CHAPTER FOUR

THE HIGHER ORDINATION OF MONKHOOD
CHAPTER - IV

The Higher Ordination of Monkhood

4.0. Introduction

Jainism is an ascetic religion from the very beginning. In Jainism grihastha stage is only a means to the higher goal of monk-hood. Jainism has retained its ascetic character till modern times. In Jaina tradition even a śrāvaka is taught yatidharma (the duty of an ascetic) prior to śrāvaka dharma, so that he is attracted by the life of a monk rather than remain attached to householder’s life.

The whole moral code for a Jaina monk should be viewed from a particular angle. Here the aspirant has decided to devote himself absolutely to spiritualism. Even though depending on society for such bare necessities of life as food, he is above all social obligations. His goal is transcendental morality which is beyond good or bad in the ordinary sense of the words. His life is predominated by niscayanaya or real point of view rather than by vyavahāranaya or practical point of view. In other words, to attain perfection, he has to avoid even smallest defects in his conduct even thought this may make his living odd and inconvenient from a worldly point of view.167

The institution of Jaina monkhood has been traced to pre-Vedic periods.168 The description of Ṛṣabhadeva in the Bhāgavata purāṇa very

---

167 Cf. Samksipta Mahabharata, (ed.). Vaidya, Bombay, 1921, Pp. 408-412
168 Anekanta, Varta 10. Kirana 11-12, Pp. 433-456
much resembles the description of Jaina monk. Even though there has been some modifications in the moral code of a Jaina monk, which will be noted at places in this chapter, it is pointed out that the mode of living of a Jaina monk has essentially remained unchanged for all these ages. The study of Jaina monk, therefore, forms a unique chapter of Indian civilization because here we can see the continuity of a great tradition for a considerably long period i.e., from pre-Vedic age down to modern times.

4. 1. Qualifications for imitation into monkhood.

   Originally, Jaina revolted against caste-ism. Harikesin, who was a Pariah, was taken into the order and thus the privilege given to particular castes for entering monk-hood was extended to others also.

   *Sthānāṅgasūtra* mentions that a eunuch, a sick person and a timid person should not be initiated and the commentary adds that the following categories of persons do not qualify for initiation: (1) A child under eight years, (2) a person who is old and infirm, (3) devoid of limbs, (4) dull, (5) robber, (6) offending the king, (7) mad, (8) blind, (9) slave, (10) wicked, (11) stupid, (12) in debt, (13) attendant, (14) kidnapped, (15) a pregnant woman and (16) a woman with a child.

   So far, we do not come across any restrictions of caste or birth and the conditions laid down are of a universal nature. But a glance at the following conditions, laid down by the Dharmasaṅgraha, will prove that distinction of caste prescribed by Brāhmanism entered Jainism too.
According to Dharmasañgraha, a person who wants to take to monkhood, must (1) be born in an Āryan country, (2) belong to higher caste, (3) be free from gross sins, (4) have a pure intellect, (5) know the transitory nature of worldly pleasures, (6) be detached from the world, (7) be mild in passions, (8) have semi-passion only, (9) be grateful, (10) be humble, (11) not be a political rebel or criminal, (12) be friendly to all, (13) have his body intact, (14) be faithful, (15) be steadfast, and (16) be anxious for initiation.\textsuperscript{169}

4. 2. The Conducts for a Jaina monk;

Mulācāra,\textsuperscript{170} the basic text for the conduct of Digambara monk, gives the following twenty-eight qualities of a monk. These qualities are known as \textit{Mulagunas}.

1-5. Five great vows,

6-10. Fivelfold path of vigilance,

11-15. Control of five senses,

16-21. Six essential duties,

22. Pulling out of the hair,

23. Nudity,

24. Non-bathing,

25. Sleeping on the ground,

\textsuperscript{169} JE, Pp. 148-149
\textsuperscript{170} Mulacara, 12,13. Also Pravacanasara, 3, 8, 9; Andgaradhamravritta, 9, 84, 85
26. Not cleaning the teeth,
27. Taking food in standing posture, and
28. Eating only once in twenty four hours.

The Śvetāmbara tradition, as already shown, does not take nudity to be an essential quality of a monk. Besides this, the last two qualities also do not find a place amongst essentials of a monk in the Śvetambara tradition. Both the sects claim antiquity for their respective traditions. The Śvetambara tradition enumerates the following essentials for a monk.\(^{171}\)

1-5. Five great vows,
6. Not taking food in the night,
7-11. Controlling the five senses,
12. Inner purity,
13. Purity of possessions of a monk,
14. Forgiveness,
15. Detachment,
16. Mental goodness,
17. Vocal goodness,
18. Physical goodness,
19-24. Protection of the six types of living beings,
25. Threefold discipline,

\(^{171}\) JE, p. 151
26. Forbearance, and

27. Sallekhanāvrata.

4. 2. 1. The five great vows:

The five great vows (Mahāvartas) of a Jaina monk correspond to the five great vows of a Jaina householder. The five small vows have been framed keeping in view the social obligations of a householder. The great vows, however, are unconditional and absolute.\(^{172}\)

4. 2. 1. (a). Great vow of non-violence:

The Jainas believe in the equality of all life. Therefore, the vow of non-violence includes abstinence from taking the life of any superior or inferior being in any form. Not only the ‘trasa’,(a mobile being) or mobile forms of life, are not to be destroyed; but any violence to 'sthāvara' or immobile, such as vegetables, fire, air, water and earth, is also to be avoided.

In reality, deviation from the path of self-realisation is violence. Attachment is suicidal for the aspirant. It is against this background of detachment that the vow of non-violence is to be interpreted.

The epigraphical records show that Jaina monks have shown remarkable vigilance in observing non-violence. Āryadeva is said to be so careful that he removed a straw from his ear very gently even while he was

\(^{172}\) JE, P. 152
sleeping. This straw was placed in his ear by others to test him and was taken to be a worm by him.\textsuperscript{173}

Nevertheless, there are references in the post-canonical literature to show that some concessions were made for the Jaina monk in this matter, as in others, in later periods.

4. 2. 1. (b). Great vow of truthfulness:

The monk leaves all worldly activities and, therefore, for him truth carries a deeper meaning than mere statement of facts. Truth means a considerate mode of expression, a thoughtful speech which is beneficial for all. Truth and all other vows being subservient to cardinal virtue of non-violence, a speech that may cause pain should be avoided even though it may be objectively true. Truth, therefore, in its wide sense is not only a negation of lie but a negation of all which is injurious. This is clear from the following classification of non-truth.\textsuperscript{174}

1. Lie, 2. Insulting speech, 3. Teasing speech, 4. Harsh speech, 5. Speech used by householders, calling relatives by their relations as father, mother etc. 6. Exciting speech.

\textit{Mūlācāra} asks a monk to avoid all words under influence of attachment, aversion, jest, fear, anger and greed.\textsuperscript{175}

\textit{Nisithasūtra} lays down that a monk should be modest true and gentle in his speech and should not talk about worldly affairs or past quarrels.\textsuperscript{176}

\textsuperscript{173} Ibid, Pp. 152-3
\textsuperscript{174} Sthangasutra, 6, 3, 527
\textsuperscript{175} Mulacara, 5., 141
\textsuperscript{176}
4. 2. 1. (c). The vow of non-stealing

The great vow of non-stealing is much more exhaustive than the smaller vow of non-stealing. Whatever little possession a monk has, is acquired by him by begging of the house-holders. No object, howsoever small, should be acquired or used by the monk without an express permission of the owner.

The monk should refrain from taking any thing without being offered, not only in a village or a town, but also in a forest. Books etc., are also to be taken with permission. One should have an attitude of detachment towards one’s possessions.

Tattvārtha-sūtra speaks of certain rules for choosing one’s residence also. It says that:

1. The monk should stay in a solitary place.
2. Or he should stay in a deserted place.
3. He should not deny other persons the right to stay where he is staying.

The idea is that he should not claim his residence as his personal property even for a limited period during his stay. The vow also implies

177 Mulacara, S., P. 290
178 Vasunadi, on Mulacara, P. 142
179 Ibid, P. 142
that the monk should not quarrel with his fellow monks over any of his possessions.\footnote{Ibid, Pp. 6-7}

4. 2. 1. (d). Vow of celibacy and sexual control:

The monk, being a celibate, should be absolutely free from any type of sexual desire. He is to abstain not only from intercourse but also from bodily decoration, sense indulgence, exciting food, excessive food, songs and dance, association with women, exciting surroundings, passionate thinking, recalling past sexual enjoyment, and planning for future sexual enjoyment.

Monks should have no connection with women. Even in emergencies like famine, political upsurge, or in uncongenial society, he should keep his senses under control. Tatvārthasūtra states the monk should avoid the following:

1. Stories relating to attachment to women.
2. Looking at beauty of women.
3. Recalling past sexual enjoyments.
5. Decoration of the body.

The list of prāyascittas (an expiation, or an atonement) for transgression of this vow suggests that even monks sometimes yielded to the desire of the flesh. The guiding principle before Jaina ācārayas, while
fixing the rules of behaviour of a monk in relation to a nun, has been this vow of celibacy.\textsuperscript{181}

4. 2. 1. (e). Vow of non-possession:

*Prigraha* has been defined as *mūrcchā* or attachment. Attachment to anything is the cause of bondage and, therefore, should be avoided. In the state of meditation, a monk is self-absorbed and requires no paraphernalia. At other times, he requires certain objects for reasons of piety and decency, but he should not have any desire or attachment for such objects. Mūlācāra, therefore, defines *aparigraha* as renunciation of sentient and insentient paraphernalia and non-attachment towards such objects as are allowed by the scriptures.\textsuperscript{182}

According to the Dīgambara tradition, a monk's possessions are classified under three heads:

(1). *Jñānopādhi* or means of attaining knowledge. This includes Sāstras.

(2). *Samyamopādhi* or means of observance of vows. This includes a broom of peacock feather. This broom helps in observing non-violence, because the monk can gently remove small insects with its help while handling something or while himself making movements. The peacock feather broom does not get soiled either with dust or with sweat; it is soft and non-injurious, tender and light.

\textsuperscript{181} JE, P. 155
\textsuperscript{182} Mulacara, P. 1., 9
(3). Śaucopādhi or means of purity. It includes a *kamandala* (a dining bowl) in which *acitta* (an inanimate thing) water can be carried for the purpose of bodily cleanliness.\(^{183}\)

Ācārāṅga in the Śvetambara tradition makes a mention of four possessions of a monk: (1) Clothes (2) Alms-bowl (3) Blanket (4) Broom. The Mūlasūtras are silent about the measurements etc., of these possessions. Chedasūtra and Niryukti furnish us with these details. In post-canonical literature some new requisites for a monk were also allowed. To alms-bowl, for example, the following requisites were also added:

1. a string to bind the pot. 2. a base for the pot, 3. a small broom to clean the pot, 4. a small piece of cloth for cleaning the pot, 5. a small piece of cloth to cover the pot, 6. a piece of cloth to wipe the pot.

Besides, the monk can have: a *mukhavastrika* (*a piece of cloth*) to be tied over the mouth to prevent small insects from going in, (2) a stuff, (3) a bed-sheet, (4) an umbrella and (5) a piece of cloth to wipe the mud off one’s feet in the rainy season.

These paraphernalia are called *ogha* or essentials. Besides, a list of what a monk may occasionally require is also given. These are called Uvaggahiya (*aupagrāhika*). Amongst others, they include (1). a needle (2). razor (3). nail-cutter, (4). ear-cleaner.

\(^{183}\) JE, Pp. 156-157
4. 3 0. Eight essentials (pravacanamātrikās) of the conduct of a monk:

Self-control and, vigilance in conduct are the two chief moral virtues. Self-control is three-fold: physical, mental and, vocal. Vigilance in conduct is classified under five heads: vigilance in moving, speaking, taking food, keeping and receiving food and evacuating bowls. Three-fold self-control is mainly negative in its implication while the five-fold vigilance is positive. These eight together protect the ratnatraya of a monk just as a mother protects her child; and are, therefore, called pravacanamātrikā. The five vows, discussed above, are the guiding principles of morality, whereas these pravacanamākārikās are the means to put those principles into practice.

