

same square. The base of the building plan was a grid (*vāstumapaṇḍala*) of twenty-five squares (called *upapīṭha*) or of nine squares (called *pīṭha*). Each square was dedicated to a *vāstudevatā* by whose name it was identified. The following are the *upapīṭha* grid and the *pīṭha* grid with the names of the *vāstudevatās*:

Vāyu	Mukhya	Soma	Aditi	Īśa
Śoṣa	Rudra	Bhūdhara	Āpavatsa	Jayanta
Varuṇa	Mitra	Brahmā	Aryaman	Āditya
Sugrīva	Indra	Viśvasvat	Savitṛ	Bhṛṣa
Nirṛta	Bhr̥ga-Rāja	Yama	Vitatha	Agni

The *Upapīṭha Vāstumapaṇḍala*

Vāyu	Soma	Īśa
Varuṇa	Brahmā	Āditya
Nirṛta	Yama	Agni

The *Pīṭha Vāstumapaṇḍala*

The Vijayārāma belonging most probably to the seventh or eighth century judging from the state of ruins, is built in accordance with the *upapīṭha* plan described in the *Mañjuśrī-bhāṣita-vāstuvidyāśāstra* as Hastyārāma with the main entrance in the south. The positioning of the buildings including the *pañcāvāsas* in the Hastyārāma with the southern entrance is as follows:

Kind of Building	Name of Chamber
<i>Bodhiveśman</i>	Nirṛta
<i>Caitya</i>	Bhṛṣa
<i>Pratimālāya</i>	Rudra
Chapter House (<i>sabhā</i>)	Brahmā
<i>Prāsāda</i> (monks' residence)	Aditi
Refectory	Jayanta
Kitchen	Īśa and so on.

It must however be noted that the ruins of these monasteries as they lie today betray changes effected under Theravāda influence in later years. All these monasteries were given a complete overhaul by Mahinda IV in the 10th century and by Parakramabahu I in the 12th century. The non-religious buildings of these monasteries including the *prāsāda* (also considered a secular building) appear to have been

transferred to the low-lying area surrounding the sacred square and the *sabhā* (Chapter House) transferred from the central square to the original position of *Prāsāda* (Aditi). So the ruins of the Vijayārāma as found today are shown in the following figure.

Plan of Vijayārāma

A circumambulatory path ran round the sacred square and the low-lying area extended from this path to the moat. Outside the moat there was a highway leading to all the four directions and the whole monastery complex was bordered by a coconut, arecanut or bamboo grove.

Not only the plan of the *ārāma* but also some of the archaeological finds unearthed from the *debris* of the *Vijayārāma* conform its Mahayana associations. A number of copper pieces with Mahayana *dhāraṇīs* and *mantras* inscribed on are definitely those that had been enshrined in the *harmikā* of the *caitya*, which has fallen down at a later date. Enshrining of gold, silver or copper plates with portions of Mahāyana *sūtras* written on, in the *harmikā*, in lieu of corporeal relics of the Buddha is a practice that has been very popular among the Mahāyānists.

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VIJJĀCARAṆA, "knowledge and conduct", is the third of the qualities of the Buddha described in a standard formulation found frequently in the discourses (e.g. *M. I, 37: iti pi so bhagavā ...*, see also

BUDDHĀNUSATI). According to the *Visuddhimagga's* explanation of *vijjā-carāṇa* as a quality of the Buddha (*Vism.* 202), "knowledge" here refers to the Buddha's endowment with eight knowledges. These eight knowledges comprise insight knowledge in regard to the material body and consciousness; production of a mind-made body; supernormal powers; the divine ear; psychic knowledge of the mind of others; and the three higher knowledges (*tevijjā*). "Conduct" then stands for the Buddha's endowment with moral restraint; guarding of the sense-doors; moderation with food; wakefulness; confidence; sense of shame; fear of wrongdoing; learnedness; energy; mindfulness; wisdom; and ability to attain the four *jhānas*.

This presentation reflects an explanation of *vijjā-carāṇa* given in the *Ambaṭṭha Sutta* and the *Sekha Sutta*, where the former treats the above mentioned eight knowledges under the heading of *vijjā* (*D. I.* 99), while the latter understand the compass of *carāṇa* to correspond to the above list of qualities, ranging from ethical restraint to the four *jhānas* (*M. I.* 358).¹

According to the detailed exposition of *vijjā* given in the *Ambaṭṭha Sutta* (*D. I.* 100; see in full *D. I.* 76), with the first out of the set of eight knowledges the mind is directed to insight in regard to the material body and consciousness. This insight amounts to understanding that the body is impermanent, made up of the four elements and kept alive through food, and consciousness is dependent on this body. The *Ambaṭṭha Sutta* illustrates the development of such insight with the example of seeing a transparent gem that is strung on a coloured string.

