Chapter -5

5.0. An Analysis of Uttarimanussadhammasikkhāpada

The Uttarimanussadhammasikkhāpada is the fourth Pārājika. It concerns with telling lie or speaking fault. It is vital important for a monk or nun to abstain from lying because it can forbid the spiritual progression. The Buddha seriously prohibited the monk from telling lie. Therefore the Buddha laid down this fourth pārājika rule. The present chapter mentions the original pārājika rule, the English translation of the rule, the critical notes, the history of the rule, the comparison with Civil Laws, the fivefold condition, the ten superior human states, and its relevance to social life. In fact, the telling lie is forbidden by the Buddha. It is not only for monks and nuns but also for the laities.

What is prohibited through the fourth pārājika is making a "false-claim" to deceive others and obtain self-gain. Therefore, the Buddha is absolutely right in describing such a false-claimant as a "worse thief." Such a monk is not merely boasting. He is consciously deceiving the devotees for his personal gain and benefit. The pācittiya rule number eight even makes such non-false claim an offence. A statement of the rule is as follows.
5.1. A statement of the rule

“Yo pana bhikkhu anabhijñanaṁ uttarimanussadhammaṁ attū panāyikāṁ alamariyāññadassanaṁ1 samudācareyya iti jānāmi iti passāmīti tato aparena samayena samanuggāhiyamāno vā asama nuggāhiyamāno vā āpanno visuddhāpekkho2 evam vadeyya ajānam evam āvuso avacāṁ jānāmi apassāṁ passāmi; tucchaṁ musā vilapin‘ti Aññattra adhimāna ayampi pārājiko hoti asamvāso.”3

5.2. The English translation of the rule

“If any monk, though not directly knowing it, should claim a super human state pertaining to himself, a state of knowing and seeing that is suitable for the noble ones, saying: “thus I know. Thus I see.” And then, on another occasion, whether being interrogated or not being interrogated, having committed the offence, desiring purification, should say so: “although not knowing it, I spoke thus (saying): ‘I know, not seeing it, I spoke, saying: ‘I see.’ I bluffed vainly and falsely, expect

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1 Alamiyaññadassanaṁ. V A 485 says that the highest ariyan purity is knowledge and insight. Alan is pariyyatta, sufficient, enough, so that alan means intent on enough ariyam knowledge and insight for the destruction of the Kilesa.

2 V A 492 says that inasmuch as being a house man, a lay follower, a park-keeper or a probationer he is able (Bhabba) to set going the way to heaven through giving, the refuges, morality and the restrains, or the way of freedom through musing and freedom, therefore the state of a householder and so on is called pure; therefore the desiring this purity, he is said to be one desiring purity (Visuddhāpakkho).

3 Vi 1, 197
when said in overestimation, he also is defeated and no more in communion.  

5.3. Critical notes

Anabhijāna: not directly knowing.  

Uttarimanussadhamma: a super human state, a state beyond humans.  

Ñāna, knowledge means the three kinds of wisdom or knowledge.  

Visuddhāpekkho: desiring purification, longing for purification. It means he is desirous of being a householder, a lay-follower, a park-keeper and he is desirous of being a probationer.

Ajhānameva āvuso avasam jhānāmi, apssam passāmi means I said that I know what I do not know, see what I do not see, (but) I do not know

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4 “A translation and analysis of the Pātimokkha” pg 86
5 I. B. Horner translated as ‘not knowing it fully’, having no acquaintance.
6 As per Horner, ‘a state of further-men’ and as per Bhikkhu Ñyānamoli, ‘superior human state. The Vibhaṅga mentioned that there are ten kinds of super human sates: (1)development of concentration (jhāna), (2)freedom (vimokkha), (3)concentration (samādhi), (4)attainment(samāpatti), (5)knowledge and insight (jñānasamāpattinā), (6)making the way to become arahantship (maggabhāvanā), (7) realization of the fruits (phalasaccikiriya), (8) destruction of the impurities (kilesapahāra), (9) freedom from hindrances (vinīvaraṇa) and delight in a place of solitude for the mind (sunnāghe abhirati). Vin 1, 198/ PTS 3, 90/ Book of discipline, Vol 1, p 152.
7Ñāṇaṁ ti sīsso vijī. (1)He had knowledge of his own previous rebirths, (2) of the arising and passing away of beings, and (3) of the destruction of the cankers. It is a term handed down from the Upanisads, where it meant knowledge of the three Vedas. Vin 1, 198/ PTS 3, 90/
and see these states, and in me there are not these states, nor do I live conformably with these states.

*Parājiko hoti:* one is defeated. A Palmyra tree cut off at the crown cannot become one for new growth. Likewise, a monk with evil intentions, claiming a non-existent state of further-men which is not a fact, is not a true monk and no more in communion.\(^8\)

5.4. **The Story of monks on the Bank of the Vaggumudā River**\(^9\)

The *Vinaya* literature contains many stories. The story for this fourth defeated is as follows. At one time the Buddha was sojourning at the great monastery in the *Mahāvana* forest of the city of *Vesālī*. At the time a large number of monks were living on the bank of the river *Vaggumudā* to spend their *Vassa* (rainy season).

At one time there was a famine in the country of *Vajjī* and the many monks who were spending the *Vassa* there found alms food difficult to obtain. Of these monks, a group residing by the banks of the River *Vaggumudā* devised a scheme to entice the laity into offering alms food and other requisites to them. Whenever they met the lay

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\(^8\)Vi 1, 197

\(^9\)Vi 1, 193/ The book of discipline Vol 1, 157./PTS 3, 86/ this fourth defeated is concerning with telling lie. It is a *pācittiya* offence for a monk to tell of his knowledge of conditions belonging to the further-man, even if he possessed this knowledge. If he does not possess it, it is a *parājika* offence to speak of it.
people they told them of each other’s attainments of ‘superior human states’ (*Uttarimanussa-Dhamma*), sometimes telling of a true attainment but often deliberately lying just to impress the laypeople. The plan worked. The faithful lay people thought that to give alms to such special monks would bring great merit and so they themselves did not eat, nor did their parents, wives, children and slaves eat, in order to have food to present to these monks.

