



# **A STUDY OF PHYSICAL CLEANLINESS MANAGEMENT IN THERAVĀDA BUDDHISM**

**Ashin Sandimar**

A Thesis Submitted in Partial Fulfillment of  
The Requirements for the Degree of  
Master of Arts  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
C.E. 2017



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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled "A Study of Physical Cleanliness Management in Theravada Buddhism" in partial fulfillment of the Requirements for the Degree of Master of Arts in Buddhist Studies.

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### **Abstract**

This dissertation is entitled “A Study of Physical Cleanliness Management in Theravāda Buddhism.” 1) To study the concept of physical cleanliness in Theravada Buddhism. 2) To analyze the Buddhist cleanliness management with the monastic life. 3) To apply the teachings on the Buddhist physical cleanliness management in the modern monastic Society.

The results of the study indicate how the general concept of physical cleanliness correlates to other sources appearing in Buddhist texts; either in the Buddhist Canonical texts or in the other Buddhist texts. These were analyzed for a better understanding in a systematic and academic way. The research studies in detail how practitioners’ practice can be affected and provides an introduction to Theravāda Buddhist teachings. Those who follow the various practices associated with the Buddha’s teaching not only cultivated moral strength and selflessness, but also perform the highest service to their fellow human beings. They practice

physical cleanliness and gradually develop themselves through good external actions that become the foundations of inner development up until the attainment of the ultimate goal of life: *Nibbāna*. In the modern context, the Centers are revitalizing the practice of physical cleanliness as a means of solving problems in the family, school, society, and the world.

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Yours in the Dhamma

Ashin sandimar

### List of Abbreviations

The abbreviations used in these references are, primary and standard abbreviations, which are the most recurrently used in references in my thesis. They are:

A	:	Aṅguttara-nikāya
D	:	Dighanikāya
M	:	Majjhimanikāya
S	:	Saṃyutta Nikāya
Dhp	:	Dhammapada
DhA	:	Dhammapada-aṭṭhakathā
It	:	Itivuttaka
KhP	:	Khuddhakapāṭha
Vism	:	Visuddhimagga

**For Example:**

1) AI 41

A = Aṅguttara-nikāya

I = volume number

41 = page number

2) Dhp 19

Dhp = Dhammapada

19 = verse number

3) Vism.IV.199

Vism. = Visuddhimagga

IV = chapter

199 = page number

### **Other Abbreviation**

BPS                Buddhist Publication Society

e.g.                *exempli gratia*

etc.                *et cetera/ and others*

ibid.                in the same book

i.e.                *id est/ that is to say*

PED                Pāli-English Dictionary

PTS                Pāli Text Society

p (p).             page (s)

tr.                 translator/ translated by

vol (s).            volume (s)



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## Chapter I

### Introduction

#### 1.1 Background and the Significance of the Study

All the teaching of the Buddha can be summed up that to purify of our mental and physical defilements. It stressed into the purification of purity of action, purity of speech and purity of mentality. And the other form of cleanliness is concerning with the cleanliness of surrounding or environments. In my research work, I would like to emphasize on the purification of bodily and the cleanliness of the environment or hygiene, as it directly support to the development of spiritual path.

While analyzing the *Vinaya Pitaka* in Pāli canon, one often encounter with certain situation where Buddha instructing monks to keep the environment neat and clean. In *Mahāvagga*; it says *ācariyo me bhante hohi; āyasmato nissāya vacchāmi*,<sup>1</sup> Furthermore, *Mahāvagga* offer the relationship of mentor and students as father and son. And five categories of duties permitted to student to serve his/her mentor. They are such as;<sup>2</sup>

- a) *Attending to the mentor's personal needs.*
- b) *Assisting the mentor in any problems he may have with regard to Dhamma and Vinaya.*
- c) *Wishing, making and dying mentor's robe.*
- d) *Showing loyalty and respect to mentor.*
- e) *Caring for the mentor when he falls ill, not leaving him until he either recovers or passes away.*

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<sup>1</sup> Thanissaro, Bhikkhu. **Buddhist Monastic Code 1**, (Metta Forest Monastery,U.S.A, 2001), p. 33.

<sup>2</sup> Vi. III. 25.

Attending mentor's personal needs are further divided into 8 categories. And among five duties, 3 duties are connecting the cleanliness. Such as;

- a) *Arrange his mentor's toiletries for his morning wash-up.*
- b) *Arrange his seat and food for his morning convey (if he has any) and clean up after he is finished.*
- c) *Clean his dwelling and other parts of his dwelling complex, such as the restroom and storage rooms, when they get dirty.*

In *Cūllavagga* text exhibits the significance of keeping the toilets clean. As the monastery was dwelling of *Sanṅha*; Buddha was much concern of the hygiene and laid systematic method of using the toilets such as defecating, urinating and spitting. It is said that;

Adds that after one has defecated — inside a restroom or not — one should always rinse oneself if water is available.<sup>3</sup>

In *Visuddhimagga*, *Venerable Buddhaghosa* shows the importance's on making the basis clean for spiritual growth. The cleansing of internal and external basis has been mentioned;

Herein, making the basis clean is cleansing the internal and the external basis. For when his head hair, nails and body hair are long, or when the body is soaked with sweat, then the internal basis is unclean and unpurified..... Formations do not become evident to one who tries to comprehend them with unpurified knowledge, and when he devotes himself to his meditation subject, it does not come to growth, increase and fulfillment.<sup>4</sup>

If the dwellings of monks are unclean or polluted, it directly disturbs the mental development of the practitioners. Thus, the cleanliness of lodging also falls under one of the ten skills in Absorption.

In modern times, dwellings of the monks are no secluded as in the ancient times. Many devotees often visit the monasteries and offer in

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<sup>3</sup> Thanissaro, Bhikkhu. **Buddhist Monastic Code ,vol.2**, (Metta Forest Monastery, U.S.A, 2001), p.101

<sup>4</sup> Ñānamoli, Bhikkhu. (tr.), **The Path of Purification: (Visuddhimagga)**, (Kandy: Buddhist Publication Society, 1997), p.124

abundant. Mostly, the dwellings of monks are unclean, toilets are very smelly and scattered with cats and dog's defecates and stinking smells.

It's responsible of monks and nuns to keep the monasteries neat and clean. Moreover; clean environment not only provide healthy life but also helps in the spiritual progress. Therefore, *Vinaya Piṭaka* strictly offered the duties of monks and nuns for the benefits of Community and Dispensation.

## **1.2 The Objectives of the Study**

1.2.1 To study the concept of physical cleanliness in Theravada Buddhism.

1.2.2 To analyze the Buddhist cleanliness management with the monastic life.

1.2.3 To apply the teachings on the Buddhist physical cleanliness management in the modern monastic Society.

## **1.3 Statement of the Problem Desire to Know**

1.3.1. What is the concept of physical cleanliness in Theravada Buddhism?

1.3.2. What is the Buddhist cleanliness management with Buddhist monastic life?

1.3.3. How to Apply the Teachings on the Buddhist physical cleanliness management in modern monastic society?

## **1.4. Definitions of the Terms used in the Thesis Research**

**1.4.1 Physical** means form or a thing which we can see or touch. In this research, it refers to the meaning of body or monastery so on.

**1.4.2 Cleanliness** means purification or free from the dirt. There are two kinds of purification in Buddhism: physical and mental. In my research work, I would like to focus on physical cleanliness.

**1.4.3 Management:** It is a function of an enterprise identifying the mission, objective, procedures, rules and manipulation related to environment or physical matter.

**1.4.4 Theravāda:** The term **Theravada** means [**Thera:** *elder* + **vāda:** *teachings*] the sayings of the Elders. It is a term referring to recitation of 500 Arahant's teachings which were handed down through generations until now.

## 1.5 Review of the Related Literatures and Research work

1.5.1 Ariyesako, Bhikkhu. **The Bhikkhus' Rules: A Guide for Laypeople** (*The Theravadin Buddhist Monk's Rules*), (Kallista: Sanghaloka Forest Hermitage, 1998)

The Venerable Bhikkhu Ariyesako has compiled the Bhikkhus' rules found scattered in *Tipitaka* and other secondary sources; and explained as guide for lay people.

My research works in this text are that Buddha also stressed on not polluting the environment and hygiene in training rules. The monks are prohibited from defecating, urination or spitting into water or green vegetation. Furthermore, it exhibits that Buddha has also encouraged for reasonable standard of cleanliness, nutrition and treatment of illness with the suggestion of Physician *Jīvaka*. Thus good physical health is also much important for the spiritual development.

1.5.2 Chan, Ajahn. **The Collected Teachings of Ajahn Chah**, (Northumberland: Aruna Publications, 1987)

This text represents the teachings on various topics delivered by Ajahn Chah to his disciples. Ajahn Chah was a forest dweller; hence he believes in testing the *Dhamma* and *Vinaya* into practical life. He also trained and guided his disciples on right path. Whenever there was need for teachings, Ajahn Chah took this opportunity to guide his disciples. Likewise discourse on cleanliness was specifically given to the monks in his monastery.

The discourse on physical cleanliness titled as "Toilets on the Path" which was originally given in Lao language. It was translated into English by Ajahn Jayasaro. It seems that Wat pa pong had many naughty monks and novices, who were not firmly committed to training. Therefore, they

took monastic life carelessly and didn't bother to take good care of the requisites offered to the monastery by the lay devotees.

Related into my research work, Ajahn Chah begins the teachings with a word *Senāsana-vatta* which means duties to looking of one's own dwellings place. The discourse also deepens by highlighting duties of cleaning personal lodging (*kutis*) and general toilets. The robes have been thrown everywhere and negligence had shown over their duties by monks and novices. This made Ajahn Chah to give powerful discourse on the cleanliness in the monastery.

1.5.3 Dhammawaro, Lee. Ajaan. (tr. from Thai) by Thanissaro Bhikkhu, **Basics Themes: Four treatises on Buddhist Practice**, Metta Forest Monastery, U.S.A, 1995.

The Ajaan Lee Dhammawaro highlights the duties of the monks for gradual development of mind. There are certain duties of the *Sangha* have to perform in the monastery as part of mind training.

This book will become one of my research works concern with the fourteen duties (*vatta*) of the monks that depicted in *Vinaya Pitaka*. Among the fourteen duties, there are two duties connected with the physical cleanliness or hygiene. 1. *Senāsana-vatta*: It means looking after the dwellings of the monks (it also included responsibility of taking care of the monastery properties). Another duty of monks regarding the hygiene is 2. *Vaccakuti-vatta*: it means duties to observe in using toilets. Likewise, other duties of the monks are also highlighted in this text.

1.5.4 Dhammawaro, Lee. Ajaan. (tr. from Thai) by Thanissaro Bhikkhu, **Duties of the Sangha**, Metta Forest Monastery, U.S.A, 1995

This text highlights the duties of the *Sangha*. It exhibits that the duty of study (*Gantha-dhūra*) monks who lived in the village, are responsible for improving, developing and repair the places which they live. They also takes up the responsibility for arranging rest room, ordination hall, and meeting halls and keep them neat and clean. However, similar responsibilities are shared by the duties of meditation (*Vipassanā-dhūra*), this refers to monks of forest dwellers; who search for appropriate place for meditation such as under the foot of the tree; under the cave; in the forest; in the cemetery; in seclusion. One is be able to select the proper place for meditation; and one has to keep the area neat and clean for the



sake of one's convenience as a mediator while developing their mind. The cleanliness of outside environment is the reflection of one's one mind.

1.5.5 Jotiko, Fuang. Ajaan. (Compiled & Tr. by Thanissaro Bhikkhu). **Awareness Itself: The Teachings of Ajaan Fuang Jotiko**, Access to Insight (Legacy Edition). 30 November 2013, (<http://www.accesstoinsight.org/lib/thai/fuang/itself.pdf>), Accessed on May 23, 2015.

The book titled Awareness Itself is a collection of Ajaan Fuang Jotiko's teaching compiled & translated by Thanissaro Bhikkhu. The text shows that Ajaan Fuang was very meticulous about keeping the things clean and proper place. He leads himself as an example to guide his students regarding the cleanliness. He taught his students to keep their huts clean and boil the water for bath. Thus, his students also turn up very meticulous about cleaning and honest towards the teachers. Moreover, Ajaan Fuang took the cleaning activities as an opportunity for performing meritorious deed.

Ajaan Fuang took cleaning as a daily activities and being a teacher for many students. He used the cleaning dirty as simile of cleaning the defilements in the practitioners.

## **1.6 Research Methodology**

This work will be a documentary research and the research methodology will be classified into four stages:

1.6.1 Collecting the data to connected the interpretation of cleanliness from the Pāli–canon, commentaries and sub-commentaries.

1.6.2 To analyze the collected data to the application of modern environment.

1.6.3 Constructing the discussion for the encountered problems regarding the physical cleanliness in modern monastic society.

1.6.4 Drawing conclusion and further suggestion for the studies.

## **1.7 The Expected Benefit of Research**

1.7.1 To understand the concept of physical cleanliness in Theravada Buddhism.

1.7.2 To understand the Buddhist physical cleanliness management with Buddhist monastic life.

1.7.3 To apply the teachings on the physical cleanliness management to modern monastic society.

## **Chapter II**

### **The Concept of Physical Cleanliness in Theravāda Buddhism**

In this chapter, the researcher would like to express some aspects of cleanliness in accordance with some of western people and Buddhist perspectives. Cleanliness means both the abstract state of being clean and free from dirt and the process of achieving and maintaining that state.

#### **2.1 Definition of the Term Physical Cleanliness**

Suellen Hoy give the definition of cleanliness thus cleanliness may be wed with a moral quality, as indicated by the aphorism, cleanliness is next to godliness and may be regarded as contribution other ideas such as 'health, and 'beauty'.<sup>5</sup>

And then, Elizabeth states that in emphasizing an ongoing procedure or set of habits for the purpose of maintenance and prevention, the concept of cleanliness differs from purity, which is a physical, moral, or ritual state of freedom from pollutants. Whereas purity is usually a quality of an individual or substance, cleanliness has a social dimension or implies a system of interactions.<sup>6</sup>

Regarding to Jacob Burckhardt, "Cleanliness" is indispensable to our modern notion of social perfection."<sup>7</sup> A household or workplace may be said to exhibit cleanliness, but not ordinarily purity; cleanliness also would be a characteristic of the people who maintain cleanness or prevent dirtying.

On a practical level, cleanliness is thus related to hygiene and disease prevention. Washing is one way of achieving physical cleanliness, usually with water and often some kind of soap or detergent. Procedures of cleanliness are of utmost importance in many forms of manufacturing. As an assertion of moral superiority or respectability, cleanliness has played a role in establishing cultural values in relation to social class, humanitarianism, and cultural imperialism.<sup>8</sup>

Henceforth, we can assume that cleanliness is related to proper hygiene. A person who is said to be clean usually depicts cleanliness.

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<sup>5</sup> Suellen Hoy, *Chasing Dirt, The American Pursuit of Cleanliness* (Oxford: Oxford University press, 1995), p. 3.

<sup>6</sup> Elizabeth Shove, *Comfort, Cleanliness, and Convenience: The Social Organization of Normality*, (Oxford: Berg Publisher, 2003), p. 80.

<sup>7</sup> Jacob Burckhardt, *The Civilization of the Renaissance in Italy: The Culture of Cleanliness in Renaissance Italy*, (New York, Cornell University Press, 2006), p. 1.

According to Buddhism, the Buddha said in *Itivuttaka*, thus there are these three kinds of cleanliness. Which three? Bodily cleanliness, verbal cleanliness, mental cleanliness. These are the three kinds of cleanliness.<sup>9</sup> Clean in body, clean in speech, clean in awareness, fermentation-free, one who is clean, consummate in cleanliness, is said to have abandoned the all. We can say that according to *Theravāda* Buddhism, cleanliness not only physical, verbal, and but also mentality of individual.

