of properties) 16. Cittakammanilati (adaptability of mind) 17. Kayapagurlmati (proficiency of mental properties) 18. Cittapagunnata (proficiency of mind) 19. Kiyujkata (rectitude of mental properties) 20. Cittujukata (rectitude of mind) 21. Samma-vacca (right speech) 22. Sammakammanta (right action) 23. Sammasajiva (right livelihood) 24. Karuna (pity) 25. Mudita (appreciation). The Fifty-One Mental Events an anthology, compiled by Lokabandhu.

<sup>137</sup>The fourteen Immorals (pipajati), viz: 1. Lobha (greed) 2. Dosa (hate) 3. Moha (dullness) 4. Ditthi (error) 5. S. mana (conceit) 6. Issa (envy) 7. Macchhariya (selfishness) 8. Kukkucca (worry) 9. Ahirika (shamelessness) 10. Anottappa

body and speech and positively, in the observance of ethical principles of promoting peace within oneself and harmony in one's relations with others. The basic code of moral discipline taught by the Buddha for the guidance of his lay followers in the five precepts; abstinence from taking life, from stealing, from sexual misconduct, from false speech, and from intoxicating drugs and drinks. These principles are binding as minimal ethical obligations for all practitioners of the Buddhist path, and within their bounds considerable progress in getting higher knowledge. The Buddha says;<sup>138</sup> Watchful of speech, well restrained in mind, let him do no evil with the body; let him purify these three ways of action, and attain the path made known by the Sages.<sup>139</sup>

For those inclined to the homeless life of renunciation, Buddhism offers a supporting communal structure in the form of the Bhikkhu-saṅgha, the order of monks. After leaving the household life, therefore, the aspiring ascetics or if he is free from impediments, will generally seek admission into the order, taking first the lower ordination of “going forth” (pabbajja) which makes him a samanera or novice, then the higher ordination (upasampada) which makes him a bhikkhu, a fully ordained monk. The monastic life, with its emphasis on purity, simplicity, and seclusion, was especially designed by the Buddha to establish the optimal outward conditions for inner progress in the practice of his teaching. The foundation for this practice is the training in the higher moral discipline. The moral training for bhikkhus has been shaped into a scheme called the fourfold purification of morality (catu parisuddhisīla), made up of four components:

The moral discipline of restraint according to the Patimokka; The moral discipline of restraint; the moral discipline of purity of livelihood; and the moral discipline concerning the use of the requisites.<sup>140</sup> The delusional

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(recklessness) 11.Uddhacca (distraction) 12.Thina (sloth) 13.Middha (torpor) 14.Vicikiccha (perplexity).

<sup>138</sup>K. Sri Dhammananda, **The Dhammapada**, verse 281, 1<sup>st</sup> Published Sasana Abhiwurdhi Wardhana Society, 1988, Reprinted; The Corporate Body of the Buddha Educational Foundation, Taiwan, p. 505.

<sup>139</sup>‘Vācānurakkhi manasā susamvuto, kāyena ca akusalam nakayirā,  
Ete tayo kamma pathe visodhaye, ārādhaye maggam isippaveditaṃ.’

<sup>140</sup>Vism., pp. 13-37; pp. 16-46.

desire is another factor for monks usually fails to conduct them properly.<sup>141</sup>

Firstly, the moral discipline of restraint according to the Paṭimokkha (pātimokkha saṃvara sīla) consists in scrupulous observance of the rules of the Paṭimokkha, the code of training precepts promulgated by the Buddha to regulate the conduct of the bhikkhus. The Buddha describes this aspect of moral discipline thus: Here a bhikkhu dwells restrained with the Paṭimokkha restraint, possessed of the (proper) conduct and resort, and seeing fear in the slightest fault, he trains himself by undertaking the precepts of training.<sup>142</sup> The Paṭimokkha contains 227 rules incumbent upon all who receive full ordination into the Order. The rules provide the backbone of discipline for the monks. Careful adherence to them serves as the foundation of purified conduct needed to ensure success in contemplation.

Secondly, the moral discipline of sense restraint (indriya saṃvara sīla) means exercising restraint over the sense faculties in their reactions to their objective fields. The canonical text reads: On seeing a visible object with the eye, he apprehends neither the signs nor the particulars through which if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the eye faculty, undertakes the restraint of the eye faculty.

The same is repeated for the remaining sense faculties and their objects. The purpose of this training is to prevent sense experience from occasioning the rise of the defilements. Because the untrained mind apprehends sense objects through the “signs” or false notions that they are intrinsically attractive and repulsive, agreeable sights, sounds, odors, tastes, touches, and ideas tend to arouse craving and attachment, disagreeable ones to arouse aversion and grief. To conquer this dualistic pattern of emotional involvement, so detrimental to the nascent pool of calm forming within his mind, it is necessary for the aspiring mediator to guard his senses carefully in their encounter with objects. By means of vigilant mindfulness he has to ward off the spontaneous impulses to cling

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<sup>141</sup>Interview with Bhikkhu Jinabodhi Mahathera, Professor of University of Chittagong, Bangladesh, August 20, 2017.

<sup>142</sup>PP., “Idha bhikkhu pātimokkha saṃvara saṃvuto ciharati, ācāragocara sampanno anumatte suvajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.” p. 16.

to the pleasant and reject the unpleasant, replacing them with a detached equanimity which can look upon all sense objects equally.

Thirdly, the moral discipline of purified livelihood (*ājīva pārisuddhi sīla*) requires that the mediator avoid a wrong means of livelihood. For a bhikkhu this stricture has an even more exacting application than the right livelihood binding on the laity. A bhikkhu intent on purified livelihood has to obtain his basic requisites- robes, food, lodgings, and medicines- only in ways consistent with the principles of the monastic life. He can obtain them either as alms offerings freely given by the laity or by making requests on invitation from faithful supporters. It is strictly forbidden for a bhikkhu to put forth false claims to spiritual achievement as a way of bolstering his prestige in the eyes of the laity. He must also avoid resorting to such methods as scheming, persuasion, hinting, belittling, and so forth as ways of gaining his means of subsistence.

Fourthly, the moral discipline concerning the use of the requisites (*paccayasannissita sīla*) follows naturally upon purified livelihood. After obtaining his requisites by righteous means, the bhikkhu is enjoined to use them mindfully; cognizant of the real purpose they serve in the framework of holy life. To help him maintain this understanding, certain formulas appropriate to each of the four supports – robes, alms-food, lodgings, and medicine- are set down in the texts as subjects for reflection. The standard formulas for these reflections are as follows: Reflecting wisely, he uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of concealing the private parts.<sup>143</sup> Reflecting wisely, he uses alms food neither for amusement nor for intoxication nor for smartening nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity: Thus I shall put a stop to old feelings and shall not arouse new feelings, and I shall be healthy and blameless and live in comfort.<sup>144</sup> Reflecting wisely, he uses the resting place only for the purpose of protection from cold, for protection from heat, for protection from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of warding off the perils of

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<sup>143</sup>M. I. 20.

<sup>144</sup>Ibid., p. 20.

climate and enjoying retreat.<sup>145</sup> Reflecting wisely, he uses the requisite of medicine as cure for the sick only for protection from arisen hurtful feelings and for complete immunity from affliction.<sup>146</sup>

By using the requisites after making these reflections, the monks can avoid the lure of craving for comfort and enjoyment. Recognizing the material supports of life to be subordinate in value to a spiritual goal, he is able to develop the virtues of contentment, frugality, and simplicity with regard to his physical requirements.

Sīlavipatti refers to states that are termed “morals depravity” indicate a non-restraint or failure in the practice of the moral values, and failure to perform the vinaya precepts in the case of monastics members, which in either circumstances, leads to vitiating personality and disgrace.<sup>147</sup> Sīlasampada refers to states termed as “perfection of morality” because of the high standard of the person who performs good deeds, and perfect morality and virtues.

Dipankar Srijnan Barua states,

It's seems to me that some monks usually fail to conduct themselves properly to their monastic rules because they are not respectful and sincere to practice the monastic rules. It's very sorry to indicate that a greater portion of monks attached worldly pleasures. They are not interested to understand, realize and observe the reality of Buddhism. They give primness in formalities not in spiritualism.<sup>148</sup>

Dangers to the immoral through lapsing from morality: suffers great loss of property from neglecting one's affairs, bad reputation for immorality and misconduct, whatever assembly one approaches one does diffidently

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<sup>145</sup>Ibid., p. 21

<sup>146</sup>Ibid., p. 21.

<sup>147</sup>Tan Poh Beng, **A Survey of the Essence of Dhammasangani in Abhidhamma**, A thesis submitted to the graduate school in partial fulfillment of the requirements for the degree of Master of Arts at the International Buddhist College, March, 2015, Thailand, p. 19.

<sup>148</sup>Interview with Dr. Dipankar Srijnan Barua, Professor of Chittagong University, Bangladesh, October 20, 2017.

and shyly, dies confused, after death at the breaking up of the body one arises in an evil state or bad fate – suffering in hell.<sup>149</sup> Saṅgiti sutta states:

Pañca ādīnavā dussīlassa sīlavipattiyā. Idhāvuso, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā. Puna caparaṃ, āvuso, dussīlo sīlavipanno kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.<sup>150</sup>

“...there are these five perils to one of bad morality, of failure in morality. What are they? In the first place, he suffers great loss of property through neglecting his affairs. In the second place, he gets a bad reputation for immorality and misconduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so diffidently and shyly. In the fourth place, he dies confused. In the fifth place, after death, at the breaking-up of the body, he arises in an evil state, a bad fate, in suffering and hell. These are the five perils to one of bad morality.”<sup>151</sup>

Here we find one of the basic principles of early Buddhist law as laid down in the Paṭimokkha: that the monk involved has to admit his intention to commit an offense. Consequently the moral standards of the monks are supposed to be very high. Speaking the truth is taken more or less for granted here as in Brahmanical tradition, where it is thought that Brahmins speak the truth by their very nature. Given the high esteem for truth necessarily found in oral cultures such as early Buddhism or that the Veda, telling a lie considered as a Pacittiya offense.<sup>152</sup>

Good conduct is derived as conduct which either does no harm or which does good to all living things. The opposite of good conduct is bad conduct or fail to resist bad. This includes acts rooted in hatred, anger,

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<sup>149</sup>Dion Peoples, Dr., **Expounding on the Dhamma-sets from the Saṅgiti Sutta.**

<sup>150</sup>D.I. 33, D. xiv, D. II.1.

<sup>151</sup>Maurice Walshe, **The Long Discourses of the Buddha: A Translation of the Digha-Nikaya**, (Boston: Wisdom Publications 1995), p. 236. Also see E. M. Hare, **The Book of Gradual Sayings – Aṅguttara Nikāya** Vol. III, (London: PTS, 1973), pp. 185-186.

<sup>152</sup>Oskar Von Hinuber, **Buddhist Law According to the Theravāda-Vinaya: A survey of Theory and Practice**, Journal of the International Association of Buddhist Studies, Vol. 81, 1995, p. 11.

pride, jealousy, envy, violence, hurting in any coarse or subtle way. On the legal way it also includes all forms of disrespect to others, bad words, even thinking thoughts about others. In all cases, good deeds are construed as either neutral or as accruing merit, which is then carried forward as a cause of good and happiness in future lives. Thus it follows that the fundamental incentive to do good, and to not do bad, is the thought of the consequences of one's actions, thoughts and words. These consequences one is led into leading a moral life which is either neutral or good on its overall conduct. Mindfulness of good and bad and the consequences of both paths, is the dominate thread which on a practical level, guides the Buddhist through the whole subject of ethics. Thus the Buddhist, through carefully considering such facts, chooses the path which causes least harm to self and others and which encourages good in all areas of one's life.

Buddhism towards bad actions is more logical and spiritual. No-one as damned beyond salvation or that what one has done is irretrievable bad, sinful, wicked or evil. Nor is there any attempt to condemn or render guilty those who commit bad actions. In some respects they are viewed sympathetically, for they tread a path we could all so easily follow. Everything we are the result of our past, and how we have dealt with or failed to deal with that determines very our state of mind. As dhammapada state, as sweet as honey is an evil deed, so thinks the fool so long as it ripens not, but when it ripens then he comes to grief.<sup>153</sup> In all forms of Buddhism an ethical code is established and followed. Conduct, speech and thoughts are deemed to have power, value and significance and to generate invisible seeds for good or bad, which are carried forward from life to life.

The ten virtuous and unvirtuous actions are divided into three levels of conduct: those of body, those of speech and those of mind. There is what is called "the simple practices of good conduct of body, speech, and mind" and what is called the special practices of good conduct is when one realizes the faults of doing negative actions and simply refrains from doing these negative actions. The special practice of good conduct is when one not only refrains from doing negative actions but also practices the positive actions. In terms of simple good conduct, we abstain from the three negative actions of the body, the four negative actions of the speech,

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<sup>153</sup>Madhūvamaññatibālo, yāvapāpaṃnapaccati, Yadācapaccatipāpaṃ - athabālodukkhamaññacchati.Dhp. 69.

and the three negative actions of the mind.<sup>154</sup> Imbalance of body and mind activities is another cause.<sup>155</sup>

As the Absolute encompasses and transcends all diversity, for one who has realized it the distinctions between good and evil, virtue and non-virtue, lose their ultimate validity. Such distinctions, it is said, are valid only at the conventional level, not at the level of final realization; they are binding on the trainee, not on the adept. Thus we find that in their historical forms (particularly in Hindu and Buddhist Tantra), philosophies of non-duality hold that the conduct of the enlightened sage cannot be circumscribed by moral rules.<sup>156</sup> Lack of training and education, lax interpretation of rules, laziness, false lifestyle, wrong intention, too much distraction and not enough interest in the Dhamma.<sup>157</sup>

The principles of morality are shown now in their broader cosmic connections, as tied to an invisible but all embracing law which binds together all life and holds sway over the repeated rotations of the cycle of birth and death. The observance of morality is justified, despite its difficulties and apparent failures, by the fact that it is in harmony with that law that through the chief determinant of our destiny both in this life and in future states of becoming.<sup>158</sup>

Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful.<sup>159</sup> The religious life in ancient India rested upon austere practices and pure conduct. The Buddha emphasized their importance to his followers. For instance, ‘One becomes a brahmin as a result of self-restraint (tapena), wholesome living (brahmacariyena), control of senses (samyamena) and

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<sup>154</sup>Khenchen Thrangu, Rinpoche, **Buddhist Conduct: The Ten Virtuous Actions**, (USA: Namo Buddha Publications), pp. 1-2.

<sup>155</sup>Interview with Bhikkhu Jinabodhi Mahathera, Professor of University of Chittagong, Bangladesh, August 20, 2017.

<sup>156</sup>Bhikkhu Bodhi, **Dhamma and Non-duality**, (Kandy: BPS, 1998).

<sup>157</sup>Interview with Phra Thitatto (Phillip Dale), Georgetown University, Washington DC, America, August 25, 2017.

<sup>158</sup>Acharya Buddhārakkhita, (tr.), **The Dhammapada: The Buddha’s Path of Wisdom**, (Kandy: BPS, 1985), p. 13.

<sup>159</sup>Ibid., p. 26.

self-control (damena). This is the essence of Brahmin'. Patience is forbearance and is the highest austerity (khanṭī paramaṃ tapo titikkhā).<sup>160</sup>

Phramaha Phocana Phayakphittayangkura states,

There are 2 reasons; (1) the failure of teacher-student system and (2) impropriety of monastic education. According to disciplinary rule, one who passed high ordination should be instructed by teacher within 5 years as student or follower. Thought period, student would learn basic knowledge and behavior. Moreover, they should practice meditation as the essential of Buddhism. For impropriety of monastic education, we cannot reject that modern education provides knowledge for monks only secular subject without clergy way; meaning meditation. This is the main root of Buddhist monks.<sup>161</sup>

The Anumāna Sutta appears in the Majjhima Nikāya,

Moggallāna describes two scenarios in which a monk is questioned by other monks about his discipline. In one case, we are told, the monk is stubborn, illspoken, impatient, and unresponsive to instruction.<sup>162</sup> In the other, the monk is gentle, wellspoken, calm and responsive to instruction. The presence of certain qualities creates the first situation and their absence the second. These qualities are: being influenced by unskillful desires, being conceited and contemptuous of others, being overpowered by anger, acting with ill will about the cause of anger, clinging to the cause of anger, speaking angrily, blaming when blamed, refusing blame when blamed, returning blame when blamed, avoiding blame when blamed and creating discontent, failing to explain conduct when blamed, acting harshly and spitefully, being envious

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<sup>160</sup>Toshiichi Endo, **Buddha in Theravāda Buddhism: A Study of the Concept of Buddha in the Pali Commentaries**, 2<sup>nd</sup> edi. 2002, (Sri Lanka: Buddhist Cultural Centre), p. 5.

<sup>161</sup>Interview with Phramaha Phocana Phayakphittayangkura, Dr., Buriram Buddhist Collage, Mahachulalongkornrajavidyalaya University, Thailand, September 05, 2017.

<sup>162</sup>M. I. 15.

and avaricious, being crafty and deceitful, being harsh and proud, being wordly and obstinate, and finding renunciation difficult.<sup>163</sup>

Right view and right resolve continue to mature through the development of the path factors associated with *sīla*, or virtue—namely, right speech, right action, and right livelihood. These are condensed into a very practical form in the five precepts, the basic code of ethical conduct to which every practicing Buddhist subscribes: refraining from killing, stealing, sexual misconduct, lying, and using intoxicants. Even the monks' complex code of 227 rules and the nuns 311 ultimately have these precepts at their core.<sup>164</sup>

*Diṭṭhi* (Skt. *Dristi*) view, belief, dogma, theory.<sup>165</sup> Whereas the right, the true, the best doctrine is as *sammadiṭṭhi*, the first condition to be complied with by anyone entering the path.<sup>166</sup> The foolish man, who, on account of false views, scorns the teaching of the Arahants, the Noble Ones, and the Righteous, produces fruit like the bamboo, only for self-destruction.<sup>167</sup> *Diṭṭhivipatti* 'failure of view' destroyed own behavior. The failure of knowledge, knowing the mistakes, there are ties. Wrong, *micchācāra*; *duppaṭipatti*; <sup>168</sup> Wrong or evil views (*diṭṭhi* or *micchā-diṭṭhi*) are declared as utterly rejectable for being a source of wrong and evil aspirations and conduct, and liable at times to lead man to the deepest abysses of depravity, as it is said in *Aṅguttara Nikāya*,<sup>169</sup>

No other thing than evil views do I know, o monks, whereby to such an extent the unwholesome things not yet arisen arise, and the unwholesome things already arisen are brought to growth and fullness. No other thing than evil views do I know, whereby to such

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<sup>163</sup>Anne M. Blackburn, **Looking for Vinaya: Monastic Discipline in the Practical Canons of the Theravāda**, *Journal of the International Association of Buddhist Studies*, Vol. 22, 1999, p. 291.

<sup>164</sup>What is Theravāda Buddhism?, 2005, <<http://www.accesstoinsight.org/Theravāda.html>>

<sup>165</sup>T. W. Rhys Davids, William Stede, **The Pali-English Dictionary**, Asian Educational Services, New Delhi, 2004, p. 321.

<sup>166</sup>Bhikkhu P.A. Payutto, **Good, Evil and Beyond** Kamma in the Buddha's Teaching, Buddha Dharma Education Association Inc., 1992, pp. 70-73.

<sup>167</sup>*Yosāsanamārahantaṃ, ariyānamdhammajivinaṃ, Paṭikkosatidummedho-diṭṭhimnissāyapāpikam, Phalānikatthakasseva- attaghññāyaphallati.* Dh 164.

<sup>168</sup>Mahathera A.P. Buddhadatta, **English-Pali Dictionary**, (Delhi: Bharatiya Kala Prakashan, Revised Edition: 2006), p. 43.

<sup>169</sup>A. I. 22.

an extent the wholesome things not yet arisen are hindered in their arising, and the wholesome things already arisen disappear. No other thing than evil views do I know, whereby to such an extent human beings at the dissolution of the body, at death, are passing to a way of suffering, into a world of woe, into hell.” Further in: “Whatever a man filled with evil views performs or undertakes, or whatever he possess of will, aspiration, longing and tendencies, all these things lead him to an undesirable, unpleasant and disagreeable state, to woe and suffering.<sup>170</sup>

The Net of Brahma Sutra (Skt. Brahmajvala Sutra),<sup>171</sup> presents 62 wrong views propounded by the eighteen non-Buddhist extremists. Although the two versions present slightly different lists, all 62 wrong views are based on considering the self or “soul” of a person to be self-sufficiently knowable and the universe to be truly existent. Eighteen of the 62 wrong views concern the past and the present, which arises from the past, others 44 wrong views concerning the future.<sup>172</sup>

Right understanding points the way to confidence; confidence paves the way to wisdom. Wisdom paves the way to salvation.<sup>173</sup> We are ignorant of the realities in and around ourselves and we have wrong view about seeing, hearing, attachment. The Atthasalini gives the following definition of wrong view, ditthi:

...It has unwise conviction as characteristic; perversion as function; wrong conviction as manifestation; the desire not to see the ariyans as proximate cause. It should be regarded as the highest fault.

The Visuddhimagga gives a similar definition of ditthi. The Dhammasnagani calls ditthi a “wrong road” and the Atthasalini explains:

“...From being not the right path, it is a “wrong Path”. For just as one who is gone astray, although he holds that this is the path to such a village, does not arrive at a village, so a man of false

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<sup>170</sup>A. I. 23.

<sup>171</sup>D. 1. PTS.

<sup>172</sup>Bhikkhu Bodhi, **The Discourse on the All-Embracing Net of Views; The Brahmajala Sutta and its Commentarial Exegesis**, (Kandy: Buddhist Publication Society, 1978).

<sup>173</sup>K. Sri Dhammananada Dr., **What Buddhist Believe**, 4<sup>th</sup> ed., (Malaysia: Buddhist Missionary Society Malaysia, 2002), p. 274.

opinions, although he holds that this is the path to a happy destiny, cannot get there; hence from being not the right path it is a wrong path...”

As the positive sequence of dependent arising begins with faith (sradḍa), so the sequence of the eightfold path begins with right view (sammā-ditṭhi).<sup>174</sup> A really unshakable and safe foundation to the path is provided only by right view which, starting from the tiniest germ of faith and knowledge, gradually, step by step, develops into penetrating insight (vipassanā) and thus forms the immediate condition for the entrance into the 4 supermundane paths and fruits of hilliness, and for the realization of Nibbāna. Only with regard to this highest form of supermundane insight, may we indeed say that all the remaining links to the path are nothing but the outcome and the accompaniments of right view.<sup>175</sup> Incapable of progressing (abhabbāgamana), those beings who are obstructed by their evil actions (kamma), by their defilements (kilesa), by the result of their evil actions (vipāka), or who are devoid of faith, energy and knowledge, and unable to enter the right path and reach perfection in wholesome things, all those are said to be incapable of progressing (Pug. 13). According to Commentary the ‘evil actions’ denote the 5 heinous deeds with immediate result (ānantarika-kamma),<sup>176</sup> whilst the ‘defilements’ refer to the ‘evil views with fixed destiny’ (niyata-micchā ditṭhi).<sup>177</sup>

Ditthivisuddhi or states termed “purity of views” because of the right visions and clearer insights which have allowed the person to attain higher levels of purity leading to blissful deliverance.<sup>178</sup>

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<sup>174</sup>Rupert Gethin, **The Foundations of Buddhism**, (New York: Oxford University Press, 1998), p. 166.

<sup>175</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup> eds., edited by Ñyanaponika, (Kandy: Buddhist Publication Society, 1980), p. 178.

<sup>176</sup>The 5 heinous ‘**actions with immediate destiny**’ are: parricide, matricide, killing an Arahāt (Saint), wounding a Buddha, and creating schism in the monk’s Order.

<sup>177</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup> eds., edited by Ñyanaponika, (Kandy: Buddhist Publication Society, 1980), p. 13.

<sup>178</sup>Tan Poh Beng, **A Survey of the Essence of Dhammasangani in Abhidhamma**, A thesis submitted to the graduate school in partial fulfillment of the requirements for the degree of Master of Arts at the International Buddhist College, March, 2015, Thailand, p. 19.

Sampattivipatti; Sampatti (sam+patti)= success, attainment, happiness, fortune and vipatti: failure, misfortune, wrong state.<sup>179</sup> Buddhism has a special appeal as it encouraged individuals to improve their futures through their own initiative and work, not bound by caste restrictions. The emphasis in perfecting oneself culminates in reincarnation, a central concept in Buddhism and is based on the concept of karma, which concerns the effects of individual's thoughts and deeds during their both present and past lives, and dharma, their righteous duty. Theravāda Buddhism avoids both pluralism and monism through the teaching of analysis and synthesis. The inner mind has to be awakened. This school of thought teaches the aspirant to achieve the goal of the worthy one by seeking answers through engaging in valid thought and experience. Understanding this principle is important when seeking reasons for the tolerant social behavior within these societies. Buddha's teaching is in essence about overcoming dukkha or suffering which is universe. The teachings of Buddha is to use a strict analytical approach to developing insights to suffering and its alleviation. The first stage in this process is then recognizing the four steps in achieving the Four Noble Truths;<sup>180</sup> 1. Human suffering is seen as a human failing, 2. The cause of suffering being selfish desire, 3. The cessation of suffering requires the removal of desire, and 4. Following the Noble Eightfold Path<sup>181</sup> is leads to liberation from suffering.<sup>182</sup>

Each individual is expected to have their own life experiences, their own kamma or actions and ultimately the individual has to seek cessation from suffering guided by the Noble Eightfold path.<sup>183</sup> The Noble Eightfold path, in essence, directs individuals to seek the right wisdom pañña with regards to view and intention, the right ethical conduct sīla in regard to speech, action and livelihood and the right mental discipline Samadhi in regard to effort, mindfulness and concentration. The Noble Eightfold path is achieved only by avoiding extremes in all its dimensions because the scriptures advocate the Middle path in all things.

