

17. Is the Bhikkhu to devote himself to self-culture or is he to serve the people and guide them ?

18. He must discharge both the functions.

19. Without self-culture he is not fit to guide. Therefore he must himself be a perfect, best man, righteous man and an enlightened man. For this he must practice self-culture.

20. A Bhikkhu leaves his home. But he does not retire from the world. He leaves home so that he may have the freedom and the opportunity to serve those who are attached to their homes but whose life is full of sorrow, misery and unhappiness and who cannot help themselves.

21. Compassion which is the essence of the Dhamma requires that every one shall love and serve and the Bhikkhu is not exempt from it.

22. A Bhikkhu who is indifferent to the woes of mankind, however perfect in self-culture, is not at all a Bhikkhu. He may be something else but he is not a Bhikkhu.



PART III

The Duties of the Bhikkhu

1. The Bhikkhu's Duty to Convert.
2. Conversion Not to be by Miracles.
3. Conversion Not to be by Force.
4. A Bhikkhu Must Fight to Spread Virtue (Dhamma).

§ 1. *The Bhikkhu's Duty to Convert*

1. The news of the conversion of Yasa and his four friends to the Dhamma spread far and wide. The result was that lay persons belonging to the highest families in the country and to those next to the highest came to be instructed in the doctrine of the Blessed One and to take refuge in Him and in His Dhamma.

2. Many people were coming to Him to receive instruction in the-Dhamma. The Lord knew that it was difficult for Him personally to give instruction to each one. He also felt the necessity of organizing Parivrajakas whose number was swelling every day into a religious order which He called the Sangh.

3. He accordingly made the Parivrajakas the members of the Sangh and framed rules of discipline called VINAYA and made them binding upon the members of the Sangh.

4. The Blessed Lord later on laid down two stages to be undergone by a disciple before he became a Bhikkhu. First a disciple became a Parivrajaka and remained a Parivrajaka for a certain number of years attached to a Bhikkhu and remaining in training under him. After his training period was over he was allowed to take Upasampada if he satisfied a body of examiners that he was fit for it. It is only then that he was allowed to become a Bhikkhu and a member of the Sangh.

5. There was no time in the early stages of the Dhamma to make such arrangements. The Lord, therefore, made them Bhikkhus and sent them out as Missionaries to spread His religion to anywhere and everywhere.

6. And before sending them out the Blessed One said to the Bhikkhus: “ I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, from all fetters, human and divine. Go ye row, and wander for the gain of the many, for the welfare of the many, out of compassion for the world; for the good, for the gain and for the welfare of gods and men.

7. “Let not two of you go the same way.





Preach, Bhikkhus, the doctrine which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect and pure life of holiness.

8. "Go then through every country, convert those not yet converted; throughout the world that lies burnt up with sorrow, teach everywhere; (instruct) those lacking" right instruction;

9. "Go where there are great Rishis, royal Rishis, Brahman Rishis too, these all dwell there, influencing men according to their schools;

10. "Go, therefore, each one travelling by himself; filled with compassion, go ! rescue and receive."

11. The Blessed Lord also told them :

12. "That the gift of the Dhamma exceeds all gifts; the sweetness of the Dhamma exceeds all sweetness; the delight in the Dhamma exceeds all delights;

13. "The fields are damaged by weeds, mankind is damaged by passion: therefore a gift of Dhamma brings great reward.

14. "The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift of Dhamma brings great reward.

15. "The fields are damaged by weeds; mankind is damaged by vanity: therefore the gift of Dhamma brings great reward.

16. "The fields are damaged by weeds, mankind is damaged by lust: therefore a gift of Dhamma brings great reward."

17. Then the sixty Bhikkhus receiving orders to carry on the mission to propagate the Dhamma went through every land.

18. The Lord gave them further instruction in the matter of conversions.

§ 2. *Conversion Not to be by Miracles*

1. The Exalted One was once staying among the Mallas, at Anapiya, one of their towns.

2. Now the Exalted One, having robed himself, put on his cloak, and took his bowl, and entered the town for alms.

3. The Blessed One thought: "It is too early for me now to go through Anapiya for alms. I might go to the pleasance where Bhaggava, the wanderer dwells, and call upon him."

