



The Relevance Of The Buddhist Justice System In The Modern Era

Dr Vivek Sharma

Academic-Coordinator, Kathua Campus

Faculty, Department of Buddhist Studies

University of Jammu, Jammu

The Buddhist justice system is very significant to rebuild the nation in the modern era, wherein we can create a peaceful and harmonious society. The Buddhist justice system places a strong emphasis on compassion, understanding, and empathy. In a world that often prioritizes punishment and retribution, the Buddhist approach reminds us of the importance of considering the underlying causes of conflicts and the suffering experienced by all parties involved. This perspective can contribute to more compassionate and humane approaches to justice. Buddhist principles align with the concept of restorative justice, which focuses on healing and restoring relationships, rather than purely punitive measures. By emphasizing reconciliation, forgiveness, and repairing harm, the Buddhist justice system encourages a more holistic and constructive response to wrongdoing, aiming to foster healing and rehabilitation for both individuals and communities. Buddhist justice emphasizes the cultivation of ethical conduct and the pursuit of social harmony. Promoting virtuous behaviour and moral education, it seeks to prevent conflicts and create conditions for a just and harmonious society. This aspect of Buddhist justice can be relevant in modern societies grappling with issues of crime, social inequality, and the need for ethical frameworks. However, my research shall be focused on the rule and regulations of Vinaya Pitaka, wherein I shall discuss the basic code of conduct of Patimokkha. The Patimokkha is divided into different sections, such as the Parajika (defeat), Pacittiya (offences entailing confession), and Sanghadisesa (offences requiring a formal meeting for resolution). These rules cover a wide range of areas, including ethical conduct, interactions with others, proper use of requisites, sexual conduct, and more. The Vinaya Pitaka provides rules and regulations concerning the daily life and routine of monastics. This includes guidelines for the proper use and maintenance of robes, alms rounds, etiquette within the monastic community, rules for mealtime, proper conduct during various activities, and guidelines for dwelling places. The Vinaya Pitaka specifies various offences and the corresponding penalties for violating the monastic rules. The severity of offences varies, ranging from minor offences requiring confession and atonement to serious offences leading to expulsion from the monastic community.

The topic of my research shall be focused on the Buddhist justice system which can be useful to rebuild the nation, where every nation can take benefit from implementing this. My research mainly focuses on the relevance of the Buddhist justice system in the modern era wherein I will take some points of Buddhist teaching for lay people however mainly will be focus on Vinaya Pitaka, where rules and regulations made for monks and nuns.

The proposed research paper will elaborate on these points in detail.

Key-words: Vinaya Pitaka, Patimokkha, Buddhist, Justice, Rebuild, Ethical.

Introduction:

Buddhism is a major religion which was founded by Siddhartha Gautama (the Buddha) in the 6th century BCE, offers an exceptional perspective on the justice system and the decree of conflicts. While the Buddhist justice system, also known as Buddhist legal Philosophy, refers to the principles and practices of justice and law in the framework of Buddhism. The teachings of Buddhism put emphasize Kindness, insight, and non-violence as fundamental principles in human interactions. The notion of justice in Buddhism goes further than legal systems and aims to address the root causes of suffering, encourage harmony, and reinstate balance in society.

The five precepts of Buddhism for lay people provide an ethical structure for individuals to follow in their daily lives. These are given as under:

Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi

I commit to observing the precept to abstain from destroying living beings

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi

I commit to observing the precept to refrain from taking things not given.

Kāmesu micchācārā veramaṇī sikkhāpadaṃ Samādiyāmi

I commit to observing the precept to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi

I commit to observing the precept to refrain from false speech.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi

I commit to observing the precept to refrain from liquor causing intoxication and heedlessness¹.

They provide a guiding principle for personal conduct and contribute to the larger moral foundation of the Buddhist justice system.

Buddhism teaches the concept of karma and personal responsibility for individuals' accountability for their actions and ethical behaviour to acknowledge the Buddhist justice system. While an individual's intentional action has an ethical and karmic penalty as per the law of karma that may be visible in this life or future lives. Buddhist monastic communities in some Buddhist societies may play a role in the administration of justice. Where monks and nuns, respected for their moral truthfulness and knowledge, may serve as mediators, counsellors in resolving differences of opinion. The Buddhist justice system promotes peaceful means of resolving conflicts in line with the principle of non-violence. Meditation and cooperation are regularly favoured over adversarial lawful procedures. Train mediators assist parties engaged in a dispute to converse recognize each other's perspectives, and find jointly suitable solutions. These approaches promote a sense of community and shared responsibility.