4. 3. 1. The three ‘guptis’

The guptis (the word is derived from the root ‘gup’) protect the monk from sin. The ātaman receives a shelter by these guptis against the mundane circle of birth and death.

Mano-gupti means freedom from thought of passions, delusions, attachment, aversion and such other impure thoughts. Vāggupti means avoidance of ta'ks about women, politics, theft, food, etc. and refraining from telling a lie. Kāyagupti means renunciation of such violent action as piercing, beating, contracting, expanding, etc.,

---

184 Uttaradhyayana, 24-26
185 Mulacara, 5, 39
186 JEE, p. 159
4. 3. 2. Five Samitis

The word *Samiti*, coming from the root ‘∫’ (to go) with ‘sam’ prefix, means vigilance in behaviour. Negligence (*pramāda*) lies at the root of sins and, therefore, constant vigilance is necessary to avoid them. Here again, it is emphasized that the best and perfect form of vigilance, from *niscaya* point of view, is the state of trance where the self becomes identical with its own nature; but from *vyachāra* point of view, vigilance is five-fold:

4. 3. 3. Iryāsamiti

While moving, the monk should be careful about the following five points:

(1). He should traverse only that path which is free from ants, seed, green vegetables, mud etc. The path which is repeatedly trodden by vehicles and by other people or which is scorched by the sun or which is ploughed should be regarded fit for movement.

(2). He should move about only in day-light. Moon-light or artificial lights of lamps etc., are not capable of properly showing small insects which may be lying in the path.

---

187 Jayasena on Pravatanasara, 3., 40
188 Mulacara, 5. 106
190 Aparajita on Bhagavati Aradhana, 1191
(3). The monk should abstain from the objects of five senses and should devote his full attention towards his steps, while moving, so that no living being is injured through carelessness.

(4). The monk should not move about for purposes other than religious. He should move for a pilgrimage, for a visit to the teacher, for religious discussion and for preaching of dharma only.\footnote{Ibid: 1191}

(5). The monk should move always looking forward on the ground to the extent of four cubits.\footnote{Niyamasara, 61} He should not run, jump or look in other directions.

Thus the idea of \textit{iriyāsamiti} is to avoid all purposeless movements and to regulate all necessary movements in such a way that no living being is injured through carelessness.

4. 3. 4. Bhāsāsamiti

This is supplementary to the vow of truthfulness on one side and to the \textit{vacana-gupti} on the other. Superfluous and harsh speech is to be avoided. Concise and salutary speech, is to be adopted, avoiding anger, pride, deceit, greed, laughter, fear, loquacity and gossip. Backbiting, ridiculing others, and self-condemnation are to be abandoned.\footnote{Mulacara, 1. 12}
4. 3. 5. Eśanāsamiti

The monk does not cook for himself; and, therefore, he has to beg his food to keep his body and soul together. His purpose in taking food is just to sustain life. There is therefore, no question of overeating or eating for the sake of taste. Moreover, he should keep the convenience of the house-holder in view.

He should take only that food which is neither prepared, nor suggested, nor approved by him. The food should be, moreover, pure and wholesome and should be such as offered with devotion. Right handling of sinless paraphernalia and proper sweeping of sitting and sleeping places are also included in eśanā-samiti.

For a monk, the aim of taking food should not be fostering strength, increasing longevity, gratifying relish, or attaining healthy and bright look but sustenance of life for constant study of scriptures, for exercise of self-control and for performance of meditation. He takes food for satisfying hunger, for doing service to other monks, for preserving his prāpas (a vitality) and self-control and for observing six essentials and ten dharmas. He should be completely detached towards this world and the next.

As regards the quantity of food, only two portions of stomach out of four, should be filled with food and the remaining two should be left for water and air.

---

194 Mulacara, 6., P. 62
The monk should not take food if he finds any one of the following fourteen impurities: nails, hair, insects, bones, chaff, grain particles, pus, skin, blood, flesh, seeds, fruits, bulb and roots.

A monk should not go out for food when he suffers from disease, or when some misery befalls him, or when he wants to defend his celibacy or when he wants to refrain from causing injury to living beings or when he is desirous of renouncing the body.\(^{195}\)

4. 3. 6. Ādānakṣepanāsāmiti

It means that the monk should carefully lift and put his articles. He should use his *picchi* or *rajoharana* (a broom) to remove insects before placing it at any place. He should avoid injury to any living being in this way.

4. 3. 7. Pratisthāpanasāmiti

While answering the call of nature, throwing away excrements,\(^ {196}\) urine, saliva, mucus, or any other uncleanliness of the body, pieces of food, waste things, torn clothes, dead bodies or other useless things, the monk should properly scrutinize the place and should throw away such wastes only in a place which is burnt, ploughed, used for cremation, un-objected, spacious, devoid of insects and seeds, not covered with grass or

\(^{195}\) Niyamasara, P. 64

\(^{196}\) Niyamasara, P. 65
leaves, not perforated by holes, situated at a distance, neither frequented nor seen by other people, and having an acitta (inanimate) surface layer.  

These samitis, giving detailed rules of behaviour, show with what exactness and solemnity a monk is required to be vigilant in the observance of moral virtues. It may also be noted that these samitis, which have been framed to guide the conduct of a monk, should be taken as upalaksana only that these imply that all aspirants to liberation should keep constant vigilance in all walks of life.

4. 4. 0. The Excellent qualities


As all these qualities are prefixed with the epithet ‘uttama’ these are to be cultivated with the purpose of spiritual development and not with some worldly purpose. The fact is that a true monk will automatically be possessed of the above-mentioned qualities. He should employ his will-power against the tendency of transgressing these qualities.

Repetition apart, the qualities of humility (mārdava), straight-forwardness (ārjava) and contentment (sauca) are essential for a monk. In

---

197 Mulacara, 5.Pp. 125-6
198 J.E, P. 163
199 Tattvarthasutra, P.9
fact, the ten cardinal virtues leave out hardly any virtue which may be required for a monk.

4. 5. 0. The attitude of a monk towards hardships

The path of asceticism is full of hardships which a monk is expected to overcome with detachment and forbearance. The monk should get rid of the false impression of identity of body with soul and should understand the transitory nature of physical pains and pleasures. While the worldly man tries to avoid these hardships and counteracts them by various means, the monk welcomes these hardships and faces them with fortitude.

The path of salvation is not an easy one. It necessarily involves denial of comforts to the body, which being only a means and not the end, should not be unduly pampered and coddled. The hardships that a monk may have to face are roughly twenty-two in number:


---

200 Uttaradhyayana, 2. 1
The list shows that the monk may have to face not only physical pains but mental hardships also. In any case, he should be impervious to pain.

Though these hardships are likely to be faced by a monk, a householder is also expected to become not too soft, hyper-civilised and a slave to luxuries. Any aspirant to liberation should never look for worldly comforts and should not be afraid of discomforts and privation.

4. 6. 0. Panca cārita or five types of conduct

The monk should have equanimity and should avoid all sinful activities. This is called śāmāyika cāitra. If he infringes the moral law through negligence, he should again engage himself in the pursuit of righteousness. This is called chedopasthāpana. A gāthā of Jivakānda says that a person who, from the age of 30 to the age of 38, serves the tīrthankara, develops pariḥāvisuddhi, i.e. his physical activities become perfectly free from injury. The monk having only very minute passions is called to have suksmasāmparāya cāitra. When all passions are shed away, the ideal position of a kevali is called yathākhytacārita.

4. 7. 0. Important aspects of a Jaina monk's life

4. 7. 1. Sad-āvaśyakas

The word āvaśyaka comes from avaśa, which means independence from kaśyapas. A monk who depends on others cannot, therefore, be said to have performed āvaśyaka-karma.

201. Gommatasra, Jivakanda, 470
The traditional six *āvasyakas* as enumerated in Mūlacāra and Uttarādhyayana are as follows:\textsuperscript{202}

a. Sāmāyika
b. Caturvinśatistava
c. Vandanā
d. Pratikramana
e. Pratyākhyāna
f. Kāyatsragna.

Kundakunda gives in his work another list:\textsuperscript{203}

1. Pratikramana
2. Pratyākhyāna
3. Ālocanā
4. Prātyākhyāna
5. Paramasamādhi
6. Paramabhakti.

It seems that no later author followed the tradition of Kundakunda.

(a). *Sāmāyika*. *Sāmāyika* means equanimity of mind. Mūlācāra defines it thus: *Sāmāyika* is equanimity in life and death, profit and loss, union and separation, relative and enemy, and happiness and misery.\textsuperscript{204}

\textsuperscript{202} Mulacara, 7, 15. Also Uttaradhyayana 26, 8, 16
\textsuperscript{203} Introduction to Pravacanacara, P. XLII
\textsuperscript{204} Mulacara, 1. 23
It further adds that śramapa is one who is equally disposed towards one’s own and others, who regards every woman as his mother and is equanimous in favourable and unfavourable circumstances. It is thus that he is said to perform sāmāyika.

Niyamasāra says, “What is the good of residing in forest, mortification of body, observance of various facts, study of scriptures, and keeping silence, etc., to a saint, who is devoid of equanimity?”

Mūlācāra lays down the following conditions for sāmāyika: detachment, faith in scriptures, abstention from vices, three guptis, control over senses, austerity, victory over kashāyas and devotion to dharma and objects of enjoyment, abstention from ārta and raudra dhyāna, and devotion to dharma and sukla dhyāna. Anāgāradharmamṛta has classified sāmāyika as well as other āvasyakas into six categories.

1. Nāma: detachment from good or bad names.
2. Sthāpana: detachment from things placed proportionately or otherwise.
3. Dravya: detachment from good or bad material.
4. Kshetra: detachment from good or bad place.
5. Kāla: detachment from good or bad time.
6. Bhāva: detachment from good or bad ideas.

---

205 Niyamasara, 124
206 Mulacara, 7, 17; Anagaradharmamrita, 8, 16
(b). *Caturvimsatistava:* This includes offering prayers to twenty four *tirthânkaras.* These *tirthânkaras* are possessed of the following six qualities:

1. They spiritually illuminate the *lokas.*
2. They pacify afflictions, destroy desire, and remove mental pollution and are, therefore, *drvyatârthas.* They are possessed of faith, knowledge and conduct and are therefore, *bhavatârthas.*
3. They have conquered the *kaśâyas.*
4. They have destroyed *karmas.*
5. They are to be worshipped by all.
6. They are possessed of *kevalajñâna.*

These *tirthânkaras* are requested to bestow liberation, knowledge and *samâdhimarana.* But this is an *asatyamris* and merely a devotional language, because, in reality, the Jainas being free from attachment and aversion cannot impart any knowledge or *samâdhimarana.* They have already imparted us the knowledge of the path of liberation and this is all that they could do for us. Their devotion, of cause, annuls previously accumulated *karmans.* Attachment to *athantas,* *dharma,* scripture, *Ācârya* and sages is but an auspicious type of attachment, because it is free from mundane desire.

According to Anâgâradharmârita, one should think of meaning of 1008 names of *arhantas.* It also lays emphasis on thinking of the beauty of

---

207 Ibid, 7. 62
tīrthankaras, going on pilgrimage, and contemplation of the knowledge of tīrthankaras.\textsuperscript{208}

c. Vandana: Vandana means paying respect to the preceptor, to superiors, image of arhantas and siddhas, and to those who are seniors in austerity, the study of scriptures and knowledge. Those who are seniors in other qualities or have been initiated for long, should also be paid respect. A monk is not to pay respect to those who do not observe vow. This includes parents, loosely disciplined guru, king, non-Jainas, śrāvakas, god and pseudeo-saints. Vandana should be free from thirty-two faults, which include, amongst others, disrespect, pride, fear, ambition and deceit. Besides this, one should observe the common etiquette by not paying respect to one who is lecturing, in-vigilant, taking food or excreting bowels.\textsuperscript{209}

d. Pratikramana: Pratikramaṇa consists in self-criticism (nindā) censuring before guru (gāthā) and confession (ālocanā) of the moral transgressions. It is to be performed in day, at night, for negligence of movements, fortnightly, four-monthly, yearly and for the whole life. Pratikramaṇa is to be performed for wrong attitude, absence of self-control, passions, and inauspicious activities. There should be no sense of pride, while performing pratikramaṇa. There should no delay in reporting one’s faults to the guru.

