On Rules of *upasampadālocanā* in *Vyavahārabhāṣya* 1

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0. Introduction

Vyavahārabhāṣya (: VBh) is a commentary on *Vyavahārasūtra*. VBh 1 defines each word of *Vyavahārasūtra* 1 with dogmatic explanations and gives some additional rules. *upasampadālocanā* is one of three *ālocanās* which are given as explanation for the word ‘*aloejjā*’ in *Vyavahārasūtra* 1, 1.¹⁾ In VBh 1, *uvasampayā* (*upasampad* in *ṭikā*) means “entering another *gaṇa* for the sake of higher study.” At the time of entering, a monk has to tell his innocence, or he confess his offence and atone it. This confession (*ālocanā*) is understood as *upasampadālocanā*. However, VBh 1,244–302 regulates rules for *uvasampayā* in detail rather than the confession. They are explained separately in brief as rules for *uvasampayā* and rules for *upasampadālocanā* by C. Caillat.²⁾ In this paper, I give an outline of VBh 1, 244–302 and shows some important *gāthās*.

uvasampayā is held in this process: <1> confession by a monk who has come for *uvasampayā*, and enquiry from *ācārya* with checking purity in departure and arrival; <2> three days’ inspection between the entering monk and the accepting *ācārya*; <3> *uvasampayā* is confirmed. In VBh 1, 245–302, rules are given in detail for <1> and <2> (cf. 1. and 2. in this paper). Confession at the time of <1> and <3> is also provided (cf. 1. and 5. in this paper).

The edition referred to in this paper is Ganadhipati Sri Tulsi—Acharya Mahaprajna—Samani Kusumprajna, *Vyavahāra Bhāṣya*, Jain Vishva Bharati Institute, Ladnun, India, 1996. In the following translation, () and [] is based on *ṭikā*, and (()) and [[]] is supplied by this researcher.

1.1. Confession and Enquiry: VBh 1, 245–248

Confession is held when a monk arrived at another *gaṇa* for *uvasampayā*. This confes-

sion is held about offences against the five-fold *mūlaguṇa* and the ten-fold *uttaraguṇa*.³⁾ If the monk has committed no (*alpa* “few”) offence, confession is held on the same day in the way of *ogha-* (in general). If he has committed an offence, confession is held in detail (*padavibhāga*) within several days. *ācārya-* should also enquire the monk on the day when he arrives. (According to *ṭīkā* on VBh 1, 248, the *ācārya* asks “where are you from? Where are you going? Why did you come?”). If the monk is tired, the *ācārya* does not have to ask him. However, in this case, the *ācārya* should ask him within three days.:

egamaṇegā divasesu, hoti oghe ya padavibhāge ya |
upasampayāvarāhe, nāyamanāyaṃ paricchaṃti ||245||
divarāto uvasampaya, avarādhe divasato pasatthammi |
uvvāto taddivasam, tiṇhaṃ tu atikkame gurugā ||246||
samaṇuṇṇaduganimittam, uvasampajjamta hoti emeva |
annamaṇuṇṇe navariṃ, vibhāgato kāraṇe bhayaṃ ||247||
paḍhamadīnamavipphāle, lahuo bitie guru taie lahuyā |
tecciya tassa akadhaṇe suddhamasuddho vimeti tu ||248||

“[*ālocaṇā*] of *upasampadā* and offence (*aparādha*) is on one day and in several days in *ogha* (in general) and in *padavibhāga* (in detail). [About *āvaśyaka* etc., they ((*ācārya*)) does not inspect a monk] who is known. They inspect [[a monk]] who is not known. //245//

upasampadā- [*ālocaṇā* in *vibhāga*] is [[held]] in daytime and at night. [*ālocaṇā*] in case of offence (*aparādha*) is in daytime on auspicious [day]. He (the monk having come and entering) is tired on that day. Then if three days pass [without *ācārya*’s enquiring], [four] heavy ((prolonged)) [months of *parihārasthāna*] [[are charged to the *ācārya*]. //246//

