

the nude Monk's Burning Robes

A cross section of the modern Theravada Buddhism based on

Nā-Uyana Āraṇya

A Theravada Buddhist Monastery
Pansiyagama 60554, Kurunegala, Sri Lanka

Expected Comments

“I must admit, this writing reveals an ugly reality that I always pretend not to see. I never thought these will be revealed before my escape to next life.”

— Ven. Vulnerable, escape specialist and co-founder of 'As Long As Samsara Exists' —

“An awesome writing, gave me a sudden spark of momentary insight, followed by an euphoria.”

— Ms. Gene Tārā, author of *I Am Getting Nowhere* —

“A bias, malicious, and wicked writing. All accusations levelled in this writing are absolutely baseless and inaccurate. Utterly subjective and self-opinionated.”

— Ven. Terrible and gurus of 'Quick Fix Meditation Center' —

“See! We always say not to be bookish. Should follow one's own *citta*, and everything will be fine.”

— Ajāhn Charismo, abbot of 'Wat A Bliss' —

“Who asked you to read this writing? It should be burned and banned! All those who involved should be imprisoned.”

— Ministry of Religious Affairs of Stone Age —

“An embarrassing and unsuccessful attempt to touch the unthinkable wisdom of the commentators.”

— Aggamahāpaṇḍita Sayādaw U Scholastic, BA, MA, PhD, DLitt, author of *Shortcut to Nibbāna: A Whole New Path* —

“A perfect example of Theravada's inability for a deep engagement with the society.”

— Master Bo Sato, abbot of 'Ten Thousands Gold Bars' —

“This is the worst writing I have ever seen in my life. This writing doesn't fit into any library. Some severe and permanent measure has to be taken to ban it. If any librarian is still keeping it, even they did so many courses on library science, they don't see, may be blind!”

— Ven. Miserable, author of *Quick Guide to Rules and Rituals in 7 Days* —

Dedicated to those who seek and cherish the truth, no matter how bitter it may turn out to be . . .

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References

Canonical references given in this writing are abridged and based on the Theravada Canon (Tipiṭaka).

Dīgha Nikāya *Sutta no.*

Majjhima Nikāya *Sutta no.*

Samyutta Nikāya *Samyutta (chapter) no., Sutta no.*

Aṅguttara Nikāya *Nipāta (division) no., Sutta no.*

Dhammapada *Gāthā (verse) no.*

Udāna *Vagga (chapter) no., Sutta no.*

Itivuttaka *Nipāta (division) no., Sutta no.*

Suttanipāta *Vagga (chapter) no., Sutta no.*

Theragāthā *Gāthā (verse) no.*

Therīgāthā *Gāthā (verse) no.*

Vinaya Piṭaka *Book name, Rule type & no./Khandha no. & name — B.D. (Book of the Discipline) Volume no., page no.*

Visuddhimagga *Chapter no., Section no.*

INTRODUCTION

“Bhikkhus¹, it is for the liberation of the mind without clinging that there is conversation, consultation, drawing near, and lending ear.”

[Āṅguttara Nikāya 3.68, Kathāvatthu Sutta]

This is an draft based on the facts from multiple sources and channels, in regard to the hidden reality of Nā-Uyana Monastery² of Sri Lanka, when the weak being eaten by the strong. The reason for Nā-Uyana to be the base of this writing is because of its reputation and much diversity concentrated to one monastery, a good study sample which consists of good, bad, and ugly of modern Buddhism. In Sri Lanka, in regard to *Vinaya*³, meditation, facilities, and environment, Nā-Uyana is known as the best Buddhist monastery in the country, and some believe that *arahants*⁴ are living there. Also, by the visiting or residing foreign Theravada and Mahayana bhikkhus, bhikkhunis, and laity, one may understand that its fame is not only limited to Sri Lanka. Thus, by the information with Nā-Uyana as a hub, one can realize the whole picture and the dreary fate of Buddhism in modern times, which is a downhill chain reaction began about fifteen centuries ago.

“Bhikkhus, it is just as if a donkey were following right after a herd of cattle, saying: 'I too am a cow! I too am a cow!' Its colour, voice, and hoof are not that of a cow, but yet it still keeps following right after the herd of cattle, saying: 'I too am a cow! I too am a cow!'”

In the same way, a certain bhikkhu follows right after the Sangha⁵, saying: 'I too am a bhikkhu! I too am a bhikkhu!' He does not have the other bhikkhus' desire for undertaking the training in heightened virtue, mind, and wisdom, but yet he still keeps following right after the Sangha, saying: 'I too am a bhikkhu! I too am a bhikkhu!'”

So you should train yourselves: 'Strong will be our desire for undertaking the training in heightened virtue, mind, and wisdom.' That is how you should train yourselves.”

[Āṅguttara Nikāya 3.83, Gadrabha Sutta]

For some, some of these incidents may appear remote and less important, yet they are genuine and happening all over the world in different degrees. If one questioned: “Rather than revealing these and speaking negatively, isn't it more proper to rectify the matters within the Sangha?” The answer should be: “Nowadays, the democracy is a superficial reality in the Sangha, except a few small communities.” Bitter truths of the world should be known, since every living being has the right not to be cheated but to be treated with respect, regardless of how prominent is their existence. When The Buddha was alive, the attitude was much different about speaking negatively, which gave positive results. If the wrongdoer has the right to do so, why not others have the right to know about the wrongdoer for their safety?

[Upon realising that Ven. Dhaniya stole wood from the royal wood yard by deceiving the overseer] King Seniya Bimbisāra of Magadha said to Ven. Dhaniya: “So you, venerable sir, think to steal wood not given by this trick? How could one like me flog or imprison or banish a recluse or a priest living in the kingdom? Go, venerable sir, you are freed just by a hair, but do not do such a thing again.” People looked down upon, criticised, and spread it about, saying: “These recluses, sons of the Sakyans, are shameless, void of morality, and liars. And they pretend to be practising the Dhamma⁶, practising the spirituality, practising the holy life, speakers of truth, virtuous, and of good conduct. Among these there is no recluship and pure life. If these deceive the king, how much more then do other people?”

Having heard those people spread it about, those bhikkhus who were modest, contented, conscientious, scrupulous, and anxious for training, looked down upon, criticised, and spread it about. And they told the matter to The Buddha, where he rebuked Ven. Dhaniya, saying: “Foolish man, it is not fit, it is not seemly, it is not becoming, it is not worthy of a recluse, it is not proper, and it is not to be done. How can you, foolish man, take pieces of wood belonging to the king when they have not been given to you? Foolish man, it is not for the pleasing of non-believers nor believers, it is to the detriment of both, and it causes wavering in some.”

[Vinaya Piṭaka, Pārājika Pāli, Pārājika 2 — B.D. I, 69-71]

Although, there are an abundance of evidences, a minimum level of selected evidences⁷—some are in Sinhalese—is hereby provided to back up the facts, since this is not in any way an accusation or a trial, as well as to reduce the file size of this document. On the other hand, certain evidences reveal informants' identities due to their limited availability, putting their life and privacy into an unsafe situation, which had been witnessed in the past. One bhikkhu rightly word it: “After The

1 Buddhist monks with full ordination (*upasampadā*).

2 Will henceforth be mentioned as Nā-Uyana.

3 The Buddhist monastic code.

4 Fully awakened ones.

5 A Buddhist monastic order which consists of at least four bhikkhus.

6 The Buddha's doctrine.

7 Images and voice clips.

Buddha, in these situations, good bhikkhus are with no shelter, other than bear whatever as having a coma or run for life.” Most of the evidences were contributed by the henchmen of Ven. (Angulgamuwe) Ariyananda [see Appendix 13.1], the present abbot of Nā-Uyana. Also, anyone with a genuine psychic ability is welcomed to validate the truthfulness of this writing for oneself. The incidents mentioned in this writing have been verified several times by several people for the lucidity and authenticity. One may value that there is no personal conflict with anyone who cause harm to Dhamma-*vinaya*⁸, yet only with their misbehaviours, since the doer is subjected to the result. One can run away from the truth but cannot hide from it. For man is man and master of his fate.

“Neither in the sky nor surrounded by sea nor by dwelling in a mountain cave, nowhere is found that place on earth, where one is free from evil karma (deed).”

[Dhammapada 127]

Much of the details such as unethical or non-upright behaviours provided in most chapters, are not to go against them, since they are common to most of the Buddhist communities, not only to Nā-Uyana. But, when such behaviours appear in certain teachers who represent themselves as Noble Ones⁹, guaranteeing Nirvana¹⁰ for the followers, not only their Noble attainments, but also their suitability for teaching comes to question. Being fascinated by the teachers' charisma and hypnotized into counterfeit attainments, the followers lose their chances of engaging themselves in the True Dhamma (*saddhamma*) to follow the correct Path. This is a great danger, since only The Buddha's teachings are for Nirvana in this very life, but not to end up with wrong views and extending samsara. Therefore, the intention of this writing is to bring that danger to the readers' attention.

Many people mistake the Path shown by The Buddha for devotion and blind faith. Driven by these forces, many join the holy life with devotion towards the elders. Later, some of them found they themselves unguided, betrayed, and their trust being crushed. Although a colossal change towards a genuine practice of Dhamma-*vinaya* would not to be expected, at least this will be a warning for those who are sincere and upright on the Path, as well as those who value The Buddha and his words. One should not blindly believe any side, as it might bring harm rather than benefit, but only believe in the truth. The truth is reflected on the realities, where one should thoroughly investigate and objectively verify the facts available with an open mind.

“Bhāradvāja, there are five things, that may turn out in two different ways here and now. What five? [1]Faith, [2]approval, [3]oral tradition, [4]reasoned cogitation, and [5]reflective acceptance of a view.

Now something may be fully accepted out of [1]faith, yet it may be empty, hollow, and false; but something else may not be fully accepted out of faith, yet it may be factual, true, and unmistakable [similarly for the remaining four]. [Under these conditions] It is not proper for a wise man who preserves truth to come to the definite conclusion: 'Only this is true, anything else is wrong.'”

[Majjhima Nikāya 95, Caṅkī Sutta]

Four Great References

At the first glance, for someone with an unsatisfactory faculty of wisdom, Nā-Uyana is a tropical paradise full of saints where the True Dhamma prevails. As the saying goes, “He that knows nothing, doubts nothing.” But, if one observes without any distortions* and compares thoroughly with Dhamma-*vinaya*,** one might see a different picture, as one should see the real intention behind an act. The good seaman is known in bad weather.

* “Great king, being a layman who enjoys sensual pleasures and dwelling in a home crowded with children, it is difficult for you to know: 'These are *arahants* or these have entered upon the Path to *arahantship*. [1]Virtue should be known by living together. [2]Honesty should be known by dealing. [3]Courage should be known in adversities. [4]Wisdom should be known by discussion. And that, after a long time mindfully, by one who attends wisely, not otherwise.”

[Saṃyutta Nikāya 3.11, Sattajaṭṭila Sutta]

** “Bhikkhus, a bhikkhu might say: [1]'Face to face with The Buddha' or [2]'In an abode of such and such a name lives a Sangha with elders and a chief. Face to face with that Sangha' or [3]'In an abode of such and such a name live several bhikkhus who are elders, who are learned, who have accomplished their course, who are preservers of the Dhamma-*vinaya*, and the summaries. Face to face with those elders' or [4]'In an abode of such and such a name lives a single bhikkhu who is an elder, who is learned, who has accomplished his course, who is a preserver of the Dhamma-*vinaya*, and the summaries. Face to face with that elder, I have heard and learned this *Dhamma-vinaya*, The Buddha's Dispensation (*satthusāsana*).’

In such a case, the declaration of such a bhikkhu is neither to be received with approval nor with scorn, but after careful study of the sentences word by word, if they are neither traceable in the *Sutta*¹¹ nor verifiable by the *Vinaya*, one must conclude: 'Certainly, this is not The Buddha's utterance, this has been misunderstood by that bhikkhu or by that Sangha or by those elders or by that elder.' In that way, you should reject it. But if the sentences concerned are traceable and verifiable, then one must conclude otherwise, and you may accept it. These are the four great references for you to preserve.”

8 The Buddha's Doctrine-discipline.

9 *Ariyapuggala*: those who have reached any of the four Paths (*magga*) and Fruitions (*phala*) of awakening.

10 Emancipation from samsara (transmigration).

11 Discourses preached by The Buddha.

One should bear in mind that the word 'Dhamma' in the context of Dhamma-*vinaya* is synonymous to the word '*Sutta*'.

The Structure of this Writing

PART 1: BACKGROUND, presents how Nā-Uyana began its journey, how quickly mature in success by applying the shortcuts of the worldly, and what measures taken to maintain that success. Thus, to what extent Nā-Uyana deviated from The Buddha's teachings. Also, its historical background which caused such consequence in modern times. PART 2: SUPERFICIALITY, is about how monks turn the positive system of conduct and discipline into a negative system of suffering by extreme adherence to rituals and superstition, and then merely to a system of show off. PART 3: REVELATION, reveals embarrassing and disastrous outcomes of following non-Dhamma. PART 4: FEUDALISM, speaks out about the various ways and the extent, an abbot can go wrong as a bhikkhu. PART 5: ADDENDUM, shows some aspects of what to expect when one reacts against the above mentioned abbot's wrong doings. APPENDICES, contains evidence of images and voice clips for some incidents mentioned throughout this document.

How to Navigate the Links

One can navigate to a certain appendix by clicking on the link provided, e.g. [[see Appendix 1](#)]. In order to return to the current reading position, one may either right-click and then click on 'Previous View' on the context menu, or use 'Alt+Left Arrow' shortcut keys.

1. BEGINNING: A Disguise

Transition

In 1954, the modern Nā-Uyana began with late Ven. (Vīgoda)¹² Bodhirakkhita, a bhikkhu who claimed that he did Observance¹³ only with the Brahmas of the higher realms. After him, late Ven. (Nāraṃgaspe) Koṇḍañña, who had meditated in Pā-Auk Monastery¹⁴ of Myanmar in 1996, became the abbot in 1997. According to Ven. Ariyananda, Ven. Koṇḍañña initially struggled for two months under the instructions of Pā-Auk Sayādaw¹⁵ without getting at least a *nimitta*¹⁶. And then, by following Ven. Ariyananda's suggestions, he got a very strong bright concentration light within a few days. After that, he progressed in his practice rapidly with fully completing all the ten *kaṣiṇa*¹⁷, and in the end of the Pā-Auk course, he was certified by Sayādaw as a stream enterer¹⁸ (*sotāpanna*).¹⁹ However, after returning to Nā-Uyana, he was known for having a mental imbalance and walking in the monastery premises, claiming: "I have a box full of psychic powers." Finally, he fell ill and passed away. Ven. (Nā-Uyane) Ariyadhamma [see Appendix 13.2], the eldest bhikkhu in Nā-Uyana, publicly declared that the deceased was a stream enterer.

Ven. Koṇḍañña 'became a stream enterer' made the elders of Nā-Uyana declared the monastery as a branch of Pā-Auk, and since then, several groups from Nā-Uyana visited Pā-Auk to meditate under the guidance of Sayādaw. Since the first group, when one carefully observes the bhikkhus who went to Pā-Auk, it creates a huge question mark about their practises and so-called realisations as they claimed. This applies for Pā-Auk meditators too.

"Ven. Mahā Kassapa said to bhikkhus: "Friends, the Buddha or a disciple of The Buddha or someone who has dhyana²⁰ and clever in attaining attainments, knowledge of others' minds, and the range of movement of the thoughts of others mind, knows: "This venerable one [1]is covetous and abides with a coveting mind for most of the time. The mind overcomes by covetousness is a ruination in The Buddha's Dhamma-*vinaya*. . . [2]is with ill will . . . [3]is with sloth and torpor . . . [4]is restless . . . [5]has doubts . . . [6]delights in activity . . . [7]delights in talking . . . [8]delights in sleep . . . [9]delights in company . . . [10]is with hampered mindfulness, when things further to be done for higher attainments, fallen into inferior. Fallen into a journey towards inferior is a ruination in The Buddha's Dhamma-*vinaya*."

Friends, without dispelling these ten things, a bhikkhu should prosper, grow, and reach abundance in this Dhamma-*vinaya* is not a possibility."

[Anguttara Nikaya 10.86, Adhimāna Sutta]

"Bhikkhus, these three are the characteristics of the fool. What three? The fool [1]thinks, [2]speaks, and [3]acts incorrectly. If the fool did not think, speak, and act incorrectly, how could the wise know, this one is a fool?"

[Aṅguttara Nikāya 3.3, Cintī Sutta]

Pā-Auk Method

It was known among some elder bhikkhus in Pā-Auk that Sayādaw created Pā-Auk method by using *Visuddhimagga*²¹ and his scholasticism, due to local and foreign bhikkhus started coming asking for meditation instructions when he became a well-known elder bhikkhu in Myanmar, not because he realised Nirvana by following it. When one investigates the Pā-Auk

12 Sri Lanka has the tradition of adding the village (i.e. hometown) name as a prefix to a monk's name. In order to prevent confusion, village name will be mentioned within brackets when it appears for the first time. If more than one monk with the same name appear in this writing, then their village names will be mentioned throughout.

13 *Uposatha*: fortnightly recitation of the Buddhist monastic code by Sangha.

14 Will henceforth be mentioned as Pā-Auk.

15 Will henceforth be mentioned as Sayādaw.

16 A radiant reflex of the mind. However, the word *nimitta*, is used by meditators to cover all types of meditation related lights and patches of colours.

17 Meditation on primal qualities such as earth.

18 The first stage of awakening.

19 Regardless of the authenticity of this claim, when comes to the inability of the Sayādaw for a genuine validation is well-known within the Pā-Auk circle, as well as outside of it.

20 A state of deep samadhi (one-pointedness of the mind) which conducive for awakening.

21 A massive meditation manual written by Ven. Buddhaghosa in the 5th century C.E.

students, especially those who are sincere about their own practice, and whom have completed *samatha*²² and *vipassana*²³ throughout the years, a common question they ask with a sense of inner hollowness is: “We finished the Pā-Auk course, but what has it done to us?”²⁴ Also, a lack of energy and lack of emphasis for continuous and further practice and realisations are evident. The funny aspect of lack of inner confidence is these meditators need the spoon feeding of the teacher in order to repeat the course again, which contradict The Buddha's teaching, as a stream enterer considered as the one who can walk the Path by himself or herself.

As Pokkharasāti sat there, The Buddha delivered a graduated discourse on generosity, morality, and heaven; showing the danger, degradation, and corruption of sense desires; the profit of renunciation. And when The Buddha knew that Pokkharasāti's mind was ready, pliable, free from the hindrances, joyful, and calm, he preached a sermon on Dhamma in brief, i.e. Four Noble Truths. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Pokkharasāti, as he sat there, there arose the pure and spotless Dhamma-eye²⁵, and he knew: 'Whatever things have an origin must come to cessation.'

And Pokkharasāti having seen, attained, experienced, and penetrated the Dhamma; having passed beyond doubt, and transcended uncertainty; having gained perfect confidence, and who had become dependent on no other man for his knowledge of the teaching of The Buddha.

[Dīgha Nikāya 3, Ambaṭṭha Sutta]

One can also find that not only those engaged in intensive meditation, but also those so-qualified highly attained nuns quarrelling over some simple matters, or flirting with bhikkhus. If one tries to initiate a few baits, one can effortlessly experiment this. Their characters and behaviours are never changed according to the depth of their respective attainments, or they become very difficult trouble causers with a higher level of arrogance. Once, in Pā-Auk, a nun certified to be a non-returner²⁶ (*anāgāmi*) and also a meditation teacher was found advising another nun saying: “Do not become an *arahant*, since there will be nothing at all.” Subsequently, Sayādaw not only remove this nun from her teaching position, but also from the state of non-returner to common worldling²⁷ (*puthujjana*).

Furthermore, among those who lost faith on Pā-Auk method after completed it, there were even four high-ranking bhikkhus in Pā-Auk circle later disrobed and joined Tibetan Vajrayāna, and two of them were very high-ranking teachers in Pā-Auk.²⁸ As regards a nun who qualified to be a highly attained yet with a higher level of defilements, Sayādaw commented that he can teach only up to the knowledge of equanimity about formations. But, the question is, Buddha's teachings are to go beyond the realm of common worldling.

In addition, a couple of years ago, a senior teacher in Pā-Auk circle, Sayādaw U Aggañña mentioned that since many years, he is still not sure about his Nobleness as a stream enterer. Another assistant teacher at Pā-Auk, Ven. (Myanmar) Revata, mentioned to Tan Piyadhammo in an interview that he had no idea to become a teacher, and sometimes got very angry and could not control the anger which is unsuitable for a teacher. He further mentioned that he was not happy with his meditative experiences. Also, a couple of years back, another assistant teacher, Ven. (Malaysia) Maṅgala expressed when giving a public talk that he became a teacher because Sayādaw asked him to do so, otherwise he has no willingness for it. He also admitted himself as a bodhisattva.

Stolen Certificates

The group that went to Pā-Auk from Nā-Uyana in 2003, which consisted of bhikkhus such as Ven. (Hīnaṭiyangala) Vimalānanda²⁹, Ven. (Bulatsimhala) Samita, Ven. (Silagama) Nāṇasiri, Ven. (Bowala) Sobhita, and others, was known to be controversial. In the interview sessions with Sayādaw, the Sri Lankan translation bhikkhu, Ven. (Balaṃgoda) Dhammaraṃsi, was shocked to hear what they claimed without scruple when facing Sayādaw,³⁰ since he knew how they actually behave during those days.³¹ Doubting whether Sayādaw using any psychic power to verify the students thoroughly,

22 Quietude meditation with eight attainments (*aṭṭhasamāpatti*: four form dhyanas and four formless attainments).

23 Up to the knowledge of equanimity about formations (*sankhārupekkhāñāṇa*), or stream entry and above.

24 If one genuinely see the truth, he is already mature ethically and emotionally. What he believed earlier has become his own pulse and his own direct experience.

25 *Dhammacakkhu*, in this case a stream enterer.

26 The third stage of awakening.

27 Not yet become a Noble One.

28 One of them developed genuine psychic powers and had dhyanas even before joining Pā-Auk. By those powers, he found that his meditation success is due to his meditation in the past lives, but not due to Sayādaw and his method. Later, he disrobed and joined Tibetan Vajrayāna, saying: “Pā-Auk method is too long, Vajrayāna may have a shorter method.”

Based on Theravada commentarial tradition, Sayādaw says that: “Knowledge of equanimity about formations is the highest wisdom for a common worldling.” Since this bhikkhu had obtained it, then how and why he joined Vajrayāna?

29 Present abbot of Bo-Uyana Monastery, Nāvalapitiya.

30 Being very impressed by the quick and high attainments reported by those Sri Lankan bhikkhus, Sayādaw went on to say to encourage other students: “They are better than our bhikkhus here.”

31 For example, even Ven. Nāṇasiri, an assistant teacher in Nā-Uyana, whom now claimed he had dhyanas while in Pā-Auk, was seen changing posture while in his 'dhyana sitting' in Pā-Auk.

he asked Sayādaw whether Sayādaw had any such powers. Sayādaw replied that he had some when he was a meditator many years ago but none during that time.³²

This, Sayādaw expressed in a series of Q&A.³³ Also, when Stephen Snyder and Tina Rasmussen wrote in the draft of their book entitled 'Jhanas Advice from Two Spiritual Friends,' stating that on 30th April 2007, Sayādaw informed them that Tina was the first Western woman and first American to attain the eight attainments and Stephen was the second American to attain the eight attainments in the lineage of Ven. Pā-Auk Sayādaw.

In November 2007, making corrections to the draft on this point, Sayādaw expressed that he did say about what they wrote in those paragraphs as a matter of fact and encouragement³⁴ but did not mean to confirm their attainments as he only taught according to students' report only. However, Sayādaw suggests them to alternatively write as: 'I was the first American male/female yogi in that retreat to have attained the attainment.'

It was revealed by people with psychic powers, who had been well proven for those abilities by many, that Sayādaw never had real dhyanas. In addition, Sayādaw once said that one can attain dhyanas even while walking, and he can continue that walking while in the dhyana. He also justified saying that otherwise how people perform psychic powers such as flying. Besides, Ven. Ariyadhamma also justified this opinion by quoting from *Abhidhammatthasaṅgaha*, a sub-commentary written in 10th century C.E. on Abhidhamma Piṭaka.³⁵ Following this point, some bhikkhus in Nā-Uyana seriously believe that it is possible to drive a car when absorbed in a dhyana.³⁶

However, in Pā-Auk, while progressing through an advanced stage of vipassana, Ven. Vimalānanda carried out a *paritta* (protective verses) chanting near Sayādaw's hut. Sayādaw approached him, and asked: "These days you are going through the knowledge of fearfulness (*bhayatupaṭṭhānañāṇa*), aren't you?" For Sayādaw, to find someone in an intensive and advanced practice who indulges in such a ritual was off the beat.³⁷ Ven. Dhammaramsi even went to threaten them verbally in order to evoke the bhikkhus' moral shame and dread, saying such things as: "I know you all are lying to Sayādaw. Be careful!"³⁸ Yet they continued their lying. And in that batch, it was common for some to lament after returning from the interview sessions, claiming: "We lied to Sayādaw, and do not know whether fall into *pārājika*³⁹."

"Whatever bhikkhu should boast, with reference to himself, of a superior human state, a sufficient noble distinction of knowledge and insight* (*ñānadassana*), although without direct knowledge, saying: 'This I know, this I see,' then not long afterwards, he, being cross-examined, remorseful, should desire to be purified, and might say: 'Friends, I said that I know, what I do not know; I said that I see, what I do not see; I spoke idly, falsely, vainly,' apart from the over estimation, he is *pārājika* and no longer in communion."

32 Self-evidently, to avoid such harmful situations, The Buddha was so adamant regarding the teacher and his abilities.

33 Question: "Some meditators have attained the eight attainments, and even practised vipassana (e.g. dependent origination) but their behaviour is gross and precepts are not pure. Because of this, many people have doubt about this practice. Should a person who has those attainments or Nirvana not be able to keep his mind, speech, and bodily actions purer than those who have not attained those or keep his experiences without revealing to others?"

Answer: "According to the texts, to attain dhyanas, Paths and Fruitions, a person must have purification of virtue. It is impossible for a person who has no purification of virtue to attain any of them. I think I should make it clear to you that I never confirm any meditators attainments of dhyana, Paths and Fruitions. Although I do teach some meditators, in accordance with the texts, to practise the first dhyana, second dhyana, etc., I teach them only according to what they report. It does not mean that I confirm their attainments. Their attainments may be true, but may be false also, because some meditators are truthful, but some are not truthful."

34 Once, in a retreat in Taiwan, Sayādaw confirmed and instructed a meditator on dhyanas even though the latter reported of hearing noises in the dhyanas. However, knowing this situation, another bhikkhu asked Sayādaw that why Sayādaw confirmed the students dhyanas even when he was not having it. Sayādaw answered: "To encourage the student, I confirmed his reports, otherwise he will lose confidence on practice."

The same situation occurred when Sayādaw U Aggañña gave meditation instructions in Sri Lanka in 2005. When questioned: "Why gave false confirmations about dhyanas?" Sayādaw U Aggañña replied: "The student wants to finish the course, and we are here in Sri Lanka to advertise the Pā-Auk method." However, the unfortunate situation is that the student really thought himself to be possessed with real dhyanas. Isn't it a tawdry commercial tactic to advertise and attract people by the way of giving false certifications?

35 'Therein the ecstatic Javanas regulate the bodily postures (*tattha appanājavanaṃ iriyāpathampi sannāmeti*).'

[*A Manual of Abhidhamma* by Ven. Nārada, available at <http://www.buddhanet.net>, page 341]

36 According to Sāmaññaphala Sutta [Dīgha Nikāya 2], not only psychic powers but also knowledge and insight is obtained in a post-dhyana-*upacāra**-samadhi, after emerging from the dhyana [page 7]. Otherwise, while in the fourth dhyana, how can one walk or fly without any thinking, which has been abandoned when attaining the first dhyana?

One bhikkhu told a story that happened to a lay practitioner. This lay person was meditating by following some non-Buddhist meditation manuals. After sometime, he developed up to the fourth dhyana. However, due to lack of theoretical knowledge, he was not aware of the possibilities which follow the fourth dhyana. One day, after emerging from this dhyana, looking at his empty dish, he thought that it would be nice if he has some cooked rice to share with other practitioners. And immediately, the dish was full of cooked rice.

* Neighbourhood.

37 If any meditation is impossible and bare mindfulness does not give much solace, chanting may be used as a band-aid to produce some calmness and peace within.

38 Even for the bhikkhus of 2006 batch, Ven. (Puhulwelle) Dhammasumana, present abbot of Neragala Kanda Monastery, Udugama, had to accuse them harshly for the plague of 'reporting the fake dhyanas to Sayādaw.

39 Defeat: irrevocable automatic removal of monkhood of a bhikkhu due to committing one of the four gravest offences of the *Vinaya*. In this case, being deliberately claiming false superior human state.

* Some bhikkhus intentionally claimed falsely that they have insight knowledges (*vipassanāñāṇa*), following the commentarial erroneous argument of 'insight knowledge is not a superior human state,' even though the *Sutta* clearly lists this knowledge as dependent on a dhyana and comes after it,** as contrast from so-called dry vipassana which is superficial intellectuality. Even the compilers of the *Vibhaṅga*⁴⁰ to this rule misinterprets 'knowledge and insight' as the 6th, 7th, and 8th knowledges out of eight knowledges, omitting the 1st knowledge, as listed in the below *Sutta****. However, one should consider case by case in which sense a bhikkhu is using the word 'insight knowledge.' Is he sincerely referring to insight knowledge, as in dry vipassana (e.g. Mahāsi method) which is based on no dhyana, or is he boasting about insight knowledge, as in Pā-Auk method which is based on a dhyana?

** "Bhikkhus, when there is no Right Samadhi (*sammā samādhi*), the cause for knowledge and insight of reality (*yathābhūtañāṇadassana*) is destroyed."

[Āṅguttara Nikāya 11.3, Paṭhamaupanisā Sutta]

"Bhikkhus, develop samadhi. Who is composed (*samāhita*) knows reality (*yathābhūta*) clearly: "This is suffering. This is the origin of suffering. This is the cessation of suffering. This is the way leading to the cessation of suffering."

[Saṃyutta Nikāya 56.1, Samādhi Sutta]

*** "[Right Samadhi]Great king, a bhikkhu attains and abides in the first dhyana. Again, a bhikkhu attains and abides in the second dhyana . . . third dhyana . . . fourth dhyana which is beyond pleasure and pain, and purified by equanimity and mindfulness.

[Right Knowledge (*sammā ñāṇa*)]And so, with mind composed, purified and cleansed, unblemished, free from impurities, malleable, workable, established, and having gained imperturbability (*āneñjappatta*), he takes out (*abhinīharati*) [from dhyana] and inclines (*abhininnāmeti*) his mind towards [1]knowledge and insight. And he knows: 'This my body is material, made up from the four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it.' It is just as if there were a gem, a beryl. Pure, excellent, well cut into eight facets, clear, bright, flawless, perfect in every respect, and strung on a blue, yellow, red, white or orange cord. A man with good eyesight, taking it in his hand and inspecting it, would describe it as such.

And he, with mind composed, purified and cleansed, unblemished, free from impurities, malleable, workable, established, and having gained imperturbability, he takes out and inclines his mind towards: [2]creating a mind-made body (*manomayakāya*); [3]various supernormal powers (*iddhividha*); [4]divine ear (*dibbasotadhātu*); [5]knowledge of others' minds (*cetopariyañāṇa*); [6]knowledge of previous existence (*pubbenivāsānussatiñāṇa*); [7]knowledge of passing away and arising of beings (*cutūpapātāñāṇa*); [8]knowledge of the destruction of the mental taints (*āsavakkhayañāṇa*)."

[Dīgha Nikāya 2, Sāmaññaphala Sutta]

Nevertheless, in the end, the translator explained the real picture to Sayādaw, and begged him to investigate them thoroughly. Before they depart to Sri Lanka, Sayādaw interviewed all of them in detail, and said: "You all can go to Sri Lanka, but never teach."⁴¹

"Bhikkhus, there are these five great thieves to be found in the world. What five? . . . [the fifth great thief]In the world with its devas⁴², Māras,⁴³ and Brahmas, in this generation with its recluses and Brahmins, its princes and its people, this is the chief great thief, he who claims a non-existent superior human states, which has not become. What is the reason for this? Bhikkhus, you have eaten the country's food by theft."

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 4 — B.D. I, 157]

Teachers Ready

When the group returned, Ven. Ariyananda had already created a different picture about them in Nā-Uyana, saying: "They finished the course," and immediately assigned them as teachers.⁴⁴ The translator bhikkhu objected,⁴⁵ reminding him what Sayādaw said, but Ven. Ariyananda simply refused, saying: "But, what to do, I need people to teach." Ven. Vimalānanda continued his position as the teacher and meditation instructor for both lay practitioners and ordination (*pabbajjā*)

40 Word commentary (*padabhājanīya*).

41 Once, when someone from Pā-Auk requested the permission to go and practice in Nā-Uyana, Sayādaw replied: "Who is going to teach you there, there is no teacher!" When Sayādaw visited Nā-Uyana in 2005, he openly declared: "No teacher here, the only Sri Lankan who gave me eight hours of sitting and suitable to teach is Dhammasumana, and he is still in Pā-Auk and practising psychic powers." However, a few years later, Ven. Dhammasumana returned to Sri Lanka. He himself revealed that he sit for eight hours not because of having dhyanas, but because he was a commando soldier, so he can sit for eight hours merely due to will power, other than that he had nothing. Besides, not surprisingly, Ven. Dhammasumana also admitted himself to be a bodhisattva.

42 Divine beings.

43 A foolish thug like deva who leads a group of Māra deities. Renowned for disturbing The Buddha and his disciples.

44 According to The Buddha's teachings, to wear the medal of 'meditation teacher' requires more than the process of a chicken farm.

45 Due to this and his open *pārājika* accusations, Ven. Ariyadhamma exiled him to Ellakanda Monastery, Kekanadura. Ven. Ariyananda said: "Ven. Dhammaraṃsi's meditation did not develop well in Pā-Auk."

aspirants until being replaced by Ven. (Mīrigama) Sugatavihāri, because of being revealed to Ven. Ariyadhamma by a lay practitioner with regard to Ven. Vimalānanda's unwanted sexual advances towards him, where it happened to a number of others too. Ven. Samita continued teaching for several years until he faced a dilemma with a student. Ven. Samita was unable to instruct Ven. (Ratnapure) Ariyavisuddhi after a certain level, and said: "I just followed the course superficially but with no attainments,⁴⁶ so I cannot help you." This provoked Ven. Ariyananda to relocate him to another monastery as a punishment for exposing a well obscured secret of Nā-Uyana teachers, saying: "He is not a good teacher."⁴⁷ Ven. Samita also said that sometimes he thought that he might be a bodhisattva.⁴⁸

After just about one month in Pā-Auk, a bhikkhu of 2005 batch, Ven. (Kandegoda) Dhammānanda developed a mental disturbance, and even attempted to stab another bhikkhu. How someone whom certified by Ven. Ariyananda as having eight attainments behaved in such a way in a short time after arriving in Pā-Auk? Ven. (Ridīgama) Sudhammābhivaṃsa managed to stay in Pā-Auk up to three years. In the end of 2007, he wrote to Ven. Ariyadhamma mentioning that he completed vipassana up to the knowledge of equanimity about formations, and could not proceed further to become a stream enterer in this life, because he is a bodhisattva. He mentioned that for *samatha*, he finished two psychic powers on seeing the past lives and the future lives,⁴⁹ but for the remaining three psychic powers, there was no teacher in Pā-Auk. He further said that when he asked from three teachers in Pā-Auk, including Ven. Revata and Ven. (China) Mahinda, they replied that Sayādaw might have experience on the other psychic powers and might be able to instruct him on those. However, within a few months, he went to India in search of teachers among Hindu yogis and stumbled upon Goenkā Vipassana. After participating a few courses, within a short time, he became a die-hard follower of Goenkā Vipassana. Later, after returning to Sri Lanka, he disrobed.

Not only this bhikkhu, but Ven. (Dambagolle) Sudassi and Ven. (Galpotugoda) Ñānavāṃsa, were found flirting and being alone with a Pā-Auk nun in their own huts, while they were in Pā-Auk. Whereas Ven. (Galgamuwe) Santindriya found flirting with nuns not only in Pā-Auk but also in Nā-Uyana.

Wicked Association

"Bhikkhus, I do not know anything else that arouses non-arisen demerit and fades arisen merit as evil friendship."

[Aṅguttara Nikāya 1.70, Terasauppajanti Sutta]

Before the 2006 batch departed to Pā-Auk, in January, Ven. Ariyananda advised: "We cannot do everything what Sayādaw instructs, you just finish the course roughly here and there, and get the certificate⁵⁰." Furthermore, after several months, in April, he wrote to the Sri Lankan translation bhikkhu in Pā-Auk, advising: "It is better each individual practices his previous meditation subjects daily about thirty minutes, and relax the mind. Then develop a bit of *cittānupassanā*⁵¹, and after that develop the given meditation instructions [from Pā-Auk teachers]. No need to mention about that in the interview session" [see Appendix 1]. Those who follow such instructions placed their faith on the wicked and become dishonest. Thus, making them far from the fruits of the holy life.

"Prince, suppose a man came here thinking: 'Prince Bodhi knows the art of wielding a goad while riding an elephant, I shall train in

46 It is not uncommon to find meditators study the Sayādaw's meditation manuals and then replay them (i.e. lie) to Sayādaw in interview sessions as their own experience.

47 Added to this is Ven. Ariyananda's intolerance towards Ven. Samita's management skills and popularity among the junior bhikkhus. Not surprisingly, exhibiting his usual character, this sadistic revenge continued even when Ven. Samita visited Nā-Uyana from time to time. Once, when Ven. Samita visited there with his Malaysian devotees, Ven. Ariyananda did not inform anyone about the former's arrival, although it had been informed a few weeks before, Ven. Ariyananda usually advises a bhikkhu or a layperson to prepare accommodation. So Ven. Samita slept here and there, even on the computer room floor, and washed dishes for his devotees meals. Ven. Samita helped Ven. Ariyananda very much throughout the years and applied much filth on himself, as well as gathered much demerit (*akusala*) on behalf of the latter. This is another good example among many which shows Ven. Ariyananda's ungratefulness.

48 Some such teachers say that they almost reached stream entry—knowledge of equanimity about formations—but cannot reach beyond since they are bodhisattvas. This is similar to say that they have a pre-dhyana-*upacāra*-samadhi, yet unable to develop up to the first dhyana. Sarcastic nature of this scenario is that some of them get to know this bodhisattva clinging (i.e. bodhisattva aspirations), only when 'almost reached stream entry' after passing revulsion and dispassion of the chain-reacted gradual Path. Or, what they claim as insight knowledge is a mere intellectual drama.

49 Even though they called these as psychic powers, this is seeing the past and future lives by vipassana without the 'knowledge of previous existence,' which is a controversial point in Pā-Auk method. In both monasteries, these claims of seeing past lives are of doubtful nature. There are many cases where the past life changes on different attempts of seeing it. One bhikkhu saw that on the first attempt, he was a bhikkhu in the former life; on the second attempt, he was a frog; later, he found many variations for the same life. Hence, he concluded: "This is mind playing drama on a basic level of samadhi." Sayālay Dīpaṅkarā once mentioned that she saw that she was travelling in a train in one of her past life. Later one found out that train was not yet invented in the given year. Some even try to interact with the characters which appears in the past life, and they do respond. There are many such cases, upon proper validation, reveal to be just mind made movie clips. One should be objective, since it could be like what some traditions claim as by-products of developing samadhi.

50 I.e. Verbal recommendation of Sayādaw as having completed the Pā-Auk method.

51 Contemplation of the mind.

that art under him.' [1]If he had no faith, he could not achieve what can be achieved by one who has faith; . . . [2]he had much illness . . . [3]he was fraudulent and deceitful . . . [4]he was lazy . . . [5]he was not wise . . . Prince, could that man train under you?" "Venerable sir, even if he had one of those deficiencies, he could not train under me, so what of the five?"

"So too, prince, there are these five factors of striving (*pañca padhāniyaṅga*). What five? [1]A bhikkhu has faith, he places his faith in The Buddha's enlightenment thus: 'That Blessed One an *arahant*, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of worlds, unsurpassed leader of persons to be tamed, teacher of devas and humans, enlightened, blessed.' . . . [3]He is honest and sincere, and shows himself as he actually is to The Buddha and his wise companions in the holy life.

Prince, when a bhikkhu who possesses these five factors of striving finds a Buddha to discipline him, he might dwell seven years or seven months or seven days and nights or one day and night, until by realising for himself with direct knowledge, he, here and now attains upon and abides in that supreme goal (i.e. an *arahant*) of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness."

[Majjhima Nikāya 85, Bodhirājakumāra Sutta]

This batch was highly recommended by Ven. Ariyananda as having four dhyanas or eight attainments or even vipassana under his guidance. Due to these recommendations, Sayādaw asks those meditators to master their dhyanas up to three, five, and eight hours gradually—according to their own reports—so the base of their samadhi for vipassana will be strong.⁵² This is Sayādaw's way of validating meditators' dhyanas, which is most of the time proved to be non-foolproof. Sometimes this hour-hunting caused meditators to neglect the quality of the mind but wilfully strive for the quantity of hours—another example of target oriented spiritual materialism.

Usually, any person who used to sit cross-legged—regardless of a meditator or not—can do so for about an hour and half with ease, but when reaching three hours, it is somewhat uncomfortable. A non-meditator will be anguished, if he or she sits cross-legged for five, eight or more hours without a strengthened body by physical exercises.⁵³ That is why most of the meditators who bogusly claim as having dhyana are unable to go beyond three hours, especially this gets into nerves when one has to do so on a thin cushion in a meditation hall, several times per day continuously for weeks or months. One can witness those who struggle this way get into chronic sicknesses, a clear sign of matter over mind, i.e. an undeveloped mind. If one has a genuine dhyana, when emerging from it even after seven days of sitting cross-legged, that person feels no aches or pains or numbnesses, neither physical nor mental, a clear sign of mind over matter.⁵⁴

"Although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain"⁵⁵ . . . But by this racking practice of austerities I have not attained any superhuman states, any distinction in knowledge and insight worthy of the Noble Ones. Could there be another path to enlightenment?"

I considered: 'I recall that when my father the Sakyan was occupied, while I was sitting in the cool shade of a rose-apple tree, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first dhyana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Could that be the Path to enlightenment?' Then, following on that memory, came the realisation: 'That is the Path to enlightenment.'

I thought: 'Why am I afraid of that pleasure that has nothing to do with sensual pleasures and unwholesome states?' I thought: 'I am not afraid of that pleasure since it has nothing to do with sensual pleasures and unwholesome states.' I considered: 'It is not easy to attain that pleasure with a body so excessively emaciated.'

[Majjhima Nikāya 36, Mahāsaccaka Sutta]

Initially, in Pā-Auk, Sri Lankan bhikkhus tried to sit for three hours. However, those Nā-Uyana meditators found it difficult to sit for a long time with knee pains and numbed legs. Some attempted to do this in their huts, sitting on the bed as Ven. Ariyadhamma did in 1996. Some of them gathered in a hut, and spent time chatting as a way to avoid the pain and to complete for three hours. When Sayādaw asked whether their three-hour sitting were completed, they replied: "Yes,"

52 When samadhi is developing the body becomes tranquil (*passaddhi*), one tranquil in body experiences happiness, and the mind of one who is happy gains dhyana. Since the achievement of this tranquillity, one can maintain bodily postures with ease, so long hours of comfortable sitting can be achieved even before first dhyana. And when in a dhyana, it is natural to remain idle without any pain in a single position for a long duration, since the mind will not be bothered by the body. In Theravada Buddhism, attainment of cessation (*nirodhasamāpatti*) is regarded as the highest of this kind, which lasts up to seven days continuously. However, there is a recent example of a Buddhist monk—not Theravada—who sat cross-legged in absorption for more than seven days. A well-known modern day example would be late Dīpā Mā, who was capable of being in absorption for days. Once she attained the fourth immaterial attainment for three days, twenty one hours, eight minutes, and three seconds. And emerged exactly to the second as she predetermined.

53 Being amateur athletes, there are some people with a normal healthy mind and strong build, attempted to sit cross-legged one whole day—twenty four hours—purely by willpower without any bodily movements in order to test the outcomes of such a physical striving. Although they managed to fulfil the number of hours, in the end, they loose their mind temporarily, behaving in bizarre and funny ways. However, under the proper guidance of psychiatrists, they recovered easily within a few days.

54 Recently, a novice monk student of Ven. Ariyananda was even hospitalized for severely injured backbone due to striving to sit around six hours daily for months, having swallowed Ven. Ariyananda's sugar-coated fake certification.

55 This is similar to what most of the dry vipassana meditators experienced.

without mentioning whether the time spent in meditation or chatting.⁵⁶ Some of them brazenly continued this kind of deceit up to one year with severe mental and physical suffering, as returning earlier to Nā-Uyana would not please Ven. Ariyananda, and would also raise doubts and questions.

Denouement

Within a couple of months in Pā-Auk, Ven. Sugatavihāri and Ven. (Bandārawela) Saradamuṇi⁵⁷ began showing mental disturbances, and told others that they did not want to stay in Pā-Auk but wanted to return to Sri Lanka. Both revealed that they already had mental disturbances when in Nā-Uyana. One might question here: “Why such students were sent to Pā-Auk for further meditation?” When in Pā-Auk, Ven. Sugatavihāri said to fellow Sri Lankan bhikkhus: “It is useless to practice in Pā-Auk, since Sayādaw cannot read my mind. He just gave me the instructions according to what I provide, even when I was lying.” Further, he said that since he lied about his meditation, his morality was breached and not suitable to be guided by Sayādaw. However, he begged not to reveal his immorality to Sayādaw, but to make use of his mental disturbance as an excuse to return to Sri Lanka.

When they realized that they had no dhyana when confronted Sayādaw, due to their indulgence in the reputation and pride of being a *jhānalābhi*⁵⁸, some took the negative path at the 'junction of truth' to brazen it through. Immediately, one can notice a sudden change of facial expression as being exposed to lethal level of radiation. In the aftermath of this lie — according to their own claims—they felt like the body and mind become abnormally numb and being sucked into the earth which made them think that they would pass away.

Then the Venerable Sudinna was remorseful and conscience-stricken, and said: “It surely is not a gain to me that having gone forth under this Dhamma-*vinaya* which are well preached, I was not able for all my life to lead the holy life, complete and purified.” And because of his remorse and bad conscience, he became haggard, wretched, of a bad colour, and yellowish, the veins showing all over his body, melancholy, of sluggish mind, miserable, depressed, repentant, and weighed down with grief.

Then the bhikkhus who were the friends of the Venerable Sudinna said to him: “Formerly you, Venerable Sudinna, were handsome, features were rounded, face was a good colour, and clear skin. But now at present you are haggard . . . weighed down with grief. Can it be that you, reverend Sudinna, lead the holy life dissatisfied?” “I do not, your venerable, lead the holy life dissatisfied. I have done an evil deed. I have indulged in sexual intercourse with my former wife. That is why I am remorseful . . .”⁵⁹

[Vinaya Piṭaka, Pārājika Pāli, Pārājika 1 — B.D. I, 34]

Very few who are very unscrupulous managed to suppress these feelings to certain extent. Some go even further into sanctimoniousness, making a big show of themselves as extremely virtuous even in very minor matters, and also showing a critical or disrespectful attitude towards others' precepts.⁶⁰

“Whoever boasts to others, without being asked, about his own virtues and practices, the good call him ignoble, one who praises himself. But the Bhikkhu who is calm and of a happy mind, thus not praising his own virtues, the good call him noble, one for whom there are no desires anywhere in the world.”

[Suttanipāta 4.3, Duṭṭhaṭṭhaka Sutta]

Since these bhikkhus put themselves into this situation in regard to meditation, later, some go on to justify their so-called methods, dhyanas, and etc. as genuine, unfortunately even at the cost of teaching and misguiding others. Yet, when such bhikkhus[?] hear a conversation on a similar matter which happened to them in Pā-Auk, they get agitated and react unhappily. Several bhikkhus who are connected to Pā-Auk mentioned that how these people still trying to behave as bhikkhus while denying their *pārājikas* is beyond their imagination. When the engine of a car is damaged, no matter how good one polishes the car body, can it be driven?

Some of these bhikkhus gave various pretexts such as being sick with various diseases. However, when inspected, doctors in Pā-Auk found such claims to be false.⁶¹ They explained that the only cure is, send such bhikkhus back to Sri Lanka, and as

56 Some sat in meditation hall, and said that they were mastering dhyana, yet moved the limbs when pain, and later claimed to Sayādaw that the required hours for dhyana were completed without mentioning it was just a mere sitting only.

57 Present abbot of Kahagala Monastery, Māwanella.

58 One who has the ability of attaining a dhyana.

59 Although he breached his virtue, this story shows that Ven. Sudinna was a sincere person.

60 According to psychologists, this tendency is an out come of repressing an attitude or an emotion —being *pārājika* in this case—where it will be counterbalanced by a superficial behavioural change of assuming an attitude which is just the opposite. A bhikkhu who acts as upright yet within not, provides an example for this situation. Do genuinely pure and virtuous people get into flaunting and craving for recognition? This become more disturbing when they cling to and press for others' recognition and treatment for their sanctimoniousness. Such people are painful to be around with. A good example would be Ven. (Nikapitiye) Guṇaratana, who is well known for his insidious behaviours. Even lay practitioners expressed that Ven. Guṇaratana is a viperous person whom one should not associate with at all. Another good example is Ven. (Mīgoda) Saṅghasobhana [see Appendix 13.3], where wanting of recognition is predominant.

61 Upon detailed observations by the Pā-Auk doctors, they found out these bhikkhus behaved in a totally different manner in their huts. For example, one bhikkhu who claimed he had tuberculosis and severe lung problems which made him unable to go Contd. on pg. 11

soon as they start the journey, the sicknesses will ward off.⁶² Also, they further explained that due to the intolerability of their current situation, the inner extreme unhappiness manifest as fake sicknesses. Besides, for some bhikkhus, the remorse of lying to Sayādaw and other Pā-Auk teachers while reporting their meditation added to this too, since, “A sound body is result of a sound soul.” Even though professionally called as ‘Mau Henson syndrome,’ some bhikkhus named it as, ‘when know, have no dhyana syndrome.’ According to Pā-Auk sources, except for a few, majority of the Sri Lankan meditators suffered this syndrome. Even, in 1996, Ven. Ariyadhamma and Ven. Ariyananda went through much sicknesses. Those who had been with them later mentioned that this period even did some drastic changes to their facial appearances, especially Ven. Ariyananda’s.

Hearing many Sri Lankan bhikkhus in Pā-Auk were sick, Sayādaw said: “Ask Nā-Uyana bhikkhus to chant *paritta*.” One humble bhikkhu sincerely confessed to Sayādaw that he did not have any dhyana. Thus, Sayādaw replied: “You all were sent here with the claim of having dhyanas. Go back to Nā-Uyana, and take the instructions from the person who certified you.” Strangely enough, this one bhikkhu did not have any abnormal psychological behaviours, syndromes or food problems. It would seem that in the end, all these so-called problems claimed by Nā-Uyana meditators begin with their inner crookedness, being self-inflated, not being down to earth.

Why bhikkhus cannot simply follow The Buddha’s words? Ven. Guṇaratana⁶³ whom certified by Ven. Ariyananda as having completed four dhyanas within a week, after returning to Nā-Uyana, said with a fake cough that he was affected with tuberculosis, besides commented unhappily: “Only after going to Pā-Auk, I came to know what is even a *nimitta*.” After several months, he mentioned: “I think, devas have been asking me to become a bodhisattva.” Then, Ven. Guṇaratana also foolishly instigates junior monks to aspire for Buddhahood.

“Bhikkhus, these three existences should be abandoned. What three? Existence in the realm of [1]sensual pleasure, [2]form, and [3]formless.

These three trainings should be undertaken. What three? Training in heightened [1]virtue, [2]mind, and [3]wisdom.”

[Aṅguttara Nikāya 6.105, Bhava Sutta]

Another bhikkhu, after returned to Nā-Uyana with the fake claim of being in a malaria malady, admitted that in Nā-Uyana, they were made to believe to be possessed with high attainments, but only in Pā-Auk, they realised that they had none.

Based on firsthand information, it can be stated here clearly that none of the bhikkhus—including Ven. Ariyadhamma and Ven. Ariyananda—who went to Pā-Auk from Sri Lanka had dhyanas or anything above.⁶⁴ A few had some psychedelics, the remaining majority did not even have that. A few reported truthfully to Sayādaw, the rest lied deliberately.⁶⁵

As The Buddha said a liar can do any evil. How does one feel when being cheated? When a bhikkhu speak what is not truth, making others feeling cheated, what that bhikkhu agglomerate, what kind of a life such a bhikkhu lives in a life of lies and self-deception, will he grow and mature psychologically and spiritually? Undeniably, such bhikkhus psychologically remain as spiritual infants, lying on their backs all the life. Can such infants taste even a tiny drop of the Truth, and without tasting the truth, do such bhikkhus live the holy life happily? With no happiness, do they really experience the bliss of renunciation, the bliss of seclusion, the bliss of peace, and the bliss of enlightenment?

Too Many or Too Few?

Before ‘2010 Pā-Auk Six-Month Intensive Advanced Meditation Retreat,’ Ven. Ariyananda asked some of his students whether they wanted to participate, but some of them denied participating, including the two bhikkhus advertised by Ven. (Hīnaṭigala) Paññārāma [page 73]. In total, there were eleven bhikkhus from Sri Lanka, and only five of them were from Nā-

out in a small drizzle, was found taking bath three times per day and chanting *paritta* loudly every night for about five hours which disturbed the meditators in the surrounding huts.

62 The majority of Nā-Uyana bhikkhus who meditated in Pā-Auk—those so-called certified dhyana attainers—always claimed that the foods there were too oily and they were unable to eat properly, making them sick. How all these illnesses vanished suddenly as soon as they left Pā-Auk? There are good meditators in other Buddhist schools and even other religions who can live with no food or with little food for a long duration. The living by the bliss of meditation, even proved by the Aggañña Sutta: “. . . after a very long period, this world begins to expand again. At a time of expansion, the beings from the Ābhassara Brahma realm, having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on rapture (*pītibhakkhā*), self-luminous, moving through the air, glorious—and they stay like that for a very long time” [Dīgha Nikāya 27].

63 He also went through severe *pārājika* depression due to his false claims of dhyana. Later, some juniors jokingly mentioned: “He applied ‘covering over as with grass’* method for his *pārājika* doubt.”

* *Tinavatthāraka*: in *Vinaya*, this is the last method used out of seven to settle disputes (*adhikaraṇasamatha*). This method can be applied in a situation when both sides of a dispute agree that they have done much unworthy while in their disputes, and if continues might lead to a schism. So both sides make a blanket confession each and stop the dispute. Yet this method cannot be used for a grave fault such as *pārājika* and any fault dealing with laity.

64 As mentioned in the preface, again, it is advised to validate these by those who have the genuine ability and wisdom, not imagination or hallucination, without blindly believe or blindly disbelieve due to having fallen into biases.

65 Based on their own confessions and conversations, it has been clearly proved by several bhikkhus.

Uyana. Excluding Ven. Ariyadhamma, his personal attendant Ven. (Nagapokūṇe) Ariyasīla, and Ven. Ñāṇasiri, only two were found among Ven. Ariyananda's students, namely, Ven. (Medirigiriye) Sīlavissuddhi, and Ven. (Makullagolle) Vimalavaṃsa. From Dhammikā Āshramaya⁶⁶ also, only two nuns accepted the invitation to go. He encouraged the students to finish the retreat successfully so they can serve The Buddha's Dispensation. However, after the six months, when they returned, both Ven. Ariyananda's students did not become meditation teachers, and Ven. Sīlavissuddhi left Nā-Uyana within a few weeks.

When four Sri Lankan bhikkhus who were already in Pā-Auk planned to leave before the retreat, Sayādaw repeatedly asked them to stay and to join the course. Even though some donors guaranteed their supports and asked to send more bhikkhus, Ven. Ariyananda informed Sayādaw that there were many other suitable candidates for the course, but he was not sending them as thinking that it would be a burden for Pā-Auk monastery. However, in December 2009, he asked one of his former student, a Taiwanese nun, Ñāṇīndī—who was not even in Sri Lanka—whether she wanted to participate, assuring that arrangements and funds would be provided for her.

2. PĀ-AUK METHOD: Nā-Uyana Edition

Phenomenon of Lustre

A lustre (*obhāsa*), a radiant reflex of the mind can be considered as the first prominent milestone in one's meditation prior to dhyana. This is commonly called as *nimitta*, and some called it third eye. It is a natural outcome of samadhi. Some claiming that they achieved a dhyana with no visual lustre, but simply as a feeling, i.e. an emotion. But, a mere feeling is more misleading than something visual.⁶⁷ Although, except objects such as foulness of the bodily parts, charnel ground contemplations, and *kaṣiṇa*, most of the meditation objects begins with no visualization (e.g. recollection of The Buddha or mindfulness of breathing⁶⁸), yet, when mind becomes calmer and calmer, all meditation objects generate a lustre, since it is nature of the mind to be luminous when defilements are lessening.

“Luminous (*pabhassara*), bhikkhus, is the mind. And it is defiled by incoming defilements. The uninstructed common worldling does not know the reality, which is why I tell you that for the uninstructed common worldling there is no development of the mind.”

[Aṅguttara Nikāya 1.51, Tatiyapabhassara Sutta]

Achieving a lustre is not a difficulty, if one practises properly with patience and strengthens the samadhi. A genuine lustre is visible even with opened eyes, as some meditators say: “I see a moon at noon.” It does not mean one cannot see the surroundings as being blocked by the lustre, yet one can see through it, since it is transparent. Also, without the aid of any equipment such as a torch, one can see even in a pitch-dark night, since the lustre is bright, as wearing night-vision goggles.⁶⁹ When one's samadhi is more strengthened, this lustre will even reveal surrounding invisible beings such as devas or hungry ghosts (*petā*).⁷⁰

“Bhikkhus, when I was an unenlightened bodhisattva, I perceived a lustre but did not see forms⁷¹ (*rūpa*). It occurred to me: 'If I perceive a lustre and see forms, my knowledge and insight should be more pure.'”

In the meantime, I abode diligent, ardent, and resolute, I perceived a lustre and saw forms but did not stand, talk, and discuss with those devas. It occurred to me: 'If I perceive a lustre and see forms, also stand, talk, and discuss with those devas, my knowledge and insight will be still more pure.'

In the meantime, I abode diligent, ardent, and resolute, I perceived a lustre and saw forms, also stood, talked, and discussed with those devas. Yet did not know, to which clan of devas they belonged.”

[Aṅguttara Nikāya 8.64, Gayāsīsa Sutta]

Some teachers who adhere to *Visuddhimagga* say that such abilities can be achieved only by mastering *kaṣiṇa*,⁷² yet even in modern day dry vipassana circles, one can find meditators who achieve a lustre⁷³—which is not a surprise since the aim of

66 The female branch of Nā-Uyana. Where Chinese Mahayana bhikkhunis, ten precept nuns, and female practitioners stay.

67 Some of these 'just a feeling dhyana' attainers even claim that their sensors to be active in the dhyana. A clear sign of clinging to something inferior than a dhyana.

68 *Ānāpānasati*.

69 Although one may perceive this ability as an enhancement of the eyes, in reality, it is seen by the mind's eye.

70 With all noticeable features, just like seeing a human by naked eye, not as tiny white spots. However, this is not a fully purified psychic power, which is an outcome of the fourth dhyana.

71 Since, most of the modern meditators are result junkies who expect instant and similar—to others—results, it is worth to keep in mind that meditation is a gradual process with gradual outcomes. As the saying goes, “Patience is a virtue.”

72 Although *Visuddhimagga* attempts to limit certain meditation objects to a certain degree of samadhi (e.g. recollection of The Buddha with pre-dhyana-*upacāra*-samadhi), in reality, through any meditation object, one can achieve fourth dhyana, and thereafter any knowledge based upon that fourth dhyana. The success or suitability of a certain meditation object depends on individual's samsaric inclinations and the maturity of one's mental faculties (*indriya*).

73 Although most of them fear it in the belief that such is an imperfection of vipassana.

Right Mindfulness (*sammā sati*) is Right Samadhi.

“Bhikkhus, there are cases where a clever, experienced, and skilful bhikkhu abides contemplating the body, feelings, mind, and dhamma; ardent, alert, and mindful; putting aside greed and displeasure. As he abides thus focused, his mind gains samadhi, his imperfections of the mind are abandoned. He takes up that *nimitta* [of the mind]. As a result, he is rewarded with a pleasant abiding here and now with mindfulness and clear comprehension. Why is that? Because the clever, experienced, and skilful bhikkhu takes up the *nimitta* of the mind.”

[Saṃyutta Nikāya 47.8, Sūda Sutta]

The below *Sutta* is unambiguous that the bodhisattva achieved a lustre before the first dhyana.

“Anuruddha, when I was an unenlightened bodhisattva, I perceived a lustre and saw forms. Soon afterwards the lustre and sight of forms disappeared. Then, as I was abiding diligent, ardent, and resolute, I perceived a limited (*paritta*) lustre and saw limited forms, I perceived a limitless⁷⁴ (*appamāṇa*) lustre and saw limitless forms, even for a whole night or a whole day or a whole day and night. Then I considered thus: ‘When samadhi is limited, sight (*cakkhu*) is limited, and with limited sight I perceive a limited lustre and see limited forms. But when samadhi is limitless, sight is limitless, and with limitless sight I perceive a limitless lustre and see limitless forms, even for a whole night or a whole day or a whole day and night.’

Then I considered thus: ‘Due to doubt my samadhi fell away, when my samadhi fell away, the lustre and sight of forms disappeared. When I understood that doubt is an imperfection (*upakkilesa*) of the mind and had abandoned doubt. . . . inattention . . . sloth and torpor . . . fear . . . elation . . . inertia . . . excess of energy . . . deficiency of energy . . . longing . . . perception of diversity . . . excessive meditation upon forms . . . Then I thought: ‘I have abandoned those imperfections of the mind. Let me now develop samadhi.’

Thereupon, I developed samadhi (i.e. first dhyana) with initial and sustained application of mind (*vitakka, vicāra*) [then remaining three dhyanas]. Then the knowledge and insight arose in me: ‘My deliverance is unshakeable, this is my last birth, now there is no renewal of being.’”

[Majjhima Nikāya 128, Upakkilesa Sutta]

The side effects⁷⁵ of a lustre are mentioned here, so that one can verify for himself or herself whether what one perceives as a lustre is genuine or not. Otherwise, focusing one's mind to the side effects at this beginner stage will take one away from the focus of developing the samadhi, where enormous evidences are available for such meditators even in other religions. Based on their beliefs, some Hindu yogis say that they have been visited by 'Shiva' while meditating; for Christians, it is 'Jesus' or 'Virgin Mary;' for Mahayanists, it can be 'buddhas' or 'bodhisattvas;' for Theravadins, it is mostly 'a buddha' or 'arahants'.⁷⁶ Some bhikkhus claimed that their bodies dissolved into light or exploded into ultimate materiality (*paramattha rūpa*) or exploded throwing the contents all over the place, where intestine even hanging on trees; some experienced that the whole world was melting down. There are some, who involved in unnecessary ways, and put themselves into a situation as in a psychedelic drug and end up being with mental disorders.

These misleading perceptions are endless and can pick any one from a whole range of choices—beginning with basic samadhi even up to *arahantship*. There are some well-known teachers who claim to be non-returners after repeating the same experience three times. These perceptions are complex and many-pointedness, thus directing one away from one-pointedness of the mind. Even if a buddha appear in meditation, it is still a disturbance as if one's friend comes and starts chatting in real life. One should maintain an awareness without interacting but with a detached mind.

“Bhikkhus, in the forenoon, midday, and evening the bhikkhu thoroughly fix his attention on samadhi *nimitta*. Thus endowed, it is possible that the bhikkhu could attain unattained skilful Dhammas or increase already attained skilful Dhammas.”

[Aṅguttara Nikāya 3.19, Paṭhamapāpaṇika Sutta]

This lustre reaches climax and becomes purified with the attainment of the fourth dhyana, where it is conducive for any higher wisdom.

“There are these four types of lustre. Which four? The lustre of the [1]sun, [2]moon, [3]fire, and [4]wisdom (*paññobhāsa*). And of these four types of lustre, the foremost is the lustre of wisdom.”

[Aṅguttara Nikāya 4.144, Obhāsa Sutta]

74 In *Sutta*, the term '*appamāṇa*' covers a lustre developed to become limitless by various meditation subjects. For example, four sublime states (*brahmavihāra*), ten *kaṣiṇa*, and four formless attainments.

75 There are also other side effects—heightened sensitivity of the faculties—due to enhanced samadhi such as hearing subtle sounds as blood running through veins. One lay practitioner used to develop mindfulness of breathing at night time after returning home from work. With the passage of time he developed a strong level of samadhi. In the day time, at his factory, he sensed the subtly defective medicine tablets coming out of a machine. After checking those tablets with other machine, his accuracy of the sensing was proved.

76 As in the well-known case of late Ajāhn Mun (1870-1949), where he saw flying buddhas and *arahants* came to congratulate him on his enlightenment when he was meditating [*Venerable Ācariya Mun Bhūridatta Thera*, available at <http://www.forestdhammabooks.com>].

Misguidance

Under the guidance of Ven. Ariyananda and the other teachers in Nā-Uyana, if a student reports of seeing a lustre or a patch of colours while meditating, they readily advise: “Go to the second dhyana” or “Try to see the factors of the first dhyana,” assuming the patch of colours is first dhyana, since that is how they themselves practised dhyana. This point is even contradicts with their meditation bible, *Visuddhimagga*.

'When a beginner has reached the first dhyana, he should attain upon it often without reviewing it much. First dhyana factors occur crudely and weakly in one who reviews it much. Then because of that they do not become conditions for higher dhyanas. While he is endeavouring for the second dhyana, he falls away from the first dhyana and fails to reach the second.'

[*Visuddhimagga* IV, 129]

On the next instruction session, student will be advised: “Go to the third dhyana.” To a student who asked the necessity of becoming proficient in first dhyana before proceeding to second dhyana, Ven. Ñāṇasiri replied: “Go to the fourth dhyana and master it, the rest of the lower dhyanas will be mastered automatically.” His instruction is similar to an attempt to put one foot on the fourth step of the ladder while the other foot is not even firm on the first. One should not forget that, “Hasty climbers have sudden falls.”

“Bhikkhus, to a foolish cow on a rock who does not know right field to pasture, and not clever to wander on uneven rocks, it occurs: 'What if I go where I have not gone earlier, eat grass I have not eaten earlier, drink water I have not drunk earlier.' Without establishing her forefeet well, she raises her hind feet. She does not go, standing in the place, where she earlier was. What is the reason? The foolish cow on the rock does not know right field to pasture, and not clever to wander on uneven rocks.

In the same manner a certain foolish bhikkhu who does not know the right field to pasture and not clever on secluding the mind from sensual and unwholesome thoughts, and abiding in the first dhyana. He does not practice that *nimitta*, develops it and makes much of it to penetrate firmly in it. It occurs to him: 'What if I overcome first dhyana and abide in the second dhyana.' It is not possible for him to do so. Then it occurs to him: 'What if I abide in the first dhyana.' It is not possible for him to do so. To this is said, is deficient, has fallen from both, like the foolish cow.”

[*Āṅguttara Nikāya* 9.35, *Gāvīupamā Sutta*]

Due to this method, since the beginning of the monastery one can find many students who finished four dhyanas within a week, some even eight attainments. As several bhikkhus, after a two weeks retreat under Ven. Ariyananda, teased among themselves, saying: “The difficulty is how to not to get a dhyana.”

If one investigates these students, it is obvious that most of these patches of colours are not an lustre, due to the developing samadhi. For few students, when their eyes are closed, these occur due to external stimulus such as sunshine, bright light, nerve signals, and chemical changes in the body. Some even having fallen asleep, mistake dhyanas to daydreaming.⁷⁷ Some even focus on a colour patch which occurs by a gentle squeeze on the eyes, claiming to have an lustre. It is not because they do not have a bag full of so-called *pāramī* (perfections) for a genuine meditation, instead, apart from the Nā-Uyana teachers' prominent impatience and improper teachings, some students go astray in their meditation due to being exaggerative, impatient, and craving for quick results—dhyana, etc. Most students have a strong desire to see an lustre in their meditation, and some even to report to others which cause themselves into self-hypnotism, since the mind gives what it craves for. Nā-Uyana teachers should definitely understand, “Children learn to creep ere they can go.”

These had been observed among the students from both Nā-Uyana and Dhammikā Āshramaya. Although one is unable to understand exactly what nuns say,⁷⁸ yet by listening to Ven. Ariyananda's meditation instructions for nuns and their rejoicing bodily movements and excited laughs,⁷⁹ bhikkhus concluded: “It seems that these nuns just swallow whatever Ven. Ariyananda put on the dish, no wonder the teachers advertise the nuns as completing eight attainments in a rapid speed.” On several occasions, residents happened to gather at Observance hall prior to food collection when Ven. Ñāṇasiri instructing nuns and his voice became louder while imitating a blinking light by his hand, he said: “Bright, bright, bright . . . past life.”⁸⁰ And, those nuns nodded their heads, saying: “Ha, ha, ha . . .” Bhikkhus laughed among each other, and said: “He is instructing us, not those nuns.”

There were a few students who claimed that they developed a lustre or a pre-dhyana-*upacāra*-samadhi, yet toppled without progressing any further in the real Path due to Ven. Ariyananda's advice to go to the second dhyana, surely, some of them are still thinking that they are progressing well. For those who claim that they are unable to develop first dhyana yet can easily reach pre-dhyana-*upacāra*-samadhi, the question is, without attaining the dhyana, how they know it is pre-dhyana-*upacāra*-samadhi? It is similar to saying: “I am in front of the door (i.e. pre-dhyana-*upacāra*-samadhi) but unable to go into the room (i.e. dhyana) behind.” Unless opens the door and walks into the room, one do not know whether it is a

77 Several bhikkhus claimed to see skeleton while meditating, yet upon questioning, they admitted that they were drowsing while sitting cross-legged.

78 Most of the time, the majority of the nuns are Chinese Mahayanists or ten precept holders. One nun helps to translate.

79 In nun interview sessions conducted on the ground floor of the Nā-Uyana Observance hall. This session covers the resident food collecting time, where residents gather at Observance hall for preparation.

80 The instruction was on how to see one's past live.

genuine door or a fake door.

However, this pre-dhyana-*upacāra*-samadhi, The Buddha told, not the liberating Right Samadhi because the mind not yet unified and kept by forceful restraint in it. To give a modern day simile, compare the difference between pushing a bicycle uphill with force, then resting on the summit, and then easily riding on the downhill. Here, tiring uphill push is similar to pre-dhyana-*upacāra*-samadhi, resting is similar to the dhyana, and easy downhill ride is similar to post-dhyana-*upacāra*-samadhi which is conducive for Right Knowledge and Right Liberation (*sammā vimutti*).

“Bhikkhus, there are these gross impurities in a bhikkhu intent on heightened mind; misconducts in body, speech, and mind. An intelligent and able bhikkhu abandons, destroys, dispels, and wipes out those gross impurities. When he is rid of them, there remain the middle impurities; thoughts of sensuality, ill will, and cruelty. When he is rid of them, there remain subtle impurities; thoughts about his relatives, country, and reputation. When he is rid of them, there remain thoughts of the Dhamma. His samadhi is not peaceful, not exalted, not allaying, and not attained one pointedness, but a state of prompted constrained.⁸¹

There comes a time when his mind inwardly stands still, settled, one pointed, and attained samadhi. This samadhi is peaceful, exalted, allaying, attained one pointedness, and no longer a state of prompted constrained. And then whatsoever higher knowledge he inclines his mind to experience, he will attain the ability to witness them, there being a suitable basis. If he wants . . . various supernormal powers . . . divine ear . . . knowledge of others' minds . . . knowledge of previous existence . . . knowledge of passing away and arising of beings . . . knowledge of the destruction of the mental taints.”

[Aṅguttara Nikāya 3.102, Paṃsudhovaka Sutta]

Sometimes, students were placed to a kind of go-and-get situation to please the teacher. Once, Ven. Samita asked a meditator whom struggling even in basic loving kindness (*mettā*) meditation, to see a white *kasiṇa nimitta*, saying: “You do not see it because you do not believe me. It is there. You just trust me, and then you will see it.” The placebo, although causes beneficial physiological effects in medical science, yet in the 'gradual'⁸² Path shown by The Buddha, it can be unbeneficial and sometimes causes harmful consequences. However, this is used by all the teachers in Nā-Uyana. If some think that they are smarter than The Buddha to invent a short cut, the end products will also fall short as being counterfeits of True Dhamma.

The potency of belief is remarkable in worldly matters when fully intercourse with ignorance, it can cause people to hypnotize, chronic illnesses to ward off, Hindus to perform fire-walking, Christians to experience stigmata,⁸³ and even some to levitate or teleport. But, The Buddha's Path is an intercourse of a pure mind and wisdom. This is why The Buddha preaches Dhamma in brief—Four Noble Truths—only when the listener's mind is ready, pliable, free from the hindrances, joyful, and calm.⁸⁴ Otherwise, he would have easily hypnotize and preached Dhamma even to the whole world, converting them thus to become Noble Ones.

Even though several years back, Ven. Ariyananda advised students to spend several hours in one sitting, for recent years, he changed, saying: “One, or one and half hours is enough.” A visiting bhikkhu asked: “Why only juniors are pushed for meditating in the hall, why not Ven. Ariyadhamma, Ven. Ariyananda or any other teacher who claimed to be finished the course go there and sit cross-legged at least five hours or five days in absorption giving much motivation in example.”

Off Course

Moreover, in recent years, there was an attempt of copying the teachings from Mahāsi Sayādaw, Ajāhn Chāh, and Goenkāji. Sometimes the situation becomes somewhat of a spiritual soup. As clearly declared by himself, Ven. Ariyadhamma can be found instructing to do a 'vipassana walking meditation' by thinking 'lifting-sending-putting' while walking, which is the trademark walking meditation of Mahāsi method [[see Appendix 14.1](#)]. This was recorded in 2005, after Ven. Ariyadhamma finished the Pā-Auk course and authorised to teach in 1996. Moreover, further evidence can be found for Mahāsi instructions and even 'noting' three characteristics (*tilakkhaṇa*) as words.

In Ven. Ariyadhamma's book titled *Kāyagatāsati — Contemplation on the Body* (April 2008), which had been proofread by another

81 Even though the commentators attributed this samadhi as an imperfection of vipassana, when one compares with the Sāmaññaphala Sutta [Dīgha Nikāya 2], and Samadhi Sutta [Aṅguttara Nikāya 5.27] [page 18], it become evident that The Buddha talking about the pre-dhyana-*upacāra*-samadhi.

82 *Kasiṇa* meditation is about developing one's samadhi gradually based on primal qualities such as earth, it is not about hypnotizing. Such gradual development of mind cannot be forced wilfully for quick result. Perhaps, Nā-Uyana teachers are encouraging *micchā samādhi* (wrong samadhi) in some ways.

83 Scientists carried out researches on those who impressed by divine favours for having bodily marks, scars, or wounds—some with naturally occurring bleeding—corresponding to those of the crucified Jesus Christ. The stigmata appeared initially on the palms of those devotees. One scientist claimed that after research, he found Jesus Christ was actually nailed not on the palms but on the wrists, as the palms were too weak to hold the body on the cross. So the stigma by then started appearing on the wrist of those devotees. Later, another scientist refuted the previous research, where the original belief of nailing on palms is correct, because there was a nailing on the legs too, the palms were thus able to support the body weight. Surprisingly, the stigmata positions changed again accordingly. It seems that the divine power do not know where was the actual nailing happened!

84 Similar to the state of the mind after a dhyana.

two elders of Nā-Uyana including Ven. Saṅghasobhana, the below instructions can be found in the elementary part (1st and 2nd chapters) of mindfulness of breathing section. These instructions are indisputably before attaining pre-dhyana-*upacāra*-samadhi or dhyana, as they are mentioned only later in the third lesson on page 23.

On page 6, it instructs the sitting posture to be contemplated for about three minutes from the soles to the head and vice versa, and then to note as 'sitting . . . sitting'⁸⁵ for about three minutes. On page 15, it states that if an unbearable pain arises in any part of the body, stop mindfulness of breathing temporarily, and focus on the pain while noting 'pain.' Also, when the feeling changes, note it as as '*anicca* (impermanent),' '*dukkha* (suffering),' and '*anatta* (no-self).' And, if the mind follows the in-breath into the body or wanders elsewhere, it is to be noted as 'wandering, wandering,' and to bring the awareness to the tip of the nose. On page 16, it states that when happiness arises, it is to be noted twice or thrice as 'happiness,' and then as 'impermanent, suffering, and no-self.' Also, apply the same for joy, tranquillity, and, lustre.

