



Objectives of the Monks life derived in the “Vinaya Pitaka”

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Abstract

The word “Bikshuwa” (monk) gives the meaning that, person who minimize the craving or the person who with “Bikshanaya” with practice. (Sumangala dictionary, 2 sec, 1956;677) According to the Sinhala dictionary “Bikshu” means, the person who practice monkhood (bikshatanaya) or the person who ordained in the Buddhist dispensation. (Sinhala dictionary, 18 sec, 1990;676) Buddhist dictionary also derives the same meaning. (Buddhist dictionary, 2 sec, year not mentioned).” Bisksu” means the person who ordained, according to (Practical Sinhala dictionary, 2 sec, 1984;1236). But the reality of the word “Bikku” was used as a honorable word to represent Buddhist sangha.

The meaning of “Bhikkhu” has been denoted as one who knows on fear of existence, one who lives by alms and one who wearing robes by using broken clothes in Atuva. According to the “Mahaniddesapali” the meaning of word “bhikkhu” is one who eliminates defilements; leave off existence, reduction of punraba and bramcariya. The all ordain bhikkhus and Arhatbhikkhus have been knowed as “the bhikkhus” in another place. The Buddhist monk is not more social member, he is a person who succeeds “vimuktiya” and also he shows path to others.

Keywords: bhikshu, buddhist, practice, dictionary

Introduction

‘Bhikkhutibhikkhu’ ^bhikkhu literally means “begar” or one who lives by alms&“Jiññabinnapata Droti Bhikkhu” , It means The Bhikkhus wear robes by using broken clothes. It has been mentioned by Atuvacharin and It depicts about qualitiv of theBhikkus. According tothat monks different from other ascetic not only cloths but alsofrom prevalence. (Diga. Nikaya. Ambattasutta, 2006:15) ^[6] hence people respect to them owing to their qualities.

The various paribrajakasectshad lived in UttaraBarathaya in 6th century. They practiced various policies for liberation and they named as “Shramana, Brahmana”, Bhikkhu, Yati and Sannasi but after the enlightenment of the Buddha, the Buddhist Sramana tradition was different from other sramana tradition which implemented in India. The Buddhist tradition has been named as “Sakyaputrasramana” and this tradition was counterpart of ideal (premasirihimi, Alankulame, 2007, page1) ^[7] In that period people sweltered due to the Brahmana clan therefore the new tradition was a alleviation to them. The bourgeois and aristocracy clans who lived in India also had joined to the Buddhist tradition which reveal “The Sukanveshaya” (premasirihimi, Alankulame, 2007, page1) ^[7] even conjuncture of erudite person to the Buddhist tradition also sixty wrong views had been defeated owing to ideality of Buddhist tradition. The role of distribution of Buddhism of Bhikkhu is a supreme thing.

The people have to face challengrsto live birth, decay, sickness and death. The group Gautama Buddha as well as other laities who came to meet the Buddha wanted to eliminate sufferings and to obtained emancipation. The reason to become sinusdeath is birth. The seek of birth is cravings (desire). The cravings origins due to “ignorance”.If people can remove birth also. But it wil become difficult thing because of people’s complex feelings of mind. If laities want to eliminate absolutely, definitely they should

go conventional path. It may be essential and effective thing. According to the Buddha’s view, lay people had bounded hence it will be hard. The Buddha wanted to eliminate defilements of mundane life. Therefor he creates the order of monk. The Buddha accepted path to destroy ignorance and craving from mind. It named as “Adhisila, Adhipanna and Adhi Chitta ” Adhisila affects for “Adhichitta” and “Adhichitta” affects for “Adhipanna”. According to that, Bhikkus have aims , they want to silent their problems and to eradicate others also.

Methodology

The “vinayapitaka” is the main source for this research. The secondary sources also have been used this research.

Discussion

The four words such as the “Dharmadara, Sutradara, Vyakta”, Dhammadara have been used to denote the monk in Tipitaka. It means, they have knowledge of dharma. It clear that statement which mentioned by Buddha to “Mara” when mara invite to the Buddha for parinibbana, Buddha said that his ascetics would be improve dhamma^Diga Nikaya1 " Mahaparinibbana sutta" 2006"162)The Buddhist monk is different from other ascetios because they never appear as gods for expiation. They spread dhamma due to not only for their responsibilities but also for altruism. The religious followers spread their religion to the world hence Buddhist monks also try to spread of Buddhism. Always Buddhist flowers actions become successful owing to bhikkhus identiy their responsibilities well. It clear that the Buddhist monks can be considered as formal religious community in history.

