



Mahāvagga Pali: Vinaya in Formal Gathering of the Sangha

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Abstract

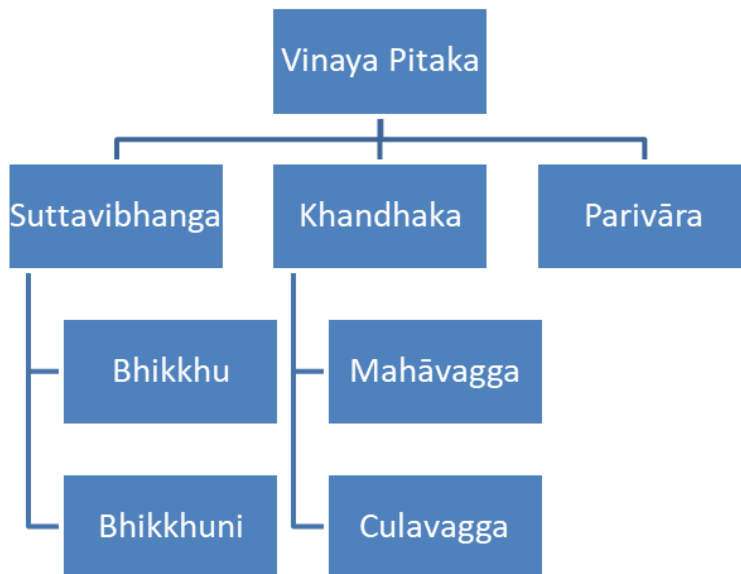
The Ti-Pitaka is a collection of Buddha's teachings. The Abhidharma Pitaka is a philosophical part of Buddhism, whereas the Sutra Pitaka narrates a tale based on Buddha's teachings. Vinaya Pitaka contains instructions on how to live a renunciate lifestyle and follow the rules and regulations of the Buddha. Vinaya is absolutely essential to the continuation and originality of Buddha's teachings. The three subcategories of vinaya are suttavibhanga, khandhaka, and parivra. Suttavibhanga contains serious regulations that monks must abide by, such as Parajika, Pacittiya, Aniyatta, Sanghadisesa, etc. The Conclusions of all Vinaya rules are contained in Parivara, while community-centric rules that are requested by laypeople and on-time demand rules are put in Khandhaka. All of Vinaya was ready to use; it had not been previously presented. It evolved through time. Mahavagga is among the early laws that Buddha started to impose. gradual progress Buddhism grew in popularity over time. Mahavagga contains certain norms that can emerge in Buddhist societies as a result of societal participation. As a result, different places and groups develop their own brand of identical Buddhism. The Vinaya treatment to become a novice and a monk, Vinaya observance and purification, rainy retreat, Pavarana, celebrating Kathina ritual, information regarding robe, medicines and utilities, and how monks can always be together are examples of the sorts of regulations included in this literature. Through, Mahāvagga everyone can benefit from learning about human behavior in ancient South Asia and the design of monks' constitutions.

Keywords: Vinaya Pitaka, Mahāvagga, Uposatha, Monastery, Pabbajjā

Background

A basket containing manuscripts of Vinaya, or the norms of discipline, is what the term 'Vinaya Pitaka' actually refers to. It offers guidelines for managing the Buddhist sangha as well as how monks and nuns should live their everyday lives. It also contains guidelines for joining the order, for the regular confession of sins, for living during the rainy season, for housing, clothes, medical treatments, and the judicial process in the event of a schism. These guidelines are thought to have been established by the Buddha himself because the situation called for their adoption. Furthermore, it contains tales; some of them provide us with snippets of the Buddha narrative, while others provide a great deal of light on ordinary life in the past. These tales serve as illustrations of the instances in which the Buddha was forced to use folklore in order to impart morality to his students. The greater portion of the Vinaya Pitaka appears to be dry and the technicalities therein have rendered the work an unpleasant reading in spite of the narrative of events in various Vinaya procedures that monks are to perform during formal gatherings of the Community.¹These books remain crucial for understanding early Buddhist monastic life.

Recent events have drawn attention to the Buddhist countries whose monks still adhere to these archaic laws. Buddhism is awakening and striving to understand more about its own riches, and it is enticing non-Buddhists to do the same.



1. Bimala C. Law, *A History of Pāli Literature*.1993, Rekha Printers P. Ltd. p. 69

By 'Suttavibhanga,' we mean 'explanations of the suttas.' The Sanskrit term 'Sutra' is equivalent to the English word 'Sutta,' which means 'thread' in English. It refers to a certain type of book whose contents are sort of like a thread, delivering the gist or substance of more than is represented in words. This sort of book was the latest development in Vedic literature just before and after the rise of Buddhism.²This term was used by Buddhists to refer to a talk or a chapter. The Suttavibhanga explains how, when, and why the specific regulation in issue was established in the first place using its language. The complete text of the regulation is always used to conclude this historical introduction. Then comes a commentary that is so old, written word for word, that it was deemed so sacred that it was added to the canon about 400 B.C. (around the time the Suttavibhanga was written). And if appropriate, additional explanations and explorations of shaky areas follow the previous remark. These can occasionally have enormous historical relevance. The arguments of what constitutes theft and what defines murder, for example, are covered in the laws governing homicide, and they are quite similar to the type of nuanced distinctions found in current law texts. Given that they are some of the earliest legal texts in existence, the paragraph must be of legal significance when made available in translation to western academics.

