

BUDDHIST AND PALI UNIVERSITY OF SRI LANKA – SECOND YEAR 2011 NOTES

BPG. 201 – *Theravāda* Buddhist Philosophy

Special attention is drawn here to the Canonical and post Canonical *Abhidhamma* Literature which embodies the *Theravada* interpretation of *Dhammas*, even though the entire *Tipiṭaka* and its Commentaries are considered as the sources of *Theravāda*. Accordingly, the following topics should be studied here. How the analysis of *Khanda*, *Āyatana* and *Dhātu* found in the discourses form the basis for the analysis of *Nāma* and *Rūpa* in *Abhidhamma*, analysis and synthesis of *Dhammas* and their conditionality, division of reality and truths convention and absolute, *paññatti* and its classifications, psychology based on the analysis of mind and mental concomitants, analysis of matter: *Nippanna* and *Anippanna rūpa* and the concept of *rūpakalāpa*, interpretation of impermanence as momentariness; concept of *bhavaṅga*, process of consciousness and sense perception, psychology and ethics of *Abhidhamma*, concentration and insight methods of meditation,

Abhidhammic interpretation of *Nibbāna* and the path leading to the *Nibbāna*.

Recommended Reading:

1. *The Abhidhamma Philosophy*, Vo. I&II J. Kasyapa, Delhi, 1943
2. *Buddhist Analysis of Matter* Y. Karunadasa, Colombo, 1967
3. *Buddhist Manual of Psychological Ethics* Dr. Mrs. Rhys Davids, London, 1923
4. *Buddhist Psychology of Perception* E. R. Saratchandra, Colombo, 1955
5. *Central Conception of Buddhism* K. Stcherbatsky, Calcutta, 1956
6. *Philosophy and Psychology in the Abhidhamma* Herbert V. Guenther, Delhi, 1979
7. *Introduction to Buddhist Psychology* M. W. P. de Silva, London, 1979
8. *Early History of the Sprad of Buddhism and N. Dutt*, New Delhi, 1980
the Buddhist Schools
9. *Guide Through the Abhidhamma Piṭaka* Nyanatiloka, Colombo, 1957
10. *The Psychological Attitude of Early Buddhist* Lama Anagarika Govinda
Philosophy

The Development of *Abhidhamma* (lectured by ven. Ilukkevela Dhammaratana) 2011

The exact day of development of *Abhidhamma* is still not confirmed. Therefore, with regard to the development of *Abhidhamma*, there are many suggestions given by various Buddhist scholars. Some of them are given below:

1. Just after the first Buddhist council
2. After the third Buddhist council
3. With the development of the *Abhidhamma*

By the time the *Theravāda* Buddhist scholars were eager to develop the *Dhamma*, they discussed the *Dhamma* very deeply. *Abhidhamma* may be taken as a subject that was discussed during the live of **the Buddha**. The *suttas*

Saṅgīti and *Dasuttara* may be taken as a proof for this view. In those *suttas* the *Dhamma* is discussed very deeply. However, this is only a suggestion. As for the term *Abhidhamma*, it means 'deep *Dhamma*'. Therefore, it is the *Dhamma*. The term '*Dhamma*' is also not clear as for its contents. The following are suggestions for what is *Dhamma*:

1. *Suttas*
2. Four Noble Truths
3. *Paṭiccasamuppāda*
4. Thirty seven *dhammā* of enlightenment
5. *Navāṅgasatthusāsana* (Ninefold Division of *Dhamma*)

Abhidhamma would agree with each and every *Dhamma* mentioned above. Another reason for the development of *Dhamma* is the problem with its leadership after the demise of **the Buddha**, the *Parinibbāna*. In *Gopakamoggallāna Sutta* (*Majjhima Nikāya* – 108) **Brahmin Vassakāra** asked the question about the leadership- “Is there, Master **Ānanda**, any single *bhikkhu* who was appointed by Master **Gotama** thus: 'he will be your refuge when I am gone,' and whom you now have recourse to?”¹ In *Sāmagāma Sutta* (*Majjhima Nikāya* – 104), **ven. Ānanda** asked **the Buddha** a similar question. The reason adduced for the question was the incident that happened in the order of **Nigaṇṭha Nātaputta**. After the death of **Nigaṇṭha Nātaputta**, his disciples began to struggle to win the leadership.²

In those two *suttas* the answer for the question was quite similar. That is, that *Dhamma* and *Vinaya* should be the teacher. This answer is also given in the *Mahāparinibbāna Sutta*. However, **Nalinaksha Dutt** suggested, that in *Mahāparinibbāna Sutta* **the Buddha** has appreciated seniority^{3,4}: “Though the Order of monks (*Saṅgha*) was organized on a democratic basis, **Buddha** felt that after his demise there might be discord among the monks. In the *Mahāparinibbānasuttanta* (76-77) **Buddha** told his disciples that as long as the monks adhered to the practices mentioned below, the *Saṅgha* would thrive and not decline. These were-

- (1) Avoid fruitless talks.
- (2) Hold assemblies as frequently as possible
- (3) Perform all ecclesiastical acts in concord (*samaggā*)
- (4) Listen and be respectful to the senior monks, particularly to the head of the *Saṅgha*.”

Systematization of the Buddha's teaching (lectured by **ven. Ilukkevela Dhammaratana**) 2011

As far as the *suttas* themselves are concerned, they are given in a conventional form of language. As a result of that we can see the diversity among the discourses. The discourses delivered by **the Buddha** were on different occasions for various purposes depending on the nature of the audience.

The above mentioned complicated nature of the discourses creates difficulties in understanding their true nature. This is evident in the incident that happened between **ven. Udāyi** and carpenter **Pañcakaṅga**. In *Bahuvedanīya Sutta* of *Majjhima Nikāya* (no. 59) is given the story, where **ven. Udāyi** held the view that there are three kinds of feelings, while **Pañcakaṅga** held the view that there are two kinds of feeling. These two people went to meet **the Buddha** and asked Him⁵ who of the two was correct. **The Buddha** explained, that both of them were correct.

According to the time or according to the need of the particular person **the Buddha** preaches the *Dhamma*.⁶ Further, **the Buddha** mentioned that He has explained two, three, five, six, eighteen, thirty-six and one hundred and eight kinds of feeling.

1 Copied from: “*The Middle Length Discourses of the Buddha – A New Translation of the Majjhima Nikāya*”, **Bhikkhu Ñāṇamoli** and **Bhikkhu Bodhi**; Wisdom Publications, Boston, USA, 1995.

2 But this is not true. The teacher is wrong here. According to the *Sāmagāma Sutta* the students had troubles to unite in their understanding of **Nigaṇṭha Nātaputta's** teaching. There were a lot of disputes and enmity among the members of his order. The struggle for leadership is not mentioned in this *sutta*.

3 Seniority is appreciated by **the Buddha** also in *Tittira Jātaka* (*Khuddaka Nikāya – Jātaka – 37*).

4 The following quotation is taken from “*The Buddhist Sects in India*” by **Nalinaksha Dutt**, Motilal Banarsidass Publishers, Delhi, 1978, reprint 1998

5 Here the teacher refers to the *sutta* vaguely. It is actually **ven. Ānanda** how approaches **the Buddha** and reports Him the discussion (he doesn't ask any question).

6 However, **the Buddha** doesn't mention this in the *Bahuvedanīya Sutta*. **The Buddha** simply says, that He has shown *Dhamma* in different presentations. But He doesn't explain why. Without explanation why He explains in different way, He gives another exposition on feelings and at the end of the *sutta* just refutes a contradiction found by other ascetics.

On another occasion (in *Mahātaṇhāsāṅkhaya Sutta*, *Majjhima Nikāya* - 38) **ven. Sāti** held the view that the same consciousness transmigrates from existence to existence (life to life). In this regard, **the Buddha** explained that **ven. Sāti** misinterprets His teachings.

Prof. Sumanapāla Galmangoda, **Mrs. Rhys Davids**, **Prof. W. S. Karunaratne** and many other scholars believe that *Abhidhamma* is a later development. The evolution of *Abhidhamma* as a separate canon (*piṭaka*) should be identified as a result of gradual development of the discourses and search for a methodology to interpret **the Buddha's** teaching accurately. **Prof. Galmangoda** summarized the process of *Abhidhamma* as follows:

1. As a process of systematization of **the Buddha's** teachings
2. As a process of searching for reliable basis for the human action, responsibility and rebirth
3. As a process of searching for the methodology for accurately interpreting the early Buddhist discourses

In this way *Abhidhamma* developed by abstracting the doctrinal terms from the discourses. When the *Abhidhammika* followed this method, they founded two kinds of discourses: 1. *Nītattha* and 2. *Neyyattha*.

With the development of *Abhidhamma*, the *Neyyattha suttas* were those which represented the conventional truth and *Nītattha suttas* represented the absolute/ultimate truth. The doctrinal aspects abstracted from the discourses can be identified as *mātikā* (topics). They included:

1. Five aggregates (*pañcakkhandha*)
2. Four great elements (*cattāro mahābhūtā*)
3. Twelve faculties (*dvādasāyatana*)
4. Eighteen elements (*aṭṭhārasadhātuyo*)
5. The final extinction⁷ (*Nibbāna*)

Giving deep interpretations to the above mentioned topics led to development of *Abhidhamma*. The systematization goes to the collection of *Sutta Piṭaka*. Thus especially the *Saṅgīti* and *Dasuttara suttas* (*Dīgha Nikāya* 33 and 34) follow the method of systematization. *Aṅguttara Nikāya* itself follows it. The schools that confirm that *Abhidhamma* is an outcome of later development claim, that it appeared as a result of systematization.

7 Here is meant not nihilistic extinction of existence (*vibhava*), but extinction of greed (*rāgakkhayaṃ*), hatred (*dosakkhayaṃ*) and ignorance (*mohakkhayaṃ*). It is also extinction of desire (*taṇhakkhayaṃ*) and also extinction of suffering (*dukkhakkhayaṃ*). For reference see *Khuddaka Nikāya – Cūlaniddesapāḷi – Pārāyanavaggaṇiddeso* - 6. *Upasīvamāṇavapucchāniddeso*.

The Five Aggregates and the Four Ultimate Realities (lectured by ven. Ilukkevela Dhammaratana)

2011

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| 1. <i>Rūpa</i> | 1. <i>Citta</i> |
| 2. <i>Vedanā</i> | 2. <i>Cetasika</i> |
| 3. <i>Saññā</i> | 3. <i>Rūpa</i> |
| 4. <i>Saṅkhāra</i> | 4. <i>Nibbāna</i> |
| 5. <i>Viññāṇa</i> . | |

Nāma and *Rūpa* are in Buddhist tradition explained as the two, which form an individual. Therefore, being is a combination of both mentality and materiality. Various Buddhist traditions accepted that there are planes (*bhūmi*) where only the matter exists (*asaññasattā loka*) and other planes (*bhūmi*), where only the mind exists (*Rūpāvacara, arūpāvacara*), *Theravāda* tradition does not accept this. This view is given in early Buddhist discourses, and especially in *Nalakalāpī Sutta* of *Samyutta Nikāya* (in *Nidāna Vagga*) this is given. In the *sutta*, the characteristics of name and form are explained with the simile of two bamboo poles.

As far as the five aggregates are concerned, the same explanation can be applied to understand their nature. It means, that none of the five aggregates exists alone.

Considering the characteristic of the five aggregates, the four ultimate realities are formed with a systematization.

During the time of **the Buddha**, there were His erudite disciples, such as **ven. Sāriputta, ven. Mahā Koṭṭhita, Therī Dhammadinnā** etc. These disciples used to deliver in detail what **the Buddha** mentions in a short statement. Sometimes they analyzed and classified the basic Buddhist terms and doctrines, as it especially in *Saṅgīti* and *Dasuttara Sutta* of *Dīgha Nikāya*. considering this nature, the later erudite disciples of **the Buddha** also followed the same method. The four ultimate realities of *Theravāda Abhidhamma* is the latest systematization.

The Four Ultimate Realities (lectured by ven. Ilukkevela Dhammaratana) 2011

Following the early Buddhist teachings, five aggregates, twelve basis, eighteen elements, six senses, thirty-seven *dharmā* etc, there developed the *Abhidhamma*. **Prof. Sumanapāla** and **W. S. Karunāratna** accepted that the four ultimate realities were formed by following the five aggregates. However, the fourth reality, *Nibbāna*, does not belong to the five aggregates. It is that final extinction of the five aggregates. Accordingly that, the four ultimate realities are (1) *Citta*, (2) *Cetasika*, (3) *Rūpa*, (4) *Nibbāna*.

Citta (lectured by ven. Ilukkevela Dhammaratana) 2011

Citta means 'consciousness'. The term *citta* is used in Buddhist psychology, ethics, epistemology and metaphysics. It is the actual element in mind and mentality, and an element of consciousness. The term *citta* is used in early Buddhist discourses with explanation. The similar terms like *citta* are *mano* and *viññāṇa*.

»*Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ.*«

(*Samyutta Nikāya - 1. Nidānasamyuttaṃ - 7. Mahāvaggo - 1. Assutavāsuttaṃ*)

Another explanation is given in *Sampasādanīya Sutta* of *Dīgha Nikāya*. It is:

»*Evampi te mano, itthampi te mano, itipi te citta'nti.*«

(*Dīgha Nikāya – 28. Sampasādanīya Sutta - Ādesanavidhādesanā*)

According to the two quotations it is clear that *citta*, *mano* and *viññāṇa* are used in the same meaning. However, *citta*, *mano* and *viññāṇa* have their own meaning. The term *mano* represents rational faculty of mind. In other words, it is the intellectual function of the consciousness.

The term *viññāṇa* represents the field of sense-reactions. Through *viññāṇa* we get sensory perception. In other words, *viññāṇa* is sphere of sensory and perceptual activity. It is given in the *Khajjanīya Sutta* of *Samyutta Nikāya*:

»*Kiñca, bhikkhave, viññāṇaṃ vadetha? Vijānātīti kho, bhikkhave, tasmā 'viññāṇa'nti vuccati.*«

(*Samyutta Nikāya – Khandhavaggapāli – 1. Khandhasamyuttaṃ – 8. Khajjanīyavaggo – 7. Khajjanīyasuttaṃ*)

The term *citta* represents subjective aspect of consciousness.

The nature of *citta*

In *Pañihitaacchavagga Vagga*⁸ of *Aṅguttara Nikāya* **the Buddha** says: “monks, I consider that there is no phenomenon that comes and goes so quickly as mind, it is not easy to find a simile to show how quickly mind comes and goes. The Pāli quotation:

»*Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ lahuparivattaṃ yathayidaṃ cittaṃ. Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ citta'nti.*«

(*Aṅguttara Nikāya – Ekakanipātapāli – 5. Pañihitaacchavaggo*)

In *Assutavā Sutta* of *Samyutta Nikāya*⁹, an explanation is given regarding the nature of *citta*, “Just as a monkey faring through the dense forest catches one branch and, letting it go, catches another, and then another, even so, monks with what is thought of mine or consciousness, by day as by night, one arises when another perishes.”