Origin of Buddhism:

Buddhism originated in ancient India during the 5th century BCE. It was founded by Siddhartha Gautama, who later became known as the Buddha. Siddhartha was born into a royal family in Lumbini (present-day Nepal) around 563 BCE. According to Historians, his father was King Suddhodana and his mother's name was Queen Maya.

Despite being born into wealth and luxury, Siddhartha felt a deep sense of dissatisfaction and concern for the suffering he saw in the world. At the age of 29, he renounced his privileged life and embarked on a spiritual quest to seek the truth about human suffering and the nature of existence.

For several years, Siddhartha practiced various ascetic and meditative disciplines under renowned teachers. However, he eventually realized that extreme asceticism did not lead to enlightenment. At the age of 35, while meditating under a Bodhi tree in Bodh Gaya (in present-day Bihar, India), he attained enlightenment, and this event is considered a pivotal moment in the history of Buddhism.

Gautama Buddha dedicated his life to instructing others after becoming enlightened at age 35. He shared his message of compassion for humanity to promote the well-being of all people and resolve their problems.

(Caratha, bhikkave, Cārikam bahujanahitāya bahujana-sukhāya lokānukampāya
atthāya hitāya sukhāya devamanussānam.)²

The Gautama Buddha's purpose in life was to improve the well-being of people. He established an unparalleled system of followers who spread his teachings from city to city and village to village.

Thereafter, Siddhartha became known as the Buddha, which means "the awakened one." He spent the rest of his life teaching the Dharma (the truth) to his followers, known as the Sangha. The core teachings of Buddhism revolve around the Four Noble Truths, which explain the nature of suffering and the path to liberation (Nirvana).

The Buddha's teachings were primarily transmitted orally by his disciples. Over time, these teachings were compiled and organized into the Tripitaka (also known as the Pali Canon), which consists of three "baskets" or collections: the Vinaya Pitaka (monastic rules), the Sutta Pitaka (Buddha's discourses), and the Abhidhamma Pitaka (philosophical and doctrinal analysis).

Buddhism spread rapidly throughout ancient India and later expanded to other parts of Asia through the efforts of missionaries and traders. Over the centuries, different schools and traditions of Buddhism developed, resulting in various interpretations and practices.

Today, Buddhism is a global religion with millions of followers around the world, and it continues to have a significant impact on philosophy, spirituality, and culture.

Rules and regulations of Pātimokkha in Vinaya Pitaka

Vinaya Pitaka is the first part of the Tripitaka which was divided into three parts, the other part of the Tripitaka are Sutta Pitaka and Abhidhamma Pitaka. While the Vinaya Pitaka are very significant for the monastic rules of conduct for monks and nuns of the Sangha.

The Pali Vinaya Pitaka is given as under:-

Suttavibhaṅga: Consists of Pātimokkha and commentary; it is further divided into Mahāvibhaṅga and Bhikkunivibhaṅga, which contain the rules for monks and Nuns.

Khandhaka: it contains 22 chapters on various topics

Parivāra: analyses of the rules from various points of view

As per the Vinaya Piṭaka, the Pātimokkha means “the beginning, the head (or entrance-Mukha), the foremost (Pamukha) of skilful qualities. That is the collected works of the various rules and regulations enclosed in the Vinaya Piṭaka. These monastic rules are seriously interpreted twice a month in all monasteries, and individual monks are encouraged to make the declaration if they have broken any of the rules read out. Pātimokkha may be illustrated as the criminal code of the monks. While the rules of discipline which were first laid down by the Buddha in the Vinaya are called Mūlapaññatti (the root of regulation). However, which were added on later is known as Sikkhāpadas (the rule of discipline).

According to the Pāli Canon, the monastic disciplines were primarily formulated by the Buddha based on the following ten reasons:- “For the good establishment of the Saṅgha, for the comfort of the Saṅgha, for the riddance of obstinate men, for the happy abiding of well-behaved Bhikkhus, for guarding against troubles (Āsava) in this present life, for guarding against trouble which may arise in a future life, for pleasing those not yet pleased, for the increase of those who are pleased, for the establishment of the true Dhamma, and for the benefit of Vinaya.”

