

## ***THE VINAYA (DISCIPLINE) AS THE CORE OF BUDDHISM***

### **FOR RESPONSE TO THE SOCIAL CONFLICT**

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### **Introduction**

The present world is obviously made up of complex societies, which have undergone tremendous changes through the ages and this change will continue. The world is shrinking day by day at a faster pace than ever before. Countries do easily get connected through various modes of transport and communication and people get to know any event happening in any corner of the world any time. These changes are not without its problems. Societies have reached an anomic stage that situation has arisen where the norms of society are unclear and no longer applicable to the current conditions leading to an increase in the rate of social conflicts such as Terrorism, Murder, Prostitute, Rape, Corruption, Anti-race, Anti-Religion, Drug, Alcoholism etc. On this connection, in the recent conditions, there are the religious institutions have a lot of effort to manage different aspects of social problem. All emphatic religions are tried to find an answer, for to find out which of these issues. So, when a social conflict has been occurred, the society of human being needs to have regulation for controlling and preserving harmony, which is nothing other than jurisprudence.

In point of fact, originally of the Buddhist jurisprudence is directly related to the regulation or the discipline of Buddhist Order. The path of discipline, as it is depicted in the *Vinaya Piṭaka*, lead to the attainment of the serological goals as the consequence of spiritual life governed by disciplined action. Hence, it appears pertinent, initially, to decode the meaning of the term *Vinaya* and the role played by it.

### Meaning of 'Vinaya'(Discipline)

The word 'Vinaya' has particular technical meaning in the Pāli language; it means the collection of rules and ceremonials as dictated by the Buddha for the practical guidance of the *Bhikkhu*. Durga N.Bhagavat mentioned that the 'Vinaya' word is derived from the Sanskrit root '√vi+nī' which means to lead, to guide, to train etc. The different connotations of the term show the stages of evolution of the ideas attached to it. The word however, occurs so rarely in pre-Buddhist Sanskrit literature, save two instances, that is very difficult to trace the sings of gradual evolution.<sup>1</sup> According to J. Holt, the term 'Vinaya' usually has been loosely translated as "discipline". There really in no reason to call the translation into question as discipline, in fact, is the root concept at work in our text. However, we gain a deeper appreciation for the types of discipline characterized within the 'Vinaya', if we pay attention to literal meaning of the term. The prefix 'vi' connotes 'difference,' 'distinction,' 'apart,' 'away from,' etc. When combined wit the verb root √ni which basically means, 'to lead,' we end up with vi+√nī meaning 'to lead away from.'" *Vinaya*, the reified form of the verb vi+√nī therefore leads us to the general meaning of 'that which separated,' or 'that which removes.'" Thus, translating *Vinaya* to mean "that which removes' is a more accurate reflection of what is involves in the Buddhist understanding of discipline as it is reflected in our text.<sup>2</sup>

Damien Keown has given the meaning of the 'Vinaya' that general term refereeing to monastic discipline, law custom, and practice, the regulations concerning which are set out in the *Vinaya Piṭaka*.<sup>3</sup> According to Pāli-Thai-English-Sanskrit Dictionary, the meaning of 'Vinaya' is name of a portion of the Buddhist scriptures; discipline, training, putting away, avoidance, subduing, conversion. (Skt.:*Vinaya*).<sup>4</sup> Ven. Phra Depvedī also has translated meaning of the 'Vinaya' are; discipline, the monastic regular; the code of monastic discipline; the rules of discipline of the Order.<sup>5</sup> And Gokuldas De mentioned that he term of 'Vinaya' is at present found mentioned only in connection with the code of discipline meant for the Buddhist *Saṅgha*, but there is ample evidence on record to show the pre-Buddhistic days the term connoted simply rules of conduct meant for the people in general.<sup>6</sup> And Ven. Bhikkhu Khantipālo remarks the word 'Vinaya' means: 'driving out, abolishing, destruction or removal-that is, of all the overt ways of behavior which obstruct progress along the Practice-path of *Dhamma*'.<sup>7</sup>

The first etymological evidence is furnished by the *Reveda*.<sup>8</sup> *Brahmaṇaspati* is called a ‘*Sannaya*’, ‘*Vinaya*’ and ‘*Purohita*’. *Sāyana* interprets the passages as *Brahmaṇaspati* brings beings together, and ‘leads them away (*Vividham netā*) and puts them asunder or separated them (*Prithakkartā*). This sense is quite different from the idea of moral discipline or guidance; only the crude idea of leading others according to one’s wish is found here.<sup>9</sup>

Thus, the Buddhist monastic Code of Law is called the *Vinaya Piṭaka*. The word ‘*Vinaya*’ has a unique technical law and practical meaning in the Pāli language, which belong to *Theravāda* tradition; it means the collection of regulations and traditional as ruled by the Buddha for the practical guidance of the Buddhist Order. The *Vinaya* laws were formulated to govern the lives and activities of the members of the Buddhist Order.