The celebrated British empiricist philosopher, **David Hume** stated: “the mind and all senses is nothing but bundle of collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement.”

The Function of *citta*

Citta plays a central role in the moral and intellectual behavior of an individual. The *citta* has been subjected to a threefold classification. The three are: *Vedanā*, *Saññā* and *Cetasika* (affective cognitive and conative).

It is categorically stated that the effective and the cognitive are mental states dependent on *citta*. This is given in *Dutiyakāmbhū Sutta* of *Samyutta Nikāya* (in *Cittasamyutta*). It is:

8 The teacher mentioned *Accharāsaṅghāta Sutta*, but this kind of *sutta* does not exist. What he probably meant was *Accharāsaṅghāta Vagga*, but that is just the one following after the *Pañihitaaccha Vagga*. The quotation given below appears only in *Pañihitaacchavagga*. It seems, that the teacher noted down the wrong name of the *sutta*, looking at the heading below the *vagga* instead of looking at the name of the *vagga* itself.

9 *Samyutta Nikāya – Nidānavagga Pāli – 1. Nidānasamyuttaṃ – 7. Mahāvaggo – 1. Assutavāsuttaṃ*

»Pubbe kho, gahapati, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā. Ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro''ti.«

(*Samyutta Nikāya – Saḷāyatanavaggapāḷi – 7. Cittasamyuttaṃ – 6. Dutiyakāmbhūsuttaṃ*)

The affective aspect refers to the feeling and not *citta*. The cognitive is concern with knowing, believing, reasoning and perceiving. The conative aspect is concerned with acting, willing, striving and desiring.

In *Samyutta Nikāya*, there are given more than thirteen different functions of *citta*..:

1. *Cinteti* means to think.

2. *Tathattāya upaneti* means one leads to the truth.

3. *Ārabhati* means pleases, propitiates and convinces.

4. *Paggaṇhāti* means stretches forth, holds out, takes up, exerts, strains and vigorously applies and asserts itself in relation to object.

Causality of *citta*

Citta is not a mental-physical entity in the sense that it is an existence of a thing. *Citta* is included under the generic term *dhamma* and all *dhammā* which consist of five aggregates. Therefore the five aggregates arise invariably as a result of the collocation of a wide variety of causal factors.

»Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā.«

(*Majjhima Nikāya – Mūlapaṇṇāsapāḷi – 3. Opammavaggo – 8. Mahāhatthipadopama Suttaṃ*)

***Cetasika* (lectured by ven. Ilukkevela Dhammaratana) 2011**

I. Arise together

II. Perish

III. Take the same object

IV. Arise from same base

The term *cetasika* is used in Buddhist psychology. The term has been variously translated into English. Psychic functions are events, mental coefficients, mental concomitants, mental constituents, mental factors, mental adjuncts, mental elements, mental faculties etc. In its more specific technical signification, the term denotes one of the classes of ultimate elements of existence. In the *suttas*, the term *cetasika* is not used. However, it is given under the *dhammā*. The term *cetasika* appears for the first time only in the *Paṭisambhidā Magga* of *Khuddhaka Nikāya*.

Almost all mental states were later classified by the *Abhidhammikās* under the generic term *cetasika*. The word *dhamma* is used in a wide variety of senses in the *suttas*. However, its application for meanings of mind objects appears to be earlier than its application to meanings of ultimate elements of existence.

When the *dhamma* was considered as all objects of mind, early Buddhist psychology was compelled to seek another term to signify the factor of mentation. Finally, the *Abhidhammikās* adopted *cetasika* as the generic term to cover all mental objects.

The mind itself is reconciled in dynamic sense. Consciousness as a process of awareness is of the sense to be nothing more than a collection of causal factors:

»*Anantara paccayā natthi viññāṇassa sambhavo.*«

(This does not appear anywhere)

This non-substantialist, teaching encouraged among the Buddha's disciples a genuine and serious endeavor in the critical observation, investigation and analysis of the data of psychological life. The function of the religious life, at the contemplative level, was itself defined as the choice-less awareness of the nascence, persistence and cessation of multitude of mental states (*Anupada Sutta*, no. 111 in *Majjhima Nikāya*). It quotes **the Buddha** commenting **Sāriputta** in his exercises in the introspective awareness of mental phenomena:

“Here, monks, **Sāriputta**, aloof from pleasure of the senses and unskilled states of mind, enters on and abides in the first meditation, which is accompanied by initial and discursive thought, born of aloofness, rapturous and joyful. And those mental states, which belong there in, namely initial thought (*vitakka*), discursive thought (*vicāra*), rapture (*pīti*), joy (*sukha*), one pointedness of mind (*ekaggatā*), impingement (*phassa*), feeling (*vedanā*), perception (*saññā*), will (*cetasika*), desire (*chanda*), determination (*adhimokkha*), effort (*vīriya*), mindfulness (*sati*), equanimity (*upekkhā*), attention (*manasikāra*) are uninterruptedly set up by him. Having known, these states arise, having known, they persist, having known, they disappear.”

Cetasika and Abhidhamma

The *Abhidhamma Piṭaka* marks the second stage in the development of the *Theravāda* theory of *cetasika*. The earliest works of *Abhidhamma Piṭaka* is *Dhammasaṅganī*. It reflects a stage of the formal adoption of *cetasika*. It is as a generic term for all mental states.

The *Anupada Sutta* of *Majjhima Nikāya* states different stages of consciousness. By defining and classifying those mental states, *Dhammasaṅganī* is able to determine various times of consciousness relevant to the culture of modern and religious life. The *Dhammasaṅganī* adds number of *dhammās*, but no attempt is made to define and determine the them. The compilers of *Dhammasaṅganī* conceded (admitted) the point that the list of *dhammā* enumerates each time of consciousness, need not be considered altogether. At the end of each such enumeration it is given as follows:

“However, those or whatever other incorporate causally induced state, these are the skilful phenomena.”¹⁰

»*Ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā – ime dhammā kusalā.*«

(*Abhidhamma Piṭaka - Dhammasaṅganī*)

Reference to the dual division of *citta - cetasika* is found only in *Dhammasaṅganī*. Therefore, this can be regarded as anticipating the later philosophic need for a more systematic scheme of classification of elements of the mind. The definition of *cetasika* given in *Dhammasaṅganī* as the *khandhās* of feeling,

¹⁰ This has been taken from context and in this form it does not make sense.

perception and volition adds nothing new to our knowledge drawn from the *suttas*. This is what is mentioned by **Prof. W.S. Karunāratna**.

The *Kathāvatthu* gives the list of the works of *Abhidhamma Piṭaka*. It explains the term *cetasika* as a term used as a generic term for coefficients of the mind. It defines the term as mental phenomena, which are concomitant, coexistent, conjoined with consciousness, have their genesis and cessation, physical basis and object in common with it.

»*Hañci atthi keci dhammā kehici dhammehi sahagatā saḥajātā saṃsaṭṭhā ekuppādā ekanirodhā ekavatthukā ekārammaṇā, no ca vata re vattabbe – ‘natthi keci dhammā kehici dhammehi sampayuttā’*ti.«

(*Abhidhamma Piṭaka – Kathāvatthupāli*)

The exposition of the mental factors in the *Visuddhimagga* has been undertaken as in the *Dhammasaṅgani*. The interest here is more pragmatic than theoretical. The emphasis is more psychological than philosophical. The approach is more ethical and religious than critical and scientific. And the classification is more subjective than objective. The mental factors are here classified by him (**Buddhaghosa**) not under the newly found objective category of *cetasika* but under the term *saṅkhāra* within the ancient framework of the five *khandhās*. However, the four *khandhās* including *saṅkhāra*, carried only the restricted significance of volition.

***Rūpa* (lectured by ven. Ilukkevela Dhammaratana) 2011**

The philosophical terminology of Pāli canon distinguishes at least four meanings of *rūpa*. They are:

1. The sense of matter
2. Sphere of visibility
3. *Rūpa dhātu*
4. *Rūpa jhāna*.

These four may be represented as the (1) generic, (2) specific, (3) cosmological and (4) psychological meaning of the term.

Ven. Buddhaghosa and **ven. Dhammapāla**, who were the commentators of *Theravāda* Buddhism introduced nine meanings of the term that can be seen in the canon:

1. *Rupakkhandha* - material aggregate
2. *Sarīra* - the physical body of a living being
3. *Vanna* - color
4. *Santhāna* - form, figure
5. *Kasiṇa-nimitta* - object of meditation
6. *Paccaya* - condition, cause
7. *Sabhāva* - nature

The eighth and ninth are the cosmological (*rūpa dhātu*) and psychological (*rūpa jhāna*) meanings.

Rūpakkhandā is the first of the five aggregates. The other forms of the five aggregates are:

1. *Vedanā*
2. *Saññā*
3. *Saṅkhāra* and
4. *Viññāṇa*

Sometimes *rūpakkhandā* is used in a wider sense to mean the totality of matter (*sabbam rūpam*). *Sarīra* can be considered as referring to the matter that enters in to the composition of a living being. The *rūpa* sometimes occurs in the sense of *vanna* (color) and that is supported by the canonical statement:

»*Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ ...*«

“Because of the eye and because of *rūpa* there arises visual consciousness”

(For example, in *Majjhima Nikāya* – 8. *Mahātaṇhāsankhaya-suttaṃ*)

In the opinion of the Pāli commentator, *rūpa* means color. But according to the Pāli canon, color as well as shape, form or figure, constitute the sphere of visibility (*rūpāyatanaṃ*). The commentator introduced it as something visual.

The mention of *sañhāna*, form, or figure, is perhaps in order to recognize one of the general meanings of *rūpa*.

Why *Rūpa* is sometime used to refer to *kasina-nimitta*, the meditation object? *Kasina-nimitta* is the name given to an object. It could be profitably used for the practice of concentration. According to the *Visuddhimagga*, selected object is called *parikammanimitta*, the preparatory image.

Image, figure, sign, appearance - are some of the general meaning of *rūpa*. If the object of concentration is sometime referred to by *rūpa*, then it is one of these general meanings that come to our mind.

The *rūpa* is sometimes used in the sense of *paccaya*, condition. It does not seem to be supported by the canonical example. An *Aṅguttara Nikāya* quotation is given below:

»*Sarūpā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no arūpā. Tasseva rūpassa pahānā evaṃ te pāpakā akusalā dhammā na hontī’*’ti.«

(*Aṅguttara Nikāya* – *Dukanipātapāḷi* – (8) 3. *Sanimittavaggo*)

The commentary notes, that *rūpa* and “*sarūpa*” and its negation “*arūpa*” should be understood as synonymous with *paccaya*.

Rūpa sometimes means *sabhāva*, nature, appearance:

»*Piyarūpe satarūpe rajjati’*’*tiādīsu (ma. ni. 1.409) sabhāve.*«

“One delights in what is of pleasant nature, in what is delightful nature”

(In *Therīgāthā-Aṭṭhakathā* – 8. *Soṇātherīgāthāvaṇṇanā* – but I didn't find the relevant passage in *Majjhima Nikāya*)

This is reminiscence of a passage in the *Yamaka* of the *Abhidhamma Piṭaka*:¹¹

Q:	<i>Rūpaṃ rūpakkhandhoti?</i>	Is <i>rūpa rūpakkhandhā</i> ?
A:	<i>Piyarūpaṃ sātārūpaṃ rūpaṃ na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.</i>	<i>Piyarūpa</i> and <i>sātārūpa</i> are <i>rūpa</i> but not <i>rūpakkhandha</i> : <i>Rūpakkhandha</i> is <i>rūpa</i> and is also <i>rūpakkhandha</i> .
Q:	<i>Na rūpakkhandho na rūpanti?</i>	What is not <i>rūpakkhandha</i> is also not <i>rūpa</i> ?
A:	<i>Piyarūpaṃ sātārūpaṃ na rūpakkhandho, rūpaṃ. Rūpañca rūpakkhandhañca thapetvā avasesā na ceva rūpaṃ na ca rūpakkhandho.</i>	<i>Piyarūpa</i> and <i>sātārūpa</i> are not <i>rūpakkhandha</i> but <i>rūpa</i> . Apart from <i>rūpa</i> and <i>rūpakkhandha</i> , the rest are neither <i>rūpa</i> nor <i>rūpakkhandha</i> .

According to *Abhidhamma*, the compound denotes 27 items called *rūpadhamma* (material element). However, the commentary explains about 28 material *dhammās* with the addition of *hadaya vatthu*. The 28 material *dhammās* are classified into two: primary and secondary. They are called *sabbam rūpaṃ*. Therefore, this is the composition of a living being. In other words, *rūpa dhammās* are in the composition of a living being.

In the *Nikāyas*, *rūpakkhandha* is used to mean the matter that enters into the composition of a living being. In the *Abhidhamma* it is given in a wider sense. The four primary elements (*mahābhūta*) and the matter that depends on them (*upādarūpa*) are *rūpa*.

This is given in the *Majjhima Nikāya* as follows:

»*Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na rūpaññū hoti.*«

(*Majjhima Nikāya* – 33. *Mahāgopālakasuttaṃ*)

They are either internal (*ajjhataṃ*) or external (*bāhira*) apart of the complex of a living being. Combination of these two makes the totality of matter (*sabbaṃ rūpaṃ*). The other usual way of reference to all matter is:

»*Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ ...*«

“Whatever is matter, whether it is past, future or present, whether it is internal or external, whether it is low or high, whether it is far or near, it is the totality of matter.”

(*Majjhima Nikāya* – 22. *Alagaddūpama Suttaṃ*)

Where, how and why is *rūpa* present in a subjective sense may now be considered. In *Khandha Saṃyutta* of *Saṃyutta Nikāya*, is written as follows:

»*Kiñca, bhikkhave, rūpaṃ vadetha? Ruppattīti kho, bhikkhave, tasmā ‘rūpa’nti vuccati. Kena ruppatti? Sītenapi ruppatti, unhenapi ruppatti, jighacchāyapi ruppatti, pipāsāyapi ruppatti,*

11 Copied from *Abhidhamma Piṭaka – Yamakavagga Pāḷi – 1. Paṇṇattivāraniddesa – 1. Padasodhanavāro*

ḍaṃsamakasavātātapasarīsapasamphassenapi [... sirīṃsapasamphassenapi (sī. pī.)] ruppāti. Ruppātīti kho, bhikkhave, tasmā 'rūpa'nti vuccati.«

(*Samyutta Nikāya – Khandhavaggapāḷi – 1. Khandhasamyuttaṃ – 7. Khajjanīyasuttaṃ*)

The word, *ruppati* is explained in PTS Dictionary as: “to be vexed, oppressed, hurt, molested.” Buddhist exegesis recognizes the same meanings. Accordingly, they are *kuppati* (disturbed), *piḷiyati* (hurt), and *bhijjati* (disintegrated).

In the opinion of the scholars, *ruppati* is the disturbance of the physical body of a person. It is disturbed by cold (*sīta*), heat (*uṇha*), hunger (*jīgacchā*), thirst (*pipāsa*) and by the touch of mosquitoes, wind, sun and reptiles.