### 2.1.1 Synonyms of the Term Physical Cleanliness

A synonym is a word or phrase that means exactly or nearly the same as another word or phrase in the same language. Words that are synonyms are said to be synonymous, and the state of being a synonym is called synonymy. Examples of synonyms are the words begin, start, commence, and initiate. Words can be synonymous when meant in certain senses, even if they are not synonymous in all of their senses. For example, if one talks about a long time or an extended time, long and extended are synonymous within that context.

Synonyms with exact meaning share a seem or denotation seemed, whereas those within exactly similar meanings share a broader denotation or connotation seemed and thus overlap within a semantic field. Some academics call the former type cognitive synonyms to distinguish them from the latter type, which they call near-synonyms.<sup>10</sup>

Some lexicographers claim that no synonyms have exactly the same meaning (in all contexts or social levels of language) because of etymology; orthography, phonic qualities, ambiguous meanings, usage, etc. make them unique. Different words that are similar in meaning usually differ for a reason: feline is more formal than cat; long and extended are

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<sup>8</sup> Kathleen M. Brown, *Foul Bodies: Cleanliness in Early America*, (New Haven, Connecticut: Yale University Press, 2006), p. 1.

<sup>9</sup> Iti. 55.

<sup>10</sup> Stanojevic, Maja, *Cognitive synonymy: a general overview*, (Varanje, Facta Universitatis, Linguistics, and Literature series, 2009), pp. 193-200.

only synonyms in one usage and not in others (for example, a long arm is not the same as an extended arm). Synonyms are also a source of euphemisms.

The analysis of synonymy, polysemy, hyponymy, and hyponymy is inherent to taxonomy and ontology in the information-science senses of those terms. It has applications in pedagogy and machine learning because they rely on word-sense disambiguation and scheme.

Note that synonyms are defined with respect to certain senses of words; for instance, pupil as the aperture in the iris of the eye is not synonymous with student. Such like, he expired means the same as he died, yet my passport has expired cannot be replaced by my passport has died.

In English, many synonyms emerged in the middle Ages, after the Norman conquest of England. While England's new ruling class spoke Norman French, the lower classes continued to speak Old English (Anglo-Saxon). Thus, today we have synonyms like the Norman-derived people, liberty, and Archer, and the Saxon-derived folk, freedom, and Bowman. For more examples, see the list of Germanic and Latinate equivalents in English.

The purpose of a thesaurus is to offer the user a listing of similar or related words; these are often, but not always, synonyms.

- The word poecilonym is a rare synonym of the word synonym. It is not entered in most major dictionaries and is a curiosity or piece of trivia for being an auto logical word because of its Meta quality as a synonym of synonym.

- Antonyms are words with opposite or nearly opposite meanings. For example hot - cold, large - small, thick-thin, synonym - antonym

- Hyponyms and hyponyms are words that refer to, respectively, a general category and a specific instance of that category. For example, the vehicle is a hyponym of the car, and the car is a hyponym of the vehicle.

- Homophones are words that have the same pronunciation, but different meanings. For example, which and which are homophones in most accents (because they are pronounced the same).
- Homographs are words that have the same spelling but have different pronunciations. For example, one can record a song or keep a record of documents.
- Homonyms are words that have the same pronunciation and spelling but have different meanings. For example, rose (a type of flower) and rose (past tense of rising) are homonyms.

### 2.1.2 The Definition of the Term Vaccakuti-vatta

**Vaccakuti-vatta** means a duty to follow in using the toilet laid down by the Buddha.<sup>11</sup> A Bhikkhu who does not rinse after having defecated incurs wrong doing (*dukkaṭa*). He should not leave any water remaining in the rinsing vessel. Bhikkhus are allowed to defecate in the toilet according to arrival order. If they defecate in the toilet in order seniority, they incur wrong doing (*dukkaṭa*). Whoever goes to a toilet should hem while standing outside or sitting inside. He should enter the toilet properly and unhurriedly having put the upper robe on a cloth-bar. He should not groan and chew tooth-wood while defecating. He should not defecate and urinate outside of the toilet and urinal respectively. He should follow rule concerning with the use of wiping stick, washing, cleaning the splattered, dirty toilet and pour the water into the rinsing jar.

### 2.1.3 The Definition of the Term Senāsana-vatta

Being a monk, there are many special rules and regulation to follow and practice such as lodging duties, and other special regulation. Related to cleanliness, lodging duties (*senāsana vatta*) is whoever one living in the dwelling if he is able and the dwelling is dirty should clean it. The lodgings are not to be beaten near Bhikkhus, dwellings, drinking-water, and washing-water and in upwind. As to cleaning the dwelling, how to fold the

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<sup>11</sup> Vi, IV, p. 390: Vi. A, IV, pp. 123-124.

robes, they should be understood as mentioned in the incoming Bhikkhu's duties (*āgantuka*). These duties are similar to pupils and the residents' duties.

If there is no water in the pitcher for rinsing in the restroom, he who lives in the dwelling should pour it into the pitcher. If he lives together with a senior Bhikkhu in the same dwelling, he should not give a recitation (*uddesa*), an interrogation (*paripucchā*), chanting (*sajjhāya*) and Dhamma talk (*dhamma*) and should not light a lamp, and open, close the windows without asking the senior Bhikkhu but the commentary says, 'No need to ask permission before opening or closing the doors.

The junior Bhikkhu may ask in advance for permission to do any of these things at any time and also, no need to ask if the senior Bhikkhu is a close friend. If being on walking-meditation with the senior in the same path, he should turn when senior turns but should not hit him with the corner of his outer robe. It is the attitude of junior Bhikkhu to the senior Bhikkhu.<sup>12</sup> These duties should be well observed by the Bhikkhu living in the dwelling.

#### 2.1.4 The Concept of the Senāsana-vatta in Buddhism

Dwelling place is one of the 4 requisites of the monk's life. To be suitable for spiritual training, it should possess 5 advantages. As it is said in *Aṅguttara Nikāya* thus "But how, o monks, does the dwelling place possess 5 advantages? Such a dwelling place is not too far, nor too near (to the village), is suitable for going (on alms round) and returning.<sup>13</sup>

In the daytime, it is not much crowded, and at night without noise and bustle. One is not much molested there by gadflies, mosquitoes, wind, sun and creeping things. While living there, the monk without difficulty obtains robes, alms food, dwelling, and the necessary medicines. There are elder monks living there, with great learning, well versed in the Message, masters of the Law (*Dhamma*), of the Discipline (*Vinaya*) and of the Tables

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<sup>12</sup> Vi, IV, p. 389: VinA, IV, p.121.

<sup>13</sup> A. X, 11.



of Contents (i.e. either the twofold *Abhidhamma* Matrix or the *Bhikkhu and Bhikkhunī pātimokkha*). And he approaches them from time to time, questions them, asks them for explanations, etc.<sup>14</sup>

## 2.2 Duties of Bhikkhus

The researcher would like to give some of definition and concept of duties of *Bhikkhus* and the Higher Ordination of Monkhood. Those who joined the Order gave up everything, their homes, pleasures of the world, and sensual delights so that they could walk spiritual path as shown by the Buddha. It was incumbent on each *Bhikkhu* to undertake one of the two duties once he had given up the household life. They are *Ganthadhura*, the duty of learning and teaching and *Vipassanādhura*, the duty of practicing meditation for the attainment of the Path and Fruition.<sup>15</sup>

### 2.2.1 The Definition of the Term Gantha-dhura

The duty of study (*gantha-dhura*): Those monks, who are *gāmasāvāsī*, or village dwellers, is responsible for improving, repairing, and developing the places in which they live, for the sake of the common good of Buddhists at large. When building, they should have a sense of scale, order, and beauty so that their buildings will fit in with their physical surroundings. For example, monks' quarters, restrooms, meeting halls and ordination halls should be arranged, in so far as possible, in an orderly way, in keeping with their functions. Once built, they should be kept clean and in repair so as to contribute to the beauty of their surroundings. If anything is lacking, and one is in a position to search for it by proper means, then obtain and maintain it in a righteous manner for the sake of one's own convenience

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<sup>14</sup> Nyanatiloka, **Buddhist Dictionary Manual of Buddhist Terms and Doctrines** (Kandy: BPS, 1988), p. 314.

<sup>15</sup> Dhp.A. I. p. 3.

and that of the group. All of these activities form a part of the duty of study: improving and developing the place in which we live.<sup>16</sup>

***Gantha-dhura***: studying the scriptures. Once we know the scriptures, though, we can't stop there. We have to put them into practice because the level of study is simply knowledge on the level of plans and blueprints. If we don't follow the blueprints, we won't receive the benefits to be gained from our knowledge. And when we don't gain the benefits, we're apt to discard the texts, like a doctor who knows the formula for a medicine but doesn't use it to cure any patients.

The medicine won't show any benefits, and this will cause him to go looking for a living in other ways, discarding any interest to pursue that formula further. Thus, putting the scriptures into practice is one way of preserving them, for once we have put them into practice and seen the results arising within us — i.e., our own bad qualities begin to wane — we will appreciate the value of the scriptures and try to keep them intact.

This is like a doctor who is able to use a medicine to cure a fever and so will preserve the formula because of its use in making a living. Thus, the Lord Buddha set out a further duty, in the area of practice, for those who are ordained.

### **2.2.2 Ganthadhura (Duty of Learning and Teaching)**

The first duty of Bhikkhus is *Ganthadura*, the duty of learning and teaching the teachings of the Buddha. By doing their duties, the *Bhikkhus* would administer to the social and spiritual needs of their followers imparting to them the knowledge of the *Dhamma*. The lay people in turn supported the *Bhikkhus* with their essential needs of food, clothing, shelter and medicine. In course of time, Buddhist monastery had become not only a spiritual center but also a center for learning and culture.

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<sup>16</sup>Ajaan Lee Dhammadharo (Phra Suddhidhammaransi Gambhiramedhacariya, **Duties of the Saṅgha**, translated from the Thai by, Thanissaro Bhikkhu, (Samut Prakaan: Wat Asokaram, 1960), p.53.

The teachings of the Buddha spread in this way far and wide into the people. The discourses and the saying of the Buddha were learnt by rote, memorized and repeated day in and day out until they had learnt word perfect each discourse together with the explanations given by their teachers.

Although there is evidence that the art of writing was definitely known and well established during the Buddha's time, no Buddhist scriptures were put down in writing and recorded in any form of script. According to custom, the teachings of each spiritual teacher were regarded as sacred and imparted only to those who had shown genuine interest in the teaching by undergoing a long period of studentship.

The method of oral transmission played a vital role in learning teachings. This is customary to learn religious and philosophical teachings of the sages in India of those days. They were handed down from teacher to pupil in memory by continued repetition, word by word, sentence by sentence, and paragraph by paragraph. In this manner, their teachings were transmitted from generation to generation.

The Buddha's teachings were also handed down orally in this manner uninterruptedly from one *Arahat* to another and his disciples until many centuries. Later they were written down on palm leaves in Sri Lanka during the reign of King *Vattagāmanī*. Even after the Buddha's teaching had become recorded in writing, the tradition of committing the *Dhamma* and *Vinaya* to memory continued. It still survives in Theravada countries.

During the life time of the Buddha classification and codification of *Dhamma* and *Vinaya* must have been carried out. The *Pāli* terms such as *Dhammakathika* one who preaches the *Dhamma*; *Dīghbhānaka* one who recites the long discourses; *Vinayadhara* one who memorizes the *Vinaya* have been found in the *Pitaka*.

The experts who specialize in one particular branch of scripture being given separate seats and beds also could be found in the texts. So even in those earliest days attempts had already been made to systematize the Buddha's teachings, co-ordinate and correlate the numerous teachings

of the Buddha by classifying them and arranging them in some form of system. Such systematization was obviously inevitable if only to facilitate memorization since only verbal transmission was employed to pass on the Teaching from the Master to pupil. But it was only at the time of the convening of the first council that formal compilation of the teachings took place as a whole and arrangements into separate divisions.

### 2.2.3 The Concept of Gantha-dhura in Buddhism

Generally, as we have already known about learning and teaching is a duty of a monk, it is so called Ganthadūra. However, if we learn for other subjective which is not related to or not suitable for a monk livelihood could not be called fulfillment of the real duty. For example, the Buddha taught in the Dīgha Nikāya, which a monk should not learn, and called them as a Tiracchāna vijjā, animal knowledge.

*Ganthadhura* is the job of *nissayamuccaka* or higher, who memorized *Tipitaka* and learn commentaries such as 1 *nikāya*, 2 *nikāya*, or whole *Tipitaka*. *Vipassanādhura* is the job of *nissayamuccaka* or higher, who has not enlighten, then throw every stuff, go to live without 5 *kāmaguṇa*, then do *udayabbayañāṇa* and higher, with a purposeful mind (can throw away their life to enlighten) to go to enlighten. Both need to memorize *tipitaka* more than *nissayamuccaka*, too. *Ganthadhura* memorize books, but *Vipassanādhura* memorize their *sutta* and commentary, that they use to meditate.

### 2.2.4 Classification of Duties as in the Pāli Canon

In the first council it was deemed advisable to entrust different sections of the Canon to different groups of monks who were already noted for their proficiency in those sections.

The rough out the interval of 45-years, whatever the Buddha taught to human world has only one taste. It is nothing but emancipation, *vimuttirasa*. It is twofold being made up of two components: the *Dhamma* and the *Vinaya*. It is threefold according to the first, intermediate and last

words, *pathama majjhima paccima vacana*. It is also threefold according to *Pitakas; Vinaya, Suttanta* and *Abhidhamma*. The teaching is fivefold according to the divisions into five separate collections called *Nikāyas; Dīgha, Majjhima, Saṃyutta, Aṅguttara* and *Khuddaka nikāyas*.

The teaching is nine fold when the canon is divided into nine divisions according to form and style. They are *Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhūtaḍḍhamma* and *Vedalla*.

The teaching is eighty four thousand fold when considered in terms of units of *Dhamma, Dhammakkhandhā*- individual sections or units. Each category of Dhamma, in the entire teaching, forms a separate unit of the *Dhamma*. Thus it has 84,000 divisions according to the units of the *Dhamma*.<sup>17</sup>

### 2.3 The Definition of the Term *Vipassanā-dhura*

The duty of meditation (*Vipassanā-dhura*): This refers to those monks termed *araññavāsī*, or forest dwellers, who search for secluded areas appropriate for meditation, such as those mentioned in the *Pāli*: under the shade of a tree; in a secluded dwelling; under a lean-to, far from settled areas; in a quiet tower; under an over-hanging rock; in a cave; in a forest; in a cemetery; or in a deserted building. One should learn how to select such a place and how to keep it clean and neat for the sake of one's convenience as a meditator while living there. This is "building and development" in the forest: Observing one's duties in caring for one's dwelling, improving and maintaining order in one's surroundings, and improving oneself while living there. This is building and development on the external level, one sign of a person who knows how to maintain himself in physical seclusion.

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<sup>17</sup> D.A. I. p. 23.

As for internal building and development, one should build a shelter for the mind: *Vihāra-dhamma*, a home for the heart. One should foster *magga*, the path to one's home; and *phala*, the goodness that arises in the heart as a result. The shelter along the way is Right Concentration: the four levels of *jhāna*. This is the true shelter for those who are ordained.

Once we have been ordained as contemplatives, we should realize that we come under this particular department and so should perform our duties properly. But by and large we don't understand the true aims of the various departments and so grope around in external matters, without building or developing any internal qualities that can give the heart shelter. When the heart has no internal quality as its shelter, it will go living outside, building and helping only other people.

