

§ 1. *The Sangh and Its Organization*

1. The followers of the Blessed Lord were divided into two classes: BHIKKHUS and Lay Followers called UPASAKAS.

2. The Bhikkhus were organized into a Sangh while the Upasakas were not.

3. The Buddhist Bhikkhu is primarily a Parivrajaka. This institution of Parivrajaka is older than that of the Buddhist Bhikkhu.

4. The old Parivrajakas were persons who had abandoned family life and were a mere floating body of wanderers.

5. They roamed about with a view to ascertain the truth by coming into contact with various teachers and philosophers, listening to their discourses, entering into discussion on matters of ethics, philosophy, nature, mysticism, etc.

6. Some of the old type of Parivrajakas lived under a teacher until they found another. Others lived singly without acknowledging any master.

7. Among these older type of Parivrajakas there were also women wanderers. The female Parivrajakas sometimes lived with men Parivrajakas ; sometimes they lived alone and by themselves.

8. These old type of Parivrajakas had no Sangh, had no rules of discipline and had no ideal to strive for.

9. It was for the first time that the Blessed Lord organized his followers into a Sangh or fraternity, and gave them rules of discipline and set before them an ideal to pursue and realize.



§ 2. *Admission to the Sangh*

1. The Sangh was open to all.

2. There was no bar of caste.

3. There was no bar of sex.



4. There was no bar of status.
5. Caste had no place in the Sangh.
6. Social status had no place in the Sangh.
7. Inside the Sangh all were equal.
8. Inside the Sangh rank was regulated by worth and not by birth.
9. As the Blessed Lord said the Sangh was like the ocean and the Bhikkhus were like the rivers that fell into the ocean.
10. The river has its separate name and separate existence.
11. But once the river entered the ocean it lost its separate name and separate existence.
12. It becomes one with the rest.
13. Same is the case with the Sangh. When a Bhikkhu entered the Sangh he became one with the rest like the water of the ocean.
14. He lost his caste. He lost his status: so said the Lord.
15. The only distinction observed inside the Sangh was that of sex. The Bhikkhu Sangh was separate in its organization from the Bhikkhuni Sangh.
16. The entrants into the Sangh were divided into two classes: SHRAMANERAS and BHIKKHUS,
17. Anyone below twenty could become a Shramanera.
18. By taking the TRISARANAS and by taking the ten precepts a boy becomes a Shramanera.
19. "I follow the Buddha; I follow the Dhamma; and I follow the Sangh"—are the Trisaranas.
20. "I shall abstain from killing; I shall not commit theft; I shall follow Brahmacharya; I shall not tell untruth; I shall abstain from drink."
21. "I shall abstain from taking food at an untimely hour; I shall abstain from indecent and immoral acts; I shall abstain from ornamenting and decorating myself; I shall abstain from luxuries; I shall abstain from the love of gold and silver."
22. These are the ten precepts.
23. A Shramanera can leave the Sangh at any time and become a layman. A Shramanera is attached

to a Bhikkhu and spends his time in the service of the Bhikkhu. He is not a person who has taken Parivraja.

24. The status of a Bhikkhu has to be reached in two stages. The first stage is called Parivraja and the second stage is called Upasampada. It is after Upasampada that he becomes a Bhikkhu.

25. A candidate who wishes to take Parivraja with a view ultimately to become a Bhikkhu has to seek a Bhikkhu who has the right to act as an Uppadhya. A Bhikkhu can become an Uppadhya only after he has spent at least 10 years as a Bhikkhu.

26. Such a candidate if accepted by the Uppadhya is called a Parivrajaka and has to remain in the service and tutelage of the Uppadhya.

27. After the period of tutelage ends it is his Uppadhya who has to propose the name of his student to a meeting of the Sangh specially called for the purpose for Upasampada and the student must request the Sangh for Upasampada.

28. The Sangh must be satisfied that he is a fit and a proper person to be made a Bhikkhu. For this purpose there is a set of questions which the candidate has to answer.

29. Only when the Sangh grants permission that Upasampada is granted and the person becomes a Bhikkhu.

30. The rules regulating entry into the Bhikkhuni Sangh are more or less the same as the rules regulating the entry into the Bhikkhu Sangh.

§ 3. *The Bhikkhu and His Vows*

1. A layman or a Shramanera takes precepts. His obligation is to follow them.

2. A Bhikkhu besides taking precepts takes them also as vows which he must not break. If he breaks them he becomes liable to punishment.