Although the four primary elements are named *pathavī*, *āpo*, *tejo* and *vāyo*, they are not understood in the popular sense as earth, water, fire and air respectively.

1. *Pathavī*, represents solidity (*ghanattha*) and extension (*visālatta*).
2. *Āpo* means fluidity (*vilīnatta*) and cohesion (*ābandhana*).
3. *Tejo* means the temperature of cold and heat (*sīta* and *uṇha*).
4. *Vāyo* means dispersion (*chambhitatta*) and mobility (*jaṅgamaṭṭa*, *calana*).

They are positionally inseparable and necessarily coexistent, beginning from the smallest material unit (*rūpa-kalāpa*) to anything that is bigger than that.

***Nibbāna* (lectured by ven. Ilukkevela Dhammaratana) 2011**

The *Abhidhamma* interpretation of *Nibbāna* somewhat differs from the description of the early discourses. In the discourses it is described as complete detachment from the defilement. The commentators have made an attempt to describe it in a positive way. *Visuddhimagga* presented a quotation in negative terms:

'*Bhikkhus*, in so far as there are dhammās, whether formed or unformed, fading away is pronounced the best of them, that is to say, the disillusionment of vanity, the elimination of thirst, the abolition of reliance, the termination of the round, the destruction of craving, fading away, cessation, *Nibbāna*.'¹²

Commenting on it the author said that *virāga* means not merely “the fading away of attachment”, but it implies unconditional *dhammās*.

“Herein fading away is not mere absence of greed, but *rāga* is that unformed *dhammā* which, while given the name “disillusionment of vanity” ...”

The clause “this is to say, the disillusionment of vanity,.....*Nibbāna*” is treated basically as fading away.

The *Abhidhammāvatāra* also contributes to the above mentioned ideas. According to it there is nothing in nature called *Nibbāna* in reality. Because *Nibbāna* can be obtained by the persons who follow the relevant practices and investigate it through the eye of wisdom, anything should not be denied merely because the untrained persons (*puthujjana*) do not obtain it.

12 See http://realtruthlife.blogspot.com/2011/07/visuddhimagga-other-recollections-as_09.html ; Bhikkhu Ñānamoli's translation of *Visuddhimagga* – chapter VIII, (10) Recollection of Peace, page 287.

While mentioning that *Nibbāna* means to be free from craving, which is called '*vāna*', the *Abhidhammatthasaṅgaha* presents two characteristics of it as follows:

“*Nibbāna*, however, is termed 'supra-mundane', and is to be realized by the wisdom of the four paths. It becomes an object to the paths and fruits, and it is called *Nibbāna* because it is departure (*ni*) from cord like (*vāna*) craving. *Nibbāna* is one-fold according to its intrinsic nature. According to the way it is experienced, it is two-fold, namely: (1) the element of *Nibbāna* without the substrate remaining and (2) with the substrate remaining. It is three-fold according to its different aspects, namely: (1) void, (2) signless and (3) longing free.

BPG. 202 – *Mahāyāna* Buddhist Philosophy

A general knowledge of the emergence of the *Mahāyāna* philosophy, its background and an analytical survey of the word „*Mahāyāna*“ with greater emphasis on the following topics is expected here.

I. To identify(?) *Mahāyāna sūtra* literature, its novel concepts and novel trends

II. *Madhyamaka sūnyatā* philosophy: the analysis and usage of the concept of *sūnyatā*; application of the concept of *sūnyatā* in the clarification of the following: cause and effect, origination and cessation, action and agent, being non-being, *saṃsāra* and *nirvāṇa*, dependent origination, *sūnyatā* and middle path; dialectical method and its usage; the difference in conventional truth and absolute truth.

III. *Yogacara Vijnānavāda*: the definition of the meaning of *cittamatratā* or *Vijnāptimatratā* which forms the central concept of this system – *Alaya vijnāṇa*, *Kliṣṭa mano vijnāṇa* and *Pravṛti vijnāṇa*; analysis of the theory of truth and idealism; different aspect of truth and its nature; idealistic analysis of *sūnyatā* and dependent origination.

IV. *Mahāyāna* Buddhist Ethics: *Bodhisatva* ideal and way of living; the *Bodhicitta* and its origination, the *Bodhisatva pranidhana*, the *Bodhisatva's lokarthacariya* and the religious discipline of the *Bodhisatva*.

Recommended Reading:

1. *The Central Philosophy of Buddhism* T. R. V. Murti, London, 1955
2. *Buddhist thought in India* E. Conze, London
3. *The Dialectical Method of Nāgārjuna* K. Bhattachariya, E. H. Johnson and A. Kunst, (*Vigrahavyavartani*) Delhi, 1978
4. *The Yogacara Idealism* A. K. Chatterjee, Varanasi, 1975
5. *Mahayana Sutralankara* Ed. S. Levi, Paris
6. *Mahayana Buddhism* Nalinaksha Dutt, Delhi, 1978
7. *The Conception of Buddhist Nirvana* Th. Stcherbatshky, Ed. Jaideva Singh, Delhi
8. *Nagarjuna's Philosophy* K. Venkataraman, Delhi
9. *Introduction to Madhyamaka Philosophy* Jaidev Singh, Delhi
10. *Mahayana Sutra Sangraha, Part I*. Ed. P. L. Vaiya, Buddhist Sanskrit Texts, No. 17, Dharbhanga, 1961

***The Evolution of the Buddhist Schools* (lectured by ven. Kaṭṭakaḍuwe Chandawimala ; corrected with help of note from 2010) 2011**

The development of *Mahāyāna* and *Hīnayāna* is unfamiliar to most of our readers, scholars, perhaps even to those, who have devoted some time to the study of Buddhism. As a matter of fact, these are diverse schools of Buddhism. Just like in another religions systems, after the demise of **the Buddha**, there were attempts to achieve the position of **the Buddha** after His demise. **The Buddha** taught doctrine with solutions to various problems relative to live in this world and next existence. He had highly learned followers – some of them were descendants from *Brāhmaṇa* families and others were learned members of various religious orders, such as Jainism, Ājīvakas etc.

The Buddha, as a teacher, taught highly extensive teachings, but His disciples were unable to arrive at decisive conclusions that would prevent them from separation. All agreed with these three fundamental propositions:

1. *Sarvaṃ saṅhikam* (everything is momentary)
2. *Sarvaṃ anātman* (everything is without self)
3. *Sarvaṃ dukkham* (everything is suffering)

But there were seen diverse opinions in both the doctrine (*Dhamma*) and discipline (*Vinaya*). The first five centuries of Buddhist history saw the development of numbers of schools and sects, which were traditionally counted as 18. Those schools grew into significant schools one after another, and finally they arrived at a new school quite different in its significance as a religious movement.

Even the newer schools taught everything, that was basically considered to be a Buddhist teachings. It was also very comprehensive in its principles and scope. Finally, as a result of this, Buddhism was ascribed to great schools of *Hīnayāna* and *Mahāyāna*. That was the preceding origin of *Mahāyāna* as a well formed establishment.

1. The leadership of Buddhism

The Buddha mentioned that His *Dhamma* and *Vinaya* would be shown sufficient in keeping in touch with the religious teaching established by Him. Thereby, He didn't appoint another religious teacher after His demise.

»Yo vo, Ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā'ti.«

(*Dīgha Nikāya* - 3. *Mahāparinibbānasuttaṃ* - *Tathāgatapacchimavācā*)

According to *Sāmagāma Sutta* of *Majjhima Nikāya*, **Buddha** heard of descent in the Jaina community as soon as leader *Niganṭha Nāthaputa* died. He taught about relationship to His *Dhamma*, the attachment of his followers to his *Dhamma* and *Vinaya* was supposed to be complete forever.¹³ There is a dialogue between **Venerable Ānanda** and **Vassakāra Brāhmaṇa**, the minister of *Māgadha* in *Mahāparinibbāna Sutta* of *Dīgha Nikāya*. **Vassakāra** asked two questions from **Ven. Ānanda**:

1. Have any *Bhikkhu* been specified that he would, after demise of **Buddha**, become the leader of men under whom everybody would seek shelter?
2. Have any *Bhikkhus* been selected by the *Saṅgha* to become their leader?

Ven. Ānanda answered negative to **Vassakāra**. However, according to some, **Ven. Ānanda** replied to him: “we are not without leader, the *Dhamma* is our leader.”

2. Grouping of Disciples on Noted Thera

The Buddha who always gave prominence to some of His disciples by extolling them. Thus they became the third-stage preachers of *Dhamma*:

1. **Sāriputta** = the foremost, the highly wise (*mahāpaññaṃ*)
2. **Mahā Moggallāna** = the foremost of the possessors of miracle powers (*iddhimantānaṃ*)
3. **Anuruddha** = the foremost of possessors of divine eye (*dibbacakkhunaṃ*)
4. **Mahā Kassapa** = the foremost of the followers of *dhūta* precepts¹⁴ (*dhūtovādanaṃ*)
5. **Ānanda** = the foremost of vastly (*bahusuttanaṃ*)
6. **Upāli** = the foremost of *Vinaya* (*vinayadharānaṃ*)

3. Divisions of Monks into 'bodies'

¹³ This, indeed, is a daring statement.

¹⁴ *Dhūta* or ascetic – thus he was the foremost in following *dhūtaṅga*, the ascetic practices.

Divisions of monks into bodies which were each of meant to memorize a portion of the Buddhist scriptures. Throughout the Pāli Canon we often come across terms like these:

1. *Dhammadharā* = master of doctrine
2. *Vinayadharā* = master of discipline
3. *Sutantika* = master of *sutta* (discourses)
4. *Mātikādharas* = those versed in *mātikā* (*Abhidhamma*)
5. *Dhammakatika* = the preachers of Buddhist doctrine
6. *Dīgha Bhāṇaka* = a monk who learns the long discourses (*dīgha nikāya*) by heart.

4. Elasticity of the Rules of Discipline

The *Pātimokkha* obtained its present shape after various additions and alterations according to the exigencies of time and circumstances. For instance, **Buddha** made some exceptions in favor of the *Bhikkhus* who were at other places an advantage by reason of the locality in which they resided.

In *Mahāparinibbāna Sutta* in *Dīgha Nikāya* one of His instructions were that the *Saṅgha* might, if necessary, abolish the minor rules, making theirs thereby the *Vinaya*, subject to change as time and circumstances require. The Pāli stanza is:

»*Ākaṅkhamāno, ānanda, saṅgho mamaccayena,
khuddānukhuddakāni sikkhāpadāni samūhanatu.*«
(*Dīgha Nikāya* - 3. *Mahāparinibbānasuttaṃ* - *Tathāgatapacchimavācā*)

Due to this circumstance *Bhikkhus* broke the rules of *Vinaya*,¹⁵ showing this particular instance when **the Buddha** said so.

5. Austerities and Ritualism

This is well-known from **Buddha's** life that he attained Buddhahood when He adopted the Middle Path (*majjhima paṭipadā*) which eschewed austerities as a man would attempt to attain the highest religious goal. Austerities could not be expected to figure in the doctrine preached and recommended by **Buddha** to His disciples. But in spite of this position, **Buddha** was praising hermits who went through practice of *dhūtaṅga* precepts involving austerities.¹⁶

6. Conspiring conduct of ven. Devadatta

The Buddha's cousin **Devadatta**, who was famous for advocating austere discipline, went to the teacher and introduced the following five rules (*pañcavattthu*) in the monastic order:

1. Life in forest
2. Live solely on doles (alms-food)
3. Dress oneself only in rags picked up from dust heaps
4. Dwell always under a tree and never under roof
5. Never eat fish or flesh

The Buddha rejected the proposal introduced by **Devadatta**. **Devadatta** took this opportunity creating division in the *Saṅgha* and departed to *Gayāsīsa* with five hundred followers.

7. The incident that happened between *Dhammadhara* and *Vinayadhara*

¹⁵ *Bhikkhus* broke, break and will break *Vinaya*.

¹⁶ The *dhūtaṅga* practices taught by **the Buddha** can't ever be compared with the dangerous and self-mortifying ascetic practices that were followed by non-Buddhist ascetics. As such, if we compare the *dhūtaṅga* to the ascetic practices of other ascetic schools, we can easily claim, that *dhūtaṅga* well applies the *majjhima paṭipadā*.

This incident occurred at once in the monasteries of Kosambī, where a *Bhikkhu* through ignorance committed a breach of discipline. This caused the division not only among the monks but also among the lay devotees and ultimately led **the Buddha** to meditation before the problem was settled.¹⁷

The reasons for emergence of new schools after the time of the Buddha (lectured by ven. Kattakaduwe Chandawimala ; corrected with help of note from 2010) 2011

There are a few reasons for the spread of Buddhism and Buddhist schools. As mentioned above, we can identify the reasons due to which during the time of the **Buddha** subsects emerged. We can categorize the other reasons. The details of Rājagaha during reciting the *Dhamma* and *Vinaya* shortly after the **Buddha's Parinibbāna** are found in the *Cullavagga Pāli* of *Vinaya Piṭaka*. Not only that, but also it is mentioned in the *Samantapāsādikā* (the commentary of *Vinaya Piṭaka*). In the *Mahāvastu*, in the *Mahāvamsa*, in *Dīpavamsa* and in Tibetan *Dulvā*.

1. Subhadda (Subhadra)

Only a week after the passing away of **Buddha**, once **Subhadda**, who had become a monk in his old age, asked the monks not to grieve over the occasion which actually proved them freedom from **Buddha's** authority:

»Tena kho panāvuso, samayena subhaddo nāma vuddhapabbajito tassam parisāyam nisinno hoti . atha kho, āvuso, subhaddo vuddhapabbajito te bhikkhū etadavoca 'alam, āvuso, mā socittha; mā paridevittha. sumuttā mayam tena mahāsamanena ; upaddutā ca mayam homa idam vo kappati, idam vo na kappatīti. idāni pana mayam yam icchissāma tam karissāma, yam na icchissāma na tam karissāmā'ti. handa mayam, āvuso, dhammañca vinayañca saṅgāyāma. pure adhammo dīppati, dhammo paṭibāhiyyati; pure avinayo dīppati vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti; pure avinayavādino balavanto honti, vinayavādino dubbalā hontī'ti.«

(*Vinaya Piṭaka – Cūlavaggapāli - 11. Pañcasatikakkhandhakaṃ 1. Saṅgītinidānaṃ*)

2. Abolish all the minor Rules

The Buddhist tradition holds that the *Vinaya* was fixed with assistance of **Upāli** and *Dhamma* with that of **Ānanda**. **Buddha** gave the permission to change the minor rules, but when **Ven. Ānanda** was present at the impending great demise of **the Buddha**, he could not request **the Buddha** to point out as to how a precept is called minor, which may be left out or should be tested. Disciples were left the authority to abolish all the minor rules, for which **the Buddha** did not provide any measures to test if a precept was minor.