4. So the Exalted One went to the pleasance and to the place where Bhaggava, the wanderer was.

5. Then Bhaggava spake thus to the Exalted One: "Let my Lord, the Exalted One come near. Welcome to the Exalted One ! It is long since the Exalted One has taken the opportunity to come our way. May it please You, Sir, to be seated; here is a seat made ready."

6. The Exalted One sat down thereon, and Bhaggava taking a certain low stool, sat down beside him. So seated, Bhaggava, the wanderer spake thus to the Exalted One:

7. "Some days ago, Lord, Sunakkhatta of the Licchavis called on me and spake thus: ' I have now given up the Exalted One. Bhaggava. I am remaining no longer under him as my teacher.' Is the fact really so ?"

8. "It is just so, Bhaggava, as Sunakkhatta of the Licchavis said.

9. "Some days ago, Bhaggava, a good many days ago, Sunakkhatta, the Licchavi, came to call on me, and spake thus: ' Sir, I now give up the Exalted One, I will henceforth remain no longer under him as my teacher.' When he told me this, I said to him: ' But, now, Sunakkhatta, have I ever said to you: ' Come Sunakkhatta, live under me as my pupil ?'

10. "'No, Sir, you have not,' replied Sunakkhatta.

11. "Or have you ever said to me: 'Sir, I would fain dwell under the Exalted One (as my teacher) ?'

12. "'No. Sir, I have not,' said Sunakkhatta.

13. "'But if I said not the one, and you said not the other, what are you and what am I that you talk of giving up ?'

14. "'Well, but, Sir, the Exalted One works me





no mystic wonders surpassing the power of ordinary men.'

15. "Why, now, Sunakkhatta, have I ever said to you 'Come, take me as your teacher, Sunakkhatta, and I will work for you mystic wonders surpassing the power of ordinary men?'

16. "'You have not, Sir.'

17. "Or have you ever said to me: 'Sir, I would fain take the Exalted One as my teacher for he will work for me mystic wonders beyond the powers of ordinary men?'

18. "'I have not, Sir.'

19. "'But if I said not the one, and you said not the other, what are you and what am I, foolish man, that you talk of giving up? What think you, Sunakkhatta?'

20. "Whether mystic wonders beyond the power of ordinary men are wrought, or whether they are not, is not the object for which I teach the Dhamma this: that it leads to the thorough destruction of ill for the doer thereof?'

21. "'Whether, Sir, they are wrought or not, that is indeed the object for which the Norm is taught by the Exalted One.'

22. "But Bhaggava, Sunakkhatta went on saying to me, 'Sir, the Exalted One does not reveal to me the beginning of things.'

23. "Why now, Sunakkhatta, have I ever said to you: 'Come, Sunakkhatta, be my disciple and I will reveal to you the beginning of things?'

24. "'Sir, you have not.'

25. "Or have you ever said to me: 'I will become the Exalted One's pupil, for he will reveal to me the beginning of things?'

26. "'Sir, I have not.'

27. "'But if I have not said the one and you have not said the other, what are you and what am I, foolish man, that you talk of giving up on that account? What you, Sunakkhatta? Whether the beginning of things be revealed, or whether it be not, is the object for which I teach the Dhamma this: that it leads to

the thorough destruction of ill for the doer thereof?

28. “Whether, Sir, they are revealed or not, that is indeed the object for which the Dhamma is taught by the Exalted One.’

29. “If then, Sunakkhatta, it matters not to that object whether the beginning of things be revealed, or whether it be not, of what use to you would it be to have the beginning of things revealed?”

30. “In many ways have you, Sunakkhatta, spoken my praises among the Vajjins.’

31. “In many ways have you, Sunakkhatta, spoken the praises of the Dhamma among the Vajjins.’

32. “In many ways have you, Sunakkhatta, spoken the praises of the Order among the Vajjins.’

33. “I tell you, Sunakkhatta, I make known to you, that there will be those that shall say concerning you thus: ‘Sunakkhatta of the Licchavis was not able to live the holy life under Gotama the recluse. And he, not being able to adhere to it, hath renounced the discipline and turned to lower things.’

