Chapter -7

7.0. Conclusion

The Buddha laid down the parājika rules for monks and nuns. These parājika rules leveled against the breach of code of morality generally recognized and active among all civilized communities.

It may seems strange to a European living in the twentieth century that the offences of unchastity, stealing and murder receive the same legal punishment. But in different ages they have different values. And the Pātimokkha rules relate to more than two thousand five hundred years ago, some of them being rooted in an even more remote antiquity. Likewise the Parājika rules in Buddhism, there are similar rules in other religions, schools and societies also.

For example, Jainism has the precepts corresponding to these parājika rules, as did the common precursors of jains and sakyas, the sanyāsins or the Brahman ascetics and recluses.¹

Besides, these parājika rules corresponded with classical Hindu Laws because Dharmasastra mentioned the idea of pātaka which is related to the concept of seven limits (saptamaryada) in the Šrīveda.²

¹ Jacobi, “Jainas sutra” I, XXIII / The Book of Discipline vol 1, XXII
The seven limits are as follows: (1) iniquity (steya), (2) incestuous relationships, including having illicit sex with one’s preceptor’s spouse (talparohana), (3) assassination of a Brahmanan (brahmahatyā), (4) the destruction of an embryo (bhruṇahatyā), (5) drinking intoxicating beverages (surāpāna), repetition of a mischievous act (dusktasya karmanah, punah punah seva) and (7) false allegations (patakeḥṛtodya).³

It is clearly seen that all these four offences, though of varying intensity and relevance to the successful accomplishment of the path, are serious enough to disqualify an offender from becoming a member of a community that has fervently pledged to follow the “noble life”, the foundation of which is virtue. In a society where there were many religious Orders competing with each other for stability and popular support, it is the virtue that first attracts the attention of people. Reputation of any Order, especially of those that are dependent on the support of the laity, is founded basically on the virtuous conduct of its clergy members. Spiritual attainments certainly enhance such support. Yet, it is so only if such claims are true. A false claim will ultimately boomerang and ruin the whole Order bringing it into utter disrepute.

³ Nirukta, VI:27.
A monk who violates any of these four *parājika* rules is automatically no longer a monk. Monk is discarded because he loses his eligibility to attain *Nibbāna*. There is no need for him to go through a formal ceremony of disrobing, for the act of violating the rule is an act of disrobing in and of itself. Even if he continues to pretend to be a monk, he does not really count as one; as soon as the facts are known he must be expelled from the *Saṅgha*. He can never again properly ordain as a monk in this life.

If he tries to ordain in a Community that does not know of his offense, his ordination does not count, and he must be expelled as soon as the truth is found out. Lay person and monk are different from each other. As among the four castes, a *Brahmaṇa* offender suffers severe punishment for his minor sin but for the same sin, the person belonging to the fourth caste is not severely punished.

Ignorance of these rules does not exempt an offender from the penalty. That is why the Buddha ordered that they should be taught to each new monk as soon as possible after ordination. Because rules cover a number of cases that are legal in present day society (e.g. recommending abortion, proving to oneself how supple one has become through yoga by inserting one's penis in one's mouth) or that are common practice among people who see nothing wrong with flirting.
with the edges of the law (e.g., copying computer software for a friend, hiding an article subject to customs duties when entering a country), it is especially important to inform each new monk of the rules' and full implications right from the very start.

If a monk suspects that he has committed a pārājika, he should immediately inform a senior monk well-versed in the rules. The way the senior monk should handle the case is well-illustrated by an incident reported in the Commentary to second Pārājika.

The Vinaya expert, though, wouldn't let him disrobe until he had found the owner of the cloth and inquired about it more fully. Eventually, after a long search, he was able to track down the original owner at a monastery in the distant South, who told him that at the time of the theft he had given the cloth up for lost and had abandoned all mental attachment for it. Thus, as the cloth was ownerless, the resident monk had incurred not a pārājika, but simply some dukkaṭas for the preliminary efforts with intention to steal. This example shows several things:

- The great thoroughness with which a senior monk should investigate a possible pārājika.
The compassion he should show to the offender, and the fact that the offender should be given the benefit of the doubt wherever possible.