### **Significance of *Vinaya* (Discipline)**

The scope and significance of the *Vinaya* has not been described so lucidly and aptly by any one as the learned Buddhaghosa. He defines the *Vinaya* as the discipline which by various means controls the body and the speech, and prevents them from erring;<sup>10</sup> and hence the book of the *Vinaya* is known as a compilation of rules, which clearly state what is wrong and what is right, what is offence and what is non-offence together with the principle of restraint. These precepts were looked upon as the command of the worthy Buddha. Naturally, the subject of the *Vinaya* is the moral training known as ‘*Adhisīlasikkhā*’ in Pāli, and hence it gives warning against moral transgressions.<sup>11</sup>

As a matter of fact, the Buddhist Order seems to be the first Order, which was organized as based on the ideas of a corporate life which in order to have an efficient administration within the organization, necessitated the positing of many monastic officials which further requires rules with regard to their election, rights and duties and so on. The Buddhist *Vinaya* is thus a *Āyu*<sup>12</sup> (lengthy) and comprehensive code concerning conduct and organization.<sup>13</sup> Therefore, strict observance of *Vinaya* and the operation of an effect equipment to apply this observance was a manifest aspect in Early Buddhism.

It is pertinent to note that the survival of Buddhism means in effect the existence of the Buddha's teachings. Should His teaching fade away, no matter how many individuals, religious affairs, and huge religious places and objects there might be, Buddhism cannot be said to exist any more. Conversely, even if the foregoing external concrete things should be lost, but if the teachings survive, Buddhism can still become known. For this reason, the true preservation of Buddhism all boils down to maintaining the Buddha's teachings.

To be more specific, the teaching of the Buddha refer to the word of the Buddha or that the Buddha said (*Budhavacana*). Essentially, the, to meaning Buddhism is to preserve the word of the Buddha. By 'the word of the Buddha' are means the *Dhamma* (*Doctrine*) and *Vinaya* (*Discipline*) set forth and laid down by him. Not long before his Final *Nibbāna*, the Buddha himself that not any one monk was to be appointed his successor as Teacher after his passing. Instead, he had it made known to all Buddhists that the Doctrine and Discipline would like his place. [As the Buddha clearly stated to Ven. Ānanda that](#)

[“Ānanda! the \*Dhamma\* \(Doctrine\) and \*Vinaya\* \(Discipline\) I have set forth and laid down for you all shall be your teacher after I am gone.”<sup>14</sup>](#)

[The \*Dhamma-vinaya\* are the fundamental teachings of the Buddhism as called \*Pāvacana\*,<sup>15</sup> On this account, the word of the Buddha is both Buddhism \(i.e.\) what the Buddha taught and the dwelling place of the Teacher by virtue of maintain and proclaiming the Doctrine on his behalf.<sup>16</sup>](#)

Sukumar Dutt pointed out that in the view of a section of the primitive monk-community, they were matters of *Vinaya*, and *Vinaya* was the rock-bed of *Saṅgha* life and must be preserved whole and entire; the last whittling down if it would weaken the foundation of the *Saṅgha*.<sup>17</sup>

Therefore, the *Vinaya* (monastic discipline) developed by the Buddha was designed to shape the *Saṅgha* as an ideal community, which the optimum conditions for spiritual growth. Its sustaining power is shown by the fact that no other human institution has had such as long-lasting continuous existence, along with such a wide diffusion, as the Buddhist *Saṅgha*. The Buddha advocated frequent meeting of each local *Saṅgha*, with the aim of reaching a unanimous consensus in matters of common concern. If necessary, there was also provision for voting and majority.<sup>18</sup>

### **Distinction between the *Vinaya* and the *Dhamma***

The doctrine of the Buddha consists of the *Dhamma* and the *Vinaya*. The *Dhamma* deals the purity of mind, and with theological problems and moral doctrines. The range of the *Dhamma* is indeed wider than the *Vinaya*, but it is through the *Vinaya* that the whole Buddhist doctrine attained stability; if the *Dhamma* is the doctrine and theory, the *Vinaya* is the practice and not less important, because it is only through the practical application a doctrine is put to test. Buddhadhosa, in the *Samandapādādikā*, calls ‘the *Vinaya* the very of the teaching of the Buddha and adds that all Buddhist doctrines and precepts are an outcome of the *Vinaya* alone’.<sup>19</sup> How the prosperity of the doctrine and the *Saṅgha* depended mainly on the observance of the *Vinaya*-laws, will be made clear duly.<sup>20</sup>