3. A Bhikkhu vows to remain celibate.

4. A Bhikkhu vows not to commit theft.

5. A Bhikkhu vows not to boast.

6. A Bhikkhu vows not to kill or take life.



V



7. A Bhikkhu vows not to own anything except what the rules allow.

8. No Bhikkhu is to possess more than the following eight articles :—

- (1) Three pieces of cloth to cover his body:
 - (i) lower garment called Antarvaska.
 - (ii) upper garment called Uttarasang.
 - (iii) covering garment against cold called Sanghati.
- (2) A girdle for the loins.
- (3) An alms-bowl.
- (4) A razor.
- (5) A needle.
- (6) A water-strainer.

9. A Bhikkhu takes the vow of poverty. He must beg for his food. He must live on alms. He must sustain himself only on one meal a day. Where there is no Vihar built for the Sangh, he must live under a tree.

10. A Bhikkhu does not take a vow of obedience. Outward respect and courtesy to his superiors is expected from the novice. His own salvation and his usefulness as a teacher depend on his self-culture. He is to obey not his superior but the Dhamma. His superior has no supernatural gift of wisdom or of absolution. He must stand or fall by himself. For that he must have freedom of thought.

11. Any breach of a vow taken by a Bhikkhu results in an offence of Parajika. The punishment for Parajika is expulsion from the Sangh.

§ 4. *The Bhikkhu and Ecclesiastical Offences*

1. Any breach of the vows taken by a Bhikkhu is an offence against the Dhamma.

2. In addition to these offences there were certain other offences to which he was also liable. They were called Sanghadisesa—ecclesiastical offences.

3. The list of such offences included in the Vinaya Pitaka are thirteen.

4. They are allied to the Parajika.

§ 5. *The Bhikkhu and Restraints*

1. Besides sailing clear of offences a Bhikkhu must observe certain restrictions and cannot be as free as others.

2. One set of such restrictions are called NISSAGIYA-PACITTIYA. It contains 26 restrictions to be observed by the Bhikkhu.

3. They relate to accepting gifts of robes, woollen mats, bowl and medical requisites.

4. They also relate to the acceptance of gold and silver Engagement of a monk in buying and selling and appropriation of property given to the Sangh to himself.

5. The punishment for breach of these restrictions is restoration (nissagiya) and expression of repentance (pacittiya).

6. Besides these restrictions there are other restrictions which a Bhikkhu has to observe. They are called PACITTIYA. They number ninety-two.

§ 6. *The Bhikkhu and Good Conduct Rules*

1. A Bhikkhu must behave well. He should be a model person in his mode and manner of behaviour.

2. In order to secure this purpose the Blessed Lord framed a number of Good Conduct Rules.

3. These Good Conduct Rules were called Sekhiya Dhamma. They number seventy-five.

§ 7. *The Bhikkhu and the Trial of Offences*

1. The enactment of these acts and omissions were not a mere formality. They were legal in substance involving a definite charge, trial and punishment.

2. No Bhikkhu could be punished without a trial by a regularly constituted Court.

3. The Court was to be constituted by the Bhikkhus resident at the place where an offence had taken place.





4. No trial could take place without a proper number of Bhikkhus required to constitute a Court.

5. No trial would be legal without a definite charge.

6. No trial could be legal if it did not take place in the presence of the accused.

7. No trial could be legal if the accused had not been given the fullest opportunity to defend himself.

8. The following punishments could be awarded against a guilty Bhikkhu:

- (i) Tarjaniya Karma (warn and discharge).
- (ii) Niyasha Karma (declaring insane).
- (iii) Pravrajniya Karma (expulsion from the Sangh).
- (iv) Utskhepnaya Karma (boycott).
- (v) Parivasa Karma (expulsion from Vihar).

9. Expulsion may be followed by ABBANA KARMA. Abbana Karma means annulment of dismemberment. It may be followed after granting of Pardon granted by the Sangh after being satisfied with the proper performance of Parivasa Karma.

§ 8. *The Bhikkhu and Confession*

1. The most original and unique institution created by the Blessed Lord in connection with the organization of the Bhikkhus was the introduction of Confession, called UPOSATH.

2. The Blessed Lord realized that it was possible to enforce what he had laid down as offences. But he had laid down certain restrictions which were not offences. He said that the restrictions were most intimately connected with building up of character and maintaining character; and that there was equal necessity to see that they were observed.