Through the second of the eight knowledges one succeeds in producing a mind-made body that differs from the material body due to its mind-made nature, but is nevertheless also endowed with limbs and sense-faculties. To extract such a mind-made or perhaps astral body from the physical body can be compared to drawing a reed from its sheath, or a sword from its scabbard, or a snake from its old skin.

The third knowledge involves the exercise of supernormal powers, such as being able to multiply oneself; to disappear and appear at will; to pass through walls and mountains as if they were made of air; to enter the ground as if it were water; to walk on water as if it were solid ground; to fly through the

sky; to be able to touch the sun and the moon; or to travel with this body to the Brahmā world. This type of knowledge is similar to an artisan who is able to fashion any kind of tool or item from raw material at his disposal.

The fourth knowledge is the divine ear, with the help of which one becomes able to hear sounds made by humans and non-humans, far away or close by. Such ability can be compared to someone who hears different musical instruments and is able to recognize the respective types of sound.

Psychic knowledge of the mind of others is the fifth knowledge, with the help of which one can directly discern if someone else's mind is under the influence of lust or anger etc. The *Ambaṭṭha Sutta* illustrates the exercise of this type of knowledge with the example of looking into a mirror in order to examine if there are any spots on one's own face.

The sixth in the series of eight knowledges is at the same time the first of the three higher knowledges, *tevijjā*. The *Sekha Sutta's* account of the compass of *vijjā* only covers these three higher knowledges, without referring to the other above-mentioned five knowledges included under the same heading in the *Ambaṭṭha Sutta* (*M. I.* 358). The first of these three higher knowledges involves recollection of one's own past existences, whereby one remembers one's former name, social standing, and types of experiences in bygone times, and also how one passed away from that existence and was reborn elsewhere. Such recollection of former lives is comparable to someone who, having travelled from one village to another, recollects the path he had taken.

The seventh in the series of eight knowledges and the second of the three higher knowledges is the divine eye, which enables one to see the passing away and re-arising of other beings in accordance with their deeds. This knowledge provides direct insight into the working mechanism of karmic retribution, as one sees how due to misconduct beings arise in inferior conditions, whereas good conduct leads to rebirth in favourable conditions. The exercise of this divine eye is similar to observing people walking on a street and entering or leaving a house.

The final in the set of eight knowledges and the third of the three higher knowledges is the knowledge

of the destruction of the influxes. Of the set of eight knowledges or three higher knowledges, this is the knowledge most highly valued in early Buddhism, being the only one required out of both sets for reaching liberation. This knowledge involves direct realization of the four noble truths, applied to *dukkha* and to the influxes, whereby the influxes of sensual desire, of becoming and of ignorance are totally eradicated. After successful realization, the retrospective knowledge arises that the task has been done and future existence has been transcended. The *Ambaṭṭha Sutta* compares this supreme level of insight into the four noble truths to looking into a clear pond and seeing the animals that live in it.

While the eight knowledges as different facets of *vijjā* constitute the final part of the *Ambaṭṭha Sutta*'s account of the gradual path, the early part of this gradual path, which leads from going forth to the attainment of the four *jhānas*, covers different aspects of *carāṇa* (*D. I*, 100; see in full *D. I*, 63). The beginning point of this part of the gradual path is the observance of moral restraint in accordance with the monastic regulations. Key aspects of such moral restraint are to abstain from killing; theft; unchastity; false or other unwholesome types of speech; and to adopt a mode of conduct that accords with what is appropriate for one gone forth.

The next aspect of conduct is to guard the sense-doors in order to forestall the arising of unwholesome reactions. Such guarding of the sense-doors requires in particular refraining from taking up the distinguishing marks provided by perception, or subsequent associations, in a grasping manner, *nimittaggāha* and *anuvyañjanaggāha*. The point at stake is not mere avoidance of sense-data, but rather restraining the reaction to them.

Guarding of the sense-doors is followed in the *Ambaṭṭha Sutta*'s account of conduct by the exercise of mindfulness and clear comprehension, a mode of practice also described in the *Satipaṭṭhāna Sutta* (*M. I*, 57). This practice involves maintaining clear comprehension during such actions as looking in a particular direction; moving the body; carrying one's belongings; eating and drinking; defecating and urinating; or any other type of activity.

Another aspect of conduct in the *Ambaṭṭha Sutta*'s account of the gradual path is the development of

contentment in regard to clothing and food. One who is contented with whatever he or she has received is unencumbered by possessions and free to go anywhere, just like a bird roams freely in the sky, taking along with it only its two wings.

The *Ambaṭṭha Sutta* continues by describing how one retires to a solitary and secluded spot for formal meditation. Here the task is to remove the five hindrances, a removal that enables the successive attainment of each of the four *jhānas*.