3. The words of Purāna Thera

The *Arahant* reciting the *Dhamma* and *Vinaya* in the First Buddhist Council possessed some sort of *suttas*, *vinaya* and *mātikā*. It further be known that one of *purāna* monks refused to participate in the First Buddhist Council. He said that the *Dhamma* and *Vinaya*, though rehearsed by the elder monks, would not profit him if he accepted the invitation.

4. The Controversies arisen at the Second Buddhist Council

Ven. Yasa, the son of *Kākhanda* came to *Vesālī* and found the monks accepting money from the laity on the *Uposatha* day. Certain *Vajjins* of *Vesālī* introduced ten indulgences to be permissible. Those ten were referred to at the committee (*ubbālika*) and were all rejected. This rejection was conformed by an assembly of seven hundred monks. According to *Mahāvastu*, the ten points were settled by the elder **Revata**, who held the council of the *Dhamma* under patronage of **Kālasoka** which lasted for eight months. The ten points were:

17 The main problem was, that the monk, who committed that 'breach' did not commit it intentionally (he was in toilet and forgot to handle the equipment there properly). Thus, without intention (*cetanā*) he did not accept that he would be liable to take *āpatti*. However, his friend did not accept that and insisted that the monk should take *āpatti*. Thus they had an argue during which some monks supported one of the monks and some other monks supported the other monk.

1. <i>Siṅgilonā kappa</i>	6. <i>Acinna kappa</i>
2. <i>Dvaṅgula kappa</i>	7. <i>Amathita kappa</i>
3. <i>Gāmantara kappa</i>	8. <i>Jalogipāna kappa</i>
4. <i>Avāsa kappa</i>	9. <i>Adasaka nisīdam kappa</i>
5. <i>Anumati Kappa</i>	10. <i>Jātarūpa rajata paṭiggahana kappa</i>

The origin of *Mahāsaṅghika* school in **Mahadeva's** five articles of faith also was a reason for the spread of Buddhist schools. These five articles of faith are as follows:

1. An *Arahant* may commit a sin under unconscious temptation.
2. One may be an *Arahant* and not know it.
3. An *Arahant* may have doubts regarding things out of main doctrine.
4. One can not attain *Arahantship* without the leader.
5. The attainment or *Arahantship* may be accompanied with outcry.

5. Devised schools in Buddhism

There are the two classes of tradition as mentioned in the Buddhist literature. One attributing the Schism of *Mahāsaṅghika* to the ten points of the breaches of the rules of discipline and other **Mahādeva's** five articles of faith. However, at the end of Buddhist council, Buddhist monks were divided two groups, namely:

1. Theravādins
2. *Mahāsaṅghika*

Those who disagreed with the ten points were *Theravādins*. Others rejected the Second Buddhist Council and organized other councils. By the time of the Third Buddhist Council, there were eighteen Buddhist schools:¹⁸

1. <i>Theravāda</i>	7. <i>Channāgārika</i>	13. <i>Mahāsaṅghika</i>
2. <i>Haimavata (Hemavata)</i>	8. <i>Sarvāstivāda (Sabbatthavāda)</i>	14. <i>Prajñaptivāda (Paññattivāda)</i>
3. <i>Vātsīputrīya (Vajjīputtaka / Sammitiya)</i>	9. <i>Mahimsāsaka (Mahīśāsaka)</i>	15. <i>Caitika (Cetiyaivāda)</i>
4. <i>Dharmottara (Dhammottarīya)</i>	10. <i>Dharmaguptaka (Dhammaguttika)</i>	16. <i>Bahussutika</i>
5. <i>Bhadrayāniya</i>	11. <i>Kāśyapīya</i>	17. <i>Ekavyahārikas (Ekavyohārika)</i>
6. <i>Sammitīya</i>	12. <i>Sautrāntika (Suttavāda)</i>	18. <i>Gokulika</i>

6. The Third Council and compilation of Kathavathupakarana

The Third Buddhist Council and compilation of *Kathāvathupakarana* were done by selected one thousand monks who met at the Third Buddhist Council at Pāṭaliputta. Here the three *piṭakas* were rehearsed to establish and purify of the canon. This council was presided by **Moggaliputta Thera**. He composed the *Kathāvathu* which had to refuse the various doctrines held by non-*Theravādins*. One of the important results of this council is the Buddhist canon including the *Abhidhamma*, which was finally completed in as well as this *Kathāvathu*. Also, not only the text of *Vinaya Piṭaka* was completed, but all the *nikāyas* of *Sutta Piṭaka*. Other books of *Abhidhamma Piṭaka* were also completed.

One of the consequences of this council was the dispatching of missionary to nine different places for the propagation of the religion. As the result of it Buddhism became the ruling religion of a large part of mankind.

7. The Fourth Buddhist Council and king Kaniska

The **king Kaniska** caused remarkable turning point in the history and literature of Buddhism. It was during this period when *Mahāyāna* Buddhism became large and visible. The Fourth Buddhist Council was held at **Kaśmīr** after

¹⁸ Instead of *Haimavata* another school may be mentioned – *Sannāgarika*. There are many divisions, for reference see http://www.bookrags.com/wiki/Early_Buddhist_schools and <http://ccbs.ntu.edu.tw/FULLTEXT/JR-ENG/tw.htm>

the advice of a learned *pārśva* and under the presidentship and vice presidentship respectively of **Vasumitra** and the philosopher **Aśvaghosa**.

The selected five hundred monks composed

- a) the *Upadesa Śāstra*, the commentary on the *Sutta Piṭaka*
- b) the *Vinaya Vibhāṣā*, the commentary of *Vinaya Piṭaka*
- c) *Abhidhamma Vibhāṣā*, the commentary on *Abhidhamma Piṭaka*

Each contained five hundred thousand *ślokā* (stanzas). This is the first time when Buddhist texts were translated into Sanskrit language. The first scholars mentioned this council as the first council of *Mahāyāna*. They changed their medium and dispatched missionary to the world, the figures of *Mahāyāna* Buddhism and the *Mahāyānic* concepts of *Buddha* and *Bodhisattva* began to appear.

Bodhisattva Ideal (lectured by ven. Kaṭṭakaḍuwe Chandavimala) 2011

The greatest branches of Buddhist tradition are *Hīnayāna* and *Mahāyāna*. In *Hīnayāna*, the three *bodhis*, *Sammāsambuddha*, *Paccekabuddha*, and *Arahant* are accepted. But in *Mahāyāna* tradition only *Sammāsambuddha* is accepted. *Paccekabuddha* cannot help other beings with what he realized. Therefore, *Mahāyāna* tradition rejected it. Further, they consider *Arahant* as a selfish state. One can become an *Arahant* simply by eradicating ten fetters; (*dasa saṃyojana*). Not only that, but also the state of the *Arahant* can even be obtained with realizations of one line of a stanza.

According to the *Mahāyānists*, the practice to be performed for the attainment of *Arahantship* is not beneficial for others. *Hīnayānists* attain the *Arahantship* and therefore they are called as “travelers of inferior vehicle”.¹⁹ *Mahāyānists* attain enlightenment with their “superior vehicle”.²⁰ Then there is *Sammāsambuddha* - for the attainment of *Sammāsambuddha*, one should practice the career of a *Bodhisattva* (in Pāli 'Bodhisatta'). The whole life of *Bodhisattva* is called 'Bodhisattva ideal'.

The meaning of the term *Bodhisattva* has been given in different ways. according to Sanskrit language, 'sattva' means any living being or sentient being. According to Pāli language, 'satta' means a living being, a sentient being, a creature, a rational being or a person; 'bodhi' means enlightenment. Therefore, *Bodhisattva* means 'bodhi-beings'.

As **Sir Monier Williams** states, *Bodhisattva* means “one who has *bodhi* or perfect wisdom as his essence”.²¹ The **Buddha** preached the Four Noble Truths and Dependent Origination to attain *Nibbāna*. Through those fundamental teachings one can get rid of birth, old age, disease, death, sorrow, lamentation, pain, distress of mind and ultimately attain *Nibbāna*. The preaching was delivered to the disciples who wish to become a great being or the *Bodhisattva*. **Buddha** preached the doctrine with six perfections (*pāramī*) and the knowledge of one who is omniscient.

This is the supreme and perfect *Bodhi* (*Sammāsambuddha*). According to the *Mahāyānasūtrālaṅkāra*²², *Bodhisattva* wished to attain omniscience by knowledge of *Sutta*, *Vinaya* and *Abhidhamma*. But by knowing the sense of one verse, *sāvaka* can attain the *Arahanthood* with the distraction of defilement (*āsava*). In some texts, the eighth and ninth chapters present the same view for **Ānanda**, **Rāhula** and 2500 monks.

As it is given in “*Bodhisattva Bhūmi*”, a *Bodhisattva* should not take delight in the ideal of *Nibbāna*. it should be observed to follow *Nibbāna*. The four states of *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahant* are the preliminary states of *Bodhisattva* career.

The same statement is given in the following *sūtra*:

4. *Laṅkāvatārasūtra*
5. *Avadānakalpalatāsūtra*
6. *Dasabhūmisūtra*
7. *Prajñāpāramitāsūtra*
8. *Gaṇḍavyūhasūtra*

According to the *Sattasāhāśrikā Prajñā Pāramitā Sūtra*, the one who tries to pursue means to remain content with a lower state is a bad friend (*pāpamitta*), he does the act of evil one (*māra karmāni*). The final goal of the being is attainment of *Samyaksambodhi*. The *Bodhisattva* should lead other beings to *Nirvāna*. He should not try to attain the perfect *Bodhi* himself alone.

19 *Hīna* – low, worse ; *yāna* – vehicle => *hīnayāna* = lower vehicle.

20 *Mahā* – high, great, superior ; *yāna* – vehicle => *mahāyāna* = superior vehicle.

21 Mentioned in book “*Sanskrit-English Dictionary*” by **Sir Monier Williams** from 2005.

22 One of *Mahāyāna* scriptures.

According to the *Saddharmapuṇḍarīka Sūtra*, **Buddha** mentioned that one should attain perfect and supreme *Bodhi* in the very first *sutra* delivered by **the Buddha** for the attainment of *Nirvāna*. At the six chapter it is given, that the disciple who attained *Arahantship* should continue their spiritual development until they attain *Buddhahood*, because the condition of *Nirvāna* belongs to a lower stage. Having known that, the monks **Kassapa**, **Mahākalyāna** and **Maudgalyāna** continued their career for attainment of *Buddhahood*.

From the 5th century to the time of the First Buddhist Council, the concept of *Bodhisattva* have been emerged in India. The concept of *Bodhisattva* can be seen in both *Theravāda* and *Mahāyāna* tradition. The concept that was later developed was introduced by *Mahāsāṅghika* school. *Mahāsāṅghika* introduced the concept of supernatural *Buddha*. The latest school developed the idea of the concept of *Bodhisattva*.

According to the *Mahāyāna* tradition, *Bodhisattva* concept was in the beginning of Buddhological speculation. According to the *Theravāda* tradition, **Buddha** had been born as *Bodhisattva* since his birth of **Sumedha Brāhmaṇa** up to his existence in *Tusitā* heaven. During those existences, He practiced merit and demerit, mostly avoiding demerit. According to the *Jātaka* story in *Theravāda* tradition, he sacrificed his wife, children, kingdom, life, limbs, and everything he had – all those things in order to practice ten perfections (*dasa pāramitā*).

In *Theravāda* tradition, the concept of *Bodhisattva* mentioned up to seven *Buddha* existences. In *Mahāpadāna Sutta* of *Dīgha Nikāya* (no. 14), six *Buddhas* are mentioned. They are **Vipassī**, **Sikhī**, **Vessabhū**, **Kakusanda**, **Konāgamana** and **Kassapa**. Latest *Jātaka* and *Apadāna* text in *Khuddaka Nikāya* mention the past existence of the **Gotama Buddha**. Very recently the text of *Buddhavaṃsa* in *Khuddaka Nikāya* stated 25 *Buddhas*. At the present day, in the book of chanting - '*Catubhāṅavarapālī*', there is a *sutta* called '*aṭṭavisiparittā*', which mentions names of 28 *Buddhas*. Therefore, in *Theravāda* tradition, the concept of *Bodhisattva* is also accepted.

According to the scholars, the concept of *Bodhisattva* had emerged by following other religious traditions. In Hinduism the personality of **Śiva** and **Viṣṇu** were introduced. They are the divine personalities. Therefore, *Mahāyānists* also introduced *Bodhisattva* to represent them. They are **Avalokiteśvara** and **Mañjuśrī**. **Avalokiteśvara** is the personification of kindness (*karuṇā*). **Mañjuśrī** is the personification of knowledge (*prajñā*). A scholar further mentioned, that the concept of *Bodhisattva* was developed as a result of the convent given in Christianity. Anyhow, *Mayāyānist* accept an incalculable number of them. Eight of them are prominent:

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|--------------------------|----------------------------|-----------------------|
| 1. Avalokiteśvara | 3. Maitreya | 6. Kṣitigarbha |
| 2. Mañjuśrī | 4. Samantabhadra | 7. Akāsagarbha |
| | 5. Mahāsthāmaprāpta | 8. Vajrapāni |

According to the *Mahāyāna* tradition, the path of *Bodhisattva* consists of three main stages:

1. Preliminary (devotional practice)
2. Generation of the thought of Enlightenment
3. The practice of moral perfection.

According to the *Mahāyāna* tradition, all human beings have thought of enlightenment (*Bodhicitta*). We have to practice preliminary devotional practice to rise up that thought. There are 8 preliminary practices:

1. Obedience to *Buddha*
2. Worshipping *Buddha*
3. Taking refuge in *Buddha*, *Dhamma* and *Saṅgha*
4. Confession of sin to *Buddha* and *Bodhisattva*
5. Asking for help and protection from *Buddha* and *Bodhisattva*
6. Respecting one's parents, teachers, religious persons and elders
7. Practicing ten right ways of behavior.
8. Exhorting others to give alms to acquire merits.

The person who follows all these practices is an ordinary being, just before the *Bodhisattva*. He has the aspiration for attaining enlightenment. At the stage of generation of the thought of enlightenment the *Bodhisattva* obtains the *Bodhicitta*. This is a combined of result of wisdom and compassion.

The promise is given in *Bodhisattvabhūmi Sūtra* as follows: “Oh, may I attain supreme and perfect enlightenment, to promote the good to all beings and establish them in the final aim of complete virtue and in *Buddhas*' knowledge.”²³

In the popular tradition, the famous statement for the *Bodhicitta* is as follows: “For the sake of all sentient beings I must attain the state of full enlightenment.”²⁴ and “May I not attain final *buddhahood* before all sentient beings attain enlightenment.”²⁵ “There are eight qualifications for the man who is to become a Great *Bodhisatta*:

23 I could not find complete version of *Bodhisattvabhūmi Sūtra* at the Internet, there may be deficiencies in the statement.