Besides the above mentioned self-criticism, censuring, and confession, which are called bhāva-pratikramaṇa, the reciting of

\textsuperscript{208} Anāgāradharmārita, 8., P. 39
\textsuperscript{209} Mulacara., 7. 100
pratikramaṇa Sūtra is called dravya-pratikramaṇa. Both of these should go together.  

e. Pratyākhyāṇa: Pratyākhyāṇa means determination to avoid sinful activities. Pratikramaṇa is connected with the sinful activities of the past whereas pratyākhyāṇa is related to the activities of the future. pratyākhyāṇa can be easily practised by a person who is free from passions, self-controlled, brave, enterprising and afraid of the dangers of transmigration.

f. Kāyotsarga: It means devotion to auspicious meditation, keeping the feet at four-angula distance, without moving the body and without having any attachment to it. Only a person who aspires for liberation, has conqueror aspires for sūtras, pure in thoughts, strong in body and spirit, and pure in spirits, is capable of performing kāyotsarga.

The kāyotsarga is practised for different lengths of time on different occasions. Mulacāra gives twenty three faults of kāyotsarga, which we need not enumerate here. We may simply summarise by saying that one should stand properly without spoiling the posture by such acts as bending one leg, shaking the body, taking the support of something like a wall, looking on all sides, or by any such unbefitting action. The kāyotsarga is of four kinds, according to postures and the types of meditation:

1. Dharma and śukla dhyāna in a standing posture is utthitoṭhita.

2. Ārta and raudra dhyāna in a standing posture is utthitaṇiviṣṭa.

---

210 JE, P. 169
211 Mulacāra, 2, P.104
212 Mulacāra, 7, 176, 180
3. Dharma and śukla dhyāna in sitting posture in upviṣṭotthita.

4. Ārta and raudra dhyāna in a sitting posture is upaviṣṭopavista.

4. 7. 2. Food of the monk

Out of many fundamental necessities of human life, food is the most elementary. Even a monk cannot get rid of this necessity. The Dīgambra sect holds that a Kevali requires no food; but according to Śvetambara sect, he does. In any case, the monk must reduce this basic necessity also to the minimum. He should take only to allay the afflictions of hunger and should not develop any attachment to it. He should beg his food in such a way that the householders are put to the least possible difficulties.

The Jaina scriptures have laid down very elaborate rules for the monk in this respect. He should not accept food if it involves any transgression either on the side of the giver or on the side of the receiver or in the manner in which it is offered.²¹³

4. 7. 3. Saṁgha organization

The monks have a community of their own. It is possible only for a monk of high order to remain aloof and endeavour for spiritual development. We have referred to such monks as Jinakalpa (The conduct of an ascetic life that of Jina). As ordinary monk has, however, to remain under organization of the saṁgha.

²¹³ Ibid. Pp. 171-172
A *saṅgha* organization is headed by *Ācārya*. The *Ācārya* is responsible for the entire organization of the *saṅgha*, from administrative to the spiritual. He should observe the following duties:

1. Decide the meaning of the scriptures.
2. Should be humble to all.
3. Should be reverential to those who are senior to him in spiritual development.
4. Should show respect for the aspirants of spirituality.
5. Encourage the giver to give alms.
6. Enhance the intellect and capacity of his students.$^{214}$

Besides, the *Ācārya* should keep in mind the following things:

1. He should be careful in giving any order.
2. He should see that the junior monks behave properly towards senior monks.
3. He should see that the order of reading the scriptures is not violated by the monks.
4. He should provide proper facilities for those monks who are either diseased or are engaged in penance for studies.
5. He should do every thing in consolation with other monk.
6. He should see that every monk gets the equipment that he requires.
7. He should also take care of the equipments of monks.$^{215}$

---

$^{214}$ Abhayadeva on Sthanangasutra, 7. 8., 570

$^{215}$
4. 7. 4. Monks and nuns

Monks and nuns in the *saṅgha* should observe strict reticence. It is only in case of emergency that they are allowed to share a common quarter. They may talk to each other only for asking the way and showing it. The monk can touch a nun only to protect, her against some harm. Thus full care should be taken against any chance of transgressing the right path of chastity.

4. 7. 5. Behavior of monk towards his fellow monks:

The society of monks is guided by what is called *saṅbhoga*. The rules of *saṅbhoga* are twelve in number:

1. These possessions of a monk are called *upādi*. The monks should exchange these *upādis* with other monks with care.

2. The monk should instruct other monks with regard to the scriptures.

3. The food given to other monks should be pure.

4. The monk should pay due respect to other monks.

5. Pupils can be exchanged with the other monks of the same group.

6. A monk can invite another monk of the same group for exchange of food, possessions and pupils.

---

215 Sthanangasutra, 5.1., 399
216 Schubring, W., The Doctrine of the Jaina, P. 251
7. The monk should pay due respect to other monks of the same group by giving them seat etc., and by standing from his seat on their arrival.

8. Should give proper salutation etc.

9. The old, diseased, and disabled monks should be served with due respect and care.

10. They should join the assembly at the time of religious discourse.

11. The monk can share his seat with the monk of his own group by not with the nun.

12. He should discuss various religious matters with fellow-monks.\textsuperscript{217}

\section*{4. 8. 0. Sallekhanā}

We have already referred to this practice of voluntary death in the foregoing chapter. Deaths have been classified under five heads:\textsuperscript{218}

(1) The wisest death is the death of \textit{kevalin} who leaves his body after exhausting his karmas and, therefore, need not take any birth after death. He has attained the summum bonum of life.

(2) The wiser death is the death of a monk who dies in tranquility. He has performed his spiritual duties to the best of his capabilities in this life but unfortunately could not attain his ultimate end and is, therefore, leaving this body

\textsuperscript{217} JE, P. 176
\textsuperscript{218} Jaina, G.R., Samnyasadharma, Pp. 121-122
voluntarily to continue his aspirations in another body where he will have better chances to fulfill his aim.

(3) The wise death is the death of a householder who could not take to monk’s life but practised partial self-control while staying at home.

(4) The foolish death is the death of an uncontrolled right believer. Though he had the seed of salvation in him, his life could not be successful since he practically lost this life in enjoyment of worldly pleasures and did not practise any self-control.

(5) The worst death is the death of a wrong believer, who has no chance of salvation. The true life, from the spiritual point of view, begins only at the dawn of right faith.

In conclusion, a study of the rules laid down for a Jaina monk would show that social conditions were also given due consideration in framing them. Secondly, every attempt has been made to preserve the puritanic form of monastic life. Thirdly, if a monk transgressed some law, the punishment given to him was of a reformatory nature. Fourthly, the rules, though rigidly followed in normal circumstances, were flexible enough to make allowance for exceptional circumstances.²¹⁹

²¹⁹ JE, P. 179
Procedures for initiation into Monkhood:

4.9.0. Introduction to the Buddhist Saṁgha Order:

The Vinaya rules are the life-blood of the Buddha’s dispensation. As long as the Vinaya exists, the Buddha’s teachings (sāsanā) also exists. (Vinayo nāma buddhasāsanassa āyu, vinaye thite sāsanam thitam nāma hoti).\(^{220}\)

Buddhism, like Jainism, is a śramanic trend. As śramanic trends, there are similarities and dissimilarities for the conducts of a muni (monk) in both sects. In previous section, I present about the conducts for a Jaina monk. Now I have to compare the conducts for a Buddhist monk to a Jaina monk’s especially similarities.

The first five disciples of the Buddha were the nucleus of the Buddhist Order called saṁgha in pāli. It consists of both monks and nuns, who have chosen to emulate the Master’s exemplary life of renunciation, compassion and wisdom. The members of the saṁgha are committed not only to achieve the Deathless (Nibbāna) here and now, if possible, but also to help others in their efforts at spiritual progress.

In this way the saṁgha is a living example for the laity. Preoccupied as they are with the cares of day-to-day existence, lay devotees may not be able to take to the rigors of the higher type of spiritual pursuit. So the saṁgha provides them with all the practical guidance, and the opportunity to earn merit, as a spiritual capital, to enable the laity to make unhindered

\(^{220}\) DNA-1, P. 11
progress. Thus, contrary to the false charges that *sangha* members escape from worldly responsibilities, Buddhist monastic life actually means a self-imposed, onerous fulfillment of social obligations, which in its altruism has no parallel.

After was formed the *sangha* order, it grew rapidly, and within forty-five years of the Master's ministry, the orange-robed clean-shaven monks of the Buddha were moving about all over the country on foot, preaching the Path of Deliverance.\(^{221}\)

When the Buddha had collected round him sixty disciples who were well established in the *dhamma* and had become *arhats*, He began to establish the order of *sangha* to serve as a living example of the Truth he preached.

The Buddha says:

*Caratha bhikkhave cārikāṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ, Mā ekena dve agamittha, Desetha bhikkhave dhammaṁ ādiklyānaṁ majjhekalyānaṁ pariyośānakalyānaṁ sāthaṁ sabyaṅjanāṁ kevalaparipunnaṁ parisuddham brahmacariyāṁ pakvsetha. Santi sattā aparajakkhājātikā assavanatā dhammassa parihāyanti bhavissanti dhammassa aññatāro.\(^{222}\)*

"Go now, monks, and wander forth for the welfare of many; for the happiness of many, out of compassion for the world; for the good, for the

\(^{221}\) LLB, P249-250  
\(^{222}\) Vi-3, P. 28
welfare, for the happiness of gods and men. Let not two of you go in the same direction”.

“Teach, O monks, the dhamma, which is good in the beginning, good in the middle, good in the end; which is complete both in meaning and letter, unfolding a holy life that is utterly perfect. There are beings with little dust in their eyes, who are languishing for not hearing the dhamma. There will be many who will comprehend the Truth”.

As large numbers of people entered the saṅgha irrespective of caste and creed, from all walks of life, from kings to the outcasts of society, a code of monastic discipline (Vinaya) was promulgated by the Buddha for the guidance of its members. Since there were no barriers, even the humblest of people were ordained. At a time when the evils of untouchability and caste stratification had become entrenched in Indian society, this daring the innovation completely revolutionized the life of the people.223

4. 9. 1. Objectives to promulgate Vinaya rules

Regarding laying down the disciplinary rules (Pātimokkha rules) for the order of saṅgha, we should note the Upāli sutta of Anguttara nikāya. This Upāli-sutta presents the objectives to promulgate vinaya rules as follows:

*Upali-sutta: Atha kho āyasma Upāli yena Bhagavā tenupasankami, upasankamitvā Bhagavantaṁ abhivodetvā ekamantāṁ nisīdi, ekamantāṁ*

---

223 LLB, P. 250
Thus have I heard: At one time the Exalted One was dwelling at Sāvatthi at Jeta Grove in Anāthapindika’s Park. Then the Venerable Upāli approached the Exalted One and having come to Him did reverence to Him
and then sat down to one side. Having sat down to one side, the Venerable Upāli said to the Exalted One:

“Pray Lord, for what reason was the course of training laid down for the disciples of the Tathāgata and the Pātimokkha appointed?”