On this regarded to the distinction between the *Dhamma* and the *Vinaya* , I.B. Horner remarks, “Whatever the exact meaning or meaning of *Dhamma*<sup>21</sup> may have been at one stage in the history of Early Buddhism or at another, it is a fair enough decryption to say that *Dhamma* concerned the inner life of Gotama’s followers, their conscience, their mental training and outlook and, later, stood for the body of teaching they were to believe and follow; and that *Vinaya* was the discipline governing and regulating the outward life of the monks and nuns who had entered the monastic Order, and the foundation of which is attributed to Gotama.”<sup>22</sup>

Properly, speaking, the *Vinaya Piṭaka* may be defined as a collection of rules relating to the outward conduct of the *Saṅgha* only, the laity having been completely left out its sphere or action. It constitutes the practical *Dhamma* or the code of discipline of the *Bhikkhus*, while the *Sutta* comprising the discourses on the various aspects of the *Dhamma*, constitutes the theoretical side of the Doctrine meant for regulating the inward thoughts of the *Bhikkhus* to be cultivated in strict conjunction with the practical side presented by the *Vinaya*. Certain sections of the *Vinaya* again are found in the *Dhamma* often occurring in identical words. The reason might be that both of them in their attempt to solve the same problem of deliverance from suffering have had to tread the same path boldly pointed out by expression for which the monks could only use identical words.<sup>23</sup> P.A. Payutto said that, *Dhamma* unlike the *Vinaya*, whose scope was narrower, dealing with monastic rules to protect the *Saṅgha* for the wellbeing of the communities of monks and nuns. The *Dhamma* embraced the entirety of the teachings, for all the Four Assemblies. Due to the enormous size of its texts, the *Dhamma* was regrouped into two

major divisions. (1) the first category of *Dhamma* was expounded on specific occasion; (2) the other category of *Dhamma* was expounded content wise, without reference to individuals or events, and without regard to the audience, aiming only for the content, i.e. in purely academic terms. With the division of the *Dhamma* into the *Suttanta* and the *Abhidhamma*, plus the *Vinaya*, which remained as such, there arose a new way of classifying the Doctrine and Discipline into three division, which came to be known as the *Tipiṭaka*.<sup>24</sup>

### **The Principle Underling the *Vinaya***

The laws of the *Vinaya* are distinct from any of the contemporary law-codes. Though they differ from all the other systems in their structure, jurisprudence and application, still the principle underlying them is an ancient one and common to all the ascetic systems of ancient India. This is the principle or doctrine of ‘*Brahmacariya*’ which consists of celibacy and all moral and spiritual means that support it. The Buddhist differed little from the *Brahmanic Paribbājaka* (Skt.:*Paribrājaka*) in that respect. They have improved upon the old ideal only by describing the aim, scope and the nature of the Buddhists is ‘*Caturaṅgasamannāgataṅ Brahmacariyaṅ*’ (fourfold *Brahmacariya*); it is called ‘*Kevala-paripuṇṇaṅ*’ (perfect) and ‘*Parisuddhaṅ*’ (altogether pure) and is an outcome of the doctrine and precepts which are beneficial in the beginning, in the middle and in the end and which are significant (*Satthā*) and noble. It is said that the doctrine of *Brahmacariya* was steeped in the *Nibbāna* it aimed at the *Nibbāna* and ended in the *Nibbāna*. The *Brahmacariya* of the Buddhist was justices it was *Dhamma* and it was most auspicious. It was the chief means to extinguish grief. However, this idea of *Brahmacariya*, perfect as it is, is no invention of the Buddha. *Brahamacariya* was a cherished object since the time of the *Rigveda*, and with the growth of the philosophical literature, the ideal advanced day by day.<sup>25</sup> It was considered a great qualification to be well verse in the *Dhamma* as well as the *Vinaya*. A *Bhikkhu* learned in the *Vinaya* was known as the *Vinayadhara*; he was expected to know all the precepts of the *Vinaya* together with the offences and transgression for which they were declared.<sup>26</sup>

According *Sāmanthapasādikā* mentioned the *Vinaryadharas*, whose were transmitted the *Vinaya* from the time of the Buddha’s death till the days of Asoka, that; “*Upāli, Dāsaka, as well as Soṇaka, similarly Siggava and Tissa Moggalliputta-these five*

victorious ones. Transmitted the Vinaya in the glorious (is) land of Jammusiri, in unbroken succession up the time of the third rehearsal.”<sup>27</sup> And the *Dīpāvaṇṇasa* and the *Mahāvaṇṇasa* of Sri Lanka chronological system also has given the list of *Ācariyas* which occur in the *Vinaya*, and elsewhere as *Vinayadhārras*, are more reliable and useful than any other form of information to determine of date of the Buddha.<sup>28</sup>