Patimokkha is an abbreviation for "individual liberation." The Mahayana tradition observes Bodhisattva precepts, which focus more on the precise management of the mind and thought, while both Theravada and Mahayana branches share Patimokkha precepts, which primarily regulate behaviour.

Patimokkha precepts come in seven different varieties: those of a bhikshu (completely ordained monk), bhiksuni (fully ordained nun), siksamana (probationary nun), sramana (male novice), sramanerika (female novice), upasaka (layman), and upasika (laywoman)³.

The Buddhist Saṅgha provide the body of laws, that had been codified in the shape of Pātimokkha⁴. Patimokkha (Skt.: Pratimokṣa) is the collection of the so many Sikkhāpadas or precepts enclosed in the Vinaya Pitaka. Pātimokkha also known as Mātikā includes the 227 rules for the Bhikkhu and 311 rules for the Bhikkhunīs.

The rules of the disciple have been determined by the Gautam Buddha in the Vinaya Pitaka and are called Mūlapaññati. Some more added later are known as Sikkhāpadas, which means ‘rule of the disciple’. The act of disobeying these rules of disciple and thus inviting a fine is called Āpatti⁵. The various disciplinary rules had been established by the Buddha. Afterwards, he was made a code of conduct, which was known as Pātimokkha. In reality, Buddhism acknowledges the defective nature of human beings, and their weak points, as manifest from the various rules of the Pātimokkha, as mentioned in the Pāli Vinaya Tipiṭaka. Further, these are six types of crime available revealed in the Buddhist literature of Mūlapaññati, as revealed in the Bhikkhu and the Bhikkunīpātimokkha, which is based on the Pāli Tipiṭaka. These are: 1) offence against an individual, that is divided into two types:- (i) killing crime, (ii) sexual crime, (2) offence against property, (3) offence committed against the Saṅgha, (4) offence committed against community law, (5) offence committed against religion, and (6) miscellaneous crime.

The categorization of offences is Mūlapaññatti which is based on the Pāli Tipiṭaka, it has classified simply 220 rules of the Bhikkhu Pātimokkha and 304 rules of the Bhikkhunīs Pātimokkha, commencing from Pārājika to Sekhiya. While the seven rules of Adhikaraṇasamadhas are not included, as per the Buddhist law that is the Buddhist Method for punishment.

Pātimokkha disciplinary rules are not in Adhikaraṇasamatha and this is the last categorization within the Suttavibhaṅga. That contains the seven ways to settle the dispute. According to the Vinaya Pitaka, the disputes are classified into four kinds. These are 1) Vivādādhikaraṇa 2) Anuvādādhikaraṇa 3) Āpattādhikaraṇa 4) Kiccādhikaraṇa

As per the Theravada Pali literature, the meaning of Patimokkha is quoted below from the Pali sources:

1. Patimokkhanti ddimetam mukhetam pamukhametam kusaldnam

dhammdnam tena vuccati patimokkhanti pdtimokkham⁶-

It is the starting; it is the appearance (mukha) it is the attitude (pdmukha) of super qualities, it is called Patimokkha.

2. Pdtimokkhanti atimokkham patippamokkharh atisetham atiuttamarh ⁷

The Patimokkha is that which is the uppermost, the extremely high, the very finest and very uppermost.'

Types of Pātimokkha and the number of rules for Bhikkhus and Bhikkhunis in the monastic life.

Types of Pātimokkha

Number of Rules

No.	Pāli	Translation	Bhikkhu	Bhikkhunī
1.	Pārājika	Offenses entailing defeat	4	8
2.	Saṅghādisesa	Offenses which must be judged by a formal meeting of the Community	13	17
3.	Aniyata	Offenses whose nature is not determined (requiring evidence from a laywoman)	2	0
4.	Nissaggiya Pācittiya	Offenses requiring confession and forfeiture thereof what has been improperly obtained	30	30
5.	Pācittiya	Offenses requiring confession	92	166
6.	Pāṭidesanīya	Lesser offenses requiring confession	4	8
7.	Sekhiya	Precepts of good behaviour	75	75
8.	Adhikaraṇā	Procedural rules	7	7
		total	227	311

The Pātimokkha consists of two parts, namely, the Bhikkhu Pātimokkha and the Bhikkhunī Pātimokkha, for monks and nuns respectively⁸.