“For ten reasons, Upāli, was the course of training laid down for the disciples of the Tathāgata and the Pātimokkha appointed. And what are the ten?”

for the welfare of the saṅgha,

for the comfort of the saṅgha,

for the control of unsteady men,

for the comfort of well-behaved bhikkhus,

for the restraint of the pollutions in this present life,

for guarding against pollutions liable to arise in a future (next) life,

for the pleasing of those not yet pleased (with dhamma),

for the increase of those pleased (with dhamma),

for the establishment of True dhamma,

for the benefit of the vinaya.

These, Upāli, are the ten reasons for the course of training laid down for the disciples of the Tathāgata, for the appointing of the Pātimokkha.
4. 9. 2. The Higher Ordination of Monkhood according to Buddhism

First, before I discuss the conducts of a Buddhist monk, I have to present the procedures for the initiation into Buddhist monkhood by comparing with Jaina monks related to higher ordination.

The higher ordination of Buddhist monk is called upasampada-kamma in pali. This upasampada Ordination which the candidate has to receive confers a peculiarly sacred character and gives a special religious power to him. It inspires him to a more perfect course of life and enlists him as a full-fledged member of the community of monks, the saṅgha.225

The candidate, prior to the ordination ceremony must be provided with eight requisites, namely:

1. an alms bowl, 2. an upper garment,
3. an upper robe 4. an underwear,
5. a water strainer 6. a girdle,
7. a razar, and 8. a needle with thread.226

4. 9. 3. Qualifications for initiations into Buddhist Monkhood:

According to Jaina-sūtra, Sthānāṅgasūtra227 and its commentary, mentioned 19 qualifications (pre-conditions) for initiation into Jaina monkhood.

---

225 INOB, P.51
226 Ibid,57
227 History of Jaina Monasticism, P. 140
On the other hand, the following are qualifications for initiations into Buddhist monkhood. The candidate must

1. have or appoint the Preceptor (Upajjhāyācariya),
2. be free from any such diseases as leprosy, boils, eczema, consumption and epilepsy,
3. be human being,
4. be male,
5. be a free man,
6. be free from debt,
7. be exempt from government service,
8. have come with the permission of his parents,
9. be of the full age of twenty years,
10. be his alms-bowl and robes complete.

Here we can see that the qualifications for Buddhist monkhood, mentioned above, are similar to some pre-conditions for Jaina monkhood such as not being a sick person, not being a slave, not being in debt and not being an attendant. According to Dharmasaṅgraha, also being born Aryan country and being belong to a higher caste etc., are mentioned as the qualifications in Jainism.
But according to Buddhism, caste and birth-place are not essential for monkhood and liberation. Regarding caste system, Buddha’s important teaching is thus:

‘Na jaccā vasalo hoti, na jaccā hoti brahmano,
Kammunā vasalo hoti, kammunā hoti brahmano’

“Not by birth does one become an outcast, not by birth does one become a brahman;

By one’s action one becomes an outcast, by one’s action one becomes a brahman”.

4. 9. 4. Classifications of the qualifications for Buddhist monkhood.

These qualifications can be classified into two types of in physical and social as follows:

(1) Physical qualifications are_
(a) being a human being, (b). being a male, (c). being of the full age of twenty years and (d). being his alms-bowl and robes complete.

(2) Social qualifications are as follows_
(a). having the preceptor, (b). being a free man, (c). being free from debt, (d). being exempt from government service and, (e). having come with the permission of his parents.

229 SuN, P. 10
Regarding with these pre-conditions for monkhood, interesting stories, for each qualifications, are mentioned in the Mahāvagga pāli of Vinaya. Among them, this is the story for government service.

On one occasion, some soldiers of King Bimbisāra of Magadha entered the saṅgha Order without permission of the King lest they went in battle. After having reported of that event, the Buddha promulgated the Vinaya rule (in order to avoid an unwanted case or a conflict between rulers and Buddhism).

The Buddha says:

"Na bhikkhave rājabhato pabbājetabbo, Yo pabbājeyya so āpatti dukkatassa". It means ‘O monks, any monk ordain the government-service without the King’s permission must be guilty of dukkata (the offence of wrong action).\(^\text{230}\)

4. 9. 5. How to pertume the initiation into monkhood:

First, according to Buddhism, the candidate must shave his head and bears and then he dresses yellow robes.

Here we should note that the higher ordination or Upasampada kamma can be performed only in the Chapel hall called ‘Sīmā’ hall in pāli.

In Sīmā’ hall, the candidate must take the chairman monk as a preceptor. Without preceptor he cannot be ordained as a monk. The

\(^\text{230}\) Vi-3, P. 104
chairman monk assigns one of the members of *saṅgha* assembly (order of monks) the duties of Examiner and Instructor of ordination.

The following are the procedures for initiation into monkhood.

The instructor shall advise the candidate that it is right to appoint the preceptor saying in *pāli_*

*Upajjhayo me bhante hohi* (in three times).

It means 'I request the chairman monk that Reverend Sir, please be my preceptor'.

To this the preceptor replies in *pāli_* *Pāśādikena sampādihi*, which means, 'Be endowed with graceful personality'.

The candidate shall acknowledge *Āma bhante- Yes, Sir*.232

Then the instructor examiner declares, ‘For the convenience in reading *ñatti* and *kammavācā*, (the ordination rituals) the name of the candidate will be substituted as Nāga and the name of the preceptor will be substituted as Tissa. So the assembly is going to celebrate the ordination ceremony of Nāga by the permission of the preceptor Tissa’.

The Examiner then should inquire whether the candidate had an alms-bowl and three robes in his possession. Then pointing his right index finger to the alms-bowl, the examiner says,

the examiner: "This is your alms-bowl" * (Ayam te patto).

The candidate: should respond, "Yes, sir_ (Āma bhante).

The instructor pointing his finger to the robes.

---

231 Vi-3, P. 58
232 Vi-3, Para, 125-6
the examiner: “This is your over garment (Ayam te sanghati).

The candidate: “Yes, sir (Āma bhante).

the examiner: “This is your upper robe” (Ayam te uttarasango).

The candidate: “Yes, sir (Āma bhante).

The examiner: “This is your under-wear robe” (Ayam te antaravasako).

The candidate: “Yes, sir (Āma bhante).

Then the instructor suggests that the candidate should withdrew from the assembly to a distance of about five feet outside the simha. "Gaccha amumhi okāse titthāhi Go, Nāga and stand there".

So the candidate should retire going backward in a reverential posture and stand at the corner outside the simha facing towards the assembly with folded hands.233

The instructor then should turn towards the assembly and read:

"Sunātu me bhante samgho, Nāgo āyasmato Tissassa upasampadāpekkho yadi samghassa pattakallam aham Nāgam anusāseyyam.234"

This pāli text can be translated as follows:

Listen to my words, Reverend Sirs. Nāga the candidate solicits from the venerable Tissa the favour of being honoured with the ordination of

---

233 I O B., P.66
234 Vi-3, P. 71
monkhood. If it is convenient for the assembly I may admonish Nāga the candidate.

He then should go to the candidate and admonish and examine the candidate by reading out of the Pāli text.

_Sunasi Nāga ayam kālo te saccakālo bhūtakālo, yam tam jātam samghamajjhe pucchante samtam atthiti vattabbam, asamtam natthiti vattabbam. Mā kho vitthāsi, mā kho manku ahosi, evam tam pucchisanti._

Meaning,

"Be attentive to my words, Nāga. This is the solemn occasion for you to speak the truth, to state what has occurred.

When interrogated concerning anything in the midst of the assembly, if it be truth, you are to answer truly as ‘yes sir’, and if is not true you must say that it is not so. Do not hesitate in silence. Do not frown unhappily."

The Instructor should examine the candidate whether the latter have full qualifications for monk or not. The latter should reply ‘yes’ or ‘no’ etc., as mentioned above

Leaving the candidate there outside the sima hall, the instructor then should go to the assembly and ask permission to call the candidate back into the assembly by reading the following Pāli scriptures.
"Sunātu me bhante samgho, Nāgo āyasmaato Tissassa upasampadā-pekho anusittho so mayā, yadi samghassa pattakallam Nāgo āgaccheyya",

meaning_

"Venerable sirs, please listen to my words. I have duly admonished that candidate Nāga who seeks from venerable Tissa to be ordained in our order. If it is convenient for the saṅgha assembly, the candidate Nāga should come into the Chapter”.

The preceptor should call the candidate by saying “Nāga āgacchahi_ Come hither, Nāga”.

Then the instructor should lead the candidate to the assembly and make him sit in the midst the Chapter facing towards the chairman monk.

The candidate must squat on his heels, his elbows resting on his knees and the folded hands raise to his forehead, a posture of obeisance to the assembly. And he must supplicate the assembly for formal ordination both in pāli and vernacular language.

“Saṅgham bhante upasampadām yācāmi ullumpatu māṁ bhante saṅgho anukampaṁ upādāya”.

“Dutiyampi “Saṅgham bhante upasampadām yācāmi ullumpatu māṁ bhante saṅgho anukampaṁ upādāya”.

“Tatiyampi “Saṅgham bhante upasampadām yācāmi ullumpatu māṁ bhante saṅgho anukampaṁ upādāya”.

---

235 Vi-3, P. Upasampadetabbachakka, Pp. 95-6
236 Vi-3, P. 72
“Venerable sirs, I ask the assembly for ordination. Please have compassion on me and lift me up”.

“A second time...up”.

“A third time ... up”.

In ordination, the assembly members should be requested to come and sit closer to the candidate. Then the instructor or examiner shall proceed and announce.

“In order to make it easy convenient in reading the kammavācā text, let us name the chairman as Tissa and whenever the name Tissa appears in our reading please understand it means the chairman, preceptor of this assembly.

And let us name the candidate as Nāga, and whenever we read Nāga in the kammavācā text, please understand that it means this candidate of ordination. We are going to read in pāli as we assume that each and everyone of us understand the meaning of this reading thoroughly.

Then the examiner should read out of the text to secure the consent of the assembly to ask questions to the candidate.

“Sunātu me bhante samgho ayam Nāgo āyasmato Tissassa upasampadāpekkho, yadi samghassa pattakallam aham Nāgam antarāyike dhamme puccheyya”\textsuperscript{237} _meaning

Listen to my words, venerable sirs. Nāga this candidate solicits from the venerable Tissa the favour of being honoured with the upasampada

\textsuperscript{237} Vi-3. Upasampadeyyachakka, P. 95-6
ordination. If it is convenient for the samgha assembly, I may examine this candidate Nāga respecting the disqualification for the monkhood.

The instructor then should ask the candidate the questions mentioned above. The candidate must answer to each of the question, yes sir or no sir, accordingly as had been admonished. Thus he gets through his examination well. The examiner monk should report the result of the examination to the assembly which was approved by the readers.

Then the candidate should be surrounded by the inner circle of the chapter by the chairman Tissa and three other selected readers of kammavācā ordination rituals.

Around the inner circle all the participant monks should sit close together in solemnity. So it becomes a unique chapter of samgha assembly ready to perform the sacred rite of higher ordination (Upasampada kamma).

4. 9. 6. Ñatti (Declaration)

Then the three readers should read in unison the sacred words out of the kammavacā text. This is the declaration (ñatti) of a motion put at proceedings of the assembly meeting.

"Sunātu me bhante samgho ayam Nāgo āyasmato Tissaṁ upasampadāpekkho parisuddho antarāyikehi dhammehi, paripunnassa pātacivaram, Nāgo samgham upasampadam yācati āyasmatā Tissaṁ..."
upajjhāyena, yadi saṃghassa pattakalam, saṃgho Nāgam upasampādeyya āyasmatā Tissena upajjhāyena, esā ṇatti”.\textsuperscript{238}

The declaration of motion at the proceedings read in Pāli can be rendered as follows:—

Reverend Sirs, May the saṃgha listen to my words. This candidate Nāga desires the higher ordination (upasampāda) of the order under the venerable Tissa. He is free from disqualifications for the monkhood. He is provided completely with an alms-bowl and three robes. Nāga the candidate now asks the assembly of saṃgha for the higher ordination (upasampāda) of the Order in the name of his preceptor the venerable Tissa. If it is convenient for the assembly of saṃgha, may the assembly of saṃgha be moved to ordain the candidate Nāga under the preceptor, the venerable Tissa. This is the declaration of motion at the proceedings.