This type of vipassana has been openly denied by Sayādaw as 'superficial meditation,' even when giving talks in Nā-Uyana in December 2010. In addition, Ven. Ariyananda even occasionally gave instructions according to Goenkā Vipassana. Also, Ven. Ñāṇasiri was once found giving instructions to watch the rise and fall of the abdomen, which is another main trademark of meditation instruction of Mahāsi method. Judging by the different ways, they teach the method that they claimed to be finished successfully, the question to raise is: "How authorized and skilful these teachers are to teach other methods." Once, some bhikkhus found themselves on the laugh, saying: "Copying a bit from this and that, creating the mother of all methods, we also can become teachers. Whatever a student reports, we only need to say: 'Fine fine, continue like that.' What an easy and relax method."

Moreover, a dry Pā-Auk method of pondering up and down on *abhidhamma* lists is taught for students who do not like to spend time in *samatha* or unable to get hypnotised into a Nā-Uyana dhyana, although The Buddha never declared a noble seven fold path, and in *Sutta*, Right Samadhi is clearly indicated as four dhyanas. The below *Sutta* clarifies that for a common worldling to realize at least stream entry by destroying fetters (*saṃyojana*) is impossible without completing Right Samadhi, i.e. at least first dhyana.

"Mahāli, in one case a bhikkhu becomes a stream enterer. Again, a bhikkhu becomes a once returner⁸⁶ . . . non-returner . . . *arahant*."

"Venerable sir, what is the Path, what is the Way (*paṭipadā*) for the realisation of these things?" "Mahāli, It is the Noble Eightfold Path, namely, Right View, Right Intention; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Samadhi. This is the Path, this is the Way to the realisation of these things."

[Dīgha Nikāya 6, Mahāli Sutta]

"Bhikkhus, samadhi is the Path, no samadhi is the wrong Path."

[Āṅguttara Nikāya 6.64, Sīhanāda Sutta]

"Ānanda, samadhi has knowledge and insight of reality as its purpose, as its reward."

[Āṅguttara Nikāya 11.1, Kimatthiya Sutta]

"Bhikkhus, a bhikkhu who fond of delighting in crowd and company, should delights in seclusion is an impossibility. Not secluded, should seize the *nimitta* of the mind is an impossibility. Not seizing the *nimitta* of the mind, fulfilling the Right View is an impossibility. Not fulfilling the Right View, fulfilling the Right Samadhi is an impossibility. Not fulfilling the Right Samadhi, dispelling the fetters is an impossibility. Not dispelling fetters, realizing Nirvana is an impossibility."

[Āṅguttara Nikāya 6.68, Saṅgaṇikārāma Sutta]

"Bhikkhus, what is Right Samadhi? A bhikkhu, secluded from sensual pleasures, secluded from unwholesome states, attains and abides in the first dhyana . . . second dhyana . . . third dhyana . . . fourth dhyana . . . This is called Right Samadhi."

[Saṃyutta Nikāya 45.8, Vibhaṅga Sutta]

"No dhyana if wisdom (*paññā*) lacks, no wisdom if dhyana lacks, in whom are both these qualities, near to Nirvana is that one."

[Dhammapada 372]

"Bhikkhus, just as the River Ganges leans, inclines, and flows towards the east, so too a bhikkhu who develops (*bhāvento*) and makes much (*bahulīkaronto*) of the four dhyanas leans, inclines, and flows towards Nirvana."

[Saṃyutta Nikāya 53.1, Jhāna Sutta]

85 One can find in Satipaṭṭhāna Sutta [Majjhima Nikāya 10], The Buddha's advice regarding four postures, contemplation of feelings and mind, is to 'know clearly (*pajānāti*).' There is no any advice for mental chatter or to 'label precisely.' Since, the purpose of Right Mindfulness is to raise Right Samadhi, mental chatter is an obstruction for that purpose. Also, another point to be noted here is, the ritualistic and superstitious manners of Ven. Ariyadhamma, even in his so-called meditation instructions. The examples given below are from the same book. On page 5, it states that the meditation seat should preferably face either East or North while the meditator's right hand should be placed on the left hand, palms upward, with the tips of the thumbs touching each other. Also, on page 29, it says one must move right foot forward first, and also, when turning, one should always turn to the right.

86 *Anāgāmi*: the second stage of awakening.

Dhyanas, Lower Dhyanas, and No Dhyanas

For Nā-Uyana dhyanas, it is possible for a student to be aware of the body or physical senses and move the limbs due to knee pain,⁸⁷ to be aware of the time; to think a word such as 'white;' to hear sound even while in the fourth dhyana. In simple terms, it means that their senses still function as usual in a normal behaviour.

Pukkusa spoke to The Buddha, saying: "Venerable sir, one time, Āḷāra Kālāma journeying, sat down by the wayside of the highway at a foot of a tree to pass the heat of the day. That time five hundred carts passed by him, one by one. And then, a certain man approached and asked him whether he saw a great number of carts that passed or heard the noise, where Āḷāra Kālāma answered in negative. Then that man asked him whether he slept or unconscious, where Āḷāra Kālāma answered in negative. Then that man said: 'Then, sir, while conscious and awake you still did not see the great number of carts, even five hundred carts, that passed you by one after another, nor heard the noise? Why, sir, your very robe is covered with their dust!' And Āḷāra Kālāma replied: 'So it is, friend.' And to that man, came the thought: 'It is marvellous and most wonderful indeed, the state of calmness (*santena*) wherein abide those who have gone forth from the world!' And there arose in him great faith in Āḷāra Kālāma, and he went his way."

Then The Buddha said: "Pukkusa, now what do you think? What is more difficult to do, more difficult to meet with, that a man who conscious and awake not see a great number of carts, nor hear the noise, or in a heavy rain, with thunder and lightning, neither see it nor hear the noise? One time, I was staying in a barn at Ātumā. At that time there was a heavy rain, with thunder and lightning. And two farmers who were brothers were killed close to the barn, together with four oxen, and a great crowd came forth from Ātumā to the spot where they were killed. Now at that time, I had come out of the barn and was walking up and down in thought before the door. And a certain man from the great crowd approached me. I asked him: 'Why, friend, has this great crowd gathered together?' He answered: 'Just now there was a heavy rain . . . together with four oxen. Due to that, the great crowd has gathered. But where were you?' 'I was here, friend.' And then that man asked me whether I neither saw it nor heard the noise, where I answered in positive. Then that man asked me whether I slept or unconscious, where I answered in negative. Then that man said: 'Then, while conscious and awake, in the midst of a heavy rain, with thunder rolling, lightning flashing, you neither saw it nor heard the noise?' And I replied: 'So it is, friend.'" And to that man, came the thought: 'It is marvellous and most wonderful indeed, the state of calmness⁸⁸ wherein abide those who have gone forth from the world!' And there arose in him great faith in me, and he respectfully saluted me, and keeping his right side towards me, he went his way."

[Dīgha Nikāya 16, Mahāparinibbāna Sutta]

When someone pointed out that The Buddha mentioned that one will not hear sounds in dhyanas,⁸⁹ Ven. Ariyananda justified that The Buddha only taught the higher dhyanas, there are lower dhyanas too, and he took Ven. Mahā Moggallāna's story which comes in *Vinaya* to support him.

Ven. Mahā Moggallāna said to bhikkhus: "Friends, having attained imperturbable⁹⁰ samadhi on the banks of the river Sappinikā, heard the noise of elephants plunging, crossing over, and trumpeting." Hearing this, bhikkhus looked down upon, criticised, and spread it about, saying: "How Venerable Mahā Moggallāna hears noise having attained imperturbable samadhi. He is raising up superior human states," and they told this matter to The Buddha. The Buddha said: "Bhikkhus, that samadhi was not fully purified (*aparisuddho*). Moggallāna spoke truly."⁹¹

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 4 — B.D. I, 189-190]

In a Sangha gathering in 2008, even Ven. Ariyadhamma said that unlike other dhyanas, in first dhyana, one can hear sound. And, only when having mastered it and in absorption, sound will not be heard. However, after a while, he again mentioned that it is also possible to hear sound in a less mastering, which are lower level dhyanas. If there are lower dhyanas, then one might also say that there are lower versions of Paths and Fruitions, and Nirvana. Ven. Ariyananda also added later, that a student may be in and out of a dhyana—including the fourth dhyana⁹²—repeatedly in quick successions, making it

87 One cannot smile without contracting the voluntary facial muscles, but they become relaxed when one in a dhyana due to deep relaxation of the mind. Yet, some Nā-Uyana teachers and students can be found smiling in their dhyana sittings as a way to show their rapture (*pīti*) and happiness (*sukha*), which only vanish in the fourth dhyana. The same was attributed to Ven. Ariyadhamma too, when he was in Pā-Auk in 1996. Sometimes, these facial expressions are funnier than those movie actors' who try to imitate the face of The Buddha at the moment of enlightenment.

88 Ven. Ariyadhamma said that The Buddha was in the attainment of cessation, thus he did not hear sound. This explanation has no any base in the *Sutta*, and one may question that Āḷāra Kālāma was a common worldling who only possessed up to formless attainments, did not hear sound too.

89 One may recall that when reading a book or watching a movie, how one is absorbed in the excitement of the story and lose the attention on other things. Sometimes, other person has to call several times to get one's attention. Also, during a deep sleep (i.e. relaxation) sound is not heard, but when one hears sound, one has woken or is awoken by the sound—this also applies to other stimuli such as mosquito bite. There are meditators who get into a very deep sleep who will not be awake even by beating. If such a low level sensual pleasure do such an effect, how about a higher level of bliss of a dhyana, when five senses no longer bother the mind?

90 At least the fourth dhyana [Dīgha Nikāya 2, Sāmaññaphala Sutta].

91 *Vinaya* commentary mentioned that in the brief but troubled period of striving, Ven. Mahā Moggallāna not having purified himself well in the obstructions to samadhi and raised from it heard the sound of the elephants. Of this he was aware. The point to note here is that bhikkhus would not get annoyed if hearing sound in samadhi was normal.

92 Out of fourth dhyana and into a normal state of mind which even below the first dhyana and then straight away jump back to the fourth dhyana again.

possible to hear sound. However, this yo-yo dhyana finds no reference in the *Sutta*, and if occurred, that is a sign of unstable samadhi.

“Bhikkhus, when develop limitless samadhi being clever and mindful, five separate knowledges born. Which five?

[1]This samadhi is pleasing now and causes future pleasure. [2]This samadhi is noble and spiritual. [3]This samadhi is not practised by base-minded. [4]This samadhi is peaceful, exalted, allaying, attained one pointedness, and no longer a state of prompted constrained. [5]This samadhi, I attain and emerge mindfully.”

[Anguttara Nikāya 5.27, Samādhī Sutta]

Due to this kind of teachings, among some bhikkhus, Ven. Ariyananda has a secret nickname 'Amatagavesi II,' following the late Ven. Amatagavesi of Pallakele, Kandy, whom he thought himself to be an *arahant*, and misled many by giving dhyana and Fruition certifications, but then downgraded his status and declared that he is a bodhisattva before passing away.

When Sayādaw visited Nā-Uyana in December 2010, in a public discussion, Ven. (America) Subūti, a so-called pro Pā-Auk meditator, repeatedly attempted to put words into Sayādaw's mouth such as: “There are corrupted, imperfect, not-so-perfect-dhyanas, in which one is capable of hearing sound.”⁹³ However, Sayādaw clearly mentioned: “If one hears sound and investigating whether hearing or not, that hearing mind and investigating mind means he has emerged from the dhyana, and once emerged, if pay attention, there are endless sounds to be heard.” Ven. Subūti also unsuccessfully attempted the same tactics in regard to the fourth dhyana and breathing. When one is focusing on something (e.g. sound) other than the meditation object (e.g. breath), that means at that moment, he is not even up to the very basic level.

“Bhikkhu, in him who has attained the first dhyana, speech (*vācā*) has ceased . . . Having attained the fourth dhyana, inhalation and exhalation (*assāsapassāsa*) have ceased.”

[Saṃyutta Nikāya 36.11, Rahogata Sutta]

At one time The Buddha was abiding in the gabled hall in the Great Forest in Vesāli with many well-known elder disciple bhikkhus such as Ven. Cāla, Ven. Upacāla, Ven. Kukkuṭa, Ven. Kaḷimbha, Ven. Nikaṭa, Ven. Kaṭissa, and other well-known elder bhikkhus. At that time many well-known Licchavīs coming to the Great Forest to see The Buddha, making much noise. Then it occurred to those venerable ones: “These well-known Licchavīs coming to the Great Forest to see The Buddha, making much noise. The Buddha has said that sound (*sadda*) is a thorn to dhyanas. What if we go to the Gosiṅga Forest. It has less noise, not so crowded, we will have a pleasant abiding.” Then those venerable ones went to the Gosiṅga Forest.

Then The Buddha asked the whereabouts of those elder bhikkhus, and they told him what had happened. And The Buddha addressed the bhikkhus: “Good! Good! Bhikkhus, the great disciples have said it correctly and rightly. Sound is a thorn to dhyanas. These ten are thorns. What ten?

[1]For seclusion, company is a thorn. [2]For developing the sign of loathsomeness, an agreeable sign is a thorn. [3]For sense restrain, sight seeing is a thorn. [4]For leading a holy life, the behaviour of a woman is a thorn. [5] For the first dhyana, sounds are a thorn. [6]For the second dhyana, initial and sustained applications of mind are a thorn. [7]For the third dhyana, rapture is a thorn. [8]For the fourth dhyana, inhalation and exhalation is a thorn. [9]For the attainment of cessation, perceptions and feelings are a thorn. [10]Greed, hatred, and delusion are a thorn.

Bhikkhus, live without thorns, free from thorns. Bhikkhus, the *arahants* are without thorns, free from thorns.”⁹⁴

[Aṅguttara Nikāya 10.72, Kaṇṭaka Sutta]

By this trumpety way, students under the teachers of Nā-Uyana are known as progressing rapidly for achieving the speed of four dhyanas per week or more, this is more evident with new comers with rootless faith (*amūlikā saddhā*) and bhikkhus with less *Sutta* knowledge. After this accomplishment, they proceed towards vipassana and attempt to see the reality as stated in *abhidhamma* lists.

“Bhikkhus, someone with a composed mind need not intend: 'May I know and see reality (*yathābhūtaṃ jānāmi passāmī*).' It is the nature for the composed to know and see reality.”

[Aṅguttara Nikāya 11.2, Cetanākaraṇīya Sutta]

Endless End

In vipassana, these students even claim that they not only see the very final sections of materiality (*rūpa kalāpa*) in a visual form by their mind's eyes,⁹⁵ but also analyse earth, water, fire, wind, colour, smell, taste, and nutriment elements in it. One

93 He attempted the same in 2008, before Sayādaw left Nā-Uyana. One should question here: “If so, then will whatever outcome based on such a dhyana, be corrupted, imperfect, and not-so-perfect?”

94 A thorn denotes that one has fallen away from the opposing condition, e.g. sounds against first dhyana. Or, in other words, one has to abandon a thorn or will be devoid of it, when in the opposing condition. Based on the *Sutta*, it is very clear that as when one is in seclusion, company is not occurring, and as when one is in the attainment of cessation, perceptions and feelings are not occurring. Just like seclusion and company, hearing sound and dhyana also cannot occur at the same time.

95 'If your whole body appears as a white form due to the samadhi previously established, then continue to concentrate on discerning the four elements in that white form. Gradually it will become clear like a block of ice or crystal. For a meditator who Contd. on pg. 19

such accomplished meditator said that he saw the ultimate materiality as squares. Hearing this, one bhikkhu cleverly asked: “If a square is visible and something can be seen, then isn't it subject to be further divided, how it can be called ultimate? Is it knowledge and insight of reality or imagining things as in some later book?”

Years back in *abhidhamma* infested Myanmar, students and teachers of the *abhidhamma* were relying heavily on *Abhidhammatthavibhāvinī* (known as *Vibhāvinī*), a 12th century C.E. Sinhalese sub-sub-commentary based on the 10th century C.E. *Abhidhammatthasaṅgaha*. In 1881, U Ṇāṇadhaja (Ledi Sayādaw) heard some Sinhalese scholar bhikkhus who were visiting Mandalay discussing that Myanmar bhikkhus do not understand *abhidhamma* and Pali⁹⁶ grammar correctly because they are studying and teaching the *Vibhāvinī*, in which there are many mistakes in both theory and grammar. Have they not discovered and realised these mistakes? U Ṇāṇadhaja firmly resolved, that someday he would write a new *abhidhamma* commentary and new Pali grammar texts. Later, in 1886 C.E., Ledi Sayādaw accomplished this task by correcting over 325 errors in the esteemed *Vibhāvinī*, where he alleged that errors and misinterpretations had occurred. In 1897 C.E., he compiled *Paramatthadīpanī*, a new commentary on *abhidhamma*. Regardless of his extensive criticisms, the *Vibhāvinī*'s popularity has not diminished but indeed has even increased and several Burmese scholastics as Vimala Sayādaw have risen to defend it.

Another contradiction is that the *Visuddhimagga* [XX, 24] states: 'For the life-continuum consciousness arises and ceases sixteen times while one material instant endures.' However, both *Abhidhammatthasaṅgaha*⁹⁷ and *Vibhāvinī* states that the life of one materiality is seventeen mind moments. Yet, *Vibhāvinī* itself admitted some holds the view that the duration of one materiality is equal to sixteen mind moments. Although such hair-splitting numbers hold no value in *Sutta* or for a seeker of ultimate happiness, yet for perfectionist *abhidhammikas*, might be a question!

Here, one may raise a question: “According to which book, one can know and see the 'real' ultimate reality?” Once a bhikkhu asked Sayādaw in detail about the contradictions between the *Sutta* and *abhidhamma*. Sayādaw was unable to give a compelling answer and said: “*Abhidhamma* is the cream of The Buddha's teachings and only meant for sharp witted, *Sutta* for laymen and laywomen who walks a slow path.” When questioned in regard to the contradicting interpretation of the *abhidhamma* about the time gap between a Path and its Fruition. Sayādaw said: “It must be a mistake in the *Sutta*.” One can ask here, why ever it is not a mistake in *abhidhamma*.⁹⁸ Once, upon a request for clarifications regarding the contradictions in Pā-Auk method against *Sutta*, the only answer Sayādaw was able to give was “Get out!” In an interview with Tan Piyadhammo, Sayālay Dīpaṅkarā said that Sayādaw told her that it is impossible to practice vipassana without studying *abhidhammic* details of mentality and materiality—six months study of Sayādaw's voluminous book *Nibbāna gāminī paṭipadā*. And Sayādaw was very unhappy when she replied: “The time of The Buddha, no body reading the book. Do not have the book, but they became *arahants*.”

For Pā-Auk method, when a student in the knowledge of discerning conditionality (*paccayapariggahañāṇa*), he or she must contemplate his or her past and future lives by vipassana. However, most of the Nā-Uyana students halted in this stage, being unable to see any movie clips in their minds. As a solution to this bottle neck, several years back, Ven. Ariyadhamma mentioned to Nā-Uyana residents that Sayādaw was called by the Saṅgharāja⁹⁹ of Myanmar for a discussion regarding his book titled *Nibbāna gāminī paṭipadā*, where Ven. Ariyadhamma also went along with Sayādaw. In the discussion, Saṅgharāja said: “The book mentioned about seeing one's past lives by vipassana,¹⁰⁰ it is impossible,” and asked to give Sayādaw's explanation and evidence on how a person can see past lives by vipassana. Sayādaw went together with his student, who was a high rank government official that attained dhyanas and developed vipassana under him, and also was skilful in debating.¹⁰¹ When this layman started telling that there were meditators who did that in Pā-Auk and was giving examples, Sayādaw immediately stopped the person by a hand gesture. Ven. Ariyadhamma further explained that Sayādaw stopped the explanation and went speechless out of fear of revealing his path, namely, he is a bodhisattva who is aspiring to become a Buddha, as one example of seeing past lives by vipassana is that Sayādaw himself was a bhikkhu centuries ago in a large ancient cave monastery in ancient Sri Lanka called 'Cittalapabbata'¹⁰²—now known as Situlpawwa. Because it would create more problems, if Sayādaw revealed that he had been teaching a method which he himself never realised as a Noble

has good past *pāramī*, if he continues to meditate, discerning the four elements in that clear form, then it will break down into small particles called *rūpa kalāpa*.'

[*Light of Wisdom* by Pā-Auk Sayādaw, W.A.V.E. Publication, August 1996, page 65]

96 The language in which the Theravada Buddhist writings were written.

97 'Matter, which also constantly changes, endures only for seventeen thought-moments, being the time duration for one thought-process.'

[*A Manual of Abhidhamma* by Ven. Nārada, available at <http://www.buddhanet.net>, page 216]

98 Throughout the records in the *Sutta*, for example, in the cases of Ven. Bāhiya Dārucīriya, Ven. Sāriputta, and Ven. Mahā Moggallāna, it is difficult to refute that who requires much detail explanations and analysis are not those sharp witted who needs only the least and simplest guidance towards Nirvana. Furthermore, the commentaries also support this in the explanation of four types of people in terms of the swiftness of their realisations. Even, non-Buddhists also say, “Few words to the wise suffice.”

99 Ecclesiastical head of the country's Buddhist clergy.

100 Another book by Sayādaw, *Knowing and Seeing* [2nd revised edition, 2008, 3rd foot note of page 187] also mentioned that Sayādaw speaking of vipassana power, which enables one to see only the five aggregates of clinging—as in the commentary on the Khajjaniya Sutta [Saṃyutta Nikāya 22.79]. And not speaking of the psychic power of knowledge of previous existence.

101 Why Sayādaw was unable to answer the Saṅgharāja directly, since both of them are bhikkhus and speak in Burmese?

102 This may be one of the reason for naming the Pā-Auk upper monastery as 'Cittalapabbata Vihara.' *Visuddhimagga* mentions a number of stories related to this ancient cave monastery.

One. This story was mentioned again with some modification for a different purpose¹⁰³ by Ven. Ariyadhamma, in the Sangha gathering regarding the full ordination grammatical issue, where not only bhikkhus but also in the presence of novice monks (*sāmanera*) and laypeople [see Appendix 14.2].

Mostly, all these dhyanas and vipassana are done while the Nā-Uyana students are still hovering in a level lower than pre-dhyana-*upacāra*-samadhi, which is below the first dhyana. Mostly, it is simply nothing more than imagination and self-hypnotism. For most of these students, ignorance is a bliss for a few years, whereas for some, it is more than that. As for Nā-Uyana teachers, student's ignorance is an undeniable bliss. However, "Beauty won't make the pot boil."

According to residents of Nā-Uyana, Ven. (Ambalaṃgoda) Santānanda is a bhikkhu which comes to their mind when talking about pride. He was certified by Ven. Ariyananda as having completed eight attainments and Pā-Auk course under his guidance. This bhikkhu is well-known for asking requisites from foreign monks, his arrogant manner, strut and swagger, and direct-indirect showing off as having dhyana and insight knowledge. It was common to notice that just a few minutes after his loving kindness dhyana sitting, he reacted harshly to surrounding bhikkhus. Also, he was seen teasing and slandering Ven. Sugatavihāri. When Ven. Sugatavihāri's mental-disorder became severe in 2008 rains retreat, Ven. Santānanda was asked to teach meditation as a band-aid to the situation, although he had never been to Pā-Auk. However, due to being a good friend of Ven. Paññārāma, so knowing Ven. Ariyananda's tactics he left the monastery within a few weeks.

Even as a novice monk, just several months after his ordination, Ven. (Siyambalewe) Ānanda was assigned by Ven. Ariyananda as a meditation teacher¹⁰⁴ for lay practitioners and ordination aspirants. One reason for his appointment is his public relation skills due to employed in media before ordination. However, in spite of his given position, when taken into consideration of his bearing and daily behaviour, his suitability does call into question, e.g. spending weeks on organizing and supervising construction work with the help of lay practitioners—perhaps, they may practising masonry rather than meditation.

Many teachers have been watering down the Dhamma to suit their way of life and teaching, saying: "We are serving The Buddha's Dispensation and gaining much merit." Watered down Dhamma is non-Dhamma. They do not understand wholesome and unwholesome mind states, although they teach *abhidhammic* extremities. No matter how good one deceives himself and others, his own unwholesome consciousness will never bear wholesome result. To accept this truth, one needs a lot of courage, as well as, to admire the Truth (True Dhamma), practice the Truth (Path), realise the Truth (an *arahant*), and in the end, become the Truth (final Nirvana). It is beneficial to teach the True Dhamma, or not teach at all. To teach, one must see the Truth and live in it. Only very rare people have enough courage to do that.

Active Prayer Beads, Inactive Mind

Once a while in Nā-Uyana, it can be witnessed a distribution of prayer beads¹⁰⁵ with 108 beads, and bhikkhus counting their beads while doing mental repetitions¹⁰⁶ on recollection of The Buddha. Ven. Ariyadhamma is a die-hard devotee of this prayer beads counting, and also advice others to do so. Once, in a booklet¹⁰⁷ distributed by him in a ceremony, he mentioned: 'Prayer beads meditation was found in Theravada,¹⁰⁸ Mahayana, and Hinduism since ancient days. One can

103This time, Ven. Ariyadhamma said, the reason for Sayādaw's discreetness was not only not to reveal the meditation and attainments of himself but also meditators under his guidance. However, this second justification not only contradicts with his first but also becomes totally implausible and questionable to why discreetness only for the Saṅgharāja, since such things are mentioned openly in Sayādaw's talks and books.

One example is his book titled *Light of Wisdom* [W.A.V.E. Publications, August 1996, page 137 and 147], providing two reports from a male meditator and a female meditator, citing that they not only saw their past lives by vipassana but also their future lives as *arahants*—the male in his second future life and the female in her immediate future life. This book is a collection of talks given to Burmese meditators and Mawlamyine University students by Sayādaw.

Another example is his book titled *Knowing and Seeing* [2nd revised edition, 2008, page 191 and 194], stating about two Pā-Auk meditators who saw their past lives by vipassana. This book is a collection of talks given to meditators by Sayādaw at Yi-Tung Temple, Taiwan in 1998.

104He became a teacher even without putting his feet in Pā-Auk. Judging by his meditation instructions and conversations, one can conclude that he has a very wrong idea of even what a dhyana is.

105Other than Mahayana and Hindu followers, it is commonly used in the Roman Catholic Church for their devotional 55 or 165 repetitions.

106Following the commentarial interpretations which were heavily influenced by Brahminical mantra repetition, bhikkhus go on repeating the nine qualities or a single quality of The Buddha in Pali, e.g. *arahaṃ, arahaṃ, arahaṃ* . . . However, The Buddha's instruction is to 'recollect' (*anusareyyātha*) [repeated (*anu*) mindfulness (*sati*)], thus no instruction is given for a mechanical repetition of words in Pali or in any other languages.

107In the same book, Ven. Ariyananda wrote that Ven. Ariyadhamma's mind is a *buddha santāna* (mind of a buddha), and donors gather much merit by offering requisites to him. Also, he went on to state that those who accuse or go against Ven. Ariyadhamma gather great amount of unwholesome deeds.

108Undeniably, there is no record can be found in the Theravada Canon to prove this claim.

reach pre-dhyana-upacāra-samadhi by ten million¹⁰⁹ repetitions.' He also mentioned that a buddha will appear and deliver meditation instructions soon after one has completed 100,000 repetitions within 21 days. Such teaching not only has never appeared in the Theravada Canon or even commentaries, but it also contradicts with The Buddha's teachings.

However, the bhikkhus who engage in this practice can be seen repeating and counting madly to achieve the given number before the end of the deadline, in order to receive the instructions from a buddha in their expected psychedelic episodes, if they are lucky enough. Some bhikkhus kept an electronic calculator and a notepad for the purpose of keeping a crisp clear record of numbers in this endeavour. Sometimes, an implicit contest for the one with highest number of counts can be seen. Even Ven. Ariyadhamma proudly mentioned that he had finished a million of counts forty years back. On occasions when disturbed by bhikkhus, Ven. Saṅghasobhana even get angry for loosing his count. What kind of wholesome mind state he developed by such a superficial meditation, since hatred (*dosa*) is the second root of unwholesomeness. In 2010, he was seen by bhikkhus for going to collect lunch without bringing his alms bowl.

"Bhikkhus, when mindfulness and clear comprehension is not present, the cause for moral shame and dread is destroyed. . . . sense restrain . . . virtue . . . Right Samadhi . . . knowledge and insight of reality . . . revulsion and dispassion . . . knowledge and insight of liberation . . ."

[Āṅguttara Nikāya 8.81, Satisampajañña Sutta]

When compare their sky-high number of repetitions with their low level of living on Dhamma, one can sense that something has been being grasped very wrongly in regards to their spirituality. In the future, this superficial so-called recollection of The Buddha may be reduced to just a repetition as: "*Buddhānussati, buddhānussati, buddhānussati . . .*" The superficiality of their recollection is further proved by Ven. Ariyadhamma's involvement in witchcraft and amulets [page 74].

"Bhikkhus, in those who look up at the top of the flag of Sakka, lord of the devas, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of the devas, is not free of greed, hatred, and delusion. He can be frightened, terrorized, cowardly, and quick to flee.

But, bhikkhus, I tell you this. If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: 'The Blessed One an *arahant*, . . . , blessed.' For when you recollect me, bhikkhus, any fear, terror, or horripilation you may have will be abandoned. If you do not recollect me, then you should recollect the Dhamma . . . If you cannot recollect the Dhamma, then you should recollect the Sangha . . . For when you recollect the Sangha, bhikkhus, any fear, terror, or horripilation you may have will be abandoned. Why is that? Because The Buddha, worthy and rightly self-awakened, is free of greed, hatred, and delusion. He is fearless, cannot be terrorized, bold, and not quick to flee."

[Saṃyutta Nikāya, 11.3, Dhajagga Sutta]

Spiritual Pilgrimage and Gurudom

Being depressed by the modern cultural baggage, one seeker headed towards East. First, he went to Burma. There, under a rigorous systematic Sayādaw, he engaged in a long silent robotic retreat with prompted constrain. Within several weeks, having finished two cycles of insight knowledge (i.e. so-called once returner), he was blessed by the teacher: "Now, you can start teaching." However, that striving was so dry and made him forget even how to smile, thus he headed towards Thailand to relax his stiff neck and nerves.

In Thailand, under a charismatic Ajāhn, he might start letting go all the dry stiffness slowly. However, since that process was so slow, after several years, his observer tended to get bored and might let go the robe and went back to lay life. On the way back to his home country, he paid a visit to India in order to retain some balance between East and West—hemispheres of his brain. In India, under an Advaita guru, his brain did achieve non-duality. Although he still had greed, hatred, and delusion in full flow, he learnt that they are not 'I-ME-MINE'. They belong to the 'doer' and 'I' am just the 'observer.' Under this guru, he even learnt how to sleep with his girl friend with mindfulness¹¹⁰ and a sense of vast aloofness. However, after this achievement, he went to Sri Lanka for a short while. And, having seen the spiritual bewilderment there, he quickly left the country within one week.

After returning to the West, his doer did need a wife for its loneliness. He got married, and started selling the so-called Dhamma, in order to support his family and his so-called Dhamma. He surrendered himself to engaged Buddhism, and started helping the society on how to be cool in the daily life. He was no longer attached to the doer by that time, but the doer was attached to the wife, children, students, clientele, money, etc., and samsara continues.

Unlike Myanmar, which is in arrested evolution, Sri Lanka is a very good place for individual practice due to the country's political stability and the support from the pious Buddhists, provided that one is capable of treading the Path alone. There are some saintly and able meditators, scattered individually among the bhikkhus and laity, who seek no publicity but

10910,000,000.

110This is wrong mindfulness, not Right Mindfulness of the Path. Even a professional thief is possessed with a greater degree of wrong mindfulness even while cultivating unwholesome karma. Also, in such a situation, other Path factors such as Right Intention and Right Effort are prominently absent. Thus, the whole Path is not cultivated in such a person.

vigorously devoted to the aim of ultimate emancipation. It is something pleasing to witness in the drying lake of Buddhism.¹¹¹ However, only a few know the Path clearly and only a very few are equipped with the natural skills to teach meditation.¹¹² Those teachers who do not have these skills will not benefit the meditators and may cause much harm instead.

However, Sri Lanka not yet infested heavily by lay meditation teachers who do psychotherapy rather than teaching meditation as in the West, especially United States. When come to great meditation masters, Sri Lanka is a desert. As in the most conservative Theravada stronghold, Myanmar, one can find scholastic type teachers who simply read, remember, and preach what handed down since the time of *Visuddhimagga*.¹¹³ They never bother for any critical textual analysis, firmly believing their ancient commentaries, sub commentaries, sub-sub commentaries, and the rest to carry the True Dhamma, even when contradicting with The Buddha's words.¹¹⁴ Such system does much harm to the teachings of The Buddha. This applies for Nā-Uyana too.

"Again, Sandaka, here some teacher is a traditionalist, one who regards oral tradition as truth; he teaches a Dhamma by oral tradition, by legends handed down, by what has come down in scriptures. But when a teacher is a traditionalist, one who regards oral tradition as truth, some is well remembered and some is wrongly remembered, some is true and some is otherwise."

[Majjhima Nikāya 76, Sandaka Sutta]

Except a very few, the rest come to Nā-Uyana with the rootless faith of being guided by Noble Ones.¹¹⁵ But, the teachers there have been deceiving purposely and will undoubtedly continue to do so. They just want to convert others into their dogma or their method,¹¹⁶ a modern day menace. Even at present, one can find that flocks of young bhikkhus, lay practitioners, and ordination aspirants have been being taught by those so-called meditation teachers who have never directly experienced at least first dhyana and who have a very facile noesis of the True Dhamma and its manifestation in one's mind.

"Bhikkhus, the Noble disciple possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.'"

[Samyutta Nikāya 55.1, Cakkavattirāja Sutta]

They teach things they do not themselves believe, practise, or never directly comprehend, yet they pretend to have all the answers to all the questions. There are some who wrote PhD thesis on dhyana at the time of having never experienced even the first dhyana. Among their students, it is not easy to meet one without a dhyana certification, just like an end product of a production line.¹¹⁷ Nowadays, the guru business have become a showbiz—another professional way of a livelihood—and the world is full of them.¹¹⁸ And what many of them teach has become a spiritual soup¹¹⁹—made for huge variety of the beings on the ground of all beings. If one is just seeking some experiences like psychological hocus-pocus, then these teachers would not do much harm, as in many other related institutions. Because, even without a teacher, one can gain some psychedelics within several days. Otherwise, if one needs realized-guru type of teacher for advanced meditation as

111It would be unfair not to mention that a few atypical meditators can be found in Nā-Uyana too—who are not involved in the ongoing dramas there. Their commitment to practice and survival in such an environment are praiseworthy and surprising. The reason may be what Ven. Dhammika verbalized in ancient days: "The Dhamma protects those who live by the Dhamma" [Theragāthā 303].

112While talking about the corrupted world and corrupted Sangha, one bhikkhu said that these days, if someone truly become an *arahant*, he may first determine to keep his enlightenment to himself and seclude himself from the world as much as he can.

113A bhikkhu asked Ven. Ariyadhamma: "Teachers say: 'In loving kindness meditation, it is impossible to develop samadhi towards a dead person even when not knowing the person is dead.' How can that be possible?" The latter replied: "Because the person is dead." Bewildered and unsatisfied, the bhikkhu asked again: "But, what is the reason for that. How can that be possible?" Ven. Ariyadhamma hesitated for a while and said: "That is how *Visuddhimagga* [IX, 4 and 7] states." This idea finds no proof in *Sutta*, and if taken as valid, then one needs to keep a continuous check just before practising loving kindness, whether the people are dead or alive! However, one can find handful of people who advanced in loving kindness meditation even using imaginary people or such things as favourite plant in the garden, because what matter is the state of the meditator's own mind.

114A bhikkhu requested, to include Ajāhn Sujāto's—Santi Monastery, Australia—writings [available at <http://www.santipada.org>] to Nā-Uyana library, regarding some critical textual analysis of the post canonical doctrines. The librarian, Ven. Saṅghasobhana leaving no surprise replied that Ajāhn Sujāto is a heretic and will go to hell!

115Even recently, Ven. Ñāṇasiri had seen certain defilements surfacing in him, and expressed his doubt as to whether he is a stream enterer or not.

116The true seeker of the Truth follows no 'one method' since all possible methods have been included in the Path. He follows The Buddha's Path, where all methods leads to one direction—the direction of the Truth.

117A typical phenomena of *abhidhammic* type overly structured meditation methods.

118According to several of his former students, including Ven. (Malaysia) Dhammavuddho,* well-known late Master Hsuan Hua of 'The City of Ten Thousands Buddhas, U.S.A.' is an unvirtuous guru with much rage, revenge, and politics. Although some still consider him as an extremely enlightened being, late Chogyam Trungpa, was an perfect example of 'a guru gone wrong in big time.' He is well-known for sleeping with his female students, financially exploiting them, and alcoholism to death.

* As told in an interview with Tan Piyadhammo.

119Ingredients of the soup may include: conscious cuisine, insight pilgrimage, loving kindness hugging, blessings, sacred chants, mantras, shamanic rituals, chakra and energy practises, mindful yoga, practical neuroscience, somatic therapy, mindfulness based stress reduction, counselling and psychotherapy, vipassana healing, chaplaincy training, Advaita, Dzogchen, Rinzaï Zen, Soto Zen, etc.

taught by The Buddha, one should continue his or her search further. As the saying goes, “Once in a blue moon.”

“Bhikkhus, the arising of six things is rare in the world. What six? [1]The arising of The Buddha, worthy and rightfully enlightened. [2]Those who preach the Dhamma-vinaya declared by The Buddha. [3]Rebirth in the sphere of Noble Ones. [4]Non-deformity of the senses. [5]Non-stupidity and non-dumbness. [6]Desire in wholesome Dhamma.”

[Āṅguttara Nikāya 6.96, Pātubhāva Sutta]

Also, a few scholar bhikkhus can be found in Sri Lanka whom are into critical textual analysis, yet stuck in the realm of intellect. They might nourish the seekers' intellectual curiosity and help to increase the thinking on Dhamma (*dhammavitakka*). Some of these philosophers are impressed and blinded by their own understanding of Dhamma, which surely, majority hardly grasp, not only hinting that they are Noble Ones but also exposing their students as the same. Once a student refused the given Noble certification, the teacher angrily emitted: “A bull.” This teacher, an elder philosopher who tangled among concepts and realities was known of seeking the help of a female medium and placing himself as her student. This female medium claimed that she received the meditation instructions from the Noble Brahmas in Pure Abodes (*suddhāvāsa*). However, those non-returner or *arahant* students as declared by her were known of having wet dreams too.

In truth, except for some exceptions, Nā-Uyana is the best in the country as a facility provider¹²⁰ for meditators, especially for bhikkhus. Otherwise, it is a total embarrassment. However, some Nā-Uyana elders' narrow-mindedness and drastic ritualistic adherence can cause episodic disturbances for meditation, if one is a serious practitioner, especially for a bhikkhu. Undoubtedly, “Better be alone than in bad company.” Once, when asked from a good bhikkhu for the secret of his success in a torrent place like Nā-Uyana, he replied with a stanza by Ven. Mahā Kaccāna.

“Though having eyes should be as if blind, though having ears as if deaf, though having wisdom as if mute, though having strength as if feeble, and also having the goal (i.e. an *arahant*) arisen as if on deathbed.”

[Theragāthā 505]

As a measure of prevention, if one planning to go to Nā-Uyana for meditation, it will be wise to keep in mind that except one or two elder bhikkhus who not even bother about others, other than their own mind, the rest of the elder bhikkhus have no attention to meditate or a life in True Dhamma. Also one should be aware of the bhikkhus who come to robe for the sake of the belly. Among those so-called meditative bhikkhus¹²¹ in that so-called meditative monastery, one just need to observe their behaviour in wherever they gathered for whatever reason, how except few bhikkhus, others, including elders, indulge in idle chatter¹²² and laughter. This might remind the noise and the buzz of a market place in Third World countries. Doubtless, “A still tongue makes a wise head.”

There Poṭṭhapāda was sitting with his crowd of wanderers, all shouting and making a great commotion, indulging in various kinds of unedifying conversation. But Poṭṭhapāda saw The Buddha coming from a distance, and so he called his followers to order, saying: ‘Gentlemen, be quiet, do not make a noise! That The Buddha is coming, and he likes quiet and speaks in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us.’ At this the wanderers fell silent.

[Dīgha Nikāya 9, Poṭṭhapāda Sutta]

In Sri Lanka as well as in other Buddhist countries, one can witness the overgrowth of spiritual materialism. And a distortion of the concept 'enlightenment' to the point of obfuscation. It is not difficult to find many meditators who believe themselves to be stream enterers. Sometimes, for making attempt to advertise one's Nobility, unfortunately, they let themselves into embarrassing situations.

Another trend can be observed is model hunting, especially if a bhikkhu lives a rigorous forest life¹²³ or publishes some critical writings. One can find many of these forest dwellers easily fall into over estimation of their meditation, and occasionally get unhappy if someone expresses disbelief of their attainments.¹²⁴ As in the well-known case of late Ajāhn Mahā Boowā of Thailand.¹²⁵ Also, late Ajāhn Chāh stated that even *arahants* could sometimes be unsure about whether or

120It Seems that this is the only way Nā-Uyana can successfully survive in the future as a monastery with suitable seclusion of both body and mind (*kāya citta viveka*) for meditators.

121Especially the intensive silent meditation retreatants.

122Especially some henchmen of Ven. Ariyananda's Circle [page 90] were found frequently briefing other bhikkhus on various garbage —cricket, economy, politics, etc.—they collected when listening to radio channels.

123One Nā-Uyana bhikkhu claimed himself as an *arahant* due to over estimation after strenuous meditation in the forest area of Mount Adams Peak. After several months of *arahant* advertising, he attempted to chop another bhikkhu with a butcher knife, enlightening himself about his state of unenlightened common worldling.

124Once, a new bhikkhu was utterly impressed after hearing Nā-Uyana teacher's instructions regarding eight attainments for their nuns. After hearing his impressive comments, another bhikkhu said: “Before you consider the students, see the behaviours of the people who give them instructions!”

125Although Ajāhn publicly declared himself as an *arahant*, yet he angrily rebuked those who questioned about his tears shedding while giving a sermon in 02.05.2002, saying: “Thai Buddhists behave with exceptional ignorance. As soon as I say something, the whole country starts barking noisily. It is pitiful! . . . Are they not decent human beings? Why are they behaving like a pack of dogs?! . . . But, I am not angry with anyone. The forceful tone of my remarks derives from the power of Dhamma” [*Arahattamagga* Contd. on pg. 24

not they are *arahants*.¹²⁶ Certainly, an *arahant* may not know how to get to Massachusetts from Washington DC, but surely, he could not be more ignorant about the True Dhamma he directly experienced, when he directs his mind towards it.

“Sandaka, when a bhikkhu is an *arahant* with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge, his knowledge and insight that his taints are destroyed is not continuously and uninterruptedly present to him whether he is walking or standing or sleeping or awake; rather, he knows 'My taints are destroyed' only when he reviews this fact.”

[Majjhima Nikāya 76, Sandaka Sutta]

After one or more incidents where Ven. Ariyananda's wrong views were revealed, on the following Sangha gatherings, he went on to say: “Even the stream enterer has some wrong views remaining in them.” Once, Ven. Ariyananda said: “A bhikkhu who is a stream enterer can disrobe and go back to lay life,” in order to justify the disrobing of one of his student bhikkhus, who was a stream enterer as certified by him. This scenario can be observed worldwide with many spiritual gurus who labelled themselves as Noble Ones. After telling a deliberate lie, one guru publicly said: “Sometimes, even stream enterers can lie.”

“Householder, when [A]five fearful animosities have subsided in a Noble disciple, and [B]he possesses the four factors of stream entry, and [C]he has clearly seen and thoroughly penetrated with wisdom the Noble method, can discern of himself: 'There is no more rebirth for me in hell, nor as an animal or hungry ghost, nor in any realm of woe. I am a stream enterer, incapable of falling into states of misery, certain of attaining Nirvana.'

[A]What are the five fearful animosities that have subsided? Householder, [1]one who destroys life, [2]takes what is not given, [3]engages in sexual misconduct, [4]speaks falsely, and [5]indulges in wine, liquor, and intoxicants that are a basis for negligence engenders, on account of such behaviour, fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure. Thus for one who abstains from these, this fearful animosity has subsided.

[B]What are the four factors of stream entry that he possesses? [1]The Noble disciple possesses confirmed confidence in The Buddha thus: 'The Blessed One an *arahant*, . . . , blessed.' [2]He possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, . . . , to be personally experienced by the wise.' [3]He possesses confirmed confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples is practising the good Way, practising the straight Way, practising the true Way, practising the proper Way; that is, the four pairs of persons, the eight types of individuals—this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.'¹²⁷ [4]He possesses the virtues dear to the Noble Ones. Unbroken, untormented, unblemished, unmottled, liberating, praised by the wise, ungrasped, and leading to samadhi.”

[C]And what is the noble method that he has clearly seen and thoroughly penetrated with wisdom? The Noble disciple attends closely and carefully to dependent origination itself thus: 'When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness . . . Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness . . . Such is the cessation of this whole mass of suffering.'”

[Saṃyutta Nikāya 12.41, Pañcaverabhaya Sutta]

These so-called realized gurus water down not only the Dhamma but also the basic ethics of Noble Ones, simply because they are clinging to their own self-labelled 'Noble' sticker, and are incapable of admitting their defilements which still exist. Sometimes, they spend their whole life fighting with the haunting ghostly doubt of 'am I a Noble One?' Certainly, “Don't waste life in doubts and fears.”

An example of an extreme case is Daniel M. Ingram, an American student of Sayādaw U Paṇḍita of Myanmar. Daniel M. Ingram claimed himself to be a diehard follower of Mahāsi method and a non-returner. He also had been authorized and encouraged to teach Mahāsi method by his teachers. In his book titled *Mastering the Core Teachings of the Buddha*, he states on page 237 that non-returners and *arahants* are quite capable of doing such things as sleeping with prostitutes, smoking crack, cheating on their partners, or even killing beings, regardless of the traditional belief that they have completely eliminated greed, lust, and anger. Also on page 239, he states that it is an utter nonsense of the text to state that *arahants* cannot have orgasms.

In reality, saints are to be found regardless of whether forest dweller or monastery dweller, and even among the laity. If a person is really a Noble One, he will have few wishes, be contented and humble. He will not simply reveal his attainments. And according to the *Vinaya*, a bhikkhu or a bhikkhuni should never tell his or her superior human states to a person without full ordination. Therefore, one must be careful when chasing larger than life guru figures in search of an admirable

Arahattaphala, available at <http://www.forestdhammabooks.com>]. Furthermore, he later wrapped himself in national politics, and even endeavoured to criticize the Prime Minister publicly in 2005.

¹²⁶*Mastering the Core Teachings of the Buddha* by Daniel M. Ingram, page 255. Besides, in an interview with Tan Piyadhammo one of the close disciple of Ajāhn Chāh mentioned that Ajāhn might have deep samadhi experiences but Noble attainments of Ajāhn are of doubtful nature.

¹²⁷Here meant the Noble Sangha, not just mere common worldlings wearing a robe.

friend (*kalyāṇamitta*) concerning one's meditation practice. The golden rule is to put forth one's faith on The Buddha's enlightenment and his words, rather than placing a teacher higher than The Buddha's teachings.

“Great king, it happens that a Buddha arises in the world. He, having realised it by his own direct knowledge, preaches the Dhamma. This Dhamma is heard by a householder or a householder's son, or one reborn in some family or other. Having heard this Dhamma, he gains faith in The Buddha. Having gained this faith, he reflects: 'The household life is close and dusty, the homeless life is free as air. Suppose I were to go forth from the household life into homelessness!' And after some time, he abandons his property, small or great, leaves his circle of relatives, small or great, shaves off his hair and beard, dons yellow robes and goes forth into the homeless life.”

[Dīgha Nikāya 2, Sāmaññaphala Sutta]

King Avantiputta of Madhura said to Ven. Mahā Kaccāna: “Magnificent, Venerable Kaccāna, magnificent! Venerable Kaccāna has made the Dhamma clear in many ways, as although he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who is lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Venerable Kaccāna for refuge and to the Dhamma and to the Sangha. From today let Venerable Kaccāna remember me as a lay follower who has gone to him for refuge for life.” “Do not go to me for refuge, great king. Go for refuge to that same Buddha to whom I have gone for refuge.”

“Venerable Kaccāna, where is he living now, that Buddha, accomplished and fully enlightened?” “Great king, that Buddha, accomplished and fully enlightened, has attained to final Nirvana.”

[Majjhima Nikāya 84, Madhura Sutta]

The teacher's attitude towards students should be something similar to the attitude of the breast feeding mother towards her child, instead of an admirer, a devotee, a follower, a servant of 'MINE,' and for some, even a slave or a guinea pig.

“Bhikkhus, if wanderers who are members of other sects should ask you: 'What are the prerequisites for the development of the enlightenment factors (*sambodhipakkhika dhamma*)?' you should answer: 'There is the case where a bhikkhu has admirable friends, admirable companions, and admirable comrades. This is the first prerequisite for the development of the states conducive to enlightenment.’”

[Aṅguttara Nikāya 9.1, Sambodhi Sutta]

3. DECADENCE: The Erroneous Resolution

Escape Pod

After putting much effort in Pā-Auk or in Nā-Uyana, a behaviour can be observed among some of these bhikkhus is building a baulk towards meditation with a subtle self-hatred, and being end up saying they are bodhisattva going for Buddhahood. In the worse case, this built up to a level with an opinion that nowadays, one is unable to attain dhyanas and above, so it is useless to meditate. Sometimes, comments can be heard, saying: “People who meditate are selfish!”¹²⁸

“Bhikkhus, a bhikkhu endowed with five qualities practices both for his own benefit and for that of others. What five? A bhikkhu is himself consummate in [1]virtue and encourages others to be consummate in virtue. . . . [2]samadhi . . . [3]wisdom . . . [4]liberation . . . [5]knowledge and insight of liberation.”

[Aṅguttara Nikāya 5.20, Catutthahita Sutta]

The spirit Dīgha Parajana said to The Buddha: “It is a great gain for the Vajjians and Vajjian people that The Buddha dwells among them and these three clansmen, Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila!” On hearing this, the earth devas, Cātumahārājika devas, Tāvatiṃsa devas, Yāma devas, Tusita devas, Nimmānaratī devas, Paranimitavasavattī devas, and devas of Brahma's retinue exclaimed: “It is a great gain for the Vajjians . . .” Thus at that instant, at that moment, those venerable ones were known as far as the Brahma realm.

The Buddha said: “So it is, Dīgha! And if the clan, retinue of the clan, village, town, city, and country from which those three clansmen went forth from the home life into homelessness should remember them with confident heart, that would lead to the welfare and happiness of them for a long time. If all Kshatriyas, Brahmins, Vaisyas, and Sudras should remember those three clansmen . . . If the world with its devas, its Māras, and its Brahmas, this generation with its recluses and priests, its princes and its people, should remember those three clansmen . . . See, Dīgha, how those three clansmen are practising for the welfare and happiness of the many, out of compassion for the world, for the good, welfare and happiness of devas and humans.” The spirit Dīgha Parajana was satisfied and delighted in The Buddha's words.¹²⁹

128This was said by Ven. Saṅghasobhana. If one heard such a comment from a person regarding the Path, first thing to understand is that person not only utterly lost in the Path but also has no any success, as the fox said: “Sour grapes!” The root cause for this is a lack of confident, and having no any knowledge and insight of reality. If one believes that the results of meditation have expired and spread such ideas against the very goal of The Buddha's Dispensation, that person is similar to a piece of wood (*chavālāta*) from a pyre, burnt at both ends and in the middle fouled with excrement.

129Indeed, “He is truly happy who makes others happy.”

When junior bhikkhus inform some elders in Nā-Uyana as regard to their willingness to practice, some reply with negative comments, especially Ven. Saṅghasobhana, as he said unhappily: “Meditators are the ones who get mad!”¹³⁰ Once, an elder¹³¹ from Down Under with a computer hindrance, who had strived years back in forests of Thailand and Sri Lanka said: “It is useless to meditate, one cannot reach Nirvana these days.”

“By following an inferior and foolish teacher who has not comprehend the Dhamma and is envious of others, one goes to death without having overcome doubt and not having comprehend the Dhamma. If a man going down into a river, swollen and swiftly flowing, is carried away by the current, how can he help others across? Even so, he who has not comprehend the Dhamma, has not paid attention to the meaning as expounded by the learned, being himself without knowledge and unrelieved of doubt, how can he make others understand?”

[Suttanipāta 2.8, Nāvāsutta]

This may be because the practising juniors remind them what they failed or what they are lacking—internal hollowness—since one must have tasted to some extent, the bliss of renunciation, in order to rejoice another’s striving.

“That youthful bhikkhu who strives in The Buddha’s Dispensation, illumines all this world as moon when freed from clouds.”

[Dhammapada 382]

Sometimes actions are taken to demoralize and to disturb the meditation of bhikkhus. It was seen that Ven. Saṅghasobhana and Ven. (Horangalle) Nandarātana¹³², on separate incidents, embarrassed some bhikkhus in the dining hall (*dāna sālā*) who not mingled with them, by harshly calling them “Pissek,” i.e. madman in Sinhalese.¹³³ And there are incidents that they express their similar anger to foreign monks too. Although Ven. Nandarātana cannot speak English, yet monks understood very well his harsh tone and facial expressions. Looking at the faces of these two seniors, one can notice how much anger they have been developing throughout the years. One cannot deny that, “A happy heart makes a blooming visage.”

“A bhikkhu is not an elder although his head is grey, he is just ripe in years and called one grown old in vain.”

[Dhammapada 260]

Upon conversation with the targeted junior bhikkhus, it revealed that such comments hampered them emotionally.¹³⁴ Once, an elder bhikkhu even attempted to discourage junior bhikkhus from meditating by visiting their huts and giving lectures, saying such things as: “Why meditate, it is useless. Do not get stuck here, it is better to travel visiting other monasteries and involved in study.”

“Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated.”

[Dhammapada 112]

Pāramī Hunger

Rather than empowered with compassion and wisdom, these sudden-emerged bodhisattvas and I-pod gurus are proved to be the opposite with much craving to pompously demonstrate their own grandness—not greatness—and to merit-making, utilising the members of the monastery for the purpose of religious ornamentation and as their clientele in such functions as birthday ceremonies, overnight *paritta* chanting, puja (a ceremonial offering) to the pagoda and bodhi tree¹³⁵, preaching,¹³⁶ preparation of foods and drinks, construction work, and endless other activities.

130Monks commonly joke among themselves by saying: “Ven. Saṅghasobhana can only train juniors on how to politely request permission from him for washing robes, cutting finger or toe nails, and shaving other than Sunday, as well as preparing his lunch time special beverage.” Another added: “Not to forget that he can teach as a model on ‘how to develop hatred and be a slave to it.’”

131Some regarded him as an *arahant*.

132Known as Ven. Kosgoda.

133Such an insulting speech makes a bhikkhu falls into an offence of expiation (*pācittiya*) [Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 2 — B.D. II, 173]. Apart from these two elders, Ven. Guṇarātana also known for such behaviours. Sadly, a more sarcastic behaviour and suppression have been being faced by some bhikkhus. It will not be surprising that if after several years, Nā-Uyana turns to be a monastery not conducive for meditation anymore.

134If someone blames or causes problems to those in meditation, that person not only is a fool but also is not respecting meditation. Since, when the mind is calm, it become particularly sensitive, to hear such words in an angry tone is similar to putting boiling water into an ice-cool glass. The effect can be devastating, and sometimes leads those monks to leave the monastery without any notice and even to disrobe. This may be the reason that The Buddha instructed to meditate alone in a forest far away from the wicked-minded. But these days, when sons of house holders go to forest monasteries, they find that wicked-minded ones are very easy to be found there.

135*Ficus religiosa*, also called peepul, pipal.

136Similar to Ven. Ariyadhamma, Ven. Guṇarātana is also well known for his tedious—too long, dull, tiresome, monotonous, and sometimes so emotional even with tears*—preachifying in Nā-Uyana with his self-righteous moralization.

* This last point is only applicable to the latter. However, both of them rationalize it with the reason of the over pouring faith—mainly in The Buddha. But, this is an imitation of faith due to the unbalanced over pouring emotions, as in the case of some Contd. on pg. 27

“Endowed with these five qualities, a lay follower is an outcast, an impurity, and a dregs of a lay follower. Which five? The lay follower [1]is faithless, [2]is unvirtuous, [3]interests in auspicious things or acts (*kotūhalamaṅgaliko*), [4]trusts such auspicious things and acts, but not karma, and [5]searches for recipients to give offerings outside [this Dispensation], and gives offerings there first.”

[Āṅguttara Nikāya 5.175, Caṇḍāla Sutta]

All these activities especially intensify when Ven. Ariyadhamma's annual birthday ceremony falls on 24th April. Ven. Ariyananda's birthday ceremony on 27th February is an initial warm up, which is followed by Ven. Santindriya's one on 22nd March. All those hard work and labour involved are just merely because of one person's craving for his ego to be well known and recognized up and wide. Frankly, history shows that such creations as Angkor Wat of Cambodia, Great Pyramid at Giza of Egypt, Great Wall of China, and so on were built just merely because of one person where he exploited the faith of his followers in the name of religion by saying that he is the God or the son of God. It is not difficult to notice that Nā-Uyana elders and teachers enslave the followers for similar activities by hiding behind the slogan 'One should have faith towards the teachers.' Is there any clear and obvious distinction between the crafty and opportunistic politicians in history and those so-called religious elders, especially after removing the differences of their (i.e. politicians and religionists) technical terms.

These so-called bodhisattvas do need followers to help them in their various merit-making activities, so they target the lay practitioners, ordination aspirants, novice monks, and bhikkhus who are either not interested or struggling in meditation. Otherwise, one can imagine that without all these activities, how hollow, lonely, and meaningless their life would be—which is intolerable for them to face with. They discouraged them from meditation by saying: “You do not have enough *pāramī*, that is why cannot meditate, better join us and make merit.”¹³⁷ As the saying goes, “You never know what you can till you try”, but such bhikkhus are capable enough of deluding the populace of an entire country and dragging them into the common trap of wishing for better future lives—a total opposite of what The Buddha taught.

“Bhikkhus, what is the nutriment of the craving for existence? Ignorance. What is the nutriment of ignorance? The five hindrances. . . . The three ways of wrong conduct . . . Lack of sense restraint . . . Lack of mindfulness and clear comprehension . . . Improper attention . . . Lack of faith . . . Listening to the non-True Dhamma . . . Associating with wicked people.”

[Āṅguttara Nikaya 10.62, Ḍṭaṇhā Sutta]

When monks leaving Nā-Uyana due to disheartenment, Ven. Ariyadhamma advised monks to continuously engage in meditation without travelling and gave the simile of making fire with two sticks. But in 2010, when less monks planned to participate in his annual merit-making ceremony at an ancient holy place, Ven. Ariyadhamma went and gave a talk at the mountain meditation hall to stress monks to participate the pilgrimage together with him—that time, he picked Nāgadiṭṭa and Somāvātī in the north part of Sri Lanka. This annual pilgrimage to holy places in Sri Lanka is usually conducted during or around Ven. Ariyadhamma's birthday, where it has been carried on for years.

“One practising dhyana is not desirous of wandering about.”

[Suttanipāta 4.14, Tuvaṭṭaka Sutta]

“Bhikkhus, these five are future fears, not yet arisen, they will arise in the future. You should be wakeful to them and make effort to dispel them. What five? . . . [1-2]Again, bhikkhus, in the future there will be elder bhikkhus, undeveloped in body, virtue, mind, and wisdom. They will [1]give full ordination and [2]take on others as students and will not be able to train them in heightened virtue, mind, and wisdom. These too will then be undeveloped in body, virtue, mind, and wisdom. They too will [1]give full ordination and [2]take on others as students and will not be able to train them in heightened virtue, mind, and wisdom. These too will then be undeveloped in body, virtue, mind, and wisdom. Thus from corrupt Dhamma comes corrupt *Vinaya*; from corrupt *Vinaya*, corrupt Dhamma.”

[Āṅguttara Nikāya 5.79, Tatiyaanāgatabhaya Sutta]

For the preparation of grand merit-making offering at Great Pagoda (*mahācetiya*) of Anurādhapura in June 2011, six thousands odd packets of new robes was collected to be offered to the pagoda. However, the storeroom where those robes were kept was flooded in heavy rains, thus they were soaked with rain water, making them became musty and some of them even discoloured. Hence, some elders requested monks to wash all those robes and packets several times, after removing them from their packets, then to iron those robes after drying, and to fold them neatly back into their packets. Ven. Saṅghasobhana forced monks into this drudgery, along with the cooperation of another elder, namely, Ven.

Christians towards Virgin Mary or ladies shedding tears when watching sentimental movie. One can notice that this kind of people indulge in their emotions so much, while neglecting the irritation they cause on others. Also, by looking at their superficial behaviour in the Dhamma, one may question: “What kind of faith they have?”

137When Sayādaw visited Nā-Uyana in December 2010, in a public discussion, Ven. Subūti questioned: “Is it valuable for those who might not have *pāramī* from past lives spend more time serving and making *dāna* (offerings) to Sangha, [thus] making *pāramī* for next life, [rather] than concentrating to know success [in meditation].” Sayādaw replied: “We emphasise *samatha pāramī* and *vipassana pāramī* only. *Dāna pāramī* cannot help for good concentration. If one wants to have good concentration, they must practice *samatha*; for higher wisdom, they must practice *vipassana*. *Dāna* can produce the similar *rasa* (taste) only, no *samatha*, *vipassana*.” Then, Sayādaw mentioned with a laughter: “May be now he is water minister, so he may get [a] lot of water in future, that is only.”

(Bandāraulpata) Ariyasumana¹³⁸. Not surprisingly, many monks became utterly unhappy and disgusted, for being used as free labours of slavery. One said: “If they suffer, ask them to suffer alone, without forcing us to suffer along!” It may be the time for these elders to reflect upon the old saying, “Kindness is the sunshine of social life.” For those elders who do not know how to restrain and overcome his inmost ego, would gladly manipulate his fellow monks according to his own conceit. Isn't it a truism that some manipulate others because they do not respect others as free human beings, and they do not respect themselves either. Manipulation is a sign of low self-esteem and mental immaturity.

“Bhikkhus, these four kinds of persons are to be found existing in the world. Which four? [1]One who is not engaged in promoting his own good or another's; [2]. . . promoting another's good but not his own; [3]. . . promoting his own good but not another's; [4]. . . promoting his own good and another's.

[1]Just as, bhikkhus, a piece of wood from a pyre, burnt at both ends and in the middle fouled with excrement, serves neither for fuel in the village nor for timber in the forest, so in the same way, is such a person, I say, who is not engaged in promoting his own good or another's.

[Ānguttara Nikāya 4.95, Chavālāta Sutta]

One may notice an obvious double standard here, when compared to what Ven. Ariyananda said in May 2010 when denying the possibility of conducting a five to seven day meditation retreat by Ajāhn Brahm in Nā-Uyana [page 81]: “. . .we already have a couple of full-time retreats going on at both the meditation halls. It would be best not to disrupt these long retreats, a few instances where we had other activities going on which affected them, the Sangha did not appreciate it much . . .” Although, Ajāhn's retreat may have take one week or so, this robe washing and ironing drama carried on for several months. Even though many monks not only did not appreciate but also felt unhappy, disgusted or got disturbed by this drudgery, why did the elders still carry on as if nothing had happened? Surely, this is an issue of image, fame, and power, namely, 'EGO,' but not an issue of meditation and genuine Dhamma.

When the Galdūwa tradition established in 1951, the founders compiled *Regulations for the Yogi-Hermitages — Yogāshramiṃya Katikāvata*. In which, the following regulations can be found.

7. This community of bhikkhus should not get involved in merit-making ceremonies conducted by any such laypeople or bhikkhus as engage bhikkhus for [religious] decoration, in order to demonstrate their own importance and superiority.

8. This community [of bhikkhus] should not get involved in any merit-making ceremonies or festivals etc., which are obstructive to the course of instruction of this Establishment.¹³⁹

If a bhikkhu similar to Ven. Cūḷapanthaka comes to a Nā-Uyana teacher, he would not become an *arahant* as what happened when Ven. Cūḷapanthaka met The Buddha. Isn't it that the teacher is the one who do not have enough *pāramī* to teach properly?¹⁴⁰ Where did The Buddha advise to worry on *pāramī*, either past or future? When The Buddha instructed his students how to cease the karma, here and now, his modern day students worry about accumulating karma—in this case, *pāramī*—for future lives.

“Bhikkhus, I will teach you [1]new and [2]old karma, [3]the cessation of karma, and [4]the way leading to the cessation of karma. [1]And what is old karma? The eye, ear, and mind is old karma, to be seen as generated and fashioned by volition, as something to be felt. [2]And what is new karma? Whatever action one does now by body, speech, or mind is called new karma. [3]And what is the cessation of karma? When one reaches liberation through the cessation of bodily, verbal, and mental action is called the cessation of karma. [4]And what is the way leading to the cessation of karma? It is this Noble Eightfold Path.

Whatever should be done by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees and empty huts. Develop dhyana, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you.”

[Saṃyutta Nikāya 35.146, Kammanirodha Sutta]

They not only create suffering for themselves but for others too. This is similar to those in a cesspit, are tempting those on the ground to jump in.

138This elder can be easily identified with his funny and clownish facial expressions and movements, while he regularly indulges in idle chatter and laughter with other monks. Also, he is well-known among the monks as an activity junkie. Bhikkhus of another monastery mentioned that this elder was made to leave that monastery, due to being looked down and humiliated by junior monks after they were irritated and fed up with his disturbance. They said to him: “Someday, when we grow old and become elders, we do not want to end up as a rubbish heap like you!”

139An elder bhikkhu comically mentioned: “In the beginning, Galdūwa was like a 'village temple,' and Nā-Uyana a 'forest monastery.' Now, Galdūwa is like a 'lay house' and Nā-Uyana a 'village temple.'”

140Even though, some teachers know that they do not have the ability to teach and train others, still endeavour to teach with the thought of developing teaching experiences while teaching and gathering so called teaching *pāramī* by jeopardizing the students as guinea pigs—witness those helpless, naïve or ignorant innocents—one of the most selfish and cruel idea. Such gurus never reflect upon, “What will you do if you were in my shoes?” History witnessed how many innocents have been being misled by such gurus and where all these people ended up. Such gurus are the biggest liars, or else the most crafty sanctimonious. Also, it is unbelievable how shameless that such gurus spoil The Buddha's words while denying the hardship the latter went through to bring the Dhamma to the world.

“Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering.”

[Majjhima Nikāya 22, Alagaddūpama Sutta]

As the saying goes, “Practice makes perfect.” Those who did meditate in their previous lives will be good meditators in this life. The same principle holds true for this and the future life, since the maturity of the mental faculties will not come by mere merit-making. For whoever wants to end the samsara as a Buddha or an *arahant*, there is only one Path, that is Noble Eightfold Path, in which one cannot find a constituent part called ‘Right *Pāramī*.’ By detailed observation of their behaviour and discussions with them, one can conclude that these bodhisattva images of them are merely superficial justification of their lethargic living in the True Dhamma, a well-made ‘escape pod’ throughout the centuries.

Then Ven. Sāriputta said to bhikkhus: “Friends, in which abiding, a bhikkhu death and his spending the time would not be auspicious? A bhikkhu fond of delighting in crowd and company. Hence, he becomes fond of delighting in talk and conversation. . . . sleep . . . company . . . association . . . proliferation . . . Thus, to this is said a bhikkhu indulges in the self does not dispel it for the rightful destruction of suffering.”

[Ānguttara Nikāya 6.14, Bhaddaka Sutta]

Even though in Nā-Uyana, the most senior bhikkhu is Ven. Ariyadhamma, a few other elder bhikkhus need novice monks and laypeople to clean and sweep their huts and the surroundings, or bring food to their huts. One occasion, several lay practitioners who stay in the monastery told to newcomers: “Now they will tell you to go sweep around the Pagoda. Go sweep around the bodhi tree.¹⁴¹ Do this, do that. *Pāramī, pāramī!*” Occasionally, local lay practitioners are instructed to carry sand, huge cement bags, and other construction materials. Also they involved in construction work. Once, one local lay practitioner who came to meditate, while carrying sand from a stream to a bodhi tree, disgruntledly muttered: “Nā-Uyana . . . dragging, dragging . . .” After hearing, this a bhikkhu nearby whispered: “Not only dragging, dragging, Nā-Uyana, pushing, pushing!” Certainly, there are some willingly do such work, but definitely not everyone.

“Let none neglect their welfare for other’s welfare however great, knowing clearly one’s own welfare and to that good should one attend.”¹⁴²

[Dhammapada 166]

Bogus Bodhisattvas

Sometimes, a visionary bhikkhu, together with several of these so-called bodhisattvas, combine themselves into a missionary cult, making the former as their guru. The guru claimed that they are motivated by the prophecies given by a tranced medium who claimed to be possessed by a spirit,¹⁴³ or by a fortune-teller or by a soothsayer.¹⁴⁴ This guru is well capable of brainwashing the members via his lectures with ideas such as: “We are the exceptional, who are capable of helping others who need our guidance and help. Empower yourselves by study, and go out there preaching, being the

141Years back, Ven. Nandaratana went to Thailand to practice meditation. Not knowing what to do, he started sweeping the monastery.

Then, an elder came and ask him: “You came here all the way to meditate or to sweep?”

142When The Buddha declared his final passing away in four months’ time, Ven. Attadattha, having resolved to become an *arahant* during the lifetime of The Buddha, was meditating alone. However, common worldly bhikkhus who were worried and kept themselves close to The Buddha. Not understanding Ven. Attadattha, they took him to The Buddha and said: “Venerable sir, this bhikkhu does not seem to love and respect you as we do, and he only keeps to himself.” And upon hearing Ven. Attadattha’s resolution to become an *arahant* during the lifetime of The Master, The Buddha said to bhikkhus: “Those who love and respect me should act like Attadattha. You are not paying me homage by just offering flowers, perfumes, and incense and by coming to see me. You pay me homage only by practising the Dhamma I have taught.”

There were several occasions where Ven. Saṅghasobhana accused monks, even foreigners, in meditation for not participating monastery activities, saying: “One has to withdraw even from the attainment of cessation, in order to participate community activities!” But, the attainment of cessation is like being in a vacation, when compared to those monks striving in practice.

143This kind of prophecies is a common phenomena in countries like Sri Lanka. One can find a reasonable number of well-known elder bhikkhus being blindly driven by such prophecies to consider themselves as messiahs who are opt in saving the Buddhism with ten, twenty or thirty elite bhikkhus. So elder messiahs go on ordaining and teaching as much as he can. Nevertheless, after decades, these elders can be found admitting the prophecies to be nothing especial. Also, some of those elite bhikkhus can be found disrobed, some married with foreign ladies whom they met during their preaching missions abroad. Regardless whether the ladies get the essence of Dhamma or not, but doubtless, the bhikkhus got the ladies. The bulk of the remaining few end up being corrupted scholars. Some lay people referred to a renowned [very] high-rank monk of Sri Lankan Amarapura sect who was addicted to a fortune-teller in Kandy district, thus visiting him every weekend to receive the latest fortune. After years, all what had been predicted become nothing special and with failures too.

144Most of the fortune-tellers are very crafty, being experienced with many people, thus know how to satisfy the customer by saying impressive and pleasing details. There are few with some ability of calculating or mind-reading. They can know up to several years back and what one wishes to know now, since all those who seek the help of such people go to them, after having pondered on the question and already having possible answers in their mind. For example, if one wants to know who stole an item, he already suspects one or several people. Fortune-teller just simply delivers what in the seeker’s mind, after having calculated or done mind-reading.

missionaries of the future Buddhism to be flourished.”¹⁴⁵ Such larger than life aspirations make them feel elevated and worthy. Thus, one thinks that one is a worthy person. A person recognized by many, is needed by many. For some, such aspirations are self-deceptions to cover-up the fact that they are not walking the Path. Why is one overly worry about others when one is not rid of his own worries? Does he think that he has a right to be responsible for others? Isn't he responsible for himself?

Also, these members are well-known for engaging in merit-making, wishing: “May I be handsome and alluring with a mesmeric voice, so the listeners will be attracted to me and my talks . . .” Such bhikkhus' sermons are value-added impurities. People, especially females, are attracted in large numbers to these added values, such as nice voice, nice bodily features, charming smile, sweet deportment, and cute! In the end, it is the sensuality that the listener develops, rather than revulsion and dispassion. Recently, in Sri Lanka, one such popular bhikkhu, Ven. (Piṭidūwe) Siridhamma, let go his holy life and disrobed after having collected a huge sum of money through his sermons, which were deposited even in foreign banks. He impressed the youth with Zen-like borrowings, such as: “Let go everything, and finally, are you capable of letting go of that 'letting go' too?”

“Bhikkhus, a bhikkhu teaches the Dhamma to others with the thought: 'May they listen to the Dhamma from me! Having listened, may they gain confidence in the Dhamma! Being confident, may they show their confidence to me!' Such a bhikkhus's teaching of the Dhamma is impure.”

[Samyutta Nikaya 16.3, Candūpama Sutta]

These members are also well-known among other bhikkhus for their indulgence in overnight long hours of Dhamma discussions and arguments.

“Bhikkhus, have you ever known me to teach the Dhamma thus: 'Come, bhikkhus, compete with each other in regard to your learning, and see who can speak more, who can speak better, who can speak longer'?” “No, venerable sir.” “Then if you have never known me to teach the Dhamma thus, what do you foolish men know and see that, having gone forth in such a well expounded Dhamma-*vinaya*, you compete with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer?”

[Samyutta Nikaya 16.6, Ovāda Sutta]

For such bhikkhus, the Dhamma is just a dogma, another subject to study as in theology, philosophy, or in any other field. For them the Dhamma would not yield any actual fruits of their holy life.

“Suppose, bhikkhus, a man wants a snake, looks for a snake, goes in search of a snake. He then sees a large snake, and when he is grasping its body or its tail, the snake turns back on him and bites his body. Because of that he suffers death or deadly pain. And why? Because of his wrong grasp of the snake. Similarly, there are here some foolish men who study the Dhamma, having studied it, they do not wisely examine the purpose of those Dhamma. To them these Dhamma will not yield insight. They study the Dhamma only to use it for criticizing or for refuting others in disputation. They do not experience the purpose for which they study the Dhamma. To them these Dhamma wrongly grasped, will bring harm and suffering for a long time. And why? Because of their wrong grasp of the Dhamma.

Have I shown to you the Dhamma's similitude to a raft, as having the purpose of crossing over, not the purpose of being clung to. You, bhikkhus, who understand the Dhamma's similitude to a raft, should let go even Dhamma, how much more non-Dhamma!”

[Majjhima Nikāya 22, Alagaddūpama Sutta]

The main agenda of this cult is presented as a pure intention of study to prolong the Buddhism. However, the very noticeable feature of the members is a higher sense of arrogance in regard to their scriptural erudition and intellectual mastery, yet lacking in penetrative wisdom. When conversing with them, it is not difficult to notice that they try to show off their knowledge and abilities like preaching skills with deliberate speech styles and artificial mannerisms. Referring to the ways and behaviours of this cult, some bhikkhus mentioned: “These fellows are not standing on earth, they try to tell others: 'See see . . . we are sooo spiritual and well-mannered! Can't you notice that?'”¹⁴⁶

“Bhikkhus, what is the character of an untrue man? An untrue man who has gone forth from an aristocratic family considers thus: 'I have gone forth from an aristocratic family, but these other bhikkhus have not gone forth from aristocratic families.' So he lauds himself and disparages others because of his aristocratic family. This is the character of an untrue man. But a true man considers thus: 'It is not because of one's aristocratic family that states of greed, hatred, or delusion are destroyed. Even, someone not from an aristocratic family, yet if he has entered upon and conducts the proper way according to the Dhamma, he should be honoured

145 This plague of anxiety about helping, saving or serving others, sometimes can be a way of escaping from one's own meaningless existence in robe or on earth. Sometimes, they fill up that meaningless existence with their own self-aggrandisement which labelled as 'capable of helping others.' In the end, it is nothing more than an ego trip with lots of contradictions in between their preaching and practising. In truth, those who talk too much about helping others are the ones who cannot help themselves.

146 This may be the reason that The Buddha advised to save oneself before saving others. Otherwise, even before one put his first foot forth to serve the world, 'I-ME-MINE' always put its hands first and goes with the rest of the defilements. One can imagine what will happen to a 'mud bodhisattva,' if he jumps into a river to save those drowning ones. Beings like Ven. Ariyadhamma and Ven. Saṅghasobhana bear evidence for this. Some need something more, something unique, different from the 'rest.' Isn't it due to they feel they are not good enough, or because of ego and pride—'I-ME-MINE'?

and praised for that! So, putting the practice of the way first, he neither lauds himself nor disparages others because of his aristocratic family. This is the character of a true man. . . . from a great family . . . from a wealthy family . . . from an influential family . . . who is well-known and famous . . . who gains robes, food, resting places, and requisites of medicine . . . who is learned . . . who is expert in the *Vinaya* . . . who is a preacher of the Dhamma . . . who is a forest dweller . . . who is a refuse rag wearer . . . an alms food eater . . . a tree root dweller . . . a charnel ground dweller . . . an open air dweller . . . a continual sitter . . . an any bed user . . . a one session eater . . . attains upon and abides in dhyanas . . . attain upon and abides in formless attainments . . .

Moreover, by completely surmounting the base of neither-perception-nor-non-perception (fourth formless attainment), a true man attains upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This bhikkhu does not conceive anything, he does not conceive in regard to anything, he does not conceive in any way.”