If the heart is entangled with external matters, then after death it will be reborn attached to physical objects and possessions. Those who are attached to their monasteries will be reborn there as guardian spirits. Those who are attached to their quarters, their ordination halls, their meeting halls, their bodies, will be reborn right there. This is called sensual clinging: Whatever object we cling to, there we will be reborn. For example, there is a story told in the *Dhammapada* Commentary of a monk who received a robe that gave him great satisfaction and of which he became very possessive. When he died he was reborn as a louse right there in the robe, all because he had no inner quality as a dwelling for the heart. So for our building and development to go beyond physical objects, we should build and repair a shelter for the heart.

Only then will we be qualified to take on external duties — and in performing our duties, we should be careful not to let our inner home become overgrown with the weeds of defilement, or to let the termites of the Hindrances eat into it. Don't let vermin, lizards, or lice — character flaws (*mala*) — take up residence inside. Roof the home of the heart — *jhāna* — with restraint of the senses so that the fires of passion, aversion, and delusion don't burn it down.

To purify the principles of our conduct (*sīla*) is to clear and grade our property. To give rise to *jhāna* is to build a home for ourselves. To

develop discernment within the mind is to light our home. We will then be safe both while we stay and when we go. When we are able to do this, it will lead to the true prosperity of the religion.<sup>18</sup>

*Vipassanā-dhura*: the practice of tranquility and insight meditation. These two practices are our primary duties as monks and novices. If we don't devote ourselves to these two lines of practice, we'll become a fifth column within the religion, enemies of the good standards of the *Dhamma and Vinaya*.<sup>19</sup>

Vipassanā is a Pāli word which means seeing clearly, seeing specially or seeing through (Viz: clearly, specially, into, through + *passanā*: seeing). *Vipassanā* means introspection, intuitive wisdom, and intuitive knowledge. *Vipassanā* is often translated as Insight. It is the method of practice discovered by the Lord Buddha, which led to his enlightenment over 2,500 years ago. (Perhaps explain the *Pāli* language)

"Vipassanā" means clear insight into the real characteristics of body and mind. *Vipassanā bhavanā* (insight meditation) is sometimes called mindfulness meditation. The technique of *Vipassanā* uses mindfulness to note every detail of our mental and physical experience from moment-to-moment, with an unbiased attitude. By practicing mindfulness meditation we can see and actually remove the causes of suffering, which are within us. To focus impartial attention on the present moment is the hallmark of *Vipassanā*.

There is awareness and acceptance of whatever is occurring in the immediate now, without judging or adding to it. We see things as they actually are, free of subjective associations. Systematic *Vipassanā* practice eventually eliminates the cause of mental and physical pain, purifies the mind, and results in a stable happiness that isn't affected by moods or

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<sup>18</sup>Ajaan Lee Dhammadharo (Phra Suddhidhammaransi Gambhiramedhacariya, **Duties of the Saṅgha**, translated from the Thai by Thanissaro Bhikkhu, (Samut Prakaan: Wat Asokaram, 1995), p.57.

<sup>19</sup>Ajaan Lee Dhammadharo, **What is the triple gem?**, translated by Thanissaro Bhikkhu, (Berkeley: Dhrama Net edition, 1994), p. 3.

outward circumstances. *Vipassanā* meditation comes from the tradition of Theravada Buddhism. (The Theravada school is based on a group of texts called the "*Pāli* canon," which is widely regarded as the earliest surviving record of the Buddhist teachings). But you don't have to be a Buddhist to practice *Vipassanā* or benefit from developing mindfulness. It is not a religion. *Vipassanā* is a simple, gentle technique suitable for men and women of any age, race or creed.<sup>20</sup>

*Bhikkhus* must practice meditation for attainment of final goal; *Nibbāna*. *Bhāvana* is a *Pāli* word, meaning repeated contemplation or mental development which is greatly beneficial to one who practices it. It is of two kinds: Tranquility Meditation (*Samathabhāvanā*) and Insight Meditation (*Vipassanābhāvanā*).<sup>21</sup>

### 2.3.1 Vipassanā-dhura (Duty of Practicing Meditation)

'Insight', is the intuitive light flashing forth and exposing the truth of the impermanency, the suffering and the impersonal and unsubstantial nature of all corporeal and mental phenomena of existence. It is insight-wisdom (*vipassanā-paññā*) that is the decisive liberating factor in Buddhism, though it has to be developed along with the 2 other pieces of training in morality and concentration. The culmination of insight practice leads directly to the stages of holiness.<sup>22</sup>

Insight is not the result of a mere intellectual understanding but is won through direct meditative observation of one's own bodily and mental processes. In the commentaries and the *Visuddhimagga*, the sequence in developing insight-meditation is given as follows:

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<sup>20</sup> Ajaan Lee Dhammadharo, What is the triple gem?, translated by Translated from the Thai by Thanissaro Bhikkhu, (Berkeley: Dhrama Net edition, 1994), p. 3.

<sup>21</sup> Ven. Nyanatiloka, Buddhist Dictionary: Manual of Buddhist Terms & Doctrines, (Kandy: BPS, 1988), p. 364.

<sup>22</sup> *ibid.* p. 364.



1. Discernment of the corporeal (*rūpa*),
2. of the mental (*nāma*),
3. Contemplation of both (*nāmarūpa*; i.e. of their pair wise occurrence in actual events, and their interdependence),
4. Both viewed as conditioned (application of the dependent origination, *Patīcasamuppāda*),
5. Application of the 3 characteristics (impermanency, etc.) to mind-and-body-cum-conditions.

The stages of gradually growing insight are described in the 9insight- knowledge (*Vipassanā-ñāna*), constituting the 6th stage of purification: beginning with the 'knowledge of rising and fall' and ending with the 'adaptation to Truth'.<sup>23</sup>

## 2.4 Concluding Remarks

In this chapter, already mentioned that the concept of physical cleanliness which, the definition in according to *Theravāda* Buddhism.

Now a day, many religions relate physical cleansing, such as washing hands or bathing, to spiritual or moral purity. For instance, baptism is a ritual, which uses water to symbolize the washing away of sins and rebirth in Christianity Sikhism and Hinduism. Likewise, Muslims wash parts of their bodies before they begin to worship. It is interesting that many major religions use physical cleanliness to signify a pure heart or pure mind, as it is believed that this makes one more spiritual or moral.

The moral decision, however, is an abstract concept, which relies heavily on rational thinking. Thus, can simply washing parts of the body

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<sup>23</sup> *Vism. XXI*, 45–46

alter one's moral decisions? Does bodily cleanliness really contribute to moral purity?

If the feeling of cleanliness is related to moral purity, then can the feeling of disgust, a feeling that is often linked with impurity or dirt, alter one's moral decisions in the opposite way as cleansing does? In addition, can bodily cleanliness, such as washing hands, erase one's feeling of disgust and in turn affect moral decisions?

Thus, the question of whether cleansing can erase disgust and in turn contribute to less severe moral judgment can be addressed. In the following sections, the literature on the relationship between moral judgment and emotions, especially the feeling of disgust, will be examined. Then, prior findings of physical cleanliness and cognitive cleanliness on the moral judgment will be discussed.

After that, the common problems that are often overlooked by previous studies will be identified. Lastly, manipulations, hypotheses, and predictions in the present study will be given.

## Chapter III

### The Physical Cleanliness Management with Buddhist Monastic life

In this chapter, the researcher would like explore related to Buddhist monastic life and physical cleanliness in accordance with three main sub-titles: Buddhist Monastic Life, The Different types of Physical Cleanliness in The *Pāli* Canon, and The Maintenance of Environmental Cleanliness in *Vinaya Pitaka*.

The duty of a good *Bhikkhu* is to study the *Dhamma*, to attend to the daily duties in connection with the worship of the Buddha, to keep the drama 'temple premises' clean, to get his food by begging, to practice *Karmaññhāna* for the development of his psychic faculties and for the attention of passions. He has to observe the disciplinary rules of perfect conduct: has to control his sense organs in walking, standing, sitting, lying down, moving from place to place, and to cultivate attentiveness coupled does.

A *Bhikkhu* or *Bhikkhunī* first ordains as a *Samanera* (novice) for a year or more. There are some conditions which must be met in order to be allowed into Buddhist monasticism, such as age between 7 and 70 and haven't broken *Sīla* in some manners when undertaking them. Male novices often ordain at a very young age, but generally no younger than 8. Women usually choose to ordain as adults, since there is no expectation that they do so in childhood. *Sāmaneras* live according to the Ten Precepts but are not responsible for living by the full set of monastic rules, *Vinaya*.

Monastic practices vary significantly according to location. In part, this can be attributed to differences in the scriptural and doctrinal traditions that were received in different parts of the Buddhist world. Additionally, local concessions to social, geographical, and climatic conditions have been adopted by most monastic orders in order to smooth the integration of monks into local communities and to ensure that monks live in a safe

and reasonable manner. In cold climates, for instance, monks are permitted to own and wear additional clothing not specified in the scriptures. In areas where begging rounds are impossible (due to traffic, geography, or disfavor by the lay community), monks more commonly employ a kitchen staff of monks or lay followers who are responsible for providing meals for the community.

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### 3.1 Buddhist Monastic Life

A monk has to observe the rules of perfect livelihood in order to get his food (*Ājīva pārisuddhasīla*): and make strenuous effort to prevent sinful thoughts arising, to create good thoughts and to fertilize them, he has to resolve that either he shall die in the battle field of psychical progress or conquer and avoid all passionate and sensual longings : cast off all angry thoughts and hatred : not let the mind become indolent and slothful, and his perceptions weak: nor let restlessness and skepticism have control over him. His mind must not dwell on any other subject outside his special psychical field of activity.

He should practice wakefulness by sleeping only four hours during the night that is from ten o'clock to two o'clock in the morning and from two o'clock in the morning to use the cloister. Cleanliness is absolutely necessary for the psychical student. The Lord Buddha emphasizing cleanliness declared that the observance of cleanliness is the fulfillment of the law of the Buddha. Physical cleanliness is a corollary to mental purity. If the oil is impure, and the wick not trimmed and lamp full of dirt the light could not be bright. Dirty nails, unkempt hair, ill-smelling clothes, unclean seat are hindrances to psychical progress.

The object of the Bhikkhu life is to preserve the perfect life of *Brahmacharya*. Renunciation is the law of the Bhikkhu's life. He must not touch gold or silver, nor be attached to his residence, his patrons, his clan, and he must not hesitate to impart knowledge to others. Concealment of knowledge a condemned, he must be always contented with whatever food he gets and be ready to share it with other Bhikkhus. He must not covet anything. He must be ready to leave his residence just as the bird readily leaves one tree to another. He should love solitude, and not be fond of society. Gossip he has to avoid and where he could not be engaged in spiritual talk, he should observe the principles of *jhāna*. He must keep the mind in a state of perpetual activity with perceptions of light and cultivate serenity of mind. His gestures should not show that he is restless.

Buddhism has no central authority, and therefore many different varieties of practice and philosophy have developed over its history, including among monastic communities, sometimes leading to schisms in the *Saṅgha*. The information presented here, unless otherwise noted, characterizes only certain Buddhist monks who follow the strictest regulations of the tradition.

Monks and nuns are expected to fulfill a variety of roles in the Buddhist community. First and foremost, they are expected to preserve the doctrine and discipline now known as Buddhism. They are also expected to provide a living example for the laity, and to serve as a "field of merit" for lay followers, providing laymen and women with the opportunity to earn merit by giving gifts and support to the monks.<sup>24</sup>

In return for the support of the laity, monks and nuns are expected to live an austere life focused on the study of Buddhist doctrine, the practice of meditation, and the observance of good moral character. The relative degree of emphasis on meditation or study has often been debated in the Buddhist community. Many continued to keep a relationship with their original families.

A *Bhikkhu* or *Bhikkhunī* first ordains as a *Samanera* (novice) for a year or more. There are some conditions which must be met in order to be allowed into Buddhist monasticism, such as age between 7 and 70 and haven't broken *Sīla* in some manners when undertaking them. Male novices often ordain at a very young age, but generally no younger than 8. Women usually choose to ordain as adults, since there is no expectation that they do so in childhood. *Sāmaneras* live according to the Ten Precepts but are not responsible for living by the full set of monastic rules, *Vinaya*.

According to the *Vinaya*, the *Saṅgha* should not accept a former *Bhikkhuni* to retake these vows, and for *Bhikkhu* up to taking three or seven times in a life. Breaking some important *Vinaya* in manners

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<sup>24</sup> Bhikkhu Ariyesako, **The Bhikkhus' Rules A Guide for Laypeople The Theravadin Buddhist Monk's Rules** (Australia: Sanghaloka Forest Hermitage 1998), p.75.

according to the *Vinaya Pitaka* would not be accepted for monasticism again for a lifetime. The disciplinary regulations for monks and nuns are intended to create a life that is simple and focused, rather than one of deprivation or severe asceticism.<sup>25</sup>

Celibacy is of primary importance in monastic discipline, seen as being the preeminent factor in separating the life of a monastic from that of a householder. Depending on the tradition and the strictness of observation, monastics may eat only one meal a day provided either by direct donations of food from lay supporters, or from a monastery kitchen that is stocked (and possibly staffed) by lay supporters.

Monastic practices vary significantly according to location. In part, this can be attributed to differences in the scriptural and doctrinal traditions that were received in different parts of the Buddhist world. Additionally, local concessions to social, geographical, and climatic conditions have been adopted by most monastic orders in order to smooth the integration of monks into local communities and to ensure that monks live in a safe and reasonable manner. In cold climates, for instance, monks are permitted to own and wear additional clothing not specified in the scriptures. In areas where begging rounds are impossible (due to traffic, geography, or disfavor by the lay community), monks more commonly employ a kitchen staff of monks or lay followers who are responsible for providing meals for the community.

### **3.1.1 The Physical Form as a Subject of Meditation**

Much of our daily life is spent in our heads, focused on what we're thinking rather than on what we're feeling. With all the demands of work and home, we're often required to stay one mental step ahead just to get through the day. The problem is, when we navigate through life led by our thoughts alone, we miss out on a world of information available to us through our bodies and spirits.

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<sup>25</sup> Bhikkhu Sujato, **Bhikkhuni Vinaya Studies**, (Australia: Sanipada Publication, 2009), p. 20.

The ancient practice of meditation is as integral to yoga as the poses are, and they have the same intention: not to tune out, but to tune into a frequency long forgotten, or perhaps undiscovered. To meditate is to become acutely aware of what's going on within you; it's about learning to tame your mind so that you can focus all your energy and awareness on the task at hand. The practice of meditation helps you stay centered regardless of your circumstances.

It doesn't teach you to avoid pain or discomfort but to experience and accept it so you can move through any situation with profound clarity and a sense of inner peace and calm. Meditation is a wonderful way to tap into your internal knowingness and stay in touch with your eternal essence. As a health practitioner and meditation teacher, I love to help people to heal physically using both physical health principles and spiritual principles. Meditation is the foundation for connecting to the place where the laws of physical health reside in our beings, as well as that part of us that is untouched by disease.<sup>26</sup>

The word 'healing' comes from a root that means 'to make whole'. Meditation is the foundation of any physical healing plan because in meditation we are resting our awareness in the silence and stillness that is already whole, regardless of the physical state. So often when people have symptoms of a disease, the automatic response is to believe that the body has done something wrong and that we need to use every means possible to remove the problem – including drugs and surgery. Of course, this is a choice that each individual makes for themselves and there is nothing inherently wrong with any choice, as they are also part of all that is. However, in deep healing, if we truly want to become whole we need to become whole with everything in our life, including the things we might want to separate from, like illness and disease. When we think something is wrong, we begin to struggle with it, to battle and try to fix it. This only creates more tension and dis-ease and often prevents us from seeing the simple but more effective actions we might take to heal. Healing is

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<sup>26</sup> Beth Shaw, **Beth Shaw's Yogafit**, (Champaign: Human Kinetics Publication, 2009), p. 265.



available to us every moment of every day but we are too distracted to see it.