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<sup>179</sup>Vin. I. 171.

<sup>180</sup>Four Noble Truths are 1. Dukka, 2. Dukka Samudaya, 3. Dukka Nirodha, and 4. Magga.

<sup>181</sup>WalpolaRahula, **What the Buddha taught**, the Gordon Fraser Gallery Ltd., London, 1978, pp. 16-28.

<sup>182</sup>Ibid, pp. 45-50.

<sup>183</sup>Sammādiṭṭhi, Sammāsaṅkappa, Sammāvācā, Sammākammanta, Sammāājīva, Sammāvāyāma, Sammā sati, SammāSamādhi.

The content of this teaching itself does not differ from that presented at the first level; it is the same set of ethical injunctions for abstaining from evil and for cultivation the good. The difference lies in the perspective from which the injunctions are issued and the aim for the sake of which they are to be taken up. The principles of morality are shown now in their broader cosmic connections, as tied to an invisible but all embracing law which binds together all life and holds sways over the repeated rotations of the cycle of birth and death. The observance of morality is justified, despite its difficulties and apparent failures, by the fact that it is in harmony with that law, that through the efficacy of kamma, our destiny both in this life and in future states of becoming.<sup>184</sup> The stress now no longer falls on the observation of basic morality and the cultivation of wholesome attitudes as a means to higher rebirths. Instead it falls on the integral development of the Noble Eightfold Path as the means to uproot the craving that nurtures the process of rebirth itself. For practical purposes the eight factors of the path are arranged into three major groups which reveal more clearly the developmental structure of the training: moral discipline (including right speech, right action and right livelihood), concentration (including right effort, right mindfulness and right concentration), and wisdom (including right understanding and right thought).<sup>185</sup>

From a Buddhist point of view, this is standing the truth on its head by considering goods as more important than people and consumption as more important than creative activity. It means shifting the emphasis from the worker to the product of work, that is, from the human to the subhuman, surrender to the forces of evil. The very start of Buddhist economic planning would be a planning for full employment ... the large-scale employment of women in offices or factories would be considered a sign of serious economic failure. In particular, to let mothers of young children work in factories while the children run wild would be as uneconomic in the eyes of a Buddhist economist as the employment of a skilled worker as a soldier in the eyes of a modern economist.<sup>186</sup>

The first and most fundamental of the roots is Purification of Virtue. Purification of Virtue consists in understanding and maintaining four types of restraint: (1) observing the precepts one has undertaken and

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<sup>184</sup>Acharya Buddhakkhita, (tr.), **The Dhammapada: The Buddha's Path of Wisdom**, (Kandy: BPS, 1985), p. 13.

<sup>185</sup>Ibid., p. 15.

<sup>186</sup>E.F. Schumacher, **Buddhist Economics**, University of Colorado Boulder.

protecting them like one's very life; (2) guarding the six sense-doors without allowing defilements to arise; (3) maintaining a righteous livelihood; and (4) making use of one's requisites of life with wise reflection.<sup>187</sup>

By failing to make a mental note of a pleasant feeling, one provides an opportunity for lust to arise. Failure to make a mental note of an unpleasant feeling can be an opportunity for the arising of repugnance, while such a failure in regard to a neither-unpleasant-nor-pleasant feeling might give rise to deception, delusion or ignorance. Therefore the practice of mentally noting each and every object that calls at the six sense-doors will also be helpful in getting rid of the underlying tendency to ignorance.<sup>188</sup>

### **2.3 Concluding Remarks**

In conclusion, here described are the four failures like as failure in morality, failure in conduct, failure in views and failure in livelihood. Vipatti means failure, so if any monk unable to conduct good behavior or monastic rules he must be failure from monkhood life. For the monks their first duty is the develop mindfulness, without morality anyone can not develop their sīla, Samadhi and pañña.

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<sup>187</sup>Ven. Matara Sri Nanarama, **The Seven Stages of Purification & The Insight Knowledges**, 2<sup>nd</sup> ed., (Kandy: BPS, 1993), p. 18.

<sup>188</sup>Ibid., p. 20.

## Chapter III

### Current Issues of Faith of Lay Community

This chapter III focuses on the current issues of faith of lay community. Faith in Buddhism is belief in our own vast potential and the limitless potential of all people to establish lives of unshakable happiness. The presentation is sequenced in the following manner: (1) Meaning and Types of Faith, (2) Buddhist Teachings and Related Doctrines on Faith, (3) Significance of Saṅgha towards lay Community and the faith towards Saṅgha Community, (3) Current Problems on Faith and their Causes.

#### 3.1 Meaning and Types of Faith

This section divided into two sub-topics these are Definition of faith and types of faith.

##### 3.1.1 Meaning of Faith

Saddhā: faith, confidence. A Buddhist is said to have faith if “he believes in the Perfect One’s (the Buddha’s) Enlightenment”,<sup>189</sup> or in the Three Jewels (ti-ratana), by taking his refuge in them (ti - sarana).<sup>190</sup> His faith, however, should be “reasoned and rooted in understanding” (ākāravatā saddhā dassanamūlika),<sup>191</sup> and he is asked to investigate and

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<sup>189</sup>M.I. 53.

<sup>190</sup>The ‘Three fold refuge in Pāli, by the uttering of which one may also outwardly profess one’s faith, is still the same as in the Buddha’s time, namely:

Buddhaṃ saraṇaṃ gacchāmi,  
Dhammaṃ saraṇaṃ gacchāmi,  
Saṅghaṃ saraṇaṃ gacchāmi,

Meaning, I take my refuge in the Buddha! I take my refuge in the Dhamma! I take my refuge in the Saṅgha!, Bhikkhu Bodhi, **Going for Refuge Taking the Precepts**, (Kandy: The Wheel Publication, 1981), pp. 7-20.

<sup>191</sup>M.I. 47.

test the object of his faith.<sup>192</sup> A Buddhist's faith is not in conflict with the spirit of inquiry, and "doubt about dubitable things"<sup>193</sup> is admitted and inquiry into them is encouraged. The 'faculty of faith' (saddhindriya; should be balanced with that of wisdom (paññidriya; indriya-samatta). It is said: "A monk who has understanding, establishes his faith in accordance with that understanding". Through wisdom and understanding, faith becomes an inner certainty and firm conviction based on one's own experience.<sup>194</sup> Faith is called the seed of all wholesome states because,<sup>195</sup> according to commentarial explanations, it inspires the mind with confidence (okappana, pasāda) and determination (adhimokkha), for 'launching out' (pakkhandhana)<sup>196</sup> to cross the flood of saṃsāra.

The word 'saddhā', pasāda, and its related synonyms pasanna and pasidadi, are sometimes also translated as 'faith', but are given a higher value than saddhā.<sup>197</sup> Saddhā deepens when someone progresses along the spiritual path, and this is sometimes described as pasāda.<sup>198</sup> Pasāda is faith, accompanied with clarity of mind and understanding. Ultimately, the practicing disciple develops and stabilizes his faith, basing it on spiritual insight. This leads his faith to become "unshakeable". Along the path of spiritual growth, saddhā also has the meaning of 'self-confidence', required for dealing with temptations and self-mastery.<sup>199</sup> Thus, faith is by itself not enough to attain deliverance, but is a first step on the path leading to wisdom and enlightenment.<sup>200</sup> In many Dhamma teachings in early Buddhism, faith is mentioned as the first step, whereas

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<sup>192</sup>M.II. 47, 95.

<sup>193</sup>A. II.65; S. II. 13.

<sup>194</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup> eds., edited by Ñyanatiloka, (Kandy: Buddhist Publication Society, 1980), p. 287.

<sup>195</sup>Sn. V. p. 77.

<sup>196</sup>M. I. 122.

<sup>197</sup>De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), pp. 214, 216.

<sup>198</sup>Harvey Peter (2<sup>nd</sup> ed.), **An Introduction to Buddhism: Teachings, History and Practices**, (New York: Cambridge University Press, 2013), p. 31.

<sup>199</sup>De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), p. 216.

<sup>200</sup>De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), pp. 214, 216.

wisdom<sup>201</sup> is mentioned as the last: faith must be balanced by wisdom. On the last stage of the Buddhist path, the attainment of arahant,<sup>202</sup> faith is completely replaced by wisdom.<sup>203</sup> At that point, the arahant no longer relies on faith at all.<sup>204</sup> Aṅguttara Nikāya states,<sup>205</sup> four pleasant mental abiding in the here and now:

1. Faith and confidence in the Buddha
2. Faith and confidence in the Dhamma
3. Faith and confidence in the Saṅgha
4. Faith and confidence in the virtues of the Noble Ones.

Contemplation of impermanence leads to the conditionless deliverance (animitta-vimokkha; s. vimokkha). As herein the faculty of confidence (saddhindriya) is outstanding, he who attains in that way the path of Stream-entry is called a faith-devotee (saddhānusārī; s. ariya-puggala) and at the seven higher stages he is called faith-liberated (saddhā-vimutta).<sup>206</sup> The power of faith is unshakable by faithlessness (unbelief), faith one kinds of power among five, there are (1) faith (saddhā), (2) energy (virīya), (3) mindfulness (sati), (4) concentration (samādhi) and (5) wisdom (pañña).<sup>207</sup> Faith, bhaddi; saddhā; sasaddhā; pasanna; bhaddimantu; visattha; saccasandha; saddhāya; saddhālutā;

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<sup>201</sup>Pañña (Pāli) or Prajñā (Sanskrit) “wisdom” is insight in the true nature of reality, namely primarily *anicca* (impermanence), *dukkha* (dissatisfaction or suffering), *anattā* (non-self) and *sūnyatā* (emptiness) (Carl Olson, *The Different Paths of Buddhism: A Narrative-Historical Introduction*, Rutgers University Press, 2005, pp. 63-64).

<sup>202</sup>Arahant (Pāli) or the Theravāda Buddhism defines A rhat (Sanskrit) as “one who is worthy” or as a “perfected person” having attained nirvana (Warder, A.K., **Indian Buddhism**, Delhi: Motilal Banarsidass Publishers, 2000), p. 67.)

<sup>203</sup>Lamotte, Etienne, **History of Indian Buddhism: from the origins to the saka era**, (French: Institute orientaliste, 1988), pp. 49-50.

<sup>204</sup>Harvey Peter (2<sup>nd</sup> ed.), **An Introduction to Buddhism: Teachings, History and Practices**, (New York: Cambridge University Press, 2013), p. 237.

<sup>205</sup> A. I. 29.

<sup>206</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup> eds, edited by Ñyanatiloka, (Kandy: Buddhist Publication Society, 1980) p. 38.

<sup>207</sup>Ibid., p. 65.

pasannatā; paccayikatā;<sup>208</sup> Girimanada Sutta states, the five groups of existence.

Though, with a faithful heart, one takes refuge in the Buddha, his Teaching and the community of Monks; or with a faithful heart observes the rules of morality, or develops a mind full of loving-kindness of impermanence, be it only for a moment.<sup>209</sup> The sevenfold grouping of the noble disciples is as follows: (1) the faith-devotee (saddhānusārī), (2) the faith-liberated one (saddhā-vimutta), (3) the body-witness (kāya-sakkhī), (4) the both-ways-liberated one (ubhato-bhāga-vimutta), (5) the Dhamma-devotee (dhammānusārī), (6) the vision-attainer (ditṭhippatta), (7) the wisdom-liberated one (pañña-vimutta).<sup>210</sup> The enlightenment of a Buddha is called sammāsambodhi ‘perfect enlightenment’. The faith (saddhā) of a lay follower of the Buddha is described as “he believes in the enlightenment of the Perfect One” (saddahati Tathāgatassa bodhiṃ).<sup>211</sup> Faithful-natured: There are Six types of men; the greedy-natured (rāga-carita), the hate-natured (dosa-carita), the stupid or dull-natured (moha-carita), the faithful-natured (saddhā-carita), the intelligent-natured (buddhi-carita), the ruminating-natured (vitakka-carita).<sup>212</sup> Dhana: ‘treasures’, a term for the following 7 qualities: faith, morality, moral shame, moral dread, learning, liberality and wisdom.<sup>213</sup> Faith, virtue, produced in one’s own mind, or the influence of climate, food, etc., on one’s body and mind, may act as natural and decisive support conditions. Faith may be a direct and natural inducement to charity, virtue to mental training, etc.; greed to theft, hate to murder; unsuitable food and climate to ill-health; friends to spiritual progress or deterioration.<sup>214</sup> Padhāniyanga or elements of effort are the following 5 qualities; faith,

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<sup>208</sup>Mahathera A.P. Buddhadatta (tr.), **English-Pāli Dictionary**, (Delhi: Bharatiya Kala Prakashan, Revised edition 2006), p. 190.

<sup>209</sup>A. V. 20, also A. VI, 102; A. VII, 48; Ud.IV, 1; S.II, 102.

<sup>210</sup>Vism.XXI, 73.

<sup>211</sup>M. I. 53, A. III. 2.

<sup>212</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup>eds, edited by Ñyanatiloka, (Kandy: Buddhist Publication Society, 1980), p. 81.

<sup>213</sup>Soma Thera, **Treasures of the Noble, Bodhi Leaves B.**, BPS, p. 27, also Cf. A. VII. 5 & 6.

<sup>214</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup>eds, edited by Ñyanatiloka, (Kandy: Buddhist Publication Society, 1980), p. 221.

health, sincerity, energy, and wisdom.<sup>215</sup> Some person possesses by nature excessive greed, excessive hate, excessive delusion, and thereby he often feels pain and sorrow; and also the 5 mental faculties, as faith, energy, mindfulness, concentration and wisdom are dull in him; and by reason thereof he reaches only slowly the immediacy (*ānantariya*) to the cessation of all cankers.<sup>216</sup> Streams of merit (*punna-dhara*), it is said that one produces 4 streams of merit by offering the 4 requisites (robes, almsfood, dwelling, medicine) to a monk who has reached the conditionless deliverance of mind; further by being filled with unshakable faith in the Buddha, his doctrine and community of disciples, and by being perfect in morality describes 4 further streams of merit.<sup>217</sup>

Unshakable faith is attained on reaching the first stage of holiness, ‘stream-entry’ (*sotāpatti*, *ariyapuggala*), when the fetter of skeptical doubt (*vicikicchā*; *saṃyojana*) is eliminated. Unshakable confidence (*avecca-pasāda*) in the Three Jewels is one of the characteristic qualities of the Stream-winner (*sotāpaññassa angāni*). Faith is a mental concomitant, present in all karmically wholesome, and its corresponding neutral, consciousness. It is one of the 4 streams of merit (*punnadhārā*), one of the 5 spiritual faculties (*indriya*), spiritual powers (*bala*), elements of exertion (*padhāniyanga*) and one of the 7 treasures (*dhana*).<sup>218</sup> Attainment, blessing (*sampadā*). The 5 blessings are said to be faith, morality, learning, liberality, wisdom.<sup>219</sup> Further: morality, concentration, wisdom, deliverance, the eye of knowledge connected with deliverance.<sup>220</sup> Through companionship to good advice, thereby faith, thereby wise reflection, thereby mindfulness and clarity of consciousness, thereby sense-control, thereby 3-fold good conduct, thereby the 4 foundations of mindfulness (*satipatṭhāna*) thereby the 7 factors of enlightenment (*bojjhanga*), thereby liberation through wisdom (*paññāvimutti*).<sup>221</sup> Whilst conduct (*caraṇa*) refers to 15 things: moral restraint, watching over the sense-doors, moderation in eating, wakefulness, faith, moral shame, moral dread, great learning, energy, mindfulness, wisdom

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<sup>215</sup>M.I. 85, 90; A. V. 53. (*parisuddhi padhaniyanga*)

<sup>216</sup>A. IV. 162.

<sup>217</sup>A. IV. 51, 52; A. VIII. 39.

<sup>218</sup>Thera soma, (tr.) **Faith in the Buddhist Teaching**, (wheel 262),

<sup>219</sup>A. V. 91.

<sup>220</sup>A. V. 92.

<sup>221</sup>Cf. A X. 62.

and the 4 absorptions.<sup>222</sup> Whosoever has cultivated, developed, and frequently practiced ‘equanimity regarding all formations’ in him arises very strong faith known as determination (adhimokkha-saddhā) and his energy is better exerted, his mindfulness better established, his mind better concentrated, and a still stronger ‘equanimity regarding the formations’ arises.<sup>223</sup> Devotion being a facet and natural accompaniment of confidence (saddhā), is a necessary factor in the “balance of faculties” (indriya-samata) required for final deliverance. Confidence, in all its aspects, including the devotional, is needed to resolve any stagnation and other shortcomings resulting from a one-sided development of the intellectual faculties. Such development often tends to turn around in circles endlessly, without being able to affect a break-through. Devotion, confidence and faith—all aspects of the Pali term- saddhā, may be able to give quick and effective help.<sup>224</sup> As the Buddhist scholar Edward Conze has commented: This skeptical age dwells anyway far too much on the intellectual side of faith. Sraddhā, the word we render as ‘faith’, is etymologically akin to Latin cor, ‘the heart’, and faith is much more a matter of the heart than the intellect.<sup>225</sup>

The Buddha of the early texts may be critical, then, of certain kinds of brahmanical ritual, especially those involving the sacrifice of animals; he may also deny that faith and rituals can of themselves bring about the final cessation of suffering. But there is no real evidence in the early texts to suggest a negative attitude to faith and its ritual and devotional expression; indeed we even find the Buddha apparently approving of worship at non-Buddhist shrines.<sup>226</sup> Faith and the activities which express that faith are, in fact, seen as performing a spiritually crucial function:

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<sup>222</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup>eds, edited by Ñyanatiloka, (Kandy: Buddhist Publication Society, 1980), p. 353.

<sup>223</sup>Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4<sup>th</sup> eds., edited by Ñyanatiloka, (Kandy: Buddhist Publication Society, 1980), pp. 375-376.

<sup>224</sup>Ñyanatiloka Thera, **Devotion in Buddhism and Courageous Faith**, (Kandy: BPS, 1994), p. 2.

<sup>225</sup>Conze, **Buddhist Thought in India**, p. 48.

<sup>226</sup>D. II. 40-74.

they soothe and settle the mind thereby arousing the confidence to continue the practice of the path.<sup>227</sup>

Faith has two characteristics: it causes the mind to become settled and composed and it inspires it with the confidence to leap forward.<sup>228</sup> In fact, as expressions of deep faith and trust in the Buddha's teaching, Buddhist devotional and ritual acts (going for refuge, taking the precepts, chanting sutra, etc.) are generally seen as having a protective quality, keeping the mind free of fear and warding off danger.<sup>229</sup> Faith involves not merely a belief in the existence of a thing or in the truth of a creedal formula, but also confidence in the power of its object. Religious faith is the belief and confidence in the power of the Supreme Good, and Buddhist faith, in particular, the belief in the incomparable power of the Noble Eightfold Path, the confidence in its purifying liberating efficacy.<sup>230</sup>

A text often recurring in the Buddhist scriptures, says that a devout lay disciple "has confidence, he believes in the Enlightenment of the Perfect One." This confidence, however, is not the outcome of blind faith based on hearsay, but is derived from the devotee's reasoned conviction based on his own understanding of the Buddha word which speaks to him clearly with a voice of unmistakable Enlightenment. This derivation of his assurance is emphasized by the fact that, along with confidence, wisdom also is mentioned among the qualities of an ideal lay follower.<sup>231</sup>

In terms of approach, religious practices may be based on faith, fear, rationality or harmlessness: Faith forms the basis of many religious practices which were developed to overcome people's fear and to meet their needs. A religion highlighting miraculous or mystical powers exploits that fear which arises from ignorance and makes promises of material gain based on greed. A religion encouraging devotion is based on emotion and the fear of the supernatural which, it is so believed, can be appeased through rites and rituals. A religion of faith is based on the

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<sup>227</sup>Rupert Gethin, **The Foundations of Buddhism**, New York, Oxford University Press, 1998, pp. 170.

<sup>228</sup>Miln.pp. 15-34.

<sup>229</sup>Abhidhammatthasaṅgaha-ṭīkā, p. 54.

<sup>230</sup>Ibid., p. 5.

<sup>231</sup>Ñyanatiloka Thera, **Devotion in Buddhism and Courageous Faith**, (Kandy: BPS, 1994), p. 3.

desire for gaining confidence in the face of the uncertainty of human life and destiny.

### 3.1.2 Types of Faith

Faith; saddhā. There are mainly 2 kinds of faith (saddhā): (1) Rootless faith (amūlika saddhā) faith or blind faith,<sup>232</sup> (2) Faith with a good cause (ākāravati saddhā), faith founded on seeing,<sup>233</sup> also called avecca-pasāda,<sup>234</sup> avecca (aveti, he goes down to, understands), having understanding + Pasāda, clear brightness, satisfaction, faith.

The Pāli Commentary says 4 kinds of saddhā as;

- (1) Faith in the working of the law of karma<sup>235</sup> (kammāsaddhā), (2) Faith in the consequences of actions (vipākasaddhā), (3) Faith in the individual ownership of actions (kammassakatāsaddhā), and (4) faith in the reality of the enlightenment of the Lord Buddha (tathāgatabodhisaddhā).<sup>236</sup>

Gethin speaks of 2 kinds of faith: the cognitive and the affective.<sup>237</sup> Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not-or perhaps cannot- have knowledge proper; cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody ... the conception of saddhā in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.<sup>238</sup>

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<sup>232</sup>M. II. 170.

<sup>233</sup>M. I. 320.

<sup>234</sup>S. I. 41.

<sup>235</sup>Karma: (Pāli: kamma); means action, work or deed (Karma meaning deed or action; in addition, it also has philosophical and technical meaning, denoting a person's deeds as determining his future lot, Encyclopedia Britannica, 11<sup>th</sup> Edition, Vol. 15, New York, pp. 679-680, Article on Karma); it also refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect) (Karma, Encyclopedia Britannica (2012). Good intent and good deed contribute to good karma and future happiness, while bad intent and bad deed contribute to bad karma and future suffering (Halbfass Wilhelm, Karma and Wiedergeburt im indischen Denken, Diederiches, Munchen, Germany, 2000).

<sup>236</sup>Vbh. p. 328.

<sup>237</sup>Jayatilleke, **Early Buddhist Theory of Knowledge**, 1963) p. 387.

<sup>238</sup>Gethin 2001, 107.

**Conclusion:** In Conclusion, the Buddha's the based on faith, so Pali canon said, faith and confidence in the Buddha, faith and confidence in the Dhamma, faith and confidence in the holy Saṅgha. Four fold faiths are kammāsaddhā, Vipākasaddhā, Kammassakatāsaddhā, Tathāgata bodhisaddhā.

## 3.2 Buddhist Teachings and Related Doctrines on Faith

It is good to see the noble ones and hearing dhamma, learning doctrines; to live with them is always a pleasure. In this section researcher discussed on two sub-topics these are Buddhist teaching of faith and Related Doctrines about Faith.

### 3.2.1 Buddhist Teachings on Faith

Faith has an important role in the early suttas (scriptures). The Pali Canon list faith as one of seven treasures, (dhana),<sup>239</sup> one of five spiritual faculties (indriyas).<sup>240</sup> And one of the spiritual powers (balas).<sup>241</sup> There are also other lists of virtues in which faith is included,<sup>242</sup> and faith is described as an important quality in some stream-enterers, a state preceding enlightenment.<sup>243</sup> In standard descriptions of people going forth (taking ordination as a monk), faith is usually mentioned as an important motivation.<sup>244</sup>

Faith, in the sense of a trustful confidence – a quality more of the heart than a cognitive belief – has an important role in Buddhism, albeit

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<sup>239</sup>Estlin Carpenter J. (ed.), **The Digha Nikaya**, (London: PTS, 1976), p. 163.

<sup>240</sup>Indriyas are faith, vigor, mindfulness, concentration and wisdom.

<sup>241</sup>Thomas, Edward J. (2<sup>nd</sup> ed.), **The History of Buddhist Thought, History of Civilization** (2<sup>nd</sup> ed.), (London: Routledge and Kegan Paul Press, 1953), p. 53.

<sup>242</sup>Lamotte Etienne, **History of Indian Buddhism: from the origins to the Saka era**, (French: Institute Orientaliste, 1988), p. 74.

<sup>243</sup>Harve Peter (2<sup>nd</sup> ed.), **An introduction to Buddhism: teachings, history and practices**, (New York: Cambridge University Press, 2013 ), pp. 86, 237.