Whether bhikkhus include any gens, It doesn’t consider as the five rivers names “Ganga, Yamuna, Achiravati, Sarabhu and Mahi” are join in the sea and taste of salt feel as equally. It can be given as an example, The bhikkhus who

came from any gens after the enter the ordination they introduced as “Sakyaputra Clan” The Buddhist monk lives as alone in exploration of truth as well as he has not any physical resources. The order of monk have not individuality. So they can work for common weal.(Premasiri Alankulama" Hadagasena Bikshuwa"2007" 3)

The nibbana is the final salvation of Buddhist people. Both lay people and monks follow middle path to fulfill their aims. But here monks path is different from the lay people because volubility of monks. Monk's path is compare to the peacock and lay people's path are compare o the swans in Buddhism. Peacock's plumage affected to its path as if lay people have to do massive role it can't hold-up hence it deters to go the nibbana laities go their path with harden bags but monks live as moderate live (arry away light bags during their journey. Accordingly the monk's existence is speedy (sikkabikkhu Imahachansitta the lahumessati& ^Dhammapada'369&o' monks should be exhaust, then the “exnicipatoo” will be catch. The monk has qualitative characteristics as above mentioned, when consider aims of the Bhikkhus;It can be identified as following way,

- Self-fulfillment
- Altruism

Here, when study the aims of monkhood the meaning of “egoism” can be recognized. The Buddha had preached facts which should be develop by monks.“sammanna silabhikka vevinay esampannapatim okkhasampanna....” (MajjimaNikaya' 2006"74) [7] “o monks should listen patimokkha as continent according to the patimokkha as etiquette behavior is worthy as well as protect sila even origin small faults.

The “Dhammacakkasutta” which presents core of Buddhist philosophy has mentioned responsibilities of bhikkhus towards laities. It shows two extremes which should give-up. “Attakilamanuyogaya” is one of them. It means giving sufferings for their life and “kamasukalikanuyogaya” means giving comfort for their life but the middle path is a path abstracted from both them. (Sanyutthanikaya. Dhammachak kapawathana) According to the explanation which is given to the Thevijja bamuna, the foundation of monk's life is the “bramacariya” which is the middle path. Accordingly it clear that sumumbonum of Buddha will not be able to after the death. ^sorath at hero. Aluthwewa. Methods of meditations for mental health. 2011" 105) [11] According to the facts of “RattapalaSutta”, king korava proclaimed to ven.Rattapala, ven.Rattapala, the people who engaged in “pirinivi” shave, bear of robes and leaving home. The four of men(pirinivi&are decay, sickness, deterioration of wealth and relattives. King, The world is an inconsistent thing without isivara, all things should leave and people suffer due to the cravings, so I got ordination after the identitaion of buddha' sexplantion (MajjimaNikaya"Rattapalasutta, 2006" 420) [6] The monkhood is not mere alternative way to get tolerance instead of intorelence. ^Sorathathero, Aluthwewa.methods of meditations for mental health" 2011" 106) It is clear that Buddhist ordination is not a mere a leave of household life also it is a effort in order to get spiritual purity

The time of Buddha there was cleary in dispensation in order to abstention at griefs. But Buddhist dispensation is not live with it. The ancient time “ovadapatimokka was the only way which should be followed by Buddhist monks.

(Diga nikaya. Mahapadanassutta" 1976" 49)TheBhikkus main objective was to attained nibbana. It was selfishness. “Sambadayogravaso” (Suttanipataha" pabbajjathasutta. 1924" 408)

The goal of Buddhist monks is to abstain from suffering and to achieve nibbana. According to the buddha's words,household life is like a fire house hence. It should leave and laymen should go towards ordination, it is like the sky. In first 20 years, there was “sanga” society which entered the ordination after the disappointment of household life. These sanga society identified importance of sanga society and they had exiguous intents.

The main objective ofthe monkhood is to reach their spiritual purity once Buddha preached to the first sixty group as following way “o bhikkus wander for the gain of the many , for the good of the many, for the gain and welfare of gods and men. Preach, o bhikkhus, the doctrine which is glorious at the end, in spirit and in letter. The beings who not hearing the doctrine will fall away therefore monks you should preach the doctrine to them. (Majjima nikaya 1" 1957" 42)

The aim of Buddhist dispensation is eliminate sufferings and reach towards nibbana. Then the Bhikku society helps to others to fulfill “vimukthiya”. The second aim is to teach the doctrine that they learned to the lay people. It implicates above statement also. It has well regimen for the Bhikkhus in order to social conditions. The monks have not any bond of house and they live as homeless hence lay followers are gladden by the order of monks without any benefits. The monks protect Buddha's path and they also practiced Buddha's path. The monks assist for other owing to altruism. Altruism is not good without selfishness sure enough selfishness is not god without altruism. The most important one is the ambiguity If monks want to fulfill nibbana without consider social responsibilities it will not good. The Bhikkhus who work for only altruism is not good. The monk should comprehend truth at first and after that it should be comprehended to the others.

The bhikkhus role is an infinite thing for social progress when study the bhikkhus external and internal characteristics the “DasadammaSutta” in “Anguttaranikaya” is an important sutta. The Buddha preached ten factors which must be reflected by monks during their holy life.

The monk should constantly keep in mind that he is ordained his artless way should present. It must be reflected upon again and again.