All of the regulations included in the Patimokkha are laid out and explained in the Suttavibhanga. It is split into two volumes, Pārājikā and Pācittiya, named for the two primary categories into which transgressions are subdivided: Pārājikā, for which expulsion from the Order was the punishment, and Pācittiyas, for which some kind of atonement was mandated. The Pārājikā and Pācittiya both discuss two hundred twenty-seven regulations for the bhikkhus' use in identifying transgressions, resolving disputes among bhikkhus, and calculating punishment. The two hundred and twenty seven rules are divided into eight sections, viz. Pārājikā dhammā (rules concerning those acts which bring about defeat), Sanghādesesa dhammā (rules which require formal meetings of the Order), Aniyatā dhammā (rules regarding undermined matters), Niddaggiyā pāciyyiyā dhammā (Paccitiya rules involving forfeiture), Pācittiyā dhammā (rules requiring repentance), Patidesaniyā dhammā (rules regarding matters which ought to be confessed), Sekhiyā dhammā (rules of etiquette), and Adhikarana-Samathā dhammā (rules regarding the settlement of cases) which form what is known as the Pātimokkha code of the Vinaya Pitaka. We hold with Rhys Davids and Oldenberg that the Pātimokkha seems to have owed its existence to the ancient Indian custom of holding sacred two periods in each month, the times of the Full Moon.³ The Khandhakas or Treastises in set fragments comprise two divisions:

2. Rhys Davids, American Lectures, *Buddhism, its history and literature*, pp. 53-54.

3. T.W. Rhys Davids and Hermann Oldenberg, *Vinaya Texts, Part-1*, Oxford, The Clarendon Press, 1881, pp.X

- i) The Mahāvagga
- ii) The Cullavagga

i) The Mahāvagga⁴ is the greater division. In the first Vinaya, it yields The term 'Vinaya' is derived from a Sanskrit verb that may also mean to educate, instruct, or direct. It can also mean to lead or take away, remove, train, tame, or guide (for example, a horse). In the Buddhist context, the term refers to both the specific teachings attributed to the Buddha that have to do with behaviour and to the literary sources in which those teachings and texts state that a follower of the Buddha who has undergone a formal ritual of ordination and declared themselves capable of adhering to the established rules is one who has done so. It's crucial to stress that he or she does not make a promise to do so. In reality, at least in the context of Indian Buddhism, vows of the kind that distinguish Western monastic communities are unheard of. The vinaya, properly speaking, only pertains to bhiksus and bhikshunis, however there are guidelines for 'novices,' who are those who have not yet completed the official act of ordination.

Because it deals with large (or greater) occurrences, the Mahāvagga's name may have been derived from that of its first section, the Mahākhandhaka, also known as the large Section. In the Pitakas, it is rather typical to name a division after its first section or a Section after its first chapter; it is possible that this practice was adopted here. On the other hand, it might be agreed that the Mahāvagga contains topics that are more significant than those in the Culavagga, such as those related to ordination and admission, the Uposatha, Pātimokkha, Pavarānā, and Kathina ceremonies, the definition of what constitutes a valid formal act, and methods for handling a schism.

ii) Cullavagga: Because of its two sections on the Councils of Rajagaha and Vesāli, the Cullavagga was known as the 'lesser' or 'smaller' division. The Cullavagga brings us to a time when he, as the living wellspring of authority, was no longer promulgating discipline and when discipline was no longer expanding, since the first of these purported to have been convened shortly after Gotama had died and the second a century later.

The Mahāvagga: Introduction of Contents

The Mahāvagga describes a time when, at the commencement of Gotama's ministry, the number of monks and nuns was also rising quickly. As they travelled to farther-flung regions of India, they brought the new philosophy with them, which sparked an inflow of followers that has continued to this day. If the Order's geographic expansion can be measured by the rules' relaxations for the outlying districts or border countries, necessitated by their

4. C. Bendall, *Notes and Queries on passages in the Mahāvagga*. J.P.T.S., 1883

harder than the Middle Country's conditions, where the scene is otherwise primarily at Rājagaha, also at Sāvatti, Vesali, Kapilavatthu and other nearby places, its numerical expansion can be measured equally well by the awareness of schisms emerging to the danger and detriment of the Order. Although the beginning of the Mahāvagga gives not only the impression but also an account of an Order growing and taking shape right away after its founding, the remainder seems to refer to a period when the Order had already accrued a significant amount of history, to a period when many rules had been established, and to a period when, despite attempted schisms, a certain amount of stability had been attained in the matter of the Order's government and legislation. This may be assessed in part by looking at the word 'yathādharmokāretabbo' which appears thirteen times total and should be handled in accordance with the rule. The rule referred to will in each case be found complete with the penalty incurred for infringing it, in the *Vibhāngas*.

The reason why a description of the very first events in the history of the Sangha is included in the middle of the Vinaya thus becomes a point of discussion. Because, according to Rhys Davids and Oldenberg, 'it was impossible to realize the idea of a Sangha without rules showing who was to be regarded as a duly admitted member of the fraternity, and who was not,' they believe it is natural to link the tales or legends about the ordination of bhikkhus with these early events. This gives a strong reason to give a brief history of how monastic life came to be before recording the development of the first and most important step in a monk's life. All the rest follows after their admittance and ordination. The Vinaya as a whole, with the exception of the Parivāra, is interlaced with several tales. There are numerous stories in the Mahāvagga itself, such as those about Ambapali and the Licchavis, Jivaka Komarabhacca, Visakh, Mendaka, Dighāvu, and the boy Upāli (both told elsewhere in the Vinaya), in addition to countless shorter ones. However, every rule in the Vibhāngas is introduced by a story, whether it be long or short, depending on the circumstance. In light of this, it would seem rational and not only natural to explain the guidelines for the first and most crucial step in a monk's life by recounting the early events that took place following the momentous occasion when Gotama reached full self-awakening. The best story a Buddhist book could tell was this one since it was the first and most significant step in the life of a Buddha.