<sup>244</sup>De Silva Lily, **“Faith” in Malalasekera, Gunapala Piyasena, Encyclopaedia of Buddhism**.

generally not as central as in some religions. Faith both leads to calm and encourages one to seek to attain the stages of spiritual perfection.<sup>245</sup>

Primitive people, out of fear of and admiration for natural phenomena, had believed in different spirits and gods. They used their belief in spirits and gods to form religions peculiar to the area they lived in. according to their respective circumstances and understanding capacity different people worshipped different gods and founded different faiths.<sup>246</sup> Through spiritual development and maturity, we will be able to realize the Third Noble Truth. But first we must begin with sraddha, the confidence or faith that the Buddha is truly competent to lead the way.<sup>247</sup>

Buddhism gives due credit to human intelligence and effort in their achievements without relying on supernatural beings. True religion should mean faith in the good of humanity rather than faith in unknown forces. In that respect, Buddhism is not merely a religion, but a noble method to gain peace and eternal salvation through living a respectable way of life.<sup>248</sup>

Self-confidence plays an important part in every aspect of our lives. Knowing that no external sources, no faith or rituals can save us, Buddhists understand the need to rely on self effort. We gain confidence through self-reliance. We realize that the whole responsibility of our present life as well as the future life depends completely on ourselves alone.<sup>249</sup>

Faith in the theistic sense is not found in Buddhism because of its emphasis on understanding. Theistic faith is a sedative for the emotional mind and demands belief in things which cannot be explained. Knowledge destroys faith and faith destroys itself when a mysterious belief is examined under the spotlight of reason. Confidence cannot be obtained by faith since it places little or no emphasis on reason. Referring to the unintelligible and 'blind' nature of faith, Voltaire said, 'Faith is to

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<sup>245</sup>Phra Brahmmapundit & Peter Harvey, **Common Buddhist Text: Guidance and Insight from the Buddha**, (Thailand: Mahachulalongkornrajavidyalaya University Press, 2017), p. 261.

<sup>246</sup>K. Sri Dhammananda Dr., **What Buddhist Believe**, 4<sup>th</sup> ed., (Malaysia: Buddhist Missionary Society Malaysia, 2002), p. 347.

<sup>247</sup>Ibid., p. 118.

<sup>248</sup>Ibid., pp. 253-254.

<sup>249</sup>Ibid., p. 257.

believe in something which your reason tells you cannot be true; for if your reason approved of it, there could be no question of blind faith.<sup>250</sup>

When we pray, we experience some relief in our minds; that is the psychological effect that we have created through our faith and devotion. Among all the great founders of religions, it was the Buddha alone who encouraged the spirit of investigation among His followers and who advised them not to accept even His own Teaching with blind faith.<sup>251</sup>

Faith is the consequence of a wise perception of suffering (dukkha), and leads to many other important qualities on the path to the end of suffering, Nibbāna.<sup>252</sup> Faith on itself, however, is never regarded as sufficient for the attainment of Nibbāna.<sup>253</sup>

Many philosophical and religious traditions require a self-realization of truth, not a mere blind-faith acceptance of a scripture.<sup>254</sup> The Buddha's Middle Way (or Path) is one such philosophy, which requires practice through meditation to reach the ultimate truths. However, to decide on taking a path, any path, one must choose based on logic and reason. The ultimate enlightenment may be through an experiential event, but the process requires a conscious decision based on logic and reason. Knowledge of the maturity level of beings in terms of faith, energy, mindfulness, concentration and wisdom (indriya, paropariyatta ñāṇa).<sup>255</sup>

The Buddha did not teach a sectarian religion, only Dhamma in Pali, meaning Truth or Law, which is the way to liberation, to the end of suffering. The teachings are universal and applicable to all religions and people from all backgrounds and religions. People who practice vipassana include Buddhists, Christians, Jews, Muslims, Hindus, agnostics, and

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<sup>250</sup>Op.cit. pp. 274-275.

<sup>251</sup>K. Sri Dhammananda Dr., **What Buddhist Believe**, 4<sup>th</sup> ed., (Malaysia: Buddhist Missionary Society Malaysia, 2002), p. 359.

<sup>252</sup>Emmanuel Steven M., **A Companion to Buddhist Philosophy**, (Chichester: West Sussex, Wiley-Blackwell Publication, 2013), pp. 31, 49.

<sup>253</sup>Thomas Edward J., **The History of Buddhist Thought, History of Civilization**, 2<sup>nd</sup> ed., (London: Routledge and Kegan Paul, 1953), p. 258.

<sup>254</sup>David N. Snyder, Ph.D., **The Complete Book of Buddha's Lists-Explained**, Vipassana Foundation, Las Vegas, Nevada, 2006, p. 22.

<sup>255</sup>Vbh.pp. 814-827.

atheists. It is a universal teaching which is beyond petty cultural rituals, blind-faith, and intolerance.<sup>256</sup>

The teachings are completely experiential. One must find their beneficial value by himself/herself through the practice of Insight meditation. Nothing needs to be accepted by faith alone.<sup>257</sup> In the Pāli Canon, different approaches of faith are described. Developing faith in someone's person, even the Buddha himself, is of little use when it is too much connected with superficial features such as physical appearance.<sup>258</sup> Such an approach to faith is said to lead to anger or as having other disadvantages, and is an impediment to attaining enlightenment, such as in the case of the Vakkali Thera, who was enamored by the Buddha's appearance.<sup>259</sup>

Faith in the Theravāda tradition is generally confidence based on first hand understanding of a concept-especial in the primary texts as faith in the reality of the enlightenment of the Buddha (tathāgatabodhisaddhā).<sup>260</sup>

In the discourse called the Canki Sutta, the Buddha points out that people's beliefs may turn out in two different ways: they might either be genuine, factual and not mistaken; or vain, empty and false. Thus, when a person holds a certain belief, they should not derive the conclusion "Only this is true, anything else is false," but instead "preserve the truth" by commenting on a belief with "this is my belief".<sup>261</sup> Thus, the discourse criticizes, among others, divine revelation, tradition and report, as leading to "groundless faith" and as an incomplete means of acquiring spiritual knowledge or truth.<sup>262</sup> On the other hand, in the Sandaka Sutta, the Buddha criticizes mere reasoning or logic as means of attaining to truth. Instead, personal and direct intuitive knowledge are required to attain the

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<sup>256</sup>Ibid., p. 24.

<sup>257</sup>Ibid., p. 64.

<sup>258</sup>De Silva, Lily (2002), **Faith**, in Malalasekera, Gunapala Piyasena, *Encyclopedia of Buddhism*, Government of Ceylon Vol. V., p. 215.

<sup>259</sup>Harvey Peter (2<sup>nd</sup> ed.), **An Introduction to Buddhism: Teachings, History and Practices**, (New York: Cambridge University Press, 2013), p. 31.

<sup>259</sup>De Silva Lily, **Faith**, (*Encyclopedia of Buddhism*, Government of Ceylon, Vol V., 2002), p. 28.

<sup>260</sup>A. III. 3.

<sup>261</sup>Bhikkhu Ṭhānissaro & Nanamoli Thera (tr.), **Canki Sutta: With Canki**, M. II, 1999, p. 164. Also M. I. 95.

<sup>262</sup>De Silva, Lily (2002), **Faith**, in Malalasekera, Gunapala Piyasena, *Encyclopedia of Buddhism*, Government of Ceylon Vol. V., p. 215.

truth, when such knowledge is not affected by bias.<sup>263</sup> Thus, belief and faith are not considered a sufficient source for arriving at truth, even in spiritual matters where other religious traditions would refer to faith. Indeed, the Buddha does not agree with traditions that demand blind faith in scriptures or teachers.<sup>264</sup>

Therefore, moral judgment and truth should be verified by personal experience. This then leads to a provisional acceptance, called “preserving the truth”. Faith goes hand-in-hand with an open attitude of willing to learn and try out: through personal verification a person’s faith deepens.<sup>265</sup> Moreover, the Buddha applies these criteria to his own teaching: he has the right to teach his Dhamma because he has verified it for himself, not learnt it from someone else or reasoned it out.<sup>266</sup> Indeed, the Buddha states in several suttas that his disciples should investigate even him as to whether he really is enlightened and pure in conduct, by observing him for a long time. Several people are described in the Pali Canon observing the Buddha in this way, and arriving at grounded faith.<sup>267</sup>

By faith you shall be free and go beyond the realm of death. Faith is the wealth here for man-by faith the flood is crossed.<sup>268</sup> The attachment to the three degrees of false-imagination: namely, faith in moral practices, doubt, and the view of their individual personality. When these three hindrances are overcome, they will be able to attain the higher stages.<sup>269</sup>

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<sup>263</sup>Kalupahana David J., **Buddhist Philosophy: A Historical Analysis**, (Honolulu: University of Hawaii Press, 1976), pp. 27-9.

<sup>264</sup> Holder John J., **A Survey of Early Buddhist Epistemology**, in Emmanuel Steven M., **A Companion to Buddhist Philosophy**, (Chichester: West Sussex, Wiley-Blackwell, 2013), p. 225-6.

<sup>265</sup>De Silva, Lily (2002), **Faith**, in Malalasekera, Gunapala Piyasena, *Encyclopedia of Buddhism*, Government of Ceylon Vol. V., p. 215.

<sup>266</sup> Holder John J., **A Survey of Early Buddhist Epistemology**, in Emmanuel Steven M., **A Companion to Buddhist Philosophy**, (Chichester: West Sussex, Wiley-Blackwell, 2013), p. 227.

<sup>267</sup>De Silva, Lily (2002), **Faith**, in Malalasekera, Gunapala Piyasena, *Encyclopedia of Buddhism*, Government of Ceylon Vol. V., pp. 215-6.

<sup>268</sup>Edward Conze (ed.), **Buddhist Texts through the Ages**, (Oxford: Oneworld Publications, 1995), p. 52.

<sup>269</sup>Timothy Samuel Shah (ed.), **Buddhism and Religious Freedom: A Sourcebook of Scriptural, Theological, and Legal Texts**, (Berkeley: The Religious

The close connection between the two passages (Vāseṭṭha and Bhāradvāja) centres on around wise faith (saddhā) which is Vakkali's strongest spiritual faculty (indriya). The Buddha in fact declared Vakkali to be the foremost amongst the monks who have faith (etaḍ-agaṃ saddhā dhimuttānaṃ).<sup>270</sup> Full of joy and faith in the Buddha's Teaching, the monk will reach the place of peace, the happiness of the stilling of the formations.<sup>271</sup>

In exchange, intellect will give to faith discriminative judgment and reliable guidance. It will prevent faith from becoming exhausted, from wasting its energies by ineffective emotional effusions and misdirected efforts. Therefore, faith and intellect should always be harmonized. With right mindfulness keeping them balanced, the two together will prove to be ideal companions, able to meet by their road to liberation.<sup>272</sup>

Any lay follower who is filled with faith and has taken refuge in the Buddha, his doctrine and his community of noble disciples.<sup>273</sup> His virtue is regarded as pure if he observes the 5 precepts (pañca-sīla; sikkhāpada). He should avoid the following wrong ways of livelihood: trading in arms, in living beings, meat, alcohol and poison.<sup>274</sup>

He whose faith in the Tathāgata is firm, rooted, established, unshakeable by any recluse or Brahmin, any deva or Māra or Brahmā or anyone in the world, can truly say: "I am a son of the Blessed One, an offspring born from his mouth, born of the Dharma, created by the Dhamma, heir to the Dharma".<sup>275</sup> Why is that? Because, Vāseṭṭha (and Bhāradvāja), this

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Freedom Project Berkley Center for Religion, Peace & World Affairs Georgetown University, November, 2016), p. 28.

<sup>270</sup>A. I. 24, Sn. I. 1146, VbhA. 276; Vism.129.

<sup>271</sup>Dhp. 381.

<sup>272</sup>Ñyanatiloka Thera, **Devotion in Buddhism and Courageous Faith**, (Kandy: BPS, 1994), p. 7.

<sup>273</sup>A. VIII. 25.

<sup>274</sup>A. V. 177; A. VIII. 75.

<sup>275</sup>Piya Tan (tr.), **Vakkali Sutta: Discourse on Vakkali, S 22.87** (<<http://dharmafarer.org/wordpress/wp-content/uploads/2009/12/8.8-Vakkali-S-s22.87-piyal.pdf>>)

designates the Tathāgata: “The body of the Dharma”<sup>276</sup> or “the body of Brahmā”<sup>277</sup> or “one who is Dharma” or “one who is Brahmā”.<sup>278</sup>

The authenticity of religious scriptures strikes great debates and controversy in every religion. The difference, however, with the Buddha’s teachings is that there is no blind-faith.<sup>279</sup> The Buddha himself advised people from accepting anything as completely true until you actually experience it. The Buddha advised people not to put blind faith in scriptures, gods, or teachers.<sup>280</sup> This is if we really think we are going to see God when we die, then why do we hang on to life so dearly when we are ill and why is there so much mourning? This is because there really is a lot of uncertainty about death and faith is not enough to relieve our stress of everyday life and concerns about the after-life. If we can develop more realistic views grounded in science and insight then we can be at a greater peace in the present and the hereafter.<sup>281</sup> “But he who lives purely and self assured, in quietness and virtue, which is without harm or hurt or blame, even if he wears fine clothes, to long as he also has faith, he is a true seeker.”<sup>282</sup> Brahmajala Sutta states,<sup>283</sup> whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment of stored-up goods such as food, drink, clothing, carriages,

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<sup>276</sup>The body of the Dharma, *dhama,kāya*, a term that reflects such statements as “he who the Dharma sees me; he who me sees the Dharma” (S III, 120) and “seeing the recluses ... this is the highest blessing” (Sn 16). The Buddha made the first statement to Vakkali who had joined the Order because he was physically attracted to the Buddha. Vakkali was “seeing” merely the external conditioned form of the Buddha. The true seeing is the understanding of the nature of true reality, the vision of the 4 truths or the 3 characteristics (DhsA., 350).

<sup>277</sup>The Body of Brahmā: *brahma, kāya* (D III, 84). Here *brahma* is an adjective commonly found in the early Suttas to mean “divine, perfect, excellent, supreme, holy.” As in *brahma, cakka*, ‘the divine wheel’ (M I, 70; A II, 9); *brahma, cariya*, ‘the holy life’ (D I, 84); *brahma, jāla*, ‘the perfect net’ (D I); *brahma, daṇḍa*, ‘the supreme penalty’ (V. II, 290; D II, 84); *brahma, yāna*, ‘the way to the highest good; the best vehicle’ (S V, 5; J VI, 57); *brahma, vihāra*, ‘the divine abode’ (D II, 196, III, 220; Dha 262; Vism 295 ff)

<sup>278</sup>“One who is Brahmā,” *brahma, bhūta*. See Sn.I. 1065.

<sup>279</sup>Ibid., p. 80.

<sup>280</sup>Ibid., p. 64.

<sup>281</sup>Ibid., p. 80

<sup>282</sup>Dhp., 142.

<sup>283</sup>D. I. 96.

beds, perfumes and meat, the ascetic Gotama refrains from such enjoyment.

The Buddha further talks about studying the Dhamma, following the Dhamma, having faith or confidence in the teachings by hearing it and memorizing some of it, and practicing it. Buddha says in Majjhima Nikāya Subha Sutta, I am one who speaks after making an analysis.<sup>284</sup> In several places the Buddha talks about making an investigation. Even the parts that refer to faith or confidence in the Buddha (as an enlightened one) or in the teachings, are only after an investigation of the teachings to see if they are good and make sense.<sup>285</sup>

### 3.2.2 Related Doctrines on Faith

There is perhaps more diversity of belief and practice in Buddhism than within any of the other major world religions. There are many denominations of Buddhists and each teaches a form of practice that is regarded as derived from the original teachings of the historic Buddha. Since many Eastern and Western cultures have varying healing practices, medical ethics, holidays.<sup>286</sup> Buddhism has regarded adaptability to local customs to be of great importance. It is important, therefore, to consult each patient/family regarding how their faith relates to their health care.<sup>287</sup>

Buddhism is a way of life taught by the Buddha-historically, a man who lived in India approximately 2500 years ago. He was powerfully moved by seeing the miseries of sickness, old age and death. As a result, he left his family and set out on quest to find the meaning of life and a solution to the problem of human suffering. Buddhism adheres to the belief that human existence is part of an ongoing cycle of multiple lives (samsara) the circumstances of which are governed by one's deeds

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<sup>284</sup>M. I. 4.

<sup>285</sup>David N. Snyder, Ph.D., **The Complete Book of Buddha's Lists-Explained**, Vipassana Foundation, Las Vegas, Nevada, 2006, p. 151.

<sup>286</sup> Buddhist, **Guidelines for health care providers interacting with patients of the Buddhist religion and their families**, Metropolitan Chicago Healthcare Council, USA, pp. 1-2.

<sup>287</sup>Ibid., p. 3.

or actions (kamma). The Dharma (law or teaching) is simply how the world functions. Among the common teachings in Buddhism are the Four Noble Truths, the Eightfold path, the Triple treasure, the five prohibitory precepts that all groups have in common for laity (non-ordained clerics).<sup>288</sup>

Sigalovada sutta said; a wife as western quarter should be ministered to by her husband in five ways: by respecting her; by his courtesy; by being faithful to her; by handing over authority to her; by providing her with adornment (jewellery, etc.).<sup>289</sup> The 'Buddhist' is simply one committed to trying to follow the Buddha's pre-scriptions for coming to see these realities as they are. This is not to say that the Buddha's discourses do not contain theoretical statements of the nature of suffering, its cause, its cessation, and the path to its cessation, but these descriptions functions not so much as dogmas of the Buddhist faith as a convenient conceptual framework for making sense of Buddhist thought.<sup>290</sup> With the Buddha's awakening 'the doors to the deathless' are once more open for those who have the faith to set out on the path.<sup>291</sup>

Mahaparinibbāna sutta, Dīgha Nikāya,

Ananda, there are four places the sight of which will arouse strong emotion in those with faith.<sup>292</sup> Which four? Here the Tathagata (enlightened one) was born, this is the first place. Here the Tathagata attained Enlightenment, this is the second place. Here the Tathagata set in motion the wheel of the Dhamma, this is the third place. Here the Tathagata attained final Nibbana without remainder, this is the fourth place. The monk or nun, layman, who has faith should visit these places. And anyone who dies while making a pilgrimage to these places with a devout heart will, at the breaching up of the body, be reborn in heaven."<sup>293</sup> Khuddaka Nikāya, Paramatthajotika states,

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<sup>288</sup>Ibid., pp. 4-6.

<sup>289</sup>Walpola Rahula, **What The Buddha Taught**, New York, 1974, p. 154; D. I. 31.

<sup>290</sup> See Gethin, **The Matikas**.

<sup>291</sup> S. I. 169.

<sup>292</sup>David N. Snyder, Ph.D., **The Complete Book of Buddha's Lists-Explained**, Vipassana Foundation, Las Vegas, Nevada, 2006, p. 151.

<sup>293</sup>Bhikkhu Thānissaro (tr.), **Mahaparinibbana Sutta: The Great Discourse on the Total Unbinding**, D. II. PTS., 1998, p.137.

Non-returners who have eradicated five of the ten hindrances to enlightenment are usually reborn in the Pure Abodes and attain enlightenment there. The higher levels have a longer life. Non-returners ascend to the different levels based on what their directive force or “specially” was as a human. At the first or lowest level in the Pure Abodes are those whose directive force was faith. At the next level is energy, the level above that is mindfulness, the level above that is concentration, and the highest level in the Pure Abodes is reserved for those with the directive force of wisdom.<sup>294</sup>

Saṃyutta Nikāya states the Six types of Buddhist,<sup>295</sup> 1. Arahant, 2. Non returner, 3. Once returner, 4. Stream entered.

Nine superior and noble persons,

1. The perfectly self-awakened Buddha (Samma Sam Buddho)
2. The solitary self-awakened Buddha (PaccekaBuddho)
3. The one released both ways (by insight and jhanas) (Ubhatobhāgavimutto)
4. The one released by understanding (Paññavimutto)
5. The body-witness of direct experience (proficient in jhanas, but still some fermentations remain) (Kāyasakkhī)
6. The view-winner of true comprehension (Right Understanding, but still some fermentations remaining) (Ditthipatto)
7. The one released by faith (has full faith, but still the fermentations) (Saddhāvimutto)
8. The one guided by Dhamma (Dhammānusārī)
9. The one guided by faith (Saddhānusārī).<sup>296</sup>

Aṅguttara Nikāya states the Five Strengths, 1. Faith, 2. Energy, 3. Mindfulness, 4. Concentration, 5. Wisdom.<sup>297</sup> Saṃyutta Nikāya states the Five Spiritual Faculties, 1. Faith, 2. Energy, 3. Mindfulness, 4. Concentration, 5. Wisdom.<sup>298</sup>

The 11 obstructions to spiritual growth for a monk,

1. There is the case where a monk is not well-versed in forms.
2. He is unskilled in characteristics.

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<sup>294</sup>KhuA. 77.

<sup>295</sup>S. I. 12.

<sup>296</sup>M.I. 70, See also **Abhidhamma, Puggala-Pannāñatti.**

<sup>297</sup>A. I. 12.

<sup>298</sup>S. III.10.

3. There is the case where a monk acquiesces with an arisen thought of sensuality or to ill-will. He does not abandon it, dispel it, demolish it, or wipe it out of existence.
4. There is the case where a monk, on seeing a form with the eye, grasps at themes or details by which-as he dwells without restraint over the faculty of the eye-evil, unskillful qualities such as greed or distress might assail him. Or he grasps through any of the other sense doors.
5. There is the case where a monk does not teach others in detail the Dhamma as he has heard and mastered it.
6. There is the case where a monk does not go time and again to the monks who are learned, well-versed in the tradition.
7. There is the case where a monk, when the Dhamma-Vinaya proclaimed by the Tathagata is being taught, doesn't gain knowledge of the meaning, doesn't gain knowledge of the Dhamma, doesn't gain joy connected with the Dhamma.
8. There is the case where a monk does not discern, as it actually is, the noble eightfold path.
9. There is the case where a monk does not discern, as they actually are, the four foundations of mindfulness.
10. There is the case where a monk-when faithful householders invite him to accept gifts of cloth, alms food, lodgings, and medicinal requisites for curing the sick-knows no moderation in taking.
11. There is the case where a monk shows no extra respect for the elder monks with seniority, who have been ordained long, who are leaders of the Community.<sup>299</sup>

According to the Buddha's teaching, doubt (*vicikiccha*) is one of the five Hindrances (*nivarana*)<sup>300</sup> to the clear understanding of truth and to spiritual progress (or for that matter to any progress).<sup>301</sup> Almost all religions are built on faith-rather 'blind' faith it would seem. But in Buddhism emphasis is laid on 'seeing', knowing, understanding, and not on faith, or belief. In Buddhist texts there is a word *saddhā* (Skt. *Sraddha*) which is usually translated as 'faith' or 'belief'. But *saddhā* is not 'faith' as such, but rather 'confidence' born out of conviction. In popular Buddhism and also in ordinary usage in the texts the word *saddhā*, it must

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<sup>299</sup>A. I. 18.

<sup>300</sup>The **five Hindrances** are: (1) Sensuous Lust, (2) Ill-will, (3) Physical and mental torpor and languor, (4) Restlessness and Worry, (5) Doubt.

<sup>301</sup>Walpola Rahula, **What The Buddha Taught**, New York, 1974, p. 19.

be admitted, has an element of ‘faith’ in the sense that it signifies devotion to the Buddha, the Dhamma (teaching) and the Saṅgha (the Order).<sup>302</sup>

Buddhists usually recognize multiple objects of faith, but many are especially devoted to one particular object of faith, such as one particular Buddha. Faith is not only related to devotion to a person, but is also connected with impersonal ideas such as the efficacy of karma and the possibility of enlightenment.<sup>303</sup>

In early Buddhism, faith was focused on the Triple Gem, that is, Gautama Buddha, his teaching (the dhamma), and the community of spiritually developed followers, or the Monastic community seeking enlightenment (the Saṅgha). Offerings to the monastic community were valued highest. Early Buddhism did not morally condemn peaceful offerings to deities. Throughout the history of Buddhism, the worship of deities, often from pre-Buddhist and animist origins, was appropriated or transformed into Buddhist practices and beliefs. Nevertheless, as part of this process, such deities were explained as subordinate to the Triple Gem, which still kept a central role.<sup>304</sup>

The role of faith increased throughout Buddhist history. However, from the nineteenth century onward, Buddhist modernism in countries like Sri Lanka and Japan and also in the West, has downplayed and criticized the role of faith in Buddhism. Faith in Buddhism still has a role in modern Asia or the West, but is understood and defined differently from traditional interpretations, with modern values and eclecticism becoming more important. Within the Dalit Buddhist Movement communities, ‘taking refuge’ is understood not only as a religious, but also a political choice.<sup>305</sup>

The early Mahayana philosopher, Nagarjuna (1<sup>st</sup> century CE), who specifically speaks of relative truths that can be constructed in the mind’s discursive language while positing an absolute truth lying beyond all such ego-constructed and assumption-dependent statements.<sup>306</sup> His view, accepted as normative by later Mahayana tradition (including those that dominated Newar and Tibetan interpretation), is that the highest truth

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<sup>302</sup>Ibid., p. 24.

