CHAPTER V

CRIME AND PUNISHMENT IN EARLY BUDDHISM

In the previous chapters, the origin and causes of crime and nature of punishment in early Buddhism have been shown. In order to understand, the Buddhist procedure of punishment, it is necessary to study the historical account of crime and punishment as mentioned in early canonical Buddhist literatures. The present chapter proposes to undertake further analytical study of the person who was the cause of the original enactments of the rules formed and the circumstances, in which each rule arose, as well as the implication and significance thereof. This is done in the hope of bringing out a better judgment and understanding of the Saṅgha as a monastic institution and of the Pātimokkha rules as the underlying strength of the Buddhism.

5.1. Contemporary Dependent Origination of Buddhism

Before proceeding to the discussion of the development of the crime and punishment in early Buddhism, it is necessary to understand, the background of the then Indian society during that time. Taking such an approach will enrich one’s understanding of the situation and problems arising then and thereafter. We will, therefore, deal mainly with the various conditions of India in early Buddhism.

The origin of Buddhism dates back to the sixth century BCE, in the upper-Gaṅga valley, the mid first millennium BCE witnessed far reaching changes in the spheres of philosophy, society, politics and economy. Siddhattha Gotama was born in the Sākayan republic of Kapilavattu in the sixth century before the Christ, and he revolutionized the contemporary society with the new thinking. When he got Enlightenment at the age of thirty-five years under the Bodhi tree or Peepal tree at Bodhagayā, he was then called the Buddha. In fact, Gotama Buddha led a reformation movement arising our of negative dispensations of the society in the frame-work of Śramanic stream. With the passage of time he touched every aspect of life from mind boggling philosophy to day-to-day affairs. Gotama Buddha was the most practical teacher, India had ever produced. In the Pāli canon, he was called Ohāra-puriso, that is to say, a practical person.¹

There are several factors and causes in regard to the origin of Buddhism, only the important factors and cause are enumerated below:-

5.1.1. Political Conditions

The notion of Raṭṭha (Skt.: Rāṣṭra) political units in the Pāli form and the Vedic term Rāṣṭra, continues to denote a ‘Kingdom’ or ‘Empire’, at one place of order and as mention goes to suggest, it was the highest unit in the political division, the other units being Gāma, Nigama, Nagara, and Janapada. Raṭṭha had, however, not yet attained its modern sense of nation. During the sixth century BCE, political organization and state-formation was taking place in northern India because of permanent settlement in a particular place. What we presently call ‘India’ was then known as Jambūdīpa (Skt.: Jambudvīpa), its means the island of the Jambu tree, which was not one independent country, not one political unit as it appears today, but it was politically divided into many small principalities. The Aṅguttara Nikāya has mentioned sixteen principapalities in number known as the Soḷasa Mahājanapadas (sixteen great countries). They are;

1. Ṇga: It was a powerful kingdom though Once a small independent kingdom, located within present-day eastern Bihar, it was absorbed into the Magadha Empire by King Bimbīśāra, and having material prosperity and military power before the time of the Buddha. Champā near Bhagalpur, East Bihar was its capital. However, during the Buddha’s time Ṇga has lost its political power.

2. Magadhā: It was the most prominent of all states mentioned in the Pāli literature. This was the first centre of Buddha’s activities. Rājagaha (Skt.: Rājagṛha) or Giribbajja (modern Rajgir, Bihar), was its capital. Magadha was ruled by king Bimbīśāra (c.465-413 BCE) during most of the Buddha’s lifetime but the king dies from mistreatment at the hand of his son and successor, Ajātasattu (Stk.: Ajātašatru). Bimbīśāra himself was a devoted follower of the Buddha and Magadha can perhaps be considered the heartland of the early Buddhist movement. Later, especially under Ajātasattu, many of the smaller neighboring states were conquered and assimilated into what became the Magadhan Empire.

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5 A.I.213; A. IV. 252,256, 260; Vin. II. 146.
8 Ibid., p.8.
9 Damien Keown, Loc.Cit., p.163.
[3]. Kāśī: (Skt.: Kāśī) A kingdom of ancient India, bordering the River Ganges to the north and center its capital in Vārānasi.\(^{10}\) It was prominent for economic prosperity and for its capital Bārānasi (modern Vārānasi or Banaras, Uttara Pradesh). It was also known as Surundhana, Sudassana, Brahmavadhama, Pupphavatī, Rāma and Molini.\(^{11}\) Before the time of the Buddha, Kāśī was a great political power. But in the Buddha’s period, Kāśī lost its political power.\(^{12}\)

[4]. Kosala: (Skt.: Kośala) This settlement is called a Nagara at some places, though it was better known as a country. It appears to have been used as an alternative for Sāvatthī,\(^{13}\) and was an ancient kingdom located in eastern Uttar Pradesh, described in texts of the sixth century BCE and earlier.\(^{14}\) an important junction of three major trade routes in northern India from which it derived its wealth. The Buddha spent much of His time in this region and was on especially good terms with its king, Pasenadi, who was an early patron of Buddhism. Within a few decades, Kosala was conquered by Ajātasattu and absorbed into the growing Magadha Empire.\(^{15}\) Sāvatthī was the centre of Lord Buddha’s activities. The Buddha had spent much of his time at Sāvatthī and most of his sermons were delivered there. One commentary of Āṅguttara Nikāya\(^{16}\) gives a list of the place where He spent the monsoons during the whole period of His mission as seen in Appendix 4 at Page No.415.

[5]. Vajjī: Vaishāli is the capital of the powerful Licchvi clan, was a stronghold of Buddhism in early days. Gotama Buddha is said to have visited it three times during his lifetime. In one of these visits several monkeys are said to have offered the Lord a bowl of honey, and incident mentioned among the eight great events in the life of the Master. It was here again that the Buddha announced his approaching Nibbāna, and after the Nibbāna the Licchavis are said to have erected a stupa over their share of the remains of the Master. A little over a hundred years after Nibbāna, the Second Buddhist Council was held here.\(^{17}\)

[6]. Malla: It was situated to the South the country of the Sākyas and Koliyas. It was divided into two parts, having two capitals, one Pāvā (modern Fazilnagar, about 20 Kms. East of Kusinagar, Uttara Pradesh), and the other Kusinārā or Kusāvātī (modern Kusinagar, 2 Kms. from Kasia, Deoria District Uttara Pradesh). It consisted of the modern district of Gorakhpur. The Buddha took his last meal at the house of the metal-worker Cunda in Pāvā

\(^{10}\) *Ibid.*, p.139.
\(^{13}\) K.T.S. Sarao, *Urban Centres and Urbanisation ‘as Reflected in the Pāli Vinaya and Sutta Piṭakas’*, Delhi: Department of Buddhist Studies, University of Delhi, 2007, p.122.
\(^{16}\) Manorathapūraṇī, 2.4.5. II. P. 124.
from whence He travelled on to Kusinārā where he died. Soon after the Buddha’s passing, the entire Vajjian (Skt.: Vṛjian) confederacy was assimilated into the expanding Magadhan Empire.\(^7\)

**[7]. Ceti:** or otherwise known as Cedi was another Janapada. We are told by the *Cetiya Jātaka*\(^9\) that the capital city of the Cetī was Sottivatī-nagara or Suktimati of the Mahābhārata.\(^{20}\) It consisted of modern Bundelkhand on the bank of the river Yamunā. Cedi is mentioned as a very powerful Kingdom in pre-Buddhist time.\(^{21}\)

**[8]. Vaṃsa or Vatsa** was a kingdom on the south bank of the Gaṅgā. Its capital was Kosambi which has been identified with the modern Kosam, situated on the bank of the Yamunā near Allahabad, Uttar Pradesh. As regard its capital Kosambi, there were four residences (Ārāma) for use by the monks, and the Buddha stayed in them on several occasions.\(^{22}\)

**[9]. Kuru:** This kingdom is said to have comprised of the modern city of Delhi Meerut, Kurushetra of Thaneshwar, Sonepat, Amin, Karnal, Panipat, etc. It extended over three hundred leagues. Its capital was Indapatta or Indrapattana or Indrapastha or Indrapaṭṭa near modern Delhi. It was divided into two parts Uttara Kuru and Dakṣiṇa Kuru. The *Jātaka* mentions it as a powerful Kingdom in the Pre-Buddhistic period.\(^{23}\)

**[10]. Pañcāla:** Pañcāla with its capital at Hastināpuraor Kampillanagara or Ahicchatra also chatravati (modern Ramanagar in Bareilly Distric, Uttar Pradesh) for Uttara Pañcāla (Northern Pañcāla) while Dakṣiṇa Pañcāla (Southern Pañcāla) had its capital at Kāmpilya (modern Kampil in Farukhabhad, about 5 miles from Kaimganj). Uttara and Dakṣiṇa Pañcāla was separated by the Ganges.

**[11]. Maccha:** or Matsya was another powerful kingdom in the region between the hills close to the Chambal and the forests on the borders of the river Saraswati. Virāṭanagara or Vairāṭ, Bhairāṭ was its capital, which is identified with the modern town in the Jaipur City,\(^{24}\) Alwar and some parts of Bharatpur (Rajasthan).

**[12]. Surasena:** It was situated on the Yamunā. Its capital was Mathurā (Madhurā). The old Mathurā was modern Maholi, 5 miles to the south-west of the present town of

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\(^{21}\) Ṛgveda, VIII. 5, 37-39.


\(^{23}\) J. II. 214.

Mathurā, which was famous in ancient literature. Even at the time of the Buddha the city had its prosperity. Many relics of Buddhism have been discovered from this place.

[13]. Assaka: It was a kingdom in the South India. Its capital was Potana or Potali located on the bank of Godāvari (near Avantī), which has been identified with the modern Bodhana of the Hyderabad, Andhra Pradesh. This kingdom is mentioned in the Pre-Buddhist and Buddhist literature.

[14]. Avanti: (Modern Malwa, Nimar, region in Madhya Pradesh) with its capital at Ujjēnī was an important state of the time. Avantī was ancient name of a geographical region to the north-east of Bombay. Though the Buddha himself did not visit this Kingdom, the Dhamma was promulgated there by Mahākātyāyana but it did not flourish in this region until it was incorporated into the Magadhan empire by Śiśunāga some time after the Buddha’s passing. Subsequently, there was a notable Buddhist presence at places such as Bhārhat, Sānci and Vidiśā and many great stūpas were built in this region, some of which survived or have been excavated in modern times.

[15]. Gandhāra: It was the Kingdom consisting of major part of Kashmir, modern Peshawar and Rawalpindi in Pakistan (Northern Panjab) and Kandhar the eastern district of Afghanistan. Its capital was Takkasilā (Modern Taxila), which was noted as a centre of learning. It was also a commercial centre for the countries situated in Central Asia, China, Eastern Europe and Middle East. Gandhāra has been mentioned in ancient literature of the pre-Buddhist times.

[16]. Kamboja: It has been mentioned in many ancient literatures along with Gandhāra. Its capital was Dvāraka (North-west India, South-west Kashmir). According to B.C. Law, in fact, Dvārakā was not really a city of Kamboja. Nowhere in early or later Pāli literature there is any mention neither of the capital city of Kamboja people nor of the location of their country, though it is certain that Kamboja must be located in some part of north-west India not far from Gandhāra.

Among the sixteen great states mentioned above, some were monarchical, and a few were republican or oligarchic form of government. Magadha, Kosala, Vamsa and Avantī,
etc. were monarchical states, while Malla and Vajji were republican or oligarchic. Besides the two republican states mentioned in the list of sixteen great states, there were a number of smaller republics, e.g. (i) the Sākyas of Kapilavatthu (Skt.:Kapilavastu); (ii) the Koliyas of Devadaha or Rāma-gāma; (iii) the Bhaggas of Sumsumāra Hill; (iv) the Bulis of Allakappa; (v) the Kālāmas of Kessaputta; (vi) the Moliyas of Pipphalivana; and (vii) the Videhas of Mithilā.  

For the Map and the list of sixteen Mahājanapadas (great kingdoms) in early Buddhism as mentioned in Aṅguttara Nikāya see Appendix 3a, 3b at Pages No.413-414.

5.1.2. Religious Conditions

According to Buddhist text, the Sāmaññaphala Suttas of the Dīgha Nikāya has enumerated six contemporary thinkers of Gotama Buddha. There are Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Nigantha Nātaputta and Sañjaya Beḷatṭhaputta. Each of them were well-known in the country as the founder of a religious school with a large followings. According to the Sāmaññaphala Sutta of the Dīgha Nikāya, Ajatasattu, the king of Magadha, consulted the six thinkers to ascertain their view. All of them explained and delineated their thoughts and view before the king of Magadha. Here, the views expressed by the six contemporary thinkers of the Buddha are as follows:

[1]. Pūraṇa Kassapa was the propounder of the doctrine of Akriyavāda or non-action, namely that good and bad actions have no consequences for the agent, a view that the Buddha strongly condemned as counter to the belief in Kamma (Skt.: Karma), that is to say, the doctrine of Non-Action. According to him, a man does not commit any sin through his action, which is known as bad in the society, such as telling a lie, killing, adultery, theft, and so forth. Even if a man kills all the beings of the universe, he does not commit any sin. Similarly, if a man does good action, such as speaking truth, service to mankind, honesty, and so on, he does not earn any credit. This doctrine Akiriyavāda of Pūraṇa Kassapa is similar to that of Lokāyata of Cārvaka in several ways.

[2]. Makkhali Gosāla was the founder of the doctrine of the Ājivika sect. This unorthodox sect was very popular and it practiced nudity similar to the Jains. The Ājivika

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35 D.I.47-86
also got the royal patronage. According to the Barābara cave inscription, the great Maurayan king Piyasassi gave Asoka the Barābara cave on the Kalatika Mountain of the Ājivika.

According to Makkhali Gosāla, the Sāṃsāra is conditioned and determined to the smallest detail by Niyati, that is to say, destiny. The doctrine is also called Sāṃsāra Visuddhi or the doctrine of getting purity only by passing through all sorts of existence. It is also termed as Daivavāda, that is to say, Fatalism. It means period, and further Sāṃsāra has a fixed them through, which every being has to pass.

[3]. Ajita Kesakambala or Ajita Kesakambalin was the propounder of the doctrine of Ucchedavāda, that is to say, the doctrine of Annihilationism. According to this doctrine, the body consists of four elements; and again these elements are dissolved into the original body after passing away. He further states that there is not any existence of super-mundane entity or personality having higher and super-natural powers. This doctrine does not believe in giving gifts, sacrifices, doing good or bad acts, and so on.

[4]. Pakudha Kaccāyana was the propounder of the doctrine of Satta Kāyavāda, that is to say, the doctrine of Seven Fold Ultimate. According to this doctrine, there are seven elements, which are immutable and unchangeable, such as the earth, water, fire, air, happiness, sorrow and life, and further he states that the body is eventually dissolved into these seven eternal elements. B.M. Barua says that the doctrine is also known as the Ātma-Sasthavāda, that is to say, the doctrine of Soul as the sixth.

[5]. Nigaṇṭha Nāṇṭaputta or Nigaṇṭha Nāṇṭhaputta was the propounder of the doctrine of Cātuyāma Saṃvara, that is to say, the doctrine of Four Fold Restraint. According to him, the Four Fold Restraint are:- (1) Restraint from the use of cold water as it possesses life; (2) Restraint from all sins; (3) Attainment of sinless stage due to restraint from all sins; and (4) Round the clock involvement to restrain from all sins.39

[6]. Saṅjaya Belatṭhiputta was the propounder of the doctrine of Viksepavāda or Amrāvikkhepias (“Eel-wrigglers”),40 that is to say, the doctrine of Distraction or diverting the mind from the Right Path. In the Sāmaiṇāphala Sutta41 of the Dīgha Nikāya, Saṅjaya of the Belaṭṭha facing the human mind. According to B.M. Barua, Saṅjaya Belatṭhiputta raise

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39 Ibid., p.27.
40 Vide DPPN. Vol.II., p.990.
41 D.I.47-86
skepticism to a level of scientific doctrine, and thus prepared the way for a critical method of investigation in philosophy.\(^{42}\)

### 5.1.3. Social Conditions

As regard, the social dimensions in the age of the Buddha, the social milieu had a couple of distinct groups. First group was numerically less but socially and educationally very developed. Sanskrit was their medium of expression. The second group was numerically high and much oppressed in all respects. The local dialects were their language. The Buddha adopted their dialects completely, and he applied egalitarian model and approaches to the diseased social behaviour. He opposed tooth and nail the panoply of sacrifices, rites, rituals, and sundry other things. With these social dimensions and Gotama Buddha’s ways and means to tackle it attracted a large number of people to follow Buddhism.\(^{43}\)

According to the system the society of India at that time has been divided into four castes or \(\text{Vāṇṇas}\), namely \(\text{Brāhmaṇas}\), \(\text{Khattiyas}\), \(\text{Vessas}\), and \(\text{Suddas}\). In Fact, this division of society into four castes first appeared in the \(\text{Purusha Suka}\), a late hymn of the \(\text{Ṛveda}\).\(^{44}\)

The tenth chapter titled “\(\text{Purusha Sukta Mandala}\)” of the \(\text{Ṛg-Veda}\) reveals as:

\[
\text{“Brāhmaṇo mukhamāsit, bāhu rājanyah kṛtah;}
\]
\[
\text{Uru tadasya yad vaisya, śūdro padabhyaṁ ajāyat.”}^{45}\]

Caste was then only the division of labours or profession of men in society based on the means of their livelihood. \(\text{Brāhmaṇas}\) were assigned the work such as learning, teaching and performing religious rites and rituals. \(\text{Khattiyas}\) were entrusted with the task of giving alms and carrying out administrative affairs. \(\text{Vessas}\) were assigned the duty of trade, husbandry and other arts and crafts and animal husbandry and \(\text{Suddhas}\) were assigned the lowest task of sweeping, cutting wood and serving other classes.\(^{46}\)

According to Rhys Davids, during the Buddha’s life caste consciousness became deep-rooted. The caste system had become more rigid and had taken so deep-rooted in the social mind that even gods were considered as being divided into there four castes.\(^{47}\)

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\(^{42}\) Ram Nandan Singh, \(\text{Op.Cit.}\,\text{p.27.}\)

\(^{43}\) \(\text{Ibid.}\,.\text{p.33.}\)

\(^{44}\) \(\text{Ṛveda.90.12.}\)

\(^{45}\) Ram Nandan Singh, \(\text{Loc.Cit.}\,,\text{pp.33-34}\)

\(^{46}\) John M. Koller and Patricia Joyee Koller, \(\text{Asian Philosophy},\,\text{New Jersey: Prentice Hall, Uper Saddle River, 1998, p.46.}\)

\(^{47}\) T.W. Rhys Davids, \(\text{Op.Cit.}\,,\text{pp.53-54.}\)
5.1.4. Economic Conditions

Advanced civilization and culture developed in India like in any other country, around the river beds because the economic conditions of the people in such geographical location were congenial for development. The Gaṇḍā-Yamunā and Indus plains were rich and fertile with plenty of water, and hence the plentiful production of rice and sugarcane became possible in this region.\(^{48}\) The village has been the backbone of Indian rural economy. It may be understood that almost all villages had the same economic system. A portion of the rural production was to be given to the king as tax every year. The houses in rural areas were built in one locality. The wood groves were grown in the vicinity of villages for the benefit of villagers. Agricultural fields were situated near the forest. Jungles, where the fire wood was collected, and the pasture land were the common property of the villagers.\(^{49}\)

R.N. Singh who described, the materialistic factors and approach is the latest interpretation to the origin of Buddhism. It is based on the scientific methodology. Damodar Dharmmananda Kosambi made the first serious attempt to apply the theory of mode of production for the study of economic, social, political, and other processes in ancient Indian History. He gave emphasis on the use of natural resources and clearing dense jungles especially in the regions of rainy climate and alluvial soils of the Gaṇḍā Valley. The materialistic approach in regard to the origin of Buddhism connotes the economic background for the rise of Buddhism in the sixth century BCE. The modes of production in the sixth century BCE, and its contribution to the rise of Buddhism would be discussed at length. Here, three aspects in regard to the economic development around 600 BCE are enumerated as:

[1]. Agrarian mode of production: The Pre-Buddhist population was dependent on the pastoral life. During the PGW phase, iron was discovered around about 800 BCE. With the introduction of iron to agriculture, a new civilization pattern was in the offing. The life style changed from the pastoral life to agricultural life.

In the Saṃyutta Nikāya, in a conversation with a Deva, the Buddha preferred agriculture to pastoralist that is to cattle-rearing. Furthermore, with the help of iron-implements, people cleared the dense forests and prepared the vast virgin land for agricultural use. The remaining dense forests contributed to heavy rain-fall, and further the alluvial soils of the Gaṇḍā valley compounded with green manures made up of the falling

leaves of huge forests over the years were suitable for the bumper crops. With the use of iron-implements in place of stone and wooden implements, such as plough-shares, sickles, choppers, hoes, and so forth, the agricultural production multiplied manifold. The Buddhist canonical literature also mentioned the use of iron-plough for cultivation.

[2]. Trade and Commercial mode for production: The change in agrarian mode of production gave the surplus of the agricultural produce. As a consequence, the economic prosperity began to prevail. The metallic currency came into existence during the time of the Buddha. The punch-marked coins of the Buddha’s age are still existant. All these mercantile activities gave rise to the big cities.

The *Mahāparinibbāna Sutta*\(^{50}\) of the *Dīgha Nikāya* informs about six big cities, namely; Rājagaha, Campā, Sāvatthi, Sāketa, Sosambi, and Kāsi. The *Mahāvagga*\(^{51}\) of *Vinaya Piṭaka* mentions very often a couple of *Setthi-putta*, that is to say sons of trader, namely Soṇa Kutikaṇṭa and Soṇa Kolivisa. Furthermore, the Buddhist literatures enumerate a number of occupations and handicraft activities, such as metallic-work, wood-work, leather-work, and so on. The *Sāmaññaphala Sutta*\(^{52}\) of the *Dīgha Nigāya* describes about twenty-five types of occupations. There are also eighteen occupations with such unions as depicted in *Jataka* tales, which compares them with the modern workers’ unions. There are; (i) the workers in wood, (ii) the workers in mental-work, (iii) the stone-cutters, (iv) the weavers, (v) the leather workers, (vi) potters, (vii) ivory workers, (viii) dyers, (ix) jewelers, (x) the fisher folk (xi) the butchers, (xii) hunters and trappers, (xiii) the cooks and confectioners, (xiv) the barbers and shampooers, (xv) the garland-makers and flower sellers, (xvi) sailors, (xvii) the rush workers and basket-makers, and (xviii) painters.\(^{53}\)

Thus, we notice the society in pre-Buddhist era was an unequal society-socially as well as economically. But it was a settle and sufficiently satisfied society since everybody has accepted his status and role willingly. It also has the approval of the political, social and religious authorities. So, there was mutual harmony and understanding. Broadly speaking people were satisfied and happy.\(^{54}\)

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\(^{50}\) D.II. 72 ff.
\(^{51}\) Vin.I. 195 f.
\(^{52}\) D.I.47-86
5.2. History and Development of Early Buddhist Saṅgha

5.2.1. Origin of the Buddhist Saṅgha

The idea of ‘Saṅgha’ was prevalent in India in the Pre-Buddhist time, and it was in vogue as early as during the Vedic age. The Brāhamanic and non-Brāhamanic ascetics addressed their leaders as ‘Ganapati’, ‘Ganācariya’, ‘Saṅgha mukhya’. The same as S. Dutt mentioned that the Bhikkhu (Skt.: Bhikṣu) the wandering almsman, or Saṅgha, appear in the Upaniṣads against no human background and in no social relation, it was an idealized isolated figure, type and representative of a doctrine and institution. S. Dutt’s view is supported by various evidences.

T.W. Rhys David says that besides this, people organize themselves under different organizations, which were not existent before. These organizations were known as ‘Nigama’, ‘Saṅgha’, ‘Seni’, ‘Pūga’, ‘Nikāya’, and the like. In Kaṭṭila’s Arthasastra, the term ‘Saṅgha’ was also used to signify the political groups and trade guilds. In the Buddhist Canonical literatures, it is mentioned that the leaders of the Paribbājakas (Skt.: Paribrājakas) were regarded by the people as ‘Gani’, Saṅghi, and ‘Ganajeṭṭha’ - all of which convey the sense of a band of mendicants. The most famous of the leaders of Paribbājakas are: Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañjaya Belathiputta and Nigaṇṭha Nātaputta, as discussed in early content (5.1). A representative sample of their view may be found in the Brāhmaṇāla Sutta and the Sāmaṇṇaphala Sutta of the Pāli Canon. Some Paribbājakas claimed their teachings were the same as those of the Buddha, but he rejected this assertion. Many embraced Buddhism from the ranks of the Paribbāka, the two most notable being Sāriputta and Mahāmokkallāna.

According to the Buddhist tradition, the term ‘Saṅgha’ was also applied to religious Orders, and thus the Buddhist Order was called a ‘Saṅgha’. In this context, the ‘Saṅgha’ has a double connotation in Buddhism. In one sense, the entire brotherhood of monks is

56 Sukumar Dutt, Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture, Delhi: Motilal Banarsidass Publishers, 2000, p.45.
61 Ibid., p.1.
62 D.I.46.
63 D.I.47-86.
symbolized by it, i.e. it is an organization of persons. In the second sense, it connotes a covenant of association among monks, i.e. a confederation that makes them one body. Thus, the *Saṅgha* is much more than an organized missionary agency. The milieu in which the *Saṅgha* was founded was the ancient community of India’s wandering almsmen. It was this milieu that shaped and conditioned it, established its ethos and basic character, the infrastructure upon which its own system of *Vinaya* was raised later. Nevertheless, as time went by, the *Saṅgha* disengaged itself from the parent community by its own revision and specialization of a general custom - *Vassāvāsa*, that was observed by the roving almsmen. The wandering community became a sedentary order and the unitary *Saṅgha* became a plural one. With the expansion of Buddhism, the monk-communities, each called a *Saṅgha*, went on regularly proliferating till they covered the length and breadth of the country.66 Thus, the Buddhist Order is called ‘*Saṅgha’* and in the Buddhist texts, it is often referred to as the ‘harmonious Order’ to indicate that it is organized to promote peace and harmony among its member.67

Buddhism consists of two communities, the community of homeless people, *Bhikkhus* and *Bhikkhunis* and the communities of home people, laymen and laywomen.68 The communities of homeless people, the *Saṅgha*, in the sense of the ‘Community’ of *Bhikkhus* and *Bhikkhunis* with the Buddha as its teacher, originated as one of the groups of *Samaṇas*.69 The *Saṅgha* was the most powerful element of Buddhist faith. It played a vital role in the preservation of Buddha’s teachings. In the subsequent pages, it has been shown how the *Saṅgha* played most vital part in preserving the teachings of the Buddha, whose mission would have hardly succeeded without its very existence. So, the Buddha gave much importance to the *Saṅgha* from the very beginning.70

A study of the history and development of early Buddhist *Saṅgha* is as follows:-

5.2.1.1. Meaning and Significant of the Buddhist *Saṅgha*

The word ‘*Saṅgha’*71 is a term in Pāli and Sanskrit, it is derived from ‘*Saṃ-haṉ’* meaning ‘to hold together’, and hence, can be translated roughly as ‘association’ or ‘assembly’ or ‘community’. It is commonly used in several senses to refer to the Buddhist

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Order. Often, Saṅgha is accorded two meanings. While traditionally, the broader view in respect of the term ‘Saṅgha’, usually refer to the monastic community of ordained Buddhist monks and nuns. However, as per the second view, which is also the narrower view, the Saṅgha can mean the assembly of all beings possessing some high degree of realization, referred to as the Ariyasaṅgha or Noble Saṅgha.\(^\text{72}\) In this context, the Ariyasaṅgha or Noble Saṅgha is the form of the third component of the Triple Gem.

Ven. Phra Rājāvaramunī (P.A.Payutto) has described the meaning of the ‘Saṅgha’ as ‘an assembly or a community.’\(^\text{73}\) Therefore, in its broadest sense, the term can be safely extended to cover both the lay and the monastic communities. And according to Damien Keown, the ‘Saṅgha’ means ‘the Buddhist community, especially those who have been ordained as Bhikkhus (Skt.: Bhikṣu) (monks) and Bhikkhunis (Skt.: Bhikṣunī) (nuns) but originally referring to the ‘fourfold Saṅgha’ of Bhikkhus (monks), Bhikkhunis (nuns), Upāsaka (layman) and Upāsikā (laywomen).\(^\text{74}\)

Thus, the word ‘Saṅgha’, which literally means a crowd or gathering, comes to refer specifically to the community of Bhikkhus and Bhikkhunis in the terminology of Theravāda monasticism. In the Pāli texts, the term ‘Saṅgha’ does not include lay-followers; they are included in the expression ‘Cattāroparīsā’, ‘the fourfold assembly’: Bhikkhu (monk) Bhikkhunī (nun), Upāsaka and Upāsika (male and female lay-followers). The monastic community is made up of two groups: the Order of Bhikkhus and the Order of Bhikkhunis; together they are called ‘Ubhatosaṅgha’, ‘the twofold community’. To refer to the entire communities, in any and very place, another term is used: ‘Cātudissa Bhikkhusaṅgha’, ‘the community of the four quarters.’ This phrase is found in the Vinaya texts and in ancient inscriptions to symbolize the community’s common spirit and common owner ship of property.\(^\text{75}\) Further, from the perspective of the Vinaya (Discipline), Saṅgha refers to a community of Bhikkhus (monks),\(^\text{76}\) specifically, a group of four or more monks, who are required to be present at certain ecclesiastical rites where a quorum of monastic member is needed. This is the Saṅgha according to the Vinaya definition, but not necessarily as part of the Triple Gem. Thus, there are two categories of Saṅgha, namely: - (1) Ariyasaṅgha (Noble Saṅgha) and (2) Sammutisaṅgha (Conventional Saṅgha).

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However, the significance and the role of the *Saṅgha* is distinct and prominent and *Saṅgha* members represent the embodiment of the *Dhamma* and they have been, by and large, responsible for the preservation and promotion of the religion, both during and after the time of the Buddha. It is pertinent to note that the *Saṅgha* could be taken to represent the model of social Order, which the Buddha intended to create. This social order that the Buddha established was a democratic one with equal rights to all members. “It appears from the very beginning to have been a society governed by law. The completion of a procedure prescribed by law was necessary to the reception of a postulant into the society. The law of the Order pointed out to him and his course of action and of omission. The society itself is a court of discipline that secures conformity to the ecclesiastical rules by keeping up a regular judicial procedure.”

Thus, a society, a new society of salvation workers, a new society of moral persons was intended to be created. This society was to exist within the discipline and within the laws of the *Saṅgha* whose refuge they had willingly sought.

### 5.2.1.2. History of the Original Buddhist *Saṅgha*

According to the Pāli canonical literature, the history of original Buddhist *Saṅgha* was started from the second months after attaining Enlightenment of the Buddha on the *Purṇimā* (full moon day) of *Vesākha* under the Bodhi-tree near the bank of Nerañjarā river, at Bodh-Gayā. Out of His compassion, the Buddha accepted the pleading of *Brahmā Sahampati* and tried to identify who will be the most suitable one for His preaching, and then began to proclaim His teachings to all those who were willing to listen to Him. This, the Buddha did, for the benefit of human beings just as if one might raise what has been overturned, or reveal what has been hidden, or point out the way to him who has gone astray, or hold out a lamp in the dark, so that those who have eyes may see objects distinctly.

This is pertinent to note here that the origin of the Buddhist *Saṅgha* begins with the conversion of the five ascetics - so-called *Pāṇcavaggiyas Bhikkhus*. On this occasion, according to the Buddhist textual literature, the Buddha preached the first sermon known as *Dhammacakkappavattana Sutta*, about the ‘Four Noble Truths’ and the Noble Eightfold Path’, at the Migadāya in Isipatana, Banāras, to the *Pāṇcavaggiyas* (five ascetics), who were His foremost associates. They were *Koṇḍañña* or *Aṇñakoṇḍañña*, Vappa, Bhaddiya, Mahānāma, and Assaji.

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78 Vin.I.4-7; (See Mv.I.3.1-5.13)
79 Vin.I.7-13; (See Mv.6.1-6.37); S.V.420-31.
The Vinaya accounts described that at the end of the sermon, Koṇḍañña was the first who attained the “Eye of Truth”, i.e. realized the Dhamma and achieved the first of the forceful state of transcendent spiritual attainment that, “Whatever is of the nature to uprise, all that is of the nature to stop”. He then requested for ordination, hence, the Buddha personally accepted him as first Bhikkhu by performing the ordination called “Ehi-bhikkhu-upasampadā”, he said: “Come, monk” the Lord said, “Well taught is Dhamma for the Brahma-faring for making an utter end of ill.” Koṇḍañña was, therefore, the first Bhikkhu in the history of Buddhism. Soon after that, Vappa and Bhaddiya listened to the instruction of the Buddha, understanding the truth and they too were accepted as Bhikkhus. Mahāna and Assaji were the last two who got the private instruction of the Buddha and were ordained as Bhikkhus later. After five days, the Buddha also instructed them the Anattalakkhaṇa Sutta, on the theory of non-soul and impermanence of every thing. When the individual is free from Rāga (passion) or Taṇhā (craving) which impel these elements to rebirth, he is emancipated. All of whom became Arahantas at the conclusion of the sermon.