24 <http://vajratv.com/library/generating-bodhicitta-2>

1. He must be a human being (*manusatta*), as this is the plane in which Buddhas arise. This is the plane in which beings can have the three root causes of being free of greed, hatred, and confusion.
2. He must be a male (*lingasampatti*), for only a man can become a Buddha.
3. He must have achieved the necessary conditions supporting Buddha-hood, in other words, the cause (*hetu*), which means that at the time of the aspiration he was prepared to attain *Arahatship*.
4. He must see the Teacher (*sattāradassana*), as the aspiration can only be successful if made in the presence of a living Buddha. Only a Teaching Buddha can see the capability of the person making the aspiration and what will work out in the future.
5. He must have gone forth (*pabbajjā*) either as a *bhikkhu* or as an ascetic who believes in the doctrines of volitional actions and the moral effectiveness of action.
6. He must have achieved the noble qualities (*guṇasampatti*) which come with highly developed control over the mind. Only then will he be able to investigate the ten perfections that he will need to develop.
7. He must possess great dedication (*adhikāra*). He will be so devoted he would give his life for a Buddha.
8. And he must have a strong desire (*chandata*), a wholesome desire, if he is to develop the mental factors which make for *Buddhahood*.²⁶

Pāramita (Perfection) (lectured by ven. Kaṭṭakaḍuwe Chandawimala) 2011

According to the *Mahāyāna* teaching, *Bodhisattva* ideal is one of three paths to *Nirvāna*. In the previous topic we discussed two paths, among them we mentioned perfection. According to the *Mahāyāna* teaching, *Sammāsambuddha* is mentioned as one who attained enlightenment with the superior vehicle, therefore one should practice the career of *Bodhisattva*. Under the *Bodhisattva* career one should practice six perfections and ten stages (*bhūmi*).

The word *pāramitā* has also been translated as transcendental virtue, perfect virtue, higher perfection completeness, complete attainment. A form of *pāramī* and *pāramitā* occurred in the *Sutta Nipāta*, *Jātaka*, *Nettipakaraṇa* and other treatises.

Six *pāramitā* are actually achievement factors in the *Bodhisattva* discipline. The six *pāramitā* are mentioned in many passages of Sanskrit Buddhist literature. Thus the *Bodhisattva bhūmi* classified each of the six chief *pāramitā* under nine separate headings. The *Dasabhūmi Sūtra* definitely increased the number of *pāramitā* from six to ten, thus the *Bodhisattva* practices each of the *pāramitā* of the ten *bhūmi* of his career.

This order has been developed based primarily on the teaching of *Theravāda*. They have devised the Pāli formula of the ten *pāramitā*:

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|------------------------------------|--------------------------------------|-----------------------------------|
| 1. <i>Dāna</i> (Giving, charity) | 5. <i>Vīriya</i> (Effort) | 9. <i>Mettā</i> (Loving-kindness) |
| 2. <i>Sīla</i> (Morality) | 6. <i>Khantī</i> (Patient) | 10. <i>Upekkhā</i> (Equanimity) |
| 3. <i>Nekkhamma</i> (Renunciation) | 7. <i>Sacca</i> (Truth) | |
| 4. <i>Paññā</i> (Wisdom) | 8. <i>Adhiṭṭhāna</i> (Determination) | |

The six chief *pāramitā* in *Mahāyāna* teaching are given as follows:

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|----------------|------------------|----------------------------|
| 1. <i>Dāna</i> | 3. <i>Kṣantī</i> | 5. <i>Dhyāna</i> (trances) |
| 2. <i>Sīla</i> | 4. <i>Vīriya</i> | 6. <i>Prajñā</i> |

The above supplementary *pāramitā* are;

- *Upāya* (skillfulness)
- *Pranidhāna* (aspiration)
- *Bala* (strength)
- *Jñāna* (knowledge)

The origin of six-fold formula of *pāramitā* must be sought in the early Buddhist teaching. *Sīla*, *Samādhi* and *Prajñā* are known as *śikṣā*.

2. *Dāna Pāramitā* - the word *dāna* literally means 'giving' and it seems to be the best rendering in this context. The practice of *tyāga* is almost synonymous with *dāna*. The *Mahāyāna* attach great importance to this perfection and it is included in several lists. There are ten *anussati*, seven *dānas*, four *sampadā*, four means of sympathy and four resolutions.

25 "The Tibetan Book of Living and Dying" by **Sogyal Rinpoche** ; may be read on http://issuu.com/theresistance/docs/-np--the_tibetan_of_book_living_and_dying1 .

26 <http://what-buddha-said.net/library/Metteyya/arimet01.htm>

3. *Sīla Pāramitā* - this second *pāramitā* includes all the ordinary virtue of an honest, respectable householder. The word is expected to be a derivative of the root 'sil', meaning to observe or to practice. *Sīla* as *pāramitā* has been defined in three ways. It has been identified with the virtue in general. It has also been interpreted relation to the ideals of purification, as they are realized with the body, speech and mind. It is usually understood as five moral precepts.
4. *Śānti Pāramitā* - this word has been rendered as forbearance, patience, meekness etc. *Kṣānti* is always described as opposite to *rāga*, *dveṣa*, *paṭigā* and *vyāpāda*.
5. *Vīriya Pāramitā* - the word *vīriya* is derived from 'vīra' or 'vir', literally meaning 'the stage of a strong man', 'strength', 'power', 'heroism', 'courage'. As *Pāramitā* it has been translated as strength, energy, courage, power etc. *Vīriya* is a'n important category in Buddhist Philosophy. It is also included among the five *balas* and five *indriyas* (faculties) the seven *Bojjhaṅga*, which has already been indicated above.
6. *Dhyāna Pāramitā* - *dhyāna* has been derived from root *dhyā*, it is one of tens that cannot be translated.²⁷ It has been rendered as meditation, trance, contemplation, rapture etc. with this perfection. We enter the real exercise and abnormal psychological phenomena - and Mahāyāna began(?) to be unti-(?) social and intelligible(?). (?) *Dhyāna* is defined in the *Bodhisattva Bhūmi* as concentration and stability of the mind.
7. *Prajñā Pāramitā* - *prajñā* has been translated as wisdom, insight, intuition, intuitive, knowledge, spiritual enlightenment etc. The opposite of *prajñā* has been given as *avijjā* and *moha*, illusion. *Prajñā* is of three kinds that depend on hearing the teaching from other person and on the study of scriptures that arrived by reflection and which are developed by cultivation and realization.

Prajñā is explained in three difficult ways by an author:

1. *Prajñā* as knowledge of idealists
2. *Prajñā* of *Vijñānavādins*
3. *Prajñā* of *Mādhyamikas*

Bodhisattva should practice all these *pramitā* with *bhūmi*. Therefore, before enlightenment he should associate ten *bhūmis*.

The Concept of *Bhūmi* (stages) (lectured by ven. Kaṭṭakaḍuwe Chandawimala) 2011

Bodhisattva's endeavor had been divided into seven parts and a stages, among them both perfections and a stages play the major role. The *Bodhisattva* gradually advances from one stage to another, till he attains enlightenment. These stages had been called *bhūmi* and also *vihāra*. The meaning given in Pāli-English dictionary for the term *bhūmi* is a place, ground, stage, level, stage of consciousness. In *Dhammasaṅgani*, '*bhūmi*' is synonymous with '*magga*'. As a philosophical term, *bhūmi* means a stage of spiritual progress. Almost all the Buddhist treatises divide the *Bodhisattva's* career into *bhūmis*.

There are at least four different schemes of division. In the principal Sanskrit treatise, the *Prajñāpāramitā Sutta*, *Mahāvastu* and *Daśabhūmikāsūtra-Śāstra* describe ten *bhūmis* in different ways. The *Bodhisattva Sutta* speaks about seven *bhūmi* and thirty *vihāras*. The idea of establishing stage on the spiritual level during long journey occurred to the Buddhists. Thus the *Theravādins* developed the doctrine of four stages, namely: *Sotāpanna*, *Sakadāgāmī*, *Anāgāmī* and *Arahant*. Three *vihāras* are also mentioned in the Pāli Canon, namely: *Dibba Vihāra* (divine dwelling), *Ariya Vihāra* (noble dwelling) and *Brahma Vihāra* (sublime dwelling).

The *Mahāyānists* did not attach much importance to ten fetters (*Samyojana*) and the four stages of *Theravādins*. The *bhūmi* of *Mahāyāna* are supposed to be ten in number, but it is almost certain that they were only seven in the beginning. The *Bodhisattva bhūmi* formally discusses even stages and *Laṅkāvatāra Sutta* speaks about seven stages without speaking about the others. *Bodhisattva* is said to practice all the ten *Pāramitā* in seven stages. *Bodhisattva*, who has reached the eighth stage, should be honest like a perfect *Buddha*. The system of the other book may be summarized very briefly - the *bhūmi* in *Mahāvastu* - according to the *Mahāvastu*, ven. **Katsyāyana**, a disciple of **Gotama**, explained to ven. **Ānanda**, each of the *bhūmi* as a commentary, and that there are ten of them:

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|--|--|--|
| 1. <i>Durārohā</i> (difficult to enter) | 5. <i>Citta Vistāra</i> (with expansion of mind) | 8. <i>Janma nirdeṣa</i> (excitement of birth) |
| 2. <i>Baddhāmāna</i> (fastening) | 6. <i>Rūpavatī</i> (lovely) | 9. <i>Yauraja</i> (with intellect of crown prince) |
| 3. <i>Puṣpa maṇḍita</i> (adorned with flowers) | 7. <i>Durjaya</i> (difficult to conquer) | 10. <i>Abhiṣeka</i> (coronation) |
| 4. <i>Rucita</i> (attractive) | | |

27 However Pali English Dictionary from PTS explains, that *jhā* (or *dhyā*) means "meditation". In *Theravāda* tradition wonderful mention on *jhā* (*dhyā*) appears in *Aggaṇṇa Sutta* with reference to *jhāyika* and *ajjhāyika brāhmaṇa*.

- The Bhūmi in Prajñā Pāramitā Sutta

This text mentions ten *bhūmis* to which it does not assign any name. Each of the stages is only given introduction.

- The Bhūmi in Bodhisattva Bhūmi Sutta

This book used only seven *bhūmi*, and it includes 13 *vihāra*. In *Bodhisattva Bhūmi* all *vihāras* are explained through the seven *bhūmis*, of which the names are given as follows:

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|---------------------------------|------------------------------|
| 1. <i>Gotra bhūmi</i> | 5. <i>Niyata bhūmi</i> |
| 2. <i>Adhimuktīcariyā bhūmi</i> | 6. <i>Niyatacariyā bhūmi</i> |
| 3. <i>Śuddhasaya bhūmi</i> | 7. <i>Niṣṭhagamana bhūmi</i> |
| 4. <i>Cariyāpaṭipatti bhūmi</i> | |

- In Bodhisattva Bhūmi, there are 13 *vihāras* mentioned, but we have to add the first and the second *bhūmi* also to the eleven *vihāras*:

- | | | |
|----------------------------|-------------------------------|-------------------------|
| 1. <i>Gotra bhūmi</i> | 6. <i>Adhiprajñā 1</i> | 11. <i>Paṭisambhidā</i> |
| 2. <i>Adhimukti cariyā</i> | 7. <i>Adhiprajñā 2</i> | 12. <i>Parama</i> |
| 3. <i>Pramuditā</i> | 8. <i>Adhiprajñā 3</i> | 13. <i>Tathāgata</i> . |
| 4. <i>Adhisīla</i> | 9. <i>Sabhoga nīrnimita</i> | |
| 5. <i>Adhicitta</i> | 10. <i>Anabhoga nīrnimita</i> | |

- The Bhūmi of Daśabhūmikasūtra-Śāstra

Even though the *bhūmi* were shown well in the previous ways, the most systematic treatment of the subject of *bhūmi* is found in the *Dasabhūmika Sūtra*. Here it has been managed to place almost all the important theories and categorizations of Buddhist philosophy. With regards to these ten *bhūmis*, **Dr. Har Dayal** discusses the *Bodhisattva* doctrine as it is explained in the present Buddhist Sanskrit treatises. He tries to show the parallels between ten perfections and ten stages. According to his point of view, a *Bodhisattva* specially cultivates one of the perfections in each *bhūmi*. The ten *bhūmi* in the *Avataṃsaka Sūtra* are illustrated as follows:²⁸

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|----------------------|---------------------|--------------------------|
| 1. <i>Pramuditā</i> | 5. <i>Sudurjaya</i> | 9. <i>Sādhumati</i> |
| 2. <i>Vimala</i> | 6. <i>Abhimukhi</i> | 10. <i>Dharmamegha</i> . |
| 3. <i>Prabhākarī</i> | 7. <i>Duraṃgama</i> | |
| 4. <i>Arciṣmatī</i> | 8. <i>Acala</i> | |

The first *bhūmi* is named '*pramuditā*', which means 'joyful'. According to the *sūtra*, the first stage of *Bodhisattva* career is the emergence of the thought of enlightenment. Immediately after the emergence of the thought, a *Bodhisattva* enters this first *bhūmi*. In this *bhūmi* he is training himself in faith, aspiration, preparation, mercy, confession, friendless, noble shine, gentleness to beings, respect and reverence to the *Buddha's* teachings. Not only that he practices the perfection that is given in this *bhūmi*, according to four factors of treatment, *Bodhisattva* also practices the first factor of charity in this *bhūmi*.

The second *bhūmi* is '*vimala*', which means to be free from dirt. According to the *Daśabhūmikasūtra-Śāstra*, in this stage the *Bodhisattva* is straight(?), tender, heated, active, self-controlled, callic(?), incorruptible, noble, free from desire. *Bodhisattva* specially cultivates the perfection of morality (*sīla*) in this *bhūmi*. A *Bodhisattva* directs his attention to the second factor of treatment, called pleasant speech (*priyavacana*), *Bodhisattva* practices moral perfection to the level of purity and because of this purification he can enter the third *bhūmi*.

The third *bhūmi* is *Prabhākarī*. *Mahāyāna Sutrāṅkāra* agrees with definition, that a *Prabhākarī* is radiance in attainment of wisdom as explained in characteristics of *bhūmi*. *Bodhisattva* understands the nature of world phenomena. All are transient, impermanent and momentary. *Prabhākarī* of *Daśabhūmikasūtra-Śāstra* pays attention to the factor which has been called "promotion of good character of others" (*attācariya*). Then *Bodhisattva* may practice also the third factor of treatment, namely 'forbearance' (*kṣānti*).

The fourth *bhūmi* is *Arciṣmatī*, which means 'radiant'. The *Bodhisattva* now becomes to enter the high level of doctrine by reflexion on the nature of the world. He practices the thirty-seven *Bodhipakkhiyādhammā*.²⁹ In this *bhūmi* he improves in the

²⁸ See more details in <http://www.wikipedia.com> in term Bhumi (Buddhism).