The description of conduct offered in the *Sekha Sutta* mentions several additional qualities under the heading of *carāṇa* (*M. I*, 355). These qualities are also listed in the *Visuddhimagga*'s explanation of *carāṇa* as a quality of the Buddha (*Vism.* 202). These two accounts of conduct do not include the exercise of mindfulness and clear comprehension or the development of contentment in regard to clothing and food, mentioned in the *Ambaṭṭha Sutta*'s account of conduct. The *Sekha Sutta* does, however, include mindfulness in a listing of seven qualities, a quality closely related to the exercise of mindfulness and clear comprehension in regard to bodily activities. It also introduces moderation with food as an aspect of conduct, which could be understood to draw out in more detail the theme of contentment in regard to food, mentioned in the *Ambaṭṭha Sutta* together with contentment in regard to clothing.

Moderation with food is treated in the *Sekha Sutta* after moral restraint and guarding of the sense-doors, and thus forms the first of the additional qualities mentioned in its account of *carāṇa*. One who observes such moderation takes food not for personal enjoyment, but only for keeping the body alive and healthy as a means for living the holy life.

Another aspect of conduct mentioned in the *Sekha Sutta* is the practice of wakefulness, which requires a continuous effort at purifying the mind from unwholesome states. Such an effort is undertaken during sitting or walking meditation at day, in the early parts of the night or in the early morning, while during the middle part of the night one lies down mindfully to take a rest.

While moderation with food and the practice of wakefulness occur also in other accounts of the gradual path (e.g. *M. III*, 2), an aspect of conduct that is peculiar

to the exposition in the *Sekha Sutta* is the possession of seven qualities. These are confidence in the Buddha;² a sense of shame in regard to misconduct; fear of wrongdoing; being learned in the sense of familiarity with the teachings; energetically applying oneself to overcoming unwholesome states; being endowed with mindfulness; and having the type of wisdom that comes from insight into the impermanent nature of phenomena. After listing these seven qualities, the *Sekha Sutta* concludes its account of *carāṇa* with the attainment of the four *jhānas*, thereby leading up to the same culmination point as the *Ambaṭṭha Sutta*.

In addition to listing the above eight knowledges and aspects of conduct, in an alternative explanation of the Buddha's endowment with knowledge and conduct the *Visuddhimagga* suggests that his *vijjā* should be understood to stand for his possession of omniscient knowledge, and his *carāṇa* to correspond to his great compassion (*Vism.* 202). This interpretation reflects later conceptions, since in the early discourses omniscience is not attributed to the Buddha (see OMNISCIENCE and TEVIJJA-VACCHAGOTTA SUTTA).

The Buddha's possession of knowledge and conduct was an inspiration for others and would motivate them to approach him (*Sn.* 164). In his former lives the Buddha already had a keen interest in knowledge and conduct, which according to the *Lakkhaṇa Sutta* was the cause for his possessing legs that were as well proportioned as those of an antelope, this being one of the marks of a superior being, *mahāpurisalakkhaṇa* (*D.* III, 156; see also MAHĀPURISA). Here the expression *vijjā-carāṇa* appears to have a less specific meaning, with "knowledge" representing wisdom in general and "conduct" having the sense of ethics and proper behaviour, since at least the highest of the eight knowledges or three higher knowledges was not part of the Buddha's knowledge in former times. The same more general sense would also apply to a verse in the *Sutta Nipāta*, according to which Brahmins of old gave considerable importance to knowledge and conduct (*Sn.* 289), and to a verse by Brahma Sanañkumāra, which highlights that one who is endowed with knowledge and conduct is supreme among gods and men (*S.* I, 153).

When considering the *dvanda* compound *vijjā-carāṇa*, it may at first sight seem surprising that the sequence of the two terms that make up this expression does not match the sequence of the respective qualities in the gradual path. This may well be due to the law of waxing syllables (see also VĀCĀ), according to which a term with fewer syllables will precede a term with more syllables. Hence *vijjā*, having two syllables, precedes *carāṇa*, which has three, though in actual practice *carāṇa* is developed first and forms the foundation for *vijjā*.

Another aspect of the *dvanda* compound *vijjā-carāṇa* is that it presents these two qualities of knowledge and conduct as complementary aspects of equal importance. Dissociation of conduct from knowledge could in fact easily lead to excessive asceticism and self-mortification, while dissociation of knowledge from conduct could end up in futile theorizing and speculation. According to the picture painted of ancient India in the early discourses, both extremes were prevalent at the time of the Buddha.

Examples of excessive concern with minute aspects of external conduct can be seen in the standard descriptions of practices undertaken by some recluses and wanderers, who attempted to gain purification through bathing in sacred rivers, or else through totally abstaining from washing, while others would partake only of certain types of food or even completely abstaining from any nourishment (see e.g. *D.* I, 166). The importance of ascertaining the externals of conduct in the ancient India setting becomes also apparent in the *Brahmāyu Sutta*, where a close examination of the Buddha's conduct in daily life was considered essential in order to assess his spiritual accomplishment (*M.* II, 137).