Pātimokkhas are two types, wherein the bhikkhupātimokkha for Bhikkhus and the Bhikkhunīpātimokkha for Bhikkhunis. There are 227 rules for the monks and 311 rules for the nuns in the Pātimokkha. These rules are divided into eight types, wherein Pārājika, Saṅghādisesa, aniyata, Nissaggiya, Pācittiya, Pācittiya, Pāṭidesanīya, Sakhiya and Adhikaranasamatha. On the other hand, Aniyata rules are not included in the BhikkhuniPātimokkha.

The Five Precepts—no murdering, no stealing, no adultery, no deceptive speech, and no intoxicants—are upheld by lay Buddhists. The Ten Precepts, which have five additional rules over the Five Precepts, are observed by ordained Buddhists under the age of sixteen. These precepts include refraining from wearing jewellery or perfume, performing as an actor, juggler, or acrobat, or attending to see and hear them, sitting on an elevated, broad, and large bed, eating only during set hours, and owning money, gold, silver, or other valuables. Female Buddhists ordained between the ages of eighteen to twenty pursue the Six Precepts, which

have one rule in addition to the Five Precepts that is no eating excluding in regulated hours and changing no sexual misconduct in the Five Precepts to totally no sexual behaviour. The regulations for laypeople are less rigorous than the requirements for monks and nuns.

Bhikkhu-sangha and Bhikkhuni-sangha are two monastic communities referred to as "sangha" in Pali scriptures. The term for both Sanghas collectively is ubhato-sangha, meaning "twofold community". The term for the entire monastic community worldwide is catudisso-bhikkhu-sangha, meaning "community of four quarters". Additionally, the term for the entire Buddhist community, including lay people, is cattaro-parisa, meaning "four-fold assembly".⁹

The importance of the Vinaya may well be understood once one thinks about the objectives for which the rules of Vinaya or Sikkhāpada were disseminated by the Buddha. These objectives are as under:-

- (1) The welfare of the Saṅgha = Saṅghasuṭṭhāya,
 - (2) The ease of the Saṅgha = Saṅghaphāsutāya,
 - (3) The restriction of the troublemaker = Dummūkūnaṃ puggalānaṃ niggahāya,
 - (4) The easiness of well-mannered monks = Pesalānaṃ bhikkhūnaṃ Phāsuvihārāya,
 - (5) The self-control of the misconduct = Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya,
 - (6) The inspection of performance of future misconduct = Samparāyikānaṃ āsavānaṃ paṭighātāya,
 - (7) The change of new supporters = Appasannānaṃ pasādāya,
 - (8) The improvement of the faith of those already changed = Pasannānaṃ bhiyyobhāvāya,
 - (9) The constancy and the continuation of the Dhamma = Saddhammaṭṭhitiyā and
 - (10) The encouragement of good quality discipline = Vinayā nuggahāya¹⁰
- We can say that the formation of Vinaya is exclusively for the intention of the well-being of the Saṅgha, to avoid misconduct of bhikkhus and bhikkhunis, promote the confidence of laity, to formulate better life of Bhikkus Saṅgha as well as Bhikkhuni Saṅgha and finally to achieve ultimate liberation (Nibbāna).

Importance of Jurisprudence in Buddhism

According to the five books of Vinaya Pitaka, a couple of books, such as Bhikkhu Vibhaṅga and Bhikkhuni Vibhaṅga are, in fact, a treatise of human jurisprudence and it is rightly regarded as the source of human jurisprudence. The Vibhaṅga is sighted as the magnum opus of Buddhist jurisprudence. In this way, the Gotama Buddha accorded supreme importance to jurisprudence, which was later known as the Buddhist jurisprudence¹¹.

The Buddhist Jurisprudence has been established by the Gotama Buddha. The first Buddhist Saṅgha sprang into existence with sixty-one Bhikkhus after the Dhammacakkappavattana Sutta at the Migadāya in Isipatana. Ven Mahakassapa along with five hundred monks during the first Buddhist council chanted and learnt by heart all the laws that were codified in Vinaya Pitaka.