²⁹ *Bodhipakkhiyā Dhammā* are the features of enlightenment as taught in both *Theravāda* and *Mahāyāna*. They are: 4 frames of reference (*satipatṭhāna*), 4 right exertions (for non-arising unskillful states, for abandoning unskillful states, for arising of skillful states, for sustaining skillful states), 4 bases of power (*chanda, vīriya, citta, vīmaṃsā*), 5 faculties (*saddhā, vīriya, sati, samādhi, paññā*), 5 powers (*saddhā, vīriya, sati, samādhi, paññā*), 7 Bojjhaṅga (*sati, dhamma-vicaya, vīriya, pīti, passaddhi, samādhi, upekkhā*), Noble Eightfold Path.

practice, he gets rid of all wrong ideas based on belief in permanent *ātman*. He pays his attention to the perfection of energy (*vīriya*). After that the *Bodhisattva* pays his attention to the fourth factor of treatment, called 'equanimity'.

The fifth *bhūmi* is named as '*Sudurjaya*', which means "very difficult to conquer". In this *bhūmi*, *Bodhisattva* considers all the principles of *Buddhahood* with pure thought and equanimity. He comprehends the Four Noble Truths and also understands other aspects of truths. He realizes that all things are empty. He especially cultivates the perfection of truth.

The sixth *bhūmi* is *Abhimukhi*, which mean face to face.³⁰ *Bodhisattva* understands a number of collected(?) and secularity(?) of all things and phenomena. They are sin(?) (?) and how(?) know different characteristic not produce and not organiser(?) irrelative(?) and also uncorrected. The *Bodhisattva* makes an end to the notion 'I' and 'others'. (?) (?) existence and non-existence. Especially the perfection of wisdom is cultivated in this *bhūmi*. Then the *Bodhisattva* pays attention to the theory of Dependent Origination.³¹

The seventh *bhūmi* is named as *Duraṅgama*, which means "Gone Afar". Now the *Bodhisattva* acquired great wisdom and chooses to help others. In this stage, the *Bodhisattva* completes the skill in means of meditation and practice. He has fulfilled the practical aspect of his discipline. He got rid of all fiction of senses. Now his actions, words and deeds are pure. In this *bhūmi*, the *Bodhisattva* especially cultivates the perfection of skillfulness.

The eighth *bhūmi* is *Acala*, which means 'immovable'. The *Bodhisattva* commence to penetrate into infinite knowledge. If it is impossible, he would inter into *Nirvāna*.³² The *Bodhisattva* understands the pace of evolution and downfall of the universe. This stage is so important, that it is called "stage of perfection of birth and frailty". The *Bodhisattva* specially cultivates the perfection of aspiration called '*pranidhāna*'.

The ninth *Bhūmi* is *Sādhumati*, which means 'good being' or 'good thought'. Now the *Bodhisattva* identified the difference between mundane and supra-mundane or conceivable and inconceivable. Now he becomes perceiving and acquires the supreme *Paṭisambhidā*³³. He experiences (?), he especially cultivates the perfection of strength (*bala*).

The tenth *bhūmi* is *Dhammamegha*, which means 'Cloud of *Dhamma*'. Now *Bodhisattva* enters the stage of *Abhiśeka* (crowned one). He emits rays and performs many miracles and create numberless magical bodies of himself. He especially cultivates the perfection of knowledge (*jñāna*).

The concept of *Trikāya* (lectured by ven. Kaṭṭakaḍuwe Chandawimala ; copy of the same note from 2010) 2011

The *Mahāyāna* Buddhism developed after the Third Buddhist Council. Until they got the royal patronage of king **Kaniśka**, they were unable to stand on their own feet. In this time, Buddhism was going to be vanished. According to Japanese scholar **Suzuki**, if *Mahāyāna* Buddhism did not appear, Buddhism would have been completely destroyed. Though the *Theravāda* Buddhism paves the way of an individual to attain their final liberation (*Nibbāna*), most of people do not wish to follow it. They need to experience the worldly happiness. *Mahāyāna* followers understood the general views of those people well. Having understood that they followed the religion of Hinduism, the higher place was given to the three gods. They are: **Brahma**, **Viśnu** and **Śiva** (**Īśvara**).³⁴ Generally it is called 'trinity'. Therefore, followers of *Mahāyāna* introduced a new teaching about **the Buddha**. There are three '*kāyas*':

1. *Nirmānakāya* = human form
2. *Sambhogakāya* = ideal form
3. *Dharmakāya* = universal form

30 But in Wikipedia articles such as "Bhumi (Buddhism)" it is translated as "manifest" and in the article "The Buddha and His Dhamma" as "Awakens the most profound compassion in this heart for all beings blinded by *Avidya*".

31 In Wikipedia in the term "Bhumi (Buddhism)" is given this explanation: "The sixth level is called the "Manifest" because the bodhisattva clearly perceives the workings of dependent arising and directly understands "signlessness" (*Mtshan ma med pa*, Tibetan. *Animitta*, Sanskrit). Signlessness refers to the fact that phenomena seem to possess their apparent qualities by way of their own nature, but when one examines this appearance one realizes that all qualities are merely mentally imputed and not a part of the nature of the objects they appear to characterize. As a result of these understandings bodhisattvas manifest meditative wisdom and avoid attachment to either cyclic existence or nirvana Having overcome all attachments, bodhisattvas on this level can attain nirvana, but because of the force of the mind of awakening they decide to remain in the world in order to benefit other sentient beings. They cultivate the Perfection of Wisdom, through which they perceive all phenomena as lacking inherent existence, as being like dreams, illusions, reflections, or magically created objects. All notions of "I" and "other" are transcended, along with conceptions of "existence" and "nonexistence." These sixth-level bodhisattvas abide in contemplation of suchness, with minds that are undisturbed by false ideas."

32 But Wikipedia term "Bhumi (Buddhism)" explains, that in this stage *Bodhisattva* cannot decide to attain 'personal *Nirvāna*'.

33 *Paṭisambhidā* means 'four analytical knowledges', namely: of doctrines, meanings, grammar and exposition.

34 There are particular schools in Hinduism and in each of those school either **Brahma**, **Viśnu** or **Śiva** is accepted as **Īśvara** (the highest God).

Though they have introduced the concept of three *kāyas*, it is not to be understood as three *Buddhas*, but only as one. Accordingly, *Dharmakāya* is **the Buddha's** form from the universal point of view. The point of view of ideality is represented by the *Sambhogakāya*. According to the human point of view, **the Buddha Gotama** who appeared in the world was *Nirmāṇakāya*.

The *Saddharma Puṇḍarīka Sutta* and *Svarṇaprabhāṣa Sutta* tried to introduce to the *Mahāyāna* people the historical Buddha. That is why they have introduced the concept of *kāyas* in the *Saddharma Puṇḍarīka Sutta*. **The Buddha** asked to ordain thrice to believe in his birth.(?) **The Buddha** mentioned: “I attained *sambodhi* incalculable aeons ago, and since then I have been preaching the Dhamma. All that I have said about the previous Buddhas, **Tathāgata Dīpaṅkara** etc. - their *Nirvāṇa* were all my creations. Though I have not attained *Nirvāṇa*, I said that I attained it in order to arouse curiosity in the mind of people.”

It is quite difficult to explain the three *kāyas* but the general understanding of the *Mahāyāna*, may be helpful for the task. According to scholars, they mentioned that 'three *kāya* concept' emerged from the *Mahasāṅghika*. However, *Mahasāṅghika* tradition was not off-shoot of *Mahāyāna* tradition, because both traditions developed separately. Anyhow, when we pay our attention to *Mahasāṅghikas'* concept as they had, *Mahasāṅghikas* were the first school which stated that **Buddha** was not human being, that He was a supernatural being. On the other hand, they rejected *Arahanthood* and they showed that *Arahanthood* is a selfish state. Therefore, *Buddhahood* is the higher state, and because of that all the followers of Buddhism should try to attain the *Buddhahood*. Therefore, they should become *Bodhisattvās*. When taking those ideas together, we can see how the *Mahāyāna* emerged. The most important teaching found in *Mahāyāna* is *Bodhisattva* concept, *Prajñā* and *Karuṇā*, *Dasabhūmi*, six *Pārimītās* and three *kāyas*. However not only in *Mahāyāna*, but in *Theravāda* tradition, the concept of three *kāyas* is mentioned up to some extent. Before the **Vakkali Thera**, **Buddha** asked him: “why are you looking at this decaying body:”

»*Alaṃ, vakkali, kiṃ te iminā pūtikāyena diṭṭhena?*

Yo kho, vakkali, dhammaṃ passati so maṃ passati;

Yo maṃ passatiso dhammaṃ passati.

Dhammañhi, vakkali, passanto maṃ passati;

maṃ passanto dhammaṃ passati.«

(*Samyutta Nikāya - 1. Khandhasamyuttaṃ 9. Theravaggo - 5. Vakkalisuttaṃ*)

Buddha stated: “if you want to see me, see the *Dhamma*.” According to that it is discussed about *Dharmakāya*. In the *Kathāvatthupparakāraṇa*, the following quotation is given:

»*Bhagavā tusitabhavane nippatto hoti,*

manussalokampi āgacchati nimitta

rūpakam pana metam dassati.«

At that time **Buddha** delivered the *Abhidhamma* in *devaloka*. He came to the human world for food. Though he came for his alms-around, the preaching of *Abhidhamma* did not stop. It was continued by *nirmāṇakāya*. Therefore, with the quotation we can think that it also discusses about two *kāyas*, namely *Sambhogakāya* and *Nirmāṇakāya*.

Theravādins taught that they didn't accept *trikāya* on several occasions. **Buddha** mentioned that He already had taught the *Dhamma* and *Vinaya* and after His demise the *Dhamma* and *Vinaya* would be the teacher of monks. This is given in *Mahapārīnibbāna Sutta* in *Dīgha Nikāya*:

»*Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.«*

In *Gopakamoggallāna Sutta* of *Majjhima Nikāya*, **Gopakamoggallāna Thera** and **Ven. Ānanda** discussed about the teacher. The question was who would be the teacher after demise of **Buddha**. Answering the question **Ven. Ānanda** said that *Dhamma* and *Vinaya* would be their teacher. At the beginning *Gopakamoggallāna Thera* mentioned the word *appaṭisaraṇā* (no-teacher). Then **Ven. Ānanda** reacted by the word *dhammappaṭisaraṇā* (*Dhamma* is the teacher). From the above given two statements we can accept that.

In *Theravāda* tradition the 'body of *Dhamma*' (*dhammakāya*) was discussed. Both in *Dīgha Nikāya* and *Majjhima Nikāya*³⁵ it is stated that the assistance of two *kāyas* belong to **Buddha**:

»*Tumhe khvattha, vāseṭṭha, nānājaccā nānānāmā nānāgottā nānākulā agārasmā anagāriyaṃ pabbajitā. `ke tumhe'ti puṭṭhā T samānā `samaṇā sakyaputtiyaṃhā'ti paṭijānātha. yassa kho panassa, vāseṭṭha, tathāgate saddhā niviṭṭhā mūlajātā patiṭṭhitā daḷhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, tassetam kallaṃ vacanāya `bhagavatomhi putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo'ti. tam kissa hetu? tathāgatassa hetam, vāseṭṭha, adhvacaṇaṃ `dhammakāyo' itipi, `brahmakāyo' itipi, `dhammabhūto' itipi, `brahmabhūto' itipi.»³⁶*

(*Dīgha Nikāya* - 4. *Aggaññasuttaṃ* - *Catuvaṇṇasuddhi*)

According to the statement, *Dharmakāya* is equal to *Brahmakāya*. Anyhow, we can see there two *kāyas*, namely *Dharmakāya* and *Brahmakāya*. But another *kāya* is being seen, that was *Brahmakāya*, but *Brahmakāya* is not the body of *Brahmā*.

Theravāda tradition always mentions that **Buddha** was a human being. One of *suttas* in *Āṅguttara Nikāya*³⁷ explains the real nature of **the Buddha**. In the *sutta Doṇa Brāhmaṇa* noticed the sign of wheel on the feet of **Buddha** and he approached **the Buddha**. Then **Buddha** explained things such as that lotus is born in the river, but it emerges above though it is still part of the river. Thus also **the Buddha** was born in the world and has grown out of it, overcame it and lived it by self. Therefore, He explained that He was neither god nor *gandhabba* nor a man. But He was **the Buddha**. Depending on this *sutta*, *Mahāyānists* prove the existence of *Nirmāṇakāya*. According to *Mahāparinibbāna Sutta* **Buddha** told **Ānanda** that He could stay even *kalpa* if someone invited him. In this case also, **Buddha** was not a human being.

1. *Nirmāṇakāya*

In *Saddhammapuṇḍarīka Sutta* it is said that *Tathāgata* should explain the way for the welfare of religion. According to the *sutta*, **Buddha** asked thrice to believe in His birth. The words are:

“I attained *Sambhūti* incalculable years ago, and since then I have been preaching the *Dhamma*. All that I had said about the previous *Tathāgatas* and their *Parinibbāna* were all my creations. Though I had not attained *Parinibbāna* I said that I had attained it in order arouse curiosity in the mind of the people to decide to see **the Buddha**.”

Nirmāṇakāya Buddha is to be found everywhere and at all times. *Nirmāṇakāya* body is the vehicle for the activities of the *Tathāgata* and wherever and whenever He manifests Himself, it is through His *Nirmāṇakāya*. *Buddhakāya* is the so(?) do(?) creator(?) to follow the way of life and the world. Human being usually thinks that *Buddhahood* is the most difficult state to be attained. Therefore, *Nirmāṇakāya* appears in the world to bring innovation in the heart of the

35 This statement appears only in *Aggañña Sutta* of *Dīgha Nikāya*, only one time. It does not appear anywhere else in the *Tipiṭaka*.

36 **Ven. Bhikkhu Bodhi's** translation: “**Vāseṭṭha**, all of you, though of different birth, name, clan and family, who have gone forth from the household life into homelessness, if you are asked who you are, should reply: “We are ascetics, followers of the Sakyans.” He whose faith in the **Tathāgata** is settled, rooted, established, solid, unshakeable by any ascetic or Brahmin, any *deva* or *māra* or *Brahmā* or anyone in the world, can truly say: “I am a true son of **Blessed Lord**, born of his mouth, born of *Dhamma*, created by *Dhamma*, and heir of *Dhamma*.” Why is that? Because, **Vāseṭṭha**, this designates the **Tathāgata**: “The Body of *Dhamma*”, that is, “The Body of *Brahmā*”, or “Become *Dhamma*”, that is, “Become *Brahmā*”.”

37 *Āṅguttara Nikāya* – *Catukkanipātapāli* - 1. *Paṭhamapaṇṇāsakaṃ* - 4. *Cakkavaggo* - 6. *Doṇasuttaṃ*

people that attainment of *Buddhahood* was not impossible. The *Buddha* can take any form for the sake of various kinds of beings.