[Majjhima Nikāya 113, Sappurisa Sutta]

Allusion

This writing by Sayādaw U Jotika of Myanmar,¹⁴⁷ is dedicated to all those unqualified professionals in 'saving others before saving oneself.' It also may be worth keeping in mind that this writing was banned by Burmese Ministry of Religious Affairs from publishing in Myanmar, except the last three lines—'What hypocrisy.'

I pretend that I came
To improve the world and make people happy.
In fact I feel empty inside.
It's frightening to see how ugly I am.

Got to do something to cover this ugliness.
Empty and meaningless I am.
Looking for something to fill this emptiness
and meaninglessness.

I thought I've got something, at last, to make my
life fulfilled. Something beautiful and meaningful.
Looking closely I found. It too is empty.

I want to teach people. Why?
But I myself am deluded.
To hide my delusion I must teach people, and
pretend that I know.

Talking about love. Big Beautiful Words
Flying high like eagles.
But my heart is filled with anger and frustration.

Pretending to be detached.
And secretly craving to be well-known for
being detached.

Talking about wanting few. And yet enjoying luxuries.
Pleased and proud for being endowed with presents.
Talking about purity and chastity but haven't got
courage to look oneself in the eye.

What hypocrisy.

People said: "You are a beautiful person,
Wise and happy." I wish that were true.

“So this holy life, Brahmin, does not have gain, honour, and renown for its benefit, or the attainment of virtue, concentration, and knowledge and insight for its benefit. But it is this unshakeable deliverance of mind that is the goal of this holy life, its heartwood, and its end.”

[Majjhima Nikāya 30, Cūlasāropama Sutta]

Learning vs. Practice

Even though The Buddha's sole intention of celibate life is Nirvana in this very life, with the passage of time, as is only natural, occurrences of such renunciation became rare. Originally, at the time of The Buddha and a few centuries after, when many *arahants* walked on the earth, simple instructions suffice for those who interested to meditate, as those who instructed were well-equipped with their direct experience and the psychic abilities of guidance and genuine validation—breakage of such a direct transmission of True Dhamma is a great harm. However, after the twelve years of great famine in Sri Lanka which killed a very large number of bhikkhus including *arahants*, a change of attitude occurred.

*Manorathapūraṇī*¹⁴⁸ states that around 20 B.C.E.—about 500 years after The Buddha's enlightenment—a discussion arose among the bhikkhus of Great Monastery (Mahā Vihara) in Sri Lanka: “Whether learning (*pariyatti*) was the root of The Buddha's teaching or whether it was practice (*paṭipatti*).” Finally, the preachers (*dhammakathikas*) defeat the practitioners (*pamsukūlikas*) gaining supremacy over the practice.¹⁴⁹ Succeeding this decision, Sri Lankan and south Indian scholar

¹⁴⁷Snow in the Summer, available at <http://www.buddhanet.net>.

¹⁴⁸Āṅguttara Nikāya commentary written in the 5th century C.E.

¹⁴⁹Even today, the cold war between scholastic city dwelling (*gāmaṅgāsi*) bhikkhus and the practising forest dwelling (*araññavāsī*) bhikkhus is evident. Although these scholastic bhikkhus perish in the Dhamma, they leave fossils—sponsored by politicians and the prosperous—such as large volumes of pamphlets and treatises; temples and institutions; buddha statues and pagodas; buildings with rock slabs engraved with their names and dedication of merit to their deceased relatives. Surely, added to this is, a bad reputation which will last for generations. The fossils left by isolated anonymous bhikkhus who vanished victoriously in Dhamma are harder to find, except on rare occasion, as a non-rotten dried body with the pieces of under robe, sitting cross-legged Contd. on pg. 32

bhikkhus endeavour on compiling and accumulating a huge body of secondary literature, namely, chronicles, commentaries, sub commentaries, sub-sub commentaries, textbooks, manuals, and etc.¹⁵⁰ This new thought, surprisingly contrary to the original and old Buddhism. Perhaps, because it was easier to be a scholar bhikkhu than to be a saint—easier said than done. Unfortunately this decision marked a decline in Theravada. One of the main causes of the decline of The Buddha's Dispensation is inexperienced teachers teaching the Dhamma or sometimes non-Dhamma, inexperienced both in learning¹⁵¹ and practice.

“Although many sacred texts he recites, but that heedless man acts not accordingly like a cowboy who counts only others cows, does not partake the blessings of holy life.”

[Dhammapada 19]

However, this curse is not only limited to Buddhism, evidence is available in The Buddha's words that it happened to Brahmins too.

“Vāsetṭha, then some of these beings thought: 'Evil things have appeared among beings, such as taking what is not given, censuring, lying, punishment and banishment. We ought to put aside evil and unwholesome things.' And they did so. [1]'They Put Aside Evil And Unwholesome Things' is the meaning of Brahmin, which is the first regular title to be introduced for such people. They made leaf huts in forest places and develop dhyana in them. For gathering food for their evening and morning meals, they went away to a village. People saw this and noted how they developed dhyana. [2]'They Develop Dhyana (*jhāyaka*)', which is the second regular title to be introduced. However, some of those beings, not being able to develop dhyana in leaf huts, settled around towns and villages and compiled books. People saw them doing this and not developing dhyana. [3]'These Do Not Develop Dhyana (*ajjhāyaka*)', which is the third regular title to be introduced. At that time, it was regarded as a low designation, but now it is the higher.* This is the origin of the class of Brahmins in accordance with the ancient titles that were introduced for them.”

[Dīgha Nikāya 27, Aggañña Sutta]

* “Sir, do not visit The Buddha, it is not fitting that you should do so! If reverend Soṇadaṇḍa goes to visit The Buddha, his reputation will decrease, and that of The Buddha will increase. Reverend Soṇadaṇḍa is well-born on both the mother's and the father's side, of pure descent to the seventh generation, unbroken, of irreproachable birth, and therefore he should not call on The Buddha, but rather The Buddha should call on him. Reverend Soṇadaṇḍa is possessed of great wealth and resources. A scholar (*ajjhāyako*), versed in the mantras, accomplished in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition, an expounder, fully versed in natural philosophy and the marks of a Great Man.”

[Dīgha Nikāya 4, Soṇadaṇḍa Sutta]

Added to this is when the ideal of bodhisattva—a doctrine developed in Mahayana—almost overran the *arahant* in Theravada. A striking proof of this fact is found in *Visuddhimagga* [I, 33] where it states: 'The *sīla* (virtue) *pāramī* practised for the emancipation of all beings is superior.' Surely, the more worthy and superior task of 'saving all beings' would not be hindered by petty conventional rules of *Vinaya* merely for 'saving one being.' One can find birth stories (*Jātaka*) of bodhisattva as wheel-turning monarchs, yet The Buddha said that it is not worth a sixteenth part of being a stream enterer [Saṃyutta Nikāya 55.1, Cakkavattirāja Sutta].

“Carpenter, when a man possesses ten qualities I describe him as accomplished and perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible. What ten qualities? Here a bhikkhu, possesses the Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Samadhi, Right Knowledge, and Right Liberation of one beyond training (i.e. an *arahant*).”

[Majjhima Nikāya 78, Samaṇamuṇḍika Sutta]

The *Buddhavaṃsa*, although Theravada bodhisattvas are fond of this manual, as pointed out by E.W. Adikāraṃ, PhD,¹⁵² the changes done in *Buddhavaṃsa* in Sri Lanka are so enormous that it is very difficult to restore the original one. The differences between the current *Buddhavaṃsa* and its commentary, *Madhuratthavilāsini*, written in 5th century C.E. might make one wonders: 'It seems that the commentary have been written based on some other text.' There are a large number of stanzas in the current *Buddhavaṃsa* whose existence was unknown to the commentator, while the commentary contains a huge number of stanzas not found in the current *Buddhavaṃsa*.¹⁵³

All the ancient Buddhist schools are unanimous about the *arahant's* Path—Noble Eightfold Path—yet greatly variant about bodhisattva and his path. Also, in the first four Nikāyas, the future Maitreya Buddha is mentioned only once in Cakkavatti

for decades in some remote jungle cave, as found in Thailand [see Appendix 13.4].

150A simple example would be, considerable number of *paritta* books published by various bhikkhus. However, this secondary literature, may not necessarily be an utter garbage, yet, one should follow the four great references taught by The Buddha [page 2].

Also, one may keep in mind that the majority—if not all—became *arahants* when this secondary literature was not even exist.

151Here means learning the essence of The Buddha's words (i.e. True Dhamma), not the mere superficial scriptural learning.

152Early History of Buddhism in Ceylon, purchasable through <http://www.buddhistcc.com>.

153The scholars who do comparative studies on Theravada Canon and Āgamas of all different ancient Buddhist schools, found out that the first four Nikāyas—Dīgha, Majjhima, Saṃyutta, and Aṅguttara—are almost the same among all schools, with minor differences. They also found out that the fifth Khuddaka Nikāya to be largely differ—including *Buddhavaṃsa*—as well as the whole Abhidhamma Piṭaka.

Sutta [Dīgha Nikāya 26], but a bodhisattva path of collecting *pāramī* has never been mentioned. One can accumulate much merit—as well as unwholesome karma—and wonder through the samsara by clinging to whatever perception, claiming: “This is the highest!” Yet, it is simply craving for existence (*bhavataṇha*), and that person is still only a common worldlyling. Indeed, for most of the bhikkhus, samsara is, “Home sweet home.” If this modern *pāramī*-collecting bodhisattva path is truly a teaching by The Buddha, then is it unquestionably fulfilling the qualities of the Dhamma as: 'visible here and now (*sandiṭṭhiko*),' 'immediately effective (*akāliko*),' or 'inviting inspection: “Come and see (*ehi-passiko*)”'? Is there any truth about what Thai Ajāhns say about modern bodhisattvas?

As a local bhikkhu remarked: “For thousand years they have become not only copy and paste machines who fill the spittoons, but also experts of adding, removing, and reinterpreting The Buddha's words to suite to their liking and survival.” Generalization of any subject matter is often dangerous. Nowadays, in variant degrees, learning, preaching, laxity of *Vinaya*, sectarianism, racism, violence, and political militancy, are attributed to these scholar bodhisattvas. An example of an extreme case among many others would be highly learned late Ven. Aggamahāpaṇḍita (Walpola) Rāhula—of the fame of his classic *What the Buddha Taught*—who while criticizing some popular Buddhist practices went to involve in extreme social matters even justifying a bloodshed in the name of a so-called 'preservation of the religion.'¹⁵⁴

“To his own ruin the fool gains knowledge, for it destroys his innate goodness and cleaves his head.”

[Dhammapada 72]

In his booklet titled *Buddhist Attitude towards Other Religions* (1983), late Ven. Dr. (Kirinde) Srī Dhammānanda writes: 'It is quite natural for cunning and cruel people to take advantage of any kind of virtue . . . that those who fight and shed blood in the name of religion, do not follow religious principles and do not serve the cause of humanity . . . A true religion never encourages any form of violence under any circumstances. At the same time, racial discrimination should not arise when we practice our respective religions . . . Today because of the atrocities that have been done and are still continuing—to some extent—in the name of religion, many people have become disillusioned at the mention of the very word 'religion.' Materialism, hypocrisy, and fanaticism masquerading under the guise of religion have caused the greatest catastrophes in the history of mankind.'

When the civil war was going in Sri Lanka, Ven. Saṅghasobhana and Ven. Guṇaratana, several times found discussing the latest situation of the war and rejoicing when the Tamil Tiger rebels suffer drawbacks. There is no doubt that Tamil Tiger rebels are blinded extremists who caused much bloodshed, including chopping of thirty odd under age—most were below 10 years old—novice monks to death in 1980's, where those innocents were just on the way to attend a meal by a donor. Yet, when the laity is handling the situation by being engaged in war, why bhikkhus who should walk on the Path, breach it—in this case, Right Intention: thoughts of renunciation, non-ill will, and non-cruelty—giving a bad example for their companions and for future generations, as some bhikkhus while listening to war news on the radio, justified: “Ven. Saṅghasobhana and Ven. Guṇaratana also do so.” Indeed, both these venerables have no interest in the Path.¹⁵⁵

“Venerable sir, now that The Buddha has given me this brief advice, I am going to dwell in the Sunāparanta country.” “Puṇṇa, the people of Sunāparanta are fierce and rough. If they abuse and threaten you, what will you think then?”

“Venerable sir, if the people of Sunāparanta abuse and threaten me, then I shall think: 'These people of Sunāparanta are kind, truly kind, in that they did not give me a blow with the fist.'” “But, Puṇṇa, if the people of Sunāparanta do give you a blow with the fist, what will you think then?” “. . . a blow with a clod . . . a blow with a stick . . . a blow with a knife . . . taken my life with a sharp knife . . .” “But, Puṇṇa, if the people of Sunāparanta do take your life with a sharp knife, what will you think then?”

“Venerable sir, if the people of Sunāparanta do take my life with a sharp knife, then I shall think thus: 'There have been disciples of The Buddha who, being humiliated and disgusted by the body and by life, sought to have their lives deprived by the knife. But I have had my life deprived by the knife without seeking for it.'” “Good, good, Puṇṇa! Possessing such self-control and peacefulness, you will be able to dwell in the Sunāparanta country.”

Venerable Puṇṇa eventually arrived in the Sunāparanta country, and there he lived. Then, during that Rains, the Venerable Puṇṇa established five hundred men lay followers and five hundred women lay followers in the practice, and he himself realised the three true knowledges. On a later occasion, the Venerable Puṇṇa attained final Nirvana.

[Majjhima Nikāya 145, Puṇṇovāda Sutta]

If someone asks a bhikkhu why he is not practising, it is not difficult to get an answer that he is a bodhisattva. Yet, there are

¹⁵⁴*The History of Buddhism in Ceylon* (1956) and *The Heritage of the Bhikkhu* (1974).

¹⁵⁵Sinhalese chronicle Mahāvamsa states that in ancient days, when bhikkhus wanted to fight for the country when south Indian invasions happened, they disrobed and did so without giving a black mark to the Sangha. However, all these deviations happen because those bhikkhus become 'Jobless Kings' who have lots of free time. Jobless, by not engage in mind development, so they entertain themselves by doing similar things that they did in their lay life. Kings, by being fed by the free food, having no need to work and earn. As The Buddha intended, for the right person who into mind development, that freely-fed holy life is a heaven, since that person does not have to struggle for cloth, food, shelter, and medicine. But, for those who are not interested in the development of their mind, they themselves will turn that free life into a danger which may cause much harm to themselves and others. Such people will never understand that they may end up anywhere (i.e. nowhere), as “Living without an aim is like sailing without a compass.”

also some who join the celibate life through a genuine love of a religious life and of religious studies. Some such few scholars who do not neglect mind development are worth appreciating due to their effort of making Dhamma available to a large number of seekers throughout the continents. Taking the increasing number of bodhisattvas into consideration, one might doubt: 'After several aeons in the distant future, will there be any disciple to become a Noble One when one of these new bodhisattvas become The Buddha?' This may be where Mahayana drag themselves into.

“Bhikkhu, there is the case where a bhikkhu studies the Dhamma. He spends the day in Dhamma-study. He neglects seclusion. He does not commit himself to internal *samatha* of mind. This is called a bhikkhu who is keen on study, not one who dwells in the Dhamma. . . . Dhamma-description . . . Dhamma-recitation . . . Dhamma-thinking . . .

Whatever should be done by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees and empty huts. Develop dhyana, bhikkhu, do not be negligent, lest you regret it later. This is our instruction to you.”

[Aṅguttara Nikāya 5.73, Paṭhamadhammavihārī Sutta]

Lost Oasis

The Buddha's Dispensation is similar to a sign post (Dhamma-*vinaya*) erected by a great hero at a desert (samsara) crossroads, which points and gives information (True Dhamma) on how to reach (Path) an oasis (Nirvana). By simply following those instructions, many reached the oasis. But, the later graffitists who are believers of the hero do much writings and drawings illicitly on the surface of the sign post, they have no attempt to reach the oasis.

By the time of their posterity, there are many tombs called 'pagoda' surrounding the sign post to enshrine the hero's relics, as well as statues of various sizes and poses of the hero. Donation boxes are also around. Many priests who represent themselves as 'guide to the oasis' can be seen doing various rituals—bowing, circumambulating, lighting oil lamps, etc.—to the sign post and tombs while chanting mantras made from the portions of information on the sign post, making a big noise.

When being questioned about all these unnecessary things, they reply: “To gather *pāramī*, so can go to the oasis.” Although they proudly claim: “We are the followers of the hero,” their character and behaviour totally differ from the hero, and they write their own instructions on the sign post in order to justify the differences. Some of these priests gather and institutionalize their living, even multinationally, making it a complex social system to stay and survive in the desert. Sometimes, these groups accuse each other saying: “We are the only unbroken pure descendants of the hero, all of you are not!”

Some try to read the instructions on the sign post with much hardship. Noticing this, priests try to discourage them by saying: “Nowadays, the oasis cannot be reached any more, it can only be done when the next hero comes.” Still, some have read the original instructions, and gain confidence on the hero's intention. Seeing these few heading towards the oasis, priests blame them: “ Without doing the duties here, these go against the tradition. These are madmen, culprits. They will go to hell.” However, these few, inwardly smiling at the priests' ignorance and discerning the growing danger around the sign post, begin walking towards the oasis, thence determining not to return any more.”

Burning with jealousy, priests cry out: “You cannot go like that. To go to oasis, you have to join our group and follow our instructions. Our method is the only method!”

Disappearance of the True Dhamma

Ven. Ariyadhamma's claim of that there is no addition made and everything in the current Canon is Buddha's words, is undeniably an bias and subjective conclusion. Even in modern Thailand, *abhidhamma* is considered as a later addition among many others.

A simple evidence of changes to Canon is Vajjiputta Sutta [Aṅguttara Nikāya 3.85] [page 40] that talked about a *Pātimokkha*¹⁵⁶ with 'over 150 rules (*sādhikamidam diyaḍḍhasikkhāpadasatam*).' Even in post canonical *Milindapañha*, one can find evidence [Abhejjavagga, 1. Khuddānukhuddakapanha] for a *Pātimokkha* with 'over 150 rules (*uttarim diyaḍḍhasikkhāpadasatam*).' Also in the end of the current Theravada *Pātimokkha* with 227 rules, one can notice that *sekkhiyā* (rules of etiquette) are mentioned without the amount—*uddiṭṭhā sekkhiyā dhammā*—leaving space for additions, which is made evident by having various numbers of rule in various schools. If one deduct 75 *sekkhiyās* (227-75=152), then the old over-150-rules *Pātimokkha* becomes evident.

As Ajāhn Sujāto points out in *Sects and Sectarianism*¹⁵⁷, if one seeks further evidence for additions, then Sri Lankan chronicle, *Dīpavaṃsa* [4.76, 82], written around 330 C.E. provides some helps. It critically accused Mahāsaṅghikas (i.e.

156A collection of rules contained in the *Vinaya*.

157Available at <http://sectsandssectarianism.googlepages.com>.

Vajjians) for rejecting *Parivāra*, six books of the Abhidhamma Piṭaka,¹⁵⁸ *Paṭisambhidāmagga*, *Niddesa*, some Jātakas, and some verses. Also, it adds that they composed others. However, the aforesaid name list is agreed by modern scholars as later additions. Thus, *Dīpavaṃsa* authors gave evidence for their own crime. Also, Theravadins accuse Mahāsaṅghikas as schismatic and accepting or using money, yet the money related rules are still preserved not only in their *Vinaya* as in Pali *Vinaya*. but also in its commentary. Why should they not say something in defence of their practice of accepting money, instead of condemning it in their *Vinaya* and its commentary?

Even in modern day, the passion of adding things to Canon still continues, as the inclusion of *Nettipakaraṇa*, *Milindapañha*, and *Peṭakopadesa* into the Khuddaka Nikāya of the Burmese Canon. It is not a surprise that after a few generations, if Burmese scholastic writes a commentary stating that The Buddha already contemplated *Milindapañha* under the bodhi tree after his enlightenment, just like what Ven. Buddhaghosa said regarding Abhidhamma Piṭaka.

As pointed out by eminent Sri Lankan scholar, Professor Oliver Abeynāyaka, one should also remember that it is the Pali commentaries written in the 5th century C.E., but not the 11th chapter of the Cūlavagga Pāli which has the earliest account of the incident, which state that the *abhidhamma* was recited in the First Council held in the 5th century B.C.E. The commentary¹⁵⁹ to the first book of Abhidhamma Piṭaka¹⁶⁰ reveals that in olden days, there were some teachers who held the view that the *abhidhamma* was not preached by the Buddha. Even though there is no attempt in the commentaries to prove that the *Sutta* and the *Vinaya* emanated from the Buddha, the author of the *Aṭṭhasālinī* presents a detailed and vehement argument in order to confirm that it was the Buddha who preached the *abhidhamma*. Why commentaries try greatly to prove that *abhidhamma* is originally from the Buddha?¹⁶¹

According to late Ven. (Yakkaduwe) Prajnārāma—former principal of the Vidyālaṅkāra Pirivena, Sri Lanka—there are even four stanzas authored by Sri Lankan bhikkhus in the Sammāditṭhi Sutta [Majjhima Nikāya 9], along with eight Sinhalese sentences in the Mūlapariyāya Sutta [Majjhima Nikāya 1].¹⁶²

Some teachers take Anupada Sutta¹⁶³ [Majjhima Nikāya 111] as an example of a detailed vipassana contemplation of *abhidhammic* type mental states while in a dhyana.¹⁶⁴ But this *Sutta*, for example, joins the usual factors—as in many other *Sutta*—of first dhyana with the Pali conjunction 'ca (and),' and then *abhidhammic* mental states without a conjunction. This first dhyana *abhidhammic* list includes *upekkhā*, (equanimity) a state not attributed to first dhyana by any other *Sutta*. One of this *abhidhammic* mental states is *adhimokkha* (decision), except this single *Sutta*, it only appears in *Paṭisambhidāmagga*—found in the late Khuddaka Nikāya—for the whole *Sutta* Piṭaka, and not surprisingly, it appears in Abhidhamma Piṭaka too. And, for the factors of fourth dhyana, one can notice *upekkhā* appearing two times in the same list.

For a mere scholastic who study Buddhism simply as a subject, the manipulations to The Buddha's words may not do much harm. But, for a seeker of liberation, it will be a great barrier.

“You yourselves must strive, the Buddhas only point the way, meditative ones who develop dhyana are released from Māra's bonds.”

[Dhammapada 276]

““This Dhamma is for one whose mind is composed, not for one whose mind is discomposed.' Bhikkhus, with reference to what was it said? A bhikkhu, attains and abides in the first dhyana . . . second dhyana . . . third dhyana . . . fourth dhyana.”

[Aṅguttara Nikāya 8.30, Anuruddhamahāvitaṅka Sutta]

“Therefore, bhikkhu, you should train in this manner: 'My mind will be steady within myself, and arisen unbeneficial qualities will not invade my mind.'

When this accomplished, you should train: 'I will develop the heart's release through loving kindness (*mettā*).' When this samadhi developed and made much of, you should cultivate it gradually [up to first dhyana . . . fourth dhyana]. When this samadhi developed, well developed, you should train: 'I will develop the heart's release through compassion (*karuṇā*) . . . altruistic joy (*muditā*) . . . equanimity (*upekkhā*) . . . [up to first dhyana . . . fourth dhyana].

When this samadhi developed, well developed, you should abide contemplating the body (*kāyānupassanā*). When this samadhi developed, and made much of, you should cultivate it gradually [up to first dhyana . . . fourth dhyana]. When this samadhi developed, well developed, you should abide contemplating the feelings (*vedānānupassanā*) . . . contemplating the mind (*cittānupassanā*) . . . contemplating the dhamma (*dhammānupassanā*) . . . [up to first dhyana . . . fourth dhyana].

When the concentration is thus developed, well developed, wherever you go, stand, sit or lie, you do so with ease.” That bhikkhu

158According to Mahā Vihara tradition, the seventh book, *Kathāvatthu*, was composed later in the Third Council.

159*Aṭṭhasālinī*.

160*Dhammasaṅgaṇī*.

161*A Textual and Historical Analysis of the Khuddaka Nikāya*, purchasable through <http://www.buddhistcc.com>.

162*Sri Lanka's Contribution to the Development of the Pali Canon* by Professor Oliver Abeynāyaka [available at <http://www.ripl.or.kr> and <http://www.triplegem.net>].

163This *Sutta* is not found in any Āgamas of other ancient Buddhist schools.

164It states: “. . . these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus: 'So indeed, these states, not having been, come into being; having been, they vanish.'" The author of this *Sutta* seemed to be under the impression that one can do thinking while in a dhyana.

thus advised by The Buddha, dwelling alone, withdrawn from the crowd, diligent, and resolute. And before long, became another one of the *arahants*.

[Āṅguttara Nikāya 8.63, Saṃkhitta Sutta]

At this point, for someone who believes and worships Ven. Buddhaghosa more than The Buddha, he or she should have noticed what the former states in his *Visuddhimagga* [IX, 111]: 'Loving kindness, compassion and altruistic joy only produce up to the third dhyana. Equanimity only produces the fourth dhyana.'¹⁶⁵ He continues [IX, 113]: 'If that were so, then *satipaṭṭhāna*¹⁶⁶ would also have four dhyanas, but there is not even the first dhyana in the contemplation of feelings or in the other two.' Surely, Ven. Buddhaghosa, knowing the above *Sutta*, misinterprets it by justifying: 'So do not misrepresent The Buddha by adherence to the letter. The Buddha's word is profound and should be taken as it is intended,¹⁶⁷ giving due weight to the teachers.'¹⁶⁸ Ven. Buddhaghosa further misinterprets [IX, 116]: 'That what Buddha meant was after developing basic samadhi by loving kindness, etc., then developing all four dhyanas in other meditation objects.' He attempts to further justify his misinterpretation [IX, 118]: 'And they are expounded in the same way in the *abhidhamma* as well.'

"Bhikkhus, the bhikkhus who explain the non-Dhamma as Dhamma, do it for the loss, injury, and misery of devas and humans. They accrue great demerit and cause the disappearance of this True Dhamma."

[Āṅguttara Nikāya 1.130, Adhamma Sutta]

Not only this, evidence is available that commentators give deviating explanations and justify it with remarks as: 'This, too, was said by The Buddha, but it has not been included in the Pali'¹⁶⁹ or 'The Pali has come in brief.'¹⁷⁰

"Cunda, if one were to use that expression properly, 'He sees, but does not see,' it would be like this. What he sees is a holy way of life which is fully successful and perfect, with nothing lacking and nothing superfluous, well proclaimed in the perfection of its purity. If he were to deduct anything from it, thinking: 'In this way it will be purer,' he does not see it. And if he were to add anything to it, thinking: 'In this way it is complete,' then he does not see it. That is the meaning of the saying: 'He sees, but does not see. Therefore, if anyone were to refer to any holy way of life as being fully successful and perfect . . . it is this holy life that they would be describing."

[Dīgha Nikāya 29, Pāsādika Sutta]

The Buddha nowhere suggested the validity of some hidden expression, which to be decrypted by commentators.

"Ānanda, what more does the Sangha expect from me? I have set forth the Dhamma without making any distinction of esoteric and exoteric Dhamma, there is nothing with regard to the Dhamma that The Buddha holds to the last with the closed fist of a teacher who keeps some things back. Whosoever may think that it is he who should lead the Sangha, or that the Sangha depends upon him, it is such a one that would have to give last instructions respecting them. But, The Buddha has no such idea as that it is he who should lead the Sangha, or that the Sangha depends upon him. So what instructions should he have to give respecting the Sangha?"

[Dīgha Nikāya 16, Mahāparinibbāna Sutta]

The *Sutta* are to be understood as saying what they mean and not to be misinterpreted, otherwise it may only result in misunderstandings.¹⁷¹

"Bhikkhus, these two accuse The Buddha. Which two? One who explains what was not said or spoken by The Buddha as said or spoken by The Buddha. And he who explains what was said or spoken by The Buddha as not said or spoken by The Buddha."

[Āṅguttara Nikāya 2.24, Abhāsita Sutta]

As The Buddha declared, the Dhamma he preached, indeed, is perfect and sufficient for those who want to end the samsara. But, to understand that perfectness, one's mind should be simple. Since the Truth is literally so simple, contrasting to the complexity of the mind, many tend to overlook the Truth, making it incompatible. Thus, they think the Dhamma is still lacking something and go on moulding it into a compatible complexity by deducting and adding. This drags the Dhamma into a thick mist of intellectualism, scholarism and scholasticism, making it increasingly difficult to be understood by the simple-minded people. Even modern times scholastic bhikkhus can be found in countries like Myanmar, compiling their own commentaries even reaching 8,000 pages just for a single subject! This could be one of the reasons that some

165 Here, according to Ven. Buddhaghosa, one can develop the fourth dhyana not gradually, but straight away by equanimity.

166 Four establishments of mindfulness. Some teachers say: "*Satipaṭṭhāna* is vipassana," by misinterpreting mindfulness as knowledge and insight that comes after Right Mindfulness and Right Samadhi.

167 The question here is, how he knew what The Buddha intended about a thousand years ago. It seems that Ven. Buddhaghosa was under the impression that The Buddha said one thing while intending another, which is not a quality of The Buddha.

168 Is not this another instance of 'teacher above the Teaching (i.e. Dhamma)'?

169 "... *idampi kira bhagavatā vuttameva, pāṭiyam pana na ārūḥam.*"

170 "*Pāṭi pana saṅkhepena āgatā.*"

171 Misinterpretations and alterations of the words of The Buddha are greatly revealed by unbiased scholars throughout the world via their comparative critical textual analysis, which are available in large numbers in internet, as well as in printed material. This is a chain reaction began in the 19th century with pioneer Pali scholars such as Mr. and Mrs. Rhys Davids (1843-1942), who intended segregating actual teaching of The Buddha in the current Theravada Canon.

scholastic monks are averse to dhyana, since dhyana make the mind simple, and hence conducive for the simple Truth.

However, even these days, rare meditators among both bhikkhus and laity, who gain dhyanas, supernormal powers and so on by only following The Buddha's words, are available with visible proof. Evidences of those who developed all the four dhyanas and then psychic powers by loving kindness or *satipaṭṭhāna*, are available. The below *Sutta*—a portion only— which is a lengthy and detailed discourse on the whole gradual Path, reveals how *satipaṭṭhāna* generates dhyana.

“Great king, then he, equipped with this noble morality, sense restraint, contentment; finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel ground, a jungle thicket, or in the open air on a heap of straw.

[Right Mindfulness] Then, having eaten after his return from the alms round, he sits down cross-legged, holding his body erect, and concentrates on keeping mindfulness established before him. Abandoning sensual desire . . . ill will . . . sloth and torpor . . . restlessness and remorse, and doubt.

[Right Samadhi] And when he knows that these five hindrances have left him. Gladness is born. When he is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes samadhi. Being thus detached from sense desires, detached from unwholesome states, he attains and abides in the first dhyana . . . second dhyana . . . third dhyana . . . fourth dhyana.”

[Dīgha Nikāya 2, Sāmaññaphala Sutta]

If one is unable to believe that can be done by *satipaṭṭhāna*, Ven. Anuruddha bears another evidence too.

Bhikkhus said to Ven. Anuruddha: “By having developed and made much of what, Venerable Anuruddha attained such great direct knowledge (*mahābhīñā*)?” Ven. Anuruddha replied: “It is by the development and making much of the four foundations of mindfulness that I have attained such great direct knowledge . . . recollect thousand aeons . . . various supernormal powers . . . divine ear . . . knowledge of others' minds . . . the possible and the impossible . . . the fruits of past, future, and present karma . . . the way of all destinations . . . the world with various elements . . . the various dispositions of beings . . . the spiritual faculties of other beings . . . the defilement, cleansing, and emergence of dhyanas, liberations, samadhi, and attainments . . . knowledge of previous existence . . . knowledge of passing away and arising of beings . . . knowledge of the destruction of the mental taints.”

[Saṃyutta Nikāya 52.11-24, Kappasahassa Sutta-Āsavakkhaya Sutta]

One may recall, how Right Samadhi with 'four dhyanas' that were taught by The Buddha, later watered down by commentators to an '*upacāra* samadhi,' to a '*khaṇika* (momentary) samadhi,'¹⁷² and to an one single mind moment '*lokuttara* (supramundane) dhyana.' Some might misinterpret that the Susīma Sutta [Saṃyutta Nikāya 12.70] as a bare evidence for *arahants* who liberated with no dhyanas, but a careful reading without wearing the lenses of the commentaries reveals that it does not support such forceful interpretation. The *arahants* in this *Sutta* never denied,¹⁷³ either explicitly or implicitly, that they had attained four dhyanas—Right Samadhi of the Path. They just denied that they remained in four formless attainments and possessed with psychic powers, which, Susīma, who was a wanderer and a thief of Dhamma, could not believe in the case of an *arahant*. After one acquires the fourth dhyana, unless one inclines his mind further, one will not acquire what comes thereafter, i.e. formless attainments, knowledge and insight, psychic powers, knowledge of the destruction of the mental taints. Some even try to misinterpret wisdom-release (*paññāvimutti*) as a so-called dry vipassana *arahant*.

“Bhikkhus, these two qualities have a share in clear knowing. Which two? *Samatha* and vipassana.

When *samatha* is developed, the mind (*citta*) is developed; when the mind is developed, passion (*rāga*) is abandoned.

When vipassana is developed, the wisdom (*paññā*) is developed; when wisdom is developed, delusion (*moha*) is abandoned.

Defiled by passion, the mind is not released. Defiled by delusion, wisdom does not develop. Thus from the fading of passion is there mind-release (*cetovimutti*). From the fading of delusion is there wisdom-release (*paññāvimutti*).”

[Ānguttara Nikāya 2.32, Vijjābhāgiya Sutta]

Furthermore, this below *Sutta* clearly states that even to become a non-returner, one needs at least first dhyana.¹⁷⁴

“Ānanda, it is like one come to a huge standing tree with heartwood, would cut the heartwood without removing the bark and sapwood. That is not possible, in the same manner, it is not possible that one could know, see, and overcome the lower bonds of the

172 One need to sincerely ask: “What is the obvious distinction and how to clearly differentiate between this 'momentary samadhi' and 'mere mindfulness'?”

173 Evidently, Susīma never put the question concerning four dhyanas to them. Likewise, as Susīma never asked whether they are virtuous or not, does it mean that they are *arahants* without virtue? Can similar be said regarding mindfulness as well? Some take such *Sutta* and interpret one-sidedly. For example, some take incidents as in Ambaṭṭha Sutta [Dīgha Nikāya 3] [page 5] as a proof of becoming a stream enterer 'just' by listening to Dhamma. But the *Sutta* never mentioned the listener's previous meditation or the development of his faculties. However, the *Sutta* itself is explicit that The Buddha preached Four Noble Truths only when the listener's mind was ready, pliable, free from the hindrances, joyful, and calm—similar to the state of the mind after a dhyana. Also, another point to keep in mind is that this incident happened in front of The Buddha, who is undoubtedly capable of knowing the maturity of the students mental faculties. Some, ridiculously enough, say that Ven. Sāriputta became an *arahant* just by listening to Dhamma while fanning The Buddha.

174 Also refer to Saṅgaṇikārāma Sutta [Ānguttara Nikāya 6.68] [page 16].

sensual world (non-returner), without coming to this Path and Way. What is the Path and Way, to dispel the lower bonds of the sensual world? The bhikkhu abides in the first dhyana. Established in it he reflects five aggregates as impermanent, unpleasant . . . [similarly for second, third, and fourth dhyanas; first, second, and third formless attainments].”

“Venerable sir, when this is the Path and the Way for the destruction of the five lower bonds for the sensual world, why does a certain bhikkhu talk of a mind-release and a wisdom-release?” “Ānanda, that is the difference in the maturity of the mental faculties.”

[Majjhima Nikāya 64, Mahāmālukya Sutta]

It is quite evident that, due to some reasons, those who strictly adhere to the 20 B.C.E. Great Monastery's decision—care of texts, learning, and preaching more important than practice of their contents—misrepresent the Path revealed by The Buddha. After his critical textual analysis of later additions against The Buddha's words, late Ven. Aggamahāpaṇḍita (Polwatte) Buddhadatta suspects Ven. Buddhaghosa to be a Brahmin who came to distort the Buddha's teachings.

Ven. Buddhaghosa, in his *Visuddhimagga* [XIV, 46], states that the eye and ear sense organs are activated without coming into contact with their respective [non-contiguous] objects (*asampattagocara*), while the nose, tongue, and body activated otherwise (*sampattagocara*). This viewpoint had already existed in India among Hindus and other Sanskrit Buddhist schools where later borrowed by *abhidhammikas* too.

Aṭṭhasālinī, which is attributed to Ven. Buddhaghosa, states that ancient commentary—which written by ancient authorities before the time of Ven. Buddhaghosa—held the view that all sense organs are activated by coming into contact with their respective [contiguous] objects, as sun rays travel and contact the sensitive part of the eye regardless of their far existence; and, that the light has a higher velocity than the sound; also, sound travels in succession (*parampara*)—series of waves.¹⁷⁵ All these are agreed by modern scientists too. However, in *Aṭṭhasālinī*, Ven. Buddhaghosa poorly objects the ancient commentary, but supports the viewpoint of other Sanskrit Buddhist schools, stating that sun rays never come into contact with the eye, and sound does not come slowly in succession, otherwise a sound afar would be heard after a long time, making us unable to know the direction it came from.

Also, *Visuddhimagga* [VII, 61] states: 'The Buddha has supreme lordship over his own mind, either of the kind reckoned as mundane and consisting in 'minuteness (*aṇimā*),' 'lightness (*laghimā*),' etc.' And *Paramatthamañjūsā*, the commentary on *Visuddhimagga*, states: 'The word 'etc.' includes the following six: *mahimā*, *patti*, *pākamma*, *isitā*, *vasitā*, and *yatthakāmāvasāyitā*. Here, *aṇimā* means making the body minute (*aṇu*¹⁷⁶). *Laghimā* means lightness of body; walking on air, and so on. *Mahimā* means enlargement producing hugeness of the body. *Patti* means arriving where one wants to go. *Pākamma* means producing what one wants by resolving, and so on. *Isitā* means self-mastery, lordship. *Vasitā* means mastery of miraculous powers. *Yatthakāmāvasāyitā* means attainment of perfection in all ways in one who goes through the air or does anything else of the sort.' This non-Canonical and foreign explanation of psychic powers appears in several other commentaries and sub commentaries too. However, this doctrine is already existing in the Hindu yoga text, namely, Patañjali's *Yoga-sūtras* (2nd century B.C.E. to 5th century C.E.).

One researcher commented that Ven. Buddhaghosa after returning to India claimed proudly: “I went to Sri Lanka and wrote that they will circle around the Nirvana but not reach it.” This comment holds weight, if compare *Sutta* and commentaries thoroughly, one can notice how they deviate very subtly from *Sutta*.

“What do you think Ānanda? These things that I have taught you after directly knowing them. That is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven enlightenment factors, the Noble Eightfold Path. Do you see, Ānanda, even two bhikkhus who make differing assertions about these things?” “No, venerable sir, I do not see even two bhikkhus who make differing assertions about these things. But, venerable sir, there are people who live deferential towards The Buddha who might, when he has gone, create a dispute in the Sangha about livelihood and about the *Pātimokkha*. Such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of devas and humans.”

“A dispute about livelihood or about the *Pātimokkha* would be trifling, Ānanda. But should a dispute arise in the Sangha about the Path or the Way, such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of devas and humans.”

[Majjhima Nikāya 104, Sāmagāma Sutta]

Authorities of Alu Vihara (also, Aloka Vihara) of Sri Lanka, where known as the place of writing down the Theravada Canon for the first time, on palm leaves revealed that they were unable to find the originals of the palm leaf manuscripts, even after scanning underground with the help of Japanese scientists. Also the *Mahāaṭṭhakathā* (Great commentary) and other *Sīhaḷaṭṭhakathā* (Sinhalese commentaries) which Ven. Buddhaghosa claimed as used by him when writing his commentaries in around 5th century C.E.—about 1,000 years after The Buddha's enlightenment—are not to be found. Is there a cryptic message in the common belief that the True Dhamma will endure only for 500 years or for a 1,000 years?

“Bhaddāli, when beings are deteriorating and the True Dhamma is disappearing, then there are more training rules and fewer bhikkhus become established in final knowledge. The Buddha does not make known the training rule for disciples until certain things that are the basis for taints become manifest here in the Sangha, but when certain things that are the basis for taints become manifest here in the Sangha, then The Buddha makes known the training rule for disciples in order to ward off those things that are

175They might be talking about sound waves.

176The size of an atom.

the basis for taints.

Those things that are the basis for taints do not become manifest here in the Sangha until the Sangha has reached greatness . . . the acme of worldly gain . . . the acme of fame . . . the acme of great learning . . . the acme of long-standing renown.”

[Majjhima Nikāya 65, Bhaddāli Sutta]

“Friend Bhadda, it is because these four establishments of mindfulness are not developed and cultivated that the True Dhamma does not endure long after The Buddha has attained final Nirvana. And it is because these four establishments of mindfulness are developed and cultivated that the True Dhamma endures long after The Buddha has attained final Nirvana.”

[Saṃyutta Nikāya 47.22, Ciraṭṭhiti Sutta]

“Kassapa, when beings are deteriorating and the True Dhamma is disappearing there are more training rules but fewer bhikkhus are established in final knowledge. The True Dhamma does not disappear so long as a counterfeit of the True Dhamma has not arisen in the world. But when a counterfeit of the True Dhamma arises in the world, then the True Dhamma disappears.

It is not the earth element, that causes the True Dhamma to disappear, nor the water element, nor the heat element, nor the air element. It is the foolish men who arise right here who cause the True Dhamma to disappear.

The True Dhamma does not disappear all at once in the way a ship sinks. There are, five detrimental things that lead to the decay and disappearance of the True Dhamma. What five? Here the bhikkhus, the bhikkhunis, the male lay followers, and the female lay followers dwell without reverence and deference towards The Buddha, the Dhamma, the Sangha, the training, the samadhi.”

[Saṃyutta Nikāya 16.13, Saddhammappatirūpaka Sutta]

1. DISCIPLINE: Wholesome vs. Fetter

To Grasp or not to Grasp?

Since the natural pull of the world was, is, and will be for the continued existence, as a counter measure, the whole teaching of The Buddha is aimed at one thing, the cessation of existence, the Nirvana. Upon successful execution, the system of *Vinaya* supports samadhi towards liberation. For those who strive, this is an aid. However, when this goal of here and now shifted to a there and then, at a time of the Maitreya Buddha or further than that, the system becomes dead and dry. User becomes for the sake of the system, rather than the original purpose, a system for the sake of the user. This may be the reason that Noble Ones are free of 'grasping at rules and observances (*siḷabbataparāmāsa*),' since for them, it is a natural nature, upright habit and behaviour, rather than a 'moral medal' to be collected superficially. As the whole gradual Path, ethical acts are also self-validating.¹⁷⁷

"Bhikkhus, these six things are dispelled in a person who has come to Right View (i.e. stream enterer). What six? [1]The view about a self, [2]doubts, [3]grasping at rules and observances, and [4-6]greed, hatred, and delusion which lead to hellish results."

[Ānguttara Nikāya 6.90, Pahīna Sutta]

A bhikkhu of the Vajjians said to The Buddha: "Venerable sir, over one hundred and fifty rules are beyond capacity, and the coming for the recital every fortnight. It is not possible for me to train in them." The Buddha asked: "Is it possible for you to train in three precepts. Heightened virtue, mind, and wisdom?" "Yes, venerable sir, it is possible for me"

"When you train in these three observing the precept for heightened virtue, mind, and wisdom, your greed, hatred, and delusion will fade. With the fading of greed, hatred, and delusion, you will not do demerit and will not practise any evil."

[Ānguttara Nikāya 3.85, Vajjiputta Sutta]

One may remember that The Buddha analogize his teachings to a raft for the purpose of crossing over the samsara. But, nowadays, most of those who intend on rowing this raft, make a hole and spend time throwing the filling water with their hands. These days, except some rare individuals, either extreme 'ritualistic *Vinaya*' or extreme 'lax *Vinaya*'—a hot favourite among many monks—can be found.

Some bhikkhus with this ritualistic *Vinaya* go into many re-ordinations, shifting from one sect to another in search of the perfect—surely, ritualistically—ordination and full ordination. The founder of Dhammayutta sect of Thailand, Prince Monkut went through more than twenty ordinations in search of the 'pure one,' due to his doubts about the validity of the official act (*vinayakamma*). When established in 1828, the sole intention of the new movement became a pure tradition with well educated scholar bhikkhus who keep a pristine *Vinaya*,¹⁷⁸ since Prince Monkut was under the impression that dhyanas and realisations are no longer possible in this dispensation of Gautama Buddha.

"Subhadda, in whatsoever Dhamma-*vinaya*, the Noble Eightfold Path is to be found, four Noble Ones are also to be found. If the bhikkhus live properly, the world will not be empty of *arahants*."

[Dīgha Nikāya 16, Mahāparinibbāna Sutta]

However, as agreed by the current Saṅgharāja of Thailand, Ven. Ñāṇasaṃvara, no bhikkhu can guarantee his own ordination lineage as a ritualistically pure or unbroken one. Yet, in their monasteries, Dhammayutta sect considers all other bhikkhus in the world as novice monks.

There is an metaphor in Sri Lanka which illustrates the level of *Vinaya* practices of the immoral bhikkhus and the portion of them in the three sects, where the oldest Siam sect to an elephant thief, Amarapura sect to a cow thief, and Rāmañña sect to a gem thief.

The Siam sect is well-known for their lack of moral shame and dread due to their involvement in money, politics, and relationships

¹⁷⁷Years back, one bhikkhu was meditating in a remote place far from the village. Considering the long time taken for collecting the food from the village, he thought of storing foods and cooking by himself. He executed this thought and started cooking some simple food, and spent much time in meditation. After a few days, he thought: 'Since I am cooking, should find more seasoning and varieties of raw food, in order to have a more delicious meal.' Later, one day, he thought: 'Why not I eat at night time? It will give me more energy.' Immediately, he realised the dungeon he was heading and stopped cooking. After many years recalling the incident, he mentioned: "That day I understood what the real *Vinaya* is, and the purpose of it. And I determined regardless of rule or no rule, never to store or cook food again in my bhikkhu life."

¹⁷⁸Yet, the founding preceptor (*upajjhāya*) was less than ten years since his full ordination, which is prohibited by The Buddha, although it did not defect the Dhammayutta full ordination.

with women, as an elephant cannot be stolen easily without being witnessed. Some elders of that sect who are around sixty *vassa*¹⁷⁹ now recalls that how their teachers had relationships with village ladies, making them pregnant, and then went on to feed the family by using temple funds. They hardly fall in to the fourth *pārājika*, since they have no interest in meditation. However, the first and the second *pārājikas* are almost common. And on rare occasions, they fall to the third *pārājika*, due to temple politics and power struggles. Livelihood of the bhikkhus of this sect resembles very much the modern day Mahayana bhikkhus. This sect is the perfect example of the sad state of decline in Theravada clergy in Sri Lanka. In 2010, it made the headlines in newspapers that in Avukana temple which is famous for the great ancient buddha statue that is carved out of a cliff, when a festival was carried out, girls were provided for visiting bhikkhus to spend the night together.

The Amarapura sect can be considered in middle since a cow can be stolen sometimes, without exposing much. However, in the last decade or so, the amount of surfacing evidence, pointing that this sect on its way to become an elephant thief. According to his ex-stewards, when late Ven. Abhidhajahamāraṭṭhaguru (Balaṅgoda) Ānanda Maitreya¹⁸⁰ was the elected chief prelate of this sect, the abbot of his temple—Sri Nandārāmaya, Bulatgama—Ven. (Medabedde) Nandasāra, was having an secret affair with a young lady in a nearby house, even making her a mother.

The Rāmañña sect, as a gem thief, is the most cunning one. The elders take great care of not exposing internal dark patches to external parties as a way to keep the image and the pride of their strict *Vinaya*. However, as a part of this sect, the immoral bhikkhus in Galdūwa tradition can be considered as professional thieves, where people hardly notice the crime.

After extensively investigating the elder bhikkhus of Galdūwa tradition—which Nā-Uyana belongs to—in more than thirty major monasteries, several bhikkhus concluded: “Even though they labelled their monasteries as meditation hermitages, there is no single local elder bhikkhu who is into genuine meditation.” When several young local bhikkhus mentioned the truth about Nā-Uyana to their parents, to the bhikkhus surprise, the parents were not surprised at all. Parents consoled and encouraged their son bhikkhus, saying: “Nowadays, bhikkhus are like that. They are utterly corrupted, just neglect about them. There are The Buddha's words. And son, you are capable and courageous, so live uprightly and be a good bhikkhu that we can be proud of.” Later, these bhikkhus with humour commented: “As bhikkhus, that is the best instruction we received apart from the Dhamma. There (i.e. Nā-Uyana), the teachers can only instruct: 'Have faith . . . faith in teachers. Do respect . . . respect the teachers.'” Frequently, Ven. Ariyananda can be seen encouraging the residents to have more and more faith on Nā-Uyana teachers.

“Higher wisdom is the best of things that rise up. Ignorance excels among things that fall down.”

[Saṃyutta Nikāya 1.74, Vuṭṭhi Sutta]

Galdūwa tradition is well-known as the vertex of the *Vinaya* in Sri Lanka, more or less resemble to Dhammayutta sect. For some, it is even more, as Ven. Ariyananda, while looking at the boundary¹⁸¹ of the 2008 annual full ordination, with a proud voice muttered: “World's purest full ordination lineage.”

After the previous year's terror of being too close to the river shore, 2008 boundary was taken far from the shore, which can only be reached with the help of the boat service and lifeguards of Sri Lankan Navy. This tradition has some history for such terrors due to their extreme grasping of rituals.

In 2004, an incident happened which now known as 'tsunami *upasampadā*,' following the tsunami which hit Sri Lanka in the same year. A bhikkhu found a photo which shows a flag from a flag line connected to the mainland touching the water boundary when fluttering in the breeze. This ignited chaos in the tradition, which lasted almost one and half year until, in 2006, more than 200 bhikkhus who had received full ordinations between 2000 and 2004 had to be received full ordination for the second time since elders were unable to decide, to which year the photo was belonged, however they managed to know it was after 1999.

Even by Brahminical commentarial interpretations, this incident does no harm for the full ordinations since the area which to the flag line connected on the land will be flooded when raining, and had expressed by Ven. Ariyadhamma, initially.¹⁸² But anyway, the elders including Ven. Ariyadhamma did not want to have any doubts. The preposterousness of this whole scenario is, in 2006, when more than 200 bhikkhus went to the boundary for their 'second' full ordination, the elders asked them to gave up their so-called invalid full ordination before receiving the new full ordination. If someone is a bhikkhu, then no need for a second one; whereas if is not, then nothing to give up. Surely, it is not their own bhikkhuhood that the elders jeopardize, it is juniors'.

Among the hundred or more monasteries of Galdūwa tradition, Nā-Uyana is renowned for having a very strict *Vinaya* practice based on the post canonical works such as commentaries, sub commentaries, and so on. However, this 'non middle path' approach not equally followed by all the bhikkhus. It has been observed that the rigidity of this strictness is kept not only by following the practices such as not doing Observance with other sect bhikkhus, or reciting Pali formula of

179Number of years as a bhikkhu.

180A well-known and foremost bodhisattva scholar in Sri Lanka, who publicly declared that he abolished lesser and minor rules of *Vinaya* since conventional rules, such as money handling and food storing, obstruct his more worthwhile missionary goal of spreading the Dhamma. His students and temple bhikkhus looked to him as a model of freelance adjustment of *Vinaya*. Those who visited his temple when he was still alive. mentioned that the librarian bhikkhu of his temple was found earning money by repairing vehicles.

181*Sīmā*: an area for formal acts of Sangha.

182In the beginning, Ven. Ariyadhamma pretended that he had no problem with those full ordinations, yet gradually changed his opinions. However, in the end, he ended up saying that those full ordinations were not valid, and the decision was made by the head monk of the tradition.

confession regardless of having offences or not, but also asking non-bhikkhus to offer washed spoons, filtered hot water, and previously offered food touched by non-bhikkhus accidentally.¹⁸³ Once, to a bhikkhu from another sect, who came to attend the Observance, Ven. Saṅghasobhana scornfully said: “You go out of the boundary. We have to protect the purity of our Galdūwa tradition.”

“One should give up anger, renounce pride, and overcome all fetters, suffering never befalls him who not clings and not bind to mind and body.”

[Dhammapada 221]

Such bhikkhus not using Dhamma-*vinaya* to maintain peace but to disturb and hate others. Overgrowth of this naive and hostile attitude and unhealthy religious competition has even created bloodshed in many parts of the world.

“Ānanda, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, untorn, unblemished, unmottled, liberating, praised by the wise, ungrasped, leading to samadhi. This too is a memorable quality that creates love and respect and conduces to helpfulness, to non-dispute, to concord, and to unity.”

[Majjhima Nikāya 104, Sāmagāma Sutta]

The Buddha's advice is to be virtuous without being made of it, since the former is genuine and the latter is artificial; also not to disparage others due to the pride of virtue.

“Carpenter, here a bhikkhu is virtuous but he does not identify with his virtue.”

[Majjhima Nikāya 78, Samaṇamuṇḍika Sutta]

“Bhikkhus, takes upon himself to observe the virtues. Satisfied with it and desires fulfilled he praises himself and disparages others saying: ‘My virtues are pure, these others are evil,’ and become intoxicated and negligent abides in misery. Like a man in need of heartwood after wandering in search of it would cut the outer dry bark ignoring the heartwood and carry them away thinking that is the heartwood. To this said, the bhikkhu has come to the end of the holy life among the outer dry bark.”

[Majjhima Nikāya 29, Mahāsāropama Sutta]

Nowadays, one cannot deny that the virtue practised by most bhikkhus has become a selling technique as in business world to attract customers—in this case donors. They let go the sublime inner qualities of wholesome and mental cultivation, and put the weight on how to impress the laity or the donors through mere superficial appearance and bearing. For example, some bhikkhus not only is not upright and honest, but also commit themselves to lie or even to twist the truth craftily, yet very rigid about wearing the double-layer outer robe, walking without the sandals, carrying the palmyra-leaf umbrella, accepting food into the black colour alms bowl in hands without its bag. Unbelievably, some bhikkhus even conducted a survey among the public to ask what they expect from monks, before starting their monastery. In fact, isn't it a low class business strategy for a monk for his survival?

Ritual vs. Essence

The malignant level of this endemic 'outer dry bark hunting' is the formulation of the commentarial *Vinaya* and so on. Ven. Buddhaghosa's *Vinaya* commentary, *Samantapāsādikā*, is a treasure trove for those who seek evidences in *Vinaya* for the extended reinterpretations influenced by Brahminical ritualistic superstitions.

Now at that time a bhikkhu opened a door with a bowl in his hand. As the door was blowing to and fro, a bowl was broken. They told this matter to The Buddha. He said: “Bhikkhus, a door should not be opened with a bowl in one's hand. Whoever should do so, there is an offence of wrong doing (*dukkata*).”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 5. Khuddakavatthu Khandhaka — B.D. V, 155-156]

One example is how the commentary reinterprets the above rule saying: 'This includes even opening the latch or the lock with any part of one's body while a bowl supported by any part of one's body.'

Now at that time bhikkhus leant against a wall that had been treated, the colour was spoiled. They told this matter to The Buddha. He said: “Bhikkhus, a treated wall not to be lean against. Whoever should do so, there is an offence of wrong doing. I allow a leaning board.”

Now at that time bhikkhus were doubting to lie down on a place for treading on with washed feet. They told this matter to The Buddha. He said: “Bhikkhus, I allow you to lie down [in such a place], having spread a sheet.”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 6. Senāsana Khandhaka — B.D. V, 246]

Another example is how commentary extends 'wall' of the above rule to include doors, windows, and posts of stone or

183Once, in Pā-Auk, Sayādaw angrily instructed to throw away a large amount of food prepared by donors for bhikkhus due to being mistakenly touched by bhikkhus before formally—ritualistically—offer. It is in a way punishing the bhikkhus, donors, and wasting the food given with faith. This kind of incidents made bhikkhus and laypeople feel unhappy and dissatisfied, even though they tried to let go of the food. In one way, Sayādaw protected the rigidity of their *Vinaya* practises but he had let go the Dhamma due to his obvious uncontrollable emotions.

wood. Then, in an extreme way, saying: “While one is sleeping, if sheet gets pulled away and any part of one's body touches the lodging, there is an offence of wrong doing for every body hair that makes contact. The same holds true for leaning against a bed or chair.”

Adapting the commentary's model of stretching the *Vinaya*, Nā-Uyana elders also exceed the reasonable limit of it. There, bhikkhus are allowed to do such things as washing robes, cutting finger or toe nails, and shaving only on Sundays. Otherwise, they need the permission of their preceptor or mentor (*ācariya*) by chanting specific Pali sentences, to which Ven. Saṅghasobhana will grant permission by an inattentive proud grunt, if not, they will be regarded as disrespectful. Once, when this practice was questioned by another elder, saying: “Which part of the commentary states these practices?” Ven. Ariyadhamma replied: “I think it is in the beginning of the commentary.” After hearing this, one bhikkhu sniggered: “May be in the preface.”

Also, The Buddha simply allowed an umbrella without any specific rule regarding colour or material as for robes or slippers. However, for Nā-Uyana, when a bhikkhu is going to a village, normal umbrella is not allowed to be used, except the palmyra-leaf umbrella (*goṭuatta* in Sinhalese) which looks like a scallop shell¹⁸⁴ [see Appendix 13.5]. Evidently, this only comes in the commentary. This palmyra-leaf umbrella is not used in other Buddhist countries or sects, since an umbrella is no longer considered a symbol of class, but a very common daily commodity, even in Burma or in Thailand, the normal umbrella is being used. Nowadays, palmyra-leaf umbrella actually becomes a symbol of class for bhikkhus instead. Ridiculous enough, sometimes a plastic umbrella which made in the same scallop shell shape is used.

“Bhikkhus, I allow that an umbrella (*chatta*) be used in a monastery and the vicinity of a monastery both by one who is ill and one who is not.”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 5. Khuddakavatthu Khandhaka — B.D. V, 181]

Sometimes, after seeing the foreign bhikkhus who come from Pā-Auk using normal dark colour umbrellas, Ven. Saṅghasobhana goes on to say in his usual grumpy tone: “When in Rome, do as the Romans do. So when in Nā-Uyana, you cannot use such umbrellas.” Then same can be said to Ven. Saṅghasobhana: “When you in The Buddha's Dispensation as a bhikkhu, you have to live according to The Buddha's words.” If one need his own way, then better rather than hiding behind the word Buddhism, set up an new religion according to his own rules and name it Buddhaghosaism or by his own name.

Furthermore, there is a quite absurd ritual during accepting the lunch at the dining hall by bhikkhus. Laypeople come to Nā-Uyana from various parts of Sri Lanka on a rostering basis, and cook the food on the ground floor of the dining hall which situated in the monastery premises, and then offer to bhikkhus on the same ground floor.¹⁸⁵ Usually, bhikkhus gather in the Observance hall, and wear the upper robe, covering both shoulders, and then go to the dining hall which required less than four minutes walk. After walking all the way from Observance hall, when the distance to dining hall is just about five meters, Ven. Saṅghasobhana¹⁸⁶ stops . . . and waits ludicrously . . . just standing as having some invisible obstruction before him, until a person of that day food donors comes, kneels on the rough concrete path, and pays respect to him, thus allowing himself to walk the remaining five meters, so they can offer some food to 'the incomparable field of merit for the world.'

“They knew as a bog this homage and veneration obtained among devoted families. A subtle dart, difficult to extract, honour is hard for a vile man to discard.”

[Theragāthā 495]

Sometimes, the donors are also waiting for him to come and accept their food, looking at each other curiously, wondering: 'What is happening to that bhikkhu just before a few meters,' since they came all the way to Nā-Uyana solely for the purpose of offering. Usually, the dining hall caretakers quickly notice, knowing Ven. Saṅghasobhana needs such respect, they request donors to do so, so that all the bhikkhus present do not have to wait in this humdrum. Fortunately, this practice is not followed by some elders when Ven. Saṅghasobhana is absent.

“He who reveres those worthy of reverence: The Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation, he who reveres such peaceful and fearless ones, his merit none can compute by any measure.”

[Dhammapada 195-196]

184If one hold up this for some time, the arm gets tired, and if in a moderate rain, it would not provide much protection.

185Ven. Saṅghasobhana advised bhikkhus that they can practice the ascetic practice (*dhutaṅga*) of 'the alms food eater.' Which is a clear and conspicuous deception, since that is not in any way going to village, house by house collecting food. This even contradicts their guide for ascetic practices [*Visuddhimagga* II, 27], where it states: 'Now this alms food eater should not accept the following fourteen kinds of meal: a meal offered to the Sangha . . . a meal supplied to a vihara . . . a meal given in turn.' It is funny some renounce their family and wealth, yet cling to 'simplicity' and try to make a show of it, as Ven. Saṅghasobhana angrily reacted when his ascetic practice of 'the later food refuser' was broken by junior monks.

186Special dishes for breakfast and lunch, and beverages throughout the day for Ven. Ariyadhamma will be cooked and prepared specifically by a separate cook and by novice monks and will be brought to his hut. He rarely comes to accept lunch—thought just symbolically—from the dining hall, except upon certain donors request and on occasions such as birthday celebrations.

After receiving food into their alms bowls from the ground floor of the dining hall, some bhikkhus go to the upper floor of the same building in order to eat. Before eating, they have to go through a superficial ritual labelled as *saraṇiya*¹⁸⁷. As each monk reaches the upper floor, he has to go to the monk or monks who are senior to him, with his alms bowl. First, the senior put a spoon of rice into the junior's alms bowl, and vice versa. It is the same rice being exchanged continuously, as anything else rather than rice cannot be exchanged due to certain foods are not suitable for some monks. This is similar to family members go to kitchen, take food to their plates, and then goes to dining room and exchange it among themselves. Although in ancient days, this was done for a good cause with a genuine intention, in Nā-Uyana, it has become an mechanical ritual. For a number of times, Ven. Saṅghasobhana went on accusing the bhikkhus for not participating this ritual with him. He also mentioned that he never miss this meritorious act. Not only such self-deceiving acts are rooted in ignorance, but it also becomes 'grasping at rules and observances,' a fetter which binds one to samsara—overcome at the stream entry.

Wear the Stripes!

For the occasion of accepting lunch at dining hall, Ven. Saṅghasobhana and a few others wear also the double-layer outer robe over the upper robe. This double-layer outer robe allowed by The Buddha mainly to protect the body from coolness. Wearing three layers of fabric in a hot climate makes one sweat.

The Buddha said: “Bhikkhus, on the cold winter nights, in a time of snowfall, I sat down in the open air at night only with one robe, I was not cold. As the first watch of the night was ending, I became cold. I put on a second robe and was not cold. As the middle watch of the night was ending, I became cold. I put on a third robe and was not cold. As the last watch of the night was ending, as the sun was rising, I became cold. I put on a fourth robe and was not cold. Then, it occurred to me: 'Even those who in this Dhamma-*vinaya* are sons of respectable families, susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as robes for bhikkhu and were to allow three robes?' bhikkhus, I allow you three robes, a double-layer outer robe, a single-layer upper robe, a single-layer under robe.”

[Vinaya Piṭaka, Mahāvagga Pāli, 8. Cīvara Khandhaka — B.D. IV, 411]

When a bhikkhu go out of the monastery, only if he does not have a locked room to keep the third robe protected, it is necessary for him to carry it with him. There are allowances for that even in situations such as rain. These days, double-layer outer robe is always used as a way of exhibiting 'strict *Vinaya*,' since other traditions in Sri Lanka almost omit it. However, it is known that Ven. Saṅghasobhana has been informing every year's full ordination batch to wear double robe for this very short distance walk within the monastery.

In ancient days, due to scarcity of fabric and ease of gathering small cast-off pieces of cloth from various places, the robe naturally became a cut-pieced one. And Buddha also encouraged that large cloth to be cut into pieces, making it less valuable to discourage thievery. Each cut robe must have at least five vertical sections (*khaṇḍas*). However, nowadays, it has become a way of exhibiting seniority and rank, just like stripes of military forces. Robes—especially the double-layer outer robe—of elder bhikkhus, are made of tiny pieces of fabric, sometimes reaching the extreme of one centimetre, making the number of sections over fifty and even up to one hundred fifty five. In a way, this one hundred fifty five sections denote that 'no body above me,' at least by sections of the robe. There were occasions when junior bhikkhus wearing a robe with twenty or thirty sections simply due to the robe they received, elder bhikkhus kept mocking them until the junior changed it to a five section one, a rank zero robe! Some of these special robes cost around USD¹⁸⁸ 300 (USD 1=LKR¹⁸⁹ 110). Obviously, for some, it has become a fashion. Someone comically mentioned about a temple bhikkhu requested from Ven. Ariyadhamma to borrow one of his robe with super fine sections to wear for a function where the Sri Lankan President was attending. Usually temple bhikkhu's robe is with only five big sections, thus putting them in the lower hierarchy!

Even Canon mentioned that during the time of The Buddha, people could not differentiate Buddhist monks—including The Buddha—from other sect ascetics. The main reason is that their robes were the same, as mentioned in the *Vinaya* [Vinaya Piṭaka, Pācittiya Pāli, Pācittiya 58 — B.D. II, 406].

Furthermore, in Nā-Uyana, before ordaining, the candidate must dye all his cloths and belts with home-made wooden dye, because even if the fabric has been dyed by the factory by using a chemical dye in a suitable colour, it still does not count as valid. After ordaining as a novice monk, if he happen to be not in bodily contact with at least one of his wooden dyed cloth or belt, his ordination is regarded as lost, and he have to re-ordain again. This means in a way that his bhikkhuhood and morality gone with his cloths and belt, or to be more exact, with the dye! Those days, in India, bhikkhus made their robes mostly from white cloths thrown by the laity, and The Buddha must have allowed bhikkhus to dye those white cloths in order to look different. Otherwise, re-dying has no meaning at all, as the wooden dye possesses no indigenous quality to help meditation and liberation. Given the time, effort, and the harm to trees, The Buddha would not be bothered about re-colouring, especially when it is definitely easy to find a cloth or a ready-made robe in a proper colour these days. Despite

187Fit to be remembered: During The Buddha's time, most of bhikkhus begged food from village houses and received different varieties, hence some received good food and some did not. So, when they gathered to eat, they shared their foods among each other.

188United States dollar.

189Sri Lankan Rupee.

Ven. Ariyadhamma's uttermost rejection of chemical dye, bhikkhus who dye his robes use chemical dye since the desired darkish red colour could not achieve only by wooden dye. Certainly, they never miss the last dye with wooden dye, to accomplish the ritual.

One day, besides offering lunch at dining hall, the donors went on to offer a type of robe used by temple bhikkhu for each bhikkhu.¹⁹⁰ Ven. Saṅghasobhana was offered this robe as the first elder. After accepting it, he just walked two paces forwards, and spank it on a nearby furniture, making a noise, and left it there. For gentle cultured Sri Lankans, this is basically similar to spitting on the face. Surely, not only the donors, but also the care taker was stunned and disturbed. Some bhikkhus said: "It is too harsh and embarrassing to see, the eldest bhikkhu on the occasion behaves senselessly." The busy donors spend time, effort, long journey, and their hardly earned money to feed the bhikkhus, to offer something, to gain merit, and to feel happy.¹⁹¹

"Bhikkhus, what are gifts endowed with six factors? There are three factors to the giver and three factors to the acceptor. What are the three factors of the giver? [1]Even before giving the giver has a pleasant mind, [2]while giving the mind is pleased, and [3]having given the mind is pleased. What are the three factors of the acceptor? The acceptor is [1]free of greed or entered to the Path to cast greed. . . . [2]hatred . . . [3]delusion . . .

It is not easy to account for the merits of a gift endowed with these six factors as, it is a yield of merit, a yield of good, a bringer of pleasantness and heavenly bliss that is conducive to agreeability and pleasantness of such a measure."

[Aṅguttara Nikāya 6.37, Chaḷaṅgadāna Sutta]

With their years of witnessing Ven. Saṅghasobhana's arrogant and angry behaviours, some commented: "In this incident, the donor may have the first two factors out of six."

"Abracadabra!"

The accurate and clear pronunciation of Pali in official acts is a must in this tradition, and the elders believe the Pali to be the root language of all languages. If a single syllable is pronounced incorrectly, no matter how many times, the reciter has to repeat it until he get it correctly,¹⁹² otherwise the procedure will be considered as void. The main annual example of this extreme ritualistic adherence is their annual full ordination ceremony. The erudite elders of this tradition recite the Pali text of the official act¹⁹³ three times, using three different groups of three teachers, altogether nine transactions for a candidate,¹⁹⁴ where The Buddha advised in the *Vinaya* to recite by one bhikkhu only for one time. At the end of it, the candidate becomes a bhikkhu as agreed by the Sangha via their silence. If bhikkhus try to recite again to 'a bhikkhu' it is acting according to non-Dhamma-*vinaya* which is an offence of wrong doing.

The Sangha should be informed by an experienced, competent bhikkhu, saying: "Honoured sirs, let the Sangha hear me. This one, so-and-so, wishes for full ordination from the Venerable so-and-so . . . This is the announcement. And a second time I speak forth this matter . . . he to whom it is not pleasing should speak. And a third time I speak forth this matter . . .

So-and-so is being ordained by the Sangha by means of the preceptor so-and-so. It is pleasing to the Sangha, therefore it is silent. Thus do I understand this."

[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 123]

Also, for ordination, two types of statements (*buddham/buddham saraṇam/saraṇam gacchāmi . . .*) are recited, leaving no space for an improper pronunciation of the last syllable.¹⁹⁵ Following the rules mentioned in the commentary, Ven.

190Even though most of the bhikkhus at that time not in need of robe, they accepted it for the benefit of donor, and later delivered to the Sangha store, since for the donor, it might be an once-in-a-lifetime opportunity.

191These days, huge majority bow to the robe, not to the person. Since, the robe—banner of *arahants (arahaddhaja)*—worn by The Buddha and his Noble disciples. Thus the robe bares a great tradition. But for many bhikkhus, if not developing spiritually as years pass by, they will be deluded by being recognised, respected, treated, cared, catered, and offered. They start thinking: "As a result of the power of 'MY' merits, donors are here to offer to 'ME,' 'I' deserve these." Indeed, as Shakespeare said, "Care killed the cat." One meaning of the Pali word bhikkhu is 'beggar' or 'fakir,' but nowadays, it has been changed to 'king.' For those who do not engage themselves in mind development, it is doubtless 'Jobless King.'

192Even they correctly recite it for the first time, they usually recite it three times.

193In which, it includes an announcement (*ñatti*) and three motions (*anusāvana*).

194Ven. Ariyadhamma argues that simultaneous recitation by three teachers is for the sake of keeping a check on mispronunciation by any teacher. But isn't it clearer and same checking, when one recites while the rest of the Sangha follow his recitation in their mind? As it had been witnessed that one teacher mispronounced a word, yet continued unnoticed even by his two fellow reciters—due to their focus on their own recitation—until after several seconds, a member in the Sangha pointed out doubtfully, since the other two voices made the error unclear.

195On the day before the full ordination, novice monks will be asked by elders to remove their robes and wear bed sheets for a while to go through the rituals—receiving robes while chanting specific Pali statements and requesting ordination in Pali. And, in the end, they recite three refuge and ten precepts as they did the first time when receiving ordination. The reason for this 'bed sheet ritual' is, elders consider that by removing their robes, novice monks loose their monkhood—never stated in *Vinaya*—yet some of these novice monks go through the ritual without giving up monkhood, thinking that there are still novice monks.

Ariyadhamma once commented that the pronunciation of Pali in Myanmar and Thailand falls far short of the required. However, one should remember that the lineage (i.e. Rāmañña sect) which Galdūwa tradition belongs to also came from Myanmar. To show how rigid this ritual can be, several years back, Sayādaw also asked Sri Lankan bhikkhus to re-recite the full ordination formula—a self-deceiving invention called *dalhikamma*—due to his doubt on the Pali pronunciation practised in Myanmar.

In June 2010, there was an perfect exhibition of extreme ritualism, as labelled by some bhikkhus as a mega ritual. This plan was initiated because of '2010 Pā-Auk Six-month Intensive Advanced Meditation Retreat,' in order to accommodate a large number of bhikkhus—existing Nā-Uyana bhikkhus plus Pā-Auk and some other bhikkhus. Although it was half-done, then it was abandoned for sometime since the retreat was not carried out in Nā-Uyana. However, later, Ven. Ariyananda insisted to carry on, even omitted the possibility of easy expansion of the old boundary. This, establishing a new boundary—the third one in Nā-Uyana—lasted from 6:00 p.m. until the next days 1:30 a.m., covering almost eight hours, and conducted with the participation of around one hundred and sixty bhikkhus. Meanwhile, police officers were needed to block the roads to stop bhikkhus from entering the villages surrounding Nā-Uyana.

"Bhikkhus, when a boundary is not agreed upon, not established, whatever village or little town [a bhikkhu] lives depending on, whatever is the village boundary of that village or the little town boundary of that little town, this in that case is [the boundary] for the same communion, for one Observance."

[Vinaya Piṭaka, Mahāvagga Pāli, 2. Uposatha Khandhaka — B.D. IV, 145]

According to the *Vinaya*, only four bhikkhus are required to remove an old boundary and establishes a new boundary. However, as the elders adhere to commentarial tradition and to rituals in the most possible extreme way, they went to remove a so-called existing yet non-existing imaginary boundary¹⁹⁶ on the proposed new boundary area—about 90' X 70'. Apparently, that was something similar to a clown of a circus performing with imaginary items around him.

This mega ritual consisted of two stages. The first one was to remove the imaginary boundary where it was divided into around twenty rectangles. In that way, each turn, in one of the rectangles, it was packed with around one hundred and sixty bhikkhus almost like sardines. Then, three elder bhikkhus simultaneously recited the formal act to remove that portion of the imaginary boundary. After completed, all moved to the next rectangle beside, and repeated the same procedure until they covered the whole area. This removal ritual process went on for several hours without a break, making all bhikkhus unable to drink water and to attend to their calls of nature. One can imagine how unhappy those bhikkhus were.

After a break around 10:30 p.m., the second one was carried out non-stop until around 1:30 p.m., regardless of unhappiness and tiredness of the majority. Ven. Ariyadhamma instructed three elders to recite the Pali text of the official act of establishing new boundary simultaneously. After this is finished, which is the requirement of the *Vinaya*, he again instructed another three elders to do the same, and after that again by another three elders. The strange thing is, after the third round, Ven. Ariyadhamma announced that the boundary had been established, and even asked the laypeople waiting outside the boundary to inform the police to let those halted bhikkhus to enter the villages surrounding Nā-Uyana, but he then again asked another three elders to recite the Pali text of the official act for the forth round.

If the boundary establishment was completed, then there was no necessity for the fourth round of formal act, even the second and third rounds not necessary, if not, then the fourth round had become void since bhikkhus began moving in and out of the surrounding villages. This clearly shows that how much they indulged in rituals and deluded by them.¹⁹⁷ So, in the end the text was recited twelve times—four times by groups of three bhikkhus—for establishing just one boundary. One might doubt whether Ven. Ariyadhamma satisfied even after this much reciting.

One henchmen revealed that being ridiculous enough, Ven. Ariyananda initially planned to conduct the removal and the establishment on two separate days, which would have been a great disturbance and burden not only for bhikkhus but also for police officers and authorities.

However, one should remember that all these practices followed are based on those post canonical works which have no footing in the Dhamma-*vinaya*. In the talk given by Ven. Ariyadhamma at the end, he mentioned that even black magic become inactive and meditators develop quickly in this pure boundary. Later, some bhikkhus humorously exclaimed: "There are several *pārājika* persons whom can be identified clearly,¹⁹⁸ but elder bhikkhus let them be in the Sangha

Besides, before this procedure, other sect bhikkhus who seek full ordination from Galdūwa tradition will be asked to give up their bhikkhuhood, although the elders consider them as bhikkhus, still, their full ordination chromosomes are not 'Galdūwaic.'

196Even there is no single person, information, or mark available to say that at this place there had been a boundary before.

197According to the *Vinaya*, it can be done only one time, namely, to recite an announcement and a motion.

198This includes Ven. Nanda, the abbot of Srī Kalyāṇī Dharma Āshramaya, Colombo 7, who is well known in the Galdūwa tradition as a *pārājika* person for chasing away German Dharmadūta Trust from its premises—currently Srī Kalyāṇī Dharma Āshramaya—and grabbing hold of the premises by force and thuggery. Even two former chief preceptors, namely, late Ven. (Mātara) Nānārāma and late Ven. (Māwatagama) Guṇānanda, both had declared Ven. Nanda as *pārājika*. Some elders even extended this *pārājika* accusation towards late Ven. (Kaḍavedduve) Jinavaṃsa and Ven. Ariyadhamma for their involvement and support to Ven. Nanda in this power struggle. However, Ven. Ariyadhamma not only did not take any action against Ven. Nanda—as expected—but also supported him by discrediting German Dharmadūta Trust and late Ven. Nānārāma's Nissarana Vanaya Monastery, Mītirigala. Moreover, Contd. on pg. 47

knowingly. So, after all these ritualistic nitty-gritty extremities, they overlook the Dhamma. Perhaps black magic becomes active.” Another replied: “No need black magic by others, their own corrupted non-Dhamma is itself a curse.”