At this stage, the Buddhist Saṅgha was established. A few days later, a wealthy young man named Yasa, son of a wealthy trader of Varanasi, joined the Saṅgha. He was earlier leading a very luxurious. There after his four friends, namely Vimala, Subhā, Puṇṇaji, and Gavampati, and other fifty companions entered the Order. At the end of first Vassāvāsa, there were sixty Bhikkhus. Therefore, out of His compassion, at the time of sending out the first group of sixty disciples, who were the first groups of Dhammaṭṭhas (Buddhist Missionaries), to propagate the Doctrine in the second year of His preaching, the Buddha saying thus:

“Walk, monks, on tour for the blessing of the many folk, for the happiness of the many folk, out of compassion for the world, for the welfare, the blessing, the happiness of Devas and men. Let not two (of you) go by one (way.) Monks, teach Dhamma which is lovely at the beginning, lovely at the middle, lovely at the ending. Explain with the spirit and the letter the Brahma-faring completely, fulfilled, wholly pure.”

Thus, with the sixty pure ones as the nucleus, the Buddha founded the Order, which was democratic in constitution and communist in distribution. This noble Order is the

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82 Vin.I.13-14; (See Mv.I.3.37-47); J.I.82; IV.180; Dpv.I.34; MA.I.390; AA.I.57, 84.

83 Vin.I.18-19; (See Mv.I.9.1): “Yassa cattāro gihisahāyākaṁ Bārāṇaśyaṁ setṭhānminuteṁ kulānāṁ putā Vimalo Subhāhu Puṇṇaji Gavampati.”

oldest historic celebrated body of the world. Moreover, a large number of people who developed deep faith in the Buddha approached him with a request for an ordination and were admitted as Bhikkhus and Bhikkhunis. Therefore, the Buddhist Saṅgha was born and established, i.e. a community of righteous followers in the world. These Bhikkhus, irrespective of their upper or lower caste backgrounds, had the same privileges and duties in the Saṅgha.

5.2.1.3. Kinds of Buddhist Saṅgha

There are two kinds of Saṅgha, and should be distinguished, namely: - (1) Sāvakasaṅgha, or the community of (noble) disciples, and (2) Bhikkhusaṅgha, or the community of Bhikkhus or monks. The former is also called Ariya-saṅgha, or the Noble Saṅgha (community of Noble, of Truly-civilized Ones); while the later is also name the Sammatisaṅgha or the Conventional Saṅgha.

[1]. Ariyasaṅgha (the Noble Saṅgha)

The Ariyasaṅgha or Noble Saṅgha, of truly civilized people is formed by four types of persons, who are at four different stages of development, or levels of insight into the Truth. The Conventional Saṅgha of Bhikkhus, on the other hand, simply consists of four or more monks. When Koṇḍañña gained the Eye of Truth, he became the first member of the Noble Saṅgha. When he was ordained a Bhikkhu, he became the first member of the Conventional Saṅgha. Thus, the event of the first Sermon makes the beginning of both the Noble Saṅgha of disciples and the Conventional Saṅgha of monks.

According to the Pāḷi Canon, the classification of Ariyasaṅgha is generally made depending upon the various Saṁyojana (fetters), which have remained or are completely destroyed. There are Dasa Saṁyojana (ten fetters) that binds a man to Saṁsāra, as follows:-

(i) Sakkāyadiṭṭhi: Personality-view; false view of individual; (ii) Vicikicchā: Doubt; uncertainly; (iii) Silabbataparāmāsa: Adherence to rules and rituals; (iv) Kāmarāga: Sensual lust; (v) Paṭigha: Repulsion; irritation; (vi) Rūparāga: Greed for fine-material existence; attachment to realms of form; (vii) Arūparāga: Greed for immaterial existence; attachment to formless realms; (viii) Māna: Conceit; pride; (ix) Uddhacca: Restlessness, distraction; and (x) Avijjā: Ignorance.

87 S.V.61; A.V.13;Vbh.377.
Among them, the first five are regarded as the Orambhāgiya (Lower fetters), while the other five are described as Uddambhāgiya (Higher fetters). These ten fetters are the criteria by which we can classify the Buddha’s noble disciples into different grades. For the Arahantas, surely, the ten fetters are utterly waned from their minds. For the other Noble person, some fetters linger. The more fetters, which are eliminated, the closer the person is to reaching Nibbāna.

The four types of persons who form the Noble Saṅgha are there:

[1.1] Sotāpanna (Stream Enterer):

The term ‘Sotāpanna’ is derived from two Pāli words: ‘Sota and Āpanna’. ‘Sota’ means ‘stream’ and ‘Āpanna’ means ‘one who has entered.’ Thus, Sotāpanna means the one who entered the stream-the stream that is destined to merge, finally, in the ocean of Nibbāna. The image of stream, though indirectly, hints at its banks inhabited by the multitudes of people and these are ‘ignorant worldly’ people. The Sotāpanna alienates himself from the ‘way of the world’ and puts himself on the first state of the Path. A Noble person named Sotāpanna (A Stream Enterer) can eradicate the first three Saṁyojanas (fetters) completely:

1. Sakkāyadiṭṭhi (Personality-belief): the view that body-and-mind belongs to oneself; 2. Vicikicchā (Skeptical Doubt): doubt, which causes wavering and uncertainty; 3. Silabbataparāmāsa (Clinging to mere rites and ritual): for the most part, people do not understand the real purpose of rites and rituals. When these three Saṁyojanas (Fetters) have been completely given up, the person is said to have attained the lowest supra-mundane plane or become an enterer to the stream of Nibbāna.

Having not yet completely destroyed the remaining seven fetters, the Sotāpanna has, therefore, to be reborn for seven times at most. Depending on this rebirth, there are three kinds of Sotāpanna. It has been described in the Aṅguttara Nikāya,88 as follows:

1. Ekabījīsotāpanna: By destroying three fetters, it just takes one rebirth as a man and then makes an end of suffering. In other words, he comes back to this world only once and attains an Arahantship; 2. Kolaṅkolasotāpanna: By destroying three fetters, one is born in a good family. He fares and wanders in noble family or in the blissful realm two or three times and makes an end of suffering; 3. Sattakkhattuparamasotāpanna: By destroying the first three fetters, he is destined utmost to seven more births. Such, beings, during these births, fares and wanders up and down among Devas and mankind before attaining Arahantship.

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88 A.I.233, A.IV.380, AV.120.
[1.2]. **Sakadāgāmī (Once Returner)**

Sakadāgāmī (Once Returner) is the second stage of Sainthood. A person in this stage is called a Sakadāgāmī because he will be reborn in the human realm only once in case that he does not attain Arahantship in this very life. He is closer to Nibbāna than a stream-enterer. According to the Pāli Canonical texts, the Sakadāgāmī had completely destroyed the first three Saṅyojanas (fetters) just mention before and can also weaken the two more powerful fetters, i.e.:-(1) Kāmarāga (Sensual lust; sensual desires) stands for the pleasurable objects, i.e.:- Rūpa (form; visible object), Sadda (sound), Gandha (smell; odour), Rasa (taste), and Phoṭṭhabba (touch; tangible objects); (2) Paṭigha (Ill-will; Repulsion; irritation) stands for irritated emotion.

There are three categories of Sakadāgāmī, as mentioned in Parāmatthajotika, namely: (1) Kāmabhava: One who attains the fruit in the sensual becoming; (2) Rūpabhava: One who attains in the physical becoming; and (3) Arūpapabhava: One who attains in the non-physical becoming.89

The Sagadāgāmī is also divided into five kinds in accordance with the place where one is born, namely:- (1) those who attains Sakadāgāmī here and attain Parinibbāna here-itself; (2) those who attains Sakadāgāmī in heavenly ream and attains Parinibbāna there; (3) those who attains Sakadāgāmī here (human realm) and attains Parinibbāna in this human plane, and (5) those who attains Sakadāgāmī here and having been born in a heavenly realm seek birth in this human place and attains Parinibbibāna.90

[1.3]. **Anāgāmī (Non-Returner)**

Anāgāmī is the third Ariya-saṅgha who has succeeded in giving up the same Saṅyojana (fetters) as the Sakadāgāmī. He has managed to give up the fourth and fifth fetters as well: Kāmārāga (sensual-desire) and Vyāpāda (ill-will). These two fetters always accompany one another. They are reactions of the mind; if there is satisfaction, sensual-desire follows, if there is dissatisfaction; ill-will is the sentiment. The lower fetters have been entirely given up by the Anāgāmī. The attainer of this third level of Ariya-saṅgha will never return to the sensual state of existence; hence, he is given the name of non-returner. He will never be born in this world again, but he will be born in the ‘Suddhāvāsa’ (Pure Abodes),

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where he abides till he attains Arhantship. In the case of lay men when he becomes an Anāgāmī, he leads a celibate life.

The five kinds of Anāgāmī referred to Pāli Canonical Texts are as follows:-

(1) Antarāparinibbāyi: who makes the Ariyan Path manifest, in order to remove the remaining fetters and latencies and passes away without reaching the middle of his life-span;
(2) Upahaccaparinibbāyi: who makes the Ariyan Path manifest, in order to remove the remaining fetters and latencies and passes away after reaching the middle of his life-span;
(3) Asaṅkhāraparinibbāyi: who makes the Ariyan Path manifest, in order to remove the remaining fetters and latencies without external stimulus; (4) Sasaṅkhāraparinibbāyi: who makes the Ariyan Path manifest, in order to remove the remaining fetters and latencies with external stimulus, and (5) Uddhaṅsoto akaniṭṭhaṅgāmi: the up-streams who goes to the Elders.

[1.4]. Arahanta (Worthy One)

The term Arahanta was known in the pre-Buddhist times as an honorific (Your Lordship) used as a title of respect for all ascetic. The Buddhist made it the proper designation for those who has achieved Enlightenment. The term is derived from the root ārha, meaning to be worthy, deserving, entitled, able, allowed, praised, venerable, respectable. The meaning of an Arahanta has been given in the Pāli canon varying from place to place, but the central ideas remain the same.

In the Saṅyutta Nikāya, the Buddha tells Rādha that “When a monk sees in their true nature the coming to pass and the passing away, the satisfaction in, the misery of, the escape from, the Pañcapādānakkhandhā (five groups of grasping), that monk is called ‘Arahanta’, one in whom the Āsvas (Cankers) are destroyed, one who had lived the (religious) life, who has done his task, who has shifted the burden, won his own welfare, worn out the fetters of existence and by perfect insight is released. But what seems to be of a vital necessity is concerned with the knowledge of things as they are the same thing as the realization of the four Noble Truths”. The characterization of Arahantas is given by many formulae. The Arahantas is Sukha (Blissful), has no Taṇhā (thirst, desire), is free from Ahaṅkāra (Egoism), free from Moha (Delusion), from lust and conceit. The Arahantas practice the seven elements of liberation or Bhujjhaṅgas i.e.: Sati (Mindfulness), Dhammaviccaya (Truth-investigation); Viriya (Effort; Energy), Piti (Zest), Passaddhi

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93 S.III.193.
94 S.V.433-434.
(Tranquility; Calmness), Samādhi (Concentration) and Upekkhā (Equanimity). Their Citta (mind) is clear. There are realization of the Pañca-khandas (five Aggregates), have fully comprehended the Buddha’s teaching of Anattā. They roam the seven fields of righteousness (sattasaddhammagocara). They come close to achieving Pāramitā (supreme virtue) and possession of ‘the sevenfold gem’ (which includes Enlightenment). They are called ‘true disciples of the Buddha’, they are trained in the ‘threefold higher training’ (Adhisīla, Adhicitta, Adhipaññā). They are free from fear. They dread and possess ‘the ten powers’. They are Asekha (beyond further training). They let forth ‘the Lion’s roar’ (i.e. declare to the world that the Buddha is supreme).

There are formulae regarding the attainment of Arahantship, the most popular of which are as follows:- (1) In freedom there is knowledge that he is freed, and he comprehends that he destroyed his birth, lived the religious life, did what was to be done, there is no more of being such and such; (2) then, indeed, the knowledge and insight in me- ‘Sure is my freedom’. This is my last birth. There is no more rebirth for me now’;96 and (3) in whom the Āsava (Cankers) are destroyed, who has lived the (religious) life, done the task, lifted the burden, won his own welfare, worn out the fetters of rebirth, and is freed by perfect insight.97

On the Path to Arahantship, the Buddha’s disciples have to conquer the remaining five Uddhambhāgiya-sāmyojanas (higher fetters), as follow:- (1) Rūparāga: the attachment to the sixteen realms of corporal Brāhma; (2) Arūparāga: the attachment to the four realms of non-corporal Brāhma; (3) Asmimāna: the conceit of ‘mine’; (4) Uddhacca: the distraction or restlessness, and (5) Avijjā: the non-knowledge of the Four Noble Truths.

The Arahanta98 can be divided into two classes according to the quality of the types of the meditation, which has been practiced to attain Arahantship namely:-

(1). Sukkhavipassaka-arahanta: This type belongs to those who attain Arahantship without practicing the Jhāna (trances), but through practicing Vipassanā (insight meditation). He has no qualities of magical power or any knowledge, which is effective from his Magga and Phala or his emancipation. He can be called Vipassanāyānikā or Saddhivipassanāyānikā (one whose vehicle is pure Insight).

(2). Samathayānikā-arahanta: This type belongs to those who attain Arahantship through practicing the Samatha meditation. He attains Jhāna, and then turns to
Vipassanāyānika (insight method) until he attains Arahanta. This type of Arhanta has various qualities. He is also called ‘Ubbhatobhāgavimutti’.

The Arahanta is also divided into four kinds namely: (1) Sukkhavipassaka: bare-insight-worker; (2) Tevijja: one with the threefold knowledge; (3) Chaḷabhīṇa: one with the sixfold Super knowledge; (4) Paṭisambhidā: one having attained the Analytic Insights.

And further, there are the five kinds of Arahanta namely: (1) Paññāvimutti: one liberated by wisdom; (2) Ubbatobhāgavimutta: one liberated in both ways; (3) Tevijja: one possessing the threefold knowledge; and (4) Chaḷabhīṇa: one with the sixfold super knowledge; and (5) Paṭisambhidā: one having attained the Analytic Insights.99

From the four Noble Ariyāsaṅgha, the first three noble ones, Sotāpanna, Sakadāgāmi and Anāgāmi are called Sekhas (the learner) because they are yet to undergo a training. And the last one Arahanta is called Asekha (the adept) because he no more has to undergo any training. It is said that Anāgāmi and Arahanta who have developed the Rūpa and Arūpa Jhāna could experience the Nibbāna bliss (Nirodhasamapatti) uninterruptedly for a long as seven day in this life.

[2]. Sammatisaṅgha (the Conventional Saṅgha)

A man, for instance, is admitted into membership of the monastic Order or Sammatisaṅgha (Conventional Saṅgha), through an ordination process prescribed by the Vinaya. He lives by the Vinaya rules. The Vinaya regulates his conduct both in regard to himself and in his interaction with others. His Dhamma practice is almost considered an extension of his effort to train according to the Vinaya, not a separate exercise in itself, and it is always kept in line with the Vinaya rules. The Conventional Saṅgha of monks depends for its existence and stability on the Vinaya. It is the Vinaya that gives life to the Bhikkhusaṅgha. A person is ordained a Bhikkhu or is admitted to the Saṅgha of monks in accordance with the rules of the Vinaya. His Bhikkhuship also ceases if he makes an incurable transgression. The rules of the Vinaya govern all activities of the community of monks and all aspects of a Bhikkhu’s life. Monks or Bhikkhus are graded according to concrete disciplinary rules. A Bhikkhu is classed as a Navaka or newly ordained one if he has been admitted to the Order for not more than five years and he is required to live under the “Nissaya” or dependence on an Ācariya or teacher, that is, he is a dependent. As soon as his years of standing in the monkhood exceed five, he becomes freed of the Dependence and is classed as a Nissayamuttaka or an independent monk. When he completes ten years of standing in the monkhood, he becomes a Thera or an Elder. Now, if he is qualified, then he

99 Vism. 710.
can act as an *Upajjhāya* or a preceptor. Rights and privileges are vested on the *Bhikkhus* on equal terms according to the rules of the *Vinaya*.¹⁰⁰

Thus, the life of a Conventional *Saṅgha* member is essentially dependent upon the *Vinaya*. Obviously, this is also true of the *Saṅgha* as a community. Without the *Vinaya*, the whole structure of Conventional *Saṅgha* would collapse. It is this sense that, according to *Theravāda* Buddhism, the *Vinaya* is said to provide the mainstay for the religion. However, since the Conventional *Saṅgha* is an institution, which must be governed by a definite set of rules and regulations, the *Vinaya* naturally takes precedence within it. The *Vinaya* provides a certain amount of consistency necessary for the smooth functioning and growth of the institution. It also helps to preserve peace and harmony among the members of the community. Thus, a member of the Noble *Saṅgha* within the context of the Conventional *Saṅgha* takes upon himself the responsibility of following the injunctions of the *Vinaya*, no matter how exalted his spiritual position may be. This may seem a little strange, but it is both practical and appropriate.

The Conventional *Saṅgha*, on the other hand, can look upon the Noble *Saṅgha* as the embodiment of virtues and religious ideals, whose presence provides a strong inspiration and encouragement for them to strive for the attainment of higher goals. The structured environments so well-grounded on the *Vinaya* should prove an advantage to *Dhamma* practice. Even members of the Noble *Saṅgha* who have not attained Arahantship may benefit from such environments. Moreover, while the Conventional *Saṅgha* is capable of creating excellent conditions to achieve membership in the Noble *Saṅgha*, it is the later that will prove excellent members of the former and may, eventually, best preserve the institution of the former. In this way, the Noble and the Conventional *Saṅgha* complement each other.

*Dhamma* and *Vinaya* are reciprocally complementary and supportive. Just as a good person, well-educated and in high position, would endeavour to abide by the laws of the country, even so, advancement in the *Dhamma* by no means nurtures a contempt for the *Vinaya*. A noble disciple, though advanced in the *Dhamma*, recognizes the importance of the *Vinaya* in religious life. Because he has been able to remove most or all of the defilements, it becomes more natural for him to show respect for rules and regulation that are formulated for the common good of the community. Thus, whereas ordinary worldlings, who are still full of selfishness, greed, and pride, would at times find rules and laws cumbersome, especially when they are at variance with their interest, a noble disciple would feel at home with them.

Though the treading of the path of self-development and inner attainment is a personal task, the treader is not all alone helpless. Besides the Great Teacher, the Buddha, who shows him the way and equip him with the tools, the conventional Saṅgha of monks as regulated by the Vinaya provides him with Kalyāṇamittta or good spiritual friends who will counsel and encourage him along the way, with a way of life and living condition that are advantageous to his striving, and with the overall surroundings that are favourable to his endeavour. Especially, those members of the Noble Saṅgha who are far advanced on the Path or have reached the summit will find the Bhikkhu-saṅgha the best community for them to live in and it is these people who will best preserve the conventional Saṅgha of monks and will act as Kalyāṇamittta or good spiritual friends to those who are treading the Path after them.

In short, the two kinds of the Saṅgha are reciprocally helpful and complementary in the realization of the Buddhist ideals. Without the will and effort to join or to maintain the Noble Saṅgha of disciples, the conventional Saṅgha or monks is meaningless, at least, strays away from the ideal set up by its Founder, the Buddha. Without a concrete organization like the Bhikkhu-saṅgha as the tool, the task of establishing and maintaining the Ariyasaṅgha of disciples would be so very difficult, if not an impossibility.\footnote{\cite{101}}

5.2.2. Purposes of the Establishment of the Buddhist Saṅgha

Sukumar Dutt has observed that the Buddhist Saṅgha represented a form of group-life different from these societal organizations—the Gaṇas or the Saṅghas – in both aim and purpose, but it aspired to be a firm and united body, and, in pursuance of this objective, the first organizers of the Bhikkhu Saṅgha tried to plant in the Order some of the characteristic institutions in which the vital strength of these group-organizations lay. The Gaṇas and Saṅghas knew nothing of personal rule; they deliberated and acted together, were ‘communistic’ in their property-relationships, republican in the conduct of their affairs and had the tribal council as their organ of Government.\footnote{\cite{102}}

Thus, from the Buddha’s first proclamation we find that the policy of Buddhism was not directed towards serving self-interest of Buddhism, but for the happiness and benefit of the people. It described the method of working and gives a clear purpose, method of procedure and what should be given to the people. It is stated that during the first stage of preaching of the doctrines there was no need to make organization. During the early phase of

\footnote{101 \textit{Ibid}, p.36.} \footnote{102 Sukumar Dutt, \textit{Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture}, Delhi: Motilal Banarasidass Publishers, 2000, p.86.}
Buddhism, the Buddha can be surely called the Saṅgha leader by himself. Like other close society in the early phase of Buddhism, there was no governing body. The laws and orders were not prescribed, but all the monks followed the universal truth, which each attained as his way of life and working. There was no goal or purpose for their life because they have attained the supreme goal, Nibbāna.

Their life was led for the interest and benefit of the people. Although there was no form of government, but if we compare the form of working of Bhikkhus in early Buddhism with the Aristotle’s classification, the form of governance may be likened to monarchy, for the Buddha guided all Bhikkhus by himself and the Buddhist followers treated him as the Lord of Virtues, or Dhammarāja. The policy issued by Him was for the interest and happiness of the people. The objective of the Buddha and the Bhikkhu in the early phase was to proclaim and propagate the sublime way of life. The Bhikkhus works in accordance with the policy proclaimed by the Buddha without any recommendations, laws, orders, and reports. The visible result of the working manifested in the increase of the Buddhist monks and laymen who had devoted themselves to follow the Buddha. It is noticed that during the first stage of establishment of Bhikkhus Saṅgha the power of decision-making was vested in the hands of Buddha without any consultation, conversation, and meeting. Thus, the Buddha had the sole authority for running and controlling the Saṅgha.103

5.2.3. Development of the Buddhist Saṅgha

It is proper to study the development of Buddhist Saṅgha from the origin with the ordination of the first monk till the organization of Bhikkhu Saṅgha. In the Pāli literature, the primitive Buddhist Saṅgha was known as the Catuddisa Bhikkhusaṅgha.104 The origin of Buddhist Saṅgha in early stage begins with the preaching of the first sermon called Dhammacakkappavattana Sutta by the Buddha to the five ascetics at Isipatana Marigadayavanna, at Banaras, and when this exposition was propounded the Venerable Koṇḍañña obtained the pure and spotless Eye of the Truth as described below: “Whatever is of the nature to uprise, all that is of the nature to stop.”105 Then Ven. Koṇḍañña spoke to the Blessed One to let him receive the Pabajjā and Upassampada ordination from the Blessed One. He said, “Come, monk” the Lord said, “Well taught is Dhamma fare the Brahma-

105 Vin.I.12; (See Mv.I.6.33)
faring for making an utter end of ill.”

By this way Ven. Konḍañña received the Upasampada Ordination as the first Buddhist monk in the world.

The Buddha stayed at one place during the rainy season. Many men and women from many families in those places were converted into devotee and adopted monkhood. In that rainy season sixty monks existed in the world. Once the Blessed One said to the Bhikkhus:

“I, monks, am free from all snares, both those of Devas, and those of men. And you, monks, are free from all snares, both those of Devas and those of men. Walk, monks, on tour for the blessing of the many folk, for the happiness of the many folk, out of compassion for the world, for the welfare, the blessing, the happiness of Devas and men. Let not two (of you) go by one (way.) Monks, teach Dhamma which is lovely at the beginning, lovely at the middle, lovely at the ending. Explain with the spirit and the letter the Brahma-faring completely, fulfilled, wholly pure.”

Concerning this, Ven. Phramaha Chanya Khongchinda has observed that in the time of early establishment of Buddhism, the administrative Organisation of the Order was not established. Some scholars are of the opinion that “in the earliest period of Buddhist history the Saṅgha seems to have existed as a wandering sect.” The laws for controlling the monk’s conduct were not issued. Keeping in mind the behaviour of the Bhikkhu Saṅgha we find that there was no need of laws because each monk possessed perfect conduct which had complete self-control and self-confidence in itself. It can be stated that no social problem could arise from these monks who has such a good quality.

Rhys Davids, the translator of the work titled, Mahāvagga, writes about the method of admission to the Order of monk that, “In the beginning of course, there was nobody but Buddha himself who could ordain Bhikkhus; to him those who desired to be received, expressed their wish, and he conferred on them the Pabbajjā and Upasampadā Ordination by formula Ehi Bhikkhu.”

It was quite natural that afterwards, as the Saṅgha grew larger, the Buddha might have transferred the power of admitting new members to the Bhikkhus themselves. However, the transition did not take place immediately from the supposed oldest form of ordination (the so called Ehi Bhikkhu Upasampadā) to that of latter form in the Vinaya. There is an intermediate stage between the two - the ordination by the three Saraṇagamanas, (the candidate’s, three time, repeated declaration of his taking refuge in the Buddha, the Dhamma and the Saṅgha.)

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106 Vin.I.12-13; (See Mv.I.6.34)
According to the early Pāli literature, the Buddha describes the ritual of the initiation of a monk and says:

“I allow, monks that you yourselves may now let go forth, may ordain in any quarter, in any district. And thus, monks, should one let go forth, should one ordain: First, having made him have his hair and beard cut off, having made him put on yellow robes, have made him arrange an upper robe, over one shoulder, having made him honour the monk’s feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: ‘Speak thus, “I go to the awakened one for refuge, I go to Dhamma for refuge, I go to the Order for refuge. And Second time, I go… and the third time I go to… the Order for refuge.” I allow, monks, the going forth and the ordination by the three goings for refuge.” Told is the talk on Ordination by the three Goings for refuge.” 109

This way of ordination was probably an important part in the Upasampadā service of the later time, developed upon by the preceptor of the candidate, as only a learned Bhikkhus who had completed the tenth year after their own Upasampadā could perform the function of Upajjāya at the Upasampadā ordination of the Bhikkhus. It is impossible to ascribe this form of Upasampadā service to the early period of the Buddha’s teaching. 110 After sometime when utterance of mere Tisaraṇa formula was found inadequate, the system of Ēatti-catutthaka-kamma-upasampada was introduced.

Sukumar Dutt has observed that the monks were at first a dispersed body of wanderers, men unentangled with social life or the political organization of society. But this could hardly be said of the monks of later times, say, a hundred years after the Buddha’s decease. At the time they constituted a well-organized community; they were groomed in Āvāsa, was governed by the monastic laws it owned and possessed properly; the Saṅgha as corporate bodies had to come into legal relations with outsiders; and they exercised executive, legislative and judicial functions over each individual member. The Saṅgha communities as it developed became virtually one of the all, a well-developed and well-organized body of what it call Vinaya law, but what is jurisprudence is known as Conventional law. 111

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5.3. Classification of Crime as reflected in Bhikkhu and Bhikkhunī Pātimokkhas (Early Buddhist Law) according to the Offences

The Pātimokkha (Skt.:Prātimokṣa,) is the Buddhist disciplinary Code, and is the most extensive as well as the most intricate and it reveals the legal aptitude as also the common sense on the part of the Buddhists. It is obviously vivid and runs into minutest details, so that even a partial knowledge of them gives us a fair idea of the monastic life of the early Buddhism. It is systematically and scientifically arranged, though the classification may fall short of the modern methods. The principle underlying the classification is the motive and magnitude of the offence.\textsuperscript{112}

The arrangement of disciplinary laws or Pātimokkhas rules are done in the following manner:- (1) a story leading up to a rule, (2) the rule with the punishment incurred if it is violated, (3) the old commentary on each rule explaining it word for word, (4) more stories telling of deviations from the rule and showing either that they were not so grave as to entail the maximum penalty or that they were reasonable enough to warrant in certain circumstance a modification or a relaxation of the existing rule or that they were not such as to be rendered permissible by any extenuating circumstances. Items 3 and 4 are sometimes reversed in position, and 4 is now and then absent altogether.\textsuperscript{113}

The 227 offences of Bhikkhu Pātimokkha are classified under seven categories in an ascending order, viz. (i) Pārājika, (ii) Saṅghādīsesa, (iii) Aniyata,( iv) Nisaggiya Pācittiya, (v) Pācittiya,(vi) Pādesanīya, (vii) Sekhiya and (viii) Adhikaraṇasamatha. From the legal point of view, Pārājika is the gravest offence, Sekhiya, the lightest one. There are also two kinds of offences, which comes under Thullaccaya and Dukkaṭa, which were a later addition. The Bhikkhunī Pātimokkha contains only seven categories but the number of rules is 311 as against 277 in Bhikkhu Pātimokkha. It does not have the third category, namely Aniyata of Bhikkhu Pātimokkha as it is related to the conduct of the Bhikkhu.

The chief defect in the classification of the Vinaya-laws is that many a time, offences, which have no common bearing are bracketed together or are kept loosely hanging somewhere. This leads to anomaly. As for instance, sexual offences, theft, killing and pretension to super natural powers are all put in one categories, viz. Pārājika, because the punishment for these offences is the same. Similarly, Saṅghādīsesa comprises lesser sexual offences, rules for building huts, prohibitions regarding false accusation, creating  

disturbance and schism, and so on. So also, in the *Pācittiya* offences to sleep with a women in the same place is bracketed with telling a deliberate lie and using abusive language and all these offences come under the *Musāvāda Vagga* (falsehood section). Thus, we find offences, which ought to belong to specific groups as sexual offences, offences against property, and so on scattered all over; and hence, many a time the nature of the laws does not turn out to be clear at first.\(^{114}\)

In this regard, the classification of the laws may also be done looking at the nature of punishment involved. On the basis of which they may be categorized into three categories: -(1) Those that necessitate serious punishment; (2) those that could be dealt with by specific modes of discipline and probation; (3) those for which simple punishment, such as warnings, confessions, and so on would be necessary.\(^{115}\)

According to Ven. Phra Brahmagunābhorn (P.A. Payutto), the classification of 277 rules of *Bhikkhu Pātimokkha* may give a general picture of the Buddhist monastic life and a general idea of the spirit of the monk’s discipline:

1. Rules concerning property and requisites are 74 in number that are (a) food and drink -19 rules; (b) clothing-24 rules; (c) bed, seat, lodging-18 rules; (d) money and property-8 rules and general-5 rules.

2. Rules concerning relationship between the monks and the maintenance of order in the *Saṅgha*-40 rules.

3. Rules concerning the monk’s relationship with lay people-26 rules.


6. Rules concerning other bodily and verbal misconduct-23 rules, which are: – (a) killing an hurting-13 rules; (b) verbal misconduct-10 rules.

7. Miscellaneous rules (including the settlement of legal question)-13 rules.

8. Rules of etiquette-75 rules, and they are: - (a) on alms rounds, food and eating-30 rules; (b) on other good manners such as dressing, walking and sitting-29 rules; and (c) on preaching-16 rules.

The aforementioned classification is only a rough one. The total number exceeds 227 because some rules can be classified into seven groups. For example, the rule that a monk should not receive robe from a nun can be classified into group 1 and 4.\(^{116}\)


The *Mūlapaṇṇatti* (original enactment) of the *Bhikkhu* and *Bhikkhunī Pātimokkhas* based on Pāli *Tipiṭaka* are totally 277 and 311 rules respectively. It is pertinent to note here that we will classify only 220 rules of *Bhikkhu Pātimokha* and 304 rules of *Bhikkhunī Pātimokkha*. These are from *Pārājika* to *Sekhiya* falling into 6 categories. The 7 rules of *Adhikaraṇaṇasamathas* are excluded, because it is not the name of offence but rather the method to settle legal disputes.

An attempt in this work has been made here to classify the Crime in the line with modernity without damaging the judicial principle of the Buddhist Law. The *Pātimokkha* may also be categorized following the current modern trends. Accordingly, they may be grouped as:

(1) Major Crime against Person. As for instance, sexual offence, murder, assault, defamation and slander, and so on, and it can be divided into two sub-categories:
   (1.1) Major Crime of Killing. As for instance, murder, involving slight injury, offences against women, offences involving defamation, slander, etc.;
   (1.2) Major Crime Sexual Offence. As for instance, hetero-sexual offences, offences against women, offences against self, offences against beast, etc.;

(2) Major Crime against Property. As for instance, theft, damage, etc.;

(3) Major Crime against *Saṅgha* (Community). As for instance, disputes, schism, Terrorist activities, etc.;

(4) Major Crime against Community Law. As for instance, refuting legal authority, etc;

(5) Major Crime against Religion. As for instance, talking lightly of the Buddha and the *Saṅgha*, etc.; and

(6) Miscellaneous Crime. As for instance, drunkenness, gambling, etc.