Although many of the rules attributed to him and believed to have been established by him while he was still alive were broad in scope and others were more focused on minute details but still had their own significance, taken collectively, they form a formidable body of the discipline known as vinaya that, along with dhamma, was to serve as the teacher after Gotama's passing. It reads *yovo Ānandamayādharmo ca vinayo ca desitopaññatto so vo*

mam' accayenasatthā.⁵ Gotama was speaking to Ananda, a monk; he would not therefore have omitted to speak of vinaya which, together with dhamma, gives a surer basis for progress towards the final vision and ultimate bliss than dhamma alone can give. Had the sentence run: *yovo maya dhammo ca desitovinayo ca paññatto*, it might have been more apparent that the reference of the following so was to both dhamma and vinaya. Dhamma is taught, *desita*, showing the Way; vinaya is laid down, *paññatta*, for keeping one's footsteps on the Way by strict adherence to it. Both are *satthusāsanam*, the Teacher's instruction.

As it is established, discipline is a form of authority. The early editors asserted that even if the Suttanta (Pitaka) and the Abhidhamma are destroyed, the teaching will endure so long as Vinaya is preserved⁶. In addition, it may be extended and applied virtually indefinitely, and it can control behaviors that, despite the Teacher's 'numerous rules, offences, and allowances' (*Anujānāmi*), were not specifically regulated during his lifetime. The monk must make a decision about matters that are not covered by legislation, judging any course of action by the broad definition of discipline that he is familiar with. He needs to keep this in mind and use it to solve his issue. A broad standard was provided to Mahāpajāpati when she requested to be taught the Dhamma briefly so that she may be aware of other, *Es odhammoesovinayoetamsatthusāsanam* (this is the Dhamma, this is discipline, this is the Teacher's teaching). Similar to this, when some monks in the Mahāvagga were unsure or had doubts about what had been permitted, or *anuāta*, and what had not, they were told that anything that did not fit with what had been permitted, or that tallied with what had not been permitted, was not allowable, or *nakappati*, not suitable; and the opposite.

There are roughly 280 instances in the Mahāvagga alone when Gotama made a practice or a behaviour acceptable to monks by saying the phrase '*anujānāmi*,' which is Sanskrit for 'I allow, I permit.' Anyone familiar with the cases would have a good chance of knowing what to do in situations where Gotama has not expressly permitted or objected, given the wide range of situations covered, which range from accepting a monastery to making a foot-salve, from using three robes to inserting a patch, from training novices in ten rules to using a trough for dye. Alternatively, they might increase an 'allowance' to account for conditions not covered by the law. According to what is recorded, Gotama once offered a

5. T.W. & C.A.F. Rhys Davids, *Dialogues of the Buddha Part II*. Sacred Books of the Buddhists. 1910. pp. 154

6. Mahāvagga I. 99Pamuṭṭhamhi ca suttante, abhidhamme ca tāvade; Vinaye avinatṭhamhi, puna tiṭṭhati sāsanaṃ.

clue in this direction when he declared, 'I allow, monks, a linen bandage, and every treatment for curing a sore,' after granting 10 allowances 'for curing a boil a monk was suffering from.'⁷

In addition to using *anujānāmi*, the Buddha is frequently depicted telling monks: 'You may or you should not,' a command likely to be followed by a hint that breaking it leads in an act of wrongdoing. This sort of offence is recognized as along with three other offences that aren't mentioned at all in this book and the terrible offences known as *Thullaccaya*. slipping from proper behaviour We will likely never know if Gotama himself was in charge of all these exceptions and restrictions. There is an indication that power may be delegated in the tale of the three monks who spent the rains at Rājagaha and travelled to Pātaliputta to seek the elders living there to solve their problem⁸. However, given that it was a narrative about unusual circumstances, the Mahāvagga may have included it. Or it could have been included because, contrary to what is clear from the remainder of the Mahāvagga, the practise of relying on others to interpret dhamma, a norm, was starting to spread more widely.

It's true that the Vinaya doesn't include much philosophy. It is a book or a collection of disciplines by nature and by name. However, it is not feasible to totally eliminate philosophical principles from a concerned with discipline due to the fact that it is somewhat hollow to give down rules for training and for outer behavior without explaining the underlying reasons why they should be respected. The Mahvagga does include several ideas that are well-known to be components of Buddhist thought, particularly towards the beginning. To provide just a few instances, the aim is first mentioned and given a name. It is *Amata*, the undead, or the undead. Gotama, the way-finder, has opened its gates so that people who hear the dhamma might reach their destination. The first utterance in Pali Buddhism is one example among many in the Pali canon of the philosophical validity of choosing the middle ground between two opposing extremes. This idea of achieving one's goals by following a path between two opposites is common to many traditions. The four facts of evil, or the unhappiness and sorrow that permeate all compounded things are also defined in the First Sermon. There is this lengthy faring-on (in *samsāra*) for both me and you since these realities are not comprehended or understood. Before recurring birth, again-becoming, *Punabbhava*, can be halted and deathlessness gained, illness must be removed by severing its root, ignorant yearning.

The young men are then instructed, in a passage that has since come under scrutiny, to seek their own self, or *Gaveseyyātha* (plural). Anyone familiar with the Upanishads'

7. Mahāvagga VI. 14, 4-5. Anujānāmi, bhikkhave, vikāsikaṃsabbamaṇapaṭikammanti.

8. Mahāvagga VIII. 24. 6 “yathākhomayaṃāvusobhagavatādhammaṃdesitaṃājānāma, tumhā kaṃyevatānicīvarāniyāvakathinassaubbhārāyā”

emphasis on the Atman, or self, could be tempted to believe that this was the most important intellectual idea to emerge from Ancient India. It is important to consider a number of texts from the Pali canon, particularly the Attavagga of the Dhammapada, when determining the place of atta as a philosophical idea in Early Buddhism. When The Second Utterance begins with the phrase 'material shape, monks, is not self, for if, monks, material shape had been self, and similarly of the four other khandhas: if they had been self, they would not be as we know them: impermanent, suffering, and subject to change,' it places the idea of self-beside that of not-self. Everything that has been combined or built is not itself. The self is to be sought; it is the self that, by implication, is not produced, is not compounded, and which is unaffected by karma, the deeds or actions done in a succession of individual incarnations while the being is bound to *samsara, sattosamsāramapādi*. What is constructed is to be rescued from.