The Samantapāsādika concludes the explanation of the pārājika by noticing that there are virtually twenty four pārājikas in the vinaya as follows:

The four pārājikas for monks,

The four additional pārājikas for bhikkunīs.

The eleven "abhabba puggala" or disqualified types who should not be ordained in the first place. If they happen to be ordained, their ordination does not count, and once they are found out they must be expelled for life. Hence they are tantamount to pārājikas. They are:

(1) pandaka (essentially, a eunuch or a person born neuter.

(2) Animals- in particular nāga and yakkha that can magically assume the form of a human being.

(3) Ubhatobyanjanaka- neuter and bisexuals.

(4) Theyyasamvāsaka- one who poses as a monk not having been ordained.

^ Samantapāsādika 492,
(5) **Tittjiyapakkantaka**- a monk who has ordained in another sect or religion without first giving up his status as a monk.

(6) **Mātughātaka**- a person who has murdered his mother.

(7) **Pitughātaka**- a person who has murdered his father.

(8) **Arahantaghātaka**- a person who has murdered an arahant.

(9) **Bhikkhunidusaka**- one who has sexually violated a bhikkhunī.

(10) **Lohituppādaka**- one who has caused the bloods of the Buddha to be shed.

(11) **Sanghabedaka**- one who has caused a schism in the Saṅgha.

Lastly the twenty fourth pārājika refers to the case of a bhikkunī who, not disrobing, behaves more as a housewife than a bhikkunī and is for this reason expelled.5

### 7.1. Cattāri akaraniyāni

In **Mahāvagga** 6 the Buddha explained about the four things which are not to be done (cattāri akaraniyāni). These four are as follows:

---
5 *Samantapāsādikā*, 492/ Vinaya notes Vol 1, 39-40
6 Vi iii 129
(1) When a monk is ordained he should not indulge in sexual intercourse even with the animal. Whatever monk indulges in sexual intercourse, he becomes not a true monk, not a son of a sakyams. As a man with his head cut off could not become one to live by that bodily connection, even so a monk, having indulged in sexual intercourse, becomes not a true monk. This is a first thing not to be done by monk as long as life lasts.\(^7\)

(2) When a monk in ordained he should not take by theft what has not been given, even if it is only a blade of grass. Whatever monk takes by theft a pāda that has not been given; he becomes not a true monk. As a withered leaf freed from its stalk, could not become green again, even so a monk, having taken by theft a pāda that was not given, become not a true monk. This is a second thing not to be done by monk as long as life lasts.\(^8\)

(3) When a monk is ordained he should not intentionally deprive a living thing of life, even if it is an ant.\(^9\) Whatever monk deprives a human being of life even down to causing abortion, he becomes not a true monk. As a flat stone, broken in half, becomes not to be put

---

7 *Upasampannena bhikkhunā methuno dhammo patisevitabbo, anntamaso tiricchāna gatiya pi. Yo methunanā dhammanā patisevati asamanohoti askkyaputtiyo. Vi iii, 129*

8 *Upasanpannena bhikkhunā adinnānā na ādītabbhānā, anntamaso tinasaλākānā upādīyā, yo bhikkhu pādanvā pādārañcanvā attrekapadanvā adinnānā theyasankhatanā ādīyati asamanohoti askkyaputtiyo. Vi iii, 129*

9 *Vi iii (for human beings) and pācittiya (for animals).*
together again, even so a monk, having intentionally deprive a human being of life, becomes not a true monk. This is a third thing not to be done by monk as long as life lasts.\(^{10}\)

(4) When a monk is ordained he should not lay claim to a state of further-men, even thinking: I delight in solitude. Whatever monk, of evil desire, filled with covetousness, lay claim to a state of further-men which is non-existent, not a fact\(^{11}\) to meditation or deliverance or to an attainment or to a way or to a fruit, he is not a true monk. As a Palmyra palm, cut off at the crown, could not become one for further growth, even so a monk, having claimed a state of further-men which is non-existent, not a fact, become not a true monk. This is a fourth thing not to be done by monk as long as life lasts.\(^{12}\)

These four things which are not to be done (cattārī akaraniyāṇi) were the precursors of the four pārājikas. In the text of the Akaraniyāṇi we find the precisely worded clauses of the pārājikas embedded almost in their entirety.