Then the three readers shall proceed reading in unison the ordination ritual in pāli out of the kammavācā text:—

4. 9. 7. Kammavācā- Ordination:

"Sunātu me bhante saṃgho, ayam Nāgo āyasmatā Tissassa upasampadāpakkho parisuddho antarāyikehi dhammehi paripunnassa pattacivaram Nāgo saṃgham upasampadaṃ yācati, āyasmatā Tissena upajjhāyena, saṃgho Nāgam upasampādeti, āyasmatā Tissena upajjhāyena, yassāyasmato khamati Nāgassa upasampādā āyasmatā Tissena upajjhāyena, so tunhassa, yassa nakkhamati, so bhāseyya.

\textsuperscript{238} Vi-3, P. 72
Dutiyampi etamattham vadāmi, “Sunātu me ... so bhāseyya”.

Tatiyampi etamattham vadāmi, “Sunātu me ... so bhāseyya”.

The meaning of the readings may be rendered as follows:

“Reverend Sirs, listen to my words. This candidate Nāga supplicates for upasampada ordination under the venerable Tissa. He is free from disqualifications for the monkhood. He has his alms-bowl and robes complete. The candidate asks in the name of his preceptor the venerable Tissa, permission of the assembly to be ordained. Now the assembly gives him ordination under his preceptor the venerable Tissa. If any of the venerable assembly approves the ordination of the candidate under his preceptor the venerable Tissa, let him be silent; if whosoever has any objection let him speak out”.

“A second time I state this matter again. Reverend Sirs, listen to my words. This candidate Nāga requests of the venerable Tissa to be admitted into the order. He is free from all defects that would otherwise debar him from the ordination. He is provided completely with the alms-bowl and robes. Moreover he has asked in the name of the preceptor the venerable Tissa, permission of the assembly gives him ordination under his preceptor the venerable Tissa. To whomsoever this seems good let him keep silence, whosoever thinks otherwise let him object verbally”.

“A third time I state this matter again. Reverend assembly Sirs, listen to my words. This candidate Nāga requests of the venerable Tissa to be admitted into the order. He is free from all physical infirmities and mental

239 Vi-3, P. 72
incapacities that would otherwise debar him from entering the order. He is likewise provided with complete alms-bowl and three robes. He has asked in the name of the preceptor Tissa permission of the assembly to be admitted into the monkhood. Now the assembly yields him higher ordination under his preceptor the venerable Tissa. If any of the venerable assembly approves the ordination of this candidate please be silent: and if there is any objection let him declare and object that the candidate is unworthy of being ordained”.

Then the readers shall announce the successful accomplishment of the higher ordination of Nāga thus:

“Upasmpanno samghena Nāgo āyasmata Tissena upajjhāyena, Khamati samghassa, tasma tunhi evametam dhārayāmi” meaning, “The candidate Nāga has received the ordination of monkhood by the consent of the preceptor the venerable Tissa. The assembly approves the resolution; therefore it keeps silence. So I understand that the assembly has consented”.

So at the end of the reading of the final ritual word ‘dhārayāmi’, the candidate becomes a fully ordained bhikkhu, a full-fledged Buddhist monk, an upasampada. It is an achievement; It is indeed a great success in his life.

According to the kammavācā text of ‘Tāyameva chāyā metabbā, utupamānam ācikkhitabbam, divasabhāgo ācikkhitabbo; sangiti ācikkhitabbā; cattāro nissayā ācikkhitabbā’, the instructor should explain the candidate and the assembly about the accomplishment of this ordination

240 Vi-3, P. 72
such as the calendar of time, date, and season of the year together. And then four resources of a bhikkhu monk must be explained thoroughly.

The assembly accordingly fulfilled the requirements. This being done, the instructor should admonish the candidate on behalf of the assembly as follows:

“Let Nāga the new monk, attend to the following duties, which it is incumbent on him to perform, and to the faults hereafter enumerated which you must carefully avoid”.

4. 9. 8. Four Dependable Requisites (Nissaya):^241

After completed the higher ordination, the instructor should tell the new monk about four dependable requisites: food, dress, accommodation and medicine. The Buddha says:

“Anujānāmi bhikkhave upasampādentena cattāro nissāyā ācikkhitabbā”^242 I, O monks, allow the new monk, to be practised as (nissāya) dependent now and forever for the entire course of life.

(a) It is the duty of a bhikkhu monk to earn his food with labour and with the exertion of the muscles of his feet; and through the whole course of his life he must gain his subsistence by such alms-round, the labour of his feet. He is however allowed to make use of all the things that are offered to the saṁgha order in general, or to him in

^241 Vi-3, P. 128
^242 Vi-3, P. 73
particular, that are usually to be enjoyed in banquets, that are sent by casting lots, and that are given at the waxing and waning moons, on sabbath days, and on the first day of the fortnight. O Nāga, the new monk, you may depend upon all these things for you food.

(b) It is the duty of a bhikkhu to wear through humility, yellow coloured dyed robes, made of rags discarded in the streets or at the cemeteries. If however, by his merit and virtue he procures for himself many benefactors, he may receive from them for his habit the following articles; justes, cotton, silk, wool, hemp and synthetic fabrics. O Nāga, the new monk, this is the requisite to depend upon (nissaya) through the whole course of your life.

(c) It is the duty of a bhikkhu monk to dwell under the shade of lofty trees. But if, owing to his proficiency and zeal in the discharge of his duties, he secures lawfully to himself devout supporters who are willing to build for him a better dwelling, he may dwell in it. The monastery may be made of bamboo, wood or bricks, with four roofs or with two roods, adorned with turrets and spires, or the flat roof building, or the cave. O Nāga the new monk, this is the requisite to depend upon through the whole course of your life.

(d) It is incumbent upon a bhikkhu monk to use as medicine, the rotten urine of the cow with myrobalan, nut meg,
clove, pepper ginger, lime and salt in it. He may also avail himself, as medicines the following materials:_ butter, cream, oil, honey and molasses.

4. 9. 9. Four Major Offences (Akaranīsyā): 243

In the Buddha’s dispensation, there are four grave offences (garukāpatti) which should not be done by the monks. If any monk commits one of the four, he loses his monkhood. This offence cannot be remedied. He also cannot be re-ordained as a monk again. Therefore, according to Buddhist tradition, as soon as the ordination is over completely, before leaving simā hall, the instructor should admonish the new monk regarding four grave offences because of being important.

There are four rules which must never be disobeyed for fear that you shall be excommunicated and expelled from the Monastic Order.

1. O Nāga, the new monk, being now ordained into the sacred order, it shall be no longer lawful for you to indulge in sexual pleasures whether with human beings or animals or reptiles or birds. He who is guilty of such offence can no longer be kept in the order as a monk or as the son of the Buddha (Sakyamuni). As the severed head be joined again to the neck and life canot be restored to the breathless body, even os a monk who has committed fornication can never recover his lost sanctity as a

---

243 Vi-3, P. 134
monk or as the son of the Buddha. Beware, therefore, lest you pollute yourself with such a transgression.

2. It is unlawful and forbidden to a bhikkhu monk to take things that are not given by the owner, even a blade of grass although their value should not exceed a quarter silver. Whoever monk takes with the intention of stealing, whether in the village or in the jungle something which costs a quarter silver or more, then he is hereby deprived of his noble character, and can no more be restored to his pristine state to be a monk nor to be the son of the Buddha. As the withered yellow leaf fallen from its stalk cannot retain its luxuriant foliage and shoot forth green buds anymore, even so a monk who has stolen anything (which costs a silver or less than or more than a silver) can never regain his privilege as a monk or as the son of the Buddha. Beware, therefore, of theft during the whole of your mortal journey.

3. A bhikkhu monk can never intentionally deprive any living being of life or wish the death of any body even if it is only an ant. Whatever monk deprives a human being of life even down to causing abortion, he becomes not a monk, nor the son of the Buddha. As the cleft rock cannot be reunited so as to make a whole, even so you who kill any human being be no more allowed to remain in this sacred order as a monk or as the son of the Buddha. Therefore avoid such homicidal offence throughout your life.
4. A bhikkhu monk can never arrogate to himself extraordinary powers or supernatural perfections, or through vainglory give himself out as a holy man such for even saying, 'I enjoy withdrawing into solitary places'. And of evil desires, filled with covetousness if he claims on pretence to enjoy ecstasies, or to deliverance or to concentration, or to an attainment, or to the Noble Path or to the Noble Fruition, which he does not acquire and which is not a real fact, he is no more a bhikkhu monk, nor the son of the Buddah. As the lofty palm-tree that has been cut off at the crown cannot revive again, even so the monk guilty of evil desires; filled with covetousness who claims a superhuman state which he does not acquire and which is not a real fact, will not be restored to his monkhood. Take care for yourself that you do not give way to such an excess telling a fruitless falsehood.

4.10.0. Comparision on Conducts for a Monk

In previous section, I had presented about procedures for initiation into Monkhood how to perform. And then this very section deals with the 227 vinaya rules for a Buddhist monk. However these 227 rules are nothing more than 'Bhikkhu-pātimokkha' rules.

Here the question arises that what is pātimokkha? According to the definition of 'Tattha sīlaṁ yo nāṁ pāti rakkhati, tam mokkheti mocayati apāyikādihi dukkhehi, attānvādādihi vā bhayēhi pātimokkham';

244 Kankhavitarani atthakatha(MYN), P. 1
the monk observes and helps to propagate these rules, they deliver him from sufferings such as miseries in infernal regions etc. Therefore it is known as pātimokkha. These disciplinary rules are scattered throughout the *Vinaya pitaka* and they are of 277 in number for a Buddhist while there are, according to Digambara tradition 28 and Śvetambara 27 qualities for a Jaina monk.

Both Jainism and Buddhism, expound the conducts for monks. The two schools, however, have different backgrounds to explain them. Therefore, it is very difficult adequately to compare all these conducts each other for the two schools.

For example, according to Jainism, *ahimsā* is the chief feature. It means non-injury or non-violence. It is the ancient Indian concept and was practised by both, Jainism and Buddhism.

Ahiṃśā in Jainism refers to mainly soul. According to Jainism where there is soul, there should be practised *ahimsā*. But *ahimsā* in Buddhism does not concern the concept of soul.

Jainism emphasized on *ahimsā* more than Buddhism. It is considered to be the fundamental ethical virtue. But Buddhism teaches *ahimsā* as one of the four Noble Abodes (*brahmavihāra*) under the name of karunā.

Buddhism follows the practice of *ahimsā* strictly. But the Buddhist view of *ahimsā* is not extreme. Killing and injury of living beings by oneself, or causes others to do it, or praising it, or consent to it are totally allowed.

\[245\] IOB., P.153
According to Buddhist literature if one injures a being, he or she is not *ariya* (a noble person). It is said in Dhammapada in *pāli*:

"Na tena ariyo hote, yena pānāni himsati.
Ahiṃsā sabbapānānam, ariyoti pavuccati".246

"He is not therefore an *ariya*

In that he harms living beings;

Through his harmlessness (*ahiṃsā*) towards

All living beings is he called an *ariya*”.

4. 10. 1. Comparison on five great vows:

Regarding the conducts of Jaina monk, five great vows of Jaina monk can be compared with the four *pārājikas* in Buddhism. In Jainism, the five great vows are:

1. Non-violence, 2.truthfulness, 3.non-stealing, 4.celibacy, and 5. non-possession.

In Buddhism, there are four grave offences called *pājājikas* in *pāli*. They are: A monk should 1. not to indulge in sexual intercourse, 2. not to steal anything un-given by owner, 3. not to kill any human being, including causing abortion (here, not animals), and 4. not to claim to attainments he does not really possess such as *jhāna* or *magga* and phala Insight (here not telling lie). If commits one of these four, he is no more a monk.