At one time The Buddha was seated surrounded by the Sangha on that full moon day. Then Ven. Ānanda two times requested The Buddha to recite the *Pātimokkha*, and The Buddha became silent. On the third request, The Buddha replied: “Ānanda, the assembly is impure.”

Then Ven. Mahā Moggallāna thought: 'On account of which person did The Buddha say: “Ānanda, the assembly is impure?”' Then Ven. Mahā Moggallāna penetrating with his mind, cognized the whole Sangha and saw that unvirtuous person with evil things and misbehaviour like excreta and dirt, with undercover actions, with only the promise of a recluse and to lead a holy life, internally rotten and filth oozing, seated in the midst of the Sangha. Venerable Mahā Moggallāna got up from his seat and approached that person and told him: “Friend, get up! You are seen by The Buddha. You cannot live together with the bhikkhus.” When this was said three times, that person kept silent. Then Venerable Mahā Moggallāna taking him by the arm led him out of the hall and closed the door. Then Venerable Mahā Moggallāna approached The Buddha and said: “Venerable sir, that person is sent away. The assembly is now pure may The Buddha recite the *Pātimokkha*.”

“Moggallāna, it is a surprising wonder. Until he was led out held by the arm, the foolish man was here.” Then The Buddha addressed the bhikkhus: “Bhikkhus, from today onwards, you do the Observation and recite the *Pātimokkha*. From today onwards, I will not do the Observation and recite the *Pātimokkha*. It is not possible for The Buddha to do the Observation and recite the *Pātimokkha* in an impure assembly.”

[Āṅuttara Nikāya 8.20, Uposatha Sutta]

Why The Buddha and Ven. Mahā Moggallāna behaved this way? Indeed, they are *arahants* who are ingenious, upright, sublimely upright, and are also genuinely and purely in True Dhamma. Here, one might question, why Nā-Uyana elders contrastively let *pārājika* persons be in the Sangha knowingly, including in Observation?

Once, an experienced elder bhikkhu of more than forty *vassa* mentioned: “Nā-Uyana elders have a barbed-wire fence around them called 'rituals.' They grasp it hardly, thinking: 'This is 'MY' virtue,' and hurt their hands. They cannot go beyond that, no samadhi, no wisdom.” Indisputably, Nā-Uyana elders equate their virtue with their rituals.

Censored Dhamma-vinaya

The Buddha can be considered as the best teacher who entertained the investigation of Dhamma. When Ven. Ariyadhamma is available in the monastery, bhikkhus are mostly allowed to pay respect to him from 9:00 to 9:20 a.m. They take this limited twenty minutes opportunity to seek answers to their various questions, as no one else scholastically suitable is available in the monastery. Some of those questions of *Vinaya* and of meditation make some bhikkhus unhappy, especially the henchmen of the Circle. Because, for some, to be in the realm of ignorance is bliss, believing that they are privileged to be bhikkhus and to stay alive as long as possible. Sometimes, it also make Ven. Ariyadhamma uneasy, because answering according to what The Buddha said make the errors of Nā-Uyana being revealed. He uses references from Theravada Canon to force elders' decisions into the Sangha since they are authoritative, as well as find solace in those post canonical works to justify elders' shortcomings since they provide more loop holes. In such situations, Ven. Ariyadhamma would say: “The Buddha said like this¹⁹⁹, but in the commentary, it is described like this²⁰⁰ (i.e. deviated from The Buddha's words), and the meaning of the commentary is like this²⁰¹ (i.e. deviated even from the commentary to suite the situation in hand).” Thus, elders' shortcomings are justified. This 'theory of justification' plays a great role in Nā-Uyana, and is especially vital and pivotal for the many elders.

Bhikkhus said with a sense of fun that in Nā-Uyana, one has to go through two main brainwashing sessions. The first is 9:00-to-9:20-a.m. homage session, which conducted by Ven. Ariyadhamma with the assistance of Ven. Saṅghasobhana. The second is in upper meditation hall, which conducted by Ven. Ariyananda with the assistance of Ven. Paññārāma. Although not regularly, once a while, the Observance ceremony is also used for this purpose. Ven. Ariyadhamma is not a regular attendant of this ceremony, but when a brainwashing session need to be conducted, bhikkhus can notice his appearance, where he will indirectly hinting and accusing a so-called disobedient bhikkhu²⁰² by masking under the label: 'When Sangha

Ven. Nanda lost the court case against German Dharmadūta Trust, and was proved to be providing false information to the court. Besides, Ven. Nanda is also well known for his connections with politicians and thugs.

199B

200B+C or B-C or C

201(B+C)+A or (B+C)-A or (B-C)+A or (B-C)-A or C+A or C-A or A

202Using the information which has been preloaded by either Ven. Saṅghasobhana or Ven. Ariyananda. This is similar to talking face to face, yet with an indirect language. Such vicious technique of allusion is used by people who feels power on their palm to control and arouse terror in a weaker opponent. After witnessing more than handful of similar incidents, bhikkhus mentioned: “They enlarge the tiny faults done by young bhikkhus, and stomp on them in the open, yet elders' big faults are swept under the carpet privately.” For any faults of Nā-Uyana elders, 'covering over as with grass' will be applied. According to elder teachers, their faults are the way to teach juniors 'the human imperfection.' If one notice a fault in elders, it is better not to look at it further. If look mistakenly, then immediately erase it from the memory. If unable to do so, something is wrong with the junior!

On one occasion targeting a bhikkhu who refused to deliver sermons, Ven. Ariyadhamma said: “The one who refuses Contd. on pg. 48

gathers, they should do a Dhamma discussion.²⁰³

“Great king, abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma-*vinaya*. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.”

[Dīgha Nikāya 2, Sāmaññaphala Sutta]

Some who loathe unrighteousness are likely to be very unrighteousness themselves. They always watch out for the unrighteousness of others. Not in themselves, which indeed, they loathe to see. They always escape their own unrighteousness. By loathing others, they feel superior to those they behave unrighteously, thus giving them a superior feeling as to that they are not unrighteousness at all. Clearly, another self-deception.

In 2006, there was a method that if one needed to ask a question, first it had to be given to Ven. Samita. Then, after filtering, only selected questions would be asked from Ven. Ariyadhamma by Ven. Samita. In 2007, there was a greater interest in the *Vinaya* among the new bhikkhus, which led to studying of the ancient scriptures, discussions, and frequent forwarding of questions to Ven. Ariyadhamma. As usual, this created much unhappiness among some of the bhikkhus due to their denial of *Vinaya*, and their misconduct or bad behaviours were being revealed.

“Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say: “Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, competent and learned in the *Vinaya*,” it is to be confessed. bhikkhus, a bhikkhu in training should understand, should ask, and should ponder. This is the proper course here.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 71 — B.D. III, 37]

Then the group of six bhikkhus considered: “At present, many bhikkhus, elders and newly ordained and those of middle standing are mastering *Vinaya* under the Ven. Upāli. If these become properly versed in *Vinaya* they will win us to [them], they will win us rounds how they like, when they like, for as long as they like. Come, your reverences, let us disparage *Vinaya*.” Then the group of six bhikkhus, having approached the bhikkhus, said: “On account of what are these lesser and minor rules of training recited? They only tend to remorse, to vexation, to perplexity.” Upon hearing this The Buddha, rebuked them: “How can you, foolish men, disparage *Vinaya*? Foolish men, it is not for the pleasing of non-believers nor believers, it is to the detriment of both, and it causes wavering in some.”

“Should any bhikkhus, when the *Pātimokkha* is being recited, say: ‘Why are these lesser and minor training rules recited when they lead only to anxiety, bother, and confusion?’ For criticising the training rules, there is an offence of expiation.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 72 — B.D. III, 41]

A few days later, Ven. Ariyadhamma announced: “Ven. Ariyananda said that when getting to know the *Vinaya*, it creates much doubt and remorse, and hinders meditation, so the Sangha decided not to ask about and discuss the *Vinaya* publicly.”

“Ānanda, freedom from remorse has gladness as its purpose and reward. Gladness has rapture as its purpose and reward. Rapture . . . Tranquillity . . . Happiness . . . Samadhi . . . Knowledge and insight of reality . . . Revulsion . . . Dispassion . . . Dispassion has knowledge and insight of liberation as its purpose and reward. In this way, skilful virtues lead gradually towards the highest.”

[Aṅguttara Nikāya 11.1, Kimatthiya Sutta]

“Bhikkhus, someone who has skilful virtues, need not intend. ‘May non remorse come to me.’ It is the general rule for non-remorse to arise to a virtuous person. Someone who has non-remorse, need not intend. ‘May gladness come to me.’ . . . rapture . . . tranquillity . . . happiness . . . samadhi . . . knowledge and insight of reality . . . revulsion . . . dispassion . . . knowledge and insight of liberation. In this way, Dhammas, themselves joins together and fulfil the journey towards the highest.”

[Aṅguttara Nikāya 11.2, Cetanākaraṇiya Sutta]

This is a limpid intelligence abuse. It is well-known that Ven. Ariyananda hiding behind the name of the ‘Sangha’ to get his own way, and to keep his hands clean. Ven. Ariyadhamma’s this announcement gave the Circle a greater authority to intimidate bhikkhus into not studying or talking about the *Vinaya*.

“Therefore, bhikkhus, I shall lay down a training rule for the bhikkhus for ten reasons: [1]the well-being of the Sangha; [2]the comfort of the Sangha; [3]the restraint of bad-minded persons; [4]the comfortable living of virtuous bhikkhus; [5]the restraining of defilements pertaining to this life; [6]the warding off of defilements pertaining to the next life; [7]the inspiration of those without faith; [8]the increase of those with faith; [9]the long lasting of the True Dhamma; and [10]the support of the *Vinaya*.”

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 1 — B.D. I, 37]

a responsibility when given, is a fool. Some bhikkhus here do not deliver sermons. They hint in various ways that they dislike to do so. One should be able to tell directly.” The comedic nature of this talk is, while he himself was hinting indirectly, he self-righteously advised others not to do so! Definitely, “The pot calls the kettle black.” Also, he did such unjust admonishment without bothering to privately ask the junior whether what the accusing elder said is true or not. Almost all the time, Ven. Saṅghasobhana’s accusations turns out to be non-Dhamma-*vinaya*, which twisted out of bias due to his attitude problems and grudges.

203Here, one should keep in mind that although he called it a Dhamma discussion, it is one way transmission only. After one hour of recitation of *Pātimokkha*, this made most of the bhikkhus uncomfortable, especially foreigners, since they do not know why sometimes preaching Ven. Ariyadhamma takes so long to talk.

Firstly, Ven. Ariyananda's saying: "Sangha decided" is entirely not true, because Sangha involves all the bhikkhus of the monastery with equal power of voting, not only Ven. Ariyananda and his henchmen. In this situation, this issue had not been discussed in such a way. The funny thing was other two elder bhikkhus also got to know this only that moment. Even if the Sangha has discussed, they cannot put any rules against Dhamma-*vinaya*.

"Bhikkhus, I want to go into solitary retreat for three months. I am not be approached by anyone except the one who brings the food." Then, an agreement was made by the bhikkhus at Sāvatti, saying: "Whoever approaches The Buddha in these three months should be confess an offence of expiation."

Then the Ven. Upasena approached The Buddha together with his followers. After The Buddha exchanged friendly greetings with them, asked: "Do you know, Upasena, of the bhikkhu's agreement at Sāvatti?" Ven. Upasena replied in negative, and after hearing it from The Buddha, said: "Venerable sir, the bhikkhus at Sāvatti will be well-known for its own agreement, we will not lay down new rules or abolish any old rules." "That is very good, Upasena, what has not been laid down should not be laid down, nor should abolish what has been laid down, but should dwell in conformity with and according to the rules of *Vinaya* which have been laid down."

[Vinaya Piṭaka, Pārājika Pāḷi, Nissaggiya 15 — B.D. II, 83-85]

Whatever a bhikkhu do, it has to be according to Dhamma-*vinaya*, and if one cannot follow it, then better without harming many, disrobe and become a layman, so that he have all the freedom to behave according to the wishes of his defilement.

"Easily known is the progressive one, so also the declining one. The lover of the Dhamma prospers, the hater declines."

[Suttanipāta 1.6, Parābhava Sutta]

Hole in the Holy Life

It has been usual to find groups of bhikkhu leaving Nā-Uyana every year because of losing faith on the elder bhikkhus and their behaviours. Even though, every year they ordain fifteen new bhikkhus or so, and give full ordination to other sect bhikkhus, after several years, one can notice the total number of bhikkhus not increasing according to the increment rate mentioned above. If re-visit after a few years, one can notice that most of the resident bhikkhus are new except few old elder bhikkhus who stay for the survival, as well as henchmen of Ven. Ariyananda. Thus, the elders came up with a plan in 2008, which is asking full ordination candidates to sign a document allowing the removal of his bhikkhuhood and membership of Galdūwa tradition, if he leaves the teacher before completing five years. However, some bhikkhus became very unhappy about it. Rather than keeping them, this plan caused more new bhikkhu lost heart and left the monastery. It clearly shows the immature decision making of the elders. Regardless this plan has been executed, every year, bhikkhus continue to leave Nā-Uyana. Some of them left just leaving a small note. Also, during 2010 rains retreat, three bhikkhus and a novice monk left, where some of them left without a note and without telling anyone. Two of them even disrobed.²⁰⁴

According to *Vinaya*, such a document has no validity, because to lose bhikkhuhood, one must either commit a *pārājika* offence, or give up bhikkhuhood willingly with a sincere intention by oneself. Evidently, this is forcefully stopping an effect rather than solving the cause. The genuine agreement is the one that a bhikkhu virtually signed with the Dhamma-*vinaya* at the time of receiving one's full ordination. One should remember that The Buddha's teaching is a self-discipline which has to be taken by faith upon reflection and inspiration, not by terrorising through commanding and controlling. Some early bhikkhus who did not sign the agreements are still allowed to be with the Sangha, even after became *pārājika*! There is a *Vinaya* rule that a student should stay five years under a qualified teacher.

"I allowed, an experienced competent bhikkhu to live five years in dependence. An inexperienced one, all his life."

[first group of five]"If a bhikkhu is possessed of five qualities he should live independently. If he is possessed of an *arahant's* aggregate of virtue, samadhi, wisdom, liberation, knowledge and insight of liberation. [second group of five]And, . . . If he comes to be with faith, morale shame, morale dread, strenuous, and established mindfulness. [fifth group of five]And, . . . If he know what is an offence, not an offence, a light offence, and a heavy offence. If he is of five years standing or more."

[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 101-102]

The teachers should investigate themselves thoroughly before endeavouring to accept students, rather than merely due to

204It is a shame that being a monastery built with enormous amount of funds from the donors for meditative bhikkhus. Majority of those who left are modest bhikkhus came with the genuine intention for meditation. Almost all of them left due to lost faith on those elder bhikkhus and teachers there, or due to the incidents happened there really upset them. After leaving Nā-Uyana, these bhikkhus wonder in search of proper places, and sometimes end-up in forests or poor villages with very harsh and tough life. In this situation, these bhikkhus do not benefit from the contribution of faithful donors, even though better facilities will make their living and practice easier. Several bhikkhus commented before leaving Nā-Uyana: "As long as Ven. Ariyananda is dictating here, we will never return."

People are attracted to village temples mostly to fulfil their ritualistic needs, which they will be satisfied professionally, but Nā-Uyana attracts donors as a monastery where genuine meditation conducted. If they deliberately deceive in that aspect isn't it theft? What benefit do those who do not meditate gain by acting and by advertising existing few good monks and meditators? Isn't it theft of thefts?

the pride of being an elder. There are forty conditions to be fulfilled to become a suitable teacher.

Now at that time ignorant, inexperienced bhikkhus gave dependence, thinking: 'We are of ten years' standing.' So, there were to be found ignorant teachers, wise students. Inexperienced teachers, experienced students. Teachers who had heard little, students who had heard much. Teachers of poor intelligence, intelligent students. Upon hearing this The Buddha rebuked them: "Bhikkhus, one who is ignorant, inexperienced, should not give dependence. Whoever should give, there is an offence of wrong doing. I allow dependence to be given through an experienced, competent bhikkhu who is of ten years' standing or more."

"[first group of five]If a bhikkhu is possessed of five qualities he should not give full ordination, he should not give dependence, and a novice monk should not attend him. If he is not possessed of an *arahant's* aggregate of virtue, samadhi, wisdom, liberation, and knowledge and insight of liberation. [second group of five]If he is neither himself possessed of an *arahant's* aggregate of virtue, . . ., and knowledge and insight of liberation nor encourages others to train to be so. [third group of five]If he comes to be with no faith, morale shame, morale dread, strenuous, and established mindfulness. [fourth group of five]If he comes to have fallen away from heightened virtue, good habits, and right view. If he comes to have little knowledge and wisdom. [fifth group of five]If he is not competent to tend or get another to tend to a sick pupil, to allay or get another to allay dissatisfaction that has arisen about celibate life, to dispel or get another to dispel—by means of dhamma—remorse that has arisen in a pupil, if he does not know what is an offence and removal of it. [sixth group of five]If he is not competent to train a pupil in the training regarding the fundamentals of conduct, to train a pupil in the training regarding the fundamentals of holy life, to train a pupil in what pertains to dhamma and vinaya, to dissect—by means of dhamma—a false view that has arisen. [seventh group of five]If he does not know what is an offence, not an offence, a light offence, a heavy offence, two *Pātimokkhas* in full are not properly handed down to him, not properly classified, intoned, and divided by rule and in respect of the explanation. [eighth group of five]If he does not know what is an offence, not an offence, a light offence, a heavy offence. If he is of less than ten years."

[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 80-85]

Seniority in the Sangha is for the smooth flow as a community. During Buddha's time, when a bhikkhu grow with years, he become simpler and let go day by day, reaching the limit of renunciation, and going beyond realising Nirvana as an *arahant*. But nowadays, as years pass by, they add more weight and history to 'I-ME-MINE,' and end up piling more rubbish (*saṅkāra*) to the extending samsara. In the *Vinaya*, seniority is not an expression of personal worth, and junior does not take vows of obedience allowing elder to abuse his privileges as in a master and slave relationship. It is very clear that if one is to go thorough the protocols regarding teacher and student [Vinaya Piṭaka, Cūḷavagga Pāḷi, 8. Vatta Khandhaka — B.D. V, 291], what The Buddha mentioned was a relationship similar to the one between a father and a son.²⁰⁵

If a junior found that the elder behaves not according to Dhamma-*vinaya* which might hinder his own development towards Nirvana, he has the right to leave that teacher. Also, there is an offence of wrong doing for a student for taking dependence from an unsuitable teacher, and one is allowed to live independently if one progress in practice.

"Bhikkhus, one should not live under the guidance of those who are shameless. Whoever should so live, there is an offence of wrong doing. I allow you, to wait for four or five days until [you can say]: 'I know what is the nature of the bhikkhus.'"

[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 117]

These clearly indicate the goal of The Buddha's Dhamma-*vinaya*.

"I allow a bhikkhu who living in the wilderness and contemplating in comfort to live independently, thinking: 'If a suitable teacher comes along, I will live in dependence on him.'"

[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 118]

When a bhikkhu from other sects or schools wants to join the Galdūwa tradition, he has to disrobe and re-ordain as a novice monk, no matter how many years he has been being as a bhikkhu, following the example of Dhammayutta sect of Thailand. As for elders, the reason for this is that the ordination lineages of other sects or schools do not count as valid, mainly due to the so-called 'ritualistic impurity' and the 'bad behaviours' of their elder bhikkhus.²⁰⁶ This belief even opens a door for bhikkhus of other sects with past dark patches in their conduct to become bhikkhus again—despite its superficiality after all—and receive privileges, making this tradition a heaven for corrupted bhikkhus, something similar to bathing in Ganges to wash off the sins. Evidence available, that not only *pārājika* persons, but also those who involved in theft of communion²⁰⁷, even from other two Theravada sects in Sri Lanka—Siam and Amarapura—were given full ordination.

"A person in communion through theft, if not fully ordained, is not to be given full ordination. If fully ordained, he is to be expelled."

205For example, after a student has finished eating, his teacher should wash the student's alms bowl, and if a student's hut is dirty, his teacher should clean it—similar to what a student do for his teacher.

206One can notice an obvious contradiction here. When the same bhikkhu visit on a Observance day. Ven. Saṅghasobhana asks him to stay out of the boundary and give his consent before Observance, treating him as a bhikkhu with different communion. Besides, as regards the order when collecting alms food, and sitting in dining hall, he will be treated according to his seniority. But, if that bhikkhu wants to join the Galdūwa tradition permanently—by making himself same communion—then the bhikkhu will be asked to give up his full ordination, saying that his full ordination is not pure. After all, there can be only two possibilities, namely, either he is a bhikkhu or not, as he cannot be in a 'half bhikkhu' state. If he is not a bhikkhu, then there is nothing to give up; if ask him to give up, then he is indeed already accepted as a bhikkhu.

207Behaving as a monk and claiming rights such as seniority, without receiving it properly from the Sangha.

[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 110]

Such bhikkhus continue their former bad behaviours as prime advocates of laxity in *Vinaya* harming other bhikkhus.

“Kassapa, if one speaking rightly could say: 'Those leading the holy life have been ruined by the ruination of those who lead the holy life; those leading the holy life have been vanquished by the vanquishing of those who lead the holy life,' it is just thus that one could rightly say this.”

[Saṃyutta Nikāya 16.8, Tatiyaovāda Sutta]

This may be the reason that The Buddha refused to give full ordination to Vajjian bhikkhus who became *pārājika* after indulging in sexual intercourse.

Now at that time, a great company of bhikkhus, dwellers at Vesālī and sons of the Vajjians, having eaten, drunk, and bathed as much as they liked, not having paid attention to the training, but not having disavowed it, they indulged in sexual intercourse. Later, these affected by misfortune to their relatives, wealth, and health, approached Ven. Ānanda, and said: “Even now, Venerable Ānanda, if we might receive the ordination in the presence of The Buddha, receive the full ordination.”

Upon hearing this, The Buddha said: “It is impossible, Ānanda, it cannot come to pass, that The Buddha should abolish the rule formulated on *pārājika* which has been made known for the disciples, because of the deeds of the Vajjians or the sons of the Vajjians. Bhikkhus, whatever bhikkhu should come, without having disavowed the training, without declaring his weakness, and indulge in sexual intercourse, he should not receive the full ordination.”

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 4 — B.D. I, 40-41]

Commentary stated that *pārājika* persons can become novice monks since The Buddha never refused ordination for them, but one can argue that he never allowed it too.²⁰⁸ However, someone pointed out that in Thailand, *pārājika* persons—even Dhammayutta—are not allowed to become a novice monk, which is a compassionate decision towards both the *pārājika* person and the other good bhikkhus. One with an unwise unconditional sympathy might say that the *pārājika* person should be given a second chance—perhaps, to spoil more fellows. But psychologically, no matter how he try to deceive himself by letting it go, if one become *pārājika*, he will definitely know it. Thus, it will haunt him for the rest of his life, making him not wholehearted in the holy life, as something broken and impossible to fix. Even in Nā-Uyana, a handful of evidence is available for this. As the saying goes, “The leopard cannot change its spots.” Because, after committing this grave offence that deserves an expellent, yet when he is allowed to stay with the Sangha, he will think that his poor soul deserves it and will thus naturally continue his habitual grave offence since he was 'allowed' to do so.

[1]“When a bhikkhu is fully ordained he should not indulge in sexual intercourse, even with an animal. Whatever bhikkhu who do so becomes not a recluse, not a son of the Sakyans. As a man with his head cut off could not become one to live by that bodily connection.”

[2]“When a bhikkhu is fully ordained he should not take by theft what has not been given, even if it is only a blade of grass. Whatever bhikkhu takes by theft a *pāda*²⁰⁹ or the worth of a *pāda* or more than a *pāda* that has not been given, he becomes not a recluse, not a son of the Sakyans. As a withered leaf, freed from its stalk, could not become green again.”

[3]“When a bhikkhu is fully ordained he should not intentionally deprive a living thing of life, even if it is only an ant. Whatever bhikkhu deprives a human being of life even down to causing abortion, he becomes not a recluse, not a son of the Sakyans. As a flat stone, broken in half, becomes [something] not to be put together again.”

[4]“When a bhikkhu is fully ordained he should not lay claim to a superior human states, even thinking: 'I delight in solitude.' Whatever bhikkhu, of evil desires, filled with covetousness, lays claim to a superior human states. A dhyana or deliverance (*vimokkha*) or a samadhi or an attainment (*samāpatti*) or a Path or a Fruition which is non-existent, not a fact. He becomes not a recluse, not a son of the Sakyans. As a palmyra palm, cut off at the crown, could not become one for further growth.

[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 124-125]

Tawdry Purification

In *Vinaya*, bhikkhu's faults are divided in to seven categories, starting from *pārājika* and ending with wrong speech (*dubbhāsita*). When a bhikkhu commits a fault or doubtful of it, firstly, he must confess* or inform** it to another trustworthy bhikkhu by mentioning what he did. One can find that this practise is also done among Christians, even laity, where they clearly reveal their own faults. As the saying goes, “Confession is the first step to repentance.”

* “Bhikkhus, where a bhikkhu comes to have fallen into an offence on an Observance day. That bhikkhu, having approached one bhikkhu, having arranged his upper robe over one shoulder, having sat down on his heels, having raised his hands in *añjali*²¹⁰,

208Once, Ven. Saṅghasobhana reacted angrily, justifying—one might wonder, why it is so personal?—the novice ordination for *pārājika* persons, when someone questioned against it. Nevertheless, as in the Kāraṇḍava Sutta [Aṅguttara Nikāya 8.10] [page 65], The Buddha was adamant and explicit about what to do with *pārājika* person.

209At the time of The Buddha, the value of theft that which King Seniya Bimbisāra of Magadha used to flog or imprison or banish a robber.

210Lifting of the folded hands as a token of reverence.

should speak thus to him: 'I, your reverence, have fallen into such and such an offence, I confess it.' 'Do you see it?' 'Yes I see it.' 'You should be restrained in the future.'

** "Bhikkhus, where a bhikkhu becomes doubtful of an offence on an Observance day. That bhikkhu, having approached one bhikkhu . . . should speak thus to him: 'I, your reverence, am doubtful as to such and such an offence. When I come to be without doubt, then will I make amends for that offence.'"

[Vinaya Piṭaka, Mahāvagga Pāḷi, 2. Uposatha Khandhaka — B.D. IV, 167]

If a bhikkhu become *pārājika*, he automatically loses his monkhood and is no longer in communion with the Sangha. For the second type of thirteen faults, which is *saṅghādisesa*²¹¹, other than confessing, he has to go through a six-day probation and finally lifting the penalty which requires at least twenty bhikkhus. This penalty becomes extended, if he does not confess this type of fault before the next dawn. In some traditions, these lead bhikkhus to go through an extended probation up to two years or even longer for not confessing the fault.

However, in Nā-Uyana the maximum can be only up to two weeks, since every Observance day, they chant a lengthy non-canonical Pali stanza of confession as a ritual,²¹² even though except a few, they rarely reveal the fault they have done by clearly naming it. As the saying goes, "Open confession is good for the soul." Seeing this cheating way, one visiting bhikkhu commented: "Oh, *sabbāpattiyo* (all offences), they confess by the eighth category²¹³." This is similar to a man go to the police station and tell an officer: "I done a crime." Then curiously, the latter will ask: "What crime did you commit?" So the man may say: "I done no crime but just want to say: 'I done a crime.'" Surely, the officer will treat him as a madcap.

One time, a group of bhikkhus in conversation with Ven. Ariyananda, one of them asked that whether all *saṅghādisesas* need to be confessed and go through the probation. Ven. Ariyananda replied: "For the first fault of intentionally causing an emission of semen, just a confession is enough, for the rest twelve, that confession also not needed."²¹⁴ He also went on to mentioned that The Buddha allowed the lesser and minor rules to be abolished, so no need to bother about them. He added more, saying: "That is why there is all offences formula." By this way, everyone in order to be virtuous just learn to chant the all offences formula is enough.²¹⁵ One should keep in mind, to correct a bad habit one need to cultivate a counter habit as the saying goes, "Habit cures habit."

Ven. Ānanda informed the elder bhikkhus that The Buddha, at the time of his attaining Nirvana said to him: "After my death, if the Sangha is willing, the lesser and minor rules may be abolished." But Ven. Ānanda never asked The Buddha which are the lesser and minor rules. Thus, five hundred elder bhikkhus of the first council were not unanimous being on variant interpretations regarding the lesser and minor rules. Then the Ven. Mahā Kassapa informed the bhikkhus: "Venerable sirs, There are rules for us which affect householders, and householders know concerning us: 'This is certainly allowable for the bhikkhus, this is certainly not allowable.' If we were to abolish the rules there would be those who would say: 'Rules had been laid down by The Buddha only until the smoke of his funeral pyre lasts; while The Buddha was amongst them these followed the rules, but since The Buddha has attained final Nirvana, they do not follow.' If it seems right to the Sangha, what has not been laid down should not lay down by the Sangha, nor should it abolish what has been laid down, but should dwell in conformity with and according to the rules of *Vinaya* which have been laid down."

[Vinaya Piṭaka, Cūlavagga Pāḷi, 11. Pañcasatika Khandhaka — B.D. V, 398-400]

Another feature of their confession formula is, confessing common offences (*sabhāgāpatti*) among each others, where the one who confess and the one who acknowledge, both committed the same fault. This is clearly prohibited by The Buddha. The psychological aspect for this prohibition is similar to a burglar goes to another burglar and confess about his crime. The latter burglar is not in a mentally confident position to rebuke the former. He might say: "Ah, just let it go, I did the same too."

Now at that time the group of six bhikkhus confessed a common offence. Bhikkhus told this matter to The Buddha. He said: "Bhikkhus, a common offence should not be confessed. Whoever should confess it, there is an offence of wrong doing." At that time the group of six bhikkhus acknowledged a common offence. They told this matter to The Buddha. He said: "Bhikkhus, a common offence should not be acknowledged. Whoever should acknowledge it, there is an offence of wrong doing."

211Entails formal meeting of the Sangha.

212'. . . *sabbāpattiyo ārocemi* . . .' which means '. . . I confess all offences . . .'

213Since there are only seven categories actually.

214A higher member of the Circle revealed: "Ven. Ariyananda has *saṅghādisesa* offences for more than four years, and still has not come forward to do probation."

215Some henchmen of the circle are known among their friends for doing whatever fault casually during the day time, and at evening just chanting all offences formula, making them end the day utterly pure. Several times, Ven. (Nugalande) Dhammavihāri went on to say: "I am still 'just a *sāmanera* (novice monk)!'" Ven. Dhammavihāri is now a five *vassa* bhikkhu. This is no different from some laypeople live unrighteously during the day and take five precepts just before sleeping.

Ven. Dhammavihāri, even comfort junior bhikkhus who fears of offence for intentional emission of semen, saying: "I have no fear of this offence, you know why, when urinating I discharge semen naturally, you can test it too." However, according to human physiology, when one is urinating, an emission will not happened and vice versa. So, actually he instruct juniors to use the effort as in an urination to cause an emission. If a junior gets him self into a such a habit, what meditation will he develop?

Ven. Guṇaratana also taught monks not to worry about the thin lubricant liquid that comes before the ejaculation of the semen while masturbating, since it falls short of first *saṅghādisesa* offence for intentional emission of semen.

Teacher or the Book!

In 2009 full ordination ceremony, a question was raised by a candidate in regard to the grammatical correctness of the Pali text of the official act,²¹⁶ which had been questioned from time to time since years by those seekers of ritualistic purity. After the ceremony, this bhikkhu started spreading the question about the validity of full ordination practised by Galdūwa tradition. This caused much doubt and arguments among the bhikkhus. Ven. Ariyadhamma found himself in an awkward situation for being unable to provide one affirmable answer, which led him to give different answers in different occasions. Even though, the grammatical issue in question did no harm to the bhikkhuhood, but due to the murky justifications of the elder bhikkhus, majority of the bhikkhus felt uneasy and unhappy—knowing in this ritualistic world even such minor issues can cause much turmoil in the future. Rather than calmly and cautiously depreciating the doubts of the junior bhikkhus, Ven. Saṅghasobhana was seen speaking harshly denigrating them as to clearly exhibit his domineering manner. As, bhikkhus later expressed with relief: “I was in utter terror . . . could not look at his reddish hostile face . . . sweating and shaking!” Ven. Guṇaratana went on to say to bhikkhus who seek clarifications from him: “If you have doubts, then just disrobe!”

Besides, while this incident continuing, someone wrote a letter to Ven. Guṇaratana, who was the teacher for novice monks, calling into question the correctness of articulations of Ven. Saṅghasobhana and some *Vinaya* practices of the tradition,²¹⁷ which are still carried on in Nā-Uyana. This made both reverends felt angry, where Ven. Saṅghasobhana struggled to tear the letter even without reading it,²¹⁸ whereas Ven. Guṇaratana sought the help of Ven. Ariyananda to find the bhikkhu who wrote the letter in order to subdue him for violating the dignity of the tradition.

“Bhikkhus, if anyone should speak against me (i.e. The Buddha), Dhamma, or Sangha, you should not either bear malice, suffer heartburning, or feel ill will. If you should be angry and hurt, that would only be a hindrance to you in your own self conquest. If, when anyone speaks against us, you feel angry and displeased at that, would you then be able to judge how far that speech of theirs is well said or ill? But when anyone speak against me, Dhamma, or Sangha, you should unravel what is false and point it out as wrong, saying: 'For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us.'

Also, if anyone should praise me, Dhamma, or Sangha, you should not, be filled with pleasure, gladness, or be lifted up in heart. Were you to be so, that also would only be a hindrance to you in your own self conquest. When anyone praises me, Dhamma, or Sangha, you should acknowledge what is right to be the fact, saying: 'For this or that reason this is the fact that is so, such a thing is found among us, is in us.'”

[Dīgha Nikāya 1, Brahmajāla Sutta]

Also, Ven. Guṇaratana said: “That person will go to hell!” thus portraying their inability of honest critical thinking and their disassociation with the essence of Dhamma. This is refusing to see their fault and refusing to see the truth.

“Bhikkhus, these seven things pleasing and helpful to an enemy, bringing about an enemy's aim come to a man or woman who is angry. What seven? An enemy wishes for his enemy: 'Let him be ugly.' Why is that? No enemy is not pleased with an enemy's beauty. Now when this person is angry, a prey to anger, ruled by anger, be he ever so well bathed, and well anointed, yet he is ugly through his being a prey to anger. This is the first thing pleasing and helpful to an enemy, bringing about an enemy's aim come to a man or woman who is angry. . . . 'Let him sleep badly' . . . 'Let him have no prosperity' . . . 'Let him not be rich' . . . 'Let him not be famous' . . . 'Let him have no friends' . . .

Furthermore, an enemy wishes for his enemy: 'Let him after death, and reappear in the lower realms, in hell!' Why is that? No enemy is not pleased with an enemy's going to heaven. Now, when this person is angry, a prey to anger, ruled by anger. He misconducts with the body, speech, and mind. Having misconduct, after death, reappear in the lower realms, in hell, all because he was overcome with anger. This is the seventh thing pleasing and helpful to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.”

[Aṅguttara Nikāya 7.64, Kodhana Sutta]

Although they made an attempt to conceal the content of the letter, a few bhikkhus read it, so gradually bhikkhus were informed of it. This writing also to some extent is motivated by that letter.

Taking both of these incidents, before the rains retreat of 2009, Ven. Ariyananda called for a Sangha gathering²¹⁹ within a

216This Pali text of the official act uses a singular verb (*yācati*) when two or three subjects in the third person singular are joined with the conjunction 'ca.' For example, *Nāgo ca Nāgo ca Nāgo ca saṅghaṃ upasampadaṃ yācati*.

217Such as, forcing junior bhikkhus to chant in Pali 'I confess all offences' even when they have no known offences. In this case, isn't it a lie when the acknowledging bhikkhu ask: 'Do you see it?' The confessing bhikkhu reply: 'Yes, I see it.' Why confess common offences? Why are the elders not only following the commentarial interpretations even when contradicting with The Buddha's words, but also forcing them upon juniors? Being the very elders who versed in *Vinaya*, isn't it shameless to follow non-Dhamma-*vinaya*?

218Certainly, one need a great courage to face his own weaknesses, fault, or dark side.

219Throughout the years, there had been several anonymous letters written targeting Ven. Ariyananda, yet he managed to kept them even without reaching Ven. Ariyadhamma. Although he had to reveal the email from dhammafriend2010@gmail.com [page 111] to Ven. Ariyadhamma and several other close bhikkhus, yet it was not brought to the attention of the Sangha as this Contd. on pg. 54

few days on 05.07.2009, where Ven. Ariyadhamma, Ven. Saṅghasobhana, and Ven. Ariyananda heavily targeted those who questioned the way the elders had been conducting. Ven. Ariyadhamma went on lengthy elaborations stressing the importance of visiting and paying respect to the eldest bhikkhu (i.e. himself) from 9:00 to 9:20 a.m., how faith and respect to elders greatly effect the meditation, and ways of how to increase such a faith. He also mentioned regarding 9:00-to-9:20-a.m. homage: “We know everybody cannot participate. But, must understand, when that homage is lacking, power of samadhi in ones mind also goes down” [see Appendix 14.3]. Ven. Ariyadhamma accused the writer of the letter with an offence of expiation for writing anonymously, while further adding that a samadhi will never be established in such a person's mind [see Appendix 14.4], not only without taking permission, but also without reading the letter to the audience at all and to judge what he wrote against the Dhamma-*vinaya*, which would be the legitimate, impartial, honest, and open procedure in such a situation.²²⁰

Ven. Saṅghasobhana's English translation clarifies what Ven. Ariyadhamma said and also how much these elders struggled and suffered due to following non-Dhamma: “Now ah our venerable points out that is you, arr... write anything, arr... arr... arr... arrr... about, arr... say charging anybody rootlessly or may be with a root or, arr... ar... without ah... his perm[ission], lii... li... like that it is without, if you write, mmmm..., without your name, it is an āpatti (offence), it is a *pācittiya* (expiation) *āpatti*, it says. Arr... that is the rule, arr... in *surāpānavagga*²²¹, ar... *anādariye* (disrespect) apap... *pacittiyam*, from that ar... he is getting that is a, arrr... *pācittiya āpatti*.

So one person who hides like, ar... hides and, arr... charges others, ar... also, they are also like this tribesman arr... who hides, hide themselves, don't show, hide themselves and try to charge others, without bringing their name. Trib tr..., considers to be a tribesman, and no respect, no respect, ar... to the teacher and he will never get samadhi. He will be, he will be finding faults here and there, he, he can never get samadhi. No concentration, nothing. He will be finding faults with others, others' things, and he will never develop. He may say this is the good way and all that but he will never develop samadhi²²² [see Appendix 14.4, English translation].

“How can you, foolish man, do a disrespectful thing? Foolish man, it is not for the pleasing of non-believers nor believers, it is to the detriment of both, and it causes wavering in some. In disrespect, there is an offence of expiation.”²²³

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 54 — B.D. II, 393]

He further said: “That person will never get a samadhi.” If there is any thing written against Dhamma-*vinaya*, why cannot elders point to any single one. One should remember that the elders reproached and accused those so-called 'disobedient infant students' who doubted the adamant wisdom of the 'elder maestro teachers,' face to face in a public gathering, where not only bhikkhus but also novice monks and laypeople were present. These elder teachers also claimed to uphold the tradition exactly as passed down by their founding teacher. Ven. Ariyadhamma also mentioned: “I never read such letters.” Or, did he deny to do so due to the inability to face any possible ugly reality? Isn't that, “Keep conscience clear, then never fear”? The most unbelievable yet hilarious matter is, when the elders' error was pointed out to them, they treated it with total disrespect and accuse with an offence of expiation for accusation, then went on to misinterpret the *Vinaya*, thus treating it with effectively disguised disrespect.

Also, in the same gathering, Ven. Ariyadhamma struggled for seeking possible justifications from those post canonical works, without giving one solid answer or a convincing explanation to the grammatical issue from the Canon.²²⁴ One point he said that Aṅguttara Nikāya commentary has a place where it use a singular verb for multiple subjects. Another point he said was: “The Buddha said not to grab and stuck in the grammar, instead follow The Buddha's words.” Some commented: “Then why he condemned other traditions for their mispronunciations? Is he using such justifications only when he is on the receiving end?” Throughout the whole session, Ven. Ariyananda was sitting just beside Ven. Ariyadhamma, and kept instigating what to talk.

letter: A henchman laughingly said: “Oh, those things (i.e. accusations such as the email from dhammafriend2010@gmail.com) . . . those things . . . will be 'covering over as with grass.’”

220However, those bhikkhus who came to know the content of the letter, expressed that they found nothing disrespecting or against The Buddha's words in that letter, and it was provoked by Ven. Saṅghasobhana, since he instigated the new fully-ordained bhikkhus to confess unknown offences before their first Observance. The obvious reasons which caused the elder bhikkhus became so unhappy was, the writer never revealed his own name, as well as the fundamental misapprehensions, shortcomings, and flaws of the tradition were being exposed. Someone commented that a clear-headed person would never state his name in such a letter in Nā-Uyana.

In truth, when the letter was written against non-Dhamma-*vinaya* by pointing to Dhamma-*vinaya*, so, who was on the side of disrespect is self evident. Otherwise, those who admonish the foolish, shameless or misbehaved bhikkhus—many examples can be found in *Vinaya* Piṭaka—would fall into offence as well, which is ridiculous. One should consider here, if these pedantic elders carry on this way of confession for generations since the beginning of Galdūwa tradition, even if they know it is against Dhamma-*vinaya*, are they upright enough to admit it honestly, and brave enough to correct it openly.

221Relevant chapter of this offence.

222One should consider here, is this kind of people in the position to know that.

223Having been admonished by a fellow bhikkhu who cites a rule formulated in the *Vinaya*, one shows disrespect.

224Later, this doubt faded away due to one elder bhikkhu of this tradition, Ven. (Greece) Nāṇadassana, wrote an essay with cites from the Canon.

“Whoever inflicts violence on who are unarmed or offends who are inoffensive²²⁵ will soon come upon one of these ten states: Sharp pain, disaster, bodily injury, serious illness, derangement of mind, trouble from the government, grave charges, loss of relatives, loss of wealth, houses burn, upon dissolution of the body that ignorant man is born in hell.”

[Dhammapada 137-140]

After all these, he also contributed saying with his face full of anger: “If one try to go beyond the elder teachers in all these, he is a person lacking wisdom, learning, and faith. If not respecting the elder teachers by holding to a word in some book,* that bhikkhuhood is a very weak, useless, and wasteful bhikkhuhood. One should determine not to go beyond the word of the elder teachers in whatever matter.”**²²⁶ In his usual crafty way, he further mentioned: “The anonymous letter may contain beneficial matters such as ‘Why confessing when there is no known offence,’ but, if elder teachers asked to confess, then you should humbly do so. Those days, I also got this idea: ‘I am not doing any offence knowingly, so why need for a confession?’ But, since the Sangha doing, I also should do so in concord. When confessing offences, I do so, thinking: ‘I am confessing the faults that I do not know.’”*** Ven. Ariyananda concluded, saying: “It is not suitable to go beyond the elder teachers, saying: ‘It is stated in a such and such book.’ Consider whether you received the full ordination from the book! Follow the elder teachers to the exact letter!”²²⁷ [see Appendix 14.5]. He also accused the bhikkhu who brought up the grammatical issue for causing doubt and restlessness in other bhikkhus.

* When The Buddha was newly self-awakened, while he was alone and in seclusion, this line of thinking arose: ‘One suffers if dwelling without reverence or deference. Now on what recluse or priest can I dwell in dependence, honouring and respecting him?’ Then the thought occurred to him: ‘I do not see another recluse or priest more consummate in virtue, samadhi, wisdom, liberation, and knowledge and insight of liberation than I, on whom I could dwell in dependence, honouring and respecting him. What if I were to dwell in dependence on this very Dhamma to which I have fully awakened, honouring and respecting it?’

Then, Brahma Sahampati appeared in front of The Buddha and after agreeing with The Buddha's thought he further said: “Past Buddhas, future Buddhas, and he who is The Buddha now, removing the sorrow of many. All have dwelt, will dwell, and he dwells, revering the True Dhamma. This, for Buddhas, is a natural law. Therefore, one who desires his own good, aspiring for greatness, should respect the True Dhamma, reminding The Buddhas' Dispensation.”

[Saṃyutta Nikāya 6.2, Gāra Sutta]

“Whoever, on account of perverted views, scorns the Teaching of the *arahants* or the Noble Ones who live Dhamma, that fool, like the bamboo fruiting, produces fruits for self destruction.”

[Dhammapada 164]

** Now at that time, a century after The Buddha had attained final Nirvana, bhikkhus who were Vajjians of Vesālī promulgated ten points, saying: “[the sixth point]the practice concerning what is customary is allowable (*kappati āciṇṇakappo*).” Then the Venerable Yasa, the son of Kākaṇḍakā sent a messenger to the bhikkhus of Pāvā and [to those] of the southern region of Avantī, saying: “Let the venerable ones come, we must attend to this legal question before what is not Dhamma-*vinaya* shines forth and Dhamma-*vinaya* is withheld, before those who speak what is not Dhamma-*vinaya* become strong and those who speak Dhamma-*vinaya* become feeble.”

Then the Sangha assembled wishing to investigate that legal question and Ven. Revata questioned thus to the Ven. Sabbakāmin²²⁸ about *Vinaya*. “[the sixth point]Honoured sir, is it allowable to conduct oneself according to customary practice, thinking: ‘This is what is habitually done by my preceptor, this is what is habitually done by my teacher?’” “Your reverence, the practice concerning what is customary is sometimes allowable, sometimes not allowable.”²²⁹ “Honoured sirs, let the Sangha listen to me. This sixth point investigated by the Sangha, this is a point that is against Dhamma-*vinaya*, not of The Buddha's instruction.”

[Vinaya Piṭaka, Cūlavagga Pāli, 12. Sattasatika Khandhaka — B.D. V, 427]

*** “Ānanda, and how is there the effecting of acknowledgement of an offence? Here a bhikkhu, whether reproved or unreproved, remembers an offence, reveals it, and discloses it. He should go to a senior bhikkhu, and after arranging his robe on one shoulder, he should pay homage at his feet. Then, sitting on his heels, he should raise his hands in *añjali* and say: ‘Venerable sir, I have committed such and such an offence, I confess it.’ The other says: ‘Do you see it?’ ‘Yes I see it.’²³⁰ ‘Will you practise restraint in the

225However, due to whatever cause, on the next day, Ven. Ariyananda jammed his leg and fell down in front of the buddha statue of the Dhammikā Āshramaya, and stitches were put above his eyebrow.

226The Buddha said: “It is impossible, it cannot happen that a person possessing Right View (i.e. stream enterer) could acknowledge another teacher* (*satthāraṃ*). It is possible that a common worldling might acknowledge another teacher.” [Majjhima Nikāya 115, Bahudhātuka Sutta].

* That is, a stream enterer will never acknowledge anyone else over The Buddha and his words.

227Honestly, who do these teachers follow? Based on the continuously accumulating evidences, it is clear beyond doubt that they follow their own vision! Another reason of so much fear of ‘the book’ (i.e. Canon) is that if one attempts to trace in the *Sutta* what the teachers said there or to verify with the *Vinaya* (i.e. four great references), incontestably, their non-Dhamma-*vinaya* will be revealed. Once, someone questioned: “If each bhikkhu follow their elder teachers to the exact letter, one by one, up to The Buddha, then how these elder bhikkhus contradict with the Dhamma-*vinaya*? Nowadays, how can there be so many deviations from The Buddha's words? Who was or is the culprit?”

228An *arahant*, at that time he was the eldest bhikkhu on earth with hundred and twenty years since his full ordination.

229Please refer to four great references.

230So, when these elder teachers reply intentionally: “Yes, I see it,” without remembering and seeing an offence, what Contd. on pg. 56

future?' 'I will practise restraint in the future.'²³¹ Such is the effecting of acknowledgement of an offence."

[Majjhima Nikāya 104, Sāmagāma Sutta]

Then, Ven. Saṅghasobhana gave the gist of Ven. Ariyananda's talk in English,²³² said: "... Now we must consider: 'We got our *upasampadā* from the elderly monks, and we should not GO beyond their word.'²³³ We must believe that²³⁴, we're trying to argue hiding, about this say, say *āpatti desanā* or confession. And they think teachers are wrong, noo..., we have not gone through it correctly that is why we think it is wrong.* Our venerable, he mentioned, during his time, he does because others are doing he confesses, and he thinks er...: 'I am confessing the things, the..., the offences which I don't see,²³⁵ may be unconsciously** I might have done.' In his mind he feels: 'Oh, I am pure, I am pure.'*** There is nothing wrong in that,**** every time your *sīla* is developing, increasing. But some are not like that know, they're, by trying to, not confessing, they're creating more offences. Ah... ha..., by not confessing." [see Appendix 14.5, English translation].

* "Friends, telling lies is non-Dhamma, abstaining from telling lies is Dhamma. On account of telling lies various, unwholesome things arise, they are harmful. On account of abstaining from telling lies various wholesome things develop and get fulfilled, they are beneficial."

[Aṅguttara Nikāya 10.172, Dutiyāadhamma Sutta]

** "'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Bhikkhus, with reference to what was it said? A bhikkhu, is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago."

[Aṅguttara Nikāya 8.30, Anuruddhamahāvītakka Sutta]

*** "Bhikkhus, for a person endowed with virtue, consummate in virtue, there is no need to intend: 'May freedom from remorse arise in me.' It is the the nature for freedom from remorse arises in a person endowed with virtue, consummate in virtue."

[Aṅguttara Nikāya 11.2, Cetanākaraṇīya Sutta]

**** "Bhikkhus, the bhikkhus who explain the non-*Vinaya* as *Vinaya*, do it for the loss, injury, and misery of devas and humans. They accrue great demerit and cause the disappearance of this True Dhamma."

[Aṅguttara Nikāya 1.132, Avinaya Sutta]

"Rāhula, an action with the body, speech, and mind should be done after repeated reflection as a mirror. If you know: 'This action that I have done with the body or speech leads to affliction of my own, others, or both; It was an unwholesome action done by body or speech with painful consequences, with painful results,' then you should confess such an action done by body or speech, reveal it, and lay it open to The Buddha or to your wise companions in the holy life. Thereafter, you should undertake restraint for the future."

[Majjhima Nikāya 61, Ambalaṭṭhikarāhulovāda Sutta]

As stated by this elder teacher, a bhikkhu can develop his *sīla* greatly, simply by frequent repetition of the Pali formula which goes as '... I confess all offences ...' This type of expiation mantra can be found in Mahayana too. Also, according to Brahmins, the Veda interprets karma as correctly performed ritual action to achieve a fortunate existence after death. Nowadays, Buddhism is not differ from this very much.

"Brahmin, wisdom is purified by virtue, and virtue is purified by wisdom: where one is, the other is, the virtuous man has wisdom and the wise man has virtue, and the combination of virtue and wisdom is called the highest thing in the world [just as one hand washes the other, or one foot the other]."

can it be other than a barefaced lie?

231So, when these elder teachers reply intentionally: "I will practise restraint in the future," what is the offence that they will restrain?

232For foreigners.

233True, because the teachers there always go beyond the books. Such non-Dhamma expressions come when one is spiritually dead in Dhamma-*vinaya*.

Since the beginning of this tradition in 1951, bhikkhus took their breakfast at 5 a.m., because they considered the dawn to be exactly that time—this dawn time affects some *Vinaya* practices of bhikkhu. It is a wrong belief and was corrected by Ven. Nāṇadassana in 2002, by clearly pointing that there is not even a trace of sunlight in the sky at that time. However, even today, one can still find monasteries and bhikkhus following 5 a.m.—including the head monastery at Ambalaṃgoda—regardless of the Galdūwa tradition had adopted the corrected opinion officially a decade ago. The founder, late Ven. Jinavaṃsa, also continued following as before until his death, showing a very good example of not going beyond his teachers.

234This kind of blind faith and devotion can be easily find in other religions. This is not much different from Christian's pray: "Oh God . . . Oh Jesus, help us, help us please, have mercy on us . . . please!" Contrasting to all other belief systems, The Buddha quite distinctly taught not even to cling to the Dhamma, since whatever clinging causes existence. Yet, here, we find some who live in monkhood more than twenty years, loudly cry about clinging to teachers blindly. Upon hearing, how embarrassed some may feel!

235One may reflect on why even a small drop of black ink is noticeable on a white paper, and even a big black blot is invisible on a black paper. Self-deception never leads to growth in Dhamma-*vinaya*, and it will bear no wisdom. If one wants to see the truth about oneself, one needs courage and honesty first. Self-deception is a defence against seeing the truth about oneself, and it will gradually bind to one's own weaknesses, making oneself happy, falsely. To overcome such deception one needs ability, honesty, mindfulness, and stillness of mind.

[Dīgha Nikāya 4, Soṇadaṇḍa Sutta]

Wanderer Uggahamāna said: “Carpenter, when a man does no evil bodily actions, utters no evil speech, has no evil intentions, and does not make his living by any evil livelihood, I describe him as accomplished and perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible.”

Upon hearing this from carpenter Pañcakaṅga, The Buddha said: “Carpenter, if that were so, then a young tender infant lying prone is accomplished and perfected in what is wholesome . . . an ascetic invincible. For a young tender infant lying prone does not even have the notion 'body,' so how should he do an evil action beyond mere wriggling? . . . notion 'speech' . . . utter evil speech beyond mere whining? . . . notion 'intention' . . . evil intentions beyond mere sulking? . . . notion 'livelihood' . . . living by evil livelihood beyond being suckled at his mother's breast? And I say, it must be understood thus: 'These are unwholesome habits and intentions,' and thus: 'They originate from this,' and thus: 'They cease without remainder here,' and thus: 'The way to their cessation is practising this way.' And how to practise the way to the cessation of unwholesome habits and intentions? A bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states and he makes effort, arouses energy, exerts his mind, and strives . . . for the abandoning of arisen evil unwholesome states . . . for the arising of unarisen wholesome states . . . for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states.”

[Majjhima Nikāya 78, Samaṇamuṇḍika Sutta]

How can one really provide solution to solve problem, when one is unable and refuse to acknowledge what or where is the actual problem? Are these elder teachers brave and humble enough to face the problems as they exist? Without doing so, how can they bring out, admit, solve, and let go of them? The way that Nā-Uyana elder teachers solve problems, is similar to squeezing dry sand in order to get water, which will never be successful. However, it seems that they will never realize, “It's never too late to mend.”

“Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept²³⁶ was being made known by The Buddha, I publicly declared in the Sangha my unwillingness to undertake the training. Venerable sir, may The Buddha forgive my transgression seen as such for the sake of restraint in the future.”

“Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha your unwillingness to undertake the training. But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you; for it is growth in the Noble One's *Vinaya* when one sees one's transgression as such and makes amends in accordance with the Dhamma by undertaking restraint for the future.”

[Majjhima Nikāya 65, Bhaddāli Sutta]

Witnessing the crookedness of the three main bhikkhus of the Nā-Uyana management and superstitious religious hypocrite, this Sangha gathering traumatize many bhikkhus. As the saying goes, “Fish begins to stink at the head.” Later, some recalling this occasion, mentioned with disgust: “We suffer so much listening for 2½ hours of shameless non-Dhamma-*vinaya* of 'Triple gem of Nā-Uyana.' It is embarrassing to see bhikkhus who called them selves as 'protectors of Dhamma' behave such a way. Should not have participated it.” Another few said: “Isn't it *visūkadassana* (watching shows) prohibited for bhikkhus by The Buddha.”

“Whoever through desire, anger, ignorance, and fear should transgress the Dhamma, all his glory fades away like the moon during the waning half.”

[Dīgha Nikāya 31, Siṅgāla Sutta]

2. RUINATION: Deception vs. Reality

The Rage

Certainly, expressing the views about the essence of Dhamma-*vinaya* is not the way to make oneself popular with the elders or some bhikkhus in Nā-Uyana. In Nā-Uyana, a bhikkhu has only one right, which is to say: “Ehei”²³⁷ and follow whatever the elders say. Even though The Buddha's advice is to follow his teachings, in Nā-Uyana, it is 'the teacher' but not the Dhamma-*vinaya*, which holds the power.²³⁸ For these elder teachers, to err is divine, to point is evil.

“Ānanda, that to some among you the thought will come: 'Ended is the word of The Buddha, we have The Buddha no longer.' But it should not be so considered. For that which I have proclaimed and made known as the Dhamma-*vinaya* that shall be your Master when I am gone.”

[Dīgha Nikāya 16, Mahāparinibbāna Sutta]

“Bhikkhus, these three become clear and shining when uncovered. What three? [1]The moon, [2]the sun, and [3]the Dhamma-*vinaya* declared by The Buddha.”

236In this case, non-consumption of staple or non-staple food from noon until dawnrise.

237Honorific 'yes' in Sinhalese.

238Vajrayāna is also well-known to have a fourth refuge—the teacher—which they claim, is a manifestation of The Buddha.

[Āṅguttara Nikāya 3.132, Paṭicchanna Sutta]

Although Ven. Ariyadhamma and another elder bhikkhu advised Ven. Saṅghasobhana to calm down and be patient, during the following two subsequent Observance congregations, the letter writer was blamed with name-calling and asked to apologize publicly by the latter displaying his immaturity, despite the fact that he is a preceptor, a mentor, and a *mahāthera*²³⁹.

“In insulting speech, there is an offence of expiation.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 2 — B.D. II, 173]

“Mālukyaputta, it is like a man shot with a poisoned arrow, and his friends, would call a surgeon to attend on him. He would say, I will not pull out this arrow until I know the clan, the name and family, the size, the skin colour, and the village or the hamlet of the one who shot this arrow. I will not pull out this arrow until, I know the kind of bow, string, and shaft used to shoot. This man will die before he knew all this.”

[Majjhima Nikāya 63, Cūḷamālukya Sutta]

Some elders alleged one new fully-ordained bhikkhu as the author of the letter, within a few months, the bhikkhu left the monastery—as expected in the cases of monks who go against the elders—because of losing faith and later disrobed. Seeing Ven. Saṅghasobhana's immature backward behaviour, some bhikkhus stated: “Knowing nobody dare to respond, he just break a clay pot in an empty house. Being a bhikkhu, and eating the food given with faith for more than twenty years, he cannot even control his anger and behave decently in a Sangha gathering.”

“Better it is to live one day wise and meditative than to live a hundred years foolish and uncontrolled.”

[Dhammapada 111]

“One should do what one teaches others to do, having controlled oneself well, should train others, difficult indeed, self-control.”

[Dhammapada 159]

Before the beginning of Observance, Ven. Saṅghasobhana roared expressing publicly: “If I know *alajji* (shameless) bhikkhus are living here, then I will leave for forest.” Subconsciously, this is speaking with the guilt of knowingly turning his back towards the dark side of Nā-Uyana. It is known among the bhikkhus that when someone tries to tell him about the wrong things happening in Nā-Uyana, he deliberately tries to avoid listening by giving various reasons, or tries to justify the wrongdoer,²⁴⁰ this had been tested several times by several bhikkhus. Being in ignorance and self-deception purposely is a good excuse for not taking action against the wrongdoer. Or, is he qualified to do so? Also, this is knowingly letting the bad to continue, which is just contrary to the fake upright image he tries to exhibit, as well as incommensurate to the bearing he intends to show.²⁴¹ Several bhikkhus commented: “This is simply a survival scenario.”²⁴²

However, this was not the first time his uncontrollable anger been witnessed. Sometimes, in another monastery, if one happen to mention about him to someone who had been in Nā-Uyana, he might ask jokingly while animating an ugly face: “Is he still getting red and square?”²⁴³ He is also known among the bhikkhus for his double behaviours of showing a grumpy face to locals but a smiling face to foreigners.

“Bhikkhus, a person is angry and has grudges. When a few words are told he becomes angry swears and retorts angrily showing anger and displeasure. Like a festering sore touched by a clod or stone would ooze much pus. Like a heap of rotting food in a monastery when hit with a clod or stone would give a hissing sound. Like a heap of excreta when hit with a clod or stone would give an evil smell. Why he should be regarded with indifference, not to be followed, served, and honoured? Thinking that he may scold me, rebuke me and do me some harm.”

[Āṅguttara Nikāya 3.27, Jigucchitabba Sutta]

It is foolish to accept uncritically everything comes in a tradition or a teacher. There are a lot which bind one towards existence—samsara, rather than out of it. Rootless faith is not the way of The Buddha.

239A Bhikkhu with twenty or more *vassa*.

240People do deceive others, but the worst thing is someone deceive his own self-consciousness, deny that deception, and then deny the denial of deception. Such people not only cut their own root (i.e. goodness), but also dig their own graves. The unfortunate thing is, many Nā-Uyana elders not only live in such an imaginary world by hypnotizing themselves, but also attempt to impose it to others. As only natural, this imaginary world always create friction with the surrounding reality, creating undirected harmful energy.

241Ven. Saṅghasobhana is known for his fanaticism on Ajāhn Mun and imprinting the latter's rigourist image and known harshness.

242Once, an elder bhikkhu, Ven. (Taldūwe) Sudīrānanda, was informed by an anonymous informant about several offences concerning Ven. Ariyananda, namely, *pārājika* for chasing away people who lived and cultivated a part of the forest beside Nā-Uyana, and a *saṅghādisesa* for matchmaking between Ven. (Nagapokune) Ariyasīla's—Ven. Ariyadhamma's personal attendant—sister and a monastery worker. As usual, Ven. Ariyananda angrily dismissed them. Then, some informed them to Ven. Saṅghasobhana, without even bothering about an inquiry, he simply dismissed the matter and swept it under the carpet.

243After facing such a horror, some bhikkhus joked to juniors, saying: “On the day I do not see him, my meditation goes well for the rest of the day.” Ven. Saṅghasobhana's name means 'shine of Sangha' or 'beauty of Sangha.' However, it is very common to find monks who behave totally opposite and negative to what their names denote.

"It is proper for you, Kālamas, to doubt, to be uncertain, uncertainty has arisen in you about what is doubtful. Kālamas, do not go upon what has been acquired by repeated hearing (*anussavena*); nor upon tradition (*paramparāya*); nor upon rumour; nor upon what is in a scripture (*piṭaka-sampadānena*); nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias toward a notion that has been pondered over; nor upon another's seeming ability (*bhabbarūpatāya*); nor upon the consideration: 'The bhikkhu is our teacher (*samaṇo no garūti*).'

Kālamas, when you yourselves know: 'These things are bad, these things are blameable, these things are censured by the wise, undertaken and observed, these things lead to harm and ill,' abandon them. What do you think, Kālamas? Do greed, hate, and delusion appear in a man for his benefit or harm?"

[Aṅguttara Nikāya 3.66, Kesamutti Sutta]

Bow in, Bow out

After experiencing those elder bhikkhus' subterfuge behaviours towards the grammatical issue and the letter regarding Vinaya practices, some bhikkhus lost their faith and respect on the elder bhikkhus. After the end of rains retreat, on the robe offering ceremony, Ven. Ariyananda mentioned: "The Buddha advised bhikkhus to participate the Sangha's official acts as a respect towards Dhamma-*vinaya*, even Sayādaw also said so. Therefore, on tomorrow, everybody should come to attend Ven. Ariyadhamma's sermon." With the knowledge of that was just a sermon but not an official act, he used a serious official term of the Vinaya to make the wrong impression, so that all the bhikkhus would gather.

On the next day's sermon, Ven. Ariyadhamma mentioned that in Thailand, junior bhikkhus were kneeling even before reaching the elder bhikkhus with hands in *añjali*. Also, after reaching and before leaving, they bow to the elder several times and upon leaving they repeat the same way of kneeling. It became obvious that the whole underlying theme of the so-called sermon was 'respect towards the elders.'

"Nāgita, may I have nothing to do with honour and honour nothing to do with me. Whoever cannot obtain at will, without difficulty, without trouble, as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self awakening. Let him consent to this slimy excrement pleasure, this torpor pleasure, this pleasure of gains, offerings, and fame."

[Aṅguttara Nikāya 5.30, Nāgita Sutta]

Apparently, it is clear that knowing the junior bhikkhus were losing faith and respect on them, they were struggling to grab it back forcefully, by imitating what had been done in Thailand when they participated a conference in Thailand a few days before the end of rains retreat.

"Fool seeks undeserved reputation, precedence among bhikkhus, authority over monasteries, and honour among householders."

[Dhammapada 73]

Anyway, after attending the sermon, bhikkhus came to know the hidden intention behind where it was not an official act at all, but it was actually all about artificial faith and respect. Later, bhikkhus developed a kind of secret joke. In Nā-Uyana, whenever Ven. Ariyananda tries to imitate something he saw in Thailand, they said to others: "You know . . . after his Thai tour . . .!"

The bowing procedure in Nā-Uyana is a must which include some kind of 'merit transaction statements' in Pali, which goes like:

Junior: May the master rejoice in the merits I have acquired. Senior: It is well, it is well, and I rejoice it.

Junior: May the master transfer to me the merit [he has] acquired. Senior: It is well; you rejoice the merit done by me.

This is an idea not exist in the *Sutta*. Even among the laypeople, it is common when they perceive other's good act, they feel happy (rejoice) with it, which requires no permission or transaction statements. It is simply natural for good humans to appreciate the good and reject the bad. However, among the bhikkhus, it has become mere merit generating ritual, even without knowing what the wholesome thing done by other. If such merit transfer truly works, who will be lack of it, and thus, what will be called the law of karma. If this really work, why The Buddha never did such a transfer which would have benefited many. Isn't that something similar to confessing unknown offences among the bhikkhus, which is just another ad hoc invention? In Sri Lanka, especially among the old, there is a practice of giving their merits to Yamarāja, the ruler of the kingdom of the dead. A bribe before going to hell, just in-case!

Observance vs. Pāramī

For bhikkhus, attending Observance is a must unless they are very sick. If a bhikkhu is unable to attend, he needs to inform the Sangha via another bhikkhu. If the absentee happens to be a bhikkhu whom Ven. Saṅghasobhana dislike, then mordant or acerbic words can be heard targeting that bhikkhu. However, there has been many occasions that the absentee is not sick, but Ven. Saṅghasobhana does not even bother to ask what his sickness is.

Ven. Ariyadhamma spent days continuously for travelling and attending to various functions mostly by lay people,

including politicians and rich donors, but rarely participated one hour Observance when he was available in the monastery, until that changed somewhat in the beginning of 2011—after the email from dhammafriend2010@gmail.com. Some commented that they saw him in Observance only few times during the last ten years or so. He do not participate Observance for the whole three months when staying in faraway Mātale section²⁴⁴ during the rains retreat, provided that he do the travelling on mountain by the green colour four-wheel jeep²⁴⁵. But, other bhikkhus who reside in the same section comes for the biweekly Observance by foot. However, every year, before the end of rains retreat, he goes to Colombo to attend the birthday celebration of Mr. H.G. Āriyaratna's²⁴⁶ wife, travelling more than 100 km.

Ven. Santindriya was seen for carrying bricks with workers when his hut building projects going on, without participating three to four Observances continuously. Ven. Ariyananda was also found several times for visiting the nunnery and going to book hotel rooms for visiting rich Chinese donors, where he also brought other bhikkhus along.

Every year, when the Sangha gathers in July for entering rains retreat, it has been common to hear that Ven. Ariyadhamma and Ven. Saṅghasobhana saying that one must do community duties, otherwise their virtue becomes impure and become a barrier for samadhi. This occurs because during rains retreat, bhikkhus tend to put more time for practice without being disturbed by duties. It is a truism, The Buddha laid down proper observances regarding almost all the aspects of the bhikkhu life. However, for meditation, he always gave the highest priority. The funny thing is, Ven. Ariyananda suggested those elders to postpone official acts regarding *saṅghādisesas* until the end of the rains retreat. It has been known that Ven. Ariyananda dislike bhikkhus, especially those under his meditation instructions, going for probations, due to questioning from others about why people in intensive practices have so much defilements. How different is this from the attitude of just doing duties to keep the virtue pure for samadhi!

Easy Way: The Illegal Way

Earlier days in Nā-Uyana, they were using some pirated software. Later, when the government became more serious on the copyright rules, some bhikkhus also raised the questions concerning the software using by them. Several times, Ven. Ariyananda asked laypeople to help to reinstall pirated software, as a way to bypass the *Vinaya*. However, for a bhikkhu, there is no escape of stealing by oneself, or asking another to do so. However, sometimes, he and henchmen of the Circle go on making an unnecessary show-off even in very minor matters, whenever they want to give a good impression of themselves to other bhikkhus who are genuine in the *Vinaya*. For example, deleting a recorded sermon from a radio channel, claiming that they are doubtful about the copyright of it, and then letting others know how much they concern about that. Sometimes, they can be seen going around the Observance hall, removing cob webs that are connected to the trees, so that 'nothing' is connecting the latter from outside.

A member of the Circle accused Ven. Ariyananda of being *pārājika* for changing the chassis of a monastery van without paying the costly tax several years back. This van was offered by a donor who lives in the same district.²⁴⁷ When importing the white marble buddha statues from Myanmar, he also asked several times to state a lower price on the documents in order to reduce the customs duty. However, once Sri Lankan Customs went on to their own estimations saying statues are under valued. Several henchmen revealed: “Ven. Ariyananda used the Sangha funds, and bought things such as VCD players, and then offered them as bribes to government officers (e.g. Forest Department) in order to receive a bias out of normal procedure in his favour.”

“Bhikkhus, there are these five great thieves to be found in the world. What five? [the fourth great thief]A certain depraved bhikkhu favours and cajoles a householder on account of those things which are important possessions of the Sangha, on account of those things which are its important requisites, that is to say, a monastery and the land; a dwelling and the land; a bed, a chair, a mattress, a pillow; metal pot, vessel, jar, pan, adze, knife, axe, hoe, drill; vines, bamboo, coarse grass, reeds, tiṇa grass, clay, wooden goods, clay goods.”

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 4 — B.D. I, 156]

This, The Buddha called as 'corrupting families (*kuladūsaka*),' where a bhikkhu behaves in a demeaning, flattering, or slavish way, making himself ingratiating to lay people to the point where they have faith on him not because of appreciating his genuine practise in Dhamma and good qualities, but because of the flattery, bribe, material gain or service they receive from him.

“A bhikkhu living in dependence on a village or town is a corrupter of families, a man of depraved conduct, and whose depraved conduct is both seen and heard, and the families he has corrupted are both seen and heard. The bhikkhus are to admonish him thus: 'You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard, and the families you have corrupted are both seen and heard. Leave this monastery, venerable sir. Enough of your staying here . . . ' . . . , there is an offence of *saṅghādisesa*.”

²⁴⁴Nā-Uyana is situated on the boundary of both Kuruṇegala and Mātale districts.

²⁴⁵Even though this jeep mainly used on the roads within the monastery area, sometimes it travel in the village roads also. However, this jeep is never seen by bhikkhus having a registered number plate [see Appendix 13.6].

²⁴⁶Ven. Ariyadhamma's main local steward.

²⁴⁷This had been confirmed by another henchman and a lay person. However, this van is no longer available in the monastery.

It has been found that he even instructed bhikkhus to pay bribes in order to get the job done in an easier way or against the law. When importing buddha statues from Myanmar, in the email to the Sri Lankan translation bhikkhu in Myanmar, Ven. Ariyananda deviously instigated that paying bribe can be done, mentioning: 'When doing things, keep in mind that good donors are willing to settle any amount that has been paid as illegal money when obtaining legal permission [[see Appendix 2](#)].

"Foolish man, it is not fit . . . and it is not to be done. How can you, foolish man, one who has gone forth, cause others to undertake what is not allowable? Foolish man, it is not for the pleasing of non-believers . . . One who has gone forth should not cause others to undertake what is not allowable. Whoever should do so there is an offence of wrong doing."

[Vinaya Piṭaka, Mahāvagga Pāḷi, 6. Bhesajja Khandhaka — B.D. IV, 346]

About seven years back, when Nā-Uyana was not as wealthy as now, Ven. Ariyananda ordered the store keeper to send pillows—which are listed among the Sangha's articles that not to be disposed or distributed—from the Sangha store to the Dhammikā Āshramaya, ignoring the objection of the store keeper.

"How, bhikkhus, can these foolish men dispose and distribute lodgings belonging to a Sangha? Foolish men, it is not for the pleasing of non-believers . . . Bhikkhus, these five things not to be disposed and distributed by a Sangha, a group, or an individual, even if disposed and distributed, they are not disposed and distributed. Whoever should dispose and distribute of them, there is a grave offence (*thullaccaya*). Which five? [1]a monastery and the land. [2]a dwelling and the land. [3]a bed, a chair, a mattress, a pillow. [4]a metal pot, a vessel, a jar, a pan, an adze, a knife, an axe, a hoe, a drill. [5]vines, bamboo, coarse grass, reeds, tiṅa-grass, clay, wooden goods, clay goods."

[Vinaya Piṭaka, Cūlavagga Pāḷi, 6. Senāsana Khandhaka — B.D. V, 240-241]

Sometimes, some of the items given by donors to be distributed among the bhikkhus of Nā-Uyana, appeared even in the neighbours' houses of those henchmen. Also, if the items are costly and limited, it has been found that they were distributed among the henchmen, without according to the seniority, which is the proper way.

Feudalistic Board

After the disclosures by the email from dhammafriender2010@gmail.com, there have been several bogus attempts of improving the specious image of Ven. Ariyananda. One such situation was witnessed by bhikkhus in the Observance ceremony on 17th February 2011. Ven. Ariyadhamma announced to the Sangha, saying: "Ariyananda is tired out due to all the management works, so he requested me to appoint a board which consist of *mahātheras*²⁴⁸ for the purpose of certain decision making and for settling Sangha disputes." Then, he went on to say: "We are appointing this board by everyone's agreement. We do not do such a thing as voting. 100% consent is needed!" Then, Ven. Ariyadhamma went on to speak the names of the five bhikkhus who are senior to Ven. Ariyananda, saying: "According to the special request by Ariyananda." Concluding the list, he add: "Ariyananda must be included in the board, even though he is not yet 20 years as a bhikkhu." In the end, Ven. Ariyadhamma said: "This board is for the easiness of the Sangha and for the fulfilment of each other's good qualities. So, I invite all the bhikkhus to accept it!"²⁴⁹

The first thing which invites ridicule is, why is Ven. Ariyananda tired out suddenly after more than ten years of dictatorship. If he is tired, needs some freedom, and wish to release some of his powers to a decision-making body, then why is he included in it? Is it another superficial image whitewashing stunt, so he can extensively utilize the pretence like: "the decision was made 'by elders' . . . 'by Sangha'," in order to shift the blame on somebody? Also, it is must be noted that what Ven. Ariyadhamma said did not translated into English. Although he said that 100% consent is needed, foreigners had no idea at all when he requested bhikkhus to accept it. Later, some elder bhikkhus commented humorously: "We know how Dhamma-*vinaya* works in Nā-Uyana, now Ven. Ariyananda can do whatever and hide behind this so-called decision-making body to cover his nudity."

As mentioned in this writing, Ven. Ariyadhamma and Ven. Ariyananda can put forth whatever rule or regulation, and say: "Now, everyone accept it!" One can notice that everybody is silent and no one dare to go against, not only due to fear, but simply due to nobody cares. As what was said: "Who cares about their non-stop comedy. They act, we just watch." Some commented: "Above all, most of these are non-Dhamma-*vinaya*, so naturally, it has no validity, and therefore, we have no involvement in such unwholesome things." If discrete discussions regarding the Sangha are happening while the rest of the Sangha are unaware, then this board with absolute power is not different from a regime which controls a country.

A Sangha board can be agreed only for one situation, where Sangha is divided into two groups over a certain legal question, where one side holds to Dhamma, while the other to non-Dhamma. In this case, when investigating the matter, if endless disputations arise like a noise of a market place, then four bhikkhus from each side can be agreed upon by the Sangha to solve the matter in front of the rest of the Sangha—both sides of the dispute must be present—by means of a referendum

248In Nā-Uyana, those who are senior to Ven. Ariyananda.

249Ven. Ariyadhamma's board appointing was done with no formal act.

(*ubbāhikā*). This is what done in the Second Council, which was recorded as happened a century after The Buddha attained final Nirvana [Vinaya Piṭaka, Cūlavagga Pāḷi, 12. Sattasatika Khandhaka — B.D. V, 423-425]. Also, those bhikkhus who advocate the proceeding, should do so truly according to Dhamma-*vinaya* without any bias to any side. Such a Sangha board is valid only for that specific legal question, and the outcome of the board should be according to Dhamma-*vinaya*. Otherwise, the outcome will be void automatically. Hence, Ven. Ariyadhamma's all-purpose-decision-making-board is void and non-Dhamma. It may be worth keeping in mind what the Ven. Ānanda said regarding authorities [page 101].

“Bhikkhus, a formal act by non-Dhamma should not be carried out in the midst of the Sangha. Whoever should carry one out, there is an offence of wrong doing. Even so they carried out a formal act, that was not legally valid.”