34. “Thus, Bhaggava, did Sunakkhatta of the Licchavis, addressed by me, depart from this Doctrine and Discipline, as one doomed to disaster.”

35. And soon after, leaving the Doctrine and Discipline of the Buddha, Sunakkhatta started telling people that there was nothing superhuman about the Buddha’s ennobling gifts of knowledge and insight; that it was his own reasoning which had hammered out a doctrine of his own evolving and of his personal invention, such that whoso hears it preached for his good has only to act up to it to be guided to the utter ending of ill.

36. Although, Sunakkhatta was slandering the Buddha, what he was telling people was true. For, the Buddha never resorted to the superhuman or the miraculous in propagating his Doctrine.

§ 3. Conversion Not to be by Force

1. The Blessed One was once going along the high road between Rajagraha and Nalanda with a great





company of the brethren,—with about five hundred brethren. And Suppiya the mendicant, too, was going along the high road between Rajagraha and Nalanda with his disciple, the youth Brahmadata.

2. Now, just then, Suppiya the mendicant was speaking in many ways in dispraise of the Buddha, in dispraise of the Doctrine, in dispraise of the Order. But young Brahmadata, his pupil, gave utterance, in many ways, to praise of the Buddha, to praise of the Doctrine, to praise of the Order.

3. Thus they two, teacher and pupil, holding opinions in direct contradiction one to the other, were following, step by step, after the Blessed One and the company of the brethren.

4. Now the Blessed One put up at the royal rest-house in the Ambalatthika pleasure to pass the night, and with him the company of the brethren. And so also did Suppiya the mendicant, and with him his young disciple Brahmadata. And there, at the rest-house, these two carried on the same discussion as before.

5. And in the early dawn a number of the brethren, assembled, as they rose up, in the pavilion; and the subject of the talk that sprang up among them was the conversation between Suppiya and Brahmadata.

6. Now the Blessed One, on realising what was the drift of their talk, went to the pavilion, and took his seat on the mat spread out for him. And when he had sat down he said: “What is the talk on which you are engaged sitting here, and what is the subject of the conversation between you?” And they told him all. And he said:

7. “Brethren, if outsiders should speak against me or against the Doctrine, or against the Order, you should not on that account either bear malice, or suffer heart-burning, or feel ill-will.

8. “If you, on that account, should be angry and hurt, that would stand in the way of your own self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able

to judge how far that speech of their's is well said or ill?"

9. "That would not be so, Sir."

10. "But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false and point it out as wrong, saying: 'For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us.'"

11. "But also, brethren, outsiders may speak in praise of me, in praise of the Doctrine, in praise of the Order. What are the things when they would say praising me you would say?"

12. "He may say 'Putting away the killing of living things, Gotama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.' It is thus that the unconverted man, when speaking in praise of the Tathagata, might speak."

13. "Or he might say: 'Putting away the taking of what has not been given, Gotama the recluse lived aloof from grasping what is not his own. He takes only what is given, and expecting that gifts will come. He passes his life in honesty and purity of heart.'"

14. "Or he might say: 'Putting away unchastity, Gotama the recluse is chaste. He holds himself aloof, far off, from the vulgar practice, from the sexual act.'"

15. "Or he might say: 'Putting away lying words, Gotama the recluse holds himself aloof from falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world.'"

16. "Or he might say: 'Putting away slander, Gotama the recluse holds himself aloof from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here; what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus does he live as a binder together of those who are divided, an encourager of those who are





friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.'

17. "Or he might say: 'Putting away rudeness of speech, Gotama the recluse holds himself aloof from harsh language. Whatsoever word is blameless, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people— such are words he speaks.'

18. "Or he might say: ' Putting away frivolous talk, Gotama the recluse holds himself aloof from vain conversation. In season he speaks, in accordance with the facts, words full of meaning, on religion, on the discipline of the Order. He speaks, and at the right time, words worthy to be laid up in one's heart, fitly illustrated, clearly divided, to the point.'

19. "Or he might say: 'Gotama the recluse holds himself aloof from causing injury to seeds or plants.