The details of these categories are as follows :-
5.3.1. Classification of Crimes, which are Mūlapaññatti (Original Enactment) as reflected in Bhikkhu Pātimokkha based on Pāli Tipiṭaka

(1). Classification of Crime against Person:

(1.1). Major Crime of Killings (Table No.7)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pārajīka</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>A Bhikkhu who deliberately kills a human being, or causes him (or her) to die, commits a Pārajīka. 117</td>
</tr>
<tr>
<td>Pācittiya</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>If a Bhikkhu removes any part of a growing plant so that it is broken away from its place of growth, it is a Pācittiya. 118</td>
</tr>
<tr>
<td>20</td>
<td>If a Bhikkhu, knowing that some water has living creatures in it, pours it onto grass or earth, it is a Pācittiya. 119</td>
</tr>
<tr>
<td>61</td>
<td>If a Bhikkhu intentionally kills living beings, it is a Pācittiya. 120</td>
</tr>
<tr>
<td>62</td>
<td>If a Bhikkhu, knowing that water has living beings in it, uses that water, it is a Pācittiya. 121</td>
</tr>
<tr>
<td>74</td>
<td>If a Bhikkhu, in anger, against another Bhikkhu gives him a blow, it is a Pācittiya. 122</td>
</tr>
<tr>
<td>75</td>
<td>If a Bhikkhu, in anger, raises his hand against another Bhikkhu as if to give him a blow, it is a Pācittiya. 123</td>
</tr>
<tr>
<td>76</td>
<td>If a Bhikkhu makes an accusation against another Bhikkhu of a Saṅghādisesa offence which is unfounded, it is a Pācittiya. 124</td>
</tr>
<tr>
<td>77</td>
<td>If a Bhikkhu deliberately arouses worry (anxiety) in another Bhikkhu, it is a Pācittiya. 125</td>
</tr>
<tr>
<td>78</td>
<td>If, while Bhikkhus are quarreling, a Bhikkhu goes to listen secretly to what they are saying so as to learn what they say about him or about his group, it is a Pācittiya. 126</td>
</tr>
</tbody>
</table>

Total 10 Rules

(1.2). Major Crime of Sexual Offences (Table No.8)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pārajīka</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>A Bhikkhu who indulges in sexual intercourse commits a Pārajīka. 127</td>
</tr>
<tr>
<td>Saṅghādisesa</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>A Bhikkhu who deliberately cause himself to emit semen commits a Saṅghādisesa. 128</td>
</tr>
<tr>
<td>2</td>
<td>A Bhikkhu who, being sexually excited, touches the body of a woman commits a Saṅghādisesa. 129</td>
</tr>
<tr>
<td>3</td>
<td>A Bhikkhu who, being sexually excited, speaks in a seductive way to a woman commits a Saṅghādisesa. 130</td>
</tr>
</tbody>
</table>

117 Vin.III.68-86, BkP.Prj.3.
118 Vin.IV.34-35, BkP.Pct.11.
119 Vin.IV.48-49, BkP.Pct.20
120 Vin.IV.124-125, BkP.Pct.61.
121 Vin.IV.125, BkP.Pct.62.
122 Vin.IV.145-146, BkP.Pct.74.
123 Vin.IV.146-147, BkP.Pct.75.
124 Vin.IV.147-148, BkP.Pct.76.
125 Vin.IV.148-149, BkP.Pct.77.
126 Vin.IV.150-151, BkP.Pct.78.
127 Vin.III.1-40, BkP.Pjk.1.
128 Vin.III.110-119, PkP.Sng.1.
129 Vin.III.119-127, BkP.Sng.2.
130 Vin.III.127-131, BkP.Sng.3.
<table>
<thead>
<tr>
<th>4</th>
<th>A Bhikkhu who, being sexually excited, speaks enticingly that a woman should enjoy herself by indulging in sex commits a Saṅghādisesa.(^{131})</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>A Bhikkhu who acts as a go-between, leading a man and woman to get married to become husband and wife, commits A Saṅghāsēsa.(^{132})</td>
</tr>
</tbody>
</table>

**Aniyata**

| 1 | If a Bhikkhu sits in a secluded place alone with a woman (where they cannot be seen) and a trustworthy lay person speaks rightly of a Pārājīka, Saṅghādīsēsa, or Pācittiya, and the Bhikkhu acknowledges it accordingly, it should be dealt with in the appropriate manner (to the offence), or to whichever class of offence the trustworthy lay person specifies.\(^{133}\) |
| 2 | If a Bhikkhu sits in a place alone with a woman where they cannot be overheard and a trustworthy lay person speaks rightly of a Saṅghādīsēsa or a Pārājīka, and the Bhikkhu acknowledge it accordingly, it should be dealt with in the appropriate manner (to the offence), or whichever class of offence the trustworthy lay person specifies.\(^{134}\) |

**Nissaggiya pācittiya**

| 4 | If a Bhikkhu gets a Bhikkhuni, who is not a relative, to wash, dye or beat an old robe, it is a Nissaggiya Pācittiya.\(^{135}\) |
| 5 | If a Bhikkhu accepts a robe from the hand of a Bhikkhuni who is not a relative, unless it is the exchange, it is a Nissaggiya Pācittiya.\(^{136}\) |

**Pācittiya**

| 5 | If a Bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with an unordained person (one who is not a Bhikkhu) for more than three nights, it is a Pācittiya.\(^{137}\) |
| 6 | If a Bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with a woman, even for one night, it is Pācittiya.\(^{138}\) |
| 7 | If a Bhikkhu teaches Dhamma to a woman, speaking more than six words, it is a Pācittiya.\(^{139}\) |
| 21 | If a Bhikkhu, who does not have the permission of Saṅgha, teaches Bhikkunis, it is a Pācittiya.\(^{140}\) |
| 22 | Even if a Bhikkhu who has the permission of the Saṅgha, if he teaches Bhikkunis after sundown, it is a Pācittiya.\(^{141}\) |
| 23 | If a Bhikkhu goes into the Bhikkunis’ living quarters, except when a Bhikkhuni is sick, it is a Pācittiya.\(^{142}\) |
| 24 | If a Bhikkhu disparages another Bhikkhu, saying that he teaches the Bhikkunis because he is hoping for gifts, it is a Pācittiya.\(^{143}\) |
| 25 | If a Bhikkhu gives a robe to a Bhikkhuni who is not a relative of his, except when it is by way of exchange, it is a Pācittiya.\(^{144}\) |
| 26 | If a Bhikkhu sews the robe of a Bhikkhuni who is not a relative of his, of if he gets someone else to sew it, it is a Pācittiya.\(^{145}\) |
| 27 | If a Bhikkhu invites a Bhikkhuni to accompany him along the road even as far as the end of one village, except when the road is dangerous, it is a Pācittiya.\(^{146}\) |
| 28 | If a Bhikkhu invites a Bhikkhuni to embark on a boat with him to travel upstream or downstream, it is a Pācittiya. This is excepted when they are only crossing to the other bank of the river.\(^{147}\) |

\(^{131}\) Vin.III.131-134, BkP.Sng.4.  
\(^{132}\) Vin.III.135-144, BkP.Sng.5.  
\(^{133}\) Vin.III.187-191, BkP.Ant.1.  
\(^{134}\) Vin.III.191-194, BkP.Ant.2.  
\(^{135}\) Vin.III.205-207, BkP.Nsp.4.  
\(^{136}\) Vin.III.207-210, BkP.Nsp.5.  
\(^{137}\) Vin.IV.17-20, BkP.Pct.5.  
\(^{138}\) Vin.IV.20-23, BkP.Pct.6.  
\(^{139}\) Vin.IV.23-30, BkP.Pct.7.  
\(^{140}\) Vin.IV.49-53, BkP.Pct.21.  
\(^{141}\) Vin.IV.54-55, BkP.Pct.22.  
\(^{142}\) Vin.IV.55-57, BkP.Pct.23.  
\(^{143}\) Vin.IV.57-58, BkP.Pct.24.  
\(^{144}\) Vin.IV.59-60, BkP.Pct.25.  
\(^{146}\) Vin.IV.62-64, BkP.Pct.27.  
\(^{147}\) Vin.IV.23-30, BkP.Pct.7.
If a Bhikkhu eats food, which a Bhikkhuni has been presented by people as gift, except when the lay people had put them aside intending them for him, it is a Pācittiya.\(^{148}\)

If a Bhikkhu sits or sleeps in a secluded place with a Bhikkhuni, just the two of them privately together, it is a Pācittiya.\(^{149}\)

If a Bhikkhu sits in an open place with a woman, there being only the two of them, it is a Pācittiya.\(^{150}\)

If a Bhikkhu sits in an open place with a woman, there being only the two of them, it is a Pācittiya.\(^{151}\)

If a Bhikkhu persuaded a woman to travel on a journey with him, even if only for the length of small village, it is a Pācittiya.\(^{152}\)

If a Bhikkhu accepts food from the hand of a Bhikkhuni who is not a relative of his, taking it with his own hand and consuming it, it is a Pātidesanīya.\(^{153}\)

If a Bhikkhu is taking food in a place where they have been invited and a Bhikkhuni comes and orders those who are giving the food, telling them to take thing there and give this thing her, they should dismiss that Bhikkhuni telling here to stop doing this. If they do not send her off, it is a Pātidesanīya.\(^{154}\)

**Total 28 Rules**

(2). Classification of Major Crimes against Property (Table No.9)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaṇñatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pārājika</strong></td>
<td></td>
</tr>
<tr>
<td>2 A Bhikkhu who takes something, which the owner has not given to him and which has a value of five Māsaka(^{155}) (or more) commits a Pārājika.(^{156})</td>
<td></td>
</tr>
<tr>
<td><strong>Nissaggiya pācittiya</strong></td>
<td></td>
</tr>
<tr>
<td>1 A Bhikkhu may keep possession of an extra robe for ten days at most. If he exceeds ten days, it is Nissaggiya Pācittiya.(^{157})</td>
<td></td>
</tr>
<tr>
<td>2 If a Bhikkhu dwells apart from his three robes for even one night, unless he has permission (of Saṅgha), it is Nissaggiya Pācittiya.(^{158})</td>
<td></td>
</tr>
<tr>
<td>3 If cloth accrues to a Bhikkhu for the purpose of making a robe, but it is not sufficient, and if he expects to get some more cloth he may keep the cloth, which he has already obtained for not more than one month. If he keeps it for more than a month, even if he still expects to get more, it is Nissaggiya Pācittiya.(^{159})</td>
<td></td>
</tr>
<tr>
<td>6 If a Bhikkhu asks for and gets a robe from a lay person who is not a relative and who has not given Pavāranā, it is a Nissaggiya Pācittiya. Exceptions are those occasions when his robe has been stolen or destroyed, in which case he may ask for a robe.(^{160})</td>
<td></td>
</tr>
<tr>
<td>7 On such an occasion (as the exceptions to the preceding rule) he may ask at most for an under robe (Antaravāsaka) and an upper robe (Uttarāsaṅga). If he asks for more than these and gets them, it is Nissaggiya Pācittiya.(^{161})</td>
<td></td>
</tr>
</tbody>
</table>

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147 Vin.IV.64-66, Bk.Pct.28.
150 Vin.IV.95-97, Bk.Pct.44.
151 Vin.IV.97, Bk.Pct.45.
153 Vin.IV.175-177, Bk.Pts..
154 Vin.IV.177-178, Bk.Pts.
155 One Māṇaka is equality in value to the weight in gold of four rice grains.
156 Vin.III.41-67, Bk.Pt.2.
159 Vin.III.202-205, Bk.Pt.3.
8 If a lay person who is not a relative and who has not given Pavāranā says that he will give a robe to a Bhikkhu of such and such a name, and that Bhikkhu, knowing about this, asks him to give a robe of this kind or that kind which is more expensive and better than the one which he (the lay person) had first decided upon, and he gets it, it is Nissaggiya Pācittiya.162

9 If several lay people, who are neither relative nor those who have given Pavāranā, have decided to give a robe to a Bhikkhu, and if that Bhikkhu speaks to them causing them to combine together and pool their resources in order to buy a robe which is more expensive and better than the one which they had first determined upon, and he gets it, it is Nissaggiya Pācittiya.163

10 If someone sends money (valuables) for the purpose of buying a robe for a Bhikkhu and he (whoever brings the money) wants to know who is acting as the Bhikkhu’s attendant (Veyyāvaccakara), and if the Bhikkhu wants the robe he should indicate someone connected with the monastery or an Upāsaka (lay devotee) saying: “This person is the attendant of all the Bhikkhus.” When he (who brings the money) has instructed the attendant and told the Bhikkhu: “If you want a robe, ask the attendant,” then later that Bhikkhu should go and find the attendant, he may tell him: “I need a robe.” If he does not get it he may ask up to three times in all. If he still does not get the robe he may go and stand where the attendant can see him, up to six times. If he does not get it and he asks more than three times or stands more than six times, and then gets it, it is a Nissaggiya Pācittiya.164

11 If a Bhikkhu gets a rug made of goat’s wool mixed with silk, it is a Nissaggiya Pācittiya.165

12 If a Bhikkhu gets a rug made entirely of black goat’s wool, it is a Nissaggiya Pācittiya.166

13 If a Bhikkhu is going to get a new rug made, he should use two parts of black goat’s wool, one part of white goat’s wool and one part of red goat’s wool. If more than two parts of black goat’s wool are used, it is a Nissaggiya Pācittiya.167

14 A Bhikkhu who has already had a new rug made should make it last six years. If he gets a new rug made within the six years, without the permission of a Saṅgha, it is a Nissaggiya Pācittiya.168

15 If a Bhikkhu is going to get a new rug made, he should get a piece from an old rug one span all round (a square or around piece one span across) and incorporate it in the new rug so as to spoil the colour. If he does not do this, it is a Nissaggiya Pācittiya.169

16 If a Bhikkhu is going on a journey and if anyone gives him goat’s wool and he wants it, he may accept it. If there is nobody to carry it for him, he may carry it himself for a distance of three Yojana. If he carries it for more than three Yojana, it is a Nissaggiya Pācittiya.170

17 If a Bhikkhu gets a Bhikkhuni, who is not a relative, to wash, dye or comb out (to card) goat’s wool, it is a Nissaggiya Pācittiya.171

18 If a Bhikkhu himself receive gold and silver (money) or gets someone else to received it, or if he is glad about money that is being kept for him, it is a Nissaggiya Pācittiya.172

19 If a Bhikkhu engages in buying and selling with money (meaning whatever is used as money), it is a Nissaggiya Pācittiya.173

20 If a Bhikkhu exchanges things by barter with lay people, it is a Nissaggiya Pācittiya.174

21 Any bowl which is kept by a Bhikkhu, apart from the bowl which he has determined for use (Adhiṭṭhāna), is called an extra bowl. A Bhikkhu may keep such an extra bowl for at most ten days. If he exceeds ten days, it is a Nissaggiya Pācittiya.175

22 If a Bhikkhu has a bowl which is cracked, and, whether it has been mended or not, the sum total of all the cracks that have appeared in his bowl adds up to less than ten finger’s breadths, if he

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163 Vin.III.217-219, BkP.Ngp.9.
164 Vin.III.219-223, BkP.Ngp.10.
165 Vin.III.224-225, BkP.Ngp.11.
166 Vin.III.225-226, BkP.Ngp.12.
169 Vin.III.230-233, BkP.Ngp.5.
170 Vin.III.233-234, BkP.Ngp.16.
171 Vin.III.234-236, BkP.Ngp.17.
172 Vin.III.236-239, BkP.Ngp.18.
173 Vin.III.239-240, BkP.Ngp.19.
174 Vin.III.240-242, BkP.Ngp.20.
175 Vin.III.242-244, BkP.Ngp.21.
then asks for a new bowl from a lay person, who is not a relative and who has not given Pavāranā, and he gets it, it is a Nissaggiya Pācittiya.\(^{176}\)

23 If a Bhikkhu has received (taken in his hand) any of the five medicines, these being ghee, fresh butter, oil, honey, molasses, he may keep them for seven days at most. If he keeps them for more than seven days, it is a Nissaggiya Pācittiya.\(^{177}\)

24 When there is still one month of the hot season left-in other words, from the first day of the waxing moon of the seventh month – a Bhikkhu may look for a bath cloth for use in the rain. When there is half a month of the hot season left-in other words from the first day of the waxing moon of the eight month-he may wear it. If he looks for it or wears it earlier than these respective dates, it is a Nissaggiya Pācittiya.\(^{178}\)

25 If a Bhikkhu has given a robe to another Bhikkhu, and if later being angry takes it away from him, or gets someone else to take it away, it is a Nissaggiya Pācittiya.\(^{179}\)

26 If a Bhikkhu asks for thread from a lay person who is not a relative and who has not given Pavāranā, and then has it woven into robe material by weavers, it is a Nissaggiya Pācittiya.\(^{180}\)

27 If a lay person, who is not a relative of a Bhikkhu and who has not given him Pavāranā, should order weavers to make up some materials for a robe for this Bhikkhu, if then the Bhikkhu instruct the weavers saying that if they make it better than they otherwise would have done he will give them some reward, it is a Nissaggiya Pācittiya.\(^{181}\)

28 If during the ten days prior to the Pavāranā day-in other words, from the sixth day of the waxing moon of the eleven the month, a Dāyaka who is in a hurry gives a cloth for the Vassa (rains retreat) a Bhikkhu may receive it and keep it by. If he keeps it for longer than the “robe time,” it is a Nissaggiya Pācittiya.\(^{182}\)

29 If a Bhikkhu has spent the Vassa in a lonely forest dwelling, and wants to keep one of his three robes in a house which is apart from where he is staying, he may do so for up to six nights at most if there is sufficient reason. If he keeps it there for more than six nights, without the permission of a Saṅgha, it is a Nissaggiya Pācittiya.\(^{183}\)

30 If a Bhikkhu knowingly causes someone giving a gift to the Saṅgha to give it instead to himself, it is a Nissaggiya Pācittiya.\(^{184}\)

### Pācittiya

58 If a Bhikkhu has obtained a new cloth, he must mark it with one of three kinds of colour before using it. These are blue, mud coloured or dark brown. If he does not mark it before using it, it is a Pācittiya.\(^{185}\)

59 If a Bhikkhu, having shared (Vikapetvā) a robe with another Bhikkhu or Sāmaṇera, uses it without the other party having relinquished his part-ownership, or given permission for its use, it is a Pācittiya.\(^{186}\)

60 If a Bhikkhu hides any of the possessions of another Bhikkhu, these being the bowl, robes, sitting-cloth, needle case and belt, even as a joke, it is a Pācittiya.\(^{187}\)

82 If a Bhikkhu knowingly arranges for a gift which a Dāyaka had decided to present to the Saṅgha to be made over to a person, it is a Pācittiya.\(^{188}\)

84 If a Bhikkhu sees some article belonging to a lay person which has fallen (on the ground and probably been lost), and if he picks it ups as something which he can himself keep, or if he gets someone else to pick it up, it is a Pācittiya. An exception is made when the article has fallen in a monastery or in the place he dwells. He should then keep it by for the owner. If he does not then keep it is a Dukkata.\(^{189}\)

\(^{176}\) Vin.III.244-248, BkP.Ngp.22.  
\(^{177}\) Vin.III.248-252, BkP.Ngp.23.  
\(^{178}\) Vin.III.252-254, BkP.Ngp.24.  
\(^{179}\) Vin.III.254-255, BkP.Ngp.25.  
\(^{180}\) Vin.III.256-257, BkP.Ngp.26.  
\(^{181}\) Vin.III.257-260, BkP.Ngp.27.  
\(^{182}\) Vin.III.260-262, BkP.Ngp.28.  
\(^{183}\) Vin.III.262-264, BkP.Ngp.29.  
\(^{184}\) Vin.III.265-266, BkP.Ngp.30.  
\(^{185}\) Vin.IV.120-121, BkP.Pct.58.  
\(^{186}\) Vin.IV.121-122, BkP.Pct. 59.  
\(^{187}\) Vin.IV.122-124, BkP.Pct.60.  
\(^{188}\) Vin.IV.155-157, BkP.Pct.82.  
\(^{189}\) Vin.IV.161-164, BkP.Pct.84.
(3). Classification of Major Crimes committed against *Saṅgha* (Community) (Table No.10)

<table>
<thead>
<tr>
<th>Pātimokkha Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Saṅghādisesa</strong></td>
<td></td>
</tr>
<tr>
<td>6 A Bhikkhu who is constructing a hut, which is being built and spread with mortar or earth, and which had no other owner but just for himself to live in, must make it within certain measurement. The length should be 12 Sugata spans and the width seven spans, measured internally, and the site must be shown to a Saṅgha (for approval) before building. If a Saṅgha is not first shown the site, or if it is made larger than the prescribed measurement, he commits a Saṅghādisesa. ¹⁹⁰</td>
<td></td>
</tr>
<tr>
<td>7 If the dwelling place (following the preceding rule) is to be built with a Dāyaka as the owner, it can be made larger than in the preceding rule, but a Saṅgha must be shown the site for approval beforehand. If a Saṅgha is not shown the site before building, the Bhikkhu commits a Saṅghādisesa.¹⁹¹</td>
<td></td>
</tr>
<tr>
<td>8 A Bhikkhu who, being angry and annoyed, deliberately accuses another Bhikkhu of committing a Pārājika Āpatī, which has no basis in fact, commits a Saṅghādisesa.¹⁹²</td>
<td></td>
</tr>
<tr>
<td>9 A Bhikkhu who, being angry and annoyed, by means of a stratagem or pretext, accuses another Bhikkhu of committing a Pārājika Āpatī, commits a Saṅghādisesa.¹⁹³</td>
<td></td>
</tr>
<tr>
<td>10 If a Bhikkhu perseveres in damaging the Saṅgha and causing a schism, and when other Bhikkhus forbid him to do so he will not listen, a Saṅgha should recite the Kammavācā (announcement) to induce him to abandon this mode of behaviour. If he does not abandon, he commits a Saṅghādisesa.¹⁹⁴</td>
<td></td>
</tr>
<tr>
<td>11 If a Bhikkhu follows the behaviour of the Bhikkhu who damages and causes a schism in the Saṅgha (as in rule 10), and if when other Bhikkhus forbid him to do this he will not listen, a Saṅgha should recite the Kammavācā to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a Saṅghādisesa.¹⁹⁵</td>
<td></td>
</tr>
<tr>
<td>12 If a Bhikkhu is difficult to correct and teach and other Bhikkhus tell him that he must not be like this, but he will not listen to them, a Saṅgha should recite the Kammavācā to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a Saṅghādisesa.¹⁹⁶</td>
<td></td>
</tr>
<tr>
<td>13 If a Bhikkhu corrupts families-in other words he flatters and fawns on lay people-and other Bhikkhus drive him away from their monastery, and in return he criticizes them and if another Bhikkhu then tells him that he must not do this, but he will not listen, a Saṅgha should recite the Kammavācā to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a Saṅghādisesa.¹⁹⁷</td>
<td></td>
</tr>
<tr>
<td><strong>Pācittiya</strong></td>
<td></td>
</tr>
<tr>
<td>13 If a Bhikkhu disparages a Bhikkhu who has been appointed by the Saṅgha to do the duties of the Saṅgha, and if he is doing them properly and the disparagement is unfounded, it is a Pācittiya.¹⁹⁸</td>
<td></td>
</tr>
<tr>
<td>63 If a Bhikkhu, knowing that legal act of the Saṅgha has been dealt with and rightly settled, should bring it up to be dealt with again, it is a Pācittiya.¹⁹⁹</td>
<td></td>
</tr>
<tr>
<td>68 If a Bhikkhu speaks contrary to a Dhammadesanā of the Lord Buddha and other Bhikkhus forbid him to do so, but he will not listen to them, and if a Saṅgha then recites the Kammavācā (formal announcement) in its entirety (three times), it is a Pācittiya.²⁰⁰</td>
<td></td>
</tr>
</tbody>
</table>

¹⁹⁰ Vin.III.144-155, BkP.Sng.6.
¹⁹¹ Vin.III.155-157, BkP.Sng.7.
¹⁹² Vin.III.158-166, BkP.Sng.8.
¹⁹³ Vin.III.166-170, BkP.Sng.9.
¹⁹⁴ Vin.III.171-174, BkP.Sng.10.
¹⁹⁵ Vin.III.174-177, BkP.Sng.11.
¹⁹⁶ Vin.III.177-179, BkP.Sng.12.
¹⁹⁷ Vin.III.179-186, BkP.Sng.13.
¹⁹⁹ Vin.IV.126, BkP.Pct.63.
²⁰⁰ Vin.IV.133-136, BkP.Pct.68.
If a Bhikkhu associates in a friendly way with such a Bhikkhu (as in the preceding rule), which means that they eat together, they carry out the Uposatha Saṅghakamma together, or they sleep in the same place together, it is a Pācittiya.201

If a Bhikkhu has given his consent and approval for the performance of a formal act of Saṅgha which is in accordance with Dhamma, and later on turns and criticizes and disapproves of the Saṅgha who performed the formal act, it is a Pācittiya.202

When a Saṅgha is meeting to decide on some issue, if a Bhikkhu who is in in the meeting leaves before the issue has been decided, and without making his vote known before he goes, it is a Pācittiya.203

Total 14 Rules

(4). Classification of Major Crimes committed against the Community Law (Table No.11)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pācittiya</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>If a Bhikkhu talks of the Serious Āpatti of another Bhikkhu to an unordained person (one who is not a Bhikkhu), it is a Pācittiya.204</td>
</tr>
<tr>
<td>12</td>
<td>If a Bhikkhu behaves in an unseemly way and the Saṅgha brings him up for question, but he answers evasively or remains silent and the Saṅgha recites the “formal announcement” from beginning to end, it is a Pācittiya.205</td>
</tr>
<tr>
<td>71</td>
<td>If a Bhikkhu acts in a wrong way and another Bhikkhu admonished him, but he then evaded the issue, putting it off, saying that he must first ask someone who knows (is skilled in the Vinaya) before he accepts and practices this rules of training, it is a Pācittiya. Normally if a Bhikkhu, who is under training, finds that there is something he does not know which he should know, he ought to ask about it and find out all about it from someone who knows.206</td>
</tr>
<tr>
<td>73</td>
<td>If a Bhikkhu is guilty of an Āpatti and speaks pretending (at the time of the Pātimokkha) thus: “only now do I know that this rule in the Pātimokkha,” and if other Bhikkhus know that he knew about this before that he spoke to them pretending about it, they should formally announce the “legal act’ dealing with this matter. When the Saṅgha has made this announcement, if he pretends not to know again, it is a Pācittiya.207</td>
</tr>
</tbody>
</table>

Total 4 Rules

(5). Classification of Major Crimes committed against Religion (Table No.12)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pārājika</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>A Bhikkhu who boasts of Uttarimanussadhamma (i.e. state of Dhamma superior to the human state), which he has not in fact attained, commits a Pārājika.208</td>
</tr>
<tr>
<td>Pācittiya</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>If a Bhikkhu tells a lie, it is a Pācittiya.209</td>
</tr>
<tr>
<td>2</td>
<td>If a Bhikkhu speaks abusively to another Bhikkhu, it is a Pācittiya.210</td>
</tr>
</tbody>
</table>

201 Vin.IV.137-138, BkP.Pct.69.  
202 Vin.IV.151-152, BkP.Pct.79.  
203 Vin.IV.152-153, BkP.Pct.80.  
204 Vin.IV.30-32, BkP.Pct.9.  
205 Vin.IV.35-37, BkP.Pct.12.  
206 Vin.IV.141-142, BkP.Pct.71.  
207 Vin.IV.144-145, BkP.Pct.73.  
208 Vin.II.87-109, BkP.Prj.4.  
209 Vin.IV.1-4, BkP.Pct.1.  
210 Vin.IV.4-11, BkP.Pct.2.
If a Bhikkhu slanders another Bhikkhu, it is a Pācittiya.\(^{211}\)

If a Bhikkhu teaches Dhamma to an unordained person (one who is not a Bhikkhu), repeating it together word by word, it is a Pācittiya.\(^{212}\)

If a Bhikkhu talks of his having attained supernormal states (Uttarimanussadhamma) which are in fact true, to an unordained person (one who is not a Bhikkhu, it is a Pācittiya.\(^{213}\)

If a Bhikkhu associated in a friendly way which a Sāmaṇera whom other Bhikkhus have condemned (and expelled) because he committed the fault of speaking contrary to a Dhammasesanā of the Lord Buddha, such that this Bhikkhu lets him do duties for him (Upaṭṭhāka), or he eats together with him, or he sleeps in the same place with him, it is a Pācittiya.\(^{214}\)

(6). Classification of Miscellaneous Major Crimes (Table No.13)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaṇṇatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pācittiya</strong></td>
<td></td>
</tr>
<tr>
<td><strong>10</strong> If a Bhikkhu digs the ground or gets someone else to dig it, it is a Pācittiya.(^{215})</td>
<td></td>
</tr>
<tr>
<td><strong>14</strong> If a Bhikkhu takes a bed, a bench, a mattress or a chair belonging to the Saṅgha and puts them out in the open and then he goes away without either putting them away himself or getting someone else to put them away, or else he goes away without informing (the Bhikkhu responsible for those articles), it is a Pācittiya.(^{216})</td>
<td></td>
</tr>
<tr>
<td><strong>15</strong> If a Bhikkhu takes bedding belonging to the Saṅgha and spreads it out in a hut belonging to the Saṅgha, and then goes away without either putting the bedding away himself or getting someone else to put it away, or else goes away without informing (the Bhikkhu responsible for those articles), it is a Pācittiya.(^{217})</td>
<td></td>
</tr>
<tr>
<td><strong>16</strong> If a Bhikkhu, knowing that a hut is occupied by Bhikkhu who came before him, deliberately lies down with the hope that the occupant, not having enough room, will be induced to go elsewhere, it is a Pācittiya.(^{218})</td>
<td></td>
</tr>
<tr>
<td><strong>17</strong> If a Bhikkhu, angry and displeased with another Bhikkhu, drags, drives or chases him out from a hut belonging to the Saṅgha, it is a Pācittiya.(^{219})</td>
<td></td>
</tr>
<tr>
<td><strong>18</strong> If a Bhikkhu, sit or lies down heavily on a bedstead or a stool that has legs which are not firmly fastened in place and which has been places on a framework structure for keeping things in a hut, it is a Pācittiya.(^{220})</td>
<td></td>
</tr>
<tr>
<td><strong>19</strong> If a Bhikkhu is going to get earth and mortar to plaster the roof of a hut, he should plaster in on using up to three layers. If he plaster on more than that, it is a Pācittiya.(^{221})</td>
<td></td>
</tr>
<tr>
<td><strong>31</strong> If a Bhikkhu is not sick, he may take food for one day only in a public eating place where food is supplied to anybody without special favour. He must then abstain from eating there for at least one days, but later on may eat there again. If he eats there for two or more consecutive days, it is a Pācittiya.(^{222})</td>
<td></td>
</tr>
</tbody>
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\(^{211}\) Vin.IV.12-14, BkP.Pct.3.

\(^{212}\) Vin.IV.14-15, BkP.Pct.4.

\(^{213}\) Vin.IV.23-30, BkP.Pct.8.

\(^{214}\) Vin.IV.138-140, BkP.Pct.70.

\(^{215}\) Vin.IV.32-33, BkP.Pct.10.


\(^{217}\) Vin.IV.41-42, BkP.Pct.15.

\(^{218}\) Vin.IV.42-43, BkP.Pct.16.

\(^{219}\) Vin.IV.44-45, BkP.Pct.17.

\(^{220}\) Vin.IV.45-46, BkP.Pct.18.

\(^{221}\) Vin.IV.47-48, BkP.Pct.19.

\(^{222}\) Vin.IV.69-71, BkP.Pct.31.
32 If a Dāyaka invites Bhikkhu to take food mentioning any of the following five kinds: boiled rice, cakes, biscuits, fish or meat, and if four or more Bhikkhus go and receive it and return with it, or eat it there, it is a Pācittiya.223

33 If a Bhikkhu is invited to eat any of the five kinds of food at one place but instead of going to eat there he goes to eat elsewhere, it is a Pācittiya.224

34 If a Bhikkhu goes for Piṇḍapāta to a house and supporter gives a large quantity of cakes (or biscuits), he may accept up to three bowls full. If he accepts more, it is a Pācittiya.225

35 If a Bhikkhu has eaten food in a certain place and is offered more of any one of the five kinds of food which he refuses, and if he then gets up from that place and goes elsewhere and eats food that has not been left over by a sick Bhikkhu or that has not been left over in accordance with an act of Vinaya, it is a Pācittiya226.