246 Dh, Vr. 270
Here we should know that for a monk, killing human being and killing animal have different offence and telling possession of *jhāna*-possession, *magga phala*-Insight., and telling just a lie are different according to Buddhism. If a bhikkhu who kills human being and claims Jhāna-possession etc., without being real, loses his monkhood (*pāraṇīka*). If killing animal and telling a lie, he commits *pācittiya* offence. And *pāraṇīka* offence cannot be remedied while *pācittiya* offence can be remedied by confessing his guilt to another senior or junior monk.\(^{247}\)

Non-possession is one of the great conducts for a monk as a great vow in Jainism. But in Buddhism, there are, for a monk, eight requisites (*atthā parikkhāra*) such as lower robe, upper robe, upper garment, and alms-bowl and so on. In *bhikkhu-pātimokkha*, we can see thirty rules called *nissaggiya- pācittiya* laid down by the Buddha dealing with possession of material things for a monk.

To give an example, an offence is done under these thirty rules when objects not permitted are acquired or when objects are acquired in more than the permitted quantity. The penalty consists firstly of giving up the objects in respect of which the offence has been committed. Then it is followed by confession of the breach of the rule, together with an undertaking not to repeat the same offence, to the saṅgha as a whole, or to a group of *bhikkhus*, or to an individual *bhikkhu* to whom the wrongfully acquired objects have been surrendered.

\(^{247}\) See Appendix (2)
Among thirty nissaggiya-pacittiya rules, this is example dealing with possession.

If any bhikkhu keeps more than the permissible number of robes, namely, the lower robe, the upper robe and the great robe, he commits an offence for which he has to surrender the extra robes and confess his offence.\(^{248}\)

4. 10. 2. Comparison on eight essentials (Pravacanamātrikās)

The three guptis and five samitis are technically called pravacanamātrikās. In Jainism, controlling totally of physical, mental and vocal activities are emphasized and carefulness of activities are also regarded as the chief moral virtues.

Buddhism, on the other hand, states four types of sila (Catur-pārisuddhi-sīla)\(^{249}\) or the four Phases of Purification of Precepts which each and every monk must observe without fail.

1. Pātimokkha satimvara sīla= It is the observance of 277 Pātimokkha disciplinary rules, to be free from physical and verbal sins.

2. Paccaya-sannissita-sīla= It is the observance of the precepts dependant upon the four supporting requisites of a monk, namely food, robes, shelter and medicine. A monk must always be mindful to utilize lawfully any of these four dependant requisites in compliance with the law and order of the society as well as the monastic community.

\(^{248}\) BhP, nissaggiya-pacittiya No. 1

\(^{249}\) Vsm, Pp.16-34
Regarding the utilizing of the four requisites stated above, a monk must meditate upon the four according to the monastic rules. These rules already mentioned in Chapter III, are called ‘peccavekkhanā-meditation’.

3. *Indriya-samvara-sīla* = It is the observance of the precepts to restrain from any unseemly behaviour and manner in terms of the faculties of eye, ear, nose, tongue, body and mind. A monk is not supposed to indulge in lustful seeing, hearing, smelling, tasting, physical enjoyments and mental distortions. In order to become a gentle, dignified, virtuous, noble, venerable and infallible man, a monk must seriously practice meditation and control his six faculties.

4. *Ājīva-parisuddhi-sīla* = It is the observance of the precepts to purify oneself in his way of living. The ways and means of livelihood must be pure and harmless; and be free from undesirable propensity. A monk must be clean in thought, word and deed in the career of his daily life.

Like Jainism, Buddhism teaches that carefulness or *samiti* (mindfulness or *sati*) is the most important factor for one’s liberation. Without mindfulness, one cannot attain the highest happiness (*nibbāna*) according to Buddhism. Here, the Buddha taught his disciples to be mindful in *Satipatthāna-sutta* of Mahāvagga of *Sutta pitaka*.

"Puna caparaṁ, bhikkhave, bhikkhu abhikkante patikkante sampajānakāri hoti, ālokite violkite sampajānakāri hoti, samijnite pasvrite sampajvnakvrī hoti, sanghātipattacīvaradhārane sampajānakāri hoti, asite pīte khāyite sāyite sampajānakāri hoti, uccārapassāvakamme sampajānakāri hoti, gate thite nisinne sutte jāgarite bhāsite tuñhībhāve
sampajānakārī hoti. Iti aṭṭhattānā vā (pe) evampi kho, bhikkhave, bhikkhu kāye kāyānupassi viharati.250

‘And further, bhikkhus, a bhikkhu applies full attention either in going-forward or back; in looking straight on or looking away; in bending or in stretching; in wearing robes or carrying the bowl; in eating, drinking, chewing or savouring; in attending to the calls of nature; in walking, in standing, in sitting; in falling asleep, in waking; in speaking or in keeping silence. In all these he applies full attention’.

As regards self-control and carefulness, the Buddha taught 12 verses in number, in Appamāda-vagga of Dhammapada. All verses are connected with self-control and mindfulness. Among them the two are the most important verses:

“Appamādo amatam padam, pamādo maccuno padam, Appamattā na mīyanti, ye pamattā yathā mate”251

‘Mindfulness is the path to the Deathlessness (nibbāna). Mindlessness is the path to death. The mindful die not. The mindless are as if dead already’.

“Uthānavato satimato, sucikammassa nisammakārino Saññatassa ca dhammajīvino, appamattassa yasobhivaddhati”.252

‘Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful’.

250 DN-2.Para, 376
251 Dh, Vr, 1
252 Ibid, Vr, 24
4. 10. 3. Comparison on control of five senses

Jainism believes that it is an evident fact that the attachment to senses and sensuous pleasures unquestionably creates enormous difficulties in the spiritual path, hence it needs unsympathetic extirpation. And Buddhism also emphasizes on control of senses as an important virtue for monks. We can safely say that \textit{indriyasamvara sīla} in Buddhism, mentioned recently above, includes control of five senses in Jainism. The two conducts are totally similar to each other.

Here we have to add the two verses of Dhammapada to the conducts of control of five senses in Jainism thus:

'\textit{Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,}\
ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro}'.

'\textit{Kāyena saṃvaro sādhu, sādhu vācāy saṃvaro,}\
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;\
sabbattha saṃvaro bhikkhu sabbadukkha pamuccati}\textsuperscript{253}.'

"Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue.

"Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering".

\textsuperscript{253} Dh, Vr., 360-361
4. 10. 4. Comparison on Six Essential Duties

The term ‘āvaśayaka’ should be taken into account to bring to light the capability of these six essentials for converting the life of monk intrinsically and for reminding him of the goal of his devoted career.

There are six kinds of āvaśayaka namely, 1. sāmāyika, 2. saturvinsatistava, 3. vandana, 4. pratikramana, 5. pratyākhyāna, and 6. kāyotsarga.

1. Sāmāyika: It means equanimity of mind. Sāmāyika is equanimity in life and death, profit and loss etc. According to Buddhism, Equanimity belongs to the Noble Abode (brahmavihāra). The Noble Abode is of four in number, namely, mettā (Loving-kindness), karunā (Compassion), muditā (Sympathetic joy) and upakhyā (Equanimity).

The equanimity (upakhyā) in Buddhism is equivalent term for sāmāyika in Jainism. It means that mind, unshaken when touched by worldly vicissitudes, is called as upakhyā or equanimity. Dealing with the equanimity of mind, the Buddha says in Mangala-sutta thus:

‘Phutthassa lokadharmehi, cittam yassa na kampati’.

It means ‘He whose mind does not flutter by contact with worldly contingencies ... is the Highest Blessing’.

Worldly contingencies (Loka-dhammas) are of eight. They are_
Gain (labha) and loss (alabha), honour (yasa) and dishonour (ayasa), praise (pasamśa) and blame (nindā), happiness (sukha) and sorrow (dukkha).

We live in an ill-balanced world. It is not rosy, nor is it totally thorny. The rose is soft, beautiful and fragrant; but the stem on which the rose flower grows is full of thorns. Because of the rose, one tolerates the thorns. However, one will not disparage the rose on account of the thorns.

To an optimist, this world is absolutely rosy; to a pessimist, it is absolutely thorny. But to realist, this world is neither absolutely rosy nor absolutely thorny. It abounds with both beautiful roses and pricky thorns.

A wise person will not be infatuated by the beauty of the rose, but will view it as it is. Knowing well the nature of the thorns, he will view them as they are and will take the precaution not to be hurt.

According to Buddhism, when touched by worldly conditions (facts of life), the mind of arahant (monk) never waves. Amidst gain and loss, honour and dishonour, praise and blame, happiness and sorrow, the monk should try to maintain a balanced mind.

The Buddha teaches in the Dhammapada thus:

‘Selo yathā ekaghano, vātena na samirati,

evanti nindāpasamśasu, na samiṅjantipanditā’.

“Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame (worldly conditions)”.

---

255 Dh- Vr., 81
4.10. 5-6 Caturvimsatistava and Vandana:

The former means that the Jaina monk should offer or say prayers to 24 tīrthankaras because of their six qualities and the latter indicates paying respect to the preceptor, to superiors, image of arahants etc,. We had already discussed above, fully caturvimsatistavas and vandanā in Jainism. Now we have to compare these two conducts in Jainism with Buddhānussati-meditation and other pāli sources in Buddhism.

According to Buddhism, the Buddha was an embodiment of all great virtues. In Him was the embodiment of the highest morality (sīla), deepest concentration (samādhi) and penetrative wisdom (paññā) qualities unsurpassed and unparalleled in human history. These great noble qualities were mentioned in the sacred texts dealing with the discourses of the Buddha.

Buddhists all over the world recite and contemplate on the nine sublime virtues as contained in the Pāli formula, in their daily devotional exercises. Although the Buddha possesses various other noble qualities, here is this formula, only nine are depicted. It is not out of place to mention that in certain other schools of Buddhism, the followers have introduced diverse Buddhas by alluding to some of these great qualities of the Buddha. However whatever may be the manner used to introduce the Buddha, it is a fact that all those historical Buddhas who appeared in this world, from time to time, were imbued with the same virtues and the same enlightenment. There should, therefore, be no differentiation in paying
respects to any particular Buddha, if the designated Buddha is a real Buddha. Consequently there should be no argument as to which Buddha is more powerful or superior to another Buddha.

The following verses, in Pāli, relate to the nine intrinsic virtues of the Buddha which Buddhists devotees recite when they pay homage to the Buddha.

"Iti pī so Bhagavā Araham Sammā-sambuddho Vijjā-carana-sampanno Sugato Lokavidū Anuttaro-purisa-dammasārathi Satthā devamanussānam Buddho Bhagavāti". 256

The authenticity of this passage is unquestionable since it was derived from many important texts of the Tipitaka in the Buddhist cannon as well as from amongst the forty methods of Samatha-bhāvanā tranquil meditation on Buddhānussati, i.e., Meditation on the virtues of the Buddha.

A brief translation of the Pāli passage is as follows:


These nine great qualities of the Buddha could serve as a subject for meditation if the various interpretations of each particular term are

256 DN-1, P. 5
carefully scrutinized and their real intent and the essence grasped and absorbed. Mere utterance of the passage, without its full comprehension could not be considered effective even as a devotional tract. The best method would be to recite repeatedly and at the same time comprehend the full-meaning of these utterances. Whilst so doing, one should also concentrate on these sterling qualities as true virtues to be emulated by all followers of the Buddha.\textsuperscript{257}

As regards \textit{vandana}, Jainism mentions lists of who should not be paid respect to. The lists are the monk who do not observe vow, loosely-disciplined \textit{guru}, king, non-jaina, gods etc.,. But according to Buddhism, in \textit{Sutta-nip\=ata}\textsuperscript{258} and its commentary (\textit{atthakath\=a}), we have to find these lists who should be paid respect to, as conducts of not only monk but also laity.