### **Notion of *Dhamma* and *Vinaya* as Justice according to the Buddhist Jurisprudence**

From the above discussion of *Dhamma-vinaya* and Jurisprudence or law and punishment would be incomplete without a reference to the conception of justice. Again the term for justice is *Dhamma*, and its adjectival form, *Dhammika*, is used to refer to whatever action that is ‘just’.<sup>29</sup> The Buddha’s conception of justice had direct reference to human society, person and natural phenomena. According to him, the individual is a person with self-interest and society represents ‘mutual self-interest’. This definition of society includes the individual without subject him or her. Therefore, the justice would be that which promotes ‘mutual self-interest’. The Buddhist views on *Dhamma* and *Vinaya* or justice, in its particular social application, are not universal or absolute notions but social in practical.<sup>30</sup>

According to *Saddhamapakāsinī*,<sup>31</sup> the *Paṭisambhidāmaggaṇṇā* of *Khuddha Nikāyaṭṭakathā*, they are called ‘*Dhamma*’ since, in accordance with the applications:- (1) they uphold (or maintain) their own nature; (2) they are upheld (or supported) by conditions; (3) they uphold their own result; (4) they uphold one who fulfils them, not letting him fall into woeful state; (5) they maintain their own characteristics; or (5) they are held in (caught, occupies, settled in determined by the mind).

Further, *Dhamma* is the one category in five *Niyāmas*,<sup>32</sup> which are the natural law, that is to say everything behaves in a specific way and produces corresponding result. The Five *Niyāmas* are: (1) *Utuniyāma* (Physical law); (2) *Bijaniyāma* (Biological law); (3) *Cittaniyāma* (Psychic law); (4) *Kammaniyāma* (Karmic law) and (5) *Dhammaniyāma* (General law). Thus, *Dhammaniyāma* is the law of Nature which converses all other *Niyāmas* even though Buddha teaches *Cittaniyāma* and *Kammaniyāma* but does not reject *Utuniyāma* and *Bijaniyāma*.

According to the Ven. Buddhadasa Bhikkhu, the distinguished monk-scholar of Thailand, has classified the *Dhamma* into four categories: (1) Nature's itself; (2) the laws of nature; (3) the duty to act in accordance with the law of nature; (4) the benefits to be derived from acting in accordance with the law of nature.<sup>33</sup>

Consequently, the Philosophical explanation the *Dhamma* has two primary meaning. *Dhamma* is the universal law of nature of the teaching of the Buddha, which lead to enlightenment. *Dhamma* used in plural means the characteristics of the elements or the constituent factors of the experiential world. Buddhist social ethics if based on the Buddhist epistemological theories. In that way *Dhamma* is the ultimate and transcendental truth on which human behaviour is adjudicate.

*Dhamma* and *Vinaya* are often called the doctrine and the discipline respectively. In a broader sense *Vinaya* encompasses rules or in the canonical language *Sikkhāpadas* which regulated the outward conduct of the clergy (*Saṅgha*) and some times the laity. The *Vinays* of the lay follower, however, is found in the *Sutta Piṭaka*, not in *the Vinaya Piṭaka*. While the *Dhamma* is equally applicable to the *Bhikkhus* and laymen, *Vinaya* in the *Vinaya Piṭaka* is only applicable for the ordained. On the other hand, well disciplined monks, leading a righteous life following *Vinaya* and guided by the *Dhamma*, are a blessing not only to the Buddhism, but to the whole world.

Buddhist legal philosophy is going beyond the Western idea. The Buddhist concept of *Dhamma* is assumed to be the foundation of legal thinking. The *Jataka* stories and various myths in relation to past king and universal monarchs present to us: the Buddhist ideals of legal system. All such idealistic presentations tell us that *Dhamma* is the authority behind law. According to the K.N. Jayatilleke the Buddhist concept of law is follows:

‘That is means that ultimate sovereignty resided not in any ruler, human, or divine, nor in anybody governing the state, nor the state itself, but in *Dhamma*, the eternal principle of righteousness.’<sup>34</sup>

In this we can see that not only in the legal system, but even the political authority of state, is based on the concept of righteousness. It is said that, ‘justice is often thought to be the greatest of virtues.’ Virtue is the fruit of righteousness, and the combination of both produces ‘idea justice’ –fit enough to govern the entire world community. The *Vinaya* originated by the *Dhamma* has the *Dhamma* as its bases, and the principles of righteousness



pave the way for the good conduct and behaviors of the monk in particular, and the progress and welfare of the laity, in general.<sup>35</sup>

Thus, justice as fairness is not for its own sake, but for the sake of purity and ultimate freedom.<sup>36</sup>

