

Chapter 1

An Introduction to the Pāli Canonical Literature

Learning Outcomes

On completion of this chapter the student will be able to:

- identify what Pāli language is
- list the Pāli Canonical texts.
- recognize and describe what Pāli Sutta Piṭaka is.
- recognize and describe what Pāli Vinaya Piṭaka is.
- recognize and describe what Pāli Abhidhamma Piṭaka is.
- discuss the core objectives of each Nikāya.

Chapter Content

1.1 Introduction

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History of the Pāli Canonical Literature

1.1 Introduction

The modern world encounters many challenges related to political, economic, environmental and social issues. One valuable doctrine which enables human beings to face these challenges is Buddhism, which is articulated in the Buddha's words and those of his disciples. These words are recorded in the canonical literature available in Pāli, Sanskrit, Prākṛit, Tibetan and Chinese languages. The canon available in Pāli stands out in its completeness and coherence. Therefore, an idea of the history of Pāli canonical literature is useful as an aid to understand the structure of the canon and to evaluate its historical development.

As a first step in the study of the Pāli Canon, we will begin with an introduction to the Pāli language. Pāli belongs to the family of Indo-Aryan languages. Linguists divide the Indo Aryan languages into three periods: Old Indo Aryan (1500 B.C. – 600 B.C.), Middle Indo Aryan (600 B.C. – 1000 A.D.) and Modern Aryan (1000 A.D. to date).

Languages such as Pāli, Ardhamāgadhī and Māgadhī belong to the second category. Most probably, when a language is used as a religious language, it gets surrounded by legends and beliefs. Traditionally, Pāli is believed to be the oldest language spoken by the earliest human beings, inhabitants of Brahma world, and the Buddhas as well. The following stanza articulates this traditional belief:

Sā māgadhī mūlabāsa – narāyā yādikappikā

Brahmāṇocassutālāpā - sambuddhācāpi bhāsare. (Vibhaṅgaṭṭhakathā)

The Brahmins believe that the Vedic language, used in Vedic texts, is the oldest language. Similarly, the Christians believe that Hebrew, the first language in which the Bible was written, is the oldest language in the world. Islamic followers believe that the first language in which Koran is written is the first in the world. The belief that Pāli is the first language in the world is a similar popular myth.

In actual fact, Pāli is one of the many Prākṛit dialects used probably by people in northern India during the time of the Buddha. Traditionally the Theravāda school has believed that Pāli is the language spoken by the Buddha. This view, however, is not accepted by all buddhologists. They think that there must have been another even more archaic form of language spoken by the Buddha. Although there is no way to prove or disprove this view, Pāli has an unbroken history starting at least from the first century B.C. from the time the word of the Buddha was committed to writing in Sri Lanka during the reign of King Waṭṭhagāminī Abhaya. This evidence proves that, even if Pāli is not the language the Buddha must have spoken, it is the closest and earliest we have to the language the Buddha spoke. From a Buddhist philosophical point, however, what is really important is not the outer structure or the history of language but what it contains. In this context what matters is the teaching of the Buddha presented through the medium of Pāli language. In this course unit, although we will study the grammatical structure of Pāli language the ultimate purpose of doing so is to understand what the Buddha said as accurately as possible. Therefore, without going into too much details of history of Pāli language, we will embark on studying the language itself and the sacred literature presented through it.

1.2 Content of the Sutta Piṭaka

The *Samantapāsādikā*, the *vinaya* commentary refers to a range of taxonomies in relation to the teachings of the Buddha.

“Tadetam sabbampi buddhavacanam rasavasene ehavidham, dhammavinayavasena duvidham, paṭhama-majjhima-pacchimavasena tividham, tathā piṭakavasena, nikāyavasena pañcavidham, aṅgavasena navavidham, dhammakkhandhavasena caturasītisahassavidhanti veditabham” (Samantapāsādikā).

This entire word of the Buddha is one-fold by way of taste; two-fold as *dhamma* and *vinaya*, three-fold as first (word), middle and final; also three-fold by way of divisions, five-fold by way of baskets, nine-fold as aspects, and eighty four thousand by way of aggregates of the Dhamma.

Of these taxonomies, *tipiṭaka*, (*tripiṭaka* in Sanskrit) is the most popular. ‘*Piṭaka*’ refers to a basket or container in which the *Dhamma* is placed. There are three baskets, namely,

Sutta piṭaka (the Basket of Discourses),

Vinaya piṭaka (the Basket of Discipline)

Abhidamma piṭaka (the Basket of Things related to the *Dhamma*)

Although the *Theravāda* tradition considers *vinaya* as the foremost, we will discuss the *Sutta Piṭaka* first. The basket of teaching is divided into five groups called ‘*nikāya*’. They are as follows:

1. *Dīgha-nikāya* (Group of Long Discourses)
2. *Majjhima-nikāya* (Group of Middle Length Discourses)
3. *Samyutta-nikāya* (Group of Connected Discourses)
4. *Anguttara-nikāya* (Group of Gradual Discourses)
5. *Khuddaka-nikāya* (Group of Minor Texts)

1.2.1 Dīgha-nikāya

The *Dīghanikāya* or the *Dīghasaṅgaha*, which consists of long discourses of the *Suttapiṭak*; Basket of Discourses, is the first *nikāya*. It is divided into three groups or *vaggas*, namely, *Sīlkkhandha vagga*, *Mahā vagga* and *Pāṭika vagga*. There are thirteen *suttas* in the first *vagga*, ten in the second and eleven in the last. The collection starts from the *Brahmajāla sutta* (Excellent Net) and ends in the *Dasuttara sutta* (the doctrine in tenfold series).

Catuttimasayeva suttantā tivaggo yassa saṅgaho

Esadīghanikāyoti Pṭamo anulomiko. (Samaṅgalavilāsini/ Samantapāsādikā)

All the *suttas* included in the *Dīghanikāya* start with ‘*evaṃ me sutam*’ - ‘thus I have heard’, which marks the beginning of the introduction (*nidāna*) by the Venerable Ānanda at the first Buddhist Council. The introduction usually contains information of the place where the *suttha* was taught, the person to whom it was taught and any other related matters. The *Dīgha-nikāya* corresponds to the *Dīrghāgama* in the Sanskrit canon preserved in Chinese. Since several *suttas* of the first group discuss the virtue (*sīla*) of monks, this group has been named *sīlakkhandā*.

The very first *sutta* of the *Dīgha-nikāya*, the *Brahmajāla sutta*, classifies virtue (*sīla*) into three, *Cūlasīla* (small virtue), *Majjhimasīla* (middle virtue) and *Mahāsīla* (great virtue). Subsequently, it refers to sixty two doctrinal and philosophical views found in the contemporary society of the Buddha. The *Sāmaññaphala sutta*, preached to king Ajātasattu, is useful to identify the fruits of Buddhist monastic life. In addition, there are detailed descriptions of the teachings of the six non-Buddhist teachers, Nigaṇṭha Nātaputta, Pakudha Kaccāyana and so on.

The Buddhist critique of the concept of caste is contained in the *Ambaṭṭha sutta* taught by the Buddha to Ambaṭṭha, a disciple of the famous Brahmin named Pokkarasati. The Buddha establishes how the kṣatriya caste is superior to the Brahmaṇa caste. The *sutta* further refers to the thirty two great signs of the Buddha. The fourth *sutta*, *Soṇadaṇḍa*, discusses the essential qualities to be Brahmin. The brahmin Kūṭadantha asked Buddha about sacrifice and Buddha explained the right and wrong modes of sacrifice by using the legend of the king Mahāvijitāvī. This *sutta* is a valuable source to study Buddhist views on economy.

The *Mahāli sutta* was taught to one of the Licchavīs named Mahāli and contains a discussion between the Buddha and Mahāli. The questions like ‘what is the identity of the body and the soul? and for what purpose is monk hood followed?’ are asked, and answers are given. The next *sutta* called the *Jāliya* too refers to the problem of soul and body. The *Kassapasīhanāda sutta* elaborates on various wrong practices associated with asceticism. The Buddha emphasizes rational and ethical training over merely physical practices. In the course of time Kassapa attained arahantship.

The *Poṭṭhapāda sutta* dismisses the concept of soul and is an example of the nature of the discourses taught by the Buddha to the paribrājakas (wanderers). The *Subha sutta* was taught after the parinibhāna of the Buddha by the Ven. Ānanda to Subha, one of the sons of a merchant at the city of Sāvatti. It analyzes the states of mind under the three trainings (*tisikkhā*), namely, virtue (*sīla*), concentration (*Samādhi*), and wisdom (*paññā*).

The *Khevadda* or *Khevatta* sutta explains the three miracles. Of them, the miracle of instruction (*anusāsanā pāṭihāriya*) is appreciated by the Buddha over the other two. The *Lohicca sutta* describes how the Buddha helped Brahmin Lohicca to overcome his wrong beliefs. There are also descriptions of three blameworthy and blameless teachers. The *Tevijja sutta* is the last sutta in the *Sīlakkandhavagga*. The discussion on the Brahmanical three knowledges, the knowledge of three Vedas namely, *Ṛig*, *Yajur*, and *Sāman* and their Buddhist counterparts, namely, knowledge of recollection of former lives (*pupbenivāsānussati--ñāṇa*) knowledge of the divine eye (*dibbachakkhu--ñāṇa*) and the knowledge of the extinction of cankers (*āsavakkhaya--ñāṇa*) are discussed in the *Lohicca sutta*.

There are ten suttas in the *Mahā vagga*, beginning with the Mahāpadāna sutta. It specifies the life story of the seven Buddhas starting from Vipassī Buddha. (Vipassī, Sikhī, Vessabhū, Kakusanda, Konagama, Kassapa). It shows how the concept of twenty eight Buddhas developed in the *Buddhavaṃsapāli* of the *Khuddaka-nikāya*.

The *Ātānātiya sutta*, chanted in the *paritta* rituals, is known well in Sri Lankan Buddhist tradition. It also recognizes only seven Buddhas, who have already been mentioned. The *Mahānidāna sutta* is an essential source to study *Paṭiccasamuppāda*, (dependant origination), one of the fundamental teachings of Buddhism, and seven kinds of beings and eight kinds of stages of life. The next in the *Mahāvagga* is the *Mahāparinibbāna sutta* which describes the parinibbāna of the Buddha and the last days of his life. As the *Mahāparinibbāna sutta* also discusses the events immediately after the Parinibbāna of the Buddha, the discourse may have existed as a separate text before it was entered into the *Dīgha-nikāya*. The *sutta* talks about four applications of mindfulness, four psychic powers, five guiding facilities, five forces, seven factors of enlightenment, the noble eightfold path, the fourfold noble truth, seven conditions of welfare of the *Bhikkhusaṅgha*, seven conditions of welfare of Liccavis and many other matters. The *Mahāsuddassana-sutta* describes a story with reference to the wheel-turning (*cakkavatti*) king Mahā Suddassana. The explanations given by Rhys Davids and B. C. Law on the concept of the wheel-turning king help map its development.

The last section is named '*pāṭika-vagga*' or '*pāṭheyya-vagga*' after the first *sutta* of that section. The *Cakkavattisīhanāda-sutta* describes the life of a universal monarch named Daḷhanemi, and it illustrates how to address social problems like poverty. Other noteworthy discourses of the third group include Aggañña, Sigālovāda and Ātānāṭiya suttas.

The discussion on the *Majjhima-nikāya* is available in the fourth chapter.

1.2.2 The Saṃyutta-nikāya

The *Saṃyutta-nikāya* is the third collection of the *Sutta Piṭaka*. The term '*saṃyutta-nikāya*' has been translated into English variously as 'the book of kindred sayings', 'collected Discourses', 'grouped suttas' and more recently by Bhikkhu Bodhi as 'connected discourses'. Some scholars are of the view that the *Sutta piṭaka* was initially divided into three, *Dīgha*, *Majjhima* and *Khuddaka* in view of the size of the discourses. As the *Khuddaka-nikāya* was larger than both the *Dīgha* and the *Majjhima-nikāyas*, some selected discourses of the *Khuddaka-nikāya* were further classified into *Saṃyutta* and *Aṅguttara*. Then the new compositions, like *Khuddakapāṭha*, *Cariyāpiṭaka*, *Apadāna*, *Petavatthu*, *Vimānavatthu* were added into the *Khuddaka-nikāya* because the rest of the *Khuddaka-nikāya* was small.

The *Saṃyutta-nikāya* is a collection of rather short discourses. It is divided into five chapters or divisions (*vagga*), which are subdivided into fifty six groups (*saṃyutta*). The five chapters are:

1. Sagātha vagga: division of containing verses.
2. Nidāna vagga: division of dealing with origin (*Paṭiccasamuppāda*)
3. Khandha vagga: division of the five *Khandhās*
4. Saḷāyatana vagga: division of the six sense organs with their objects
5. Mahā vagga: great division

Within each chapter there are a number of collections called '*saṃyutta*', and each collection has its own subject matter or main theme after which it has been named. There are altogether 56 such collections in the *Saṃyutta-nikāya*. Since the presence of the verses is a prominent characteristic of the first chapter, it is called 'chapter containing

stanzas' (*sagātha vagga*). The next three deal with origins, aggregates and bases respectively. The last is called 'the great chapter'. There are eleven *saṃyuttas* in the *Sagātha vagga*, ten in the *Nidāna vagga*, thirteen in the *Khandha vagga*, ten in the *Salāyatana vagga* and twelve in the *Mahā vagga*. The classification of the *Samyuttas* does not seem to follow a definite criterion at times. But they seem to retain an overall sense of coherence of the content. The discourses contain both prose and verse.

The traditional view on the *Samyutta-nikāya* is that it produces knowledge (*Ñāṇappabhedajananassa*). Basically it is a valuable source for the study of basic concepts of the Dhamma. It also provides information of such concepts as *sakka*, *yakkha*, *māra*, *mātugāma*, and *abyākata*. According to the tradition, there are seven thousand, seven hundred and sixty two discourses and one hundred and twenty *bhaṇavāras* in the *Samyutta-nikāya*, but only two thousand, eight hundred and eighty nine discourses have been counted by European scholars. (*Hinuber,2000 p. 36*)

The first, *Sagātha vagga*, contains eleven *Samyuttas*, namely, *Devatā*, *Devaputta*, *Kosala*, *Māra*, *Bhikkhunī*, *Brahma*, *Brāhmaṇa*, *Vaṅgīsa*, *vana*, *Yakkha* and *Sakka*. The first *Samyutta* contains questions asked by certain gods (*devatā*) and answers given by the Buddha. Usually these beings approached the Buddha in the night asked questions from him on various matters. The *Kosala Samyutta*, which includes three chapters and twenty five suttas is the collection of the discourses preached to the king Pasenadī of Kosala. A collection of utterance attributed to Bhikkhunīs is the *Bhikkhunī Samyutta*. It consists of ten discourses. *Somā* and *Vajirā suttantas* illuminate how the Buddhist view on women differed from that of the popular Indian tradition.

The *Nidāna vagga* consists of the nine *saṃyuttas* and ninety two *suttas*. It explains such issues as the dependant origination, nature of the stream – winner (*sotāpanna*), the diversity in elements, and how Buddhist monks deviate from the right path when their worldly gain increased. The long duration of the saṃsāra has been explained with various similes in some *suttas* of this *Samyutta*. The *Rāhula saṃyutta* is a collection preached by the Buddha to Rahula.

The classification of the Khandha and the saḷāyatana vaggas is somewhat confusing. The khandha saṃyutta in the khandhavagga and saḷāyatana saṃyutta in the saḷāyatana vagga consist of three collections fifties (*paññāsakas*), Mūla , Majjhima, and Upari, and again sub - divided into five vaggas each, but there are no such divisions in the rest of the saṃyuttas. Among the matters discussed are: the three characteristics of the five aggregates, meditation advice, incident of the Ghositārāma at Kosambi city , twentyfold personality – belief, who is Mara, how wrong view arise, and the concepts of Nāga , Supanna , Gandhabba, Vaḷāhaka.

The *Saḷāyatana saṃyutta* explains the threefold feeling associated with the wrong view of present life as resulting from things done in the past lives. Among other things it also describes the five qualities, and five sufferings related to women and what Nibbāna is. The Khemā sutta of the last saṃyutta named Avyākata in the Saḷāyatana vagga, contains discussions on the ten indeterminate issues, a subject much discussed and debated among the Buddhist scholars.

The last, the Mahā vagga, explains doctrinal and philosophical points in Buddhism such as the eightfold path, the seven elements of supreme knowledge, the four stations of the mindfulness, the five *indriyas*, perfect exertions, powers, the four wonderful powers, concentration on breathing in and breathing out, the four *Jhānas*, and the four noble truths.

1.2.3 Aṅguttara-nikāya

The name *Aṅguttara-nikāya* is made of three elements, *aṅga* + *uttara* + *nikāya*. *Nikāya* means collection, *aṅga* means parts, and *uttara* means higher; so *Aṅguttara-nikāya* is a collection of discourses dealing with matters arranged in a numerically ascending order, starting from one going up to eleven. The translators have translated this into English as ‘numerical sayings’, or ‘gradual sayings’.

Hinüber says that the numerical arrangement of the *Aṅguttara-nikāya* could be divided only from *Ekaka nipāta* (collection of ones) to *pañcanipata* (collection of fives) because the rest of the collections found in the sixth *nipāta* may be obtained by adding 3+3, seventh-*nipāta* by adding 3 + 4, or the eleventh-*nipāta* by adding 3+ 3+ 3+2 (Hinüber p. 39). Nevertheless, there are classifications of the Dhamma belonging to correct numerical order included in the *nipātas* from one to ten and only the *ekādasaka* does not consist of only elevens. There are groups of dhamma, even those belonging to twenty, thirty and forty included in this section. Hence the structure of the *Aṅguttara-nikāya* can be considered as a larger reproduction of the *Dasuttara sutta* in the *Dīgha-nikāya*. Although the traditional number of *suttas* in the *Aṅguttara-nikāya* is nine thousand five hundred and fifty seven (9557) [*navasutta saḥassāni - pañcasutta satāni ca, sattapaññāsa suttāni saṅkhā aṅguttare ayaṃ: Samanapāsādikā*] the actual number is two thousand, three hundred and forty four (2344).

However Ven. P. Buddhadatta counted the discourses of the *Aṅguttara-nikāya* in the following manner.

<i>Nipāta</i>	Chapters	Discourses
<i>Eka</i>	21	668
<i>Duka</i>	16	468
<i>Tika</i>	16	342
<i>Catukka</i>	26	782
<i>Pañcaka</i>	26	961
<i>Chakka</i>	12	664
<i>Sattaka</i>	9	1132
<i>Aṭṭhaka</i>	9	626
<i>Navaka</i>	9	432
<i>Dasaka</i>	22	782
<i>Ekādasaka</i>	3	698

(බුද්ධදත්ත නිමි, පොල්වත්තේ පාලි සාහිත්‍යය සහ ත්‍රිපිටක සූචිය)

The *Ekaka nipāta* explains such matters as the hindrances, trained and untrained mind, and the fully enlightened One. The prominent persons in the *Sāsana*, namely, forty two monks, thirteen nuns, ten lay men and ten lay women are enumerated in the *Etadaggapāli* of the *Ekaka nipāta*.

The *Duka nipāta* mentions the dual dhammas, two types of causes of rising good and evil, two types of desire for gaining longevity, two types of diseases etc. The triple dhammas related to various subjects are described in the *Tika nipāta*. The action of body, speech and mind have been discussed and compared with those of contemporary *samaṇas* and *brāhmaṇas*. In the *Mahā-titthāyatana sutta*, the Buddha rejects the wrong view that all one's pleasant and painful experiences are the result of previous kamma or that they are a result of the creator or that they originate from no cause whatsoever. The *Kālāma sutta*, preached by the Buddha to the *Kālāmas* of the Kesaputta, is also included in the *Tika nipāta*.

Two well known suttas, *Ariyavaṁsa* and the *Khandha paritta*, are included in the *Catukka nipāta*. However the important points of the dhamma, such as four fore-signs (*pubbanimittāni*), the four noble truths etc. are not mentioned in this *nipāta*. There are discussions on many sets of fours such as sinful persons, snakes, powers (*bala*), postures of the body, evil actions, qualities necessary for keeping others favorable to oneself, answering of a question and so on.

The *Pañcaka nipāta* describes the fivefold dhammas, like the strength of the learner (*sekha*), sins of the body, obstacles, evil qualities of certain monks, and advantages in charity. The story on the king Muṇḍa, which belongs to a period long after the parinibbāna of the Buddha is included in the fifth *vagga* called *Muṇḍarāja*.

From the *Chakka nipāta* to the *Ekādasaka nipāta* in most cases, the dhammas already mentioned have been repeated. There are many well known suttas in these *Nipātas*. The *Aggikkhandhopama* and *Sattasuriyuggamana* in the *Sattaka nipāta*, the *Vyagghapajja* in

the *Aṭṭhaka nipāta* and the *Dasadhamma* and the *Girimānanda* in the *Dasaka nipāta* are some examples.

The content of the *Khuddaka-nikāya* will be discussed of the second chapter: A Study of the *Khuddakapātha*.

1.3 Content of the Vinaya Piṭaka

According to the Theravada tradition, the *Vinaya piṭaka*, the Basket of the Discipline, is the first part of the Pāli *Tipiṭaka*. Theravādins have emphasized the vinaya as the life of the *sāsana* (*Vinayo nāma buddhasāsanassa āyu*). The vinaya commentary, the *Samantapāsādikā*, defines the term vinaya “because it contains manifold distinctive modes of practices and restrains both bodily and verbal acts, the vinaya is called vinaya by those who are adept in the purport of the discipline” (*Inception of Discipline*: p. 116)

There have been debates among the Saṅgha on whether the Dhamma or the Vinaya is primary in the teaching of the Buddha. In the early classifications of the word of the Buddha, the vinaya was included in the Dhamma. According to Buddhism, the nibbāna is a result of the gradual path of *sīla* (virtue), *samādhi* (concentration) and *paññā* (wisdom). It is obvious that vinaya is included in the first part, *sīla* (virtue). The *Vinaya piṭaka* has been divided into five subdivisions as *Pārājikāpāḷi*, *Pāccittiyapāḷi*, *Mahāvaggapāḷi*, *Cullavaggapāḷi* and *Parivārapāḷi* and, also, into three broader divisions as *Vibhaṅga*, *Khandhaka* and *Parivāra*. The text named *Pātimokkha* is included in the *Vinaya piṭaka*. The *Samantapāsādikā* vinaya commentary mentions that the *Vinaya piṭaka* consisted of two *pātimokkas*, two *vibhaṅgas*, twenty two *khandhakas* and sixteen *parivāras*. On the one hand, the *Pātimokkha* has been considered as the handbook of the vinaya and not all considered it as a canonical text. On the other hand, *Pātimokkha* was the first book of the vinaya and it was developed by dividing into four, the *Pārājikāpāḷi* to the *Cullavaggapāḷi*.

Threefold	Fivefold	The <i>Samantapāsādikā</i>
<i>Suttavibhaṅga</i> (<i>vibhaṅga</i>)	<i>Pārājikāpāḷi</i>	<i>Ubhayāni Pātimokkāni</i>
	<i>Pāccittiyapāḷi</i>	<i>Dve vibhaṅgāni</i>

<i>Khandhaka</i>	<i>Mahāvaggapāli</i>	<i>Dvāvīsati khandhakāni</i>
	<i>Cullavaggapāli</i>	<i>Solasā parivārāni</i>
<i>Parivāra</i>	<i>Parivārapāli</i>	

The *Vinaya piṭaka* and the *Patimokkha* explain the following vinaya rules together with the seven *adhikaraṇasamathas*.

Rules	<i>Bhikkhu Bhikkhunī</i>	
(1) <i>Pārājikā</i>	4	8
(2) <i>Saṅghādisesa</i>	13	17
(3) <i>Aniyata</i>	2	-
(4) <i>Nissaggiya Pācittiya</i>	30	30
(5) <i>Pācittiya</i>	92	166
(6) <i>Pātiesaniya</i>	4	8
(7) <i>Sekhiyā</i>	75	75
(8) <i>Adhikaraṇasamatha</i>	7	7
Total	227	311

The offences are classified into seven categories depending on their nature:

1. *Pārājikā*,
2. *Saṅghādisesa*,
3. *Thullaccaya*,
4. *Pācittiya*,
5. *Pātiesaniya*,
6. *Dukkaṭa*,
7. *dubbhāsita*.

The first division called the *Sutta vibhaṅga* describes the refraining aspect of the rules (*virati*), whereas the second division, the *Khandaka*, describes their positive aspect (*samādāna*). In this context, we were to follow the popular classification, namely, *Pārājikapāli*, *Pācittiyapāli*, *Mahāvaggapāli*, *Cullavaggapāli* and *Parivārapāli*. Although, in the tradition, the vinaya books are arranged in the above mentioned order, Pāli Text Society arranges them in the order of *Mahāvaggapāli*, *Cullavaggapāli*, *Pārājikapāli*, *Pācittiyapāli* and *Parivārapāli*.