The Buddhist canonical literature had mentioned in Jātaka Aṭṭhagathā of Mahāsuttasoma Jātaka (No.537), that “Khattiyadhammasaṅkhāte nītisatthe,” which means ‘law’, in other words, ‘Khattiyadhamma of Rājadhama,’ which means ‘Virtues of duties of the king; royal virtues; virtues of a ruler¹².’

It is also called Daṇḍanīti, Lokanīti, Dhammanīti, Rājanīti and Rājasattha in the Buddhist texts. The Dīgha Nikāya belongs to Tiracchāna Vijjā (the groups of law arts) and is called Micchājīva (a wrongful occupation)¹³.

The human being is the most valuable creation of nature. The sacredness of this sole creation is maintained and conserved by jurisprudence. The man without jurisprudence is unsophisticated. This very sacred fact, first time in human history, was visualized by none than Gautama Buddha.

The Vinaya Piṭaka is a sacred law of Buddhist jurisprudence. It deals with the rules and regulations for the monks, nuns and the Buddhist Order¹⁴. The laws prescribed for the Buddhist Order came into being with the gradual expansion of the community founded by the Buddha¹⁵. So, the Buddhist Laws are the 'Buddha Vacana' or 'spoken from the mouth of the Buddha himself'¹⁶."

Prevention of Criminal offence by the Buddhist principle.

The two words Hiri and Ottappa are the greatest Buddhist principles for the avoidance of unlawful offence and preservation of social harmony, while the Buddhists also see the requirement to defend the social order from criminals. Buddhism talked about the two mental qualities as the fundamental protection of morality so that they safeguard both the human being and the social order as a whole. These two qualities are called Hiri and Ottappa in pāli language. The Buddha calls these two states the bright guardians (Lokapaladhamma) of the world that protect the world falling into widespread immorality as mentioned in Devadhamma Jataka of Khuddaka Nikaya, that "Those only 'godlike' will who shrink from sin. The white-should tranquil votaries of Good¹⁷." Also, they do not think of doing evil. They are manifested as shrinking away from evil, building a channel to bring true happiness.

The term Hiri (Skt.: Hri) is usually translated as 'embarrassment, modesty; a disgrace, which discourages a man from evil¹⁸', or individual embarrassment or feeling ashamed while doing the wicked action.

Ottappa (Skt.: Autrāpya). It means terror of unlawful activity, a reduction from wickedness, having a tender conscience, conscientiousness¹⁹, or a feeling of social shame, social fear at the time of doing something antisocial.

These two words Hiri and Ottappa defend you from wickedness keeping fetters on sons from wrongdoing with mothers as well as on brothers committing wrongdoing with sisters. Both are considered as two great protectors of the world "Lokapāla Dhamma", defending you from wickedness²⁰. Therefore both are pure and healthy ideals, they are also known as "Sukka Dhamma". These two Dhammas maintain human beings in ethical discipline and ethical self-control that differentiate them from animals.

While moral embarrassment and moral terror are wholesome mental factors (kusala cetasika) there also are false ones. The embarrassment or terror to do evil deeds, and abstinence from evil actions (duccarita) is due to true Hiri and true Ottappa.

Buddhist teaching also emphasized two types of training that should be given to the human being, this training gives the scientific approach to rectification crimes (Aparādhā) and becoming worthy ones (Arahanta). These trainings are of two types:-

(1). Physical Training and (2). Mental training

The first type of training in Buddhism is the training of the body, which develop a conducive environment through proper moral and social conduct, which grows a friendly relationship that is based on social justice.

The second type of training in Buddhism the mental training and this is the best and ultimate stage of human development in Buddhism, wherein each person has the seed of development and insight in his or her mind. This mental training would be in an enhanced stage of contentment and liberation.

Punishment in the rules of Vinaya Piṭaka.