36 If a Bhikkhu knows that another Bhikkhu has refused food (in accordance with the preceding rules) and thinking to find fault with them he deliberately takes food which has not been left over by a sick Bhikkhu and tempts him to eat it, and if he succeeds, it is a Pācittiya.227

37 If a Bhikkhu eats food at the wrong time—that is, from mid-day until daybreak of the following day, it is a Pācittiya.228

38 If a Bhikkhu eats food which was given into his hands (or into the hands of any other Bhikkhu) on a previous day, it is a Pācittiya.229

39 If a Bhikkhu asks for any of the following fine food: boiled rice mixed with ghee, butter, oil, honey, sugar cane juice, fish, meat, fresh milk, or curds, from a lay person who is not a relative and who has not given Pavāraṇā, and he get it and eats it, it is a Pācittiya.230

40 If a Bhikkhu puts food into his mouth which has not been formally offered to him (or to any other Bhikkhu) by a lay person, and he swallows it, it is a Pācittiya.231

41 If a Bhikkhu gives food with his own hand, to someone who is ordained in another religion, it is a Pācittiya.232

42 If a Bhikkhu persuades another Bhikkhu to go on Piṇḍapāta with him and then, wishing to indulge in immoral behaviour, dismisses the second Bhikkhu, telling him to go back, it is a Pācittiya.233

43 If a Bhikkhu sits down, intruding on a family while they are taking food, it is a Pācittiya.234

46 If a Bhikkhu has accepted an invitation to take the five kinds of food in one place and he goes on a visit to another place either before or after taking food at the place to which he was invited, he must take leave of a Bhikkhu in his monastery before going. If he does not take leave before going out, it is a Pācittiya. An exception is made on the proper occasion, these being the “robe time” and the time for making up rubbles.235

47 If someone give Pavāraṇā of the four requisites (Paccaya) to a Bhikkhu, he may ask for them within a period of four mouths from the time of the offer. If he asks for them after a period of four months has passed, unless the offer is renewed or made permanent, it is a Pācittiya.236

48 If a Bhikkhu goes to see an army lined up prepared for battle, except when there is sufficient reason, it is a Pācittiya.237

223 Vin.IV.71-75, BkP.Pct.32.
224 Vin.IV.75-78, BkP.Pct.33.
225 Vin.IV.78-81, BkP.Pct.34.
226 Vin.IV.81-83, BkP.Pct.35.
227 Vin.IV.83-85, BkP.Pct.36.
228 Vin.IV.85-86, BkP.Pct.37.
229 Vin.IV.86-87, BkP.Pct.38.
231 Vin.IV.89-90, BkP.Pct.40.
232 Vin.IV.91-92, BkP.Pct.41.
233 Vin.IV.92-94, BkP.Pct.42.
234 Vin.IV.94-95, BkP.Pct.43.
236 Vin.IV.101-104, BkP.Pct.47.
237 Vin.IV.104-105, BkP.Pct.48.
If, then, there is a compelling reason for him to go, he may stay with the army for three days. If he stays longer than three days, it is a Pācittiya. 238

While a Bhikkhu is staying with an army, if he goes to see a battle, to see a review, to see them preparing for battle, or to see the troops lines up and prepared for battle, it is a Pācittiya. 239

If a Bhikkhu drinks intoxicating liquors, it is a Pācittiya. 240

If a Bhikkhu drinks intoxicating liquors, it is a Pācittiya. 241

If a Bhikkhu swims in the water for pleasure, it is a Pācittiya. 242

If a Bhikkhu displays a stubborn attitude in regarded in Vinaya, it is a Pācittiya. 243

If a Bhikkhu frightens another Bhikkhu, making him scared of ghosts, it is a Pācittiya. 244

If a Bhikkhu frightens another Bhikkhu, making him scared of ghosts, it is a Pācittiya. 245

If a Bhikkhu is in the Majjhima-pana-this being the middle provinces of India-he may wash (bathe) himself once every fifteen days. If he does so within fifteen days, except at such times as it is necessary, it is a Pācittiya. In ‘border’ countries, such as Siam (modern Thailand), it is not an offence to wash (bathe) at any time. 246

If a Bhikkhu knowingly and deliberately conceals a serious Āpatti of another Bhikkhu, it is a Pācittiya. 247

If a Bhikkhu knowingly and deliberately conceals a serious Āpatti of another Bhikkhu, it is a Pācittiya. 248

If a Bhikkhu persuades a woman to travel on a journey with him, even if only for the length of a small village, it is a Pācittiya. 249

If while another Bhikkhu is reciting the Āṭimokkha a Bhikkhu speaks out disparaging the strictness of the rules, it is a Pācittiya. 250

If a Bhikkhu, together with other, formed a Saṅgha who were in agreement and who gave a robe as a “reward” to another Bhikkhu, and if he later on turns and criticized and disapproves of the others in the Saṅgha, saying: They gave the robe out of partiality,” it is a Pācittiya. 251

If a Bhikkhu, without having first receive permission, should enter a room where a monarch and his consort are together, it is a Pācittiya. 252

If a Bhikkhu, without first taking leave of another Bhikkhu who is living in the same monastery, goes to a village outside the proper time, it is a Pācittiya. There is an exception when the business requires than he should go quickly. 253

If a Bhikkhu makes, or asks to have made, a needle case of bone, ivory or horn, it is a Pācittiya. The needle case must be broken up first and then the fault must be confessed. 254

If a Bhikkhu has a bedstead or stool made, it should be made with legs of up to eight Sugata inches in length, not counting the framework of the bed or stool. If they are made longer than this, it is a Pācittiya. The legs must be cut to the right length first and then the fault must be confessed. 255

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238 Vin.IV.106-107, BkP.Pct.49.
239 Vin.IV.107-108, BkP.Pct.50.
241 Vin.IV.110-111, BkP.Pct.52.
242 Vin.IV.111-113, BkP.Pct.53.
243 Vin.IV.113-114, BkP.Pct.54.
244 Vin.IV.114-115, BkP.Pct.55.
245 Vin.IV.115-116, BkP.Pct.56.
246 Vin.IV.116-119, BkP.Pct.57.
247 Vin.IV.127-128, BkP.Pct.64.
248 Vin.IV.128-130, BkP.Pct.65.
249 Vin.IV.131-132, BkP.Pct.66.
250 Vin.IV.142-144, BkP.Pct.72.
251 Vin.IV.154-155, BkP.Pct.81.
252 Vin.IV.157-161, BkP.Pct.83.
253 Vin.IV.161-164, BkP.Pct.85.
254 Vin.IV.164-166, BkP.Pct.86.
255 Vin.IV.167-168, BkP.Pct.87.
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>88</td>
<td>If a Bhikkhu has a bedstead or stool made which is covered with kapok, it is a Pācittiya. The kapok must be torn off first and then the fault must be confessed.(^{256})</td>
</tr>
<tr>
<td>89</td>
<td>If a Bhikkhu makes a sitting-cloth (Nisidana), it should be the right size. The right size is a length of two Sugata spans, a width of 1 ½ spans and a border of one span. If it is made bigger than this, it is a Pācittiya. It must be cut down to size first and then the fault must be confessed.(^{257})</td>
</tr>
<tr>
<td>90</td>
<td>If a Bhikkhu makes a cloth for covering a wound or sore, it should be the right size. The right size is a length of four Sugata spans and width of two spans. If it is made bigger than this, it is a Pācittiya. It must be cut down to size first and then the fault must be confessed.(^{258})</td>
</tr>
<tr>
<td>91</td>
<td>If a Bhikkhu makes a bathing cloth for the rains, it should be the right size. The right size is a length of six Sugata spans and a width of 2 ½ spans. If it is made bigger than this, it is a Pācittiya. It must be cut down to size first and then the fault must be confessed.(^{259})</td>
</tr>
<tr>
<td>92</td>
<td>If a Bhikkhu makes a robe equal to or larger than the robe of the Sugata, it is a Pācittiya. The size of the Sugata robe is nine Sugata spans lens length and six spans width. It must be cut down to size first and then the fault must be confessed.(^{260})</td>
</tr>
</tbody>
</table>

**Pātidesaniya**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>If a Bhikkhu, not being sick and without invitation, receives food from a family whom the Saṅgha declares to be Sekha (those still under training but Ariya), and if he gets it and communes it, it is a Pātidesaniya.(^{261})</td>
</tr>
<tr>
<td>4</td>
<td>If a Bhikkhu is dwelling in a wild forest and he is not sick, and he received food into his own hand from a supporter of his and he consumes it, without the supporter having let the Bhikkhu know that he is coming, and without his first having let the supporter know about the nature of the place, it is a Pātidesaniya.(^{262})</td>
</tr>
</tbody>
</table>

**Sekhiya: Training**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I will wear the under robe properly.(^{263})</td>
</tr>
<tr>
<td>2</td>
<td>I will wear the upper robe properly.</td>
</tr>
<tr>
<td>3</td>
<td>I will cover my body properly when going in inhabited areas.</td>
</tr>
<tr>
<td>4</td>
<td>I will cover my body properly when sitting in inhabited areas.</td>
</tr>
<tr>
<td>5</td>
<td>I will properly restrain the movement of hands and feet when going in inhabited areas.</td>
</tr>
<tr>
<td>6</td>
<td>I will properly restrain the movement of hands and feet when sitting in inhabited areas.</td>
</tr>
<tr>
<td>7</td>
<td>I will keep my eyes looking down when going in inhabited areas.</td>
</tr>
<tr>
<td>8</td>
<td>I will keep my eyes looking down when sitting in inhabited areas.</td>
</tr>
<tr>
<td>9</td>
<td>I will not hitch up my robes when going in inhabited areas.(^{264})</td>
</tr>
<tr>
<td>10</td>
<td>I will not hitch up my robes when sitting in inhabited areas.</td>
</tr>
<tr>
<td>11</td>
<td>I will not laugh loudly when going in inhabited areas.</td>
</tr>
<tr>
<td>12</td>
<td>I will not laugh loudly when sitting in inhabited areas.</td>
</tr>
<tr>
<td>13</td>
<td>I will not speak loudly when going in inhabited areas.</td>
</tr>
<tr>
<td>14</td>
<td>I will not speak loudly when sitting in inhabited areas.</td>
</tr>
<tr>
<td>15</td>
<td>I will not sway my body when going in inhabited areas.(^{265})</td>
</tr>
<tr>
<td>16</td>
<td>I will not sway my body when sitting in inhabited areas.</td>
</tr>
<tr>
<td>17</td>
<td>I will not swing my head when going in inhabited areas.</td>
</tr>
<tr>
<td>18</td>
<td>I will not swing my head when sitting in inhabited areas.</td>
</tr>
<tr>
<td>19</td>
<td>I will not shake my head when going in inhabited areas.</td>
</tr>
</tbody>
</table>

\(^{256}\) Vin.IV.168-169, BkP.Pct.88.
\(^{257}\) Vin.IV.169-170, BkP.Pct.89.
\(^{258}\) Vin.IV.171-172, BkP.Pct.90.
\(^{259}\) Vin.IV.172, BkP.Pct.91.
\(^{260}\) Vin.IV.173-174, BkP.Pct.92.
\(^{261}\) Vin.IV.177-181, BkP.Pts.3.
\(^{262}\) Vin.IV.181-184, BkP.Pts.4.
\(^{263}\) Vin.IV.185, BkP.Sky.1-8.
\(^{264}\) Vin.IV.187, BkP.Sky.9-14.
\(^{265}\) Vin.IV.188, BkP.Sky.15-20.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>I will not shake my head when sitting in inhabited areas.</td>
</tr>
<tr>
<td>21</td>
<td>I will not put my arms akimbo when going in inhabited areas.(^{266})</td>
</tr>
<tr>
<td>22</td>
<td>I will not put my arms akimbo when sitting in inhabited areas.</td>
</tr>
<tr>
<td>23</td>
<td>I will not cover my head with a cloth when going in inhabited areas.</td>
</tr>
<tr>
<td>24</td>
<td>I will not cover my head with a cloth when sitting in inhabited areas.</td>
</tr>
<tr>
<td>25</td>
<td>I will not walk on tiptoe when going in inhabited areas.</td>
</tr>
<tr>
<td>26</td>
<td>I will not sit clasping the knees in inhabited areas.</td>
</tr>
<tr>
<td>27</td>
<td>I will receive ( \text{Pindapāta} ) food attentively.(^{267})</td>
</tr>
<tr>
<td>28</td>
<td>When receive ( \text{Pindapāta} ) food, I will look only into the bowl.</td>
</tr>
<tr>
<td>29</td>
<td>I will receive curries in the right proportion to the rice.</td>
</tr>
<tr>
<td>30</td>
<td>I will receive ( \text{Pindapāta} ) food only until it reaches the rim of the bowl.(^{268})</td>
</tr>
<tr>
<td>31</td>
<td>I will eat ( \text{Pindāpata} ) food attentively.</td>
</tr>
<tr>
<td>32</td>
<td>When eating ( \text{Pindāpata} ) food, I will look only into the bowl.</td>
</tr>
<tr>
<td>33</td>
<td>I will not dig up the rice making it uneven.</td>
</tr>
<tr>
<td>34</td>
<td>I will eat curries in the right proportion to the rice.(^{269})</td>
</tr>
<tr>
<td>35</td>
<td>I will not eat rice only working form the top down.</td>
</tr>
<tr>
<td>36</td>
<td>I will not cover up curries-or curry mixed -with white rice because of a desire to get a lot.</td>
</tr>
<tr>
<td>37</td>
<td>When I am not sick, I will not ask for curries or rice for the purpose of eating them myself.(^{270})</td>
</tr>
<tr>
<td>38</td>
<td>I will not look at another’s bowl with the idea of finding fault.(^{271})</td>
</tr>
<tr>
<td>39</td>
<td>I will not make up a very large mouthful of food.</td>
</tr>
<tr>
<td>40</td>
<td>I will make food up into suitably round mouthfuls.</td>
</tr>
<tr>
<td>41</td>
<td>I will not open my mouth until the portion of food has been brought to it.(^{272})</td>
</tr>
<tr>
<td>42</td>
<td>When eating, I will not put my fingers into my mouth.</td>
</tr>
<tr>
<td>43</td>
<td>When food is still in my mouth, I will not speak.</td>
</tr>
<tr>
<td>44</td>
<td>I will not throw lumps of food into my mouth.</td>
</tr>
<tr>
<td>45</td>
<td>I will not eat by biting off mouthfuls of rice.(^{273})</td>
</tr>
<tr>
<td>46</td>
<td>I will not eat stuffing out my cheeks.</td>
</tr>
<tr>
<td>47</td>
<td>I will not eat and shake my hand about at the same time.</td>
</tr>
<tr>
<td>48</td>
<td>I will not eat scattering grains of rice about so that they fall back into the bowl or elsewhere.(^{274})</td>
</tr>
<tr>
<td>49</td>
<td>I will not eat putting my tongue out.</td>
</tr>
<tr>
<td>50</td>
<td>I will not eat making a chomping sound.</td>
</tr>
<tr>
<td>51</td>
<td>I will not eat (or drink) making a sucking sound.(^{275})</td>
</tr>
<tr>
<td>52</td>
<td>I will not eat licking my hands.</td>
</tr>
<tr>
<td>53</td>
<td>I will not eat scraping the bowl.</td>
</tr>
<tr>
<td>54</td>
<td>I will not eat licking my lips.</td>
</tr>
<tr>
<td>55</td>
<td>I will not take hold of a vessel of water with my hand soiled with food.</td>
</tr>
<tr>
<td>56</td>
<td>I will not throw out bowl-washing water which has grains of rice in it in a place where there are houses.</td>
</tr>
<tr>
<td>57</td>
<td>I will not teach ( \text{Dhamma} ) to someone who is not sick and who has an umbrella in his hand.(^{276})</td>
</tr>
<tr>
<td>58</td>
<td>I will not teach ( \text{Dhamma} ) to someone who is not sick and who has a wooden stick (club) in his hand.</td>
</tr>
</tbody>
</table>

\(^{266}\) Vin.IV.189, BkP.Sky.21-26.  
\(^{267}\) Vin.IV.190, BkP.Sky.27-29.  
\(^{268}\) Vin.IV.191, BkP.Sky.30-33.  
\(^{269}\) Vin.IV.192, BkP.Sky.34-36.  
\(^{270}\) Vin.IV.193, BkP.Sky.37.  
\(^{271}\) Vin.IV.194, BkP.Sky.38-40.  
\(^{272}\) Vin.IV.195, BkP.Sky.41-44.  
\(^{273}\) Vin.IV.196, BkP.Sky.45-47.  
\(^{274}\) Vin.IV.197, BkP.Sky.48-50.  
\(^{275}\) Vin.IV.198, BkP.Sky.51-54.  
\(^{276}\) Vin.IV.200, BkP.Sky.57-58.
I will not teach Dhamma to someone who is not sick and who has a sharp-edged weapon in his hand.  
I will not teach Dhamma to someone who is not sick and who has a weapon in his hand.  
I will not teach Dhamma to someone who is not sick and who is wearing (wooden-soles) sandals.  
I will not teach Dhamma to someone who is not sick and who is wearing shoes.  
I will not teach Dhamma to someone who is not sick and who is in a vehicle.  
I will not teach Dhamma to someone who is not sick and who is on a bed (or couch).  
I will not teach Dhamma to someone who is not sick and who is sitting clasping the knees.  
I will not teach Dhamma to someone who is not sick and who has head wrapping (turban).  
I will not teach Dhamma to someone who is not sick and whose head is covered.  
I will not teach Dhamma to someone who is not sick and who is sitting on a seat while I am sitting on the ground.  
I will not teach Dhamma to someone who is not sick and who is sitting on a high seat while I am sitting on a low seat.  
I will not teach Dhamma to someone who is not sick and who is sitting while I am standing.  
I will not teach Dhamma to someone who is not sick and who is walking in front of me while I am walking behind him.  
I will not teach Dhamma to someone who is not sick and who is sitting while I am standing.  
Not being ill; I will not defecate or urinate while standing.  
Not being ill; I will not defecate, urinate or spit on green vegetation.  
Not being ill; I will not defecate, urinate or spit into water.  

Total 122 Rules

Table No.14

Brief Classification of Crimes
as reflected in Bhikkhu Pātimokkha based on Pāli Tipiṭaka

<table>
<thead>
<tr>
<th>Classification of crime as reflected in Bhikkhu Pātimokkha</th>
<th>Total Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>Killing Offence</td>
<td>10</td>
</tr>
<tr>
<td>Sex Offence</td>
<td>28</td>
</tr>
<tr>
<td>Against Property</td>
<td>34</td>
</tr>
<tr>
<td>Against Saṅgha</td>
<td>14</td>
</tr>
<tr>
<td>Against Community Law</td>
<td>4</td>
</tr>
<tr>
<td>Against Religion</td>
<td>7</td>
</tr>
<tr>
<td>Miscellaneous Crimes</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>270*</td>
</tr>
</tbody>
</table>

*Note:

(1). There are 227 rules of Bhikkhu Pātimokkha but the 7 rules of Adhikaraṇasamathas are excluded.

(2). Adhikaraṇasathas are the Buddhist Methods for Punishment in the paradigm of the Buddhist jurisprudence.

For the more details of Bhikkhu Pātimokkha see Appendix 7a at Pages No.419-421

277 Vin.IV.201, Bk.P.Sky.59-63.  
278 Vin.IV.202, Bk.P.Sky.64-66.  
279 Vin.IV.203, Bk.P.Sky.67-68.  
280 Vin.IV.204, Bk.P.Sky.69-70.  
281 Vin.IV.204, Bk.P.Sky.70.  
283 Vin.IV.206, Bk.P.Sky.75.
5.3.2. Classification of Crimes, which are Mūlapaṇṇatti (Original Enactment)
as reflected in Bhikkhunī Pātimokkha based on Pāli Tipiṭaka

The Bhikkhunī Pātimokkha, the basic code of discipline for Bhikkhunīs, contains 311 rules. Of these, 181 are shared with the Bhikkhu Pātimokkha: 4 Pārājikas, 7 Saṅghāsisesas, 18 Nissaggiya Pācittiyas, 70 Pācittiyas, all Sekhiyas, and 7 Adhikaraṇasamathas rules.

The Classification of Crime, which are Mūlapaṇṇatti (Original Enactment) as reflected in Bhikkhunī Pātimokkha based on Pāli Tipiṭaka in this work is divided into 6 categories as same as the classification of crime in Bhikkhu Pātimokkha. The detail of the classification is as follows:-

(1). Classification of Crime against Person:
(1.1). Major Crime of Killings (Table No.15)

<table>
<thead>
<tr>
<th>Pātimokkha Rules</th>
<th>Mūlapaṇṇatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pārājika</strong></td>
<td></td>
</tr>
<tr>
<td>3 Should any Bhikkhunī intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die, saying, “My good man, what use is this evil, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die; she also is defeated and no longer in affiliation.</td>
<td></td>
</tr>
<tr>
<td>20 Should any Bhikkhunī weep, beating and beating herself, it is to be confessed.</td>
<td></td>
</tr>
<tr>
<td>35 Should any Bhikkhunī, having given living space to another Bhikkhunī, then - angry and displeased - evict her or have her evicted, it is to be confessed.</td>
<td></td>
</tr>
<tr>
<td>107 The damaging of a living plant is to be confessed.</td>
<td></td>
</tr>
<tr>
<td>116 Should any Bhikkhunī knowingly pour water containing living beings or have it poured on grass or on clay, it is to be confessed.</td>
<td></td>
</tr>
<tr>
<td>142 Should any Bhikkhunī intentionally deprive an animal of life, it is to be confessed.</td>
<td></td>
</tr>
<tr>
<td>143 Should any Bhikkhunī knowingly make use of water containing living beings, it is to be confessed.</td>
<td></td>
</tr>
<tr>
<td>152 Should any Bhikkhunī, angered and displeased, give a blow to (another) Bhikkhunī, it is to be confessed.</td>
<td></td>
</tr>
<tr>
<td>153 Should any Bhikkhunī, angered and displeased, raise the palm of her hand against (another) Bhikkhunī, it is to be confessed.</td>
<td></td>
</tr>
</tbody>
</table>

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285 Vin.IV.34-35, BkP.Prt.3. (See Vin.IV.68-69, BkP.Prt.3.)
286 Vin.IV.77, BkP.Prt.20.
287 Vin.IV.292-293, BkP.Prt.35.
288 BkP.Prt.107; (See Vin.IV.34-35, BkP.Prt.11.)
289 BkP.Prt.116; (See Vin.IV.48-49, BkP.Prt.20.)
290 BkP.Prt.142; (See Vin.IV.124-125, BkP.Prt.61.)
291 BkP.Prt.143; (See Vin.IV.125, BkP.26.)
292 BkP.Prt.152; (See Vin.IV.145-146, BkP.74.)
293 PknP.Prt.153; (See Vin.IV.146-147, BkP.Prt.75.)
<table>
<thead>
<tr>
<th>Rule</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>154</td>
<td>Should any Bhikkhunī charge a Bhikkhunī with an unfounded Saṅghādisesa (offense), it is to be confessed.</td>
</tr>
<tr>
<td>155</td>
<td>Should any Bhikkhunī purposefully provoke anxiety in (another) Bhikkhunī (thinking,) “This way, even for just a moment, she will have no peace” - doing it for just that reason and no other - it is to be confessed.</td>
</tr>
<tr>
<td>156</td>
<td>Should any Bhikkhunī stand eavesdropping on Bhikkhunīs when they are arguing, quarreling, and disputing, thinking, “I will overhear what they say” - doing it for just that reason and no other - it is to be confessed.</td>
</tr>
</tbody>
</table>

**Total 12 Rules**

(1.2). Classification of Major Crime of Sexual Offences (Table No. 16)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pārājika</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Should any Bhikkhunī willingly engage in sexual intercourse, even with a male animal, she is defeated and no longer in affiliation.</td>
</tr>
<tr>
<td>5</td>
<td>Should any Bhikkunī, lusting, consent to a lusting man’s rubbing, rubbing up against, taking hold of, touching, or fondling (her) below the collar-bone and above the circle of the knees, she also is defeated and no longer in affiliation for being “one above the circle of the knees.”</td>
</tr>
<tr>
<td>8</td>
<td>Should any Bhikkunī, lusting, consent to a lusting man’s taking hold of her hand or touching the edge of her outer robe, or should she stand with him or converse with him or go to a rendezvous with him, or should she consent to his approaching her, or should she enter a hidden place with him, or should she dispose her body to him - (any of these) for the purpose of that unrighteous act (Comm: physical contact) - then she also is defeated and no longer in affiliation for “(any of) the eight grounds.”</td>
</tr>
</tbody>
</table>

**Saṅghādisesa**

| 3                 | Should any Bhikkunī go among villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this Bhikkunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. |
| 5                 | Should any Bhikkunī, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this Bhikkunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. |
| 6                 | Should any Bhikkunī say, “What does it matter to you whether this man is lusting or not, when you are not lusting? Please, lady, take what the man is giving - staple or non-staple food - with your own hand and consume or chew it”: this Bhikkunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. |
| 11                | Should any Bhikkunī, overthrown in even a trifling issue, angry and displeased, say, “The Bhikkhunī are biased through favoritism, biased through aversion, biased through delusion, biased through fear,” the Bhikkhunī are to admonish her thus: “Lady, don’t - overthrown in even a trifling issue, angry and displeased - say, The Bhikkhunī are biased through favoritism, biased through aversion, biased through delusion, biased through fear. It may be that you, lady, are biased through favoritism, biased through aversion, biased through delusion, biased through fear, biased through...

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294 PknP., Pct. 154; (See Vin.IV.147-148, BkP. Pct. 76.)
295 PknP., Pct. 155; (See Vin.IV.148-149, BkP. Pct. 77.)
296 PknP., Pct. 156; (See Vin.IV.150-151, BkP. Pct. 78.)
297 BknP.Prj. 1; (See Vin.III.1-40, BkP.Prj. 1.)
298 Vin.IV.211-215; BkaP.Prj. 5. (See Vin.119-127, BkP.Sng. 2.)
299 Vin.IV.220-222; BkaP.Prj. 8.
300 Vin.IV.227-230; BkaP.Sng. 3.
301 Vin.IV.232-234; BkaP.Sng. 5.
302 Vin.IV.234-235; BkaP.Sng. 6.
through fear. And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

Pācittiya

2 Should any Bhikkhunī have the hair in the “confining places” (armpits and pelvic areas) removed, it is to be confessed.

3 (Genital) slapping (even to the extent of consenting to a blow with a lotus-leaf) is to be confessed.

4 (The insertion of) a dildo is to be confessed.

5 When a Bhikkhunī is giving herself an ablation, is to be given only to the depth of two finger joints (and using no more than two fingers). Beyond that, it is to be confessed.

11 Should any Bhikkhunī stand or converse with a man, one to one, in the darkness of the night without a light, it is to be confessed.

12 Should any Bhikkhunī stand or converse with a man, one to one, in a concealed place, it is to be confessed.

13 Should any Bhikkhunī stand or converse with a man, one to one, in the open air, it is to be confessed.

14 Should any Bhikkhunī - along a road, in a cul-de-sac, or at a crossroads - stand or converse with a man one to one, or whisper in his ear, or dismiss the Bhikkhunī who is her companion, it is to be confessed.

21 Should any Bhikkhunī bathe naked, it is to be confessed.

31 Should two Bhikkhunīs share a single bed, it is to be confessed.

32 Should two Bhikkhunīs share a single blanket or sleeping mat, it is to be confessed.

36 Should any Bhikkhunī live entangled with a householder or a householder's son, the Bhikkhunīs are to admonish her thus: “Lady, don't live entangled with a householder or a householder's son. Live alone, lady. The Community recommends strict isolation for the lady.” And should that Bhikkhunī, thus admonished, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times by the Bhikkhunīs she desists, that is good. If she does not desist, it is to be confessed.

37 Should any Bhikkhunī, without joining a caravan of merchants, set out within the local king’s territory on a journey considered dubious and risky, it is to be confessed.

38 Should any Bhikkhunī, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed.

51 Should any Bhikkhunī, without asking permission, knowingly enter a monastery containing a Bhikkhu, it is to be confessed.

60 Should any Bhikkhunī, without having informed a Community or a group (of Bhikkhunīs), alone with a man have a boil or scar that has appeared on the lower part of her body (between

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303 BknP.Sng.11; (See Vin.III.135-144, BkP.Sng.5.)
304 Vin.259-260, BknP.Pct.2; (See Cv.V.27.4)
305 Vin.IV.260-261, BknP.Pct.3; (See Vin.110-119, BkP.Sng.1.)
306 Vin.IV.261, BknP.Pct.4; (See Vin.110-119, BkP.Sng.1.)
307 Vin.IV.262-263, BknP.Pct.5; (See Vin.110-119, BkP.Sng.1.)
308 Vin.IV.268-269, BknP.Pct.11.
312 Vin.IV.278, BknP.Pct.21; (See Mv.VII.28 & Cv.V.16.2)
313 Vin.IV.288-289, BknP.Pct.31; (See Cv.V.19.2)
314 Vin.IV.289, BknP.Pct.32; (See Cv.V.19.2)
315 Vin.IV.293-295, BknP.Pct.36.
317 Vin.IV.296, BknP.Pct.38.
318 Vin.IV.306-308, BknP.Pct.51; (See Vin.IV.55-57, BkP.Pct.23.)
the navel and the knees) burst or cut open or cleaned or smeared with a salve or bandaged or unbandaged, it is to be confessed.\textsuperscript{319}

61 Should any Bhikkunī sponsor (the Acceptance (Upasampada) of) a pregnant woman, it is to be confessed.\textsuperscript{320}

101 Should any Bhikkunī lie down together (in the same dwelling) with an unordained woman for more than two or three consecutive nights, it is to be confessed.\textsuperscript{321}

102 Should any Bhikkunī lie down together (in the same dwelling) with a man, it is to be confessed.\textsuperscript{322}

103 Should any Bhikkunī teach more than five or six sentences of Dhamma to a man, unless a knowledgeable woman is present, it is to be confessed.\textsuperscript{323}

125 Should any Bhikkunī sit in private on a secluded seat with a man, it is to be confessed.\textsuperscript{324}

126 Should any Bhikkunī sit in private, alone with a man, it is to be confessed.\textsuperscript{325}

\textbf{Total 29 Rules}

(2). \textbf{Classification of Major Crimes against Property (Table No.17)}

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaṇṇatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textbf{Pāṇājika}</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Should any Bhikkunī, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness - just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish her, saying, “You are a robber, you are a fool, you are benighted, you are a thief” - a Bhikkunī in the same way taking what is not given is defeated and no longer in affiliation.\textsuperscript{326}</td>
</tr>
<tr>
<td>\textbf{Saṅghadhāisesa}</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Should any Bhikkunī start litigation against a householder, a householder's son, a slave, or a worker, or even against a wandering contemplative: this Bhikkunī, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.\textsuperscript{327}</td>
</tr>
<tr>
<td>\textbf{Nissaggiya Pācittiya}</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Should any Bhikkunī make a bowl-hoard (have more than one bowl in her possession), it is to be forfeited and confessed.\textsuperscript{328}</td>
</tr>
<tr>
<td>2</td>
<td>Should any Bhikkunī, having determined an out-of-season cloth to be an in-season cloth, distribute it, it is to be forfeited and confessed.\textsuperscript{329}</td>
</tr>
<tr>
<td>3</td>
<td>Should any Bhikkunī, having exchanged robe-cloth with another Bhikkunī, later say to her, “Here, lady. This is your robe-cloth. Bring me that robe-cloth of mine. What was yours is still yours. What was mine is still mine. Bring me that one of mine. Take yours back,” and then snatch it back or have it snatched back, it is to be forfeited and confessed.\textsuperscript{330}</td>
</tr>
<tr>
<td>4</td>
<td>Should any Bhikkunī, having had one thing requested, (then send it back and) have another thing requested, it is to be forfeited and confessed.\textsuperscript{331}</td>
</tr>
<tr>
<td>5</td>
<td>Should any Bhikkunī, having had one thing bought, (then send it back and) have another thing bought, it is to be forfeited and confessed.\textsuperscript{332}</td>
</tr>
</tbody>
</table>