<sup>303</sup>**Faith in Buddhism**<[https://en.wikipedia.org/wiki/Faith\\_in\\_Buddhism](https://en.wikipedia.org/wiki/Faith_in_Buddhism)>

<sup>304</sup> Ibid. p. 36

<sup>305</sup> Ibid.p. 36

<sup>306</sup>Ibid, p. 37.

can only be experienced in meditation; to communicate it in language is impossible, but one can point to it using silence or by labeling all semantic constructions with the term *sunya* (emptiness) (Wayman 1984; Jackson 1990).

Before considering the “belief patterns” among Newar merchants, it is important to be clear about the nature and context of belief. As Martine Southwold has noted, “The tension between the normative interpretations of Buddhist doctrines and the symbolic meanings they bear in the context of actual life is ... an important dynamic in Buddhist societies (1979:640). “This paper explores the Newar field of understanding, especially how individuals have assimilated competing classical Buddhist tenets with non-Buddhist modern ideologies.<sup>307</sup>

**Conclusion:** In above analysed faith is one of most important for every day life. Those who bear a strong faith they may become a good person, noble person or a highest enlightenment. Here already mentioned faith with kamma, Faith with Ariya, Strengths, Spiritual Growth, Mental Formation, Doubt, and Modern Society. Presently is modern society proceeding and depending by faith.

### **3.3 Significance of Saṅgha Towards Lay Community and the Faith Towards Saṅgha Community**

Association with the wise is a pleasure, with the intelligent, the wise, with a man of such virtue and intellect should one associate. In this section researcher discussed on two sub-topics these are significance of saṅgha towards lay community and significance of lay community towards saṅgha.

#### **3.3.1 Significance of Saṅgha Towards Lay Community**

The intrinsic value of Buddhism beyond the pure spiritual and emphasise its ‘productive’ role in society (Phomvihane 1992); Vannasopha 2003). While many of the temple’s traditional tasks have been taken over by more specialized state institutions, thus redefining the role of Buddhism through ‘institutional secularisation’, in some areas the Saṅgha continues to play an active and socially- engaged role (Vichit, 2003). Socially engaged monks now deem it necessary to recognize what Buddhism could contribute to the development of contemporary society.

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<sup>307</sup> Todd T. Lewis, **Patterns of Religious Belief in a Buddhist Merchant Community**, an article, Nepal, College of the Holy Cross, p. 36.

Hence, some members of the clergy are investigating the potential of Buddhist involvement and teachings to develop ways of social activism.<sup>308</sup>

Buddhism has very strong notions of social ethics, both for monks and lay people. Concepts such as responsibility, care, and striving for goodness are not only relevant for individuals but also for communities. The temple is still a centre of social activity where morality and Buddhist ethics are taught on holy days and where the village community meets for festivals. Monks have a particular significance in this context: with a duty to explain dhamma to lay people and care for their needs, they are ascribed a special position in society and bestowed with authority. Monks are highly respected members of their communities, clearly distinguished by lifestyle and everyday behavior. They are regarded as having acquired knowledge that is beyond that of the normal villager and people often consult monks in moments of crisis and family problems. The practice of monks visiting schools and teaching about dhamma. Buddhist ethics and morality is now quite common in urban areas. These teachings are very much focused on traditional Buddhist learning to pray, respect for elders and teachers, value of education and culture.<sup>309</sup>

It can also be found in religious communities and institutions (Greely, 2001), most of societies are visible in collective temple investments, temple committees and the activities of lay people and monks to maintain and improve temple buildings. Monks, due to their authority and wide networks, are in a unique position to articulate current social problems in the above mentioned frame of Buddhist ethics.<sup>310</sup>

A Buddhist aspires to faith in the Triple Gem, that is, the Buddha, the Dhamma and the Saṅgha, as well as the value of discipline. However, in early Buddhism, such faith does not mean a hostile response or lack of recognition of other deities. And although the Buddha refutes the bloody sacrifice of animals, peaceful offerings to deities are in itself not morally condemned, but considered far less useful than alms offerings to the monastic Saṅgha.<sup>311</sup> Thus, everything is given its place in a hierarchy of fruitfulness or usefulness, in which the efficacy of moral

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<sup>308</sup>Patric Ladwing, **Perspective on Lao Development**, Juth Pakai, Issue 7, October 2006, pp. 11-15.

<sup>309</sup>Ibid., pp- 16-17.

<sup>310</sup>Ibid., p. 23.

<sup>311</sup>Giustarini Giuliano, **Faith and renunciation in Early Buddhism: saddha and nekkhamma**, (Firenze: Firenze University Press, 2006), pp. 161-162.

action is much more highly regarded than rites and rituals by themselves.<sup>312</sup>

Faith is an initial trust in the Buddha as a spiritual teacher and an initial acceptance of the Buddha's teachings. By listening to the teachings and putting them into practice,<sup>313</sup> a Buddhist disciple can examine and realize through direct experience whether they are true or not.<sup>314</sup> Faith is therefore of great benefit to a beginning practitioner of the Buddhist teaching.<sup>315</sup> In the Cula-hatthipadopama Sutta, the Buddha describes the path of enlightenment as starting with faith in the Buddha, but continuing by practicing the path of virtue, meditation and wisdom, culminating in the achievement of enlightenment.<sup>316</sup>

Buddhist put faith in the reliability of the Buddha as a truly awakened spiritual friend and faith, conviction and confidence in the three jewels (Pāli: Tiratana, Sanskrit: Triratna). Faith in Buddhism is expressed in the act of taking refuge. In this, it centers on the authority of Buddha as a supremely awakened being, by assenting to a role as teacher of both humans and gods. This often includes other Buddha's from the past and future Buddha's that has not arisen in the world yet. The taking of refuge honors the truth of the Buddha's spiritual Doctrine (*Dhamma*),<sup>317</sup> which includes the truth of phenomenon such as their impermanent nature. The act ends with the acceptance of the community of spiritually developed followers (*saṅgha*),<sup>318</sup> which is mostly about the

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<sup>312</sup>Lamotte, Etienne, **History of Indian Buddhism: from the origins to the saka era**, (French: Institute orientaliste, 1988), p. 81.

<sup>313</sup>Lamotte Etienne, **History of Indian Buddhism: from the origins to the Saka era**, (French: Institute Orientaliste, 1988), p. 49.

<sup>314</sup>Thomas Edward J., **The History of Buddhist Thought, History of Civilization** (2<sup>nd</sup> ed.), (London: Routledge and Kegan Paul, 1953), p. 43.

<sup>315</sup>De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), p. 216.

<sup>316</sup>Bhikkhu Thānissaro (tr.), **Cula-hatthipadopama Sutta: The Shorter Elephant Footprint Simile**, M. I. PTS, 2005, p. 27.

<sup>317</sup> In Buddhism dharma means cosmic law and order, but is also applied to the teachings of the Buddha (The Oxford Dictionary of World Religions, Dharma). In Buddhist philosophy, dhamma/dharma is also the term for "phenomena"(David Kalupahana, **The Philosophy of the Middle Way**, SUNY Press, 1986, pp. 15-16).

<sup>318</sup>Saṅgha (Pāli: saṅgha; Sanskrit: saṃgha) is a word in Pali and Sanskrit meaning "association", "assembly," "company" or "community" to the monastic community of bhikkhus (monks) and bhikkhunis (nuns). These communities are

monastic community, but may also include human beings and even devās that are nearly enlightened. The Saṅgha is described as a “field of merit”, because Buddhists regard offerings to them as more karmically fruitful than any other offering.<sup>319</sup>

**Conclusion:** The spiritual growth and social development engaged monk community is wide range contribution. Monks can spiritually develop the followers by the teachings of the Buddha. Societies people deeply believe the Dhamma and the holy Saṅgha. Monks community and the lay community are dependent on each other.

### 3.3.2 Significance of Lay Community Towards Saṅgha

A faithful Buddhist layman is called an upāsaka,<sup>320</sup> for which no formal declaration is required.<sup>321</sup> Some Pāli Canon passages, as well as later commentators such as Buddhaghosa,<sup>322</sup> state a Buddhist layman can

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traditionally referred to as the bhikkhu-saṅgha or bhikkhuni-saṅgha. As a separate category, those who have attained any of the four stages of enlightenment, whether or not they are members of the monastic community, they are referred to as the ārya saṅgha “noble saṅgha” (<http://www.accesstoinight.org/lib/thai/lee/triplegem.html>). According to the Theravāda school, the term “saṅgha” does not refer to the community of sāvakas (lay followers) nor the community of Buddhists as a whole (Saṅgha-By Bhikkhu Bodi, November, 2010).

<sup>319</sup>Harvey Peter (2<sup>nd</sup> ed.), **An Introduction to Buddhism: Teachings, History and Practices**, (New York: Cambridge University Press, 2013), pp. 245-6.

<sup>320</sup>Upāsaka (masculine) or Upāsika (feminine) are from the Sanskrit and Pāli words for “attendant” (Nattier, states that the etymology of upāsikā suggests “those who serve” and that the word is best understood as “lay auxiliary” of the monastic community, 2003, p. 25). notes: “the term upāsaka (fem. Upāsikā) ... is now increasingly recognized to be not a generic term for supporters of the Buddhist community who happen not to be monks or nuns, but a very precise category designating those lay adherents who have taken on specific vows. ... These dedicated lay Buddhists did not constitute a free-standing community, but were rather adjunct members of particular monastic organization). In modern times they have a connotation of dedicated piety that is best suggested by terms such as “lay devotee” or “devout lay follower” [Rhys Davids & Stede (1921-25), p. 150, entry for Upāsaka, <<http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?c.0:1:3992.pali>>

<sup>321</sup>Tremblay Xavier, **The Spread of Buddhism in Serindia**, (Leiden: Brill publishing, 2007), p. 87.

<sup>322</sup>Buddhaghosa was a 5<sup>th</sup>-century Indian Theravāda Buddhist commentator and scholar (Strong John, “**Buddhaghosa**”, in Buswell, Jr., Robert E., Macmillan

go to heaven only by the strength of his faith in and love for the Buddha, yet in other passages faith is listed together with other virtues, such as morality, as causes for attaining a heavenly rebirth.<sup>323</sup>

For lay people there are other Buddhist teachings like the noble eight-fold path, the ten perfections (Ten Parami), the four sublime states of mind (Brahmābhihara), and the avoiding of defilements (khileśa).<sup>324</sup> All these teachings bear a relation to the amount of merit earned by an individual and can be seen as giving lay people a range of options to cultivate virtue. The hands-on teachings, there is also a wide range of more elaborate Buddhist doctrines that can be applied to ideas of sustainable development, for example environmental protection (Harris, 1995).

If these teachings can be provided to current society and monks are capable of unexpected behavior like as suicide, drug abuse, misconduct, and environmental protection in the framework of traditional dhamma, there is a significant opportunity to influence people's behavior and attitudes. The Buddhist Saṅgha, with its wide reaching network and strong voice in the society, has much that development specialists and anthropologists have labeled 'social capital'. Putnam (2000) defines social capital as a multidimensional concept composed of a set of trust, social norms, networks and organizations that influence relations among people and are an asset for the individual and collective production of well-being.<sup>325</sup>

Nowadays are becoming increasingly connected with the environment and drug prevention. The preaching of dhamma is an asset that, when employed in a new context and geared towards problems of contemporary society, can also influence people's attitudes. Explaining

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Encyclopedia of Buddhism, USA: Macmillan Reference USA, 2004, p. 75). His best-known work is the Visuddhimagga "Path of Purification", a comprehensive summary and analysis of the Theravāda understanding of the Buddha's path to liberation. The interpretations provided by Buddhaghosa have generally constituted the orthodox understanding of Theravāda scriptures since at least the 12<sup>th</sup> century CE (Crosby Kate, "Theravāda" in Buswell, Jr., Robert E., Macmillan Encyclopedia of Buddhism, USA: Macmillan Reference USA, 2004, pp. 836-841.

<sup>323</sup>De Silva Lily, **Faith**, (Encyclopedia of Buddhism, V, Government of Ceylon, 2002), p. 215

<sup>324</sup>Patric Ladwing, **Perspective on Lao Development**, Juth Pakai, Issue 7, October 2006, pp. 18-20.

<sup>325</sup>Ibid., p. 21.

dhamma is seen as an obligatory and meritorious act for monks. Lay people listening to it also gain merit, while speeches, books, and other discourses related to dhamma are a gift of truth. In regard to moral behavior, monks should be an exemplary one based on moral conduct, purity, and compassion towards all beings.<sup>326</sup>

The sacrificial discourse of action speaks of the saṅgha as being the medium of sacrifice, having an “inner fire,” and as the proper recipient of gifts (dakkhiṇā).<sup>327</sup> Gifts create merit (puñña) where merit is “something that people seek (pekkha), for which they have need (attho) or desire (kāma, ākaṅkhā). People obtain (labhati) and have (puññavant) merit which is amassed (cīyate, upacita) to form a heap (uccaya, nicaya, sañcaya), a store (nidhi), a provision (patheyya) or an island (dīpa)... merits are said to be helpers (upākara), friends (mitta), or supporters (patiṭṭha) in the next world. Merits bring happiness (sukhāvaha). Gifts given to the saṅgha create more merit than gifts to inferior recipients. Other metaphors associated with merit are field (khetta) and fruit (phala). Examples of merit making are gifts (dāna) to the saṅgha and undertaking the 8 precepts on uposatha days. Sacrificial action here occurs through the medium of the saṅgha.<sup>328</sup>

The teaching of the Buddha sees all sentient beings as equal and discourages stratification of beings. Lay people the terminology that referred to the people who practiced Buddhism at home.<sup>329</sup> Buddhist can be broadly categorized into two groups, namely the lay people and the monastic community. The assembly of monastic community is the Order of Monks and Nuns (Saṅgha). In terms of faith, they both take refuge in the Buddha, Dharma and Saṅgha.<sup>330</sup> A lay person should try to develop these Five Merits as follows; 1. Faith: Is the faith we have in the Triple Gem strong and firm? If we have doubt hesitation, shifting between belief and disbelief, then it would still be a far cry from the real merit. Therefore, we should first have firm faith in the Triple Gem. 2. Precepts (Sīla): Lay people should have faith in the Triple Gem. As well, they should strive to observe the Five Precepts because precepts are basis for

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<sup>326</sup>Ibid., p. 22.

<sup>327</sup>Jessica Main, **The Karma of Others: Stories from the Milindapañha and the Petavatth- atthakatha**, McGill University, p. 5.

<sup>328</sup>Brief summary of Egge, “**The Discourse of Sacrifice**”, 2002, pp. 13-39.

<sup>329</sup>**Teachings in Chinese Buddhism: Dharma about Lay People for Lay People**, The Lay People Organization, Manila.

<sup>330</sup>Ibid., p. 2.

all human morality. A Buddhist should try to perfect his personality by becoming a “gentleman” or “lady” of the human race. 3. Listening: Having faith and good moral conduct is not enough. Should try to approach the Noble ones and listen to the Dharma. In this way, one may acquire the right views and deepen one’s understanding of the Dharma. 4. Giving (Dana): the above three merits are mainly for one’s own benefit, thus these merits are incomplete. One should contribute oneself and helps others financially or physically. 5. Wisdom: The listening merit mentioned above is close to general knowledge. The teaching of the Buddha deals with detachment, the overcoming of life and death and the liberation of suffering for all sentient beings. But one requires real wisdom. One has to listen, contemplate and put into practice the dharma. Then one may gain wisdom and realize the truth.<sup>331</sup>

The lay follower (upāsaka, upāsikā) is exhorted to follow the five precepts of which the first one is that of noninjury to living beings. As a result, the lay follower undertakes to abstain from injury to living beings not only as a matter of intent but also by actualizing it in action.<sup>332</sup> The seldom-studied Upanisa Sutta,<sup>333</sup> contains an important alternative presentation of the principle of dependent arising, offering a “roadmap” of the entire path of practice as it progresses toward final liberation.<sup>334</sup>

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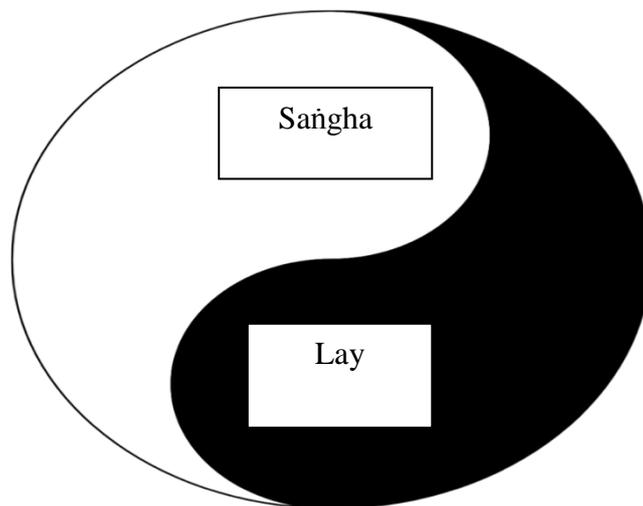
<sup>331</sup>Ibid., pp. 8-10.

<sup>332</sup>K.T.S. Sarao, **Dhammasanṅgaṇī, A Buddhist Manual of Psychological Ethics**, Department of Buddhist Studies, University of Delhi, India, p. 22.

<sup>333</sup>S. II., 29-33, See also A. 11.3, S. XII 11.23.

<sup>334</sup>Bhikkhu Bodhi, **Transcendental Dependent Arising: A Translation and Exposition of the Upanisa Sutta**, 1995.

Chart 1: In this chart showing there are two parts, white part as a Saṅgha Community and black part Lay Community.



Saṅgha:

1. Merit field (Puñña khetta)
2. Noble person (Ariyā)
3. Spiritual Advisor
4. Bear the Paṭimokkha Sīla
5. Free of Attachment
6. Free of Suffering
7. Spiritually develop followers
8. Virtuous

Lay:

1. Supporter of Saṅgha
2. Live household life
3. In Pali Upāsaka, Upāsikā
4. Bear the Five and Eight Precepts
5. Full of Attachment
6. Full of Suffering
7. Dhamma Follower
8. Socially Engaged

**Conclusion:** Lay devotees should practice householders rules (gihi vinaya), hearing dhamma, discussing dhamma, accepting spiritual advice, sharing merit, respect each others are the first duties. The Buddha was prescribed five precepts for the laities. In nowadays most of young generations are not following the rules and not hearing the dhamma. So, Buddhists lay community decreasing day by day.

### 3.4 Current Problems on Faith and Their Causes

The Dhammapada said, the Bhikkhu who delights in vigilance, and who looks with fear on negligence advances like fire burning all fetters, small and large.<sup>335</sup> Here discussed about monk (A) Break the Vinaya Rules, (B) Derogatory Conduct of Bhikkhus, and (C) Unclearly Understanding the Teaching of the Buddha.

#### 3.4.1 Monk Breaks the Vinaya Rules

It is useful to examine the relationship between violation of a monastic vinaya rule and pāpa/akusala. Of the four pārājikas, killing any living being which forms the first of the physical pāpa acts is clearly a pāpa. Killing a human being is both a pāpa and a vinaya violation of the highest degree. Killing anyone other than a human being is a lesser vinaya offence for a fully admitted monk. Stealing and pretending which is a form of lying too is pāpa. The case with the first pārājika is different. Although having sex is an offence of the highest degree it has not been described as a pāpa.<sup>336</sup> In this context it is useful to introduce a broad distinction available in the Theravāda tradition. According to this distinction offences or forms of wrong behavior are classified as wrong by their very nature (pakati-vajja) and wrong because the Buddha has established so (paññatti-vajja). The first category of behavior is also called 'loka-vajja' or behavior of considered in the world. Under the first category acts such as killing, stealing etc., are included. It is under the second category that most of the monastic vinaya offences come. The distinction in the context of ten precepts (dasa-sīla), the commentary to the Khuddaka-pāṭha describes the first five as 'arisen from definite akusala thoughts' (ekanta-akusalacitta-samutthanatta ...), and thereby allow us to have some idea as to why certain forms of behavior were considered 'wrong by nature'. Killing, stealing etc. are treated under this

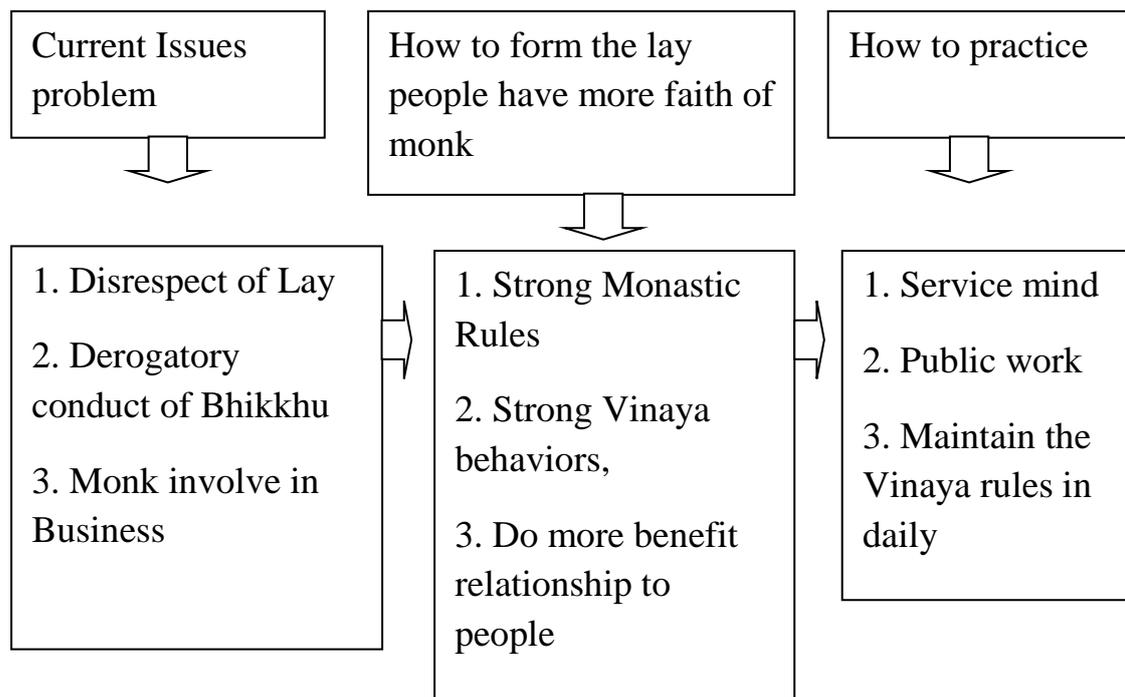
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<sup>335</sup>Dhp. V. 31.

<sup>336</sup>Ven. Khammai Dhammasami DPhil, **The Journal of the International Association of Buddhist Universities, (JIABU)**, Thailand: Mahachulalongkornrajavidyalaya University Press, Vol. 1, 2008, p. 9.

category for they originate from lobha, dosa and moha. The last five of the ten precepts such as using high and valuable seats, taking meals at improper time etc have been described as *paṇṇattii-vajja* for they are considered wrong because the Buddha has established them as so.<sup>337</sup>

Chart 2: Current Issues problem and Solution



Vinaya rules the same commentator calls them '*loka-vajja*' and says that it is these rules that the Buddha meant when he said that his disciples would not violate them even if they were to lose their life. Then he refers to rules involving sharing the same bed by two monks, and building monasteries etc., calls them *paṇṇatti-vajja* and indicates that the violation of such rules is less serious.<sup>338</sup> In the *Samantapāsādikā*, the commentary to the *vinay-Piṭaka*, Buddhaghosa describes the *loka-vajja* offences as 'harmful' (*antarāyika*) for both heaven and *nibbāna*, and *paṇṇatti-vajja* violation as not harmful in either manner (*anantarāyika*=

<sup>337</sup>The *Khuddaka-pāṭha* (PTS), p. 24.

<sup>338</sup>*Ibid.*, p. 190.

na+anatarāyika).<sup>339</sup> The hedonistic delight in leading life is in of the very causes in losing public faith.<sup>340</sup>

By violating a moral precept of the nature of the pañca-sīla one is only violating a promise given to oneself and it is a moral act the consequence of which one has to bear by oneself alone. Violation of vinaya rules by bhikkhus and bhikkhunis is dealt with by the Saṅgha as a matter of vinaya. The function of karma has no connection to this ‘legal’ procedure.<sup>341</sup>

According to Buddhist teaching, we must distinguish between life and property.<sup>342</sup> The right to the former is considered the primary right, while the right to the latter is the secondary one. The great difference between the primary and the secondary right is that the former can never be transferred, while the secondary right can be. In the Buddhist texts, it is recorded that voluntary euthanasia constitutes a violation of one of the Four Rules of Defeat (pārājika) for the monk who commits it. That is, in Buddhist monastic rules, a monk violates the Four Rules of defeat if he engages in sexual intercourse, commits robbery, kills a human being, and denies the existence of a higher goodness. As regards sexual behavior, universal religions teach that illicit sexual behavior is damaging to an established order and detrimental to family relations.<sup>343</sup> Durkheim argued that the imperative to control sexuality was part of the wider need to avoid chaos and give order to human life.<sup>344</sup>

Foucault indicated that it is only when the taboo is violated its full force is experienced. Transgression involves a breaking down of established patterns through excess or violation and thus, presents the opportunity for the transgressor to experiences a new kind of subjectivity. For Foucault, the religiously inspired and transgressive sexual experience could be more intense than rule-based conformity, as it gestured towards

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<sup>339</sup>Samantapāsādikā, Vol. VII., p. 1319.