---

\(^{10}\) Upasamannena bhikkhunā sannicca pāno jīvita na voropetabbho, anntamaso kuntakipinillikañ upādīya, yo bhikkhu sañcicca manussaviggahañ jīvitā voropeti anntamaso ghabhapātanāñ upādīya, asamanohoti asakkyaputtīyo. Vi iii, 129

\(^{11}\) Vin ii, 90, where such a one is called the “chief great thief” I.B. Horner, Book of discipline, iii, 125

\(^{12}\) Upasamanna bhikkhunā uttarimanussadhammo na ullapitabbho anntamaso suññāghāre abhiramanāti. Yo bhikkhā paccagāna saccikkakto asantañ abutañ uttarimanussadhammañ ullapati jhanāni vā vinokkhanāni vā samādiāni vā samāpattīnāni vā maggañāni vā phalāni vā asamanohoti asakkyaputtīyo. Vi iii, 129
Akaraniyāni are obviously the result of a fusion of the legal statements pertaining to the Pārājikas from the Suttavibhanga with the general spirit of the sīla from the Sutta pitaka. This establishes beyond doubt the vital position which the items of discipline included under the four pārājika came to occupy in Buddhist monasticism.

There is no doubt that it was soon felt that the severe items of discipline brought under the category of pārājika and stated in legal phraseology were necessarily circumscribed in relation to the moral well being of true monk. While the greatest respect was shown to the codified monastic law an attempt was made to infuse into these four major items of discipline the spirit of Sīla which comes in the earlier sutta tradition.

These are given there as four major items of discipline which no monk who has gained higher ordination shall transgress. He shall guard himself in terms of these all his life. Thus it is required by law that these should be made known to a monk soon after the conferment of higher ordination on him.

The additional rules for bhikkunīs in the pārājika Dharmas look varied, but the case histories establish them as generally concerning sexual offenses. Rule number eight is one of the most important rules of the monastic life for bhikkunīs; however, violation
of the rule is not an offense until the third admonition. Chatsuman Kabilsingh comments on rule number eight.

“It is interesting to note that the structure of eight pārājika stands out from the rest. A bhikkhuni is defeated only after the third admonition; the form resembles that of saṅghādisesa more than pārājika. Could it be possible that it has been shifted from saṅghādisesa? If that was the case, then it must have occurred at a very early period before the separation of the various sects, for all of them shares this rule.”

If a bhikkunī commits a pārājika offense, she is compared with “a person whose head is cut off.” The offender totally loses her monastic status and is no longer in association with the pure bhikkunīs. In this category, we see that bhikkunīs have four additional rules concerning sexual behaviors. If a bhikkhu is involved in sexual offense, the bhikkhu is required to leave the bhikkhu saṅgha. In the same way, if a bhikkhunī has committed a sexual offense, she is also required to leave the bhikkhunī saṅgha. However, the result of the bhikkhunī’s sexual offense may lead to pregnancy because bhikkunīs potentially fertile. For this reason, the four additional rules are restricted rules to bhikkunīs.\textsuperscript{13}

\textsuperscript{13} Vi 2, 658
The first four pārājika rules are the same as those for monks. Life for a nun was probably harder than it was for monks. A monk is allowed to resume his monkhood as long as he formally renounces his training and disrobes, but a nun is not. There is no chance for nuns to become a nun again after leaving the bhikkhunī Order or disrobes.\textsuperscript{14}

Therefore, the Order of nuns died out long ago in \textit{Theravāda} Buddhism.\textsuperscript{15} Nuns, indeed women as a whole, appear to have been very numerous, very active and as a consequence, influential in the actual Buddhist communities of early India. The restitution of the bhikkhunī saṅgha stood as a symbol of women’s spiritual power and equality and serve as a bridge linking women in Buddhist cultures with women’s movements.