They preached in praise of the four *jhānas* (ecstasy), the four *Maggas* (path leading to *Nibbāna*), the four *Phalas* (fruition of *Magga*), which are superior to the ten types of *kusala kammaphatha* (ten courses of moral Action), the three types of *Vijjā* and the six folds *Abhiññā*, to get the foods for them.

It was the custom of monks, who emerged from their rains period, to go and worship the Buddha. At the end of the *Vassa* they approached the Buddha at the great monastery in the *Mahāvana* forest of *Vesāli* and took their seats at a suitable place after worshipping the Buddha. The monk who had come from the four quarters was very lean, weak and wretched, having a little blood and flesh. They had bad looks

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10 *Tevijjio*, i.e., he had knowledge of his own previous rebirths (*pubbhenivāsanussati*), of the arising and passing away of beings (*dibbhacakkhu*), and of the destruction of the cankers (*āsavakkhaya*). *Inguttara* 1,60/ *PTS* 1,166/ *Itivuttaka Pāli* 99/ *PTS* 100. It is a term handed down from the Upanisads, where it meant knowledge of the three Vedas. Book of discipline, Vol 1, p 152

11 *Chalabhūtia*—i.e., psychic power, clairaudience, knowledge of the thoughts of other beings, knowledge of previous rebirths, clairvoyance, and knowledge of destruction of the cankers. *Pāṭhikavagga pāli* 356/ *PTS* 3, 281/ Miss Horner, book of discipline Vol 1, 152.
with their pale faces of yellowish color like dried leaves and veins sticking out all over their bodies more like casting nets than anything else. Monks who came from the Vaggumudā River had good looks and bright colors of faces.

It was the custom of Exalted Buddha to welcome warmly and exchange greetings with visiting monks. Addressing the monks from the bank of Vaggumudā River, the Buddha asked the monks whether they are all right or well contented or have they spent their Vassa with unity, happiness, peace and without dispute and they have any difficulty about food.

The monks answered that they all are right, well contented, they have spent their rains period with unity, happiness, peace and without dispute and they have no trouble about their food. The monks replied the Buddha what they had done. The Buddha reproached the monks and said that it is better for you to have your stomach cut up with the butcher, sharp knife than to have spoken in praise of the attributes of jhāna, magga and phala, which are superior to the ten courses of moral action of the people, merely for the sake of your stomachs.” In this

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12 The Buddha put question to the monks for two reasons; one is to teach Dhamma and another one is to prescribe a rule of disciplinary training for the disciples.
connection, the Buddha said about the five kinds of great thief as follows:  

(1) Here a certain one of the great thieves thought that when shall I surrounded by a hundred or a thousand followers, go around the villages, town and possessions of the kings, slaying and causing to be slain, destroying and causing destruction, tormenting and causing torment. In the course of time, he has done as he thought. In the same way, some monks thought that “When shall I, surrounded by a hundred or a thousand followers, go round the villages, towns, possessions of the kings, honored, respected, revered, worshipped, supported by householders, by those who have gone forth into homelessness, and by the requisites of robes, alms, bedding and medicine. In the course of time, they do as he thought above.

(2) There are some corrupt monks, having mastered thoroughly Dhamma and Vinaya made known by the Buddha, takes it for his own.

(3) There are some corrupt monks who have made a false charge of sexual intercourse against a co-resident monk of good virtue and purified morality and one leading the absolutely pure life.  

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(4) Some of the corrupt monks have curried favour with lay people by offering important possession or requisites of *samgha* such as park, site for a park, a monastery or a couth, a chair, a bolster, a pillow, a brass jar, or a brass pot, wooden articles and earthenware articles.\(^15\)

(5) A monk who boasts of ten types moral actions of people, which he has never realized, is the worst type of thief in the world. Because he has eaten the country’s alms-food by thief.

At one time, many of the monks thought that they had seen what they had not seen, attained what they had not attained, found what other had not found, realized what they had not realized, spoken of *Arahattaphala* through self-conceit it, as a consequence of which they became subservient to the influences of greed, hatred, and delusion. They have doubt and worry. Therefore, the Buddha laid down the fourth defeated rule for monks and nuns.

\(^14\) For pure Brahma life, V A, 484 / PTS 2, 481 says, *suddham ca brahmacarinī*. It means a monk whose cankers are destroyed. *Parisuddham brahmacariyam carantam* means lead the best (highest) life free from the defilement. *Amulakena abrahmacariyena anuddhamseti* means he censures and blames this man for a *pārājika* offence. Miss Horner, The Books of Discipline vol 1, 156.

\(^15\) At Vin. Ii. 170 all these items are grouped into five categories of things which are not transferable by the Order or by a group or by an individual. At Vi, ii 122 a brass pot is one of the three kinds of water-vessels allowed. At Vin. Ii 143 all kinds of brass ware are allowed to the Order except weapons, all kinds of wooden articles except divans (Vin. i. 192), long-armed chairs (Vi I, 192), bowls and shoes (Vin. I 188); all kinds of earthenware except foot scrubber (Vi i, 130) at Vi ii 211 injunctions are given to monks setting out on a journey as to what to do with their wooden and earthenware article. The Book of discipline: Vol 1, 157, I. B. Horner, 1996.
5.5. Comparison with civil Law

This fourth *Parājika* concerning with lying and pretending is in accordance with the Myanmar Law. The law Code for lying and pretending are Code No, 140, 170, 172, 205, 415,416,417, 418, 419 and 420.

