Examination of the Newly-Arrived Monk in Jain Vinaya Texts

HOTTA Kazuyoshi

1. Introduction

There are various rules for Buddhist and Jain groups. Buddhist texts known as the “Vinaya-piṭaka” and Jain texts called “Cheya-sutta” deal with these rules. Previous works in this field include Deo (1956), Okuda (1967), Caillat (1975), etc. But there remain many unsettled questions. Since the new edition of Vyavahāra, a kind of the Cheya-sutta has been published in recent years, and also works like Bollée (2006), Fujimoto (2011, 2012), etc., have come out, Accordingly, this field has been receiving increasing attention. Dr. Fujinaga Shin’s project on this text, we should note, also started in 2012.¹

This article is chiefly concerned with the examination of the newly-arrived monk (āgantukabhikṣu) as seen in Vyavahārasūtrabhāṣya (VBh). It is especially concerned with VBh 243–282, as this work concretely describes how to examine the newly-arrived monk who wishes to join another group. In this article, I would like to attempt a brief survey of methods for admission into another group.²

2. Examination of the Newly-Arrived Monk in the VBh Chapter 1

Vyavahāra and Brhatkalpa are mutually complementary, and both consist of ten chapters.³ The VBh preface is called the piṭhikā (VBh 1–182) and the commentary of the Vyavahāra starts from Chapter 1.⁴ Chapter 1 is concerned with various confessions (ālocanā). Notably, from the stanza 243 onward, the confession crimes relevant to admission (upasampadā) into another group are described in detail. After briefly describing the rules about appropriate days and time, etc., and the atonement (prāyaścitta) relevant to the transgression (VBh 244–247ab), the examination of secession from the former group of the newly-arrived monk is described in detail (VBh 247cdff.).

--- 1119 ---
2.1. The Case of Impure Secession

2.1.1. The Example of Impure Secession (a)

(1) Quarreling, (2) not providing nutritious meal, (3) practice, (4) adversary, (5) arrogance, (6) greed, (7) lacking in religious conduct, (8) laziness, (9) hostility, (10) searching for freedom. Those who left the former group for any of these ten reasons should be rejected (VBh 248). The situation and the words of the monk of each ten transgression are given in the VBh 249–254.

(1) Quarreling: In the case of a quarrel with a layperson, the ācārya who will accept the newly-arrived monk must practice the light four-month (laghucaturmāsa) atonement; in the case of a quarrel with a monk, the ācārya who will accept the newly-arrived monk must practice the heavy four-month (gurucaturmāsa) atonement, and the newly-arrived monk’s period of mendicancy is shortened for five days (VBh 249ab). (2) Not providing nutritious meal: “That ācārya does not give me a nutritious meal such as ghee. He does not permit eating even what is left half-eaten by those who have finished practice. Oh revered one! My body is weak by nature, like young sugarcane. Since I was being supported by a nutritious meal formerly, I can understand neither the scripture nor its meaning now. How can I maintain what was understood before?” (VBh 249cd–250). (3) Practice: “In the practice of that ācārya’s group, a fast is performed every other meal and even if I completed practice, he will not give me a nutritious meal” (VBh 251ab). (4) Adversary: “There is my adversary in that group. And if I forgot something or made a mistake, he will find it and tell it to the ācāryas” (VBh 251cd). (5) Arrogance: “On the ācārya’s returning from his walking, etc., if I was made to stand up repeatedly, my waist will be held by a wind (?) and it will disturb my study” (VBh 252ab). (6) Greed: “Although that ācārya himself eats a delicious meal, he gives it to neither me nor to other persons” (VBh 252cd). (7) Lacking in religious conduct: “If I did not perform my daily duties (āvasyāka) or the inspection of my personal effects, that ācārya will add severe punishment relentlessly” (VBh 253ab). (8) Laziness: “In that group the religious mendicancy for children, etc. takes a long time. Furthermore, I am sent out of the village every day” (VBh 253cd). (9) Hostility: “Unlike a mean person or a dog (or a mean person’s dog), I cannot have a meal at the same place after a quarrel” (VBh 254ab). (10) Searching for freedom: “I cannot spend time alone at all” (VBh 254cd).

Among these ten categories, in the case of (1), (4), (6), and (9), the heavy four-month
Examination of the Newly-Arrived Monk in Jain Vinaya Texts (K. Hotta) (57)

atonement is imposed, And in the case of the (2), (3), (5), (7), (8), and (10), the light four-month atonement is imposed. The same atonement is imposed also to the ācārya who will accept the newly-arrived monk (VBh 255).

2.1.2. The Example of Impure Secession (b)

In VBh 256, leaving the following seven kinds of persons and going to another group is considered not appropriate, (1) A solitary person, (2) those who possess clothes, etc., which are not suitable, (3) those who with almost no knowledge (VBh 257), (4) a very old person (VBh 258), (5) an enfeebled person, (6) those who have a serious disease (or who have many diseases), (7) the case where the monks except me are lacking in religious conduct and they do not follow the ācārya’s order (VBh 259). 5)

The example (a) mentioned in 2.1.1. was related with the problem in which the newly-arrived monk caused. On the other hand, example (b) shows the classification of the ācāryas who were left by the monk. In these cases, atonement is imposed to three people: the monk who left a former group without permission, the ācārya who will accept the newly-arrived monk, and the monk who went out of a former group with permission. 6) And if he is free from these faults, his secession is judged as pure and he will then be accepted. Even if his secession is not pure, the ācārya will accept him after imposing atonement (VBh 263). After accepting the pure monk, the ācārya will observe the next eight points of the monk for three days: (1) daily duty, (2) inspection of personal effects, (3) study, (4) diet, (5) speech, (6) activity, (7) disease, (8) the reception of alms (VBh 264–265).