Beth Shaw states in his ‘Beth Shaw’s Yogafit’ physical benefits of meditation as follows:

1. Stimulates your parasympathetic nervous system, or the branch of your peripheral nervous system that helps your body return to a calm, relaxed state after the threat of danger, or even daily stress, has passed. When this branch is activated, your body can naturally rejuvenate, repair, and rebuild itself.

2. Clears your mind for better quality sleep.

3. Improves athletic performance by refining your ability to focus on a goal or situation (another term for meditation used in this way is visualization).

4. Slows your respiration for longer, deeper breaths.

5. Boosts your immune system by slowing the production of the stress hormone cortisol.<sup>27</sup>

Henceforth, you should give yourself permission to be a beginner, and know that with practice your ability to concentrate will improve. Eventually, you will find that during meditation you might slip between thoughts, or you might discover yourself unaware of any thoughts at all. In this place, you might not only lose track of what you hear around you but also discover you have lost all sense of time. With practice, you will find that you can meditate in a noisy airport or on a busy street corner without becoming distracted.

### 3.1.2 Physical Meditation Postures

The first thing most people think of when they hear about mindfulness is seated meditation—which is by far the most discussed and

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<sup>27</sup> Beth Shaw, **Beth Shaw’s Yogafit**, (Champaign: Human Kinetics Publication, 2009), p. 314

studied tool for mindfulness. But the point of seated meditation isn't just to spend 5, 15, or 30 minutes of your day settling down and practicing mindfulness. The point of formal practice is to be able to bring those feelings with you as you move through your days, your relationships, your job, and your community.<sup>28</sup>

Sitting is the most typical posture for meditation practice. You may choose to sit on the edge of a chair, or near the back of a chair with a pillow behind your back. Or, you may choose to sit on the edge of a meditation cushion with your legs crossed in front of you, or to sit on your knees at the edge of the cushion. Whichever way you sit, there are a few basic principles to keep in mind:

1. Find a position in which your hips are above your knees and your pelvis is tilted forward.
2. Allow your spine to be straight without being stiff, perhaps imagining a string gently pulling your head up towards the ceiling. Notice the natural curve of your spine.
3. Plant the feet and/or legs on the floor and the hands on the thighs. This will give you a sense of roundedness during your practice.
4. Relax the shoulders and open the heart.

According to *Theravāda* Buddhist *Satipaṭṭhāna* insight meditation, it can be named into *Kāyānupassanā Satipaṭṭhāna* so called mindfulness of the body. However, the Buddha explained in detail account of mindfulness of body in various ways. They can be assumed up six types in it. They are:<sup>29</sup>

1. *Ānāpāna·pabba* Section on In-breath and Out-breath
2. *Iriyāpatha·pabba* Section on Postures

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<sup>28</sup> Ajahn Chah, **Food for the Heart The Collected Teachings**, (Boston: Aruna Publications, 1987). p. 49.

<sup>29</sup> M. 10: D.II. 22.

3. *Sampajāna·pabba* Section on Clear Knowing
4. *Paṭikūla·manasikāra·pabba* Section on Attention to Disgust
5. *Dhātu·manasikāra·pabba* Section on Attention to Elements
6. *Nava·sivathika·pabba* Section on Nine Charnel Grounds

It shows that a systematic application to practice to *Kāyānupanā* or mindfulness on the body is varied. However, the real purpose of these methods is to focus his awareness on both the internal as well the external sensory perception. A practitioner will know how desire is never isolated from the sensory apparatus but always arises from a sensory field.

### 3.1.3 Vinaya Rules and Using Toilets in Vinaya Piṭaka

The aim of Buddhist code of conduct (*Vinaya*) was to purge society of sin, like the present day concept of purging society of crime only. Regarding to using toilets, there are many rules and regulation in *Cūlavā Khandaka* of *Vinaya Piṭaka*.<sup>30</sup>

Rules and guidelines on toilet practices appear throughout the *Vinaya*: while the rules of the *Prātimokha* as (lists of precepts) for monks and nuns focus on a clean image of the *Saṅgha*, explanatory chapters add a large number of practical instructions on how to make toilet facilities, and on how to use them properly. Once again, we will use the *Dharmaguptaka vinaya* as our principal reference and compare it with the other *Vinaya* when necessary.

Rules on toilet practices are included in the *Prātimokha* is recited during the *Upoṣatha* ceremony. As we will see, the focus is on correct behavior and decorum. In some rules, improper ways of relieving oneself are even equated with animal behavior, leaving no doubt that they are to

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<sup>30</sup> Vi. VII. 10. 1.

be avoided. For instance, monks are forbidden to relieve themselves on green grass.<sup>31</sup>

1. This rule's introductory story explains that lay followers consider such behavior to be common among animals. It, therefore, harms the name and reputation of the *Saṅgha*. There is a very similar prohibition in the rules for nuns, albeit in a higher category: any nun relieving herself on green grass commits a *Pācittika* offense.

2. Two distinct reasons are given to justify this relatively strong sanction. The first relates to the extreme embarrassment and damage to the image of the *Saṅgha* that will result if Lay followers find their clothes soiled with urine or excrement that nuns have deposited on a grassy spot. The second relates to the fate of the grass that dies, because of contamination by the nuns' urine and excrement. This second point might be linked to Buddhists' desire to respect some of the common convictions of their lay followers, such as a belief in the sentient life of plants.

3. Lay followers also compare the practice of relieving oneself in water with animals' behavior.

4. It is unclear why this is viewed so critically, although it might have something to do with polluting the water, as this a rule describes water as 'pure', at one point.

5. A third and final practice that is compared to animal behavior is relieving oneself (urinating as well as excreting) while standing.

6. No further explanation is given for this prescription. One is permitted to stand only if it is impossible to remain clean while squatting.

Decorum linked to a clean image and (to a lesser extent) to respect for some ideas that were common among lay followers but not adopted by the Buddhist dharma lies at the heart of the above rules relating to toilet

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<sup>31</sup> Ann Heirman & Mathieu Torck, **A Pure Mind in a Clean Body: Bodily Care in the Buddhist Monasteries of Ancient India and China**, (Gent Belgium, Academia Press, 2012), p.50.

practices. In this same vein, the rules for nuns contain one further stipulation that is not included in the rules for monks.

7. This focuses on how to dispose of excrement. As with the previous rules, this one is motivated by the desire to preserve decorum, but it also stresses the importance of not hurting or irritating others. It stipulates that a nun commits a *Pācittika* if she relieves herself at night in a pot.

8. And then throws the contents of that pot over a wall without looking the following day.

9. As we will see below, members of the monastic community were certainly familiar with chamber pots, although some passages seem to suggest that their use was restricted to those who were sick. This *Pācittika* rule for nuns, however, points to more general use. The introductory story tells how a wealthy person receives all of the filth on his head, which obviously causes considerable indignation, almost to the point of initiating legal action against the nuns. Nevertheless, the nun's carelessness does not lead to an outright ban on throwing excrement over the wall.

Instead, it merely results in a stipulation that due care must be taken at all times. So, in future, the nun does not commit any offense if she first looks around carefully during the day, or snaps her fingers or coughs loudly to warn passersby at night, before disposing of her waste.

This compromise solution to avoid causing embarrassment seems to indicate that it was quite common to throw human waste over the wall. Disposal of waste is also permitted in places that are designed – or at least fit – for the purpose, such as on tiles or bricks, stones, tree-trunks and thorns (all explicitly termed ‘dirty places’), or into a pool, the edge of a pit or a dunghill.

Clearly, then, the *Prātimokha* rules on relieving oneself are motivated primarily by a determination to avoid embarrassment, to respect lay people and to preserve a clean image of the *Saṅgha*.

10. Human wastes have considerable potential to damage this image.

11. In the case of nuns, the *Dharmaguptaka vinaya* even stipulates that new can pure dilates who are unable to control their defecation and urination, or who regularly discharge mucus and saliva, should not be ordained.

12. A nun who knowingly ordains such a candidate commits a *Pācittika*.

13. The introductory story for this rule focuses on the fact that such a nun constantly soils her body, robes, and sitting material.

Finally, given this constant focus on a clean image, respect and decorum, it should come as no surprise that the *Dharmaguptaka vinaya* also contains *Ṣaikṣ* a rules that state that one should not relieve oneself under or towards a *Stūpa* of the Buddha, or even in the vicinity.

14. One should also not carry an image of the Buddha to toilet facilities (*Sekhiya* rule 77).

15. Although this *Sekhiya* a rule are unique to the *Dharmaguptakavinaya*, most *Vinaya* traditions include extensive guidelines on the proper respect due to *stūpas*.

16. Still, the *Dharmaguptakavinaya* is the only one that explicitly refers to excrement and urine in this context. It also adds that having used toilet facilities; one should always wash before carrying a small *Stūpa* (in one's hands).<sup>32</sup>

### 3.2 The Different types of Physical Cleanliness in The Pāli Canon

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<sup>32</sup> *ibid.* p.67.

The Buddha said that there were four necessities of life — clothing, food, lodging and medicine — and that they have to be treated properly:

“Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body that cause shame.

Properly considering alms-food, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort.

Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun, and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen and for the maximum freedom from disease.”<sup>33</sup>

Clothing, food, shelter, and medicine are necessary whether one is a lay person or a Bhikkhu. The Bhikkhu, however, should take a completely balanced stance towards these fundamentals.

It seems that the original requisites were ‘basics’ that wandering Bhikkhus could conveniently carry around, for example, an alms bowl, three robes, a sitting cloth, a needle-case, and a waist band. However, extra allowances were gradually given as the need arose, for instance, a water filter, a razor and its sheath, the stone, and strop for sharpening it and then articles such as an umbrella and sandals. Later the commentaries allowed other similar items.

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<sup>33</sup> M. I, 10: A. III, 387.

Therefore, as a monk, we have to take care of these four requisites. Apart from these belonging, we do not need to be clear or make beautify any kinds of decoration for a monk.

### 3.2.1 The Possess of Physical Requisite to Be Clearness

The ideal possessions of the Bhikkhu are just his basic requisites: three main robes; alms bowl; waistband; needle and thread; razor and water filter.

**a. Alms bowl:** The alms bowl can be made from clay or iron but must be properly fired to harden it (if clay) and rustproof it (if iron). Three bowl-sizes are mentioned: small, medium and large.<sup>34</sup> There are also several rules about begging for a new bowl before one's old one is worn out, which entails forfeiture of the wrongly acquired bowl.

**b. Hair of the head:** The hair of the head should not be worn long. It should be shaved at least every two months or when the hair has grown to a length of two fingerbreadths—whichever occurs first, says the Commentary. In Thailand there is the custom that all Bhikkhus shave their heads on the same day, the day before the full moon, so that the Community can present a uniform appearance. Although this is not obligatory, a Bhikkhu who does not follow the custom tends to stand out from his fellows.

**c. Razor:** A razor is one of a Bhikkhu's eight basic requisites. He is also allowed a whetstone, a razor case, a piece of felt (to wrap the razor in), and all razor accessories (such as a strop). At present, this allowance would cover all types of safety razors as well. Unless ill—e.g., he has a sore on his head—a Bhikkhu may not use scissors to cut his hair or have it cut. The question of using electric razors to shave the head is a controversial one.

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<sup>34</sup> In Thailand, the iron bowl has been almost superseded by the bowl made from stainless steel. EV reports that a medium-sized bowl is about 22.5 cm. in diameter.



Because their cutting action—even in rotary shavers—is like that of scissors, many Communities will not allow their use in shaving the head.<sup>35</sup>

A Bhikkhu may not have gray hairs pulled out. He may not arrange the hair of his head with a brush, a comb, with the fingers used as a comb, with beeswax mixed with oil, or with water mixed with oil. Hair dressing mousse and creams would also come under this prohibition.

**d. Beard:** The beard should not be grown long, although—unlike the hair of the head—there is no explicit maximum length, unless the two month/two fingerbreadth rule is meant to apply here as well. One may not dress the beard as a goatee, a rectangle, or in any other design. The moustache may not be dressed, e.g., by making its ends stand up. Because there is no prohibition against using scissors to cut the beard, electric razors are clearly allowed in shaving the face.

**e. Water strainers:** A water strainer is another basic requisite, used to provide clean water and to protect small beings in the water from being harmed. Three kinds of personal water strainers are allowed, although the first is not defined in any of the texts: a water strainer, a ladle strainer (according to the Commentary, this consists of three sticks tied together as a frame for the straining cloth), a water strainer cylinder (somewhat like a can with one end open, covered with straining cloth, and a small hole on the other end).<sup>36</sup>

**f. Miscellaneous accessories:** A Bhikkhu is allowed to own an umbrella/sunshade and to use it in the area of the monastery—although again, as with footwear, he should lower the umbrella as a sign of respect near a *stūpa*. He is also allowed to use it outside the monastery when he is ill. According to the Commentary, ill here includes when he is feverish or in an irritable mood, when he has weak eyes or any other condition that might be aggravated by not using an umbrella. The Commentary goes on

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<sup>35</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), p. 14.

<sup>36</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), p. 41.

to say that when there is rain, one may use an umbrella to protect one's robes; and when on a journey, one may use an umbrella as a protection against wild animals and thieves.<sup>37</sup>

**g. Umbrella:** The objection against using an umbrella without good reason seems to be that in ancient times it was considered a sign of rank and ostentation. Thus the Commentary goes on to say that an umbrella made out of a single very large leaf—as is sometimes used in Sri Lanka—is allowable in all circumstances, probably because it carries no connotations of rank. If the decorations are on the handle, one may use the umbrella only after scraping them off or wrapping the entire handle in thread so that they cannot be seen.

The following personal requisites are also allowed: a mosquito net, a little water jar (as is still common in India; a small water kettle would also come under here), a broom, a fan, a palmyra-leaf fan (a fan with a handle), a torch, a lamp (flashlights would come under here), a mosquito whisk, and a staff (or a cane).

### 3.2.2 Rules for Footwear

**Footwear:** The Canon mentions two kinds of footwear, leather footwear (*upahana*) and non-leather footwear (*pāduka*). Generally speaking, leather footwear—of very specific sorts—is allowable, while non-leather is not. At present, using the Great Standards, rubber is included under leather for the purposes of these rules.<sup>38</sup>

**Leather footwear:** A Bhikkhu in the middle Ganges Valley may wear new leather sandals only if the soles are made from a single layer of leather. He may wear multilayer sandals if they are cast-off, which according to the Commentary means that they have been worn (presumably, by someone else) at least once. Outside of the middle Ganges Valley, one may wear multi-layer sandals even if they are new.

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<sup>37</sup> *ibid*, pp. 41-42.

<sup>38</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), p. 39.

Sandals may not be worn if the soles or the straps are entirely blue (or green), entirely yellow, entirely blood-red, entirely crimson, entirely black, entirely orange, or entirely beige. According to the Commentary, if one takes a cloth and wipes the soles and straps with dye to spoil the color, even if only a little, the sandals will then be acceptable. At present, one may use a pen to mark them to serve the same purpose.

The following types of footwear, even when made with leather, are not allowed: footwear with heel-coverings (such as sandals with heel straps), boots (or sandals with straps up the calf), shoes, footwear stuffed with cotton (or kapok), decorated with partridge (or quail) wings, with toes pointed like rams' horns, with toes pointed like goats' horns, with toes pointed like scorpion tails, footwear with peacock feathers sewn around it, and other types of decorated footwear. Also not allowed is leather footwear embellished with lion skin, tiger skin, panther skin, black antelope skin, otter skin, cat skin, squirrel skin, or flying fox skin. The Commentary states that if one removes the offensive part of the footwear, one is allowed to wear what remains. It also states that the allowance for new multi-layer leather footwear in outlying areas implies that all skins (except human skin) are allowable for footwear there as well, but it is hard to understand why this would be so.<sup>39</sup>

In brief, above all mentioned possessions are a monk's own properties to be clear and clean by physically and mental impurities attachment for those of matter.