\textsuperscript{319} Vin.IV.316-317, BknP.Pct.60.
\textsuperscript{320} Vin.IV.317-318, BknP.Pct.61.
\textsuperscript{321} BknP.Pct.101; (See Vin.IV.15-17, BkP.Pct.5.)
\textsuperscript{322} BknP.Pct.102; (See Vin.IV.17-20, BkP.Pct.6.)
\textsuperscript{323} BknP.Pct.103; (See Vin.IV.20-23, Bkk.Pct.7.)
\textsuperscript{324} BknP.Pct.125; (See Vin.IV.95-67, Bkk.Pct.44.)
\textsuperscript{325} BknP.Pct.126; (See Vin.IV.97, BkP.Pct.45.)
\textsuperscript{326} BknP.Prj.2; (See Vin.III.41-67, BkP.Prj.2.)
\textsuperscript{327} Vin.IV.223-225, BknP.Sng.1.
\textsuperscript{328} Vin.IV.243-245, BknP.Ngp.1; (See Vin.III.242-244, BhP.Ngp.21.)
\textsuperscript{329} Vin.IV.245-246, BknP.Ngp.2.
\textsuperscript{330} Vin.IV.246-248, BknP.Ngp.3; (See Vin.III.207-210, BhP.Ngp.5.)
\textsuperscript{331} Vin.IV.248-249, BknP.Ngp.4.
\textsuperscript{332} Vin.IV.249-250, BknP.Ngp.5.
|   | Should any Bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a Community, have something else bought, it is to be forfeited and confessed.  
333  |
|---|---|
| 7 | Should any Bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a Community, use it to have something else bought, it is to be forfeited and confessed.  
334  |
| 8 | Should any Bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a group, have something else bought, it is to be forfeited and confessed.  
335  |
| 9 | Should any Bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a group, use it to have something else bought, it is to be forfeited and confessed.  
336  |
| 10 | Should any Bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for an individual, use it to have something else bought, it is to be forfeited and confessed.  
337  |
| 11 | When a Bhikkhunī is asking for a heavy cloth, one worth four "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.  
338  |
| 12 | When a Bhikkhunī is asking for a light cloth, one worth two and a half "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.  
339  |
| 13 | When a Bhikkhunī has finished her robe and the frame is destroyed (her Kathina privileges are in abeyance), she is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.  
340  |
| 14 | When a Bhikkhunī has finished her robe and the frame is destroyed (her Kathina privileges are in abeyance): If she dwells apart from (any of) her five robes even for one night- unless authorized by the Bhikkhunīs - it is to be forfeited and confessed.  
341  |
| 15 | When a Bhikkhunī has finished her robe and the frame is destroyed (her Kathina privileges are in abeyance): Should out-of-season robe-cloth accrue to her, she may accept it if she so desires. Having accepted it, she is to make it up immediately (into a cloth requisite). But should it not be enough, she may lay it aside for a month at most if she has an expectation for filling the lack. If she should keep it beyond that, even when she has an expectation (for further cloth), it is to be forfeited and confessed.  
342  |
| 16 | Should any Bhikkhunī ask for robe-cloth from a man or woman householder unrelated to her, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The Bhikkhunī's robe has been snatched away or destroyed. This is the proper occasion here.  
343  |
| 17 | If that unrelated man or woman householder presents the Bhikkhunī with many robes (pieces of robe-cloth), she is to accept at most (enough for) an upper and a lower robe. If she accepts more than that, it is to be forfeited and confessed.  
344  |
| 18 | In case a man or woman householder unrelated (to the Bhikkhunī) prepares a robe fund for the sake of a Bhikkhunī, thinking. “Having purchased a robe with this robe fund, I will clothe the Bhikkhunī named so-and-so with a robe:” If the Bhikkhunī, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, “It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with this robe fund” - out of a desire for something fine - it is to be forfeited and confessed.  
345  |
| 19 | In case two householders - men or women - unrelated (to the Bhikkhunī) prepare separate robe funds for the sake of a Bhikkhunī, thinking, “Having purchased separate robes with these

333 Vin.IV.250-251, BknP.Ngp.6.  
334 Vin.IV.251-252, BknP.Ngp.7.  
335 Vin.IV.252-253, BknP.Ngp.8.  
336 Vin.IV.253, BknP.Ngp.9.  
337 Vin.IV.254, BknP.Ngp.10.  
338 Vin.IV.255-256, BknP.Ngp.11.  
339 Vin.IV.256-257, BknP.Ngp.12.  
340 BknP.Ngp.13; (See Vin.III.195-197, BkP.Ngp.1.)  
341 BknP.Ngp.14; (See Vin.III.198-202, BkP.Ngp.2.)  
342 BknP.Ngp.15; (See Vin.III.202-205, BkP.Ngp.3.)  
343 BknP.Ngp.16; (See Vin.III.210-213, BkP.Ngp.6.)  
344 BknP.Ngp.17; (See Vin.III.213-215, BkP.Ngp.7.)  
345 BknP.Ngp.18; (See Vin.III.215-217, BkP.Ngp.8.)
20 In case a king, a royal official, a Brahman, or a householder sends a robe fund for the sake of a Bhikkhunī via a messenger, (saying,) “Having purchased a robe with this robe fund, clothe the Bhikkhunī named so-and-so: If the messenger, approaching the Bhikkhunī, should say, “This is a robe fund being delivered for the sake of the lady. May the lady accept this robe fund,” then the Bhikkhunī is to tell the messenger: “We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season.” If the messenger should say to the Bhikkhunī, “Does the lady have a steward?” then, Bhikkhunīs, if the Bhikkhunī desires a robe, she may indicate a steward - either a monastery attendant or a lay follower - (saying,.) “That, sir, is the Bhikkhunī’s steward.” If the messenger, having instructed the steward and going to the Bhikkhunī, should say, “I have instructed the steward the lady indicated. May the lady go (to her) and she will clothe you with a robe in season,” then the Bhikkhunī, desiring a robe and approaching the steward, may prompt and remind her 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 she should not produce the robe, (the Bhikkhunī) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the Bhikkhunī) has stood in silence for the purpose four, five, six times at most, that is good. If she should not produce the robe (at that point), then the Bhikkhunī herself 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 Bhikkhunī has given no benefit to the Bhikkhunī at all. May you be united with what is yours. May what is yours not be lost.” This is the proper course here.

21 Should any Bhikkhunī take gold and silver, or have it taken, or consent to its being deposited (near her), it is to be forfeited and confessed.

22 Should any Bhikkhunī engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

23 Should any Bhikkhunī engage in various types of trade, (the article obtained) is to be forfeited and confessed.

24 Should any Bhikkhunī with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the Bhikkhunī to the company of Bhikkhunīs. That company of Bhikkhunīs’ final bowl should be presented to the Bhikkhunī, (saying,) ”This, Bhikkhunī, is your bowl. It is to be kept until broken.” This is the proper course here.

25 There are these tonics to be taken by sick Bhikkhunīs: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

26 Should any Bhikkhunī - having herself given robe-cloth to (another) Bhikkhunī and then being angered and displeased - snatch it away or have it snatched away, it is to be forfeited and confessed.

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346 BknP.Ngp.19; (See Vin.III.217-219, BkP.Ngp.9.)
347 BknP.Ngp.20; (See Vin.III.219-223, BkP.Ngp.10.)
348 BknP.Ngp.21; (See Vin.III.236-239, BkP.Ngp.18.)
349 BknP.Ngp.22; (See Vin.III.239-240, BkP.Ngp.19.)
350 BknP.Ngp.23; (See Vin.III.240-242, BkP.Ngp.20.)
351 BknP.Ngp.24; (See Vin.III.244-248, BkP.Ngp.22.)
352 BknP.Ngp.25; (See Vin.III.248-252, BkP.Ngp.23.)
353 BknP.Ngp.26; (See Vin.III.254-255, BkP.Ngp.25.)
| 27 | Should any Bhikkhunī, having requested thread, have robe-cloth woven by weavers, it is to be forfeited and confessed.354 |
| 28 | In case a man or woman householder unrelated (to the Bhikkhunī) has robe-cloth woven by weavers for the sake of a Bhikkhunī, and if the Bhikkhunī, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, “This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something”; and should that Bhikkhunī, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.355 |
| 29 | Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a Bhikkhunī, she is to accept it if she regards it as offered in urgency. Once she has accepted it, she may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.356 |
| 30 | Should any Bhikkhunī knowingly divert to herself gains that had been allocated for a Community, they are to be forfeited and confessed.357 |

**Pācittiya**

| 1 | Should any Bhikkhunī eat garlic, it is to be confessed.358 |
| 7 | Should any Bhikkhunī, having requested raw grain or having had it requested, having roasted it or having had it roasted, having pounded it or having had it pounded, having cooked it or having had it cooked, then eat it, it is to be confessed.359 |
| 24 | Should any Bhikkhunī exceed her five-day outer robe period, it is to be confessed.360 |
| 25 | Should any Bhikkhunī wear a robe that should be given back (one that she has borrowed from another Bhikkhunī without asking her permission), it is to be confessed.361 |
| 26 | Should any Bhikkhunī put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.362 |
| 27 | Should any Bhikkhunī block a robe-cloth distribution that is in accordance with the rule, it is to be confessed.363 |
| 28 | Should any Bhikkhunī give a contemplative robe (a robe that has been marked so as to be allowable for a Bhikkhu or Bhikkhunī) to a householder, a male wanderer, or female wanderer, it is to be confessed.364 |
| 29 | Should any Bhikkhunī let the robe-season (the period for receiving Kathina-donations) pass on the basis of a weak expectation for cloth, it is to be confessed.365 |
| 42 | Should any Bhikkhunī make use of a dais or a throne, it is to be confessed.366 |
| 43 | Should any Bhikkhunī spin yarn (thread), it is to be confessed.367 |
| 47 | Should any Bhikkhunī use a menstrual cloth without having forfeited it (after her previous period), it is to be confessed.368 |

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354 BknP.Ngp.27; (See Vin.III.256-257, BkP.Ngp.26.)
355 BknP.Ngp.28; (See Vin.III.257-260, BkP.Ngp.27.)
356 BknP.Ngp.29; (See Vin.III.262-264, BkP.Ngp.28.)
357 BknP.Ngp.30; (See Vin.III.265-266, BkP.Ngp.30.)
358 Vin.IV.258-259, BknP.Pct.1.
359 Vin.IV.264-265, BknP.Pct.7.
361 Vin.IV.282-283, BknP.Pct.25.
363 Vin.IV.284-285, BknP.Pct.27.
365 Vin.IV.286-287, BknP.Pct.29.
366 Vin.IV.299, BknP.Pct.42; (See Cv.VI.8)
367 Vin.IV.299-300, BknP.Pct.43.
368 Vin.IV.303, BknP.Pct.47.
<table>
<thead>
<tr>
<th>Rule</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>84</td>
<td>Should any Bhikkunī, not being ill, use a sunshade and leather footwear (outside a monastery), it is to be confessed.(^\text{369})</td>
</tr>
<tr>
<td>86</td>
<td>Should any Bhikkunī wear a hip ornament, it is to be confessed.(^\text{370})</td>
</tr>
<tr>
<td>87</td>
<td>Should any Bhikkunī wear a woman's ornament, it is to be confessed.(^\text{371})</td>
</tr>
<tr>
<td>139</td>
<td>When a Bhikkhunī receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a Bhikkhunī should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.(^\text{372})</td>
</tr>
<tr>
<td>140</td>
<td>Should any Bhikkhunī, having herself placed robe-cloth under shared ownership (Vikappana) with a Bhikkhu, a Bhikkhunī, a female trainee, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.(^\text{373})</td>
</tr>
<tr>
<td>141</td>
<td>Should any Bhikkhunī hide (another) Bhikkhunī's bowl, robe, sitting cloth, needle box, or belt - or have it hidden - even as a joke, it is to be confessed.(^\text{374})</td>
</tr>
<tr>
<td>160</td>
<td>Should any Bhikkhunī knowingly divert to an individual gains that had been allocated for a Community, it is to be confessed.(^\text{375})</td>
</tr>
<tr>
<td>161</td>
<td>Should any Bhikkhunī, not being ill, ask for ghee and consume it, she is to acknowledge it: “Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”(^\text{376})</td>
</tr>
<tr>
<td>2-8</td>
<td>Should any Bhikkhunī, not being ill, ask for oil ... honey ... sugar/molasses ... fish ... meat ... milk ... curds and consume it, she is to acknowledge it: “Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”(^\text{377})</td>
</tr>
</tbody>
</table>

### Pāṭidesanīya

<table>
<thead>
<tr>
<th>Rule</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Should any Bhikkunī, not being ill, ask for ghee and consume it, she is to acknowledge it: “Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”(^\text{378})</td>
</tr>
<tr>
<td>2-8</td>
<td>Should any Bhikkhunī, not being ill, ask for oil ... honey ... sugar/molasses ... fish ... meat ... milk ... curds and consume it, she is to acknowledge it: “Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”(^\text{379})</td>
</tr>
</tbody>
</table>

**Total 59 Rules**

(3). Classification of Major Crimes committed against Saṅgha (Community) (Table No.18)

### Pāṭimokkhas Rules

<table>
<thead>
<tr>
<th>Rule</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Should any Bhikkhunī follow a Bhikkhu who has been suspended by a united Community (of Bhikkhus) in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, and who is disrespectful, has not made amends, has broken off his friendship (with the Bhikkhus), the Bhikkhunīs are to admonish her thus: “Lady, that Bhikkhu has been suspended by a united Community in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions. He is disrespectful, he has not made amends, he has broken off his friendship. Do not follow him, lady.” And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If</td>
</tr>
</tbody>
</table>

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\(^{369}\) Vin.IV.337-338, BknP.Pct.84; (Sunshade: See Cv.V.23.3; Footwear: See Mv.I.30, Mv.V.4.3, Mv.V.5.2)

\(^{370}\) Vin.IV.339-340, BknP.Pct.86; (See Cv.V.2.1)

\(^{371}\) Vin.IV.340, BknP.Pct.87. (See Cv.V.2.1)

\(^{372}\) BknP.Pct.139; (See Vin.IV.120-121, BkP.Pct.58.)

\(^{373}\) BknP.Pct.140; (See Vin.IV.121-122, BkP.Pct.59.)

\(^{374}\) BknP.Pct.141; (See Vin.IV.122-124, BkP.Pct.60.)

\(^{375}\) BknP.Pct.160; (See Vin.IV.155-157, BkP.Pct.82.)

\(^{376}\) BknP.Pct.161; (See Vin.IV.161-164, BkP.Pct.84.)

\(^{377}\) Vin.IV.346-347, BknP.Pts.1; (See Vin.IV.87-89, BkP.Pct.39.)

\(^{378}\) Vin.IV.347, BknP.Pts.2-8; (See Vin.IV.87-89, BkP.Pct.39.)
while being rebuked up to three times she desists, that is good. If she does not desist, then she also is defeated and no longer in affiliation for being “a follower of a suspended (Bhikkhu).”

**Sanghādīsesa**

<table>
<thead>
<tr>
<th>4</th>
<th>Should any Bhikkhunī - without having obtained permission from the Community who performed the act, without knowing the desire of the group - restore a Bhikkhunī whom a Community acting harmony in line with the Dhamma, in line with the Vinaya, in line with the teacher’s instructions, has suspended: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Should any Bhikkhunī engage in conveying a man’s intentions to a woman or a woman’s intentions to a man, proposing marriage or paramourage - even if only for a momentary liaison: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.</td>
</tr>
<tr>
<td>8</td>
<td>Should any Bhikkhunī - corrupt, aversive, disgruntled - charge a Bhikkhunī with an unfounded case entailing defeat, (thinking), “Perhaps I may bring about her fall from this celibate life,” then regardless of whether or not she is cross-examined on a later occasion, if the issue is unfounded and the Bhikkhunī confesses her aversion: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.</td>
</tr>
<tr>
<td>9</td>
<td>Should any Bhikkhunī - corrupt, aversive, disgruntled - using as a mere ploy an aspect of an issue that pertains otherwise, charge a Bhikkhunī with a case entailing defeat, (thinking), “Perhaps I may bring about her fall from this celibate life,” then regardless of whether or not she is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the Bhikkhunī confesses her aversion: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.</td>
</tr>
<tr>
<td>10</td>
<td>Should any Bhikkhunī, angry and displeased, say, “I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Saṅgha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training, I will practice the holy life in their company,” the Bhikkhunīs are to admonish her thus: “Lady, don’t - angry and displeased - say, ‘I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Saṅgha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training, I will practice the holy life in their company.’ Take delight, lady. The Dhamma is well-exposed. Follow the holy life for the right ending of suffering.” And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.</td>
</tr>
<tr>
<td>12</td>
<td>In case Bhikkhunīs are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety (depraved in their livelihood), exasperating the Bhikkhunīs Community, hiding one another’s faults, the Bhikkhunīs are to admonish them thus: “The sisters are living entangled, depraved in their conduct, depraved in their reputation, deprived in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters.” And should those Bhikkhunīs, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the Bhikkhunī they desist, that is good. If they do not</td>
</tr>
</tbody>
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379 Vin.IV.218-220, BknP.Pji.7.
380 Vin.IV.230-232, BknP.Sng.4; (See Cv.I.28-29)
381 Vin.IV.235-237, BknP.Sng.7.
382 Vin.IV.237-239, BknP.Sng.8.
383 Vin.IV.239-240, BknP.Sng.9.
384 Vin.IV.240-242, BknP.Sng.10.
desist, then these Bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.\(^\text{385}\)

13 Should any Bhikkhunīs say (to the Bhikkhunīs criticized in the preceding case), “Live entangled, ladies. Don’t live separately. There are other Bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunīs Community, hiding one another’s faults, but the Community doesn’t say anything to them. It’s simply because of your weakness (lack of partisans) that the Community - with contempt, scorn, intolerance, and threats - says, ‘The sisters are living entangled, depraved in their conduct, deprived in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters,” the Bhikkhunīs are to admonish her thus: “Lady, don’t say, ‘Live entangled, ladies. Don’t live separately. There are other Bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunīs Community, hiding one another’s faults, but the Community doesn’t say anything to them. It’s simply because of your weakness that the Community - with contempt, scorn, intolerance, and threats - says, ‘The sisters are living entangled, deprived in their conduct, deprived in their reputation, deprived in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters.” And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.\(^\text{386}\)

14 Should any Bhikkhunīs agitate for a schism in a united Community, or should she persist in taking up an issue conducive to schism, the Bhikkhunīs are to admonish her thus: Do not, lady, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the lady be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace. And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.\(^\text{387}\)

15 Should Bhikkhunīs — one, two, or three — who are followers and partisans of that Bhikkhunīs say, “Do not, ladies, admonish that Bhikkhunī in any way. She is an exponent of the Dhamma, she is an exponent of the Vinaya. She acts with our consent and approval. She knows, she speaks for us, and that is pleasing to us,” the Bhikkhunīs are to admonish them thus: “Do not say that, ladies. That Bhikkhunī is not an exponent of the Dhamma and she is not an exponent of the Vinaya. Do not, ladies, approve of a schism in the Community. Let the ladies’ (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace. “And should those Bhikkhunīs, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the Bhikkhunīs they desist, that is good. If they do not desist, then these Bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.”\(^\text{388}\)

16 In case a Bhikkhunī is by nature difficult to admonish - who, when being legitimately admonished by the Bhikkhunīs with reference to the training rules included in the (Pāṭimokkha) recitation, makes herself unadmonishable, (saying,) "Do not, ladies, say anything to me, good or bad; and I won't say anything to the ladies, good or bad. Refrain, ladies, from admonishing me" - the Bhikkhunīs are to admonish her thus: "Let the lady not

\(^{385}\) BkP.Sng.12; (See Vin.III.158-156, BkP.Sng.8.)

\(^{386}\) BkP.Sng.13; (See Vin.III.166-170, BkP.Sng.9.)

\(^{387}\) BkP.Sng.14; (See Vin.III.171-174, BkP.Sng.10.)

\(^{388}\) BkP.Sng.15; (See Vin.III.144-177, BkP.Sng.11.)
make herself unadmonishable. Let the lady make herself admonishable. Let the lady admonish the Bhikkhunīs in accordance with what is right, and the Bhikkhunīs will admonish the lady in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation. “And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.”

17 In case a Bhikkhunī living in dependence on a certain village or town is a corrupter of families, a woman of depraved conduct - whose depraved conduct is both seen and heard about, and the families she has corrupted are both seen and heard about - the Bhikkhunīs are to admonish her thus: “You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here.” And should that Bhikkhunī, thus admonished by the Bhikkhunīs, say about the Bhikkhunīs, “The Bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish some and do not banish others,” the Bhikkhunīs are to admonish her thus: "Do not say that, lady. The Bhikkhunīs are not biased through favoritism, are not biased through aversion, are not biased through delusion, are not biased through fear. You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here. “And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.”

**Pācittiya**

<table>
<thead>
<tr>
<th>Rule</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>Should any Bhikkhunī block the dismantling of the Kathina privileges in accordance with the rule, it is to be confessed.</td>
</tr>
<tr>
<td>57</td>
<td>Should any Bhikkhunī, having completed the Rains-residence, not invite (criticism) from both Communities with regard to three matters - what they have seen, heard, or suspected (her of doing) - it is to be confessed.</td>
</tr>
<tr>
<td>76</td>
<td>Should any Bhikkhunī - having been told, “Enough, lady, of your sponsoring (Acceptance) for the time being,” and having answered, “Very well” - later complain, it is to be confessed.</td>
</tr>
<tr>
<td>109</td>
<td>Complaining about or criticizing (a Community official) is to be confessed.</td>
</tr>
<tr>
<td>144</td>
<td>Should any Bhikkhunī knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.</td>
</tr>
<tr>
<td>146</td>
<td>Should any Bhikkhunī say the following: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions,” the Bhikkhunīs are to admonish her thus: “Do not say that, lady. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions.”And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, it is to be confessed.</td>
</tr>
</tbody>
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389 BknP.Sng.16; (See Vin.III.177-179, BkP.Sng.12.)
390 BknP.Sng.17; (See Vin.III.179-186, BkP.Sng.13.)
392 Vin.IV.313-314, BknP.Pct.57.
393 Vin.IV.331, BknP.Pct.76.
394 BknP.Pct.109; (See Vin.IV.37-39, BkP.Pct.13.)
395 BknP.Pct.144; (See Vin.IV.126, BkP.Pct.63.)
396 BknP.Pct.146; (See Vin.IV.133-136,BkP.Pct.68.)
147 Should any Bhikkhunī knowingly commune, affiliate, or lie down in the same dwelling with a Bhikkhunī professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed. 397

157 Should any Bhikkhunī, having given consent (by proxy) to a transaction carried out in accordance with the rule, later complain (about the act), it is to be confessed. 398

158 Should any Bhikkhunī, when deliberation is being carried on in the Community, get up from her seat and leave without having given consent, it is to be confessed. 399

Total 21 Rules

(4). Classification of Major Crimes committed against the Community Law (Table No. 19)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pārājika</strong></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Should any Bhikkhunī, knowing that (another) Bhikkhunī has fallen into an act (entailing) defeat, neither accuse her herself nor inform the group, and then - whether she (the other Bhikkhunī) is still alive or has died, has been expelled or gone over to another sect - she (this Bhikkhunī) should say, “Even before, ladies, I knew of this Bhikkhunī that ‘This sister is of such-and-such a sort,’ and I didn't accuse her myself nor did I inform the group,” then she also is defeated and no longer in affiliation for being “one who concealed a fault.”</td>
</tr>
<tr>
<td>39</td>
<td>Should any Bhikkhunī set out on a journey during the Rains-residence, it is to be confessed. 401</td>
</tr>
<tr>
<td>45</td>
<td>Should any Bhikkhunī - when told by a Bhikkhunī, “Come, lady. Help settle this issue,” and having answered, “Very well” - then, when there are no obstructions, neither settle it nor make an effort to have it settled, it is to be confessed. 402</td>
</tr>
<tr>
<td>56</td>
<td>Should any Bhikkhunī spend the Rains-residence in a dwelling where there are no Bhikkhus (nearby), it is to be confessed. 403</td>
</tr>
<tr>
<td>58</td>
<td>Should any Bhikkhunī not go for the exhortation or for the (meeting that defines) affiliation (i.e., the Uposatha), it is to be confessed. 404</td>
</tr>
<tr>
<td>59</td>
<td>Every half-month a Bhikkhunī should request two things from the Bhikkhu Community: the asking of the date of the Uposatha and the approaching for exhortation. In excess of that (half-month), it is to be confessed. 405</td>
</tr>
<tr>
<td>62</td>
<td>Should any Bhikkhunī sponsor (the Acceptance of) a woman who is still nursing, it is to be confessed. 406</td>
</tr>
<tr>
<td>63</td>
<td>Should any Bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts, it is to be confessed. 407</td>
</tr>
<tr>
<td>64</td>
<td>Should any Bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts and who has not been authorized by a Community, it is to be confessed. 408</td>
</tr>
<tr>
<td>66</td>
<td>Should any Bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years but who has not trained for two years in the six precepts, it is to be confessed. 409</td>
</tr>
</tbody>
</table>
| 67                | Should any Bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years and who has trained for two years in the six precepts but who has not been

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397 BknP.Pct.147; (See Vin.IV.137-138, BkP.Pct.69.)
398 BknP.Pct.157; (See Vin.IV.151-152,BkP.Pct.79.)
399 BknP.Pct.158; (See Vin.IV.152-153, BkP.Pct.80.)
400 Vin.IV.216-217, PknP.Pj.6; (See Vin.IV.127-128, BkP.Pct.64.)
401 Vin.IV.296-297, BknP.Pct.39; (See Mv.III.3.2)
402 Vin.IV.301-302, BknP.Pct.45.
403 Vin.IV.313, BknP.Pct.56.
405 Vin.IV.315, BknP.Pct.59.
408 Vin.IV.320-321, BknP.Pct.64.
409 Vin.IV.322-323, BknP.Pct.66.
authorized by a Community, it is to be confessed.\(^{410}\)

69 Should any Bhikkhunī not attend to her preceptor for two years, it is to be confessed.\(^{411}\)

72 Should any Bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.\(^{412}\)

73 Should any Bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.\(^{413}\)

74 Should any Bhikkhunī sponsor (an Acceptance) when she has less than twelve years (seniority), it is to be confessed.\(^{414}\)

75 Should any Bhikkhunī, even if she has fully twelve years (seniority) sponsor (an Acceptance) when she has not been authorized by a Community (of Bhikkhunīs), it is to be confessed.\(^{415}\)

79 Should any Bhikkhunī sponsor (the Acceptance of) a trainee who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.\(^{416}\)

80 Should any Bhikkhunī sponsor (the Acceptance of) a trainee without getting permission from her parents or her husband, it is to be confessed.\(^{417}\)

81 Should any Bhikkhunī sponsor (the Acceptance of) a trainee by means of stale giving of consent, it is to be confessed.\(^{418}\)

82 Should any Bhikkhunī sponsor (Acceptances - act as a preceptor) in consecutive years, it is to be confessed.\(^{419}\)

83 Should any Bhikkhunī sponsor (Acceptances - act as a preceptor for) two (trainees) in one year, it is to be confessed.\(^{420}\)

88 Should any Bhikkhunī (not being ill) bathe with perfumes and paint, it is to be confessed.\(^{421}\)

89 Should any Bhikkhunī (not being ill) bathe with scented sesame powder, it is to be confessed.\(^{422}\)

90 Should any Bhikkhunī (not being ill) have another Bhikkhunī rub or massage her, it is to be confessed.\(^{423}\)

91 Should any Bhikkhunī (not being ill) have a trainee rub or massage her, it is to be confessed.\(^{424}\)

92 Should any Bhikkhunī (not being ill) have a female novice rub or massage her, it is to be confessed.\(^{425}\)

93 Should any Bhikkhunī (not being ill) have a woman householder rub or massage her, it is to be confessed.\(^{426}\)

105 Should any Bhikkhunī report (another) Bhikkhunī’s serious offense to an unordained person - unless authorized by the Bhikkhunīs - it is to be confessed.\(^{427}\)

108 Evasive speech and causing frustration are to be confessed.\(^{428}\)

149 Should any Bhikkhunī, admonished by the Bhikkhunīs in accordance with a rule, say, “Ladies, I will not train myself under this training rule until I have put questions about it to another Bhikkhunī, experienced and learned in the discipline,” it is to be confessed. Bhikkhus, [the Buddha is apparently addressing the Bhikkhus who will inform the Bhikkhunīs of this training

\(^{410}\) Vin.IV.326-324, BknP.Pct.67.

\(^{411}\) Vin.IV.325-326, BknP.Pct.69; (See Cv.VIII.11.2-18)

\(^{412}\) Vin.IV.327-328, BknP.Pct.72.

\(^{413}\) Vin.IV.328-329, BknP.Pct.73.

\(^{414}\) Vin.IV.329, BknP.Pct.74; (See Mv.I.25.6)

\(^{415}\) Vin.IV.330-331, BknP.Pct.75.

\(^{416}\) Vin.IV.333-334, BknP.Pct.79.

\(^{417}\) Vin.IV.334-335, BknP.Pct.80; (See Mv.I.54.6)

\(^{418}\) Vin.IV.335-336, BknP.Pct.81.

\(^{419}\) Vin.IV.336, BknP.Pct.82.

\(^{420}\) Vin.IV.336-337, BknP.Pct.83.

\(^{421}\) Vin.IV.341, BknP.Pct.88; (See Mv.V.19.2 and Cv.V.2.5)

\(^{422}\) Vin.IV.341, BknP.Pct.89; (See Mv.V.19.2)

\(^{423}\) Vin.IV.342, BknP.Pct.90.

\(^{424}\) Vin.IV.342, BknP.Pct.91.

\(^{425}\) Vin.IV.342, BknP.Pct.92.

\(^{426}\) Vin.IV.342, BknP.Pct.93.

\(^{427}\) BknP.Pct.105; (See Vin.IV.30-32, BkP.Pc.9.)

\(^{428}\) BknP.Pct.108; (See Vin.IV.35-37, BkP.Pc.12.)
rule] a Bhikkhunī in training should understand, should ask, should ponder. This is the proper course here.\textsuperscript{429}

151 Should any Bhikkhunī, when the Pātimokkha is being recited every half-month, say, “Just now have I learned that this case, too, is handed down in the Pātimokkha, is included in the Pātimokkha, and comes up for recitation every half-month”; and if the Bhikkhunīs should know, “That Bhikkhunī has already sat through two or three recitations of the Pātimokkha, if not more,” the Bhikkhunī is not exempted for being ignorant. Whatever the offense she has committed, she is to be dealt with in accordance with the rule; and in addition, her deceit is to be exposed: “It is no gain for you, lady, it is ill-done, that when the Pātimokkha is being recited, you do not pay proper attention and take it to heart.” As for the deception, is to be confessed.\textsuperscript{430}

**Total 31 Rules**

(5). Classification of Major Crimes committed against Religion (Table No.20)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaññatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pārājika</strong></td>
<td></td>
</tr>
<tr>
<td>4. Should any Bhikkhunī, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in herself, saying, “Thus do I know; thus do I see,” such that regardless of whether or not she is cross-examined on a later occasion, she - being remorseful and desirous of purification - might say, “Ladies, not knowing, I said I know; not seeing, I said I see - vainly, falsely, idly,” unless it was from over-estimation, she also is defeated and no longer in affiliation.\textsuperscript{431}</td>
<td></td>
</tr>
<tr>
<td><strong>Pācittiya</strong></td>
<td></td>
</tr>
<tr>
<td>18. Should any Bhikkhunī, because of a misapprehension, because of a misunderstanding, malign another (Bhikkhunī), it is to be confessed.\textsuperscript{432}</td>
<td></td>
</tr>
<tr>
<td>19. Should any Bhikkhunī curse herself or another (Bhikkhunī) with regard to hell or the holy life, it is to be confessed.\textsuperscript{433}</td>
<td></td>
</tr>
<tr>
<td>23. Should any Bhikkhunī, having unsewn (another) Bhikkhunī’s robe or having had it unsewn, and then later - when there are no obstructions - neither sew it nor make an effort to have it sewn within four or five days, it is to be confessed.\textsuperscript{434}</td>
<td></td>
</tr>
<tr>
<td>52. Should any Bhikkhunī revile or insult a Bhikkhu, it is to be confessed.\textsuperscript{435}</td>
<td></td>
</tr>
<tr>
<td>53. Should any Bhikkhunī, in a fit of temper, revile a group (the Bhikkhunī Community), it is to be confessed.\textsuperscript{436}</td>
<td></td>
</tr>
<tr>
<td>55. Should any Bhikkhunī be stingy with regard to families (supporters), it is to be confessed.\textsuperscript{437}</td>
<td></td>
</tr>
<tr>
<td>77. Should any Bhikkhunī - having said to a trainee, “If you give me a robe, I will sponsor you (for Acceptance),” - then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.\textsuperscript{438}</td>
<td></td>
</tr>
<tr>
<td>78. Should any Bhikkhunī - having said to a trainee, “If you attend to me for two years, I will sponsor you (for Acceptance),” - then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.\textsuperscript{439}</td>
<td></td>
</tr>
<tr>
<td>97. A deliberate lie is to be confessed.\textsuperscript{440}</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{429} BknP.Pct.149; (See Vin.IV.35-37, BkP.Pc.71.)  
\textsuperscript{430} BknP.Pct.151; (See Vin.IV.35-37, BkP.Pc.73.)  
\textsuperscript{431} BknP.Prj. 4; (See Vin.III.87-109, BkP.Sng.4.)  
\textsuperscript{432} Vin.IV.275-276, BknP.Pct.18.  
\textsuperscript{433} Vin.IV.276-277, BknP.Pct.19.  
\textsuperscript{434} Vin.IV.279-281, BknP.Pct. 23.  
\textsuperscript{435} Vin.IV.308-309, BknP.Pct. 52.  
\textsuperscript{436} Vin.IV.309-310, BknP.Pct. 53.  
\textsuperscript{437} Vin.IV.312, BknP.Pct.55.  
\textsuperscript{438} Vin.IV.332, BknP.Pct.77.  
\textsuperscript{439} Vin.IV.333, BknP.Pct.78.  
\textsuperscript{440} PknP.Pct.97; (See Vin.1-4, BkP.Pct.1)
<table>
<thead>
<tr>
<th>Rule</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>98</td>
<td>An insult is to be confessed.(^{441})</td>
</tr>
<tr>
<td>99</td>
<td>Malicious tale-bearing among Bhikkūṇīs is to be confessed.(^{442})</td>
</tr>
<tr>
<td>100</td>
<td>Should any Bhikkūṇi have an unordained person recite Dhamma line by line (with her), it is to be confessed.(^{443})</td>
</tr>
<tr>
<td>104</td>
<td>Should any bhikkhūṇi report (her own) superior human state to an unordained person, when it is factual, it is to be confessed.(^{444})</td>
</tr>
<tr>
<td>148</td>
<td>And if a female novice should say the following: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions,” the Bhikkūṇīs are to admonish her thus: “Do not say that, lady novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions.”(^{445})</td>
</tr>
</tbody>
</table>

**Total 15 Rules**

(6). Classification of Miscellaneous Major Crimes (Table No.21)

<table>
<thead>
<tr>
<th>Pātimokkhas Rules</th>
<th>Mūlapaṇṇatti: Original Enactment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Saṅghādīsesa</strong></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Should any Bhikkūṇī knowingly give Acceptance (Upasampada) to a woman thief sentenced to death, without having obtained permission from the king or the Community or the (governing) council or the (governing) committee or the (governing) guild - unless the woman is allowable (i.e., already ordained in another sect or with other Bhikkūṇīs) - this Bhikkūṇī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. (^{446})</td>
</tr>
<tr>
<td><strong>Pācittiya</strong></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Should any Bhikkūṇī, when a Bhikkhu is eating, attend on him with water or a fan, it is to be confessed. (^{447})</td>
</tr>
<tr>
<td>8</td>
<td>Should any Bhikkūṇī toss or get someone else to toss excrement or urine or trash or leftovers over a wall or a fence, it is to be confessed. (^{448})</td>
</tr>
<tr>
<td>9</td>
<td>Should any Bhikkūṇī toss or get someone else to toss excrement or urine or trash or leftovers on living crops, it is to be confessed. (^{449})</td>
</tr>
<tr>
<td>10</td>
<td>Should any Bhikkūṇī go to see dancing or singing or instrument-playing, it is to be confessed. (^{450})</td>
</tr>
<tr>
<td>15</td>
<td>Should any Bhikkūṇī, having gone to family residences before the meal (before noon), having sat down on a seat, depart without taking the owner's leave, it is to be confessed. (^{451})</td>
</tr>
<tr>
<td>16</td>
<td>Should any Bhikkūṇī, having gone to family residences after the meal (between noon and sunset), sit or lie down on a seat without asking the owner's permission, it is to be confessed. (^{452})</td>
</tr>
<tr>
<td>17</td>
<td>Should any Bhikkūṇī, having gone to family residences in the wrong time (between sunset and dawn), having spread out bedding or having had it spread out, sit or lie down (there) without asking the owner's permission, it is to be confessed. (^{453})</td>
</tr>
<tr>
<td>22</td>
<td>When a Bhikkūṇī is making a bathing cloth, it is to be made to the standard measurement. Here the standard is this: four spans - using the Sugata span - in length, two spans in width. In</td>
</tr>
</tbody>
</table>
33 Should any Bhikkhunī intentionally cause annoyance to (another) Bhikkhunī, it is to be confessed.