Sutta-nip\=ata-atthakath\=a says, "\begin{quote} \textit{G\=aravo n\=ama: Garuk\=arapayogahetu Buddha Paccekabuddha tath\=agatas\=avaka \=acariyupajjh\=aya m\=at\=apitu jett\=abh\=atika bhagini \=adisu yath\=anur\=upam\=i garuk\=\=aro garuk\=\=aranam sag\=aravata}\end{quote}\textsuperscript{259} There are persons who deserve paying respect to. They are 1. fully Enlightened Buddha, 2. Individual Buddha (\textit{paccekabuddha}, or \textit{pratyekabuddha} in Sanskrit), 3. \textit{Arahant}, 4. Preceptor, 5. Superior, 6. Parents, 7. Elder brother and 8. Elder sister etc. It means that the monk should pay respect to those who deserve.

\textsuperscript{257} GBW, Pp.119-127
\textsuperscript{258} Sun, Para. 262
\textsuperscript{259} SunA, Para. 268
4.10.7. Pratikramaṇa

Pratikramaṇa consists in self-criticism censuring before guru and confession of the moral transgressions. The self-criticism, censuring and confession are called bhāva-pratikramaṇa and the reciting of pratikramaṇa-sūtra is called dravya-pratikramaṇa in Jainism.

According to Buddhist literature, the term 'pavāraṇā' literally means invitation. There are, in Buddhism, uposatha-meeting and pavāraṇā-ceremony. The former is that the assembly of bhikkhus, on every full moon day and on the fourteenth or fifteenth waning day of the lunar month, recites pātimokkha, a summary of the Vinaya rules. This is called uposatha-meeting. The later means that a bhikkhu (monk), at the end of rains-retreat (vassa), invites criticism from his brethren in respect of what has seen, heard or suspected about his conduct. This is known as pavāraṇā-ceremony.

The Buddha says: 'Anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsangahān kātuṁ, evaṅca pana bhikkhave kattabbo. Sabbeheva ekajjhāṁ sannipatitabbaṁ, sannipatitvā byattena bhikkhunā patibalena samgho ṇāpetabbo ...

Here, this is the procedure for pavāraṇā-ceremony according to the Buddhist tradition. For this, first the monks should gather together in sīmā hall and a learned monk must announce about the pavāraṇā-kamma
After the announcement, the saṅgha order the following formula in Pāli after one another.

'Saṁgham bhante pavāremī, ditthena vā sutena vā parisankāya vā vadatu maṁ saṁgho anukampaṁ upādāya, passanto patikarissāmī'. (in three times) meaning “I, O brethren, invite you to criticize on my conducts through your seeing, or hearing or suspecting. If I realize that I have a sin, then I will confess my faults and restrain well in next time”.

4. 10. 8. Pratyākhyāna

Pratyākhyāna basically means determination to avoid sinful activities. Pratikrmaṇa is connected with the sinful activities of the past whereas pratyākhyāna is related to the activities of the future.

Here this conduct in Jainism is similar with sammapadāna, supreme effort (or sammā-vāyāma) in Buddhism. Sammapadāna signifies no ordinary effort, but the unfaltering concentrated effort of one who vows: ‘Let me be reduced to skin and bone; let my blood and flesh dry up; let my life come to an end; but I will not stop till I succeed’.

The four supreme efforts are:

1. The effort to discard evils that have arisen, 2. the effort to prevent the arising of un-risen evils, 3. the effort to being about the arising of un-risen good, 4. the effort to bring about the arising of un-risen good.262

261 Ibid. P. 263
262 Abs, Pp. 278-9
4. 10. 9. Kayotsarga:

This conduct is stoppage of bodily activities, and renunciation of bodily attachment. It signifies a formal non-attachment to the body for the prescribed period of time. The bodily organs are required to be without any movement at the time of kayotsarga.

In Buddhist literature, such kind of conduct is not known or mentioned directly. From Buddhist point of view, this conduct which is stoppage of bodily activities seems to be a self-mortification (attakilamathānuyoga). Even though the Buddha teaches that effort (vīrya) is important factor for enlightenment, he denies the extreme austerities. According to his invaluable experience, the Bodhisatta (prince Siddhhatta) finally decided to follow an independent course, avoiding the two extremes of self-indulgence and self-mortification. The former retards one’s spiritual progress, and the latter weakens one’s intellect. The new way which he himself discovered was the Middle Path, Majjhimapatipada. Therefore here, this conduct in Jainism has nothing to compare with Buddhism.

4. 10. 0. Food of the monk:

Regarding food, Buddhism neither condemns nor praises (the practice of) vegetarianism. It never says that to practice vegetarianism is right or wrong. It only says that you should have moderation in food, vegetable or meant (bhojane mattāññutā).

---

263 Mulacara, P. 650
264 DhS, P. 15. Moderation of deity
Food is necessary for all living beings to live long. Without food, beings are unable to survive. The Buddha says: “All beings are able to survive through nutriment of cause (sabbesattā āhāratthitikā) ‘To eat is to live long’.

Buddhist monk should not take food for the following purposes:

1. not to be mad with strength, 2. not to beautify his physical structure, 3. not to decorate his body.

He should take the food for the following purposes:

1. to sustain the vitality of the body, 2. to appease hunger, 3. to support the noble religious practices etc. While taking food, he should meditate the paccavekkhanā-meditation as mentioned in Chapter III.

As regards to food, we find the training rules in bhikkhu-pātimokkha, for instance, rule No. 27th to 56th for accepting, eating manners.

4.11.0. Saṅgha Organization and its behaviour to each other:

After the Buddha’s death, the Buddha did not appoint a successor. On the other hand, even if He had done that, the person who was to succeed him would not have the real qualities of the Buddha. But the Buddha says, before his parinibbāna, “Yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto; so vo mamaccayena satthā.” "I, Ānanda, had taught the dhamma and laid down the vinaya. The dhamma and vinaya will

---

265 khP, P. 3
266 DN, P. 127
be your teacher or guide after my passing away”. It means that he did not appoint any successor in personal, but the dhamma and vinaya only his successor.

And then after the Buddha’s parinibbāna, the Mahā-Kassapa therā was the leader of saṅgha order. The therā Mahā-Kassapa was the president of the saṅgha in the First saṅgha Council (sangāyanā). The saṅgha order, which the Buddha founded, has had an unbroken existence to the present day. The leader of saṅgha order was called saṅgha-nāyaka or saṅgha-pitā in pāli (the Master of saṅgha or the father of saṅgha).

In the saṅgha order there are the relationships which must be done vice-visa between preceptor (teacher) and pupils or senior and junior etc., which must be done vice-visa. There are so many accounts regarding the relationships in Buddhist literatures. In brief, according to Mahāvagga of Vinaya pitaka, the preceptor should consider his junior monk as if the latter is his own son while the latter should treat his preceptor as if the former is his father. In this way, they respect or venerate, and provide on each other by_

Teaching and learning the scriptures, providing for physical and spiritual requisites, giving physical service to preceptor, giving spiritual encouragement to junior monk, showing the junior monk the path leading to happiness and helping to each other for being free from offence (sins) and so on. These beheaviours and manners are to develop or promote the Buddha’s teaching (sāsanā).
The Buddha says: ‘\textit{Upājīhāyo, bhikkhave saddhivihārikamhi puttacittāṁ upatthapessati; saddhivihāriko upajhāyamhi pitucittāṁ upatthapessati. Evarāṁ te aṁnaṁaṁnaṁ sagārāvā sappatissā sabhāgavuttino viharantā imasmiṁ dhammavinaye vuddhuṁ virunhiṁ vepullāṁ āpajjissanti.}\textsuperscript{267}

4. 12. 0. \textit{Sallekkhanā:}

This conduct in Jainism is a voluntary death, making the body and passions thin, passionless end. Jaina \textit{Ācārayas} tried to distinguish the conduct of \textit{sallekkhanā} from suicide. Pujyapāda\textsuperscript{268} says that \textit{rāga}, which underlies suicide, is absent in \textit{sallekkhanā}.

However, here my discussion regarding with \textit{sallekkhanā} is not for the purpose of decision on right or wrong, but to present from Buddhist point of view on suicide.

4. 12. 1. \textbf{Buddhist point of view on suicide}

Taking one’s own life under any circumstances is morally and spiritually wrong. Taking one’s own life owing to frustration of disappointment only causes greater suffering. Suicide is a cowardly way to end one’s problems of life. A person cannot commit suicide if his mind is pure and tranquil. If one leaves this world with a confused and frustrated mind, it is most unlikely that he would be born again in a better condition.

\textsuperscript{267} Vi-3, Pp. 58-66
\textsuperscript{268} Pujyapada on Tattvarthasutra, 7, 22
Suicide is an unwholesome or unskillful act since it is encouraged by a mind filled with greed, hatred and delusion. Those who commit suicide have not learnt how to face their problems, how to face the facts of life, and how to use their mind in a proper manner. Such people have not been able to understand the nature of life and worldly conditions.

Some people sacrifice their own lives for what they deem as a good and noble cause. They take their own life by such methods as self-immolation, bullet-fire, or starvation. Such actions may be classified as brave and courageous. However, from the Buddhist point of view, such acts are not to be condoned. The Buddha has clearly pointed out that the suicidal states of mind lead to further suffering.\textsuperscript{269}

In conclusion, my presentation highlights more similar points than dissimilar as much as possible between Jainism and Buddhism on the fields of conduct. Besides, we find that the more we touch carefully the \textit{Tipitaka} texts in detail, the more we get further similarities. And some accounts, which do not connected closely with Buddhist ethics, such as nakedness, non-bathing and not-cleaning the teeth so on, are neglected in my research work lest the presentation is heavy.

4. 13. 0. 227 Rules of Bhikkhu-pātimokkha:

In previous section, I had compared the conducts in Jaina and Buddhist. Now, I succeed the rules for Buddhist monks. For the rules we do not describe all Bhikkhu-pātimokka according to original book fully but

\textsuperscript{269} WBB, Pp. 240-241
to introduce the Vinaya-pitaka in brief in order to give more, in detail, information on Vinaya-pitaka.

The Vinaya piṭaka is made up of five books. They are Pārājika pāli, Pācittiya pāli, Mahāvagga pāli, Cūlavagga pāli and Parivāra pāli. Actually, Bhikkhu-pātimokkha is the summery of the whole of Vinaya-piṭaka.

4.13.1. Eight Sections of bhikkhu-pātimokkha:


4.13.1. (a). Pārājika offences and penalties

Pārājika-discipline consists of four sets of rules laid down to prevent four grave offences. Any transgressor of these rules is defeated in his purpose in becoming a bhikkhu. In the parlance of Vinaya, the pārājika āpatti falls upon him; he automatically loses the status of a bhikkhu, he is no longer recognized as a member of the community of bhikkhus and is not permitted to become a bhikkhu again. He has either to go back to the household life as a layman or revert back to the status of sāmanera, a novice.

One who has lost the status of a bhikkhu for transgression of any of these rules is likened to (i) a person whose head has been cut off from his body; he cannot become alive even if the head is fixed back on the body;
(ii) leaves which have fallen off the branches of the tree; they will not become green again even if they are attached back to the leaf-stalks; (iii) a flat rock which has been split; it cannot be made whole again; (iv) a palm tree which has been cut off from its stem; it will never grow again.

These are four pārājika offences which lead to loss of status as a bhikkhu.

The first pārājika: Whatever bhikkhu should indulge in sexual intercourse loses his bhikkhuhood (monkhood).

The second pārājika: Whatever bhikkhu should take with intention to steal what is not given loses his bhikkhuhood.

The third pārājika: Whatever bhikkhu should intentionally deprive a human being of life loses his bhikkhuhood.

The forth pārājika: Whatever bhikkhu claims to attainments he does not really possess, namely, attainments to jhāna or magga and phala Insight, loses his bhikkhuhood.