<sup>340</sup>Interview with Bhikkhu Jinabodhi Mahathera, Professor of University of Chittagong, Bangladesh, August 20, 2017.

<sup>341</sup>Ven. Khammai Dhammasami DPhil, **The Journal of the International Association of Buddhist Universities, (JIABU)**, Thailand: Mahachulalongkornrajavidyalaya University Press, Vol. 1, 2008, p. 22.

<sup>342</sup>Somporn Promta, **Buddhism and Human Genetic Research, The Chulalongkorn Journal of Buddhist Studies, Vol 3**, 2004, pp. 240-241.

<sup>343</sup>Malcolm Voyce, **Foucault, Buddhism and Disciplinary Rules**, (New York: Routledge, 2017), p. 13.

<sup>344</sup>Ibid., pp. 295-325.

the ultimate experience of Enlightenment and an ecstasy in common with the divine.<sup>345</sup> One important claim of the History of Sexuality is that sexuality is not a natural self-given fact, but is constructed and produced through the strategies of ‘power knowledge’ (Foucault 1978). This influential claim that ‘sex has no history’ is important as it provides a new approach to understanding the Vinaya. In this context of ideas, the present work builds on Foucault’s insight that ‘sex’ is a natural fact, grounded in the functioning of the body and, so, lies outside history. Sexuality, by contrast, is not involved in a discussion on the attributes of the body. ‘Unlike sex, sexuality may be seen as a product of culture, since it represents an appropriation of a physiological capacity by ideological discourse’ (Halperin 1993: 416; Davidson 2001; Muecke 2004).<sup>346</sup>

This discussion of sexuality prompts the question: ‘what was the Buddhist attitude toward sex (i.e. sexual behavior) in ancient India? I argue that, within Buddhism, sexual behavior may be seen as problematic, as it is seen as promoting distraction. This view of sexuality, combined with the Buddhist view of the body, opens up new ways of regarding sexuality and the problems of desire in Buddhism. Should we examine the internal conquest of desire, we might see that the concern of the Vinaya was not over physical action alone but, rather, over the purity of the mind (Foucault 1999). Nearly all scholars who have written on the Vinaya have concluded that a monk or nun who committed an offence of sexual intercourse was expelled from the Saṅgha. Recently, Shayne Clarke has argued that under all extant codes (except the Pali Vinaya) these monks or nuns were not expelled, but were granted a special form of penance (Clarke 2009a, 2009b).<sup>347</sup>

This interpretation of the rules regarding sexual behavior indicates that violation of rules, or what might be called transgression, may have been part of the rule-making system. This work explores this issue in the context of Foucault’s and Bataille’s ideas on transgression. Following this line of thought, an examination is undertaken of how conduct, not normally allowed within a legitimized setting, was made acceptable within a particular framework. In other words, the Vinaya may have acted as a set of guidelines for those in need of a certain style of discipline,

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<sup>345</sup>Ibid., p. 13.

<sup>346</sup>Ibid., p. 14.

<sup>347</sup>Ibid., p. 14.

while, for others, it may have been a regime mechanism to be transcended.<sup>348</sup>

Phramaha Phocana Phayakphittayangkura states,

“The loss of faith” in my idea is interpretation of Buddhist Doctrine. For monks who practice misconduct from disciplinary rules, we can settle the problem in short period, mostly concerning personal problem. But to interpreting the Buddhist Doctrine is the most serious issues because it relates to many people and it is difficult to settle the problem, sometime have to take for long time.<sup>349</sup>

Some of those who violated strict norms of the Vinayas, did achieve Enlightenment. Violation of the rules may have been deliberately sought as part of a path to spiritual development. Thus, could violation of the Vinaya be a positive? In their assessment of the productive capacity of desire, some traditions in Buddhism have stressed that salvation is to be found by those who awaken to desire and are able to transmute it into skilful means (upaya). ‘Sexual desire’, should we attempt to isolate it from other desires, should not be seen in a negative light or repressed.

Thus somewhere between adherence to the Vinaya norm and transgression of it, sublimation of desires may occur without departing from the norm. the transition from the first of these two ‘registers’ to the other, that is from ‘adherence’ to ‘transgression’ thus may be the result of a deliberate rejection of rules and the affirmation of the superiority of transgression.

Upul Avayaratna states,

Property and inability are the Monastic system to retain most capable and erudite young Bhikkhus in the order. I feel this is because of the incumbent Bhikkhus favorable treatment to some while discriminating the others. In the Sri Lanka Case, those who are unable to inherit the Viharadipathi post (Abbot), become the most vulnerable in the elderly age.<sup>350</sup>

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<sup>348</sup>Ibid., p. 14.

<sup>349</sup>Interview with Phramaha Phocana Phayakphittayangkura, Dr., Buriram Buddhist Collage, Mahachulalongkornrajavidyalaya University, Thailand, September 05, 2017.

<sup>350</sup>Interview with Upul Avayaratna, Dr., Professor of Political Science Department, University of Peradeniya, Sri Lanka, October 10, 2017.

What evidence do we have of the other aspect of transgression, as indicated by Bataille, to show that perpetrators of breaches were kept under supervision within the framework of the Saṅgha? Here I am not talking about monks who continued to play a role in family life, but those monks who deliberately flouted rules.

It is recorded in the monastic rules that one time a monk committed an abortion for a girl; the Buddha judged that his action is seriously wrong and that brought him a highest monastic crime. A monk who was given this kind of monastic crime judgment must be expelled from the monk community. Normally a crime done by the monk in the above case is the killing of an adult person. The Buddha considered the embryo as person like the adult, so the monk who killed the embryo through abortion was judged by Buddhist monastic rules as committing the highest crime as same as killing the adult.<sup>351</sup>

In the commentary to the rule said above, it is stated clearly that killing human being means destroying human life from the first moment of fertilization to human life outside the womb.<sup>352</sup> Suicide is found in the Buddhist texts, and in some cases it could be argued that no guilt attaches to a monk who commits suicide.<sup>353</sup> The difference between suicide and euthanasia according to Buddhist teaching is that, in committing suicide, a person is not violating the right to life because he is the owner of that right, while a person who commits euthanasia at the request of somebody else is violating that right. The request cannot justify euthanasia because the right to life can never be transferred. Only the owner of the right can forsake it.

The present involvement of monks is primarily based on their general authority and influence in their communities and among lay people. The social capital monks have is an excellent resource that can be tapped to disseminate information and carry out prevention work on a whole range of development issues.<sup>354</sup> When monks get involved in ‘worldly’ projects

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<sup>351</sup>Somporn Promta, **Buddhism and Human Genetic Research**, *The Chulalongkorn Journal of Buddhist Studies*, Vol. 3, 2004, p.4.

<sup>352</sup>*Ibid.*, p. 4.

<sup>353</sup>*Ibid.*, p. 241.

<sup>354</sup>Patrice Ladwig, Perspectives on Lao development: Minority education, Buddhism and development, dams and gender, and local residents on tourism, **Juth Pakai**, Issue 7, October 2006, p. 23.

there is always a fear that they might lose their detachment and so violates the monastic code of discipline.<sup>355</sup>

Looking Inward: Observations on the Art of Meditation states:

The Buddha taught that we are to know with our own hearts and minds. Even though there are many, many words and phrases coined to explain the Dhamma, we need focus only on the things we can know and see, extinguish and let go right at each moment of the immediate present-better than taking on a lot of other things. Once we can read and comprehend our inner awareness, we'll be struck deep within us that the Buddha awakened to the truth right here in the heart. His truth is truly the language of the heart.

When they translate the Dhamma in all sorts of ways, it becomes something ordinary. But if you keep close and careful watch right at the heart and mind, you'll be able to see clearly, to let go, to put down your burdens. If you don't know right here, your knowledge will send out all sorts of branches, turning into thought-formations with all sorts of meanings in line with conventional labels-all of them short of the mark.

If you know right at your inner awareness and make it your constant stance, there's nothing at all: no need to take hold of anything, no need to label anything, no need to give anything names. Right where craving arises right there it disbands: That's where you'll know what nibbana is like ... "Nibbana is simply this disbanding of craving." That's what the Buddha stressed over and over again.<sup>356</sup>

Stories, both traditional and modern, also illustrate different facets of morally objectionable, as well as spiritually praiseworthy behavior with their respective punishments or rewards. By way of contrast, they offer a counterpoint to ideal exemplars. A prime negative example is the evil Devadatta. Motivated by selfish jealousy, Devadatta, the Buddha's cousin.

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<sup>355</sup>Ibid., p. 23.

<sup>356</sup>Kor Khao-suan-luang, **Looking Inward: Observations on the Art of Meditation**, Wheel Publication, (Kandy: The Buddhist Publication Society, 1991), pp. 373-374.

An attempts to create a schism in the monastic order and even tries to kill the Buddha. For such maleficent deeds he is reborn in hell.<sup>357</sup> Other tales illustrate the punishments for violating the five moral precepts or training rules fundamental to the normative ethical system of popular Theravāda Buddhism in Southeast Asia. The five moral precepts are prohibitions against: taking life, stealing, lying, committing adultery, and drinking intoxicants. One such tale tells of the pious monk, Phra Malai, who is given the opportunity to visit the Buddhist hells, populated by those who have broken the precepts, as well as the heavens, enjoyed by those who have faithfully kept them.<sup>358</sup> After these visits, Phra Mali instructs humankind about future rewards and punishments for present actions.<sup>359</sup>

Popular Buddhist moral tales assume an inherent interrelationship among these various cosmological levels and states of existence. As the following brief narrative from the *Cariyāpiṭaka* (Basket of Conduct) illustrates, the dramatis personae of these moral fables are often animals like monkeys, deer, buffalo, fish, *yakkhas* (demons), and *nagas* (serpents) as well as human beings. The following story illustrates the perfection of moral virtue (*sīla*). In the tale, a buffalo upholds the precept against taking the life of a sentient being by controlling its anger, which is occasioned by social humiliation and ritual pollution.<sup>360</sup>

When I was a buffalo roaming in a forest ... strong, large, terrifying to behold ... Wandering about in the huge forest I saw a favorable place. Going to that place I stood and I lay down. Then an evil, foul, nimble monkey came there and urinated and defecated over my shoulder, forehead and eyebrows. And on one day, even on a second, a third and a fourth too, he polluted me. All the time I was distressed by him. A *yakkha*, seeing my distress, said this to the *yakkha*, 'How is it that you (would) besmear me

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<sup>357</sup>Edward J. Thomas, **The Life of the Buddha in Legend and History**, 3<sup>rd</sup> ed., (London: Routledge and Kegan Paul, 1956), p. 131ff.

<sup>358</sup>Bonnie Pacala Brereton, **Thai Tellings of Phra Malai: Texts and Rituals Concerning a Popular Buddhist Saint**, (Tempe: Arizona State University Press, 1995), pp. 203-226.

<sup>359</sup>K. Swearer Donald, **The Buddhist World of Southeast Asia**, Edited by Harold Coward, 2<sup>nd</sup> Ed., (New York: State University of New York Press, 2010), p. 15.

<sup>360</sup>*Ibid.*, p. 15.

with a carcass, evil and foul?’ If I were to be angry with him, from that I would become more degraded than him; and morality (sīla) might be violated by me and wise men might censure me. Better indeed is death through (leading a life of) purity than a life subject to disdain. How will I, even for the sake of life, do an injury to another?<sup>361</sup>

As serious karmic consequences are seen to follow from a monk breaking these rules, it is held to be better to become a layperson, who can at least indulge in sexual intercourse, than live as a monk who is in danger of breaking the rule against this. The importance of celibacy-in the sense of total avoidance of sexual intercourse-is that sexual activity expresses quite strong attachment, uses energy which could otherwise be used more fruitfully, and generally leads to family responsibilities which leave less time for spiritual practice.<sup>362</sup>

Monks in Canada used deodorant primarily to fit within the Canadian culture, and the deodorant may be scented. If a laity smells scented deodorant from the monk’s person, he or she may judge the monk as making a transgression of vinaya and also indulging in perfumes. As well as breaking a vinaya rule, this contradicts their image of monks. Without guidelines and agreement, the monks once again, are put in a compromising position.<sup>363</sup>

When you meet Buddhist monks or nuns, observe whether they keep the vinaya precepts. See if they accept money, whether in the form of angpows, cheques, cold cash or even credit cards! The tenth precept forbids this strictly.<sup>364</sup> See if they eat after midday, and if they eat more than once a day. If they do so, they are breaking the sixth Vinaya precept. There are Saṅgha members who claim that the Buddha set this rule

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<sup>361</sup>I.B. Horner (tr.), **Basket of Conduct (CariyaPiṭaka)**, in **The Minor Anthologies of the Pali Canon**, Vol III, (London: PTS, 1975), pp. 22-23.

<sup>362</sup>Peter Harvey (ed.), **Common Buddhist Text: Guidance and Insight from the Buddha**, (Cambridge: Cambridge University Press, 2000), p. 19.

<sup>363</sup>Sirinanda Bandagiriye, **Sri Lankan Monasticism in Canada: Monastic Adaptations and Lay Expectations**, a thesis for Degree of Masters, December 2016, Halifax, Nova Scotia, p. 61.

<sup>364</sup>Duc Ngoc Le, **The Truth Of The Messengers: Questions and Answers with Bhikkhu Buddha Dhatu**, (Malaysia, 2006), p. 21.

because when He was alive, there was very little food around but that today, we have plenty of food, so this precept is now redundant.<sup>365</sup> Worse still are those who not only eat more than one meal a day, but also drink beer! They say that beer is allowed because the Buddha only forbade the drinking of wine, not beer.<sup>366</sup> Physical tortures as well as verbal abuses are forms of violence. On the whole, the Pali canon gives clear as a means of solving human and social problems.<sup>367</sup> Its rejection of physical violence is based upon a strong conviction and reflection on the severity of the violent acts. The Dhammapada verses 129-30 draw our attention to a common human situation and reaction in the face of all forms of violence:

All tremble at violence, all fear death

Comparing oneself with others, one should neither kill nor cause to kill.<sup>368</sup>

All tremble at violence, life is dear to all

Comparing oneself with others, one should neither kill nor cause to kill.<sup>369</sup>

This popular Theravāda scripture, the Dhammapada, draws our attention to several important factors with regard to violence and human reactions in the face of suffering. It states that (i) all sentient beings fear violent activities. When a rod or any form of violent act falls on them, they become frightened (*sabbe tasanti daṇḍassa*). (ii) It states, in particular, that all living beings are scared of death (*sabbe bhāyanti maccuno*), (iii) all living beings appreciate their own lives (*sabbesaṃ jivitaṃ piyaṃ*), (iv) when one is faced with violence, one has to reflect that one's situation is similar to that of others (*attānaṃ upamaṃ katvā*) because of the very fact that as human beings we love our own lives to be secured. (v) Thus, the motivation to avoid violence and protect the lives of others come from the conviction that one's life is also 'sacred' or precious.<sup>370</sup>

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<sup>365</sup>Ibid., p. 21.

<sup>366</sup>Ibid., p. 22.

<sup>367</sup>Mahina Deegalle Dr., Theravāda Attitudes Towards Violence, **Journal of Buddhist Ethics**, Vol. 10, 2003, p. 85. <<http://www.buddhistethics.org/>>

<sup>368</sup>Dhp. 129.

<sup>369</sup>Dhp. 130.

<sup>370</sup>Mahina Deegalle Dr., Theravāda Attitudes Towards Violence, **Journal of Buddhist Ethics**, Vol. 10, 2003, p. 86. <<http://www.buddhistethics.org/>>

In the above Dhammapada verses, the Pali term *danda* (punishment or rod) has been translated as ‘violence’. The original context which led the Buddha to recite these two verses are important. The Buddha had recited these verses when it was reported that the groups of six monks had assaulted the group of sixteen monks on a dispute in possessing a temple constructed by the group of sixteen monks:<sup>371</sup> when the latter objected the intrusion of the former, the former assaulted the latter. Thus, it was basically a dispute in the construction and the possession of a material property. However, the focus in the verses has nothing to do with monk’s possession of buildings and houses.<sup>372</sup>

When the Buddha witnessed some young children were injuring a snake with sticks, the Buddha advised them not to do so by stating: Seeking one’s own happiness, he, who harms other pleasure seeking sentient beings with a rod, will not experience happiness hereafter.<sup>373</sup> Seeking one’s own happiness, he, who does not harm other pleasure-seeking sentient beings with a rod, will experience happiness hereafter.<sup>374</sup> In this case, too, violent actions-using a rod to harm other living beings are rejected because such violent acts cannot be justified as means of deriving one’s own happiness.<sup>375</sup> The Mahadukkhandha Sutta, in particular, identifies sensual desires as the leading factor in creating disputes among various segments of society:

Monks, when sense-pleasures are the cause, sense-pleasures the provenance, sense-pleasures the consequence, the very cause of sense-pleasures, kings dispute with kings, nobles dispute with nobles, Brahmans dispute with Brahmans, householders dispute with householders, a mother disputes with her son, a son disputes with his father, a brother disputes with a brother, a brother disputes with a sister, a sister disputes with a brother, a friend disputes with a friend. Those who enter into quarrel, contention, dispute and attack one another with their hands and

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<sup>371</sup>Narada Thera (tr.), **The Dhammapada** (Kuala Lumpur: Buddhist Missionary Society, 1978), p. 123. Mahina Deegalle Dr., Theravāda Attitudes Towards Violence, **Journal of Buddhist Ethics**, Vol. 10, 2003, p. 86. <<http://www.buddhistethics.org/>>

<sup>372</sup>Mahina Deegalle Dr., Theravāda Attitudes Towards Violence, **Journal of Buddhist Ethics**, Vol. 10, 2003, p. 86. <<http://www.buddhistethics.org/>>

<sup>373</sup>Dhp., 131.

<sup>374</sup>Ibid., 132.

<sup>375</sup>Mahina Deegalle Dr., Theravāda Attitudes Towards Violence, **Journal of Buddhist Ethics**, Vol. 10, 2003, p. 87. <<http://www.buddhistethics.org/>>

with stones and with sticks and with weapons, these suffer dying then and pain life unto dying. This too, monks, is a peril in the pleasures of the senses that is present ... the very cause of pleasures of the senses.<sup>376</sup>

This Sutta suggests that as long as human beings are driven by sensual desires, violent activities such as using sticks and weapons to harm one another, verbal and physical abuses of each other, are unavoidable. The total overcoming of violent activities seen to be impossible as long as human beings have not completely eliminated their sensual desires. In violent circumstances, generating a relatively peaceful state is the only lasting possibility for creating peace.<sup>377</sup>

In examining the nature of violence from a Buddhist perspective, another important factor is seeing the role of psychological factors within the violent climate. Since Theravāda Buddhism gives a prominent place to psychological factors in analyzing human actions, violent activities also have to be placed in that context. As the Dhammapada (vv. 1-2)<sup>378</sup> states human mind precedes all verbal and physical actions. Thus, the leading factor even in an extremely violent event can be an unhealthy psychological state of mind. From a Buddhist point of view, thoughts of violence and violent activities are defilements. They defile oneself and others. Once defiled, they lead to severe conditions. From a Buddhist

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<sup>376</sup>**The Middle Length Sayings**, Vol. I, pp. 113-4.

<sup>377</sup>Mahina Deegalle Dr., Theravāda Attitudes Towards Violence, **Journal of Buddhist Ethics**, Vol. 10, 2003, p. 88. <<http://www.buddhistethics.org/>>

<sup>378</sup>Mind is the forerunner of (all evil) states (Things are forerun by mind- Mrs. Rhys Davids; the mental natures are the result of what we have thought- Radhakrishnan; All that we are the result of what we have thought- Inving Babbit). Mind is chief; mind-made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox. (K. Sri Dhammananda, **The Dhammapada Verse 1**, Malaysia, 1988, reprinted: The Corporate Body of the Buddha Educational Foundation, Taiwan, see notes- p. 61).

Mind is the forerunner of (all good) states. Mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leaves (Buddhism teaches self-responsibility and the inevitability of the law of cause and effect. What one reaps accords with what one has sown, but one is not bound to reap the effects of all that one has sown. If one were, emancipation would become impossibility- K. Sri Dhammananda, **The Dhammapada Verse 2**, Malaysia, 1988, reprinted: The Corporate Body of the Buddha Educational Foundation, Taiwan, see notes-p. 61).

point of view transformation of defilements for positive thinking is very much needed. This transformation is essential for healthy communities.<sup>379</sup>

**Conclusion:** This ending Conclusion the violating a moral precept of the nature of the five precept, eight precept, ten precept 227 rules one is only violating a promise given to oneself and it is a moral act the consequence of which one has to bear by oneself alone. Violation of vinaya rules by bhikkhu is dealt with by the Saṅgha as a matter of vinaya.

### 3.4.2 Derogatory Conduct of Bhikkhus

The derogatory term means that mischievous, harmful, detrimental. The monks who fail to conduct the vinaya rules so, it's derogatory for him, for monk community, for Buddha sasana. The greatest myth perpetuated by Theravāda however, is the idea that monks are a race apart, a unique breed, a special class of beings so different from everyone else that they must be treated with extraordinary reverence.<sup>380</sup> Thus, when a monk walks into a room people start to whisper as if the sound of the ordinary human voice will somehow damage his ears. When people spoon food into his bowl they do it as if they are performing a delicate surgical operation. I find that when I visit Theravadin groups in the West that have had a Thai or Burmese monk prior to my coming that the word I hear more often than any other is 'sorry'. I ask if I can have a glass of water and someone immediately says 'Sorry bhante' and rushes off to get one. I walk towards the door and if someone is coming through it in the other direction they will say 'Sorry' and back away and let me pass. Unlike Theravadins the Buddha had no illusions about unenlightened human beings including those who shaved their heads and wore robes. In the Dhammapada verse 307 he says 'There are many uncontrolled men of evil character wearing the yellow robe'. But say such a thing in a Theravadin land or even suggests that most monks are not much different from other people and you will provoke shock, outrage and accusations of impiety.

Over a two year period Michael Mendelson pursued the Rangoon newspapers for reports of monks involved in unseemly behavior.<sup>381</sup> This

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<sup>379</sup>Mahina Deegalle Dr., **Theravāda Attitudes towards Violence**, Journal of Buddhist Ethics, Vol. 10, 2003, p. 91. <<http://www.buddhistethics.org/>>

<sup>380</sup>S. Dhammika, **The Broken Buddha: Critical Reflections on Theravāda and a Plea for a New Buddhism**, Seite 39 von 66. <[http://www.Theravāda-dhamma.org/pdf/Dhammika\\_Broken-Buddha.pdf](http://www.Theravāda-dhamma.org/pdf/Dhammika_Broken-Buddha.pdf)>

<sup>381</sup>Ibid.,

was his findings. ‘Two cases were reported of monks arrested for trafficking opium, two involving theft and refuge in the Saṅgha after misappropriation of large sums, one of kidnapping, a case of two monks in a pilgrimage racket designed to smuggle goods and foreign exchange to India, a report of a monk carrying medical supplies to insurgents and one example of a monk confidence man who tricked a school mistress out of a valuable ring ... There were accounts of three monks involved in clandestine affairs with women, one resulting in a paternity charge, another culminating in a mortal assault on a boy and his companion who had gossiped about an older monk’s affair with a young girl, and a third involving a trishwman’s wife and a monk. For “embracing and kissing in a railway carriage” a monk and a girl were imprisoned for three months. Finally, I read of a monk who wounded his own abbot because the abbot had threatened him in order to gain the monk’s sister in marriage. Violence between monks was reported on occasions. Three cases were noted of monks or novices attacking others in the monastery, often with apparent minor provocation: one from a school ragging, one from a quarrel over the possession of a book, and another from a derogatory note found during a Pali exam. An equal number of incidence of violence led to the death of someone in the monastery; in one incident, a novice, lightly reprimanded by the presiding monk, killed him with a dagger; in another, a monk was discovered dying in a pool of blood, and a missing colleague was sought; in a third, an abbot who had spent twenty-eight years in the Saṅgha turned himself into a village headman after running amok in his monastery and killing one monk and badly wounding a companion ... In addition, two cases of suicide were reported, one due to mental torment and conflict, another concerning a seventy-six-year-old *sayadaw* who thought it was time for him to leave the world, and an account was given of a monk hospitalized with acute stomach pains seemingly related to his agonies over his five children, whom he had left to join the Order’.<sup>382</sup>

In fact, given that so many monks ordain due to poverty, custom or social expectation rather than conviction, that they are pampered, that they are always the centre of attention and that peoples reverence for the robe means that they are unlikely to ever be reprimanded or pulled into line, it is surprising that the level of bad behavior is as low as it is. The reality is that most monks are completely ordinary human beings and that most

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<sup>382</sup>Ibid, <[http://www.Theravādadhamma.org/pdf/Dhammika\\_Broken-Buddha.pdf](http://www.Theravādadhamma.org/pdf/Dhammika_Broken-Buddha.pdf)>

monasteries completely ordinary human institutions. Despite this one of the core dogmas of Theravāda and one that monks must be treated as if they are quasi-divine beings. It may have been like that at the time of the Buddha but it is not now and has not been so for many centuries.<sup>383</sup>

Dipankar Srijan Barua states,

Gautam Buddha established Saṅgha for the welfare of themselves and others. The Saṅgha who live in a monastery should have to follow the monastic rules. They should remember, when taking ordination they promised that they will try to the best to attain nibbana and will do the best for others. In monastic Saṅgha was established for welfare of Saṅgha, society, and lay men. Nowadays there are many internal discords and divisions among the sangh. So, general people are loss of faith in the monastic Saṅgha.<sup>384</sup>

**Conclusion:** Monks as a spiritual person, noble person and who conduct Paṭimokkha sīla they are never involed misleading misbehave or misconduct. Monk should be conduct spiritual work, mindfulness.