34 Should any Bhikkhunī not attend to her ailing student nor make an effort to have her attended to, it is to be confessed.

40 Should any Bhikkhunī, having completed the Rains-residence, not depart on a journey of at least five or six leagues, it is to be confessed.

41 Should any Bhikkhunī go to see a royal pleasure house or a picture gallery (any building decorated for amusement) or a park or a pleasure grove or a lotus pond, it is to be confessed.

44 Should any Bhikkhunī do a chore for a lay person, it is to be confessed.

46 Should any Bhikkhunī give, with her own hand, staple or non-staple food to a householder, a male wanderer, or a female wanderer, it is to be confessed.

48 Should any Bhikkhunī depart on a journey without having forfeited her dwelling space, it is to be confessed.

49 Should any Bhikkhunī study lowly arts (literally, bestial knowledge), it is to be confessed.

50 Should any Bhikkhunī teach lowly arts, it is to be confessed.

54 Should any Bhikkhunī, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food (elsewhere), it is to be confessed.

65 Should any Bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) less than twelve years, it is to be confessed.

68 Should any Bhikkhunī, having sponsored (the Acceptance of) her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed.

70 Should any Bhikkhunī, having sponsored (the Acceptance of) her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed.

71 Should any Bhikkhunī sponsor (the Acceptance of) a maiden (unmarried woman/female novice) less than twenty years old, it is to be confessed.

85 Should any Bhikkhunī, not being ill, ride in a vehicle, it is to be confessed.

94 Should any Bhikkhunī sit down in front of a Bhikkhu without asking permission, it is to be confessed.

95 Should any Bhikkhunī ask a question (about the Suttas, Vinaya, or Abhidhamma) of a Bhikkhu who has not given leave, it is to be confessed.

96 Should any Bhikkhunī enter a village without her vest, it is to be confessed.

106 Should any Bhikkhunī dig soil or have it dug, it is to be confessed.

110 Should any Bhikkhunī set a bed, bench, mattress, or stool belonging to the Community out in the open - or have it set out - and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.

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454 Vin.IV.278-279, BknP.Pct.22; (See Vin.IV.172, Bkp.Pct.91)
455 Vin.IV.290-291, BknP.Pct.33.
456 Vin.IV.291-292, BknP.Pct.34; (See Cv.VIII.12.2)
458 Vin.IV.298-299, BknP.Pct.41.
459 Vin.IV.300-301, BknP.Pct.44.
460 Vin.IV.302-303, BknP.Pct.46; (See Vin.IV.91-92, Bkp.Pct.41)
461 Vin.IV.304-305, BknP.Pct.48; (See Vin.IV.41-42, Bkp.Pct.15)
462 Vin.IV.305, BknP.Pct.49; (See Cv.V.33.2 — for a list of lowly arts, see DN 2)
463 Vin.IV.305-306, BknP.Pct.50; (See Cv.V.33.2)
464 Vin.IV.310-311, BknP.Pct.54; (See Vin.IV.81-82, Bkp.Pct.35)
465 Vin.IV.321-322, BknP.Pct.65; (See Vin.IV.128-130, Bkp.Pct.65)
466 Vin.IV.324-325, BknP.Pct.68; (See Cv.VIII.12.2-11)
467 Vin.IV.326-327, BknP.Pct.70.
468 Vin.IV.337-339, BknP.Pct.85; (See Mv.V.10.2)
469 Vin.IV.338-339, BknP.Pct.85; (See Mv.V.10.2)
470 Vin.IV.343, BknP.Pct.94.
471 Vin.IV.344, BknP.Pct.95.
472 Vin.IV.344-345, BknP.Pct.96.
473 BknP.Pct.106; (See Vin.IV.32-33, Bkp.Pct.10.)
474 BknP.Pct.110; (See Vin.IV.39-40, Bkp.Pct.14.)
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>111</td>
<td>Should any Bhikkhunī set out bedding in a dwelling belonging to the Community - or have it set out - and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.(^\text{475})</td>
</tr>
<tr>
<td>112</td>
<td>Should any Bhikkhunī knowingly lie down in a dwelling belonging to the Community so as to intrude on a Bhikkhunī who arrived there first, (thinking), “Whoever finds it confining will go away” - doing it for just that reason and no other - it is to be confessed.(^\text{476})</td>
</tr>
<tr>
<td>113</td>
<td>Should any Bhikkhunī, angry and displeased, evict a Bhikkhunī from a dwelling belonging to the Community - or have her evicted - it is to be confessed.(^\text{477})</td>
</tr>
<tr>
<td>114</td>
<td>Should any Bhikkhunī sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.(^\text{478})</td>
</tr>
<tr>
<td>115</td>
<td>Should any Bhikkhunī chew or consume staple or non-staple food at the wrong time, it is to be confessed.(^\text{479})</td>
</tr>
<tr>
<td>116</td>
<td>A Bhikkhunī who is not ill may eat one meal at a public alms center. Should she eat more than that, it is to be confessed.(^\text{480})</td>
</tr>
<tr>
<td>117</td>
<td>A group meal, except at the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, a great occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.(^\text{481})</td>
</tr>
<tr>
<td>118</td>
<td>Should any Bhikkhunī chew or consume staple or non-staple food, it is to be confessed.(^\text{482})</td>
</tr>
<tr>
<td>119</td>
<td>Should any Bhikkhunī sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.(^\text{483})</td>
</tr>
<tr>
<td>120</td>
<td>Should any Bhikkhunī say to a Bhikkhunī, “Come, lady, let's enter the village or town for alms,” and then - whether or not she has had (food) given to her - dismiss her, saying, “Go away, lady. I don't like sitting or talking with you. I prefer sitting or talking alone” - doing it for just that reason and no other - it is to be confessed.(^\text{484})</td>
</tr>
<tr>
<td>121</td>
<td>Should any Bhikkhunī take into her mouth an edible that has not been given - except for water and tooth-cleaning sticks - it is to be confessed.(^\text{485})</td>
</tr>
<tr>
<td>122</td>
<td>Should any Bhikkhunī, being invited for a meal and without taking leave of an available Bhikkhunī, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: a time of giving cloth, a time of making robes. These are the proper times here.(^\text{486})</td>
</tr>
</tbody>
</table>

\(^{475}\) BknP.Pct.111; (See Vin.IV.41-42, BkP.Pct.15.)  
\(^{476}\) BknP.Pct.112; (See Vin.IV.42-43, BkP.Pct.16.)  
\(^{477}\) BknP.Pct.113; (See Vin.IV.44-45, BkP.Pct.17.)  
\(^{478}\) BknP.Pct.114; (See Vin.IV.45-46, BkP.Pct.18.)  
\(^{479}\) BknP.Pct.115; (See Vin.IV.47-48, BkP.Pct.19.)  
\(^{480}\) BknP.Pct.117; (See Vin.IV.69-71, BkP.Pct.31.)  
\(^{481}\) BknP.Pct.118; (See Vin.IV.71-75, BkP.Pct.32.)  
\(^{482}\) BknP.Pct.119; (See Vin.IV.78-81, BkP.Pct.34.)  
\(^{483}\) BknP.Pct.120; (See Vin.IV.85-86, BkP.Pct.37.)  
\(^{484}\) BknP.Pct.121; (See Vin.IV.86-87, BkP.Pct.38.)  
\(^{485}\) BknP.Pct.122; (See Vin.IV.89-90, BkP.Pct.40.)  
\(^{486}\) BknP.Pct.123; (See Vin.IV.92-94, BkP.Pct.42.)  
\(^{487}\) BknP.Pct.124; (See Vin.IV.94-95, BkP.Pct.43.)  
\(^{488}\) BknP.Pct.127; (See Vin.IV.98-101, BkP.Pct.46.)
A Bhikkhunī who is not ill may accept (make use of) a four-month invitation to ask for requisites. If she should accept (make use of) it for beyond that - unless the invitation is renewed or is permanent - it is to be confessed.\(^489\)

Should any Bhikkhunī go to see an army on active duty, unless there is a suitable reason, it is to be confessed.\(^490\)

There being some reason or another for a Bhikkhunī to go to an army, she may stay two or three (consecutive) nights with the army. If she should stay beyond that, it is to be confessed.\(^491\)

The drinking of alcohol or fermented liquor is to be confessed.\(^492\)

Tickling with the fingers is to be confessed.\(^493\)

The act of playing in the water is to be confessed.\(^494\)

Disrespect is to be confessed.\(^495\)

Should any Bhikkhunī try to frighten another Bhikkhunī, it is to be confessed.\(^496\)

Should any Bhikkhunī who is not ill, seeking to warm herself, kindle a fire or have one kindled - unless there is a suitable reason - it is to be confessed.\(^497\)

Should any Bhikkhunī bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.\(^498\)

Should any Bhikkhunī, (acting as part of) a united Community, give robe-cloth (to an individual Bhikkhunī) and later complain, "The Bhikkhunīs apportion the Community's gains according to friendship," it is to be confessed.\(^499\)

When a Bhikkhunī is having a new bed or bench made, it is to have legs (at most) eight fingerbreadths long - using Sugata fingerbreadths - not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.\(^500\)

When a Bhikkhunī is having a skin-eruption covering cloth made, it is to be made to the standard measurement. Here the standard is this: four spans - using the Sugata span - in length, two spans in width. In excess of that, it is to be cut down and confessed.\(^501\)

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\(^489\) BknP.Pct.128; (See Vin.IV.101-104, BkP.Pct.47.)
\(^490\) BknP.Pct.129; (See Vin.IV.104-105, BkP.Pct.48.)
\(^491\) BknP.Pct.130; (See Vin.IV.106-107, BkP.Pct.49.)
\(^492\) BknP.Pct.131; (See Vin.IV.107-108, BkP.Pct.50.)
\(^493\) BknP.Pct.132; (See Vin.IV.108-110, BkP.Pct.51)
\(^494\) BknP.Pct.133; (See Vin.IV.110-111, BkP.Pct.52)
\(^495\) BknP.Pct.134; (See Vin.IV.111-113, BkP.Pct.53)
\(^496\) BknP.Pct.135; (See Vin.IV.113-114, BkP.Pct.54)
\(^497\) BknP.Pct.136; (See Vin.IV.114-115, BkP.Pct.55)
\(^498\) BknP.Pct.137; (See Vin.IV.115-116, BkP.Pct.56)
\(^499\) BknP.Pct.138; (See Vin.IV.116-119, BkP.Pct.57)
\(^500\) BknP.Pct.139; (See Vin.IV.131-132, BkP.Pct.66)
\(^501\) BknP.Pct.150; (See Vin.IV.142-144, BkP.Pct.72)
\(^502\) BknP.Pct.159; (See Vin.IV.154-155, BkP.Pct.81)
\(^503\) BknP.Pct.162; (See Vin.IV.167-168, BkP.Pct.86)
\(^504\) BknP.Pct.163; (See Vin.IV.168-169, BkP.Pct.87)
\(^505\) BknP.Pct.164; (See Vin.IV.170-171, BkP.Pct.89.)
\(^506\) BknP.Pct.165; (See Vin.IV.171-172, BkP.Pct.90.)
166 Should any Bhikkhunī have a robe made the size of the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans – using the Sugata span – in length, six spans in width. This is the size of the Sugata’s Sugata robe.  

Sekhiya: Training

1 I will wear the lower robe wrapped around (me): a training to be observed.  
2 I will wear the upper robe wrapped around (me): a training to be observed.  
3 I will go well-covered in inhabited areas: a training to be observed.  
4 I will sit well-covered in inhabited areas: a training to be observed.  
5 I will go well-restrained in inhabited areas: a training to be observed.  
6 I will sit well-restrained in inhabited areas: a training to be observed.  
7 I will go with eyes lowered in inhabited areas: a training to be observed.  
8 I will sit with eyes lowered in inhabited areas: a training to be observed.  
9 I will not go with robes hitched up in inhabited areas: a training to be observed.  
10 I will not sit with robes hitched up in inhabited areas: a training to be observed.  
11 I will not go laughing loudly in inhabited areas: a training to be observed.  
12 I will not sit laughing loudly in inhabited areas: a training to be observed.  
13 I will go (speaking) with a lowered voice in inhabited areas: a training to be observed.  
14 I will sit (speaking) with a lowered voice in inhabited areas: a training to be observed.  
15 I will not go swinging my body in inhabited areas: a training to be observed.  
16 I will not sit swinging my body in inhabited areas: a training to be observed.  
17 I will not go swinging my arms in inhabited areas: a training to be observed.  
18 I will not sit swinging my arms in inhabited areas: a training to be observed.  
19 I will not go swinging my head in inhabited areas: a training to be observed.  
20 I will not sit swinging my head in inhabited areas: a training to be observed.  
21 I will not go with arms akimbo in inhabited areas: a training to be observed.  
22 I will not sit with arms akimbo in inhabited areas: a training to be observed.  
23 I will not go with my head covered in inhabited areas: a training to be observed.  
24 I will not sit with my head covered in inhabited areas: a training to be observed.  
25 I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.  
26 I will not sit clasping the knees in inhabited areas: a training to be observed.  
27 I will receive almsfood appreciatively: a training to be observed.  
28 I will receive almsfood with attention focused on the bowl: a training to be observed.  
29 I will receive almsfood with bean curry in proper proportion: a training to be observed.  
30 I will receive almsfood level with the edge (of the bowl): a training to be observed.  
31 I will eat almsfood appreciatively: a training to be observed.  
32 I will eat almsfood with attention focused on the bowl: a training to be observed.  
33 I will eat almsfood methodically: a training to be observed.  
34 I will eat almsfood with bean curry in proper proportion: a training to be observed.  
35 I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.  
36 Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

507 BknP.Pct.166; (See Vin.IV.173-174, BkP.Pct.92.)  
508 Vin.IV.349-340, BknP.Sky.1; (See Vin.IV.185, BkP.Sky.1.)  
509 Vin.IV.349-340, BknP.Sky.2-8; (See Vin.IV.186, BkP.Sky.2-8.)  
510 Vin.IV.349-340, BknP.Sky.9-14; (See Vin.IV.187, BkP.Sky.9-14.)  
511 Vin.IV.349-340, BknP.Sky.15-20; (See Vin.IV.188, BkP.Sky.15-20.)  
512 Vin.IV.349-340, BknP.Sky.21-26; (See Vin.IV.189, BkP.Sky.21-26.)  
513 Vin.IV.349-340, BknP.Sky.27-29; (See Vin.IV.190, BkP.Sky.27-29.)  
514 Vin.IV.349-340, BknP.Sky.30-33; (See Vin.IV.191, BkP.Sky.30-33.)  
515 Vin.IV.349-340, BknP.Sky.34-36; (See Vin.IV.192, BkP.Sky.34-36.)
I will not look at another's bowl intent on finding fault: a training to be observed.

I will not take an extra-large mouthful: a training to be observed.

I will make a rounded mouthful: a training to be observed.

I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

I will not insert the whole hand into the mouth while eating: a training to be observed.

I will not speak with the mouth full of food: a training to be observed.

I will not eat from lifted balls of food: a training to be observed.

I will not eat nibbling at mouthfuls of food: a training to be observed.

I will not eat stuffing out the cheeks: a training to be observed.

I will not eat shaking (food off) the hand: a training to be observed.

I will not eat scattering lumps of rice about: a training to be observed.

I will not eat sticking out the tongue: a training to be observed.

I will not eat smacking the lips: a training to be observed.

I will not eat making a slurping noise: a training to be observed.

I will not eat licking the hands: a training to be observed.

I will not eat licking the bowl: a training to be observed.

I will not eat licking the lips: a training to be observed.

I will not accept a water vessel with a hand soiled by food: a training to be observed.

I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

I will not teach Dhamma to a person with an umbrella in her hand who is not ill: a training to be observed.

I will not teach Dhamma to a person with a staff in her hand who is not ill: a training to be observed.

I will not teach Dhamma to a person with a knife in her hand who is not ill: a training to be observed.

I will not teach Dhamma to a person with a weapon in her hand who is not ill: a training to be observed.

I will not teach Dhamma to a person wearing non-leather (leather) footwear who is not ill: a training to be observed.

I will not teach Dhamma to a person in a vehicle who is not ill: a training to be observed.

I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.
Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.  

Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

Walking beside a path, I will not teach Dhamma to a person walking on the path who is not ill: a training to be observed.

Not being ill, I will not defecate or urinate while standing: a training to be observed.

Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Total 122 Rules

Table No.22

Brief of classification of crimes as reflected in Bhikkhu Pātimokkha based on Pāli Tipiṭaka

<table>
<thead>
<tr>
<th>Classification of crime as reflected in Bhikkhu Pātimokkha</th>
<th>Total Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>Killing Offence</td>
<td>12</td>
</tr>
<tr>
<td>Sex Offence</td>
<td>29</td>
</tr>
<tr>
<td>Against Property</td>
<td>59</td>
</tr>
<tr>
<td>Against Saṅgha</td>
<td>21</td>
</tr>
<tr>
<td>Against Law</td>
<td>31</td>
</tr>
<tr>
<td>Against Religion</td>
<td>15</td>
</tr>
<tr>
<td>Miscellaneous Crimes</td>
<td>137</td>
</tr>
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*Note:

(1). There are 311 rules of Bhikkhu Pātimokkha but the 7 rules of Adhikaraṇasamathas are excluded.

(2). Bhikkhu Pātimokkha has no Aniyata.

(3). Adhikaraṇasathas are the Buddhist Methods for Punishment in Buddhist Jurisprudence.

(4). Sekhiya Rules are the same as that Bhikkhus. But in the Piṭaka it is mentioned as they are framed at different times from that of monk.

For the more details of Bhikkhu Pātimokkha see Appendix 7b at Pages No.422-424.
5.4. Case study of Major Crimes in Early Buddhist Jurisprudence

5.4.1. Case Study of Major Crimes against Person

In Buddhism, there are many cases relating to serious crime against the persons. In this issue, serious crimes against persons are divided into two main cases viz, (1) serious crime of murder offence and (2) serious crime of sex offence. A study of each case in detail is as follow:-

5.4.1.1. Major Cases of Killing

Killing or murder Offence is one of serious crimes even in early Buddhist history. It was on account of this that the law (Pārājika No.3)\textsuperscript{530} was promulgated “Whenever a monk should intentionally derive a human being of life or should look about as to be his knife-bringer or should praise the beauty of death or should incite anyone to death saying “Ho!, there, my man, of what use to you is this evil, difficult life? Death is better for you than life’ or who should deliberately and purposefully in various ways praise the beauty of death or should incite [anyone] to death; he is also one who is defeated, he is not communion”\textsuperscript{531}

Killing offence has been depicted in early Buddhist literature as Demain Keown has mentioned that there are three canonical suicide cases, two of those of Channa and Godhika- are recounted in the conventional canonical format for describing a visit to the sick. Visiting the sick is regarded as a worthy activity for monk. The following pattern is typical of such accounts, although there is considerable variation: - (1) Patient is introduced by name with a stock description of his condition; (2) patient sends an emissary asking for a religious visit; (3) a senior disciple or the Buddha comes to visit; (4) visitor expresses the hope that the condition is improving but patient reports the condition is deteriorating; (5) visitor delivers a sermon then leaves; (6) something happens to the patient (recovers, dies, commits suicide); (7) news of what has transpired is reported to the Buddha; and (8) the Buddha makes a pronouncement.

In fact, there are only two cases in the Canon which give any reason of thinking that suicide may by condoned, those of Channa and Vakkali. In the third case-that of Godhiga- the Buddha voices an opinion on the monk’s suicide. Even in the case of Vakkali, the Buddha simply predicts that Vakkali’s death will not be ‘ill’ (Apārika)-statement which

\textsuperscript{530}Vin.III.68-86; BkP.No.3.
could be interpreted in a variety of ways. Only in one case—that of Channa—is anything resembling exoneration given after the event.\(^{532}\)

Discussion regarding the case of suicide between on textual evident as appeared in Pāli Canon is as follow:-

[1]. Suicide Case of Ven.Channa

The story of Ven.Channa\(^ {533}\) occurs in two places in the canon, once in the Majjhima Nikāya\(^ {534}\) and once in the Saṁyutta Nikāya.\(^ {535}\) The Channovāda Sutta of the Majjhima Nikāya records of the incidents in connection with the suicide of Ven. Channa There is stated:-

Thus, have I heard. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels’ Sanctuary. Now on that occasion the Venerable Sāriputta, the Venerable Mahā Cunda, and the Venerable Channa were living on the mountain Vulture Peak. On that occasion the venerable Channa was afflicted, suffering, and gravely ill. Then, when it was evening, the venerable Sāriputta rose from meditation, went to the venerable Mahā Cunda, and said to him. “Friend Cunda, let us go to the venerable Channa and ask about his illness.” “Yes, friend.” The Venerable Mahā Cunda replied. Then the venerable Sāriputta and the venerable Mahā Cunda went to the venerable Channa and exchanged greetings with him. When this courteous and amiable talk was finished, they sat down at one side and the venerable Sāriputta said to the venerable Channa: “I hope you are getting well friend Channa. I hope you are comfortable. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is apparent.” “Friend Sāriputta, I am not getting well, I am not comfortable. My painful feeling are increasing, not subsiding…their increase and not their subsiding is apparent. I shall use the knife, friend Sāriputta; I have no desire to live.” “Let the venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live. If he lacks suitable food, I will go in search of suitable food for him. If he lacks suitable medicine, I will go in search of suitable medicine for him. If he lacks a proper attendant, I will attend on him. Let the


\(^{533}\) Three Channas are known in the Canon: a Paribbajaka, Gotama’s Charioteer, and the Thera (elder) who commits suicide. Vide details in DPPN.Vol.I.pp.923-925.

\(^{534}\) Sutta No.144.

\(^{535}\) In the Majjhima Nikāya it occurs in the Division of the Salāyatanavagga (Sixfold Base), the fifth and last division of the Uparipaṭṭhāna (final fifty). Here, it is the second of the five Ovāda (advisory) style discourses which from the first half of the division. In the Saṁyutta Nikāya it is found in the Saṁyutta saṁyutta, where the rationale for its inclusion seems to be the passage in which Sāriputta gives teachings to Channa about the six sense consciousness [S.18.72 (107): 10ff.]
venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live.” “Friend Sāriputta, it is not that I have no suitable food and medicine or no proper attendant. But rather, friend Sāriputta, the Teacher has long been worshipped by me with love, not without love; for it is proper for the disciple to worship the Teacher with love, not without love. Friend Sāriputta, remember this: the Bhikkhu Channa will use the knife blamelessly.” “We would ask the venerable Channa certain question, if the venerable Channa finds it opportunity to reply.” “Ask, friend Sāriputta, when I have heard, I shall know.” “Friend Channa, do you regard the eye-consciousness, and things cognizable [by the mind] through eye-consciousness thus: ‘This is mine, this I am, this is my self? Do you regard the ear…the nose…the tongue…the body…the mind, mind-consciousness, and things cognizable [by the mind] through mind-consciousness thus: “This is mine, this I am, this is my self.” “Friend Sāriputta, I regard the eye, eye-consciousness, and things cognizable [by the mind] through eye-consciousness thus: “This is not mine, this I am not, this is not my self.” I regard the ear… the nose… the tongue… the body… the mind, mind-consciousness, and things cognizable [by the mind] through mind-consciousness thus: ‘This is not mine, this I am not, this is not my self.” “Friend Channa, what have you seen and directly known in the eye, in eye-consciousness, and in things cognizable [by the mind] through eye-consciousness, that you regard them thus: ‘This is not mine, this I am not, this is not my self’? What have you seen and directly known in the ear… in the nose… in the tongue… in the body… in the mind, in mind-consciousness, and in things cognizable [by the mind] through mind-consciousness, that you regard them thus: ‘This is not mine, this I am not, this is not my self?’ “Friend Sāriputta, it is through seeing and directly knowing cessation in the eye, in eye-consciousness, and in things cognizable [by the mind] through eye-consciousness, that I regard them thus: ‘This is not mine, this I am not, this is not my self.’ It is through seeing and directly knowing cessation in the ear… in the nose… in the tongue… in the body… in the mind, in mind-consciousness, and in the things cognizable [by the mind] through mind-consciousness, that I regard them thus: ‘This is not mine, This I am not, this is not my self.’”

When this was said, the venerable Mahā Cunda said to the venerable Channa: “Therefore, friend Channa, this instruction of the Blessed One’s is to be constantly given attention: ‘There is wavering in one who is dependent, there is no wavering in one who is independent; when there is no wavering, there is tranquillity; when there is tranquility, there is no bias; hen there is no bias, there is no coming and going; when there is no coming and going, there is no passing away and reappearing when there is no passing away and reappearing, there is no here nor beyond nor in between. This is the end of suffering.”
Then when the venerable Sāriputta and the venerable Mahā Cunda had advised the venerable Channa thus, they rose from their seats and went away. Then, soon after they had gone, the venerable Channa used the knife. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One: “venerable sir, the venerable Channa has used the knife. What is his destination, what is his future course?” “Venerable sir, there is a Vajjian village called Pubbajira. There the venerable Channa had friendly families, intimate families, approachable families [as his supporters].” “Indeed, Sāriputta, the Bhikkhu Channa has friendly families, intimate families, approachable families [as his supporters]; but I do not say that to this extent he was blameworthy. Sāriputta, when one lays down this body and takes up a new body, then I say one is blameworthy. This did not happen in the case of the Bhikkhu Channa; the Bhikkhu Channa uses the knife blamelessly.” That is what the Blessed One said. The Venerable Sāriputta was satisfied and delighted in the Blessed One’s words. Buddhaghosa explains that after cutting his throat, Channa, feeling the fear of death, suddenly realized that he was yet a Puthujjana. This thought filled him with anguish that he put forth special effort, and by developing insight became an Arahant.536

[2]. Ven. Godhika with the Self-Murder’s Case

Ven. Godhika Thera was the son of a Malla chief in Pāvā. He went to Kapilavattu with his friends, Subāhu, Valliya and Uttiya, and there he saw the Twin Miracle and joined the Order, later attaining Arahantship. At Rājagha, Bimbisāra built a hut for him but forgot the roof. The gods prevented rain from falling till this error was rectified. Godhika and his friend had been companions in good deeds in the past, especially in the time of Siddhattha Buddha and of Kassapa Buddha. Eighty-seven Kappas ago Godhika was seven times king, under the name of Mahāsena. According to the Godhika Sutta, of the Samyutta account, Godhika lived on the Kālasilā in Isigilipassa. There he made various vain attempts to win arahantship, achieving only temporary emancipation of mind, from which he then fell away. Six times this happened and then he decided to commit suicide by cutting his throat. Māra saw this and reported it to the Buddha but when the Buddha arrived it was too late and Godhika lay “supine on his couch with his shoulders twisted around.” The Buddha, however, declared that Godhika had attained Nibbāna. The Commentary states that, after outing his throat, Godhika so checked his final agony that he won arahantship.537


The last case study of crime against person is related to killing. One of the most attractive characters and popular legends in early Buddhist literature is that of the case of murder committed by Ven. An̄gulimēla

According to the Pāli Canonical texts, An̄gulimēla was a robber who was converted by the Buddha in the twentieth year of his ministry, and who, later became an Arahanta. He was the son of the Brahmin Bhaggava, a chaplain to the king of Kosala, his mother being Mantāni. He was born under the thieves’ constellation, and on the night of his birth all the armour in the town shone, including that belonging to the king. Because this omen, one did not harm to anyone, the babe was named ‘Ahimsaka’.

At Takkasilā he became a favourite at the teacher’s house, but his jealous fellow-students poisoned his teacher’s mind, and the latter, bent on his destruction, asked as his honorarium a thousand human right-hand fingers. Thereupon Ahimsaka waylaid travelers in the Jālinī forest in Kosala and killed them, taking a finger from each. The finger-bones thus obtained be made into a garland to hang round his neck, hence the name An̄gulimēla. As result of his deeds whole villages were deserted, and the king ordered a detachment of men to seize the bandit, whose name nobody knew. But An̄gulimēla’s mother, guessing the truth, started off to warn him. By now he lacked but one finger to complete his thousand, and seeing his mother coming he determined to kill her. But the Buddha, seeing his Upaniṣaya, went himself to the wood, travelling thirty Yojanas, and intercepted An̄gulimēla who was on his way to slay his mother. An̄gulimēla was converted by the Buddha’s power and receive the ‘Ehi bhikkhu pabbajjā’ while the populace were yelling at the king’s palace for the robber’s life. Later, the Buddha presented him before King Pasenadi when the later came to Jetavana, and Pasenadi, filled with wonder, offered to provide the monk with all requisites. An̄gulimēla, however, had taken on the Dhutaṅga and refused the king’s offer. When he entered Sāvatthi for alms, he was attacked by the mob, but on the admonition of the Buddha, endured their wrath as penance for his former misdeeds.