'He takes but one meal a day, no eating at night, refraining from food after hours (after midday).

'He refrains from being a spectator at shows, at fairs, with nautch dances, singing, and music.

'He abstains from wearing, adorning or ornamenting himself, with garlands, scents, and unguents.

He abstains from the use of large and lofty beds.

'He abstains from accepting silver or gold.

'He abstains from accepting uncooked grain.

'He abstains from accepting women or girls.

'He abstains from accepting bond-men or bondwomen.

'He abstains from accepting sheep or goats.

'He abstains from accepting fowls or swine.

'He abstains from accepting elephants, cattle, horses and mares.

'He abstains from accepting cultivated fields or waste.

'He abstains from acting as a go-between or messenger.

'He abstains from buying and selling.

'He abstains from cheating with scales or bronzes or measures.

'He abstains from the crooked ways of bribery, cheating and fraud.

'He abstains from maiming, murder, putting in bonds, highway robbery, dacoity and violence.'

20. "Such are the things, brethren, which an unconverted man, when speaking in praise of the Tathagata, might say. But you should not even on that account, be filled with pleasure or gladness, or be lifted up in heart. Were you to be so, that also would stand in the way of your self-conquest. When outsiders speak in praise of me, or of the Doctrine, or of the Order, you should acknowledge what is right to be the fact, saying: 'For this or that reason this is the fact, that is so, such a thing is found among us, is in us.' "

§ 4. *A Bhikkhu Must Fight to Spread Virtue (Dhamma)*

1. Addressing the Bhikkhus the Lord once said:

2. "It is not I, O disciples, that quarrel with the world," said the Lord, " but the world that quarrels with me. A teacher of the truth does not quarrel with anyone in the world."

3. "Warriors, warriors, Lord, we call ourselves. In what way then are we warriors?"

4. "We wage war, O disciples, therefore we are called warriors."

5. "Wherefore, Lord, do we wage war?"

6. "For lofty virtues, for high endeavour, for sublime wisdom—for these things do we wage war: therefore we are called warriors."

7. Where virtue is in danger do not avoid fighting, do not be mealy-mouthed.



PART IV

The Bhikkhu and the Laity

1. The Bond of Alms.
2. Mutual Influence.
3. Dhamma of the Bhikkhu and the Dhamma of the Upasaka.

§ 1. *The Bond of Alms*



1. The Sangh was an organized body the membership of which was not open to all.

2. To be a mere Parivrajaka was not enough to give the Parivrajaka a membership of the Sangh.

3. It is only after the Parivrajaka had obtained Upasampada that he could become a member of the Sangh.

4. The Sangh was an independent body. It was independent even of its founder.

5. It was autonomous. It could admit anyone it liked to its membership. It could dismember any member provided it acted in accordance with the rules of the Vinaya Pitaka.

6. The only cord which bound the Bhikkhu to the Laity was alms.

7. The Bhikkhu depended upon alms and it is the laity who gave alms.

8. The laity was not organized.

9. There was a Sangha-Diksha or a ceremony for marking the initiation of a person in the Sangh.

10. Sangha-Diksha included both initiation into the Sangh as well as into the Dhamma.

11. But there was no separate Dhamma-Diksha for those who wanted to be initiated into the Dhamma but did not wish to become members of the Sangh, one of the consequences of which was to go from home into homelessness.

12. This was a grave omission. It was one of the causes which ultimately led to the downfall of Buddhism in India.

13. For, this absence of the initiation ceremony left the laity free to wander from one religion to another and, worse still, follow at one and the same time.

§ 2. *Mutual Influence*

1. However, the bond of alms was enough for a Bhikkhu to reform an erring member of the laity.

2. In this connection the following rules mentioned in the Anguttara Nikaya are worthy of attention.



3. In addition to these prescriptions, the laity had a general right to complain against a Bhikkhu to other Bhikkhus, against any mischief or misconduct.

4. The moment the complaint reached the Buddha and he had verified it, the relevant rule in the Vinaya Pithaka was amended to make the repetition of such a conduct, an offence against the Sangh.