### 3.4.3 Unclearly Understanding the Teaching of the Buddha

The essence of the Buddha's teaching can be summed up in two principles: the Four Noble Truths and the Noble Eightfold Path. The first covers the side of doctrine, and the primary response it elicits understands; the second covers the side of discipline, in the broadest sense of that word, and the primary response it calls for is practice. In the structure of the teaching these two principles lock together into an indivisible unity called the dhamma-vinaya, the doctrine and discipline, or in brief, the Dhamma.<sup>385</sup>

We pass our days running after the one and running away from the other, seldom enjoying the peace of contentment; real satisfaction seems somehow always out of reach, just beyond the next horizon. Then in the end we have to die: to give up the identity we spent our whole life

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<sup>383</sup>Ibid.,

<sup>384</sup>Interview with Dr. Dipankar Srijan Barua, Professor of Chittagong University, Bangladesh, October 20, 2017.

<sup>385</sup>Bhikkhu Bodhi, **The Noble Eightfold Path: The Way to the End of Suffering**, (Kandy: Buddhist Publication Society, Access to Insight-Legacy Edition, November 2013). < <http://www.accesstoinight.org/lib/authors/bodhi/waytoend.html>>

building, to leave behind everything and everyone we love.<sup>386</sup> But even death, the Buddha teaches, does not bring us to the end of dukkha, for the life process does not stop with death. When life ends in one place, with one body, the “Mental continuum”, the individual stream of consciousness, springs up again elsewhere with a new body as its physical support.<sup>387</sup>

The first spiritual breakthrough may be made by a person emphasizing either understanding of the Dhamma or faith in the Buddha. That said, though some serious disciples are relatively stronger in understanding or faith, all need sufficient strength in all five faculties. Faith needs to be guided by understanding, and the cognitive quality of understanding needs grounding by the heart quality and commitment of faith.<sup>388</sup>

Virtues taught by the Buddha are to be understood within the overall context of his path to awakening. Whenever the Buddha spoke about contentment he paired it with an energetic quality such as diligence, persistence or industriousness. He was careful to make clear that contentment is in no way connected to laziness, and is not another word for passivity. In Buddhist sense, it must be appreciated in the light of the central importance the Buddha gave to human effort.<sup>389</sup>

It appears that many lay Buddhists do not consider their moral conduct to be a necessary condition of their Buddhist identity. Buddhism rejects carrot and stick moral teachings in favor of an education of conduct. Unfortunately, when the nature of this education is not effectively propagated, lay Buddhists can become more heedless than those fired with a desire for divine reward and fear of eternal torment.<sup>390</sup> Unenlightened beings commonly feel that they are missing out, that things they don't possess would

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<sup>386</sup>Ibid.

<sup>387</sup>Ibid.

<sup>388</sup>Phra Brahmmapundit & Peter Harvey, **Common Buddhist Text: Guidance and Insight from the Buddha**, (Thailand: Mahachulalongkornrajavidyalaya University Press, 2017), p. 261.

<sup>389</sup>Ajahn Jayasaro, **Without and Within: Questions and Answers on the Teachings of Theravāda Buddhism**, (Thailand: Panyaprathep Foundation, 2013), p. 146.

<sup>390</sup>Ibid., pp. 174-175.

make them happier than the things they already have. Even when desire is fulfilled, the mind sated but the sense of lack found to be unchanged by the experience, this hope survives. Learning how to appreciate the merits of what we already possess allows us to let go of cravings, frustrations and jealousy. We set ourselves realistic goals and apply ourselves diligently to creating the causes and conditions for realization of those goals.<sup>391</sup>

Through studying many Buddhist texts we may become a renowned scholar; but if we do not put Buddha's teachings into practice, our understanding of Buddhism will remain hollow, with no power to solve our own or other's problems. Expecting intellectual understanding of Buddhist texts alone to solve our problems is like a sick person hoping to cure his or her illness through merely reading medical instructions without actually taking the medicine.<sup>392</sup> As Buddhist Master Shantideva says:

We need to put Buddha's teachings, the Dharma, into practice, because nothing can be accomplished just by reading words.

A sick man will never be cured of his illness, through merely reading medical instructions!

There are three teachers in the world. The first teacher teaches the existence of an eternal ego-entity outlasting death: that is the eternalist, as for example the Christian. The second teacher teaches annihilationist, or materialist. The third teacher teaches neither an eternal, nor a temporary ego-entity: this is the Buddha. The Buddha teaches that, what we call ego, self, soul, personality etc., are merely conventional terms not referring to any real independent entity. And he teaches that there is only to be found this psycho-physical process of existence changing from moment to moment. Without understanding the egolessness of existence, it is not possible to gain a real understanding of the Buddha-word; and it is not possible without it, to realize that goal of emancipation and deliverance of mind proclaimed by the Buddha. This doctrine of egolessness of existence forms the essence of the Buddha's doctrine of emancipation.

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<sup>391</sup>Ibid., p. 147.

<sup>392</sup>Geshe Kelsang Gyatso, **Modern Buddhism: The Path Compassion and Wisdom**, (USA: Tharpa Publications, 2<sup>nd</sup> editions, 2013), pp. x-xi.

Thus with this doctrine of egolessness, or anatta, stands and falls the entire Buddhist structure.<sup>393</sup>

Many western scholars of Buddhism have found that the several meanings of dhamma in the Pali texts cause serious problems in understanding the Buddha's teaching. They have sought the central meaning of the term believing that properly understanding dhamma will lead to an understanding of the essence of Buddhism. Mrs. C. A. F. Rhys Davids, Wilhelm and Magdalene Geiger, and John Ross Carter illustrate the attempt of western scholars to analyse the meaning of dhamma.<sup>394</sup> Although the term dhamma is also used in other Indian philosophical systems, as Mrs. Rhys Davids indicates, the term abhidhamma was invented exclusively by Buddhists and used in the sense of an "ultra-dhamma" covering the study of theory and logical method.<sup>395</sup>

Abhidhamma systematizes the dhamma; and hence, it does not add to the Buddha's teaching.<sup>396</sup> Mrs. Rhys Davids sees the abhidhamma as an essential means by which the Buddha's dhamma was preserved and explained: Abhidhamma was an instrument for regulation the mind. According to the greatest of the scholastic commentators of the fifth century A. D., Buddhaghosa, it was calculated to check those excesses in thought away from the norm, which were shown, by the Buddha, to lead to loss of mental balance, craziness, insanity.<sup>397</sup> Unlike Mrs. Rhys Davids, for Wilhelm Geiger, abhidhamma does not systematize dhamma; it is only an elaborated, repeated version of it: The Abhidhamma is not a systematic philosophy, but merely a supplement to the Dhamma. The work belonging to it mostly contains merely detailed elucidations of various topics dealing with ethics, psychology or theory of knowledge which are mentioned in the canon.<sup>398</sup> Wilhelm and Magdalene Geiger do

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<sup>393</sup>**The Light of Buddha, Burma Buddhist Society**, Mandalay, Vol. III. No. 1, Monthly Magazine, January 1958, p. 4. Electronic Publish by Pariyatti Publication, USA., <[www.pariyatti.org](http://www.pariyatti.org)>

<sup>394</sup>Sirikanchana, Pataraporn, **The Concept of 'Dhamma' in Thai Buddhism: A Study in the Thought of Vajiranana and Buddhadasa**, University of Pennsylvania, Publicly Accessible Penn Dissertations, 1985, p. 8. <<http://repository.upenn.edu/edissertations/954>>

<sup>395</sup>C. A. F. Rhys Davids, **Buddhism: A Study of the Buddhist Norm**, p. 36.

<sup>396</sup>*Ibid.*, pp. 41-42.

<sup>397</sup>*Ibid.*, p. 39.

<sup>398</sup>Wilhelm Geiger, **Pali Literature and Language**, (Calcutta: University of Calcutta, 1956), p. 22.

not hold that abhidhamma is a higher dhamma, higher philosophy, or metaphysics.<sup>399</sup> Rather, the Abhidhamma-Piṭaka represents only a collection of fragments taken from the two original Piṭakas, the Dhamma and the Vinaya.<sup>400</sup> Thus, originally, the abhidhamma was only a mātikā, or table of contents to the canon.<sup>401</sup> And they assert that the three-part division of the Canon as TiPiṭaka- the Sutta, the Vinaya, and the Abhidhamma exists only in the commentaries.<sup>402</sup>

Nor should Buddhism or any religion be judged by those who don't practice it properly. If you wish to know the true teachings of Buddhism, read the Buddha's words or speak to those who understand them properly.<sup>403</sup> The Buddha hesitates to teach Dhamma, as he thinks that no-one else will be able to understand its profundity. However, at the request of Brahmā Sahampati, he decides to teach after having seen that there are some who will understand.<sup>404</sup>

Buddhist texts (manuscripts in particular) are not easy to read accurately and interpret appropriately. Therefore, each researcher has to always brush up on their text reading skills.<sup>405</sup> The Buddha's teachings cannot be absorbed through intellectual understanding alone; it needs to be realised through direct experience. This is where meditation fits in. The aim of Buddhist teachings is to develop the capacity to recognize that the ever changing, inter-connected universe follows the law of cause and effect. In order to realize this both intellectually and experientially, it is necessary to learn how to cultivate mindfulness. Meditation practice helps us to achieve this.<sup>406</sup>

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<sup>399</sup>Magdalene Geiger and Wilhelm Geiger, **Pali Dhamma: vornhmlich in der kanonischen literature**, (Munchen: Verlag der Bayerischen Akademie der Wissenschaften, 1920), p. 118.

<sup>400</sup>Ibid., p. 18.

<sup>401</sup>Ibid., p. 18.

<sup>402</sup>Ibid., p. 119.

<sup>403</sup>Ven. S. Dhammika, **Good Question, Good Answer**, (Singapore: Buddha Dharma Education Inc., 1991), p. 9.

<sup>404</sup>Phra Brahmmapundit & Peter Harvey, **Common Buddhist Text: Guidance and Insight from the Buddha**, (Thailand: Mahachulalongkornrajavidyalaya University Press, 2017), p. 70.

<sup>405</sup>Imre Hamar and Takaminoue, **Faith in Buddhism**, (Budapest: Institute for East Asian Studies, Eotvos Lorand University, 2016), p. 4.

<sup>406</sup>**Introduction to Buddhism**, Buddhist Council of NSW, <[www.buddhistcouncil.org](http://www.buddhistcouncil.org)>

According to the Buddha's teaching, doubt (*vicikiccha*) is one of the five Hindrances (*nivarana*)<sup>407</sup> to the clear understanding of Truth and to spiritual progress (or for that matter to any progress). Doubt, however, is not a 'sin', because there are no articles of faith in Buddhism. In fact there is no 'sin' in Buddhism, as sin is understood in some religions. The root of all evil is ignorance (*avijja*) and false views (*miccha ditthi*). It is an undeniable fact that as long as there is doubt, perplexity, wavering, no progress is possible. It is also equally undeniable that there must be doubt as long as one does not understand or see clearly. But in order to progress further it is absolutely necessary to get rid of doubt. To get rid of doubt one has to see clearly.<sup>408</sup> In the *kalama Sutta*,

The Buddha argues against following authority, tradition or specious reasoning in finding the truth about a matter. Statements following from such sources should be considered impartially and not accepted blindly, though they need to be refuted either.<sup>409</sup> A person should derive a moral judgment thus:

When you yourselves know: 'These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.<sup>410</sup> Thus, personal experience and judgment are emphasized in accepting the Buddha and Buddhism. A person should, however, also heed to the counsel of the wise,<sup>411</sup> meaning a Buddha or a Buddhist teacher well versed in the Buddhist teachings.

Today religion has degenerated into a cheap commodity in the religious market giving scant regard to moral values and what they stand for. Some missionaries claim that the practice of morals, ethics and precepts are not important as long as they have faith and pray to God, which is believed to be sufficient to grant their salvation. Having witnessed how some religious authorities have misled and blindfolded their followers in Europe, Karl Marx made a caustic remark: 'Religion is the sigh of the

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<sup>407</sup>The **Five Hindrances** are: (1) Sensuous Lust, (2) Ill-will, (3) Physical and mental torpor and languor, (4) Restlessness and Worry, (5) Doubt.

<sup>408</sup>Walpola Rahula, **What the Buddha Taught**, (New York: Grove Press, 2<sup>nd</sup> edition, 1974) p. 3.

<sup>409</sup>Soma Thera (tr.), **Āṅguttara Nikāya III: The Kalama Sutta**, 2014, p. 66.

<sup>410</sup>De Silva, Lily (2002), **Faith**, in Malalasekera, Gunapala Piyasena, *Encyclopedia of Buddhism*, Government of Ceylon Vol. V., p. 215.

<sup>411</sup>*Ibid.*, p. 215.

oppressed creature, the feelings of a heartless world, just as it is the soul of soulless conditions. It is the opium of the people.<sup>412</sup>

#### 3.4.4 Disrespect of Lay Buddhist Devotees

Lay Buddhists can be guided by the Buddha's words when bhikkhus began to sing the Dhamma: Bhikkhus, there are these five dangers when Dhamma is chanted with a long, singing sound:

1. He is pleased with himself regarding that sound (pride)
2. Others are pleased regarding that sound (they have regard for it but not for Dhamma)
3. Householders look down upon him (as music is for those who enjoy sense pleasure)
4. While trying for accuracy of sound his concentration is broken (he neglects the meaning of what he is chanting)
5. People coming after fall into views (by emulation) (saying: Our teachers and preceptors sang it thus [Commentary]-a source of both pride and quarrelling among later generations of Buddhists).<sup>413</sup>

From these five disadvantages we understand that it is disrespectful for a bhikkhu to sing or intone the Dhamma in such a way that its meaning is lost.<sup>414</sup> This rule, of course, does not apply to lay people but in Buddhist lands lay people, perhaps guided by the conduct of bhikkhus, have made little or no use of music for religious purposes. After all what are we trying to achieve by chanting the words relating to the Buddha and his teaching? Is it not to gain calm through a mind concentrated on Dhamma? Then music has rather an exciting effect on many people and so is opposed to our aim.<sup>415</sup>

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<sup>412</sup>K. Sri Dhammananda Dr., **What Buddhist Believe**, 4<sup>th</sup> ed., (Malaysia: Buddhist Missionary Society Malaysia, 2002), p. 341.

<sup>413</sup>Vin. II. 108.

<sup>414</sup>**In The Entrance to the Vinaya II** (Mahamakut Press, Bangkok, BE 2516) we read: "It is prohibited for a bhikkhu to preach Dhamma with a long-drawn intonation. To preach Dhamma or recite Dhamma in an artificial long-drawn way of chanting until it brings about mispronunciation should not be done."

<sup>415</sup>Bhikkhu Khantipālo, **Lay Buddhist Practice: The Shrine Room, Uposatha Day, and Rain Residence**, (Kandy: BPS Online Edition 2007), pp. 21-22.

The Buddha sees that there is no person he can honour as superior to him in spiritual qualities, but that he should honour the Dhamma he has awakened to.<sup>416</sup> The deity Brahmā Sahampati, a long-lived ‘non-returner’ who had been taught by a past Buddha, appears to him and confirms that all Buddhas honour Dhamma.<sup>417</sup>

### 3.4.5 Violence the Monastic Environment

The Samagama Sutta highlights six psychological roots of conflict as follows:

1. One who is angry and resentful lives a root of conflict,
2. One who is contemptuous and insolent lives with a root of dispute,
3. One who is envious and avaricious lives with a root of dispute,
4. One who is deceitful and fraudulent lives with a root of dispute,
5. One who is with evil wishes and wrong views lives with a root of dispute,
6. One who adheres to one’s own views, holds on to them tenaciously, and relinquishes them with difficulty lives with a root of dispute.<sup>418</sup>

Such a Bhikkhu dwells disrespectful and undeferential towards the teacher, the teaching, and the community, and he does not fulfill the training. A Bhikkhu who dwells disrespectful and and undeferential towards the teacher, the teaching, and the community, and who does not fulfill the training, and the community, and who does not fulfill the training, creates a dispute in the community, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practice in such a way that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute, thus there is the non-eruption of that evil root of dispute in the future.

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<sup>416</sup>S. V, 232-233.

<sup>417</sup>Phra Brahmmapundit & Peter Harvey, **Common Buddhist Text: Guidance and Insight from the Buddha**, (Thailand: Mahachulalongkornrajavidyalaya University Press, 2017), p. 66.

<sup>418</sup>M. II. 243.

The ‘violence’ as a term is used very broadly to include a wide range of negative human actions harmful to other living beings, living organisms, ecosystems and environments. While the aspect of physical assault can be taken as its primary meaning, it also includes minor violations such as verbal abuse. In texts, violence can be understood primarily as physical assault and killing.

The most common Indian term for violence was *himsa*; the absence of violence in one’s life was rendered in Indian religious contexts as *ahimsa*. *Ahimsa* as a technical term in religious vocabulary emerged with strong relationships with the notions of *karma* that Hindus, Buddhist and Jains hold as dear. In all three traditions, *ahimsa* plays a crucial role and can be taken as the closest words for violence and non-violence, not only in Buddhism but also in all Indian religions. These pre-Buddhist concepts were widely used in Buddhist literature, in particular in the *Jātakas*. Some figurative narratives in this collection highlight and profess a life of extreme non-violence (*ahimsa*). Buddha’s previous life as the ascetic *Santivadin*, in particular, is extremely important in understanding the values attached to non-violence. The ideal that emerges from these narratives is an ideal of extreme patience and compassion. They can be used as an antidote for violence.<sup>419</sup>

However, notwithstanding that controversial issue, it is important to emphasize that resorting to violence in Theravāda communities is against the Theravāda norm prescribed by the Buddha. Violence cannot be used either as a path or goal because of the Buddhist conviction well expressed in the *Dhammapada* (v.5) that ‘hatred is never ceased by hatred,’ it is hard to find even a little importance in violence even as a skill-in means.<sup>420</sup> The theory and practice of Theravāda Buddhism does not and should not profess violence since the basic tenets of Buddhism are completely against imposing pain on oneself or others. There is no room for violence in the doctrine.<sup>421</sup>

**Conclusion:** The Buddha’s teachings cannot be absorbed through intellectual understanding alone; it needs to be realised through direct experience. This is where meditation fits in. The aim of Buddhist teachings is to develop the capacity to recognize that the ever changing,

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<sup>419</sup>Mahinda Deegalle, an article: **Is Violence Justified in Theravāda Buddhism?**, Bath Spa University, United Kingdom, Vol. 1, 2014, p. 86.

<sup>420</sup>*Ibid.*, p. 85.

<sup>421</sup>*Ibid.*, p. 85.

inter-connected universe follows the law of cause and effect. In order to realize this both intellectually and experientially, it is necessary to learn how to cultivate mindfulness. Meditation practice and the learning Dhamma, hearing Dhamma talk by noble monk is more effective to understand the Buddha's teaching.

### **3.5 Concluding Remark**

In the above discussion this rule, of course, does not apply to lay people but in Buddhist lands lay people, perhaps guided by the conduct of bhikkhus, have made little or no use of music for religious purposes. Violating a moral precept of the nature of the pañca-sīla one is only violating a promise given to oneself and it is a moral act the consequence of which one has to bear by oneself alone. Violation of vinaya rules by bhikkhus and bhikkhunis is dealt with by the Saṅgha as a matter of vinaya. The function of karma has no connection to this 'legal' procedure. The Buddha is an important source of our historical understanding of the Middle Way, which is reflected both in his life story and teachings he is recorded as giving in the Pali Canon. Buddhism is a religion and dhamma that encompasses a variety of traditions, beliefs and spiritual practices largely based on original teachings attributed to the Buddha and resulting interpreted philosophies.

## Chapter IV

### An Analysis on the Symbiotic Relationship between the Monk Behaviors and the Faith of Lay Community

Upāsaka/Upāsika or “Laity” is known as the person who worships Buddha, follows his teaching, and actively carries out religious activities in relation to Saṅgha, the monastic order found by the Buddha. As a householder, not ordained for the full-time devotion to the spirituality, he forms the majority within the ‘community’ of Buddha’s followers. He is the counterpart of the monastic follower in the community, playing subordinate roles, particularly the supporter.<sup>422</sup>

#### 4.1 The Symbiotic Relationship between the Monk Behaviors and the Faith of Lay Community

The monastic and lay communities have developed as independent concepts, in reality they are complementary.<sup>423</sup> Lay communities provide labor, supplies and goods, while in return the monastic community fulfills a wide range of the lay community’s spiritual needs, in particular the performance of rituals to generate merit for laypeople, to increase their success and happiness, and to protect the community from natural disasters. Melvyn Goldstein and Paljor Tsarong (1985, p. 15) were state in their study of Buddhist monasticism that each monk has a responsibility to sever his link to secular life for the welfare of other beings in the temporal world. Yet, monks have to interact with laypeople in order to obtain their material subsistence. Their statement indicates that there are complex relations between monastic and

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<sup>422</sup>Conze, **Buddhism**, p. 70.

<sup>423</sup>Sonam Wangmo, **The Relationship between monastic and local communities: the example of Lhagang village in Kham Minyag**, *Everyday religion among pastoralists of High and Inner Asia*, suivi de Varia, an article, 2016, p. 1.

lay communities, which serve to ensure their mutual support and accomplishment of each other's needs.<sup>424</sup>

There is a place for the monastic Saṅgha, the lay community is equally important and indeed is in a symbiotic relationship with the monastic Saṅgha which makes family life a 'back bone' of Buddhism.<sup>425</sup> Someone with a strong tendency towards sensual desire should balance this by cultivating the ten meditations on 'ugliness' (asubha), that is, on the body in ten different degrees of putrefaction; someone with a strong faith will respond to the first six recollections; while for someone with a tendency to intellectualize and get lost in speculations, mindfulness of breathing is particularly recommended as cutting off discursive thinking; someone whose temperament is irritable and who tends towards states of anger and hatred might take one of the four colored discs as a meditation subject. In this connection, they also emphasize the need for a meditation teacher- the good friend (kalyana mitta) who can suggest and teach a suitable meditation subject. The importance of the teacher is, of course, one of the great themes of Buddhist practice. The teacher of meditation stands in the place of the Buddha himself and, just as one should have faith and trust in the Buddha and his teachings, so one must have faith and trust in the meditation teacher and his instructions; without such faith it is impossible to put the teacher's instructions into practice with the necessary sense of commitment. Thus kneeling before one's teacher and paying him appropriate respect are recommended as generating faith.<sup>426</sup>

#### **4.1.1 The Monks and the Monastic Rules**

The Pali Tripiṭaka consists of 40 volumes divided into three types of Teachings. The first collection of the Tripiṭaka is known as the Vinaya or monastic rules of training and discipline taught by the Buddha to his Monks and Nuns. The second collection is known in the Pali language as "Suttas" or more commonly referred to as sutras, which is the Sanskrit name. The suttas are historical record of many Teachings given by the Buddha to his community of Monks and Nuns who we call the Saṅgha, and his layperson disciples, and others, such as heavenly beings or Devas who came to The Buddha to ask his advice and learn about his Teachings.

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<sup>424</sup>Ibid, p. 1.

<sup>425</sup>Religious Studies **A: World Religion (s)**, Oxford Cambridge and RSA, Unit B570: Buddhism 2, Mark Scheme for June 2014, p. 11.

<sup>426</sup>Rupert Gethin, **The Foundations of Buddhism**, New York, Oxford University Press, 1998, pp. 179.

The Catuma Sutta relates how the Buddha takes a group of noisy monks to task, and his warning against four dangers to newly ordained monks (navaka).<sup>427</sup> The Sutta opens with 500 visiting (agantuka) monks, led by the chief disciples, Sariputta and Moggallana, arriving in the myrobalan grove outside the Sakya village of Catuma, to see the Buddha. The visiting monks, exchanging greetings with the resident monks, preparing their quarters, and putting away their bowls and outer robes, are rather noisy, like a fishermen's commotion. On the Buddha's instruction, Ananda summons them and they are rebuked and dismissed by the Buddha. The Sakyas of Catuma, seeing the monks, out of compassion for them, beseech the Buddha to recall them. They compare the novice monks to "young seedlings," who, not receiving any water, would be destroyed; and to "a young calf," who without its mother, would similarly be at a great disadvantage, and pleading with the Buddha to show his compassion to the Saṅgha as he has done before. Brahma Sahampati, too, intercedes, echoing the two parables, adding that the Buddha should show his compassion to the Saṅgha as he has done before. The Buddha, responding to their pleas, recalls the monks.