According to the Dhammapadaṭṭhakathā, he appears to have died soon after he joined the Order. There is a story of how he got ceased a women’s labour pains by an act of truth. The words he used in this ‘Saccakiriya (yato aham sabbaññutabuddhassa ariyassa ariyāya jātiyā jāto)’ have come to be regarded as Paritta to ward off all dangers and contributes the An̄gulimēla Paritta. The water that washed the stone on which he sat in the

⁵³⁸ Vide DPPN Vol.1 pp.22-23.
woman’s house came to be regarded as penances. In the Aṅgulimāla Sutta, he is addressed by Pasenādi as Gagga Mantāniputta, his father being a Gagga. The story is evidently a popular one and occurs also in the Avandāna Sataka (No.27.) At the Kosala king’s Asdisadāna, an untamed elephant, none other being available, was used to bear the parasol over Aṅgulimāla. The elephant remained perfectly still- such was Aṅgulimāla’s power. The conversion of Aṅgulimāla is often referred to as most compassionate and wonderful act of the Buddha in the Sutasama Jātaka, which was preached concerning him. The story of Aṅgulimāla is quoted as that of a man in whose case a beneficent Kamma arose and destroyed former evil Kamma. It was on his account that the rule not to ordain a captured robber was enacted.539

From the Aṅgulimāla legend, David D.Loy has observed that the point of this Sutta is not difficult to see: we need only to contrast Aṅgulimāla’s fate with what our retributive justice system would do to him. The importance of this story within the Buddhist tradition highlights the only reason Buddhism accepts of punishing an offender; to help re-form his or her character. Then there is no reason to punish someone who has already reformed himself. There is no mention of punishment as deterrent; on the contrary, the case of Aṅgulimāla may be seen as setting a negative example, implying that one can escape punishment by becoming a Bhikkhu, as if the Sangha were something like the French foreign legion. There is also no hint that punishment is needed to “annul the crime,’ although Aṅgulimāla does suffer karmic consequences which even his Nibbāna (spiritual perfection) cannot escape. More generally, determining what judicial response is right or wrong-what is just- cannot be abstracted from the particular situation of the offender.540

Thus, Buddhism never preached an extreme form of Ahiṃsa. Being a practical religion embracing all aspects of life, its approach are always pragmatic, empiricist and humanitarian leading to enlightenment.

5.4.1.2. Major Cases of Sexual Offence

As celibacy was the standard of behaviour, the monks were dissuaded from all forms of sexual intercourse. The Law (Pārājika No.I.) lays down that “Whenever a monk should indulge in sexual intercourse even with an animal, is one who is defeated he is not in

539 Vin.I.74; (Mv.I.41.): “Tena kho pana samayena coro aṅgulimālo bhikkhūsu pabbajito hoti. ... bhagavā bhikkhu āmanteti; na bhikkhave dhajabaddho coro pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassa ‘ti.”

The old commentary states that “Whenever the male organ is made to enter the female, the male member to enter the female, even for the length of the sesame plant, this is ‘indulging in sexual intercourse.’

A case study and discussion on the serious crime of sex offence as depicted in the early Buddhist canon is as follows:-

[1]. Ven. Sudinna Kalandakaputta and Ādhikammika (First Transgressor)

A monk, after being ordained, returned to his former wife and had relations with her, thus, becoming guilty of the first Pārājika offence. When there was a famine in the Vajjī country, Sudinna went to Vesāli, hoping to be kept by his rich relations, to the mutual benefit of both parties. They gave him sixty bowls of rice, which he distributed among his colleagues. When he went to his father’s house, in Kalandakagāma, he saw a servant girl about to throw away some boiled rice and asked her to put it into his bowl. The girl, recognizing his hands and feet and voice, told his mother of his arrival. Both she and his father visited him as he was eating the rice, and his father took him by the hand and led him home. There he was provided with a seat and asked to eat: but he refused, saying he had already eaten. The next day he was again invited; he went, and they tried to tempt him back to the lay life. His former wife joined in the attempt, but on being addressed by him as “Sister”, she fell fainting. Then he begged for his meal, saying that if they desired to give it to him they should do so without worrying him. Later his wife visited him, with his mother, at the Mahāvāna, and begged that he should give her a son, so that the Liccavis might not confiscate their wealth for want of an heir. Sudinna agreed, and had intercourse three times with her. She became pregnant, and in due course, a son was born, who was called Bijaka. When Sudinna realized what he had done he was filled with remorse, and his colleagues, discovering the reason, reported him to the Buddha, who blamed him greatly. The Buddha’s censure of Sudinna forms the topic of one of the dilemmas of the Milindapaññā.

[2]. Uppalavāṇṇa Therī’s Rape Case

The second case mentioned and interrelated to sex offence in early Buddhist texts, is the Uppalavāṇṇa Therī’s Raped Case. The details of which are as follows:-

541 Vin.III.1-40; BkP.Prj.No.1.
543 Vin.III.11-21 : “Tattha sudinno nāma Kalandakaputto sethipatto hoti. ... “Yo paṇa bhikkhu meṁhunnam dharmam patisevya, pārājiko hoti asaṁvāso ti.” See Sp. I. 270, where Sudinna is held not guilty of the Pārājika offence because he was an Ādikammika.
544 Vide DPPN.Vol.I.pp.1196-1197
545 Vide DPPN.Vol.I.pp.418-422.
Uppalavāṇṇā Therī was the one of the two chief women disciples of the Buddha. She was born in Sāvatthi as the daughter of a banker, and she received the name of Uppalavāṇṇā because her skin was the colour of the hearth of the blue lotus. When she was come of age, kings and commoners from the whole of India sent messengers to her father, asking for her hand. He, not wishing to offend any of them, suggested that Uppalavāṇṇā should leave the world. Because of her Upanissaya, she very willingly agreed and was ordained a nun. Soon it came to her turn to perform certain services in the Uposatha-hall. Lighting the lamp, she swept the room. Taking the flame of the lamp as her visible object, she developed Tejokasiṇa and, attaining to Jhāna, became an Arahanta possessed of the four special attainments (Patisambhidā). She became particular. When the Buddha arrived at the Gaṅđambha-tree to perform the Twin Miracle, Uppalavāṇṇā offered to perform certain miracles herself, if the Buddha would give his consent, but this he refused. Later, at Jetavana, in the assembly of the Saṅgha, he declared her to be the chief of the women possessed of Iddhi-power. The Therīgāthā contains several verses attributed to her.

Three of them had been uttered in anguish by a mother who had been unwittingly living as her daughter’s rival with the man who later became the monk Gaṅgāṭṭhiya. Uppalavāṇṇā repeated them to help her to reflect on the harm and vileness of sensual desires. Two others are utterances of joy on the distinctions she had won and another records a miracle she performed before the Buddha, with his consent. The rest contain a conversation between Uppalavāṇṇā and Māra, wherein she tells him that she has passed completely beyond his power. The books give several episodes connected with Uppalavāṇṇā. Once a young man named Ānanda, who was her cousin and had been in love with her during her lay-life, hid himself in her hut in Andhavana and, in spite of her protestations, deprived her of her chastity. It is said that he was swallowed up by the fires of Avīcī. From that time onwards, nuns were forbidden to live in Andhavana. It is said that this incident gave rise to the question whether even Arahants enjoyed the pleasures of love and wished to gratify their passions. Why should they not? They are not trees nor ant-hills, but living creatures with moist flesh. The Buddha most emphatically declared that thoughts of lust never entered the hearts of the saints. On another occasion, Uppalavāṇṇā came across, in Andhavana, some meat left behind, obviously for her, by some kind-hearted thief; having cooked the meat, she took it to the Buddha at Veluvaṇa. Finding him away on his alms-rounds, she left the meat with Udāyi, who was looking after the Vihāra, to be given to the Buddha, but Udāyi insisted on Uppalavāṇṇā giving him her inner robe as a reward for his services. According to the
Dhammapada Commentary, the miracle which Uppalavaṇā volunteered to perform at the Gaḍḍamba-tree, was the assumption of the form of a Cakkavatti, with a retinue extending for thirty-six leagues and the paying of homage to the Buddha, with all the Cakkavatti’s followers, in the presence of the multitude. Mention is made of a pupil of Uppalavaṇā who followed the Buddha for seven years, learning the Vinaya. The Buddha declared that Khemā and Uppalavaṇā are the measure of his women disciples, and that the believing nun, if she would aspire perfectly, should aspire to be like them.

[3]. False Rape Accusation of Ven. Dabbaṁallaputta with Mettiyā Therī

The IV chapter of Cullavagga, Adhikarāṇakaṅkhandhaka is also concerned with question of purity and dignity of the Saṅgha in the eyes of monks and lay-people. It contains stories about the Ven. Dabba, the Mallian, and Gagga who was insane and in his madness said and did unworthy things, and Uvāḷa who tells a conscious lie while being examined for offences. There is a great concern with how to settle disputes and problem in the Saṅgha. The unity of the sect is essential for its purity. For serious case issue, which concerned with the sex offence as depicted in early Buddhist litterateur, is the Ven. Dabbaṁallaputta with Mettiyā Therī’s Raped Cases. The details of which are as follows:

According to Dabba, he was born in Anupiya at family of the Malla. As a child of seven he saw the Buddha who was visiting in the Malla country, and he asked his grandmother (his mother having died at his birth) if he might join the Order under the Buddha. She brought him to the Buddha and the boy became an Arahanta in the Tonsure hall. He returned with the Buddha to Rājagaha where, with the Buddha’s sanction. And wishing to be of service to the Order, he took upon himself the task of appointing night’s lodging to traveling monks and of directing them to meals. He performed his duties most diligently and with great intelligence, and his fame spread far and wide. Monks coming from afar, wishing to witness his skill, would deliberately arrive late and ask for lodgings in some place remote from Rājagaha; Dabba would ‘burst into flame’ and walk ahead of them, with his finger burning to light them on the way. It was the sight of Dabba on one of these

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546 Vin.III. 211 f.
547 Vin.II.261; (See Cv.X.8.): “Tena kho pana samayena Uppalavaṇṇā bhikkhuniya antevāsībhikkhuni satta vassāṁ bhagavantaṁ anubaddhā hoti vinayāṁ pariṇāpananti, tassā mutthassatiniyā gahito gahito mussati.”
548 Ven.Ūḷā Thera, - He as examined by the Saṅgha in connection with an offence he had committed. He first denied it, then confessed it, then denied it again, and made countercharge and spoke lies, knowing them to be such. The Buddha requests the monks to carry out the Tassapāpiyāsikā-kamma (Proceedings for the Obstinate) against him. Vide DPPN.Vol.I.p.439; also Vin.II.85; (See Cv.IV.11.2.): “Ayam Uvāḷo…bhāsati. Samgho Uvāḷassa bhikkhuṁ tassapāpiyāsikākammam karoti.”
journeys which led to a slave-woman, Puṇṇā, being visited by the Buddha, resulting in her becoming a Sotāpanna. As he was connected to Mettiyabhummajakā, he was with a group of monks, followers of Mettiya and Bhummajaka, forming part of the Chabbaggiyā. They lived near Rājagaha. Twice they brought an unfounded charge of breach of morality against Dabba Mallaputta, who seems to have earned their special dislike. Dabba was in charge of the distribution of alms at the Ārāma where they stayed, and one day it was their turn to receive alms from a certain householder who had a reputation for providing good food. When, however, the man heard from Dabba that it was the turn of the Mettiyabhummajakā to receive his hospitality, he was much displeased, and ordered his female slave to look after them. The monks were greatly annoyed, and accused Dabba of having slandered them to the householder. They, therefore, persuaded a nun named Mettiyā to go to the Buddha and accuse Dabba of having violated her chastity. The charge was investigated and proved false and the nun expelled from the Order.550

On the another occasion, these monks persuaded a Licchavi, named Vaṭḍha, who was their patron and friend, to go to the Buddha and charge Dabba with having had relations with his wife. This, too, was proved false, and other monks refused to accept alms from Vaṭḍha until he had confessed his guilt. One day, while descending from Gijjhakūṭa, - One of the five hills encircling Rājagaha,551 the Mettiyabhummajakā monks saw a heifer with a she-goat and the idea occurred to them of calling the heifer Dabba and the she-goat Mettiyā and then being spreading the story that they had seen Dabba mating with Mettiyā – a nun who, at the instigation of the Mettiyabhummajakā, charged Dabba Mallaputta with having violated her chastity. She was expelled from the Order of this offence.553 It once happened that meals were allotted by Dabba to the Mettiya Bhummajakā at the house of a rich man, who discovering their identity, gave orders that they were to be fed anyhow. The Mettiyabhummajakā were greatly offended, and believing that Dabba had intended to slight them, induced one of their partisans, Mettiyā, to accuse Dabba of having seduced her. The charge was investigated, Mettiyā was expelled, and Dabba’s fame increased. The Mettiyabhummajakā persuaded the Licchavi, Vaṭḍha, to make a similar charge against Dabba regarding his wife. Dabba repudiated the charge, and the Buddha ordered the monks to proclaim the Pattanikkujjana on Vaṭḍha. When Ānanda visited Vaṭḍha and told him this

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550 Vin.II.124-127; (See Cv.V.20.1-7): “Tena kho panā samayena Veṭṭho Licchavi Mettiyabhummajakānaṁ bhikkhūnaṁ sahayo hoti, ... accayo mām bhante accaṇṇā yathā bālam yathā mūliham yathā akusalam yo’ ham asyam Dabbaṁ Mallaputtaṁ anālikāya sālavipattiyā anuddhaṁ sesi, tassa me bhante bhagavā accayaṁ accayato patijānāhaṁ āyatīṁ samvarā ti.”
552 Vin.III. 166-170; BkP.; Sng.No.9.pp.166-170.
news he fell in a faint, and, later, visited the Buddha with his family to ask for forgiveness. He was ordered to go before the Saṅgha and confess his error, after which the sentence was revoked. He is probably identical with Vaḍḍhamañña Thera.

The Taṇḍulanāli Jātaka mentions another dispute, where Lāludāyi charges Dabba with not performing his duties conscientiously. Thereupon Lāludāyi was appointed to the task, but proved a failure. Dabba was given the rank of chief of those who appointed lodgings (Senāsanapāṇāpakānaṭṭi) and was given the Upasampadā ordination when only seven years old. He was called Dabba because he is said to be born of his mother while she was being burnt in the funeral pyre; when the flames were extinguished, the child was found lying on one of the posts of the pyre (Dabbattambhe). Dabba evidently died young. The Udāna contains an account of his death. One day, returning from his alms rounds in Rājagaha, he saw that he had, but a short while yet to live. He went, therefore, to the Buddha and, with his leave, showed various Iddhi (powers) and passed away.

5.4.2. Case Study of Major Property Disputes

Stealing or “Taking what is not given” is considered as unbecoming for a monk who has received the Higher Ordination (Upasampadā). There is no doubt that the conventional law always saw in stealing a very serious kind of offence. It imprisoned anyone accused and proved to be a thief. It was following the King’s rule (conventional law) that the Buddha laid down the law (Pārājika No.II)\textsuperscript{554} for monk stating, “He who takes by means of theft [anything] having the value of five Masakas (a pada) or more is a robber, a thief and one who is guilty of the serious offence of Defeat.”\textsuperscript{555}

The case study of serious crimes against property as depicted in early Buddhist traditions, are as follows:

[1]. Ven. Dhaniya with the Buddhist Case Law on Thief

In the house of Dhaniya, a potter of Rājagaha, the Buddha taught Pukkusāti the Chadhātuviṃśaṅga Sutta. Dhaniya, hearing that Pukkusāti had died an Arahant the same night, was so impressed by the power of the Dhamma, that he entered the Order. He once made a grass hut on the slopes of Isigili and lived there with several others during the rains. He continued to live there after the other had left. While he was away begging for alms, his hut was pulled down by women searching for straw and firewood, but he rebuilt it. Three

\textsuperscript{554} Vin.III.41-67; BkP.No.2.
\textsuperscript{555} Nandasena Ratanapala, \textit{Op.Cit.}, p.103.
times this happened, until, in exasperation, Dhaniya very skillfully made bricks and tiles and built a hut both strong and splendid, with tiles of shining crimson, which gave out a bell-like sound when tapped. The Buddha, seeing this, chided Dhaniya and ordered the hut to be pulled down. Dhaniya then built a hut of wood which he obtained from a guild of timber merchants, suppliers of wood to the king, giving them to understand that he had the king’s permission. Vassakārā, hearing of this, reported the matter to Bimbisāra, who sent for Dhaniya. Dhaniya maintained that the king, by royal proclamation, had permitted the monks to use the royal supplies of wood and other materials. Bimbisara admitted the proclamation, but said it referred only to supplies straight from the forest, and he sent Dhaniya away with a warning. The matter created a great uproar and the Buddha blamed Dhaniya.\textsuperscript{556} Dhaniya later changed his ways and became an Arahanta.

[2]. Rescuing of the Kidnapped Children by Ven.Pilindavaccha

Stealing’ human beings is also referred to here: kidnapping or taking hostage could very well come under this offence. A reference is made to a monk who, through his psychic powers, rescued two children kidnapped by thieves.\textsuperscript{557} At that time at Benares the family, which supported the venerable Pilindavaccha was pillaged by thieves, and two children were kidnapped. Then the venerable Pilindavaccha leading back these children by his psychic power placed them on a terrace. People, seeing these children, said; “This is the majesty of the psychic power of master Pilindavaccha,” and they put faith in the venerable Pilindavaccha. The monks became vexed, annoyed and angry, and said: “How could this venerable Pilindavaccha get back children who had been kidnapped by thieves?” They told this matter to the Lord. He said: “Monks, there is no offence for one who possesses psychic powers.”\textsuperscript{558}

[3]. Bhikkhu with Tax Corruption

For the bribery and Tax Corruption of Bhikkhu, are part and parcel of stealing and thieving, as founded in the Vinaya Piṭaka: At one time a certain monk was going along a high road in the company of a caravan. A certain man, seeing the customs house and bribing a monk, gave this monk a valuable jewel, saying: “Honored Sir, get this jewel past the

\textsuperscript{556} Vin.III. 41-45.: “Atha kho āyasmatā Dhaniyassā kumbhāraṇaputtaṇa etad ahosi; ... atha kho bhagavā āyasmantām Dhaniyamā upantam anekapariyāyena vigarahitāvā dabbaratīyā –pa-evān ca pana bhikkhavā imaṃ sikkhāpadaṃ uddiṣeyyātha.”; also Sp.II. 286.


\textsuperscript{558} \textit{Ibid.}
customs house.” So the monk took the jewel past the customs house.\textsuperscript{559} The monk was guilty of the offence of ‘defeat’ here.\textsuperscript{560} A similar case in which a monk desirous of travelling from one town to another accompanies a caravan is told in explanation LX.\textsuperscript{561} The traders openly tell the monk that they intend to evade the tax. The monk knew it and, thus knowing it, accompanied the caravan. The offence, however, was not a serious one but one of expiation only.\textsuperscript{562}

5.4.3. Case Study of Major Crimes Committed against \textit{Saṅgha} (Community)

The emphasis on the unity of the \textit{Saṅgha} is a central issue in the development of serious crimes against the world. The unity of the \textit{Saṅgha} seems to have been a primary expression of its purity. Let us look at the theme of unity of \textit{Saṅgha} in some of later passages of the \textit{Khandakas} is as follows:

[1]. Crisis of Kosambi Bhikkhus

There is a story about dissension. A great schism once arose among the monks in Kosambi. Some monk charged one of their colleagues with having committed an offence, but he refused to acknowledge the charge and, being himself learned in the \textit{Vinaya}, argued his case and pleaded that the charge be dismissed. The rules was complicated; on the one hand, the monk had broken a rule and was treated as an offender, but on the other, he should not have been so treated if he could not see that he had done wrong. The monk was eventually excommunicated, and this brought about a great dissension. When the matter was reported to the Buddha, he admonished the partisans of both sides and urged them to give up their difference, but they paid no heed, and even blows were exchanged.

At this incident in Kosambi, a monk is suspended because of an offence he has committed. He does not accept his suspension. He approaches a group of monks who took his side against the group that has suspended him. Thus, a dispute arises in the \textit{Saṅgha}. The Buddha tries to settle this dispute.\textsuperscript{563} The people of Kosambi, becoming angry at the monks’ behaviour, the quarrel grew apace. The Buddha once more counselled to maintain, relating to the monks the story of King Dīghiti of Kosala, but his efforts at reconciliation were of no avail, one of the monks actually asking him to leave them to settle their difference without

\textsuperscript{559} \textit{Ibid.}, p.109.
\textsuperscript{560} \textit{Ibid.}
\textsuperscript{561} \textit{Vin.}III.15-16.
\textsuperscript{562} Nandasena Ratanapala, \textit{Loc.Cit.}, p.109.
\textsuperscript{563} \textit{Vin.}II.21-22; (See \textit{Cv.}I.25.1-2.): “\textit{Tena samayena buddho bhagavā Kosambhiyāṁ viharati Ghositārāme, ... Channo bhikkhu āpattiyā adassane ukkhepaniyakammakato asambhogam saṅghena ’ii.”
his interference. In disgust the Buddha left Kosambi and, journeying through Bālakalonākāragāma – a locality near Kosambi, where He visited Bhagu and preached to him on the virtues of solitude and from there the Buddha proceeded to the Pācīnavamsadāya⁵⁶⁴ - a park in the Cetiya-Kingdom, retired along to keep retreat in the Pārileyyaka forest. In the meantime the monks of both parties repented, partly owing to the pressure exerted by their lay followers in Kosambi, and, coming to the Buddha at Sāvatthi, they asked his pardon and settled their dispute.

The Buddha gives rules on how disputes in the Saṅgha should be handled and how schism and dissension should be avoided. These passages illustrate the emphasis on unity and the necessity of setting disputed among the monks.⁵⁶⁵

[2]. Devadatta with Saṅghabheda (Creating Schism in the Community)

The Saṅghabheda Khandaka⁵⁶⁶, which concerns with issue of unity is elaborated in Cullavagga VII, the Chapter on the split of the Saṅgha, from Sākaya region, such as Anuruddha, Ānanda, Bhagu, Kimbila, Devadatta and Upāli to go forth from the Buddhist Saṅgha. Devadatta attains psychic powers. Through his psychic powers he is able to impress prince Ajatassattu. He becomes obsessed with the fame and respect that he gets through his powers and he wishes to become leader of the Order of monks. Devadatta suggests to the Buddha that he take over the leadership of the Saṅgha. The Buddha rejects his, saying that he would not even hand over the Order of monks to Sāriputta and Mogallāna, much less to the evil Devadatta. The Buddha instructed the order to carry out a Pakāsāniyakamma (Formal Act of information or Act of Proclamation) against Devadatta.⁵⁶⁷ The details of this case study are as follows:

Devadatta is the son of the Koliyan Suppabuddha (maternal uncle of the Buddha) and Amitā. He had a sister Bhaddakaccānā, who married Prince Siddhattha. When the Buddha visited Kapilavatthu after the Enlightenment and preached to the Sākyans, Devadatta was converted together with his friends’ Ānanda, Bhagu, Kimbila, Bhaddhiya, Anuruddha, and their barber, Upāli, and he sought the Buddha at Anupiyā and entered the Order. During the rainy season that followed, Devadatta acquired the power of Iddhi possible to those who are yet of the world (Puthujjanika-iddhi) or some time he seems to have enjoyed great honour in the Order, and in one passage he is mentioned in a list of eleven of the chief elders of all of

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⁵⁶⁴ Vin.I.350; (See Mv.X.4.1): “Atha kho bhagavā saṅghamajjhe thitako’va imā gāthāya bhāsitvā yena Bālakalonākāragāmo ten’ upasamkanti”; also M.III.154; DhA. I. 47; J.III. 489.
⁵⁶⁶ Vin.II.180-206; (See Cv.VII.1.1-5.6)
whom the Buddha speaks in praise. Devadatta was later suspected of evil wishes. About eight years before the Buddha death, Devadatta, eager for gain and favour and jealous of the Buddha’s fame, attempted to win over Ajātasattu. He assumed the form of a child having a girdle of snakes, and suddenly appeared on Ajātasattu’s frightening him. He then resumed his own form, and Ajātasattu, much impressed, paid him great honour and, it is said, visited him morning evening with five hundred chariots and sent him daily five hundred dishes of food. This encouraged Devadatta in his schemes, and he conceived the idea of taking the Buddha’s place as leader of the Saṅgha. As soon as this thought occurred to him, his Iddhipower disappeared. The Koliyan Kakudha, follower of Moggallāna, reborn as a innomayakū, divined Devadatta’s plan and informed Moggallāna. The latter repeated the matter to the Buddha, but the Buddha said it was unnecessary to discuss it as Devadatta would ultimately betray himself. Sometime later, Devadatta went to the Buddha and suggested that the leadership of the Order should be handed over to him in view of the Buddha’s approaching old age. The Buddha scorned the suggestion, saying, “Not even to Sāriputta or Moggallāna would I hand over the Order, and would I then to thee, vile one, to be vomited like spittle.” Devadatta showed great resentment and vowed vengeances. Thereupon, at the Buddha’s suggestion, a proclamation was issued to the Saṅgha that in anything done by Devadatta in the name of the Buddha, the Dhamma and the Saṅgha, none but Devadatta was to be recognized. It was at this time the Devadatta incited Ajātasattu to kill his father, Bimbisāra, while he himself prepared to kill the Buddha. Ajātasattu agreed, and provided Devadatta with royal archers to shoot the Buddha. These were placed on different paths, one on one path, two on another, and so on up to sixteen, and the plan was so laid that not one of them would survive to tell the tale. But when the Buddha approached the first man, he was terrified by the Buddha’s majesty, and his body became stiff. The Buddha spoke kindly to him, and the man, throwing away his weapons, confessed his intended crime. The Buddha thereupon preached to him and, having converted him, sent him back by a different path. The other groups of archers, tired of waiting, gave up the vigil and went a way one after the other. The different groups were led to the Buddha by his Iddhi (Power), and he preached to them and converted them. The first man returned to Devadatta saying that he was unable to kill the Buddha because of his great Iddhi-power.

Devadatta then decided to kill the Buddha himself. One day, when the Buddha was walking on the slope of Gijjhakūṭa, where the Buddha was wandering about, that Davedatta

568 Vin.II.188. This incident is referred to in the Abhayarājākumāra Sutta (M.I.393).
569 Vin.II.189; (See Cv.VII.3.2.). “Atha kho bhagavā bhikkhū āmantesi: tenahi bhikkhave saṅgho Devadattassa Rājagahe pakāsaniyakammam karotti ... tena daṭṭhabbo ‘ti.”
hurled at him a mighty stone to kill him, but only a splinter injured the Buddha’s foot, causing the blood to flow. Being in great pain, he was carried to Maddakucchi, and from there to Jivaka’s Ambavana, where Jivaka attended him. After this event, the monks wished the Buddha to have a guard, but this he refused, saying that it was impossible for anyone to deprive a Tathāgata of his life. Devadatta’s next attempt on the Buddha’s life was to persuade elephant-keepers to let loose a fierce elephant, Nalāgiri (or Dhanapāla), drunk with toddy, on to the road by which the Buddha would pass. The news spread rapidly, and the Buddha was warned, but refused to turn back. As the elephant advanced he pervaded it with love, and thus completely subdued it. This outrage made Devadatta very unpopular, and even Ajātasattu was compelled by the force of public opinion to withdraw his patronage from Devadatta, whose gain and honour decreased. Thereupon he decided, with the help of several others, Kokālika, Kaṭamoraka-tissa, Khaṇḍade-viyāputta and Samuddadatta, to bring about a schism in the Order.

They went accordingly to the Buddha and asked for the imposition of five rules on all members of the Saṅgha:- (1) That monks should dwell all their lives in the forest; (2) that monks should accept no invitations to meals, but live entirely on alms obtained by begging; (3) that they should wear only robes made of discarded rags and accept no robes from the laity; (4) that they should dwell at the foot of a tree and not under a roof; and (5) that they should abstain completely from fish and flesh.

The Buddha’s reply was that those who felt so inclined could follow these rules except that of sleeping under a tree during the rainy season. But he refused to make the rules obligatory. This refusal delighted Devadatta, who went about his party, declaring that the Buddha was prone to luxury and abundance. He was believed by the foolish, and in spite of the Buddha’s warning against the dire sin of holding an Uposatha meeting without the Buddha, and, having persuaded five hundred newly ordained monks from Vesāli to join him,570 he went out to Gayāsīsa. Among the followers of Devadatta were also some nuns, chief of whom was Thullanandā, who never tired of singing his praises. The mother of Kumārakassapa, also, first entered the Order under Devadatta, but when he denounced her following the discovery of her pregnancy, she sought refuge with the Buddha. Some of the Sākayans, too seem to have preferred Devadatta to the Buddha, e.g. Daṇḍapāṇi. The Buddha sent Sāriputta and Moggallāna to Gayāsīsa to bring back the deluded ones. Devadatta, believing that they had come to join him, rejoiced, and, in spite of Kokālika’s warning,

570 Vin.II.199; (See Cv.VII.4.1.): “Tena kho pana samayena Vesālikā Vajjiputtakā pañcamattāni bhikkhusatāni navakā ceva honnī apakataññuno ca, ... Atta kho Devadatto samgham bhindivā pañcamattāni bhikkhusatāni adāya yena Gayāsīsaṁ tena pakkāmi.”
welcomed them. That night he preached very late to the monks, and, wishing for rest, asked Sāriputta to address the assembly.

Sāriputta and Moggallāna preached to such effect that they persuaded the five hundred monks to return with them. Kokālika kicked Devadatta on the chest to awake him and tell him the news. When Devadatta discovered what had happened, hot blood came from his mouth, and for nine months he had grievously been ill. As his end drew near, he wished to see the Buddha, though the later had declared that it would not be possible in this life. Devadatta, however, started the journey on a litter, but not reaching Jetavana, he stopped the litter on the banks of the pond and stepped out to wash. The earth opened and he was swallowed up in Avīci, where, after suffering for one hundred thousand Kappas, he would be reborn as a Pacceka Buddha called Atṭhisāra. It is said that at the moment of being swallowed by the earth, Devadatta uttered a stanza in which he declared that he had no refuge other than the Buddha. It is this last act of Devadatta that the Buddha had in view when he agreed to ordain in Devadatta.

The Dhammapada Commentary contains a graphic account of the tortures of Devadatta in Avīci. In previous births, also, he had been swallowed by the earth, as King Kalābu and as Mahāpatāpa. When the people heard of Devadatta’s death they held a great festival, as they had done of yore at the death of Piṅgala, who was an incarnation of Devadatta. The Jātaka Commentary contains numerous stories showing that Devadatta’s enmity towards the Buddha was not confined to this life. It had existed during many Kappas, and though sometimes he was foiled in his attempts to harm the Bodhisatta, in many cases he succeeded in working his will. The beginning of this enmity, which increased with time, is described in the Serivāṇīja Jātaka. It is stated that in spite of the great hatred shown by Devadatta towards him, the Buddha did not harbour, on his part, one single feeling of ill-will. Only once mention is made of the text of a sermon by Devadatta. Candikāputta reports this to Sāriputta, who makes it an occasion for a talk to the monks.571

[3]. Ven. Ariṭṭha572 as the Enemy of the Sāsana (Buddhist Order)

Ariṭṭha had been subjected by the Saṅgha to the Ukkhepanīyakamma for refusal to renounce a sinful doctrine. Ariṭṭha left the Order and would not come back until the Ukkhepanīyakamma was revoked.573 He was a son of the vulture-trainer

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573 Vin.II.26; (See Cv.I.32.3.): “Tena hi bhikkhave saṅgho Ariṭṭhassa bhikkhuno gaddhabādhipubbassa pāpiyā diṭṭhiyā appaṭīnissagge ukkhepanīyakammaṃ karotu asambhogam samghena.”
(Gaddhabādhiputta). His case is cited as that of a Pācittiya-offence because he refused to give up a wrong doctrine even after the monks had three times requested him to do so. In spite of the Ukkhepaniyakamma, the Chabbaggiya monks kept company with Ariṭṭha, thereby, committing a Pācittiya-offence. We find the Buddha rebuking the nun Thullanandā for associating with Ariṭṭha after the Ukkhepaniyakamma. It was Ariṭṭha’s heresy that led to the preaching of the Alagaddūpama Sutta. In the Sāmyutta Nikaya, Ariṭṭha is mentioned as having said to the Buddha that he practiced concentration in breathing and as having described how he did it. The Buddha, thereupon, instructs him as to how such concentration can be done perfectly and in every detail. In the Samanatapāsādikā, Ariṭṭha is mentioned in the list of enemies of the Sāsana (Buddhist Order).

5.4.4. Case Study of Major Crimes Committed against Community Law

[1]. Vaisāli Affair and the Assembly of 700 Bhikkhus

During the reign of Kālāsoka (Skt.:Kālāśoka), one hundred years (or a hundred and ten in some versions) after the Parinibbāna of the Buddha, the monks living in Vaisāli have relaxed certain rules of the discipline. In particular, they collected gold and silver and money from the lay disciples. A monk arriving from elsewhere protested against this infringement of the discipline, and thus set in motion an interesting series of legal proceedings among the Buddhist communities, which were recorded in the Vinaya. The extant recessions of the Vinaya agree on the main point, that the Vaisāli community was out of order, and thus indicate that the Buddhists at this time remained united and overcome the threat of a schism. Perhaps the most important part of the affairs is that it shows with greater clarity than any other ancient document how the democratic organization of the early communities worked, in particular what happened if there was disagreement between independent communities, not within one legally constituted community; how the Buddhist community as a whole, which had no single head or central authority, could settle such a case.