The Third Utterance's message is that if one turns away from sensations of pleasure and pain brought on by the six fold sensory data impinging on the appropriate sense organs, they will know they are liberated and understand that birth (rebirth) is destroyed, the journey to the Highest is over, what needed to be done has been done, and there is no longer any such thing as this or that. This Disquisition on Burning is entirely philosophical in nature. You won't miss any of the references to dependent and causal origination either. Cause and effect served as the foundation for the entire system. Therefore, discipline will result in something that does not yet exist for the individual who diligently practices and cultivates it. If the Buddha had not believed that the rules and precepts, he had established would be helpful in achieving the objective, he would not have spent as much time doing so.

Sub-Chapters of *Mahāvagga*

Mahākhandhako

Gotama famously told Upaka, the Naked Ascetic, in the first Khandhaka, Section or Chapter of the Mahavagga—also known as the Great (maha) Section—of his victory, perfection and self-awakening, of his singularity, and of his having had no teacher⁹. As a result, he stands out from other people. Then comes the First Discourse, which was given to the five earliest followers and is also known as the Dhammacakkappavattana Sutta, or Discourse on the Rolling of the Wheel of Dhamma. In this discourse, the middle path between the two extremes, the dead ends of excessive luxury and excessive austerity-is referred to as the Ariya Eightfold Way. This Path is divided into the stages of sila, samādhi, and pannā

9. Mahāvagga I. 6. 8Na me ācariyo atthi, sadiso me na vijjati; Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo. Ahañhi arahā loka, ahaṃ satthā anuttaro;Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

and focuses on dukkha, unhappiness, illness, or suffering, and the halting of it. Gotama subsequently epitomised this path when he is quoted as saying: 'As formerly, so now, this is precisely what I teach: ill and the stopping of ill.' The essential truth of causation, that Fe whatsoever is of the nature to originate all that is of the nature to stop, was first understood by Ata Kondana among the disciples. He experienced a glimpse of the Dhamma, as did his four friends not long after.

He requested the ordination, upasampadā, and the coming forth, or entrance, pabbajjā, in the Lord's presence as this dhamma-vision manifested in each of them. Come, monk, *Ehi bhikkhu*, well taught is dhamma, fare the Brahma-faring for the utter termination of harm, Gotama said in answer. This initial formula, which Gotama utilised when the Order was just getting started and in its early stages, addresses simultaneous admission and ordination. Later, two distinct processes took over, and as the Mahāvagga demonstrates, admittance into the Order had to be obtained prior to ordination being granted.

After Yasa, his four friends, and then his fifty friends were ordained, there were sixty-one arahants in the world after the Second Discourse, which discussed how the five khandhas cannot be self because they are impermanent and suffering. This discourse was also delivered to the five original followers. They were instructed by Gotama to go on tour and teach the dhamma for the benefit and wellbeing of the many after being 'liberated from all snares.' As a result, many individuals grew eager for ordination and admittance, but when they travelled to Gotama to receive these blessings, they arrived weary. As a result, he subsequently permitted monks to admit and ordain in any region or sector. However, they were not commanded to say 'Come, monk.' Contrarily, the applicant now has to recite another formula three times. This is what the three goings for refuge refer to as admittance and ordination. The ordination process is now in its second stage. The three refuges were established as buddham saranam gacchāmi, *dhammam saranam gacchāmi*, and *sangham saranam gacchāmi*, each to be recited three times, in the custom to be followed by those who sought to be monastic disciples. Those who wished to be counted as lay-disciples (upāsaka, fem. upāsikā) asked for this status by repeating the slightly different formula of taking refuge not in *buddham*, *dhammam* and *sangham*, but in *bhagavantam*, *dhammam* and *bhikkhusamgham*, or in *bhavantam Gotamam*, *dhammam* and *bhikkhusamgham*.

It's likely that this system of admission and ordination was short-lived. The justifications presented for its elimination may not be particularly compelling, and we should have anticipated more specifics and stories of catastrophes demonstrating its need for revision. In any case, according to the Mahāvagga, Gotama did not respond that the Brahman's repetition of the three goings for refuge would constitute his ordination when Sāriputta asked

him how he could accept and ordain a specific brahman.¹⁰The Order ordaining a candidate, who had been submitted by his preceptor, instead, by a formal act composed of a motion and a resolution declared three times. As a result, the only organization with the legal capacity and jurisdiction to ordain is the Order. In addition, the candidate for ordination now needs a preceptor, chosen by the Order, who must present him to the Order-specifically, to the person residing within the boundary where he wishes to take up residence-and who must have prepared him beforehand so that he will be able to respond to a number of routine questions that will be posed to him in front of the Order without feeling embarrassed or confused. These common inquiries serve as a type of test, regardless of the candidate's progressive improvement, and the preceptor makes it clear to the candidate that now is the moment to speak the truth above all else.

These are only a few of the numerous characteristics that go into the ordination procedures' finalized shape. To fit the dynamic and developing phase in which they gained shape, they increased and become more complicated. The original simplicity of 'Come, monk' has been lost. To address a complexity of unforeseen scenarios, regulations must be expanded. The number of resources, *nissaya*, required for an Order to be considered competent to ordain monks, the number of years a monk must have been ordained before he is considered suitable or competent to ordain others, living in dependence on a teacher, *nissāyavatthum*, providing guidance, the qualities that a monk should possess in order to ordain, the ordination and probation of former adherents of other sects, The Order's internal affairs needed to be protected just as much as its interactions with the outer world.