- He should constantly bear in mind that his life depends on others. It must be reflected upen again and again.
- He should contemplate that he behave in different manner. It must be reflected upon again and again.
- He should be constantly mindful that he is not blamed by others regarding his virtues. He should work without blame it must be reflected upon again and again.
- He should be constantly mindful that intelligent monks do not preach him regarding the state of his virtues. It must be reflected upon again and again.
- The monk should constantly mindful of the fact that all loves ones and everything cherished by him are separated from him with his death. It must be reflected upon again and again.
- The monk should constantly mindful that he should not share of worldly vicissitude. It must be reflected upon again and again

- He should be constantly mindful as to how his days and nights are spent. This should be reflected upon again and again.
- He should be constantly mindful that he takes delight in all postures in solitude away from human habitations. It must be reflected upon again and again.
- The monk should be constantly mindful that he possesses super human virtues and that he had gained higher knowledge and wisdom he should work to protect aseticdhamma. It must be reflected upon again and again.

(Pabbjithena Abhinnapaccevek....) They should be reflected by monks) It increases meaningful of the nature of Bhikkhu's life.

The aims and objectives of establishment of Buddhist dispensation.

The Buddha hope religious and social progress by establishing Buddhist dispensation It can be divided as three ways.

1. Achievement of Sammnnapala
2. The chastity
3. Restraint from patimokka ^ Sorathathero" Aluthwewsa" methods of meditations for mental health. 2011)

Above factors can be given as three aspects, which help to successful Bhikkhus life. The monk should not eagertowards any profits, fame and prestige and he must act as righteousness.s(Majjima nikaya1" 2006" 30)^[8]

The final "samannapala" of bhikku is "Anupadaparibbana" (2006/370) According to the "Samyuttanikaya"if bhikkhus live without fulfill of "Samannapala" and adding "Amisa" definitely It affects for the declination of their life. (Sanyuththa Nikaya.p.364) early Bhikkhus live without community as alone to fulfill the "Samnnapada" even it has been praised by the great Buddha.

The "Kaggavisanasutta" in "Suttanipata", "Muni sutta", "uddumbarikasihanadasutta", in "Diganikaya", "Bhyaberivasutta" in "Majjimanikaya", "Dajaggasutta" in "Samyutanikaya" and "Karanuyamettasutta" in "kuddakanikaya" are example for it. The continence of faculty, "Sati sampanna", eliminate nivarana, to get wisdom and virtues are the samnnapala which acquirable by bhikkhus. They are not achieving as easy. But they can to fulfill by following suttasnamely "Chullahattipadopama, Mahatanhasanua, Maha Assapura and Mahagosinya". (Sorathathero, Aluthwewa. Methods of meditation for mental health.2011) The role of Bhikkhus has been mentioned in the sigalovadasutta (DigaNikaya ,,," 2006" ps'308) It revealed the duties and responsibilities which should be followed by monks for stability of dispensation and meaningful of monkhood. The bhikkhus should identify the meaning of dhamma and vinaya if they mis understand them it affects for the declination of buddhist dispensation.

Once ven. Kimbilathero had mentioned the reasons that affect for the deterioration of Buddhist dispensation. They are not come regularly to listen doctrine, not listen the dhamma well even came, not to develop dhamma, not to explain dhamma of others well. (Anguttara Nikaya,," 2006" p'98)theeducate the monk who knows about dhamma and vinaya well, should teach dhamma to others if not it affects to the declination of dispensation.. (Anguttara Nikaya ,,," 2006" p'284)

The monk has live as appropriate way not only externally but also internally then people please on monas. The monk lives as appropriate way hence they can be identified as different way from both lay people and other ascetics. It the internal view of them become virtues, their external caparison will not difficult the bhikkhus should protect morality even arrived small faults in their life. (Majjima Nikaya' ," 2006" p74)

It shows the important of behaviors of Bhikkhu'sbody in order to stay clam of many people. The monk should act in order to increase confidence which already existed and to commence confidence which not existed

"Atta mechapatman..." (Dhammapada.158v)

The monks must act for the benefit of laities. The king Ajasatta who killed father had gone to met every ascetics in India to eliminate grivencess hut it was futile act. But after the met Buddha king Ajasattaanticipated that even his son also should become "virtues men" live the bhikkhus.. (Diga Nikaya.2006.p'88-89)^[6] It clear that monk had lived with restraint of body.

The monks provide guidelines for the pious life. They fulfill duties live social services, education and state counseling.

The monk becomes counselor of laities hence lay and clergy relationship has been originated. the monks should do duties and responsibilities towards laities for bearing of Buddhist dispensation and benefit of laities. They are as following ways..(Diga Nikaya.2006. p'308-309)^[6]

1. They restrain him from evil
2. They persuade him to do good
3. They love him with a kind heart
4. They make him hear what he has not heard
5. The clarify what he has already heard

Conclusion

From enlightenment to first 20 years the development person in mundane life has taken ordination during that time many bhikkhus has fulfilled their self-interleaf but also they had supported for others also. When study about the objective of Bhikkhus, it obvious that bhikkhus would not only for self- interest but also they had to support for others also.

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