2.2. Expressions to Reject the Newly-Arrived Monk Whose Secession Is Impure

The ācārya will only accept the newly-arrived monk whose secession is pure and whose joining a new group is impure after imposing atonement. But the newly-arrived monk whose secession is impure is rejected accordingly (VBh 275).

(1) The ācārya says, “I do not have the knowledge of the scripture which you want to study.” The newly-arrived monk says, “I have heard that you had learned that scripture.” The ācārya says “Surely I have learned it. However, I merely learned it and now my knowledge is doubtful. I cannot give you doubtful knowledge. So search for an ācārya having knowledge without doubt” (VBh 276). (2) “We cannot even go for a walk, etc., alone” (VBh 277ab). (3) “Our ācārya (literally “bull-like saint”) orders to gather for a meal, scripture, and everything even to those who are not studying” (VBh 277cd). (4) “Although many children, etc., are in our place, they do not walk for alms. So if you had the
intention to walk out for alms, you can stay here. Otherwise, you should go to another group" (VBh 278ab). (5) "In our place, even if you do not sweep a little, the atonement will be imposed immediately" (VBh 278c). (6) "In our group, both those who perform religious practice and those who do not, abandon nutritious meal. Your body is weak, so you should go to another group" (VBh 278d).

After rejecting by the above, if the monk corrects his wrong deeds, the ācārya will accept him. However, in the case of examples (a)-(1), (4), and (b)-(1), he should not be accepted (VBh 281). Moreover, in the case of example (a)-(4), there is the following alternative. (However, in the case of those who apologized to his adversary, there is no alternative. Because he does not have fault.) 1. He will be accepted if his sucession was based on the fear of a layperson who was disliked by the ācārya, etc. 2. He will not be accepted if there was an adversarial monk in his former group (VBh 282).

3. Conclusion

In this article we have surveyed the examples of the examination of the newly-arrived monk as seen in VBh Chapter 1. Since these examples include vivid descriptions in a conversational style, we can imagine the actual events. As to the exact background of the recording of detailed examples one may have the following apprehension. That is, the monk who caused some trouble in a former group may also cause the same kind of trouble in another group. At the same time, we can observe a realistic consideration based on the following fact: If the fault is not serious, he will be accepted after reflecting on himself through atonement.

1) JSPS KAKENHI Grant Number 24520059. The members of this project are as follows. Fujinaga Shin, Kawasaki Yutaka, Yagi Ayako, Fujimoto Yumi, Nawa Ryūken, and Hotta Kazuyoshi. The contents of this article are also based on the result of this project. But all remaining inadequacies are my own.

2) Sometimes the stanza of VBh is difficult to understand. Although the commentator, Malayagiri's interpretation sometimes looks strange, I will follow the Malayagiri's commentary basically.

3) Concerning the outline of each chapter of Vyavahāra, see Jagadīścandra Jain and Mohanlāl Mehta 1966, pp. 257-269.

4) On the role and importance of the pithikā, cf. Fujinaga et al. forthcoming.

5) Although this is not expressing the state of the ācārya directly, it can be interpreted as "those who cannot guide a pupil appropriately."

—1122—
Examination of the Newly-Arrived Monk in Jain Vinaya Texts (K. Hotta) (59)

6) In the case of (1), (5), the heavy four-month atonement is imposed. And in the case of (2), (3), (4), (6), and (7), the heavy four-month atonement is imposed to the monk who left his former group without permission. On the other hand, only the light four-month atonement is imposed to the monk who was permitted to leave. And also the atonement of the same grade as a pupil is imposed to the acārya (Vbh 261). When the acārya is engaged in the dispute, the period of mendicancy of a pupil or of those who gain permission and have left their former group is shortened for five days. The heavy four-month atonement is imposed to the acārya who will accept these two monks (Vbh 262).

7) There was also the idea which regarded the above expression itself as questionable. The idea is based on the following two reasons. Firstly, it is not good to tell a lie, And secondly, it causes ignorant monk’s hate, and then the rumor “the acārya is selfish” may spread as a result (Vbh 279–280).

〈Abbreviation〉
Vbh Śrī Vyavahārasūtram. Edited by Municandasūri. Ācārya Śrī Omkārasūrijñānamāndirā GranthaVALI 47. Ācārya Śrī Omkārasūrijñānamāndirā, 2010.

〈References〉

(This work was supported by JSPS KAKENHI Grant Number 24520059.)

〈Key words〉 Vyavahāra, Vyavahārabhāṣya, Malayagiri, āgantukabhikṣu, ālocaṇā, upasampadā

(Project Researcher, Center of DALSPE, The University of Tokyo)

— 1123 —