### 3.2.3 Physical Clearness of Alms Food

As has been mentioned above, the Buddha said that there were four necessities of life: clothing, food, shelter, and medicine.

The Buddha taught in the Majjhima Nikāya and Aṅguttara Nikāya<sup>40</sup> that the basic source of food for Bhikkhus was that received on the morning alms round (Piṇḍapāta). This daily dependence on alms food reminds both

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<sup>39</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), p. 39.

<sup>40</sup> M. I, 10; A. III, 387.

the Bhikkhus and the lay devotees of their interdependence and prevents the Bhikkhu from becoming too isolated from the lay community. He 'meets' them every day and eats the food that they share with him. Several important rules are concerned with this as well as a major section of the *Sekhiya* Training rules.

An alms round is not considered begging, for the Bhikkhu does not solicit anything but is ready mindfully to receive any alms that lay people may wish to give. Although alms food may sometimes be meager, the Bhikkhu is always expected to be grateful for whatever he is given.<sup>41</sup> It is surprising how particular we can be about what food we like to eat; and what complications that can cause. This is reflected in the way rules concerning 'edibles' are arranged, which may seem very complex especially when the Bhikkhu's life is supposed to be so simple. It should be borne in mind that the rules often deal with extraordinary circumstances and try to prevent them from becoming the norm.

### **3.3 The Maintenance of Environmental Cleanliness in Vinaya Pitaka**

Environmental pollution has assumed such vast proportions today that man has been forced to recognize the presence of an ecological crisis. He can no longer turn a blind eye to the situation as he is already threatened with new pollution-related diseases. Pollution to this extent was unheard of at the time of the Buddha. But there is sufficient evidence in the *Pāli* canon to give us insight into the Buddhist attitude towards the pollution problem. Several *Vinaya* rules prohibit monks from polluting green grass and water with saliva, urine, and feces. These were the common agents of pollution known during the Buddha's day and rules were promulgated against causing such pollution. Cleanliness was highly commended by the Buddhists both in the person and in the environment. They were much concerned about keeping water clean, be it in the river, pond, or well. These sources of water were for public use and each individual had to use them with proper public-spirited caution so that others after him could use them with the same degree of cleanliness. Rules regarding the cleanliness of

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<sup>41</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), p. 495-504.

green grass were prompted by ethical and aesthetic considerations. Moreover, the grass is food for most animals and it is man's duty to refrain from polluting it by his activities.

Herein, the researcher would like to express some of *Vinaya* rules related to environmental cleanliness. They are as follows:<sup>42</sup>

“Whatsoever Bhikkhu shall dig the ground or have it dug--that is a *Pācittiya*.”

“There is *Pācittiya* in destroying any vegetable.”

“Whatsoever Bhikkhu shall sprinkle water with living creatures in it, or shall cause such to be sprinkled on grass or on clay--that is a *Pācittiya*.”

“Not on growing grass will I ease myself, or spit.' This is a discipline which ought to be observed.”

“Not into water will I ease myself, or spit.’ This is a discipline which ought to be observed.”

Noise is today recognized as a serious personal and environmental pollutant troubling everyone to some extent. It causes deafness, stress, and irritation, breeds resentment, saps energy and inevitably lowers efficiency. The Buddha's attitude to noise is very clear from the *Pāli* canon. He was critical of noise and did not hesitate to voice his stern disapproval whenever the occasion arose. Once he ordered a group of monks to leave the monastery for noisy behavior.<sup>43</sup> He enjoyed solitude and silence immensely and spoke in praise of silence as it is most appropriate for mental culture. Noise is described as a thorn to one engaged in the first step of meditation, but thereafter noise ceases to be a disturbance as the meditator passes beyond the possibility of being disturbed by sound.

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<sup>42</sup> T.W. Rhys Davids and Hermann Oldenberg (trs.), **Vinaya Texts: Sacred Books of the East**, Vol. 17, (Oxford: The Clarendon Press, 1881), pp. 32. 33. 57.

<sup>43</sup> M. I, 457.

The Buddha and his disciples revealed in the silent solitary natural habitats unencumbered by human activity. Even in the choice of monasteries the presence of undisturbed silence was an important quality they looked for. Silence invigorates those who are pure at heart and raises their efficiency for meditation. But silence overawes those who are impure with ignoble impulses of greed, hatred, and delusion. The *Bhayabherava Sutta* beautifully illustrates how even the rustle of leaves by a falling twig in the forest sends tremors through an impure heart. This may perhaps account for the present craze for constant auditory stimulation with transistors and cassettes. The moral impurity caused by greed, avarice, acquisitive instincts, and aggression has rendered man so timid that he cannot bear silence which lays bare the reality of self-awareness. He, therefore, prefers to drown himself in loud music. Unlike classical music, which tends to soothe nerves and induce relaxation, rock music excites the senses. Constant exposure to it actually renders the man incapable of relaxation and sound sleep without tranquilizers.

As to the question of the Buddhist attitude to music, it is recorded that the Buddha has spoken quite appreciatively of music on one occasion.<sup>44</sup> When *Pañcasikha* the divine musician sang a song while playing the lute in front of the Buddha, the Buddha praised his musical ability saying that the instrumental music blended well with his song. Again, the remark of an *Arahant* that the joy of seeing the real nature of things is far more exquisite than orchestral music<sup>45</sup> shows the recognition that music affords a certain amount of pleasure even if it is inferior to higher kinds of pleasure. But it is stressed that the ear is a powerful sensory channel through which man gets addicted to sense pleasures. Therefore, to dissuade monks from getting addicted to melodious sounds, the monastic discipline describes music as a lament.<sup>46</sup>

The psychological training of the monks is so advanced that they are expected to cultivate a taste not only for external silence, but for the inner

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<sup>44</sup> D. II, 267.

<sup>45</sup> Thag. 398.

<sup>46</sup> Bhikkhu, Bodhi (tr.), **The Connected Discourses of the Buddha** (Saṃyutta Nikāya), (Boston: Wisdom Publication, 2000), p. 352.

silence of speech, desire, and thought as well. The sub-vocal speech, the inner chatter that goes on constantly within us in our waking life is expected to be silenced through meditation. The sage who succeeded in quelling this inner speech completely is described as a muni, a silent one.<sup>47</sup> His inner silence is maintained even when he speaks!

It is not inappropriate to pay passing notice to the Buddhist attitude to speech as well. Moderation in speech is considered a virtue, as one can avoid four unwholesome vocal activities thereby, namely, falsehood, slander, harsh speech, and frivolous talk. In its positive aspect moderation in speech paves the path to self-awareness. Buddhism commends speaking at the appropriate time, speaking the truth, speaking gently, speaking what is useful, and speaking out of loving-kindness; the opposite modes of speech are condemned. The Buddha's general advice to the monks regarding speech is to be engaged in discussing the Dhamma or maintain noble silence.<sup>48</sup> The silence that reigned in vast congregations of monks during the Buddha's day was indeed a surprise even to the kings of the time.<sup>49</sup> Silence is serene and noble as it is conducive to the spiritual progress of those who are pure at heart.

Even Buddhist laymen were reputed to have appreciated quietude and silence. *Pañcangika Thapati* can be cited as a conspicuous example. Once *Mahanama* the *Sakyan* complained to the Buddha that he is disturbed by the hustle of the busy city of *Kapilavatthu*. He explained that he experiences calm serenity when he visits the Buddha in the quiet salubrious surroundings of the monastery and his peace of mind gets disturbed when he goes to the city.<sup>50</sup> Though noise to the extent of being a pollutant causing health hazards was not known during the Buddha's day, we have adduced enough material from the *Pāli* canon to illustrate the Buddha's attitude to

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<sup>47</sup> Sn. 207-221; A. I, 273.

<sup>48</sup> M. I, 161.

<sup>49</sup> M. II, 122; D. I, 50.

<sup>50</sup> S. V, 369.

the problem. Quietude is much appreciated as spiritually rewarding, while noise condemned as a personal and social nuisance.<sup>51</sup>

### 3.3.1 The Maintenance of Proper Behavior in Outside

A Bhikkhu can teach in many ways, not just by speech. There is the famous occasion mentioned in the *Pāli* texts when the future right-hand disciple of Buddha, *Saariputta*, first saw a Bhikkhu going on alms round:

“*Saariputta* the wanderer saw Ven. *Assaji* going for alms in *Raajagaha*: gracious... his eyes downcast, his every movement consummate. On seeing him, the thought occurred to him: 'Surely, of those in this world who are *Arahants* or have entered the path to *Arahantship*, this is one. What if I was to approach him and question him...?’<sup>52</sup>

Ven. *Assaji*'s countenance and demeanor were a 'teaching' so impressive that *Saariputta* went and became a Bhikkhu and a great *Arahant*.

When a Bhikkhu goes into a public place, he stands out because of the robes he wears. Whatever he does is noticed and reflects back to his community and the *Saṅgha* in general. As Venerable *Thiradhammo* writes:

“The Bhikkhu lifestyle is for the sole purpose of realizing *Nibbāna*. In striving towards this end, it was recognized that certain kinds of behavior are detrimental, distracting or simply unhelpful, and are also unsuitable for an alms-mendicant. Many kinds of improper behavior are not actually immoral, but rather put energy in the wrong direction or are expressions of a careless attitude. Some kinds of behavior can lead to lay

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<sup>51</sup> Lily de Silva (ed.), **Buddhist Perspective on Ecocrisis: The Buddhist Attitude towards Nature**, (Kandy: BPS, 1987), pp. 9-29.

<sup>52</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), p. 490.



people's loss of faith, some are immature or childish, some bad or ugly, and some, quite malicious or nasty.”<sup>53</sup>

Therefore, here are a number of training rules to remind the Bhikkhu about correct deportment. The first twenty-six *Sekhiya* Training rules cover proper behavior in public places. They may also explain the sometimes seemingly antisocial behavior of a Bhikkhu, who may not look one in the face or immediately say a "Good Morning." Here is a selection:

“When in inhabited areas, I will... wear the under and upper robe properly; be properly covered; go well restrained as to my movements; keep my eyes looking down; sit with little sound [of voice].”

“When in inhabited areas, I will not... hitch up my robes; go or sit laughing loudly; go or sit fidgeting; swing my arms; shake my head; put my arms akimbo; cover my head with a cloth; walk on tiptoe; sit clasping the knees.”<sup>54</sup>

There is always an exception in the *Sekhiya* Training Rules for "one who is ill" so that a Bhikkhu may, for example, cover his head when the weather is unbearably cold or the sun dangerously hot. The same applies to footwear, which normally should not be worn in inhabited areas.

### **3.3.2 The Maintenance of Socializing and Wrong Resort**

‘Going out on the town’ is not appropriate for Bhikkhus and is covered in several rules. The eighty-fifth Confession Rule describes how the 'group-of-six' monks went to the village in the afternoon and sat around gossiping so that lay people compared them to householders. Going outside the monastery (other than on the morning alms round) was therefore regulated with this rule:

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<sup>53</sup> Bhikkhu Thiradhammo, **The Heritage of the Saṅgha**: The Lifestyle and training of the Buddhist Religious Community, Chapter. 17, (Ubon Ratchathani: Wat Pah Nanachat, 1996), p. 120.

<sup>54</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), pp. 490-494.

"Entering a village, town, or city during the period after noon until the following dawn, without having taken leave of an available Bhikkhu — unless there is an emergency — is an offense of Confession.<sup>55</sup>

Persons or places of 'wrong resort' for a *Bhikkhu* are divided into six sorts.<sup>56</sup> These are spending too much time socializing with 'unmarried women' — widows and spinsters (divorcees) or with *Bhikkhunis*. (See also the rules on speaking with women.) 'Wrong resort' also includes keeping company with sex-aberrant (*Paṇḍaka*). With prostitutes, and going to taverns.

A Bhikkhu is prohibited from going to see and hear dancing, singing, and music. In modern circumstances this will also concern films, videos, TV, etc. This is similar to the Eight and Ten Precepts.<sup>57</sup>

In the Buddha's time, one could only hear music at a live performance — hence seeing singing and music. However, following the Great Standards, it would seem appropriate to include contemporary forms of entertainment such as dancing, singing, and music on television, videos, radios, tape-recorders and stereos. Most comprehensively, this applies to seeing or hearing any kind of entertainment like a 'pleasure-enjoying householder. Listening or seeing for education is another matter.

### 3.3.3 The Monastic Saṅgha Duties in the Society

The main task of the Buddhist monastic community is to preserve and practice the Teaching of the Buddha. The Buddha Himself had indicated that the survival of the Teaching depended upon the existence of the monastic community, whose members can devote all their time and

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<sup>55</sup> *ibid.* p. 470.

<sup>56</sup> Ven. Somdet Vajiranyanavarorasa, **The Entrance to the Vinaya: Vinayamukha**, Vol. II, (Bangkok: Mahamakut Rajavidyalaya Press, 1969-1983), pp.178-180

<sup>57</sup> *ibid.* p. 72.

energy to this important task. Having accomplished this, they can use their learning and wisdom to help society as a whole.<sup>58</sup>

Although the members of the Buddhist monastic community have renounced the worldly life, they still have an important contribution to make to the welfare of the society. For instance, they help to solve the problems of the lay followers through counseling.

Finally, the members of the monastic community also help to provide various social services for the lay community. The Buddhist monasteries have an important role to play in the education of the young and even today, there are Buddhist schools functioning alongside state schools. In addition, Buddhist monks and nuns help in the running of free clinics, orphanages, homes for the aged and the sick and other welfare organizations.

As a conclusion remark of this chapter, the researcher tried to explain how the Buddhist monastic life related to physical cleanliness, and how a buddhist monk behave in proper way.

### **3.4 Concluding Remarks**

The researcher has classified the Buddhist monastic life including the physical form as a subject of meditation and vinaya rules and using toilets in vinaya pitaka, the maintenance of environmental cleanliness in vinaya pitaka, the maintenance of proper behavior in outside and monastic sangha duties in the society. The sources has collected by the books written by Ven. Somdet, Rhys Davids, Bhikkhu Thanissaro and collected data from published books and nu-published books.

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<sup>58</sup> Bhikkhu Ṭhāṇissaro, **The Buddhist Monastic Code**, Vol. II. (California, Metta Forest Monastery, 2001), pp. 490-494.

## Chapter IV

### An Application of the Physical Cleanliness Management to Modern Monastic Society

In this chapter, the researcher would like to explore and express the situation of modern monastic society, the application for physical cleanliness management, and the important of physical cleanliness in our daily not only for the benefit of health, but also for the benefit of all society.

#### 4.1 Modern Buddhist Monastic Society

Before going to further detail account of this research, we should give a definition of modern monastic society. Herein, the researcher would like to focus on the contemporary Buddhist monastic temple of Thailand and Myanmar.

Monastics, especially the monks, can no longer take for granted that they have more knowledge, practice more deeply, or live more purely. The day-to-day reality of monastic *Saṅghas* and elsewhere belies this sad fact and screams for a reform of *Dhamma-Vinaya*.

Education and practice. The respect earned by past generations of dedicated monastic practitioners has largely been spent in most Asian societies and has not yet been accumulated in Western cultures. We can only reclaim such “*merit*” the old-fashioned way: by what the Buddha called “right living.”<sup>119</sup>

Further, this revaluation of physical cleanliness can help monastics to re-examine the cleanliness they purportedly follow.

Are they merely following rules and losing out on the deeper spirit of cleanliness? Are they on “purity trips” based on superstition and

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<sup>119</sup> D.II. 16. (Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena sathā.)

ritualism? Do they accommodate so much to the modern consumer society that they lose track of cleanliness altogether, merely following rules to the degree social convention requires them to? How can they find a cleanliness that is more harmonious with both their spiritual needs and the reality of the society in which they live? Can they relax their higher status and function as partners with lay people in democratic societies.