A monk of *samaṇuṇṇa* (*samaṇojña*, a monk who has the same practice) entering for the sake of two purposes (*jñāna* and *darśana*) is in this way (in the way of *vihārālocaṇā* in *ogha* by monks of *samaṇojña*).⁴⁾ Only in case of a monk of *aṇṇamaṇuṇṇa*,⁵⁾ [*ālocaṇā*] is in *vibhāga* (in detail). If there is a reason, *bhajanā* (alternative option) is applied. //247//

In case of no enquiry on the first day, one light ((shortened)) month [of *parihārasthāna* is charged]. In case of [no enquiry] on the second day, one heavy month [of *prāyaścitta* is charged]. In case of [no enquiry] on the third day, four light months [of *prāyaścitta* is charged]. And when he ((the monk having come)) does not talk, they (the same *prāyaścittas*) are [[charged to him]]. There is pure and impure [[monk]] regarding them ((the followings, cf. 1.2. in this paper)) too. //248//”

1.2. Impurity in Departure and Arrival: VBh 1, 249–264

Before three days’ inspection (cf. 2. in this paper), purity and impurity in departure and arrival are checked. Defilements in departure are listed in ten words in VBh 1, 249 and ex-

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plained in *ibid.* 250–256 (cf. CAILLAT: 63 note 2). If a monk has one of ten defilements, he should not be accepted.:

adhikaraṇavigatijoge, paḍiṇīe ṭhaddhaluddhaniddhamme |
alasaanubaddhaverē, sacchamdamatī payahiyavve ||249|| (dvāragāthā)
 “(1) *ahiyaraṇa* (*adhikaraṇa*, quarrel), (2) *vigai* ([complaint about abstinence of] *vikṛti*),⁶⁾ (3) *joya* (*yoga*, [complaint about hard] activity [[of penance]]), (4) *paḍiṇīa* (*pratyanika*, enemy), (5) *ṭhaddha* (*stabdha*, paralysed [by pain]), (6) *luddha* (*lodhra*, greed), (7) *niddhamma* (*nirdharma*, apart from [[good]] nature), (8) *alasa* (*alasa*, lazy), (9) *anubaddhavera* (*anubaddhavaira*, being bound to enemy), (10) *sacchandamati* (*svacchandamati*, having selfish idea). He should be left.”

There can be problems in the side of *ācārya* or other monks in the former *gaccha* (group) too. They are also explained in VBh 1, 257–263 as cases when the *ācārya* in the former *gaccha* possesses cloth etc. improperly, when the *ācārya* does not have enough knowledge about *sutta* and *attha*, when the *ācārya* asks him and tells it to other monks [[as if he has known]], when the *ācārya* or other monks have disease, when senior monks in the former *gaccha* are old and need to be taken care, and when the *ācārya*’s disciples do not do guru’s order by themselves and give it to him. If the monk having come complains about one of these cases, he should not be accepted. (Here *paḍicchaya*, Sk. *pratīcchaka*, is seen in VBh 1, 261–263 and *ṭikā*. He is a “disciple” as well as “a monk who comes to another *gaṇa* to study at a higher level,” cf. CAILLAT: 53).

The impurity in arrival is also explained in VBh 1, 264. If a monk has impurity in arrival, *ācārya* should accept him after giving *prāyaścitta*.

2. Three Days’ Inspection: VBh 1, 265–274

Only a monk who is free from impurity in both departure and arrival is accepted. Then inspection (Pkt. *parīcchā*, Sk. *parīkṣā*) is started after the acceptance. In the period of inspection, the monk who has come for *uvasṃpayā* is called *sīsa* (*śiṣya*, “disciple”). *ācārya* and the *sīsa* inspect with each other about *āvassaya* and so on:

suddham paḍicchiūṇam, apaḍicchane lahuga tiṇṇi divasāṇi |
sīse āyarie vā pāricchā tatthimā hoti ||265||
āvassaga-paḍilehaṇa sajjhāe bhumjaṇe ya bhāsāe |
vīyāre gelanṇe, bhikkhaggahaṇe paḍicchamti ||266||
 “After accepting [[a monk]] who is pure, then this inspection (*pāricchā*) in disciple or *ācārya* is

held for three days. In case of no inspection (*paḍicchana*), one light [month of *prāyaścitta* is charged]. //265//