Piṇḍolaya Sutta states,

I am oppressed with birth, aging, & death, with sorrows, lamentations ending of this entire mass of suffering and stress might be found!

"And although this son of a good family has gone forth in this way, he is covetous, with strong passion for sensual desire, with a mind of ill, of corrupt resolves, his mindfulness muddled, unalert, unconcentrated, his mind distracted, loose in his sense faculties. Just as a log from a funeral pyre, burning at both ends, smeared with excrement in the middle, fills no use as timber either in the village or in the wilderness: I speak of this person with this comparison. He has missed out on the enjoyments of the householder, and yet does not fulfill the goal of the contemplative life.

"Monks, there are these three types of unskillful thinking: thinking of sensuality, thinking of ill will, thinking of harm. These three types of sensual thinking cease without remainder in one who dwells with his mind well established in the four establishing of mindfulness or who develops the themeless concentration. This is

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<sup>427</sup>Piya Tan (tr.), **Catuma Sutta**, M.I. 2, 2006.

reason enough, monks, to develop the themeless concentration. The themeless concentration, when developed & pursued, is of great fruit, great benefit.<sup>428</sup>

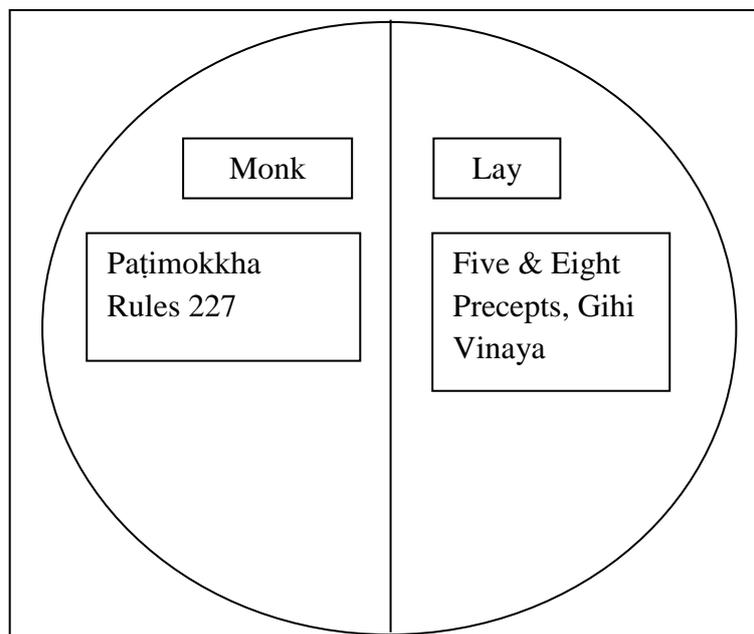


Chart 3: Monks rules and lay precepts:

From this chart, it can be explained that there are two parts which showing monk's community and the Lay. Theravada Buddhist monks are following the Patimokkha Rules 227 and the Lay following the Five and Eight precepts also Gihi Vinaya which prescribed by the Buddha.

**Conclusion:** This work explores the issue in the relationship between the monks and the monastic rules. The Buddha gradually prescribed the vinaya rules for monks and monastic life. In the scripture we find the vinaya rules are very less for lay people but strongly laid down for the holy monks.

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<sup>428</sup>S.I.80 < [https://www.dhammatalks.org/suttas/SN/SN22\\_80.html](https://www.dhammatalks.org/suttas/SN/SN22_80.html)>

### 4.1.2 Monk Behaviors and the Faith of Lay Community

The studies gathered here show a range of ways in which family informs Buddhist practice. Some of the work featured here shows families engaged in Buddhist practice together, drawing sustenance in their practice from their familial bonds. Other studies included here focus on individuals who have taken ordination as monks and nuns but who remain embedded in the lives of the families in which they were born, men and women who carry out their Buddhist monastic practices in ways that promote family interests. In the examples analysed here, we see interdependence between monastics and families in terms of financial support, care giving, and ritual labor. The work collected here also looks at familial ties as a structuring principle of religious community and considers the role of the fictive kinship ties as a force that helps to shape the religious practices of individuals.<sup>429</sup>

The role of the Saṅgha and its relationship with the lay-community were also changed due to the introduction of western concepts of civilization. Such changes, combined with the changing social and economic environment of the modern world, led to a changing of attitude towards monasteries.<sup>430</sup> All of these Monastic rules are not only precisely elaborated, but they also cover all aspects of a monk's life and conduct, his relationship with the lay community, his ware of dressing, taking food or acquiring and keeping properties. Respecting the rules is indeed the only way to make extinct desire (tanha) and to follow the way leading to salvation.<sup>431</sup>

The Buddha, the “Awakened One” called the religion he founded Dhamma – Vinaya the doctrine and discipline. To provide a social structure supportive of the practice of Dhamma – Vinaya, and to preserve these teachings for posterity, the Buddha established the order of Bhikkhus (monks) and Bhikkhunis (nuns) – the Saṅgha which continues

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<sup>429</sup>Liz Wilson, **Family and the Construction of Religious Communities**, Albany, State University of New York Press, 2013, p. 4.

<sup>430</sup>Pinraj Khanjanusthiti, **Buddhist Architecture: Meaning and Conservation in the Context of Thailand**, thesis for the Degree of Doctor of Philosophy, University of York, The King's Manor, 1996, p. 9.

<sup>431</sup>Sylwia Gil, **The Role of Monkhood in Contemporary Myanmar Society**, an article on behalf of Fredrich-Ebert-Stiftung, Warsaw, Poland, September 2008, p. 4.

to this day to pass his teachings on to subsequent generations of laypeople and monastic's, alike.<sup>432</sup> Buddhist monasticism can vary in its practice from the more conservative tradition to the more liberal ones, and different doctrinal emphasis is also placed on the monastic rules according to the type of Buddhist tradition members follow ... some of those who hold modernist views even regard the status distinction between the monastic and laity to be no longer relevant in their spiritual life, and seek direct channels to achieve higher spiritual levels without the monastic intermediaries whom they see as irrelevant to contemporary worship.<sup>433</sup>

As far as the lay cultivation of meditation is concerned, practice can be seen as centering around the various kinds of offerings (puja) which arouse the religious emotion of faith (sradha) and conduce to the development of the initial stages of calm meditation.<sup>434</sup> A significant ancient variation of the formula of dependent arising, having detailed the standard sequence of conditions leading to the arising of this whole mass of suffering, thus goes on to state that:

Conditioned by (1) suffering, there is (2) faith, conditioned by faith, there is (3) gladness, conditioned by gladness, there is (4) joy, conditioned by joy, there is (5) tranquillity, conditioned by tranquillity, there is (6) happiness, conditioned by happiness, there is (7) concentration, conditioned by concentration, there is (8) knowledge and vision of what truly is, conditioned by knowledge and vision of what truly is, there is (9) disenchantment, conditioned by disenchantment, there is (10) dispassion, conditioned by dispassion, there is (11) freedom, conditioned by freedom, there is (12) knowledge that the defilements are destroyed.<sup>435</sup>

An ancient formula describes the beginning of the path in the following terms: A Tathāgata appears in the world ... He teaches the Dharma that is beautiful in the beginning, beautiful in the middle, and beautiful in the

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<sup>432</sup>**What is Theravāda Buddhism?** Thearavada Buddhism: A Chronology, 2005.

<sup>433</sup>Hiroko Kawanami, **Buddhist Monasticism and Contemporary Trends.From the Viewpoint of Buddhist Women and Buddhist Nuns**, Lancaster University, UK, p. 2.

<sup>434</sup>Ibid., p.110.

<sup>435</sup>S. II.29-32, cf. Bhikkhu Bodhi, **Transcendental Dependent Arising, The Wheel**, 1980, 277/8; **Vimuttimaggā**, 267.

end. A householder or a householder's son or someone born into some family hears that Dharma. And hearing the Dharma, he gains faith in the Tathāgata.<sup>436</sup>

Certainly the Buddha counsels the Kālāmas not to reject or accept things because tradition, scripture, reasoning, logic, or argument tells them to do so, nor out of respect for some ascetic, but rather because of their own direct knowledge.<sup>437</sup> Yet a preoccupation with the Kālāma Sutta as a repudiation of faith betrays a misunderstanding of the very nature of faith and its devotional and ritual expression in Buddhism.

<b>Rules</b>	<b>Monk</b>	<b>Lay</b>
Paṭimokkha Rules 227	for Monk	-
Monastic Rules	for Monk	-
Fully Mindfulness	for Monk	-
Sekhiya Dhamma 75	for Monk	-
Atain Nibbana	for Monk	-
Arhantaship	for Monk	-
Five & Eight Precepts	-	for Lay
Gihi Vinaya	-	for Lay

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<sup>436</sup>D. I. 63; M. I. 179.

<sup>437</sup>A. I. 189.

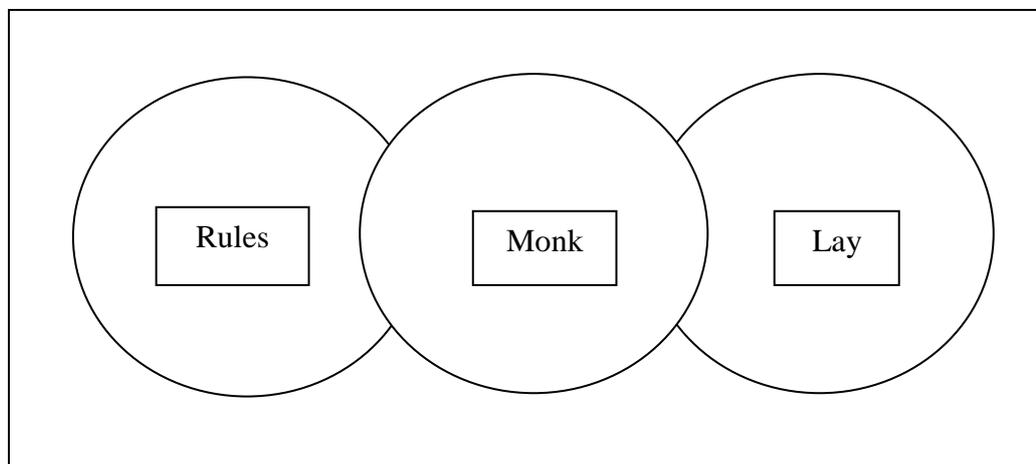


Chart 4: Vinaya rules, monks and lay; in this chart three circle showing that closed connections each other (Symbiotic Relationship): Vinaya Rules + Monk + Lay. In the society there are two groups Monks and Lay both are depends on discipline (Vinaya Rules).

#### 4.1.3 The Process of Reclining Faith of Lay Community

Buddhist teachings begin with the fact of human suffering (Pali dukkha/skt dukkha), which is caused by craving and desire (tanha) for things external to the individual self.<sup>438</sup> The Buddha taught not only that craving for things in the world is a source of kamma, which means that we continue to be reborn each time we die (kamma ‘binds’ us to future rebirth), but that the belief in a discrete individual ‘self’, to which we are attached, is itself a fundamental mistake or delusion that must be recognized in order to escape samsara (the cycle of rebirths). The teaching of anatta (no self) is at the very core of the Buddha’s second sermon, which he gave following his own realization of the causes of human suffering (Harvey 1990). While this teaching may seem highly esoteric, the Buddha taught the practical means to overcome craving and

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<sup>438</sup>Emma Tomalin, **Buddhism and Development: A Background Paper**, Department of Theology and Religious Studies, University of Leeds Research Associate, Religions and Development Research Programme, 2007, p. 16.

attachment through following the ‘eightfold path’ of right understanding, thought, speech, action, livelihood, effort, mindfulness and concentration.

#### **4.1.4 The Process of Developing Faith of Lay Community**

The Theravāda Buddhism adheres strictly to the original teachings of Buddha as contained in the Pali canon (scripture) and emphasizes the goal of personal salvation for the individual follower. The importance of the community of monks is also characteristic of the Theravāda tradition.

David Loy writes that:

Like other religions, Buddhism is sometimes criticized for its idealism: for encouraging a non-materialistic way of life that goes against the grain of our main desire and motivations. If we want to reduce poverty, we are referred instead to the science of economics, which has discovered the laws of economic growth that promote worldly well-being, and to international development agencies, which apply those principles to improve the lot of “undeveloped” societies (1999).

The Buddha envisaged the need for a ‘fourfold Saṅgha’ (community) consisting of fully ordained men and women (bhikkhus/bhikkhunis) as well as lay men and women (Upāsaka and Upāsika).<sup>439</sup> Hence, a system emerged whereby some Buddhists renounced the world in order to join the monastic Saṅgha, where they could more fully live within an environment that was conducive to meditation practice and living by the eightfold path, in order that they might achieve enlightenment (the state where one is freed from samsara). Others would remain in the world and support the monastic community through the giving of alms – for lay Buddhists this is a positive source of merit – punna – that can improve their chances of a better rebirth in the future. Despite the seeming emphasis here upon choosing the religious life in order to signify a personal commitment to gain release from samsara, the monastic Saṅgha has also served communities. For instance, as Pongsapich (1993) tells us: “from the earliest times, monks and their monasteries provided refuge for the needy and the sick, their schools offered education to the public, and their precincts were used for communal activities in all localities” (1993, p.1).

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<sup>439</sup>Ibid., p. 17.

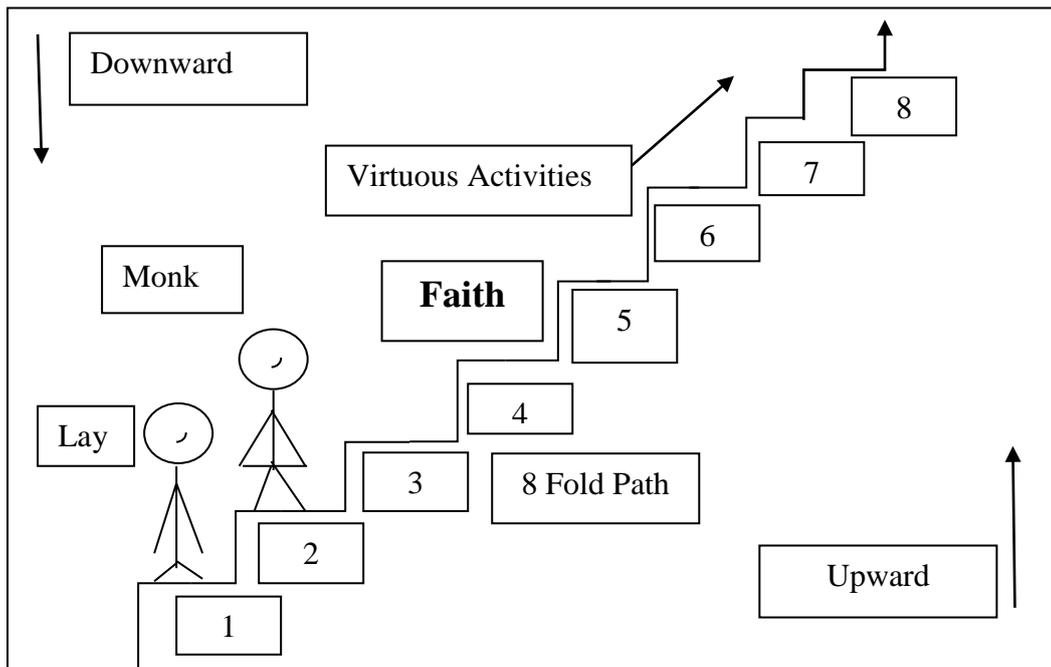


Chart 5: Samsāra

In the above chart mentioned that;

1. Stairway which means that monks and lay going up.
2. Eight Stairs means that Buddhas teaching 8 fold path.
3. Two persons means lay following the monk.
4. Virtuous activities are good kamma, meritorious deeds.
5. In the middle faith means that lay and monks they have faith each other, and also dhamma and vinaya.
6. Upward arrow means progressive.
7. Downward means retrogressive.

**Conclusion:** Theravāda Buddhist monastic rules always encourage the Dhamma devotees and the holy Saṅgha to follow the good common activities. The Monks community and the lay community if follow the 8 fold path with respectfully they will be happy and develop their life

forever. The Buddha said daily practice *sīla*, *Samadhi* and *pañña* is the best way in human life.

## 4.2 The Impact of Monk Behaviors

The Dhammapada states, what is essential they regard as essential, what is unessential they regard as unessential they who entertain right thoughts realise the essence.<sup>440</sup> In this section focused on impact of desirable Behaviors, impact of undesirable Behaviors, and Neutral Behaviors.

The teachings can be provide to current society and monks are capable of unexpected behavior like as suicide, drugs abuse, misconduct, and environmental protection in the framework of traditional dhamma, there is a significant opportunity to influence people's behavior and attitudes. The Buddhist Saṅgha, with its wide reaching network and strong voice in the society, has much that development specialist and anthropologists have labeled 'social capital'. Putnam (2000) defines social capital as a multidimensional concept composed of a set of trust, social norms, networks and organizations that influence relations among people and are an asset for the individual and collective production of well-being.<sup>441</sup>

The term has come into use since long to refer to a diverse movement within Buddhism describing the reactions and initiatives of Buddhist monks and laypeople to specific developments in their society brought about by war, modernization and globalization. Socially engaged Buddhism was initially quite often linked to 'liberation movements' and 'voluntary associations guided by exemplary leaders and a common vision of a new society (or world) based on peace, justice and freedom' (Queen nad King 1996). From a general perspective one could argue that this sort of Buddhism sets its analytical focus on the institutional origins of 'evil and suffering' and shifts its practical focus directly to political, economic. The field has now become quite differentiated, especially in neighbouring countries, where there is a variety of

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<sup>440</sup>Dhp., V. 12.

<sup>441</sup>Patric Ladwing, **Perspective on Lao Development**, Juth Pakai, Issue 7, October 2006, pp. 18-21.

approaches and projects to be found embedded in a large NGO scene (Walker and Udomittipong, 1999).<sup>442</sup>

Buddha images and even architectural elements are being plundered from temples to sell to tourists, many old families have sold or rented their properties to entrepreneurs who use them as guesthouses, restaurants or for other tourism-related uses, and religious practices such as the giving of alms have become components of commercial tour packages. The incidence of contact between monks and tourists has also increased, which can be seen as having both positive influences on the monks lifestyle. Through on-site interviews and surveys conducted with monks, supplemented with personal observation, desk research and interviews with tourists, the researcher aims to identify the current impacts of tourism on monks and investigate the perceptions of the monks regarding tourists and tourism development.<sup>443</sup>

The Buddha's instructions to Rāhula in Majjhima<sup>444</sup> Nikaya note that one shouldn't tell a deliberate lie, "even in jest". A passage in the Vinaya (Sk. 51) tells of a monk, formerly an actor, who made a joke about the Saṅgha. The Buddha, in response, made it an offense for a monk to tell a joke not only about the Saṅgha, but also about the Buddha or Dhamma.<sup>445</sup> There is also the famous verse in the Dhammapada<sup>446</sup> that seems aimed at squelching all forms of merriment:

What laughter, why joy,  
When constantly aflame?<sup>447</sup>  
Enveloped in darkness,  
Don't you look for a lamp?

**Conclusion:** In the Conclusion, the Buddha always makes the alert to the monks to restrain oneself carefully, monk should live mindfully,

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<sup>442</sup>Op.cit. p. 4.

<sup>443</sup>Wantanee Suntikul, Dr., **The Impact of Tourism on the Monks of Luang Prabang**, Institute for Tourism Studies Colina de Mong-Ha Macau, China.

<sup>444</sup>M. I. 61.

<sup>445</sup>Bhikkhu Thānissaro, **The Buddha Smiles**, Humor in the Pali Canon, Metta Forest Monastery, USA., 2015, p. 4.

<sup>446</sup>Dhp., V. 146.

<sup>447</sup>This world is perpetually consumed with the flames of passions. It is completely shrouded by the evil of ignorance. Being placed in such a world, the wise should try to seek the light of wisdom.(K. Sri Dhammananda, Dhammapada, p. 329.)

speek mindfully, walk mindfully, practice dhamma mindfully and the develop spiritual knowledge mindfully.

#### 4.2.1 Impact of Desirable Behaviors

The Buddha promoted ‘self-respect (Hri) and Regard for consequences, as important virtues. Self-respect is what caused a person to avoid actions which were seen to harm one’s integrity and Ottappa is an awareness of the effects of one’s actions and sense of embarrassment before others.

Giving (Dana) is seen as the beginning of virtue in Theravāda Buddhism and as the basis for developing further on the path. In Buddhist countries, this is seen in the giving of alms to Buddhist monastics but also extends to generosity in general (towards family, friends, coworkers, guests, animals).<sup>448</sup> Giving is said to make one happy, generate good merit as well as develop non-attachment, therefore it is not just good because it creates good karmic fruits, but it also develops one’s spiritual qualities. In Buddhist thought, the cultivation of dana and ethical conduct will themselves refine consciousness to such a level that rebirth in one of the lower hells is unlikely, even if there is no further Buddhist practice. There is nothing improper or un-Buddhist about limiting one’s aims to this level of attainment.<sup>449</sup> The Buddha said, emphasized that ‘good friendship (kalyana mittata), good association, good intimacy’ was the whole, nto the half of the holy life.<sup>450</sup>

Apart from being the only country in South-East Asia to have never been colonized, Thailand is the largest Buddhist country in the world. Therefore, Thailand has managed to retain over time the well-known traditions, culture and social attributes that exists today. Over 93% of Thai citizens believe in Theravāda Buddhism, and the religion continues to influence deeply Thai thinking, behavior, and way of life.<sup>451</sup>

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<sup>448</sup>Peter Harvey, **An Introduction to Buddhist Ethics**, Cambridge University Press, 2000, p. 62.

<sup>449</sup>Stewart McFarlane in Peter Harvey, ed., **Buddhism. Continuum**, 2001, pp. 195-196.

<sup>450</sup>S. III. 45.

<sup>451</sup>Michael McAleer and Ning Mao, an article **Theravāda Buddhism and Thai Luxury Fashion Consumption**, Journal of Reviews on Global Economics, Thailand, 2017, vol. 6, pp. 58-67.

He who has developed a wish for the ineffable, he whose mind realizes it, he whose mind is not bound by material pleasures, such a person is called an upstream bound one.

#### 4.2.2 Impact of Undesirable Behaviors

The Anumāna Sutta appears in the Majjhima Nikāya, and presents instructions given by Mahā Moggallāna to a group of monks.

Moggallāna continues by saying that when one encounters someone else with the negative characteristics, one should not follow the instinctive impulse to mirror such undesirable behaviors, but should, instead, concentrate on behaving differently.<sup>452</sup> Moreover, one should examine one-self with regard to these characteristics. If they exist, one should strive to eradicate these unskillful elements and, if not, one should live happily with the knowledge of their absence. The sutta is striking for its enumeration of psychological states which impede personal liberation. The situations which Moggallāna describes also make a strong case for certain behaviors as necessary for the smooth functioning of a monastic community. In a community of monks including those at all levels of attainment, a monk is charged to heed criticism and to use the presence of unskilled companions to enhance rather than impede his own progress.<sup>453</sup>

In the Majjhima Nikāya, the Buddha gives 10 analogies to describe how bad attachment to sense desires can be. He compares attachment to sense desires with ten really bad things. This includes things such as a skeleton, a burning torch that is about to burn our hands, and a poisonous snake. The final analogy the Buddha makes to describe something very bad is that of a slaughterhouse. He used the description of a slaughterhouse as one of the analogies to describe something bad.<sup>454</sup>

#### 4.2.3 Neutral Behaviors

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<sup>452</sup>M.I.15.

<sup>453</sup>Anne M. Blackburn, *Journal of the International Association of Buddhist Studies*, Vol. 22, 1999, pp. 285-292.

<sup>454</sup>M. II. 22.

Neutral terms in combat and combat support operations, and identity applied to a track whose characteristics, behavior, origin, or nationality indicate that it is neither supporting nor opposing friendly forces.<sup>455</sup> In pali terms ‘adukkhamasukha’ feeling which is neither pleasant nor unpleasant, i.e. neutral. Adukkham’asukha is explained as ‘neva sātāṃ nāsātāṃ’ whatever is felt bodily or mentally as neither agreeable nor disagreeable’,<sup>456</sup> or this definition is given for upekkha indriya.<sup>457</sup> One of the most common technical terms in the Theravāda discourses is “equanimity” (upekkhā). The term often refers to neutral feelings but also has several other uses in the sense of even-mindedness an ethical goal.<sup>458</sup>

The kind of supra-mundane wisdom that vipassana meditation produces is not, in and of itself, practical as much as it is a liberating form of knowledge.<sup>459</sup> Nonetheless, someone who progresses with the Buddhist path of insight or indeed, completes the course of training can expect to enjoy many practical benefits which, in turn, have implications for the way they interact with other beings (human and non-human) and the surrounding environment. In other words, supra-mundane wisdom carries implications for, and has an effect on, the mundane world. Having perfected their ethical discipline, such individuals, for example, would have no desire to harm others. In fact, they would be incapable of intentionally causing harm through acts of thought, word or deed. Instead, they would, from their own experience, have developed a deeply compassionate eye for the suffering of others and within their own sphere of influence, seek to alleviate it in whatever way they were disposed or able to do so. An Enlightened person, according to Buddhist teaching, has transcended the law of kamma-vipāka such that all of their doing (mental and physical) is ‘karmically neutral’; Doing exists although there is no doer’.