3. But the Lord could find no effective way of enforcing them. He therefore thought of Confession in open as a means of organizing the Bhikkhu's conscience and making it act as a sentinel to guard him against taking a wrong or false step.

4. The Confession was confined to the transgressions of restrictions (which were called Patimokha).

5. For a Confession there was to be a meeting of the Bhikkhus of a given locality. There were to be three such meetings in a fortnight, one each on CHATURDASHI, PANCHADASI and ASHATAMI. On that day the Bhikkhus may fast. That is why the day is also called UPOSATH.

6. At the meeting a Bhikkhu reads the restrictions one by one contained in the Patimokha. After reading a restriction he says to the assembled Bhikkhus, "I take it that none of you have transgressed this Rule, that is why you are silent." He says this three times. Then deals with the next restriction.

7. A similar Confessional meeting is required of the Bhikkhuni Sangh.

8. On a Confession a charge and trial may follow.

9. On a failure to Confess, any Bhikkhu may report a transgression if he was a witness to it and then a charge and trial may follow.



PART II

The Bhikkhu—The Buddha's Conception of Him

1. Buddha's conception of what a Bhikkhu should be.
2. The Bhikkhu and the Ascetic.
3. The Bhikkhu and the Brahmin.
4. The Bhikkhu and the Upasaka.

§ 1. *Buddha's Conception of What a Bhikkhu Should Be*



1. The Buddha has himself told the Bhikkhus what he expected of them as Bhikkhus. This is what he has said.

2. "He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards also temperance and truth, is unworthy of the yellow dress.

3. "But he who has cleansed himself from sin, is well grounded in all virtues, and endowed also with temperance and truth, he is indeed worthy of the yellow dress.

4. "A man is not a mendicant (Bhikkhu) simply because he asks others for alms; he who adopts the whole law is a Bhikkhu, not he who only begs.

5. "He who is above evil, who is chaste, who with care passes through the world, he indeed is called a Bhikkhu.

6. "Not only by discipline and vows, not only by much learning, not by entering into a trance not by sleeping alone, do I earn the happiness of release which no worldling can know. O Bhikkhu, he who has obtained the extinction of desires, has obtained confidence.

7. "The Bhikkhu who controls his mouth, who speaks wisely and calmly, who teaches the meaning of the law, his word is sweet.

8. "He who dwells in the law, delights in the law, meditates on the law, recollects the law, that Bhikkhu will never fall away from the true law.

9. "Let him not despise what he has received, nor ever envy others; a mendicant who envies others does not obtain peace of mind.

10. "A Bhikkhu who, though he receives little, does not despise what he has received, even the gods will praise him, if his life is pure, and if he is not slothful.

11. "He who never identifies himself with name



and form, and does not grieve over what is no more, he indeed is called a Bhikkhu.

12. "The Bhikkhu who behaves with kindness, who is happy in the doctrine of Buddha, will reach Nibbana—happiness arising from the cessation of natural inclinations.

13. "O Bhikkhu, empty this boat! If emptied, it will go quickly, having cut off passion and hatred, thou wilt go to Nibbana.

14. "Cut off the five (fettters), leave the five, rise above the five. A Bhikkhu who has escaped from the five fettters, he is called Oghatinna, 'saved from the flood.'

15. "Meditate, O Bhikkhu, and be not heedless ! Do not direct thy thought to what gives pleasure.

16. "Without knowledge there is no meditation, without meditation there is no knowledge; he who has knowledge and meditation is near unto Nibbana.

17. "A Bhikkhu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the Dhamma clearly.

18. "And this is the beginning here for a wise Bhikku; watchfulness over the senses, contentedness, restraint under the Dhamma; keep noble friends whose life is pure, and who are not slothful.

19. "Let him live on charity, let him be perfect in his duties; then in the fulness of delight he will make an end of suffering.

20. "Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikkhu.

21. "For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a noble horse.

22. "A Bhikkhu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fettters, small or large.

23. "A Bhikkhu (mendicant) who delights in reflection, who looks with fear on thoughtlessness,

cannot fall away (from his perfect state)—he is close upon Nibbana.”