1.3.1 The *Pārājikapāli*

The *Pārājikapāli* and the *Pācittiyapāli* appear to be the commentaries of the *Patimokkha*. Every single rule is discussed under the following headings: introductory story (*vatthu*), rule (*paññati*), further rules (*Anupaññatti*), analysis of terms (*padabhājanīya*), offence

(*āpatti*), and no-offence (*anāpatti*). Specially, the fourth section, *padabhājanīya* is obviously the commentarial work provided for the *sikkhāpadas*.

The *Pārājikapāli* begins with the most serious offences, the four *pārājikas*, being guilty of which has been described as “defeated and no longer in communion”. These offences are:

Methuna Dhamma – sexual intercourse

Adinnādāna – taking what is not given

Pāṇātipāta – praise the advantage of death or incite one to die

Uttarimanussadhamma – falsely claiming superior human states

These rules originate from rules common to Brahmanic ascetics, Jainas, and many others including the Buddhists, namely, refraining from killing (*ahimsā*), sexual intercourse (*methunadhamma*), stealing (*adinnādāna*), and telling lies (*musāvāda*) (Hinuber, 2000: P. 11) The thirteen *saṅghādisesa* (rules entailing initial and subsequent meetings of the community), the two *Aniyata* rules (undetermined), and the thirteen *Nissaggaya pācittiya* rules (the offence of expiation involving forfeiture) are included in the *pārājikapāli*.

1.3.2 The Pācittiyapāli

The second division of the *sutta vibhaṅga*, the *Pācittiyapāli*, describes the ninety two *pācittiya* rules, (offences of expiation), the four *pātidēsaniya* rules (offences requiring confession), the seventy five *sekhiyā* rules (rules of training) and the seven *adhikaraṇa samatha* rules (rules for settling disputes) respectively. The *pācittiya* rules are subdivided into nine chapters which are telling lies (*musāvāda*), living plants (*bhūtagāma*), advice to *bhikkhunīs* (*bhikkunovāda*), food (*bhojana*), naked ascetic (*acelaka*), alcoholic drinks (*surāpāna*), beings with life (*sappānaka*), co-religionist (*sahadhammika*) and treasures (*Ratana*). Even the *sekhiyā* rules are subdivided into seven chapters as *Parimaṇḍala*, *Ujjagghika*, *Khambhakata*, *Sakkacca*, *Kabala*, *Surusuru* and *Pādukā*.

After the discussion of the rest of the vinaya rules with reference to the monks the *Pācittiyapāli* describes what the *Bhikkhunī vinaya* rules are; *Pārājikā* 08, *Saṅghādisesa* 17, *Nissaggiyapācittiya* 30, *Pācittiya* 166, *Pātidēsania* 08, *Sekhiya* 75, and

Adikaraṇasamatha 07. The two *aniyata* rules are not found in the *Bhikkhunī vinaya* and most of the categories of Vinaya rules are larger in number for *bhikkhunis* except the *nissaggiya pācittiya*, *sekhiyā* and *adhikaraṇasamatha*.

The seven *adhikaraṇa Samathas* are certainly not Vinaya rules, but they lay emphasis on how to settle a dispute (*adhikaraṇa*) in the Buddhist order. It can be clearly recognized by the following names and definitions:

Sammukhā vinaya (proceeding in presence)

Sati vinaya (proceeding for the consciously innocent)

Amūḷha vinaya (proceeding in the case of those who are no longer out of their mind)

Patinñāta vinaya (proceeding on confession of guilt)

Yebhuyyasika vinaya (proceeding by majority of the order)

Tassa papiyyasika vinaya (proceeding for the obstinate)

Tiṇavattāraka (proceeding by covering over with grass)

Although, following a majority of scholars we too have included these seven among the vinaya rules, the traditional practice is not to count them as rules. The four *pārājikā* and the thirteen *saṅgādisesa* offences are known as *garukāpatti* (weighty offences) and the rest are *lahukāpatti*. (light offences)

1.3.3 The Mahāvaggapāḷi

The *Mahāvaggapāḷi*, the Great Division, comprises ten chapters or *khandakas*, namely:

1. *Mahā khandhaka* (Rules for admission to the order)
2. *Uposatha khandhaka* (The *uposatha* meeting and recital of the *pātimokkha*)
3. *Vassūpanāyika khandhaka* (Residence during the rainy season)
4. *Pavārana khandhaka* (The ceremony concluding the retreat)
5. *Camma khandhaka* (Rules for leather footwear and furniture)
6. *Bhesajja khandhaka* (medicine and food)
7. *Kaṭhima khandhaka* (The annual offering of *kaṭhina* robes)
8. *Cīvara khandhaka* (Rules for sick *Bhikkhus*, sleeping and robe material)
9. *Campeyya khandhaka* (The mode of executing proceeding by the order)

10. *Kosaba kahandaka* (proceeding in the case of schism)

As a whole, the *Mahāvaggapālī* is an essential text to learn about the early life of the Buddha from Buddhahood to the beginning of his mission. The first chapter, *Mahākkhandhaka*, is the largest among the *Khandakas* and contains the story of the Buddha's life. It mentions that the Buddha spent only four weeks: one week under the *Bodhi* tree, second week under the banyan tree named Ajapāla, third at the Ajapāla tree and the last at the banyan tree named Rājāyatana, before going to Isipatana at Bārāṇasi. Such themes as the first sermon at Isipatana, the five ascetics becoming the followers of the Buddha, the conversion of King Bimbisāra, the offering of the first Buddhist *vihāra* named Veluvana, the Buddha's visit to the city, Kapilavatthu, formulating the concepts of *pabbajjā* and *upasampadā*, the evolution of the concepts of *ācariya* – *antevāsika* and *upajjhāya* – *sadhivihārika*, the persons who should not be ordained etc. are described in the *Mahākkhandhaka*.

The second chapter, the *Uposathakkhandaka*, describes the practices associated with the *uposatha* ceremony, introduced by the Buddha at the request of the king Bimbisāra of Maghadha. The collection of vinaya rules included in the *Pātimokkha* are recited at the *uposatha* meeting. The *Vassūpanāyikakkhandhaka* describes the residence during the rainy season. There are two occasions to observe *vassāvāsa*, one is the earlier, which falls on the full moon day of the month of *āsāḷha* (July), and the other is the later, which falls on the full moon day of the month of *sāvana* (August). After the rainy season, at the end of the *vassāvāsa*, the *pavāraṇa* ceremony is held. The monks who observed the rain retreat would invite the other monks to point out any shortcomings in their conduct. This is basically the *pavāraṇa* ceremony.

The *Cammakkhandhaka* includes the rules related to the use of foot-wear and furniture. The medicine recommended for the monks by the Buddha and Jīvaka Komārabhacca is included in the *Bhessajjakkhandhaka*. Five kinds of medicine, namely, ghee, butter, oil, honey, and molasses have been allowed to be used at any time, since they were well

known as food, as well as medicine. This chapter is very valuable for the study of hygienic practices during the time of the Buddha.

The *Kaṭhinakkhandhaka* describes particular the relevant customs centering on the *Kaṭhina cīvara* and the ceremony of the *kaṭhina*. All the chapters included in the *Mahāvagga* are valuable sources for the study of the life of the Buddha and the evolution of the order (sāsana).

1.3.4 The Cullavaggapāli

The Forth text in the Vinaya piṭaka is the *Cullavaggapāli*, the smaller division. There are twelve chapters in it:

<i>Kamma-khandhaka</i>	<i>Parivāsika-khandhaka</i>
<i>Samuccaya-khandhaka</i>	<i>Samatha-khandhaka</i>
<i>Khuddakavatthu</i>	<i>Senāsana</i>
<i>Saṅghabheda</i>	<i>Vatta</i>
<i>Pātimokkhaṭhapana</i>	<i>Bhikkunī</i>
<i>Pancasatika</i>	<i>Sattasatika</i>

As a whole, the *Cullavaggapāli* deals with rules and procedures for institutional acts called *saṅghakamma*. The first chapter or *khandhaka* is named *Kammakkhandhaka* and discusses twelve types of actions related to badly behaved monks. There are five core *kammas*, namely, *nissaya-kamma* (act of subordination), *tajjaniya kamma* (acts of rebuke), *pabbājanīya* (act of excommunication), *paṭisārānīya kamma* (act of reconciliation), and *ukkhepanīya kamma* (act of suspension).

The *Parivāsakkhandhaka* and the *Samuccayakkhandhaka* deal with rehabilitating the monks who were guilty of the offences of *saṅghādisesa*. They are considered as *sāmaṇera* (novice) or probationer. To be released from those offences, the offender needs to observe probation (*parivāsa*), which has ninety four restrictions. Then the offender has to observe *mānatta* (penance) for six days and, finally, the offender is rehabilitated in the *saṅgha* by means of *abbhāna kamma* or act of rehabilitation.

The fourfold *adhikaraṇa: vivādādhikaraṇa* (disputes arising within the community pertaining to the matters of Dhamma or Vinaya), *anuvādādhikaraṇa* (the accusation of fellow-members), *āpattādhikaraṇa* (offence), and *kiccādhikaraṇa* (disturbances resulting from the failure to observe proper procedure in all monastic acts) (Dhirasekara, 1981: p.108) have been described in the *Samathakkhandhaka*. In addition, seven types of settlement (*sattādhikaraṇa samatha*) are also discussed.

The *Khuddakavattu* deals with miscellaneous rules relating to bathing, dressing and so on and the *Senāsanakkhadhaka* deals with dwelling, lodging, furniture etc. The *Sanghabhedaka-khandhaka* describes the schism committed by the Venerable Devadatta. The *Vattakkhandhaka* (collection of duties) is useful not only for the Buddhist order, but also for the lay Buddhist society, including non-Buddhist people. There are twelve *Khandakas*, namely:

<i>Āgantukavatta</i> (guest-duty)	<i>Āvāsikavatta</i> (resident's-duty)
<i>Bhattaggavatta</i> (dining-hall duty)	<i>Piṇḍacārikavatta</i> (alms-round duty)
<i>Ārañṇīkavatta</i> (forest dwellers duty)	<i>Senāsanavatta</i> (lodgings-duty)
<i>Jantāgharavatta</i> (bath-place duty)	<i>Vaccakuṭivatta</i> (toilet-duty)
<i>Upajjhāyavatta</i> (preceptor-duty)	<i>Saddhivihārikavatta</i> (attendant-duty)
<i>Ācariyavatta</i> (teacher-duty)	<i>Antevāsikavatta</i> (student-duty)

Those chapters specify the ethics essential to construct an advanced society. The *Vattakkhanddhaka* deals with very general matters related to the daily life of a monk, which, nevertheless, are useful to enhance the social and individual well being of the monastic community. The first two chapters, *āgantuka* and *āvāsika vattas*, emphasize the duties of the guest or visitor and the resident. The *bhattaggavatta* deals with how to manage the dining hall and the *senāsanavatta* shows the duties related to the management of the *senāsana*. The *Jantāgharavatta* explains the Buddha's awareness of hygiene. Professor Rhys David thinks that the *Jantāghara* is the place where the monks took a hot steam bath (Rhys Davids, 1959: p. 58). It has been elucidated in detail in the Vinaya Commentary, the *Samantapāsādikā*. Since the *sveda* karma (act of body sudation) is one of the core treatments in the Āyurvedic tradition, Rhys David's interpretation may be

correct. Using lavatory is also an important concern in the places where groups of people live. The incident of Ghositārāma between the *dhammadhara* (learned in the doctrine) and *vinayadhara* (learned in the discipline) monks had something to do with the proper use of lavatory. The *vaccakuṭi vatta* makes clear how to utilize the lavatory. It highlights the practices that need to be adopted in using lavatories. The use of lavatory was allowed on first-come first-served basis and not in accordance with seniority, as in the case of usual practice among the *saṅgha*.

The last four chapters from the *Upajjhāyavatta* to *Antevāsikavatta* point out how to enhance the well being of the Order through the proper practice of mutual responsibilities between the pupil and the teacher. The term *upajjhāya* is derived from the term *upādhyāya* in Sanskrit and the student is considered as *saddhivihārika*, when he lives close to the *upajjhāya*. The student is considered as *antevāsika*, when he lives close to the *ācariya*.

“The special duties of the *ācariya* and the *upajjhāya* are more or less similar in the vinaya, but the commentaries represent the *ācariya* as teaching and interpreting the sacred texts, while the *upajjhāya* functions as the chief disciplinary authority” (N.A. Jayawickrama, “Acarya: in pāli Buddhism” *Encyclopaedia of Buddhism, Vol. 1, Fascicle 2, P. 164*). The *saddhivihārika* and the *antevāsika* have consider both *upajjhāya* and *ācariya* as their fathers and, in turn, the latter has to consider former as their sons (*pitucittam upaṭṭhapetabbam. putta cittam upaṭṭhapetabbam*).

The other very useful chapter is the *Bhikkhunī khandhaka*, which can be considered the last chapter, for the actual last two chapters of the existing *Cullavaggapāli* are *Pañcasathika khandhaka* (section of five hundred) and the *Sattasatika khandhaka* (section of seven hundred), dealing respectively with the first and the second council and, hence, clearly belonging to a later period. The *Bikkhunī khandhaka* records the history of the *Bikkhunī* ordination. The account says that it began owing to the request of the Venerable Ānanda, who was motivated by the sense of respect he had towards the Buddha’s stepmother, Mahāpajāpati. The text lays emphasis on the eight important rules

(*aṭṭha garudhamma*) as a precondition for the establishment of the *Bhikkhuni Saṅgha*.

They are as follows:

1. A nun who has been ordained even for a hundred years must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day.
2. A nun must not spend the rainy season in a residence where there are no monks.
3. Every half month, a nun should desire two things from the Order of Monks: the asking as to the date of the Observance [*uposatha*] day, and the coming for the exhortation [*bhikkhunovada*].
4. After the rains, a nun must 'invite' [*pavāraṇa*] before both Orders in respect of three matters, namely what was seen, what was heard, what was suspected.
5. A nun, offending against an important rule, must undergo *mānatta* discipline for half a month before both Orders.
6. When, as a probationer, she has trained in the six rules [*cha dhamma*] for two years, she should seek higher ordination from both Orders.
7. A Monk must not be abused or reviled in any way by a nun.
8. From today, admonition of monks by nuns is forbidden, admonition of nuns by monks is not forbidden. (*The Book of the Discipline*, V. p.354-55)

The context of the *Bikkhunī-khandhaka* strongly suggests that it was added to the *Cullavaggapāḷi* before appending the eleventh and the twelve chapters. The eleventh, twelfth sections of the *Cullvaggapāḷi* will be discussed in detail in the third chapter.

1.3.5 Parivārapāḷi

The *Parivārapāḷi* or *Parivārapāṭha* is the last and the latest text to be included in the Vinaya piṭaka. The English translation of the name of the text (*Parivārapāṭha*) “appendix” captures this historical sense. It is a collection of selected vinaya points. At the end of the text, it is mentioned that it was composed by an erudite scholar named Dīpa by following the ways of the former teachers. He composed the text investigating vinaya points, avoiding details, and abbreviating the content for the benefit of students.

*Pubbācariyamaggaṅca pucchitvā ca tahiṃ tahiṃ,
Dīpanāmo mahāpaṇo sutadhīro vicakkhaṇo.
Imaṃ vitthārasaṅkhepaṃ sajjhāmaggena majjhime,
Cintayitvā likhāpesi sissakānaṃ sukhāvahaṃ. (Parivārapāḷi P. 226)*

There are nineteen chapters in current *Parivārapāḷi* such as *Mahāvibhaṅga*, *Bhikkunī vibhaṅga*, *Samuṭṭhāna*, *Sīsasaṅkheta*, *Khandhaka pucchavāra* etc, although the *Inception of Discipline (Bāhiraṇidāna)* of the vinaya commentary indicates only sixteen *parivāras*. It means that even after the fifth century A.D., some chapters have been added to the *Parivārapāḷi*.

In brief, the *Parivārapāḷi* resembles the *Vibhaṅga* and the *Khandhaka*. The text has been composed in the form of question and answer. Finally, the *Parivāra* lists the names of forty persons who were prominent vinaya teachers from the Buddha up to Siva *thera*, who lived in the first century A.D. in Sri Lanka.

1.4 Content of the Abhidhamma Piṭaka

“Both historically and logically, the Abhidhamma represents a development of the Dhamma or the doctrine of the Buddha. It enjoys equal canonical authority with the Dhamma and its texts have been compiled into a separate Piṭaka. The Abhidhamma, which expounds the word of the Buddha in terms of an ethical realism, is a philosophy with an essentially religious basis” (W.S. Karunaratne, “Abhidhamma” *Encyclopaedia of Buddhism*, Fascicle, 1). The *Abhidhamma piṭaka* is younger than both *sutta* and *vinaya piṭakas*. The Mahāparinibbāna Sutta, which explains as to what should be followed after the *parinibbana* of the Buddha, does not mention Abhidhamma. "Whatever Dhamma and Vinaya I have taught and formulated for you, that will be your teacher when I am gone" (*Dīgha-nikāya*, Mahāparinibbāna Sutta).

Accordingly, the earliest account of the first Buddhist Council, the eleventh chapter of the *Cullavaggapāḷi*, does not mention the *Abhidhamma piṭaka* except the *uddānagāthā*, which says: “*piṭakaṃ tīni saṅgīthim*” (it recited three baskets). Although, the term

Abhidhamma is mentioned in the *Sutta* and the *Vinaya piṭakas*, it does not refer to the *Abhidhamma piṭaka*.

Pāli commentaries, particularly, the *Athasālinī*, the commentary of the *Dhammasaṅganipparāṇa*, takes pains to prove that the Abhidhamma was taught by the Buddha. What follows is the question and the answer directly connected to the origin of Abhidhamma. “*Abhidhammo kena Bhāsito?* By whom the Abhidhamma was uttered? *Na eso Buddha bhāsito.* This is not uttered by the Buddha”. It clearly shows that there was a group of monks who believed that Abhidhamma was not an utterance of the Buddha. On the other hand, it is curious to note that, Buddhaghosa, the greatest commentator, who did not attempt to prove any other sutta or a segment of vinaya to be the word of the Buddha, taking pains to establish that the Abhidhamma is the word of the Buddha. As revealed from the history of Buddhist literature, there was a difference of opinion among the *Saṅgha* about the authenticity of Abhidhamma. Even the commentarial definition of Abhidhamma shows that the concept had gradually developed. “Since here are found conditions which possess growth and their own characteristics, and are revered and differentiated and said to be excellent on account of these, it is called Abhidhamma” (*Inception of Discipline*, p. 17).

Yaṃ ettha vuddhimantā – salakkhaṇā pūjitā sapaṛicchinnā.

Vuttādhikā ca dhammā – Abhidhammo tena akkāto. (*Inception of Discipline*, p. 150)

The term “ Abhidhamma” or *Abhidhamma piṭaka* has been translated into English variously as ‘Higher Doctrine’, ‘Special Dhamma’, ‘Theory of Doctrine’, ‘Collection of Philosophical Treatises’, ‘Higher Religion Metaphysics’, ‘Higher Subtleties of Religion’ etc.

The *Sutralāṅkāra*, composed by Asanga, has proposed four different interpretations to the term Abhidharma.

1. It is called Abhidharma, because it leads to Nirvana by imparting instructions on truths, *bodhipakṣiya-dharmās*, *vimokṣa*, the final goal and the like.

2. it is also known as Abhidharma, as it constantly points out elaborately the difference between materiality (*rūpa*) and non materiality (*arūpa*) of each individual dharma (existent thing) with illustrations.
3. It also goes by the name of Abhidharma, for it overcomes the opposition by questions of dispute and the like.
4. It is also called Abhidharma, as it helps us in understanding properly the essence of the sutra. (*Encyclopaedia of Buddhism*, Vol., 1,)

The Theravada Abhidhamma contains seven texts:

1. *Dhammasaṅganippakaraṇa*
2. *Vibbaṅgappakaraṇa*
3. *Dhātukathāppakaraṇa*
4. *Puggalapaññattippakaraṇa*
5. *Kathāvatthupparakaraṇa*
6. *Yamakppakaraṇa*
7. *Paṭṭhānappakaraṇa*

1.4.1 Dhammasaṅganippakaraṇa

The *Dhammasaṅgaṇi*, “collection of Dhammas”, is the first book of the *Abhidhamma piṭaka* of the Theravada tradition. The *Dhammasaṅgaha* is the alternative name of the text. The text begins with a list of topics (*mātikā*), such as, “*kusalā dhammā, akusalā dhammā, abhyākatā dhammā*” etc. without any preface related to the historical background of the Piṭaka. However, the *Atthasālinī*, the commentary of the *Dhammasaṅgaṇi*, explains that, at one time, the Buddha went to the Tāvātimsa heaven and explained Abhidhamma to the mother god.

The *Dhammasaṅgaṇi* is central to all the other Abhidhamma texts. The *Saṅgītiparyāyapāda* of *Sarvāstivāda Abhidharma* text is similar to this. But, Frauwallner says that the *Dhammasaṅgaṇi* is the youngest text among the Abhidhamma texts (Hinuber, 2000 p. 68).

At the very beginning of the text, there are twenty two *Abhidhamma mātikās* (Abhidhamma-related topics), each containing three aspects, related to the whole *Abhidhamma piṭaka* and hundred *suttanta mātikās* (discourse-related topics), which are considered as the Venerable Sāriputta’s work. Then, it is broken into four core categories: *cittuppāda kaṇḍa* (consciousness), *rūpakaṇḍa* (matter), *nikkhepakaṇḍa* (summary), and *aṭṭhakathākaṇḍa* or *attuddhārakaṇḍa* (elucidation).

The first chapter *Cittuppāda* explains fifty four consciousnesses pertaining to the sensuous sphere, fifteen pertaining to the form sphere, twelve consciousnesses pertaining to the formless sphere, and eight consciousnesses pertaining to the supra mundane.

The second chapter named the *Rūpakaṇḍa* explains the twenty eight matters in *samuddesa* (brief exposition), *vibhaṅga* (analysis), *samuṭṭhāna* (course of the matter), *kalāpa* (group of compositions), and *pavattikkama* (mode of existence).

The *Nikkhepakaṇḍa* is the oldest element of the *Dhammasaṅgaṇi*, together with *mātikā* (Hinuber, 2000: p. 68). The last chapter, the *aṭṭhakathākaṇḍa*, is a summary of the previous chapters. The specialty, however, is that it is a more advanced summary than what is given in the third chapter.

1.4.2 The Vibhaṅgappakaraṇa

The second book of the Abhidhamma is the *Vibhaṅgappakaraṇa*, which is considered as the oldest text in the *Abhidhamma piṭaka*. It belongs to the first century after the *parinirvāṇa* of the Buddha. It has been translated into English by such terms as ‘Divisions’, ‘The Book of Analysis’ etc. There are eighteen chapters in it:

- *Khandha* – (aggregates)
- *Āyatana* – (faculties)
- *Dhātu* – (elements)
- *Sacca* – (truths)
- *Indriya* – (controlling faculties)

- *Paccayākāra* – (casual genesis)
- *Satipatthāna* – (foundation of mindfulness)
- *Sammappadhāna* – (supreme efforts)
- *Iddhipāda* – (means of accomplishments)
- *Bojjhaṅga* – (factors of wisdom)
- *Jhāna* – (ecstasies or absorption)
- *Appamaññā* – (illimitable)
- *Magga* – (paths)
- *Sikkhāpada* – (percepts)
- *Paṭisambhidā* – (analytical knowledge)
- *Ñāṇa* – (wisdom)
- *Khuddakavatthu* – (minor subjects)
- *Dhammahadaya* – (essence of truth)

Hinuber divides these chapters into three parts: from one to six is the first, seven to fifteen is the second, and sixteen to eighteen is the last. The first and the second categories comprise the lists which have been already discussed in the *Sutta piṭaka*. The last three chapters form an independent small book in the Abhidhammic tradition, according to Hinuber (Hinuber, p. 69).

Most chapters follow a scheme of three sub topics: *suttanta bhājanīya* (Suttanta explanation), *Abhidhamma bhājanīya* (Abhidhamma explanation), and *pañha pucchaka* (catechism).

The first chapter deals with the five aggregates: *Rūpa* – matter, *Vedanā* – feeling, *Saññā* – perception, *Sanikhāra* – forming, *Vinññāṇa* – consciousness and the second chapter, named *Āyatana vibhaṅga*, clarifies twelve sense spheres, namely,

<i>cakkhu</i> – eye	<i>rūpa</i> – matter
<i>sota</i> – ear	<i>sadda</i> – sound
<i>ghāṇa</i> – nose	<i>gandha</i> – smell
<i>Jivhā</i> – tongue	<i>rasa</i> – taste

kāya – body

poṭṭabba – body impression

mana – mind

dhamma – mind object

1.4.3 The Dhātukathā

The *Dhātukathā* or the discourse on the elements is considered as the third or the fifth text of the *Abhidhamma piṭaka*. It contains a discussion of elements: five *khandas*, twelve *āyatanas*, and eighteen *dhātus*. Therefore, some scholars wish to call this *khandhāyatana-dhātukathā*.