Except from movies, he who pretends by wearing a soldier’s uniforms as a real soldier and lie to others must be sentenced to three months’ imprisonment and fined a total of five hundred Kyats, the Myanmar currency.

Only pretending as a public service is not enough for punishment. After pretending of a public service and try for something to get money is should be punished by these Law Codes. Without willing to lying and pretending should not be punished. To know whether it is willing or pretending should decide current situation. There are two kinds of lying or pretending by words and by gesture. He should be sentenced to two years imprisonment and fined of money.

For example, one tries to lie as a student by wearing a student uniform. When someone asked him he said he is a student. He is both

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pretending and lying by words and gesture. Without saying anything is lying or pretending by gesture. He should be sentenced to two years imprisonment and fined of money. He who tries for lying or pretending to get something is sentenced to seven years imprisonment and fine of money according to Law Code No, 420.

5.6. Exemptions to the rules

In legal system there are exemptions in every situation, Likewise, in the moral principle there are exemptions in almost of the vinaya rules. For the fourth pārājika the exemption is as follows;

There is no offence for a monk who is not boastful because he has no self-conceited, or a mad monk because of heart disease, or a monk of distracted mind, or a disease-ridden monk or a monk who is a first offender.¹⁹

5.7. The fivefold condition

There are five factors to call one as a transgressor of this pārājika. These all are equally important conditions for determining the offence according to this rule. If one lacks any of these factors it could not be

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¹⁹ V A.502 says that the monks from the bank of the Vaggamadā were beginners; therefore there was no offence for them.
counted as an offence. As soon as these five factors are present, the fourth parājika is committed. The five factors are as follows:

1. Being not any a super human state.
2. Willing to boast.
3. Speaking directly to others that he had jhāna, magga and phala.
4. Being real human being his listener and
5. Knowing immediately as soon as finished he was speaking.\(^{20}\)

The full offense under this rule has five factors. They are as follows:

1. **Effort**: One makes a direct claim.
2. **Object**: to a superior human state.
3. **Perception**: that one perceives as not present in oneself.
4. **Intention**: One’s intention is to misrepresent the truth.
5. **Result**: One’s listener understands what one is saying.

**5.7.1. Effort**

There are two kinds of claims; direct and indirect claim. To make a direct claim means to say outright that one has attained a superior human state, saying such things as, "I have attained the first jhāna." "I have seen the heavenly realms," "I know my previous lifetimes," etc. Outright claims, here, include not only spoken statements, but also

\(^{20}\) Kañkhā commentary 123/ PTS 32
written statements and physical gestures. An example of a claim by
gesture occurs in the Vibhaṅga.\textsuperscript{21} A group of monks make an agreement
that the first to set out from their dwelling would, by that very gesture,
be known to the rest as an arahant. One of the groups, who was not an
arahant but wanted to be regarded as one, set out first from the dwelling
and was soon known to the rest as an ex-monk from having committed
a pārājika.\textsuperscript{22}

Indirect claim is as follow. An indirect claim to a superior
human state is not grounds for a pārājika. If it is a deliberate lie, it is at
most grounds for a thullaccaya. Such claims, which contain an
uncertainty in their wording even though the listener may feel no
uncertainty in understanding their import, may be uncertain in one of
two ways: uncertain as to the person and uncertain as to the attainment.

The Vinitavatthu contains several examples of the first sort: a
monk states that whoever lives in a particular dwelling is an arahant, the
dwelling being the one where he lives; a monk saying that all the
disciples of his teacher are arahants, and so forth.\textsuperscript{23}

\textsuperscript{21} Vi 1, 226/ PTS 3, 102
\textsuperscript{22} Vi 1, Transgression of the disciplinary Rule, 177, 2001. Buddhist monastic code Vol 1, 84. 2007
\textsuperscript{23} Vi 1, 223. Buddhist Monastic Code; Vol 1, 84. 2007
According to the Commentary,\textsuperscript{24} if the person to whom such indirect remarks are directed understands them, the penalty for the speaker is a \textit{thullaccaya}. If he/she does not understand them, the penalty is a \textit{dukkaṭa}. The factor of understanding is covered in the section on "Result," below.

The original instigators of this rule, instead of each making claims about his attainments, made false claims about one another’s attainments. This case is not mentioned in the \textit{Vibhaṅga} or the commentaries and so is not an offense under this rule, but it would come under first \textit{pācittiya}.\textsuperscript{25}

\textbf{5.7.2. Object}

The object must be super human states.

\textbf{5.7.3. Perception}

Claiming a superior human state that one mistakenly thinks one has achieved is no offense under this rule, although if addressed to a lay person the claim would come under eight \textit{pācittiya}. The same holds for a claim that is actually true.\textsuperscript{26} If, however, a monk has attained a superior human state without realizing it and then claims to have

\textsuperscript{24} Vi commentary 2, 195
\textsuperscript{25} Pācittiya pāḷi 1. Buddhist monastic code; Vol 1, 84. 2007
\textsuperscript{26} Pācittiya pāḷi 67. Buddhist monastic code Vol 1, 84. 2007
attained the state, thinking his statement to be a lie, he commits the full offense under this rule.

5.7.4. Intention; Gestures

A claim to a Superior Human State can be made not only through speech, but also through a written statement, or even by a gesture. When a monk, intending to deceive another into thinking that he has reached a Superior Human State, makes such a claim by any bodily action or vocal action or both bodily and vocal actions, then he commits a pārājika offence. The Vinitavatthu\textsuperscript{27} said of a claim by gesture is that of a group of monks who made the agreement that the first to set out from their dwelling place would, by that very gesture, be known to the rest as an Arahant. One of these monks, who was not an Arahant but wished to be regarded as one, set out first from that dwelling place and was soon known to the rest as an ex-monk having committed a pārājika offence.