The Vinaya summarize a system of consequences and remedial measures that are proposed to preserve discipline and maintain the sacred growth of the monastic community. These rules of punishment are designed

to address various offences committed by monastic. The Vinaya categorizes offences into different classes, depending on their severity and the impact they may have on the monastic community. The offences are generally divided into two main categories: Pārājika (Defeat) and Saṅghādisesa (Rules requiring Confession). The Pārājika rules are the most severe offences and result in an immediate and automatic expulsion from the monastic order. These offences include actions such as killing a human being, engaging in sexual intercourse, stealing something of significant value, and falsely claiming spiritual attainments. Once a monastic commits a Pārājika offence, they are no longer considered a member of the Sangha. The Saṅghādisesa rules are serious offences that require the monastic to undergo a formal confession and a process of rehabilitation within the monastic community. Nissaggiya Pācittiya rules are less serious offences that involve the relinquishment and forfeiture of certain possessions. Monastics who commit such offences must confess and give up the item in question, which may include robes, alms bowls, and other requisites. Pācittiya are minor offences that can be rectified through confession, and the monastic may be required to undergo a period of probation or undertake penance to make amends for the offence committed. The Vinaya also distinguishes between corrigible offences (ones that can be corrected through confession and rehabilitation) and incorrigible offences (ones that result in expulsion from the Sangha). The Vinaya lays out specific procedures for handling various offences, including the role of the monastic community in the investigation and judgment of cases. It's important to note that the rules of punishment in the Bhikkhu and Bhikkhuni Sangha are meant to maintain order, promote ethical conduct, and protect the integrity of the monastic community.

The guidelines in the Vinaya Pitaka, in particular the Bhikkhu and Bhikkhuni Patimokkhas, ensure not just one's own success but also the unity of the Sangha as a whole and the Sangha's positive relationships with laypeople. Regarding the Bhikkhu and Bhikkhuni Patimokkhas, these precepts essentially cover every facet of monastic life and address both universal issues and issues unique to nuns and monks, respectively.

The rules within the Patimokkha provide a clear ethical framework for monastics, which can serve as a model for ethical guidelines in various fields, including law, business, and public service. The emphasis on refraining from harm, honesty, and respectful behaviour has broader applicability.

The Patimokkha's rules contribute to maintaining harmony within the monastic community. Similarly, in the modern world, fostering harmony and cooperation among diverse individuals and groups is essential for a just and peaceful society.

Many rules in the Patimokkha are designed to minimize harm and suffering for oneself and others. This emphasis on compassion and empathy aligns with the values of empathy and compassion within modern justice and social systems.

The Patimokkha includes mechanisms for resolving disputes within the monastic community. These principles can be adapted for conflict resolution practices in various contexts, including alternative dispute resolution methods.

It's significant to note that while the Patimokkha can offer valuable insights, direct application to modern legal systems would require adaptation and integration with contemporary legal principles, human rights standards, and cultural contexts. Nonetheless, the ethical and moral principles underlying the Patimokkha can contribute to discussions on justice, ethics, and personal responsibility in the modern era.

The Buddhist ethical framework, based on principles like the Five Precepts, encourages individuals to refrain from harming others, stealing, lying, engaging in sexual misconduct, and consuming intoxicants. These principles can serve as a foundation for ethical decision-making in various contexts, including law, business, and politics.

Buddhism's emphasis on nonviolence (ahimsa) and peaceful coexistence can offer valuable insights for conflict resolution in the modern world. Methods like meditation, mindfulness, and compassionate communication promoted by Buddhism can help individuals and societies manage conflicts without resorting to violence. Buddhism emphasizes individual responsibility for actions and their consequences. This principle can align

with contemporary discussions around accountability and personal responsibility within legal and social frameworks

While the direct application of the Buddhist justice system in modern legal contexts might be challenging, its underlying principles can certainly contribute to discussions on creating more compassionate, equitable, and ethical societies. Lastly, we can say that integrating these principles into various aspects of law, policy-making, conflict resolution, and personal behaviour can potentially lead to positive transformations in the modern era.

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12. J.V.378: There are ten of *Rājadhammas* are:- (1) *Dāna* (Charity); (2) *Sīla* (Morality); (3) *Pariccāga* (Self-sacrifice); (4) *Ājjava* (Honesty; integrity) (5) *Maddava* (Kindness and gentleness); (6) *Tapa* (Austerity); (7) *Akkodha* (Non-anger); (8) *Avihimsa* (Non-violence); (9) *Khanti* (Patience) and (10) *Avirodhana* (Non-opposition).: Quoted in Phra Debvedī (P.A Payutto), *Dictionary of Buddhism*, Bangkok: Mahaclulalongkornrajavidyalaya University Press,
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