When we speak of “monks,” “monastics,” or “Saṅgha” collectively, we often overlook or forget the diversity found among the individuals, communities, and temples designated by these terms. In fact, a broad range of lifestyles can be observed, just as with our lay friends. This diversity appears to be a consistent fact of modern life; it may increase as post-modernity creeps in.

Whereas early monasteries are considered to have been held in common by the entire Saṅgha, in later years this tradition diverged in a number of countries. Despite Vinaya prohibitions on possessing wealth, many monasteries became large land owners, much like monasteries in medieval Christian Europe. In China, peasant families worked monastic-owned land in exchange for paying a portion of their yearly crop to the resident monks in the monastery, just as they would to a feudal landlord.

Rather than asserting, not very accurately, that we all hold the same cleanliness, the researcher suggests that it would be useful to recognize and take account of the many different lifestyles that Buddhist monks and nuns are actually living. Some of these are:

- Student monks in the cities
- Village-based monks mainly occupied with rituals and  
Preserving local customs
- Administration monks
- Those who keep the rules strictly
- Those who barely know what the rules are

- Development and ecology monks
- Forest-dwelling monks

Then, we can acknowledge that these different lifestyles to some degree require that we keep physical cleanliness in rather different ways. I believe this will provide a basis for thinking more carefully about how we as communities and individuals keep physical cleanliness, rather than leaving something so crucial to personal discretion, custom, habit, or, as is often the case, lowest common denominators.

#### **4.1.1 The Present Situation of the Monasteries**

Monasteries in the form of caves are dated to centuries before the start of the Common Era, for Ājīvikas, Buddhists and Jainas.

The rock-cut architecture found in cave vihāras from the 2nd-century B.C has roots in the Maurya Empire period.

To prevent wandering monks from disturbing new plant growth or becoming stranded in inclement weather, Buddhist monks and nuns were instructed to remain in a fixed location for the roughly three-month period typically beginning in mid-July. Outside of the *Vassa* period, monks and nuns both lived a migratory existence, wandering from town to town begging for food. These early fixed *Vassa* retreats were held in pavilions and parks that had been donated to the *Saṅgha* by wealthy supporters. Over the years, the custom of staying on property held in common by the *Saṅgha* as a whole during the *Vassa* retreat evolved into a more coenobitic lifestyle, in which monks and nuns resided year-round in monasteries.<sup>60</sup>

In India, Buddhist monasteries gradually developed into centers of learning where philosophical principles were developed and debated; this tradition is currently preserved by monastic universities of *Vajrayāna* Buddhists, as well as religious schools and universities founded by religious orders across the Buddhist world. In modern times, living a settled life in a monastery setting has become the most common lifestyle for Buddhist monks and nuns across the globe.

As Buddhism spread in Southeast Asia, monasteries were built by local kings. The term *vihāra* referred to the assembly hall of these monasteries. Many of these *vihāras* continue to play an important role in the modern era practice of Theravada Buddhism. For example, during the twelfth lunar month in Thailand, lay Buddhists visit a monastery and circumambulate the *vihāra* and the reliquary as a means to earn merit. Devotees may hold banana boats containing burning incense sticks, flowers, sticky rice and few coins as they complete the circle. These boats are then carried to a local river or pond and set afloat.<sup>61</sup>

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<sup>60</sup> F. R. Allchin; George Erdosy, **The Archaeology of Early Historic South Asia: The Emergence of Cities and States**. (UK: Cambridge University Press.1995), pp. 247–249.

<sup>61</sup> Donald K. Swearer (1995). **The Buddhist World of Southeast Asia**. (New York: State University of New York Press. 1995), pp. 33–34.

Whereas early monasteries are considered to have been held in common by the entire *Saṅgha*, in later years this tradition diverged in a number of countries. Despite *Vinaya* prohibitions on possessing wealth, many monasteries became large land owners, much like monasteries in medieval Christian Europe. In China, peasant families worked monastic-owned land in exchange for paying a portion of their yearly crop to the resident monks in the monastery, just as they would to a feudal landlord. In Sri Lanka and Tibet, the ownership of a monastery often became vested in a single monk, who would often keep the property within the family by passing it on to a nephew who ordained as a monk. In Japan, where civil authorities permitted Buddhist monks to marry, being the head of a temple or monastery sometimes became a hereditary position, passed from father to son over many generations.

Forest monasteries, most commonly can be found in the Theravada traditions of Southeast Asia and Sri Lanka are monasteries dedicated primarily to the study of Buddhist meditation, rather than scholarship or ceremonial duties. Forest monasteries often function like early Christian monasteries, with small groups of monks living an essentially hermit-like life gathered loosely around a respected elder teacher. While the wandering lifestyle practiced by the Buddha and his disciples continues to be the ideal model for forest tradition monks in Thailand<sup>62</sup> and elsewhere, practical concerns- including shrinking wilderness areas, lack of access to lay supporters, dangerous wildlife, and dangerous border conflicts- dictate that more and more 'meditation' monks live in monasteries, rather than wandering.

Tibetan Buddhist monasteries are sometimes known as lamaseries and the monks are sometimes (mistakenly) known as lamas.

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<sup>62</sup> The Abbot of Wat Pah Nanachat, **The Forest Path**, (UK: Aruno Publications, 2013), p. 172-173.



### 4.1.2 The Way of Monastic Life in Modern Society

Gautama Buddha founded the order of Buddhist monks and nuns during his lifetime between the fifth and fourth centuries BC. The Buddhist monastic lifestyle grew out of the lifestyle of earlier sects of wandering ascetics, some of whom the Buddha had studied under. It was not really isolationist or eremitic the *Saṅgha* was dependent on the lay community for basic provisions of food and clothing, and in return *Saṅgha* members helped guide lay followers on the path of Dharma. Individuals or small groups of monks – a teacher and his students, or several monks who were friends – traveled together, living on the outskirts of local communities and practicing meditation in the forests.

An ordained member of the Order is provided with shelter, food, clothing and medical cares. His life is secure, though not luxurious. His time is spent on the following activities, namely

- (1) Study, either in groups or individually;
- (2) The performance of assigned tasks for the maintenance of the monastic institution;
- (3) Meditation;
- (4) Participation in collective observances like the recitation of the disciplinary code on new moon and full moon days;
- (5) and the performance of religious services for the lay community.

Although members of the Order are subject to the code of discipline and have renounced all but the most basic possessions, they retain the freedom to express their views. David Wyatt, a historian of Thailand, gives his a remark that the Order has taken the task for Buddhist education very seriously for the preservation of the Buddhist scriptures, and requires of

the monkhood “a relatively high degree of scholarship and wide distribution of literacy.”<sup>63</sup>

At first, education in Buddhist monasteries was confined to the study of topics on Buddhist Teaching like the basic doctrines, the rules of discipline and the tales of the deeds of the Buddha in His former lives. Gradually, however, Buddhist monastic education became more comprehensive in scope. In the great Buddhist monastic universities of India, students were taught everything from Buddhist and non-Buddhist Philosophy to Grammar and Composition, Logic, Mathematics, Medicine and even the Fine Arts.

In an age when education was not yet the responsibility of the state, the Buddhist monastic universities played an important role in providing the people with an education. When Buddhism spread to other parts of Asia, various Buddhist monastic universities were established in China, Tibet and the Buddhist countries of Southeast Asia. Several of these are in existence even to this century.

### **4.1.3 The Present Situation of Monastic Education**

When we speak about Buddhism and education, we tend to invoke the past when temples were centers of learning and monks were the teachers in charge of education. Making reference to the historical role of the monk as teacher is a way of showing the educational value of Buddhism in society. But at the same time, this type of reference amounts to a self-accusation, because these values no longer exist. Furthermore, turning ones back on the confusion and void of the present and finding amusement and pride in the richness of the past might be viewed as a symptom of people who have run out of hope, people who are trying to escape the sorrow of the present by referring to the past and finding pleasure and fulfillment there.

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<sup>63</sup> K. David Wyatt, **The Politics of Reform in Thailand: Education under King Chulalongkorn**, (New Haven, Yale University Press, 1969), p.6.

This nostalgia is neither an auspicious phenomenon nor a sign of progress that should delight us. On the one hand, this article is like some other articles in one respect: it turns back again to reclaim the past when temples were the center of education and learning in Thai society and when monks had the important role of trainer and teacher of the populace. On the other hand, this article will not revert to describing how the temple was the source of education and how the monks were its be towers — I will only refer to these things to link them with present conditions. The important point is that I will make sufficient references to show that, even at the present time, Buddhism has not completely lost its importance in education; it still has a residual or latent role, and sometimes these residual things have great importance for Thai society.

There are two kinds of important Thai customs related to Buddhism and education that are fundamental to the current situation:

1) There exist customs in which the temple is the center of education and learning for the people and monks are the teachers who carry out the duty of training others. This custom may be almost invisible to present-day city dwellers, but for villagers in the distant countryside it is still apparent. Even though the temple may not be the center it was in the past, it is still a path.

2) There exists the custom of being ordained and studying (*buat-rian*). This can mean entering the monkhood along with studying, or being ordained and then being obligated to study, or ordaining for the express purpose of studying. This might even mean being a monk for as long as one wishes to study, and after studying, those who want to stay in the Order can stay, and those who do not can leave. This has become the custom of temporary ordination. One aspect of this custom still well known today is the “three-month ordination,” which has tended to shrink to one month, half-a-month, even one week. When a person has remained in the monkhood for a time, he is free to leave the Order whenever he wishes.<sup>64</sup>

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<sup>64</sup> Phra Rajavaramuni (Prayudh Payutto), **Buddhism and Education**, Translated by Grant A. Olson, (Bangkok: Equanimity House, 1987), p. 8.

Actually, these two customs are one and the same thing; but here I have divided them into two because the effects of these two aspects — which have come down to us to the present day — are different, as we will see below.

There are two important events and conditions that have resulted in the present state of Buddhist education:

1) The state established a system of education following the Western model and separated education for the masses away from the temples. At first, this was done with the cooperation of temples, giving them an important element of responsibility. But later, the two gradually became more and more distant to the point that the state and the temple might be considered completely separate in educational matters.

2) The state has not been successful in establishing education for the general public and has not been able to give its people an equal opportunity to receive an education. Largely this is because some people have not had access to this important opportunity. Some people have lost access to education for geographical reasons, in that many places do not have access to a school; and some have lost out for economic reasons, because if a student studies well and has no money, schooling must cease.

Saying these amounts to criticizing the government as the primary cause of such degeneration, but actually it is not this way. The two points mentioned above are accepted facts, especially point number two. Educators themselves often raise this issue for discussion, and the government is trying to find a way to rectify this.<sup>65</sup>

The points that follow are intended as constructive criticisms. Because the conditions of the nation are this way, this still allows the temples and the *Saṅgha* a role and some importance in education; but if the government were to successfully perform the two activities mentioned above, the temples and the *Saṅgha* may completely lose their role, shrinking in importance in the area of education.

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<sup>65</sup> *ibid.* p. 9.

We do not have to turn to the past to make suppositions about this; in the present we can see this more and more clearly. Wherever the government expands and spreads its educational services, the role and importance of the temples and the *Saṅgha* are reduced or change. It is understandable that the condition that will disappear most slowly, which will help the temples and the *Saṅgha* still maintain a role and importance in education for some time to come, is the lack of equal opportunity in education related to economic conditions. As soon as the government can successfully solve the two problems above, then the educational role of the temple and the *Saṅgha* will change, fade, or completely disappear. All of this depends upon working with knowledge that can keep pace with this situation and whether or not, or to what degree, people are willing to face the truth.

#### **4.1.4 The Present Situation of Dhamma Practice**

This is an important aspect of Buddhism in modern society. Dharma practice isn't just coming to the temple; it's not simply reading a Buddhist scripture or chanting the Buddha's name.

Practice is how we live our lives, how we live with our family, how we work together with our colleagues, how we relate to the other people in the country and on the planet. We need to bring the Buddha's teachings on loving-kindness into our workplace, into our family, even into the grocery store and the gym. We do this not by handing out leaflets on a street corner, but by practicing and living the Dharma ourselves.

When we do, automatically we will have a positive influence on the people around us. For example, you teach your children loving-kindness, forgiveness, and patience not only by telling them, but by showing it in your own behavior. If you tell your children one thing, but act in the opposite way, they are going to follow what we do, not what we say.

The researcher found that it was customary for young men to ordain in their local traditions to learn the dhamma and acquire practical knowledge relevant to rural communities. Those who were committed

remained in the robes and eventually became village abbots. Most young men, however, left monastic life after a number of years to become householders. The ten monks who concern us became lifelong monastics and lived a wandering life for several decades.

These monks chose a route that most others (lifelong monks included) found too distasteful or difficult: an austere life in the wilds, in which hardship and suffering lead to self-knowledge. To understand why they chose this path, we have to follow their tracks, noting where their individual ways crossed, converged, or parted. This chapter examines the thudong monks' family backgrounds, their education, their reasons for becoming monks, and their search for the right meditation master.<sup>66</sup>

## 4.2 The Mindfulness Cleanliness on Physical Body

The English term *mindfulness* appears to have had its origins in the translation work of Rhys Davids during the late 19th century.<sup>67</sup> The original generic meaning of the *Pāli* word *sati* was “memory,” but the word gradually gained additional meanings in Buddhist scriptures.<sup>68</sup> Memory and mindfulness are intertwined in the sense that Buddhist practitioners are encouraged to bring to mind the teachings of the dharma in every single one of their actions.

Distinctions between wholesome and unwholesome mental states are also made in the *Pāli* Canon, again implying evaluative aspects of mental states. The Noble Eightfold Path includes *sammāsati* (right-wholesome-complete mindfulness) as one of eight elements of the path toward the end of suffering, with the complete list being right

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<sup>66</sup> Kamala Tiyavanich, **Forest Recollections: Wandering Monks in Twentieth-Century Thailand**, (Honolulu: University of Hawaii Press, 1997), p. 47.

<sup>67</sup> Rupert Gethin, **On Some Definitions of Mindfulness**: Contemporary Buddhism: An Interdisciplinary Journal, Vol. 12, No. 1, May. (UK: Routledge; Taylor&Francis, 2011), p. 263.

<sup>68</sup> Bhikkhu Bodhi, **What Does Mindfulness Really Mean? A Canonical Perspective**: Contemporary Buddhism: An Interdisciplinary Journal, Vol. 12, No. 1, May. (UK: Routledge; Taylor&Francis, 2011), pp. 19-39.

understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.<sup>69</sup>

The first two elements constitute the practice of *paññā* (wisdom), the subsequent three constitute the practice of *Sīla* (ethical conduct), and the last three are part of *samādhi* (concentration). In Buddhist practice, all three factors are dynamically related. Ethical conduct, for example, is the basis for mindfulness, but ethical conduct also relies on mindfulness to recall which wholesome behaviors are to be encouraged.<sup>70</sup> Similarly, wisdom is necessary to understand the need for ethical conduct and concentration. Again, this implies that the practitioner cannot be completely nonjudgmental but must evaluate and appraise his or her mental states.<sup>71</sup>

We live in a world that exalts thinking—education systems prioritize academic learning, and most people are trained when they're young to identify with thought. Even the English word *mindfulness* makes our subject sound like an activity that only happens from the neck up. Whereas actually, by training us to pay attention to sensations in the body, mindfulness brings us down from our heads and into our whole being.

Here are 5 reasons to bring mindfulness to the body:

**1. The human body is a staggeringly wonderful thing**, and yet we so often take what it does for granted—we move around, carry things, make things, see, hear, speak, feel and taste, often without appreciating how this all happens. When things feel right with the body, we take it for granted. When things feel wrong, we get frustrated. And yet, just by breathing, the body is performing magic every moment. Alive, the body is

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<sup>69</sup> Walapola Rahula. **What the Buddha Taught**. (New York: Grove Press, 1974), p. 46.