It is implied that some time has passed between initial admission and final admission by the need that the applicant for ordination undertake a preceding term of training and teaching under the supervision of a preceptor. It appears that what was formerly a single organization was split into two in order to address challenges, maybe brought about by the attraction of Gotama's Order itself. This is what Chapter 28 of Mahāvagga I aims to accomplish when it permits monks to be ordained by a formal act that entails the motion and resolution being placed before the order three times, without mentioning admittance. Although Sāriputta had questioned how to admit and how to ordain, the technique of admission is not explicitly stated here, thus it is obvious that these two procedures, which were formerly concurrent, are currently splitting apart.

10. MahāvaggaI. 28. 3.Vāsā, bhikkhave, mayātīhisaraṇagamanehiupasampadāanuññātā, taṃ ajjataggepaṭikkhipāmi. Anujānāmi, bhikkhave, ñatticatutthenakammena upasampādetuṃ. Evañcapana, bhikkhave, upasampādetabbo. Byattena bhikkhunāpaṭībalenasaṅghoñāpetabbo

However, it is obvious that two stages were becoming necessary before a monk could attain full status, and that the standing, rights, and obligations of a monk in the earlier of these two stages—*pabbajjā*, admission—would differ from those in the latter stage—*upasampadā*, ordination. *Pabbajjā* therefore acquired a new and specific meaning when it was operationally detached from *upasampadā*, coming to signify admittance to novice ship. By receiving *pabbajjā*, one became a novice, or *samanera*, and *upasampadā*, one became a freshly ordained monk, or *nava*. Both the former and the latter have their own equipment for appropriate implementation¹¹. For instance, a boy shouldn't be permitted to leave the house 'until he had his parents' permission and had attained the age of fifteen, save on the odd stipulation that he may scare crows—a test possibly to determine if his first childhood was over. There are guidelines for dealing with novices who are resistant¹². Depraved novices might be expelled prior to being ordained; just as depraved monks could be after receiving their ordination.

The Order was made available to men whose abilities to achieve the unsurpassed delirium were not limited to Gotama and the first sixty monks, all of whom were arahants, by enlarging it to include novices, who might be those who shared a cell (with a preceptor) or students (of a teacher), by not limiting it to these original adepts to go forth and teach dhamma, and as a result of their return with an unspecified number. These people needed instruction since they were monks. But despite several opportunities to do so and benefit from it, they didn't always work out as planned. Therefore, it might be assumed that the third refuge for lay followers' bhikkhu sangha spoke less than was meant. The sangha intended is not that of common men, but rather that of arahants or at least of āryans. The Sangha of the Triple Gem is not the community of monks as a whole, not the community that consists of the groups of six or seventeen monks known for their bad habits and for causing trouble, or the argumentative monks of Kosambi, or those depraved or misbehaving people for whom rules were formulated, regulations were created, and offences were differentiated from what were not classed as offences, and whose misdeeds provide the justification for discipline. Because a monk's ability to focus on his training, which had the vision of nibbana as its endpoint, rested heavily on these bodily factors. The Sangha of the third refuge actually only refers to those devoted disciples who have attained the sotāpanna stage and are on the supramundane parts of the way. As a result, they have attained supramundane stature and accomplishments, or lokuttara, because they are unaffected by all that is lokiya, or of the

11. MahāvaggaI. 50–61. Anujānāmi, bhikkhave, sāmaṇerānaṁimānidasaikkhāpadāni, imesu ca sāmaṇerehisikkhituntī.

12. MahāvaggaI. 57–60. anujānāmi, bhikkhave, imehidasahaṅgehisamannāgatamsāmaṇeraṁ nāsetuntī.

world, compounded and conditioned. According to the commentaries of sutta Pitaka, where the notion of 'going for refuge' is studied at length and on a high level not addressed in the Vinaya, they are connected by the communion of knowledge and ethical behavior.

The first twenty-four chapters of the Mahāvagga's First Section, the Mahākhandhaka, seem to provide a chronological account of events, starting with the night of awakening under the Bo tree on the banks of the river Neranjanā and ending with the admission and ordination of Sāriputta and Moggallāna, the two main disciples who had already left their homes and become homeless wanderers. An exact historical account is less clear from this point on since the Mahāvagga is starting to combine topics that belong together. Strict chronology is dispensed with, doubtless in an effort to organize this topic and break down its complexity into a more comprehensible sequence so that it may be better retained in memory. What need was there for the current Order, or any succeeding Order, to be aware of the precise sequence of events? The material for the various topics should be grouped together rather than being dispersed throughout the enormous compilation known as the Vinaya-Pitaka because this would make it easier to learn and master the rules and procedure governing both the regular occasions and the daily conduct of monastic life.

Even though in the hands of the early editors the order of events was subordinated to systematization, this plan still demonstrates the growth of various monastic practices, the development of the Order as a uniform institution, and its internal governance for the purpose of its own preservation and continuation, which in turn depended on the crucial characteristics of scrupulousness and striving on the part of the individuals who eventually joined it. Therefore, these were constantly being pushed to live up to a standard of conduct that was particularly suited to recluses, samana, and worthy of those who had 'left the world' with its fleeting pleasures and troubles in favor of a way of life that required gradual renunciation of worldly joys and sorrows in order to experience the higher, other worldly joy that transcended them.

To do this, the life of the Order as a whole became increasingly organized and adjusted to circumstances, while concurrently, the lives of its members grew to be meticulously regulated. As a result, the initial stages of everything—admission and ordination into the Order—were tested until certain applicant types deemed to be ineligible for membership could be eliminated by regulations, based either on experience or on foresight. This limited who might join the Order to those who it was fair to believe could be integrated without bringing it into disrepute. However, as was already indicated, there were many who reverted. If, for instance, creditors and members of the royal service had been permitted to evade their

commitments by converting to monasticism, shame would have been courted. As a result, they were prohibited from joining the Order.