5.7.5. intention; Hinting

When a monk, intending to convey that he has achieved a non-existent Superior Human State, makes an indirect claim, either uncertain as to the person or uncertain as to the achievement, but nevertheless he

\textsuperscript{27} Vi 1, 227 / PTS 3, 103
is understood to have claimed a Superior Human State, then that monk incurs a *thullaccaya*. There are several examples in the *Vinitavatthu* of monks making a claim ‘uncertain as to the person’:

1. A monk states that whoever lives in a particular monastery is an Arahant when he lives in that monastery.\(^{28}\)

2. A monk claims that whoever is a disciple of a certain teacher is a perfect one when he is a disciple of that teacher.\(^ {29}\)

3. A monk says that whoever receives alms from a certain layperson is enlightened when he receives alms from that layperson.\(^ {30}\)

In each of these cases, the one who heard the claim understood that the monk was referring to himself and thus that monk incurred a *thullaccaya*. had the one who heard the claim not understood who was being referred to, then the monk would have incurred a *dukkata*. He who claimed himself to have achieved the Superior Human State he would incur a *pṛājika*.\(^ {31}\)

\(^{28}\) Vi 1, 224/ PTS 3, 101  
\(^{29}\) Vi 1, 223/ PTS 3.100  
\(^{30}\) Vi 1, 224/ PTS 3, 101  
\(^{31}\) Vi 1, 215/ PTS 3,97
There is only one example in the *Vinitavatthu* of a monk who, intending to deceive others into thinking that he has attained a Superior Human State made a claim ‘uncertain as to the achievement’:

A sick bhikkhu, meaning to deceive his bhikkhu-nurses into regarding him as having achieved a Superior Human State, said to them, “It is not possible that this sickness could be endured by an ordinary person (puthujjana).” His audience understood the hint as a claim that he was at least a sotpañna and thus that bhikkhu incurred a thullaccaya; had they not understood what he was hinting at then he would have incurred a dukkāta.

5.7.6. Equivocating

There are several examples in the *Vinitavatthu* of a bhikkhu being pressed into making a statement about his attainments and replying ambiguously. One example is that of a bhikkhu who when put on the spot prevaricated by saying, “I have attained a state attainable through the exertion of effort.” Such a statement could mean anything. In the *Vinitavatthu’s* example the bhikkhu did not intend to convey that he had attained a Superior Human State and thus there was no offence. If he intended to put forward a false claim this would have been a case of

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32 Vi 1, 25/ PTS 3,101
'Hinting'; an offence of *thullaccaya* when the hint is understood, a *dukkaṭa* when it isn’t understood.\(^{33}\)

It is not uncommon for a monk to be put on the spot by lay people asking him point-blank about his attainments, and for him to respond by equivocating. The *Vinitavatthu*\(^{34}\) contains a number of examples of this sort. In one of them, the monk responds by saying, "I have attained a state attainable through the exertion of effort," which of course could mean almost anything. Because his purpose was simply to avoid the question, he incurred no penalty. Had he meant the statement as an indirect claim, he would have incurred a *thullaccaya*.

5.7.7. Result

The *Vibhaṅga*,\(^{35}\) in discussing an obscure case, states that when the listener understands a deliberate lie directly claiming a superior human state, the monk making the claim incurs a *pārājika*. If the listener does not understand, the monk incurs a *thullaccaya*. The *Vibhaṅga* mentions this condition only in the context of a peculiar lie; one in which the speaker intends to lie saying one thing but actually states another lie.

\(^{33}\) Vi 1, 225/ PTS 3, 102

\(^{34}\) *Pārājika pālī* 225.

\(^{35}\) Vi 1, 215/ PTS 3, 97. / Buddhist monastic code Vol 1, p 85. 2007
If the listener does not hear the monk clearly enough to catch all he says, the penalty is a *thullaccaya*. If the listener at first has some doubt as to what the monk said, but later realizes that it was a claim to a superior human state, the offense is still a *thullaccaya*. If the listener does not hear the monk at all, the offense is a *dukkaṭa*. As stated above, if a monk states a deliberate lie in the form of an indirect claim to a superior human state, he incurs a *thullaccaya* if his listener understands that it is a claim, and a *dukkaṭa* if not.

According to the *Vibhaṅga*, there is a *dukkaṭa* for a monk sitting in solitude who states a deliberate lie directly claiming a superior human state, and another *dukkaṭa* if he is overheard by a *devata*. The Commentary adds that the same penalty applies if he is overheard by a non-human being or a common animal. Thus, to entail a *pārājika*, the claim to a superior human state must be a direct claim, a deliberate lie, and must be heard and quickly understood by another human being.

5.8. The elaboration of rule in the Vīnicavatthu

A monk who is not boastful because he has no self-conceit is no offence. At one time, a monk happened to talk about *Nibbāna* though

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36 Vi 1, 224/ PTS 3, 101
self-conceit (sense of self-importance). The Buddha said that there is no offence for a monk who talks through self-conceit.\textsuperscript{37}

One who wants to boast is no \textit{pārājika} offence. At one time a monk said to a lay devotee that a monk who lives in your monastery is an \textit{Arahat}. That monk was living in the monastery of that lay devotee. The Buddha said that there is no \textit{pārājika} offence but \textit{thullaccayā} offence.\textsuperscript{38}

There is no \textit{pārājika} offence for a monk who had no desire to boast. At one time, a monk was ill. Other monks asked him whether he has attained the superior to the courses of moral action. He replied that it is not difficult to declare these things. Later he felt doubt and asked to the Buddha. The Buddha said that there is no \textit{pārājika} offence for a monk having no desire to boast.\textsuperscript{39}