It is, consequently, pertinent to note that the Buddhist Jurisprudence is the knowledge of Buddhist law. It is the fountain-head of modern Jurisprudence. It is fact that human Jurisprudence takes birth from the Buddhist Jurisprudence. It is very relevant to note that the Buddhist Jurisprudence is based on the democratic ideals, republican thoughts, compassion, friendliness, equanimity and pragmatic realism. It is high time to talk about the Buddhist Jurisprudence. The changing scenario of the world has pushed humanity to the brink of war and catastrophe. The globe is sitting on the powder-keg. It might explode anytime and anywhere. There are weapons of mass destructions in the form of chemical, biological, nuclear war-heads, and so on. The hostilities and war perceptions have not ceased eve after coming up of a unipolar world. It is truism that cold war of the bipolar world has come to an end. However, it has given rise of one-up-manship and overwhelming power for policing the entire world. So, the Buddhist Jurisprudence is the need of the hour. The Buddhist Jurisprudence can play a decisive role for providing, sustaining and preserving the world order. It is totally compatible with the social, political and philosophical aspect of the modern age.<sup>37</sup>

### **The Pāli *Vinaya* Literatures**

The *Vinaya* is one of the breached of the Buddhist *Tipiṭaka* (three baskets). The Pāli *Vinaya* version consists of the books for monks and one for nuns, which considered to be the most importance among the available *Vinaya* text belongs to the *Theravāda* School. It is most complete *Vinaya* with almost all the bye-sections preserved intact.<sup>38</sup>

The literature on the *Vinaya* is (1) Canonical; and (2) Explanatory. As details of which are as follow:-

#### **[1]. Canonical Text**

*Vinaya Tipiṭaka*:<sup>39</sup> the basket of Disciplinary Injunctions for Buddhist monk is divided into five books viz.; two *Vibhaṅgas*, two *Khandhakas* and a glossary called *Pavivāra*, the following categories:-

**(1). Suttavibhaṅga:** This contains 227 rules grouped into eight classes of offences. The rules are meant for the guidance of monks and nuns (with certain variations).

The first *Vibhaṅga* known as the *Bhikkhu-vibhaṅga*, is the most important for our purpose and contains the oldest of the rules which were grouped under the ‘*Pāṭimokkha*’. This book gives a list of 227 offences and enjoins laws to prohibit them, accompanied by an ancient detailed commentary as well as types of cases that called for punishment, after each offence. This shows how the study of *Vinaya* was paramount to the *Bhikkhus* and suggests how rigid the technicalities of the *Vinaya* must have been. And the second *Vibhaṅga*, viz. the *Bhikkhūnī-vibhaṅga* is much shorter, and less elaborate than the first book. In many ways it is a mere imitation of the former.<sup>40</sup>

**(2). The *Khandhaka*:** there are 22 *Khandakas* in all, divided into the *Mahāvagga* or the greater section composed of ten *Khandhakas* and the *Cullavagga*, the lesser section composed of twelve *Khandhakas*. Each *Khandhaka* is loosely organized around a major topic, with minor topics inserted in a fairly haphazard fashion. The major topics are these:-

**a. *Mahāvagga*:** there are 10 *Khandhakas*,<sup>41</sup> namely:- Chapter I: *Mahākhandhaka*- Ordination; chapter II: *Uposathakkhandhaka-Uposatha* (Observance); chapter III: *Vassūpanāyikākākkhandhaka*-Rains-residence; chapter IV: *Pavāraṇakkhandhaka*- Invitation; chapter V: *Cammakkhandhaka*- Footwear; chapter VI: *Bhesajjakkhandhaka*- Medicine; chapter VII: *Kaṭhinakkhandhaka*- *Kaṭhina* (Post-retreat robe-offering); chapter VIII: *Cīvarakkhandhaka*- Robe-cloth; chapter IX: *Campeyyakkhandhaka*- Principles for Community Transactions; and chapter X: *Kosambakkhandhaka*- Unanimity in the Community

**b. *Cullavagga*:** there are 12 *Khandhakas*,<sup>42</sup> namely:- chapter I: *Kammakkhandhaka*- Disciplinary transaction; chapter II: *Parivāsikkhandhaka*- Penance & Probation; Chapter III: *Samuccayakkhandhaka*- Imposing Penance & Probation; chapter IV: *Samathakkhandhaka*- Settling Issues; chapter V: *Khudakavatthukkhandhaka*- Miscellany; chapter VI: *Senāsanakkhandhaka*- Lodgings; chapter VII: *Saṅghabhedakkhandhaka*- Schism; chapter VIII: *Vattakkhandhaka*- Protocols; chapter IX: *Pāṭimokkhandhaka*- Canceling the *Pāṭimokkha*; chapter X: *Bhikkhūṇikkhandhaka*- *Bhikkhūṇis*; chapter XI: *Pañcasatikkhandhaka*- the First Council and chapter XII: *Sattasatikkhandhaka*- the Second Council

These two *Khandhakas* are indispensable for more than one reason. They form the essential punishments without which the *Pāṭimokkha* would not be complete.<sup>43</sup>