It is time to show the general view on the whole thesis. The first chapter is introduction. It discussed about the origin of \textit{Bhikkhu} and

\textsuperscript{14} Vin 4, 434

\textsuperscript{15} On the basis of archeological evidence, \textit{Vajirannavarorasa} writes; “the Bhikkhunī Saṅgha in Sri Lanka lasted up to about B.E 1400-1500 (9\textsuperscript{th}-10\textsuperscript{th} century C.E) when there were a succession of disasters in that island. (\textit{Vinayamukha} III, pg 269)/ In tracing the history of women mendicants, however, Bloss writes about the collapse of the nuns’ Saṅgha in the 12\textsuperscript{th} or 13 centuries. (Bloss, “Female Renunciants”; pg 8) / Peter Skilling mentions the opinion that the nuns’ Saṅgha died out in the Polonnaruva (11\textsuperscript{th}- 12\textsuperscript{th} century) but considers this date unlikely and presents evidence of the existence of up to the end of the Anurādhapura period, the very end of the 10\textsuperscript{th} century (Skilling, ‘History of the Bhikkhunī Saṅgha’ II, pg 33); also Sagado, “Theravāda Buddhist Nuns”, pg 63. On the Indian side, B.C. Law tells us that the latest epigraphic record of a nun’s donation is dated 549-550, A.D. I-Ching’s report, however, proved that the nun’s Saṅgha continued in India “here and there among certain sects of the Buddhists’, but by the 9th or 10th century A.D, it may have become defunct, (B.C. Law, ‘Bhikkhunīs’ pg 33, / “ Controversies over Buddhist Nuns” pg 11, by bhikkhunī Juo Hsueh Shih, the Fāṭṭ text society , Oxford, 2000
Bhikkhuni saṅgha, the contents of offence, the meaning of Pārājika, the difference view of Theravāda and Mahāyāna and the advantages of formulating the rules.

The second chapter deals with sexual intercourse. It discussed original Pāṇi rule, the English translation of the rule, critical notes and comparison with civil laws. In general, these are mentioned in every chapter. Furthermore, this chapter discussed about the monasticism and chastity, the seven sexual fetters and a critical analysis of relevance in social life.

The third chapter concerns with stealing. It discussed the twenty five kinds of theft, the features of the offences, the elaboration of the rule, the necessary conditions and threshold of Pārājika offence.

The fourth chapter deals with killing human being. This chapter examined the an analysis of killing, Buddhism and euthanasia, Modern Buddhist views on suicide, Buddhism and abortion, Buddhism and Suicide and the views of Commentary regarding with killing.

The fifth chapter concerns with telling lie. It analyzed the various kinds of telling lies, the elaboration of the rule, the five conditions regarding with fault claim and the ten superior human states.
The sixth chapter is dealing with *Bhikkuni Pārājika* rules. This chapter mentioned about the history of the rule, comparison with *Bhikkhu Pārājika* rules, and detail analysis of the offences.

The seventh chapter is conclusion. This chapter surveys the whole thesis and the Scholar’s views on this work.

The Buddha laid down the *Pārājika* rules for *bhikkhu* and *bhikkhuni* saṅgha Order. In fact, These *Pārājika* rules remain before laying down the Buddha. In general, the rules for laities are almost identical with these *Pārājika* rules. The rules which are similar to *Pārājika* rules can be found in social and political life. These rules are seriously prohibited not only by the Buddha but also religious leaders and social worker.

The essence of Buddhism is morality (*sīla*), concentration (*samādhi*) and wisdom (*pañña*). These *Pārājika* rules include in morality. The ultimate goal of Buddhism is to attain *Nibbāna*. Morality (*sīla*) makes people purity. Buddhism believes that one cannot attain the *Nibbāna* without purity. To know the *Pārājika* rules is to be purity. To be purity is the way to attain *Nibbāna*. Therefore the present thesis is very useful to make a pure life.