24. The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

25. The disciples of Gotama are always well awake and their thoughts day and night are always set on the church.

26. The disciples of Gotama are always well awake, and their thoughts day and night are always set on the Dhamma.

27. The disciples of Gotama are always well awake and their thoughts day and night are always set on their body.

28. The disciples of Gotama are always well awake, and their minds day and night always delight in compassion.

29. The disciples of Gotama are always well awake, and their minds day and night always delight in meditation.

30. It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is the monastery, painful are the houses; painful it is to dwell with equals (to share everything in common), and the itinerant mendicant is beset with pain.

31. A man full of faith, if endowed with virtue and glory, is respected, whatever place he may choose.

§ 2. *The Bhikkhu and the Ascetic*

1. Is the Bhikkhu an ascetic? The answer is in the negative.

2. This negative answer has been given by the Blessed Lord himself in a discussion with Nigrodha the wanderer.

3. The Exalted One was once staying near Rajagraha, on the Vulture's Peak. Now at that time there was sojourning in Queen Udumbarika's Park assigned to the wanderers, the wanderer Nigrodha, together with a great company of wanderers.

4. Now the Exalted One descending from the





Vulture's Peak came to the Peacock's Feeding-Ground on the bank of the Sumagadba and there walked to and fro in the open air. Then Nigrodha saw him thus walking, and on seeing him he called his company to order, saying: "Be still, sirs, and make no noise. The Samana Gotama is by the bank of the Sumagadha." When he had said this the wanderers kept silence.

5. Then the Exalted One went up to Nigrodha the wanderer, and Nigrodha spake thus to him: "Let the Lord, the Exalted One, approach. Welcome is the Lord, the Exalted One! Long has the Lord, the Exalted One, taken ere deciding on this step of coming hither. May it please the Lord, the Exalted One, to take a seat. Here is one ready."

6. The Exalted One sat down on the seat made ready, and Nigrodha, taking a low seat, sat beside him.

7. Thereupon Nigrodha said to the Exalted One: "As the Samana Gotama has come to our assembly, we would like to ask him this question: 'What, Lord, is this religion of the Exalted One, wherein he trains his disciples, and which those disciples, so trained by the Exalted One as to win comfort, acknowledge to be their utmost support and the fundamental principles of righteousness?' "

8. "Difficult is it, Nigrodha, for one of another view, of another persuasion, of another confession, without practice and without teaching, to understand that wherein I train my disciples, and which they, so trained as to win comfort, acknowledge to be their utmost support and the fundamental principle of righteousness.

9. "But ask me, Nigrodha, a question about your own doctrine, about austere scrupulousness of life: in what does the fulfilment, in what does the non-fulfilment of these self-mortifications consist?"

10. Then Nigrodha spake thus to the Exalted One: "We, Lord, profess self-mortifying austerities; we hold them to be essential; we cleave to them. In what does the fulfilment, in what does the non-fulfilment of them consist?"

11. "Suppose, Nigrodha, that an ascetic goes

naked, is of certain loose habits, licks his hands, respects no approach, sir, nor stop, sir; accepts nothing expressly brought, nor expressly prepared, nor any invitations. He accepts nothing taken from mouth of cooking-pot, nor placed within the threshold, nor within a mortar, nor among sticks, nor within a quern; nor anything from two eating together, nor from a pregnant woman: nor from a nursing mother; nor from a woman in intercourse with a man; nor food collected in drought; nor from where a dog is; nor from where flies are swarming; nor will he accept fish or meat; nor drink strong drink, "nor intoxicants, nor gruel. He is either a one-houser, a one-mouthful man; or a two houser, a two-mouthful man; or a seven-houser, a seven-mouthful man. He maintains himself on one alms, on two, or on seven. He takes food once a day, or once every two days, or once every seven days. Thus does he dwell addicted to the practice of taking food according to rule, at regular intervals, upto even half a month. He feeds either on pot-herbs, or wild rice, or nivara seeds, or leather parings, or on hata, or on the powder in rice rusks, on rice-scum, on flour or oil-seeds, on grasses, on cowdung, or fruits and roots from the wood or on windfalls. He wears coarse hempen cloth, coarse mixture cloth, discarded corps-cloths, discarded rags, or tiritā-bark cloth; or again he wears antelope-hide, or strips of the same netted, or kusa fibre, or bark garments, or shale cloth, or a human-hair blanket, or a horse-hair blanket, or an owl's-feather garment. He is a hair-and-beard plucker, addicted to the practice of plucking out both ; a stander-up; a croucher on heels, addicted to exerting himself (to move forward) when thus squatting; a bed-of-thorns man, putting iron spikes or thorns on his couch; he uses a plank-bed; sleeps on the ground; sleeps only on one side; is a dust-and-dirt wearer and an open-air man; a where-you-will sitter; a filth-eater, addicted to the practice of eating such; a non-drinker, addicted to the practice of drinking (cold water); and even-for-third-time-man.