Vin.IV.135.: “Saccāṁ kira te Ariṭṭha evarūpaṁ pāpakam diśhigataṁ upannam.”
M.I.130 ff.
S.V.314-315.
Sp.IV.874.
Causes for convening the Second Buddhist Council: According to the Sassatikhandhaka\(^{581}\), 12\(^{th}\) Khandhaka of Cullavagga, of the Vinaya Pitaka, the Vajjain monks were contravening some rules and regulations of the Pātimokkha. They were in habit of practicing the Dasa Vatthūni, that is to say, the Ten Observances, which were regarded as the un-Vinayic and illegal by Yasa of Kosambi. He declared these observances to be unlawful and immoral. Then Yasa, the son of Kākandaka, was penalized by the Vajjain monks with the punishment of Paṭisāraṇiyakamma,\(^{582}\) that is to say, the Act of Reconciliation. This punishment dictated that Yasa should apologize before the laity. But he defended his own view before the lay devotees. As a consequence, Yasa was again penalized with the higher punishment of Ukkhepaniyakamma, that is to say, the Act of Excommunication. This state of affairs cleared the way for convening the Second Buddhist Council. Another cause for convening the Second Buddhist Council is also mentioned in the works of Vasumitra, Vinitadeva and Bhāvyā preserved in the Chinese and the Tibetan translations. According to these works, the Second Buddhist Council was convened due to the differences of opinions among the monks in regard to the five dogmas propounded by Mahādeva. The five dogmas are stated as follows: (a) An Arahanta may commit a sin under unconscious temptation; (b) One may be an Arhanta and not know of it; (c) An Arahanta may have doubts on matters of doctrine; (d) One cannot attain Arahantship without the assistant and aid of a teacher, and (e) The noble ways may begin by a shout, and doing so one attains progress towards perfection. Thus, the Second Buddhist Council was convened due to the differences of opinions in regard to the rules, regulations and doctrines of the Buddhist Order. The Cullavagga enumerated the Dasa Vatthūnis,\(^{583}\) that is to say the Ten Observances practiced by the Vajjain monks. The Dasa Vatthūnis are given as under:

(1). Siṅgilonakappa: the practice of carrying salt in a horn. This observance is against the Pacittiya No.38,\(^{584}\) which forbids the storage of food.

(2). Dvangulakappa: the practice of taking meals when the shadow is a couple of fingers broad. This observance is contrary to the Pācittiya No.37,\(^{585}\) which prevents the taking of food after mid-day.

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\(^{581}\) Vin.II.294; (See Cv.XII.1.1.): “Tena kho pana samayena vassasataparinibbute bhagavati Vesālikā Vajjiputtakā bhikkhū Vesāliyam dasa vatthūni dipenti: kappati saṅgilonakappo, …. k. jātarāpara jatan ti.”

\(^{582}\) Vin.II.295; (See Cv.XII.1-3.): “Atha kho yasmā Yaso Kākantakaputtato Vesālikē Vajjiputtakake bhikkhū etad avoca; bhagavatā dvavo paññhātama: paṭisāraṇiyanikamkata sassa bhikkhuno andāto dātabbo ti.”

\(^{583}\) Vin.II.294; (See Cv.XII.1.1.): “… bhikkhū Vesāliyam dasa vatthūni, dipenti: kappati saṅgilonakappo, kappati dvangulakappo, k. gāmantarakappo, k. dvāsakappo, k. anumatikappo, k. ācinjakappo, k. amathitakappo, k. jalogi patu, adasakam nisidanam, k. jātarāpara jatan ti.”

\(^{584}\) Vin.IV.86-87. BkP.No.38.

\(^{585}\) Vin.IV.85-86. BkP.No.37.
(3). *Gāmantarakappa*: the practice of going to another village and taking a second meal there on the same day. This observance is against the *Pācittiya* No.35, which prohibits over-eating.

(4). *Āvāsakappa*: the practice of observance of the *Uposatha* in various places in the same parish. This observance is against the *Mahāvagga* rules of residence in a parish.

(5). *Anumatikkappa*: the practice of obtaining sanction for an action after it is done. This observance is a breach of monastic discipline.

(6). *Āciṇṭakappa*: the practice of using precedents as authority. This observance is also against the *Mahāvagga* rules of using precedents as authority.

(7). *Amathitakappa*: the practice of drinking milk-whey after meal. This observance is opposed to the *Pācittiya* No.35, which forbids over-eating.

(8). *Jologim-patum*: the practice of drinking palm juice or toddy. This observance is contrary to the *Pācittiya* No.51, which prohibits drinking of intoxicants.

(9). *Adasakaṃ nisīdanaṃ*: the practice of using a rug, which has no fringe. This is observance is opposed to the *Pācittiya* No.89, which forbids using the borderless sheets.

(10). *Jātarāparajatam*: the practice of accepting gold, silver, and so on. This observance is against the *Nissaggiya Pācittiya* No.18, which is contrary to the acceptance of gold and silver.

**Patronage and Venue:** The Pāli *Vinaya* sources do not mention the name of the ruling king nor contain any information about another Council, which is said to have occasioned the origin of *Mahāsaṅghikhas*. The Ceylonese sources, the *Dīpavaṃsa*, *Mahāvaṃsa* and the *Samantapāsādikā*, add that the royal patronage for the Second Buddhist Council was provide by king Kālāsoka who was a descendant of the Ajātasattu. It is further added that the king was in favour of the Vajjian monks, but later on, he was prevailed upon to lend his support to the council of the Theras, that is to say, the elders. The *Cullavagga* states that the council was convened at the Vālukārāma Vihāra in Vesāli, and this is further corroborated by the Mahāsaṅghika *Vinaya*.

**President and Participants:** There is no agreement in regard to the President of the Second Buddhist Council. Bhikkhu Jinānanda says that the Ven.Sabbakāmi was elected the President of the Council, while the Pāli tradition mentioned the Ven. Revata was the
President. However, it may be surmised that there was no president of this council, and the democratic method was applied to tackle the dispute. For this a Committee of eight monks was constituted. It is relevant to note that the committee was given regional representation. This is why four monks each were taken from the eastern regions and western one respectively. The most important point is that the Committee was founded on the basis of Ubbāhiṅkā, that is to say, voting process as described in the Pātimokkha Sutta. The Committee members were Sabbakāmi, Salha, Khujjasobhita and Vasabhagga-mika of the eastern regions, and Revata, Sambhuta Sānavāsi, Yasa, and Suman of the Western ones.592

The Mahāvagga and the Dipavamsa supplement some details to this description of the Cullavagga. They increase the numbers of the monks to strikingly high number. According to the Dipavamsa and the Samantapāsādikā, the Council was convened in the reign of King Kālāsoka a descendent of Ājatasattu. Kālāsoka, though initially he favoured the Vajjian monks, but was later persuaded to back up the Council of the Theras. The Dipavamsa points out that the Bhikkhu of Vesālī convened another Council in which ten thousand monks participated. It was called the Mahāsaṅgīti (Great Council). According to the Mahāvamsa, a council of seven hundred Theras compiled the Dhamma. In the Samantapāsādika, Buddhaghosa observes that after the final verdict, the seven hundred Bhikkhus got themselves busy with recital of the Vinaya and the Dhamma and prepared a fresh edition resulting in the Piṭakas, Nikāyas, Aṅgas, and Dhammakhandhas.593

**Results of the Council:** The immediate important result of the Second Buddhist Council was the first schism in the Buddhist Saṅgha. The Buddhist Order was divided into a couple of schools, such as the Sthaviravāda and the Mahāsaṅghika. The former is also known as the Theravāda. A.C. Banerjee opines that it was a division between the conservative and the liberal, the hierarchic and the democratic.

It is pertinent to note that all the traditions and accounts have recorded a schism, which occurred about a hundred years after the passing away of the Buddha. It is the schism, which paved the way for broad and historical division of Buddhism into Hinayāna and Mahāyana. The Sthaviravādins were divided into eleven sects with the passage of time and known as Hinayana Buddhism whereas the Mahāsaṅghikas were split up into seven sects, and eventually they gave up their Hinayānic doctrines, and cleared the way for Mahāyana

Buddhism within a span of two hundred years. Thus, the genesis of *Hinayāna* Buddhism and *Mahāyāna* Buddhism starts with the schism of Second Buddhist Council.594

**[2]. Schisms Settled by King Asoka**

The third schism in the history of the Buddhist *Saṅgha*, which had been settled by the King Asoka and was known as the Third Buddhist Council. This Council was held at Pāṭaliputta under the auspices of Asoka, 236 years after the *Mahāparinibbāna* of the Gotama Buddha. It is not found mentioned in the Tipiṭaka. Its earliest references are found in the *Dipāvaṃsa*, the *Mahāvaṃsa* and the *Samantapāsādikā*. It was occasioned by the need of establishing the purity of the canon, which was endangered by the rise of different sects.595 The Abhidhammaic treatise, the Kathāvatthu, was complied by the Ven. Moggaliputta Tissa Thera in this Council.

**Causes for Convening:** Within about a couple of hundred years of the *Mahāparinibbāna* of the Buddha, Buddhism witnessed the rise of different sects and their preachings as well as practices. As a result, there were fierce wranglings in the Buddhist Order. This situation eventually prepared the way for convening the Third Buddhist Council. Secondly, with the conversion of the King Asoka to Buddhism, the material prosperity of the *Saṅgha* grew to a very large extent. The comfort and ease-loving people became monks, and joined the Buddhist Order. Gradually, the false monks and the heretics outnumbered the true believers. As a consequence, there was no *Uposatha*, *Pavāraṇā* ceremony in the *Saṅgha* for seven years. According to the *Mahāvaṃsa*, the king Asoka sent out his ministers to request the monks to observe the *Uposatha*. But the monks refused to oblige. Then the minister became furious and ordered to behead the disobeying monks. When Asoka got this news, he became very sad, disappointed by this act of his minister. He approached the surviving monks and apologized for the misdeed. Furthermore, the King Asoka felt guilty and consulted the Ven. Moggaliputta Tissa Thera. Asoka purged the Buddhist Order of heretics and expelled them from the monastery. It is stated that he expelled about sixty thousand heretics who refused to subscribe to the *Vibhajjavāda*, that is to say, the Doctrine of Analytical Reasoning. In the Third Buddhist Council, the Abhidhamma treatise, the *Kathāvatthu*, was complied.

**Patronage and Venue:** King Asoka was a great patron of the Third Buddhist Council. The Ceylonese chronicles state that the Third Buddhist Council was convened two

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hundred and thirty-six years after the Great Decease of the Buddha. It was held in about the eighteenth regnal year of Asoka. The venue of this Council was Asokarāma Vihāra at Pāṭaliputta modern Patna in Bihar.

**President and Participants:** the Ven. Moggaliputta Tissa Thera was the president of the Council. He got elected one thousand monks of the Buddhist Order who eventually participated in the Assembly. This Council lasted for nine months.

**Results of the Council:** The results of the Third Buddhist Council were far-reaching and epoch-making. The religion of Gotama Buddha left the shores of India to destroy sorrows and sufferings of human beings at the conclusion of this Council. The main results of the Council were as follow: The Abhidhammic treatise, the *Kathāvatthu*, was compiled wherein the heretical doctrines were refuted. Secondly, Piyadassi Asoka purified the Buddhist *Saṅgha* from the corrupt practices that had crept into the Brotherhood. The *Uposatha*, *Pavāraṇā*, and other ceremonies were restored. Emperor Asoka wanted to keep the Buddhist *Saṅgha* united at all costs. And the greatest result of the Third Buddhist Council was the expansion and popularization of Buddhism in India and abroad. And the *Dīpavaṃsa* version (Ch.VIII), *Mahāvaṃsa* version (Ch.XII) and *Samantapasadikā* version also say that on the conclusion of the Third Buddhist Council, King Asoka, sent nine Buddhist missionaries to nine different countries and regions to introduce and propagate the religion of the Buddha. The nine Buddhist Missionaries are enumerated in the Appendix No.5c at Page No.417.

Finally, the third Buddhist Council was a watershed development in regard to the spread of Buddhism in India and abroad.

**[3]. Ven.Paṇḍuka and Ven. Lohitaka who were held Guilty of Various Offences against Law**

In the *Cullavagga*, the story of monks who are followers of Paṇḍuka and Lohitaka created dissensions in the *Saṅgha*. The Buddha gave instructions on how a *Taṭṭhavākāmama* (formal act of censure) should be carried out against the followers of Paṇḍuka and Lohitaka. The Buddha tells the monks under what circumstances a formal act is invalid and under what circumstances it is valid. He tells them under what circumstances a formal act of censure should be carried out against a member of the *Saṅgha* and how a monk should behave after

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598 Vin.II.5.7; (See Cv.I.6.1-8.2.): “Atho kho saṅgho Paṇḍukalohitakānāṁ bhikkhūnāṁ taṭṭhavākāmam akāsi. … patippassaddham saṅghena Paṇḍukalohitakānāṁ bhikkhūnāṁ taṭṭhavākāmam.”
such an act has been carried out against him. Then follows the circumstances under which a formal act of censure should or should not be revoked and how it may be revoked. This chapter contains a number of other accounts of monks who get into conflict with the Saṅgha. In sum, it gives seven different formal acts to be carried out by the Saṅgha as reactions to different transgressions. According to Buddhist tradition, Ven. Paṇḍuka and Ven. Lohitaka are two of the Chabbaggiyas. He and Lohitaka were leaders of a special group called the Paṇḍulohitaka who were mentioned as having been guilty of various offences against Vinaya rules. Paṇḍuka and Lohitaka lived at Jetavana and encouraged heretics by upholding their views. The Satapatta Jātaka was preached in reference to these two. They were the least evil of the Chabbaggiyī.

5.4.5. Case Study of Major Crimes Committed against Religion

The serious crimes against religion as depicted in early Buddhist tradition, which is related to truthfullness security and sustainability of Buddhism as well as support and respect from the laity are important in nature. Because if the Saṅgha had let its holiness and purity be corrupted by the wrong motivation of its members, the crucial material support and respect from the laity would have failed. To stay pure, both in the eyes of the world and in the eyes of the sincere monks, the Saṅgha had to tighten its borders on the extrinsically motivated applicants. In order to stay aloof, the Order had to withdraw from the world and the monks had to maintain dignity and holy appearance.

According to the Buddhist tradition, the offence of lying that the Buddhist monk possesses the supernaturnal powers, but in reality, it is not so, is the highest level of crime associated with his spiritual life. Such a lie is known as one in which a claim is made to the state or quality of superhuman. A lie uttered for the purpose of gain (for the sake of one’s stomach) is more serious offence than a normal deliberate lie. According to Pārājika No.4 “A Bhikkhu who boasts of Uttarimanussadhamma (i.e., state of Dhamma superior to the human state), which he has not, in fact, attained, commits a Pārājika”

The serious case study of crimes related to religious security as depicted in early Buddhist tradition, are as follows:-

600 Vide DPPN_VOL.II.p.122.
602 Vin.III.87-109; BkP.Prj.No.4.
[1]. The Case of Vaggamudātiriya Bhikkhus

The story of monks who lived on the banks of the Vaggumudā, evidently distinct from Yasoja, and his companions is as follows: When there was scarcity of food in the Vajji country, these monks went about praising each other’s superhuman qualities so that the laymen, deceived by their pretension, kept them in great luxury. When the Buddha discovered this, he rebuked them strongly and laid down the rules concerning the fourth Pārājikā offence.


According to Pabbājanīyakamma (Act of Banishment) as mentioned in the Cullavagga, the punishment was inflicted on Assaji and Punabbasuka in Kiṭāgiri who engaged in all kinds of bad habits. A righteous monk passes Kiṭāgiri on his way to Sāvatthi where the Buddha is staying in the Jeta Grove of Anāthapiṇḍika’s monastery. On behalf of the only decent lay-person in Kiṭāgiri he reports the bad habits of the monks to the Buddha. The Buddha sends Sāriputta and Mogallāna to Kiṭāgiri to carry out a formal act of Pabbājanīyakamma (Act of Banishment) and how it should be carries out and under what circumstances it may be revoked. The story in details is as follow:

According to the Pāli literatures, the followers of Assaji and Punabbasu living on the Cita hill gave themselves to secular pleasures of every kind and became popular with lay people by their gay manners. When this Unbhikkhuti like behavior of these monks was reported to the Buddha, he sent Sāriputta and Moggallāna to carry out Pabbājanīyakamma against them. Looking to the story on the surface, it appears very simple, with no striking peculiarity about it. However, on a closer scrutiny a student of the Vinaya can detect the legal peculiarity attached to it, namely that Sāriputta and Moggallāna with a band of their disciples were vested with judicial powers to rebuke the Bhikkhus who belonged to another sa and live in a different boundary than their own; besides the idea of travelling courts can be traced out in this story alone; one has however to admit, that this idea is very faint and rather crude. The followers of Assaji and Punabbasu lived in Kiṭāgiri between Sāvatthī and Rājadhāniya Nagara of Kosala. It was situated on the Aciravaṭī in the eastern districts

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603 Vide DPPN.Vol.II.p.801.
604 Vin.III.87-91: “Tena kho pana samayena sambahulā sandiṭṭhā sambhatā bhikkhā Vaggumudāya nadiyā tire vassam upagacchhimsu. ... Yo pana bhikkhu anabhijñānaṃ uttarimanaussadhammaṃ attāpanāyikam alamariyāniśādassanam samudācareyya iti jānāmi iti pasāmūti, ... tucchaṃ musā valapin ti, anāatra adhimūrṇa, ayam pi parājiko hoti asamāsati.”
605 Vin.II.9-15; (See Cv.I.13.1-17.2.): “Tena kho pana samayena Assajipuṇabbasukā nāma Kiṭāgirisatim āvāsikā honti alajjino pāpabhikkhū, ... katam pabbājanīyakammana Assajipunabbasukehi bhikkhūhi Kiṭāgirisatim vatthabban ti.”
(Puratthimesu Janapasesu). King Pasenadi has a palace here with some kind of enclosure around it and where the Buddha passed most of his monastic life,\textsuperscript{607} and Āḷavi, this Nagara lay on the route which passed though Sāvatthi, Kiṭāgiri, Āḷavi and Rājagaha. They were guilty of various evil practices. They used to grow flowers, make wreaths and garlands, and send them to girls and women of respectable families and also to slave girls, to lie with such women, and disregard the precepts regarding the eating of food at the wrong time, using perfumes, visiting shows, singing and playing games of various sorts. Their abandoned ways of life won popularity for them, and virtuous monks, who did not belong to their group, were not welcomed by the people of the neighborhood.

The Buddha heard of their nefarious doings from a monk who had been sojourning in the district, and having convened a meeting of the Saṅgha, sent Sāriputta and Moggallāna, together with a number of other monks (for the recalcitrant were passionate and violent), to carry out the Pabbājaniyakamma (Act of banishment) against them. The deputation of the Saṅgha went to Kiṭāgiri and made an order that the Assaji-Punabbasukā should no longer dwell there, but the latter, instead of obeying the injunction, abused the monks, accusing them of partiality, and not only departed from Kiṭāgiri, but also left the Order. When the matter was reported to the Buddha he had the Pabbājaniyakamma revoked (“Because it had served no purpose”) In the Dhammapada Commentary, we are told that Assaji and Punabbasukā had originally been disciples of Sāriputta and Moggallāna, and that when the two Aggasāvakas admonished them and their followers on the wickedness of their conduct, some of them reformed themselves and a few retired to the householder’s life.

Assaji-Punabbasuka seems to have had a special dislike for Sāriputta and Moggallāna. Once the Buddha, on his way somewhere from Sāvatthi, accompanied by Sāriputta, Moggallāna and five hundred others, sent word to the Assaji-Punabbasuka to prepare sleeping places for them. They sent answers that the Buddha was very welcome, but not Sāriputta and Moggallāna, because they were men of sinful desires and influenced such desires. But elsewhere even the Buddha is represented as having been lightly regarded by them. When it was reported to them that the Buddha lived on only one meal a day and found that it made him well and healthy, their reply was that they themselves ate in the evening and the early morning and at noon and outside prescribe hours, and that they found this quite agreeable and saw no reason for changing their mode of life. It is true, however, that even on this occasion when the Buddha sent for them, they came dutifully and listened patiently to his admonition on the necessity of implicate obedience to a teacher in whom they had faith,

and we are told that they were even gladdened in their hearts after hearing the Buddha. There is, however, no evidence that they reformed after hearing him. In the Commentaries the Assaji-Punabbasukā are mentioned as an example of those who paid no heed to precepts great or small, which they had undertaken to observe. The Samantapāsādikā mentions that Kīṭagiri was chosen by them as residence because it was watered by both monsoons, produced three crops, and had suitable sites for buildings. They were five hundred in number.608

[3]. A Cheap miracle performed by Ven. Piṇḍola Bhāravāja

According to the Pāli texts, Ven. Piṇḍola Bhāravāja is the son of the chaplain of King Udena of Kosambi. He belonged to the Bhāravāja-gotta. He learnt the Vedas and became a successful teacher, but, finding his work distasteful, he went to Rājagha. There he saw the gifts and favours bestowed on the Buddha’s disciples and joined the Order. He was very greedy, and went about with a large bowl made of dried gourd, which he kept under his bed at night and which made a scraping sound when touched; but the Buddha refused to allow him a bag for it until it should be worn down by constant contact. Later he followed the Buddha’s advice, conquered his intemperance in diet, and became an Arahant. He then announced before the Buddha his readiness to answer the questions of any doubting monks, thus uttering his “Lion’s roar”. The Buddha declared him chief of the “Lion-roar.” The Udāna contains the praise uttered by him of the Buddha, because of his perfected self-mastery. Piṇḍola was in the habit of taking his siesta in Udena’s park at Kosambi. (He had been king in a former birth and had spent many days in that park.) One day Udena’s women, who had come to the park with him, left him asleep and crowded round Piṇḍola to hear him preach. Udena, noticing their absence, went in search of them, and, his anger, ordered a nest of red ants to be put on Piṇḍola’s body. But Piṇḍola vanished and returned to Sāvatthi, where the Buddha related the Mahānāga Jātaka and also the Guhaṭṭhaka Sutta. Later, we find Udena consulting him at the same spot and following his advice regarding the control of the senses. In the Vinaya, we find the Buddha rebuking Piṇḍola for performing a cheap miracle. The Seṭṭhi of Rājagaha had placed a sandal-wood bowl on a high pole. He challenged any holy person could rise in the air by magic power and bring it down. Piṇḍola heard of this and, at Mogallāna’s suggestion, rose in the air by magic power and brought it

down. The Buddha blamed him for using his great gifts for an unworthy end. The bowl was
given to the monks to be ground into sandal-paste.609

5.4.6. Case Study of Punishment Dealing with Other Major Crimes

[1]. Ven. Sudhamma 610 with Citta Gahapadi’s Case

Sudhamma Thera lived in Maccikāsāṇḍa, in the Ampāṭakārāma, a monastery
provided by Citta. Citta used to invite Sudhamma to his house for meals. One day Sāriputta,
as the head of several eminent monks, visited Macchikāsāṇḍa and stayed in the monastery.
Citta heard Sāriputta preach, and became a Sakagāmini, at the end of the sermon, invited
him and the monks to his house the next day. He also invited Sudhamma, but because he had
been invited after the other, Sudhamma refused to go. Early the next day he visited Citta’s
house to see what offering had been prepared, and after seeing them, remarked that one thing
was missing: sesame-cakes (Tilasaṅgulika). Then Citta rebuked him, comparing him to a
crow, the offspring of a cock and a crow. Sudhamma left the house in anger, and going to
Sāvatthi, reported the matter to the Buddha. The Buddha blamed Sudhamma and said that
the Saṅgha should pass the Paṭisārāṇiyakamma (Act of Proclamation) on him.
Sudhamma611, thereupon, went to Macchikāsāṇḍa to ask pardon to Citta, but Citta would not
forgive him. The Buddha then gave him a companion, and together they went to Citta, and
Sudhamma again asked pardon for his fault. Citta pardoned him and asked to be pardoned
himself. Later Sudhamma became an Arahant.

[2]. Ven. Ānanda’s Trial

The trial of Ānanda in the Buddhisy Council of Rājagaha, where several offences
were imposed upon him by Mahākassapa in the presence of number of Bhikkhus, is highly
interesting from the legal point of view, and cannot exactly be called a ‘trial’, because it was
neither accompanied by a Āṭṭi nor followed by a Saṅghakamma. Ānanda has been formerly
rebuked for his lapses by Sāriputta in Sāketa, and by the Saṅgha many a time;612 but the
charges leveled against him in the open session of the Therasaṅgiti, were quite different in
nature from the former faults. Besides, the so-called offences were not committed at one and

610 Vide DPPN.Vol.II.p.1203.
611 Vin..II.20; (See Cv.I.22.1.); “Atha kho āyasamā Sudhammo anudātena bhikkhuṇā saddhiṁ Macchikāsāṇḍam gantvā Citaṁ gahapatin khamāpese…Tena hi bhikkhave saṁgho Sudhammassa bhikkhuṇo paṭisārāṇiyakammaṁ paṭipassambhetu.”
612 Vin.III. 195,198,203, Vin.IV.78, 82, 86, 91 etc.
the same time; there is a range of even more than a score of years between the earlier and later offences.

**There are five charges altogether**

(1). The first belonging to a very early period is the exertion of Ānanda to procure admission for Mahāpajāpati in the Saṅgha. According to Durga N. Bhagvat, after so many years had rolled on after the incident, and even when the Buddha himself consented to it, seems illegal. This is the first time the general opinion of the Bhikkhus on the matter is revealed; we do not even scent it in any other passage. He feels very reluctant to charge at least the noble Mahākassapa of jealousy for Ānanda. The careless attitude of this was most conservative. This for women in general is proverbial in Pāli literature. The disrespect and disgust for womanhood in general was inherent in the Indian ascetic world and Kassapa was no exception to the rule as Ānanda.

(2). Another question regarding Ānanda who exhibited the body of the Buddha, first to women, can be explained in the same way, only it cannot be disposed of as illegal like the first; the preference showed to women in any way is essentially against the creed of the Theravāda Vinaya. The rest of the charges are quite recent except one viz.

(3). Stepping of Ānanda on the rainy-reason-cloak of the Buddha; when this offence was committed is not known. This and the rest of the offences are of the kind of Pācittiya or Dukkaṭa, though none of them are mentioned in either the Khandhakas or the Pātimokkha.

(4). The forgetfulness of Ānanda to ask Buddha as to which were lesser precepts.

(5). The lack of discretion Ānanda showed in not requesting the Buddha in his last illness to remain in the world for a Kappa (i.e. a period of 432 million years). The modern critic with materialistic views would not attach any importance to an objection of this kind.

The obsolvance from these faults was granted to Ānanda on a formal confession alone. The only importance one can attach to this trial was for the practice of merciless justice in the Saṅgha. No favorite, however great, could ever be spared for the wrong he had done or rather for the wrong the Saṅgha supposed he had done.613

S.R. Goyal has observed that there is general agreement that the number of the monks selected was five hundred. Originally, Ānanda was not included in them, but he was eventually accepted by Mahākassapa as a result of the motion on the part of the Dhamma and Vinaya from the Buddha himself. Further, it is recorded that he obtained Arahanthood before the actual recitation took place. It also recorded in some texts that Ānanda has to meet certain charges after the recital of the Dhamma and the Vinaya. But there is no allusion to his

failing in the *Dīpavaṃsa*, the *Mahāvaṃsa*, Buddhaghosha’s *Samantapāsādikā* and the *Mahāvastu*. As regarded the actual proceedings, Mahākassapa presided over the assembly and Upāli and Ānanda took leading part in the recitation. There was hardly any dissension over doctrinal matters. It is generally accepts that the Council settle the *Dhamma* (as recited by Ānanda) and the *Vinaya* (as recited ay Upāli). There is no ground for the view that Abhidhamma formed part of the canon adopted at the First Council as the *Sumaṅgalavilāsiṇī* of Aśvaghosha reports and expected us to believe.  

[3]. Ven. Channa 615 with the *Brahmadaṇḍa* Act

*Brahmadaṇḍa* Act referred to in the *Mahāparinibbāṇa Sutta* of the *Dīgha Nikāya* and also in the *Pañcasatikhandhaka* of the *Cullavagga*, was also a means to implement social boycott of the accused monk. 616 It can be presumed that it also has to be brought up in the Order in the usual manner of a motion, agreed upon and finally formally approved. When this punishment takes effect against an offender, whatever he may say, the community of monks would neither speak, nor exhort, nor admonish him. It is also to be presumed that this punishment was made know to the entire community of monks and to lay people. 617

According to the Pāli canon literatures, the case study for *Brahmadaṇḍa* Act is illustrated in the life of Chana, a charioste and companion of the Buddha. The story in details is as follows:

Channa was Gotama’s charioteer and companion, born on the same day as Gotama. When Gotama left household life, Channa rode with him on the horse Kaṇṭhaka as far as the river Anomā. There Gotama gave him his ornaments and bade him take Kaṇṭhaka back to his father’s palace. When, however, Kaṇṭhaka died of a broken heart, Channa’s grief was great, for he had suffered a double loss. It is said that he begged for leave to join Gotama as a recluse, but this leave was refused. He, therefore, returned to Kapilavatthu, but when the Buddha visited his Sakya kinsfolk, Channa joined the Order. Because of his great affection for the Buddha, however, egotistical pride in “Our Buddha, our Doctrine” arose in him and he could not conquer this fondness nor fulfill his duties as a Bhikkhu. He was not only an arrogant, but also had slighted every member of the *Sāṅgha* by his ill behaviour.

Once when in the Ghositārāma in Kosambi, Channa committed a fault but was not willing to acknowledge it. When the matter was reported to the Buddha, he decreed that the *Ukkhepaniya-kamma* be carried out against him, forbidding him to eat or dwell with the

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615 Vide DPPN.Vol.I.pp.923-924.
Saṅgha. He, therefore, changed his residence, but was everywhere ‘boycotted’, and returned to Kosambi subdued and asking for reprieve, which was granted to him. Later, in a dispute between the monks and the nuns, he deliberately sided with the latter; this was considered so perverse and so lacking in proper esprit de corps, that the Buddha decreed on him the carrying out of the Brahmadāṇḍa, whereby monks were forbidden to have anything whatsoever to do with him. According to the Mahāparinibbāṇa Sutta, at Kusināra the Buddha gave His various teachings and instructions to Bhikkhus before attaining into Mahāparinibbāṇa. For the last of four main instructions which the Buddha gave Ānanda; 

“After the Buddha’s passing away the Order of Saṅgha were to mete out punishment called Brahmadāṇḍa to Channa Bhikkhu. This implied something like excommunicating him, i.e. being indifferent to whatever he did, treating him as an outsider”. The Brahmadāṇḍa (Act of Suspending Communication) thus was the last disciplinary act of the Buddha, and the carrying out thereof was entrusted to Ānanda. When Ānanda visited, Channa at the Ghositārāma and pronounced on him the penalty, even his proud and independent spirit was tamed; he became humble, his eyes were opened, and dwelling apart, earnest and zealous, he became one of the Arahantas, upon which the penalty automatically lapsed.619 In the past, Channa and Siddhattha Buddha going towards a tree, and being pleased with him, spread for him a soft carpet of leaves round, which he spread flowers. Five Kappas ago he became king seven times, under the name of Tiṇasantharaka. Thus, an important item of business transacted in the First Council was the passing of the Brahmadāṇḍa (highest penalty) on Channa, the former charioteer of the Buddha. As a monk he had slighted every member of the Saṅgha whether high or low, and was arrogant to the extreme. On this he was imposed the penalty of complete social boycott. When the punishment was announced on Channa, he was seized with profound repentance and in consequence became an Arahanta.620

The aforemention narratives and instances are only few examples for the purpose of providing sufficient understanding on Buddhist opinion of crime and punishment. More detail on any case-study can be stuyes from the Vinaya and the Sutta Piṭakas and its commentaties, which will also be useful to help understand the origin of Buddhism in the early period.

618 D.II.149-191.: “Chanasso Ānanda bhikkhuno mamaccayena brahmadaṇḍo kātabbo ti. Katumo pana bhante brahmadaṇḍo ti. Channo Ānanda bhikhu yaṁ iccheyya tām vadeyya, so bhikkhuḥ n’eva vattabbo na ovaditabbo na araṇīsitabbo tī.”
619 Vin.II. 292; (See Cv.XI.15.1): “Atho kho āyasmā Ānanda yena Ghositārāmo ten’ upasaṃkami, ... saṅghena te āvuso Channa brahmadaṇḍo āṇīpti ti... Yadaggena tayā āvuso Channa arahattāṃ sacchikatāṃ tadaggena te brahmadaṇḍo patippassaddho tī.”