They ((the disciple and *ācārya*)) inspect about *āvaśyaka* (daily routine), *pratīlekhaṇa* (examining), *svādhyāya* (self-study), eating food, language, outside-activity (*viyāra*), disease, and attainment of begged food. //266//”

If the *sīsa* (the monk having come and entering) does not behave properly, the *ācārya* should advice (*sāreti*) and stimulate (*codeti*) him. VBh 1, 274 and its *ṭīkā* explain that *uvasampayā* takes place when the monk returned [towards *śikṣā*], or if he does not return, he should go another place.

3. Efforts for Impurity in Departure: VBh 1, 275–279

To keep back a monk whose departure is impure, VBh 1, 276 lists several kinds of effort (Pkt. *jayaṇā*, Sk. *yatanā*) and, 278–279 explains them: saying “here there is no *sutta* which you want,” “outside-activity is not allowed for a monk alone here,” “here monks make you be in a circle while eating, studying and so on,” “go far for begging alms, there are many fool monks here,” and “there is no *vikṛti* here,” immediate imposition of *prāyaścitta*, and leaving the monk when he is sleeping.:

niggamaṇe parisuddhe, āgamaṇe 'suddha demti pacchittam |

niggamaṇe aparisuddhe, imāi jayaṇāya vāremti ||275||

natthi saṃkiyasamghāḍamaṇḍalī bhikkhabāhirāṇaṇe |

pacchitta 'viussagge, niggamasuttassa chaṇṇeṇaṃ ||276|| (dvāragāthā)

“If a monk is pure in departure [[from the former *gaccha*]] and impure in arrival [[at another *gaccha*]], they ((*ācārya*)) impose *prāyaścitta* [to him]. If [he is] impure in departure, they ((*ācārya*)) keep [him] back by this ((following)) effort. //275//

[Saying] there is no doubted [*śruta*]. Grouping. Circling. Leading outside for begging alms. *Prāyaścitta*. Abandonment [of *vikṛti*]. Departure with deceiving [[the monk]] who has slept. //276//”

4. About Purposes and Periods of *uvasampayā*: VBh 1, 284–301

Three purposes and two kinds of period are explained in VBh 1, 284–286. *uvasampayā* is taken for the sake of *ñāṇa* (*jñāna*, “knowledge”), *daṃsaṇa* (*darśana*, “faith”) or *cāritta* (*cāritra*, “conduct”), and its period is temporal (*ittara*, *itvara*) or life-long (*yāvakahia*, *yāvatkathita*). *uvasampayā* for *ñāṇa* and *daṃsaṇa* is explained in VBh 1, 285–289.

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uvasampayā for *cāritta* is taken to do *veyāvacca* “service” or to do *khamāṇa* “fast.” The case of *veyāvacca* is explained in 290–292, and the case of *khamāṇa* is explained in 293–301. Cf. CAILLAT: 62.

5. *ālocanā* by a Monk Entering and Having Been Accepted: VBh 1, 302

At the end of rules for *uvasampayāloṇaṇā*, VBh 1, 302 explains about *ālocanā* again. This *ālocanā* is also held about offences against *mūlaguṇa* and *uttaraguṇa*. *Ṭikā* explains that this *ālocanā* is given by the monk “entering and having been accepted” (or “admitted” cf. CAILLAT: 129) based on vow (*niyama*) in the same way of *sāmbhogika* monks’ *vihārālocanā*:

āloṇaṇa taha ceva ya, mūluttara navari vigadite maṃ tu |
itthaṃ sārāṇa coyaṇa, nivedaṇaṃ te vi emeva ||302||