12. "After having done this, Nigrodha," the



Blessed Lord said, "What think you, Nigrodha? If these things be so, is the austerity of self-mortification carried out, or is it not?" "Truly, Lord, if these things be so, the austerity of self-mortification is carried out."

13. "Now I, Nigrodha, affirm that austerity by self-mortification thus carried out, involves blemish in several ways."

14. "In what way, Lord, do you affirm that, blemish is involved?"

15. "In case, Nigrodha, when an ascetic undertakes a course of austerity, he through that course, becomes self-complacent, his aim is satisfied. Now this, Nigrodha, becomes a blemish in the ascetic.

16. "And then again, Nigrodha, when an ascetic undertakes a course of austerity, he, through that undertaking exalts himself and despises others. This, too, becomes a blemish in the ascetic.

17. "And again, Nigrodha, when an ascetic undertakes a course of austerity, he, through that undertaking becomes inebriated and infatuated, and grows careless. This, too, becomes a blemish in the ascetic.

18. "And again, Nigrodha, when an ascetic undertakes a course of austerity, it procures for him gifts, attention and fame. Thereby he becomes complacent and his aim is satisfied. This, too, becomes a blemish in the ascetic.

19. "And again, Nigrodha, by the winning of gifts, attention and fame, the ascetic exalts himself and despises others. This, too, becomes a blemish in the ascetic.

20. "And again, Nigrodha, by the winning of gifts, attention and fame, he becomes inebriated and infatuated, and grows careless. This, too, becomes a blemish in the ascetic.

21. "And again, Nigrodha, when an ascetic undertakes a course of austerity, he comes to make a distinction in foods, saying: 'This suits me; this doesn't suit me. The latter kind he deliberately rejects. Over the former he waxes greedy and infatuated, and cleaves to them, seeing not the danger in them, discern-

ing them not as unsafe, and so enjoys them. This, too, becomes a blemish in the ascetic.

22. "And again, Nigrodha, because of his longing for gifts, attentions and fame, he thinks: 'Rajas will pay me attentions, and so will their officials; so too, will nobles, Brahmins, house-holders and founders of schools.' This, too, becomes a blemish in the ascetic.

23. "And again, Nigrodha, an ascetic gets grumbling at some recluse or Brahmin, saying: 'That man lives on all sorts of things: things grown from tubers, or shoots, or berries, or joints, or fifthly, from seeds, munching them all up together with that wheelless thunderbolt of a jawbone—and they call him a holy man !' This, too becomes a blemish in the ascetic.

24. "And again, Nigrodha, an ascetic sees a certain recluse or Brahmin receiving attentions, being revered, honoured and presented with offerings by the citizens. And seeing this he thinks: 'The citizens pay attention to this fellow who lives in luxury; they revere and honour him, and present him with offerings, while to me who, as ascetic, lives a really austere life, they pay no attentions, nor reverence, nor honour, nor offerings.' And so he cherishes envy and grudging at the citizens. This, too, becomes a blemish in the ascetic.

25. "And again, Nigrodha, the ascetic affects the mysterious. When asked: 'Do you approve of this ?' He, not approving, says: 'I do,' or approving, says, 'I do not.' Thus he consciously tells untruths. This, too, becomes a blemish in the ascetic.

26. "And again, Nigrodha, the ascetic is liable to lose his temper and bear enmity. This, too, becomes a blemish in the ascetic.

27. "And again, Nigrodha, the ascetic is liable to be hypocritical and deceitful, as well as envious and grudging; he becomes cunning and crafty, hard-hearted and vain, he entertains evil wishes and becomes captive to them; he entertains false opinions, becomes possessed of metempirical dogma; misinterprets his experience; is avaricious and adverse from renunciation. This, too, becomes a blemish in the ascetic.





28. "What think you of this, Nigrodha? Are these things blemishes in the austerities of self-mortification, or are they not?"

29. "Verily, Lord, these things are blemishes in the austerities of self-mortification. It is possible, Lord, that an ascetic may be possessed even of all these blemishes, much more by one or other of them."