### 4.3 Suggested Approach in Promoting the Faith of Lay Community

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<sup>455</sup>Free English Dictionary, 2015.

<sup>456</sup>M. III. 44.

<sup>457</sup>S. I. 38.

<sup>458</sup>Harvey B. Aronson, **Love and Sympathy in Theravāda Buddhism**, Delhi: Motilal Banarsidass Publishers pvt., reprint 1996, p. 78.

<sup>459</sup>Kpers, W. and Pauleen, D., eds., **A Handbook of Practical Wisdom**, Cultivation of wisdom in the Theravāda Buddhist tradition: Implications for contemporary leadership and organization, London, 2013, p. 8.

In this section, researcher concerns the approach in promoting the faith of lay community. The discussion will be divided into the following sections: approach for Saṅgha community and approach for lay community.

### 4.3.1 Approach for Saṅgha Community

The development of Saṅgha community these are very essential ways be follow the monks like as Dr. Phra Ṭhitatto (Phillip Dale) states about,

Monks should try to explain to the public the different traditions, but even better they should try to accommodate the public expectations by not outwardly behaving in an offensive way and trying to match the behavior of the local monks as much as they can without losing their “integrity”. If they have needs that are not met they must not be a burden but find a solution life using a kappiya, dayaka or layperson helper. The simile from the Theravāda tiPitāka says monks must behave in society on Piṇḍapāta like innocent insects, gathering nectar from flower to flower and peacefully departing, not harming anyone and leaving behind no bad reputation or ill-will. This kind of anavajjitā (blameless) behavior helps the Saṅgha no matter what their traditional teachings are.<sup>460</sup>

This is one of the most important points that he mentions ‘explain to the public the different traditions’, then the all they will be understand unitedly. Also Dr. Dipankar Srijnan Barua states,

“For the promotion of faith of the lay community to the monks, the monks should follow and practice properly the rules of vinaya. They should engage themselves in meditation; they should polite, sincere, honest, virtuous, persevering and righteous.”<sup>461</sup>

Here mentioned that the meditation practice, polite expression, sincere, honest, virtuous are very important for develop the community. The Buddha advised the monks to work for the good of others, to work for the benefits and happiness of gods and men through the propagation of the

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<sup>460</sup>Interview with Dr. Phra Ṭhitatto (Phillip Dale), Georgetown University, Washington DC, America, August 25, 2017.

<sup>461</sup>Interview with Dr. Dipankar Srijnan Barua, Professor of Chittagong University, Bangladesh, October 20, 2017.

Dhamma which he taught to them. Here lies the meaning of social services which the Buddha mentioned. As such it was told that the gift of Dhamma excels all other gifts.<sup>462</sup> The monks who engage in education, social service community development and social integration as well as disaster management exercise great influence at the community level.<sup>463</sup> Here Prof. Dr. Upul Avayaratna mentioned that, the Venerable clergy to get together and find themselves what went wrong and attract laymen to the spirit of the Dhamma.<sup>464</sup> This is one of the strong point that monk should unite by themselves and follow the right way. Prof. Dr. Phramaha Phocana Phayakphittayangkurastates,

Buddhist monks should consider properly the 2 businesses; burden of study and burden of insight development. Burden of study should start from disciplinary rules and the other subjects should follow the Threefold Training. Burden of insight development should learn side by side with burden of study. The first one makes Buddhist monks being expert in various knowledge and the latter makes them understanding the truth.<sup>465</sup>

Resear Step	Step 1:	Step 2:	Step 3:
	To study the monk behaviors influenced by the monastic rules in Theravada Buddhism	To study the current issues of faith of lay community	To analyse the symbiotic relationship between the monk behaviors and the faith of lay community
Issues for search	monk behaviors, monastic rules,	current issues of faith of lay community	Use Result 1 & 2: Symbiotic relationship

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<sup>462</sup>Barua Bikiran Prasad, **Buddhism & its Thoughts**, Mdme Hung Yi Shoum, Taiwan, 2015, p. 112.

<sup>463</sup>Ibid., p. 114.

<sup>464</sup>Interview with Upul Avayaratna, Dr., Professor of Political Science Department, University of Peradeniya, Sri Lanka, October 10, 2017.

<sup>465</sup>Interview with Phramaha Phocana Phayakphittayangkura, Dr., Buriram Buddhist Collage, Mahachulalongkornrajavidyalaya University, Thailand, September 05, 2017.

	influenced		between the faith & monk behaviors (factor, steps, process) Propose the method
Method	Documentary research	Documentary, Interview	Documentary study Interview Brain storming
Instrument	Note paper	Note paper, Interview letter	Note paper interview littler Focus group Questionnaire
Population and sample	Texts books, Tipitaka: Aṅguttara nikaya Saṃyutta nikaya Dīgha nikaya	Texts books, Tipitaka, Specialist, educators: Dr. Jinabodhi Bhikkhu, Dr. Dipankar Srijan Barua, Dr. Phramaha Phocana Phayakphittayankura, Dr. Upul Avayartna, Dr. Phra Ṭhitatto (Phillip Dale),	Result of step 1 and 2. Specialist educators.  Dr. Bikiron Prasad Barua Dr. Sanjib Barua Dr. Shuvash Barua Dr. Sangkar
Data analysis	Content analysis: Monks need to follow the daily routine.  Every day Morning and Evening Chanting,  Practiced meditation as much as possible.	Content analysis: Monk involving with the business.  Monk is not intended to developed mind so, they are unable to deliver the dhamma talk properly.  Lack of Tipitaka knowledge.  Monk involving	Content analysis:  Monk should respect each other  Need monk unity  Observe the Buddhist day (Patimokka) properly  Need to organize dhamma activities

	Twice a month chanting Patimokkha or observe the Patimokkha day.	political activities	weekly, quarterly, and monthly. Study Tipitaka & share the Dhamma
Result	Result of step 1 & 2: Change the Mind for good kamma, Change the activites, Build ideal society	Result of step 1 & 2: Find out the problem, Make proper decition, Build up unity	<ol style="list-style-type: none"> <li>1. Solve the problem</li> <li>2. Development</li> <li>3. Research</li> <li>4. Make Scholar Unity</li> <li>5. Publish work</li> </ol>

We can see from the study of the Buddha's earliest teachings in the vinaya pitaka, that Buddha originally taught only dhamma necessary for the attainment of nibbana. The dhamma such as the Four Noble Truths, the noble Eightfold Path, the Three Characteristics of Phenomena (tilakkhana dhamma), the Foundation of Mindfulness (satipatthana), and the Seven Constituents of Enlightenment (satta bojjhanga) were helpful to those seeking his spiritual guidance to a noble path.

**Conclusion:** The Buddha said monk community and the lay are dependable each other. The monks need to develop their inner mind and properly delever the Dhamma to the lay people. The monks should be follow the vinaya rules and should be avoid the wrong doing.

#### 4.3.2 Approach for Lay People Community

The Eightfold Path is open equally to both monastics and lay followers, monastic ordination does not confer any privileged access to path or an empowerment that enables a monk or nun to make more rapid progress than a lay follower. But while this is so, the fact remains that the monastic life was expressly designed by the Buddha to facilitate complete dedication to the practice of the path in its three stages of virtue, concentration, and wisdom, and thus provides the optimal conditions for

spiritual progress. The great majority, both lay and monastic, regard the path as a course of “gradual practice, gradual progress, and gradual achievement” extending over many lives.<sup>466</sup> Their practice as Buddhist followers centers around the performance of meritorious deeds and methodical mental purification, rooted in the confidence that the kammic law of causality and the spiritual power of the Dhamma will sustain them in their quest for deliverance.

To make clear the choices facing the lay follower we might posit two alternative models of the Buddhist lay life. On the first model lay life is seen as a field for gradual progress toward the goal through the development of wholesome qualities such as generosity, moral virtue, kindness, and understanding. The immediate aim is not direct realization of the highest truth, but the accumulation of merits leading to a happy rebirth and gradual progress toward Nibbana.<sup>467</sup> Jinabodhi Mahathera mentioned about the mandatory things to do:

national and international seminars and publication of books are necessary. Encourage the new generation proper guidance is necessary. Follow the tradition strictly is another way to develop faith.<sup>468</sup>

There are lay people who try to dedicate and effort to follow a way suitable to the development of knowledge (reality). They more or less observe the five precepts, Eight precepts, they like everything that concerns the dhamma aesthetically, they readily spend time reciting texts dealing with Buddhas teaching, watching the quality of their actions, regularly making donations, attending meditation sessions, and sometimes taking ordination for a short period.

**Conclusion:** In the community need to provide a brief overview of Buddhist teachings, beliefs and practices, the relationship between Buddhists values and key development and the way that Buddhists might approach them. The code of behavior for lay people is much less strict than that for monks. They follow the five basic Buddhist principles that have already been mentioned.

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<sup>466</sup>Bhikkhu Bodhi, *Lifestyles and Spiritual Progress*, BPS Newsletter Cover Essay No. 39, 1998, p. 2.

<sup>467</sup>*Ibid.*, p. 3.

<sup>468</sup>Interview with Bhikkhu Jinabodhi Mahathera, Professor of University of Chittagong, Bangladesh, August 20, 2017.

#### **4.4 Concluding Remarks**

In the above discussion the role of the Saṅgha and its relationship with the lay-community were also changed due to the introduction of western concepts of civilization. Such changes, combined with the changing social and economic environment of the modern world, led to a changing of attitude towards monasteries.

## **Chapter V**

### **Conclusion and Suggestion**

#### **5.1 Conclusion**

This Paper consists of three objectives: 1) To study the Monk behaviors influenced by the Monastic rules in Theravāda Buddhism, 2) To study the current issues of faith of lay community, and 3) To analyse the Symbiotic relationship between the Monk behaviors and the faith of Lay Community.

In the first objective, it has shown that the Monk behaviors influenced by the Monastic rules in Theravāda Buddhism. Many of the rules of discipline were developed specifically to avoid offending lay people or giving rise to misunderstanding or suspicion. As no monk wishes to offend by being fussy and difficult to look after, and no lay Buddhist would wish to accidentally cause a monk to compromise the discipline, this paper is therefore intended to be a useful guide to the major aspects of the Vinaya as it relates to lay people.

The Buddhist expects monks to be pious and to adhere to the rules. Beyond that, monks are expected to provide services to individual members of the laity and local communities by performing various ceremonies and chanting appropriate passages from the Buddhist scriptures on important occasions. The presence of monks is believed to result in the accrual of merit to lay participants.

In the second objective, it has shown that the study of the current issues of faith of lay community, monks play a key role in society providing basic education to the lay community. They are also involved in teaching trades and crafts to adults and organizing community development Buddhism.

In the third objective, it has shown that the analysis of the Symbiotic relationship between the Monk behaviors and the faith of Lay Community. The research has shown advantages and benefits for both

Theravāda Buddhist monastic and lay communities. It can be clearly said that the knowledge which Buddhist monks have gained during their monkhood is necessary and essential to promote and propagate the Buddha's teachings, because Buddhism is a practical system which aims at regaining our own intrinsic nature. Buddhist personnel should inspect the purity his/her own hearts, have a humble attitude, not selfish, not a quitter, practice as monks and nuns, learn the Dhamma, practice the Dhamma, and develop the monastic and lay society.

The Dhammapada states,

Santa kāyo santa vāca,  
santavā susmāhito,  
Vantalokāmisso Bhikkhu,  
upasanto ti vuccati.<sup>469</sup>

Means that the bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed, who has given up worldly things, is truly called a 'peaceful one'.

On the other hand, the factors leading to failure are the Dhamma and social activities, do not spread the Dhamma to other regions, do not make publicity attractively and interesting Buddhist practice that prioritizes the quality, laymen do not give the four physical needs to support the Saṅgha, Buddhist communities properly never learn or practice the Dhamma, no initiatives to bring relief, no efforts, knowledge or skills, never keep thoughts, words and deeds good and true, the lack of action from government and religious leaders to support the Buddhists in the cities and rural areas, no material or spiritual support, Buddhist personnel do not practice as monks and nuns, no real examples in daily life, and Buddhist personal do not practice mutual respect, toleration or accept suggestions and criticism.

From this research the prominent monks who played important roles to develop the Buddhist society and Buddhism have been discovered. There is no denying the fact that their activities, their efforts and their enterprise were highly commendable. Having observed from scholarly interviewees, opinions, and according to researcher viewpoints, researcher would like to note that it has been very beneficial and

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<sup>469</sup>K. Sri Dhammananda, tr., **The Dhammapada**, Bhikkhu Vagga, Varse – 378, Malaysia: Sasana Abhiwurdhi Wardhana Society, 1992, p.597.

important for researcher to have interviewed different people of different backgrounds.

## 5.2 Critical Assessment

The present situation of the Buddhist monks community has been analysed critically. The monastic Saṅgha must have to observe the Dhamma and Vinaya also mainly have to follow the Paṭimokkha rules strictly and respectfully.

The present situation of the Saṅgha community has been analysed critically. Saṅgha is the important word that the Buddha used to refer to the monastic community. So the monks must have to observe the Dhamma and Vinaya also mainly have to follow the Paṭimokkha rules strictly and respectfully.

The Vinaya specifies a prohibition on accepting and handling gold and silver, the real spirit of it is to forbid use and control over funds, whether these are bank notes or credit cards. The Vinaya even prohibits a monk from having someone else receive money on his behalf. In practical terms, monasteries are financially controlled by lay stewards, who then make open invitation for the Saṅgha to ask for what they need, under the direction of the Abbot. A junior monk even has to ask a senior monk or Abbot if he may take up the stewards offer to pay for necessities. This means that as far as is reasonably possible, the donations that are given to the stewards to support the Saṅgha are not wasted on unnecessary whims.

The body language is something that is well understood in Buddhist cultures. Apart from the obvious reminder to sit up for a Dhamma talk rather than loll or recline on the floor one shows a manner of deference by ducking slightly if having to walk between a monk and the person he is speaking to. Similarly, one would not stand looming over a monk to talk to him or offer him something, but rather approach him at the level at which he is sitting.

According to monastic rules “monks and nuns lead lives of total celibacy in which any kind of sexual behavior is forbidden. This includes even suggestive speech or physical contact with lustful intent, both of which are very serious offences for monks and nuns. As one’s intent may not always be obvious (even to oneself), and one’s words not always guarded, it is a general principle for monks and nuns to refrain from any physical contact with members of the opposite sex. Monks should have a

male present who can understand what is being said when conversing with a lady, and a similar situation holds true for nuns.

Much of this standard of behaviors is to prevent scandalous gossip or misunderstanding occurring. In the stories that explain the origination of a rule, there are examples of monks being accused of being a woman's lover, of a woman's misunderstanding a monk's reason for being with her, and even of a monk being thrashed by a jealous husband.

Finally, the researcher noted that the lay dhamma devotees as well as monks to investigate rightly what is the suitable duty for them in the social and religious life of the Buddhist community worldwide. The roots of unwholesome actions are lobha, dosa and moha, these three unwholesome roots are the causes of all kinds of suffering. We have to know what we are doing and what we supposed to do, according to the Monastic rule's both lay and monk's community. Therefore, every monk should engage in practicing Sīla, Samādhi and Paññā with the aim to attain Nibbāna.

### 5.3 Suggestions

This research work on a study of the Monastic rules and Monks behaviors in Theravāda Buddhism which critically concerns the present Saṅgha monastic rules which Buddhist monks have been carried out in society or monkhood life. The propagation of Buddhism is basically cooperation between Buddhist monks and Dhamma devotees. The problems which have been discussed in this research work are connected with both present and historical conditions such as the problems that diminished the propagation systems. Here carefully discussed the monk's desirable and undesirable behaviors which were pointed out in this thesis will be helpful and useful to the resolution of the problems in the propagation Buddhism. Vinaya extends into the realm of convention and custom. Such observances, which it mentions, are not rules but skillful means of manifesting beautiful behavior.

The Dhammapada says,

Yo have daharo bhikkhu,  
 yuñjati Buddha sāsane,  
 So imaṃ lokam pabhaseti,

abbhā nutto va candimā.<sup>470</sup>

Means that the bhikkhu who, while still young, devotes himself to the Buddha's teaching, illumines this world like the moon freed from a cloud.

In monasteries, there is some emphasis on such matters as a means of establishing harmony, order and pleasant relationships within a community. Firstly, there is the custom of bowing to a shrine or teacher. This is done when first entering their presence or when taking leave. Done gracefully, at the appropriate time, this is a beautiful gesture, which honors the person who does it; at an inappropriate time, done compulsively, it can appear foolish to onlookers. Another common gesture of respect is to place the hands so that the palms are touching, the fingers pointing upwards and the hands held immediately in front of the chest. This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk or concluding an offering.

### 5.3.1 Suggestions for Policy and Practice

The Dhammapada said, the wise man should admonish others; he should give advice and should prevent others from doing wrong, such a man is held dear by the good, he is disliked only by the bad.<sup>471</sup>

From the scriptures it seems that the general standard of lodging was to neither cause discomfort nor impair health, yet not to be indulgently luxurious. Modest furnishings of a simple and utilitarian nature were also allowed, there being a rule against using 'high, luxurious beds or chairs', that is, items that are opulent by current standards. So a simple bed is an allowable thing to use, although most monks prefer the firmer surface provided by a mat or thick blanket spread on the floor. The monk's precepts do not allow him to sleep more than three nights in the same room with an unordained male, and not even to lie down in the same sleeping quarters as a woman. In providing a temporary room for a night, a simple spare room that is private is adequate.

However, due to the limitations of time and research sources, it was not possible to cover the entire factors that relate to revival of Theravāda Buddhism. There is many other research areas which could be carried out this field. From researcher observation of the above facts, we can understand some of monk's roles in upgrading and developing

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<sup>470</sup>K. Sri Dhammananda, tr., **The Dhammapada**, Bhikkhu Vagga, Varse – 382, Malaysia: Sasana Abhiwurdhi Wardhana Society, 1992, p. 601.

<sup>471</sup>Ibid., p. 174.

society for the betterment in the future. It can also be seen that, at present, monks are leaders in certain religious organizations and projects with the purpose of imparting their Buddhist Knowledge for the welfare of the society. As we know, education is inevitably needed in all fields because it is capable to make us to understand the righteous ways of living. Strict monitoring of the behavior of members of the Saṅgha who are flouts Monastic rules. Preparation is the formation of a Saṅgha estate and formation of a Saṅgha fund. Maintain a sense of scarcity, thrift, and use financial resources wisely.

### **5.3.2 Suggestion for Further Research**

In this research which entitled on “An Analysis on the Symbiotic Relationship between the Monks Behaviors and the Faith of Lay Community, the Buddha established ‘Dhamma and Vinaya’ proved the ability, the spirit of responsibility to the Buddhist education, Buddhist activities, social activities, and contributions to the preservation of the Saṅgha tradition as well as benefits and welfare to the social community. Therefore, the researcher would like to suggest following issues for those who willing to conduct further research on this field.

1. A study the Buddhist Teachings and Related Doctrines.
2. A study of the concept of Laying down the monastic Rules in Theravāda Buddhism.
3. An Analysis of the the Monk behaviors influenced by the Monastic rules in Theravāda Buddhism.
4. An analysis of the historical development of Theravāda Buddhist monastic rules are practice in the present society.
5. The organization of the Monks community should be applied in the future.
6. The systematic way of the activities of the Monks community in social development.

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- Dr. Upul Avayaratna. Professor of Peradeniya University, Sri Lanka. Interview. October 10, 2017.

## **Appendix**

## Appendix

Dear .....

With best regards, hope you are fine. I am Rev. Sumanpriya Bhikkhu from Bangladesh. I am a student of Doctor of Philosophy in Mahachulalongkornrajavidyalaya University (IBSC MCU), Thailand.

I would like to inform you about my Ph. D. thesis requirements. My dissertation entitled is **“An Analytical Study of Symbiotic Relationship between the Monk Behaviors and the Faith of Lay Community”**. In my dissertation have total 5 chapters. Now I need to fulfill requirements, so I am collecting Interview from some scholars. Interview questions are as follows(Total 5 Questions):

1. What are some of the desirable characteristics and behavior of Monks?
2. What are some of the undesirable characteristics and behavior of Monks?
3. Why do monks usually fail to conduct themselves properly according to their monastic rules?
4. What are the most serious issues in the world today surrounding public loss of faith in the Monastic Saṅgha?
5. How can we promote the faith of the lay community? Please give your opinion.

I am hopefully as soon as possible you will reply me your valuable suggestion, please give all answers are shortly and main idea. Please also provide me your (1) Full name, (2) Designation, (3) Institution and (4) Nationality.

Let me know further, thank you very much.

Sincerely your's in the Dhamma,

Ven. Sumanpriya Bhikkhu (Suman Barua)

Date: 10 October 2017

Mahachulalongkornrajavidyalaya University, Thailand.

Mobile No: +66 953 865 107.

Email: [sumanpriyabhikkhu@gmail.com](mailto:sumanpriyabhikkhu@gmail.com).

**Interview Questioners:****In depth Interview Questions (Total 5 Questions):**

1. What are some of the desirable characteristics and behavior of Monks?
2. What are some of the undesirable characteristics and behavior of Monks?
3. Why do monks usually fail to conduct themselves properly according to their monastic rules?
4. What are the most serious issues in the world today surrounding public loss of faith in the Monastic Saṅgha?
5. How can we promote the faith of the lay community? Please give your opinion.

## **Biography of the Researcher**

<b>Name - Surname</b>	: Suman Barua
Monkhood Name	: Venerable Sumanpriya Bhikkhu
Date of Birth	: January 1, 1984
Date of Ordained as Novice	: June 1, 1991
Date of Higher Ordination	: November 14, 2004
Nationality	: Bangladeshi
Occupation	: Buddhist Monk
Present Address	: Wat Thepakorn, Charan 68, Bangphlad, Bangkok, Thailand-10700.
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### **Educational Background:**

<b>2009</b>	: B.A. (Honors) (Buddhist Studies), University of Chittagong, Bangladesh.
<b>2010</b>	: M.A. (Buddhist Studies), University of Chittagong, Bangladesh.
<b>2013</b>	: B.Ed. (Bachelor of Education- Professional Teaching) Bangladesh Open University, Bangladesh.
<b>2005</b>	: Sutta Upadhi (Degree)
<b>2006</b>	: Vinaya Upadhi (Degree)
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### **Experienced: Meditation Program**

- 2015** : Insight Meditation practice as a part of the academic course of the Degree of Doctor of Philosophy under the project run by International Buddhist Studies College (IBSC) MCU, during 7-22 December, 2015 at Meditation Center, Mahachula Asom, Pakchong District, Nakhonratchasima Province, Thailand.
- 2016** : Insight Meditation practice as a part of the academic course of the Degree of Doctor of Philosophy under the Camp Son Religions Development Section, Phetchabun Province, Thailand, on 1<sup>st</sup> -15<sup>th</sup> December, 2016.
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### **Conducted International Program:**

- 2008, 2013:** International Tipitaka Chanting Program, Under the Holy Bodhi Tree, Bodhagaya, India.
- 2014** : The 6<sup>th</sup> Buddhist Summit, World Buddhist Supreme Conference “For the unity of all Buddhists in the world”, The Royal Grand Hall of Buddhism, The Head Temple of Nenbutsushu Buddhist Sect of Japan, December 8-13, 2014.
- 2015** : The 1<sup>st</sup> International Conference “Meditation Practice for the Continuous Flourishing of Buddhism in ASEAN Region”, Smaratungga Buddhist College, Indonesia, December 5-6, 2015.

- 2016** : The 13<sup>th</sup> United Nations for Day of Vesak Celebration “Buddhist Path to World Peace”, Mahachulalongkornrajavidyalaya University & United Nations Office, Bangkok, Thailand, 22<sup>th</sup> –23<sup>rd</sup> May 2016.
- 2017** : International Social Development Conference, Jalan Bukit Merah, Singapore, February 20<sup>th</sup> -22<sup>nd</sup>, 2017.
- 2017** : The 3<sup>rd</sup> International Association of Buddhist Universities Conference “Mindfulness: Traditions and Compassionate Applications”, Mahachulalongkornrajavidyalaya University & United Nations Office, Bangkok, Thailand, 6<sup>th</sup> – 8<sup>th</sup> May 2017.
- 2017** : The 7<sup>th</sup> Buddhist Summit, World Buddhist Supreme Conference “Buddhism for World Peace”, The Prime Minister’s Conference Hall, Temple Trees, Sri Lanka, Hosted by The Government of Sri Lanka, November 2-7, 2017.