In *Pañcavīsati* the **Buddha** helps to serve to bring all *lokadhātus* (worlds) by *Nirmāṇa Meghena* (*Nirmāṇa* cloud) named as *Nirmāṇakāya*. In the text *Sūtrāṅkāra* made by **Asaṅga** this is said:

»*Silpa janama mabābodhi sadā nirmāṇa darśanā,*
Buddhā nirmāṇakāyaṃ mahāmāyo vimocane.«

Accordingly, the **Buddha** was born out of the womb of *Mahāyāna* through his *Nirmāṇakāya*. Therefore, even the birth of Him happened with the *Nirmāṇakāya*. As we know, **Buddha** used medicine, but the *Mahāyāna* believes that the **Buddha** took medicine to show acceptance of the world nature though He did not have any decease. The passing away of the **Buddha** is also represented as the nature of world.

2. *Dharmakāya*

Western scholars translated *Dharmakāya* as 'body of the law'. *Dharma* is a very pregnant word and covers a wide range of meanings. The root '*dhar*' means to hold, to carry, to bear and support. In English most frequently used equivalent *Dharma* by some scholars is law or doctrine; *kāya* may be rendered as body, not in the sense of personality, but in that of system, unity and union.

The *Dharmakāya* is a soul, one that has will and intelligence, thought these actions (as it is understood by the *Mahāyānists*) do not abstract metaphysical principles of life. But it is living spirit that reflects itself in nature as well as in thought.

The *Dharmakāya* was discussed even during the time of **Buddha**. At the First Buddhist Council, *Dharmakāya* was also discussed, because it was named as 'the teacher'. Even in *Theravāda* tradition, *Dharmakāya* is generally accepted. The *Avataṃsaka Sutta*³⁸ according to the nature of *Dharmakāya* uses following quotation: “The *Dharmakāya* through many facings itself in the triple world is free from impurity and desire. It unfolds itself here and there and everywhere responding to the *karma*. It is not an individual reality, it is not a false existence, but it is universal and pure, it does not exist itself nor is it subject to annihilation. It is forever serene and eternal.

The goal of *Bodhisattva* is to realize *Dharmakāya*. *Dharmakāya* is indescribable. It is the only reality that **Buddha** realized at the *Bodhicaryā*. In the *Aṣṭasāhasrikāprajñāpāramitā Sūtra* appears the following passage: “Oh monks, you should not think that this individual body is my body. Oh monks, you should see me from my accomplishment of the *Dharma* body,” “the **Tathāgata** can not be seen from his material body. The *Dharma* bodies are the **Tathāgata**.”

In *Sūtrāṅkāra* following passage is given: “the one who has never seen the sunshine can’t be explained the sunshine, because he is blind. Similarly, the *Dharmakāya* can’t be explained with the words, *Dharmakāya* can only be realized by practicing *prajñā pāramitā*.³⁹ With the practice, the knowledge will be acquired. The *Dharmakāya* can be seen.”

3. *Sambhogakāya*

We can understand the relation between *Dharmakāya* and *Nirmāṇakāya*, the latter being similar to the nation of god-incarnated human or to that of *avatāra*. The concept of *Sambhogakāya* is all too mysterious to be fathomed by a limited consciousness. *Sambhogakāya* is the ideal of **Buddha**. *Nirmāṇakāya* is for the human being but *Sambhogakāya* is for the *Bodhisattva*. In the *Pañcavīsatti*, *Sambhogakāya* was introduced as follows:

38 Encyclopedia of Buddhism, the term “*Huayan Jing*” says: “The *Huayan jing*, a key *Mahāyāna* scripture, is among the most influential texts in the history of East Asian Buddhism. The scripture’s cosmic vision of infinite and perfectly interfused worlds and its exalted depictions of an all-encompassing realm of reality inspired the formation of the Huayan School, which adopted its name. In Chinese its full title is *Dafangguang fo huayan jing*. It is often referred to as the *Avataṃsakasūtra* (an abbreviation of *Buddhāvataṃsaka-nāma-mahāvaiṣṭya-sūtra*, a reconstruction of the Sanskrit title), and is also known by the English titles Flower Garland Scripture or Flower Ornament Scripture.”

39 *Prajñā pāramitā* = Wisdom-perfection.

“*Bodhisattva*, after attaining *Bodhi* by means of *prajñā pāramitā*, takes the body with 32 major or minor signs with a view to preach the doctrine *Mahāyāna* to *Bodhisattvas* to wake up and at the same time to arouse in mind joy, delight and love for this excellent *Dharma*.”

According to *Sūtrālaṅkāra*, through *Sambhogakāya* **Buddha** enjoys the *Dharma* and these bodies are different according to the different *Lokadhātu* (world). Each **Buddha** of each *Lokadhātu* has his own *Sambhogakāya* and it is different from other *Buddhas*. Anyhow, the *Sambhogakāya* cannot be seen through the ordinary senses of general individual.

According to commentators of *Vijñānamātratāsāstra*, the body of blessing (*Sambhogakāya*) has two different aspects:

1. The body obtained by *Tathāgata* for His self-enjoyment, by his religious disciples through aeons (*parasambhogakāya*) – it is the body pertaining only to *Buddhas*.
2. The body which the *Tathāgata* manifests to the *Bodhisattva* in pure land (*Sukhāvati*) (*Svasambhogakāya*) – it is the body pertaining only to *Bodhisattvas*. This last body is in position of wonderful spiritual powers, reveals wheel of *Dharma* and resolves all the religious down(?) raised by *Bodhisattva*.

Abhisambidhā Laṅkāra states that *Sambhogakāya* is a very subtle body of **Buddha**. It is endowed with *Mahāpurisa* sign. It is generally assumed by **Buddha** for imparting the higher and metaphysical truth to the advance *Bodhisattva*. As it is given in *Aśvasambhogakāya*, there are no coming or going of the *Tathāgata*. A sleeping man might see in his dream one *Tathāgata* or two or three or one thousand or still more. On walking one would, however, no longer see even one *Tathāgata* or two or three or up to one thousand or still more. These *Tathāgatas* do not come from anywhere nor go to anywhere. They have an eternal existence.

PGI. 201 – Pāli Prescribed Texts - I

An ability to comprehend the following prescribed texts is expected here. The following topics should be given due attention: standard of each text, philosophical, cultural and literary significance of each text; diction, style and special linguistic characteristics; internal and external evidence of chronology. Attention should be paid to the significance of each text in the context of the Pāli Canon.

It is essential to have a general grammatical knowledge of the language employed in the prescribed texts. Proficiency in translating into English the passages from the prescribed texts will also be examined.

Prescribed Texts:

(One of the following lists of texts for each year will be prescribed by the department.)

1. *Dīghanikāya - Mahāpadāna sutta*
 2. *Mahāvaggapāḷi - Uposathakkhandhaka*
 3. *Theragāthā - Vangisattheragāthā*
 4. *Suttanipāta - Aṭṭhaka Vagga*
1. *Majjhimanikāya - Brāhmaṇa vagga* (1-5 Discourses)
 2. *Mahāvaggapāḷi - Mahā Khandhaka*
 3. *Theragāthā - Mahāmogallāna Theragāthā*
 4. *Suttanipāta - Parāyana vagga*

- (C) 1. *Samyuttanikāya - Sagathaka vagga*
 2. *Cullavaggapāli - Bhikkhunī Khandhaka*
 3. *Apadāna Pāli - Mahāpajāpatī Apadāna*
 4. *Udāna Pāli - Meghiya Vagga*

Recommended Reading:

1. *Suttanipata, SBE, Vol. x. Fausboll, V. pt, 2 (Reprint), 1965*
 2. *Studies in the Origins of Buddhism G. C. Pande, Alahabad, 1957*
 3. *A Critical Analysis of the Pali Jayawickrame, N. A., University of Ceylon, Review, 1951*
Suttanipata Illustrating its Gradual Growth
 4. *A History of Pali Literature B. C. Law, London, 1933*
 5. *A Textual and Historical Analysis of the Oliver Abenayake, Colombo, 1984*
Khuddaka Nikaya
 6. *History of Indian Literature, Vol. ii. Maurice Winternitz, Delhi, 1983*
 7. *Poems of the Cloister and the Jungle C. A. F. Rhys Davids, London*

Khuddaka Nikāya – Udāna Pāli – 4. Meghiyavaggo – 1. Meghiyasuttaṃ

Pāli	Translation by C. A. F. Rhys Davids and F.L. Woodward
31. <i>Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā cālikāyaṃ viharati cālike pabbate.</i>	Thus have I heard: On a certain occasion the Exalted One was staying at Cālikā , on <i>Cālika</i> Hill.
<i>Tena kho pana samayena āyasmā meghiyo bhagavato upaṭṭhāko hoti.</i>	Now on that occasion the ven. Meghiya was in attendance on the Exalted One.
<i>Atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsī.</i>	Then the ven. Meghiya came to the Exalted One, and on coming to him saluted him and stood at one side.
<i>Ekamantaṃ ṭhito kho āyasmā meghiyo bhagavantaṃ etadavoca –</i>	As he thus stood he said to the Exalted One: '
<i>‘icchāmaṃ, bhante, jantugāmaṃ piṇḍāya pavisitu’nti. ‘Yassadāni tvaṃ, meghiya, kālaṃ maññasī’ti.</i>	I desire, sir, to enter Jantu village for alms-quest', 'Do whatever you think in time for, Meghiya. '
<i>Atha kho āyasmā meghiyo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya jantugāmaṃ piṇḍāya pāvīsi.</i>	So the venerable Meghiya , robing himself in the fore-noon and taking bowl and robe, entered Jantu village in quest of alms-food,
<i>Jantugāme piṇḍāya caritvā pacchābhantaṃ piṇḍapātaṭṭhikantaṃ yena kimikālāya nadiyā tīraṃ tenupasaṅkami. [upasaṅkamitvā (sabbattha) a. ni. 9.3 passitabbaṃ]</i>	And after quest for alms-food there returned after his rounds, and after eating his meal went towards the bank of the river Kimikālā , and on reaching it,
<i>Addasā kho āyasmā meghiyo [upasaṅkamitvā (sabbattha) a. ni. 9.3 passitabbaṃ] kimikālāya nadiyā tīre jaṅghāvihāraṃ [jaṅghāvihāraṃ (ka.)] anucaṅkamamāno anuvicaramāno [anuvicaramāno addasā kho (sī. syā. pī.), anuvicaramāno addasa (ka.)] ambavanaṃ pāsādikaṃ manuññaṃ ramaṇīyaṃ.</i>	While taking exercise by walking up and down and to and fro, he saw a lovely, delightful mango-grove.
<i>Disvānassa etadahosi – ‘pāsādikaṃ vatidaṃ ambavanaṃ manuññaṃ [idaṃ padaṃ videsapotthakesu natthi, aṅguttarepi] ramaṇīyaṃ.</i>	At the sight of it he thought: Truly lovely and delightful is this mango-grove!
<i>Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya. Sace</i>	A proper place surely is this for a clansman for striving (for

<i>maṃ bhagavā anujāneyya, āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāyā''ti.</i>	concentration). If the Exalted One would give me leave, I would come here to this mango-grove to strive for concentration.
<i>Atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.</i>	So the venerable Meghiya went to the Exalted One ... and sat down at one side,
<i>Ekamantaṃ nisinno kho āyasmā meghiyo bhagavantaṃ etadavoca –</i>	And as he sat thus he told the Exalted One (of his find and what he had thought):
<i>‘‘Idhāhaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya jantugāmaṃ piṇḍāya pāvīsīṃ.</i>	(‘‘Now I, lord, robing myself in the fore-noon and taking bowl and robe, entered Jantu village in quest of alms-food.)
<i>Jantugāme piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkanto yena kimikālāya nadiyā tīraṃ tenupasaṅkamiṃ [upasaṅkamitvā (sabbattha)].</i>	(And after questioning for alms-food there returned after my rounds, and after eating my meal I went towards the bank of the river <i>Kimikālā</i> , and on reaching it,)
<i>Addasaṃ kho ahaṃ, bhante [upasaṅkamitvā (sabbattha)], kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno [anuvicaramāno addasaṃ (sabbattha)] ambavanaṃ pāsādikaṃ manuññaṃ ramaṇīyaṃ.</i>	(While taking exercise by walking up and down and to and fro, I saw, lord, a lovely, delightful mango-grove. At the sight of it he thought: Truly lovely and delightful is this mango-grove!)
<i>Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya.</i>	(A proper place surely is this for a clansman for striving (for concentration).)
<i>Sace maṃ bhagavā anujāneyya, āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāyā''ti.</i>	(If the Exalted One would give me leave, I would come here to this mango-grove to strive for concentration.)
<i>Sace maṃ, bhante, bhagavā anujānāti [anujāneyya (a. ni. 9.3)], gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā''ti.</i>	and said: 'If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration.'
<i>Evaṃ vutte, bhagavā āyasmantaṃ meghiyaṃ etadavoca –</i>	At these words the Exalted One said to the ven. Meghiya :
<i>‘‘āgamehi tāva, meghiya, ekakamhi [ekakamhā (sī. pī.), ekakomhi (syā.)] tāva, yāva aññopi koci bhikkhu āgacchatī''ti.</i>	'Wait a little, Meghiya . I am alone till some other monk arrives.'
<i>Dutiyaṃpi kho āyasmā meghiyo bhagavantaṃ etadavoca –</i>	The a second time the ven. Meghiya said to the Exalted One,
<i>‘‘bhagavato, bhante, natthi kiñci uttari [uttariṃ (sī. syā. kaṃ. pī.)] karaṇīyaṃ, natthi katassa vā patīcayo.</i>	'Sir, the Exalted One has nothing further to be done, has nothing more to add to what he has done.
<i>Mayhaṃ kho pana, bhante, atthi uttari karaṇīyaṃ, atthi katassa patīcayo.</i>	But for me, sir, there is more yet to be done, there is more to be added to what I have done.
<i>Sace maṃ bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā''ti.</i>	If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration.'
<i>Dutiyaṃpi kho bhagavā āyasmantaṃ meghiyaṃ etadavoca – ‘‘āgamehi tāva, meghiya, ekakamhi tāva, yāva aññopi koci bhikkhu āgacchatī''ti.</i>	Then a second time the Exalted One replied, 'Wait a little, Meghiya . I am alone till some other monk arrives.'
<i>Tatiyaṃpi kho āyasmā meghiyo bhagavantaṃ etadavoca – ‘‘bhagavato, bhante, natthi kiñci uttari karaṇīyaṃ, natthi katassa vā patīcayo.</i>	Then yet a third time the ven. Meghiya made his request. ('Sir, the Exalted One has nothing further to be done, has nothing more to add to what he has done.)
<i>Mayhaṃ kho pana, bhante, atthi uttari karaṇīyaṃ, atthi katassa patīcayo.</i>	(But for me, sir, there is more yet to be done, there is more to be added to what I have done.)
<i>Sace maṃ bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā''ti.</i>	(If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration.)
<i>‘‘Padhānanti kho, meghiya, vadamānaṃ kinti vadeyyāma?</i>	(and the Exalted One replied), 'Well, Meghiya , what can I say when you talk of striving for concentration?
<i>Yassadāni tvaṃ, meghiya, kālaṃ maññasi''ti.</i>	Do what you think it the time for, Meghiya .'
<i>Atha kho āyasmā meghiyo uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena taṃ ambavanaṃ</i>	Accordingly the ven. Meghiya rose from his seat, saluted the Exalted One with his right side and went away to that mango-