<sup>70</sup> Kang, C., & Whittingham, K. **Mindfulness: A dialogue between Buddhism and clinical psychology**, Vol.1, Issue 3. September, (New York: Springer Publisher, 2010), pp.161–173.

<sup>71</sup> Bhikkhu Bodhi, **What Does Mindfulness Really Mean? A Canonical Perspective**: Contemporary Buddhism: An Interdisciplinary Journal, Vol. 12, No. 1, May. (UK: Routledge; Taylor&Francis, 2011), pp. 19-39.

a miracle. This is true, even when we're not feeling how we'd like to feel. Practicing mindfulness enables us to appreciate the remarkable reality of being a body.

**2. In our bodies, we can feel the sensational joys of living,** beneath the dulling layers of concept that can cloud their vividness. When we practice mindfulness, we're opening ourselves to the full experience of being alive, with all the joy that can bring. In the words of the poet Rumi: "Just being sentient and in a body with the sun coming up is a state of rapture."

**3. The body is always in the present.** When we take our attention to body sensations, we're naturally drawn to the here and now. You can't feel yesterday or tomorrow, only right now. The body thus is a natural anchor for mindfulness, when we pay attention to it.

**4. Attending to the body has a grounding effect.** When we bring awareness to the body, we're getting down to earth. The body has weight—it offers a good counterbalance to the flighty mind that's continually zooming off into ideas and ruminations. Mindful of the body, we're recalibrating our center downward.

**5. The body experiences by feeling, so by becoming familiar with patterns of physical sensation, we can more easily work with them.** If your body is in pain and we try to ignore it, resist it, or ruminate on it, we're trying to live outside physicality. This is a recipe for fractured living. The body is our home, even when we don't like the state of it. We face a better chance of happiness if we can open to the reality of body experience and explore how to be with it, than if we try to control it with thinking, or wish we could find somewhere else to live. Mindfulness of body invokes a peace that doesn't depend on things being pleasant.

#### **4.2.1 Way to Practice Mindfulness of Body**

This practice offers space to experience sensations fully, openly and with awareness.



**1. Find a place where you can sit comfortably, settling into an upright posture**—perhaps on a chair with a firm seat, with the spine self-supporting, hands on thighs. Let the body be upright, but without straining or stiffening. You can close the eyes, or have them opened, perhaps letting the gaze fall downwards. Notice how this posture feels right now.

**2. Open up awareness and notice sensations in the whole body.** Be aware of contact—texture, and temperature in parts of you touching the floor, chair, clothes, other body regions, the air around—as well as internal sensations, such as tightening, relaxing, pressure, fatigue, heat, cold, aching, and so on.

**3. As best you can bring interest to pleasant and unpleasant sensations,** allowing them to be felt fully. Be aware of preferences—liking some sensations and not liking others—and notice when and how you're getting caught up in or resisting them. Be curious about any changes in location, intensity or quality of sensation.

**4. When you see the mind wander into thinking, gently let go of thoughts and come back to feeling.** When you notice the mind wandering elsewhere (e.g. to sounds), acknowledge this also, bringing it back, as best you can, with kindness.

**5. If the mind feels very scattered,** or sensations are particularly intense, you could come back to mindfulness of breathing for a time, using the breath as an anchor for attention once more. Open up to the whole body again as you feel ready. Perhaps imagine that you're breathing into and out from the entire body.

**6. After you've practiced,** experiment with staying present to body sensations as you move into whatever comes next in your day.

#### **4.2.2 The Benefits of Physical Cleanliness**

**Cleanliness** is about recognizing your inherent value as a human being. **Cleanliness** is also regarded as a sign of spiritual growth and purity. Keeping everything clean and tidy is a way of showing that you care about

yourself, other people and your surroundings. It is a good habit to keep our surroundings and ourselves clean and tidy. Some nations attach the utmost importance to cleanliness. Cleanliness of body leads to purity of mind, which elevates our moral and spiritual life.

**Preservation of health:** Cleanliness ensures good health. If the body is regularly washed, dirt cannot choke the pores of the skin. This removes dirt through perspiration. On the other hand, if the pores are choked up, the impurities of the body cannot come out, and various diseases may follow.

Exercise can do no good if we do not keep our body clean. We should. Therefore, be most careful in this respect. We should also keep our dress and clothes clean, and we should avoid dirty food. We should carefully throw the domestic waste in the garbage boxes. If one adheres to all these habits, one can be free from diseases and lead a happy life.

**Why is cleanliness important?** Cleanliness is a mark of politeness. It commands respect. Everyone likes a person with clean habits. Cleanliness in itself gives us a good feeling.

- Cleanliness helps us remain healthy and fit.
- It keeps us free of diseases.
- Cleanliness is a pre-requisite for maintaining good hygiene and sanitation.
- Rather than being lazy, both cleanliness and godliness require you to take positive action to improve the world.

Cleanliness is important for healthy mind, body, and spirit. Our first duty is to be clean. Every morning, as soon as you get up, you must clean your teeth, and wash your face, and your hands and feet. If possible, you may bathe and wash your whole body. If you cannot bathe as soon as you get up, you ought to do so at least later and always before you take your food. Cleanliness and hygiene are important from not only the public health

point of view, but also socio and economic development of the family. There is no doubt to say in this era sanitation dictates the human life.<sup>72</sup>

**1. Positivity.** Keeping things clean and in order gives you and others a happy feeling, and so does being good and peaceful. Taking positive action to clear up the environment or just to spring clean our cupboards feels great. Taking positive action to be kind to others and do good deeds also feels wonderful. These feelings of positivity are not so different from each other: here, cleanliness and Godliness are very similar in terms of the effects they have on our minds.

**2. Spiritual advancement.** Cleanliness is all about taking care of yourself and your surroundings and getting rid of anything dirty. This is similar to spiritual advancement, where we care about our spiritual health and rid ourselves of negative, unkind or evil thoughts and deeds.

**3. Health: physical, mental and spiritual.** Staying hygienic and ridding our surroundings of germs is good for our health. Keeping our minds 'clean' is also good for our spiritual health. Scientists have found that mental and physical health is not strictly separated: if we have healthy bodies, this helps our minds to stay positive and happy too and vice versa. Here, again, looking after your body and looking after our mind become two very closely linked activities: cleanliness is very much next to Godliness.

**4. A sense of beauty.** There is a real beauty in a sparkling clean house, a tidy and well cared for garden and also in the human body when we look after ourselves and allow our inner beauty to shine through. A Godly person also has beauty in their actions, words, and thoughts.

**5. Motivation.** Working to keep things clean and neat brings joy and a sense of satisfaction. Working on the physical cleanliness of ourselves and our surroundings motivates us to do well in the spiritual aspects of our lives too. If we get into good habits when it comes to cleanliness, we will tend to find that we have the strength of mind, discipline, and determination

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<sup>72</sup> Sanitation, **UN Water Factsheet** No. 3, (2008, January 1), pp. 4, 6

that we need to get into good habits of morality as well. Purity is defined as the state of not being mixed with anything else; when something is clean or free from harmful substances. It could mean moral goodness. To purify is to remove bad substances from something to make it pure or clean; to make something fit to be used for religious purposes.<sup>73</sup>

### **4.3 The Adaptation of the Concept Physical Cleanliness for Daily Activities and as a Support for Spiritual Development**

Overall, Human Being is not in a great state of health. One of the contributing factors is that most people link health exclusively to the physical cleanliness. While the physical cleanliness is important, when we only associate health with our physical body, we fail to recognize other factors that contribute to our overall well-being.

Most ancient cultures pointed to a connection between body, mind, and spirit and recognized that each composed a part of the whole. Now, integrative medicine and health psychology are beginning to recognize that health is influenced not only by the physical cleanliness but the spiritual, mental, and emotional cleanliness, too. Your health is dependent on all four facets, as opposed to just one of the four. Building onto this concept, your overall health is also influenced by a trickle-down effect: The physical cleanliness is affected by our emotions, our thoughts direct how we feel, and our energy level sways our mind and our thoughts. Let's get more specific on the details of each body and the practices you can follow to maintain their health.

Cleanliness is another support for developing insight and wisdom. You should bathe, keep nails and hair trimmed, and takes care to regulate the bowels.<sup>74</sup> This is known as internal cleanliness. Externally, your clothing and bedroom should be tidy and neat. Such observance is said to

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<sup>73</sup> Oderinde, Ph.d, **Physical and Spiritual as Basis for Healing and Holiness in Mark 7:1-7**, European Journal of Business and Social Sciences, Vol. 1, No. 12, March 2013. pp 86-95,

<sup>74</sup> Sayadaw U Pandita, **In this Very Life**, (Boston: Wisdom Publication, 1992), p. 14.

bring clarity and lightness of mind. Obviously, you do not make cleanliness an obsession. In the context of a retreat, adornments...time-consuming practices to beautify and perfect the body are not appropriate.

In fact, in this world, there is no greater adornment than purity of conduct, no greater refuge, and no other basis for the flowering of insight and wisdom. Virtuous conduct brings a beauty that is not plastered onto the outside, but instead comes from the heart and is reflected in the entire person. Suitable for everyone, regardless of age, station, or circumstance, truly it is the adornment for all seasons. So please be sure to keep your virtue fresh and alive.<sup>75</sup>

#### **4.3.1 The Adaptation of the Concept Physical Cleanliness for Activities Practices for Daily life**

Your physical cleanliness is the reflection and total sum of all aspects of who you are. It is a barometer that indicates how things are going in all areas, and it also provides the musculoskeletal structure and vital tissues and organs that carry you through this life.

Exercise and healthy eating are typically what come to mind when most people think about physical health. However, your exercise of choice isn't the only thing to consider when striving for good physical health. We all know people who have clean eating habits and are physically fit, but who carry excessive mental and emotional stress, which can wear on their health. While it may not be immediately recognizable, chronic stress takes a tremendous toll on the physical cleanliness. Stress occurs when our spiritual, mental, emotional, and physical needs are not being met. Stress triggers the fight-flight response, which is a survival mechanism that is hard-wired into our DNA. It is how our physiology prepares to respond to potentially life-threatening events. When this response is triggered repeatedly it creates wear and tears on the physical body. What most people want is the same. Most people simply want physical and mental health, understanding and wisdom, and peace and freedom. Often our means of

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<sup>75</sup> *ibid.* p. 15.

pursuing these basic human needs come apart at the seams, as we are pulled by the different and often competing demands of human life.<sup>76</sup>

Health is much more than just the absence of disease. True health comes when we are able to create harmony between each of the four bodies. Our physical cleanliness is our foundation in this life. It is what everything else is built upon. But, it is equally important to exercise each of the other three bodies on a regular basis to maintain harmony. We need to establish our own individual health, fitness, and wellness regimens. Fortunately, integrative medicine and integrative psychology are both on board with this and many healthcare systems are beginning to incorporate options that support this.

Physical cleanliness practice is as follows:

- Move your body (practice strengthening, lengthening, and balancing)
- Prepare fresh, organic meals and pre-plan for healthy away-from-home snacks
- Get plenty of restful sleep
- Receive regular massages
- Spend time in nature

Taking time to carefully tend to us as a whole can open energy channels. These open, clear connections equate to active energy flow through all the layers of our being, which creates a spiritually connected, mentally stimulated, emotionally centered, vibrant life. At the end of the day, we are all seeking more happiness, connection, joy, health, and fulfillment. Finding ways to exercise each of your four bodies regularly will help you to cultivate more of what you seek.<sup>77</sup>

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<sup>76</sup> B.K.S. Iyengar, **Light on Life**, (London: Pan MacMillan, 1996), p. 4.

<sup>77</sup> Chan, Ajahn. **The Collected Teachings of Ajahn Chah**, (Northumberland: Aruna Publications, 1987,p.215

### 4.3.2 The Mental Cleanliness for Daily Activities

On a surface level, the mental cleanliness is your thoughts. On a deeper level, it is the domain of your beliefs, desires, values, and goals. Beliefs are opinions and convictions that we hold as being true without having immediate proof. Values represent what we hold internally as most important in an area of life. Values and beliefs can come from thoughts that were formed very early in childhood.

We all have desires to achieve or acquire something in our lives, which is why we set goals and intentions to help us get where we want to go. Some surface-level thoughts, which may create goals or desires, direct our mental focus from moment to moment. This is how our logical, linear minds learn and operate, and it is one of the aspects of ourselves that is most familiar to us.

As energy comes down from the spiritual to the mental cleanliness, if you are operating primarily from the mind, there will be a disconnection in the flow. This exists a lot in our society today—the mind being the predominant force—and this imbalance can keep us stuck in a perpetual state of thinking, strategizing, plotting, and doing, doing, doing. An open spiritual connection enables us to access higher levels of energy, which the mental body can effectively utilize to make balanced, wise choices that unfold more potential for us and everyone else involved.

Mental cleanliness practice is as follows:

- Set goals
  - Get a coach or mentor to keep you focused on your goals
  - Daily Recapitulation
  - Continue your education (e.g., read books or take classes)
  - Eliminate stressors from your life.
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### 4.3.3 The Emotional Cleanliness for Daily Activities

Your emotional cleanliness is comprised of all your past, present, and future emotional experiences. It is the aspect of us that houses emotions such as anger, sadness, fear, hurt, guilt, resentment, jealousy, and shame. Whenever we have an experience, it generates feelings that are associated with past similar experiences, and we develop a label to identify the emotion. Emotions and memories are categorized and stored, and they influence how we respond to experiences in the moment.

As energy flows down from the mental body into the emotional cleanliness, it can bump into stored baggage from the past and create some turbulence. Stored baggage can come from past fears, which can project into the future and cause anxiety. Or, it can come from experiencing a lot of anger or resentment toward someone, which can cause anger or resentment later in life when the same thing happens with a different person. You may even develop a belief that all people are this way.

When there is excess baggage, thoughts from the mental cleanliness will generate emotional stress that trickles down and affects the physical cleanliness. A person with overwhelming stress will, at some point, experience physical symptoms because of the mind-body connection. According to an article published by Harvard, research shows that negative emotions can harm the body and happiness are linked to overall physical well-being.

This is why it is imperative to develop emotional intelligence and to adopt practices to have a more positive outlook on life, both mentally and emotionally. When our thoughts are more optimistic, our emotional states will be more positive, and when our emotional states are balanced, our physical bodies will be healthier.<sup>78</sup>

### Practices for the Emotional Cleanliness:

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<sup>78</sup> Chan, Ajahn. **The Collected Teachings of Ajahn Chah**, (Northumberland: Aruna Publications, 1987),p.217



- Self-reflect (journal about your experiences and how they made you feel)
- Practice forgiveness (toward yourself and other people)
- Deepen your connection with others
- Spend time cultivating gratitude for the gifts and opportunities you've been given
- Practice Mental and Emotional Release Techniques

#### **4.3.4 Daily Activities as a Support to the Spiritual Development**

The spiritual development is your connection to energy. For some, this may be more closely tied to religion than spirituality. For others, it could have more to do with the atoms in the body or the quantum energy that science refers to. Whichever way you choose to view the source of your energy is perfect.

Energy trickles down from the spiritual development, from source, or the universe and first enters into the mental cleanliness. To fully access the spiritual aspect of your being, maintain a daily practice that keeps this connection open. If a blockage occurs, energy and information are unable to flow freely from the spiritual development down through the mental, emotional, and physical bodies. This is why a daily spiritual activity or religious practice is so important to maintain this open connection. To be in a state of harmony between each of the layers of our being, we need to develop our intuition and spirituality as much as we do our mind and emotions to create a solid physical foundation.

Therefore, let me suggests to practices for the spiritual development that as follows:

- Practice meditation daily
- Learn to work with energy as a way to keep the energy channels open
- Study consciousness, religion, or philosophy

- Attend a silent retreat to deepen your connection to Self
- Pray and homage to the Buddha, *Dhamma*, and *Saṅgha*.