The *Dhātukāyapāda* of the Sarvāstivāda school is somewhat similar to the *Dhātukāya* of the Theravadins. The text contains fourteen chapters, each divided into two parts as *uddesa* (introductory exposition) or *mātikā* and *niddesa* (detailed explanation). The teachings in this text are already explained in the *Dhammasaṅgaṇi*, and in the *Vibhaṅga*, but the *Dhātukathā* is presented in the form of question and answer and moves from the known to the unknown.

1.4.4 The Yamakappakaraṇa

The *Yamakappakaraṇa* or the Book of Pairs has been composed to elucidate the significant problems related to the dhamma. As it always deals with pairs of questions, the text has been named *Yamaka*. For example, the first pair of the first chapter called *Mūlayamaka* (pair of roots) is as follows: Do all wholesome Dhammas have wholesome roots? And do all wholesome roots have wholesome Dhammas?

There are ten chapters in the *Yamaka*: *Mūla* (pair of roots) *Khanda* (aggregates), *Āyatana* (Bases), *Dhātu* (elements), *Sacca* (truths), *Sankhara* (conditioned things), *Anusaya* (latent Disposition), *Citta* (consciousness), *Dhamma* (phenomena), and *Indriya* (controlling faculties).

1.4.5 The Puggalapaññatti

The smallest book in the *Abhidhamma piṭaka* is the *Puggalapaññatti*. It contains an explanation of the types of individuals. It is translated into English as ‘Designation of Individuals’ or ‘Designation of Human Type’.

There are six designations as *Khandhapaññatti* (Designation of aggregates), *Āyatanapaññatti* (Designation of bases), *Dhātupaññatti* (Designation of elements), *Saccapaññatti* (designation of truths), *Indriyapaññatti* (Designation of senses), and *Puggalapaññatti* (designation of individuals). The name of the text derives from the content of the last chapter *Puggalapaññatti* and it should be the core focus of the author.

The methodology of the last chapter is associated with that of the *Aṅguttara-nikāya*, therefore, it is discussed under ten sub-divisions as *Ekaka*, *dika*, *tika*, *cattuka* etc. (collection of ones, twos etc.), according to human types.

1.4.6 The Paṭṭhānappakarāṇa

The *Paṭṭhānappakarāṇa* is called the *Mahāpakarāṇa*, the 'Great Book', 'Large Treatise', and it has been translated into English as ‘Conditional Relations’ or ‘The Book of Causal Relations’. The term *paṭṭhāna* is made by adding the prefix ‘pa’ to ‘*thāna*’ and means various relations or various conditions. The text explains twenty four modes of causal relations. The book consists of three divisions : *Ekaka*, *Duka*, and *tika* and there are twenty-four *paccayas* or modes of relations. They are enumerated in the *Paccayavibhaṅgavāra* of the *Tikapāṭṭhāna*:

1. *Hetupaccaya* (cause-condition)
2. *Ārammanapaccaya* (object (present in mind)-condition)
3. *Adhipatipaccaya* (dominance-condition)
4. *Anantarapaccaya* (contiguity)
5. *Samanantarapaccaya* (immediate contiguity)
6. *Sahajātapaccaya* (co-nascence)

7. *Aññamaññapaccaya* (reciprocity)
8. *Nissayapaccaya* (dependence)
9. *Upanissayapaccaya* (suffering dependence)
10. *Purejātapaccaya* (antecedence)
11. *Pacchājātapaccaya* (consequence)
12. *Āsevanapaccaya* (habitual recurrence)
13. *Kammapaccaya* (action)
14. *Vipākapaccaya* (result)
15. *Ahārapaccaya* (support)
16. *Indriyapaccaya* (control, faculty)
17. *Jhānapaccaya* (meditation)
18. *Maggapaccaya* (path or means-condition)
19. *Sampayuttapaccaya* (association)
20. *Vippayuttapaccaya* (dissociation)
21. *Atthipaccaya* (presence)
22. *Natthipaccaya* (absence)
23. *Vigatapaccaya* (abeyance)
24. *Avigatapaccaya* (continuance). (Law, 1974: P. 335, 336)

“The *Dhammasaṅgani* gives an enumeration of these dhammas classifying them under *Tika* and *Duke* groups. The *Vibhaṅga* analyses them to show what dhammas are contained in the major categories of *khandhas*, *āyatanas*, *dhātus* etc. The *Dhātukathā* studies the relationship of dhammas listed in the *mātika* with each component of these major categories of *khandhas*, *āyatanas*, and *dhātus*. The *Yamaka* resolves ambiguity in the internal and external relationship of each dhamma. The *Paṭṭhāna*, forming the last book of the Abhidhamma, brings together all such relationships in a coordinated form to show that the dhammas do not exist as isolated entities, but they constitute a well ordered system in which the smallest unit conditions the rest of it and is also being conditioned in return. The arrangement of the system is so very intricate, complex, and complete that it earns for this treatise the reputation of being deep, profound, and unfathomable” (<http://www.tipitaka.net> March 9th 2009).

1.4.6 The Kathāvatthu

The *kathāvatthu*, the points of controversy or the text dealing with various later doctrinal developments, is the one and only text with the authorship of a disciple, which has been agreed upon by the Theravadins as a canonical work. The *Atthasālinī* mentions that the *Kathāvatthu* was composed by the Venerable Moggalīputtatissa, who was the leader of the third Buddhist council and that he flourished in the time of the king *Dharmāsoka*. The text was included into the *Abhidhamma piṭaka* at the third Buddhist council (twenty eight years after the *parinirvāṇa* of the Buddha). Even though the authorship of the *Kathāvatthu* is ascribed to the Venerable Moggalīputtatissa, the topics of the *Kathāvatthu* were believed to have been given by the Buddha himself, according to the Theravada tradition. (The *Atthasālinī*)

The *Kathāvatthu* is quite dissimilar to the other six treatises because the aim of the text was to answer the arguments presented by other schools like *Vajjiputtaka*. Therefore, there is no list of Dhammas in the *Kathāvatthu*. Though the commentary of the *Kathāvatthu* says that the Venerable Moggalīputtatissa engaged five hundred orthodox and the same number of opposing points, only two hundred and seventeen points (217) are discussed. The interesting point is that both the *sakavadin* (proponent) and the *paravadin* (opponent) quote from the Pāli Canon, which both seem to accept as authoritative to prove their point of view.

On its inclusion in the *Abhidhamma piṭaka*, Hinuber has to say the following: “It is not entirely obvious why *Kathāvatthu* has been included in the *Abhidhamma piṭaka*. The form of the text, which contains discussions, is nearer to the *suttantas* than to the *Abhidhamma*. On the other hand, the *Paṭisambhidāmagga*, which is much more of an *Abhidhamma* text than *kathāvatthu* was included only in the *Khuddhaka-nikāya* and not in the third *piṭaka*, where it really belongs” (Hinuber, 2000: p.73).

1.5 Summary

At the very beginning of the chapter, we had a brief discussion on the origin of Pāli. We found that Pāli is a Middle-Indo-Aryan language with some ancient characteristics. We

also found that the Theravada canon in Pāli language is the oldest available and the most complete. In the main body of this chapter, we discussed the content of the *Sutta Piṭaka*, included in the five *nikāyas*, the content of the *Vinaya Piṭaka* included in five books, and finally, the content of the *Abhidhamma Piṭaka* included in seven books. This study shows how the Theravāda canon developed gradually over several centuries till it was finally sealed off at the fourth council held in Sri Lanka during the reign of vaṭṭagāmini Abhaya in the 1st century B.C.

1.6 Assignments

1. List the Pāli canonical texts and give their English titles as found in the Pāli Text Society translations.
2. Write a critical essay on the *Dīgha-nikāya*.
3. Examine the origin and development of the *Vinaya piṭaka* considering the *Parivārapāli* and the *Pātimokkha*.
4. What are the core characteristics of each *nikāya* as specified by Buddhaghosa?
5. Explain how Abhidhamma grew out of Dhamma.
6. Collect early and more recent definitions of ‘Abhidhamma’.

1.7 Further Reading:

1. Law, B.C. (1974) *A History of Pāli Literature*, 2 Vols, Varanasi: Motilal Banarsidass. Chapter 1
2. Hinüber, Oskar Von (2000) *A Handbook of Pāli Literature*, Berlin: Walter de Gruyter. Chapter 2
3. Hazra, Kanai Lal, *Pāli Language and Literature*, Vol. 1, New Delhi: D.K.Printworld (P)Ltd. Chapter 3-5
4. Russell Webb (1975/ 1991) *An Analysis of the Pāli Canon*, Kandy: Buddhist Publication Society

1.8 Key terms

Sutta, Vinaya, Abhidhamma, Piṭaka, Dīghanikāya, Majjhimanikāya, Saṅguttanikāya, Aṅguttaranikāya

Chapter 2

A Study of the Khuddakapāṭha

Learning Outcomes:

On completion of this chapter student will be able to:

- describe what *Khuddaka-nikāya* is.
- evaluate the authenticity of the *Khuddaka-nikāya*.
- discuss the significance of the *Khuddakapāṭha*.
- compare the language of both earlier and later texts in the *Khuddaka-nikāya*.
- analyze the Buddhist concept of *Kamma* with reference to the *Tirokuḍḍa* and the *Nidhikaṇḍa suttas*.
- comment on the significance of the *Maṅgala Sutta* for social development.

Chapter Content:

- 2.1 Introduction
- 2.2 Introduction to the *Khuddaka-nikāya*
- 2.3 Origin and Development of the *Khuddaka-nikāya*
- 2.4 Discourses of the *Khuddakapāṭha*
- 2.5 Summary
- 2.6 Assignments
- 2.7 Further Readings
- 2.8 Key Terms

A Study of the Khuddakapāṭha

2.1 Introduction

As the last *nikaya* of the *Sutta piṭaka*, the *Khuddaka-nikāya* contains some very popular texts in the Theravāda tradition. The *Khuddakapāṭha* is one of the prescribed texts for this course unit. Therefore, first we will identify what *Khuddaka-nikāya* is. Next, the authenticity of the *Khuddaka-nikāya* will be discussed and, finally, the discourses of the *Khuddakapāṭha* will be explained.

2.2 Introduction to the Khuddaka-nikāya

The meaning of the word 'Nikāya' can be described as "collection", "assemblage", "class" or "group" in both Pāli and Sanskrit languages. In the context of the contemporary monastic divisions of Theravāda Buddhism such as *Siyam Nikāya*, *Amarapura Nikāya* and so on, the term means 'group'. The meaning of 'Nikāya' which is in usage with *Dīgha*, *Majjhima* is not different from this popular use. The five collections of texts that constitute the *Sutta Piṭaka* of the Pāli Canon are as follows:

1. *Dīgha-nikāya* (Group of Long Discourses)
2. *Majjhima-nikāya* (Group of Middle Length Discourses)
3. *Samyutta-nikāya* (Group of Connected Discourses)
4. *Aṅguttara-nikāya* (Group of Gradual Discourses)
5. *Khuddaka-nikāya* (Group of Minor Texts)

There are fifteen books in the *Khuddaka-nikāya* according to the Sri Lankan Buddhist tradition, as mentioned below:

- (1) *Khuddakapāṭha* (The Minor Readings)
- (2) *Dhammapada* (Word of the Doctrine)
- (3) *Udāna* (Verses of Uplift)
- (4) *Itivuttaka* (As It Was Said)

- (5) *Suttanipāta* (Group of Discourses)
- (6) *Vimānavatthupāli* (Stories of the Mansions)
- (7) *Petavatthupāli* (Stories of the Departed)
- (8) *Theragāthā* (The Psalms of the Brethren)
- (9) *Therīgāthā* (The Psalms of the Sisters)
- (10) *Jātaka* (Birth Stories)
- (11) *Niddesa* (The Exposition)
- (12) *Paṭisambhidāmagga* (The Path of Discrimination)
- (13) *Apadāna* (The Legends)
- (14) *Buddhavaṃsa* (The Chronicle of the Buddha)
- (15) *Cariyāpiṭaka* (The Basket of Conduct).

The Burmese tradition adds to this list three more texts namely, *Nettipakarana*, *Peṭakopadesa*, and *Milindapañha*. The Thai tradition agrees with the Sri Lankan tradition on the number of books belonging to the *Khuddaka-nikāya*.

Although the *Khuddakapāṭha* (The Minor Readings) is the first book of the *Khuddaka-nikāya*, it will be discussed in detail afterwards, because it is one of the prescribed texts in this course.

2.2.1 Dhammapada (Word of the Doctrine)

The *Dhammapada* is considered a handbook of Buddhists and is listed as the second text of the *Khuddaka-nikāya*. In its title, there are two terms, '*dhamma*', which is the most complex of all Buddhist terms and '*pada*' is the other. In this context, among its many meanings, '*dhamma*' may be taken to mean 'righteous conduct'. The word '*pada*' is used in several senses. They are 'word', 'place', 'protection', 'cause', 'foot', 'way' etc.

The *Dhammapada* has been translated into English variously as 'Footsteps of Religion', 'The Path of Religion', 'Sentences of Religion', 'Stanzas of Law', 'Path of virtue' etc.

Professor Oliver Abenayake has collected many such renderings by various translators (Oliver Abenayake, 1984: Pp.116,117). The *Dhammapada* in Pāli is called the *Dhammapadam*, which is its accusative (*dutiya*) singular form. It has become the tradition in the Pāli canon to use the accusative case (*dutiya*) and the singular form to introduce collections of verse and prose. *Apadānaṃ*, *Jāthakaṃ*, *Cariyāpitaṃ*, *Udānaṃ*, *Itivuttakaṃ* are examples.

The Pāli *Dhammapada* contains twenty six (26) *vaggas* (chapters) with names signifying the content of each chapter and the following are some examples:

- | | |
|--|--|
| 1. <i>Yamaka-vagga</i> (pairs) | 2. <i>Appamāda-vagga</i> (Heedfulness) |
| 3. <i>Citta-vagga</i> (Thoughts) | 4. <i>Puppha-vagga</i> (Flowers) |
| 5. <i>Bāla-vagga</i> (The simpleton) | 6. <i>Pandita-vagga</i> (The wise man) |
| 7. <i>Arahanta-vagga</i> (The Arahant) | 8. <i>Sahassa-vagga</i> (Thousands) |

The book contains four hundred and twenty three (423) stanzas.

2.2.2 Udāna (Verses of Uplift)

The *Udāna* is the third book of the *Khuddaka-nikāya*. It offers a rich collection of short suttas, which include both verse and prose. Most probably, the verses may have been uttered by the Buddha. It comprises of eight chapters (*vagga*) with ten discourses (*sutta*) in each chapter. The chapter titles are:

1. *Bodhi-vagga* (Awakening chapter)
2. *Mucalinda-vagga* (King *Mucalinda* chapter)
3. *Nanda-vagga* (*Nanda* chapter)
4. *Meghiya-vagga* (*Meghiya* chapter)
5. *Soṇa-vagga* (*Sona* chapter)
6. *Jaccandha-vagga* (Blind From Birth chapter)
7. *Culla-vagga* (Minor chapter)
8. *Pāṭaligāmiya-vagga* (Pāṭaligamiya chapter)

2.2.3 Itivuttaka (As It Was Said)

The *Itivuttaka* derives its name from the Pāli phrase, ‘*vuttamhetam Bhagavata vuttamarahatati me sutam*’, (This was said by the Buddha said the Arahant, thus I have heard). This way of beginning is different from the usual beginning found in the four major *nikāyas* of the *Suttapittaka*. Ven. P. Buddhadatta believes that it came into being after the first Buddhist Council (බුද්ධදේවන භිමි, 2005: 88 පිට). There are four sections (*nipāta*) numerically arranged from one to four (*Eka* to *Catukka*) which are subdivided into *Vaggas* with ten suttas each.

2.2.4 Suttanipāta (Group of Discourses)

The fifth book of the *Khuddaka-nikāya* is the *Suttanipāta*. It mainly consists of verses divided into five sections called *vagga*; namely, *Uraga*, *Cūla*, *Mahā*, *Aṭṭhaka*, and *Pārāyana*. Apparently, the *Suttas* included in the *Suttanipāta* are the oldest. Particularly, those of the *Aṭṭhaka* and the *Pārāyana vaggas* may have been delivered by the Buddha himself as they are. As recorded in the *Udānapāli* and in the *Anguttara-nikāya*, once, the Venerable *Sona-kutikanna* recited the *Aṭṭhaka* and the *Pārāyana Vaggas* during one whole night and it was appreciated by the Buddha. It shows that some of the poems of the *Suttanipāta* have probably existed separately as popular poems, before being incorporated into this text.

2.2.5 Vimānavatthu (Stories of the Mansions)

The *Vimānavatthu* is an anthology of eighty three or eighty five short stories, which are divided into seven sections and written in verse-form, describing the blissful life of gods who lived in *vimāna*, the heavenly mansions, which these gods (*deva*) and goddesses (*devatā*) received as an outcome of the meritorious deeds they performed in their previous lives. All the stories follow a similar pattern. They begin with an introductory verse or verses in which the god or goddess is asked most probably by *Arahant Moggallayana* about the cause for his or her rebirth in that particular mansion. A typical query is the following:

Kena te tādiso vaṇṇo kena te idhamijjhati

Uppajjanti ca te bhogā ye keci manaso piyā. (Paṭhamapīṭha Vimāna)

The *deva* or *devatā* thereupon relates his or her previous good deeds. To figure out the meaning of the *Vimāna* stories, we have to read the *Vimānavatthu* commentary just as in the case of *Jātakagāthā*. The language of the *Vimānavatthupāḷi* is fairly uncomplicated. The idea of *Kammasarikkhata* (correspondence between action and its result) can be known through these stories, as well as from those of the *Petavatthu* (*Peta* stories). The core objective of these stories is to motivate people to engage in meritorious deeds and refrain from indulging in evil acts.

2.2.6 Petavatthupāḷi (Stories of the Departed)

It consists of fifty one stories, divided into four major sections as *Uraga Vagga*, *Ubbari Vagga*, *Cūla Vagga*, and *Mahā Vagga*. The narratives describe specifically how the effects of bad deeds can lead their doers to be reborn into the realm of the world of petas (ghosts), an important aspect of the doctrine of *karma*. Some verses related to certain stories like *Serissaka Vimānavatthu* and *Serissaka Petavatthu* are comparable in both texts. Similarities of this nature deserve our attention.

2.2.7 Theragāthā (The Psalms of the Brethren)

The meaning of the name of the text, *Theragāthā* (*thera*: elder + *gāthā*: verse), is the ‘Verses of the Elder Monks’. The text receives its name, for the verses have been uttered by the elder monks (*bhikkhus/ Theras*) relating their struggles and accomplishments on the way to *Nibbāna* or *Arahanthship*. It consists of two hundred and sixty four (264) stories in verse form and has been organized into twenty one chapters in gradually ascending order, from one to eleven, (e.g. *Ekaka*, *Duka*, *Tika*, *Catukka*, and so on).

2.2.8 Therīgāthā (The Psalms of the Sisters)

The *Therīgāthā* is the ninth book in the *Khuddaka-nikāya*. It has been translated into English as ‘Elders’ Verses’. Both, the *Theragāthā* and the *Therīgāthā* are similar in structure and contents. There are sixteen chapters or *nipātas* in the *Therīgāthā* and the

content has been numerically divided from *Ekaka* to *Navaka* (from one to nine) and the rest has been included in *Ekādasaka*, *Dvādasaka*, *Solasaka*, *Vīsati*, *Timsati*, *Cattālīsati* (eleven, twelve, sixteen, twenty, thirty, and forty), and *Mahā Nipāta* (great section). Although the *uddāna gāthā* (summary) says that there are one hundred and sixteen nuns and four hundred and ninety four verses, the actual number of nuns who uttered the verses is only seventy three.

2.2.9 Jātaka (Birth Stories)

The *Jāthaka* (Birth Stories) is the tenth book of the *Kuddaka-nikāya*, which explains the former births of the bodhisatta. There are nearly 2500 verses numerically arranged and twenty two sections or *nipātas* from the *Ekaka* to *Mahā Nipāta*. This means that the *Ekaka nipāta* includes the *Jāthaka* stories which consist of one verse and *Duka* or *Dika Nipāta* consists of two verses and so on.

According to the *Cullaniddesa*, there are five hundred *Jātaka* stories. Hence, the collection is referred to as ‘*pañcajātakasatāni*’. The Sinhala version of the collection has been named “*Pansiya Panas Jātaka Pot Vahanse*”, adding ‘*vahanse*’ as a mark of respect. The name itself indicates that it has five hundred and fifty stories; but in actual fact, it carries only four hundred and forty seven stories.

To understand the *Jātaka-Pāli*, the *Jātaka* commentary named *Paramatthajotikā Nāma Jātakaṭṭhakathā* is essential. It has been written by the great commentator *Buddhagosa*. It is probably quite similar to the *Dhammapada* commentary. The verses of the *Dhammapada* explain only the points, therefore to recognize its whole meaning one has to refer to the *Dhammapada* commentary. It is the same with the *Jātaka* Commentary.

2.2.10 Niddesa (The Exposition)

The eleventh book of the *Khuddaka-nikāya* is the *Niddesa* or the *Niddesapāli*. It is considered a work of Venerable *Sāriputta*. There are two sections in it called *Cūlaniddesa* (Small Explanation) and *Mahāniddesa* (Great explanation), which were regarded as separate texts by some bhāṇaka traditions. This suggests that the two texts

existed separately, before they were divided into two. At the end of both texts, the name of the text is mentioned as *Suttaniddesa* (explanation of suttas). This is the only commentary, except the *Suttavibbhanga* in the *Vinaya pitaka*, that has been included into the Pāli Canon. Referring to the *Vinaya Commentary*, Hinüber says that, at one time, the book was nearly lost, for only a single monk named Mahārakkhita knew it by heart (*Samantappāsādikā*/ Hinüber, 2000: p. 58).

The age of the *Mahāniddesa* has been discussed by S. Levi (1925) and K. R. Norman (1983). The *Mahāniddesa* comments on two hundred and ten verses of sixteen Suttas of the *Aṭṭhaka-vagga*. The *Cullaniddesa* comments on one hundred and eighteen verses of eighteen suttas of the *Pārāyana-vagga* and eleven verses of the *Khaggavisāṇa sutta*, belonging to the *Uraga vagga* of the *Suttanipāta*. In his explanations, the Venerable Sāriputta quotes directly from the canon and all the quotations are from the *Sutta pitaka*. According to the *Dīpavaṃsa* account of the second Buddhist council, the *Niddesa* was rejected by the *Mahāsagghikas*.

2.2.11 The Paṭisambhidāmagga

The *paṭisambhidāmagga* is the number twelve in the list of books under discussion. Just like the *Niddesa*, the *Paṭisambhidāmagga* is also considered a work of the Venerable Sāriputta. It is quite clear that the *Paṭisambhidāmagga* follows the Abhidhammic literary tradition, although it is not included in the *Abhidhamma piṭaka*. Some scholars are of the opinion that since the *Paṭisambhidāmagga* was composed during a later period, it became a part of the *Khuddaka-nikāya*, because the *Abhidhamma piṭaka* was already closed. In the beginning of the first chapter of the *Paṭisambhidāmagga*, the *mātikā* (topics) or the contents are mentioned. But, this characteristic is not found in other chapters. That is why the scholars consider it as an Abhidhammic work in its style.

The Pāli commentaries refer to the *bhāṇaka* (reciters) point of view with regard to these two texts, *Niddesa* and *Paṭisambhidāmagga*. Although the *Majjhima bhāṇakas*, reciters of the *Majjhima-nikāya*, place the *Niddesa* and the *Paṭisambhidāmagga* in the *Sutta Piṭaka* as the present practice has it, the *Dīghabhāṇakas*, reciters of the *Dīgha-nikāya*, place

them in the *Abhidhamma Piṭaka*. The *Paṭisambhidāmagga* has been divided into three divisions, *Mahāvagga* (great division), *Yuganandha vagga* (joint division) and *Paññā vagga* (wisdom division). Each of these deals with ten topics or *kathā*. In the first chapter called *Mahāvagga*, seventy three different aspects of *ñāṇa* or knowledge have been discussed. The *Paṭisambhidāmagga* is a very interesting interpretation of the Theravāda canonical literature, which helps us recognize the uniqueness of the *Theravada* tradition.