Uposathakkhandhaka

The Mahāvagga moves on to a description of the nature and origin of the important biweekly observance of *uposatha*, whose main component is the recital of the Pātimokkha regulations, after its first Section on Admission and Ordination. The opportunity to confess whatever transgressions they may have done is presented to monks through this. On the other side, their silence is interpreted as a sign of complete purity, or *pārisuddhi*, in terms of devotion to the law. As usual, it was necessary to identify and standardise a variety of ancillary issues in order to ensure the efficient operation of the primary concerns. Monks who resided within the same established boundaries, for instance, were required to congregate on Uposatha days in the one and only case of the *uposatha* that was decided upon. As a result, techniques for fixing borders had to be developed. Furthermore, a location with a maximum size for the present requirements had to be decided upon inside each border for the Uposatha rather than just being held anywhere at random. So that every monk that lives there would be aware of their whereabouts and come on time. It may be decided by the Order that they do not need to bring all three of their robes if getting there required difficulty crossing a river. However, if they choose to leave them behind, they must not leave them in an unsuitable location where they could become lost, burned, or eaten by rats¹³.

The correct and incorrect ways to recite the Pātimokkha are described, including whether to do it in full or in part, depending on whether the ten sources of danger were present or not. If there were no experienced, competent monks within the boundary, a newly ordained monk was to be sent to a neighboring residence to learn it there, either in full or in brief, and then return¹⁴. In the ideal case, it was to be recited by an elder (thera), but if he was incompetent, it was to be recited by some other experienced, competent monk.

A monk was required to convey his 'entire purity *pārisuddhi*' through another if he was unwell and unable to attend the Pātimokkha recital. This monk delivered it on behalf of the sick person and reported it (*dātum*) to the Order, but it is often the case that the entire purity is not delivered due to a variety of circumstances that may arise for the conveyer both on the way from the sick person to the meeting location and once there but before he has delivered the entire purity. This, along with the conveyance and giving or declaration of the

13. Mahāvagga II, 12.3.Yāsā, bhikkhave, saṅghenasīmāsammattāsamānasamvāsāekuposathā, saṅghotaṃsīmantaṃcīvarenaavippavāsasammannatu, ṭhapetvā gāmañcagāmūpacārañca. Evañcapana, bhikkhave, sammannitabbā. Byattenabhikkhunāpaṭibalenasañghoñāpetabbo

14. MahāvaggaII. 17. 6Na, bhikkhave, therena añattenaagilānenanagantabbam. Yona gaccheyya, apattidukkaṭassāti.

consent (*chandamdātum*) on behalf of a monk who is ill for the carrying out of a formal act of the Order, serve to demonstrate how seriously held the idea that an Order should be complete 'whenever its business was being discharged' was. This was not going to end up in the hands of a select few. Even those who, like Mahākappina, professed to have attained the utmost degree of purity were not forbidden from going. For if even one monk was missing, the Order would not have been whole. The only possible excuses for not attending the Observance in person would appear to be extreme sickness and insanity. If the whole purity and the consent were correctly and securely transferred and announced, the Order in the first scenario may be regarded as complete even if it was not. In the latter, the Order is required to give the insane monk, here exemplified by Gagga, the consent of a lunatic. This agreement will ensure that the Order can properly carry out the Observance and the official act with or without the insane monk, regardless of whether he recalls the observance or not, arrives for it or not, or whether he remembers a formal act of the Order or not, comes for it or not.

These are some of the issues that needed to be resolved before the Pātimokkha performance took on its final shape. I won't go over them all again here because you can read about them in the book. Those I've listed can be viewed as typical examples of the care required to prevent and avoid negative circumstances that can emerge and impair the monk's reputation in his own eyes, the eyes of his fellow monks, or the eyes of the outside world. The power of the rules guiding monastic conduct and individual behavior is found in the example or standard they provide for how to behave in a wide range of situations influencing a monk's life.

Vassūpanāyikokkhandhako

The Mahāvagga gives almost equal consideration to the journeys monks may make away from their rains-residence¹⁵ as it does to entering on the rains and keeping them by residing in one monastery for either the first three or the second three of the four months of this period. The primary driver behind the construction of rains-residences was protection or non-injury, namely the protection of crops, the life blood of the economy-and the swarming tiny animals that some Pācittiyas also aspire to preserve. The decision to enable monks and nuns to enter during the rainy season and then make an effort to immobilize them at this time was one of the outcomes of this concern not to destroy plant or animal life, which occasionally gained encouragement from objections voiced by the people. As seen by the countless times where it was regarded not only acceptable but desirable for monks to leave the rains-residence on different forms of monastic work or on humanitarian missions,

15. The rains lasted for four months. Each monk could choose whether he would observe the first three months or the second three months, but he was not expected to observe all four.

regulations like these latter ones were at odds with the great energy the Orders had. The Order's business must continue just as life does. The monks' lives were too closely entwined with those of the laity and dependent on the outside world for this to be possible. They also could not completely shut down for a third of the year because of their obligations to it¹⁶, their dependence on it, and their involvement in it. Therefore, a middle ground had to be found between, on the one hand, staying in a residence for the entire three-month rainy season, which would cause the least amount of harm to the crops and the lives of tiny creatures, and, on the other hand, leaving the residence for business that could be considered to be urgent. Limiting the period of absence to seven days helped to reach a compromise; the business that required the monk's attendance was carefully defined and should not be undertaken if it could not be completed within this time frame.