But spiritual and religious practices are not, and should not be, seen solely as a means to an end when trying to achieve a healthier lifestyle. Spiritual and religious practices have their own intrinsic value and are sufficient as ends unto themselves. If there are side benefits or unintended consequences of those practices, while an interesting subject of study, it is not a sufficient reason for individuals to engage in such practices. Spirituality and religion center on matters of ultimate concern that are of more importance than the health of our physical bodies and our day-to-day well-being.<sup>79</sup>

#### **4.4 The Application on Hygiene and Environmental Cleanliness Taught by Modern Forest Monks**

Environmental monks have been working on issues such as forest protection, conservation, wildlife preservation, reforestation, and watershed restoration. In this section, the activities and principles of six environmental monks are explored to identify qualities that characterize religious conceptions of the forest, mean to treat it, and relations between means and ends and between monks and the *Saṅgha*. The cases are based on observations personal communications, and secondary documents. They are presented as follows;

*Phra Ajaan Buddhadasa, Phra Ajaan Kamkhian Suwarmo, Phra Lssara Pawattano, Phra Km Supajarawat, Phra Kru Pitaknantakun, and Phra Prajak Kuttajitto.*

##### **4.4.1 Hygiene and Environmental Cleanliness**

The word *hygiene* originates with Hygeia, the Greek goddess of health. The Oxford English Dictionary (OED) defines it as: “That

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<sup>81</sup> Ellen Idler, **The Psychological and Physical Benefits of Spiritual/Religious Practices**, Vol.4., Issue.2, (Missouri, University of Missouri–Kansas City, 2008). p. 4.

department of knowledge or practice which relates to the maintenance of health; a system of principles or rules for preserving or promoting health; sanitary science”<sup>80</sup>. The OED also gives us some context of the use of the word in English, noting that its origins lay with the first part of the definition (early use of the word relates entirely to the practice of medicine), while more modern usage tends to refer specifically to the practice of cleanliness where it relates to maintaining good health.

In practice, however, hygiene is rarely explicitly defined. The term most often refers to *hand hygiene*, which the World Health Organization defines as “a general term referring to any action of hand cleansing”. Hygiene may also refer to *environmental hygiene*, which can mean either the cleaning of surfaces within a person’s (most commonly a patient’s) environment<sup>81</sup> or, more broadly, infrastructural changes that alter the environment in a way perceived as beneficial to human health (such as the installation of water and sewage treatment facilities)<sup>82</sup>. In this review, we focus primarily on hand hygiene, since this aspect of hygiene is most commonly used in the modern scientific literature.

Hygiene is related to personal cleanliness, such as personal hygiene (body, clothing). Sanitation refers to waste management, particularly management of human waste.

Generally, refers to the set of practices associated with the preservation of health and healthy living. The focus is mainly on personal hygiene that looks at the cleanliness of the hair, body, hands, fingers, feet, and clothing and menstrual hygiene.

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<sup>80</sup> Hygiene, n [Internet]. OED Online. Oxford, UK: Oxford University Press; [cited 2016 Sep 19]. Available from: <http://www.oed.com/view/Entry/90139>

<sup>83</sup> Beggs C, Knibbs LD, Johnson GR, Morawska L. **Indoor Air: Environmental contamination and hospital-acquired infection: factors that are easily overlooked**, Vol.25, Issue 5. October. (Pennsylvania: John Wiley & Sons, Inc, 2015), pp.462-474.

<sup>82</sup> World Health Organization. **The global water supply and sanitation assessment**. Geneva: World Health Organization; 2009.

Improvements in personal knowledge, skill, and practice that modify an individual's behavior towards healthy practice are the focus of hygiene promotion. Safe hygiene practice includes a broad range of healthy behaviors, such as hand washing before eating and after cleaning a child's bottom, and safe faces disposal.

When you carry out hygiene education and promotion the aim is to transfer knowledge and understanding of hygiene and associated health risks in order to help people change their behavior to use better hygiene practices.

Despite early recognition of the importance of hand hygiene for controlling the spread of disease, little attention was paid to the particulars for most of the twentieth century. Though the CDC gradually increased the regulation of hand hygiene practices, particularly in healthcare settings, it was not until 2009 that an international standard for hand hygiene practices was established by the World Health Organization (WHO) in the comprehensive *Guidelines on Hand Hygiene*<sup>83</sup>.

#### **4.4.2 Personal Hygiene**

One of the most effective ways of protecting ourselves and others from illness is good personal hygiene. Maintaining good personal hygiene is the first step to good health. Habits such as washing hands and brushing and flossing your teeth will help us to keep bacteria, viruses, and illnesses at bay. Practicing good body hygiene also helps us to feel good about our self, which is also important for our mental health. Proper personal hygiene is essential for social interactions and respect in the professional arena as people who have poor hygiene (body odor, bad breath, etc.) often are seen as unhealthy and may face discrimination. The steps below will help us to improve the personal hygiene:

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<sup>83</sup> World Health Organization. WHO guidelines on hand hygiene in healthcare: **first global patient safety challenge**. Geneva: World Health Organization; 2009.

**Bathe Daily:**

A regular bath (every morning and after all athletic activities) helps in keeping us clean, fresh and odor free. Cleaning your body is also important to ensure your skin rejuvenates itself, as the scrubbing of our body, arms, legs help our skin stay healthy and refreshed, and will prevent acne, blemishes and other skin eruptions.

**Wash Your Hands:**

Washing the hands after using the restroom, before making or eating food, after handling dogs or other pets, after handling garbage, and after coughing or sneezing. It prevents the spread of bacteria and viruses. Most infections, especially colds and gastroenteritis, are caught when we put our unwashed hands, which have germs on them, to our mouth. Hands and wrists should be washed with clean soap and water.

**Trim your nails:**

Keeping our finger and toenails trimmed and brushing them daily with soap so that no dirt or residue remains beneath the nail.

**Practice Good Oral Hygiene:**

The mouth is the area of the body most prone to collecting harmful bacteria and generating infections. To minimize the accumulation of bacteria in your mouth (which can cause tooth decay and gum disease), brush our teeth at least twice a day and floss daily. It will also help to prevent bad breath.

**Take Care of Your Hair:**

Washing your hair at least every alternate day is important to keep our hair and scalp healthy and in good shape. Get a haircut frequently

(At least once in a month) for a healthy hair. Ladies with long hair are often suffering from lice or dandruff, and then they should take necessary action to clear them at the earliest.

### **Wear Clean Clothes:**

Wear a fresh set of clothes as often as possible. Dirty clothes are a source of contamination and can cause very serious skin disorders if worn over and over without washing them. Also, try to wear a clean pair of socks every day as this keeps your feet dry and not smelly. Wash clothing and linens on a regular basis.

Cleanliness is one of the most important practices for a clean and healthy environment. It may be related to public hygiene or personal hygiene. It is essential for everyone to learn about cleanliness, hygiene, sanitation and the various diseases that are caused due to poor maintenance of hygienic conditions.

The habits, which are learned or followed at a young age, get embedded into one's personality. One should start to follow certain habits like washing hands before meals, regular brushing of teeth, and bathing from the young age. It is essential to follow certain good practices like keeping our surroundings clean, avoiding littering in public places, refraining from spitting on the road, and many much good habits. Awareness of the Cleanliness and Personal Hygiene is the need of the hour in our country. People should realize the importance of cleanliness and personal hygiene to prevent themselves from these diseases.<sup>84</sup>

### **4.4.3 Cleanliness Need for Healthy Life**

Cleanliness is essential for all to lead a healthy life. It is an important ethic of sound living. It is also a state of mind and heart that involves our morals and worship.

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<sup>84</sup> Guy Howard, **Healthy Villages: A Guide for Communities and Community Health Workers**, (Malta: WHO, 2002), pp. 66-73.

Unfortunately, today many adults themselves do not set very good examples of cleanliness. In fact, habits like smoking, chewing tobacco and betel leaves, and spitting on roads and sidewalks are very common in our society. Many public places used for defecating are left messy and stinking, leading to many diseases. Litter on roads, polluted water bodies, and poor sanitation make the public places as breeding grounds for pests. Rats, mice, cockroaches, flies, and mosquitoes serve as hosts for transmitting disease among us. Lack of hygiene is an open invitation to infectious disease.

A healthy environment is necessary if we want to live healthily. If the environment is dirty, it affects the health of the people living around. We can lead a healthy life by means of having the clean and hygienic environment. It is the responsibility of each and every human being to maintain certain hygienic standards and cleanliness for a clean and healthy environment. It is important to keep ourselves and our homes clean otherwise we could get ill and our homes would attract mice and rats as well as other pests.

#### **4.4.4 Cleanliness in Local Environments and Public Places**

Cleanliness in local environments is one of the most important ways to prevent diseases. As the cleanliness of the house is necessary, similarly cleanliness of local surroundings is also necessary. If a person defecates, urinates or spits in an open place, the passers-by might step on it. Small children might play with it unknowingly. Flies might sit on it. Then they might sit on the exposed food. It can cause diseases such as diarrhea and cholera. To prevent the spread of disease, we should have proper toilets with a flush system in our houses.

This system keeps the toilets clean and free from piles, and foul smell. Urine and stool should never be passed near the source of drinking water. If we throw garbage in the open, then flies and mosquitoes sit on it and spread germs. For disposing of garbage, we should not throw garbage here and there. Dustbin should be emptied at proper places, made for the purpose by the municipal authorities. In rural areas, we can use a compost pit for disposing of garbage. The garbage of the house should be put in a

dustbin and then put in the compost pit. The opening of the pit should be kept covered. After a few months, garbage will decay. Then this can be used as manure in the field. The polluted water of the houses should not be allowed to flow into the open space outside. For this, drains should be built and covered. Wastewater can be used in the house garden. Disposing of wastewater for a 'soak pit' can be made.

#### **4.4.5 The Importance of Cleanliness**

The importance of cleanliness in our lives cannot be denied. Maintaining a clean environment is for the health of all humans, as their health completely depends on the atmosphere. A bad environment is solely responsible for spoiling the health of the people around. Dirt and disease go together. Pathogens breed and thrive in the dirt, and the epidemic diseases which sweep over our country are generally the results of dirty habits and surroundings.

Cleanliness is an absolute necessity for one's self-respect and image – the same can be easily applied to a facility, business or establishment. We must maintain the cleanliness of our bodies, homes, buildings, surroundings, and environment to have good health. George Bernard Shaw once said, "Better keep yourself clean and bright; you are the window through which you must see the world."<sup>85</sup>

#### **4.5 Concluding Remarks**

In this chapter, the researcher has described modern monastic society which is included, the present situation of Monastic Life, the present situation of monastic education, the present Situation dharma practice in modern society, the benefits of physical cleanliness, the mindfulness cleanliness on Physical Body, the Adaption of the concept Physical cleanliness for daily activities and as a support for spiritual

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<sup>85</sup> Paul Goldin-Avmor, "**More Complete Clean**", (Canada: Avmor Ltd, 2014), pp. 1-5.



development and the discourses on hygiene and environmental cleanliness taught by modern forest monks.

## Chapter V

### Conclusion and Further Suggestions

#### 5.1 Conclusion

This research has described Buddhist lecturer according to Theravada Buddhism. The researcher emphasizes on Buddha's teaching. He delivered His *Dhammas* to all people as well as Devas and *Brahmas* for forty-five years.

The purpose of the present this paper is to study the concepts of Buddhist physical cleanliness and show its meanings and practices which are mentioned in *Tipiṇaka*, the Commentaries, the Sub-Commentaries, the special texts and all other related data, to analyze the roles and benefits of Buddhist cleanliness, and to study how to apply Buddhist cleanliness to the present societies.

From the study, the goal of Buddhist ethics is the cessation of physical suffering mental suffering. There are two types of morality designed for two types of people, ordinary morality, and path morality. Understanding that most people are mainly concerned about what they consider their self-interest to be, ordinary morality sets out to convince people that they will have better lives if they live decently.

The objectives of the study are "To Study the structure and teaching methods of the Buddhist physical cleanliness in *Tipitaka*, to apply Buddhist cleanliness in Human society". The documentary researchers appearing in chapter 1, is the background history of Buddhist ethics, objective, research method, review of the literature, Advantages of the Research. Chapter 2, This chapter provides the full definition of the meaning of the word ethic and beginning with the physical cleanliness prevalent in the pre-Buddhist time and through the period of the period of Buddha's ministry that he taught known to us as Dhamma, the ultimate truth.

Chapter 3, this chapter mentions that the Buddhist physical

cleanliness system and its uniqueness by analysis study against other prevalent ethical system dominated in present time. Many references will be made to the ancient *Pāli* text from *Tipitaka Dhamma*. Based on this study with the full explanation of Buddhist cleanliness uniqueness, the paper will lead the reader to how the Buddhist physical cleanliness could be applied to the modern day social system.

It will, in addition, show that how the society would benefit most by the adoption of the Buddhist physical cleanliness. This chapter will emphasize on the teaching of the Buddha that already involved in the *Tipitaka*. Buddha's physical cleanliness is Cleanliness is absolutely necessary for the psychical student. The Lord Buddha emphasizing cleanliness declared that the observance of cleanliness is the fulfillment of the law of the Buddha. Physical cleanliness is a corollary to mental purity and harmonious to any society and the modern society. In this respect, this chapter will explain in detail how and why the physical cleanliness of the Buddha is applied to the modern society based on *Pāli* canons, especially Buddha's teaching.

The chapter 4, this chapter is An Application of the Teachings on the Physical Cleanliness Management to Modern Monastic Society brings together all the references to the essence of the Buddhist physical cleanliness, how it is essential for man to live at peace and its applicability to the human society.

In summary, the religion of Buddhism has suffered many vicissitudes and undergone many changes in the centuries, but the purity of its ethics and the wisdom that it embodies are essentially permanent. The Buddha taught not of a person, but of life founded upon spiritual principles and governed by spiritual laws, which are inflexible and eternal.

He restated a philosophy that renders life intelligible and demonstrates that love and justice rule the universe. He reaffirmed that the soul is immortal and that it grows in stature as man's spiritual evolution proceeds. He saw death as a recurring incident in the cycle of the larger life, and restored the science of the spirit, teaching the man to know the spirit as himself and the mind and body as his servants. He taught that in

exercising our wills for good or evil we are the makers as well as the partakers of our destiny, and pointed the way by which in time we should obtain release from mortal existence and achieve atonement the Source of light.

## 5.2 Suggestions for Further Research Works

My present research work is “which deeply concerns its meanings, its development, an **A Study of Physical Cleanliness Management in Theravāda Buddhism** its benefits that are mentioned in *Tipiṭaka*, and also later texts. The matters which have been explained and discussed in this present research work are related to how to develop Buddhist physical cleanliness in the correct way, and how to face suffering in with a positive, peaceful state of mind, without any fear, worry and also without confusing the mind at the time of modern life.

Therefore, my research work represents the right way to develop peace life especially, for those who want to live according to Buddha’s teaching. Essentially I hope that this study will be beneficial and advantageous to Buddhists and Non-Buddhists alike. I do hope that this present thesis will inspire keen interest for the readers and practitioners in pursuing them in their academics both theoretical and practical. This research work is just only a small part of the theoretical and practical aspects of Buddha’s teaching. I would like to give suggestion that on this field more widely and more in detail in order to benefit, and for the happiness of beings with the following topics:

1. The Study of the Influence of the Practice of Buddhist physical cleanliness in Modern Society.
2. The Comparative Study of Buddhist physical cleanliness between Buddhism and other religions.
3. The Study of The Early Buddhist Tradition and Buddhist physical cleanliness.

I also expect and believe that my research work will be beneficial and useful for future research work to help them in their further research in the field.

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