Once upon a time, the Venerable \textit{Moggallāna} addressed the monks that while he was entering upon the steadfast contemplation of the fourth \textit{jhāna} on the bank of the river \textit{Sappinikā},\textsuperscript{40} he heard the voices of elephants, as the sound of plunging into a pond and coming up from it after swimming. The monks criticized the Venerable

\textsuperscript{37} \textit{Anāpatti bhiikkhu adhimānenāti}. Vi 1, 223/ “Transgression of the disciplinary Rule”, 171, / The Book of discipline Vol, 1, 175
\textsuperscript{38} Vi 1, 224/ PTS 3, 100
\textsuperscript{39} \textit{Anāpatti bhiikkhu anunlāpanādhīppiyassāti}. Vi 1, 225 / PTS 3, 102
\textsuperscript{40} Mentioned also at S.1.153; A,ii,29 Sappinika, usually translates “the Snake River”. The wanderers had a park on its bank. It was near Rājagaha. The Book of discipline: Vol, 1, 189.
that he has been speaking boastfully of superior human state. This matter was reported to the Buddha. “There can be this kind of contemplation and there is no offence for Moggallāna” said the Buddha.41

5.9. Ten Superior human states

The Vibhaṅga42 lists a large number of superior human states that the Commentary43 classifies into two broad categories: mahaggata dhamma and lokuttara dhamma.44

5.9.1. Mahaggatadhamma

The meditative absorption (jhāna) is of two major types. One is absorption in a physical object or sensation (rūpa jhāna) and another one is absorption in a non-physical object or sensation (arūpa jhāna). Both contain four levels and are described in the discourses as follows:

1. Withdrawn from sensual objects and withdrawn from unwholesome states of mind, a monk enters and remains in the first rūpa jhāna which is accompanied by ‘initial application of mind’ (vitakka) and ‘sustained

42 Vi 198. The Buddhist monastic Code Vol 1, p 81
43 The Vinaya commentary 2, 199
44 Mahaggata Dhamma: The state which related to the practice of meditative absorption and Lokuttara Dhamma: the state which related to the absolute eradication of the mental fetters that bind the mind to the cycle of birth.
application of mind’ \((\text{vicāra})\), which is born of detachment \((\text{vivekāja})\) and filled with ‘rapture’ \((\text{pīṭī})\) and ‘joy’ \((\text{sukha})\).

2. After the subsiding of thought-conception and thought-proliferation and by gaining ‘inner tranquility’ \((\text{sampāsāda})\) and oneness of mind \((\text{cetaso ekodi})\), he enters into a state free from thought-conception and free from thought proliferation, the second \(\text{rūpa jhāna}\), which is born of concentration \((\text{samādhi})\) and filled with rapture and joy \((\text{pīṭisukha})\).

3. After the fading away of rapture he dwells in equanimity \((\text{upekkhā})\) mindful, clearly conscious; and he experiences in his person that feeling of which the Noble Ones say, ‘Happy lives the man of equanimity and attentive mind!’ Thus he enters the third \(\text{rūpa jhāna}\).

4. After having given up pleasure \((\text{sukha})\) and pain \((\text{dukkha})\) and through the previous disappearance of elation \((\text{somanassa})\) and distress \((\text{domanassa})\) he enters into a state beyond pleasure and pain, the fourth \(\text{rūpa jhāna}\), purified by equanimity and mindfulness \((\text{sati})\). These are called four \(\text{rūpa jhānas}\).

The four \(\text{arūpa jhāna}\) are as follows:

1. Through the total overcoming of the ‘perceptions of matter’ \((\text{rūpa-saṅkha})\) and through the vanishing of sense reactions and the non-attention to the perceptions of variety, with the idea
‘Boundless is Space’ (ākāśānañcayatana), he reaches the ‘Sphere of Boundless Space’ the first arūpa jhāna, and abides therein.

2. Through the total overcoming of the Sphere of Boundless Space and holding the idea ‘Boundless is Consciousness’ he reaches the ‘Sphere of Boundless Consciousness’ (vianāñcāyatana), the second arūpa jhāna, and abides therein.

3. Through the total overcoming of the Sphere of Boundless Consciousness and holding the idea ‘Nothing is There’ he reaches the ‘Sphere of Nothingness’ (ākiñcaññāyatana), the third arūpa jhāna and abides therein.

4. Then through the total overcoming of the Sphere of Nothingness he reaches the ‘Sphere of Neither Perception nor Non-Perception’ (nevasaññā-nāsaññāyatanā), the fourth arūpa jhāna, and abides therein.45

Thus, Mahaggata Dhamma includes all the jhānas and many so-called ‘psychic powers’. Telepathy, recollection of past lives and levitation are based on these jhāna. However, there are other ‘psychic’ or ‘occult’ abilities which are not based on jhāna and for this reason not included under Mahaggata Dhamma. For example, astrology, fortune telling and other forms of divination, giving protective charms, casting

45 This passage is adapted from Ven. Ēyānathiloka’s Buddhist Dictionary from where further explanations of some of these technical terms may be found.
malevolent spells, psychic healing, ghost-lore, and practicing as a medium. These and other similar activities are listed in the Silavagga of the Dīgha Nikāya 46 under the title ‘tiracchāna vijja,’ ‘Bestial Knowledge,’ which as the name implies is far removed from the Superior Human states.’

5.9.2. Lokuttara Dhamma

There are nine Lokuttaradhamma. They are the four parts (magga), the four fruitions (phala) and Nibbāna. A monk should not tell these lokuttaradhamma. 47

There are many ways of referring to this last and highest attainment, Nibbāna, for example claiming to have destroyed the cankers (āsava), that one has achieved the ‘Signless Liberation’ (animitta-vimokkha), the ‘Desireless Liberation’ (apanihita-vimokkha) or the ‘Emptiness Liberation’ (suññatavimokkha), that one has realized the ‘Three Higher knowledge’ (tevijja), or that one has destroyed the kilesas, are all just different ways of claiming Nibbāna and are therefore included in the Vibhaṅga as claiming a Superior Human State.