2.2.12 The Apadāna

The *Apadāna* is the thirteenth text of the Khuddaka-nikāya and deals with the stories of past and present *Buddhas*, *Pacceka Buddhas*, *Theras* and *Theris*. Especially, we find the diverse meritorious deeds done by *Theras*, and *Theris* in their former lives owing to which they gained their contemporary position. *Apadāna* means pure action, heroic deeds, behavior, or stories. There is a literature called *Avadāna* in Sanskrit, quite similar to Pāli *Apadāna* literature. There are four main sections in the *Apadāna*, namely,

1. *Buddhāpadāna*
2. *Pacceka Buddhāpadāna*
3. *Therāpadāna*
4. *Therīpadāna*

These four sections are subdivided into fifty nine chapters or *vaggas*. The first fifty five *vaggas* have five hundred and fifty stories related to monks. Each *vagga* has ten stories and the *vagga* is named after the first story of the *vagga*. The second part of the text tells forty stories within four *vaggas* in the self same manner as in the *Therāpadāna*. The *Buddhāpadāna* and the *Pacceka Buddhāpadāna* have been included in the minor sections.

In the *Buddhāpadāna*, the Buddha explains the meritorious deeds done by himself and their results. The *Pacceka Buddhāpadāna* is contained in the entire *Kaggavisāṇa* (Rhinoceros) sutta of the *Suttanipāta* with seventeen extra verses added to them. At the beginning, there are eight verses and, at the end, we find nine verses. The *Therāpadāna* deals with five hundred and fifty stories of the senior monks including the Venerable *Sāriputta*, who was the foremost disciple of the Buddha, and other prominent monks like

Mahāmogallana and *Mahākassapa*. Each story emphasizes the meritorious deeds done by those monks in their previous births during the time of the past Buddhas.

The *Therāpadāna* deals with forty stories related to such well known *Therīs* or nuns as *Mahāpajāpatīgōtami*, *Khemā*, *Uppalavannā* etc. The list of the *Khuddaka-nikāya* in the *Sumaṅgalavilāsini* of the *Dīghanikāya* commentary does not include the *Apadāna*, the *Buddhavansa*, the *Cariyāpīṭaka*, and the *Khuddakapāṭha*, as the *Khuddaka* texts. The attention will be paid to the language and the content of these texts to determine their chronology. The contents of the *Apadāna* emphasize rituals like *Cetiya pūjā*, *Bodhi pūjā*, and so on, which were added in a later period of Buddhism.

2.2.13 The Buddhavaṃsa

The fourteenth book in the numerical order of books belonging to the *Khuddaka-nikāya* is the *Buddhavaṃsa*. It has been translated into English by I. B. Horner as “The Chronicle of the Buddhas”. It consists of twenty nine chapters from *Ratanacamkamana kaṇḍa* (golden walking passage) to *Dhātubhājana kathā* (story of the division of the bodily relics); the first two chapters *Ratanacamkamana kaṇḍa*, *Sumedhapatthanā* (the wish of Sumedha) and the last three dealing with the *Gotama Buddhavaṃsa* (lineage of the Buddha Gotama), *Buddhapakiṇṇaka kathā* (miscellaneous matter relating to the Buddha) and *Dhātubhājanakathā* (the division of bodily relics) are directly connected to the present Buddha *Gotama*. Other chapters deal with the Buddhas from *Dīpaṅkara* to *Kassapa*. The first chapter is the introduction and the second, *Sumedhapatthanā*, describes each of the twenty four former Buddhas in brief. From the third, *Dīpaṅkara Buddhavansa* (lineage of the Buddha *Dīpaṅkara*), up to the twenty sixth, *Kassapa Buddhavaṃsa* (lineage of the Buddha *Kassapa*), there are twenty six chronicles of Buddhas providing the basic details of all of them. The twenty seventh is set apart to describe the chronicle of Gotama,

the Buddha. As a whole, the story of the Buddha is divided into three stages of origin (*nidāna*), *Dūrenidāna* (remote origin), *Avidūre nidāna* (near-by origin) and *Santike nidāna* (recent origin). Professor B. C. Law says that the *Buddhavaṃsa* is the poetical

expansion of some short prose detailing the history of the Buddhas (B. C. Law, 1974: pp 285- 286).

2.2.14 The Cariyāpiṭaka

The last book of the *Khuddaka-nikāya* is the *Cariyāpiṭaka*. There are three chapters, namely, *Akitti vagga*, *Hatthināga vagga*, and *Yudhañjaya vagga* and thirty five stories. It contains ten stories in the first, ten stories in the second, and fifteen stories in the third chapter. All these chapters are connected to the first story.

The meaning of ‘*cariya*’ is conduct. *Cariyāpiṭaka* refers to some selected stories of the Bodhisatta’s former lives. The *Cariyāpiṭaka* discusses the perfection of generosity (*dāna pāramī*) throughout the first chapter and the perfection of virtue (*sīla pāramī*) in the next. The perfection of renunciation (*nekkhamma pāramī*), the perfection of resolution (*adhiṭṭhāna pāramī*), the perfection of truthfulness (*sacca pāramī*), and the perfection of loving kindness (*mettā pāramī*), are described in the third. There is no discussion regarding the other three perfections, namely, the perfection of wisdom (*paññā pāramī*), the perfection of energy (*virīya pāramī*) and the perfection of patience (*khanthi pāramī*). These stories may have been delivered by the Buddha himself. The stories told in verse are parallel to the *Jātaka Stories* in prose.

2.3 Development of the Khuddaka-nikāya

In the *Khuddaka-nikāya*, one can easily see two strata, one being early and the other later. The following texts, namely, *Sutta Nipāta*, *Itivuttaka*, *Dhammapada*, *Therīgātha* (*Theragātha*), *Udāna*, and *Jātaka* belong to the early stratum. The *Khuddakapātha*, *Vimānavatthu*, *Petavatthu*, *Niddesa*, *Paṭisambhidā*, *Apadāna*, *Buddhavamsa*, and *Cariyāpiṭaka* can be included in the later stratum (*Abeynayake*, 1984: p.113.)

The earliest account of the first Buddhist Council is found in the eleventh chapter of the *Cullavaggapāli*. According to this account, the Venerable Mahā-kassapa questioned Venerable Ānanda on the Dhamma. With regard to all discourses, he asked the following questions: Where was it preached? In connection with whom? In the same way he

questioned Ānanda on all five *Nikayas*. (*eteneva upāyena Pañcapi nikāye pucchi*). The *Cullavagga*, however, does not name what the five *nikāyas* are. The *Samantapāsādikā*, the commentary to the Vinaya names the five *nikāyas*: *Dīgha-nikāya*, *Majjhima-nikāya*, *Samyutta-nikāya*, *Anguttara-nikāya*, and *Khuddaka-nikāya*. “*Pañcanikāya nama dīghanikāyo, majjhimanikāyo, samyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti. Tathā khuddakanikāyo nāmacattaro nikāye ṭhapetvā avasesaṃ buddhavacanaṃ. Tattha vinayo āyasmataṃ upālittherena vissajjito, sesakhuddakanikāyo cattāro ca nikāyā ānandattherena.*” (*Samantapāsādikā*)

“The five *Nikāyas* are *Dīgha-nikāya*, *Majjhima-nikāya*, *Samyutta-nikāya*, *Anguttara-nikāya*, and *Khuddaka-nikāya*. Here, *Khuddaka-nikāya* means the rest of the sayings of the Buddha, excluding the four *Nikāyas*. The Venerable Elder Upali explained the Vinaya therein and the Elder Ānanda, the remaining sections of the *Khuddaka-nikāya* and the four *Nikāyas*” (*Inception of Discipline*, 1962: P 14).

The subject of vinaya was explained by the Venerable Upali and the four *Nikāyas* and the rest called the *Khuddaka nikāya* were explained by the Venerable Ānanda. Here, the question arises as to how all the words of the Buddha, except the Vinaya and the main four *Nikayas*, were incorporated into the *Khuddaka-nikāya*.

The *Sumangalavilāsinī*, the commentary to the *Dīgha-nikāya*, says that the *bhāṇakas* were assigned with the task of preserving the word of the Buddha. The responsibility was distributed in the following manner: the Venerable Ānanda was assigned the *Dīgha-nikāya*, the Venerable Sāriputta’s pupils - *Majjhima-nikāya*, the Venerable Mahākassapa - *Samyutta-nikāya*, and the Venerable Anuruddha - *Anguttara-nikāya*. There was no mention of the *Khuddaka-nikāya* (*Dīgha-nikāya Aṭṭhakathā*, Vol. I, pp14,15).

After the recitation of the first four *Nikayas*, *Dīgha-nikāya*, *Majjhima-nikāya*, *Samyutta-nikāya*, and *Anguttara-nikāya*, the *Sumaṅgalavilāsinī* says that the *Abhidhamma-piṭaka*, which consists of seven texts, *Dhammasaṅganiyappakarāṇa*, *Vibhaṅgappakarāṇa*, *Dhātukathāppakarāṇa*, *Puggalapaṇṇatitppakarāṇa*, *Yamakappakarāṇa*, *Paṭṭhānappakarāṇa* and *Kathāvatthupparāṇa*, was rehearsed. Subsequently, referring

to the *Dīghabhānakas*' point of view, it says that a few texts, which belong to the present *Khuddaka-nikāya* were named 'Khuddakagantha': *Jātaka*, *Mahāniddeśa*, *Cullāniddeśa*, *Paṭisambhidā*, *Suttanipāta*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Vimānapetavatthu*, and *Thera-therīgāthā*. It is clear that there is no mention of *Khuddakapātha*, *Apadāna*, *Buddhavaṃsa*, and *Cariyāpiṭaka*. A *nikāya* named *Khuddaka* is not mentioned in the *Dīghanikāya* Commentary. It refers only to four *Sangitīs* (*catasso saṅgītiyo*). The *Mahābodhivaṃsa*, written by a Sri Lankan Buddhist monk in the eleventh century, refers only to the first four *Nikāyas*. There were questions raised regarding the authenticity of the *Khuddaka-nikāya* and there was a controversy between the *Dīgha Bhānakas* and the *Majjhima Bhānakās* as to the existence of the *Khuddaka-nikāya*. If the *Khuddaka-nikāya* was recited and rehearsed in the first Buddhist Council, why the controversies continued remains a question.

According to Dr. Adikaram's observations, there was no evidence to show that the *Khuddaka bhānakas* were ever mentioned in the Pāli commentaries. The *Milindapañha* in its list of reciters includes the reciters of the *Khuddaka-nikāya*. Professor Abenayaka has raised the following question: "If *Bhānakas* of all five *Nikāyas* existed in India at the time when the *Milindapañha* was compiled, how is one to account for the absence of any mention of the *Khuddaka bhānakas* in Ceylon?" (*Abeynayake*, 1984: p. 7.).

The *Dipavaṃsa*, one of the earliest chronicles written in Pāli, refers to the rehearsing of one *Āgamapitaka*. It was enclosed in four segments as *Vagga*, *Paṇṇāsaka*, *Saṃyutta*, and *Nipāta*. Therefore, it is possible to believe that these four have been associated with the first four *Nikāyas*. Although the account of the first Buddhist Council in the *Mahāvaṃsa* has confirmed the rehearsing of Dhamma and Vinaya, there is no clear definition as to what Dhamma is.

Now, we focus on the *Sutta Piṭaka*, belonging to the other Buddhist sects. We know that there are a few versions of *Tipitaka* like Pāli Tipitaka, Sanskrit Tripitaka and Chinese Tipitaka (*tripitaka* in Sanskrit) available in the world. According to the Chinese version, there are only four *Āgamas*, *Dīrghāgama*, *Madhyamāgama*, *Samyuktāgama*, and *Ekottarāgama*, but there was no mention of *Kshudrakāgama*.

2.4 Discourses of the Khuddakapāṭha

The *Khuddakapāṭha* is the first book of the *Khuddaka-nikāya* and its commentary, the *Paramatthajotikā*, was composed by the great commentator Buddhaghosa. Rhys Davids, in his *Buddhist India*, has constructed the chronology of the Pāli Canon from the time of the Buddha to the time of Asoka. Based on this analysis, B.C. Law presents the following order:

1. The simple statements of Buddhist doctrine now found in identical works in paragraphs or verses recurring in all the books.
2. Episodes found in identical works in two or more of the existing books.
3. The Silas, the Parayana group of sixteen poems without dialogue, the Atthaka group of four or sixteen poems, the Sikkhāpadas.
4. Digha, Vol. I, the Majjhima, the Samyutta, the Ahguttara, and earlier Pātimokkha code of 152 rules.
5. The Digha, Vols. II and III, the Thera Therigathā, the collection of 500 Jātakas, Suttavibhanga, Patisambhidāmagga, Puggalapannatti, and the Vibhahga.
6. The Mahāvagga and the Cullavagga, the Patimokkha code completing 227 rules, the Vimānavatthu and Petavatthu, the Dhammapada and the Kathāvatthu.
7. The Cullaniddesa, the Mahāniddesa, the Udāna, the Itivuttaka, the Sutta Nipāta, the Dhātukathā, the Yamaka, and the Patthāna.
8. The Buddhavariisa, the Cariyāpitaka, and the Apadāna.
9. The Parivārapāṭha.
10. The Khuddakapāṭha (B. C. Law, 1974: p. 42).

It shows that the *Khuddakapāṭha* is the latest text in the current Pāli canonical literature.

Except for the *Nidhikaṇḍa* sutta, all the contents included in the *Khuddhakapāṭha* are selections from the Pāli canon. The following table provides proof of the above.

Table 1

Name of the Sutta	Source
1. <i>saraṇāgamana</i>	<i>Vinaya piṭaka</i>
2. <i>Dasasikkhāpada</i>	<i>Vinaya piṭaka</i>
3. <i>Dvattimsākāra</i>	<i>Paṭisambhidāmagga</i>

4. <i>Kumāra Pañha</i>	<i>Aṅguttara-nikāya</i>
5. <i>Maṅgala Sutta</i>	<i>Suttanipāta</i>
6. <i>Ratana sutta</i>	<i>Suttanipāta</i>
7. <i>Tirokuḍḍa Sutta</i>	<i>Petavatthu</i>
8. <i>Nidhikaṇḍa Sutta</i>	---
9. <i>Metta Sutta</i>	<i>Suttanipāta</i>

The first and second texts of *Khuddakapāṭha*, the ***Saraṇāgamana*** and the ***Dasasikkhā***, provide essential information for the novices about the triple gem and its virtues that they have to be familiar with. The third text contains the details of the thirty two parts of the body. This is the Buddhist analysis of the human body and its application as a method of meditation or mind culture under contemplation of body (*kāyānupassanā*). The contemplation of body has five sub-divisions, namely, the mindfulness in and out-breathing (*ānāpānasati*), the mindfulness of the four postures (*iriyāpatha*), the mindfulness and clarity of consciousness (*satisampajāna*), the reflection on thirty two parts of the body (*kāyagatāsati* and *asubha*), the analysis of four physical elements (*catudhātuvavatthāna*), and the contemplation of nine stages of a corpse (*navasīvathika*).

The ***Kumārapañha*** describes fundamentals of Buddhists teaching listed from one to ten, using the question and answer method. The *Khuddakapāṭha* commentary says that when the Buddha asked questions from the young boy Sopāka, before he was given the higher ordination, he answered them in the following.

What is said to be one? All beings subsist on food.

What is said to be two? Name and form.

What is said to be three? The three feelings.

What is said to be four? The four noble truths.

What is said to be five? The five constituents (of mind and body) characterized by attachment.

What is said to be six? The six internal sense spheres.

What is said to be seven? The seven factors of awakening.

What is said to be eight? The noble eight fold path.

What is said to be nine? The nine abodes of beings.

What is said to be ten? When endowed with ten factors, he is said to be a Worthy-one.

The fifth text, the *Maṅgala-sutta* on great blessings, lists primary norms relevant to individual welfare and social development. The term Maṅgala is translated as 'good omen, auspices, or festivity'. The Buddha taught the *Maṅgala-sutta*, when he was living at *Jetavana* to a group of gods to elucidate what the great blessings are. There are thirty eight matters of great blessings that are of ethical, philosophical, social, and political significance. The following table lists them all:

Table 2

Not associating with fools	Refraining from intoxicants
Associating with the wise	Being heedful in the Dhamma
Paying homage to those worthy of homage	Respect
Living in an amenable location	Humility
Having meritorious deeds in the past	Contentment
Establishing the self perfectly	Gratitude
Broad knowledge	Listening to Dhamma at the proper time
Skill in a profession	Patience
Self-discipline	Composure
Well-spoken word	Seeing contemplatives
Attending on parents	Discussion on Dhamma at the proper time
Looking after children	Austerities
Looking after wife	Celibacy
Blameless jobs	Seeing the Noble Truths
Generosity	Attainment of Nibbana
Dhamma practice	Mind free from the worldly
Looking after the relatives	Sorrowlessness
Blameless work	Freedom of Subtle Defilements
Avoiding evil	Blissful Mind

The *Ratana sutta* describes in verses the qualities of the triple gem. *Ratana sutta* is usually chanted in Paritta ceremonies and the content emphasizes on the virtues of the Buddha, the Dhamma, and the sangha. The concept of the act of truth (*satyakriyā*) is well illustrated in this sutta. Although the *Khuddhakapāṭha* commentary says that only the first five stanzas were uttered by the Buddha, the content and the language of the rest of the verses suggest that they, too, belong to an early period. The *Buddha Jayanti Tipitaka* edition quotes from the *Mahāvastu* stanzas corresponding to many stanzas of the *Ratana*

sutta. What follows are some examples, of the correspondence of which to the Pāli version in the Ratana *sutta* is clear:

*Yānīdha bhūtānī samāgatāni
Bhūmyāni vā yāni vā antarīkṣe
Sarvāṇī vā āttamanāti bhūtvā
Śrūṇavantu svastyayanam jinena bhāṣitam.*

*Imasmim loke parasami vā punaḥ
Sarveṣu vā yad-Ratanam praṇītam
Na tatsamam asti Tathāgatena
Devātidevena narottamena
Idampi Buddhē Ratanam praṇītam
Etena satyena susvasti hotu.*

*Yam Buddhaśreṣṭho parivarṇayet śuciṃ
Yamāhu ānantarikaṃ samādhiṃ
Samādhino tasya samo na vidyate
Idampi dharme Ratanam praṇītam
Etena satyena susvasti hotu.*

*Ye pudgalā aṣṭa sadā praśastā
Catvāri etāni yugāni bhonti
Te dakṣiṇeyā Sugatena uktā
Eteṣu dinnāni mahatphalāni
Idampi saṅghe Ratanam praṇītam
Etena. . . Etc.*

Karanīyametta-sutta: Although the *Metta* or *Karanīyametta-sutta* is the last in the *Khuddakapīṭha*, we propose to discuss it here, because it is the last in the group of what is known in Sinhala as ‘*Tun Sūtraya*’ (three discourses). This discourse highlights the fundamentals of Buddhist meditation. In order to know the background information (such as: said by whom? When? Where? For what reason?: *yena vuttam yadā ytha - yasmā cetasa dīpanā*) of the *Ratana* and *Metta suttas*, one needs to read the relevant commentaries. According to the *Ratana-sutta* commentary, there were three disasters; famine, sickness, and evil spirits in the great city of Visālā. Then the Buddha went to the city and uttered the *sutta*, which explains the highest qualities of the Triple Gem; Buddha, Dhamma, and Sangha. According to the details of the story, the Venerable Ānanda also arrived at the city on the same day, learnt the *Ratana-sutta* and then for the protection

(*parittatthāya*) of the city and its people, he chanted the *Ratna-sutta* and sprinkled water from the bowl of the Buddha throughout the city.

On the *Metta-sutta*, the *Khuddakapāṭha* commentary explains the questions: by whom, when, where, and to whom the *Metta-sutta* was uttered? (*yena vuttam yadā yattha yasmā cetasa dīpanā*). Once five hundred monks went to the forest for meditation, but there were disturbances from certain spirits. Then, the monks went back to see the Buddha and reported the matter to him. Then, the Buddha advised them to practice loving kindness (*mettā*) both as the theme of their meditation and for their protection, and asked them to go back to the same forest. Subsequently, the monks went to the forest and practiced loving kindness and there were no more disturbances.

The *Thirokuḍḍa* and the *Nidhikaṇḍa* *suttas* are related to the Buddhist concepts of *kamma* (deed) and *punabbhava* (re-becoming) and are also connected to the good and bad behaviour respectively. The *Nidhikaṇḍa-sutta* could be an old and independent text found only in the *Khuddakapāṭha* of the *Khuddaka-nikāya*. It is very clear that these two *suttas* represent some later developments in Buddhism. The Language and concepts of the *suttas* provide outstanding evidence of the above. The history of the *Tirokuḍḍa Sutta* is explained in the *Khuddakapāṭha* commentary in the following manner. When the Buddha, named Phussa, preached the Dhamma lot of people showed their gratitude to him and his order by offering alms. The relations of the King Bimbisara, having eaten the alms, burned the alms hall. As a result of this bad deed, they suffered for a long period in the world of Petas up to the time of the Kassapa Buddha. The Kassapa Buddha told them of the proper time to expect release from their suffering. It was the time of the Buddha Gotama. Therefore, the Petas, who were long awaiting this occasion, appeared before the king Bimbisara, when he was sleeping at night. According to the advice of the Buddha, the king gave alms to the Buddha and the Sangha and transferred merits to these petas. The *Tirokuḍḍa Sutta* was uttered on this occasion by the Buddha. Certain contents included in the *sutta* show how the Buddhist concept of *peta* has developed over time.

The *Nidhikhaṇḍa sutta* was preached by the Buddha to show the good results of the meritorious deeds. A certain house holder, well pleased with the Sasana, lived at Sāvatti. Once, when he was giving alms to the Buddha with the Sangha he received a message from the king asking for a loan from him, whereupon, he said “Friend! go and tell the king that I will come later, because, now, I am depositing a hidden treasure”. On this occasion, the Buddha preached the *sutta*.

2.5 Summary

In this chapter, we discussed the content of the *Khuddaka-nikāya* which contains fifteen texts. Next, we examined the authenticity of the *Khuddaka-nikāya* with special reference to the accounts of the first Buddhist council found in the following works: *Pañcasatikakkhandhaka* or the eleventh chapter of the *Cullavaggapāli*, the *nidānakathā* of the *Sumamgalavilāsinī*, the commentary of the *Dīgha-nikāya* and the *Mahāvamsa*; the Sinhalese chronicle. Finally, the discourses of the *Khuddakapāṭha* were elucidated in detail.

As this discussion reveals, the *Khuddaka-nikāya* is quite useful in understanding the gradual development of the Buddhist canonical literature. While some texts clearly belong to a very early phase of Buddhism, there are some other texts bearing marks of later development. Certain concepts found in the discourses seem to belong to a later period when Buddhism had to respond to popular beliefs prevalent among people. The discourses such *Tirokuḍḍa* and *Nidhikhaṇḍa* betray signs of later development. The constitution of the *khuddaka-nikāya* suggests that all those texts that did not fit into the four major *nikāyas* were included in it. Looking from this perspective it is easy to conclude that the *Khuddaka-nikāya* is the last of the five nikayas.

2.6 Assignments:

1. List the individual and social norms in the *Maṅgala-sutta*.
2. Discuss the development of the *Khuddaka-nikāya* in the context of the history of Pāli Language.

3. Collect the introductions to the *Khuddaka* texts found in the editions of the Pāli Texts Society.
4. Discuss the authenticity of the *Ratana-Sutta* in the *Khuddakapāṭha*.
5. What are the qualities one should cultivate for a sound personality?

2.6 Further Reading:

1. Helmer Smith (Ed.) (1978) *The Khuddakapāṭha together with its Commentary Paramatthajotikā I*, London: The Pāli Text Society.
2. Bhikkhu Nanamoli (Tr) (1978) *The Minor Readings (Khuddakapāṭha)*, London: The Pāli Text Society
3. Davids, C. A. F. Rhys (1931) *The text of the minor sayings, in Minor Anthologies of the Pāli Canon, vol. I*, Bristol: The Pāli Text Society.
4. Hinüber, Oskar Von (2000) *A Handbook of Pāli Literature*, Berlin: Walter de Gruyter.
5. Abeynayake, Oliver (1984) *A textual and Historical Analysis of the Khuddaka Nikāya*, Dehiwala: Tisara

2.8 Key Terms:

Sikkhā, *Kamma*, *Norms*, *Punabbhava*, *Metta*, council (saṅgāyanā), basket (*piṭaka*), auspicious (*maṅgala*), chronicle, reciter (*bhāṇaka*)

Chapter 3

A Study of the Vinaya Cullavagga: xi-xii

Learning Outcomes

On completion of this chapter the student will be able to:

- describe what the first Buddhist Council is.
- describe what the second Buddhist Council is.
- recognize the historical significance of the 11th and 12th chapters of the *Cullavaggapāli*.
- compare the account of the *Cullavaggapāli* with that of other Theravāda sources.