[Vinaya Piṭaka, Mahāvagga Pāḷi, 2. Uposatha Khandhaka — B.D. IV, 151]

When settling Sangha disputes, the transaction for settling the issue²⁵⁰ must be carried out in the presence of the Sangha with the individuals from both sides of the dispute. If Sangha is unable to settle a dispute unanimously, even after all the proper procedures, then, only if not leading to a split in the Sangha, decisions can be made by majority vote²⁵¹—where the majority sides with the Dhamma. This voting has to be without any cheating, and according to voter's own views (*yathādiṭṭhiyā ca gaṇhanti*).²⁵² The beauty of The Buddha's Dispensation is that whatever, an individual or a group or Sangha do, has to be according to Dhamma-*vinaya*. Even if some may superficially pretend to do so—sometimes very successfully in deceiving others—yet their acts become hallow and void. Also, not to forget such people who conduct and encourage non-Dhamma-*vinaya* reveal to the world that their so-called faith and love towards The Buddha and his words are just fake—thus their actions become hallow and void.

“Bhikkhus, there are these four formal acts: [1]divided formal act by non-Dhamma; [2]united formal act by non-Dhamma; [3]divided formal act by Dhamma; [4]united formal act by Dhamma.

Herein, that which is [1] . . . [2] . . . [3] . . . formal acts are reversible and not fit to stand. Should not be carried out, and not allowed by me. [4]united formal act by Dhamma is irreversible and fit to stand. Should carried out, and allowed by me, because by Dhamma and united assembly. Therefore, bhikkhus, thinking: 'We will carry out a formal act like this, that is to say by Dhamma, in an united assembly,' it is thus that you must train yourselves.”

[Vinaya Piṭaka, Mahāvagga Pāḷi, 9. Campeyya Khandhaka — B.D. IV, 452]

Lust

“Should any bhikkhu, participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness, engage in sexual intercourse, even with a female animal, he is *pārājika* and no longer in communion.”

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 1 — B.D. I, 41-42]

A bhikkhu who engages in sexual intercourse will cause automatic removal of his bhikkhuhood. There have been many incidents with regard to this since The Buddha's time, regardless of monastery, sect, school, country, or any other division one can imagine. Indeed, this is not only found with the Buddhist monks, the current Pope Benedict also having a handful of issues regarding sexual misconducts of Catholic priests. Anyway, a person is not fully immune to lust, unless he or she becomes a non-returner. This becomes more dangerous, if they do not restrain themselves and abide in the rules of *Vinaya*.

For decades, Ven. (Madawala) Upāli was a well-known Mahāsi tradition meditation teacher²⁵³— the former abbot of Kanduboda Vipassana Meditation Centre, Delgoda, which belongs to the Amarapura sect—was also found having a homosexual relationship²⁵⁴ with a young male and was accused being *pārājika*.

The Galdūwa tradition too has never escapes from this. Ex-secretary of Nā-Uyana committee²⁵⁵, Mr. U.B. Disānāyaka—Ven. Ariyadhamma's younger brother and Ven. Ariyananda's uncle—was a bhikkhu of more than ten years. He was also an *abhidhamma* teacher, and was known for his expertise in the seventh book of the Abhidhamma Piṭaka, *Paṭṭhāna*. However, he became *pārājika* because of having intercourse with a lady, who is currently his wife. It seems like his knowledge on the ultimate reality never helped to discern the mentality and materiality for the object of his defilements.

“One not bears the Dhamma because he speaks much, but one who had heard even little Dhamma, realizes its truth directly is truly versed in the Dhamma, and not heedless of it.”

[Dhammapada 259]

250*Sammukhāvinaya*.

251*Yebhuyyasikā*.

252There are ten reasons that the voting is invalid [Vinaya Piṭaka, Cūlavagga Pāḷi, 4. Samatha Khandhaka — B.D. V, 112]. The last point is very remarkable. Either Dhamma or non-Dhamma, one's view should be genuine and upright. If changing one's views just to be on the side of the majority or due to being intimidated, it will invalidates the voting as well.

253Can easily find enough people who mediated under his guidance, are now having mental disorders.

254Even a Sayādaw from Myanmar admitted that homosexuality is an infestation among monks.

255Nā-Uyana Āraṇyasta Sṛī Saṃbuddha Sāsanānugraha Samitiya.

Srī Guṇawardhana Yogāshramaya²⁵⁶ is situated in Ambalaṃgoda, where the abbot is Ven. (Kahagolle) Somavaṃsa. He is known among the junior bhikkhus as a child molester.²⁵⁷ A former bhikkhu, Ven. (Nikapitiye) Vanaratana,²⁵⁸ whom Ven. Somavaṃsa had intercourse with, revealed that it made them both lost the bhikkhuhood. In the beginning of 2007 full ordination ceremony where all those very elderly bhikkhus of this tradition were present in the boundary, one bhikkhu—who himself is *pārājika*—accused Ven. Somavaṃsa of being *pārājika*, nevertheless the elders not only kept him in the boundary but also he was allowed to recite the Pali text of the official act for some candidates throughout the two days of the ceremony.²⁵⁹ Later, upon this incident, one bhikkhu expressed with a despondent tone: “I cannot help the feeling of total betrayal by the elders.” Some other bhikkhus’ comments were harsher.

However, at the beginning of 2008 full ordination ceremony, the chief preceptor²⁶⁰ of this tradition gave an accusation letter—regarding Ven. Somavaṃsa’s *pārājika*—to Ven. Ariyadhamma and asked to send him out of the boundary. However, Ven. Ariyadhamma objected saying: “Now Ven. Somavaṃsa is restraining himself,”²⁶¹ yet the preceptor insisted and managed to force Ven. Somavaṃsa out of the boundary during the whole ceremony. But, when late Ven. Guṇānanda became severely ill and Ven. Ariyadhamma became the chief preceptor, Ven. Somavaṃsa appeared again in the annual full ordination ceremonies—since 2009—and was even allowed to recite the Pali text of the official act. At present also, he is still holding his positions. Moreover, from time to time, Ven. Ariyadhamma praised him publicly as a very good bhikkhu who protects the tradition since the passing away of the charismatic rigourist²⁶² founder of the Galdūwa tradition, late Ven. Jinavaṃsa²⁶³.

There was one bhikkhu, Ven. (Maggona) Atula, in the same monastery who handles the monastery construction work, and kept large amounts of money with him. In 2010, he elope from the monastery and got married on the very next day. Evidently, he was planning his marriage when still in the robe. Since sometime, other bhikkhus had seen two ladies, a mother and a daughter visited this bhikkhu and spent hours in closed door hut of the bhikkhu. Bhikkhus also found that construction fund worth LKR 3,000,000 had gone missing. Also, another bhikkhu while still being in his robes, asked juniors not to bow down to him, admitting that he had been visiting the city at night time and had intercourse with women which caused him to become *pārājika*.

Ven. Mahā Kaccāna said: “Brahmin, The Buddha has shown an elder and a young one. Even if one is venerable aged one, eighty, ninety, or even a hundred years from birth. If he enjoys sensual pleasures, surrounded by them, burning with sensual worries, thinking sensual thoughts and feverish about sensual searching, on that he is reckoned simply as a young fool, not an elder. But even if one is a youngster, youthful yet does not enjoy sensual pleasures, surrounded by them, not burning with sensual worries, not thinking sensual thoughts and not feverish about sensual searching, on that he is reckoned as a wise elder.”

[Aṅguttara Nikāya 2.39, Kandarāyana Sutta]

Ven. (Maḷigāwila) Assaji of Srī Nāṇobhāsa Yogāshramaya in Galle is known among the junior bhikkhus for asking them

256 Commonly known among bhikkhus as 'Galdūwa,' as being the head monastery of Galdūwa tradition.

257 Once, a young novice monk from this monastery went to another monastery for good and all. An elder bhikkhu there asked the junior: “How is Galdūwa these days?” The junior, stubbornly replied: “All I can say is that the dwellers of that monastery is very high in homosexuality!” Several other young novice monks also revealed that they suffered the same fate with Ven. Somavaṃsa and another elder bhikkhu, and strongly advised not to go to Galdūwa. They also mentioned: “Some bhikkhus even bring prostitutes!”

258 Ven. Guṇaratana’s younger brother.

259 On several occasions, Ven. Ariyadhamma mentioned that if a *pārājika* person stays in a boundary, where an official act is being carried on, and if at least one bhikkhu who is in the same boundary either knows or doubts that person as a *pārājika*, then the official act is invalid [see Appendix 14.6]. Although, the theory is explained in that way, yet when practising, how these elders contradict themselves.

One can imagine that if these elders admit and remove Ven. Somavaṃsa like person from an official act, then they are actually admitting that all other official acts done together with him for years after he became *pārājika* as invalid, which would be disastrous for their so-called purity of the lineage. So, one can imagine that why these elders simply deny the reality and refuse to take action by deceiving generations of junior monks and the whole country. Do they follow Dhamma-*vinaya* or not, is self-evident. In fact, for them, the only goal is the superficial purity of their image, not the long last of the Dhamma-*vinaya* or The Buddha’s Dispensation. The only way to respect and protect The Buddha’s Dispensation is to follow it genuinely, honestly, and bravely, not by acting and deceiving, which is undisputedly against the Dhamma-*vinaya*.

260 Late Ven. Guṇānanda.

261 This statement obviously reveals that Ven. Ariyadhamma had already known Ven. Somavaṃsa’s misconduct, nevertheless not only deny to expel him but even supports him out of bias. This snobby behaviour of Ven. Ariyadhamma has been repeatedly proved for years when he suppresses—for various minor matters—younger bhikkhus without position, influence, power, and wealthy supporters.

262 A bhikkhu mentioned that years back, as a young boy, he went to him, seeking an opportunity of becoming a bhikkhu. The proud elder harshly said: “Bring your mother!” The boy went away dishearteningly, wondering: ‘Although his image is grand, his tone is not pleasing to hear. He can teach no ‘mind culturing.’”

263 This bhikkhu is well-known for his extreme idealism and stubbornness, where he had a dream of implementing a replica of Dhammayutta sect of Thailand, which he managed to achieve superficially. In a photograph of the founders of the Galdūwa tradition taken, while the rest of the bhikkhus are standing in one line—including late Ven. Nāṇārāma, who is the eldest—late Ven. Jinavaṃsa can be seen standing a few paces in front, making sure that he will be eminent. Even today, after sixty years, bhikkhus like Ven. Ariyadhamma and Ven. Saṅghasobhana are not only unsuccessfully living in late Ven. Jinavaṃsa’s dream but also unsuccessfully forcing others to accept their dream as a reality.

whether they need a prostitute to sleep with,²⁶⁴ and was raided by police for running a prostitution in his so-called 'Yogāshramaya,' which means meditation hermitage!²⁶⁵ Not only within Galdūwa tradition but also among other sects, Ven. Assaji is known for taking control of someone's temple forcefully, thus making him *pārājika*.

Once, Ven. Ariyadhamma wrote to the court judge of a trial conducted against Ven. Assaji, stating: 'In the above-mentioned hermitage, Ven. Assaji resides while fulfilling his religious principles according to the guidance of two elder bhikkhus' [[see Appendix 3](#)]. Ven. Ariyadhamma knew about Ven. Assaji since he participated in a Sangha interrogation of the latter being *pārājika*. One might wonder what kind of religious principles are followed by those bhikkhus—perhaps, persons—like Ven. Assaji.

“Better to eat an iron ball which blazing like fire, than as an immoral and unrestrained bhikkhu is to eat the food given by the people.”

[Dhammapada 308]

Once in 2007, a novice monk came to Nā-Uyana while running away to escape sexual harassments of his preceptor bhikkhu. He revealed to bhikkhus, that his teacher was using two young novice monks for this purpose, including him self. Since he did not like it, his teacher only managed to end up with *saṅghādisesas* for intentional emission of semen, but as the other novice monk liked it, his teacher went too far and become *pārājika* for engage in sexual intercourse. However, Ven. Ariyadhamma sent this novice monk back to his home and mentioned in the morning 9:00-to-9:20-a.m. homage session, that the preceptor of the novice monk already had been proven beyond doubt as *pārājika*, and now not allowed to participate the annual full ordination ceremony.²⁶⁶ This preceptor happened to be Ven. (Ekiriye) Saddhāsamana, an elder *Vinaya* teacher. Not only he was the author of question paper for annual *Vinaya* examination, but also he was a reciter of the Pali text of the official act for the candidates of full ordination. No matter how knowledgeable in *Vinaya* theoretically, their mind and behaviours are proved to be corrupt, dark, and hollow, bringing shame to Buddhism. He is also a teacher of Ven. Santindriya, and still lives together with the remaining novice monk while holding his position as an elder bhikkhu. It must be a modern day example, a fatherly teacher and an obedient student.

“Just as rain penetrate a badly thatched house, so passion penetrates an undeveloped mind.”

[Dhammapada 13]

Once, in Nā-Uyana, Ven. (Welimada) Ratanavaṃsa, one of the hidden arm in the Circle with a bad reputation regarding sex, was caught red-handed by a novice monk while having sexual intercourse. This news spread and created much rejection towards him. In a Sangha gathering headed by Ven. Ariyadhamma, Ven. Ariyananda announced publicly: “Ven. Ratanavaṃsa has something to say to the Sangha,” but the latter went dumb with the head down. Ven. Ariyananda gave a second try, resulting the same. For the third time, while looking towards Ven. Ratanavaṃsa, he said: “Ven. Ratanavaṃsa said that he is pure of all those accusations, isn't it?” Ven. Ratanavaṃsa replied looking down: “Yes.” However, later, he was caught again while continuing his favourite misdeeds, although no action was taken against him. Later, Ven. Ratanavaṃsa became well-known as a bhikkhu who will go into any extent upon Ven. Ariyananda's instructions, along with Ven. Dhammavihāri.

“Many unrestrained in evil wear the yellow robe, these evil ones will be born in hell due to their evil deeds.”

[Dhammapada 307]

Ven. (Devanagala) Buddhavihāri had been seen making sexual advances to several young Chinese bhikkhus and meditators, and one time to a young Mahayana bhikkhu which made him uncomfortable, and resulted that bhikkhu left the monastery within several days. Chinese, by nature, are friendly and sincere with much faith. They always have good friendships with locals which make them think that all the residents in Nā-Uyana are good, thus allowing Ven. Buddhavihāri like bhikkhus to approach them easily for their low wishes. Ven. Ariyananda will allow a bhikkhu to stay 'not for meditation' but to rotten in bhikkhu life, as long as useful for him. Indeed, for him, “All is fish that comes to one's net.” Ven. Buddhavihāri also certified by Ven. Ariyananda as having dhyana. One should not be surprised with a sick feeling in the stomach after being sickly watched by a such bhikkhu.

“One is not a bhikkhu just because he begs from others, not by observing vicious Dhamma one become a true bhikkhu.”

[Dhammapada 266]

264Some travelling bhikkhus were known for going through the same situation at Mellagala Monastery, Kegalla—a major monastery of Galdūwa tradition many years ago. Sometimes, the invitation came even from the monastery's steward.

265Thailand's Ajāhn Yantra Amaro, was a well-known charismatic guru, while meditating in the wilderness of New Zealand, was found having sex with prostitutes wearing the robes, thus getting the nickname 'Batman.'

Available at http://findarticles.com/p/articles/mi_qn4158/is_19960116/%1Fai_n9637069.

266Nevertheless, bhikkhus noticed, that this bhikkhu participated the official procedure of establishing the new boundary on June 2010 [page 46] and even received requisites as gifts from Ven. Ariyadhamma.

Point of No Return

On one occasion, a person was having a friendly discussion with a reputed elder bhikkhu of Siam sect of Sri Lanka. At one point, he sincerely asked the bhikkhu: "In the society, there is an impression that bhikkhus are very corrupted with no virtue. What about you?" The bhikkhu replied: "Now I am drowned up to the nose. Nothing can be done. I just wait for the rest like this." What he meant is that he had done with his bhikkhuhood (i.e. *pārājika*), yet lives as a bhikkhu until the death, since he is too old.²⁶⁷ When a similar type of question was asked from a high rank meditation teacher of the same sect, he replied: "The Buddha's Dispensation has finished, now the image only!" Even a handful of elder bhikkhus of this very Galdūwa tradition expressed disgruntledly: "There are a number of virtuous individual bhikkhus who practice Dhamma. Other than that, do not dream on bogus claim of a pure lineage or a monastery."

Other than the surface visibility of the crookedness of the majority of the bhikkhus in Sri Lanka, the main cause of bad vibes in the atmosphere of the Sangha is, the increasing number of *pārājika* persons that are allowed to be in communion as usual. In Sri Lanka, it is considered as a bad omen to disrobe and become a lay person, as well as a disgrace for the monk's family. Also, when one joins the Sangha, there is a huge involvement of pride, advertising among the family, friends, and relatives.²⁶⁸ Thus, for most of them, even to downgrade to a novice monk is not in the list of options at all, as in the case of the bhikkhu who hang himself in 2009. Another reason is, after so much enslavement and indulgence in pride, and being treated by the juniors and laity, it is not easy for the ego to let go its food, especially when a monk become more and more senior.

"Pahārāda, just as the great ocean does not live with the dead, with corpses. It quickly throws it on shore. In the same manner whoever person is unvirtuous, with evil misbehaviour like excreta and dirt, with undercover actions, with only a promise for recluseship, not living the holy life, internally putrid and filth oozing. The Sangha does not live with them, all get together to throw him out. Wherever he is seated with the Sangha, he is far away from them. The Sangha too is far removed from him. This is the third wonderful and surprising thing in this Dispensation, seeing which the bhikkhus delight in it."

[Āṅguttara Nikāya 8.19, Pahārāda Sutta]

Above all, the main reason for *pārājika* zombies' survival in Sangha as usual is, no pressure from Sangha to take action according to Dhamma-*vinaya*. Even in a majority good Sangha, when depraved bhikkhus are holding the power, there can be no Dhamma-*vinaya* in action. Is it possible that another *pārājika* person will take disciplinary action against another? It is natural for a thief to join with thieves and support them, since they share the same shamelessness, creating more unwholesome group karma for future lives.

At that time the bhikkhus were accusing a bhikkhu for his faults. The accused bhikkhu was evading the matter, drawing the conversation aside, and showing anger and displeasure.

Then The Buddha addressed the bhikkhus: "Bhikkhus, get rid of this person²⁶⁹! Get rid of him! He is led astray. What is the use of harassing this outside son! A certain person may behave in his going forward, returning, looking ahead, looking away, flexing his limbs, extending his limbs, wearing his robes and carrying his outer robe and bowl, same as any other good bhikkhu—until bhikkhus do not see his fault. When his fault is seen, he will be known as a corrupt recluse, a chaff recluse, a coffin recluse. He should be known thus and expel to outside. What is the reason? Not to corrupt other good bhikkhus."

"Having live together, discern his sinful desires and anger; concealing one's vices, obstinate, spiteful, jealous, envious, and crafty.

Calm words arousing emotion, talking like a recluse; with disrespectful secret activity and evil views.

Creeping along speaking false, know them as they really are; all united together, shun him out.

Get rid of that coffin, remove rubbish; thus throw out chaff, non-recluse in the guise of a recluse.

Getting rid of the evil one, with evil desires and conduct; live united with fitting recollections; the united wise, will end suffering."

[Āṅguttara Nikāya 8.10, Kāraṇḍava Sutta]

The main reason for this shameless trickery is, being devoid of honest and upright nature. Since, 'false' is the antonym of 'truth,' can a non-upright person with a dark mind, experience even a little bit of the True Dhamma? If one taste even a drop of the True Dhamma, doubtless, he will treasure it with deep respect.²⁷⁰ Hence, will he be a non-upright person? If one

267Some temple bhikkhus mentioned that among their bhikkhus, there is a habit of taking five precepts before they pass away. No matter using whatever deception and trickery they survive as a bhikkhu, when getting closer to their last few months, they suffer very much. Locals mentioned many stories of how bad bhikkhus behave almost like human hungry ghosts in last months. One abbot had to be kept in a room with closed doors. A whole day, what he did was eating, and after defecating, he applied that all over his body and on walls by the hand. Another abbot, kept screaming all day long in a psychosis: "Do not grab me . . . they (demons he saw) try to take me!" After three months of struggling, he hang himself due to unable to bear the suffering. One bhikkhu mentioned a proverb that he heard: 'In front of the hell door, there are many monks!'

268Locals say that this is one reason for Sri Lanka having less divorces than the West. Even having serious relationship problems, they still stay together, avoiding the embarrassment of a divorce.

269The Buddha refereed to him as '*puggalo*,' not as 'bhikkhu.' With his greater compassion and wisdom, The Buddha would not simply expel a bhikkhu from the Sangha unless he had done something (i.e. *pārājika*) that he deserved to be treated so.

270Even The Buddha dwelt in dependence on honouring and respecting the very Dhamma to which he had fully awakened.

thinks that he is cheating the Dhamma, but in reality, he is cheating himself. As The Buddha advised, without absolute honesty, there is no even a single chance to see reality, since dishonesty clouds the mind and truth.

“He who is skilled in [working out his own] well being, and who wishes to attain that state of Calm (Nirvana) should act thus. He should be ingenious, upright, sublimely upright,²⁷¹ obedient, gentle, and humble.”

[Suttanipāta 1.8, Mettā Sutta]

The main reason for being devoid of honest and upright nature in this life is their immature spirituality in the samsara, although they may have been wearing saffron robes for many lives as monks. A very visible feature of such people is, grasping the Dhamma wrongly with the claim of serving the Buddhism in order to save it, a deep-rooted notion in the Sri Lankan Sangha even before the twelve years of great famine. However, can a *pārājika* person, after indulging in self-deception for the rest of his life, face his own ugly self face to face at his deathbed?

The Buddha seeing a great mass of fire in a certain spot said: [1]“What do you think, bhikkhus, which would in fact be the better? Embracing that great mass of fire burning and blazing, and sitting or lying down close to it? or embracing a Kshatriya, Brahmin, or householder woman with young and tender hands and feet, and sitting or lying down close to her?” “Venerable sir, the former is surely be the better.” “Let me tell you, bhikkhus, that embracing that great mass of fire . . . surely be the better for one who is of poor conduct, an evil-minded one, a filthy doer of complete wickedness who acts in an underhand manner, who pretends to be a recluse who lead the holy life, an inwardly putrid, impure natured one. What is the reason for this? Because from that (embracing that great mass of fire) he would go to death or to a pain like that of death, but from this (for one who is of poor conduct) after death he will be reborn in hell.

. . . [2]If a strong man, having twisted a firm horse hair rope around both calves, were to rub, so that the rope cut the skin, under skin, flesh, sinew, bone, and having cut the bone it left the marrow exposed? or to derive enjoyment from the homage of rich Kshatriyas? . . . [3]If a strong man were to strike the nether quarters with a sharp, oil cleaned sword? or to derive enjoyment when rich Kshatriya's hands in *añjali* in prayer? . . . [4]If a strong man were to wrap the body with a red hot sheet of iron, burning and blazing? or to derive enjoyment from the robes given in faith by rich Kshatriya? . . . [5]If a strong man, having opened the mouth with a red hot iron spike, were to hurl into the mouth a red hot iron ball, burning and blazing? or to derive enjoyment from the food received on alms round and given in faith by rich Kshatriya? . . . [6]If a strong man gripped the head or shoulder to force one sit or lie on a red hot iron bed or chair? or to derive enjoyment from a chair given in faith by rich Kshatriyas? . . . [7]If a strong man gripped one, heels up, head down and force one down into a red hot iron cauldron, burning and blazing? Or to derive enjoyment from an abode given in faith by rich Kshatriyas? . . .”

Thus spoke The Buddha, and while this explanation was being delivered, hot blood rose out of the mouths of sixty bhikkhus; another sixty bhikkhus abandoned the training and returned to the lay life, saying: “It is too difficult to do, venerable sir, it is too difficult to do;” while the minds of another sixty bhikkhus abandoned clinging and were liberated.

[Aṅguttara Nikāya 7.72, Aggikkhandhopama Sutta]

3. HOL[L]Y[WOOD] LIFE: Posing vs. Living

Actors in Observance

One Observance day in 2008, bhikkhus gathered in Observance hall for the *Pātimokkha* recitation. Even though this recitation is strictly only for bhikkhus, they noticed a layman holding a video camera inside the hall. Later, it was revealed that that was videoed for a Malaysian novice monk who was doing a Nā-Uyana promotional campaign. They sat the usual way which had been done in Nā-Uyana over years, which was sit keeping the buddha statue to their left side.

Bhikkhus noticed that Ven. Ariyadhamma became uncomfortable and started conversing with Ven. Saṅghasobhana who was sitting close to him. After short while, he said: “We should sit facing the buddha statue, which is the proper way.” Ven. Saṅghasobhana supported him, saying: “That is the way done in Pā-Auk also.”

Usually, this ceremony lasts for about one hour, which involves one bhikkhu recites the rules while the rest listen. The Buddha never put such a rule as one should do *añjali* while listening. It is simply sit and listen properly without disturbing the recital, while reflecting on each rule recited. In the previous Observances, some bhikkhus did *añjali* and some did not, because it is not only a matter of respect, but also a matter of physical strength, especially when sitting on a concrete floor. Looking around or nodding can be seen even among those who do *añjali*.

However, on that day, Ven. Ariyadhamma announced that one must do *añjali*, and Ven. Saṅghasobhana later extended that the spine should be straight too. Later, some bhikkhus commented: “Elders had been doing the Observance for many years, but only today they thought of facing the statue. All of these concerns were due to the camera. We became actors in Observance.”

271“... sakko ujū ca sūjū ca . . .”

Posing Under the Roof

Since mid of November 2010, the inception of the third new dining hall of Nā-Uyana marked the beginning of another miserable period for residents, especially for monks. As in the case of 2009 full ordination grammatical issue, the management²⁷² gave contradicting bogus justifications to rationalize this new construction. However, even before the Sangha saw that there is a new construction going, henchman already informed their friendly monks that Ven. Ariyananda going to spend millions of fund to implement a new dining hall as he saw when visiting Thailand. They joked: “You know . . . after his Thai tour!” Even before the inception, the management began pressing the monks to eat in the new dining hall saying dogs comes to the old dining hall—the current Observance hall.

This new dining hall is a two storey building, where the upper floor is for taking meal, and the ground floor is for cooking and food offering. It was constructed near a function hall to exhibit residents going in a long queue for alms on the long concrete path under a roof, since the old food offering hall was in a covered area away from the function hall, where lay people gathers on for religious observances and ceremonies. Although the new dining hall is in the monastery premises, it is just separated by a village road—about 3 metres wide—which still runs within the monastery vicinity (*upacāra*), so monks queue will also be visible to villagers and passers-by too.

Unlike the management whose intention is to show off, most monks began going to the upper floor of this new dining hall to wear their upper robes in full cover (i.e. covering their both shoulders), and go to the ground floor to accept the food into their alms bowls, and then go back to the upper floor again or back to their respective huts to eat. Ven. Saṅghasobhana was not pleased with this, because they were unable to achieve 'the long queue of monks coming under the roof.' In order to achieve this, a few days just after his nearly one month personal intensive retreat²⁷³ in the distance Mātale area, Ven. Saṅghasobhana instructed monks to not to come from the upper floor but to come from the Observance hall in a line after him—two-minute walking distance even before the village road—having fully covered with upper robe, so people can see monks coming in a queue under the roof from afar.

Now at one time a certain bhikkhu was going for alms having made a wish: “Thus may people esteem me!” People esteemed him. He was remorseful, and said: “The course of training has been made known by The Buddha. What now if I have fallen into an offence involving *pārājika*.” So this bhikkhu told this matter to The Buddha. The Buddha said: “Bhikkhu, there is no offence involving *pārājika*. But, bhikkhus, there should not be going for alms having made a wish. Whoever should do so, there is an offence of wrong doing.”

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 4 — B.D. I, 173]

Ven. Saṅghasobhana also said that otherwise, for what purpose, the concrete path with a roof is built.²⁷⁴ This incident happened about one month before Ven. Ariyananda's birthday ceremony—27th February 2011.

Since that was a rainy season, monks were carrying usual umbrellas. So, just after about one week from the previous order, Ven. Saṅghasobhana requested monks not to carry usual umbrellas but to carry scallop-like palmyra-leaf umbrellas. However, as already mentioned in page 36, The Buddha allowed a usual umbrella or a shade to be used in a monastery and the vicinity of a monastery.

When monks go to new dining hall for breakfast or any other reason, they go by wearing the robe in the usual way where only one shoulder is covered, because during these times, Ven. Saṅghasobhana is not around and they do not have to be the victims of his arrogant and anger-coated words. However, there are Ven. Guṇaratana like bhikkhus who suffer from chronic sanctimoniousness and spend time observing others, then bare tales to Ven. Saṅghasobhana. So, after one week from the above command, the latter put forth the third, saying that for whatever reason, if one is to cross the 3-metre-wide village road to reach the other part of the monastery, he must wear in full cover. However, this is a mere ridiculous rule since the monks are just crossing the road which is still within the monastery vicinity, and even Ven. Ariyananda and henchmen was seen doing so with only one shoulder covered.

Again, after one week, just about one week before Ven. Ariyananda's birthday ceremony, Ven. Saṅghasobhana came up with the fourth command with priggish tone. He said that even before leaving to collect food—at the Observance hall—everyone should take out his alms bowl from the alms bowl bag and carry the alms bowl with both hands and cover it with the robe,²⁷⁵ the alms bowl bag should be tucked under the right armpit inside the robe. And, if any one of them is not followed, there would be an offence of wrong doing. He said that that is how Mahāvagga Pāḷi mentioned alms round protocols for a bhikkhu living in the wilderness.²⁷⁶ He also added that black alms bowls are pleasing to donors. He continued saying that

272Ven. Ariyadhamma, Ven. Ariyananda, and Ven. Saṅghasobhana.

273For years, it is known that Ven. Saṅghasobhana is not into any seclusion and meditation. However, when Pā-Auk Sayādaw paid an one-week visit to Nā-Uyana in December 2010, Ven. Saṅghasobhana coincidentally engaged in this retreat suddenly. Even though this was the only retreat done by him after a really long time, his behaviours just after this retreat seemed to witness its fruitlessness.

274When Ven. Saṅghasobhana asked monks to do so, the roof was far from its completion. Obviously, it is not the path and roof for the users, but the users for the path and roof.

275Making one look like a pot-belly pregnant lady.

276However, both 'alms-going' (*piṇḍacārikavatta*) and 'wilderness' (*āraṇṇikavatta*) protocols appear in Cūlavagga Pāḷi Contd. on pg. 68

after receiving food, even those going back to their huts to eat should also go to the upper floor and then put their alms bowls into their alms bowl bags and leave.²⁷⁷ Later, one senior monk unhappily said to several junior monks: “All those years, before this new dining hall, donors offered two meals per day without seeing the black alms bowls, isn't it!”²⁷⁸ However, during food offering time on Ven. Ariyananda's birthday, the queue of monks was photographed and videoed by several cameramen.

Here, one may see all these requests or rather commands are merely related to external look. Such an emphasis become prominent when one is internally hollow. One cannot see Ven. Saṅghasobhana commanding others to meditate.²⁷⁹ Those who talk big and make a big show of austerity, knowledge, intellect, virtue, meditation, etc. are the people who lacking or do not have them. Their grandiose talking and trumpety showing itself cry out loudly to the world that they are empty within and hate that emptiness—self hatred. As only, “The empty vessels make the greatest sound.” However, even a kindergartener may understand that all these months, monks are in utter terror out of fear of Ven. Saṅghasobhana's immature snarling and suppression.

“Bhikkhus, just as a fire that starts in a shed made of rushes or grass burns down even a house with a peaked roof, with walls plastered inside and outside, shut off, secured by bars, with shuttered windows; so too, bhikkhus, whatever fears, troubles, and calamities arise, all arise because of the fool, not because of the wise man. Thus the fool brings fear, the wise man brings no fear; the fool brings trouble, the wise man brings no trouble; the fool brings calamity, the wise man brings no calamity. No fear comes from the wise man, no trouble comes from the wise man, no calamity comes from the wise man. Therefore, bhikkhus, you should train thus: ‘We shall be wise men, we shall be inquirers.’”

[Majjhima Nikāya 115, Bahudhātuka Sutta]

For years, the residents are being subjected to his long-standing bitterness and resentfulness.

“Great king, abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. This, too, is part of his virtue.”

[Dīgha Nikāya 2, Sāmaññaphala Sutta]

When Ven. Saṅghasobhana touring the holy places in India, on the Observance ceremony on 03rd March 2011, Ven. Ariyadhamma mentioned that going to the new dining hall with full cover on other occasions and removing the alms bowl bag before receiving food are not a must and there is no offence for not doing so. He also mentioned that for such a thing Sangha's consent is needed.²⁸⁰ Since then, all the foreign monks and most of the local monks did not take the alms bowl out from its bag.²⁸¹

However, it did not end there. When Ven. Ariyadhamma touring in Indonesia, in the Observance ceremony on 02nd April 2011, Ven. Saṅghasobhana rancorously accused the Sangha²⁸² with growling in full throttle, even without Sangha permission,* saying: “Er... if, I'm still, I see some monks, they don't obey, very obstinate! Er... th... they... they..., they don't, err... er... they..., they want to keep to their, or sometimes they're not listening to the *mahāthera's* (i.e. Ven. Ariyadhamma)

[Vinaya Piṭaka, Cūlavagga Pāli, 8. Vatta Khandhaka — B.D. V, 291] not in Mahāvagga Pāli. And, these protocols are for monk who go to village to collect alms food from house to house. One bhikkhu pointed out that according to the ‘meal-hall protocol (*bhattaggavatta*),’ a bhikkhu has to wear his robes in full cover while eating, if he takes his meal in a hall situated in a village.* Also, the commentary to the wilderness protocol states: ‘If there is no water in the wilderness area, one may have one's meal in the village, wash up, and then return to one's dwelling. If there is water in the wilderness area, one should take one's meal outside of the village (*ettha sace bahigāme udakaṃ natthi, antogāmeyeva bhattakiccaṃ katvā atha bahigāme atthi, bahigāme bhattakiccaṃ katvā patto dhovivā vodako katvā thavikāya pakkhipitabbo*). Although being a strict adherent of commentarial Vinaya, Ven. Saṅghasobhana does not seem to follow these rules, since he takes his meal in the new dining hall—which [according to him] is situated in a village—yet he only wears the robe with one shoulder covered.

* Likewise, in the rules of etiquette: “I shall sit well covered inside an inhabited area, thus a training to be done” [Vinaya Piṭaka, Pācittiya Pāli, Sekhiyā 4 — B.D. III, 121].

277One might wonder here, why those returning to their huts should also do so. Perhaps, the reason is that certain special food (e.g. young coconut water, soup, curd, etc.) will only be given on the upper floor, so the monks who return look more contented, thus make Ven. Saṅghasobhana like elders feel somewhat embarrassed.

278At the old food offering hall, for years, no one—including Ven. Saṅghasobhana—removes the alms bowl from his bag, since when hot rice is offered, the alms bowl bag prevents the hands from being heated by the stainless steel alms bowl. And, Ven. Saṅghasobhana even went to blame a few bhikkhus who did so, even in the beginning weeks of collecting food at new dining hall.

279Instead, he discourages junior monks by telling such things as: “People who meditate are selfish!” or “Meditators are the ones who get mad!” Isn't it surprising that this is the attitude of the third senior monk of the so-called best meditation centre of Sri Lanka. However, such aversion comes through many past lives. Indeed, as Ven. Saṅghasobhana is like a mud bodhisattva who accumulates only one *pāramī*, namely, *pāpa* (evil) *pāramī*. Those people like him develop and make much of it through many aeons. May be, he will become an ‘angry buddha’, as in Vajrayāna.

280For matters such as what time Sangha should go to the dining hall to collect food, they can agree for the ease of management. But, not for the matters that The Buddha had already formulated, as in the case of Ven. Upasena [page 49].

281Some carry it in its bag by hanging the bag on the shoulder, as done in Myanmar and Thailand. This includes Ven. Ariyadhamma too, but Ven. Saṅghasobhana just turns a blind eye to the former, clearly contradictory to how he behaves towards juniors.

282The word ‘Sangha’ is used here, because those who did not follow his non-Dhamma instructions were the majority and more than four, and even most of those who followed also did so as means to escape his rudeness.

words.²⁸³ And if they. Ah... I feel that they... they..., they don't fit into this Sangha... group.** I think some stro..., strong firm action has to be taken when *mahāthera* (i.e. Ven. Ariyadhamma) comes back from Indonesia,²⁸⁴ if they don't correct themselves! Sometimes, they may, eh..., sometimes may be their did so many co..., may be so many, eh... eh..., eh... courses²⁸⁵. Sometimes, they don't hear, may be DEAF!!***²⁸⁶ or sometimes er... very, emerr... they don't to, want to correct themselves. So I think such monks don't fit into this group of monks. Some firm action will be taken in future. So, I request them, to CORRECT before *mahāthera* comes [[see Appendix 14.7](#)].

* “Upāli, if a bhikkhu is accusing, willing to accuse another, when he has considered five states within himself may he accuse the other. He should consider thus: [1]'Now, am I quite pure in bodily conduct, am I possessed of pure bodily conduct, flawless, faultless? Is this state found in me, or not?'—If not, there will be those who will say to him: 'Please do you, venerable one, train yourself in bodily conduct.' . . . [2]'Now, am I quite pure in the conduct of speech . . . [3]'Now is a mind of loving kindness, without malice towards my fellow companions, established in me?' . . . [4]'Now, am I one who has heard much, an expert in the heard, a storehouse of the heard? Those Dhamma which are lovely . . . declare the holy life utterly fulfilled, such Dhamma much heard by me, learnt by heart, repeated out loud, pondered upon, carefully attended to, well penetrated by vision (*ditṭhiyā suppaṭividdhā*)?' . . . [5]'Now, are both the *Pātimokkhas* properly handed down to me in detail, properly sectioned, properly regulated, properly investigated clause by clause, as to the linguistic form?' . . .”

[Vinaya Piṭaka, Cūlavagga Pāli, 9. Pātimokkhatṭhapaṇa Khandhaka — B.D. V, 346 - 347]

** “It is impossible, it cannot happen that a person possessing Right View (i.e. stream enterer) could cause a schism in the Sangha. It is possible that a common worldlying might cause a schism in the Sangha.”

[Majjhima Nikāya 115, Bahudhātuka Sutta]

“Should any bhikkhu agitate for a schism in a united Sangha, or should he persist in taking up an issue conducive to schism, the bhikkhus are to admonish him thus: 'Do not, venerable sir, agitate for a schism in a united Sangha or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Sangha, for a united Sangha, on courteous terms, without dispute, with a common recitation, dwells in peace.' And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, there is an offence of *saṅghādisesa*.”²⁸⁷

283After this bombardment, a bhikkhu senior to him, Ven. (Mahakeliye) Ariyasīla, calmly said to Ven. Saṅghasobhana that Ven. Ariyadhamma had announced that there is no problem whether one carries his alms bowl inside its bag or without it. Shamelessly, Ven. Saṅghasobhana harshly replied that that is the way the book (i.e. Canon) mentioned. Accordingly to his maturity, Ven. (Mahakeliye) Ariyasīla went silent. If any other junior monk behaves like Ven. Saṅghasobhana, what would happen to him? Definitely, it is not due to Ven. Saṅghasobhana's inner qualities, but just due to the number of years in robe. Later, some bhikkhus teased each other, saying: “It reminds me of the furious Nāḷāgiri, the elephant, and the calm Buddha. After all these years in Pā-Auk, why did Ven. Ariyasīla come to Nā-Uyana to be with these miserable elders?” A couple of years back, Ven. Saṅghasobhana's immature anger caused another elder, Ven. Visārada, left Nā-Uyana for good and all.

For years, based on different occasions and different Vinaya issues, many monks observed that Ven. Saṅghasobhana spoke in a harsh and opinionated way while discussing the issue—brought up by him—in question with Ven. Ariyadhamma. Although Ven. Ariyadhamma had said: “There is nothing wrong with the issue,” Ven. Saṅghasobhana kept insisting on his own interpretation until Ven. Ariyadhamma said something like: “That is also OK,” to escape the difficulty or went totally dumb. After that, Ven. Saṅghasobhana went on sadistically pressurizing the monks saying: “Ven. Ariyadhamma had said so, so you all must follow it.” But later, Ven. Ariyadhamma refuted him when he was not around.

Evidently, Ven. Saṅghasobhana twisted the facts with his oxymoron statements to get his own way. And, how contradictory this is, to his attitude—not to go beyond the teachers—on the day they accused the juniors for pointing their non-Dhamma [page 53]. Actually, neither the Dhamma-*vinaya* in the book nor Ven. Ariyadhamma's words were considered as authoritative, but his own vision.

284There are more than enough *pārājika* persons in this tradition—even in Nā-Uyana—and even money-handling elders. Why is no action taken on them? Why will action be taken on the Sangha who do not follow his non-Dhamma-*vinaya* demands? Precisely, “A lion at home, a mouse abroad.” Indeed, all these problems are because of his 'BIG EGO,' which cries loud publicly while wearing the invisible cloths: “Even 'I AM' wrong, all should follow 'ME,' thus 'MY' wrongness will be generalized and justified!” This would perhaps proliferate more, by pressing monks to wear the robes having same colour as his; to wear robes with the same number of sections as his, but, he would perhaps omit this one; colour of alms bowl bags and shoulder bags; skin colour, height, and facial appearance. This is simply cloning his own 'EGO.'

285A common term among the meditation circles which denote the meditation method practising by them, e.g. Pā-Auk course, Goenkā course. And almost all these foreigners happened to be experienced in several different meditation courses.

286This underlined sentences were not spoken when he accused in Sinhalese, so it meant especially for foreign meditators. Thus, his long standing hate towards meditation and meditators became quite evident here with his jeering and scoffing. Especially, all foreigners did not follow his absurd commands in this incident, after Ven. Ariyadhamma clearly announced his opinions publicly in the Observance ceremony on 03rd March 2011.

Anyhow, Ven. Saṅghasobhana's this immature and vehement behaviour indefinitely disturbed monks' meditation, causing some to change their habitual daily routine, even with a negative effect on their only meal for the day. Only those who genuinely meditated know the degree of the disturbance of such behaviour, as the saying goes, “We never know the love of the parents until we become parents ourselves.”

One monk mentioned: “This may be why the commentaries advised the 'avoidance of the miserable (*lūkhapuggalaparivajjanatā*),' in order to develop the enlightenment factor of rapture (*pīṭisambojjhaṅga*), but we have no choice as this is the Observance, we have to participate.” As old words of wise says, “Touch pitch, and you will be defiled.”

287This involves splitting a united Sangha by holding to the non-Dhamma, which is to be known by eighteen points Contd. on pg. 70

[Vinaya Piṭaka, Pārājika Pāḷi, Saṅghādisesa 10 — B.D. I, 299 - 300]

*** “Upāli, in five ways, remorse should be caused to a bhikkhu who accuse according to non-Dhamma (*adhamma*): 'Venerable one [1]Accused at a wrong time (*akālena*), not at a right time—you have need for remorse. [2] Accused about what is not fact (*abhūtena*), not about what is fact—you have need for remorse. [3] Accused with harshness (*pharusena*), not with gentleness—you have need for remorse. [4] Accused with what is unconnected with the goal (*anattasamhitena*), not with what is connected with the goal—you have need for remorse. [5] Accused with inner hatred (*dosantaro*), not with a mind of loving kindness—you have need for remorse. Upāli, in these five ways, remorse should be caused to a bhikkhu who accuse according to non-Dhamma. What is the reason for this? To the end that no other bhikkhu might think that one might be accused about what is not fact.”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 9. Pātimokkhaṭṭhapana Khandhaka — B.D. V, 348]

Although, Ven. Saṅghasobhana is so much concern about how others carry their alms bowls, yet ignore what comes out of his mouth. It would seem that Ven. Saṅghasobhana's two week tour of the holy places in India was not so conducive, at least to restrain in the Sangha so that greed, hatred, and delusion are unable to make him to become a puppet of his own defilements.

“When a person has taken birth, an axe is born inside his mouth, with which the fool cuts himself by uttering slanderous speech.”

[Saṃyutta Nikāya 6.9, Turūbrahma Sutta]

“Bhikkhus, the foolish man should be known by his inclinations.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 87 — B.D. II, 90]

Later, one visiting bhikkhu said: “Before coming here, I thought Ven. Saṅghasobhana is a good meditator, but now, it is very clear that not only he has no meditation but also he is not a class person. Empty inside, just growing old.” As Socrates said: “The unexamined life is not worth living.”

“Upavāna, endowed with what things is an elder bhikkhu pleasing, agreeable, honourable, and respectful to the companions in the holy life?” “Venerable sir, endowed with five things the elder bhikkhu becomes pleasing, agreeable, honourable, and respectful to the companions in the holy life. What five? Venerable sir, the elder bhikkhu [1]is virtuous, restrained in the code of rules. [2]Is learned and penetratingly seeing have rectified his view. [3]Endowed with good words is polite and could explain to others the deep meanings. [4]He is a gainer for nothing, a quick and easy gainer of the four dhyanas, the pleasant abiding here and now. [5]He abides having destroyed the mental taints (i.e. an *arahant*).”

“Good! Upavāna, good! That you know them. The elder bhikkhu endowed with these five things becomes pleasing, agreeable, honourable, and respectful to the companions in the holy life. If these five things are not evident in the elder bhikkhu, then the companions in the holy life should not venerate him, esteem him honour him, because of his grey hair and wrinkled skin. Upavāna, if these five things are evident in the elder bhikkhu, then the companions in the holy life venerate him, esteem him and honour him.”

[Aṅguttara Nikāya 5.166, Nirodha Sutta]

They further continued: “You see, when Ajāhn Brahm like western elders calmly talk and encourage on mindfulness, dhyana, and realization. Here (i.e. Nā-Uyana), for a so-called a Buddhist by birth, it is all about vociferation and acting about carrying alms bowl in hand without its bag within the monastery. Why? Because, that is the maximum they achieved in their holy lives.” “Have you seen the face of a bulldog²⁸⁸,” with a slight smile, one junior asked, while referring to the arrogant and self-opinionated elder's facial expression. A local mentioned that the word 'vass' which used in Pali for 'the year,' in Sinhalese means 'a curse,' so Ven. Saṅghasobhana—more than twenty years as a bhikkhu—like monk's [non-]holy life is indeed a curse, not only for himself, but for others too.

“I do not perceive a single thing that, when undeveloped and uncultivated, leads to such great harm as the mind. The mind, when undeveloped and uncultivated leads to great harm.”

[Aṅguttara Nikāya 1.27, Ekadhamma Sutta]

Once, being unable to bear with Ven. Saṅghasobhana's continuous and long standing acrimonious jeerings,²⁸⁹ late Ven. (Pahalawalpola) Saddhammāṅkāra (known as Ven. Walpola) shouted openly in the old dining hall, saying: “It is better to take dependence from a rock rather than these grumpies!” Not surprisingly, Ven. Saṅghasobhana continues his acrimonious mockery even after this incident.

“Bhikkhus, how is an individual like an inscription in rock? A certain individual is often angered, and his anger stays with him a

[Vinaya Piṭaka, Mahāvagga Pāḷi, 10. Kosambaka Khandhaka — B.D. IV, 506], such as: 'non-Dhamma-*vinaya* as Dhamma-*vinaya*, and vice versa; what was not spoken by The Buddha as having been spoken by him, and vice versa; a non-offence as an offence, and vice versa; etc. If a bhikkhu achieves this (*saṅgho bhinno hoti*), it is counted as one of the five most heinous crimes a person can commit—the rest are: matricide, patricide, killing an *arahant*, and maliciously shedding The Buddha's blood [Aṅguttara Nikāya 5.129, Parikuppa Sutta].

288A dog of a sturdy smooth-haired breed with a large head and powerful protruding lower jaw, a flat wrinkled face, and a broad chest.

289This is even intentionally abusing fellow monks, and violating their basic human rights—something should not be visible among meditative Buddhist monks who follow The Buddha's teachings. What a shame! Undeniably, for wicked and narrow-minded monks like Ven. Saṅghasobhana, their fellow monks are slaves, not free humans.

long time. Just as an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way a certain individual is often angered, and his anger stays with him a long time.”

[Aṅguttara Nikāya 3.133, Lekha Sutta]

Moreover, he is not the only one spoke thus. Indeed, a rock will never accuse and hold grudges for not following non-Dhamma-*vinaya*. Ven. Saṅghasobhana is showing as what the saying goes, “Revenge is a dish that could be eaten cold.”

“Formerly, bhikkhus, at Takkasilā, Nandivīsāla was the name of an ox belonging to a certain Brahmin. Then, Nandivīsāla spoke thus to the Brahmin: ‘Brahmin, you go and bet a thousand with the great merchant, saying: ‘My ox will draw a hundred carts tied together.’ Then, that Brahmin made a bet of a thousand with the great merchant and having tied together a hundred carts, having yoked Nandivīsāla, shouted: ‘Now then, you rascal! pull them along, you rascal!’ Then, Nandivīsāla thought: ‘I am not the rascal he calls me,’ and so he planted his four feet like so many posts, and budged not an inch.

That Brahmin, having suffered the loss of a thousand, was overcome by an agony of grief. Then, Nandivīsāla spoke: ‘Why are you, Brahmin, overcome by an agony of grief?’ ‘Because I, suffered the loss of a thousand through you.’ ‘But why do you, Brahmin, bring me, who am not a rascal, into disgrace with words of deceit? It is you who are to blame, not I. Brahmin, you go, bet two thousand with the great merchant but do not bring me, who am not rascal, into disgrace with words of deceit.’ Then, that Brahmin having tied together a hundred carts, having yoked Nandivīsāla, the ox, stroked Nandivīsāla on the back, and called on him: ‘Now then, my fine fellow! pull them along, my fine fellow!’ Then Nandivīsāla, the ox, drew the hundred carts tied together.”²⁹⁰

“At that time, bhikkhus, jeering and scoffing were not liked by me (i.e. Nandivīsāla, the ox), so however could jeering and scoffing become liked now (i.e. The Buddha)? It is not for the pleasing of non-believers nor believers, it is to the detriment of both, and it causes wavering in some.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 2 — B.D. II, 172 – 173]

Due to some elders erroneous interpretation of that the new dining hall premises is in village area rather than outside of village or another section of the monastery,²⁹¹ those monks who go to the new dining hall before dawn are considered as broken dependence from their preceptor or teacher.²⁹² Only after several months of using the new dining hall, this problem was raised to Ven. Ariyadhamma by junior monks. Ven. Ariyadhamma was found confused when solving the problem. First, he suggested to do duties on the previous day evening, so one can go there only after dawn. But, food cannot be arranged on table the night before, as one cannot imagine who or what will be the consumer. Then, he suggested that one can arrange all the food and drink before the dawn and come to the monastery area. But, then, novice monks have to return back immediately just after dawn to offer (lifting) the food to monks, so that bhikkhus can start their breakfast soon after dawn. Then, bewildered, Ven. Ariyadhamma said: “May be, we have to revert back to the old dining hall.”

Isn’t it strange how the world’s highest teacher in terms of wisdom²⁹³—as advertised by Ven. Ariyananda—‘solve’ problem? The dependence problem remain unsolved, even though those elders always claimed that they are very strict in Vinaya. Besides, the ridiculous thing is, not only those who are considered as broken dependence from their preceptor or teacher, are not going to take dependence from the elders every day, but also those elders do not really concern about this. Because, one can imagine how impractical it is. One junior monk mentioned laughing: “Why they cannot simply say: ‘We consider the new dining hall area as a part of the monastery,’ as they did earlier!”

However, after much anguish and unhappiness from monks because of Ven. Saṅghasobhana’s so-called alms bowl issue, on 19th April, Ven. Ariyadhamma announced that one may carry the alms bowl as he wishes, and there is no problem with it. However, this relief did not last long. As expected, on the very next day, before monks departed to dining hall to collect food, proving his spiritual infancy, Ven. Saṅghasobhana announced that Ven. Ariyadhamma only allowed to carry the alms bowl in its bag until one enters the dining hall premises (i.e. beginning of the concrete path with a roof) after crossing the 3-meter-wide road. One may say that Ven. Saṅghasobhana’s comment is a commentary on Ven. Ariyadhamma’s opinion (i.e. A - S), but to be more precise, it is a blatant deceit due to the former’s lack of flexibility and humbleness. This situation clearly shows that just because one elder refuses to admit his fault (i.e. erroneous interpretation and practise), arrogance and opinionatedness, this issue becomes an continual battle between one person and the majority. Are such narrow-minded, arrogant and self-opinionated bhikkhus suitable to guide others out of samsara? Definitely, one should think twice before planning to ordain and meditate or at least to live peacefully in such a turbulent bureaucratic environment, as the surrounding people do effect one’s emotions. Especially, when it comes to mind cultivation, this is very crucial.

Several bhikkhus angrily mentioned: “He is causing so much disturbance. Is he out of his mind or possessed by the Māra?” Another said: “Of course, Māra was known for trying to disturb Ven. Mahā Moggallāna after entering his stomach, but even Māra must have some dignity not to enter into monks like Ven. Saṅghasobhana.”

290Also appeared as the 28th Jātaka tale, which is said to be a birth story of The Buddha.

291Before building of the new dining hall, that premises was considered to be a part of the monastery. Even when entering rains resident, Ven. Ariyadhamma himself declared so while announcing the rains resident area every year.

292When under dependence, the teacher and the student have to be within the same monastery at dawn.

293In addition, Ven. Ariyananda also once publicly mentioned that if all the monks of the Galdūwa tradition are put to one side of a scale and Ven. Ariyadhamma to the other, the latter’s side is still heavier, because his qualities and wisdom are so supreme and unthinkable!

Intensive Retreats?

In 2008 rains retreat, Ven. Ariyadhamma went up to mountain, saying that he would be in a meditation retreat for the whole three months and would not receive any guests. Since for the rest of the year, he was busy with administrative work and delivering talks and chants to lay supporters. However, during the rains retreat, an elder bhikkhu visited Nā-Uyana to meet Ven. Ariyadhamma to discuss about an urgent matter, but he was refused and was told: "Ven. Ariyadhamma is not to be disturbed." After sometime, within the same rains retreat, Ven. Ariyadhamma was found coming down from the mountain to meet Mr. H.G. Āriyaratna's wife, Mrs. Candrā, to accept her invitation for her birthday celebration.²⁹⁴

"Bhikkhus, you should approach families like the moon, drawing back the body and mind, always acting like newcomers, without impudence towards families. Just as a man looking down an old well, a precipice, or a steep riverbank would draw back the body and mind, so too, bhikkhus, should you approach families."

[Saṃyutta Nikāya 16.3, Candūpama Sutta]

As the main band-aid to Goenkā-phobia [page 82], in 2008, Ven. Ariyananda arranged an 'intensive silent meditation retreat' in the upper meditation hall by copying the Goenkā Vipassana time tables. Ven. Ariyananda once declared: "I shall definitely guide all in the retreat to become *arahants*."

"Cunda, that one who is himself sinking in the mud should pull out another who is sinking in the mud is impossible; that one who is not himself sinking in the mud should pull out another who is sinking in the mud is possible. That one who is himself untamed, undisciplined, [with defilements] unextinguished, should tame another, discipline him, and help extinguish [his defilements] is impossible; that one who is himself tamed, disciplined, [with defilements] extinguished, should tame another, discipline him, and help extinguish [his defilements] is possible."

[Majjhima Nikāya 8, Sāleyyaka Sutta]

Even though Ven. Ariyananda convinced himself, saying: "It is a success," it is obvious when one attend and observe it, it was a superficial stunt to stop the Goenkā Vipassana outflow. The food for the retreatants will be carried twice a day to the attendance hall (*upaṭṭhāna sālā*) nearby the upper meditation hall, by the laypeople who offer the food for that day. From the cooking place, they will carry the food containers by foot to the cable cart at the foot of the hill, which takes about fifteen minutes. They use the cable cart to reach the top of the hill. From there, it takes at least another fifteen minutes, as the road runs over a cliff, and not flat and not even. But for bhikkhus, it only takes maximum five minutes from the upper meditation hall to the attendance hall. However, sometimes the cart may be out of function, then, by foot, the laypeople have to carry the food all the way from the foot of the hill, which may take at least thirty minutes. For those who are aged, not strong or not used to hard work, it is very laborious. Some of them even whined before starting the uphill walk, saying: "Is it too far?"

Even after this much effort from the faithful laypeople, except during the rains retreat, the bhikkhus who follow the schedule genuinely are not many. It has been observed that the henchmen of the Circle are allowed to follow the schedule as they wish. For example, another retreatant complained to Ven. Paññārāma, who is the caretaker of the retreat, with regard to Ven. (Dediyawala) Laṅkānanda's coming late for sittings and thus disturbing others, on which Ven. Paññārāma replied to the complainer: "If you cannot do it, just go away." Some of them were found sleeping in their huts without coming to the upper meditation hall to practice.

Just a few weeks after the retreat began, majority of the bhikkhus started breaking the silence and chatting when they were in both the upper meditation hall and the attendance hall. So one Indian bhikkhu who helped to organize this retreat at the beginning went on advising bhikkhus not to talk and follow the schedule, within a few days, Ven. Ariyananda not only asked the bhikkhu not to monitor the meditators but also not to go to the upper meditation hall. Since this bhikkhu sincerely wish to help for the genuine practice, one might doubt here, why was Ven. Ariyananda not parallel with him. Is it a genuine retreat or a gimcrack?²⁹⁵

Also, it is common to find at intervals, the green colour four-wheel jeep which carry building material drives pass the upper meditation hall quite number of times throughout the day. Sometimes, other bhikkhus found that these retreatants wondering here and there and chatting with each others in a relaxed manner, even in the end of 2010. Curiously, some bhikkhus inquired from Ven. Ariyananda about those behaviours. The latter replied: "Because they are stressed."

294This birthday celebration, Ven. Ariyadhamma attends annually with several other monks before the end of rains retreat, and has an agenda that runs through a couple of days, where it will be informed to Ven. Ariyadhamma by Mrs. Candrā. The main purpose is to accept meals and to chant *parittas* to bless the family members, relatives, friends, house, and also their business store, where Ven. Ariyadhamma has to bless the shop after visiting it. Other than, he will be visiting the houses of the donor's high class friends, delivering sermons and chanting *parittas* as requested by them.

295After this incident, this bhikkhu sensed something wrong there and alienated Ven. Ariyananda. Sensing this, Ven. Ariyananda spread via some henchmen that that Indian bhikkhu has mental disorder, which was not a surprising move at all. On later occasions, Ven. (Pansiyagama) Candāloka and some henchmen even went to threaten that bhikkhu. How a person would feel when realised of being cheated, mistreated, and threatened, after having abandoned his wealth, relatives, and country, becoming a bhikkhu in a foreign country?

“Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first dhyana . . . second dhyana . . . third dhyana . . . fourth dhyana . . . This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment.”

[Majjhima Nikāya 66, Laṭukikopama Sutta]

How bhikkhus whom engage in intensive silent meditation and verified by Ven. Ariyananda as having dhyanas get stressed? As such meditators mind, mentioned by The Buddha, to be ready, pliable, free from the hindrances, joyful and calm. The Buddha never mentioned that such things as agitation, stress, wanderingness, or talkativeness are the outcomes or the by-products of dhyanas. These advanced meditators also well known for having long standing stomach problems.

“Bhikkhus, when mindfulness of the body has been repeatedly practised, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected. What ten? [1]Conquers discontent and delight whenever it arises. [2]Conquers fear and dread whenever they arise. [3]Bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. [4]Obtains at will, without trouble or difficulty, the four dhyanas that constitute the higher mind and provide a pleasant abiding here and now. [5]Various supernormal powers. [6]Divine ear. [7]Knowledge of others' minds. [8]Knowledge of previous existence. [9]Knowledge of passing away and arising of beings. [10]Mind-release and the wisdom-release with the destruction of the mental taints.”

[Majjhima Nikāya 119, Kāyagatāsati Sutta]

It is very common to hear grandiloquent stories of their meditators as advertised by Ven. Ariyananda or the Circle. Once, Ven. Paññārāma told to a group of bhikkhus, mentioning the names of two bhikkhus: “In Nā-Uyana, among meditating bhikkhus, if somebody is successful, they are the ones who done it.” However, upon inquiry, one of them denied such claim as promoted by Ven. Paññārāma, and said that he was unable to get his samadhi stable so now practising vipassana, i.e. dry vipassana). Later, he privately mentioned, that he wish to practice Ajāhn Chāh method after finishing the Pā-Auk course under Ven. Ariyananda. Later, the other bhikkhu who is a dry vipassana practitioner, also stop taking meditation instructions from Ven. Ariyananda. Slowly, this so-called intensive retreat is being merely used to show to others—not only externally but also within the monastery—that they are doing a 'successful intensive silent retreat.’²⁹⁶

Intensive Chanting

Even though the retreat is branded as such, from time to time, the participants may come down to attend various functions and ceremonies, namely, 31st December over-night *paritta* chanting; Ven. Saṅghasobhana's birthday ceremony in January; Ven. Ariyananda's birthday ceremony on 27th February; Ven. Santindriya's birthday ceremony on 22nd March; Galdūwa tradition founder's birthday memorial on 26th March; Ven. Ariyadhamma's birthday ceremony on 24th April; Vesak celebration in May; *paritta* chanting for blessing ordination and full ordination candidates in June; *paritta* chanting prior to entering rains retreat in July; robe offering ceremony at the end of rains retreats. Other than usual rituals and functions, most of these ceremonies consist of over-night *paritta* chanting too. Over the years, not only the number of ceremonies has been growing, but also the respective ceremonies itself is becoming more complicated. This may be another perspective of '*jātipi dukkhā* (birth is suffering).'²⁹⁷

Besides, other than these, there is *paritta* chanting done on special occasions, such as when Ven. Ariyadhamma is sick and also undertakes overseas visit. Also, when rich donor's department store opening ceremony [see Appendix 4.1] and the donor is facing financial crisis²⁹⁸ [see Appendix 4.2]. In addition, there is special seven day *paritta* chanting in problematic situations of Nā-Uyana which continues non-stop day and night, with all the bhikkhus' names rostered for chanting. When the new dining hall was being built, there had been two or three bhikkhus chanting *paritta* every night continuously for months. Some of the fellow bhikkhus commented that chanting is all curing medication in Nā-Uyana.²⁹⁹

The Buddha said to Anāthapiṇḍika: “Householder, these five things are welcome, agreeable, pleasant and rare in the world. What five? Long life, beauty, happiness, fame, and heavenliness (*āyu, vaṇṇa, sukha, yasa, sagga*).

296Once, some nuns from Dhammikā Āshramaya asked Ven. Nāṇasiri: “Is it fine to go to pagoda to worship?” Latter responded: “If you go there and chant loud, it may disturb the bhikkhus [in lower meditation hall] who are very close to become stream enterers.”

297After a short period stay in Nā-Uyana, based on the images perceived previously, several foreigners were puzzled by those so-called high attainments and advanced spirituality—especially Ven. Ariyadhamma's—of Nā-Uyana elder teachers, after seeing their frequent involvement in devotional pilgrimages, chanting, and rituals. On returning back to his country, one said: “It is better for me to go back and become a doctor, rather than become a monk here.”

Although Ven. Ariyadhamma admonished bhikkhus to be silent in gathering, yet these *paritta* chanting do much sound pollution through the loud speakers, even disturbing the villagers throughout the whole night. One might irresistibly be reminded of village temples contributing the same noise pollution.

298Ridiculous enough, the previous *paritta* chanting and merit transferring did not seem to work properly or had no power at all.

299Some laypeople mentioned that there was *paritta* chanting conducted island wide by some groups to wish the winning of the 2011 Cricket World Cup by the Sri Lankans, yet they lost it! Everything is without a self (*anatta*). Thus, how can one achieve anything without following the proper way that will generate the desired result (i.e. playing better than the opposition team), since there is no self in the cricket match that decides the winner accordingly after listening to chanting and wishing.

Now, I tell you, these five things are not to be obtained by reason of prayer (*āyācana*) or aspiration (*patthanā*). If they were to be obtained by reason of prayers or aspirations, who would lack them? It is not fitting for the disciple of the Noble Ones who desires long life, beauty, happiness, status, and heavenliness to pray for it or to delight in doing so. Instead, the disciple of the Noble Ones who desires long life, should follow the way leading to long life. In so doing, he will attain long life. . . . beauty . . .”

[Aṅguttara Nikāya 5.43, Itṭha Sutta]

Now at that time The Buddha, surrounded by a large assembly, sneezed while he was teaching Dhamma. Bhikkhus, saying: “Lord, may The Lord live [long], may The Well Farer live [long],” made a loud noise, a great noise; the talk on Dhamma was interrupted by this noise. Then The Buddha addressed the bhikkhus: “Now, bhikkhus, when [the phrase] 'Long life' is spoken to one who has sneezed, can he for this reason live or die?” “That is not so, venerable sir.” “Bhikkhus, 'Long life' should not be said to one who has sneezed. Whoever should say it, there is an offence of wrong doing.”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 5. Khuddakavatthu Khandhaka — B.D. V, 195]

Several bhikkhus evidently pointed out to some other bhikkhus that so much into *paritta* chanting but those chanters were still lacking the wholesome qualities mentioned in those *Sutta* which used as *paritta*. It is ludicrous how such simple yet profound although highly practical teachings have been shifted from the realm of life and conduct to that of ritual, ceremony, and superstition. These days, what represented as Buddhism has little or nothing to do with what The Buddha practised and preached. If one go through the *Sutta*, it will doubtless become evident.

“Bhikkhus, even if a bhikkhu, taking hold of my outer robe, were to follow right behind me, placing his feet in my footsteps, yet if he were to be greedy for sensual pleasures, strong in passions, malevolent in mind, corrupt in resolves, mindfulness muddled, unalert, discomposed, mind scattered, and faculties uncontrolled, then he would be far from me, and I from him. Why is that? Because he does not see the Dhamma. Not seeing the Dhamma, he does not see me.

[Itivuttaka 3.43, Saṅghāṭikāṇṇa Sutta]

Ven. Ariyadhamma is famous for his chanting on 'homage of seventy three knowledges of The Buddha' which is a must item in most of his devotional ceremonies. Upon hearing this, several bhikkhus said: “In the near future, we can hear they chant the names of four dhyanas in Pali without striving for them.” This habit of seeking refuge in *paritta* chanting is a modern day good example of 'wrong grasp of Dhamma leading to long term harm and suffering.' This is similar to going to a restaurant because of feeling hungry, yet eat the menu without ordering a single dish. Among many well-known examples, one is 'Khandha *paritta*' which bhikkhus chant in Pali in order to protect themselves against snakes. The actual *Sutta* is about The Buddha instructing bhikkhus to direct loving kindness towards snakes. In it, there is no instruction to 'chant' at all, even though some snakes may go away after being irritated by the noise of the frightened person. One may find many similar examples in any *paritta* books.

“I allow you, bhikkhus, these four royal snake lineages to suffuse with a mind of loving kindness for the sake of self-protection, self-guarding, self-preservation . . . (*anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ attaguttiyā attarakkhāya attaparittāyā*).”

[Aṅguttara Nikāya 4.67, Ahirāja Sutta]

The above-mentioned functions disturb and make many bhikkhus unhappy for making use of them. The importance of these rituals become visible and official by making their way into the Nā-Uyana 'Questionnaire for Ordination Candidates,' as follows:

24. Do you agree to live under the rules and guidance lay down by the teachers here?

25. Are you willing to participate in all community activities and duties expected of you?

26. Do you have problems doing any rites or ritualistic practices that are expected of Theravada Buddhist bhikkhus? (e.g. bowing down, chanting).

One should remember what The Buddha replied when Ven. Ānanda asked about The Buddha funeral rite.

“Ānanda, whatever bhikkhu or bhikkhuni, layman or laywoman, abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, it is by such a one that The Buddha is respected, venerated, esteemed, worshipped, and honoured in the highest degree. Therefore, thus should you train yourselves: 'We shall abide by the Dhamma, live uprightly in the Dhamma, walk in the way of the Dhamma.'”

Then Ven. Ānanda said: “Venerable sir, how should we act, respecting the body of The Buddha?” “Ānanda, do not hinder yourselves, to honour the body of The Buddha. Rather you should strive resolutely, and be zealous on your own behalf and good. There are, wise Kshatriyas, Brahmins, and householders who are devoted to The Buddha, and they will render the honour to the body of The Buddha.”

[Dīgha Nikāya 16, Mahāparinibbāna Sutta]

Actual Refuge

Even if Ven. Ariyadhamma was so powerful to save himself and his followers from tsunami just by chanting, as claimed by

him in his writings, talks, radio programs, it has been known that for years, he has been seeking the protection of witchcraft. One can find such amulets and strings not only hanging around his own waist, but also around the waist of his personal attendant where a special belt needs to be made to cover and hide them.

“One truly is the protector of oneself, who else could the protector be? With oneself well tamed, one gains what is hard to gain.”

[Dhammapada 160]

This witchcraft involves Tamil occultists—Indian Malayalam gurus—casting a series of charms in Sanskrit with vigorous body movements targeting Ven. Ariyadhamma, and cutting a lemon or a winter melon in the end, symbolizing cutting off all his bad luck. Sometimes, this can go up to seven days. To help this ritual, lay practitioners and ordination aspirants were used, resulting losing faith not only on Ven. Ariyadhamma, but also in the Dhamma. For certain people, this became one of the major reasons to disrobe later. One layman commented despondently: “Ven. Ariyadhamma's refuge on triple gem is just a superficial ritual only.”

“Ānanda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge, with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.”

[Dīgha Nikāya 16, Mahāparinibbāna Sutta]

Once, Ven. Ariyadhamma was found lying down naked to the waist, while a female healer moving her hands above his body as an attempt to cure his sicknesses. One might justify here that in order not to hurt others feelings, he allowed it to be conducted. But, one might also argue that given the magnitude of his image, the position he holds and what he preached, why he allowed the others' ignorance to grow? Surely, one must practise what one preaches. It is both funny and sad, why some can preach profound Dhamma, with the claim of memorising the Canon within three years, but unable to behave accordingly, becoming the slaves of their own defilements and ignorance. Such people impair themselves and others. Since Ven. Ariyadhamma claimed to be very skilful in meditation, why not attain a dhyana and cure himself, or recall a situation where the enlightenment factors became manifest in his meditation,³⁰⁰ which will make his body to be balanced and purified, so that many of his diseases will vanish?

Once Ven. Mahā Moggallāna was afflicted and gravely ill. Then, The Buddha approached Ven. Mahā Moggallāna and said: “Moggallāna, I hope you are bearing up and getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.” “Venerable sir, I am not bearing up and not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.”

“These seven enlightenment factors, Moggallāna, have been rightly expounded by me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nirvana. What seven? The enlightenment factor of mindfulness has been rightly expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nirvana” [similarly for the remaining enlightenment factors: discrimination of states, energy, rapture, tranquillity, samadhi, and equanimity].

“Surely, Blessed One, they are enlightenment factors! Surely, Fortunate One, they are enlightenment factors!” Elated, Ven. Moggallāna delighted in The Buddha's statement. And Ven. Moggallāna recovered from that illness in such a way.

[Saṃyutta Nikāya 46.15, Dutiyagilāna Sutta]

Often, monks can be found chanting the above or similar *Sutta* as a *paritta* to a sick monk, even to whom never into meditation. And, sometimes, to a lay patient who has never heard or does not know the meaning of enlightenment factors.

In the first quarter of 2011, a booklet written by Ven. Ariyadhamma was distributed among the Sangha. On the very last page, it mentions a Pali chanting called 'protective binding (*āraکشā bandhana*)' to be done after the chanting of Ratana Sutta [Suttanipāta 2.1].

“By this truth, those who unpleasant, displeasing, willing to do harm, wrong viewed, wrongly disposed, and disturbers of bhikkhu, bhikkhuni, and male female residents, may all ever be healthy, benevolence, trouble-free, keep up happily for a long time. Likewise, may they go back (*paṭikkamantu*), run away (*palāyantū*), disappear (*nassantu*), perish (*vinassantu*), dwell far (*dūre vasatu*), not to come again (*mā punarāgamīṃsu*). By this truth, may altogether protectively binned (*rakkhaṃ bandhāma*).”

One may notice that the first sentence is written according to the Dhamma. But afterwards, it deviates from Dhamma into the territory of non-Dhamma and ill-will. So, this protective binding is actually ill-willed, yet sugar-coated with loving kindness—how similar to the practise of black magic it is! Since Ven. Ariyadhamma claimed to be highly mastered in meditation, why he is unable to suffuse his enemies with a mind of loving kindness, perhaps even turning them towards him as The Buddha did on several occasions, e.g. Nāḷāgiri, the furious elephant, and assassins sent under the influence of Ven. Devadatta. The Buddha never chanted: “Elephant! Go away . . . run away!!” nor “Assassins! Disappear . . . perish!!” However, this writing is self-evident to a clear-headed person that who has wrong views and causes harm not only to monks and laity but also to the Dhamma, as someone laughed saying: “May be the protective binding will eventually boomerang on Ven. Ariyadhamma and his henchmen!”

300Since he claimed to have reached the knowledge of equanimity about formations, which according to commentarial tradition, a level just before becoming a stream enterer, and also the culmination of insight knowledge for a common worldling.

Showing Off

Apart from name, gain, fame, recognition, and captivating voice, Ven. Ariyadhamma, very much indulges in his icon as a bodhisattva with a pure and innocent character,³⁰¹ and clings to it. From his talks and booklets, one can find that he is trying to show that he is an exceptional being and since young time, he was an accomplished meditator. One of the many times repeated story is, as a young child, how he practised loving kindness for a short time even without knowing the meaning which made him unaware of the surrounding except a moon light like brightness all around and within thirty minutes how he falls asleep in samadhi until just before the alarm went off in the morning. He also added not even a single finger was moved during the sleep [see Appendix 14.8]. This talk given to a group of laypeople in 2004 when he visited Australia. Another one is, many years back, when he was travelling by a public bus, how it escaped an accident due to his presence in the bus. However, a bhikkhu who knew about his meditation in Myanmar as well as in Sri Lanka revealed that Ven. Ariyadhamma talked about lights which is common for almost all meditators but never had real dhyanas.³⁰²

When in Pā-Auk, Ven. Ariyadhamma himself revealed and wrote on 18.01.2010 to Ven. Ariyananda stating: “Unable to develop dhyana due to the calcified deposits in my neck,³⁰³ but vipassana can” [see Appendix 5]. One can find in Ven. Ariyadhamma's talks and writings, instructing to do vipassana by way of chanting sentences [see Appendix 14.10]. Which, not in any way a teaching of The Buddha, and this kind of vipassana—without dhyana—even denied by Sayādaw as 'superficial vipassana.'

Nevertheless, after reading this letter Ven. Ariyananda responded to Ven. Ariyadhamma via a telephone call. Soon, after only a few days, on 22.01.2010, Ven. Ariyananda gave a talk in upper meditation hall. A brainwashing session to preload the necessary information before the early return of Ven. Ariyadhamma. Ven. Ariyananda mentioned that whatever samadhi Ven. Ariyadhamma gained at young age before ordaining has never deteriorated until now, as well as, his practice has never reduced. He went even further saying that Ven. Ariyadhamma was a powerful deva in his previous life. Also he is a pāramī fulfilled bodhisattva who only have eight hundred lives more to become a buddha, and after this life, he will born only in deva and Brahma realms except the last earthly life, where he will be a buddha [see Appendix 14.11]. Ven. Ariyadhamma claimed to have seen his past lives by vipassana while practising Pā-Auk method.

When Ven. Ariyadhamma returned to Sri Lanka from Myanmar on 25.03.2010, just after two and half month³⁰⁴ in '2010 Pā-Auk Six-month Intensive Advanced Meditation Retreat,' a question arose among the bhikkhus for his quick return. Even before the course started, Ven. Ariyananda and the Circle were spreading that as Ven. Ariyadhamma is a highly accomplished meditator, he can finish it (i.e. Pā-Auk course) in such a short time under Sayādaw. Ven. Ariyananda arranged a Sangha gathering on 28.03.2010, in which Ven. Ariyadhamma announced that: “On one day, when I was a ten precept, training to be a bhikkhu [at the age seventeen], mind got samadhi in walking meditation” [see Appendix 14.12].

Just after a short while, in the same discussion, Ven. Ariyananda mentioned in English for foreigners: “So our teacher (i.e. Ven. Ariyadhamma) explain, actually he had been practising from his beginning. When he was very³⁰⁵ young, when he was doing walking meditation, he got very good concentration in the walking time” [see Appendix 14.12, English translation]. Ven. Ariyananda continued that Sayādaw and Ven. Ariyadhamma are the incomparable highest teachers in the world in terms of virtue, samadhi, and wisdom [see Appendix 14.13].

One might wonder here, how can the highest teachers in virtue, samadhi, and wisdom unable to develop dhyana. But, evidently, not only among other Theravada teachers, even among Mahayana and also lay teachers, it is not hard to find those with supernatural powers, especially mind reading which can be verified easily. Also, since both Sayādaw and Ven.

301Some deny or are unable to admit themselves as common worldling and deny the possibility of committing sin by them or by their intimates. Such sham purity and pretended innocence are a good way to be recognised by others and to win their care and sympathies. When this is successful, they enjoy like toddler who enjoys playing with toys all around them. Such sham character is too good to be true. Some elders of this tradition bore evidences for Ven. Ariyadhamma's low self-esteem and escapist nature in adversities and decision making for the safeguard of his image. Ven. Ariyananda and the Circle put forth tremendous effort in inflating, polishing, and protecting Ven. Ariyadhamma's fragile and vulnerable image as it delivers a response pulse in every aspect. As some quite accurately remarked: “Similar to the two main beams of a roof, this help that, that helps this.”