3. ***Parivāra***: This is a much later supplement and a glossary to the *Pāṭimokkha*, which is not so important as far as it does not contribute anything new to the subject. Yet it facilitates the study of the *Vinaya* by enumerating and retelling the rules separating them from the jumble of worthless details.<sup>44</sup>

## (2). The Non-canonical literature

1. ***Samantapāsādikā***:<sup>45</sup> It is a commentary on the *Vinaya Piṭaka*, lucid and detailed, which makes the study of the *Vinaya* accessible to all. It may place Buddhaghosa<sup>46</sup> in the 5<sup>th</sup> century at the request of Buddhāsiri,<sup>47</sup> described legal procedures vividly and sometimes even mention offences were not included in the original *Vinaya*.<sup>48</sup> It is prefixed by an introduction, the *Bāhira-nidāna*, relating the history of Buddhism up to the establishment of the *Vinaya Piṭaka* in Sri Lanka. It is based on the *Mahāpaccari* and the *Kurundī-aṭṭhakathā*, two older commentaries.<sup>49</sup> The *Vinaya* was the foundation of the Buddhist faith, and it was for this reason he wrote a commentary on the *Vinaya* and not on the *Dhamma*. It is very probably that he wrote in the year 429-230 A.D. when king *Mahānāma* reigned Sri Lanka (A.D. 409-431). It discusses the rules of morality mentioned in the *Vinaya*.<sup>50</sup>

2. ***Kaṅkhāvitarāṇī***:<sup>51</sup> Buddhaghosa wrote the *Kaṅkhāvitarāṇī* or the *Mātikaṭṭhakathā*. It is a commentary on the portion of the *Vinaya Piṭaka*, namely the *Pāṭimokkha*. Most probably he wrote in between A.D. 410 and 432 at his own will. Some scholars think that a *Thera* named Soṇa requested him to write it. B.C. Law remarks, “This work is remarkable for the restraint and mature judgement that characteristic of Buddhaghosa’s style”. The *Kaṅkhāvitarāṇī* discusses certain rules of discipline for the Buddhist monks. It was written in such a way that it was easy for monks and nuns to commit to memory. *Buddhaghosa* gave his comment on the rules of the *Pāṭimokkha*. From his description we also get an account of the later development of the monastic life of the Buddhists.<sup>52</sup> The *Gandhava* mention a *Ṭīkā* on the *Kaṅkhāvitarāṇī* named *Vinayathamañūsā*, written by *Buddhanāga* at the request of *Sumedha*.<sup>53</sup>

3. ***Vinayavinicchaya***: Another book on the *Vinaya* called ‘*Vinayaviniccaya*’ it that of *Buddhadatta* who is believed to be a junior contemporary of *Buddhaghosa* though he

never mentions the name of the former in his work. The book however, lacks in critical insight and merely gives us a summary of the *Vinaya Piṭaka* in couples. The purpose of the book seems to make it easier for student to commit to memory the rules of the *Vinaya*.<sup>54</sup> This book was treatise by Buddhadatta, written at the request of his pupil Buddhasīha. The *Uttaravinicchaya* is a supplement of this work. Two *Ṭīkā* on it are found; one by Revata and the other by Vācisara.<sup>55</sup>

## Conclusion

Obviously, the Buddhist teachings are essentially humanistic and solely aimed or a responsible moral behaviour. The fundamental of Buddhist teachings are the moral concepts laid out in the *Dhamma* and *Vinaya*, and the scripture enshrining the Buddha's teachings in the canonical literature. Thus, the Buddhist *Vinaya* is thus a *Āyu* (lengthy) and comprehensive code concerning conduct and organization. Therefore, strict observance of *Vinaya* and the operation of an effect equipment to apply this observance was a manifest aspect in Early Buddhism. It is pertinent to note that the discipline is the cornerstone of the social problems which have undergone tremendous changes through the ages and this change will continue. If Buddhists follow the Buddha's teachings, all the social conflicts always have a solution as well.

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11. Durga N.Bhagvat, *Op.Cit.*, p.42.