Chapter Content

3.1 Introduction

3.2 Main points of the 11th and 12th Chapters.

3.2.1 The Second Council

3.2.2 First Buddhist Council

3.3 Historical significance of the 11th and 12th Chapters

3.4 Accounts of the *Cullavagga* and the *Smantapāsādikā* on the first council

3.5 Summary

3.6 Assignments

3.7 Further Readings

3.8 Key Terms

A study of the Vinaya Cullavagga: xi , xii

3.1 Introduction

We have already mentioned that the *Cullavaggapāḷi* is considered as the second or the fourth text in the Pāli *Vnaya Piṭaka*. The last two chapters, eleventh and twelfth respectively, discuss the first and the second Buddhist Councils. The main points of the above chapters will be discussed in this chapter. Since the oldest and the most significant account of the first and the second Buddhist Councils is available in the last two chapters of the *Cullavaggapāḷi* attention will be paid to these chapters. Afterwards, we will compare the account of the *Cullavaggapāḷi* with that of the *Samantapāsādikā*, the Vinaya commentary.

3.2 The Main points of the 11th and 12th Chapters

3.2.1 The First Buddhist Council

The eleventh chapter of the *Cullavaggapāḷi* is named *pañcasatika khandhaka*, because five hundred monks took part in the first Buddhist Council. The account of the eleventh chapter has been summarized bellow. The essential details related to the first Buddhist Council are:

Leadership:	Ven. Arahant Mahā-kassapa
Place:	The city of Rājagaha
Reason:	An unpleasant remark of Subhadda
Participants:	Five hundred arhants
Period:	The rainy season

At the very beginning of the chapter, we find Ven. Arahant Mahā-kassapa addressing the five hundred monks and explaining the episode he faced during the time of the Buddha's *parinibbāna*. On hearing the news of the *parinibbāna* of the Buddha, those monks who were still with passions responded by beating their chests with their hands and crying, whereas those arahants who had given up their passions responded by staying calm, being mindful of the reality of the world. The Venerable Mahā-kassapa came to know the

words of Subhadda, who became a monk in his old age. “Enough your reverences, do not grieve, do not lament, we are well rid of this great recluse. We were worried when he said ‘this is allowable to you’ this is not allowable to you’, but now we are able to do as we like and won’t do what we don’t like” (*The Book of Discipline*, Vol. II, P. 394).

This event made Mahā-Kassapa very concerned about the future of the *sāsana* and he suggested to the saṅgha that they should chant dhamma and vinaya. He said: “Come, let us, your reverences, chant dhamma and discipline, before what is not dhamma shines out and dhamma is withheld, before what is not discipline shines out and discipline is withheld, before those who speak what is not dhamma become strong and those who speak what is not discipline become strong, and those who speak discipline become feeble” (*The Book of the Discipline*, Vol. II, p. 394).

The monks who were in the assembly asked Mahā kassapa to select the appropriate monks and ven. Mahā Kassapa selected four hundred and ninety nine arahants, considering the ven. Ānanda as the last monk. Subsequently, following a suggestion of the monks, Mahā- Kassapa selected Ānanda, who was still a learner. Mahā Kassapa was straightforward and would not follow a wrong course of action, and nor would he be motivated by desire, anger, delusion, or fear. The next discussion was regarding the place where the Council should be held. The elders decided to select the city of Rājagaha considering the easy access to alms and lodgings. The monks who did not participate in the *saṅgīti* agreed not to stay at Rājagaha during the rainy season. Then the elders went to Rājagaha, repaired broken and dilapidated parts of the monasteries, and made preparations for the event. Meanwhile, the Venerable Ānanda meditating on the mindfulness of the body became an arahant and went to the assembly as a fully qualified member.

At the beginning, there was a discussion as to which was to be rehearsed first, Dhamma or the Vinaya? Saying that Vinaya is the life-blood of the *Sāsana*, the elders decided to rehearse vinaya first. Then Ven. Mahā Kassapa questioned Ven. Upāli on the vinaya, starting from the first offence involving defeat. For each rule, seven questions were

asked; subject (*vatthu*), source (*nidāna*), person (*puggala*), rule (*paññatti*), by-rules (*anupaññatti*), offence (*āpatti*), and no-offence (*anāpatti*). Having questioned the four offences of defeat, the Venerable Mahā Kassapa questioned about the *Ubhato Vibhaṅga* and Ven Upāli answered all the questions.

The Ven. Mahā Kassapa informed the order that he will question the dhamma from the Ven. Ānanda. The questioning was started from the *Brahmajāla-sutta*, the first sutta of the *Dīgha-nikāya*. Mahā Kassapa asked where the *Brahmajāla* was uttered and to whom. Ānanda answered by saying that the sutta was uttered at the royal rest house named *Ambalaṭṭhikā* located between Rājagaha and Nālandā and that it was uttered to the wanderer, named Suppiyā and the youth named Brahmadata. In this manner, Mahā Kassapa questioned Ānanda on all the *suttas* found in all five *nikāyas* and the latter answered all the questions.

The next discussion was on lesser and minor rules of training (*khuddānukhuddaka-sikkhā*) and there were five groups of monks who held five different views as to what *khuddānukhaddakasikkā-padas* were.

Some elders spoke thus: “except for the rules for the four offences involving defeat, the rest are lesser and minor rules of training.” Some elders spoke thus: “Except for the rules for the thirteen offences entailing a formal meeting of the order, the rest are lesser and minor rules of training.” some elders spoke thus: “Except for the rules for the two undetermined offences involving defeat.....except for the rules for thirty offences of expiation involving forfeiture, the rest are lesser and minor rules of training” some elders spoke thus: “Except for the rules for the ninety two offences of expiation, the rest are lesser and minor rules of training”. Some elders spoke thus: “Except for the rules for the four offences which ought to be confessed, rest are lesser and minor rules of training” (*The Book of the Discipline*, Vol. II, p. 287).

Lastly, the Venerable Mahā Kassapa having addressed the assembly informed that they should not lay down what has not been laid down by the Buddha and that they should not

abolish (*apaññattham na paññapeyya paññittam na samucchindeyya*) the rules that have been laid down by the Buddha. After this discussion, the assembly took up some five complaints made against Ānanda by some members of the Saṅgha. The following table contains the charges and explanations provided by Ānanda for them:

Complaint	Explanation
1. Not clarifying with the Buddha what the lesser and minor rules were.	Being out of mind when the Buddha made this declaration.
2. Stepping on the Buddha's cloth for rains while sewing it.	Not out of disrespect
3. Defiling the Buddha's body with women's tears by allowing them to pay respect first .	Avoid keeping them out at an improper time
4. Not asking the Buddha to live for <i>Kalpa</i>	Ānanda's mind was possessed by <i>Māra</i>
5. Encouraging the Buddha to form the <i>Bhikkuni</i> order.	Considering the Mahāpajāpati's contribution to the Buddha

During this time, the Venerable Purāṇa was traveling with five hundred monks from Dakkhiṇāgiri to Rājagaha. When he met the group of elders who recited Dhamma and Vinaya at Rājagaha and they asked him to accept the Dhamma and the Vinaya as rehearsed by them, Ven. Purāṇa said “your reverences, well chanted by the elders are dhamma and discipline, but in that way, I heard it in the Lords presence, that I received it in his presence, in that way will I bear it in mind (*The Book of the Discipline*, Vol. II, p. 402). Since ‘purāṇa’ means ancient or old, one is not sure whether this name represents a particular person bearing that name or a group of elderly monks.

The next discussion is on the ‘highest penalty’ (*brahmadaṇḍa*), which was recommended to the Venerable Channa, the former charioteer of the prince Siddhattha. Since he was incorrigible, the Buddha had asked the Saṅgha to impose, after his *parinirvaṇa*, total

excommunication on Channa. At the request of the Saṅgha, Venerable Ānanda had to do this on behalf of the saṅgha. He went to Kosambi to meet Channa with a group of monks and informed him of the decision of the Buddha and imposed the punishment on him. The ‘highest punishment’ meant that no member of the Saṅgha would have any communication with him at all. Once the punishment was imposed on him, Channa became remorseful and corrected himself readily, and finally became an arahant. This marked the end of his punishment.

A discussion between the Ven. Ānanda and the King Udena on how the Saṅgha would make maximum use of the robes it receives is the last episode of this chapter. The account ends with the remark that the council was named ‘one with five hundred’ (*pañcasatika*), for five hundred theras took part in the proceedings.

3.2.2 The Second Council

The second Buddhist Council was held one hundred years after the *parinibbāna* of the Buddha. The reason was adoption of ‘ten points’ by the monks named Vajjīs, who lived at Vesālī. The ten points are given at the very beginning of the chapter:

- i. *Siṅgiloṇa kappa* - It is allowable to use salt in a horn.
- ii. *Dvaṅgula kappa* - mid-day meal is allowable till the sun passes two inches from the noon.
- iii. *Gāmantara kappa* - going into village for alms a second time is allowable.
- iv. *Āvāsa kappa* – holding separate uposatha meeting within the same *sīmā* is allowable.
- v. *Anumati kappa* - passing a formal act of the Order awaiting the sanction of the others is allowable.
- vi. *Āciṅṇa kappa* - what is customary is allowable.
- vii. *Amathita kappa* - drinking whey after meals is allowable.
- viii. *Jalogika kappa* –drinking unfermented liquor is allowable.
- ix. *Adasaka nisīdana kappa* - a piece of cloth to sit upon that has no border is allowable.
- x. *Jātarūparajata kappa* - gold and silver are allowable.

When the Venerable Yasa Kākaṇḍaputta was travelling, he approached the city of Vesālī and saw that the monks who were living at Vesālī were asking their followers to donate

gold and silver to them. People offered gold and silver to the Ven. Yasa too. But the elder explained to the lay people that the act was not in accordance with the Vinaya. Then, the following day, the monks started distributing the silver and gold they had received and the Ven. Yasa too was offered his share. The latter explained to these monks how unlawful the act was. Instead of accepting his word, they banished him from their community.

The Venerable Yasa went towards Vesāli accompanied by a monk who was his companion and messenger, and addressed the lay followers and explained to them with reference to the discourses of the Buddha, that the act of accepting gold and silver was not in accordance with Vinaya.

1. Just as four stains such as cloud, snow cloud, smoke and dust, and Rāhu, overcome the shine of the moon and the sun, the shine of the monk likewise is overcome by the four stains, namely, drinking fermented liquor, indulging in sexual intercourse, accepting gold and silver, and living by wrong modes of livelihood. This was uttered by the Buddha to the monks at Jetavana.
2. Once there was a conversation in the harem of the king that gold and silver are allowable to monks. Then Manicūlaka Gāmiṇi explained and convinced them that gold and silver are not allowable for them. One day when he approached the Buddha and informed him of the incident, it was appreciated by the Buddha: “For, village headman, gold and silver are not allowable to recluses, sons of the Sākyans; the recluses, sons of the Sākyans do not consent (to accept) gold and silver; the recluses, sons of the Sākyans do not receive gold and silver, the recluses, sons of Sākyans do not use gold and silver, they have done [away (sic!)] with gold and silver. To whoever, village headman, gold and silver are allowable to him also are allowable the five strands of sense – pleasures” (*The Book of the Discipline*, Vol. II, p. 411-412).
3. Further, the Buddha, while living at Rajagaha, has laid down a rule of training regarding gold and silver to the Venerable Upānanda.

Through these three examples, the Venerable Yasa explained that the act of the Vesālians was not in accordance with Vinaya. At the end of the explanation, the lay followers

invited him to live in Visālā. The Vesālians, being aware of what happened assembled to carry out the act of suspension (ukkepaniya kamma) against him. At this point, the Venerable Yasa sent a messenger to the monks living in Pāvā and southern region of Avanthi inviting, them for a fresh recital of the word of the Buddha. He said: “let the Venerable ones come; we must attend to this legal question, before what is not dhamma shines forth and dhamma is withheld, (before) what is not discipline shines forth and discipline is withheld, before those who speak what is not dhamma become feeble, (before) those who speak what is not discipline become strong and those who speak discipline become feeble” (*The Book of the Discipline*, Vol. II, p. 413)

In addition, the Venerable Yasa went to the Venerable Sambhūta living in the mountain named Ahogaṅga and briefed him on the ten points, which were promulgated by Vesālians. The hundred and forty eight perfected monks, who were forest - dwellers, almsmen, rag - robe wearers of the three robes, gathered at the mountain named Ahogaṅga. There were sixty monks from Pāvā and eighty eight monks from the southern part of Avanthi. The elders decided to mobilize a powerful group of monks well versed in the Dhamma and Vinaya. As the Venerable Revata was one of them, they approached the city Sahajāti where he lived and questioned him on the points. All the ten points were rejected by the Venerable Revata.

The Vajjian also decided to build a powerful group to confirm the ten points. The monks of Vesāli approached the Venerable Revata with many gifts and said “honoured sir, let the order accept these requisites for recluses - bowls and robes and pieces of clothe to sit upon and needle cases and waistbands and strainers and regulation water pots” (*The Book of the Discipline*, Vol. II, p. 420). This offer was rejected by the Ven. Revata. Consequently, the Vajjian monks met the Venerable Uttara, the pupil of the ven. Revata and handed over all those gifts to him, although he accepted only one robe. It shows how the Vajjian tried to give bribes to win over the powerful monks to their own side. Their request was to make a statement to the effect that the monks of the east where the Buddhas are born are the true speakers of dhamma, whereas the monks of Pāvā are not

the speakers of the true dhamma. The final result was that the Venerable Revata dismissed Venerable Uttara.

Then the elders, staying at Vesāli, where the dispute originated decided to investigate the ten points and informed the Venerable Sabbakāmī. He, who lived in Vesāli, and who was the oldest in the order, hundred and twenty years since his ordination. The Venerable Sambhūta having reached him, questioned him on the ten points and the points were rejected by the Venerable Sabbakāmī. He decided to not make known his views until he investigated these questions further.

Then the Venerable Revata who was in the gathering said that while they were investigating these ten points endless disputations will arise and the meaning of speech also will not be understood. Therefore, the order may agree upon four monks from the East and four monks from Pāvā to be selected to settle this by means of a referendum (*ubbāhikā*). Finally, the order agreed for this proposal and selected the Venerable Sabbakāmi, the Venerable Sāḷha, the Venerable Khujjasobhita, and the Venerable Vāsabhagāmika from the East and the Venerable Revata, the Venerable Sambhūta, the Venerable Yasa, and the Venerable Sumana from Pāvā. The Venerable Ajita, a reciter of the *Pātimokkha*, was selected as the appointer of seats for the elders.

Finally the elders gathered at the *Vālikā* monastery, where they investigated the ten points. The Venerable Revata inquired about the points from the Venerable Sabbakāmī. He explained all ten points providing the following information: what is allowable and not allowable, where it was rejected, where it occurs in the canon and the offence involved. The Venerable Sabbakāmī would clarify the meaning of the question from a counter question.

3.3 Historical significance of the eleventh and twelfth chapters

The eleventh and twelfth chapters of the *Cullavaggapāḷi* provide us with useful accounts on the development of the Pāli Canon and the beginning of the tradition of maintaining historical records by the Theravadins. The account in the eleventh and the twelfth

chapters of the *Cullavaggapāli* is the oldest record on the first and the second Buddhist Councils. To know the main reason for the first Buddhist Council, its leadership, the place where it was held, participants etc. this account is a valuable source. According to the detailed account of the second Buddhist Council, the key reason for the council was the ten points adopted by the Vesālians. The twelfth chapter contains information on the participants of the council, the place it was held and the like.

The reciting of the Dhamma and Vinaya was the essential part of the first Buddhist Council. Having decided to chant the Dhamma and the Vinaya, the Elders chanted the Vinaya first. We have to think why and how the sequence of dhamma and vinaya changed into vinaya and dhamma. We have already mentioned that the Venerable Mahā Kassapa questioned the Venerable Upāli on vinaya. The discussion was on the four *pārājikā* under the headings, subject (*vatthu*), source (*nidāna*), person (*puggala*), rule (*paññatti*), by-rules (*anupaññatti*), offence (*āpatti*), and no-offence (*ānāpatti*). Then, the account says that, in this same way, the Venerable Mahā Kassapa questioned on both the disciplines (i.e. *bhikkhu* and *bhikkhunī* rules). The Venerable Upāli answered. It emphasizes that there were no more sets of rules other than the *Ubhato Vibhaṅga*, but no definition is given as to what *Ubhato Vibhaṅgas* are. Next, the Dhamma was questioned and the Venerable Ānanda answered. After rehearsing the *Brahmajāla* and *Sāmnāphala suttas* on *vatthu* and *nidāna*, the account says that the Venerable Mahā Kassapa questioned (*eteneva upāyena pañcapī nikāye pucchi*) and the Venerable Ānanda answered in the same way. But, it does not mention what five *nikāyas* are. On the other hand, at the end of the chapter, it is said that “this chanting of the discipline (*ayam vinaya saṅgīti*) is called ‘that of the five hundred’ (*The Book of the Discipline*, Vol. II, P. 405). A question may be raised as to why the first Buddhist council was named ‘chanting of the discipline’ (*vinaya saṅgīti*). By calling both councils ‘the vinaya-councils’, the tradition reveals its emphasis on the correct observance of Vinaya. This may be the reason why the Vinaya was given preference over the Dhamma.

In fact, only the *Ubhato vibhaṅga* and *pañca nikāya* were recited in the first Buddhist Council. The second Buddhist Council, too, has been named ‘chanting of the discipline’. But, it is clear that there is no evidence of chanting of the Dhamma and the Vinaya except

the ten points (*dasavatthu*). Furthermore, these two chapters demonstrate the attempt on the part of the Theravadins to maintain historical records on the canonical literature.

3.4 Accounts of the Cullavagga and the Samantapāsādikā on the First Council

It is interesting to know how the introductory chapter, ‘Inception of Discipline’ of *Samantapāsādikā*, the Commentary to the *Vinaya Piṭaka*, developed its primary account of the eleventh chapter in the *Cullavaggapāḷi*. Although the account of the *Cullavagga* describes the first and second councils as vinaya councils, no mention has been made as to why the Vinaya was chanted first. The *Samantapāsādikā* says that “the vinaya is the very life of the Dispensation of the Enlightened One: so long as the Vinaya endures, Dispensation endures” [(*vinayo nāma buddhasāsanassa āyu. Vinaye ṭhite sāsanaṃ ṭhitaṃ hoti: The Inception of the Discipline and the Vinaya Nidāna*, p.11)]. Based on this reasoning, the elders decided to chant the vinaya first. The *Samantapāsādikā* describes in detail what was recited as the Dhamma and the Vinaya in the first Buddhist Council. At the very beginning of the account of the first Buddhist Council, the *Samantapāsādikā* refers to the Ven. Mahā Kassapa’s leadership qualities and describes how he is suited to be the chairman of the council.

The *Cullavaggapāḷi* says that after chanting the four defeats, the *ubhato vibhaṅga* were questioned following the same manner. But, the *Samantapāsādikā* points out that after reciting the four defeats, the elders chanted the *Bhikkhuvibhaṅga*: four *pārājikās*, seventeen *sanghādisesas*, thirty *nissaggiya pācittiyas*, one hundred and sixty six *pācittiyas*, eight *pāṭidesaniyas*, seventy five *sekhiyās*, and seven *adhikaraṇa samathas*. In this manner, they chanted *Khandhaka* and *Parivāra*.

On the recital of the five *Nikāyas* just one sentence is available in the *Cullavaggapāḷi*: “*Eteneva upāyena pañcapinikāye pucchi*” (in the self same manner, he questioned the five *Nikāya*). But, the *Samantapāsādikā* lists what five *Nikāyas* are: *Dīgha-nikāya*, *Majjhima-nikāya*, *Samyutta-nikāya*, *Anguttara-nikāya*, and *Khuddhaka-nikāya*. This also shows how the dhamma developed.

Ṭpetvā caturopete nikāye dīghamādike

Tadññam buddhavacanam nikāyo khuddako mato (Samantapāsādikā/ Inception of the Discipline, p. 155)

Except for the Vinaya and the other four Nikāyas, the entire discourse of the Buddha belongs to the *khuddaka-nikāya* according to the vinaya commentary.

The other discussion in the Samantapāsādikā is the eightfold classification of the words of the Buddha. “All this forms the word of the Buddha which should be known as uniform in sentiment, twofold as the Dhamma and the Vinaya, threefold according to the first, intermediate and last words and, similarly, as Piṭakas (Baskets), fivefold according to the Nikāyas (Collections), nine fold according to the Aṅgas (Factors), and forming 84,000 divisions according to the units of the Dhamma” (*The Inception of the Discipline, p 14*).

Tadetaṃ sabbampi buddhavacanam rasavasena ekavidham, dhammavinayavasena duvidham, paṭhamamajjhimapacchimavasena tividham, tathā piṭaka vasena, nikāyavasepaṅcavidham, aṅgavasena navavidham, dhammakkhandhavasena caturasītisahassavidhanti veditabbaṃ... (Samantapāsādikā/ The Inception of the Discipline, p. 147).

In this context, the classification of the *piṭaka* is the one and only point that is connected with ‘*tathā*’ (in this manner). Another classification is indicated by the statement: “All this forms the word of the Buddha which should be known as uniform in sentiment, twofold as the Dhamma and Vinaya, threefold according to the first, intermediate, and last words and, similarly, as *piṭkas* (Baskets), fivefold according to the *nikāyas* (Collections), nine fold according to the Aṅgas (Factors), and forming 84000 divisions according to the Units of the Dhamma” (*The Inception of the the Discipline and the Vinaya-Nidāna, p. 14*). The following three aspects have been utilized there to confirm the classification of *tipiṭaka*: 1. naming the related literature, 2. interpreting each *piṭaka*, and 3. indicating parallel classifications. According to this classification, having brought together the material both rehearsed and not rehearsed at the first Council, the *Vinaya*

Piṭaka consists of both *Pātimokkha*, the two *Vibhaṅgas*, the twenty two *Khandhaka*, and the sixteen *Parivāra*. This is rather different from the former classification.

The *Sutta piṭaka* comprises five *Nikāyas*: *Dīgha-nikāya* (Group of Long Discourses) with thirty two discourses, *Majjhima-nikāya* (Group of Middle Length Discourses) with one hundred and fifty two discourses, *Samyutta-nikāya* (Group of connected Discourses) with seven thousand seven hundred and sixty two discourses, *Aṅguttara-nikāya* (Group of Gradual Discourses) with nine thousand five hundred and fifty seven discourses, and the *Khuddaka-nikāya* (Minor Texts) with fifteen books.

The *Abhidhamma piṭaka* is divided into seven *pakaraṇas*: *Dhammasaṅganippakaraṇa*, *Vibhaṅgappakaraṇa*, *Dhātukathāppakaraṇa*, *Puggalapaññattippakaraṇa*, *Yamakppakaraṇa*, *Paṭṭhānappakaraṇa* and *Kathāvattihuppakaraṇa*.

Further, the definition on each *piṭaka* is also given by the great commentator *Buddhaghosha*. The Vinaya is defined in the following manner:

*Vividha visesanayattā vinayanato ceva Kāyavācānaṃ
Vinayatthavidūhi ayaṃ vinayo vinayoti akkhāto.*

“because it contains manifold distinctive modes of practices and restrains both bodily and verbal acts, the vinaya is called so by those who are adept in the purport of the discipline” (*The Inception of the Discipline*, p. 16).

The Sutta-piṭaka has been defined in the following manner:

*Atthānaṃ sūcanato suvuttato savaṇato ca sudanato
Suttāṇā sauttasabhāgato ca suttāṃ suttanti akkhātaṃ.*

“Because it points out meanings, expresses them clearly, fulfils them, flows with meanings, affords perfect protection, and shares the properties of a thread, Sutta is given the name Sutta” (*The Inception of the Discipline*, p. 16).

The Abhidhamma-piṭaka has been defined in the following manner:

*Yaṃ ettha vuddhimanto salakkhaṇā pūjitaṃ paricchinnā
Vuttāhikā ca dhammā Abhidhammo tena akkhāto.*

“Since here are found conditions which possess growth and their own characteristics, are revered and differentiated and said to be excellent on account of these, it is called *Abhidhamma*” (*The Inception of the Discipline*, p. 17).

The commentator further illustrates various classifications of discourses such as discourses dealing with formal analysis (*desanā*), the discourses necessitated by transgression (*sāsana*), and discourses on various categories of restraint (*kathā*) comparing with the *Tipiṭaka*. E.g. There are three types of formal analysis named *Āṇā desanā*, *vohara desanā* and *paramattha desanā* that directly referred to the *Vinaya piṭaka*, the *Sutta piṭaka*, and the *Abhidhamma piṭaka*.

3.5 Summary

We started this discussion with a detailed analysis of the main points of the 11th and the 12th chapters of the *Cullavagga*. Subsequently, we discussed the significance of the account found in the *Cullavaggapāḷi* as the oldest source of the first and the second Buddhist councils. Finally, the accounts of the first Buddhist council found in the *Cullavaggapāḷi* and the *Nidānakathā* of the *Samantapāsādikā* were compared and contrasted. These accounts are invaluable sources for the study of the formation and development of Pali canonical literature, as well as the gradual evolution of Buddhist monastic tradition.