Pavāranakkhandhako

Two ceremonies were held to commemorate the end of the rains. One of these was the Pavāran, during which monks asked one another to share stories of crimes they had witnessed, overheard, or feared had been done while it was raining. The Invitation was intended to absolve any transgressions that monks may have committed during the three wet months and to aid them in their efforts to achieve discipline. The recital of the Pātimokkha was intended to absolve any offences committed during the nine dry months of the year by way of confession.¹⁷

Cammakkhandhako

The purpose of monks' utilities is covered in this section. The Order is permitted to use mattresses, sandals, vehicles, and leather goods as long as there are no issues. There are 63 things total. Sona the monk is the first; because of him, Buddha permitted nuns and monks to don sandals. The lute had a single lining that was dark green, yellow, red, crimson, and even black. He also objected to edgings, heels, knee and top-boots made of cotton, partridges, rams, goats, Scorpions, peacocks, and embroidery that featured lions, tigers, and panthers as well as antelopes, beavers, cats, squirrels, owls, and other animals. It is forbidden to wear sandals made of wool, leather, golden, silver, jewels, lapis lazuli, crystal, bronze, or glass as well as sandals for split (foot), corns, unwashed tree stumps, rasping palm trees, bamboo, grass, or swampy date palms. A palanquin is probated for monks and nuns as

16. III. 10-11.4 Anujānāmi, bhikkhave, yenabahutarātenagantunti.

17. IV. 1. 13 Anujānāmi, bhikkhave, vassaṃvuṭṭhānaṃbhikkhūnaṃtīhiṭhānehipavāretuṃ – ditṭh enavāsutenavāparisaṅkāyavā. Sāvobhavissatiāññamaññānulomatā āpattivuṭṭhānatāvinayapu rekkhāratā. Evañcapana, bhikkhave, pavāretabbaṃ. Byattena bhikkhunāpaṭibalenasaṅhoñ āpetabbo.

cows, a car, and sick people are tethered to bulls. Large skins are used as couches, and the wicked person sits on a cowhide while showering often on household items and furniture. He permitted the use of skins as covers because he believed they were unnecessary until the leader granted these five advantages.

Vesajjakkhandhako

The topics in this area relate to health. This chapter covers the ailments, cures, and justifications for patient orders to practice Vinaya. Vinaya places a high value on health. Most minor restrictions can be broken if you have health problems. The total number of pieces is 106. Autumn is a bad season to be allowed to take medications. Tallow, roots, astringent concoctions, leaves, fruits, resin, salt, and dung are examples of medicinal plants. This chapter includes descriptions of several types of medications, including Chunam, sifter, and flesh, ointment, powder, ointment-box, all kings, not covered, sticks, and case for sticks. A bag with an edge strap, thread, oil for the head, nose, and nose-spoon, as well as a pipe, a cover and steam.

Herbal remedies used in ancient times included decoration of oil, strong drink, an ointment, a vessel, sweating, after which the great (sweating), hemp-water, water-vat, and blood, a horn, foot-unguent, foot-salve, lancet, and astringent, sesame paste, a compress, Piece of cloth, and mustard-powder, fumigation, and crystal, oil for the sore, linen bandage, Meat-broth. Monks are forbidden from eating the meat of humans, elephants, horses, dogs, snakes, lions, tigers, leopards, bears, and hyenas under any circumstances.

Kathinakkhandhako

The other ceremony that was performed at the end of the rains had nothing to do with discipline or the admission of guilt. It was used to create new monk robes to replace those that had worn out or been ruined by the rain using the kathina fabric, or cotton cloth, that had accumulated as a gift to the monks (Section VII). As a result, the replenishment of robe-material is taken into account and has to be handled in a systematic and organized manner.

Cīvarakkhandhako

In addition, many officials, including the distributor, acceptor, and guardian, were established to manage the robe material. Prescribed locations for storerooms include: Three robes maximum (one doubled, though) are permitted to be used for dyeing, and the types of medications that monks may take are covered in great detail. They handle the kind of sandals and shoes they could wear and the use of animal skins with the same level of care. These

two categories undoubtedly result from the urge to preserve all life, no matter how small. In addition to upsetting monks who were meditating, wooden shoes, or clogs, are disliked because if monks wore them and walked on insects, they may kill them¹⁸. Furthermore, after people objected to monks that by chopping down these plants, they were killing one-faculty life, the wearing of sandals made of young palmyra palms and young bamboos was eventually outlawed. Other grievances must have also had a tendency to lessen animal killing. Monks were barred from wearing black antelope skin clothing or rugs, and they were also forbidden from using Kadali deer skin sheets¹⁹. It was also illegal to lie down on the skins of lions, tigers, or leopards or the skins of lesser animals. Because one of the scandalized monks had encouraged a filthy lay disciple to murder a calf for him, and because Gotama had forbidden '4 onslaught on creatures', cowhides were outlawed. However, towards the conclusion of Section V, an exception is made in favor of the border districts where it was permitted to use sheep, goat, and deer hides as covers due to the difficulties and discomfort.

Campeyyakkhandhako

The Mahāvagga's final two sections depict an Order that was unquestionably expanding and required careful management in order to accommodate this growth. A detailed examination of what comprises legitimate formal actions and invalid formal acts that an Order may carry out is contained in Section IX. First and foremost, an Order must carry out a legally binding formal act. Monks who are unwell and unable to attend must send their leave of absence, and those who are there must not object to the proceedings. As previously, the phrase 'complete Order' also refers to an Order that is located inside of a specified border. Every one of these Orders must follow a consistent pattern and adhere to a single uniform standard in all of its activities and business dealings in order for them to operate similarly and in accordance with the same rules. As a result, it must be done in the second place