12. VinA.I.13; (MBU:2548 B.E./2005 C.E.): “*Vinayo nāma bhuddhassa āyu vinaye ñite buddhasāsana tita hoti.*”
13. G.S.P. Mishra, *The Age of Vinaya: A Historical and Cultural Study*, New Delhi: Munshiram Manoharlal, 1972, pp.2-3.
14. D.II.154.: “*Yo vo ānanda mayā dhammo ca vinayo ca desito paññatto so vo mamaccayene satthā*”
15. D.II.154; Vide Phra Depvedī, *Op.Cit.*, pp.80-81.
16. Bhikkhu P.A. Payutto, *Dhamma Bilingualized*, translated by Dr.Somseen Chanawangsa, Bangkok: Chareanmonkong Press, 2010, pp.4-5.
17. Sukumar Dutt, *Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture*, Delhi: Motilal Banarasidass Publishers, 2000, p.173.
18. Harvey, Peter, *An Introduction to Buddhism: Teaching, History and Practices*, New Delhi: Cambridge University Press, 2005, p.73.
19. VinA.I.13; (MBU:2548 B.E./2005 C.E.): “*Vinayo nāma bhuddhassa āyu vinaye ñite buddhasāsana tita hoti.*”
20. Durga N.Bhagvat, *Op.Cit.*, p.43.
21. The term ‘*Dhamma*’ (Skt.:*Dharma*) is derived from the root ‘*√dhar*’ and suffix ‘*ram*’. It, literally, means that which upholds or sustains. Quoted in Satyendra Kumar Pandey, *Abhidhamma Philosophy*, Delhi & Varanasi: Indo-Asian Publication House, 2002, p.2
22. I.B. Horner (tr.), *The Book of the Discipline*, Vol.I., Oxford: The Pāli Text Society, 1992, p.vii.
23. Gokuldas De, *Democracy in Early Buddhist Saṅgha*, Calcutta: Calcutta University, 1955, pp.3-4.
24. Bhikkhu P.A. Payutto, *The Pāli Canon: What the Buddhist Must Know*, *Op.Cit.*, pp.18-19.
25. Durga N.Bhagvat, *Op.Cit.*, pp.44-45
26. Ibid, p.46.
27. VinA.I.61-62; (MBU:2548 B.E./2005 C.E.): “*Upāli Dāsako ceva Soṇado Siggavo tathā Tisso Moggalliputto ca pañcete vijitāvino ...tatiyo yāva Saḅgahoti.*”: N.A.Jayawickrama (tr.), *Inception of Discipline and Vinaya-Nidāna*, U.K. The Pāli Text Society, 2010, p.55.
28. Sarao, K.T.S., *The Origin and Nature of Ancient Indian Buddhism*. Delhi: Eastern Linkers, 1990, p.37.
29. David J. Kalupahana, *Ethics in Early Buddhism*, Delhi: Motilal Banarsidass Publishers Private Limited, 2008. p.134.
30. Asha Fernando, “Justices as Basic Instrument of Create Harmonious Society: with special referent to Buddhism and Platonism”, Online available [www.academia.edu/712609/justice-in-Buddhism-and-platonism](http://www.academia.edu/712609/justice-in-Buddhism-and-platonism), (Accessed on December 12, 2012).
31. PsA.20; Quoted in Bhikkhu P.A. Payutto, *Vision of the Dhamma: A Collection of Buddhist Writings in English*, Thailand: Wat Nyanavesakavan, 2008, p.84.
32. DA.II.432; Dhs.272.
33. Danna K. Swearer (ed.). *Me and Mind: Selected Essays of Bhikkhu Buddhadasa*, Delhi: Sri Satguru Publication, 1991, p.128.
34. K.N. Jayatilleke, *The Principle of International Law in Buddhist Doctrine*, Sri Lanka: Martinus Nijhoff Publicers, 1967, p.38.
35. Asha Fernando, *Op.Cit.*
36. David J. Kalupahana, *Ethics in Early Buddhism*, Delhi: Motilal Banarsidass Publishers Private Limited, 2008, , p.136.
37. Ram Nandan Singh, *Buddhism: From Genesis to Decline*, Delhi: New Bharatiya Book

Corporation, 2007, p.137.

38. Mahipal Singh, A Comparative Study of The Rule of Law in Buddhist Vinaya and Indian Legal System, Delhi: Ph.D. Thesis, Department of Buddhist Studies, University of Delhi, 2001, p.50.

39. According to the Pāṭi *Vinaya* Text, there are much various of the editions and translations works such as; [1]. The Pāli Text Society edition of *Vinaya Piṭaka* divided the text into the following books:

[1.1]. There are five volumes in the Pāli Source viz., Vol.I: the *Mahāvagga* (1879); Vol.II: the *Cullavagga* (1880); Vol.III: the *Suttavibhaṅga* (first part) (1881), Vol.IV: the *Suttavibhaṅga* (second part) (1882); and Vol.V: the *Parivāra* (1883), Edited by Hermann Oldenberg.

[1.2]. There are six volumes in the translation: “The Book of the Discipline” (*Vinaya Piṭaka*) viz., Vol.I: *Suttavibhaṅga* (first part) (1938) ; Vol.II: *Suttavibhaṅga* (second part) (1940); Vol.III.:*Suttavibhaṅga* (Third Part) (1942); Vol.IV.:*Mahāvagga* (1962); Vol.V.:*Cullavagga* (1963); and Vol.VI.:*Parivāra* (1966) translated by I.B.Horner. Also H.Oldenberg’s translation viz. SBE XII (1881), SBE XVII (1882), SBE XX (1885).