3.6 Assignments

1. Examine the development of the *Vinaya Cullavagga*.
2. Discuss how the Great Commentator Buddhaghosa developed the accounts of the 11th and 12th chapters in the *Cullavaggapāḷi*.
3. Compare the *Cullavaggapāḷi* and the *Nidānakathā* of the *Samantapāsādikā* accounts of the second Buddhist council.

3.7 Further Reading

1. Takakusu, J. Nagai, M. (Ed.) (1975) *Samantapāsādikā*, Vol. 1, London: The Pāli Text Society. (11th 12th Chapters)

2. Jayawickrama, N.A. (Tr) (1962) *The Inception of the Discipline and the Vinaya-Nidāna*, London: Luzad & Company LTD.
3. Hermann & Oldenberg (Ed) (1977) *The Vinayaṭakam, Vol. II, The Cullavagga*, London: The Pāli Text Society.
4. Horner, I.B. (Tr) (1975) *The Book of the Discipline, (Vinayaṭaka)* vol. V, London: The Pāli Text Society.

3.8 Key Terms

Dhamma, Vinaya, Vatthu, Nidāna, Puggala, Paññatti, Āpatti, Anāpatti, Pārājikā, Saṅghādisesa, Aniyata, Pācittiya, Pāṭidesaniya, Sekhiya, Adhikaraṇa Samatha

Chapter 4

Prescribed Discourses from the Majjhima-nikāya

Learning Outcomes

On completion of this chapter the student will be able to:

- describe the structure and the content of the *Majjhima-nikāya*
- describe the main points of three discourses discussed.
- memorize some important passages of the prescribed discourses.
- describe the doctrinal and practical significance of each discourse.

Chapter Content

- 4.1 Introduction
- 4.2 The Discourse on the Noble Search (*Ariya Pariyesana-sutta*)
- 4.3 Discussion
- 4.4 The Discourse on the Simile of the Snake (*Alagaddūpama-sutta*)
- 4.5 Discussion
- 4.6 The Discourse on the Simile of the Saw (*Kakacūpama-sutta*)
- 4.7 Discussion
- 4.8 Summary
- 4.9 Assignments
- 4.10 Further Readings
- 4.11 Key Terms

Prescribed Discourses from the Majjhima-nikaya

Learning Outcomes

At the completion of this chapter the student will be able to:

- *describe the structure and the content of the Majjhima-nikāya
- *describe the main points of the three discourses discussed.
- *memorize some important passages of the prescribed discourses.
- *describe the doctrinal and practical significance of each discourse.

Chapter Content

- 4.1 Introduction
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- 4.8 Summary
- 4.9 Assignments
- 4.10 Further Readings
- 4.11 Key Terms

4. 1. Introduction

In this chapter we will study three selected discourses from the *Majjhima-nikāya*, the Middle Length Discourses of the Buddha. We will begin with an introduction to the *Majjhima-nikāya*.

The *Majjhima-nikāya* (M) is the second of the five ‘*nikāyas*’ or collections of discourses contained in the ‘basket of discourses’ (*sutta-piṭaka*). The *Nikāya* has got its name for the reason that the discourses contained in it are neither long like those in the *Digha-nikāya* nor short like those in the *Samyutta* or *Anguttara*. The *Majjhima* has one hundred fifty

two discourses. They have been organized into three sections called ‘*pañṇāsaka*’ (a collection of fifty), *mūla-pañṇāsaka* or the root-fifty, *majjhima-pañṇāsaka* or the middle fifty, and *upari-pañṇāsaka* or the final-fifty. Each *pañṇāsaka* has been sub-divided into chapters (*vagga*) with ten discourses each. The last chapter of the final fifty in fact contains twelve discourses making the entire collection one hundred fifty two discourses.

The commentary written for M. by the Great Commentator Buddhaghosa is called ‘*papañca-sūdanī*’ (‘that which cooks obsessions’). (What is meant by ‘cooking’ is the act of causing obsessions to decay and destruction.) Highlighting the general character of the discourses contained, Ven. Buddhaghosa says:

Majjhimappamana suttantikassa – majjhimāgama varassa

Buddhānubuddha samvaṇṇitassa – paravāda mathanassa

(The great *Majjhima-āgama*, with middle-size discourses, has been praised by the Buddha and his followers, and is capable of subduing opposite views.)

This shows that the Theravada tradition revered M. as a collection of strong dhamma-expositions capable of subduing wrong views.

NB. The term ‘*āgama*’ too has been used to refer to *nikāya*. Although in the Theravāda tradition ‘*nikāya*’ became more popular, in other Buddhist traditions ‘*āgama*’ has been retained. For example, the texts belonging to the so-called Hīnayāna schools, which are preserved in Chinese translation, are called ‘*āgama*’.

Discussing the general characteristics of the collection of the *Majjhima-nikāya* discourses, Bhikkhu Bodhi who edited Ven. Ñānamoli’s English translation says:-

If the *Majjhima-nikāya* were to be characterized by a single phrase to distinguish it from among the other books of the Pāli Canon, this might be done by describing it as *the collection that combines the richest variety of contextual settings with the deepest and most comprehensive assortment of teachings* (emphasis added).

Describing the *Nikāya* further, Bhikkhu Bodhi continues:

Naturally, the greatest number of discourses in the *Majjhima* is addressed to the bhikkhus, the monks, since they lived in closest proximity to the Master and had

followed him into homelessness to take upon themselves his complete course of training. But, in the *Majjhima*, we do not meet the Buddha only in his role as head of the Order. Repeatedly we see him engaged in living dialogue with people from the many different strata of ancient Indian society, with kings and princes, with Brahmins and ascetics, with simple villagers and erudite philosophers, with earnest seekers and vain disputants. It is perhaps in this scripture above all others that the Buddha emerges in the role ascribed to him in the canonical verse of homage to the Blessed One as “the incomparable leader of persons to be tamed, the teacher of gods and humans.” (*The Middle Length Discourses of the Buddha*, 1995/2001, Wisdom Publications, USA. p.20.)

The above-mentioned words of an erudite and scholarly Theravāda monk, Bhikkhu Bodhi, testify to the fact that M is the store-house of the most deep analyses of the Dhamma taught by the Buddha. Next we will study some of these discourses.

4.2 The Discourse on the Noble Search (Ariya Pariyesana-sutta)

This discourse was taught by the Buddha to a group of monks gathered at the Brahmin Rammaka’s hermitage. When the Blessed One was staying at Jeta’s Grove, Anāthapiṇḍika’s Park, a group of monks told Ven. Ānanda that they did not have an opportunity to listen to the Buddha for some time. Then, Ven. Ānanda said to them to gather at Rammaka’s hermitage where they might get an opportunity to listen to the Buddha. The Buddha went for alms accompanied by Ānanda and, after his mid-day meal the Buddha spent some time in seclusion at the Eastern Park, the Palace of Migara’s Mother, and then went to have a bath at the Eastern Bathing Place. At the end of the bath, Ānanda suggested to the Buddha that they should visit the hermitage of Brahmin Rammaka to which the Buddha complied. When the Buddha visited this place, he found that the monks were amidst a conversation. So he waited outside till the conversation was over and when he knew that it was over, made a noise from his throat and knocked on the door. The monks opened the door for the Buddha. Then the Buddha asked from the monks regarding the nature of the discussion that they had to interrupt owing to his arrival. The monks responded by saying that they were talking about the Buddha himself. To this the Buddha responded by saying that it was good that they were engaged in a

Dhamma-discussion, and further said that when gathered they should do one of the following: either to engage in a discussion of the Dhamma or to maintain silence which is noble. (*sannipatitanam vo bhikkhave dvayam karaniyam, dhammā vā kathā ariyo vā tunhībhāvo.*)

Addressing this group of monks the Buddha said that there are two kinds of search, noble (*ariya pariyesana*) and ignoble (*anariya pariyesana*). What is ignoble search? Being oneself subject to birth, seeking what is equally subject to birth, being oneself subject to ageing, seeking what is equally subject to ageing, being oneself subject to sickness seeking what is equally subject to sickness, being oneself subject to death, seeking what is equally subject to death, being oneself subject to sorrow seeking what is equally subject to sorrow, being oneself subject to defilements seeking what is equally subject to defilement is ignoble search.

Then the Buddha explained what is subject to birth, ageing, sickness, death, sorrow and defilement. They are, namely, wife and children, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses and mares, and gold and silver. These are subject to birth, decay etc.

Then the Buddha explained what the noble search is. Being oneself subject to birth [ageing, sickness, death, sorrow and defilement], and having understood the danger of what is subject to birth [ageing,], seeking for the unborn supreme security from bondage, Nibbana, is the noble search. [Subsequently the Buddha narrated his own story as an example of moving from ignoble to noble search.]

Monks, when I was still an unenlightened Bodhisatta, before my Buddhahood, being myself subject to birth, ageing etc., I was seeking what is equally subject to birth, ageing etc. Then I questioned my own behaviour and decided that I should start seeking what is noble, the unborn supreme security from bondage, Nibbāna.

“Later, while still young, a black-haired young man endowed with the blessings of youth, in the prime of life, though my mother and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness.”

In search of what is wholesome (*kim-kusala-gavesi*), first, I went to Ālāra Kālāma and became his follower. I mastered his teaching and came to know that the highest state that he has attained was the state of nothingness (*ākiñcaññāyatana*). With effort, I reached that state and informed him of my attainment. At this point, Ālāra Kālāma acknowledged that I had attained the same state that he had attained and offered me the joint leadership of their community. But I knew that this teaching does not lead to Nibbāna, and not being satisfied I left him. Subsequently, still being a seeker after what is wholesome, I went to Uddaka Rāmaputta and became his follower. His attainment was the state of neither-perception nor-non-perception (*neva saññā nāsaññāyatana*). In a short period of time, I attained this state and, when I informed my teacher of this, as in the earlier case, he offered to me an equal status with him. Knowing that it will not lead to Nibbāna, I left him.

Seeking the supreme state of sublime peace, I wandered in stages through Magadha until I eventually arrived at Senani-gama near Uruvela. There I saw an agreeable piece of ground, a delightful grove with a clear-flowing river and settled down there to strive to realize my goal. Being myself subject to birth etc., having understood the danger of what is subject to birth etc., seeking the unborn supreme security from bondage, Nibbāna, I attained it.

Subsequently, it occurred to me that the Dhamma I had realized was ‘profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, and to be experienced by the wise’, and thinking about the opposite worldly nature of people, I felt discouraged to teach. Then the Brahma Sahampati appeared before me and pointed out that ‘there are beings with little dust in their eyes who are wasting through not hearing the Dhamma’. Upon this request I surveyed the world and saw ‘beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull

faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt fearing blame and the other world'. So I decided to teach. Then I inquired thus: "To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?" Then I thought of Ālāra Kālāma who was wise and came to know that he had passed away seven days ago. Next I thought of Uddaka Ramaputta, and came to know that he had passed away in the previous night. Then I decided that I should teach 'the bhikkhus of the group of five' and seeing that they were living in Benares at the Deer Park at Isipatana, I set out to travel there.

On my way to Benares, between Gaya and the Place of Enlightenment, I met an Ājīvaka called Upaka. He was pleased with my appearance and asked who my teacher was. I replied to him in the following words:

I have no teacher, and one like me

Exists nowhere in all the world

With all its gods, because I have

No person as my counterpart

(na me ācariyo atthi – sadiso me na vijjati

Sadevakasmim lokasmim – natthi me patipuggalo)

(NB. The actual reply given by the Buddha contains four stanzas including this.)

After this conversation, he departed saying 'may it be so'.

I traveled and gradually reached Benares, the Deer Park at Isipatana. Seeing me approaching, the five monks came to an agreement not to pay homage to me or to rise up upon my arrival or to receive my alms bowl or outer robe, but to give only a seat to me. But when I approached they could not abide by their agreement- they came forward and welcomed me and received my alms bowl and outer robe and provided water to wash my feet. But they addressed me by my name and as friend. Then I asked them not to address a fully enlightened one by name or as a friend and said to them that I had realized the state of Deathlessness (amata) and that I will teach them the Dhamma. When I made this offer, they responded in the following words"

Friend Gotama, by the conduct, the practice, and the performance of austerities that you undertook, you did not achieve any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Since you live luxuriously now, having given up your striving and reverted to luxury, how could you achieve any superhuman state, any distinction in knowledge and vision worthy of noble ones?

Then I explained to them that I was not enjoying luxuries, nor that I had given up my striving, and that I had realized the state of Deathlessness, and offered to teach them the Dhamma. For the second time, the group of five monks raised the same question and I gave the same explanation. For the third time, too, the same was repeated. Finally I asked them: “Bhikkhus, have you ever known me to speak like this before?” To this, they responded in the negative and I could convince them of my Enlightenment. I started teaching them. Sometimes, I taught two while the other three went for alms, or I taught three while the other two went for alms, and finally, all of them being subject to birth etc. attained ‘the unborn supreme security from bondage, Nibbāna’. The following knowledge arose in them: ‘Our deliverance is unshakable; this is our last birth; there is no renewal of being’ (*akuppā no cetovimutti ayam antimā jāti natthidāni punabbhavoti*).

Having narrated his own story of noble search the Buddha further said to the monks: There are five kinds of sensual pleasure, wished for, desired, agreeable, and likeable, namely, forms cognizable by the eye, sounds cognizable by the ear, smells cognizable by the nose, tastes cognizable by the tongue, and tangibles cognizable by the body. Those who are infatuated by these pleasures have fallen into the prey of the Māra. Like a deer in the forest caught in the snare of a hunter and is unable to escape and is at the mercy of the hunter, those who are infatuated by these pleasures are at the mercy of the Māra; he can do anything he wishes with them. On the other hand, those who are not infatuated with these pleasures are beyond the reach of the Mara. Like a deer who has gone beyond the reach of the hunter, they are free and cannot be reached by the Māra.

Subsequently, the Buddha described the four fine material states (*rūpa-jhāna*), the four non-material states (*arūpa-jhāna*), and the attainment of cessation (*nirodha samāpatti*) as the stages of blindfolding the Māra, to become invisible to the Māra and thus depriving

Māra's eye of its opportunity (*andham akāsi māraṃ, apadam vadhitvā māracakkhum adassanaṃ gato pāpimato*). Once the *bhikkhu* reaches the stage of cessation "his taints (*āsava*) are destroyed by his seeing with wisdom". The sublime state of such a monk is described in the following words: he walks confidently, stands confidently, sits confidently, lies down confidently. Why is that? Because he is out of the Evil One's reach (*anapathagato papimato*).

4.3 Discussion

The *Ariya pariyesana-sutta* is one of the most important discourses not only in the *Majjhima-nikāya*, but also in the entire canon. It is the Buddha's own account of his search for 'what is wholesome' (*kusala*) or *Nibbāna*. In addition to its immense value in constructing the life story of the Buddha, the account has the fragrance of freedom from taints, a touching and convincing story of the Buddha's search for the ultimate solution to human predicament. The two forms of search, noble and ignoble, are contrasted in the discourse in very vivid terms. The ordinary world searches for what is ordinary: being subject to samsaric suffering, it runs after what is inseparable from the *samsāra*. The point of view advocated here is that of monastic life, which has as its ultimate goal the freedom from suffering characterized by birth, ageing, sickness, and death, and sorrow, and defilement. The person who seeks after and infatuated by the five sensual pleasures is within the reach of Māra- the Evil One; like a deer ensnared and at the mercy of the hunter, such a person is at the mercy of Māra. Going beyond the Evil One is to tread the path taught by the Buddha. In this discourse, the Path has been described through the jhanic attainments, culminating in the attainment of cessation (*nirodha samāpatti*). Once one reaches that stage, the next step is to direct the mind to the knowledge of the exhaustion of taints (*āsavakkhaya-ñāṇa*). This culminates the noble search taught by the Buddha.

Two terms used by the Buddha to describe his own realization and the Dhamma that articulates it have attracted the attention of scholars. They are, namely, 'unattainable by mere reasoning' –*atakkāvacara*- and 'going against the worldly stream' –*paṭisotagāmi*. The radically different character of the Dhamma realized by the Buddha is highlighted by

these terms. In order to understand the Dhamma one needs to go beyond the ordinary way of thinking or logic and the ordinary way of worldly behaviour, namely, going along the stream. The term '*theravāda*' by which the monastic tradition that preserved the Pāli canon has come to be known occurs in this, though not exactly to give the same meaning. The term occurs in the Buddha's account of his training under the two former teachers. According to the Commentary, '*theravāda*' in this context means 'the expression of stable-ness, stating: 'I am stable here' (*thirabhava-vadam, thero aham etthāti etam vacanam*, PTS edition Vol.II p.171.)

4.4 The Discourse on the Simile of the Snake (Alagaddūpama-sutta)

The Buddha taught this discourse when he was living in Sāvattī at Jeta's grove, Anāthapiṇḍika's Park, responding to a wrong view held by the monk named Aritṭha, a former vulture-killer.

The wrong view held by Aritṭha was the following: "As I understand the Dhamma taught by the Blessed One, those things called obstructions (*anatarayika dhamma*) by the Blessed One are not able to obstruct one who engages in them". The fellow monks tried to dissuade him from this wrong view by showing him how the Buddha has shown sensual pleasures to be an obstruction by means of many similes. According to them the Buddha has demonstrated the danger of sensual pleasures with **the simile of skeleton**, with the simile of **the piece of meat**, ...**grass torch**, ...**pit of coals**, ...**dream**, ...**borrowed goods**, ...**fruits on a tree**, ...**butcher's knife and block**, ...**sword stake**, and with the simile of **snake's head**. So, they said, he should not hold those that the Buddha has described as obstructions as not so. Although pressed by the monks in this manner, Aritṭha did not renounce his wrong view.

At this point, the monks informed this matter to the Master. The Buddha summoned him and asked whether it was true that he had this wrong view, whereupon he admitted to holding such a view. Then the Buddha reprimanded him saying that he had not kindled even a spark of wisdom in the Dhamma and the Discipline (*dhamma-vinaye*) of the Buddha. The Buddha further said that this view misrepresents the teaching and that this

view will cause harm and suffering to him for a long time, for it is impossible for anyone to enjoy pleasures without sensual desires, sensual perceptions, and sensual thoughts (*so vata bhikkhave aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti netam thānam vijjati*).

Subsequently, the Buddha said the following:

Some ‘misguided men’ (*mogha-purisa* = empty men) in this Sāsana learn the Dhamma, namely, discourses (*sutta*), stanzas (*geyya*), expositions (*veyyākaraṇa*), verses (*gātha*), exclamations (*udāna*), sayings (*itivuttaka*), birth stories (*jātaka*), marvels (*abbhuta dhamma*), and answers to questions (*vedalla*)- but having learned it they do not examine the meaning of those teachings with wisdom, Not examining the Dhammas with wisdom, they do not gain a reflexive acceptance (*na nijjhānam khamanti*). They learn the Dhamma only for the sake of criticizing others and for winning debates (*te uparambhanisamsa ceva dhammam priyapuṇanti itivādappamokkhānisamsa*). They do not experience the good for the sake of which they learned the Dhamma. Those teachings being wrongly grasped by them, tend to their harm and suffering for a long time.

The Simile of the Snake: The Buddha compares learning the Dhamma in this wrong manner to taking a snake by its tail upon which the snake would turn back and hit the person. The wrongly grasped Dhamma will be similar to the wrongly grasped snake -it will destroy the person. If one wishes to hold a snake, one has to take it by the head, and, in that manner the snake will not hit him back. The Dhamma too has to be grasped in the right manner.

The Simile of the Raft: The Buddha compares his teaching to a raft to be used to cross a river, but not to carry it afterwards. He says that if a person who used a raft to cross a river were to carry it afterwards on his shoulder, thinking that the raft was very helpful to him, such a person is not doing the right thing. The raft is only for crossing over and not to be carried over. In the like manner, the Dhamma is for crossing over the Saṃsāra, not

to carry with one after the goal has been achieved. Once crossed over, one should leave the Dhamma behind as one would leave the raft behind. The Buddha concluded his raft-simile in the following words:

Bhikkhus, when you know the Dhamma to be similar to a raft, you should abandon even the teachings, how much more so things contrary to the teachings (*evam eva kho bhikkhave kullupamo maya dhammo desito nittharanatthāya no gahanatthāya. Kullupamaṃ vo bhikkhave ajānantehi dhammā pi vo pahātabbā, pageva adhammā*).

Six Standpoints of Views (*ditthi-thānāni*): The six standpoints of views are the following: The untaught ordinary person (*assutavā puthujjano*) who ‘has no regard for noble ones, and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma regards (i) material form (*rūpa*), (ii) feeling (*vedanā*), (iii) perceptions (*saññā*), (iv) formations (*saṅkhāra*), (v) what is seen, heard, sensed, cognized, encountered, sought, mentally pondered (*ditṭha suta muta viññāta, patta, pariyesita anuvarita manasa*) and (vi) the standpoint of (self)-view which holds the following: ‘That which is the self is the world; after death, I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity’ as ‘This is mine, this I am, this is my self’.

The well-taught noble disciple (*sutavā ariyasāvako*) who has qualities opposite to those of untaught ordinary person, considers the six standpoints for views as ‘This is not mine, this I am not, this is not my self’. Since he regards the six standpoints for views in this manner, he is not agitated about what is non-existent (*so evaṃ samanupassanto asati na paritassati*).

When the Buddha said this, a monk from the assembly asked: “can there be agitation about what is non-existent externally?” The Buddha said ‘yes’ and explained how: Here, *bhikkhu*, someone thinks thus: “Alas, I had it! Alas, I have it no longer! Alas, I may have it! Alas, I do not get it! Then he sorrows, grieves, and laments, he weeps, beating his breast and becomes distraught, that is how there is agitation about what is non-existent externally.”

Then the monk asks whether there can be no agitation for what is non-existent externally. The Buddha says ‘yes’ and describes the behaviour opposite to that of the previous person. Then the monk asks whether there can be agitation about what is non-existent internally. The Buddha says ‘yes’ and explains how: Here bhikkhu, someone has the view: ‘That which is the self is the world; after death, I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity.’ He hears the Tathāgata or a disciple of the Tathāgata teaching the Dhamma for the elimination of all standpoints, decisions, obsessions, adherences and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for *Nibbāna*. He thinks thus: “So I shall be annihilated! So I shall perish! So I shall be no more! Then he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. That is how there is agitation about what is non-existent internally”. The monk asks whether there can be no agitation about what is non-existent internally. To this, the Buddha says ‘yes’ and presents the example of one who does not hold the self-view consequent to which he would not become agitated.

In the subsequent discussion the Buddha shows to the monks that there is no such possession which will be permanent and unchanging; that there is no grasping of self (*attavāda upādāna*) that would not arouse sorrow, lamentation etc.; that there is no any support of views that will not cause sorrow etc.; and that if there is self, there will be what belongs to self (*attaniya*), and since there is no self there cannot be anything that belongs to the self. The Buddha concludes by pointing out how foolish it is to hold that self is permanent and everlasting.

Then the Buddha explains how the five aggregates (*pañca khandha*) are impermanent, and shows what is impermanent to be suffering, and what is suffering as not fit to be taken as ‘This is mine, this I am, this is my self’. Seeing in this manner, a well-taught disciple will be disenchanted with the five aggregates. This disenchantment leads to Nibbana: Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘it is liberated.’ He

understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

Characterization of Arahant: A *bhikkhu* of the state mentioned above is described in the following metaphorical phrases: (i) one whose shaft has been lifted (*ukkhittapaligha*); (ii) whose trench has been filled in (*sankiṇṇaparikho*); (iii) whose pillar has been uprooted (*abbulhesiko*); (iv) one who has no bar (*niraggalo*); (v) a noble one whose banner is lowered, whose burden lowered, and who is unfettered (*pannaddhajo, pannabharo, visaiṇyutto*).

Note that all these metaphors receive their meaning in the context of war. The war alluded to here is the war with taints. One whose shaft has been lifted is the one who has totally eradicated ignorance so that it will not arise in future. One whose trench has been filled is the one who has abandoned the round of births that brings renewed being. It has been totally cut off. One whose pillar has been uprooted is the one who has completely destroyed craving. One who has no bar means the one who has abandoned the five lower fetters (*pañca orambhāgiya saññojana*). One whose banner is lowered, whose burden is lowered, and who is unfettered is the one who has completely cut off the conceit ‘I am’ from the root. Taken together, all these descriptions describe the nature of the arahant who is totally liberated from the saṃsara. Of such an arahant, no one including gods and Brahmas will be able to trace the consciousness and say that ‘the consciousness of thus-gone-one is supported by this’. It is because such a person is untraceable even in this life (*ditthe vahaṃ bhikkhave dhamme tathāgataṃ ananuvijjoti vadāmi*).