“And then, *ālocanā* is [[held]] in the same way (as *vihārālocanā* by monks of *samanojñā*). After confessing (*vigadite*) only about the basic (*mūlaguṇa*) and the additional (*uttaraguṇa*), however, [he ((the monk)) says] this. At that time *sārāṇaṃ* (advice) and *coyaṇaṃ* (stimulation) [[is requested]]. They ((*ācārya*)) also [make] *nivedaṇaṃ* (statement) in this way. //302//”

The underlined words said by the entering monk and by the accepting *ācārya* are given in *ṭikā*:

āloṇaṇā me dinnā icchāmi sārāṇavāraṇacoyaṇaṃti tepyevameva |
pratibhaṇaṃto nivedanaṃ kurvaṃti ajjā amhe sārejjā, vārejjā, coiijjā, iti ||
[[The monk says]] “*ālocanā* is given by me. I wish for advice (*sārāṇaṃ*), protection (*vāraṇaṃ*), and stimulation (*coyaṇaṃ*).” They ((*ācārya*)) also make statement with replying, “now we will advice, protect, and stimulate.”

Note

1) *Vvayavārasūtra* 1, 1: *je bhikkhū māsiyaṃ parihāra-ṭṭhānaṃ paḍisevittā āloejjā, apaliuṃciya āloemāṇassa māsiyaṃ, paliuṃciya āloemāṇassa domāsiyaṃ* (SCHUBRING, W., *Drei chedasūtras des Jain-Kanons*, Alt- und Neu-Indische Studien 11, Hamburg, 1966, p.31). This sūtra is explained in VBh 1, 184–323: explanation for *je* and *bhikkhu* (VBh 1, 184–195), *māsa* (196–209), *parihāra* (210–212), *ṭṭhāna* (213–219), *paḍisevā* (221–231), *āloṇaṇā* (*vihārālocanā*: 234–235, two types of confession: 236–239, definition of *aparādha*: 240–243, *upasampadālocanā*: 244–302, *aparādhālocanā*: 303–316), and *vavahārin* (as explanation for *paliuṃciya* and *apaliuṃciya*, 317–323).

2) *Les expiations dans le rituel ancien des religieux jaina*, Publication de l’institut de civilisation

indienne, Fascicule 25, Paris, France, 1965, pp. 77–82 and pp. 147–149 and *Atonements in the Ancient Ritual of the Jaina Monks*, L. D. Series 49, Ahmedabad, India, 1975, pp. 61–65 and pp. 127–129 (The latter is referred to in this paper).

- 3) *Mūlaguṇāaparādha* in VBh 1, 240–243 (cf. CAILLAT: 107) is (1) injury to living beings, (2) telling a lie and laughing, (3) taking what is not given, (4) remembering enjoyment of sexual union in past through rubbing and so on, (5) attachment [to instruments] and taking the excess, (6) using ointment or ginger and so on. *Uttaraguṇāparādha* in VBh 1, 469–471 (cf. CAILLAT: 107) is (1) *piṇḍassa visodhi* (“purity in terms of food.” Three *guptis* are listed here in VBh 1, 243), (2)–(6) five *samitis* (circumspection), (7) and (8) six-fold external and internal penance (*tapas*), (9) twelve-fold *bhikṣupratimā*, and (10) four-fold *abhigraha* (self-restriction).
- 4) *vihārālocanā* (“*ālocanā* of wondering”) is held only among *samanojña* monks, cf. CAILLAT: 126f.
- 5) *Ṭikā* explains *aṇṇamaṇuṇṇa* as “*anya* and *amanojña*, namely *bhijñasāmbhogika* and *asamvigna*.”
- 6) *Vigai* (*vikṛti*) is nine or ten kinds of food, such as milk, curd, ghee, butter, *sarpis*, oil, honey, alcohol, meat and marrow. Cf. CAILLAT: 91, SCHUBRING, W., *The Doctrine of the Jainas*, Second revised edition, Motilal Banarsidass, Delhi, 2000, p. 276, and so on.

〈Key words〉 *uvasampayā, ālocanā, upasampadālocanā, mūlaguṇa, uttaraguṇa*

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