30. The Bhikkhus are not to be guilty of these blemishes.

§ 3. *The Bhikkhu and the Brahmin*

1. Is the Bhikkhu the same as the Brahmin? The answer to this question is also in the negative.

2. The discussion of the subject has not been concentrated at any one place. It is scattered all over. But the points of distinction can be easily summed up.

3. A Brahmin is a priest. His main function is to perform certain ceremonies connected with birth, marriage and death.

4. These ceremonies become necessary because of the doctrines of original sin which requires ceremonies to wash it off, and because of the belief in God and in Soul.

5. For these ceremonies a priest is necessary. A Bhikkhu does not believe in original sin, in God and Soul. There are, therefore, no ceremonies to be performed. He is, therefore, not a priest.

6. A Brahmin is born. A Bhikkhu is made.

7. A Brahmin has a caste. A Bhikkhu has no caste.

8. Once a Brahmin always a Brahmin. No sin, no crime can unmake a Brahmin.

9. But once a Bhikkhu is not always a Bhikkhu. A Bhikkhu is made. So he can be unmade if by his conduct he makes himself unworthy of remaining a Bhikkhu.

10. No mental or moral training is necessary for being a Brahmin. All that is expected (only expected) of him is to know his religious lore.

11. Quite different is the case of the Bhikkhu, mental and moral training is his life-blood.

12. A Brahmin is free to acquire unlimited amount of property for himself. A Bhikkhu on the other hand cannot.

13. This is no small difference. Property is the severest limitation upon the mental and moral independence of man both in respect of thought and action. It produces a conflict between the two. That is why the Brahmin is always opposed to change. For, to him a change means loss of power and loss of self.

14. A Bhikkhu having no property is mentally and morally free. In his case there are no personal interests which can stand in the way of honesty and integrity.

15. They are Brahmins. Nonetheless each Brahmin is an individual by himself. There is no religious organization to which he is subordinate. A Brahmin is a law unto himself. They are bound by common interests which are material.

16. A Bhikkhu on the other hand is always a member of the Sangh. It is inconceivable that there could be a Bhikkhu without his being a member of the Sangh. A Bhikkhu is not a law unto himself. He is subordinate to the Sangh. The Sangh is a spiritual organization.

§ 4. *The Bhikkhu and the Upasaka*

1. In the Dhamma there is a marked distinction between the Dhamma of the Bhikku and the Dhamma of the Upasaka or the layman.

2. The Bhikkhu is bound to celibacy. Not so the Upasaka. He can marry.

3. The Bhikkhu can have no home. He can have no family. Not so the Upasaka. The Upasaka can have a home and can have a family.

4. The Bhikkhu is not to have any property. But an Upasaka can have property.

5. The Bhikkhu is forbidden from taking life. Not so the Upasaka. He may.





6. The Panchasilas are common to both. But to the Bhikkhu they are vows. He cannot break them without incurring penalty. To the Upasaka they are precepts to be followed.

7. The Bhikkhu's observance of the Panchasilas is compulsory. Their observance by the Upasakas is voluntary.

8. Why did the Blessed Lord make such a distinction ? There must be some good reason for it. For the Blessed Lord would not do anything unless there was some good reason for it.

9. The reason for this distinction is nowhere explicitly stated by the Blessed Lord. It is left to be inferred. All the same it is necessary to know the reason for this distinction.

10. There is no doubt that the Blessed Lord wanted through his Dhamma to lay the foundation of a kingdom of righteousness on earth. That is why he preached his Dhamma to all without distinction, to Bhikkhus as well as to laymen.

11. But the Blessed Lord also knew that merely preaching the Dhamma to the common men would not result in the creation of that ideal society based on righteousness.

12. An ideal must be practical and must be shown to be practicable. Then and then only people strive after it and try to realize it.

13. To create this striving it is necessary to have a picture of a society working on the basis of the ideal and thereby proving to the common man that the ideal was not impracticable but on the other hand realizable.

14. The Sangh is a model of a society realizing the Dhamma preached by the Blessed Lord.

15. This is the reason why the Blessed Lord made this distinction between the Bhikkhu and the Upasaka. The Bhikkhu was the torch-bearer of the Buddha's ideal society and the Upasaka was to follow the Bhikkhu as closely as he could.

16. There is also another question that requires an answer. What is the function of the Bhikkhu ?