Misrepresentation of the Buddha: The Buddha subsequently refers to some recluses and Brahmins who accuse him thus: ‘The recluse Gotama is one who leads astray’. He teaches annihilation, destruction, and extermination of an existing being.’ (*venayiko samaṇo gotamo, sato sattassa ucchedaṃ vinasam vibhavam paññapeti*). The Buddha denies this accusation and claims that all the time what he has been teaching is only suffering and its cessation (*pubbe cahaṃ bhikkhave etarahi ca dukkhañceva paññapemi dukkhassa ca nirodham*). The Buddha says to the monks that he would not be annoyed

when people accuse him falsely; nor would he be elated when people praise him. He admonishes monks to behave in the same manner when faced with praises or accusations.

Next, the Buddha admonished the monks to abandon whatever is not theirs. ‘The five aggregates are not yours; so you should abandon them; this abandoning will lead to your welfare and happiness for a long time’- the Buddha said. The Buddha refers to the people’s practice of taking grass, sticks and branches from the Jeta’s Grove for fuel, and asks from the monks whether they feel, when people take these things away, that they are being taken away or that they are being burnt. The monks reply that they do not feel so for they do not feel that those things are theirs. In the like manner, the Buddha says, one must look at the five aggregates as not theirs so that they would not feel bad when these things change.

Finally, the Buddha, by way of a summary, speaks of the types of noble persons in the *Sāsana*. The Dhamma taught by the Buddha is well-proclaimed, open, evident, and free of patchwork (*evam svākkhāto bhikkhave mayā dhammo uttāno vivato chinnapilotiko*). In this doctrine, for those who have eradicated all their taints, arahants, there is no future birth. They have ‘lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, and are completely liberated through the final knowledge (*arahanta khīṇāsava vusitavanta katakaraṇīya ohitabhara anuppattasattha parikkhīṇabhavasaññojana sammadañña vimutta*). For such people, there is no [future saṃsāric] cycle for manifestation (*vattam tesam natthi pannapanaya*). The next group is those bhikkhus who have destroyed the five lower fetters. They will reappear in the pure abodes and attain final *nibbāna* there without ever returning here (*sabbe te opapātika tattha parinibbāyino anavattidhamma tasma loka*). Those monks who abandoned the three fetters and attenuated lust, hate, and delusion are all once-returners (*sakadāgamino*). Those monks who abandoned the three fetters are all stream-enterers no longer subject to perdition, bound [for deliverance] and headed for enlightenment [*sotāpanna avinipātadhamma niyata sambodhiparāyana*). All those monks who are dhamma-followers (*dhammānusārino*) and faith-followers (*saddhānusārino*) are headed for enlightenment (*sambodhiparāyano*). Those who have

sufficient faith (*saddhā-mattam*) in the Buddha and sufficient love (*pema-mattam*) for the Buddha are all headed for heaven (*saggaparāyanā*). This concludes the Discourse on the Simile of Snake.

4.5 Discussion

The Discourse on the Simile of Snake is one of the most important discourses in the *Majjhima-nikāya*. It is a good example of a discourse given to the most serious practitioners of the Dhamma, namely, the monastic members of the Sāsana. The initial reason for the discourse was bhikkhu Arittha's misrepresentation of the Dhamma. The specific misrepresentation is concerning the obstructions (*antarayika dhamma*), that they are not really obstructive. Although the discourse does not specifically say what the particular obstruction is, according to the commentary to M. by the Great Commentator Buddhaghosa, *Papañcasūdanī*, the specific obstruction is regarding the enjoyment of sensual pleasures. It is said that Arittha was of the opinion that enjoying pleasures was not an obstruction to the practice of the Path. Since what is directly opposed to this obstruction to the path of eradicating desire is quite obvious, the Buddha said that Arittha had not 'kindled even a spark of wisdom in this doctrine and Discipline (*usmikatopi imasmim dhamma-vinaye*).

After dealing with Arittha, the Buddha addressed the monks in general and gave a memorable exposition of the Dhamma. The Buddha started with learning the Dhamma with a wrong motive. Here he refers to the Dhamma classified into nine aspects. These nine are known in the tradition as 'the message of the teacher with nine aspects' (*navan̄ga satthu sāsana*), although the term does not occur in the discourse. This division is the oldest known classification of the Dhamma. If we believe that these categories belonged to the time of the Buddha himself, it says something about the organization of the canon prior to the classification adopted at the first council held after three months of the parinirvāṇa of the Buddha.

It is in explaining the wrong grasp of the Dhamma that the Buddha made use of the simile of the snake. This simile highlights the crucial importance of having the right

attitude toward the Dhamma. Although the Dhamma is good, if it is taken in a wrong manner, it could lead to the destruction of one who holds it as in the case of one who holds a snake from the wrong end. The Dhamma is a means to end suffering and not an end in itself. This fact is highlighted by the simile of the raft. It is not an exaggeration to say that these two similes are the most known in the entire canon. They help drive the point clearly into the mind of the listener. In addition to these two powerful similes, there are number of other similes mentioned in the discourse in the context of the description of the danger of the pleasures. Also note the metaphorical expressions used to describe the four noble persons towards the conclusion of the discourse.

It is in the exposition of the raft-simile that the Buddha makes one of the most paradoxical and philosophically significant statements in the entire teaching, namely, not only the Adhammas, but even the dhammas have to be given up (*dhammāpi vo pahātabbā pageva adhammā*). It is well known that the term ‘dhamma’ has many meanings and it (in fact, its Sanskrit equivalence: dharma) is one of the most rich and complex concepts in the entire Indian philosophy and religion. According to the Commentary, in this statement ‘dhamma’ refers to ‘good states’, namely serenity and insight (*samatha vipassanā*). What the Buddha says here, according to the Commentary, is that one should give up the desire for even the sublime states as serenity and insight. In discussing the usage of the term ‘dhamma’ in this context, Bhikkhu Bodhi (in his translation of M note. 255) thinks that the term refers not to good states as the Commentator says, but to the teaching of the Buddha. Since the whole discussion is on grasping the Dhamma in a wrong manner, the context seems to support Bhikkhu Bodhi’s view. One makes use of the Dhamma in order to cross the samsaric ocean. Once one has crossed over, there is no need for him to be attached to it. One has to give up all attachments, including the attachment for the Dhamma which taught him to give up attachments.

Another very important matter discussed in the Discourse is the notion of self (*atta*). This notion is the belief in an unchanging and everlasting essence within oneself. The Buddha makes use of the five aggregates which is the totality of the human being and gets the

monks to see that anyone with those five aspects cannot be the self, for these are impermanent and subject to change and, hence sorrowful. Agitation (*paritassana*) occurs due to the belief in a soul within oneself and outside. But the Buddha demonstrates that there is no self or what belongs to self (*attaniya*). The analysis on the genesis and the nature of agitation is very important as an analysis of the human mind. It is the deep-rooted belief in permanent self that makes people dislike and fear any idea of no-soul (*anatta*). Consequently, people accuse the Buddha wrongly of proclaiming the destruction of a truly existing being. But the Buddha makes it very clear that he does not proclaim the destruction of such a truly existing being (*naham sato sattassa ucchedam vināsam vibhavam paññapemi*). He simply teaches what is suffering and how to terminate it.

An issue that can arise along with the discussion of *anatta* is the state of arahant after his *parinirvāṇa*. The above problem is not directly discussed in the discourse. But the Buddha refers to the state of arahant and says that any god or a brahma cannot trace the consciousness of the arahant. The reason given is that an arahant is not traceable even in this life. The post-mortem state of the arahant has been a matter of debate in the early discourses. The four positions connected to this state make up four of the ten ‘unanswered questions’ put forth to the Buddha by Maluṅkyaputta. (see *Cūlmāluṅkyaputta-sutta* M.63 for details.)

Another important discussion that occurs in the discourse is the reference to noble individuals occupying different levels of attainments. In addition to the four usual noble individuals, arahant, never-returner, once-returner and stream-enterer, the discourse refers to three others, dhamma-follower (*dhammānusārī*), faith-follower (*saddhānusārī*), and one who has sufficient faith and love to the Buddha. The last is bound for heaven, and not for enlightenment. The Commentary says that the ‘ancients’ (*porāṇa*) called such a person a ‘lesser stream-enterer’ (*cūla-sotāpanna*). The other two are not exact stream-enterers, but on the way to that stage. They are bound for enlightenment. The dhamma-follower is one whose faculty of wisdom is more strong. The other has his faculty of faith

more strong. Both refer to pre-sotapatti states. According to the Commentary, they are ‘standers on the Path of Stream Entry (*sotapatti maggaṭṭha honti*)’

A careful reading of this discourse should show that it is a storehouse of Dhamma, the full exposition of which requires extensive discussion.

4.6 The Discourse on the Simile of the Saw (Kakacūpama-sutta)

The Buddha preached this discourse owing to bhikkhu Moliya Phagguna’s behaviour towards bhikkhunis and vice versa. This bhikkhu was associating with bhikkhunis overly, and, as a result, when someone spoke ill of the bhikkhunis, he became annoyed and angry. The same behaviour was seen among the bhikkhunis who were associating with him overly, when someone spoke ill of Moliya Phagguna. The Buddha came to know this situation, and called the offender bhikkhu and being convinced that the accusation was true, admonished him not to become angry and to abandon ‘any desires and any thoughts based on household life; if someone were to speak ill of the bhikkhunis he was associating with. The Buddha advised him to train his mind in the following manner:

You should train your mind thus:

My mind will be unaffected, and I shall utter no evil words, I shall abide compassionate for his welfare, with a mind of loving kindness, without inner hate.
(na ceva me cittam viparinatam bhavissati, na ca pāpikam vācam nicchāressāmi, hitānukampi ca viharissāmi mettacitto na dosantaro ti.)

The Buddha further advised him to train his mind in the same manner, if one were to give those bhikkhunis a blow with his hand, with a clod, with a stick, or with a knife in his presence, or someone were to give a similar blow to himself.

Then the Buddha, on this occasion, addressed the monks and preached the rest of the discourse.

The Buddha said that there was a time in the Sāsana when the bhikkhus satisfied the Buddha’s mind. They simply followed the example of the Buddha. The mere arousing of memory (*satuppāda-karaṇīyam*) was enough. For example, when the Buddha said that he

was having only one meal a day and that by doing so he was enjoying health, strength, and comfortable abiding and that the monks, too, should do the same in order to enjoy health, strength, and comfortable living, the monks followed his admonition. There was no need for the Buddha to keep instructing monks on this. Running of the organization of the Saṅgha was very easy. The Buddha compared this situation to the riding of a horse chariot, with ease and comfort, on an even ground by a skilled charioteer. The Buddha admonished the monks in the following words:

Therefore, bhikkhus, abandon what is unwholesome and devote yourselves to wholesome states, for that is how you will come to growth, increase, and fulfillment in this Dhamma and discipline. *(evam eva kho bhikkhave tumhe akusalam pajahatha, kusalesu dhammesu ayogam karotha, evam hi tumhe pi imasmim dhammavinaye vuddhim virulhim vepullam apajjissatha.)*

The Buddha said that if one were to clear all the weeds that choke and hinder the growth of a grove of Sāla trees, that grove of Sāla trees will flourish. In the like manner, he said that Sāsana will grow when his followers focus on what is wholesome and abandon what is unwholesome.

Then the Buddha told the monks the story of Vedhikā, a housewife in Sāvatti, whose good name as a gentle and peaceful mistress spread far and wide, not because she was actually so, but because her servant lady, Kali, was so good. Kali attended to everything so perfectly that her mistress did not have to shout at her or beat her. In order to check whether her mistress was in fact good-natured or not, Kali changed her behaviour and did not attend to her work as she used to do. Then the Vedhikā, the mistress, showing her real nature beat the servant mercilessly, and everybody came to know that Vedhikā was not good in reality. Drawing on this story, the Buddha said that some monks behave well only in so far as they do not encounter anything disagreeable. Once something disagreeable happens, their goodness will be gone. Or some others behave well in order to receive more of the four requisites, robes, food, resting places and medicine. The Buddha said that his followers should honour the Dhamma and be easily admonished for the right reasons (e.g. as a honour to the Dhamma).

The Buddha said that there are five ways of speech that people would use when speaking to someone. They are: i. timely or untimely speech; ii. true or untrue; iii. gentle or harsh; iv. Connected with good or with harm; and v. spoken with a mind of loving-kindness or with inner hate. One could receive any of these five types of speech from others. In such a situation, the Buddha said that the monks should train themselves in the following manner:

Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness, with the same focus, we shall abide pervading the all encompassing world with a mind imbued with loving kindness, abundant, exalted, immeasurable, without hostility, and without ill-will. (*naceva no cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāma hitānukampi ca viharissāma mettaciyya na dosantara, tanca puggalaṃ mettāsaḥagatena cetasa pharivā viharissāma tadarammanañca sabbavantaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamānena averena abyāpajjena pharivā viharissāmāti.*)

Then the Buddha explained with the following similes the depth and immensity of the mind with which a bhikkhu must accept any of the above-mentioned five types of speech:

- (i) A man with a hoe and a basket may claim that he will remove the entire Earth. But his claim will be in vain given the immensity of the Earth.
- (ii) A man may come with various colours and claim that he will be drawing on the empty space. But his claim will be in vain, for space is formless and non-manifestive.
- (iii) A man may bring a blazed torch of grass and claim that he will burn away the river Ganges. But his claim will be in vain due to the immensity of the water in the Ganges.
- (iv) A man may claim that he will make a cat-skin bag, well polished, soft and silky, rustle and crackle. But his claim will be in vain for the cat-skin bag is so soft that he cannot make it crackle.

In the manner described in these parables, the Buddha said that the mind of a bhikkhu must be undisturbed when confronted with the five types of speech. He concluded his sermon by referring to the simile of saw. He said:

Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handed saw, he who gave rise to a mind of hate toward them would not be practicing out my teaching. (*ubhatodandakena cepi bhikkhave kakacena cora ocaraka aṅgamaṅgāni okanteyyumi tatrapi yo mano paduseyya na me so tena sāsanaṅkaro.*)

The Buddha advised monks to keep this simile of saw constantly in their mind and behave accordingly.

4.7 Discussion

The *Kakacūpama-sutta* is one addressed directly to his monastic followers by the Buddha. Taking the occasion of Moliya Phagguna's excessive involvement with nuns, the Buddha advised Moliya as well as the Saṅgha on how to behave under provocation, particularly of bad language. The crux of the advice is that a monk must have an immense heart, so that any bad language or behaviour of others cannot disturb him. The good nature should not be a mere pretence as in the case of monks who were motivated by worldly gains; nor should it be due to external factors as in the case of Kāli's mistress, Vedehikā. It should be genuine, and it should withstand provocation. It should not be due to hypocrisy motivated by worldly gains.

A significant characteristic of the discourse is its use of similes and parables as in the case of the *Alagaddūpama-sutta* and many other discourses in the canon. The *Kakacūpama* is full of similes and parables. The tree covered with weeds, and the four instances of impossibilities occur prior to the simile of saw, owing to which the discourse gets its name.

The Discourse is also important in understanding the gradual evolution of the Order of the Saṅgha. Here the Buddha refers to a period when the monks were better and did not require the Buddha to instruct them constantly. The mere arousing of mindfulness

(*satuppada-karaṇīyam*) was sufficient and the monks followed the example of the Buddha. The Buddha refers to the tradition of taking one meal a day as an example. [The Commentary says that what the Buddha refers to here is not the evening meal but avoiding untimely meals during the day.] This remark also implies that by the time *Kakacūpama-sutta* was taught, the situation of the Saṅgha had deteriorated from its early exemplary state.

As a whole, *Kakacūpama-sutta* is an example of how the Buddha guided his monastic followers in particular to be a peaceful, peace-loving, and genuinely good community.

4.8 Summary

In this chapter, we studied four discourses belonging to the *Majjhima-nikāya*. These are typical of *Majjhima* discourses, addressed to monks and dealing with matters directly related to the Path. The Discourse on the Noble Quest is a unique account of the Buddha's own search for the ultimate goal articulated in his own first person language. It has an added significance of providing information on the early formative years of the Buddha. Accordingly, the *Ariyapariyesana* is an invaluable douse to construct the biography of the Buddha. The rest of the discourses too are of very high importance. In particular, *Alagaddūpama* is a treasure of explanations and analyses of the Dhamma directly bearing on the monastic life and the Path. All discourses taken together represent the rich Dhamma-content typical of the *Majjhima-nikāya* discourses.

4.9 Assignments

1. Read the commentary to the three prescribed discourses and add information in your note book on the items listed in the 'key terms'.
2. Try to memorize the Pāli passages you find within brackets in this chapter.
3. Write an introduction to the *Majjhima Nikāya*.
4. Based on the *Ariyapariyesana-sutta*, write an account of the early life of the Buddha [you may use the Commentary for details].
5. Write a short essay on: *dhammāpi vo bhikkhave pahātabbā pageva adhammā*.

6. Write the full story of Ajivaka Upaka with the help of the Commentary (to the *Ariyapariyesana-sutta*)

4.10 Further Reading

Bhikkhu Nanamoli & bhikkhu Bodhi: 1995/2001, *The Middle Length Discourses of the Buddha*, (Boston: Wisdom Publications).

4.11 Key Terms

Majjhima-nikaya, noble quest, bodhisatta the Evil One (*māra*), simile, the teaching (*Dhamma*), what is not the teaching (*adhamma*), obstructions (*antarayika-dhamma*), Dhamma-follower (*dhammānusāri*), faith-follower (*saddhānusāri*), no-soul (*anatta*), patience, taints (*āsava*)

Chapter 5

Grammar, Syntax and Translations from the Prescribed Texts

Learning Outcomes

On completion of this chapter the student will be able to:

- identify the basic principles of translation.
- recognize the primary grammar rules related to subject and verb.
- Compare the existing translations of prescribed texts
- translate selected passages of Pāli prose and verse into English.
- analyze Pāli terms grammatically.

Chapter Content

1.1 Introduction

1.2 Selected Passages from the *Khuddakapāṭha*

1.3 Selected Passages from the *Cullavaggapāṭi*

1.4 Selected Passages from the *Majjhima-nikāya*

1.5 Summary

1.6 Assignments

1.7 Further Readings

1.8 Key Terms

Grammar, Syntax and Translations from the Prescribed Texts

5.1 Introduction

The last chapter of this text intends to discuss the passages selected from the prescribed texts and examine grammar and syntax of those passages. Being able to translate is one of the significant achievements of language learning. The awareness of the source and target languages and a knowledge of the relevant culture are basic requirements for a translator. The academic translations made by various scholars and published by Pāli Text Society in England and other translations made by scholars such as Ven. Ñāṇaponika are the available source materials to study the prescribed texts. Therefore, we need to pay attention to those translations. The passages selected are all from the prescribed texts, the *Khuddakapāṭha*, the *Cullavaggapāḷi* 11th, 12th chapters, and so on. At the beginning of this chapter, few selected passages and verses will be translated into English and examined for grammar, syntax and numerical doctrines found in the text. Some translations made by the scholars who were already mentioned are quoted in order to compare and recognize the translation methods.

5.2 Selected Passages from the *Khuddakapāṭha*

5.2.1.1 The Selected Verses from the *Ratana sutta*

1. Text and Translation

1. *Ye ariyasaccāni vibhāvayanti,
Gambhīrapaññena sudesitāṃ,
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamaṃ ādiyanti
Idampi saṅghe Ratanāṃ paṇītaṃ
Etena saccena suvatthi hotu!*
2. *Sahā vassa dassanasampadāya
Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañca
Sīlabbataṃ vā pi yadatthi kiñci.
Catūhapāyehi ca vippamutto,
Cha cābhiṭṭhānāni abhabbo kātum
Idampi saṅghe Ratanāṃ paṇītaṃ
Etena saccena suvatthi hotu!*
3. *Kiñcāpi so kammaṃ karoti pāpakaṃ
Kāyena vācā uda cetasā vā,
Abhabbo so tassa paṭicchādāya
Abhabbatā diṭṭhapadassa vuttā
Idampi saṅghe Ratanāṃ paṇītaṃ
Etena saccena suvatthi hotu!*
4. *Vanappagumbe yathā phussitagge
Gimhāṇa māse paṭhamasmiṃ gimhe,
Tathūpamaṃ dhammavaraṃ adesayī,
Nibbāṇagāmiṃ paramaṃhitāya*

Idampi Buddhē Ratanam paṇītam
Etena saccena suvatthi hotu!

5. *Khīṇam purāṇam navam natthi sambhavam,*
Virattacittā āyatike bhavasmim,
Te khīṇabījā avirūhicchandā,
Nibbanti dhīrā yathāyam padīpo
Idampi saṅghe Ratanam paṇītam:
Etena saccena suvatthi hotu! (Ratana sutta)

1. Such as clearly evince the Noble Truths Well taught by Him profound in Understanding, Although they may be mightily neglectful, Still they can never take an eighth existence: This jewel rare is in the community; So may there by this very truth be safety.
2. Along, too, with his excellence in seeing he comes to have abandoned three ideas: View of embodiment, uncertainty, [misapprehending] virtue and duty, all; Immune from the four states of deprivation, He cannot do the major six wrong doings: This jewel rare is in the community; So may there by this very truth be safety.
3. Though he can still perform an evil action by body even, or by speech or mind, Yet he cannot conceal it, and this fact Proclaims him that has seen the State [of Peace]: This jewel rare is in the community; So may there by this very truth be safety.
4. As a tall forest tree with blossom crowned In the warm summer month, the early heat, Such the glorious Ideal he displayed, Extinction-leading, for the weal supreme: This jewel rare is in the Enlightened one; So may there by this very truth be safety.
5. Consumed the old, the new no more gives being, From cognizance lust faded for new being, The germ consumed, they have no more zeal for growth, And steadfast, they go out, as did this lamp: This jewel rare is in the community; So may there by this very truth be safety.

[Quoted from: Bhikkhu Ñānamoli, *The Minor Readings (Khuddakapāṭha)*]

Descriptions:

Ariyasaccāni (Noble truths)

There are four Noble Truths in Buddhism, namely:

- (1) *Dukkha ariya sacca* (The noble truth of suffering)
- (2) *Dukkha samudaya ariya sacca* (The noble truth of the origin of suffering)
- (3) *Dukkha nirodha ariya sacca* (The noble truth of the extinction of suffering)
- (4) *Dukkha nirodha gāminīpatipadā ariya sacca* (The noble truth of the path leading to the extinction of suffering)

Catu apāya (Four unpleasant places (hells))

1. *Naraka* (hell)
2. *Tiracchāna* (animal world)
3. *Peta* (ghost world)
4. *Asura* (demon world)

Cha cābhiṭṭhānāni (Six wrong forms of behaviour)

Tattha abhithanāniti olarikatthanani = In this context, ‘*abhiṭṭhānāni*’ means gross spheres.

1. *Mātughāta* (matricide)
2. *Pitughāta* (patricide)
3. *Arahantaghāta* (killing an arhat)
4. *Lohituppāda* (injuring a Buddha)
5. *Saṅghabheda* (creating a schism in the saṅgha)
6. *Aññasatthāruddesakamma* (propounding another teacher)

Combinations

There are four combinations (*Sandhi*) in Pāli grammar: *Sara sandhi* (vowels combination), *Vyañjana sandhi* (consonants combination), *Niggahīta sandhi* (niggahīta combination), and *Vomissaka sandhi* (mix combination). When a word ending with a vowel is joined by a word beginning with a vowel, it is called a combination of vowels. The consonant combination is to join a word ending with a vowel to a word beginning with a consonant. When a word ending with a *niggahita* is joined by a word beginning with a vowel or consonant, it is called *Niggahita sandhi* (pure nasal combination). When words are united by the use of above rules in a mixed manner it is called *vomissaka sandhi* (mixed combination).

- The consonant following a vowel is sometimes duplicated.

bhusappamattā *bhusa+pamattā*

- If it is preceded by a dissimilar vowel, then the following vowel is dropped.

tayassu *tayo+assu*

catūhapāyehi *catūhi+apāyehi*

sahāvassa *sahāva+assa*

- When the last vowel of the first word is dropped, the first vowel of the second word is lengthened.

vāpi *vā+api*

yathāyaṃ *yathā+ayaṃ*

tathūpamaṃ *tathā+upamaṃ*

- When the first vowel of the second word is dropped, the last vowel of the first word is lengthened.