302There was a bhikkhu in Nā-Uyana who thought himself to be an *arahant*. He was known to be against the elders. Once, in a Sangha gathering, Ven. Ariyadhamma, in order to rebuke that bhikkhu, said that once, a bhikkhu asked about meditation from late Webu Sayādaw of Myanmar, and the latter very humbly said: “Those things can be found in Dhamma books.” Ven. Ariyadhamma further added that a real meditator will never reveal about his meditation, it is not allowed even to talk about past experiences. He concluded saying: “If one talks about these, that is because he do not have them.” [see Appendix 14.9]. Hearing this, a bhikkhu mentioned a local saying: “Even the mouth do lie, the tongue do not lie.”

303One can find that some terminally ill patients with severe pain are still able to attain the fourth dhyana with scientific proof, namely, not only stop breathing and heart beat, but also stopping the brain waves on the EEG monitor, although they are not bodhisattva. And some of them are not even bhikkhus. One can also recall that in 1960's, the Vietnamese bhikkhu, Ven. Thich Quan Duk [see Appendix 13.7], while the whole body was on fire, still able to sit in a firm and stable cross legged posture until death, and after the whole body became charcoal, his heart was found intact by scientists.

304As Ven. Ariyadhamma revealed, even in this short period, he spent much time doing pujas, *paritta* chanting, blessing and ordination ceremonies, as well as making pilgrimage to holy places in Myanmar, and visiting the monastery of Sayālay Dīpaṅkarā.

305One can notice the exaggeration, if compare with what Ven. Ariyadhamma said originally.

Ariyadhamma are bodhisattvas³⁰⁶—common worldlings—how can they be the highest in terms of virtue and wisdom comparing with Noble Ones, as in both monasteries (i.e. Pā-Auk and Nā-Uyana) there are meditators certified as Nobles Ones, even some of them had been confirmed by Sayādaw, as well as Ven. Ariyadhamma. Stream enterers are perfect in virtue and their Dhamma-eye which is not possessed by common worldlings, needless to say about those higher Nobles Ones.

In addition, it is known that Ven. Ariyadhamma purposely avoided discussions of Sangha issues with separate parties, saying: “When I involve in these, my blood pressure goes high” [see Appendix 6].³⁰⁷ This clearly means the blood pressure is auto-piloted by the environment rather than by his own cultivation of mind, and there goes his never deteriorated and reduced samadhi and practice. Once, when a foreign bhikkhu requested Ven. Ariyadhamma’s advice for practising psychic powers, the latter replied that psychic powers are only for such people like bodhisattvas with very high *pāramī*. Since Ven. Ariyadhamma is also such a bodhisattva,³⁰⁸ a neck problem should not hinder him from practising dhyana or achieving psychic powers.

4. BELIEF: Rational vs. Irrational

“Devas are Here!”

Ven. (Kumbukgama) Samathavaṃsa, a novice monk of Nā-Uyana who had a long history of mental disturbance, and violent behaviour of slapping other novice monks and laypeople.³⁰⁹ With several previous suicidal attempts, eventually, Ven. Samathavaṃsa hang himself and passed away in 2006.³¹⁰ However, he was known for his inability to take his life by himself. On one occasion, while going all the way from Colombo to the north of the country when the civil war was going, hoping to be killed by the Tamil Tiger rebels, he was stopped and sent back in an army check point. On another occasion, he was planning to jump from a rock in Nā-Uyana, after much struggle in his mind, he went away saying: “Oh . . . this is too much, I can not do it.”

When the coroner examined the death scene, due to the way the body sits on the floor, the looseness of the rope around his neck, and the broken branch, he claimed: “This is the strangest hanging I ever investigated.” In addition, many bhikkhus who visited the scene regarded the death with great suspicion and some strongly commented: “Something very odd happened here.” However, Ven. Ariyadhamma informed the authorities that he has no suspicion over the death, and no necessity to go into deep investigations since this novice monk had a mental disorder. Apparently, as for this novice monk, he did not count. Normally, in such situation, the body will be buried without burning, in case of a future re-investigation, but in this case, the body was burned.

As usual, Ven. Ariyananda certified the deceased, saying: “He had a very strong first dhyana.” On the funeral ceremony, when the time came for bhikkhus to give talks, Ven. (Pahalavitiyala) Janānanda said: “These days, it is rare to find people with psychic powers, otherwise we would have said something to comfort the relatives.” Then, Ven. Ariyananda took the microphone and claimed: “Last night, I determined to see where Ven. Samathavaṃsa was reborn, and I saw that he is reborn in the womb of a lady in a village of Sri Lanka.” However, in the following days, the ghost of this novice monk began to appear in the area where his hut was, and managed to shock some bhikkhus, including a German elder, after appearing to them. This became very ridiculous when bhikkhus started sleeping in groups in the old dining hall—current Observation hall— and the surrounding buildings.

Ven. Ariyananda came up with a plan to solve the problem. He arranged a night time *paritta* chanting near the pagoda wishing a good destination for the diseased.

“Suppose there is a person here who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, speaks divisively, speaks harshly, chatters idly, one who is covetous, full of ill will, and holds wrong view. Then a great crowd of people would come together and assemble around him, and they would send up prayers and recite praise and circumambulate him making reverential salutations, saying: ‘After death, may this person be reborn in a good destination, in a heavenly realm.’ What do

306As told by Ven. Ariyadhamma.

307One may also recalls Ven. Ariyadhamma targeted a junior bhikkhu saying: “One who refuses a responsibility when given is a fool” [fn. 202].

308However, he mentioned that he also do so because his teachers asked him to aspire to become a Buddha. Also, occasionally, he advices juniors to aspire to become a Buddha, adding: “Even for those who want to become an *arahant*, it is better to aspire for a prestigious goal like Buddhahood, because even if you fail in that (i.e. Buddhahood), you can easily become an *arahant*.” Such teachings not only are foreign to *Sutta* but also contradict them.

309Also, when his mental disturbance culminated, he was known for having an uncontrollable sexual desire. Once, Ven. Candāloka was sexually harassed by this novice monk. However, according to Ven. Candāloka’s own disclosure, he enjoyed and interacted on the half way of the incident. Ven. Candāloka was known in Nā-Uyana for his homosexual behaviours and even washing a lay person’s underpants who came to ordain.

310Although his father had requested to bring the novice monk along with him for medical treatment, nevertheless Ven. Ariyananda kept the novice monk in Nā-Uyana.

you think, headman? Because of that, would that person, after death, be reborn in a good destination, in a heavenly realm?" "No, venerable sir:"

"Suppose, headman, a person would hurl a huge boulder into a deep pool of water. Then a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumambulate it making reverential salutations, saying: 'Emerge, good boulder! Rise up! Come up on to high ground, good boulder!' What do you think, headman? Because of that, would that boulder emerge, rise up, and come up on to high ground?" "No, venerable sir:"

"So, too, headman, if a person is one who destroys life . . . and holds wrong view, even though a great crowd of people would come together and assemble around him, and they would send up prayers . . . still, after death, that person will be reborn in a state of misery, in hell realm."

[Saṃyutta Nikāya 42.6, Asibandhakaputta Sutta]

A few days later, he called the bhikkhus for a Sangha gathering at night in the old dining hall, and played a video of Ajāhn Paññavaddo's—a student of late Ajāhn Mahā Boowā—funeral ceremony which had a scene that bhikkhus pointing to some ring of light appeared on camera. Then, Ven. Ariyananda displayed some photos which were taken near the pagoda during the *paritta* chanting a few days ago. He pointed to those tiny white spots appeared on the pictures, and said: "These are devas. Ven. Samathavaṃsa now reborn as a deva and came to listen to chanting together with many others."

The Sakka said: "The Buddha is staying in Magadha, I wish to go to visit him." Then Sakka, surrounded by the Tāvatiṃsa devas and attended by Pañcasika, vanished from the heaven of the Tāvatiṃsa and appeared in Magadha, on Mount Vediya. Then a tremendous light shone over Mount Vediya, illuminating the village of Ambasaṇḍā, so great was the power of the devas, so that in the surrounding villages they were saying: "Look, Mount Vediya is on fire, it is burning and in flames! What is the matter, which Mount Vediya and Ambasaṇḍā are lit up like this?" They were so terrified that their hair stood on end.

[Dīgha Nikāya 21, Sakkapañha Sutta]

On one occasion The Buddha was staying near Sāvatti in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain deva, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to The Buddha.

[Saṃyutta Nikāya 1.1, Oghataraṇa Sutta]

Henchmen of Ven. Ariyananda's Circle also helped to spread this story of visiting devas. An old bhikkhu asked from a henchman: "Really! Did you see the face, hands, and legs?" The henchman replied: "No, no, just small white spots only." The old bhikkhu just humph with dismay. On a later day, when having a conversation with several bhikkhus of the Circle, a question was raised in regards to Ven. Samathavaṃsa's human and deva rebirth stories. Ven. Ariyananda leisurely said: "Ah, I just spread those stories to solve the ghost scenario."

"Killing, stealing, lying and adultery. These four evils the wise never praise."

[Dīgha Nikāya 31, Siṅgāla Sutta]

In the beginning of 2007, when only a few weeks before the scheduled Ajāhn Brahm's sermons, Ven. Ariyananda executed the building project of a new function hall (*sīla sālā*). However, the workers found it hard to finish before the deadline due to the massiveness of the hall. Ven. Ariyananda was not willing to hire more workers. So, he found the easy solution, bhikkhus. They worked day and night continuously for about two weeks. In the afternoon, when the workers retired, saying: "This is too much, we need a rest," whereas bhikkhus kept working. Seeing bhikkhu's loud noise and laughter, workers and lay practitioners expressed: "Now villagers can see the true nature of these meditative bhikkhus." To uplift the soaring motto of the bhikkhus, Ven. Ariyananda displayed some photos [[see Appendix 13.8](#)] taken while bhikkhus were working as though it gave evidence to devas presence as small white spots. Who will not like to work day and night when many devas hovering around! Can one imagine that good devas with a right view will hang around such bhikkhus?

On one occasion having seen the Ven. Ānanda, along with many bhikkhus, was busy making robes, The Buddha said: "Ānanda, a bhikkhu does not shine by his fondness of delighting in crowd and company. Indeed, it is not possible that a bhikkhu will ever obtain at will, without trouble or difficulty, the bliss of renunciation, seclusion, peace, and enlightenment.³¹¹ Or will ever attain upon and abide in either the deliverance of mind that is temporary and delectable or perpetual and unshakeable."

[Majjhima Nikāya 122, Mahāsuññata Sutta]

Ven. Ariyananda used this white spots scenario to put the members of his spy group as virtuous and above the normal bhikkhus. A bhikkhu whom more suitable for C.I.A. as a snooper rather than for the robes is Ven. (Nehiniwela) Vijitānanda, known among the bhikkhus as a long standing spy whom sneaking behind bushes or hiding in the darkness for observing others. One can find him sometimes sneaking into novice monk's food store at midnight and taking food. In one photo taken of him, there were several white spots appeared around the area above his head. Thus, Ven. Ariyananda commented to others: "When walking here and there, this person walks with a deva mansion (*vimāna*) on his head."

Ven. Kumāra Kassapa said: "Suppose a man had fallen head first into a cesspit, and your men were to pull him out of it. Then they clean his body thoroughly of the filth and lead him up to your palace and let him indulge in the pleasures of the five senses. What do you think, Prince? Would that man, enjoying and revelling in the pleasures of five senses, want to be plunged once more into that

311As in Laṭukikopama Sutta [Majjhima Nikāya 66] [page 73], here meant dhyana.

cesspit?" "No, Venerable Kassapa, that cesspit is unclean and considered so, evil smelling, horrible, revolting, and generally considered to be so."

"In just the same way, Prince, human beings are unclean, evil smelling, horrible, revolting, and generally considered to be so by the devas. So why should your friends, who have after death was born in a happy state, a heavenly world, come back to you!"

[Dīgha Nikāya 23, Pāyāsi Sutta]

After hearing this story, some commented: "If it is true that some beings on his head, it must be either hungry ghosts or evil spirits." On another occasion, another bhikkhu of the Circle said: "I never saw Ven. Vijitānanda breaking any *Vinaya* rules, I believe that he is a stream enterer."

These so-called tiny deva spots appear on digital cameras all over the world, including in the places like pubs and brothels. If these spots are good devas who hang around bhikkhus, then what they do in such places? Perhaps, they are hungry ghosts or evil spirits. Three orbs appear even in a casually taken photo of a viper [see Appendix 13.9]. In various parts of the world, these spots are being interpreted differently, showing the societies' beliefs and myths. In Sri Lanka, they are devas; in United Kingdom, they are ghosts; and in United States, they are aliens! However, scientist have done research with the help of digital camera manufacturers, and concluded that these small spots appear to be circular reflections of tiny dust particles.³¹² They were able to reproduce them simply by changing the parameters of the testing environment. If any entity appears on film with prominent features, one can take it as having something attestable. There are even sound-mind bhikkhus who saw devas and their radiance lighting up a certain area purely by the naked eye while fully awoke.

Since the beginning of civilization, human beings have a desire to make themselves special or uplift by saying that they had an encounter with those 'unknown.' For a primitive psyche to seek solace in such unknown phenomena is very natural in all societies.

"Tormented by fear, many humans go for protection to hills, woods, groves, trees, and pagodas³¹³ (*pabbata, vana, ārāma, rukkha, and cetya*). Such, indeed, is no safe and supreme refuge, not by resorting to such a refuge is one released from all suffering."

[Dhammapada 188-189]

On full moon days, mainly woman especially elderly go to the temple. They engage themselves in rituals to bodhi tree, pagoda, and other shrines. In most of the temples, this even extends to shrines of Hindu devas too. Other than that, they observe precepts and listen to a sermon given by a bhikkhu. One may notice that most elderly people who listen to sermon do not primarily try to understand the message in the teaching but 'listening to a sermon' is a merit-making act. Whether one understands the message or not is secondary, and to apply the teaching as a practice is not the immediate norm.

Several years ago, in a remote part of Sri Lanka, there was a formation resembled an elephant head started growing on a tree. People started making pilgrimage in huge numbers. One bhikkhu asked a person who provided the transportation for the groups to this mysterious holy tree: "What is your opinion about this whole elephant head thing?" The organizer replied with a smile: "All I can say, as long as fools are there, our business will be good." Once, a bhikkhu in Dolukanda Monastery became popular for *paritta* chanting with loudspeakers. He even initiated blessing country's water reservoirs in order to bless the water consumers. People were attracted in huge numbers. Late Ven. Jinavamsa praised the bhikkhu as a source of The Buddha's light. However, later, that bhikkhu was caught for treasure hunting.

Tsunami Shield and Sungod Miracle

Ven. Ariyadhamma being caught in 2004 tsunami is another incident that given much advertising. The story commonly advertised like this: 'Other vehicles which were in front and back of the vehicle of Ven. Ariyadhamma, except his devotee Mr. H.G. Āriyaratna's, whom not far from his, all gone with the water, got washed away. His vehicle with Ven. Ariyadhamma and bhikkhus chanting *paritta* inside, all safe and sound but they were all totally wet. And he said none of his disciples and devotees who got caught in the tsunami died. Also none of the buddha statues in the entire strip got damaged and sometime later most of the buddha statues emitted lights, even marble ones, seen by villagers.' Even while preaching a sermon in Sri Lankan President's residence, Ven. Ariyadhamma mentioned publicly that after he chanted, the tsunami tidal wave totally stop and it was a marvel.

In this story, the credibility of all others washed away except his and his disciples is a doubtful point, since how it can be known that all others survived or died, as they were not in contact with him. Since the tsunami had several waves, it must be taken into the account which wave he was hit, and is it a strong one or a minor one. Also, need to be taken into

312Either in the morning or in the afternoon, when sun rays come through a window, if one moves a dusty cloth, one may see many tiny dust particles becoming visible when being struck by the sun rays. Then, position your face closer to these particles with both eyes turned inwards towards the nose—you will go cross-eyed making the view blurred—and try to focus on a dust particle. There, you will have an orb, exactly as in the screen of a digital camera. This would be spectacularly successful, if against a gloomy background.

313A local bhikkhu pointed out, in the official Sri Lankan translation—Buddha Jayanti Tipiṭaka Series—of the Dhammapada, trees (*rukkha*) and pagodas (*cetya*) were omitted, resembling the importance of bodhi tree and pagoda worship for popular Buddhism. According to locals, this series of Sinhalese translations are embedded with numerous commentarial interpretations.

consideration such facts as the type of vehicle, density and heaviness of it, their location, and geographical nature of the environment. How can one make sure that they were under 'salvation' merely due to the chanting?³¹⁴ Someone questioned: "If he is so powerful to simply chant and save people, why he did not save others (e.g. the two vehicles in the front and the back)? Is it a question of benevolence or ability?" Once, when Ven. Ariyadhamma repeated this story in the radio and the host cynically said: "Yes yes, two blind men also saved themselves by holding to a coconut tree."

Anyway, Mr. H.G. Āriyaratna's vehicle was in deed a write-off. Whether the chanting was able to protect them or not is really a grave doubt, but certainly the vehicle protected the passengers, and doubtless the vehicle was unable to attain its salvation through the chanting. However, the statement '... all safe and sound ...' is actually not entirely true. Someone who was in that vehicle with Ven. Ariyadhamma revealed that they had bruises and scratches. Even Ven. Ariyadhamma's arm was cut by the window glass which was broken by a torpedoed concrete piece towards it. Self-evidently, this fact not was mentioned in the circulating story.

If Ven. Ariyadhamma is so sure and confident about his *paritta* chanting, then he can come forward to prove it in front of a panel of independent scientists and their equipments. Perhaps, by walking into a big fire without any harm. However, even though he has been chanting *paritta* very frequently, either for himself or for many others, it is undoubtedly many of his illnesses have been prevailing for years without improvement.

The survival of those buddha statues can be due to their density and low centre of gravity (i.e. pyramid like shape as most statues are in sitting posture), thus not easy to be washed away compared to tall flat walls. Villagers noticed there were some damages and cracks happened to those statues. Has anyone proven that this is really a miracle, or that was just what they wanted to believe?³¹⁵ Having seen a toilet which still stood proudly while every house around it lay flat in pieces on the ground, one bhikkhu asked: "What is religious in a toilet?"

More than one and half year after the tsunami, 'buddha statues emitting light' happened especially to those statues in an open environment, which had robes painted with a colour in the spectrum of red, and when the sun was shining bright. It was not limited to the tsunami-struck area, and was not limited to statues only. After the news spread over the country, more people started gathering around statues with the hope of witnessing this miracle. Some old ladies even claimed pointing to the chest area: "It is happening, see!" However, others notice nothing. Even in Nā-Uyana, some bhikkhus of the Circle pointed to white marble statues, confirming that it was happening, but majority ended up with a question: 'Do they really see it, or just imagining?' However, as time passes, this miracle stopped happening, and scientist revealed that there had been a certain kind of solar ray emitted from the sun. Further, when it reflected on a red colour object gave a glow. Certainly, it was a miracle by the sun god. Even Nā-Uyana workers laughed at monks who waited near statues after the sunset, saying: "Today's show has finish, again, tomorrow morning when the sun shines."

Ven. Ariyadhamma several times mentioned: "Moon is a heavenly mansion made of silver, that is why it is shining. When astronauts went there, they actually landed on something else created by the moon deva to fool them, in order to hide his mansion." But, the question is then this deva must be a bad one since he misleads many. *Visuddhimagga* [XII, 10] also mentions a story of a shower of hot cinders fell from the sky—probably a meteor shower—at the *Giribhaṇḍavahanapūjā*³¹⁶, and says it was produced by the Māra, the Evil One.

314A local mentioned that a mother kept her toddler in a basin for a bath, and the tsunami wave lifted the basin before the mother reached it. She ran for safety and helplessly watched how the basin floating and coming down when the wave was subsiding. Subsequently, she managed to grab hold of it. Certainly, the baby was safe and sound, without knowing to chant or even to talk.

315A few weeks after tsunami, a dialogue was broadcasted in BBC with a panel representing Buddhism, Christianity, and Muslim. A question was raised, as to why followers from all religions claimed that their religious places survived tsunami. The Buddhist representative, a professor bhikkhu, answered that most of the religious monuments or buildings were built in a high quality-standard and were built by using quality material, and most statues are solid concrete with a metal wire frame within. The venerable also added, there were even considerable number of places and statues got damage, yet people overlook them due to their devotion. The other two panellists also agreed with him.

316An offering ceremony happened in ancient Sri Lanka (67-79 B.C.E.), extending over the whole island even one league (about three miles) into the sea!

1. TREMBLE: A Xenophobia

Unbearable Ajāhn Brahm's Bliss

Nā-Uyana took another tremble with the visit of Ajāhn Brahm, which made some bhikkhus to go through his talks and books, as well as *Sutta*. This made them realized that what Nā-Uyana teachers called dhyanas and what The Buddha in *Sutta* called dhyanas are two different things. When the question was put to Ven. Ariyananda, namely: "Ajāhn Brahm says: 'When in a dhyana one unable to hear sound' but here meditators do, why there is a contradiction," he said: "The way I practised is different. Ajāhn never practice this way, that is why he don't know."³¹⁷

"Bhikkhus, these four sections of the Dhamma known as the highest, long standing, traditional, ancient, unmixed, unmixed from the beginning, not suspicious, not to be suspected. Not blameworthy by wise recluses and priests. What four? The section of the Dhamma on [1]non covetous, [2]non ill will, [3]Right Mindfulness, and [4]Right Samadhi.

Abide without coveting, with no angry mind. Mindful and one pointed, mind well composed internally."

[Anguttara Nikāya 4.29, Dhammapada Sutta]

Moreover, later he said that there are 'lower dhyanas,' in which, one can do all the things that he is unable to do in the actual dhyanas. Within a few days after Ajāhn Brahm's talks, Ven. Ariyadhamma criticised Ajāhn's teachings when monks gathered during the 9:00-to-9:20-a.m. homage session.

"Bhikkhus, a bhikkhu attains to the first dhyana . . . second dhyana . . . third dhyana . . . fourth dhyana. To this is said the non sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. It should be practised, made much and should not be feared, I say."

[Majjhima Nikāya 139, Araṇavibhaṅga Sutta]

Even though Ajāhn Brahm conducted series of sermons in Sri Lanka every two years, for 2011 January tour, organizers thought to be more beneficial by conducting a five to seven day meditation retreat for advanced meditators which, Sri Lanka is lacking these days. So, the organizers requested Nā-Uyana's help on mid-February 2010, due to their capacity and the welcome Ajāhn received from the bhikkhus in the previous visits. This indeed provoked an unnecessary alarm to Ven. Ariyananda. Not surprisingly, he took one month to reply, saying: "At the moment Ven. Ariyadhamma is not in Nā-Uyana, after he come back we will discuss with the Sangha and let you know the decision." In fact, Ven. Ariyadhamma returned on 25th March from Pā-Auk, but Ven. Ariyananda refused the request with a exceedingly slow response on May 2010, saying: "While appreciating the usefulness of a retreat by Ajāhn Brahm, we also believe that Nā-Uyana would not be the most suitable place for the retreat at the moment as we already have a couple of full-time retreats going on at both the meditation halls. It would be best not to disrupt these long retreats, a few instances where we had other activities going on which affected them, the Sangha did not appreciate it much. I am sorry for not being able to assist you with this, and I sincerely hope that you would be able to organize a successful retreat in Sri Lanka."

If Ven. Ariyananda sincerely wished to assist, then one wonders why he did not make arrangements via Ven. Ariyadhamma for another monastery belongs to Galdūwa tradition, since there are many other monasteries with few bhikkhus but big halls where no meditation going. Also, there are many occasions where they spend much time and resources on conducting mere merit-making ceremonies. Moreover, throughout the whole process, Ven. Ariyananda responded in a reserved and unconcerned way, and this matter was not even mentioned to the Sangha. In fact, Nā-Uyana has a third meditation hall in Mātale section—Kospota area—where no intensive retreat going. Besides, one should remember that the upper meditation hall has two stories which can easily accommodate up to two hundred bhikkhus. Since the beginning of Nā-Uyana, the maximum number of residents including novice monks never exceeds one hundred and ten³¹⁸. And in lower meditation hall, there was no full-time retreat going. Above all, when compared to the '2010 Pā-Auk Six-month Intensive Advanced Meditation Retreat' which they initially planned to conduct in Nā-Uyana in 2010 January to June, with a proximate participation of hundred bhikkhus, sixty nuns and some lay practitioners, Ajāhn's course is only nine days, one can say that the latter is just like a mite on an elephant.

³¹⁷To escape the situation, he said it without thinking objectively. So, one can also say: "Indeed, the way Ven. Ariyananda practised is different, he never practised the way Ajāhn Brahm did, that is why he do not know." That means Ven. Ariyananda never practised dhyana, even though he teach it.

³¹⁸This figure was achieved only during 2010 rains retreat, a three-month period when the number of monks increased due to visiting monks.

However, according to Rule # 12 of below mentioned 13 rules of Nā-Uyana, they should help, but surely Rule # 9 will object. Even though there was an official invitation sent to Ven. Ariyadhamma for Nā-Uyana bhikkhus to join the retreat, yet no any action was taken and the Sangha was not informed of it. However, only after two months, bhikkhus came to know about the retreat via the external sources.

Goenkāji's Dukkha Vedanā

Since many years, some bhikkhus from Nā-Uyana participated in Goenkā Vipassana retreats. Even though, earlier when someone asked for Ven. Ariyadhamma's advice before attending Goenkā Vipassana retreats, he was telling: "It is a good vipassana course, if it is Dhamma, source does not matter." However, a couple of years back, it really made Nā-Uyana elders unhappy. Because, some bhikkhus went to Goenkā Vipassana retreat found some tangible experience, which they never found under Nā-Uyana teachers. The news spread and more bhikkhus began attending Goenkā Vipassana retreat. Then news spread again and became a vicious cycle for Nā-Uyana elders. Someone coined a term 'Goenkā-phobia.' Sometimes, when a student asked Ven. Ariyananda's permission to go to a Goenkā Vipassana retreats, he replied: "Fine with me, but better ask Ven. Saṅghasobhana also," knowing that Ven. Saṅghasobhana was going to object. This ball-passing trick is used by Ven. Ariyananda in order to shift the blame onto someone else. Once, invitation letters received for the bhikkhus who were Goenkā Vipassana students, informing about a new Goenkā Vipassana centre in Sri Lanka. Upon seeing the letters, Ven. Saṅghasobhana said with strong annoyance: "Throw them away!"³¹⁹

At that time Ven. Meghiya was The Buddha's attendant. Ven. Meghiya approached The Buddha and said: "Venerable sir, wandering up and down the bank of river Kimikālā, I came to a pleasant mango orchard and it occurred to me: 'This mango orchard is pleasant. It is ideal for the son of a clansman to make effort [in meditation]. If I get permission from The Buddha I will come to this mango orchard to make effort.'" The Buddha said: "Meghiya, wait! I am by myself, wait until another bhikkhu comes." For the second time Ven. Meghiya said: "Venerable sir, The Buddha has nothing more to do. As for me, there is something more for me to do. There is something more, left for me to do. If The Buddha grants me permission, I will go to the mango orchard for making effort." The Buddha said: "Meghiya, wait! I am by myself, wait until another bhikkhu comes." For the third time Ven. Meghiya said . . . The Buddha said: "Meghiya, when you say it is to make effort, what shall I say! Do as you think is fitting."

[Āṅguttara Nikāya 9.3, Meghiya Sutta]

Ven. Ariyananda arranged several talks given by Ven. Ariyadhamma, where the latter declared that by Mahāsi and Goenkā methods, one cannot realize the ultimate truth as they have no *samatha*, and as for Ajāhn Brahm's one, it is too much in *samatha* and no vipassana (i.e. pondering up and down on *abhidhamma* lists), so Pā-Auk method is the real way.

"Bhikkhus, 'This is the truth and all else is wrong,' this is the gathering that does not think according to the Dhamma."

[Āṅguttara Nikāya 2.52, Dhammiya Sutta]

After a year all these attempts were largely ineffective due to the growing popularity of Goenkā Vipassana. While Ven. Ariyadhamma and Ven. Ariyananda were touring Malaysia in 2009, a few students left for Goenkā Vipassana. So, the elders took another approach, which was another talk by Ven. Ariyadhamma. In the talk, Ven. Ariyananda mentioned that there were few teachers in countries like Malaysia, so in order to train more teachers, they put down '13 rules of Nā-Uyana.' He mentioned that one is no longer allowed to participate Goenkā Vipassana.³²⁰ Also, he took this opportunity against the bhikkhus who used *Sutta* and *Vinaya* to point out the errors of his conduct and teaching, saying: "Some bhikkhus spreading that Nā-Uyana has no teachers. Nā-Uyana is only for meditation, this is not a place for study." Given below are some of the selected rules which put by Ven. Ariyananda in order to stop the outflow of students.

Rule # 3. One must refrain from conversations which reduce the interest in meditation, good qualities, and faith in teachers.

Rule # 7. The pupil who goes with permission but does not return on the fixed date, and the one who leaves behind letters and goes without permission are considered disobedient ones.

Rule # 8. Except on special permission all junior monks³²¹ must attend four turns of 15 days silent meditation retreat a year.

Rule # 9. A bhikkhu who has completed the full course of Pā-Auk meditation and has proved to be of good conduct is confirmed as one developed in meditation. Development in other meditation methods is not considered as real development in this monastery.

Rule # 11. To attend external meditation methods one must prove to have attained at least access concentration or must have completed 150 days on continuous silent meditation retreat here. Those who attend external meditation retreats without permission from the teachers and not having the above qualifications will not be re-admitted to the monastery.

Rule # 12. Every support will be given to a bhikkhu who understands the value of meditation and continuously engage in developing mindfulness and wisdom. Facilities have been arranged by devotees and venerable teachers to give further training in inland and abroad meditation centres to produce a virtuous bhikkhu.

For an outsider with the initial glance, these rules may look like being set with an pure intention, but when one analyse

319Is this the reaction—order to throw away others letters—of an upright and virtuous bhikkhu?

320This clearly violates basic human rights.

321Novice monks, and bhikkhus who less than five *vassa*.

them, knowing what causes these rules to appear, it become apparent that there are hidden intentions. Rule # 3 is a way to prevent information circulating about wrongdoings of the elders and unsuitability of the Nā-Uyana teachers. Nowadays, any bhikkhu who warns others will be treated as trouble makers who disturb the so-called 'harmony of Sangha.' Rule # 7 is to bar the bhikkhus who abandon Nā-Uyana, in order to practice Goenkā Vipassana and other methods.

“Bhikkhus, a bhikkhu lives in some jungle thicket. While he is living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his undestroyed taints do not come to destruction, he does not attain the unattained supreme security from bondage; yet the requisites of life that should be obtained by one gone forth— robes, alms food, lodgings, and medicinal requisites—are easy to come by. The bhikkhu should consider thus: 'I am living in this jungle thicket. While I am living here my unestablished mindfulness does not become established . . . yet the requisites of life that should be obtained by one gone forth . . . are easy to come by. However, I did not go forth from the home life into homelessness for the sake of robes, food, lodgings, and medicinal requisites . . .' Having reflected thus, that bhikkhu should depart from that jungle thicket; he should not continue living there.”

[Majjhima Nikāya 17, Vanapattha Sutta]

As for Rule # 8, 9, 11, and 12, even though it took four rules to get to the point, if put into one simple sentence, it means that 'Pā-Auk is the ONLY METHOD in Nā-Uyana.' Not only in The Buddha's Dispensation but also in the lay society, it is a basic human right to make their choice based on their inclinations, but any other preferences other than Pā-Auk are not welcome in Nā-Uyana. Even though this is a Buddhist monastery governed by The Buddha's rules, one is unable to make his choice based on his own wish, but to follow the decision made by the minority of the Sangha or even a single person, without bothering for the rights of other bhikkhus.

“Lohicca, these three kinds of teachers in the world are blameworthy, and if anyone blames such teachers, his blame is proper, true, in accordance with reality and faultless. Which three? [1]There is a teacher who has gone forth and has not gained the goal of asceticism. Without having gained this goal, he teaches. But his pupils do not wish to hear him and his instructions are flouted. He should be blamed. Just as if, a man were to persist in making advances to a woman who rejected him, and to embrace her although she turned away. [2]Again, there is a teacher who has gone forth and has not gained the goal of asceticism. Without having gained this goal, he teaches. His pupils wish to hear, they listen, they rouse the thought of enlightenment, and the teacher's instructions are not flouted. He should be blamed. Just as if, leaving his own field, he should think another's field in need of weeding. [3]Again, there is a teacher who has gone forth and has gained the goal of asceticism. Having gained this goal, he teaches. But his pupils do not wish to hear him and his instructions are flouted. He too should be blamed. Just as if, having cut through an old fetter, one were to make a new one. I declare that these three as an evil doctrine rooted in attachment, for what can one man do for another?”

[Dīgha Nikāya 12, Lohicca Sutta]

Once, when a visiting bhikkhu asked: “Isn't that such rules might make bhikkhus leave Nā-Uyana?” Ven. Ariyananda replied: “Does not matter, around fifteen will leave.” Later, hearing this comment, bhikkhus expressed: “All these are attempts to chase away the bhikkhus whom he do not want to be in Nā-Uyana, he will only satisfied when Nā-Uyana have a bunch of ignorant monks who just believe him and follow him.”

MY Method, MY Students

Later, one student returned from a Goenkā Vipassana retreats and knowing new rules, he asked Ven. Ariyananda's permission to move to another monastery and stay under another elder bhikkhu. Ven. Ariyananda replied: “You scratch your name from Nā-Uyana and go away.” Ven. Ariyananda is very capable of this kind of sadistic way of playing with people, like a cat playing with a mouse. He also mentioned: “What can I do, these rules were put by the Sangha.”

In the Nā-Uyana Sangha gatherings, one can notice that except Ven. Ariyadhamma, Ven. Saṅghasobhana, and Ven. Ariyananda—Nā-Uyana management—no any other bhikkhu dare to speak. Especially, voicing of any critics, objections, and suggestions never appears. In small Sangha gatherings regarding meditation, henchmen of the Circle can be seen expressing views, surely, to support Ven. Ariyananda. Especially Ven. Paññārāma is very skilful in this. Although, many bhikkhus keep silent in front of the elders, among their trusted companions, sometimes they privately express their disagreement with the management decisions and Ven. Ariyananda. Surprisingly, a considerable number of his own henchmen are also included in this. The hidden negative attitude of the henchmen towards Ven. Ariyananda is self evident, as much information in this writing were contributed by them.

Even though Nā-Uyana management consists of three bhikkhus, the veto power over the whole Nā-Uyana is held by Ven. Ariyananda. Ven. Saṅghasobhana is just used as an appendix to execute some decisions without creating unhappiness towards the other two in the management. In recent years, Ven. Ariyananda's omnipotent spreading not only to other monasteries, but also to the whole Galdūwa tradition via Ven. Ariyadhamma. Several bhikkhus of the Circle mentioned: “Ven. Ariyadhamma is just a glove puppet on Ven. Ariyananda's right hand; on the left, Ven. Saṅghasobhana, although sometimes it is bit loose.”

Another point used by Ven. Ariyananda was that students must stay under the dependence of a Nā-Uyana teacher for five years. When Ven. Janānanda was a resident in Nā-Uyana, some bhikkhus were used to take dependence under him. This evidently does not please Ven. Saṅghasobhana. Once, when Ven. Janānanda was unavailable, some asked dependence from Ven. Saṅghasobhana, and the latter replied: “Ooh . . . earlier you were taking dependence from a very big place!”³²² This

322Ven. Janānanda is almost twenty *vassa* senior to the latter.

clearly shows that it is a question of 'I-ME-MINE.' If these teachers really care about the student regardless of whether they follow 'the method taught by me.' They should have transport the interested students to Goenkā Vipassana centre asking the authorities there to inform if students go away in between the retreat, and pick them up at the end of 10 days retreat.

Even though in this situation Ven. Ariyananda used this rule—five *vassa* dependence³²³—for his own end to stop the Goenkā Vipassana outflow, there are bhikkhus whom he appointed as abbots to grab hold the power of some monasteries while they were even less than five *vassa*. Some of these abbots are having mental disturbances, and some with several disrobing attempts. One such abbot admitted that he already had eight suicidal attempts, who clearly need to be under the care of a teacher rather than caring for a monastery. Apparently, one cannot deny this is double standard. One henchman told that once Ven. Ariyadhamma asked a bhikkhu to go and reside in another monastery—on his first rains retreat—after reaching there the bhikkhu realised, that monastery has no teacher for him to take dependence, and also resident bhikkhus to be fond of flirting with village women. When he informed Ven. Ariyadhamma, he replied: “Ah, no need to worry about that, it is just only a simple offence of wrong doing.”³²⁴

The students who asked: “Is it fine to go to Goenkā Vipassana,” was told by Ven. Nāṇasiri such racist comments as: “Muslims also go there to meditate, how can you go to such a place.” Another bhikkhu supported him saying: “He (i.e. Goenkāji) is an Indian, and a layman.” Hearing these another bhikkhu expressed his disgust: “These so-called teachers who claimed of analysing mind and matter in great depths and details which far beyond the concepts of man and woman, but in reality still using such naive concepts when want to degrade Goenkā Vipassana.” Another commented: “Isn't that The Buddha was an Indian?”

“Not by birth is one an outcast, not by birth is one a Brahmin. By deed one becomes an outcast, by deed one becomes a Brahmin.”

[Suttanipāta 1.7, Vasala Sutta]

“To whom it occur: 'I am a woman or a man' or 'else at all,' is fit for Māra to handle!”

[Saṃyutta Nikāya 5.2, Somā Sutta]

Upon reflecting all these incidents, some bhikkhus commented with disgust and unhappiness: “What a bhikkhu life is this? We became bhikkhus to practice, but now have to practice something that another bhikkhu likes. Even The Buddha allowed to practice as one wish, and provides genuine timely advice and validation when the situation prompted.” Even though, the situation in Nā-Uyana is like this, other monasteries of same Galdūwa tradition still support the bhikkhus who participate Goenkā Vipassana retreat or some other meditation retreats.

2. DICTUM: “A Mental Disorder!”

Ven. (Mīrigama) Sugatavihāri

There is a saying in Sri Lanka among some meditators 'One month in Kanduboda, six months in Angoda', where Kanduboda was the main meditation centre in Sri Lanka since 1950's and Angoda is the main mental hospital. Research shows among the all mental patients in Sri Lanka there are more than 20,000 who claim that they are stream enterers. It is true that The Buddha's Middle Path is not a method creating mental patients. However, later, mutations to his teachings help to do so. When healthy-minded students also face problems because of following the wrong practices under the unsuitable teachers, what to talk about those students already equipped with an unhealthy mind. Even *Vinaya* commentary, hints that those who having taken the *abhidhamma* wrongly attempting to override the 'thought of phenomena' are subject to become insane while straining to think the unthinkable.³²⁵

Even though before returning to Sri Lanka, Sayādaw advised Ven. Sugatavihāri never to become a teacher, in 2007, when Ven. Vimalānanda's position became vacant, Ven. Sugatavihāri was appointed by Ven. Ariyananda not only to train ordination aspirants but also to teach meditation for all. Soon it became obvious that Ven. Sugatavihāri is running high and low trip in conceit due to his current status with all the powers on the high side and haunting meditation failure and mental disorder on the low side. And ridiculously enough, he even planned to issue written dhyana certificates.

He even creates a cult which consists of selected bhikkhus whom ordained under his teaching plus some of his lay friends, which someone coined as 'Vihāri-gang'.³²⁶ This cult became a smaller version of Ven. Ariyananda's Circle with almost

323The minimum requirements of *Vinaya* for a bhikkhu to live alone.

324For living in a monastery with no suitable teacher.

325'*Abhidhamme duppaṭipanno dhammacintā atidhāvanto acinteyyānipi cinteti, tato cittakkhepaṃ pāpunāti.*'

326One student bhikkhu was well known for going to village houses to collect food even without wearing his under robe and revealing his erected male organ. However, he managed to escape the village boys who came to beat him. Later, this student bhikkhu disrobed. On another occasion, when collecting food at a village house, Ven. Sugatavihāri fainted down [almost], allowing the young lady at the house to hold him and to gently guide him into the house to be treated. These are the good examples to indicate the danger to the students who guided by a unsuitable so-called teacher.

similar behaviours. His lay friends carried a series of money stealing from other laypeople whom came to stay and practice in Nā-Uyana. When a new member joined the gang, they were given the instructions about other bhikkhus in Nā-Uyana detailing about their own members, enemies and who are neutral. Under his meditation instructions if a bhikkhu came to a stage where Ven. Sugatavihāri wreck, he will create a problem or give misleading instructions so no one will go above him. Also he explained to some students how Ven. Ariyananda cheated and misled him when he was practising under his guidance, which led him to total destruction of his bhikkhuhood, and sometimes said that he hope to get at least to the knowledge of equanimity about formations in this life.

However, few weeks before the beginning of the 2008 rains retreat, in one Sangha gathering Ven. Ariyananda done a sort of an interview with Ven. Sugatavihāri about his practice before going to Pā-Auk, regarding his long hours of practice and seclusion happened in Nā-Uyana. The whole discussion was intended to impress the audience about Ven. Sugatavihāri's practice under Ven. Ariyananda. However, Ven. Ariyananda was careful not to talk anything regarding what happened to Ven. Sugatavihāri while in Pā-Auk, deliberately concealing the incidents he already knew since 2006. By this way of advertising, those who unaware of the reality about Ven. Sugatavihāri were made to believe that he is an accomplished meditator and a qualified teacher back from Myanmar.

In 2008 rains retreat, this drama of Ven. Sugatavihāri came to an out of control situation when his long running mental disorder changes the status to insane. He starts visiting the bhikkhus whom in his so-called enemy list or whom he felt jealous about and gave rude verbal threats, sometimes this just finished having his clenched fist just touching the bhikkhu's face. It is well-known that Ven. Ariyananda used Ven. Sugatavihāri like bhikkhus as a loose cannon, if a bhikkhu whom in Vihāri-gang's enemy list also appeared in Ven. Ariyananda's same list, he just let the incidents continue, allowing some problems to get solved without making his hands dirty. Few weeks later Ven. Sugatavihāri obtain some money from the monastery office and tried to elope from the monastery, Ven. Ariyananda, took this opportunity to send him away for medical treatment. While Ven. Sugatavihāri was away, Ven. Ariyananda called for a Sangha gathering, some bhikkhus later called it a 'roll play,' since it is a question and answer session between Ven. Ariyananda and Ven. Paññārāma with Sangha and laypeople as audience. A brief of this 'roll play' would be like this:

Ven. Paññārāma: "Why some behave in an abnormal way?" Ven. Ariyananda: "Because they have mental sicknesses."

Ven. P': "Why they get such sicknesses?" Ven. A': "Some people develop such sicknesses since their childhood due to certain incidents such as being molested by a bhikkhu, sometimes their father and brother also have this, it is a family thing."

Ven. P': "Why such bhikkhus given the position of teaching?" Ven. A': "I actually thought he progressed well in practice those days and recovered from his sickness which occurred when in Pā-Auk, but I was wrong."

By this way³²⁷, Ven. Ariyananda not only removed Ven. Sugatavihāri from his position but also officially labelled him as 'MAD.' Ven. Ariyadhamma also mentioned in a Sangha gathering, that even in The Buddha's time, there were meditators with eight attainments who went mad. One day Ven. Sugatavihāri went in to the hut of Ven. Ariyananda and took relics from the shrine without informing him. Later when Ven. Ariyananda came to know the incident which made him very unhappy, and accused Ven. Sugatavihāri as being *pārājika*. Sometime later Ven. Sugatavihāri confessed that for some of the earlier situations, he behaved out of insane, but for some he purposely act as a way to get his own way.

Ven. Ariyananda insisted that Ven. Sugatavihāri would not be assigned as a teacher up to five years, and let him recover fully and progress slowly, which have an expiry date as 2013 rains retreat. However few months before the end of 2009 he was assigned to teach lay practitioners and ordination aspirants, and when the '2010 Pā-Auk Six-Month Intensive Advanced Meditation Retreat' started in Myanmar, Ven. Nānasiri left to Myanmar where his meditation teacher position became vacant, so Ven. Ariyananda asked all residents to go to Ven. Sugatavihāri for meditation instructions. Hearing this news some bhikkhus just laughed, and some bhikkhus just commented: "Both do not have shame!"

Later one bhikkhu get to know these incidents and asked: "Why you publicly destroyed his image and of his family?" To which, Ven. Ariyananda replied: "I never done such a thing, you can go and ask anybody." One might be surprised by this reply, but if this bhikkhu asked from a bhikkhu of the Circle he might get an answer confirming what Ven. Ariyananda said and if someone said against it, Ven. Ariyananda get to know who is revealing about his wrong doings.

Anyway, in a discussion on 22nd January 2010, Ven. Ariyananda obliquely putting the weight on Pā-Auk teachers, said that when in Nā-Uyana, Ven. Sugatavihāri practised very very well under him for three years, with some concentration about one hour. So, when Ven. Sugatavihāri went to Pā-Auk, he was instructed to increase concentration two, three, five hours. Hence, he could not control and got some nerve problem [see Appendix 14.14]. Not only Ven. Sugatavihāri did not finish the meditation course, not certified to teach, and not up to Pā-Auk standard, but also he caused some problems in Pā-Auk. Anyone who has doubt can directly verify these with Sayādaw. However, the amazing and ridiculous thing is, how can such a person like this is being assigned as a meditation teacher in Nā-Uyana, even after Sayādaw told him never to become a teacher!

327Ven. Ariyananda used the information which was sent by a Sri Lankan bhikkhu in Pā-Auk. It was compiled based on Ven. Sugatavihāri's own confessions while in Pā-Auk.

Ven. (Rajawelle) Amatavihāri

Initially, Ven. Amatavihāri was a top level member of Vihāri-gang, and later certified by both Ven. Ariyananda and Ven. Nāṇasiri to be completed eight attainments and doing vipassana. However after several years he came to a hold in vipassana where he no longer proceed under Nā-Uyana teachers, so he starts going through Sayādaw's books and found that the Pā-Auk method of Nā-Uyana to be different from the original Pā-Auk method. Even though he continued taking instructions from Nā-Uyana teachers,' which is a double behaviour for his survival, to some bhikkhus he commented: "One should read Sayādaw's books and follow them rather than doing the different methods here." He also told bhikkhus how Nā-Uyana teachers deceiving students making them stuck and wasting much time in meditation.

In 2009 rains retreat, he claimed that he developed to a certain level of vipassana and explained it to Ven. Nāṇasiri. The latter replied: "We are happy to have such developed meditators as you, even I myself never progressed this far genuinely, my teaching just based on book reading."

"One should first establish oneself in what is proper, and then only one may instruct others, that way wise man will not be blamed."

[Dhammapada 158]

This comment made Ven. Amatavihāri felt uneasy and started to spread it among his friends but he did not know some of his friends are actually Ven. Ariyananda's spies. Few days later Ven. Nāṇasiri told Ven. Amatavihāri to change his village alms round to a route which runs in front of the monastery since continuously for two years Ven. Amatavihāri has been going for alms to a village which situated on the back side of the monastery. He obeyed the teachers request, and continue for few days. One day, after eating the food, he developed a series of diarrhoea which happened more than ten times. This ruined him not only physically but also mentally. Ven. Ariyananda volunteered attending to him. During that time, a specialised doctor happened to visit Nā-Uyana for some reason. Some bhikkhus brought the doctor to examine Ven. Amatavihāri. The doctor concluded that the venerable had been poisoned. He further investigated the medicine given by Ven. Ariyananda, and then asked: "Who gave these medicine? These very medicines cause this kind of situation getting worse." Later, upon examination, an Ayurvedic doctor also confirmed that Ven. Amatavihāri had been poisoned.

Later, after Ven. Amatavihāri recovered somewhat, he paid a visit to Ven. Ariyadhamma, and explained the whole story. He complained that he was very sure that the Sri Lankan ten precept nun—(Nābeta) Sobhanasīlā—residing in a house in front of the monastery, who was a very good friend of Ven. Ariyananda and Ven. Nāṇasiri, poisoned him. Ven. Ariyadhamma totally denied this. However, Ven. Amatavihāri's conversation with Ven. Ariyadhamma did not please Ven. Ariyananda. This provoked arguments between Ven. Ariyananda and Ven. Amatavihāri, in which some other bhikkhus noticed that the former was shaking with anger. Subsequently, Ven. Ariyadhamma called Ven. Amatavihāri to come for an discussion. Meanwhile, some other bhikkhus were also asked to come to pay respect to Ven. Ariyadhamma, as he was due to leave to Malaysia next day. So, when bhikkhus gathered in front of his hut, they observed that there had been a discussion going on between Ven. Ariyadhamma and Ven. Amatavihāri. Also, Ven. Ariyananda and some other elders were present. Ven. Amatavihāri was being asked about his practice and some *abhidhamma* questions, which he replied well. However, Ven. Ariyananda objected, saying: "Ven. Amatavihāri has never been given instructions this far in meditation, and is a liar." Ven. Amatavihāri defended himself, saying: "Ven. Ariyananda is lying."³²⁸

In the end, Ven. Ariyananda added that: "Ven. Amatavihāri claimed that there are immoral bhikkhus in Nā-Uyana." Ven. Ariyadhamma asked Ven. Amatavihāri to name these bad bhikkhus, but the latter refused to do so. However, in the end, this led to both accusing each other as liar. Bhikkhus noticed that Ven. Ariyananda was shaking with anger, saying: "If I lied, my head will be split to seven pieces." Then, taking this opportunity Ven. Ariyadhamma said to Ven. Amatavihāri concluding the discussion: "If you behave in front of me like this, how can I trust what you say." As expected, in the afternoon, the Circle started spreading rumours saying: "Amatavihāri's stomach problem (i.e. diarrhoea incident) has an effect on his brain, and now he has gone mad." Also, they added: "His meditation is a fake, he do not have any dhyana as certified previously." Hearing these, someone asked: "For three years, he was practising under these teachers. Only now, after he turned against them, Ven. Ariyananda realised this!" However, Ven. Ariyananda and his Circle succeeded making Ven. Amatavihāri left Nā-Uyana within a week. Some months later, they updated the story, saying: "Ven. Amatavihāri was mad even before come to Nā-Uyana!" Then, the question is: "Why ordain a mad person?"

When Ven. Amatavihāri was facing much pressure from the Circle, several bhikkhus took his side. Being somewhat shaken by this, Ven. Ariyananda told some of them: "Now, I also realise that for years, we got certain things wrong. Should correct them." Having fallen for this tactical retreat, some of them said: "Ven. Ariyananda seems to be maturing and changing his character." However, within a couple of weeks they witnessed Ven. Ariyananda continued his usual behaviours, making them realise that it was a temporary withdrawal only.

328Ven. Amatavihāri was seen taking meditation instructions continuously, even several days just before this incident. Besides, he was advertised by Nā-Uyana teachers and henchmen as having eight attainments.

Brahma Portal: A Tree and a Rope

When Ven. Vimalānanda left for Bo-Uyana Monastery, he brought with him several ordination aspirants. One of them ordained, and became Ven. (Madahapola) Silavihāri. Later, after few struggles, he managed to escape from Ven. Vimalānanda, and returned to Nā-Uyana. With tearful eyes, he revealed to his fellow bhikkhus about Ven. Vimalānanda's sexual harassments towards him. An appropriate question can be raised here, why Ven. Ariyadhamma and Ven. Ariyananda allowed Ven. Vimalānanda to bring candidates with him when knowing his very nature [page 7].

Under Nā-Uyana teachers, Ven. Silavihāri was certified as having completed eight attainments two times—under two different teachers—and progressing in vipassana. At a later time, when he tried to repeat those so-called meditative attainments and continue vipassana, he ended up in a failure.³²⁹ Since he had utter faith on Nā-Uyana teachers and their methods, he thought that the cause of his obstruction was some unknown breach of *Vinaya* rule. So, he set out a doubting trip. First, he thought it was an offence of expiation involving forfeiture (*nissaggiya pācittiya*), due to being away of his three robes at dawn, which can easily happen due to forgetfulness. However, even after the proper amendments, his attainments ended up in vain. This led him to doubt about a more serious type, an intentional emission of semen. After following the standard procedure of such fault done in Nā-Uyana, he was still unsuccessful. This led him to the edge, where he can doubt no more.

On an earlier day, his mother paid a visit to him. In order to prepare a cup of milk for her, he took several spoons of milk powder from Ven. Ariyadhamma's food cupboard with trust. Even though at that time he took it without an intention of stealing, now he thought that he must be guilty of stealing as he took it without telling. Although Ven. Ariyadhamma's milk powder could be expensive, yet a few spoons of it would not amount to be considered as *pārājika*, even if stolen intentionally. If he commit an intentional stealing and became *pārājika*, he would have known it on the spot, since one cannot cheat his own mind on unwholesome deed, no matter how much he try. Ven. Silavihāri's all these doubts were because he was trying to search for them as a way to justify his meditation failure.

For certain period of time, he kept on asking advice and consultation from those important elder bhikkhus in the monastery, yet not convinced with all those advice—simply because those elders did not address the true cause, and not sincere and skilful enough to do so. Once, Ven. Ariyadhamma even asked him to give up his full ordination and become a novice monk, if he could not remove his doubts. Some bhikkhus had been observing him with a despondent behaviour for a long time. Ultimately, he thought that the only solution is committing suicide. In his final letter, it was stated that he wish to reborn as a human, and come to Nā-Uyana to meditate. So, he visited several elder bhikkhus to pay respect to them, and to ask for forgiveness. Also, he returned the relics given to him. He asked for a rope from the Sangha store, and had long discussions with his close friends. All those time, he was indirectly saying farewell, but none of the teachers³³⁰ and bhikkhus who kept company with him, were able or mature to notice it. On the last night—January 2009—he talked with one novice monk for several hours until around 1:00 a.m. in the upper meditation hall where an intensive retreat being carried on! Later, around 5:00 a.m., his corpse was discovered hanging on a tree beside the road towards the upper meditation hall.

When the body was taken to hospital, its staff asked with amusement: “Oh, meditative bhikkhus also hang themselves!” In the postmortem examination, Ven. Ariyananda using his usual escape, said: “The bhikkhu had mental imbalances,” proving the old saying, “For a lost thing care nothing.” Even though Ven. Silavihāri was somewhat depressed, bhikkhus confirmed that he was not having any mental imbalances.

On the funeral ceremony where bhikkhus and laity gathered, Ven. Ariyadhamma announced: “Ven. Silavihāri had developed eight attainments under two teachers, including Ven. Vimalānanda, so before jumping down from the branch of the tree, if he managed to get the *nimitta*, he would have definitely gone to Brahma realm.”³³¹ Ironically, that was the very thing he was unable to do for a long time, which resulted that very funeral ceremony. Even though some bhikkhus believed it instantly while numerous faithful old ladies cried in bold “Sādhu . . . sādhu!”³³² many of the bhikkhus rejected with disgust. However, within a few days, Ven. Candāloka even claimed that he saw the ghost of the deceased, and was frightened up to the point where he need many bhikkhus chant *paritta* for him.³³³

This 'Ven. Ariyadhamma sending Ven. Silavihāri to Brahma realm' story became news through other monasteries, where most bhikkhus found it to be both hilarious and disgusting. It is hilarious because, how foolish are those people to believe such an explanation. It is disgusting because, how a bhikkhu can use superior human state as an explanation to cover up

329Unlike genuine ones—outcome of a clear Path—fake dhyanas and attainments may sometimes varies and not recur at all. Since their causes may vary from time to time, and one may perceive and attribute a wrong cause for fake results, i.e. dhyana or any other attainments).

330Who always talks about helping, serving, and saving others

331For the term '*nimitta*,' Ven. Ariyadhamma was referring at least to the first dhyana, since that is the minimum level of meditation which results such a birth.

332*Sādhukāra*: approval or rejoice by saying: “Good” or “Well.”

333He was known for having quarrel with the deceased several times. A similar ghost incident also happened when Ven. Saddhamālaṅkāra passed away one week before this incident.

the true cause of someone's death. In first quarter of 2010, in Nā-Uyana, a newly-arrived bhikkhu from a temple passed away, after falling from a rock and broke his neck. When the bhikkhus from other monasteries met a Nā-Uyana bhikkhu, they asked with humour: "Is it true that an *arahant* passed away, falling from a rock?"

However, various arguments accumulated about this whole incident which led Ven. Ariyananda to call for several Sangha gatherings, in which Ven. Ariyadhamma tried to give several unjustifiable causes. Once he said: "Everything is due to karma, even a mosquito bites you, it is karma." However, The Buddha clearly declared such a view is wrong.

"Sivaka, certain feelings arise on account of bile, one himself knows about the fact that certain feelings arise on account of bile, all the world knows the fact that certain feelings arise on account of bile. The recluses and priests, who hold this view and declare it: 'Whatever this person feels whether pleasant, unpleasant or neutral, all that is on account of actions done earlier,' say it ignoring something that they themselves know quite well and they ignore a fact that the whole world accepts, as the truth. Therefore I say this is a wrong view of those recluses and priests. Sivaka, certain feelings arise on account of phlegm . . . air . . . these three acting together . . . the change of seasons . . . unusual activity . . . sudden attacks . . . results of past karma . . ."

[Saṃyutta Nikāya 36.21, Sivaka Sutta]

"Bhikkhus, endowed with five things the elder bhikkhu causes harm and unhappiness for many devas and humans. What five? [1]He is of long standing, having gone forth long since, well-known and famous. Has many lay followers and those ordained. [2]He is a gainer of robes, food, lodgings, and medicinal requisites. [3]He is learned, treasures, and bears the Dhamma, but does not penetratingly see it. [4]He has wrong views, perverted views. [5]He pulls out many from True Dhamma and establishes them in non-True Dhamma."

[Ānguttara Nikāya 5.88, Thera Sutta]

Another justification given was: "This is a siege by Māra, during Buddha's time also meditators got disturbed by Māra." Even one year after the death, the cause of his suicide kept on changing. Recently, Ven. Ariyananda and the Circle mentioned: "Ven. Silavihāri was mad, so out of desperation he hangs himself."

If a person is so masterly in eight attainments, even up to the point of attaining a dhyana just before jumping from a branch of a tree while having a rope around his neck, why was he so depressed for months with the sufferings based on his doubts³³⁴ (*vicikicchā*) which led to a suicide? Since, after the eight attainments,³³⁵ as The Buddha declared, the mind is composed, purified and cleansed, unblemished, free from impurities, malleable, workable, established, and having gained imperturbability. Or is it because the eight attainments given to Ven. Silavihāri are phoney?

Nevertheless, it is already belated to awake to the fact that there is really great unsuitability of Nā-Uyana teachers. Surely, that is according to The Buddha's standards, and not according to Nā-Uyana teachers' standards. Incidents such as this death remind us why The Buddha sent his first group of sixty bhikkhus to teach the Dhamma for the welfare and happiness of the multitude, out of compassion for the world, only after they became *arahants*. Anyhow, even one of the best meditator with so-called good meditation (i.e. eight attainments as confirmed by meditation teachers and elders in Nā-Uyana) ended committing suicide, who really wants to practice meditation based on their guidance? Even ordinary people without any meditation will not simply commit suicide.

334A hindrance which overcome by even first dhyana.

335Even after fourth dhyana.

1. DICTATOR: The Abbot

Hooligan with a Knife

Ven. Ariyananda is a cousin of Ven. Ariyadhamma, and his father is the chairman of the Nā-Uyana committee. After the passing away of Ven. Koṇḍañña in 1999, Ven. Ariyananda took the role of the abbot and holding it up to now. He claimed to have completed Pā-Auk meditation method successfully—becoming a stream enterer—under the guidance of Sayādaw in 1996. Also, Ven. Ariyananda apparently views the abbotship and the position as a meditation teacher as a personal fiefdom empowered with the divine rights, neither to be questioned nor to be challenged, and potentially omnipotent. Yet sanctimoniously, he try to show that he is democratic.

Ven. Ariyananda has wealthy and powerful people to support him, as well as some politicians. He suffers from a chronic control-freak mentality with an inability to bear anyone who gains any control or power higher than him and unable to let go of his power craving.³³⁶ Anyhow, it is a truism that Nā-Uyana is lacking bhikkhus who are capable of managing it genuinely and its donors' contributions economically according to donors' intentions as well as according to Dhamma-*vinaya*. This is simply because when defilements are managing the person, how he can manage anything else according to Dhamma-*vinaya*—this applies for Ven. Saṅghasobhana like teachers who accepts students.

Power, this capacity of influencing the course of events, on the proper hand, gives great benefits to oneself and others. But on the opposite of an unquestionable, impairs many, as the saying goes, “Power invariably means both responsibility and danger.” One of the first things one might notice in Nā-Uyana is the amount of power and control Ven. Ariyananda holds. Once a visiting bhikkhu asked a resident bhikkhu: “When I leave, is there any possibility of getting any transportation?” The other replied: “In Nā-Uyana, you need transportation, ask Ven. Ariyananda; need a hut to stay, ask Ven. Ariyananda; need meditation instructions, ask Ven. Ariyananda; [while laughing] need to go to toilet, ask Ven. Ariyananda.” This made the visiting bhikkhu laugh and agreed, saying: “Hmm, yesterday, I also came to know that.”

“Let both laypeople and bhikkhus think that it was done by me, in every work, great and small, let them follow me.’ Such is the ambition of the fool, swollen his greed and conceit.”

[Dhammapada 74]

Several years back, a layman asked Ven. Ariyadhamma to teach him Dhamma, and the latter agreed and set a day too. Later, Ven. Ariyadhamma informed this to Ven. Ariyananda, which made him very unhappy making him go away, saying: “You do whatever in Nā-Uyana as you wish, I am going away.” Ven. Ariyadhamma hopelessly replied: “Well . . . then, I will tell the person that the agreement has to be cancelled.” Once, Mr. H.G. Āriyaratna was heading from Colombo towards the monastery. On the way, his vehicle hit a motorbike, the motorcyclist chased him in order to bring him to police. However, Mr. H.G. Āriyaratna contacted Ven. Ariyananda via mobile phone, and informed the situation. Then a group of laypeople ambushed the motorcyclist, resulted chasing him away. Later, a monastery worker recalled: “Ven. Ariyananda behaves like an *arahant*, but we are the ones who know what he do.”

“Bhikkhus, the evil bhikkhu endowed with three things destroys himself, falls to an offence and questioned by the wise accrues much demerit. What are the three? He takes cover in the uneven, under a covering, and under the powerful. [1]How does he take cover in the uneven? He is endowed with uneven bodily, verbal, and mental action. [2]How does he take cover under a covering? He has extremist wrong views. [3]How does he take cover under the powerful? He takes cover under kings or the kings' ministers. Thinking: 'If I tell anything to the king or the king's ministers, they will interpret it to my benefit. If they tell anything, the king or the king's ministers talk defensively.'”

[Aṅguttara Nikāya 3.51, Mahācora Sutta]

There is a huge fear of him, even among the henchmen of his own Circle. One time, one bhikkhu of this Circle advised

336One good example is the case of Burmese nun, Sayālay Sutavatī [page 98]. Another is, when Ven. Dhammasumana [fn. 41] returned to Nā-Uyana in 2007, regardless of his reputation, he was given a very small room in a connected hut compound, even though during that time, there were still more secluded large single huts available. Also, in 2007, Ven. Maṅgala had been giving meditation instructions to nuns of Dhammikā Āshramaya. After a period of instructing, he became increasingly well-liked. Before leaving Sri Lanka, when giving a talk to nuns, he mentioned that Ven. Ariyananda suggested him: “Do not give meditation instructions to nuns, just give usual sermons.” Once, Ven. Subūti planned to invite Ven. Nāṇagavesaka (also known as Ven. Aññatara) from Pā-Auk, as a meditation teacher for foreign bhikkhus, since Nā-Uyana is lacking genuine Pā-Auk teacher. Ven. Ariyananda not only did not support the plan, but also discouraged Ven. Subūti, saying: “If anything problematic happen, it is all your responsibility.”

another friend bhikkhu when the latter visiting Nā-Uyana: “When staying in Nā-Uyana, no matter what you do, one thing you should remember is never mess up with Ven. Ariyananda, he is like a cobra³³⁷.”

“Bhikkhus, whatever fears, distress, and danger arise, all arise because of the fool, not because of the wise man.”

[Aṅguttara Nikāya 3.1, Bhaya Sutta]

Ven. Dhammānanda, who was initially a very devoted disciple of Ven. Ariyananda, later kept a distance after witnessing several hidden ugly behaviours of the latter. Ven. Ariyananda noticed this change and found out Ven. Dhammānanda talking against him, so he created several incidents (i.e. breaking into the hut and making a mess) using his henchmen such as Ven. Dhammavihāri and Ven. Buddhavihāri. This made Ven. Dhammānanda angry and was caught in a hot argument with another henchman, Ven. (Bulatsinhala) Samitavaṃsa, which gave an opportunity to Ven. Ariyananda to threaten the former asking whether he wants to be in the robe (i.e. bhikkhuhood) or not. This made Ven. Dhammānanda more than scared, making him run away from the monastery. As expected in situations of someone go against Ven. Ariyananda and leave Nā-Uyana, Ven. Dhammānanda was rejected by other monasteries due to the former and his henchmen spreading news against the latter.

“Bhikkhus, who is the person with a mind comparable to a sore? A certain person is angry and has grudges. When a few words are told he becomes angry, swears and retorts angrily showing anger and displeasure, like a festering sore touched by a clod or stone would ooze much pus.”

[Aṅguttara Nikāya 3.25, Vajirūpama Sutta]

Once, a bhikkhu mentioned to Ven. Ariyananda about an urgent maintenance for his hut which required a small amount of expenses. Since Ven. Ariyananda did not like that bhikkhu, he replied: “We do not have much funds these days, not enough even to pay wages for workers.” Hearing this, a henchman expressed: “Much funds donated, but no help given when a bhikkhu request a maintenance in the hut, are the funds going to devil's mouth.” Once, there had been an argument between Ven. Ariyananda and a bhikkhu mistreated by him. When the argument reached the climax, the former said: “Be careful, you know who 'I AM!'” The latter calmly replied: “What is the point, even you turn the whole district into a monastery and build huts everywhere, if you cannot control your own single mind?”³³⁸

“Although one may conquer a thousand times a thousand men in battle, yet he indeed is the greatest victor who conquers himself.”

[Dhammapada 103]

*The Cult: Psychopaths and Sycophants*³³⁹

Ven. Ariyananda has a Circle of henchmen which is a common limb of spiritual dictatorship. Ven. Ariyananda use different tactics to lure bhikkhus who have the tendency³⁴⁰ into the Circle and keep them their, which varies based on the level of foolishness of the bhikkhu. If the bhikkhu is utterly corrupted,³⁴¹ then Ven. Ariyananda reveals his own similarities easily. Actually, this type of henchmen volunteer themselves. But, if the bhikkhu is not corrupted yet naive,³⁴² then he hides most of the darker sides and reveals some of his minor faults as a way of showing his openness by giving close access to him through administrative works, managerial works or office works, unlike the first tactic, this is a slow process. When this tactic is successful, the naive bhikkhu starts thinking: “I am quite confident that these minor faults are insignificant, compared to the services contributed by him. Those non-upright intentions that some attributed to him are not true.”

When some henchmen found the dark truths about him, they come to a situation similar to riding a tiger without knowing, and is unable to get off when get to know. Therefore, they do not have any other option other than keep on riding. Certainly, they should keep a distance from such a person, or, if not possible to do that in Nā-Uyana, then should leave to another

337Known to chase and attack when furious.

338Since it is easy to impose on others the things one cannot do, some gurus always instruct others very much about mind control. These gurus spend the whole day in a psychotic depression, planning how to control others, being unable to look at their own undisciplined mind, yet they naively contented with the satisfying feeling on their own [in]ability of [un]controlling. But, if these guru are asked to discipline their own minds, they will get unhappy, due to the newly-revealed information: 'Guru's mind is not yet disciplined.'

339It is surprising that how some monks behave—similar to their lay life—in this rare and holy monk life, having left father, mother, brother, sister, etc. and eating the food given by faith. If they list in a paper what they do and compare with what The Buddha taught, their modern fruits of the holy life will be proved as empty and blameworthy. They forget that The Buddha was successful in the Truth, because he radically went beyond the fundamental nature of the samsara, something that misunderstood and intentionally dismissed by most so-called Buddhists in modern day.

340Mostly, those low self-esteem bhikkhus who get close to him have—at least to begin with—this underlying tendency of 'being a close disciple of a super guru' and 'being recognized by the guru as a close disciple.'

341E.g. Ven. Paññārāma and Ven. Ratanavaṃsa.

342E.g. Ven. (Katabuvāwe) Piyaratana and Ven. (Garipaha) Yogānanda. Sometimes, if this type of bhikkhus come with language and communication skills, Ven. Ariyananda will discourage the bhikkhu from meditation strategically, and will make him involved in administrative works, giving reasons such as: “You need at least three or four years to do meditation well, then it is better to help Sangha and gather *pārami*.”

monastery.³⁴³ But, the majority of these henchmen are also corrupted and ignorant. Sometimes, on questioning why they knowingly help Ven. Ariyananda's wrong doings, they foolishly reply: "I am just executing his instructions." When being questioned: "Why do you keep company with such a person?" some try to vindicate Ven. Ariyananda, in order to justify their own closeness to him. The overgrowth of this unfortunate situation is no other than Stockholm syndrome—unhealthy motivation for survival via cooperation with Ven. Ariyananda.³⁴⁴

"I am blind, my eyes are destroyed. I have stumbled on a wilderness track. Even if I must crawl, I will go on, but not with an evil companion."

[Theragāthā 95]

Some henchmen are ignorant enough, even prepared to engage in immoral or dishonest practices by way of service. Nevertheless, not all of them hover around him are based on blind faith. Once, Ven. Nāṇasiri commented while involved in a certain situation: "What to do, we are gathering demerit."

"Not to associate with the foolish (*asevanā ca bālānaṃ*), but to associate with the wise; and to honour those who are worthy of honour. This is the greatest blessing."

[Suttanipāta 2.4, Maṅgala Sutta]

Some join this Circle due to fear of refusing his requests, some as a way to cover up their own wrongdoings, and as a means of survival in the Sangha. For the sake of gains or their own ends, some volunteers for the group. Some simply for the easy life. Ven. Ariyananda is very capable of using bhikkhus who have dark patches regarding virtue. He may comfort them, saying: "No need to worry too much about *Vinaya*, just let go, there is nothing." Or "Even you steal, it is no harm, since you have offered yourself to the teacher—referring to himself." In truth, this is manipulating and using students and fellow bhikkhus for his ends. A true teacher will never do so.

"Bhikkhus, on account of three things the well-known bhikkhu causes the method of detriment, destruction and unpleasantness to many devas and men. What three? Arousing crooked bodily and verbal actions, and crooked thoughts."

[Ānguttara Nikāya 3.11, Nāta Sutta]

This Circle has been utilized by Ven. Ariyananda in various ways. One bhikkhu remarked: "He has only either enemies or slaves." Power hierarchies which override the usual Sangha seniority, cult mentality, and favours for the Circle members can be studied within the Circle. For their service, these members receive favours from Ven. Ariyananda, such as special priority when distributing the requisites received for the Sangha, or special offers received for Sangha (e.g. free Indian pilgrimage), and directing donors for special offerings to the members, e.g. mp4 players³⁴⁵ and accessories.

Once, Ven. Candāloka went on to ask Chinese bhikkhus for a mp4 player, a mobile phone,³⁴⁶ and a mini size VCD player. Continuing this heritage of the henchmen, Ven. Paññārāma went on to ask a Chinese bhikkhu for a mp4 player, a memory card, and an external hard disk, after receiving these items he even went on to ask for a laptop computer. Since this bhikkhu had already offered a laptop computer for Sangha's use, definitely this request is for his own personal use. Once, several henchmen were found owning and using several different mp4 players—while some monks can be found not having any player. Some of these players to be found expensive and among the newly-released models with the biggest capacity available, along with mini or micro SD memory cards. Upon hearing a henchmen's conversation regarding the finger nail size of their latest micro SD memory card, some bhikkhus said: "The worthiness of their bhikkhuhood also the size of a fingernail."

Sometimes their families also receive financial support from the funds which have been given by donors for the Sangha. For example, Ven. (Uduwara) Sudhammācāra's family was given LKR 100,000. Monastery workers mentioned that using them and Sangha funds, Ven. Ariyananda build a house for Ven. Ariyadhamma's attendant Ven. (Nagapokuṇe) Ariyasīla's family near Vewkanda monastery.

343This is also not an easy option for them, since more than enough incidents are available for the consequences of departing from him after becoming close to him.

344Some henchmen who are suffering from this syndrome chronically, go on to rationalize: "Ven. Ariyananda and henchmen are not 'bad' people, they are just trying to help others," or "We should be compassionate and sympathetic to Ven. Ariyananda, although some of his actions are sometimes look evil, his intentions are not," or "Being under his warmly shade, it immensely benefited me to grow as a monk."

Upon hearing some of these comments, another elder henchman, with an unhappy tone mentioned: "These foolish fellows have compassion and sympathies only to Ven. Ariyananda, but not to the large number of people throughout the years, whom have been cheated and mislead, or to be more exact, used and betrayed." He further added with a more calm tone: "They will see the 'benefit' after a decade or so, or may be at their deathbed. No wonder such fools get close to him easily."

Another bhikkhu said: "What 'not-bad' you expect from such people who lie and deceive not only others but also himself. It seems that these fellows are smarter than The Buddha. Remember his advice to his son, Ven. Rāhula: 'When anyone feels no shame in telling a deliberate lie, there is no evil, I tell you, he will not do.'"

345At least there are some benefits of these players, since many of the voice clips in Appendix 14 were contributed by these henchmen.

346While has already been possessing an one, which perhaps, not the very latest.

“Bhikkhus, be my heirs in Dhamma, not my heirs in material things”

“Friends, in what way do disciples of The Buddha who lives secluded not train in seclusion? The disciples who lives secluded do not train in seclusion, they do not abandon what The Buddha tells them to abandon, they are luxurious and careless, leaders in backsliding, neglectful of seclusion.”

[Majjhima Nikāya 3, Dhammadāyāda Sutta]

Even though this circle has many members and levels, it will be beneficial to mention some of the main members for the safety of the residents and future visitors. Ven. Paññārāma, Ven. Ratanavaṃsa, Ven. Candāloka, Ven. (Nelundeniye) Sārada, Ven. Dhammavihāri, Ven. Buddhavihāri, Ven. (Attaragama) Mudita, Ven. Nāṇasiri, Ven. Ānanda, Ven. Sugatavihāri, Ven. Vijiṭānanda, Ven. Laṅkānanda, Ven. Sudhammācāra, Ven. (Kumbalgamuwe) Vimalasiri, Ven. (Dompe) Sugatajina, Ven. (Nagapokuṇe) Ariyasīla, Ven. Guṇaratana, Ven. Samita, Ven. Samitavaṃsa, and Ven. Piyaratana. Sometimes there are double agents also.³⁴⁷

Ven. Ariyananda is quite capable of annihilating the conscience of a henchman when necessary. If a member of the Circle has after thoughts about the unsuitable things they did, the former comfort them with great care. Sometimes, he even goes far to say: “Stealing Sangha property is not a *pārājika*.”³⁴⁸

16. At one time a certain bhikkhu at the distribution of robes to the Sangha, change the lots intending to steal, and took hold of a robe. On account of this he was remorseful . . . The Buddha said: “You, bhikkhu, have fallen into an offence involving *pārājika*.”

28. At one time a certain bhikkhu, intending to steal, stole a cushion (*bhisim*) belonging to the Sangha. On account of this he was remorseful . . . The Buddha said: “You, bhikkhu, have fallen into an offence involving *pārājika*.”

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 2 — B.D. I, 97 and 100]

If a member is remorseful about lying, Ven. Ariyananda advised them: “We do all these for the sake of the Sangha, with a pure intention, so, it is fine to lie”³⁴⁹ or “White lie is harmless.”³⁵⁰

[Having left a little bit of water in the water dipper] The Buddha said: “Monkhood of a shameless liar is little just like that.” [Having tossed away the little bit of leftover water] “Monkhood of a shameless liar is tossed away just like that.” [Having turned the water dipper upside down] “Monkhood of a shameless liar is turned upside down just like that.” [Having turned the water dipper right side up] “Monkhood of a shameless liar is empty and hollow just like that.”

“Like a royal elephant. Immense, pedigree, accustomed to battles, its tusks like chariot poles. Having gone into battle, it uses its forefeet, hind feet; forequarters, hindquarters; head, ears, tusks, and tail; but keeps protecting its trunk. The elephant trainer notices that and thinks: ‘This royal elephant has not given up its life to the king.’ But when the royal elephant uses his trunk, the trainer thinks: ‘This royal elephant has given up its life to the king. There is nothing it will not do.’

In the same way, when anyone feels no shame in telling a deliberate lie, there is no evil, I tell you, he will not do. Thus, Rāhula, you should train yourself: ‘I will not tell a deliberate lie even for a joke.’”

[Majjhima Nikāya 61, Ambalaṭṭhikarāhulovāda Sutta]

“In telling a conscious lie, there is an offence of expiation.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 1 — B.D. II, 166]

A question should be asked here is: “If their intentions are pure, how could they lie? Since wholesome intentions do not cause unwholesome speech.”

“Bhikkhus, intention is karma. Intending, one does karma by way of body, speech, and mind.”