The pārājika offender is guilty of a very grave transgression. He ceases to be a bhikkhu. His offence, āpatti, is irremediable.

4. 13. 1. (b). Thirteen Saṅghadisesa offences and penalties

Saṅghadisesa discipline consists of a set of thirteen rules which require formal participation of the saṅgha from beginning to end in the process of making him free from the guilt of transgression.
1. A bhikkhu having transgressed these rules, and wishing to be free from his offence must first approach the saṅgha and confess having committed the offence. The saṅgha determined his offence and orders him to observe the parivāsa penance, a penalty requiring him to live under suspension from association with the rest of the saṅgha, for as many days as he has knowingly concealed his offence.

2. At the end of the parivāsa observance, he undergoes a further period of penance, mānatta, for six days to gain approbation of the saṅgha.

3. Having carried out the mānatta penance, the bhikkhu requests the saṅgha to reinstate him to full association with the rest of the saṅgha.

Being now convinced of the purity of his conduct as before, the saṅgha lifts the āpatti at a special congregation attended by at least twenty bhikkhus, where āpatti, the motion for his reinstatement, is recited followed by three recitals of kammavācā, procedural text for formal acts of the saṅgha.

Some examples of the saṅghādīsesa offences,

1. Kāyasamsagga offence:

If any bhikkhu with lustful perverted thoughts engages in bodily contact with a woman, such as holding of hands, caressing the tresses of hair or touching any part of her body, he commits the kāyasamsagga samghādesesa offence.
2. Sañcaritta offence:

If any bhikkhu acts as a go-between between a man and a woman for their lawful living together as husband and wife or for temporary arrangement as man and mistress or woman and lover, he is guilty of sañcaritta saṅghādīsesa offence.

4. 13. 1. (c). Two Aniyata offences and penalties

Aniyata means indefinite, uncertain. There are two aniyata offences, the nature of which is uncertain and indefinite as to whether it is a pārajīka offence, a saṅghādīsesa offence or a pācittiya offence. It is to be determined according to provisions in the following rules.

(1). If a bhikkhu sits down privately alone with a woman in a place which is secluded and hidden from view, and convenient for an immoral purpose and if a trustworthy lay woman (i.e., an ariya), seeing him, accuses him of any one of the three offences: (1) a pārajīka offence, (2) a saṅghādīsesa offence, (3) a pācittiya offence, and the bhikkhu himself admits that he was so sitting. He should be found guilty of one of these three offences as accused by the trustworthy lay woman.

(2) If a bhikkhu sits down privately alone with a woman in a place which is not hidden from view and not convenient for an immoral purpose but convenient for talking lewd words to her, and if a trustworthy lay woman (i.e., an ariya), seeing him, accuses him of any one of the two offences (1) a saṅghādīsesa offence, (2) a pācittiya offence, and the
bhikkhu himself admits that he was so sitting, he should be found guilty of one of these two offences as accused by the trustworthy lay woman.

4. 13. 1. (d). Thirty Nissaggiya Pācittiya offences and penalties

There are thirty rules under the nissaggiya category of offences and penalties which are laid down to curb inordinate greed in bhikkhus for possession of material things such as robes, bowls etc. To give example, an offence is done under these rules when objects not permitted are acquired, or when objects are acquired in more than the permitted quantity. The penalty consists firstly of giving up the objects in respect of which the offence has been committed. Then it is followed by confession of the breach of the rule, together with an understanding not to repeat the same offence, to the saṅgha as a whole, or to a group of bhikkhus, or to an individual bhikkhu to whom the wrongfully acquired objects have been surrendered.

Some examples of the Nissaggiya pācittiya offences.

(1). First nissaggiya sikkhāpada

If any bhikkhu keeps more than the permissible number of robes, namely, the lower robe, the upper robe and the great robe, he commits an offence for which he has to surrender the extra robes and confess his offence.

(2) Cīvara acchindana sikkhāpada
If any bhikkhu gives away his own robe to another bhikkhu and afterwards, being angry or displeased, takes it back forcibly or causes it to be taken away by someone else, he commits a nissaggiya pācittiya offence.

Nissaggiya offences are light offences compared with the grave offences of pārājika āpatti or samghādisesa āpatti.

4. 13. 1. (e). Pācittiya offences and penalties

The pācittiya pāli which is Book II of the Vinaya-pitaka deals with the remaining sets of rules for the bhikkhus, namely, the pācittiya, the pātidesaniya, sekhiya, adhikaranasamatha and the corresponding disciplinary rules for the bhikkhunis. Although it is called in pāli just pācittiya, it has the distinctive name of ‘suddha-pācittiya’, ordinary pācittiya, to distinguish it from nissaggiya pācittiya, described above.

There are ninety-two rules under this class of offences classified in nine sections. A few examples of this type of offences:

1. Telling a lie deliberately is a pācittiya offence.

2. A bhikkhu who sleeps under the same roof and within the walls along with a woman commits a pācittiya offence.

3. A bhikkhu who digs the ground or causes it to be dug commits a pācittiya offence.

A pācittiya offence is remedied merely by admission of the offence to a bhikkhu.
4. 13. 1. (f) Four Pātidesaniya offences and penalties

There are four offences under this classification and they all deal
with the bhikkhu’s conduct in accepting and eating alms-food offered to
him. The bhikkhu transgressing any of these rules, in making admission of
this offence, must use a special formula stating the nature of his fault.

The first rule of pātidesaniya offence reads: should a bhikkhu eat
hard food or soft food having accepted it with his own hand from a
bhikkhuni who is not his relation and who has gone among the houses for
alms-food, it should be admitted to another bhikkhu by the bhikkhu saying,
“Friend, I have done a censurable thing which is unbecoming and which
should be admitted. I admit having committed a pātidesaniya offence”.

The events that led to the laying down of the first of these rules
happened in Sāvatthi, where one morning bhikkhus and bhikkhunis were
going round for alms-food. A certain bhikkhuni offered the food she had
received to a certain bhikkhu who took away all that was in her bowl. The
bhikkhuni had to go without any food for the day. Three days in succession
she offered to give her alms-food to the same bhikkhu who on all the three
days deprived her of her entire alms-food. Consequently she became
famished. On the fourth day while going on the alms round she fainted and
fell down through weakness. When the Buddha came to hear about this, he
censured the bhikkhu who was guilty of the wrong deed and laid down the
above rule.
4. 13. 1. (g). Seventy-five Sekhiya rules of polite behaviour

These seventy-five rules laid down originally for the proper behaviour of bhikkhus also apply to novices who seek admission to the Order. Most of these rules were all laid at Savatthi on account of indiscipline behaviour on the part of a group of six bhikkhus. The rules can be divided into four groups. The first group of twenty six rules is concerned with good conduct and behaviour when going into towns and village. The second group of thirty rules deals with polity manners when accepting alms-food and when eating meals. The third group of sixteen rules contains rules which prohibit teaching of the dhamma to disrespectful people. The fourth group of three rules relates to unbecoming ways of answering the calls of nature and of spitting.

4. 13. 1. (h). Seven ways of setting disputes, _Adhikaranasamatha_

Pācittiya pāli concludes the disciplinary rules for bhikkhu with a Chapter on seven ways of setting cases, Adhikaranasamatha.

Four kinds of cases are listed:

1. _Vivādādhikarana:_ Disputes as to what is dhamma, what is not dhamma; what is vinaya, what is not vinaya; what the Buddha said, what the Buddha did not say; and what constitutes an offence, what is not an offence.

2. _Anuvādādhikarana:_ Accusations and disputes arising out of them concerning the virtue, practice, views and way of living of a bhikkhu.
3. Āpattādhikarana: Infringement of any disciplinary rules.

4. Kiccādhikarana: Formal meeting or decisions made by the saṅgha.

For settlement of such disputes that may arise from time to time amongst the Order, precise and detailed methods are prescribed under seven heads.

4. 14. 0. Seven Settlements

4. 14. 1. Sammukhā vinaya: Before coming to a decision, conducting an enquiry in the presence of both parties in accordance with the rules of vinaya.

4. 14. 2. Sati vinaya: Making a declaration by the saṅgha of the innocence of an Arhat against whom some allegations have been made, after asking him if he remembers having committed the offence.

4. 14. 3. Amūlha vinaya: Making a declaration by the saṅgha when the accused is found to be insane.

4. 14. 4. Patiññāta karana: Making a decision after admission by the party concerned.

4. 14. 5. Yebhuyyasika kamma: Making a decision after admission with the majority vote.

4. 14. 6. Tassapāpiyasika kamma: Making a declaration by the saṅgha when the accused proves to be unreliable, making admissions only to retract them, evading questions and telling lies.
4. 14. 7. Tinavatthāraka kamma: 'The act of covering up with grass' — exonerating all offences except the offences of pārājika, saṅghādisesa and those in connection with laymen and laywomen, when the disputing parties are made to reconcile by the saṅgha.²⁷⁰

These eight categories of disciplinary rules for bhikkhus and bhikkhunis of the Order are treated in detail in the first two books of the Vinaya pitaka. For each rule a historical account is given as to how it comes to be laid down, followed by an exhortation of the Buddha ending with 'This offence does not lead to rousing of faith in whose who are not convinced of the Teaching, nor to increase of faith in those who are convinced'. After the exhortation comes the particular rule laid down by the Buddha followed by word for word commentary on the rule.

4. 15. Conclusion:

The Chapter IV deals with the higher ordination of monkhood and the conducts of monks in both sects, Jainism and Buddhism and their comparison each conducts.

For the Buddhist conducts, the Vinaya pitaka is made up of discipline laid down for regulating the conduct of the Buddha’s disciples who have been admitted as bhikkhus and bhikkhunis into the Order. These rules embody authoritative injunctions of the Buddha on modes of conduct and restraints on both physical and verbal actions. They deal with

²⁷⁰ The whole Bhikkhu-patimokkha, Also GT, Pp.5-15
transgressions of discipline, and with various categories of restraints and admonitions in accordance with the nature of the offence.

Before the emergence of the Buddha, there was a social code, based on the idea of impurity, which prevented familiar intercourse, such as commensality between people of different rank; and rendered disgraceful the use of certain foods.

When the Buddha appeared, he was a teacher, only a teacher, who played the role of successful social reformer. The Buddha fought for the poor and despised against the rich and privileged classes through the dhamma. He went far to abolish caste.

The Buddha had complete control over his own Order. He ignores completely and absolutely all advantages or disadvantages arising from birth, occupation, and social status, and sweeps away all barriers and disabilities arising from the arbitrary rules of mere ceremonial or social impurity.

One of the most distinguished members of his Order, the very one of them who was referred to as the chief authority, after the Buddha himself, on the rules of the Order, was Upāli, who had formerly been a barber\textsuperscript{271}, one of the brethren whose verses are chosen for insertion in the Tathāgata (Buddha), was a Pukkhusa, one of the low tribes.

The Buddhist Order, it is clear, was formed with all social classes. There is not any class which was excluded. In the Pahārāda sutta of Anguttara nikāya,\textsuperscript{272} it is said: There are four kinds \textit{vappas - khattiya},

\footnotesize{\textsuperscript{271} Vi-4, P. 338  
\textsuperscript{272} AN-3, P. 38}
*brahmana*, *vessa*, and *sudda*. When they have entered the Order, they abandoned their former names and *gottas*. They are to be called only ‘*Samana sakyaputtiya*’ (monk, *bhikkhu*, son of Sakya-Buddha). The all social classes are united ‘ONE’ in the Buddha’s teaching, as if the water of ocean has single taste: that is only salty taste.

After the establishment of the Order, as the years went by, the *saṅgha* grew in strength. Undesirable elements not having the purest of motives but attracted only by the fame and gain of the *bhikkhus* began to get into the Buddha’s Order. Some years after the founding of the Order, it became necessary to begin establishing rules, the *bhikkhu-pātimokkha*. Irrespective caste or class, the Order should observe the Vinaya-rules exactly as the Buddha laid down.