Sahāvassa *saha+evassa*

- *ṃ* followed by a vowel sometimes becomes *d*.

yadatthi *yaṃ+atthi*

- The vowel after *m̐* is sometimes elided and *m̐* is changed into the nasal of that group.
idampi idam̐+api

Compounds

There are six types of compounds in the traditional grammar, namely: ***Kammadhāraya*** (adjective compound), ***Digu*** (numerical determinative compound), ***Tappurisa*** (dependent determinative compound), ***Dvanda*** (copulative compound), ***Avyayībhāva*** (adverbial compound), and ***Bahubbīhi*** (relative compound)

<i>ariyasaccāni:</i>	adjective compound
<i>gambhīrapaññena:</i>	adjective compound
<i>catūhapāyehi:</i>	numerical determinative compound
<i>chacābhiṭhānāni:</i>	numerical determinative compound
<i>gimhāṇamāse:</i>	dependent determinative compound
<i>dhammavaraṇ:</i>	adjective compound
<i>nibbāṇagāmiṇ:</i>	dependent determinative compound
<i>khīṇabījā:</i>	relative compound
<i>avirūḥicchandā:</i>	relative compound

Verbs

<i>vibhāvayanti:</i>	vi+bhū+ṇe, present tense, active voice, active, 3 rd person, plural
<i>honti:</i>	hu+a, present tense, active voice, active, 3 rd person, plural
<i>hotu:</i>	hu+a, imperative mood, active voice, active, 3 rd person, singular
<i>bhavanti:</i>	bhu+a, present tense, active voice, active, 3 rd person, plural
<i>karoti:</i>	kara+o, present tense, active voice, active, 3 rd person, singular
<i>adesayī:</i>	a+disi+ṇe, past tense (aorist), active voice, active, 3 rd person, plural
<i>nibbanti:</i>	ni+vā+a, present tense, active voice, active, 3 rd person, plural

5.2.1.2 The Selected Verses from the *Tirokuḍḍa sutta*

1. Text and Translation:

1. *Na hi tattha kasī atthi, gorakkhettha na vijjati,
Vaṇijjā tādisī natthi, hiraññaṇa kayākkayaṃ.
Ito dinnena yāpenti, petā kālakatā tahiṃ.*
2. *Unname udakaṃ vaṭṭhaṃ, yathā ninnam pavattati,
Evam-eva ito dinnam, petānam upakappati.*
3. *Yathā vārivahā pūrā paripūrenti sāgaram,
Evam-eva ito dinnam, petānam upakappati.*
4. *“Adāsi me, akāsi me, nātimitā sakhā ca me,”
Petānam dakkhiṇam dajjā, pubbe katamanussaram.*
5. *Na hi runnam va, soko vā, yā caññā paridevanā,
Na taṃ petānam-atthāya, evaṃ tiṭṭhanti nātayo.*
6. *Ayaṃ kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā,
Dīgharattaṃ hitāyassa, thānaso upakappati.*
7. *So nātiddhammo ca ayaṃ nidassito
Petānapūjā ca katā uḷārā,
Balañ-ca bhikkhūnam-anuppadinnaṃ,
Tumhehi puññaṃ pasutaṃ anappakaṃ!*

1. There is never farming, nor any cattle – herding found, Similarly there is no trading or buying and selling with gold (money). The ghosts of the departed kin live there on giving given here.

2. Just as water that rains on the hill, flows down to the valley, giving given here can serve the ghosts of the departed kin.

3. As riverbeds when full can bear, the water down to fill the sea, so giving given here can serve the ghosts of the departed kin.

4. "He/she gave to me, he/she worked for me, they were my relatives, friends and intimate": Give gifts, then, for the departed ones, remembering what they have done before.
5. There are no results of crying, sorrowing, or any other lamentations to the departed ones, whose kin remain unhelpful to them acting these.
6. Although when this offering is given, well placed in the Saṅgha. It works for his long term benefit and it profits immediately.
7. The true idea of relatives has thus been shown and great honor to the departed is done and how the bhikkhus can be given strength as well and how great merit can be obtained by you.

[Adopted from Bhikkhu Ñānamoli, *The Minor Readings (Khuddakapāṭha)*]

2. Descriptions:

Verb (*Ākhyāta*)

There are eight tenses or *ākkhyātas* in Pali grammar: *Vattamāna-kāla* (present tense) indication of the present meaning, *Bhavissanti* (future indicative) indication of the future meaning, *Ajjatanī* (aorist), *Hīyattanī* (imperfect), *Parokkhā* (perfect), and *Kālātipattī* (conditional) indication of the past meaning, and *Pañcamī* (imperative mood) and *Sattamī* (optative mood) are indications of the meaning of present and future.

Verbs

<i>vijjati</i>	vida +ya, present tense, active voice, active, 3 rd person, singular
<i>pavattati</i>	pa + vatu + a, present tense, active voice, active, 3 rd person, singular
<i>upakappati</i>	upa + kappa + a, present tense, active voice, active, 3 rd person, singular
<i>paripūrenti</i>	pari + pūra + a, present tense, active voice, active, 3 rd person, plural
<i>adāsi</i>	dā + a, past tense (aorist), active voice, active, 3 rd person, singular
<i>yāpenti</i>	yā + ṇāpe, present tense, active voice, active, 3 rd person, plural
<i>tiṭṭhanti</i>	ṭhā + a, present tense, active voice, active, 3 rd person, plural

- past participle is used as an adjective, a noun, and a verb.

petā kālakatā, the departed who had died (past participle as an adjective)

petāna pūjā ca katā uilarā, Great honor has been done to the departed (past participle as a verb) The forms, *dajjā*, *dinnā*, *nidassito*, *katā*, and *pasutaṃ* that have been utilized in this sutta are also past participles.

Prepositions

na, ni, yatha, evameve

5.2.2.1 The Selected Passages from the *Cullavaggapāli*

1. Text and Translation:

1, *Atha kho therā bhikkhū rājagahaṃ agamaṃsu dhammañca vinayañca saṅgāyituṃ. Atha kho therānaṃ bhikkhūnaṃ etadahosi: bhagavatā kho āvuso khaṇḍaphullapaṭisaṅkharānaṃ vaṇṇitaṃ. Handa mayaṃ āvuso paṭhamaṃ māsaṃ khaṇḍaphullaṃ paṭisaṅkharoma. Majjhimaṃ māsaṃ sannipatitvā dhammañca vinayañca saṅgāyissāmāti. Atha kho therā bhikkhū paṭhamaṃ māsaṃ khaṇḍaphullaṃ paṭisaṅkharimṃsu.*

2. *Atha kho āyasmā ānando sve sannipāto, na kho metaṃ patirūpaṃ yohaṃ sekho samāno sannipātaṃ gaccheyyanti bahudevarattim kāyagatāya satiyā vītināmetvā rattiyā paccūsasamayaṃ nipajjissāmīti kāyaṃ āvajjesi. Appattaṃ ca sīsaṃ bimbohanaṃ, bhūmito ca pādā muttā, etasmim antare anupādāya āsavehi cittaṃnivimucci. Atha kho āyasmā ānando arahā samāno sannipātaṃ agamāsi.*

3. *Atha kho āyasmā mahākassapo saṅghaṃ nāpesi: suṇātu me āvuso saṅgho. Yadi saṅghassa pattakallaṃ ahaṃ āyasmantaṃ upāliṃ vinayaṃ puccheyyanti. Āyasmā pi upāli saṅghaṃ nāpesi: suṇātu me bhante saṅgho. Yadi saṅghassa pattakallaṃ ahaṃ āyasmatā mahākassapena vinayaṃ puṭṭho vissajjeyyanti. Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ etadavoca:*

1. Then, the monks, who were elders, went to Rājagaha to chant dhamma and vinaya. Then, it occurred to the elder monks, friends, repairing the broken and the shattered was praised by the Buddha. Friend, let us repair broken and shattered things in the first month. Having assembled in the middle month, let us rehearse the dhamma and the vinaya. Then, the elder monks repaired the broken and shattered things.

2. Then, the Venerable Ānanda, thinking : tomorrow is the assembly. It is not suitable for me if I go to the assembly as a learner. Therefore, having passed much of that night with the mindfulness of the body early in the morning, he inclined his body “ I will lie down”. Before his head had touched the pillow and his feet were free from the ground, in that interval, his mind was released from the cankers without grasping. Then, the Venerable Ānanda, being an Arahant, went to the assembly.

3. Then, the Venerable Mahākassapa announced the order. Friends , may the order listen to me. If it is right time for the order, I will ask Upāli on vinaya. The Venerable Upāli also informed to the order I will answer the vinaya which was asked by the Venerable Mahākassapa. Then, the Venerable Mahākassapa said to the Venerable Upāli.

[Translation adopted from *Book of the the Discipline*]

Descriptions:

Prepositions

atha, kho, ca, iti, handa

Verbs

agamāṃsu: gamu + a, past tense (aorist), active voice, active, 3rd person, plural

paṭisaṅkharoma: pati + saṃ + kara + o, present tense, active voice, active, 1st person, plural

siṅgāyissāma: saṃ + gā + ya , future tense, active voice, active, 1st person, singular

Paṭisaṅkharimsu: pati + saṃ + kara + o, past tense (aorist), active voice, active, 3rd person, plural

gacceyya: gamu + a, optative , active voice, active, 3rd person, singular

nipajjissāmi: ni + pada + ya, future tense, active voice, active, 1st person, singular
āvajjesi: ā + vajja + a, past tense (aorist), active voice, active, 3rd person, singular
vimucci: vi + muca + ya, past tense (aorist), active voice, active, 3rd person, singular
agamāsi: gamu + a, past tense (aorist), active voice, active, 3rd person, singular
pucceyyi: pucca + a, optative, passive voice, reflexive, 1st person, singular
vissajjyaṃ: vi + sajja + ne, optative, passive voice, reflexive, 1st person, singular
avoca: vada + a, past tense (imperfect), active voice, active, 3rd person, singular
suṇātu: su + ṇā, imperative, active voice, active, 3rd person, singular

To infinitive (*tumanta*)

saṅgāyituṃ

Gerund (*pubba kiriya*)

sannipatithvā (saṃ+ni+pata+tvā)

vītināmethvā (vī+ati+namu+tvā)

5.2.3.1 The Selected Passage from the *Ariyapariyesana sutta*

1. text and Translation:

1. *Atha khvāhaṃ bhikkhave anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim. Addasāsuṃ kho maṃ bhikkhave pañcavaggiyā bhikkhū dūratova āgacchantaṃ. Disvāna aññamaññaṃsaṅthapesuṃ: "ayaṃ kho āvuso samaṇo gotamo āgacchati bāhuliko | padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo nāssa pattacīvaraṃ paṭiggahetabbaṃ. Api ca kho āsanaṃ ṭhapetabbaṃ sace ākaṅkhissati nisīdissatī 'ti yathā yathā kho ahaṃ bhikkhave upasaṅkamāmi, tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṅghātuṃ. Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ. Appekacce āsanaṃ paññāpesuṃ. Appekacca pādodakaṃ upaṭṭhapesuṃ. Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.*

1. Monks, then I walking on journey arrived at Benares, Isipatana, the deer park where the group of five monks lived. The group of monks saw me coming in the distance, having seen, they agreed; “Friends, this recluse Gotama, who is living in abundance, is wavering in striving, has reverted to a life of abundance, is coming. He should be neither

worshipped nor stood up and nor should be received his bowl or robe. If he wishes to sit, only the seat should be put out. Monks, when I was gradually arriving, the group of five monks were not able to remain their agreement. Some of them, having approached me, received, the bowl and robe. Some made a seat ready. Some brought water for washing the feet. But, they addressed me by name and āvusovāda. (the epithet your reverence)
 [Translation adopted from *The Middle Length Discourses*, PTS edition]

Description

Visandhi

<i>kho + aham</i>	<i>thema + upasaṅkama</i>	<i>dūrato + eva</i>
<i>na + eva</i>	<i>na + assa</i>	<i>pāda + udakam</i>
<i>na + asakkhimsu</i>		

Compounds

pattacīvaram copulative compound
pañcavaggiyā numerical determinative compound

Adjectives

Adjectives are generally put in the Dative and Instrumental cases.

anupubena (Instrumental case)

Verbs

upasaṅkama: upa+ saṅ+ kamu+a, present tense, active voice, active, 1st person, singular

addasāsum: ā+ disa + a, past tense (aorist), active voice, active, 3rd person, plural

santapesum: sam+ tā + nāpe, past tense (aorist), active voice, active, 3rd person, plural

āgacchati: ā + gamu + a, present tense, active voice, active, 3rd person, singular

ākamkhissati: ā + kamkhi + ṇa, future tense, active voice, active, 1st person, singular

nāsakkhimsu: na + a+saka + una, past tense (aorist), active voice, active, 3rd person, plural

Paṭiggahesum: paṭi + gaha + nho, past tense (aorist), active voice, active, 3rd person, plural

Paññāpesum: pa + ñā + nāpe, past tense (aorist), active voice, active, 3rd person, plural

upatthpesumī: upa + thā + nāpe, past tense (aorist), active voice, active, 3rd person, plural
samudācaranti: san + u + ā + cara + a, present tense, active voice, active, 3rd person, plural

Prepositions

atha, kho, eva, na, api, ca, yathā, tathā, appekacce

Gerund

paccuggantvā (pati+ u+ gamu+tvā)

disvāna (disa + tvāna)

To infinitive

sañhātum sam + tā + tum

5.5 Summary

The chapter aims at improving the translation skills of students by means of five selected passages from the prescribed texts. Since grammar is a core field of language study, it has been explained after the translation in brief. Students will have to follow the selected translations and practice their own translation, preserving the original as much as one can.

5.6 Assignments

5.6.1 Translate the following passage into English using the difficult words given bellow.

Seyyathāpi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno- so passeyya mahantaṃ alagaddaṃ , tamenam bhoge vā naṅgutthe vā gaṇheyya, tassa so alagaddo paṭiparivattivā hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge ḍaseyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ . Taṃ kissa hetu: duggahītattā bhikkhave alagaddassa. Evameva kho bhikkhave idhekacce moghapurisā dhammaṃ pariyāpuṇanti: suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ . Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesaṃ te

dhammā paññāya attham anupaparikkhatam na nijjhānam khamanti. Te upārambhānisamsā ceva dhammam pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammam pariyāpuṇanti tañcassa attham nānubhonti. Tesam te dhammā duggahītā dīgharattam ahitāya dukkhāya saṃvattanti. Tam kissa hetu: duggahītattā bhikkhave dhammānam.

Vocabulary

<i>abbhutadhammam</i>	wonderful things
<i>alagaddagavesī</i>	searching for a water snake
<i>alagaddapariyesanam</i>	looking about for a water-snake.
<i>alagaddatthiko</i>	aiming after a water-snake
<i>bhoge</i>	coil
<i>evameva</i>	in the same manner
<i>gātham</i>	stanzas
<i>geyyam</i>	prose and verse sections
<i>itivuttakam</i>	thus said sections
<i>jātakam</i>	birth stories
<i>moghapurisā</i>	foolish man
<i>naṅguṭṭhe</i>	tail
<i>suttam</i>	the prose sections,
<i>udānam</i>	solemn utterances
<i>vedallam</i>	a series of questions and answers.
<i>veyyākaraṇam</i>	the answers and explanation expositions

5.6.2 Explain grammatically the following words.

passeyya: disa + a (disa becomes passa)

ganheyya: gaha + ṇhā

ḍaseyya: ḍaṅsa + a

niḡaccheyya: ni + gamu

pariyāpuṇanti pari + ā + pu + ṇā

upaparikkhnti: upa + pari + ikkha + a

khamanti: khamu + a

anubhonti: anu + bhū + a

saṃvattanti: saṃ + vatu + a

5.6.3. Translate the following verses into English using the difficult words given below and explain the underlined words grammatically.

1. *Nidhiṃ **nidheti** puriso gambhīre odakantike:
Atthe kicce **samuppanne** atthāya me bhavissati,*
2. *Rājato vā duruttassa, corato pīlitassa vā,
Iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā.
Etadatthāya lokasmiṃ nidhi nāma **nidhīyati**.*
3. *Tāva sunihito santo gambhīre odakantike,
Na sabbo sabbadā eva tassa taṃ upakappati,*
4. *Nidhi vā thānā **cavati**, saññā vāssa vimuyhati,
Nāgā vā apanāmenti, yakkhā vā pi haranti naṃ,*
5. *Appiyā vā pi dāyādā uddharanti apassato,
Yadā puññakkhaya hoti sabbam-etaṃ **vinassati**.*
6. *Yassa dānena sīlena, **saṃyamena** damena ca,
Nidhī **sunihito** hoti, itthiyā purisassa vā,*
7. *Cetiyamhi va saṅghe vā, puggale atithīsu vā,
Mātari pītari vā pi, atho jeṭṭhamhi bhātari,*
8. *Eso nidhī sunihito, ajeyyo anugāmiko.
Pahāya gamanīyesu, etaṃ ādāya gacchati.*
9. *Asādhāraṇamaññesaṃ, acoraharaṇo nidhi,
Kayirūtha dhīro puññāni, yo nidhī anugāmiko.*
10. *Esa **devamanussānaṃ** sabbakāmadado nidhi,
Yaṃ yadevābhipatthenti sabbametena **labbhati**.*

Vocabulary

<i>cavati</i>	gets shifted
<i>duruttassa</i>	discharge of

<i>Nāgā</i>	Naga-Serpents
<i>nidheti</i>	store
<i>nidhiṃ</i>	treasure
<i>odakantike</i>	water level pit
<i>sunihito</i>	well laid
<i>uddharanti</i>	remove by uprooting
<i>upakappati</i>	suffices

1.7 Further Readings

1. Bhikkhu Nanamoli (Tr) (1978) *The Minor Readings (Khuddakapāṭha)*, London: The Pāli Text Society
2. Horner, I.B. (Tr) (1975) *The Book of the Discipline, (Vinayaṭṭaka)* vol. V, London: The Pāli Text Society. (11th 12th Chapters)
3. Hermann & Oldenberg (Ed) (1977) *The Vinayaṭṭakam, Vol. II, The Cullavagga*, London: The Pāli Text Society. (11th 12th Chapters)
4. Bhikkhu Nanamoli & bhikkhu Bodhi: (Tr) (1995/2001) *The Middle Length Discourses of the Buddha*, Wisdom Publications, Boston. (Relevant Suttas)
5. Helmer Smith (Ed.) (1978) *The Khuddakapāṭha together with its Commentary Paramatthajotikā I*, London: The Pāli Text Society.
6. Perniola, V. A (1958) *Grammar of the Pali Language*, Colombo: De La Salle Press.

1.8 Key Terms

cases (*vibhakti*), combination (*sandhi*), compounds (*samāsa*), secondary derivatives (*taddhita*), noun, verb, conjugation, declination, gerund, prepositions, prefixes

Glossary

Pāli	English	Sinhala
abhiññā	super knowledge	අභිඥා
abhuthadhamma	wonders	අද්භූත ධර්ම
adhamma	what is not dhamma	අධර්මය
adhammavādi	Those who speak what is not dhamma	අධර්මවාදියා
adinnādānā	taking what is not given	සොරකම
ākiñcannāyatana	plane of nothing	ආකිඤ්චඤ්ඤායතනය
Ālapana	vocative case	ආලපන විභක්තිය
anāpatti	no offence	නිවැරදි බව
aniyata	undetermined offence	අනියමිත වරද
aṭṭhaṅgikamagga	the eightfold path	අෂ්ටාංගික මාර්ගය
antevāsikam	pupil	අතවැසියා
anupaññathi	sub regulation	අනුප්‍රඥප්තිය
āpatthi	offence	ආපත්තිය
apāya	a states of deprivation	අපාය
araññaka	forest – dwellers	අරණ්‍යවාසියා
avijja	ignorance	අවිද්‍යාව
avinaya	non- discipline	අවිනය
avinayavādi	Those who speak what is not discipline	අවිනයවාදියා
avitarāga	not passionless	රාගයෙන් තොර නොවූ
āvuso	friend	අච්චත්ති
āyasmā	Venerable	ආයුෂ්මත්
āyatanān	faculties	ආයතන
bāla	fool	බාලයා
Bhante	Honoured sir	ස්වාමීනී
bhūta	being	සත්වයා
bhaya	Fear	බිය
bhikkhu	Monk	භික්ෂුව
brahmacariya	Brahma/noble life	බ්‍රහ්මචර්යාව
brahmadāṇḍa	highest penalty	බ්‍රහ්ම දණ්ඩනය
catusacca	fourfold truth	චතුරාර්ය සත්‍ය
catutthi	dative case (fourth)	චතුර්ථී විභක්තිය
chanda	desire	ඡන්දය
chaṭṭhi	genitive case (sixth)	ඡෂ්ඨ විභක්තිය
civara	robe	සිවුර
dakkhinā	offering	දක්ෂිණාව
devatā	deity	දේවතාවා
dhammadhara	expert in dhamma	ධර්මය දරන්නා
dosa	Anger	ද්වේශය
glaṇāpaccayabhesajja	medicine for the sick	ගිලන්පස

dutiyā	accusative case (second)	ද්විතියා විභක්තිය
gātha	verses	ගාථා
geyya	stanza	ගැයිය හැකි
idappaccayatā	conditionality	ඉදපච්චයනාව
nissaggiya	involving forfeiture	නිස්සග්ගිය
Itivuttaka	‘As it was said’	ඉතිවුත්තක
Jātaka	‘Birth stories’	ජාතක කතා
jhāna	meditation	ධ්‍යානය
kamma	action	කර්මය
karāṇa	instrumental case	කරණ විභක්තිය
kāyānupassanā	contemplation of body	කායානුපස්සනාව
khuddānukhuddaka	small and smaller	ක්ෂුද්‍රානුක්ෂුද්‍රක
mātikādhara	expert in headings	අභිධර්මය දරන්නා
saṅgādhisesa	offences entailing a formal meeting of the order	සංඝාදිසේස
methunabhamma	sexual behaviour	මෙමුච්චන ධර්මය
mettā	loving kindness	මෙමත්‍රිය
Moha	delusion	මෝහය
mudu	gentle	මෘදු
nāgā	serpents	නාගයා
nevasaññānasaññāyatana	plane of neither – perception nor – non perception	නේවසඤ්ඤා නාසඤ්ඤායතනය
nissaggiya	offence of expiation	නිස්සග්ගිය
paññā	initiative wisdom	ප්‍රඥාව
Pañcakāmaguṇa	five strands of sense – pleasure	පංචකාම ගුණ
paccekabuddha	silent Buddha	පසේබුදු
pācittya	offence of expiation	පාවිත්තිය
pañcamī	ablative case (fifth)	පඤ්චමී විභක්තිය
pandita	wise	පණ්ඩිතයා
paṭīccasamuppāda	Dependent Origination	ප්‍රතීතා සමුප්පාදය
Paññatthi	regulation	ප්‍රඥප්තිය
pāṇātipātā	killing breathing things	ප්‍රාණඝාතය
pāpa	evil	පාපය
Pārājikā	offence involving defeat	පාරාජිකා
pārami	perfection	පාරමිතා
Paribbājaka	wonderer	පරිව්‍රාජකයා
Paṭhamā	nominative case (first)	ප්‍රථමා විභක්තිය
paṃsukūla	rag - robe wearer	පාංශුකුලික
peta	departed spirits	ප්‍රෙතයා
Pindapāta	alms food	පිණ්ඩපාතය
Puggala	Individual	පුද්ගලයා
Punabhava	re-becoming	පුනර්භවය

Saddhā	faith	ශ්‍රද්ධාව
sagga	heaven	ස්වර්ගය
sankilesa	stain	කිලිටි
saṅgha	community	සංඝයා
saṅghādīśesa	offence entailing a formal meeting of the order	සංඝාදිසේස
sūjū	very upright	ඉතා සෘජු
sakkāyaditṭhi	wrong view of embodiment	සත්කාය දෘෂ්ටිය
sallhavukavutti	frugal	සැහැල්ලු පැවැත්ම
samādhi	concentration	සමාධිය
samaṇa	recluse	ග්‍රමණයා
sambhavesi	that yet seek to be	උපතක් සොයන්නා
sammāsambuddha	Self – enlightened one	සම්බුදුවරයා
sāsana	dispensation	ශාසනය
sattamī	locative case (seventh)	සප්තමී විභක්තිය
sāvaka	disciple	ශ්‍රාවකයා
sekha	learner	මාර්ගයෙහි හික්මෙන්නා
senāsana	lodging	සේනාසනය
sikkhapada	lesser and minor rules of training	කුඩා අනුකුඩා සිකපද
sila	virtuousness	ශීලය
suññata	emptiness	ශුන්‍යත්වය
surāmeraya	liquor, wine	රහමෙර
sutta	discourse	සූත්‍රය
suvaca	easy advisable	සුවච බච
taṇhā	craving	තෘෂ්ණාව
tathāgatha	‘Thus gone’ one	තථාගතවරයා
tatiyā	agent case (third)	තෘතීයා විභක්තිය
tecīvarika	wearers of the three robes that has no border is allowable	තුන්සිවුර දරන්නා
Thera	elder	තෙරුන් වහන්සේ
theravāda	doctrine of elders	ථේරවාදය
udāna	uplifting verses	උදාන
ujū	right	සෘජු
vatthu	Subject	වස්තුව
vedalla	miscellanies	වේදල්ල
veyyākaraṇa	exposition	විවරණය
viññāna	consciousness	විඤානය
vinayadhaa	expert in the Discipline	විනයධරයා
vnaya	Discipline	විනය
Avīyavādī	one who does not advocate the Discipline	අවිනයවාදියා
yakkha	demon	යක්ෂයා

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