Examples of knowledge dissociated from conduct could be some of the speculative theories put forward by the Buddha's contemporaries, especially views whose assertions directly contradict the very possibility of living a life of spiritual development, even though such views were propounded by recluses and wanderers presumably engaged in some form of spiritual endeavour (see e.g. *M.* I, 515).

In contrast to these two extremes of giving excessive emphasis to conduct or to knowledge alone, a balanced development of knowledge and conduct would constitute the proper middle path approach.

The difficulty of finding the right means in this respect could be seen even in later developments within the Buddhist traditions, where a closer inspection may well discern the tendency to give more emphasis to conduct, at the expense of knowledge, or else to value knowledge over conduct. A simile in the *Soṇadaṇḍa Sutta* illustrates the required balance with the example of washing one's hands. Just as each hand is needed to wash the other, so morality and wisdom require each other (*D. I*, 124). Though the terminology used in this instance differs, as the *Soṇadaṇḍa Sutta* speaks of *paññā* and *sīla*, the implications of these two terms are close enough to *vijjā* and *caraṇa* to allow for extending the simile of the two hands washing each other to the interrelation between knowledge and conduct.

A detailed discussion of *vijjā-caraṇa* and its relationship to liberation can be found in the discourse in the *Aṅguttara Nikāya* (*A. II*, 163). In this discourse, Sāriputta made it clear to his interlocutor that neither knowledge, nor conduct, nor both, nor their absence will suffice for making an end [of *dukkha*]. In the first three instances grasping is still present, while the fourth proposal can be rejected outright since without knowledge and conduct it is certainly impossible to reach liberation. Sāriputta concluded that one who is endowed with conduct and who sees and knows in accordance with reality, *caraṇasampanno yathābhūtaṃ jānāti passati*, will make an end [of *dukkha*]. The point made by this discourse appears to be that even though knowledge and conduct are the means to reach liberation, any grasping at them needs to be avoided.

This presentation brings to mind a verse in the *Māgandiya Sutta* of the *Sutta Nipāta*, which highlights that neither *ñāṇa*, "knowledge", nor *sīlabbata*, "moral observances", will suffice for purification (*Sn.* 839; see also *Sn.* 1078). Yet, as the same verse points out, purity is certainly not to be obtained in the absence of knowledge and moral observances. Hence what is required is to approach these without grasping, *anuggaha*, and without dependencies, *anissāya*. What this discourse and the above exposition by Sāriputta highlight is that knowledge and conduct lead to final liberation as long as they are undertaken without grasping. The potential of these two as the means for progress towards freedom from *dukkha* can also be seen in an injunction given in the *Dhammapada*, according to which:

"Endowed with knowledge and conduct, being mindful,

Leave this immense *dukkha* behind!"

Sampannavijjācaraṇāpatissatā,

pahassatha dukkham idaṃ anappakaṃ (*Dhp.* 144).

Anālayo

References

- 1 See also I.B. Horner: *The Collection of the Middle Length Sayings*, vol. 2, London 1970: XI-XII.
- 2 As a quality possessed by the Buddha himself, this would probably refer to his self-confidence. See also VESĀRAJJA.

VIJÑAPTIMĀTRATĀSIDDHI SEE VASUBANDHU, VIÑÑĀNA

VIKĀLABHOJANA. Meals taken at the wrong or the improper time of the day and the night, prohibited to Buddhist monks and nuns by the *Pācittiya* rule number xxxvii worded as follows, "Whatever monk should take hard or soft food at the wrong time, it is an offence of expiation" (*Vin.* iv, 85). The word *vikāla* in this context is explained in the *Suttavibhaṅga* (*ibid.* 86) as follows; "*vikāla* signifies (the period from) the noon up to the sunrise (the following day)". Accordingly, monks and nuns are expected to avoid taking any solid food within the stipulated time. However, as the Buddha, by another rule (*ibid.* i.245 f), has allowed them the use of the juice of all fruits except the juice of cereals, juice of all leaves except that of vegetables (*ḍāka*), juice of all flowers except that of liquorice and also sugarcane juice, it is clear that only solid food fall into the prohibited category. Milk and milk products like curds and butter-milk allowed to them (*ibid.* 243) are generally regarded as falling into the prohibited category.

The *Vinaya* commentary (*VinA.* iv.832) takes *vikālabhojana* as a meal taken once the meal time of monks has passed. The final limit of this meal time is mid-day, which itself falls into the improper time. From that moment a monk cannot take hard or soft food. One should employ a time-pillar (*kāṭṭhambo*) to determine the time limit or else eat within the

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