[Āṅguttara Nikāya 6.63, Nibbedhika Sutta]

So, in the end, this so-called ‘pure intention’ is just another deception to cover up their actual ‘evil intention.’ Do such people possess with a genuine inner voice which acts as a guide to the rightness or wrongness of one’s behaviour? Such an immoral life with no moral shame and moral dread is very easy to live, because they do not have to follow the least basic ethics of a human, nothing to talk about The Buddha’s teachings.

“To avoid all evil, to cultivate good, and to cleanse one’s mind. This is the teaching of the Buddhas.”

[Dīgha Nikāya 14, Mahāpadāna Sutta]

Another advantage of this Circle is that Ven. Ariyananda can unsulliedly stay behind the curtain, since all the dirty works are carried out by the Circle. No matter how much filth the henchmen apply on themselves on behalf of Ven. Ariyananda, if

347One might wonder, if someone is against Ven. Ariyananda, then why does he stay so close to him? According to criminology, the best place for an enemy spy to extract much information while being safe, is staying nearest to the hub—in this case, Ven. Ariyananda.

348Especially, regarding the Sangha’s requisites and donors’ funds.

349This is the main brainwashing theme. After doing whatever deception, they hide behind the curtain of ‘serving The Buddha’s Dispensation.’

350Some henchmen confirmed that they experienced more than enough incidents of dishonest behaviour and lie done by Ven. Ariyadhamma and Ven. Ariyananda.

in a situation, the latter is being exposed, he will speak against the henchmen with no hesitant. Once, Ven. Ariyananda asked a henchman to gather Sangha for carrying heavy concrete beams for a construction of a hall, not knowing this, bhikkhus unhappily complaint to Ven. Ariyananda, and he said: “Yes, it is not good. I will tell him (the henchman) not to disturb your meditation.”

Once, two of the local bhikkhus who greatly helped Ven. Ariyananda in computer work, estranged themselves from him. And, Ven. Ariyananda found one of them, Ven. (Perādeṇiye) Candānanda, was keeping a close friendship with an opposition bhikkhu. Later, regarding those two bhikkhus, Ven. Ariyananda mentioned: “Those days, they regularly browsed the internet without my permission, so they are *bhaṇḍadeyya* (compensation owed).”³⁵¹ But, the question is, if this accusation is true, why then Ven. Ariyananda did not show their fault kindly when they were doing it, rather than let it happened due to their usefulness for his computer work. Or, is it just a false accusation out of bias, because they turned their back on him? However, sometime later, Ven. Ariyananda managed to lure Ven. Candānanda by fulfilling his desire for gain—which he is very successful most of the time—due to the latter’s usefulness in underhand computer matters.

“Easy the life for a shameless one who is bold and forward as a crow, is back biting, arrogant, and completely corrupt.”

[Dhammapada 244]

Ven. Laṅkānanda was known as a devoted attendant of Ven. Ariyananda who prepared special food and drinks and provided regular massage services even up to the inner thigh of the latter.³⁵² On occasions, when Ven. Laṅkānanda became unhappy with Ven. Ariyananda and walked away, or did not visit him for several days, the latter said to others: “From time to time, he is having emotional swings.” When, Ven. Candāloka became too notorious for quarrelling with other bhikkhus due to his power empowered by Ven. Ariyananda, someone questioned: “Why you keep him very close to you?” Ven. Ariyananda cleaned his hands saying: “What can I do? He is the one who keeps crawling towards me.” Sometimes, he uses one member to control another. Several years back, Ven. Samita and Ven. Paññārāma became powerful on the upper mountain, which gave Ven. Ariyananda a sense of losing control, which resulted an attack towards Ven. Paññārāma through Ven. Candāloka by using a meat eating incident.

“Householder’s son, be aware of these four non-friends disguised as friends: [1]the taker, [2]the talker, [3]the flatterer, and [4]the reckless companion. . . . [3]The flatterer can be identified by four things: by supporting both bad and good behaviour indiscriminately, praising you to your face, and putting you down behind your back . . . These four are non-friends. The wise understand this and avoid them afar as dangerous paths.”

[Dīgha Nikāya 31, Sīṅgāla Sutta]

Halo Effect

If a visitor or a new comer to the monastery shows the signs of blind faith, a few of the Circle will approach separately, and promote Ven. Ariyananda as a Noble One,³⁵³ but the stage he realized varies depending on the henchman’s ignorance, and also according to the situation. Although years back, mostly, it floated below non-returner, nowadays, it has settled on non-returner. Even Ven. Ariyananda’s father contribute to this advertising, even targeting some foreign bhikkhus. Once he told: “I never saw Ven. Ariyananda get angry.”³⁵⁴ Further added: “This is Ven. Ariyananda’s last life on human realm (i.e. a non-returner).” Normally, when hearing certain information from several sources, one tend to believe it. Ven. Ariyananda also into self-inflation. It is not a surprise for a student to find that Ven. Ariyananda occasionally in his attempt to hint that he is a die-hard meditator and a Noble One.

Once, Ven. Ariyananda told one of his henchman that last afternoon, he did a 1½-hour sitting meditation in the 5:30 p.m. meditation session in the lower meditation hall with other bhikkhus. However, upon inquiring his friend, the henchmen found out that Ven. Ariyananda silently entered the dim-lighted hall at around 6:30 p.m. and sat—for 30 minutes—in front of the other bhikkhus who were meditating with closed eyes. Except one bhikkhu who happened to be a friend of that henchman, no body noticed how and when Ven. Ariyananda came in. So, when bhikkhus opened their eyes when gong was struck on 7:00 p.m., there, Ven. Ariyananda was sitting straight cross-legged!

“Householder’s son, as the Noble disciple has eradicated the four defilements of actions . . . and becomes a conqueror of both worlds, so he is favoured in this world and the next, and after death he will go to a good destiny, a heavenly world. What are the four impure actions he has eradicated? Taking life, taking what is not given, sexual immorality, and lying speech.”

[Dīgha Nikāya 31, Sīṅgāla Sutta]

351According to the commentarial interpretation, the two bhikkhus would fall into *pārājika*, if they neglect to pay the cost of browsing internet without permission.

352This inner-thigh massage denotes an above-normal intimate links between Ven. Ariyananda and some henchmen. Ven. Sudhammācāra and the hanged novice monk, Ven. Samathavaṃsa, are also well-known for this.

353If one asked back aggressively: “How you know?” some would just scratch their heads bewilderedly.

354However, Ven. Ariyananda’s anger and rage have been witnessed by many bhikkhus throughout the years up to now. Even they—including a henchman—confirmed that they saw once, where Ven. Ariyananda and his father together, angrily talking to an ordination aspirant.

About half a decade ago he mentioned to several henchmen, that he is a stream enterer. Once, he said: “I avoid entering the attainment of Fruition, because if I do so, it makes me lose heart and run to a forest, leaving the monastery behind.” Once, when conversing with a group of new novice monks he mentioned: “Laypeople also say that I am a Noble One.” However, about three years back a rumour spread among the bhikkhus due to certain hidden information revealed by a close henchmen proving Ven. Ariyananda as a *pārājika*, and his all attainment claims are fake. So as an band-aid to that crisis Ven. Ariyananda gave a talk in upper meditation hall saying: “Nowadays, I also very much trying to gather *pāramī*.” For which, if he is a non-returner, will not be bothered about. Nevertheless, within less than six months, when the rumours ward off he reverts back to his Nobleness with improvements as a non-returner. However, Ven. Ariyananda's level of Nobleness or aspirations is of a dynamic nature, changing according to the situation.

The Buddha, rebuked them: “Foolish men, it is not fit . . . and it is not to be done. How can you, foolish men, for the sake of your stomachs, speak praise to householders concerning this or that superior human states? It would be better for you, foolish men, that your bellies should be cut open with a sharp butcher's knife, than that you, for the sake of your stomachs . . . superior human states. What is the cause of this? For that reason, foolish men, you may incur death, or suffering like unto death, but not on that account would you, after death, pass to the hell. But for this reason, foolish men, at the breaking up of the body after death, pass to the hell.”

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 4 — B.D. I, 154-155]

On occasions, Ven. Ariyananda guided new novice monks to Ven. Paññārāma, saying: “He is an admirable friend, go and take advice.” As a repay Ven. Paññārāma went into lengthy elaborations uplifting Ven. Ariyananda, and on how to behave in Nā-Uyana. After attending one such lecture by Ven. Paññārāma, some bhikkhus commented: “Both scratching each other's back very well.” Once, a rumour was spread in regard to Ven. Ariyananda as a *pārājika* person. Ven. Paññārāma came for the rescue, saying: “Even he is *pārājika*, what matter if his meditation instructions working?” One should not forget, by justifying the evil, one can rejoice it too, as the same way as rejoicing the good. A man is known by the company he keeps.

“If there is no wound in the hand one may even bear poison, and will not be poisoned, as there is no ill for non-doers of evil.”

[Dhammapada 124]

“Bhikkhus, a person is immoral, an evil doer, impure, of suspicious behaviour, of covert deeds. He is no recluse, although he pretends to be one; he is no liver of the righteous life, although he pretends to be; rotten within and full of lusts, a rubbish heap of filth is he. Why he should be shunned, not to be followed, served, and honoured? Because, even though one do not profess adherence to the views of such a man, nevertheless an ill report spreads abroad about one, that he is a man who associates with evil doers, a man who has bad friends, one who consorts with the wicked.”

[Aṅguttara Nikāya 3.27, Jigucchitabba Sutta]

This is an expression initially given by a visiting foreign bhikkhu with regard to Ven. Ariyananda after one month in Nā-Uyana: “Ven. Ariyananda is one kind of being, rear to see. Soft, gentle, very sweet, and comfortable presence. Loving smile, English speaking and successful in his practice, I feel so. I am very fortunate to work with him.” Any overly-inflated idea of a teacher as an all-knowing super guru may promote this concept. Later, he was shocked after observing Ven. Ariyananda's behaviour in certain situations.³⁵⁵ Another, after witnessing the dark side of Ven. Ariyananda, commented: “He is like a godfather.”³⁵⁶

Sometimes, to manifest himself as having psychic powers, he uses the information retrieved by reading others' letters, or observed by a spying bhikkhu. Then, Ven. Ariyananda will react or say something regarding the information which will make the targeted bhikkhu to think: “How he know that? Definitely, he must be reading my mind.” This has been found with evidence with Ven. Ariyadhamma too.³⁵⁷ Even though less, not only Buddha's time but also these days, one can find psychics among clergy and laity. Their abilities are not only in the mouth, but also tangible—can be validated authentically—

355These observations include how Ven. Ariyananda suppressed bhikkhus to not to participate Goenkā Vipassana retreat. These series of events made bhikkhus disheartened. However, he allowed bhikkhus to participate the meditation retreat conducted by Ajāhn Brahm in January 2011 at Baṇḍārawela, Sri Lanka. Ajāhn Brahm's retreat was the first time and might be conduct only after two years. Around the same time, several other junior bhikkhus were not allowed to participate Goenkā Vipassana retreat, while one managed to after much struggles and after agreeing to many rules. This made the bhikkhu to be in total silence in regard to the retreat.

356A leader of an organized crime syndicate. However, one of Ven. Ariyananda's own henchman gave evidence to prove Ven. Ariyadhamma to be more vicious and crafty.

357If they have psychic powers as advertised. These questions can be raised:

- Why sometimes when bhikkhus with mental disorders went missing, Ven. Ariyananda gathered bhikkhus and laypeople, spending several hours to search for the lost ones?
- Why did not stop the hanging incidents? If they could not stop those tragedies due to labelled 'karma' or 'siege by Māra,' why unable to find the body immediately, or at least knowing whether the lost one was still alive or dead?—as in the case of novice monk in 2006. Besides, why let a Chinese bhikkhu encountered the hanging body in the darkness, making him scared?—in 2009 incident.
- When 2004 December tsunami happened, why Ven. Ariyadhamma did not change the route of his journey, so at least he and his followers would not be all totally wet. Since even the first tidal wave took several hours to reach the shores of Sri Lanka after the underwater earthquake in Indonesia.
- When found out about the so-called full ordination defect shown by a photo—tsunami *upasampadā*—[page 41]. Why did not predict before it happened, or at least find out the year of the photo taken?

including such abilities as levitation, mind reading, psychokinesis, pyromancy, and teleportation. One cannot resist to ask: "Isn't it all about 'can or cannot'?"

Another example of special treatment for Ven. Ariyananda as a chosen and privileged one is shown below. In any Sangha gathering or function such as Observance, at the end of the function, bhikkhus have to go through a series of bowing to the elders. Every bhikkhu needs to bow four times per elder and chant several Pali sentences, where it starts from the most senior bhikkhu and end with Ven. Ariyananda, usually counting up to five or eight bhikkhus. In other communities, in such situations, one can see bowing only to the most senior bhikkhu. But in Nā-Uyana, it is a power exhibiting ritual, since one has to bow up to Ven. Ariyananda. Some follow this procedure due to devotion, but most due to fear or at least not to be noticed, even they dislike it.

Once, a bhikkhu who did not follow this procedure simply because he lost his respect towards those elders, was criticized publicly as having high pride. Even when Ven. Ariyananda is absent in a Sangha gathering, this bowing goes up to the bhikkhu just before (i.e. senior to) him, showing the enormousness of power and control he has. Also, in the same function one can observe that a soft cushion will be provided for sitting for senior bhikkhus up to Ven. Ariyananda,³⁵⁸ while the rest of the bhikkhus sit on the concrete floor on a thin mat or a fabric. Evidently, bhikkhus suffer a great deal due to the pressure on their buttocks by sitting on a cement floor.

Bowing is a wonderful way of showing respect to an admirable virtuous senior bhikkhu for being earlier and keeping it longer than oneself. This need no rules, since it is a natural behaviour, even among laity to respect the good and not to bad. Even, Sri Lankan *Vinaya* appendix, *Parivāra*, mentioned to avoid respectful gestures when confronted with a bad bhikkhu. However, it is an unsafe ploy in modern days.

Four reprovings: Showing the matter, showing the offence, objection to living in communion, objection to the proper treatment (*sāmicipaṭikkhepo*).

[Vinaya Piṭaka, Parivāra Pāḷi, 5. Ekuttarikanayo — B.D. VI, 202]

Snoopers and Spies

One of the main objects of this Circle is work as a spy, to exhibit Ven. Ariyananda's power and larger than life guru figure, carry out surveillance on bhikkhus and laity, and provide information to Ven. Ariyananda. Sometimes, these agents' activities spread to other monasteries too. The methods that they are using to extract information varies from regular watching, listening, talking to opening the targeted bhikkhu's mails by using steam,³⁵⁹ as well as breaking into the hut when the occupant is out.³⁶⁰ This, happened to a foreign monk, making him leave the monastery. On one occasion, while a spy transferring his gathered intelligence, a new bhikkhu happened to approached them. He was shocked by the accidentally overheard conversation, where he immediately left the place in order not to be noticed. Not only in Nā-Uyana, even in Dhammikā Āshramaya these had been observed. Ven. Ariyananda and his cousin, Mr. Weerakoon, the caretaker of Dhammikā Āshramaya, even went to steamed a postal letter in an envelope to open it, which came to a foreign nun from Sri Lankan President's office.

A unique non-private and non-confidential 'Nā-Uyanic Email System' is available there. Only one laptop, which is in Ven. Ariyananda's office room, has the internet connection. If a resident bhikkhu wants to send an email, he types it using an offline computer in the computer room, and hands it over to the bhikkhu in charge of emails. Then that bhikkhu will send it via Nā-Uyana email address. When a reply is received, it will be printed and handed over to the respective bhikkhu. When a bhikkhu is appointed to take charge of emails, one of the main advices of Ven. Ariyananda is: "Read all incoming and outgoing emails, and let me know if anything against me or Nā-Uyana." However, according to one of the bhikkhus of the Circle, Ven. Ariyananda he himself read emails out of the suspicion on the bhikkhu taking charge of emails.

One might wonder that if he is indeed a non-returner, his defilements must be very less and psychic powers would be natural, which allows him to perceive unbiased information without using spies. Definitely, if he is highly attained, such a situation will never arise, since Noble Ones will not be moved by low-level ego based garbage. Intention behind this kind of behaviour is always fear of losing control, desire to manipulate others, and ignorance. He justified for using bhikkhus as spies, saying: "Government also do such things." But, one thing he forgot was that he is wearing the banner of *arahants*, not a dress of laypeople.

"These ten Dhammas must be reflected upon again and again by one who has ordained. What ten? [1]'I am now changed into a different mode of life [from that of a layman].' . . . [3]'I must now behave in a different manner [from that of a layman].'

358If Ven. Ariyadhamma is participating, a stool will be provided with a soft cushion, since he is unable to sit cross-legged on the floor.

359So it can be pasted and put back as nothing happened. Sometimes, if they want to let the person know, they leave it open purposely.

However, according to Sri Lankan postal authorities, not only it is illegal to open an postal envelope except by the addressee, but also by the sender, once it has been posted. If due to some situation it has to be opened, then it will be allowed only at the presence of a committee which consists of postal authorities. Several long standing henchmen admitted that this illegal mail opening by using steam under Ven. Ariyananda's instructions had already been going on when they joined him many years back.

360Ven. Ariyananda's office has extra keys for every hut.

[Aṅguttara Nikāya 10.48, Pabbajitaabhiṅha Sutta]

“One is the quest for worldly gain, and quite another is the Path to Nirvana, clearly comprehending this, let not a bhikkhu, the disciple of The Buddha, be carried away by worldly acclaim, but surrendering to solitude instead.”

[Dhammapada 75]

If Ven. Ariyananda suspects or found someone come to know of his dark side and talk or behave against him, then this surveillance goes as far as, incoming or outgoing postal items, emails, and belongings in the hut can get lost; rumours will be spread by saying that the person is having a mental disorder which allow them to harass that person even more, since nobody will believe him; Ven. Ariyananda or henchmen say or do things and create fake incidents pushing the targeted bhikkhu to get agitated and react in a way which can be used against him to discredit him;³⁶¹ in the unfortunate worst case, the victims even claim that they have been poisoned.

Usually, Ven. Ariyananda uses the bhikkhus who come to robe just for the free and easy life with no interest in meditation, to pick Chinese Mahayana bhikkhunis and ten precept nuns from the airport. Sometimes, when want to hurt a bhikkhu emotionally in a sadistic way for being on the opposition with Ven. Ariyananda, this is used as a good opportunity, since for a bhikkhu, it is embarrassing to do so, as in the cases of Ven. Samita and Ven. (Battaramulle) Vaṃsānanda³⁶². Most of the time, such an insinuation is the most effective, thus making the targeted bhikkhu either to move away from Ven. Ariyananda, or to surrender cowardly.

Teaching and Training through Beating

Abusing who not following his own wishes is quite evident with Ven. Ariyananda. Mr. Kahawatta is a steward for a long time in the monastery. Even though Mr. Kahawatta came to the monastery with the intention of becoming a bhikkhu, Ven. Ariyananda saw the opportunity of a free worker, and let him handle money. One day in 2008, Ven. Ariyananda asked Mr. Kahawatta to do something regarding money which is against *Vinaya*, where the latter refused and went away. This made Ven. Ariyananda very unhappy. He took a broom, followed Mr. Kahawatta, and whipped him in front of the nuns. This shook and made Mr. Kahawatta very depressed for a long time, which was clearly observed by the bhikkhus.

“Enduring patience is the highest austerity. ‘Nirvana is supreme,’ say the Buddhas. He is not a true bhikkhu who harms another, nor a true renunciant who oppresses others.”

[Dīgha Nikāya 14, Mahāpadāna Sutta]

Even though this incident did not create much waves in the Sangha, the incident of beating Ven. (Baḍalgamuwe) Somāloka managed to do so. Ven. Somāloka, a senior to Ven. Ariyananda, was known for having an imbalance state of mind, but he was not the aggressive type like Ven. Sugatavihāri, or novice Samathavaṃsa who hanged himself in 2006. Since he resided in another monastery, he used to visit Nā-Uyana one or two times per year to seek Ven. Ariyadhamma's consultation for the books he writes. This habit made Ven. Ariyananda unhappy. Thus, he tried to scare and chase Ven. Somāloka away while he was eating in the old dining hall—current Observance hall—by saying: “You leave now, or I call the police.” This made Ven. Somāloka agitated, resulting he handed over his alms bowl to Ven. Ariyananda, and walked towards the pagoda.

One day, in the beginning of 2008, Ven. Somāloka visited Nā-Uyana. While eating breakfast, Ven. Ariyananda went to him, and said the same as those previous situations. This made him reacted in the same way, and walked towards the pagoda while holding several bananas. Meanwhile, Ven. Candāloka was waiting alongside, and then joined in the chase of Ven. Somāloka, making the latter became more agitated and rushed down to the dried stream under the bridge on the way towards the pagoda. Ven. Ariyananda also chased after Ven. Somāloka with a wooden bar holding in his hand, and then caught Ven. Somāloka under the bridge.

Subsequently, Ven. Ariyananda started lashing repeatedly towards the left side of Ven. Somāloka's body, saying: “When lunatics like you come here, we also get it.” Some witnessed Ven. Somāloka tried to save his head with his hands from the blows while begging: “Please do not hit the head . . . please!” This lashing stopped only after being interfered by a bhikkhu who found himself unable to watch the elder being beaten any longer.³⁶³ If that bhikkhu was not there, what would have been in that situation? To exemplify the child like mentality of Ven. Somāloka, what he said to Ven. Ariyananda after the beating stopped would suffice here: “You do not meditate, that is why so much hatred, you should practice mindfulness of breathing.” However, some noticed that he was bleeding after suffering a hail of blows.

“Householder's son, as the Noble disciple . . . do no evil from the four prejudices . . . and becomes a conqueror of both worlds, so he is favoured in this world and the next, and after death he will go to a good destiny, a heavenly world. 'What are the four prejudices

361As recently happened to Ven. (Eppāwala) Tilokānanda, where his alms bowl was taken and hid for several days, and he also received vindictive letters at the same time. This bhikkhu is known for speaking against Nā-Uyana teachers openly, saying: “There is no teacher here.”

362A monk also known among the seniors for his gay behaviours.

363The Pali word for human being is *manussa* which means 'raised mind'—raised from animals. However when that raised mind goes down, one becomes an animal which commits evil deeds.

of doing evil from which he refrains? Evil action led by desire, led by anger, led by ignorance, and led by fear.”

[Dīgha Nikāya 31, Sīṅgāla Sutta]

“Should any bhikkhu, angry and displeased, should hit a bhikkhu, there is an offence of expiation.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 74 — B.D. III, 47]

Bhikkhus noticed the ferocious facial expression of Ven. Ariyananda when beating the elder, soon changed to a pacified look, as soon as he got back onto the bridge and started heading back towards the Observance hall. Some bhikkhus expressed with amazement of how quick Ven. Ariyananda's facial expression was shifted to face other people nicely. With immediate effect, his Circle started an image recovery campaign for Ven. Ariyananda, saying: “That is the way mad people should be treated, he created so much problem.” Even, Ven. Ariyadhamma once mentioned in a Sangha gathering that Ven. Somāloka is a 'Pissek,' i.e. madman in Sinhalese. However, sometimes this incident haunted Ven. Ariyananda which made him did some editing to the story, adding: “He tried to hit me with a stone, so I had to defend myself by hitting him.” Even though Ven. Ariyananda did not aware at that time, this incident was witnessed by several people. As thus, this later addition was totally denied by them.

“One who wears the stained robe without being devoid of stain within, without restraint and truthfulness, he surely not worthy for the stained robe.”

[Dhammapada 9]

Poisoning, Drugging, and Neglecting

For someone in mental cultivation, the sensitivity should increase not only about the internal drama but also the gross one that going externally, but for Ven. Ariyananda, the latter one is a threat. He dwells comfortably when bhikkhus do not know things about Nā-Uyana according to reality (*yathābhūtam na pajānāti*). Sometimes, he know that they know, but just pretends that he do not know that they know. So in the end, both parties pretend that they do not know, and live happily ever after in an artificial ignorance. The Buddha called this 'harmony by non-Dhamma' (*adhammena samaggaṃ*). But if someone stepped outside this dilemma, showing that he do know, then things get worse by putting his own self in danger.

Several years back, Ven. (Digana) Sugatavaṃsa³⁶⁴ refused those fake dhyanas given by Ven. Ariyananda and accused Ven. Ariyananda and his students as cheating and not having any dhyanas or real practice. This made Ven. Ariyananda more than unhappy, where he blamed and embarrassed Ven. Sugatavaṃsa publicly. Later, the latter left the monastery out of fear of losing his life, claiming that he was poisoned.

In 2005 rains retreat, Ven. (Māpanawature) Sumedhālaṅkāra got terribly sick with several occurrences of severe heart attacks. This continued with blood vomiting for several days, and caused him rolling from side to side on a bed. Ven. Ariyananda not only paid no attention to the sick bhikkhu, but also did not allow the monastery vehicle to be used to bring him to hospital. However, on the next day, Ven. Ariyadhamma and Ven. Ariyananda went to attend the birthday celebration of Mr. H.G. Āriyaratna's wife by the very same monastery vehicle. Later, some bhikkhus managed to bring the sick bhikkhu to hospital by a hired vehicle. However, within a short time, he passed away because of his already failed heart. Doctors accused the other accompanying bhikkhus, asking: “Why knowing that he was critically ill but did not bring him earlier? If you did so we would have save his life.”

Ven. Janānanda, an elder bhikkhu just a few *vassa* younger to Ven. Ariyadhamma. Unlike other elder bhikkhus in Nā-Uyana, he is known for not rejoicing and supporting Ven. Ariyananda's bad behaviours for the sake of survival in Nā-Uyana. Several years back, he was struck with a sudden sickness which made him even unable to get out of the bed. Even though this went on about a week, with attending bhikkhus begging, Ven. Ariyananda to take him to hospital, he allowed only after a visiting doctor forced—under the request of some residents—him to do so. However, after recovery, Ven. Janānanda left the monastery.

Once, Ven. Ariyananda came to a difficult situation of instructing Ven. Ariyavisuddhi with regard to his meditation, where he tried to avoid in several sessions redirecting the latter to Ven. Samita. This made the bhikkhu quite uncomfortable, because of bringing him this far but abandoning thereafter. He desperately said: “If you do not give me instructions, I will go to Ven. Ariyadhamma and complain to him.” During the coming days, he found that certain things were going against him, such as although his hut was far away, he was assigned to sweep Ven. Ariyadhamma's hut, in spite of this duty is normally done by young junior bhikkhus or novice monks. And one day, a henchman gave him some food, saying that he got them from the village. However, several hours after eating, he fell sick with a sudden high blood pressure even without any prior case history, and was unable to stand still for several days. Out of fear for his life in his old age, he left the monastery.

Ven. Saddhammālaṅkāra was a bhikkhu who knew much of Ven. Ariyananda's dark side, due to his position as the Sangha store keeper and the involvement with management. He even went so far as to express his unhappiness about Ven.

³⁶⁴Present abbot of Kekirāwa Monastery, Kekirāwa.

Ariyananda publicly.³⁶⁵ Once, Ven. Saddhammālaṅkāra had to be operated for appendicitis, and admitted to government hospital, whereas at the same time a favourable bhikkhu of Ven. Ariyananda was admitted to a private hospital with better care for the same sickness. However, Ven. Saddhammālaṅkāra had a weak body and was in poor health for many years due to some unknown reason. Doctors recommended him to have expensive check-ups but was unable to do due to receiving no support from Ven. Ariyananda. In the end of 2008, he suffered a sudden death. Before that he told bhikkhus that he was having a continuous stomach pain since several days. However, Ven. Ariyananda advised the bhikkhu who representing Nā-Uyana in the post-mortem as he was present at the moment of the death of the deceased, saying: “There is no need to mention to the coroner about the medicine—a high energy stomach medicine—that I gave him.” Later, Ven. Ariyananda told the other bhikkhus that the deceased was born as a tree deva.

Once, he told a foreign bhikkhu who were having a chronic health problem to stay away from Nā-Uyana for some time. To another local bhikkhu who informed Ven. Ariyananda that he had repeated chest pains spreading towards the hand—suspecting it is related to heart attack—he simply replied: “Take aralu.”³⁶⁶ This aralu powder, a laxative with a very strong smell and taste, known among the bhikkhus as Ven. Ariyananda’s panacea for all monastery ills. He regularly prescribes this to bhikkhus in high dosages. Once, a foreigner given this in a high dosage, after several shots of diarrhoea, fainted down and had to be admitted to hospital. The doctors were amazed to hear the overdose given. Hearing this, Ven. Ariyananda exclaimed: “What do they know!”

There was one old bhikkhu who had certain kind of physical weakness, the doctor advised to inject 1.5 ml of insulin daily for him. One day, another bhikkhu noticed that Ven. Ariyananda was filling a syringe even passing 15 ml. Even though Ven. Ariyananda gave insulin to that old bhikkhu every day, he said that he mistakenly filled it that day. Nobody knows whether he repeated the same mistake on any other day. However, one time, this old bhikkhu had to be admitted to hospital due to his symptoms became severe. While in the hospital, he angrily claimed to the doctor that he was poisoned when living in the monastery.

Other than these, there were number of cases of mixing certain drugs (e.g. sleeping tablets) into food and drinks of some bhikkhus which caused short-term adverse effects in the targeted bhikkhu.

Even though Ven. Ariyananda treat the bhikkhus who in the enemy list cynically, when comes to the opposite, it also change contrarily. Once, Ven. Sudhammācāra’s father was admitted to hospital and Ven. Ariyananda used the monastery vehicle and personal to send him food, until the patient dismissed from the hospital. Once, when a rich Singaporean donor was sick, Ven. Ariyananda invited her to come to Sri Lanka, promising to treat and support her.

Nuns and the Nunnery

In 2006, in Dhammikā Āshramaya, there had been a dispute among the resident nuns and the caretaker, Mr. Weerakoon, regarding his disrespect, anger, and verbal abuse towards nuns. Lack of transparency of Mr. Weerakoon when handling funds of the nunnery also aggravated the situation. Since Mr. Weerakoon is Ven. Ariyananda’s cousin, the situation became distorted, prejudiced, and slanted. Not knowing this, the Burmese head nun, Sayālay Sutavatī, mentioned to Ven. Ariyananda about Mr. Weerakoon’s conduct and his attempt on the dominance over foreign meditators. She further begged for the fatherly shade and protection from Ven. Ariyadhamma and Ven. Ariyananda. She even came forward for the defence of those Sri Lankan nuns when Mr. Weerakoon and his wife—Mrs. Nayanā—tried to send them back to their homes. Ven. Ariyananda’s reply to the nun was: “Hope in the future to solve all those problems by Dhamma.”³⁶⁷ Henceforth, action was not taken on his brother, but on the nun instead!

After this, Sayālay Sutavatī became the main target of Mr. Weerakoon. Even though she was willing to leave the country to escape this situation, Sayādaw asked her to stay until he sends a replacement, making the situation worse. As a way to

³⁶⁵In 2007 rains retreat, Ven. Ariyananda went to upper mountain, saying: “I am going to seclude myself and going to eat one meal per day during this period.” However, while in this seclusion, he asked a novice monk—whom was friendly with Ven. Saddhammālaṅkāra—to offer several packets of milk powder daily. Seeing Ven. Ariyananda’s deception, this novice monk spread the word about the former’s behaviour. Within a few days, Ven. Candāloka accused Ven. Saddhammālaṅkāra and his friendly group of bhikkhus as homosexuals. He even addressed the novice monk as ‘Ambapālī’—a famous courtesan in India at the time of The Buddha. Knowing Ven. Candāloka’s intimacy with Ven. Ariyananda, Ven. Saddhammālaṅkāra directly reported the incident to Ven. Ariyadhamma. He also gave enough details of Ven. Candāloka’s ugly and thuggery life and how Ven. Ariyananda used him. Ven. Ariyadhamma angrily said: “I would have kicked him out, if were there. I will inform Ariyananda to send him away. I thought Ariyananda is handling the monastery quite well.” Years back, Ven. Ariyadhamma had kicked a bhikkhu out of anger. However, upon hearing Ven. Saddhammālaṅkāra’s action, Ven. Ariyananda got angry and unhappy. He went and talked to Ven. Ariyadhamma in order to convince him that Ven. Candāloka is innocent. However, the funny aspect is what happened afterwards. Ven. Ariyadhamma invited Ven. Candāloka’s friendly group of bhikkhus, including homosexual friends, and told them that: “Ven. Candāloka is innocent, he has no fault.” Later, feeling the power, Ven. Candāloka went to Ven. Saddhammālaṅkāra and threatened him, saying: “Now, no body can touch me! If can, you just do anything!”

³⁶⁶Yellow myrobalan, Terminalia chebula.

³⁶⁷This, ‘Hope in the future to solve all those problems by Dhamma,’ is a statement used by Ven. Ariyananda when his authority been challenged. The hidden meaning of the statement is ‘I will deal with you—in this case, Sayālay Sutavatī—slowly.’

expel Sayālay Sutavatī, Ven. Ariyananda wrote to Mr. C. Vidānapatirana—the chief organizer of the nunnery—advising him how to write to Sayādaw according to Ven. Ariyananda's own explanations but under the name of Dhammikā Āshramaya committee [see Appendix 7, first red rectangle], by putting all the weight of fault on her shoulders and her leadership, and to mention that he had a fear that she might go crazy or might commit suicide by hanging in the future [see Appendix 7, second red rectangle]. Ven. Ariyananda spread the same news about this nun in Nā-Uyana.³⁶⁸

“For a liar who has violated the one Dhamma [of truthfulness], and holds in scorn the hereafter, there is no evil that he will not do.”

[Dhammapada 176]

Not only her, Sayālay Santagavesī also mentioned of getting sick and having diarrhoea, after eating the food in the nunnery. Dhammikā Āshramaya was known for having food shortages for years, making the nuns health affected adversely. Even though Ven. Ariyananda and his followers said that Sayālay Sutavatī was the one causing all problems and all others were against her, when she left Sri Lanka, several other nuns followed her, including two Sri Lankan nuns.³⁶⁹ Likewise, Sri Lankan devotees also came forward to support her by giving letters, requesting her to come back. Within a few weeks, Burmese nun Sayālay Maṅgalā, whom Ven. Ariyananda claimed to be suitable for the vacant position of Sayālay Sutavatī, also left. Taking the advantage of the situation, Ven. Ariyananda closed down the nunnery for a certain period of time without the permission of Sayādaw.

After closing down it, Ven. Ariyananda wrote to a Nā-Uyana bhikkhu in Pā-Auk, saying: “Sayālay Maṅgalā is coming back to Myanmar. She also failed to work according to the situation. We close down the centre temporarily. Situation became worse day by day. It is the same reason which happened in Sayālay Sutavatī's stay. In the beginning, we clarify it to Sayālay Maṅgalā the way to do things here, but soon she came to know things from others, and stop talking to brother Weerakoon and sister Nayanā. But without brother and sister, we cannot run the place.” Later he opened the nunnery, saying: “This time Dhammikā Āshramaya will run by my guidance and instructions.” He and his henchmen went on to say that Sayālay Sutavatī was an ex-patriot who tried to have a Pā-Auk hand in Sri Lanka.

Some bhikkhus witnessed Ven. Ariyananda flirting with young local nuns by repeating the same phrase with double meaning, making them giggled over with those phrases. While the mischievous one giggling, the other with a sense of shame was seen with an abashed face. And, after several months, one of these local nuns even accused him of having an affair with another foreign nun. This caused Ven. Nāṇasiri to deliver a talk to nuns, stating how severe it could be to accuse a Noble One. At the end, the nun was sent packing back to her home. However, Ven. Ariyananda's craving for power and control is far ahead than his attitude towards woman.

Since the Chinese Mahayana bhikkhus and ten precept nuns who visit and reside in the Dhammikā Āshramaya are the main source of funds for both Nā-Uyana and Dhammikā Āshramaya, Ven. Ariyananda sometimes address them as bhikkhunis. But, officially, Nā-Uyana elders strictly believe that there is no bhikkhuni on earth anymore since the lineage of bhikkhunis extinct long ago, and it can only appear again in the time of the Maitreya Buddha as the Chinese lineage is not recognized.

On 26th April 2009, in 9:00-to-9:20-a.m. homage session, while conversing with Ven. Saṅghasobhana about Ven. (America) Bhikkhu Bodhi's essay titled *The Revival of Bhikkhuni Ordination in the Theravada Tradition*, Ven. Ariyadhamma mentioned: “Even now, those bhikkhus who organize these (i.e. bhikkhuni ordinations) are not *arahants*. So, we do not know what kind of things happening within, that much dangerous. I said straight away, starting a bhikkhuni dispensation means 'grabbing the key to the hell's gate.'³⁷⁰ Definitely gonna walk in, there is no excuse” [see Appendix 14.15]. And, on 04th May 2009, he mentioned again: “That erudite Sri Lankan, Kusumā Devendra³⁷¹, I think she visited various countries and deceived scholar bhikkhus, absolutely, in order to convince the world through them that it is (i.e. bhikkhuni ordination) valid. Although Venerable Bodhi is well learned, it seems that he does not understand the Vinaya that much” [see Appendix 14.16].

Now, one can also question, if a *pārājika* person can be given ordination, as Ven. Ariyadhamma does, saying: “The Buddha never prohibited to do so.” Then, why a lady cannot be given full ordination by a bhikkhu, since The Buddha never prohibit to do so, as in the case of full ordination for novice monks by taking three refuge.³⁷²

368One should step into Sayālay Sutavatī's shoes to know how Ven. Ariyananda and Mr. Weerakoon pressurised her to push in to a vulnerable 'poor me' situation. One can notice how he preload the information for future incidents '... fear that she might go crazy or might commit suicide by hanging in the future.' Being a female, in a foreign country, with no protection from Ven. Ariyadhamma and Ven. Ariyananda, being pressurised continuously in multiple ways by henchmen, not to be surprised even she end up in a mentally depressed situation. Even though, first she react somewhat in such a way, when she understood what is going on, she managed to defend her ground aggressively. That is why later Ven. Ariyananda change his tactics saying: “She is a *yakkhīnī* (a female demon).” Sayādaw may have sent her as the abbottess knowing this suitable character. One need to consider, would Sayādaw send a *yakkhīnī*-like nun far from Myanmar to take charge of a nunnery.

369Even in the mid of 2010, when requested, Ven. Ariyananda did not permit these two nuns to come back to Sri Lanka from Pā-Auk.

370Isn't it grabbing the same key for allowing *pārājika* people to still behave as bhikkhu or letting them to remain as novice monks, and allowing them to spoil the others?

371A bhikkhuni.

372[Vinaya Piṭaka, Mahāvagga Pāḷi, 1. Mahā Khandhaka — B.D. IV, 72]

“Bhikkhus, I allow bhikkhunis³⁷³ to be fully ordained by bhikkhus.”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 10. Bhikkhuni Khandhaka — B.D. V, 357]

What will be the situation if those bhikkhus who averse bhikkhuni ordination reborn as females and desire to become a bhikkhuni? Conditioned by ignorance, the activities come to be (*avijjāpaccayā sankhārā*). Also, it is interesting that Therīgāthā reveals a different aspect of bhikkhuni ordination, which is said to be only for bhikkhus.

“I went to Mount Vulture Peak and saw the stainless Buddha by the Sangha of bhikkhus revered. Then before him my hands in *añjali*, humbly, I bowed down on my knees. ‘Come, Bhaddā,’ he said to me, and thus was I fully ordained (*ehi bhadde’ti maṃ avaca, sā me āsūpasampadā*).”

[Therīgāthā 109]

This is further confirmed by the compilers of the *Vibhaṅga* to first *pārājika* rule for the bhikkhunis.

Bhikkhuni means: . . . she is a bhikkhuni because of her acknowledgement, Said: ‘Come, bhikkhuni,’ is a bhikkhuni (*ehi bhikkhunīti bhikkhuni*), a bhikkhuni is one fully ordained by going to the three refuge . . . a bhikkhuni is ordained by united both Sanghas by means of a formal act with an announcement and three motions.

[Vinaya Piṭaka, Pācittiya Pāḷi - Bhikkhunī Vibhaṅga, Pārājika 1 — B.D. III, 160-161]

Politicians in Robe³⁷⁴

Ven. Ariyananda only physically beats the people whom with a weak type of character. If he almost wants to beat, yet hesitate to execute it, one can notice that he will be shaking. If the opponent is also somewhat aggressive, then one can observe that he will be punching his own thigh with his fist. For against an similar or almost similar opponent who very rarely faced by Ven. Ariyananda, he takes complex strategies, as in the case of Ven. (Udaīriyagama) Dhammajīva of Nissaraṇa Vanaya Monastery, Mitirigala. Sometimes, these actions, such as directing the donor's funds to those monasteries, or arranging foreign tours for the opponent, or recommending the opponent bhikkhu for some positions, make the opponent even to think that Ven. Ariyananda take a 180° change in his character. Only the highest members of the Circle know that all these are just to stop the enemy, and he will still be criticized whenever Ven. Ariyananda find it appropriate. Since the uprising of Nā-Uyana and broadening its popularity³⁷⁵ even abroad, the perpetuating misdeeds Ven. Ariyananda did and doing to others throughout the years act as a big haunting shadow.

Ven. Ariyananda is quite cunning and capable when come to pushing the right buttons of a person, in order to turn towards him. Since majority of the people are easily tempted by name, gain, and fame, Ven. Ariyananda hardly finds his tactics not working. “There are neither eternal enemies nor eternal friends,” as commonly said by politicians. To explain the nature of Ven. Ariyananda, a story from political science can be stated here.³⁷⁶

As in some temples and monasteries, the role of ‘the abbot’ or ‘the owner’ is not a position exists in the *Vinaya*. Those days, when laity offered lands, buildings, or anything else allowable for Sangha, such things belong to all legitimate Buddhist bhikkhus and bhikkhunis in the world at that time and those to come in the future, over the barriers of time, geography, and sect.

The merchant of Rājagaha spoke thus to The Buddha: “I had these sixty dwelling-places built because I need merit, because I need heaven. What line of conduct am I to follow in regard to these dwelling places?” “Well now, do you, householder, establish these sixty dwelling places for [the use of] the Sangha of the four quarters, present and to come (*āgatānāgatassa cātuddisassa saṅghassa*).”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 6. Senāsana Khandhaka — B.D. V, 206]

One should remember that The Buddha never spoke of Theravada and Mahayana, or Dhammayutta, Rāmañña, and Swejin, or any such. For The Compassionate Buddha, all celibate Buddhist bhikkhus and bhikkhunis are his sons and daughters.

373One might wonder here, why the word ‘bhikkhunis’ (*bhikkhuniyo*)’ was used rather than ‘full ordination aspirants’ (*upasampadāpekkhāyo*).

374Sangha politics is similar to a malignant tumour. In October 2010, Burmese nun Sayālay Dīpaṅkarā, a Pā-Auk tradition meditation teacher, while giving a talk in a meditation retreat, in bitter tears mentioned about how Burmese bhikkhus have been suppressing females, including herself.

375Based on the evidences found, Ven. Ariyananda even entertained the thoughts and planned of starting an own radio broadcasting station too.

376There was a very vicious king, who would go to any extreme to keep his power and image. One night, when the king was sleeping, the blanket fell off from his body. The attendant noticed it, so walked forward to pick up the blanket, and then tried to cover it over the king's body. The king suddenly woke up, and used the sword kept beside his hand to kill the attendant, and then slept again, as nothing happened. The next day, his ministers noticed the incident and asked the king. The king said: “I must have been in a dream while I was doing that.” The ministers were convinced that the king might be sleepy while killing his attendant. Except a wise one who commented that: “The king was not in a dream, but all you are.” Immediately thereafter, the minister quietly left the kingdom without informing anyone, not long before the king came searching for him to take revenge.

Then by this brief Dhamma teaching of The Buddha, the mind of Bāhiya Dārucīriya—an ascetic who wears wooden pieces—was instantly freed from the taints without grasping—became an *arahant*. Soon after The Buddha's departure a cow with a young calf attacked Bāhiya and killed him. Then, later on departing from the town with a number of bhikkhus The Buddha saw that Bāhiya had died and said: "Bhikkhus, take Bāhiya's body, put it on a bed, carry it away and burn it, and make a stupa for it. A fellow bhikkhu in the holy life (*sabrahmacārī*) has died."

[Udāna 1.10, Bāhiya Sutta]

However, The Buddha allowed the monastery to be looked after by the bhikkhus or bhikkhunis who live there and to make any decisions concerning their monastery, e.g. appointing a store keeper. All such decisions must be unanimous and according to Dhamma-*vinaya*, with the aim of preserve Sangha's property for the monastic at present and in the future, saving them from corrupt bhikkhus. Unlike today, for the safeguard of monastics, there was The Buddha.

The Buddha never allowed even Ven. Sāriputta and Ven. Moggallāna to lead and control the Sangha, so how can one bhikkhu or a board of bhikkhus who do even not have any Fruition, govern the Sangha? If doing so, it will be for the destruction of The Buddha's Dispensation rather than its development. Even in Sri Lanka, claiming that it is done in Myanmar and Thailand, a Sangha Council is granted by the parliament. But, one should follow The Buddha's instructions rather than Ven. Devadatta's.

"Bhikkhus, do not envy, Devadatta's gains, honours and fame bring about decline in skilled mental states, not growth, his own hurt and destruction. As a plantain bears fruit to its own hurt and destruction."

The Ven. Devadatta said: "Let The Buddha hand over the Sangha to me. I will lead the Sangha." The Buddha replied: "I would not hand over the Sangha even to Sāriputta and Moggallāna. How then could I, to a miserable spittle eater like you?"

[Vinaya Piṭaka, Cūlavagga Pāli, 7. Saṅghabhedaka Khandhaka — B.D. V, 263-264]

This Council recently go so far as to ban and burn the writings that do not accord with modern popular Buddhism and views [fn. 391].³⁷⁷ So, will they extend this to destroy all the materials that do not conform to their wish, and then to imprison the authors even without trial, as once happened in Thailand by putting a lady into jail for becoming a bhikkhuni? Did The Buddha with his power—if The Buddha is meant to be seen that way, which indeed, he was not—and support from kings, with no tolerance, go on to suppress those did not in accord with his teachings. As locals, including bhikkhus, criticized: "What a shame! We go preaching to the world as bearers of 'pure Buddhism,' yet are unable to bear other views. This is not the way to protect Buddhism, this is politics!"

There is evidence available in Myanmar history on how a shameless Saṅgharāja with the help of a king harassed good bhikkhus. Also, how Thailand's monastic power groups behaved out of bias became well known to the world in the incident and aftermath of Perth bhikkhuni ordination in 2009. There is evidence that even after The Buddha passed away, good students follow his instructions, leaving no room for the modern day designations such as abbots, appointed lineage or tradition holders, and elected Saṅgharājas. How many qualities mentioned in the below Sutta are possessed by any of the Saṅgharāja, or bhikkhus who are members of Sangha Councils or abbots?

Ven. Ānanda answered: "Brahmin, [A]there is no one bhikkhu similar to The Buddha with all the qualities. The Buddha was the expounder, knower, and expert of the Path. And now his disciples follow the Path and become endowed with it after him; nor [B]There is no one bhikkhu appointed by The Buddha, saying: 'He will be your shelter after I am gone;' nor [C]There is no one bhikkhu authorized by the Sangha and appointed by a large body of elder bhikkhus, saying: 'He will be our shelter after The Buddha is gone.'

But we are not without a shelter. We have the Dhamma as our shelter. There is a training rule laid down by The Buddha, a *Pātimokkha*. On the Observance day, all of us who live dependent on a single township gather together in one place and invite one to recite the *Pātimokkha*, while he is reciting, a bhikkhu remembers an offence, and we deal with him in accordance with the Dhamma. We are not the ones who deal with that Venerable one. Rather, the Dhamma is what deals with us.

And, there are ten inspiring qualities expounded by The Buddha. In whomever among us those ten qualities are found, we now honour, respect, revere, and venerate him. Live in dependence on him. Which ten? [1]A bhikkhu is virtuous. He dwells restrained in accordance with the *Pātimokkha*, consummate in his behaviour and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. [2]He has heard, retained, and stored much Dhamma which are admirable in the beginning, middle, and end. [3]He is content with robes, food, lodgings, and medicinal requisites. [4]Attains four dhyanas whenever he wants, without any difficulty. [5]Various supernormal powers. [6]Divine ear. [7]Knowledge of others' minds. [8]Knowledge of previous existence. [9]Knowledge of passing away and arising of beings. [10]Knowledge of the destruction of the mental taints (an *arahant*)."

When this was said, the Brahmin Vassakāra, the Magadhan administrator, turned to General Upananda and said: "What do you think, general? Do these venerable ones honour what should be honoured, respect what should be respected, revere what should be revered, and venerate what should be venerated? Certainly, they honour what should be honoured . . . and venerate what should be venerated. For if they did not honour, respect, revere, or venerate a person like this, then what sort of person would they honour, respect, revere, and venerate; on what sort of person, honour and respecting, would they live in dependence?"

377Isn't it heading towards the direction how Iranian Muslim clerics reacted—even the target was condemned to death in 1989—when Salman Rushdie wrote his novel *The Satanic Verses*.

[Majjhima Nikāya 108, Gopakamoggallāna Sutta]

However, nowadays, the reality is quite the opposite with the exception of a very few communities. Majority of the communities have a centralised management with a 'CEO Abbot' who behaves similarly to a medieval king or a land lord. Once, Ven. Ariyananda refused, when a past henchman—Ven. Samita—suggested of listening to the suggestions of junior bhikkhus when making decision regarding the Sangha matters. In Nā-Uyana, decisions are made by the very top level. The Sangha only knows it when they are informed of the final decision, or sometimes even when the decision is being executed. However, this autocracy has already been predicted by The Buddha.

“Bhikkhus, at a time when robbers are strong, kings become weak and live unpleasantly not able to go to or come from the bordering states to get any work done there. The Brahmin householders too at such times live unpleasantly not able to go to or come in to find some external work. In the same manner, when wicked bhikkhus become strong, the well behaved bhikkhus become weak and keep still silently in the midst of the Sangha and they get to the bordering states. It is for the harm and unhappiness for many devas and humans.”

[Āṅguttara Nikāya 2.40, Cora Sutta]

A simple example of this in Nā-Uyana is, there are several occasions that the food collecting time—9:20 a.m.—shifted earlier on birthday ceremonies without any prior notice, or just by a notice written on the white board of the Observance hall only about one hour before, making only a few bhikkhus who hung around the Observance hall got informed, since majority goes back to their huts after the breakfast or some only come for one meal.

The man who is guided by nobody—including Dhamma-*vinaya*—is the most dangerous among the bhikkhus. He trusts his own visions, pay no attention to others. The power of this self-confidence manifest to others as that he really is a highly-attained Noble One. Such a visionary who denies the crowd's laughter and wears the emperor's invisible new cloths can do harm to many devas and men. Due to the accumulated misdeeds and unhappiness at their outcome, most of these neurotic visionaries end up their lives as psychopaths seeking psychotherapy. Once, a higher member of the Circle said: “Though Ven. Ariyananda deliberately pretending to be oblivious of his nudity, in reality, his invisible cloths had been removed many years ago.” Another added: “Ven. Ariyadhamma is also not far from this situation.”

“Bhikkhus, it is possible for the bhikkhu who scolds, rebukes, and finds fault with the Noble fellow bhikkhus in the holy life to come to one or the other of these eleven ruinous situations. What eleven? [1]Not attain the not yet attained; [2]degrade from the already attained; [3]not get the purification in the training; [4]become conceited (*adhimāniko*) in the True Dhamma. [5]live the holy life with dislike; [6]become defiled on account of some fault; [7]disrobe and come to lay life; [8]to be assailed by some serious illness; [9]his mind to be deranged, [10]die deluded; [11]after death be born in hell.”

[Āṅguttara Nikāya 11.6, Byasana Sutta]

It is a secret only known to a few of his Circle that Ven. Ariyananda regularly consumes Ayurvedic medicine used for mental imbalances. It is common for him to get sick or to get injury or go through a short period of psychosis in the aftermath of a nasty thing done to a bhikkhu or to Dhamma. More than handful of occasions are available for this.³⁷⁸

“The evil a witless man does by himself, born of him and produced by him, grinds him as a diamond grinds a hard gem.”

[Dhammapada 161]

“Bhikkhus, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, the cause for gladness is destroyed. . . . rapture . . . tranquillity . . . happiness . . . samadhi . . . knowledge and insight of reality . . . revulsion . . . dispassion . . . knowledge and insight of liberation is destroyed.”

[Āṅguttara Nikāya 11.3, Paṭhamaupanisā Sutta]

Several visiting bhikkhus with years of experience in temples, after witnessing certain incidents, expressed: “There is no difference between these³⁷⁹ and our temple bhikkhus. If Ven. Ariyananda behaves this way in a temple, he would have been dead by now.³⁸⁰ In Nā-Uyana, the majority of the junior bhikkhus are from good families and well behaved. They do not quarrelling for justice.”

“Bhikkhus, a person is virtuous, of a lovely nature. Why he should be followed, served and honoured? Because, although one may not profess adherence to his views, yet a fair report spreads abroad that one is a man who associates with the lovely, a man who has worthy friends, a man who consorts with the worthy.

Who follows bad soon decays. Never fails one with equal. One leans towards superior quickly grow.”

[Āṅguttara Nikāya 3.27, Jigucchitabba Sutta]

It is a truism that Nā-Uyana is a place where one can find good, bad, and ugly in one monastery. Some others commented:

378After the incident of beating Ven. Somāloka, Ven. Ariyananda was ill with fever. On one occasion, his henchmen gathered in his hut and chanted *paritta*, sitting around his bed. While lying on the bed, Ven. Ariyananda started muttering half consciously: “I saw in a dream, I chased and beat Walpola (i.e. Ven. Saddhammālaṅkāra)!”

379Referring to Nā-Uyana elders and the Circle.

380Incidents can be found in temples, bhikkhus kill another bhikkhu—mostly by way of poisoning—due to power struggles.

“If not because of the huge natural environment for solitude and practice, and considerable number of good bhikkhus, these no good narrow-minded elders would have transported us to some other places.”³⁸¹ Someone with a cynical look, added: “Remember, 'democracy' is not a Pali term.”

2. INTOXICATION: Money and Corruption

Wealthy Homeless Beggars

Since the invention of money, the craving for it has been common among the humans. Seeing the danger of it, for a bhikkhu, The Buddha prohibit to use money.

Then that man having given a coin (*kahāpaṇa*³⁸²) to Ven. Upananda, looked down upon, criticised, and spread it about saying: “As we accept a silver coin (*rūpiya*), so do these bhikkhus, accept a silver coin.” Having heard that man spread it about, those bhikkhus who were modest, contented, conscientious, scrupulous, anxious for training, looked down upon, criticised, and spread it about, and told this matter to The Buddha, where he rebuked Ven. Upananda, saying: “How can you, foolish man, accept a silver coin? It is not for the pleasing of non-believers nor believers. It is to the detriment of both, and it causes wavering in some.

Should any bhikkhu take up gold and silver (*jātarūparajata*) or have it take up or agreed it being deposit, there is an offence of expiation involving forfeiture.”

[Vinaya Piṭaka, Pārājika Pāḷi, Nissaggiya 18 — B.D. II, 99-102]

“Headman, gold and silver is not allowable for the bhikkhus, they do not consent to gold and silver, they do not accept gold and silver, they have given up jewellery and gold, have renounced gold and silver. If gold and silver is allowable for anyone, the five strings of sensuality are also allowable. If the five strings of sensuality are allowable, gold and silver is allowable. That with no doubt, not the quality of a recluse, not the quality of a Sakyans' son.

Now I do say that grass may be sought by one who need them, wood may be sought by one who need them, a cart may be sought by one who need it, a workman may sought by one who need him, but by no means I say that gold and silver may consented to or sought for in any way at all.”

[Saṃyutta Nikāya 42.10, Mañicūḷaka Sutta]

But knowing that a bhikkhu might face a situation where he needs requisite, he allowed to get it arranged via a layman, which limits bhikkhu's freedom to crave. A bhikkhu is never allowed to hint or to ask for money. If someone tried to offer him money, the only thing he can do is to refuse it.

“In case a king, a royal official, a Brahmin, or a householder sends a robe fund for the sake of a bhikkhu via a messenger [saying]: 'Having purchased a robe with this robe fund, clothe the bhikkhu named so-and-so with a robe.' If the messenger, approaching the bhikkhu, should say: 'This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund,' then the bhikkhu is to tell the messenger: 'We do not accept robe funds, my friend, we accept robes as are proper according to season.'

If the messenger should say to the bhikkhu: 'Does the venerable one have a steward?' then, if the bhikkhu desires a robe, he may indicate a steward, either a monastery attendant or a lay follower, [saying]: 'That, my friend, is the bhikkhus' steward.'

If the messenger, having instructed the steward and going to the bhikkhu, should say: 'I have instructed the steward the venerable one indicated. May the venerable one go [to him] and he will clothe you with a robe in season,' then the bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times: 'I have need of a robe.' Should [the steward] produce the robe after being prompted and reminded two or three times, that is good. If he should not produce the robe, [the bhikkhu] should stand in silence four times, five times, six times at most for that purpose. Should [the steward] produce the robe after [the bhikkhu] has stood in silence for that purpose four, five, six times at most, that is good.

If he should not produce the robe [at that point], should he then produce the robe after [the bhikkhu] has endeavoured further than that, there is an offence of expiation involving forfeiture.

If he should not produce [the robe], then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent [to say]: 'The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May you be united with what is yours. May what is yours not be lost.'³⁸³ This is the proper course here.

381Nā-Uyana attracts many bhikkhus and laity due to several collective reasons. The main reason can be the 5,000 acres of mountain range which provides a natural meditative environment and possible seclusion. The second can be the remaining friendly Sangha and young meditative bhikkhus, which gives a safe and warm feeling—at least, donors' contributions will not be wasted that much. Thirdly, the continuous support of devoted donors who provide food and other basic requisites.

382The monetary unit in India during The Buddha's time.

383One may notice, according to the *Vinaya*, the fund is still belongs to the donor. What a bhikkhu can do is, ask for the requisites allowed by the donor. A bhikkhu should not think the fund is his own or belongs to Sangha, and can be used freely for any purpose at any place as he wish, including for his lay relatives and friends. That way, one is not respecting the faithful generosity of the donor, and if do so, may even be counted as taking what is not given—stealing. This is the main reason, Ven. Ariyadhamma takes to justify his opinion of the invalidity of other sects full ordination, saying: “They handle money in improper way, which can Contd. on pg. 104

Usually monasteries following a good practice of *Vinaya* in regard to this allow a steward or a group of them to handle all the burden of money. The bhikkhus only ask any requisites, or services from the steward, but not money. In some monasteries, periodically on Observance days, the steward announces to the Sangha about each and every item they received for Sangha with the quantity. By this way, there is some audit and control. However, unlike in western countries, in Asia, there is neither transparency nor auditing of monastery's accounts by the government regarding money. Despite of the *Vinaya* prohibition, except considerable few, most monastic bhikkhu use money these days, either directly or indirectly.

44. It was said [by The Buddha]: “Bhikkhus, in no way do I say that gold or silver (i.e. money) may be accepted or sought for.” Hence, one should abstain totally from any kind of dealings with money: accepting gold, silver or money, raising subscriptions, selling robes, other requisites, books etc., collecting funds, accepting money orders, depositing money in the bank, insurances etc.

[*Galdūwa Tradition's Regulations for the Yogi-Hermitages — Yogāshramīya Katikāvata*]

Even though for handling money, Nā-Uyana is very strict on those visiting bhikkhus from other traditions, but this differs for some elder bhikkhus in Nā-Uyana. In this regard, Ven. Ariyananda is quite shrewd. If the laypeople are knowledgeable about this rule, he behaves strictly, but if they proved to be otherwise, his strictness becomes less [see Appendix 8]. It was known that he ordered Mr. H.G. Āriyaratna to transfer money, sometimes worth LKR 500,000, into layperson's bank accounts [see Appendix 9]. Following this example, Ven. Santindriya even went up to beg for money from those rich donors and lay practitioners who came to meditate.³⁸⁴ Sometimes, he shared a portion with his fellow bhikkhus. While in intensive meditation in Pā-Auk, he was also well-known for begging expensive requisites from Chinese donors, as in the case of an expensive digital camera from a Korean Mahayana bhikkhu. No matter how famous scholastic, Burmese Swejin sect does not consider Sitāgu Sayādaw as one of their elder bhikkhu due to indirect money handling of the latter.

“Bhikkhus, there are some recluses and priests who consent to gold and silver, who do not refrain from accepting gold and silver. This is the third obscuration [out of four] for them, which they do not glow, shine, and dazzle.”

[Anguttara Nikaya 4.50, Upakkilesa Sutta]

Hens and Golden Eggs

Although last five years, Nā-Uyana has received donations worth more than USD 520,000—about LKR 57.2 million—not even Nā-Uyana stewards know the exact amount of donation received, except Ven. Ariyananda, due to these funds are divided into several bank accounts.³⁸⁵ A particular steward is only aware of the respective bank account under him. Although, donors when donating funds, clearly mentioning to Ven. Ariyananda that they invite Sangha for allowable requisites,³⁸⁶ Nā-Uyana Sangha never had been informed publicly about at least one such invitation ever. Bhikkhus get to

easily be to the amount of being *pārājika* of stealing.

384 Sometimes, this extends up to requesting gold pieces and gems to be used for his *pāramī* gathering ceremonies.

385 Nā-Uyana committee has two official bank accounts by the same name 'Nā-Uyana Āraṇyasta Srī Sambuddha Sāsanānugraha Samitiya' in two branches of the same bank: account # 900001010415 in Colombo 07 branch, and account # 007100004584 in Kuruṇegala branch.

Earlier, Dhammikā Āshramaya used an account by the name 'Dhammikā Society,' by the account # 0005492-9 in Bank of Ceylon, Kuruṇegala branch. Later, they opened another account by the name 'Dhammikā Āshrama Saṃwardhana Kamituwa' by the account # 8090011810 in Commercial Bank, Galewela branch.

Other than these, sometimes Ven. Ariyananda advices donors to transfer their donations to Mr. H.G. Āriyaratna's personal account by the account # 900121001057 in National Development Bank, Colombo 07 branch.

386 On 12th November 2006, one Chinese donor wrote to Ven. Ariyananda, mentioning: 'In the upper half and lower half of next year, I will respectively offer allowable requisites that are worth USD 50,000 to the Sangha and allowable requisites that are worth USD 5,000 to women meditators, especially those coming from foreign countries. Therefore, next year, I will offer total allowable requisites worth USD 100,000 to the Sangha and total allowable requisites worth USD 10,000 to women meditators. I hope all the venerable ones and lay meditators meditate smoothly and happily up to the attainment of Nirvana.'

After transferring the funds, on 14th February 2007, the donor wrote again to Ven. Ariyananda to reconfirm the invitation to the Sangha, mentioning: 'I transferred USD 50,000 to Mr. H.G. Āriyaratna's account on 12th February. Out of it, USD 45,000, I hope to use to offer allowable requisites to the Sangha headed by the *mahāthera* (i.e. Ven. Ariyadhamma), and the rest USD 5,000, I hope to use to support women meditators who are meditating under the instruction of the Sangha, especially those coming from foreign countries. When the Sangha needs to use these allowable requisites, please contact Mr. H.G. Āriyaratna. As for the suitable arrangement of the fund for supporting women meditators, please bhante (i.e. Ven. Ariyananda) kindly instruct Mr. H.G. Āriyaratna in a way that bhante think fit. Next time, I will offer the Sangha allowable requisites that are worth USD 55,000, so as to fulfil my wish of offering totally USD 100,000 for this year.'

Although in February 2007, this single donor offered a huge amount, on 07th May 2007, Ven. Ariyadhamma wrote [see Appendix 10] to the President of the Water Resources Board, to ask their help to repair the monastery's tube well, mentioning: 'From the small donations we received for the monastery maintenance, we can settle fuel and other petty expenses that your institution might spend in this regard.' One might wonder here, if the donation of the Chinese donor is considered as small, what will not be considered as small!

Much evidence of such kind of invitations from various generous donors can be given.

know about minor gift items, only if when it is distributed or seeing such items with the henchmen of the Circle. Otherwise, they may be forever totally unaware of them.

When a requisite offered by faithful donors for the Sangha of a certain monastery, it belongs to all the Sangha members of that monastery. And if that item is to be given to a bhikkhu, the consents of all the members are required. But in Nā-Uyana, the easy way is being followed. Which is an elder bhikkhu—usually Ven. Saṅghasobhana—gathers another three bhikkhus³⁸⁷ and do the act (*apalokanakamma*), allowing the items to be given to individuals. It has been found that some members of the Circle also did this way when those luxurious items were offered in limited quantities, so they could take the items for themselves, without the knowledge of all other resident bhikkhus. Once, a donor who donated a large sum of funds for construction, while touring Nā-Uyana happened to enter Ven. Candāloka's hut, after witnessing the luxury and the amount of requisites, he expressed unhappily: “Is this the way meditative bhikkhus practice contentment?”

In the years of 2008 and 2009, a pagoda [see Appendix 13.10] was built in the nearby Vewkanda monastery where Nā-Uyana bhikkhus usually utilize for probation. This project was known among the bhikkhus as one of the money sucking projects of Ven. Ariyananda.³⁸⁸ Some called it a money-sucking vacuum cleaner, because unlike traditional brick pagoda, the dome of the pagoda was made of a crust of concrete, making it empty inside like an eggshell. When asking local monks, including Ven. Ariyananda's henchmen, they are under the impression that it is actually and fully sponsored by a local donor, Mr. Ajanta Soysa, but when asking Chinese monks, they are under the impression that it is mainly sponsored by the donors of Ven. (Taiwan) Ariyavaṃsa.

However, the truth is, Ven. Ariyananda received USD 20,000 from Ven. Ariyavaṃsa's donors and USD 15,000 from Sri Lankan donors. And, Ven. Ariyananda told these Chinese donors that the pagoda cost USD 20,000 was contributed by them while the surrounding peripherals cost USD 15,000 was contributed by locals—altogether, USD 35,000. They were also told that those local monks and donors are still under the impression that the pagoda is fully sponsored by them. It is funny that the foreign donors were not bother about a bhikkhu deceiving another group of donors. How sure are they that he would not use the same trick on them? Besides, to locals, Ven. Ariyananda told that the construction of the pagoda was carried out by Ariyamagga Group. Later, this group revealed that they had no any involvement in this pagoda.

Some monks who know such construction mentioned that the cost of the pagoda will not exceed USD 15,000. When locals were told that the whole construction cost USD 35,000, they were stunned, as they can estimate its cost based on their understanding of standard cost of living. Some monks also doubted its truthfulness when taking the smaller size and hollow dome of the pagoda into consideration. Definitely, local donors are quite confident that it is their pagoda since for them, the whole thing cost only USD 15,000. However, as those crystal and precious metals were donated separately by local and foreign donors, they were definitely not included in the cost.

When the construction was going on, Ven. Ariyananda sent building material to that place, saying that that was the contribution from Nā-Uyana which was worth LKR 700,000. However, doubting about this, a bhikkhu asked Mr. Raṇatunga, who is in charge of the constructions in Nā-Uyana to show the bills or receipts of those sent items to prove that they were worth the said amount. With an agitated look, Mr. Raṇatunga said that he forgot to write them on the book or keep any receipts.

After the above pagoda, Ven. Ariyananda began another one in Mātale area of Nā-Uyana with the contributions from another group of donors of Ven. Ariyavaṃsa. They contributed another USD 20,000. When the donor group who sponsored for the first pagoda at Vewkanda came to Sri Lanka in June 2010, they were not brought to Vewkanda pagoda which had been completed in May 2009, but instead, they were brought to Mātale pagoda which was still under construction. The reason given by Ven. Ariyananda for this was to avoid a sensitive issue. As these details reveal, the actual cost of the pagodas was put into a thick mist by Ven. Ariyananda to deceive different groups of generous donors.

Once, some monks asked: “Why gathers so much money?” Ven. Ariyananda replied: “Donors have enough money!” There were situations that Ven. Ariyananda gave fake cost estimations³⁸⁹ for huts and other constructions when some donors expressed their willingness to built them for Sangha. For some local donors, this extra cost for a hut is around LKR 50,000, but for foreign donors, it can be LKR 100,000 or more.

Once, in an end of the rains retreat robe offering ceremony, Ven. Ariyananda advised a layperson to print and distribute a

387Since Vinaya theoretically treats four bhikkhus as Sangha.

388The bhikkhu who involved in the beginning of the Dhammikā Āshramaya and a cousin of Ven. Ariyananda, Ven. (Angulgamuwe) Saddhammāloka—disrobed and is now known by the name Mr. Rohana—is now on the run and hiding from the C.I.D. (Criminal Investigation Department) for collecting huge amounts of money while in the robe from donors with the fake claim of that he was building a glass pagoda on Mount Adam's Peak (Samanala Kanda in Sinhalese). As a bhikkhu, he also meditated in Pā-Auk in 2005 for about half a year. Mr. Rohana was seen hiding in the University Vihara of Perādeniya University, Kandy.

389Verified and proved later by donors themselves. Once, a hut was estimated by Ven. Ariyananda for LKR 500,000, but local donors managed to complete a hut with a much better finish (proper plastering, quality painting, concrete path, etc.) by using external workers for LKR 450,000. The absurd thing is, Ven. Ariyananda's estimated cost should be the lesser one since the building material is always ordered in bulk and made by the monastery's long term workers.

small booklet, in which states: [1]offering a *kaṭhina* robe,³⁹⁰ [2]offering eight basic requisites (*aṭṭhaparikkhāra*), [3]offering land, [4]offerings towards the Sangha led by The Buddha, [5]offering Dhamma books, [6]offering paddy fields, [7]building buddha statues,* and [8]building toilets, as the highest eight wholesome acts of sensual sphere (*kāmāvācara kusala*).³⁹¹

* “Bhikkhus, there is one person born into the world who is unique, without a peer, without counterpart (*appaṭimo*), incomparable, unequalled, matchless unrivalled, best among men. Who is that one person? It is The Buddha.”

[Aṅguttara Nikāya 1.174, Appaṭima Sutta]

The booklet also mentioned in bold letters that this is a teaching of The Buddha, which is a false claim. However, what The Buddha said was that the refuge on the triple gem, observing five precepts, and meditation are higher wholesome acts.

“Householder, if the Brahmin Velāma when giving those gifts satisfied a single one stream enterer, its benefits would have been very much more. . . . one hundred stream enterers . . . a single once returner . . . one hundred once returners . . . a single non-returner . . . one hundred non-returners . . . an *arahant* . . . one hundred *arahants* . . . a single Silent Buddha . . . one hundred Silent Buddhas . . . The Buddha . . . the Sangha headed by The Buddha.

Constructed a monastery for the Sangha coming from the four directions . . . With a pleasant mind took refuge in The Buddha, the Dhamma, and the Sangha . . . With a pleasant mind observed the five precepts . . . Developed the mind of loving kindness as long as a smell was prevailing . . . Developed the perception of impermanence so long as snapping the fingers, its benefits would have been very much more.”

[Aṅguttara Nikāya 9.20, Velāma Sutta]

“Venerable sir, is there any other sacrifice that is simpler, less difficult, more fruitful and profitable than this threefold sacrifice with its sixteen attributes?” “Brahmin, [1]wherever regular family gifts are given to ordained, these constitute a sacrifice more fruitful and profitable than that (i.e. threefold sacrifice with . . .). Because *arahants* or those who have attained the *arahant* Path will attend such a sacrifice. Why? There (i.e. threefold sacrifice with . . .) they see beating and throttling, so they do not attend. But they will attend to which regular family gifts are given to ordained, because there are no beating or throttling. That is why this kind of sacrifice is more fruitful and profitable.”

“But, venerable sir, is there any other sacrifice that is more profitable than either of these?” “Brahmin, [2]if anyone provides shelter for the Sangha coming from the four quarters, that constitutes a more profitable sacrifice . . . [3]anyone with a pure heart goes for refuge to The Buddha, Dhamma, and Sangha . . . [4]anyone with a pure heart undertakes the five precepts . . . [5-8]a bhikkhu is perfected in morality and attains the four dhyanas . . . [9-15]he attains knowledge and insight and six psychic powers . . . [16]he attains knowledge of the destruction of the mental taints. He knows: ‘There is nothing further in this world.’ That, Brahmin, is a sacrifice that is simpler, less difficult, more fruitful and more profitable than all the others. And beyond this there is no sacrifice that is greater and more perfect.”

[Dīgha Nikāya 5, Kūṭadanta Sutta]

When small donors—according to Ven. Ariyananda's standards—who offered a hut worth LKR 500,000 asked for photos of Nā-Uyana, Ven. Ariyananda was hesitant to give, saying: “I do not like to advertise Nā-Uyana.” Contrariwise, as for rich Chinese donors, who might offer USD 100,000 per year, he often go on to send threads blessed by *paritta* chanting [see [Appendix 11](#)], photo CDs and *paritta* CDs, even without asking. Is this 'double standard'? And the standard is based on how much the value of their contribution.

26. Invitations extended by donors to chant protective *Sutta*, give a sermon etc., should be considered carefully, and one should associate with the donors in such a way that improper conduct with laypeople does not occur, and that one does not get involved in corruption of families etc.

[*Galdūwa Tradition's Regulations for the Yogi-Hermitages — Yogāshramīya Katikāvata*]

It is known that when Ven. Ariyananda's uncle, Mr. U.B. Disānāyaka, was the secretary of the Nā-Uyana committee, he collected money for personal use from laypeople who came to offer food for bhikkhus, saying it was for maintenance. Once, upon receiving LKR 200 (about USD 1.81) from a hesitant layman who had put effort of preparing and offering food and requisites to bhikkhus, he commented: “It is even a loss for asking.” One cannot deny, not only the growing life standard of

390A cloth or a robe offered at the end of a rains retreat.

391There was even incident of setting fire on bhikkhus' dwellings simply due to they expressed the view: “Statue worship is not a Buddha's teaching.” It is recorded that these eight offerings were introduced as a group and promoted by the laypeople (*gaṇinnānselā* in Sinhalese) who took [a great] care of the temples in Sri Lanka, when the bhikkhu lineage vanished several centuries ago. However, this was well brought until now mainly by those temple bhikkhus who crave for their gains. Recently, Sri Lankan Parliament granted Sangha Council ban and burn the stocks of late Ven. Rāhula's book, 'Satyodaya,' a critic on the flaws of modern bhikkhus and their practices in popular Buddhism. Although the main aim of the council is to protect The Buddha's teachings, the way they are endeavouring contradicts The Buddha's teachings [Saṃyutta Nikāya 47.22, Ciraṭṭhiti Sutta] [page 39], according to locals, the majority of the members of this council are known to be consisted of well-learned corrupted temple bhikkhus.

The main force behind this Sangha Council is a political movement called 'Jatika Heḷa Urumaya (National Sinhalese Heritage)', which consists of members from both clergy and laity, who grasp race and religion in an extreme way. In 2011, one senior member of this movement, an ex-member of Parliament, the abbot of Srī Vivekārāmaya, Mīrigama, Ven. (Aparekke) Paññānanda, was arrested for severe sexual abuses of five under-age (between 10 to 14 years) novice monks in his temple. Ven.[?] Paññānanda had confessed his crime to the court. Are such bhikkhus protecting The Buddha's teachings or destroying it?

the abbot's relatives in rich temples or monasteries but also the benefit for the laypeople who hang around them. Some come to such monasteries with a pure intention of helping the Sangha but some have other ideas. Even in Nā-Uyana there are several laypeople who are close to Ven. Ariyananda whom seen stealing the requisites offered for Sangha. Once at the end of an annual robe offering ceremony bhikkhus were transporting to the Sangha store the requisites that offered for Sangha. Several of those early mentioned laypeople also came to help and one saw an electric shaver among the requisites, he took it, play with it for a while and then put to his pocket saying to another: "This is suitable for me." When the top level of an organization is corrupted it is only natural for that corruptness to run down to lowest levels.

Dhamma for Gain

When questioned Ven. Ariyadhamma and Ven. Saṅghasobhana, they gave negative viewpoints about temporary ordination. However, it is evident that they behave contrarily. In Nā-Uyana, this ordination is prohibited to locals, with very rare exceptions. But for foreigners, especially for those with a Chinese origin—as the main source of funds for Nā-Uyana—there have been temporary ordinations ranging from seven days up to a few years.

"Visākhā, what is the Observance of the Jains? There are the recluses called the Nigaṇṭhas (Jains). They get their disciple to undertake the following practice: 'Here, my good man. Having stripped off all your clothing, say this: 'I have no desires for any place or anything and I have no clinging to any place or thing.'" His mother and father know: 'This is our son' and he too knows: 'This is my mother and father.' His wife and children know: 'This is my husband and this is our father' and he too knows: 'This is my wife and children.' His slaves and workmen know: 'This is our master' and he too knows: 'These are my slaves and workmen.'

Thus at a time when he should be persuaded to undertake truthfulness, he is persuaded to undertake falsehood. At the end of that night he partakes his wealth even before it is given back to him. This count as stealing, I tell you. Such is the Observance of the Jains. When this Observance of the Jains is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance."

[Aṅguttara Nikāya 3.71, Uposatha Sutta]

There is a Singaporean bhikkhu who was one of the main sources of funds and donors for Nā-Uyana. Even though initially he was very close to Ven. Ariyananda, later he developed a sense of alienation towards the latter, and only accompanied with a number of select bhikkhus. One of the bhikkhus who taught him *abhidhamma* also left Nā-Uyana. After noticing his change of attitude, Ven. Paññārāma's attempts of hobnobbing with him was also failed. This news rendered all the way up to Ven. Ariyadhamma, and a discussion was arranged between the bhikkhu and the former, where Ven. Ariyananda was also present. To Ven. Ariyadhamma's question of is there any problem in Nā-Uyana, the bhikkhu replied that the 13 rules of Nā-Uyana were unfair, and he was not happy about them. In the end, Ven. Ariyadhamma agreed to teach *abhidhamma* to that bhikkhu—a small bribe.