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46 Silakkhandha pājī 21-27/ PTS 1, 9
47 Four paths (magga) are sotāpattimagga, sakadhāgāminmagga, anāgāminmagga and arahattamagga and the four fruitions (phala) are sotāpattiphala, sakadhāgāminiphala, anāgāminiphala and arahattaphala.
5.10. Ten superior human states (Uttarimanussadhamma)

The fourth *Parâjika* concerns with the ten superior human states. If a monk or nun tells one of these ten states wrongfully he or she commits a *Parâjika* offence. Therefore, monks and nuns are strictly prohibited from telling any one of them.

The ten superior human states (*uttarimanussadhamma*) are listed in the *vibhaṅga*. They are *jhāna*, *vimokkha*, *samādhi*, *samappatti*, *ñāṇadassana*, *maggabhāvanā*, *phalasacchikiriyā*, *kilesappahāna*, *vinīvaraṇatā citta*, *suññāgāre abhiratī*. When a monk is ordained he should not wrongfully claim these superhuman states. A monk who claims these ten superior human states is defeat. Therefore the Buddha prohibited the monks from telling these superior human states.

*Jhāna* (musing) means eight kinds of *jhānas*.

There are three kinds of *Vimokkha* (freedom); namely; void freedom (*suññata vimokkha*), signless freedom (*anīmitta vimokkha*), and freedom there in which no hankering (*appanihita vimokkha*).

*Sammādhi* concentration means: void concentration (*suññata samādhi*), signless concentration (*anīmitta samādhi*) and concentration in which there is no hankering (*appanihita samādhi*).

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48 Vi 1, 199/ PTS 3, 92 / Vinaya notes, Vol.1 31 by Ajhan Brahmvamso
There are three kinds of *samāpatti* (Attainment). They are void attainment (*suññatā samāpatti*), signless attainment (*animittā samāpatti*), and attainment in which there is no hankering (*appañihitā samāpatti*).\(^{49}\)

‘Knowledge and vision’ (*āṇadassanāmī*) means three kinds of knowledge.

*Maggabhāvanā* (cultivation of the Path) is a superhuman attainment. Miss Horner translates the *maggabhāvanā* as “making the Way to become”. She says the phrase could mean “making the four ways to arahantship.”\(^{50}\) According to the *padhājani,\(^{51}\) maggabhāvanā* means the four bases of mindfulness, the four right kinds of striving the four bases of spiritual power, the five spiritual faculties, the five powers and the seven factors of enlightenment.

*Phalasacchikiriyā* (Realization of fruits) means four kinds of realization of fruits.\(^{52}\) They are realization of the fruit of stream-attainment (*sotāpanna*), realization of the fruit of once-returning (*sakadāgāmi*), realization of the fruit of no-return (*anāghāmi*) and

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\(^{49}\) Vi.3. 93  
\(^{50}\) Sotāpattiphala, sakadāgāmiphala, anāgāmiphala and arahataphala. S.5.25  
\(^{51}\) Vi 1, 199  
\(^{52}\) An.4.203-4/ S.5.28, 202
realization of the fruit of perfection (*arahatta*). Those who realize these fruits are called the four noble persons.\(^{53}\)

*Kilesappahāna* (destruction of the imperfections) means the destruction of passion, the destruction of hatred and the destruction of delusion.

*Vinīvarāpatā cittassa* (freedom from the hindrances) means the mind freedom from the hindrance of passion, the mind freedom from hindrance of hatred and the mind freedom from hindrance of delusion.\(^ {54}\)

In the *suttas* the term ‘*nīvaraṇa*’ usually means the five hindrances (*pañcanīvaraṇa*); though can mean misconduct of body and speech.\(^ {55}\) Freeing one’s mind of the hindrances is intrinsic to spiritual progress. All *Buddhas* who had become in the past attained supreme enlightenment by first abandoning the five hindrances, then establishing the four foundations of mindfulness and seven factors of enlightenment.\(^ {56}\)

Freeing the mind of the hindrances is intrinsic to the arising of *samādhi*. Once they are removed, other factors arise: gladness, rapture,
body tranquility, bliss (pāmujiṣṭhi, pīti, kāyo passambhāti, sukha) and finally Samadhi. Because the hindrances are “weakeners of wisdom” (pāṇñāya dubbalikaraṇa), the Buddha did not teach the four noble truths to a newcomer until the person’s mind was free of hindrances (vinivarapacittā).

Although arahants have obliterated the five hindrances permanently, Path-attainers (sekkhā) have not, and so are still subject to all of them, including vicikicchā. Unlike ordinary people, though, they are not ‘obsessed’ (pariyuṭṭhito) with the hindrances.

Suññāgāre abhirati (Enjoying solitude) means claiming that it is delighted in practicing the four jhānas in a place of the solitude. “When a monk is ordained he should not wrongful claim a superhuman state, even wrongfully claiming ‘I enjoy solitude’ as if ‘enjoying solitude’ was the least of superhuman states, even less than jhāna. The Dasadhamma Sutta says a monk should frequently ask himself not only “Have I attained any superhuman state of knowledge and vision that is truly noble” but also “Do I enjoy solitude” as if enjoying solitude was not a superhuman state at all. A monk who has not attained jhāna, if he

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57 D.1.73
58 S.5.94-95
59 S. 5.327/ M.1.321-5
60 Vi.1.97, uttarimanussadhammo na ullapitabbo. antamaso suññāgāre abhiramāmiti
goes to live in solitary forest lodgings, would be either “founder or float about”, like a cat in a pond.  