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18. MahāvaggaV. 6. 3Tena khopanasamayenachabbaggiyābhikkhūrattiyāpaccūsasa mayam paccuṭṭhāyakatṭhapādukāyoabhiruhitvājjhokāsecaṅkamanti, uccāsaddā mahāsaddākhaṭakhaṭasaddā, anekavihitamtiracchānakathamkathentā, seyyathidaṃ-rājakatham, corakatham, mahāmatkatham, senākatham, bhayakatham, yuddhakatham, annakatham, pānakatham, vatthakatham, sayanakatham, mālākatham, gandhakatham, ñātikatham, yānakatham, gāmakatham, nigamakatham, nagarakatham, janapadakatham, itthikatham sūrakatham, visikhākatham, kumbhatṭhānakatham, pubbapetakatham, nānattakatham, lokakkhāyikaṃ, samuddakkhāyikaṃ, itibhavābhavakatham itivā; kīṭakampiakkamitvāmārenti, bhikkhūpisamādhimhācāventi.
19. MahāvaggaV. 10. 5 “na, bhikkhave, pāṇātipātesamādapetabbaṃ. Yosamādapeyya, yathādhammokāretabbo. Na, bhikkhave, gocammaṃdhāretabbaṃ. Yo dhāreyya, āpattidukkaṭassa. Na ca, bhikkhave, kiñcicammaṃ dhāretabbaṃ. Yodhāreyya, āpattidukkaṭassā”ti.

dhammena, appropriately, properly, and according to law. According to the rules, in order to carry out a formal act, a motion must be made and a single resolution must be offered in order to be considered *nattidutiya* (once only). The motion must always be presented before the resolution is declared if it is to be carried out by a resolution and motion presented three times, or *natticatuttha*. The official act will then be final, able to stand, and arguments against its legitimacy will be ineffective. There is much care made to discern between a formal act performed in a full assembly and by rule and one performed in a partial assembly and either by what appears to be rule or not by rule. The official actions falling under an Order number sixteen. Invitation, rehabilitation, and ordination are among them²⁰, but only an Order with at least 20 monks can carry out all of these actions. As part of the punishment for *Sanghādisesa* offences, they may also include verdicts of innocence, past insanity, specific depravity, formal acts of suspension for failing to recognize an offence, failing to atone for it, or continuing to hold an incorrect belief, as well as banishment, censure, placing under guidance, reconciliation, sending someone who qualifies for probation back to the beginning, and the imposition of *mānatta*. The Order may cancel these official acts when the situation calls for them.

Kosambikakkhandhako

The tenth and last section, which again strikes a distinct note, offers guidelines and recommendations for quelling schisms. When factions formed to support a monk or monks who had argued with their fellows for other reasons, among which must be included the positive wish to create a schism, a wish put into practice by, for example, suspending a monk for an offence he had not committed and that he, therefore, refused to confess to, these issues could arise through genuine disagreement over what constituted an offence and what did not, or upon the specific kind of offence incurred by a him. On one such occasion, Gotama is said to have attempted in vain to persuade the quarrelling monks to put their differences aside by sharing a Jataka narrative that showed how non-wrath might defeat anger. Therefore, in addition to discipline, the Mahāvagga also provides dhamma, or doctrine. If the latter were not founded on the former and issued in conjunction with it, it would in fact be meaningless. How strikingly different are the peaceful monks of Kosambi from the quarrelsome monks of Kosambi, whose fights and disagreements drove Gotama to seek solitude like the great bull elephant who was harassed and irritated by the rest of the herd, and the peaceful monks, who

20. Mahavagga IX. 4. I Tatra, bhikkhave, yvāyaṃatirekavīsativaggobhikkhusaṅgho dhammena samaggosabbakammesukammappatto.

coexisted peacefully as milk and water blend, gazing at one another with affection, full of amity in gesture, speech, and thought, surrendering their minds to one another²¹.

Conclusion

Cāritta and *Vāritta* are the two varieties of vinaya that Buddha taught monasticism to transmit Buddhism throughout time. Rules that monks are required to abide by are known as *Vāritta Vinaya*, and *Cāritta Vinaya* is what attracts people to monasteries and wins communities' respect. *Mahāvagga* is a significant Vinaya in *Cāritta* and *Sutta Vibhanga* is *Vāritta*. *Mahāvagga* is a vibrant presence of society, and some of them are produced in response to popular demand. The oldest known Pali Vinaya text is called *Mahāvagga*. After attaining enlightenment, Gotama's extended Sangha (monasticism) arrived along with a host of difficulties in assimilating a new way of life into society. He instructed to create some regulations to overcome this type of obstacle. For instance, Buddhism started to thrive in society at various points, and some people were prepared to give up their lives. How are questions raised? Buddha then started to make vinaya. Purification or Vinaya observance is necessary for the growth of the Sangha's size. Farmers resented Sangha during the rainy season because it forced them to remain in one location. *Vassā* rules were created in this manner. Numerous vinaya were created with *Vassā*. The Kathina Celebration ritual begins as well as *Pavāra*, the conclusion of the rainy retreat.

As monasticism gained acceptance in society, a number of practical issues increased. Living in the name of the Triple Gems should alter one's way of life. Numerous ethnic, cultural, and geographic backgrounds began to swarm into Buddhism as Sangha. To live a disciplined and controlled life, rules are necessary. Shoes, beds, and medications are subject to strict monitoring. Buddha created Vinaya keeping in mind that society and its trends. Numerous Sangha must direct them to the same canopy. The goals of Buddha's discourse on *Mahāvagga* are to defend against public criticism, to increase public fidelity, and to create a prospective field of wholesomeness for the Sangha. Buddha himself created the requirement for this book on the presence of communal meetings, whether they are active or not, in the heart of society.

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21. MahāvaggaX. 4.3-4“Tagghamayaṃ, bhante, samaggāsammodamānāvivadamānā khīrodakībhūtāaññamaññaṃ piyacakkhūhisampassantāviharāmā”ti.

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