"Kassapa, now a bhikkhu who is well-known and famous, one who gains robes, food, lodgings, and medicinal requisites, so the elder bhikkhus invite him to a seat, saying: 'Come, bhikkhu. What is this bhikkhu's name? This is an excellent bhikkhu. This bhikkhu is keen on the company of his companions in the holy life. Come, bhikkhu, here is a seat, sit down.' Then it occurs to the newly-ordained bhikkhus: 'It seems that when a bhikkhu is well-known and famous, one who gains robes . . . the elder bhikkhus invite him to a seat . . .' They practise accordingly, and that leads to their harm and suffering for a long time."

[Saṃyutta Nikāya 16.8, Tatiyaovāda Sutta]

Later, among the henchmen, a question arose: "Why that bhikkhu estranged himself from Ven. Ariyananda," Ven. Ariyananda replied using his good old justification: "The bhikkhu had a mental imbalance." However, bhikkhus commented that the Singaporean bhikkhu was 'saved by the money' even after speaking against an action (i.e. putting down of 13 rules) of Ven. Ariyananda. As for a less valuable bhikkhu, the situation would have been worse.

Opulent Elders

When compare to the poor village people who bring food for them, some elder bhikkhus—especially abbots and most senior—have become like millionaires. Since millionaires, also hardly touch the money, as all the transactions are done via a sectary. In fact, these days laypeople can go begging for money from some of these bhikkhus, this situation has witnessed regarding Ven. Ariyananda and his relatives. Some locals told that when a famous private bank went bankrupt few years back in Sri Lanka, more than ten temple bhikkhus hold the top accounts, then Catholic priests. One bhikkhu recalled encountering more than ten bhikkhus from Amarapura sect who were lining up with their passbooks in hand, in front of a bank in Sri Lanka.

A few years back, in 2007, Ven. Ariyananda conducted an ten day Indian pilgrimage for Sayādaw, which cost them USD 6,100, and the vehicle they hired cost USD 3,500. Ven. Ariyananda exclaimed, we done it in a royal way [see Appendix 12]. Upon hearing the cost, local bhikkhus jaws dropped in amazement since in Sri Lanka that amount similar to their parents life savings—about LKR 671,000. It is true that these days, the elder bhikkhus has become kings, taking the advantage of spiritual glamour. Even though they preach contentment, their general life style can be similar to sleeping in a USD 40,000 mini cathedral hut with air conditioning and a bubble-jet bathtub with hot water; reading morning newspapers via

internet on a HP mini laptop; jogging on a USD 1,000 treadmill and swallowing G.N.C. Mega Men as supplements for their unhealthy bodies; travelling by a USD 50,000 Toyota Prādo jeep while wearing USD 3,000 robes with 155 sections.

“Bhikkhus, these five are future fears, not yet arisen, they will arise in the future. You should be wakeful to them and make effort to dispel them. What five? . . . [5]Again, bhikkhus, in the future there will be elder bhikkhus, undeveloped in body, virtue, mind, and wisdom. They will become elders living in luxury, lethargic, foremost backsliders, neglecting solitude. They will not make effort for the attainment of the not yet attained and the realization of the not yet realized. The later generation too will follow them. They too will become luxurious . . . Thus from corrupt Dhamma comes corrupt *Vinaya*; from corrupt *Vinaya*, corrupt Dhamma.”

[Āṅguttara Nikāya 5.79, Tatiyaanāgatabhaya Sutta]

Beggars can't be Choosers

In mid 2007, from the donations through a Taiwanese nun, Ñāṇindi, Ven. Ariyananda acquired a 'Toyota super custom grand cabin (NC-8877)' van for the price of LKR 3,000,000. This van was used for Ven. Ariyadhamma's travellings.³⁹²

“Should any bhikkhu, knowingly divert to an individual, gains that had been allocated for a Sangha, there is an offence of expiation.”

[Vinaya Piṭaka, Pācittiya Pāḷi, Pācittiya 82 — B.D. III, 68]

“Should any bhikkhu, knowingly divert to himself, gains that had been allocated for a Sangha, there is an offence of expiation involving forfeiture.”

[Vinaya Piṭaka, Pārājika Pāḷi, Nissaggiya 30 — B.D. II, 161]

One might justify saying that the vehicle was offered by the donors, but it has been proven with evidence that the vehicle was selected and its price was told to the nun by Ven. Ariyananda. Just after two and half years, in the January 2011, another new jeep, namely 'Toyota Prādo (65-9445),' was acquired for the price of USD 50,000 or so for Ven. Ariyadhamma's travellings. Obviously, the requisites acquired by them is getting more and more luxurious and expensive rather than simple. Based on the evidences available, it is clear that for selecting vehicles, Ven. Ariyananda spent much time communicating with different laypeople. As for the latest jeep, it at least took more than six months.

One might justify saying that those pious donors offer these comfort for the holy elders, but one may remember here that when The Buddha was sick, he asked Ven. Ānanda to go to the village and to fetch some hot water and jaggery. It is true that according to the change of time, there are changes in a bhikkhu's life too, but there should be moderation, contentment, and simple livelihood as well.³⁹³ Once, in Ven. Ariyadhamma's birthday ceremony where lay donors gathered, another high position elder bhikkhu announced publicly: “Among all the offerings, an offering given to an *arahant* is great, but more superior one is the offering given to a bodhisattva.”³⁹⁴ While in such ceremonies, hanging posters can be seen advertising Ven. Ariyadhamma as a bodhisattva.

“Bhikkhus, these five are accumulation of merit and wholesome, nutriment of happiness, leading to heaven, pleasing, agreeable, charming, and beneficial. What five? Whose [1]robe a bhikkhu using to abide in the limitless samadhi of mind. For that person it is an accumulation of merit and wholesome . . . and beneficial. Whose [2]food . . . [3]lodging . . . [4]bed and chair . . . [5]medicine . . . The Noble disciple, endowed with these five accumulation of merit and wholesome . . . and beneficial. It is not easy to grasp the measure of merit . . . incalculable, immeasurable, and goes as a great mass of merit . . . impossible to be measured, it is innumerable and immeasurable.”

[Āṅguttara Nikāya 5.45, Puññābhisanda Sutta]

Boys with Toys

Since donors cook and offer food for Nā-Uyana monks on a rostering basis, the committee informs the respective donors about the number of monks that they should cook for about a week before. Once, years back, a donor happened to be a relative of a resident bhikkhu and the number of monks given by the committee was ninety. On the food offering day, the donor counted the monks in the queue and the number was less than forty. The total number of bhikkhus in the monastery at that time was around fifty.³⁹⁵ The reason for the fake number of bhikkhus is that the committee added not only the few

392Although the initial intention of these donors were to offer a vehicle for the good use of the Sangha of Nā-Uyana, Ven. Ariyananda suggested them to offer the vehicle for Ven. Ariyadhamma's travels.

Once, a donor offered a new HP mini laptop computer to be used in the public (Sangha) computer room. Even though Ven. Ariyananda already had a laptop, he took the new laptop into his room, saying: “Mmm . . . this is something that I had been looking for.”

393At one time, Ven. Ariyananda asked bhikkhus to use CFL bulb below 15W in their huts, yet at same the time, he was using an electric heater throughout the night to warm his both feet while sleeping.

394Such an idea not only was not uttered by The Buddha, but even clearly contradicts his Teachings, as in Velāma Sutta and Kūṭadanta Sutta [page 106].

395Daily, some bhikkhus go to village to beg food from house to house, not because Nā-Uyana is lacking food but as a continuation of an ancient practice. However, some bhikkhus do so for the sake of their taste buds—according to their own comments Contd. on pg. 109

lay practitioners, ordination aspirants and monastery's stewards, but also the paid workers who did construction in the monastery. Upon hearing this—especially about paid workers—indeed, the donor became quite unhappy and informed the relative bhikkhu, since his intention was to offer to monks and his money was earned with much effort. Some donors pay no attention to the number, but some are very concern which may result in angry comments, which is understandable when the cost of living gets on their nerves. Naturally, for Ven. Ariyananda, the cost of one day food offering is very minor, compared to thousands of dollars that he play with.

Now, at that time, a certain guild had food for the Sangha, many heaps of boiled rice were allowed to fall in a refectory. People looked down upon, criticised, and spread it about, saying: “These recluses, sons of the Sakyans, on being given boiled rice, not accept it carefully? Each one of these heaps of boiled rice is the result of a hundredfold labour.” Having heard those people spread it about, those bhikkhus who were modest . . . And they told the matter to The Buddha, where he said: “Bhikkhus, if anything falls that is being given to you, to make use of it having picked it up yourselves, for it is left behind [for bhikkhus], by benefactors.”

[Vinaya Piṭaka, Cūlavagga Pāḷi, 5. Khuddakavatthu Khandhaka — B.D. V, 184]

Another waste was the amount of food thrown to waste bucket after lunch by monks in dining hall. This bucket has a capacity of fifty litres. There had been several years that two buckets full of rice and other foods were thrown everyday, which would be enough for another two days meals. Throughout the *Sutta*, one can find that The Buddha advised to know the measure or limit of the food (*bhojane mattaññutā*) not only when searching for food, but also when accepting and eating.

Throughout the years, there have been some cold conflicts—even broadcasted in T.V. programmes—between the villagers and Nā-Uyana regarding water consumption in that area. As a means of winning the villagers' hearts, Ven. Ariyananda occasionally distributes the requisites such as medicines from Sangha store which were offered by donors. The way Ven. Ariyadhamma informs and take permission from the 'Sangha' is unique. When a portion of the Sangha—usually around twenty bhikkhus—gather in his hut for the 9:00-to-9:20-a.m. homage session, after informing that Ven. Ariyananda is going to distribute such items, Ven. Ariyadhamma says: “We need the permission from Sangha. Everybody agrees, right!” Later, some bhikkhus expressed their unhappiness: “Indeed, who is going to speak out against it openly, even knowing such distribution is against *Vinaya*.” Some said more unhappily: “Why they deny a proper treatment even for some bhikkhus in Nā-Uyana, and also, there are many other poor monasteries lacking any medicine.” However, later, the elders said that those villagers were very happy with bhikkhus and increased their faith. Surely, who will not be happy at gain. This, The Buddha taught as 'corrupting families.' There are enough incidents that Ven. Ariyananda did such distributions solely of his own accord.

It is well-known among those who are close to Ven. Ariyananda and Ven. Ariyadhamma that they keep large quantities of expensive medicines and supplements such as multivitamins and herbal tonic until close to or after the expiry date and then throw them away or only put to Sangha store by then, where they should have easily distributed them among the members of Sangha. Surely, henchmen were seen consuming high quality nutritional supplements. Once, when putting a question to a henchman, he replied, “Even though Ven. Ariyananda cannot consume due to too many, when he keep them until expired, it is much merit for donors.” However, as mentioned by The Buddha, it is much more merit when offered to Sangha rather than to a common worldly bhikkhu.

Now at that time much robe material accrued to a certain bhikkhu, and he was desirous of giving that robe material to his parents. They told this matter to The Buddha. He said: “Because he is himself giving to his parents, bhikkhus, what can we say? I allow giving to one's mother and father. But a gift of faith should not be brought to waste. Whoever does so there is an offence of wrong doing.”

[Vinaya Piṭaka, Mahāvagga Pāḷi, 8. Cīvara Khandhaka — B.D. IV, 424 - 425]

Unlike Thai forest monastery, sometimes huts are built without proper planning—being too close to each other—making those look like a low cost housing scheme or a small village, without proper seclusion for the occupants. Many huts are very hot, due to improper ventilation and poor placement of the huts and its' windows. Someone labelled them as 'prison cells.' Noise of the endless construction projects sometimes can become a hindrance. Also, possible waste of funds can be seen due to centralised short term and improper planning.³⁹⁶ It is not hard to find that newly-built huts with water leaks from roof when raining. These roofs merely consist of flat and thick concrete slabs.

Obviously, 'keep building, without planning,' is the golden rule of Ven. Ariyananda. Another good example is, Nā-Uyana has abandoned two dining halls, where one of them is very costly. Even though these buildings are being utilised for other

—because villagers cook their food with more spices and seasoning, and also, they may obtain non-vegetarian dishes like fish and meat, which are not offered in the dining hall. For bold and bumptious young bhikkhus like Ven. Buddhavihāri, this morning house to house begging provides something more than the fulfilment of the belly, where his own comment to companions would suffice here: “This house, parents have gone to work, only that young lady remains. When I go there, she always comes to offer food, wearing only a nightie (i.e. nightdress), so when she bow down I can see everything!” The extremely amusing aspect in this is, he and his companions visit such houses on rostering basis.

³⁹⁶The ideal Sangha would have a solid tradition and culture that is sustainable for the future years, regardless of the change of elders or abbot. Yet, such Sangha depends on devoted laity for their smooth functioning.

purposes. For example, one as a sleeping place for laypeople, and another as an Observance hall. However, as they were not designed and planned for the latter purpose, one can easily find their unsuitability. Due to the third new dining hall—since mid of November 2010—not only many bhikkhus need to change their eating habits and daily plan, but also causing much inconvenience due to Ven. Saṅghasobhana's arrogant extreme rituals. Even though Ven. Ariyadhamma and Ven. Ariyananda tried to justify new dining hall on the ground that it is due to those wild dogs wondering around the monastery, it was known among his henchmen and their friends that this plan was initiated soon after his Thailand tour, solely due to Ven. Ariyananda's desire to implement a dining hall he saw in Thailand. One and half year before this new dining hall was implemented, the donors had done renovation worth LKR 200,000 to the old cooking place, which is now abandoned, along with the nearby old food offering hall.

Another recent example of this waste and poor planing is, a long distance of the inner fencing walls in new dining hall premises were plastered with cement after they had been painted white. Surprisingly, they again painted white over the cement, but not a big surprise in Nā-Uyana since that is the usual way. However, “Second thoughts are best.” One might try to justify that is a fault done by the workers, but not only Ven. Ariyananda frequently supervise the construction and instruct those workers, he also walk pass those walls daily for lunch. On another side of the same wall, adjacent to the smaller entrance used by bhikkhus when going to collect their breakfast and lunch, they fully broke an area down which is enough for two vehicles to go through, even after painting white. After this, they rebuilt a portion again by using new bricks, reasoning: ‘The space is more than enough for Ven. Ariyadhamma's vehicle to go pass.’ In that process, Ven. Ariyananda was seen advising the workers. This new dining hall project of Ven. Ariyananda is nothing more than a white elephant.

All these happened simply due to there are 'too much money to play with and power to control'—a rich man with too many toys in his playground. One very elderly bhikkhu said with disgust: “Nowadays, they are making planes for others' money.” Indeed, “We never know the worth of water till the well is dry.” Ven. Vijiṭānanda had been telling young bhikkhus that Ven. Ariyananda planning all these construction work by his vipassana power. Some commented: “Oh yes, when keep on building, demolishing and rebuilding, he is in Knowledge of arising and passing away³⁹⁷. Regarding the donor's funds, extra workmanship and salary, and time, he is really in Knowledge of equanimity about formations.” Another added jokingly: “And finally, he has no remorse for any of these wastes, must be an *arahant* by now.”

³⁹⁷Udayabbayañāna, an insight knowledge based on Theravada commentarial tradition.

Nude King's Invisible Clothes: A Letter of Denial

On 04.01.2011, an email targeting Ven. Ariyananda's behaviours was sent out from dhammafriend2010@gmail.com. Soon, after a few days, Nā-Uyana released an official letter from nauyana@gmail.com to refute the email, saying that it is malicious, and all the accusations in the email are baseless and inaccurate. Below are some remarks on the claims made in the Nā-Uyana official letter of denial.

Firstly, the date of the letter mentioned on the first page is 'December 03, 2009.' Since this letter was issued after the email was sent out on 4th January 2011, evidently, this conspicuous fault was not even noticed by anyone of the seven bhikkhus who signed this letter. One might doubt here whether those who signed the letter really read it or not. As they are the most important advisers or high-rank meditation teachers in Nā-Uyana, the curious thing is, where is their mindfulness and clear comprehension?

In the letter, it mentioned: **“The Most Ven. Sayādaw and the senior venerable teachers are well aware of the way of teaching at Nā-Uyana.”** In April 2006, Ven. Ariyananda wrote to the Sri Lankan translation bhikkhu in Pā-Auk, advising: “It is better each individual practices his previous meditation subjects daily about thirty minutes, and relax the mind. Then develop a bit of *cittānupassanā*, and after that develop the given meditation instructions [from Pā-Auk teachers]. No need to mention about that in the interview session” [page 8]. One might wonder here that why those Nā-Uyana bhikkhus need not to be frank to their meditation teachers in Pā-Auk. Can one deny that it is not a kind of hiding, and Ven. Ariyananda thus wished Sayādaw 'not well aware of the certain way of teaching at Nā-Uyana'?

Further, the letter added: **“Due to the quality of the training provided, the number of resident monks at Na Uyana have increased from 10 in 1997 to 110 in 2010.”** If one manage to count the number of monks left Nā-Uyana, where some even broke their rains resident, and also disrobed since 1997, the quality will be revealed as what already been discussed in this writing. The figure '110 in 2010' is valid only for the three months of the 2010 rains period, which is an annual scenario for outside monks to seek more seclusion in a monastery with suitable environment.

The letter also mentioned that their residents are: **“About 70 local monks and 40 foreign monks . . . About 50 are *majjhima* bhikkhus (monks with 5 to 10 rains).”** When the letter of denial was written, if one ask a resident there, there are only sixteen (16) foreign monks, and there *majjhima* bhikkhus are only seventeen (17). Any one who stays in Nā-Uyana for sometime easily notices this discrepancy between the numbers of monks mentioned in the letter with his own observance, especially for foreign monks. How can all the bhikkhus who signed the letter agreed to this false number? Are they so absent-minded, or they deceive deliberately?

In the letter, it mentioned: **“All of these teachers instruct their students according to the Pā-Auk method . . . This is done with the kind permission of the Most Ven. Sayādaw . . . the standard Pā-Auk system is followed without deviation.”** One might wonder here, is Sayādaw informed, well aware of, and permits the 'rising and falling of abdomen method' taught in Nā-Uyana to some meditators? Fortunately, Sayādaw is still alive, so one can directly ask him whether any of meditation teachers in Nā-Uyana, including Ven. Ariyananda, completed the Pā-Auk method thoroughly with mastery of genuine dhyanas, then certified and authorised to teach Pā-Auk method.

Also, the letter mentioned: **“The yogi monks who complete the course of meditation here at Nā-Uyana are sent to Pā-Auk Meditation centre Myanmar, almost every year for further training . . .”** After the disputed group was sent in 2006, there has not been even a single bhikkhu sent to Pā-Auk from Nā-Uyana, except until unavoidable '2010 Pā-Auk Six-month Intensive Advanced Meditation Retreat,' which was discussed earlier in this writing [page 11]. Who will be send in 2011.

Further, the letter mentioned: **“The donations are handled according to strict *Vinaya* standards so that the *Sīla* of the venerable monks are not affected in any way . . . The venerable monks are not involved in the maintenance of these accounts apart from acting as advisers where necessary as allowed by the *Vinaya*.”** Based on the given evidences [see Appendices 8 and 9], it was proven that Ven. Ariyananda instructed Mr. H.G. Āriyaratna to transfer money to two specific accounts. Obviously, this type of instruction to transfer money is not allowed for a Theravada bhikkhu, and especially, Galdūwa tradition is also very concern and strict about money handling, at least officially. Moreover, there are more than handful of evidences can be provided in regard to scheming, hinting, insinuating, and roundabout talk regarding funds and requisites by Ven. Ariyananda to donors, but they are not provided here as a respect to the donors and their privacy.

Moreover, the letter mentioned: **“. . . a malicious email, aimed at tarnishing his (i.e. Ven. Ariyananda's) impeccable reputation . . . We hereby would like to assert that all accusations levelled at Ven. Ariyananda Thera in that email are baseless and inaccurate.”** The readers of this writing can verify the truth objectively and factually based on the

evidences [see Appendices 1,2,7, 8, and 9] provided hereby.

Furthermore, one can find this in the letter: **“The Sangha of Nā-Uyana are grateful for the tireless service rendered by Ven. Ariyananda Thera since the inception of the monastery, and wishes to have his continued guidance and support in the future too.”** There are many monks who dislike the feudality carried on in Nā-Uyana and disagree with Ven. Ariyananda's guidance and management, but they just keep silence due to fear or suppression. Thus, the statement: “The Sangha of Nā-Uyana are grateful for the tireless service rendered by Ven. Ariyananda Thera . . .” does not really reflect the actual situation there, but based on only a certain portion of monks. The testimonies and evidences that are provided by monks for this writing, reveal the monks unhappiness—especially his close associates—towards Ven. Ariyananda.

“Whosoever deceives by uttering lies, a priest or a recluse, or any other mendicant. Know him as an outcast.”

[Suttanipāta 1.7, Vasala Sutta]

One need to take the credibility of those signees* of the letter into consideration, especially majority of them are quite poor in English and Ven. Nandaratana does not know English at all, so they hardly know the contents in the so-called malicious email. Furthermore, if one ask those signees that who wrote the letter of denial, the answer is, Ven. Ariyananda wrote the letter by himself and asked them to sign. After all, based on the facts given above, one should clearly consider here, how objective and trustworthy this 'Letter of Denial' is.

* Ven. (Nā-Uyane) Ariyadhamma *Mahāthera*, Chief Advisor

Ven. (Sīlagama) Ñāṇasiri, Meditation Teacher

Ven. (Mīgoda) Saṅghasobhana *Mahāthera*, Advisor

Ven. (Mīrigama) Sugatavihāri, Meditation Teacher

Ven. (Horangalle) Nandaratana *Mahāthera*, Advisor

Ven. (Siyambalewe) Ānanda, Meditation Teacher

Ven. (Galgamuwe) Santindriya *Mahāthera*, Advisor

Aftermath

It had been predicted that Nā-Uyana elders—especially Ven. Ariyadhamma, Ven. Saṅghasobhana, and Ven. Ariyananda—will take any course of action to keep their names, images, positions, powers, and donor and student bases³⁹⁸, when any writing exposing negative information about them, like this writing, is being circulated among the public. Such past incidents revealed in this writing had been experienced by many. One just need to wait and see, how or what action will be taken by them, especially Ven. Saṅghasobhana and Ven. Ariyananda, as the 'Letter of Denial' and its aftermath proof themselves—actions speak louder than words.

Exhibiting the behaviours of underworld Mafia, Ven. Ariyananda managed to result the bringing of the bhikkhu—who was alleged to have written the email sent out from dhammafriender2010@gmail.com—to Nā-Uyana. This bhikkhu was asked to apologize to Ven. Ariyananda in front of Ven. Ariyadhamma and several other elder bhikkhus. Although the alleged bhikkhu admitted that it was him who sent the email, yet he refused to apologize, claiming that he was confident enough about the content of the email.

“One is not a thief nor a sage by another's word, as one knows oneself that the devas also know one.”

[Theragāthā 497]

When The Buddha was alive, ascetics from other religions went on to bombard him with various criticisms or accusations, yet The Buddha never reacted in the way that Ven. Ariyananda and Nā-Uyana elders did. Indeed, The Buddha is the pinnacle of spiritual maturity who will not be disturbed by anything. And, he not only is fully confident about his purity, but also for him, his purity is not in others' mouths.

“By oneself the evil is done, by oneself one is defiled; by oneself the evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.”

[Dhammapada 165]

After-effects of this incident were expected and not surprising at all, as said in Dhammapada 188 and 189. Ven. Ariyadhamma and Ven. Ariyananda went for a two-week pilgrimage in the holy places in India. This may remind one of those who drowning are trying to grab hold of even a small blade of grass that floats.

“Bhikkhus, these six are impossibilities. What six? It is impossible that one come to Right View (i.e. stream enterer) should take any formation, as [1]permanent, or [2]pleasant, or [3]self; or [4]do an heinous action; or [5]desire purity through auspicious things or acts, or [6]seek for recipients to give offerings outside [this Dispensation].”

[Āṅguttara Nikāya 6.93, Dutiyābhabbaṭṭhāna sutta]

Then, Ven. Ariyananda organized several one-after-another pilgrimages to the Buddhist holy sites in India for separate

398Among the several grandiose attempts of pleasing the foreign residents and make them feel specially treated, one was supplying them with one or two so-called specially-prepared food for lunch.

groups³⁹⁹ of bhikkhus, including his henchmen and some other bhikkhus who are not fully pleased with him—a small bait as bribe. Surely, Ven. Ariyananda never find himself short of funds. The main agenda of those pilgrimages are mostly one week or two week puja and *paritta* chanting with prayers, wishes, and aspirations done at separate holy places. Some of them also paid a great interest in hunting orbs (i.e. dust particles) [page 77] by their digital cameras, hoping their prayers, wishes, and aspirations will catch devas' attention⁴⁰⁰—a perfect exhibition of spiritual hollowness. Also, in Nā-Uyana, more superficial hocus-pocus became more prominent.

As devas are naturally equipped with divine eye and mind reading, they are fully sensitive to a man's intentions, and will not be deceived by their bogus actions and rituals. Especially, they know what monks had been doing in the past. Those who are in non-Dhamma will be helped by wrong-viewed spirits who intend harm to The Buddha's teachings and those who follow them.

Now at one time a certain monk, being in private, laid claim to a superior human state. A deva rebuked this monk, saying: "Venerable sir, do not speak thus, you do not have such." He was remorseful.

[Vinaya Piṭaka, Pārājika Pāḷi, Pārājika 4 — B.D. I, 174 – 175]

"Bhikkhus, there are these three governing principles. Which three? [1]The self . . . [2]the world . . . [3]the Dhamma as a governing principle.

[2]And what is the world as a governing principle? A bhikkhu, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'In this great community of the world there are recluses, priests, and devas endowed with psychic powers, divine eye, and skilled with the knowledge of others' minds. They can see even from afar, yet up close, they are invisible. With their awareness they know the minds of others. They would know about me and say: 'Friends, look at this clansman who gone forth in good faith the home life into homelessness. Yet remains overcome with evil, unwholesome mental qualities.'"

[Āṅguttara Nikāya 3.40, Ādhipateyya Sutta]

When a problem occurs because of following non-Dhamma and cultivating unwholesome, chanting is not going to solve it, because the cause of the problem lies not in lack of *paritta* chanting with prayers, wishes, and aspirations. As Cakkavatti Sutta [Dīgha Nikāya 26] clearly shows that the seven day mass massacre will happen in the future—when the human lifespan is ten years—only when human race reaches the peak of ten unwholesome courses of karma, not when they reaches the peak of wholesome. These so-called very elders do not seem to comprehend directly even a simple aspect of cause and effect. They do not understand that, "As you sow you shall mow."

"Whatever recluses and Brahmins have wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong samadhi, if they make an aspiration and they lead the holy life, they are unable to procure any fruit; if they make no aspiration and they lead the holy life, they are still unable to procure any fruit; if they both make an aspiration and make no aspiration and they lead the holy life, they are still unable to procure any fruit; if they neither make an aspiration nor make no aspiration and they lead the holy life, they are still unable to procure any fruit. Why is that? Because that [wrong path] is not a proper method for procuring fruit.

Suppose a man needing oil, seeking oil, wandering in search of oil, were to heap up gravel in a tub, sprinkle it all over with water, and press it. Then, if he made an aspiration and acted thus, he would be unable to procure any oil; if he made no aspiration and acted thus, he would still be unable to procure any oil; if he both made an aspiration and made no aspiration and acted thus, he would still be unable to procure any oil; if he neither made an aspiration nor made no aspiration and acted thus, he would still be unable to procure any oil. Why is that? Because that [way of acting] is not a proper method for procuring oil.

Suppose a man. needing milk, seeking milk, wandering in search of milk, were to pull a recently-calved cow by her horn . . . Suppose a man needing butter, seeking butter, wandering in search of butter, were to pour water into a chum and chum it with a churning-stick . . . Suppose a man needing fire, seeking fire, wandering in search of fire, were to take an upper fire-stick and rub a wet sappy piece of wood with it . . ."

[Majjhima Nikāya 126, Bhūmija Sutta]

The people like Ven. Ariyadhamma, Ven. Saṅghasobhana or Ven. Ariyananda are hell-bent and only care for their playground but nothing else. For them, life is a chessboard with no opponent. They use, make moves, neglect, and discard the chessmen tactically and ruthlessly. If someone speak for any one of the chessman, he will be hunted. However, as only natural according to the law of cause and effect, such people will be checkmated by their own karma. Evidences are available that since the beginning of the humanity, whichever spiritual guru that is corrupted, wicked, or at least 'a fraud', go down in the history, leaving behind the stink of exposed fraudulence. As the saying goes, "Time tries all."

Upon hearing how Ven. Ariyadhamma and Ven. Ariyananda behaved, one monk said: "This may be what The Beatles sang: 'Two of us riding nowhere, spending someone's hard earned pay . . .' in their song 'Two of us.'"

399Four groups of bhikkhus went there within three months, namely, from February until April 2011. Three groups each consisted of around ten bhikkhus—altogether almost half of resident bhikkhus in Nā-Uyana.

400As the story—Ekudānakhīṇāsavattaravattu—to the Dhammapada 259 in its commentary revealed. Devas listened, praised, and applauded resoundingly to an *arahant*—Ven. Ekudāna—who knew only one four-line-stanza, but not to two common worldly elder bhikkhus who are learned, well-versed in the Canon, and have five hundred students.

“This is the Path, no any other for the purity of insight. Proceed on this Path, deluding the Māra.”

[Dhammapada 274]

The Buddha shown only one Path which leads to only one goal. Other than that, it can be anything for those not on that Path. Everyone can wonder far and wide for an endless time, yet get nowhere. As they say, “Home is where the heart is.”

“Neither by mere rules and observances nor by mere great learning nor by mere gain of samadhi nor by mere solitary life nor by mere thinking: “I touch the happiness of leading a holy life, which is not associate with the common worldlings,” should you, bhikkhus, rest content, until the utter destruction of the mental taints is reached.”

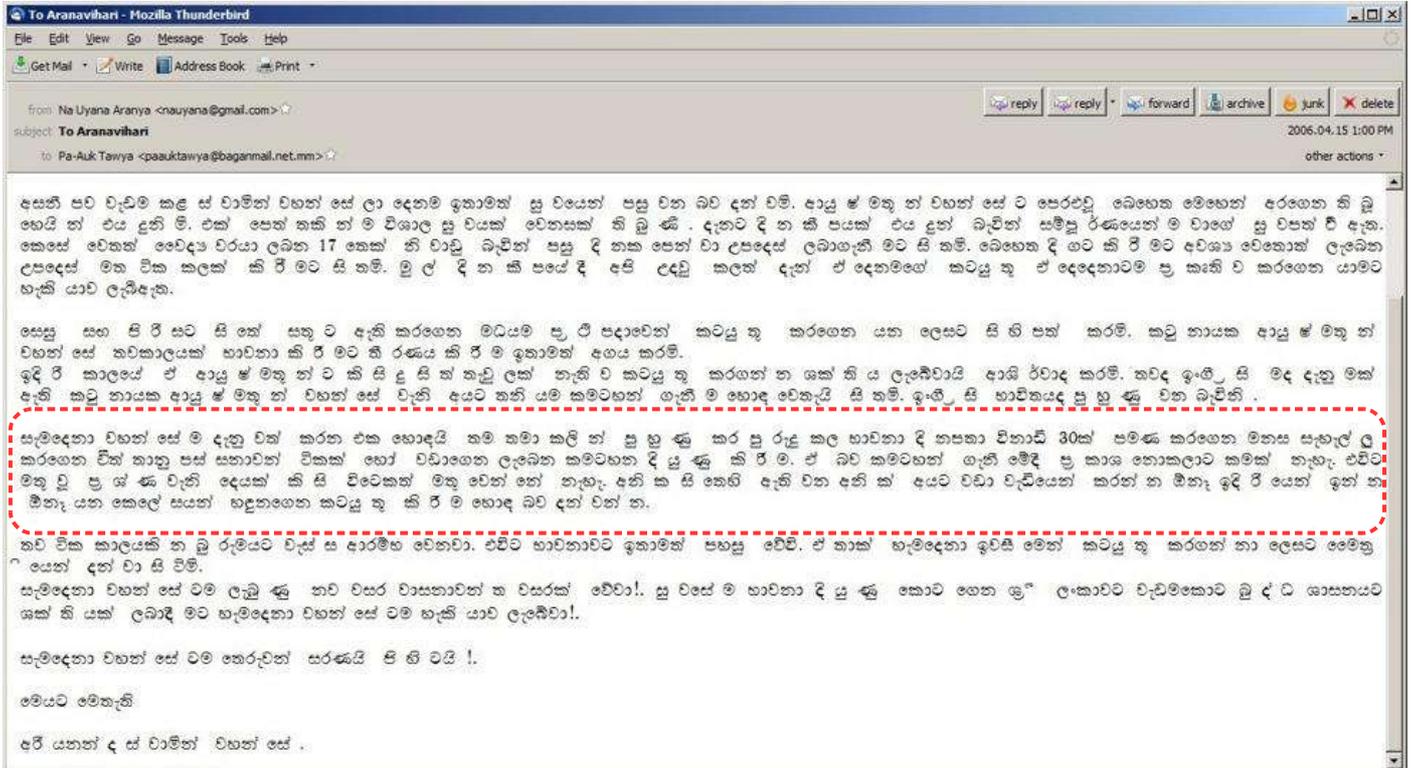
[Dhammapada 271-272]

**Among humans, they are few,
who go to the farther shore,
the rest, bulk of humanity,
only run up and down on the hither shore.**

[Dhammapada 85]

Appendix 1: Nā-Uyana Method at Pā-Auk

Please refer to the red rectangle (Language: Sinhalese).



Appendix 2: Illegal Way for Legal Permission

Please refer to the red rectangle (Language: Sinhalese). Please double-click here  to view the original email (in EML format). You need Microsoft Outlook Express, Mozilla Thunderbird, or other similar program installed on your computer.

පුජ්‍ය අරණවිහාරී ආයස්මතුන් වහන්සේ වෙත මෙමුයෙහි!

ගරු ආයුෂ්මතුන් වහන්ස

බුරුම රට සිට ලංකාවට යැවීම පිණිස සකස් කරන ලද බුදු පිළිම වහන්සේලා වෙනුවෙන් ගරු ආයුෂ්මතුන් වහන්සේගේ කැපවීම ඉතා අගය කරමු. අදාල ඡිපින් කටයුතු වලදීද ආයුෂ්මතුන් වහන්සේගේ යොමුවීමද අපේක්ෂා කරන්නෙමු. කන්ටේනර් වලට පැටවීමේදී එක් පිළිම වහන්සේ තමක් උඩ පිළිම වහන්සේ තමක් තැම්පත් කළ යුතුව ඇති හෙයින් ඒ සම්බන්ධව සුදුසු ආරක්ෂිත ක්‍රමයක් ලී මගින් හෝ සකසාලීම ගැන අවධාරණය කරන ලෙස මෙමුයෙහි දන්වා සිටිමි. පටවන වේලාවේදී ලග සිටීම හොඳයි.

නීතිමය අවසර ලබා ගැනීමේදී නීත්‍යානුකූල නොවන මුදලක් ගෙවීමට සිදුවුවහොත් එයද පියවීමට දයක පිංවතුන් අපේක්ෂිත බව ද සැලකිල්ලට ගෙන කටයුතු කරන්න. හැකි ඉක්මනින් කන්ටේනරය ලංකාවට එවීමට කටයුතු යෙදීම පිංකමේ කටයුතු වලට ඉතා පහසුවක් වනු ඇත.

පිංවන් ආයස්මතුන් වහන්සේට පහසුවෙන් පාරමී පුරාගන්න මෙම පුණ්‍ය කර්මයද හේතු වේවා

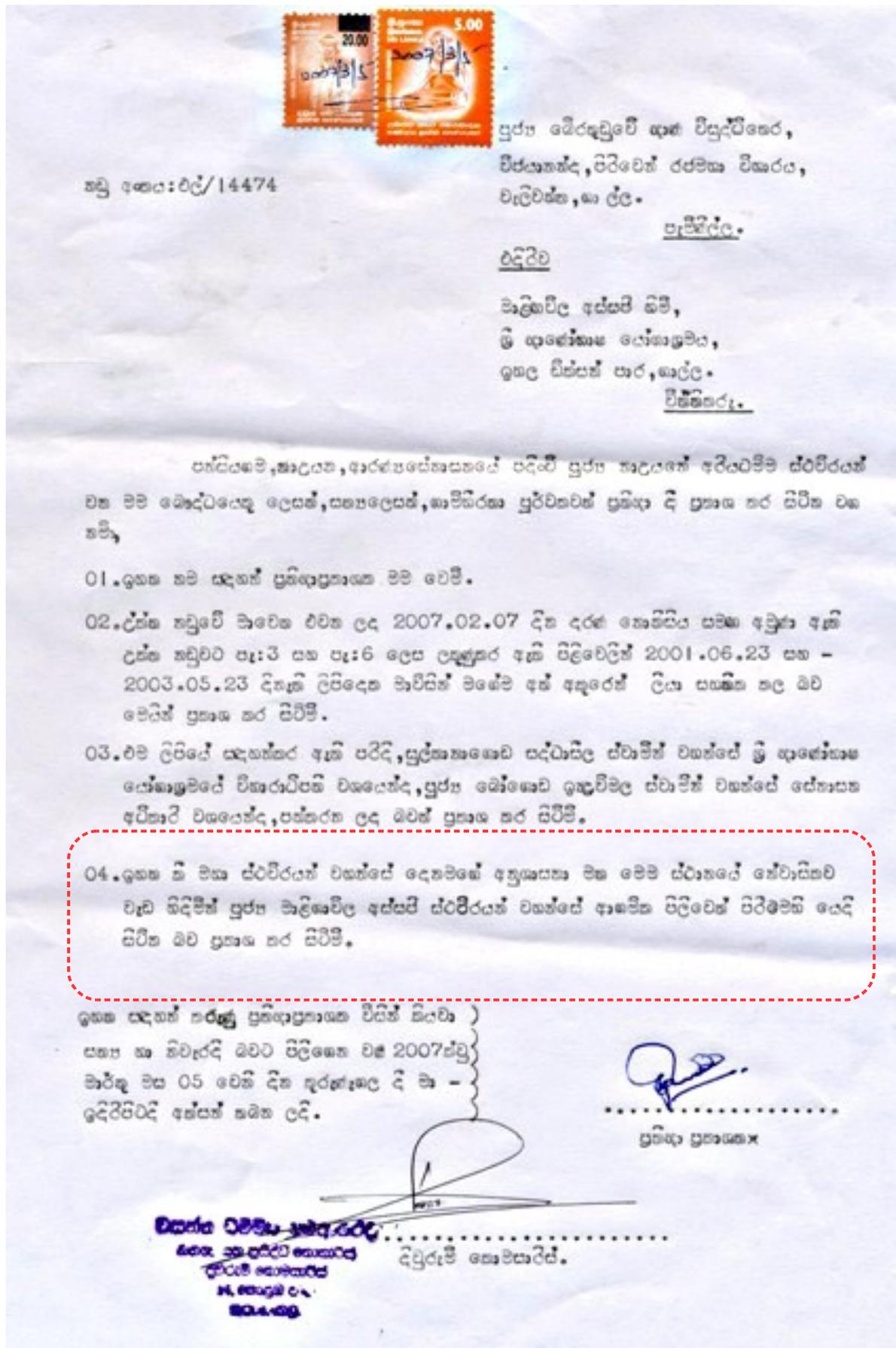
මෙයට

මෙතැනි

අරියනන්ද හිමි

Appendix 3: Modern Assaji

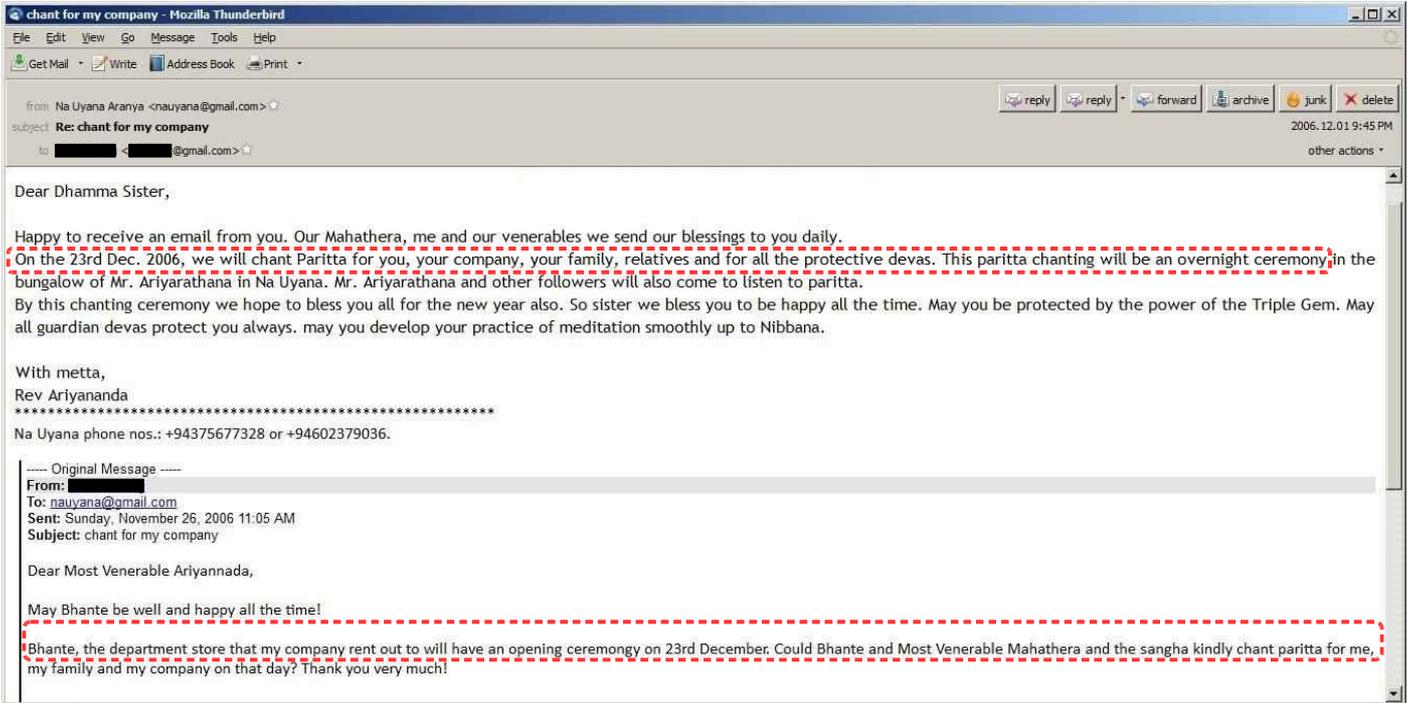
Please refer to the red rectangle (Language: Sinhalese).



Appendix 4: Panacea

Please refer to the red rectangles.

Appendix 4.1: Panacea for Prosperity



chant for my company - Mozilla Thunderbird

File Edit View Go Message Tools Help

Get Mail Write Address Book Print

from: Na Uyana Aranya <nauyana@gmail.com>

subject: Re: chant for my company

to: [redacted] <[redacted]@gmail.com>

2006.12.01 9:45 PM

other actions

Dear Dhamma Sister,

Happy to receive an email from you. Our Mahathera, me and our venerables we send our blessings to you daily.

On the 23rd Dec. 2006, we will chant Paritta for you, your company, your family, relatives and for all the protective devas. This paritta chanting will be an overnight ceremony in the bungalow of Mr. Ariyarathana in Na Uyana. Mr. Ariyarathana and other followers will also come to listen to paritta.

By this chanting ceremony we hope to bless you all for the new year also. So sister we bless you to be happy all the time. May you be protected by the power of the Triple Gem. May all guardian devas protect you always. may you develop your practice of meditation smoothly up to Nibbana.

With metta,
Rev Ariyananda

Na Uyana phone nos.: +94375677328 or +94602379036.

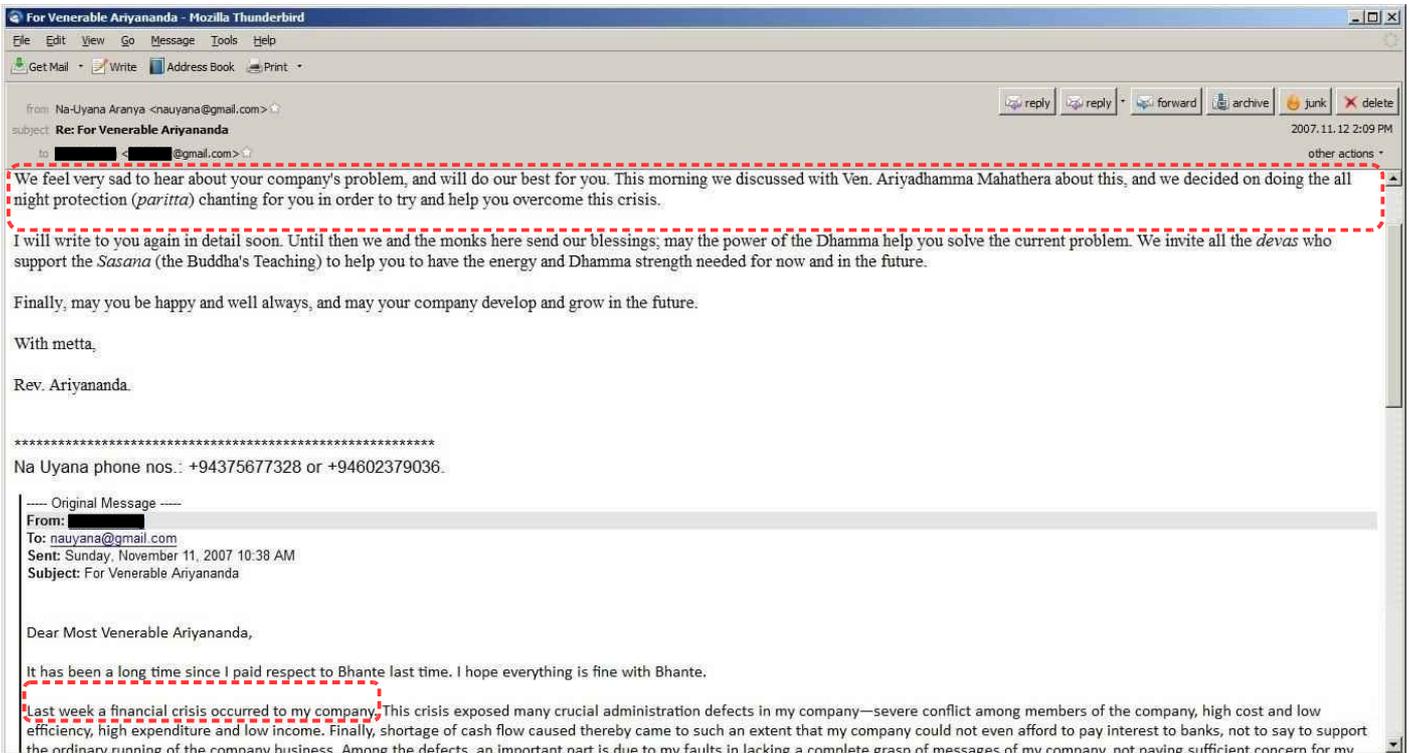
----- Original Message -----
From: [redacted]
To: nauyana@gmail.com
Sent: Sunday, November 26, 2006 11:05 AM
Subject: chant for my company

Dear Most Venerable Ariyananda,

May Bhante be well and happy all the time!

Bhante, the department store that my company rent out to will have an opening ceremony on 23rd December. Could Bhante and Most Venerable Mahathera and the sangha kindly chant paritta for me, my family and my company on that day? Thank you very much!

Appendix 4.2: Panacea for Crisis



For Venerable Ariyananda - Mozilla Thunderbird

File Edit View Go Message Tools Help

Get Mail Write Address Book Print

from: Na-Uyana Aranya <nauyana@gmail.com>

subject: Re: For Venerable Ariyananda

to: [redacted] <[redacted]@gmail.com>

2007.11.12 2:09 PM

other actions

We feel very sad to hear about your company's problem, and will do our best for you. This morning we discussed with Ven. Ariyadhamma Mahathera about this, and we decided on doing the all night protection (*paritta*) chanting for you in order to try and help you overcome this crisis.

I will write to you again in detail soon. Until then we and the monks here send our blessings; may the power of the Dhamma help you solve the current problem. We invite all the *devas* who support the *Sasana* (the Buddha's Teaching) to help you to have the energy and Dhamma strength needed for now and in the future.

Finally, may you be happy and well always, and may your company develop and grow in the future.

With metta,
Rev. Ariyananda.

Na Uyana phone nos.: +94375677328 or +94602379036.

----- Original Message -----
From: [redacted]
To: nauyana@gmail.com
Sent: Sunday, November 11, 2007 10:38 AM
Subject: For Venerable Ariyananda

Dear Most Venerable Ariyananda,

It has been a long time since I paid respect to Bhante last time. I hope everything is fine with Bhante.

Last week a financial crisis occurred to my company. This crisis exposed many crucial administration defects in my company—severe conflict among members of the company, high cost and low efficiency, high expenditure and low income. Finally, shortage of cash flow caused thereby came to such an extent that my company could not even afford to pay interest to banks, not to say to support the ordinary running of the company business. Among the defects, an important part is due to my faults in lacking a complete grasp of messages of my company, not paying sufficient concern for my

Appendix 8: Accepting Money

Please refer to the red rectangles.

The screenshot shows an email interface in Mozilla Thunderbird. The email is titled "[Kuti] - Mozilla Thunderbird" and is from Na-Uyana Aranya. The subject is "Re: [Kuti]". The email body contains the following text:

Dear [redacted] & [redacted]

Thank you for your email. It's very kind of you to consider making a donation for the kuti to the monastery. As you requested, the account information (managed by the Dayaka Committee of the monastery) is below:

Bank: NDB Bank
Branch: Kurunegala
AC No.: 007100004584
AC Name: Na Uyana A.S.S.S. Samiti
Contact No.: +94 37 2231952, +94 37 2231953

May you be well and happy.

With metta,
Ariyananda Thera
Na Uyana Aranya

From: [redacted]
Sent: Friday, July 23, 2010 6:17 AM
To: Na Uyana Aranya
Cc: [redacted]
Subject: [Kuti]

Kind Attention:- Bhante Ariyananda

Dear Bhante Ariyananda,
Greetings from Singapore.

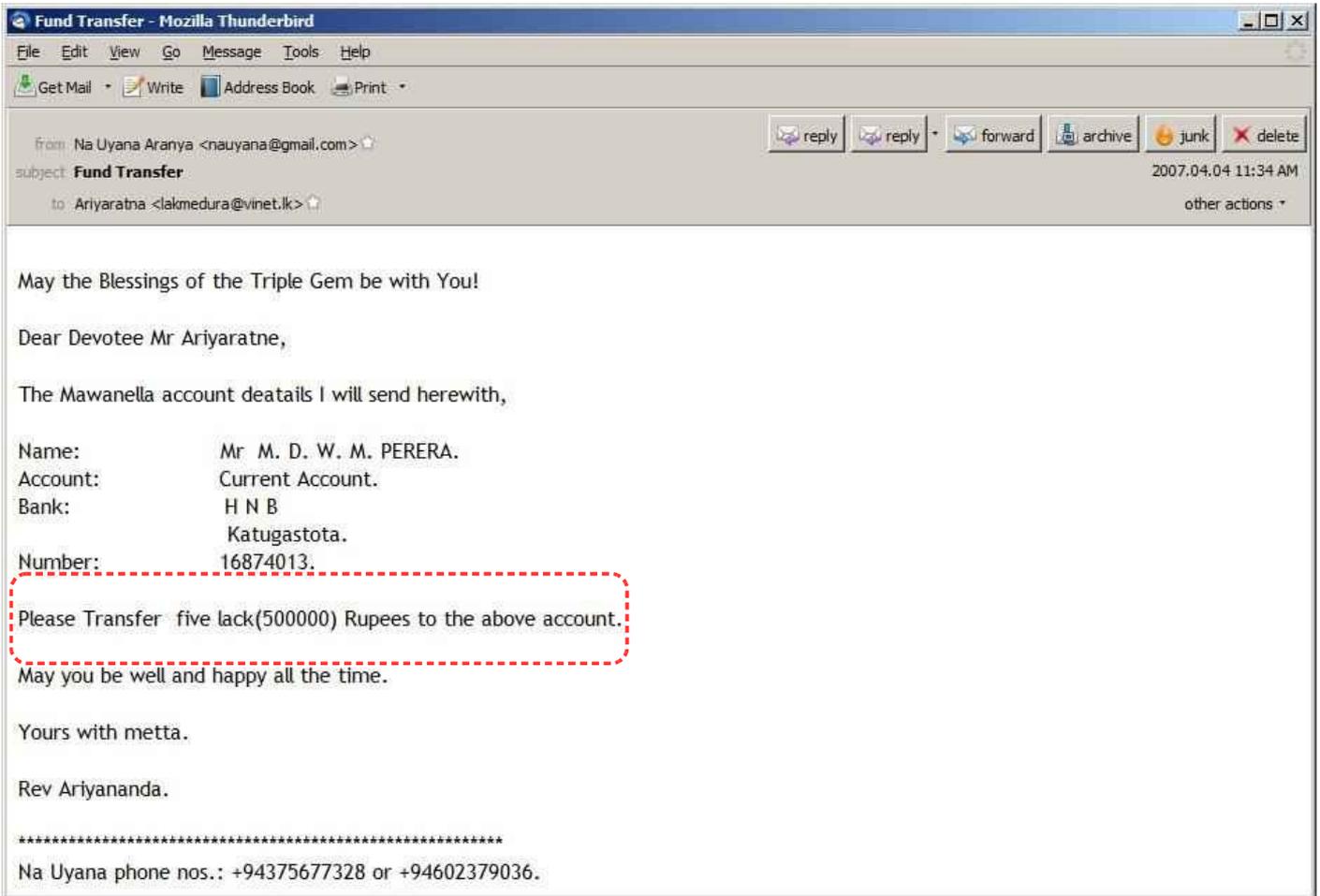
My sister & I ([redacted] and [redacted]), together with Bro [redacted], Bro [redacted], Sis [redacted] and Sis [redacted] travelled to Nauyana last year on the celebration of Kathina. Not sure if Bhante remember us ? During the trip, we informed Bhante that we would like to dana a Kuti to the Sangha. As no one is travelling to Nauyana then and now, we would like to make good our promise. We would like to check with Bhante if it is possible for us to telegraphic transfer the money for the building of the Kuti ?

Red dashed boxes highlight the following text in the email body:

- The salutation "Dear [redacted] & [redacted]"
- The paragraph starting with "Thank you for your email..."
- The bank information block
- The closing "With metta, Ariyananda Thera, Na Uyana Aranya"
- The "From:" field of the email header
- The "Subject:" field of the email header
- The "Kind Attention:- Bhante Ariyananda" line
- The "Dear Bhante Ariyananda, Greetings from Singapore." line
- The paragraph starting with "My sister & I..."
- The final sentence: "We would like to check with Bhante if it is possible for us to telegraphic transfer the money for the building of the Kuti ?"

Appendix 9: Transferring Money

Please refer to the red rectangles. Please double-click here  and here  to view the original emails (in EML format). You need Microsoft Outlook Express, Mozilla Thunderbird, or other similar program installed on your computer.



Fund Transfer - Mozilla Thunderbird

File Edit View Go Message Tools Help

Get Mail Write Address Book Print

from: Na Uyana Aranya <nauyana@gmail.com>
subject: **Fund Transfer**
to: Ariyaratna <lakmedura@vnet.lk>

reply reply forward archive junk delete
2007.04.04 11:34 AM
other actions

May the Blessings of the Triple Gem be with You!

Dear Devotee Mr Ariyaratne,

The Mawanella account deatails I will send herewith,

Name: Mr M. D. W. M. PERERA.
Account: Current Account.
Bank: H N B
Katugastota.
Number: 16874013.

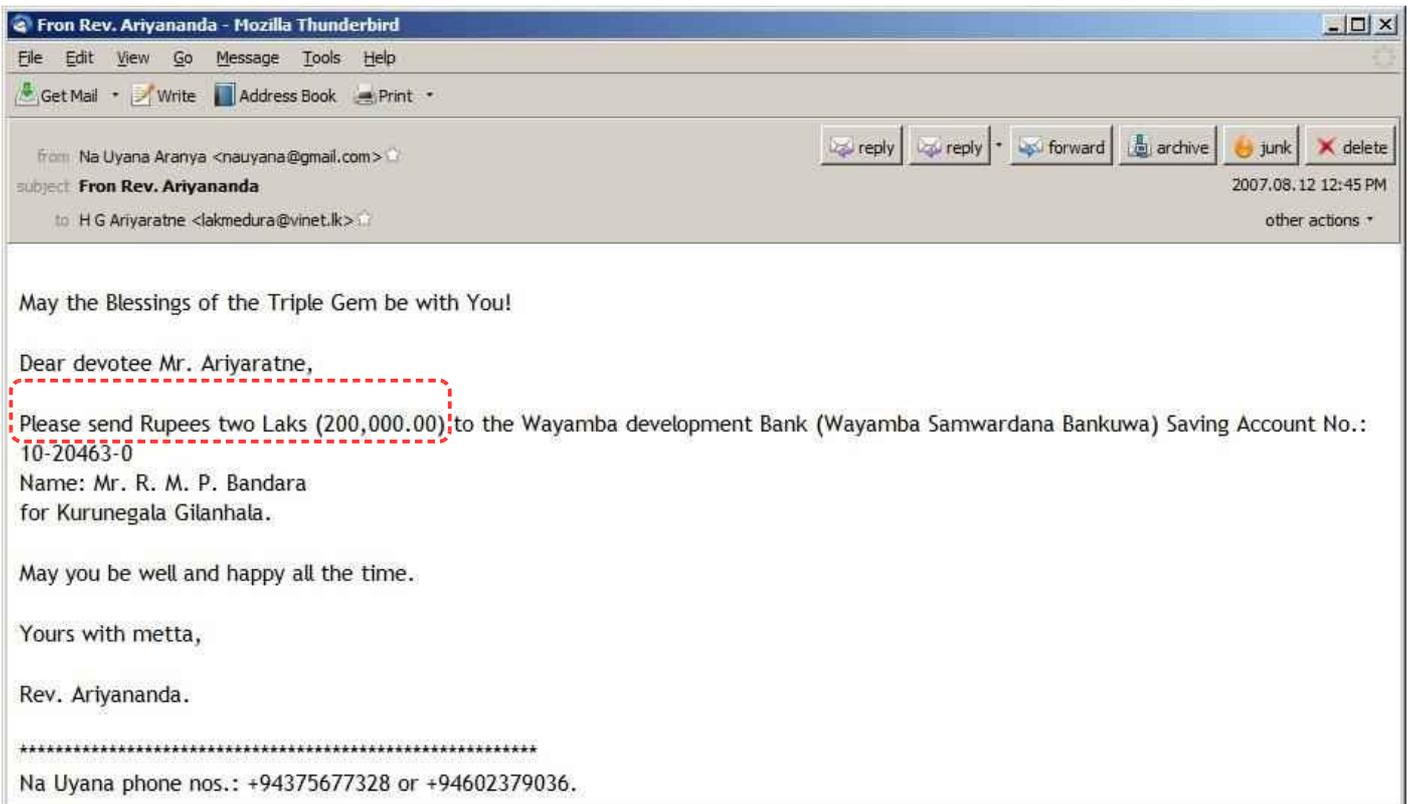
Please Transfer five lack(500000) Rupees to the above account.

May you be well and happy all the time.

Yours with metta.

Rev Ariyananda.

Na Uyana phone nos.: +94375677328 or +94602379036.



Fron Rev. Ariyananda - Mozilla Thunderbird

File Edit View Go Message Tools Help

Get Mail Write Address Book Print

from: Na Uyana Aranya <nauyana@gmail.com>
subject: **Fron Rev. Ariyananda**
to: H G Ariyaratne <lakmedura@vnet.lk>

reply reply forward archive junk delete
2007.08.12 12:45 PM
other actions

May the Blessings of the Triple Gem be with You!

Dear devotee Mr. Ariyaratne,

Please send Rupees two Laks (200,000.00) to the Wayamba development Bank (Wayamba Samwardana Bankuwa) Saving Account No.: 10-20463-0

Name: Mr. R. M. P. Bandara
for Kurunegala Gilanhala.

May you be well and happy all the time.

Yours with metta,

Rev. Ariyananda.

Na Uyana phone nos.: +94375677328 or +94602379036.

Appendix 10: Petty Donations

Please refer to the red rectangle (Language: Sinhalese).

කාගාරා අනුගාරා ව
 ආරාධයන්ති සද්ධම්මං - උනො අසද්දෙද්දන්ද තිස්සිතා,
 - ඩොගස්බෙමං අනුත්තරං

සුඤ්ජ භාද්දයනේ අටියධම්ම ස්ථවිරං,
 නාදයන ආරාමය ඡේනාතනය,
 පන්සියගම, තැ. සං. 60554.

ලි. ස. නං. 200... මං. 07...
 සං. ව: 200... මං. 07...
 2007.05.07

"සම්මා සම්බුද්ධ තෙ නමෝ"
 තෙරුවන් සරණයි - පිනිටයි.

වසන්ත සේනාකායක මහතා
 සභාපති
 ජල සම්පත් මණ්ඩලය
 නො. 2ව
 ග්‍රෙගරි මාවත
 කොළඹ 07

තරු සභාපතිතුමනි,

හා උගනේ නල ශ්‍රී ද නැවත පිළිසතර තිරිම

අප ආරාමයේ ඇති ඉහත සඳහන් නල ශ්‍රී ද, සහකාරාධි පදනමක් මත 2004 සැප්තැම්බර් මස මඬ විසින් කාර්ටත ලෙස නිම කර දෙන ලදී. එයට සියළු සංඝයා වහන්සේලා අතුළු දායක සභාව වෙනුවෙන් කාතඤ්ඤාචාර්ය පිරිසමම, මේ දක්වා මෙම ශ්‍රී ද සංඝයා වහන්සේලාගේ පැන් පහසුව පිණිසත්, උපායක ඇත්තන්ගේ ජල අවශ්‍යතාවන් සපුරා දීමටත් ඉමහත් ලෙස උපකාර වූ බව සතුටින් දන්වා සිටිමි.

මෑතක සිට ඉන් ලබා ගන්නා ජලයෙහි මඩ මිශ්‍ර වැලි ඇති බව දායක පිරිස මා හට දන්වා ඇත. දැඩි නියං කාලවලදී අපහට ජලය ලබා ගැනීමට ඇති වකම් විකල්පය මෙම නල ශ්‍රී ද බැවින් ලබන පොසොන් පොහොසට පෙර එය පිළිසතර නල යුතුව ඇත.

ඒ වෙනුවෙන්ම අප සෙනසුනට පැමිණියහොත් අධික වියදමක් දැරීමට සිදුවන බව මාගේ හැඟීමයි. ඒබැවින් වෙන වැඩිදීමකට යන අවස්ථාවක අප සෙනසුනට පැමිණ මෙකී නල ශ්‍රී ද නැවත පවතු කර දෙන ලෙස මඬ තුමාගෙන් ඉමහත් ඕනෑකමින් ඉල්ලා සිටිමි. තවද ආරාමයේ නඩත්තුව සඳහා අපහට ලැබෙන සුළු අධාර මගින් මඬ ආයතනයට දැරීමට වෙන ඉන්ධන හා අනෙකුත් සුළු වියදම් පියවීමට අපහට කටයුතු කල හැකි බව කාරුණිකව දන්වා සිටිමි.

මඬ තුමා ඇතුළු කාර්ය මණ්ඩලයට තෙරුවන් සරණයි!

බෙණ, බෙණ, 

Appendix 11: Powered Strings

Please refer to the red rectangles.

Rev Ariyananda
Na uyana Aranya
Pansiyagama
2006.07.24

May the Power of the Triple-Gem be with you always.
May the powerful dēva protect you all the time.

Dear Dhamma Sister [REDACTED].

Three weeks before I sent you a letter with few Paritta Strings, I hope you have received it. We hope you all are happy in the dhamma practice. We all are happy in the dhamma. Last 11th we started our Vassana period. Beginning of the Vassana we chanted Paritta for seven days, in your meditation hall at the Mountain. Now the Meditation hall and Kuties our venerables using for developing the dhamma. All those dhamma power come to you all the time. The power of the seven days chanting we transfer to you, the dēva who support you, your servants, your husband daughter and all the followers. The powered strings will send you by post. May you have good health, long-life to develop the practice of dhamma. May all the guardian dēva receive our merits and protect you all the time. May you fulfill all your good aspirations.

"ETIYE SHAN YUAN CHAN GEO"

May you develop your practice of meditation smoothly up to Nibbana.

Yours with full of Metta

Rev Ariyananda.

Appendix 12: Royal Pilgrimage

Please refer to the red rectangle (Language: Sinhalese).

පූජ්‍ය අර්ඤ්ඤාචාර්ය භික්ෂු
භාද්‍රපාද ආරාමය
2007 මැයි 06

පූජ්‍ය අර්ඤ්ඤාචාර්ය ආයස්මතුන් ඇතුළු සෑම සෑමකල්හි ධර්මයේ ආරක්ෂාව ලැබේවා!

පිංවත් ආයස්මතුන් වහන්ස

ගෞරවයෙන් එවන්තට යෙදුණු ලිපි වලින් තොරතුරු වටහාගත් නමුත් පිළිතුරු එවීම ප්‍රමාදවීම ගැන කණගාටු වෙමි. විසා ප්‍රශ්නය විසඳී ගිය ආකාරය කාටත් පහසුවක් වනු ඇත. ඉදිරියේදී විසා කටයුතු කිරීම තානාපති කාර්යාලය හරහා වෙනවානම් මිට වඩා ඉක්මන් වේවි යැයි අපගේ නා උයනේ ලොකු ස්වාමීන් වහන්සේ පවසා සිටියා.

මගේ පෞද්ගලික හැඟීම තම එක් විසාවකින් ඩොලර් දහයක් පමණ මුදලක් (නිලතොටු) විසා ඔරිසර් අපේක්ෂා කරනවා. ඒ අමි මැතිණියට මෙය කරන්න අපහසුයි. එය කෙසේ හෝ දෙන තෙක් ප්‍රමාද කරනවා, තැනිතම් දඩුවම ඔවුන් සවේ කියලා ගන්නවා. මම ගිතනවා මේ ක්‍රමයට විසාව ගන්න දක්ෂ කෙනෙක් හිටියොත් දවසින් දෙකෙන් දේවි හැබැයි එයට දක්ෂ කෙනෙක් වෙන්න ඕනෑ. කලින් හිටිය මේජර් කන්සයින් මහතා හමුදාව ඇතුළේ දේවල් දන්න නිසා ඒ ක්‍රමයට කරනවා. සිල් මානාවන්ටත් මේ ප්‍රශ්නය එන්න කලින් ක්‍රමයක් ගැන ගිතලා තියන්න. ලංකාවෙන් මෙඩිවෙගන් විසා දෙන්නෙම නැති. ඒලග පිරිස එවීමේදී අපි ගිතනවා සිංගප්පූරුව හරහා එවන්න.

අපේ අවුත් ධර්ම ගාලාවේ පසුගිය 23 සර්වරාත්‍රික පරිත්‍රාණ ධර්මදේශණයක් කොට එහිම 24 දින පිංකමක් කොට අපගේ මාහිමිපාණන් වහන්සේට දිගාසිරි පතා පිත්තම් පෙලක් පැවතුනා. පසුගිය 27, 28 දිනයන්හි අනුරාධපුර විශේෂ පිංකම් පෙලක් පැවතුනා. පසුගිය වෙසක් දින විශේෂ පිංකම් පැවත්තා. ඒ තුලින් ජනිත වූ සියළු කුසල් ආයස්මතුන් වහන්සේ ඇතුළු සෑම මෙහිණියන් අනුමෝදන් කරමි. මෙවර වර්ෂාව හොඳට ලැබුණා. පසුගිය දින කීපය තුල කොළඹට වැස්ස වැඩිවෙලා. කොට්ඨාසේ නර්ජන විකක් නිවුනත් රටේ සාමකාමී බව ඉතාමත් හොඳට තියෙනවා. රටපුරා ධර්මයට උනන්දුවක් තිබෙනවා. අවුරුදු වෙසක් දිනයන්හි රටපුරා බාර් විසා කිවීම හේතුවෙන් ඉතාමත් සාමකාමී බවක් තිබුණා.

කොටි ගුවන්යානා වලින් පහර දෙන තර්ජන හේතුවෙන් ගුවන් තොටුපලට රාත්‍රී 10න් පසු උදේ 6 තෙක් ගුවන්යානා නැවීම බැස්වීම අනතුරු වැලැක්වීම පිණිස තවතා තිබෙනවා. කෙසේ වෙතත් ඉතාම සාමකාමීව රට පවතිනවා. රටට එන යන අයට සෑම නැත ආරක්ෂාව තියෙනවා.

අතිපූජ්‍යයා පා අවුක් සෙයාඩෝ ස්වාමීන් වහන්සේ ඉතාමත් සතුටින් තිරෝගීව ඉතාමත් උග්‍ර විවේකයෙන් භාවනා කරනවා. සෙයාඩෝ ස්වාමීන් වහන්සේ ඉන්දියාවේ බුද්ධ වන්දනාවේ ගිහිත් නිවුනේ නැහැ විනය ප්‍රශ්නයක් මත. හෝටල් වල තිදගැනීමෙන් සහසෙයා ආපත්තියක් වන නිසාත් පත්සල් වල සිටීමෙන් නිසි ආපත්තියක් වන නිසා, මෙයට විසඳුමක් වශයෙන් අපි වාහනයක් ගැන තොරතුරු හොඳලා එහිම තිදගන්න ක්‍රමයක් සංවිධානය කොට ආරාධනා කලා, කැමතිඋතා. පසුගිය මාර්තු 20 සිට 31 තෙක් ඉන්දියාවේ දඹදිව වන්දනා කලා. සුපිත් මහතාත් ඉන්දියන් වත්කුපාල ආයස්මතුන්ගේ උදව්වට ගියා. ගමන ඉතාමත් සාර්ථකයි. සෙයාඩෝ ස්වාමීන් වහන්සේ ඉතාමත් තිරෝගීව ආපසු වැඩිමකලා. එම වාහනය රටේ තියෙන රාජකීය වාහනයක්. තිදගැනීමේ පහසුකම්, වැසිකිලි පහසුකම්, විසිඩි, මයිකේරෝවේව් අවුත් සියල්ල තියෙනවා. වාහනයට පමණක් ඩොලර් 3500ක් පමණ අයකලා. මුළු ගමනට ඩොලර් 6100 ක් පමණ උතා නමුත් අපිට ඉතාම සතුටුයි මෙම දුර්ලභ පිංකමට සම්බන්ධ වීම ගැන. මුදල සඳහන් කලේ මෙය රාජකීය මට්ටමෙන් සිදුවූ බවට පෙන්වීම පිණිසයි. මෙම පිත්තම් අපගේ ආස්ථමතුන්වහන්සේලාට මෙහිණියන් අනුමෝදන් කරනු කැමැත්තෙනම්. තවද පූජ්‍ය වන්දිම ස්වාමීන්වහන්සේටත් පූජ්‍යයා කුණ්ඩදන ස්වාමීන්වහන්සේටත් මෙම විස්තරය කියලා පින් අනුමෝදන් කරන්න අපිවෙනුවෙන්. සෙයාඩෝ ස්වාමීන් වහන්සේ ඉතාමත් සනීපෙන් භාවනාකරන බව කියන්න. අපිට හැකි සෑම උපකාරයකම ඉතාමත් උයස්ලෙය ගරු ස්වාමීන්වහන්සේ වෙත ඉටුකරන බව කියන්න. අපි මෙතම අපේ ගරු සිල්මැණිවරු දහය ඉතාමත් ඕනෑකමින් ගරු ස්වාමීන්වහන්සේට ගැලපෙන ක්‍රමයට හදලා එවන බව දන්වන්න. ඒ අය දහය සැදීමේදී ඉතාමත් සැලකිලිමත්ව කොලස්ට්‍රෝල් නැති ඔලිව් ඔයිල් සහ සන්ග්ලවර් ඔයිල් පමණක් භාවිතා කරමින් දහය පිසින බවක් දන්වමි. මෙහිදී ඒතමිද්ධය තොටි භාවනාව හොඳට කෙරෙන බව ගරු ස්වාමීන්වහන්සේ උපස්ථායක ආයස්මතුන්වහන්සේලාට දන්වාඇති බව දන්වමි.

මෙම සියළු පිං ආයස්මතුන්වහන්සේලාට සෑමකල්හි සැතපීම පිණිසත් සුවසේම භාවනාකටයුතු කිරීමටත් උපනිග්‍රවේවා, දෙලොව ජයගෙන පැතු පරිදි සියළු දුක් අවසන් කරගන්න මෙම කුසල් උපනිග්‍රයවේවා.

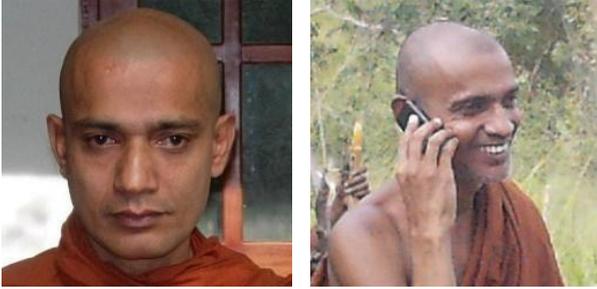
තෙරුවන් සරණින් සෑමට යහපතක් වේවා!

මෙයට මෙතැනි,

අර්ඤ්ඤාචාර්ය භික්ෂු.

Appendix 13: Images

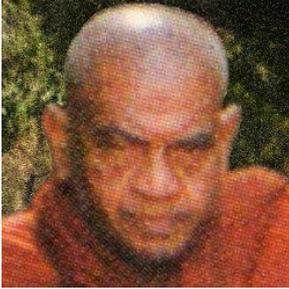
13.1: Ven. (Angulgamuwe) Ariyananda.



13.2: Ven. (Nā-Uyane) Ariyadhamma.



13.3: Ven. (Mīgoda) Saṅghasobhana.



13.4: Unknown monk.



13.5: The palmyra-leaf umbrella.



13.6 The jeep with no number plates.



13.7: Ven. (Vietnam) Thich Quan Duk.



13.8 Bhikkhus at work, with so-called devas



13.9: A holy viper?



13.10: The pagoda at Vewkanda.



Please compare the height of the pagoda with the height of the two people, namely, the one on the floor and the one on the pagoda.

Appendix 14: Voice Clips

Please double-click on the respective 'paper clip' icon for the respective language, to listen to the voice clip. If one need to save a voice clip to computer, please right-click and select the 'Save Embedded File to Disk...' option on the context menu.

	Sinhalese	English
Appendix 14.1: Mahāsi way of vipassana walking by Ven. Ariyadhamma. By Ven. Ariyadhamma in Sinhalese.		
Appendix 14.2: Sayādaw's seeing past lives by vipassana. By Ven. Ariyadhamma in Sinhalese. English translation by Ven. Saṅghasobhana.		
Appendix 14.3: No homage no samadhi. By Ven. Ariyadhamma in Sinhalese. English translation by Ven. Saṅghasobhana.		
Appendix 14.4: An offence for an anonymous letter. By Ven. Ariyadhamma in Sinhalese. English translation by Ven. Saṅghasobhana.		
Appendix 14.5: Teacher above the Dhamma- <i>vinaya</i> By Ven. Ariyananda in Sinhalese. English translation by Ven. Saṅghasobhana.		
Appendix 14.6: <i>Pārājika</i> person inside the boundary. By Ven. Ariyananda in Sinhalese.		
Appendix 14.7: No alms bowl bag or punishment. By Ven. Saṅghasobhana in English.		
Appendix 14.8: Ven. Ariyadhamma's samadhi sleep. By Ven. Ariyadhamma in Sinhalese.		
Appendix 14.9: True meditators do not boast. By Ven. Ariyadhamma in Sinhalese. English translation by Ven. Saṅghasobhana.		
Appendix 14.10: Ven. Ariyadhamma's three characteristics of walking meditation by chanting. By Ven. Ariyadhamma in Sinhalese.		
Appendix 14.11: <i>Pāramī</i> fulfilled Ven. Ariyadhamma. By Ven. Ariyananda in English.		
Appendix 14.12: Ven. Ariyadhamma's samadhi walk. By Ven. Ariyadhamma in Sinhalese. English translation by Ven. Ariyananda.		
Appendix 14.13: World's two highest teachers. By Ven. Ariyananda in English.		
Appendix 14.14: Ven. Sugatavihāri's nerve problem. By Ven. Ariyananda in English.		
Appendix 14.15: Bhikkhuni ordination 1 (key to the hell gate). By Ven. Ariyadhamma in Sinhalese.		
Appendix 14.16: Bhikkhuni ordination 2 (Ven. Bhikkhu Bodhi and Kusumā Devendra). By Ven. Ariyadhamma in Sinhalese.		