5.11. Observations

The fourth parājika concerns with a false claim. Deliberately lying to another person that one has attained a superior human state is a parājika offense. The fourth parājika rule pertains to conscious lying of a specific nature and it concerns about consciously making false claims to supernormal spiritual attainments.

The fourth parājika concerned with the offence of claiming a state of quality of further-men seems to have been fashioned in some different mould, and to belong to some contrasting realms of values. It by no means a mere condemnation of boasting or lying in general, for it is the particular nature of the ‘boast or lie which makes the offence one of the grave kind that a monk can commit; the boast of having reached some stage in spiritual development, only attainable after a long training in the fixed and stable resolve to become more perfect.

Miss Horner also is of the view that this does not find any corresponding matter among the Śīlas. Perhaps, she has overlooked that

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61 A.S. 201-9  
62 The fifth Jain precept, to renounce all interest in worldly things, calling nothing one’s own (aparigraha), seems to be on a rather different basis from the other Jain precept. The book of discipline Vol 1, p xxiv
the Buddha was very particular about the **Sīla** training of the monks. It is in this respect that **samma-ājīva** of the Noble Eightfold Path becomes relevant to monks. Its significance becomes more striking when one considers the fact that the **Buddha** prohibited even the display of such super-normal powers for the mere sake of establishing one’s superiority and winning the respect of the laity.

Intention is the most important. The **Buddha** does not prohibit an attainer declaration of his true attainment, not to publicize the matter but to make it known to his colleagues. This was done usually by way of an utterance of a eulogistic statement (**udāna**). In such instances there is no motive, to deceive anyone. It is done as making a mere statement of fact, whether in the presence or absence of his colleagues, and very often made as a self-utterance, expressing one’s own inner joy.

Miss Horner says that the fourth **pārājika**, concerned with the offence of 'claiming a state of quality of further-men', seems to have been fashioned in some different mould, and to belong to some contrasting realm of values.\(^\text{63}\) This attitude towards the fourth **pārājika** has made her evaluate the four **pārājikas** from a new angle.

Miss Horner further upon remarks “I think it is possible that the **pārājikas** are arranged in an ascending scale of gravity, in which the

\(^{63}\) Miss Horner, book of discipline, vol. 1, p xxiv. / the codified Law of the **Saṅgha**, p 161
offence held to be the worst morally, though not legally, is placed last.\textsuperscript{64}

We find it difficult to agree with this. In an attempt to regard the fourth \textit{pārājika} as supremely important it is hardly possible to consider the first \textit{pārājika} as being the least offensive morally. We would regard it to be undoubtedly the worst; for it runs contrary to the basic teachings of Buddhism, whose main theme is \textit{virāga, visamyoga}.\textsuperscript{65} We have already shown above what we consider to be the significance of this \textit{sikkhāpada} which gives it the pride of place among the \textit{pārājikas}.

Let us more examine the fourth \textit{pārājika}, which is said to rival the first in moral value. The text of the \textit{sikkhāpada} is as follows: "Whatever monk should boast, with reference to himself of a state of further-men, sufficient \textit{ariyan} knowledge and insight, though not knowing it fully, and saying : This I know, this I see, then if later on, he, being pressed or not being pressed, fallen, should desire to be purified, and should say: 'Your reverence, I said that I know what I do not know, see what I do not see, I spoke idly, falsely, vainly, apart from the undue estimate of himself, he also is one who is defeated, he is not in communion."\textsuperscript{66} This \textit{sikkhāpada} provides that no monk shall make false claims to spiritual

\textsuperscript{64} Miss Honer, book of discipline, vol, 1, p xxv
\textsuperscript{65} Vi iii, 19
\textsuperscript{66} Miss Horner, book of discipline, vol, 1, p 159
attainments except under the pain of being expelled from the Order. The sikkhāpada refers to such attainments under the terms iti jānāmi iti passāmi.⁶⁷

It is clear that the state or quality of further-men (uttarimanussa-dhamma) referred to here pertains to the realm of emancipation and hence recons exclusively with knowledge and insight. Uttarimanussa dhamma also marks different stages in the process of spiritual development like the eight jhānas and the state of Saññāvedayitani rodha.⁶⁸

The Suttaviṃśika⁶⁹ appears to take note of both these in its comment on uttarimanussadhamma. At the same time there is also reference to uttarimanussadhamma in association with less transcendental achievements like the ability to exercise miraculous powers. This is referred to as uttarimanussadhammaṁ iddhipāṭihāriyaṁ.⁷⁰

The spirit of this sikkhāpada seems to be made further clear in the Buddha's reference to the five great thieves who are identified with different types of monks which occurs in the introduction to the

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⁶⁷ Anabhijñānaṁ ti asaṁtaṁ abhutaṁ asaṁvijja mānaṁ ajānanto apassanto attain kusalaṁ dhammaṁ atthime kusalo shammoti, Vi 1, 198
⁶⁸ MI 209.
⁶⁹ Uttarimanussadhammo nāma jhānanāṁ vimokkho samādhi samāpatti ānādassanāṁ maggabhāvanā phalasacchikiriyā lilesappahānaṁ vinivaranatā cittassa saññāgāre abhirati. Vi 1, 199
⁷⁰ na bhikkhave gihinaṁ uttarimanussadhammaṁ iddhipāṭihāriyaṁ dassetabbhaṁ. Vi 4, 252
**sikkhāpada.** The fifth thief who is referred to here as the greatest of all is described in terms which coincide, more or less, with the text of the **sikkhāpada.**

Thereafter, the Buddha proceeds to give a reason for the stigmatization of such attempts. The reason is that the monks who do so subsist on what is collected by theft.  