5. The Vinaya Pithaka is nothing but redress of the complaints of the laity.

6. Such was the relation between the Bhikkhu and the Laity.

§ 3. Dhamma of the Bhikkhu and the Dhamma of the Upasaka

1. Some critics of Buddhism allege that Buddhism is not a religion.

2. No attention should be paid to such criticism. But if any reply is to be given, it is that Buddhism is the only real religion and those who do not accept this must revise their definition of Religion.

3. Other critics do not go so far as this. What they say is that Buddhism as a religion is concerned only with the Bhikkhu. It does not concern itself with the common man. Buddhism kept the common man outside its pale.

4. The references to the Bhikkhu occur so often in the dialogues of the Buddha that they go to strengthen the criticism.

5. It, therefore, becomes necessary to make the matter clear.

6. Was the Dhamma common to both? Or is there any part of the Dhamma which is binding on the Bhikkhu but not so on the laity?

7. Merely because the sermons were addressed to the gathering of the Bhikkhus it must not be supposed that what was preached was intended to apply to them only. What was preached applied to both.

8. That the Buddha had the laity in mind when he preached: (1) The Panchasila, (2) The Ashtanga

Marga, and (3) The Paramitas, is quite clear from the very nature of things and no argument, really speaking, is necessary.

9. It is those who have not left their homes and who are engaged in active life that Panchasila, Ashtanga Marga, and Paramitas are essential. It is they who are likely to transgress them and not the Bhikkhu who has left home, who is not engaged in active life and who is not likely to transgress them.

10. When the Buddha, therefore, started preaching his Dhamma it must be principally for the laity.

11. It is not, however, necessary to rely merely on inference. There is direct evidence to disprove the criticism.

12. Reference may be made to the following sermon.

13. Once while the Lord was staying at Shravasti in Jeta's Grove in Anathapindika's pleasure, there came to him the lay follower Dhammika, with other five hundred lay followers, who after due salutations, took his seat to one side and addressed the Lord as follows :

14. "What conduct, Oh Lord, perfects, both those that are Bhikkhus and those that are only Upasakas, i.e., those who are homeless and those who are not.

15. "Let the almsmen seated round with these lay followers learn the saving truth."

16. The Blessed Lord said: "Give ear, almsmen. Hear, and keep the rules prescribed.

17. "Go not thy round when noon is past; be time seek alms. Snares greet the untimely guest.

18. "Before thou seek thy meal, clear thou thy mind of zest for forms, sounds, odours, taste and luck.

19. "Thine alms received, return alone, to sit apart and think, with fixed mind that never stays abroad.

20. "In talk with pious folk, almsmen, let thy theme be the Doctrine.

21. "Treat alms, cell, bed, water and rinsings just as means and nothing more.

22. "Such reasoned use will leave an almsman





as unstained as lotus leaf whereon no drop of water rests.

23. "I now pass to the conduct which perfects the lay followers. To them I say:

24. "Slay not, nor doom to death, nor sanction slaughter. Do no violence to aught that lives, strong or weak. Love all living beings.

25. "No layman wittingly should thief or order theft ; take but what others give.

26. "Shun incontinence as it were a pit of fire, on failing continence, debauch no wedded wife.

27. "In conclaves, courts, let him not be, let him not prompt or sanction lies; let him renounce untruth.

28. "Observe this law : Shun drink, make no man drink ; sanction no drinking. Mark how drink to madness leads.

29. "Through drink, fools sin, and egg lax brethren on to sin. So flee this maddening vice, this folly, bliss of fools.

30. "Slay not, steal not, lie not ; from strong drink keep away ; refrain from lechery.

31. "So make thy sabbath vows as week succeeds week, and keep with pious hearts this eight-fold festival.

32. "At morn, these vows performed, with pious, thankful heart, be wise and of thy means give almsmen food and drink.

33. "Cherish thy parents well; follow a righteous trade.

34. "Thus shall the layman, staunch, reach realms of light above."

35. It will thus be seen that the Dhamma was the same for both.

36. There are of course differences in the call made upon the two.

37. A Bhikkhu must take five vows.

38. He must take the vow that he shall not kill.

39. He must take the vow that he shall not appropriate to himself property of another which has not been given to him.

40. He must take the vow that he shall never tell a lie.