[2]. The Series of Sacred Books of the East, which was edited and translated by F.Max Muller, divided *Vinaya Piṭaka* into three volumes viz., Vol.XIII (part I the *Pātimokkha*, the *Mahāvagga* I-IV (2008); Vol.XVII (Part II the *Mahāvagga*, V-X, the *Cullavagga*, I-III (2012); Vol.XX: (Part III the *Cullavagga*, IV-XII) (2007).

[3]. Indian Pāli *Tipitāka* in *Devanagari*: There are five volumes of *Vinaya Piṭaka* viz. Vol.I:*Mahāvagg*; Vol.II:*Cullavagga*; Vol.III:*Pārājika*; Vol.IV:*Pācittiya*; and Vol.V:*Parivāra*, edited in by Bhikkhu Jadish Kashyap (1908-1976), and published by the Pāli Publication Board Govern of Bihar, Nalanda, During the period 1956-1961.: Quoted in A.C. Ahir, “Hundred Years of Buddhist Publication of India (1908-2008)”, in Ven.Bhikkhu Bodhipala et.al. (eds.), *Jagajjyoti (1908-2008)*, Centenary Volume, Kolkata: Buddha Dharmankur Sabha, 2009, p.53

[4]. Thai *Vinaya Piṭaka*: [4.1] *Sya Oratṭha Tepiṭaka* version (1982 C.E./2525 B.E.) published by Mahāmakut Buddhist University Press; [4.2] Thai *Saṅgha* Committee vision (1995 C.E./2538 B.E.), (Vol.I.-VIII), published by Mahāmakut Buddhist University Press; [4.3]. Pāli *Tipiṭaka* and translation (1995 C.E./2538 B.E.), (Vol.I.-VIII), Mahāmakut Buddhist University version; and [4.4] Pāli *Tipiṭaka* and translation (1996/2539 B.E.), (Vol.I.-VIII), Mahāchula Buddhist University version, etc.

40. Durga N. Bhagvat, *Op.Cit.*, p.18.

41. Vin.I.1-359; (See Mv.II.1.1-X.16.3)

42. Vin.II.1-231; (See Cv.I.1.1- XII.2.9.)

43. Durga N. Bhagvat, *Op.Cit.*, p.19.

44. *Ibid.*, p.19.

45. *Samantapāsādikā*.: Edition: J.Takakusu and M.Nagai; Vol.:1 (1924), Vol.II (1927), Vol.II (1930), Vol.IV(1934). Vol.V (1938), Vol.VI (1947), Vol.VII (1947), Vol.VIII. [Indexes compiled by H.Kopp. London s.d.]; Translation: N.A. Jayawickrama: The Inception of Discipline and the *Vinaya Nidāna* being a Translation and Edition of the *Bāhiraṇidāna*: London (1962). Sub-commentaries: *Vajirabuddhiṭkā*; *Sāratthadīpanī*; *Samantapāsādikā-atthayojanā*.: Quoted in Oskar Von Hinüber, *The Handbook of Pāli Literature*, New Delhi: Munshirram Manoharlal Publishers Pvt. Ltd., 2001, p.103.; It also edited in Burmese Script by Saya U Pe, 4 Vols., Rangoon, 1902,1903.: Quoted in Wilhelm

Geiger, *Pāli Literature and Language*, New Delhi: Munshirram Manoharlal Publishers Pvt. Ltd., 1996, p.28

46. Buddhaghosa was born in a Brahmin family on Northern India and came to Sri Lanka during the reign of king Mahānāma (458-480). He studies the *Tipiṭaka* and the *Aṭṭhakathā* in *Mahāvihāra* of *Anurādhapura* and afterward showed by fruitful literature activity.: Quoted in Wilhelm Geiger, *Ibid.*

47. Damien Keown, *Op.Cit.*, p.246.

48. Durga N. Bhagvat, *Loc.Cit.*, p.19.

49. Damien Keown, *Loc., Cit.*, p.246.

50. Kanai Lal Hazra, *Pāli Language and Literature: A Systematic Survey and Historical Study*, Vol.II., New Delhi: D.K. Prinworld (P). Ltd., 1998, p.549.

51. *Khaṅkhāvitaraṇī*: Edition *Khaṅkhāvitaraṇī nāma Mātikaṭṭhakathā*. Buddhaghosa's Commentary on the *Pātimokkha* Edited by D.Maskell. London: 1956. Sub-commentaries: *Kaṅkhāvitāraṇīporāṇaṭīkā*; *Vinayatthammaṅjusā*: Bollee 1968.: Quoted in Oskar Von Hinüber, *Op.Cit.*, p.109.

52. Kanai Lal Hazra, *Pāli Language and Literature : A Systematic Survey and Historical Study*, *Ibid.*, p.551.

53. Vide DPPN.Vol.I.p.475.

54. Durga N. Bhagvat, *Op.Cit.*, p.19.

55. Vide DPPN.Vol.II.p.884.

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