This emphasis on the correctness of **ājīva** or the mode of earning a living is seen to be specifically so in the incident which led to the promulgation of the fourth **pārājika.**

Further, the text assures us that it was a false claim which they made before the laymen. At the same time we should also take note of the fact that **pācittiya** too, records the incidents of the fourth **pārājika** almost in identical terms. The one point of difference, and that is vital here, is that the spiritual attainments of the monks of which they give publicity to lay people are states to which they had genuinely attained.

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71 Ayāti aggaho mahācoro, yo asamtañi abhubatāni uttarimanussadhammati ulepata. Vi 1, 195
72 Tam kissahetu. hteyāya vo bhikkhe raṭṭhapindo butto ti. Vi 1, 195
73 Varan tumhehi moghapurisā tinīhena govikattanena kucchi parikanto natveva udarassa kāranā gihitañi athhamābhāsa uttarimunnussadhammassa vanno bhāsito. Vi 1, 196
74 kacci pana bhikkhave bhutanti abhubatān bhagavā ti. Vi 1, 194
Hence there does not arise a question of dishonesty here and the offence is only the lesser one of pācittiya.\textsuperscript{75}

On the other hand, it is said that even where claims to such superhuman powers were real a true Buddhist disciple would not display them in public for the sake of worldly and personal benefits. The Vinayapijāka tells us of the elder Pindolabhāradvāja who was sternly rebuked by the Buddha for displaying his superhuman powers by performing miraculous feats in public for the sake of winning a sandalwood bowl. Thereafter, the Buddha forbade such acts and decreed that one who did so was guilty of a dukkāta offence.\textsuperscript{76}

In Saṁyuttaniyā\textsuperscript{77} it is said that the venerable Mahaka once performed a similar miracle superhuman states before Citta, the householder, but with no desire for personal gain. However, as a result of it when Citta invited him to stay in Macchikāsanda, promising to provide him with his requisites, he left the place never to return again. We would now sum up our observations on the fourth parājika as follows:

\textsuperscript{75} Vi IV.23/ see also Miss Horner, The Book of discipline, II. P.xxxix. the codified Law of the Saṅgha, p 163
\textsuperscript{76} Na bhikkhave gihināṁ uttarimanussadhammaṁ idhipatihariyaṁ dassetabboṁ. Yo desseyya apattidukkatassa, Vi 4, 252
\textsuperscript{77} Si 4 290
These are directly connected to the bhikkhu’s life.

1. Claims to superhuman powers and attainments and to the title *Arahant* appear to have been part of the aspirations of most groups of religious men of India who had left the household life.

2. Judging by the great esteem in which such powers were held by the public there is no doubt that any such claim would have been received with great acclamation.

3. Thus, for the petty purpose of ensuring for oneself a 'comfortable living' any false claim to superhuman powers and attainments would amount to a despicable form of lying. Hence the inclusion of the offence, like that of theft, in the category of *pārājika*.

4. Where such powers and attainments were genuinely achieved, any public declaration, other than in the presence of monks and nuns, would amount to a vulgar display and is ranked in the *Vinaya* as an offence which is lesser in gravity than the former. It is a *pācittiya* offence.

5. As such, we are unable to see how the fourth *pārājika* could be morally more significant than the first.

It has also been generally assumed that the fourth *pārājika* finds no parallel among the *sīla*. But after the analysis we have made above of

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78 Miss Horner, Book of the discipline, I,P xxiv: the fourth *pārājika*, alone of the *pārājika*, does not find any corresponding matter among the *sīlas*. 
this pārājika it becomes clear that the injunction against to speak lie to superhuman attainments is laid down because such claims are made with a view to gaining an easy livelihood in a manner which is unworthy of a monk. It is evident for this same reason that Buddhaghosa introduces this pārājika rule as the one laid down for the guidance of ājīvapārisuddhi or purity of livelihood in his definition of ājīvapārisuddhisīla.\(^7\)

It is also of interest to note that Buddhaghosa couples the six sikkhāpada which he introduces under ājīvapārisuddhisīla with similar considerations on ājīvapārisuddhi which he derives from the category of sīla.\(^8\) It is time to sum up observations on the fourth pārājika as follows:

1. Claims to superhuman powers and attainments and to the title Arahant appear to have been part of the aspirations of most groups of religious men of India who had left the household life.
2. Judging by the great esteem in which such powers were held by the public there is no doubt that any such claim would have been received with great acclamation.

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\(^7\) Ājīvapārisuddhisīle ājīvahetu paññāṭṭāmaṁ channatī sikkhāpadānaṁ tayi tāni ājīvahetu ājīvakāraṇā pāpiccho icchāpakato asantaṁ abhutaṁ uttarimanussadhammaṁ uḷlapati āpatti pārāji kassa. Vism 1, 22

\(^8\) Kuhanā lapanā nemittikatā nippesikatā lābbhaṁ lābbhaṁ nīgisīmsamatā ti evaiṁ ādīnca pāpadhammānaṁ vasena pavattā micchājivā virati. Vism 1, 16
3. Thus, for the petty purpose of ensuring for oneself a 'comfortable living' any false claim to superhuman powers and attainments would amount to a despicable form of lying. Hence the inclusion of the offence, like that of theft, in the category of \textit{p\textasciiacute{r}ājika}.

4. Where such powers and attainments were genuinely achieved, any public declaration, other than in the presence of monks and nuns, would amount to a vulgar display and is ranked in the \textit{Vinaya} as an offence which is lesser in gravity than the former. It is a \textit{pācittiya} offence. In brief, this fourth defeated concerns with telling. The Buddha said not to tell lie not only for monks and nuns but also for his lay followers. It is fourth precept of the five or eight precepts for lay people. Therefore a monk should not tell any kinds of telling lie as mentioned above. This rule is not only for monks but also for nuns.