<i>tenupasaṅkami;</i>	grove,
<i>upasaṅkamitvā taṃ ambavanaṃ ajjhogāhetvā [ajjhogahetvā (sī. syā. pī.)] aññatarasmim rukkhamūle divāvihāraṃ nisīdi.</i>	and on reaching it plunged into it and sat down for the midday rest at the foot of a certain tree.
<i>Atha kho āyasmato meghiyaṃ tasmim ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti,</i>	Now as the ven. Meghiya was staying in that mango-grove there came habitually upon him three evil, unprofitable forms of thought, to wit:
<i>seyyathidaṃ – kāmavitakko, byāpādavitakko, vihiṃsāvitakko [vitakkoti (sī. pī. ka.)].</i>	Thoughts lustful, thoughts malicious and thoughts harmful.
<i>Atha kho āyasmato meghiyaṃ etadahosi – “acchariyaṃ vata bho, abbhutaṃ vata bho!</i>	Then the ven. Meghiya thought thus: It is strange, in truth! It is a wonderful thing, in truth,
<i>Saddhāya ca vatamhā agārasmā anagāriyaṃ pabbajitā.</i>	that I who in faith went forth from home to the homeless
<i>Atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā, seyathidaṃ – kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkena”.</i>	should thus be assailed by these three evil, unprofitable forms of thought to wit: thoughts lustful, thoughts malicious and thoughts harmful!
<i>Atha kho āyasmā meghiyo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.</i>	So at eventide he arose from his solitude and went to the Exalted One, and on coming to him...
<i>Ekamantaṃ nisinno kho āyasmā meghiyo bhagavantaṃ etadavoca –</i>	... said,
<i>“idha mayhaṃ, bhante, tasmim ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyathidaṃ – kāmavitakko, byāpādavitakko, vihiṃsāvitakko.</i>	'Sir, while I have been staying in that mango-grove, there came habitually upon me three evil, unprofitable forms of thought ...
<i>Tassa mayhaṃ, bhante, etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho!</i>	Then, sir, I thought: It is strange, in truth! It is wonderful, in truth,
<i>Saddhāya ca vatamhā agārasmā anagāriyaṃ pabbajitā.</i>	That I (who in faith went forth from home to the homeless)
<i>Atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā, seyathidaṃ – kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkena”.</i>	should thus be assailed (by these three evil, unprofitable forms of thought to wit: thoughts lustful, thoughts malicious and thoughts harmful!)
<i>“Aparipakkāya, meghiya, cetovimuttiyā pañca dhammā paripākāya saṃvattanti. Katame pañca?</i>	' Meghiya , when the heart's release is immature, five things conduce to its maturity. What five?
<i>“Idha, meghiya, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.</i>	Herein, Meghiya , a monk has a lovely intimacy, a lovely friendship, a lovely comradeship.
<i>Aparipakkāya, meghiya, cetovimuttiyā ayaṃ paṭhamo dhammo paripākāya saṃvattati.</i>	When the heart's release is immature this is the first thing that conduces to its maturity.
<i>“Puna caparaṃ, meghiya, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati</i>	Then again, Meghiya , a monk is virtuous, he abides restrained with the restraint of the obligations,
<i>ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhāti sikkhāpadesu.</i>	he is perfect in the practice of right behaviour, sees danger in trifling faults, he undertakes and trains himself in the ways of training.
<i>Aparipakkāya, meghiya, cetovimuttiyā ayaṃ dutiyo dhammo paripākāya saṃvattati.</i>	When the heart's release is immature, this Meghiya , is the second thing that conduces to its maturity.
<i>“Puna caparaṃ, meghiya, bhikkhu yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā</i>	Then again, Meghiya , as regards talk that is serious and suitable for opening up the heart
<i>ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati,</i>	and conduces to downright revulsion, to dispassion, to ending, to calm, to comprehension, to perfect insight, to <i>nibbāna</i> ,
<i>seyathidaṃ – appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā,</i>	that is to say, - talk about wanting little, about contentment, about solitude, about avoiding society,

<i>vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñānadassanakathā;</i>	about putting forth energy; talk about virtue, concentration of mind and wisdom, talk about release, knowledge and insight of release, -
<i>evārūpāya kathāya nikāmalābhī hoti akicchālābhī akasiralābhī.</i>	Such talk as this the monk gets at pleasure, without pain and without stint.
<i>Aparipākāya, meghiya, cetovimuttiyā ayaṃ tatiyo dhammo paripākāya saṃvattati.</i>	When the heart's release is immature, Meghiya , this is the third thing that conduces to its maturity.
<i>‘Puna caparaṃ, meghiya, bhikkhu āradhāvīriyo viharati, akusalānaṃ dhammānaṃ pahānāya</i>	Then again, Meghiya , a monk abides resolute in energy, for the abandoning of unprofitable things,
<i>kusalānaṃ dhammānaṃ upasampadāya [uppādāya (syā.)], thāmaṃvaḍḍhaparakkamo anikkhattadhuro kusalesu dhammesu.</i>	for the acquiring of profitable things, he is stout and strong in effort, not laying aside the burden in things profitable.
<i>Aparipakkāya, meghiya, cetovimuttiyā ayaṃ catuttho dhammo paripākāya saṃvattati.</i>	When the heart's release is immature, Meghiya , this is the fourth thing that conduces to its maturity.
<i>‘Puna caparaṃ, meghiya, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato</i>	Then again, Meghiya , a monk is possessed of insight, endowed with the insight that goes on to discern the rise and fall,
<i>ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.</i>	with the <i>Ariyan</i> penetration which goes on to penetrate the perfect ending of Ill.
<i>Aparipakkāya, meghiya, cetovimuttiyā ayaṃ pañcamo dhammo paripākāya saṃvattati.</i>	When the heart's release is immature, Meghiya , this is the fifth thing,
<i>Aparipakkāya, meghiya, cetovimuttiyā ime pañca dhammā paripākāya saṃvattanti.</i>	and these are the five things that conduce to its maturity.
<i>‘Kalyāṇamīttasetaṃ, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ sīlavā bhavissati,</i>	Now, Meghiya , this may be looked for a monk who has a lovely intimacy, a lovely friendship, a lovely comradeship, - that he will become virtuous,
<i>pātimokkhasaṃvarasaṃvuto viharissati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhissati sikkhāpadesu.</i>	will abide restrained by the restraint of the obligations, be perfect in the practice of right behaviour, see danger in trifling faults, undertake and train himself in the ways of training.
<i>‘Kalyāṇamīttasetaṃ, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā</i>	This, Meghiya , may be looked for by a monk, who has a lovely intimacy, a lovely friendship, a lovely comradeship, - that he will become (serious and suitable for opening up the heart)
<i>ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati,</i>	(and conduces to downright revulsion, to dispassion, to ending, to calm, to comprehension, to perfect insight, to <i>nibbāna</i> .)
<i>seyyathidaṃ – appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā,</i>	that is to say, - talk about wanting little, about contentment, about solitude, about avoiding society, about putting forth energy; talk about virtue,
<i>samādhikathā, paññākathā, vimuttikathā, vimuttiñānadassanakathā; evārūpāya kathāya nikāmalābhī bhavissati akicchālābhī akasiralābhī.</i>	concentration of mind (and wisdom, talk about release, knowledge and) insight of release, - (Such talk as this the monk gets at pleasure, without pain and without stint.)
<i>‘Kalyāṇamīttasetaṃ, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ āradhāvīriyo viharissati</i>	(This, Meghiya , may be looked for by a monk, who has a lovely intimacy, a lovely friendship, a lovely comradeship, -) that he will abide resolute in energy
<i>akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvaḍḍhaparakkamo anikkhattadhuro kusalesu dhammesu.</i>	(Having abandoned the unskillful things, undertaking the skillful things, powerful, of strong effort, unyoked (freed of the yoke), in good actions, in the teachings.)
<i>‘Kalyāṇamīttasetaṃ, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ paññavā bhavissati,</i>	This, Meghiya , may be looked for (by a monk, who has a lovely intimacy, a lovely friendship, a lovely comradeship, -) that he will be possessed of insight

<i>udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.</i>	(Leading to birth and death (?), possessed of insight, by the noble one) to penetrate to the perfect ending of Ill.
<i>‘Tena ca pana, meghiya, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro dhammā uttari bhāvetabbā</i>	Moreover, Meghiya , by the monk who is established in these five conditions, four other things are to be made to grow, thus:
<i>asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya, ānāpānasati bhāvetabbā</i>	The (idea of the) unlovely is to be made to grow for the abandoning of lust; amity is to be made to grow for the abandoning of malice; mindfulness of inbreathing and outbreathing
<i>vitakkupacchedāya, aniccasaññā bhāvetabbā asmimānasamugghātāya.</i>	is to be made to grow for the suppression of discursive thought; the consciousness of impermanence is to be made to grow for the uprooting of the pride of egoism.
<i>Aniccasaññino hi, meghiya, anattasaññā sañṭhāti, anattasaññī</i>	In him, Meghiya , who is conscious of impermanence the consciousness of what is not the self is established.
<i>asmimānasamugghātaṃ pāpuṇāti dīṭṭheva dhamme nibbāna’nti.</i>	He who is conscious of what is not the self wins the uprooting of the pride of egoism in this very life, namely, he wins <i>nibbāna</i> .
<i>Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:
<i>‘Khuddā vitakkā sukhumā vitakkā, Anugata [anuggatā (sī. ka. aṭṭhakathāyaṃ pāṭhantaraṃ)] manaso uppilāvā [ubbilāpā (sī. syā. pī.)];</i>	Thoughts trite and subtle, taking shape, cause mind to be elated,
<i>Ete avidvā manaso vitakke, Hurāhuraṃ dhāvati bhantacitto.</i>	Man ignorant of these, with whirling brain, strays to and fro.
<i>‘Ete ca vidvā manaso vitakke, Ātāpiyo saṃvaratī satīmā;</i>	But knowing them, ardent and mindful, checks these thoughts of mind.
<i>Anugate manaso uppilāve, Asesamete pajahāsi buddho’nti. Paṭhamaṃ;</i>	When mind's elation cometh not to pass, th'enlightened sage, Abandons utterly these thoughts of mind, that none remain. First (discourse is finished).

Vocabulary:

Evam – thus

me sutam – was heard by me, I have heard

ekaṃ samayaṃ – on one/a certain occasion

bhagavā – the Exalted One

cālikāyaṃ – in **Cālikā**

viharati – stays, dwells

cālike pabbate – on the rock/hill **Cālika**

tena kho pana samayena – indeed, on that occasion

āyasmā meghiyo – **ven. Meghiya**

bhagavato – of the Exalted One

upaṭṭhāko hoti – is an attendant

atha kho - then

yena bhagavā – wherever the Exalted One (was)

tenupasaṅgami – there (he) approached (*tena+upasaṅkami*)

upasaṅkamitvā – having approached

bhagavantaṃ abhivādetvā – having saluted/worshiped the Exalted One

ekamantaṃ aṭṭhāsi – stood at one side (*ekaṃ+antaṃ*)

ṭhito – being standing

bhagavantaṃ etadavoca – said thus to the Exalted One (*etad+avoca*)

icchāmahaṃ – I desire (*icchāmi+ahaṃ*)

bhante – lord, teacher, master

jantugāmaṃ piṇḍāya pavisitum – to enter **Jantu** village for alms

yassadāni – now, in whatever (?)

tvaṃ – you

kālaṃ – time

maññasi – you think

pubbaṅhasamayaṃ – in the forenoon

nivāsetvā – having dressed oneself

pattacivaramādāya – taking bowl and robe

pāvīsi – entered

jantugāme – in the **Jantu** village

piṇḍāya caritvā – being walking/roaming for alms/lump

pacchābhantaṃ – afternoon; after one's rounds

piṇḍapātapatikkanto – having returned from alms-round

yena – tena – where was, there

kimikālāya nadiyā tīraṃ – bank/shore of river **Kimikālā**

addasā – he saw

upasaṅkamitvā – having approached

sabbattha – everywhere

passitabbaṃ – what is fit to be seen

kimikālāya nadiyā tīre – on the bank of the **Kimikālā** river (loc.)

jaṅghāvihāraṃ – to the walk, a walk

anucaṅkamāno – walking up and down

anuvicaramāno – walking to and fro

ambavanaṃ – mango-grove (acc.)

pāsādikaṃ – pleasing, lovely, amiable

manuññaṃ – delightful, pleasant

ramaṇīyaṃ – delightful, charming

divānassa – at the sight, at seeing

etadahosi – thus he thought, thus 'was unto him'

vatidaṃ – surely, now (*vata+idaṃ*)

<i>idaṃ paḍaṃ</i> – this word	<i>vitakkā</i> – forms of thought	<i>cetovivaraṇasappāyā</i> – beneficial/suitable for opening up the heart/mind
<i>videsapothakesu</i> – in the foreign book/scripture	<i>śamudācaranti</i> – occur, are current (pl.)	<i>ekantaṇibbidāya</i> – downright/extreme revulsion/disenchantment
<i>natthi</i> – is not	<i>seyyathidaṃ</i> – namely, as follows	<i>virāgāya</i> – to dispassion
<i>alaṃ</i> – able, suitable ; stop!, enough!	<i>kāmaṅvitakko</i> – lustful thoughts	<i>nirodhāya</i> – to ending, cessation
<i>Kulaputtassa</i> – of/for a clansman/lad/young man	<i>byāpāḍavitakko</i> – malicious thoughts	<i>upasaṃāya</i> – to calm, to calmness, to appeasement
<i>padhānatthikassa</i> – of/for one of <u>profitable/proper</u> striving	<i>vihiṃsāvitaḅko</i> – harmful thoughts	<i>abhiññāya</i> – to comprehension, to higher knowledge
<i>padhānāya</i> – for striving	<i>atha kho</i> – then	<i>sambodhāya</i> – perfect insight, enlightenment, awakening
<i>sace</i> – if	<i>acchariyaṃ</i> – strange, wonderful, marvelous	<i>niḅbānāya</i> – to <i>Nibbāna</i> /putting out of fire
<i>maṃ</i> – me	<i>vata bho</i> – in truth!	<i>appicchakathā</i> – talk about wanting little
<i>bhagavā</i> -the Exalted One	<i>abbhutaṃ</i> – wonderful, marvelous	<i>santuṭṭhikathā</i> – talk about contentment
<i>anujāneyya</i> – may approve of, may agree with, may allow	<i>saddhā</i> – in faith	<i>pavivekakathā</i> – talk about solitude/seclusion
<i>āgaccheyyāhaṃ</i> – I may/should go (<i>āgaccheyya+ahaṃ</i>)	<i>vatamhā</i> - (?)	<i>asaṃsaggakathā</i> – talk about avoiding society
<i>imaṃ amavaṇaṃ</i> – to that mango-grove	<i>agārasmā</i> – from home	<i>vīriyārambhakathā</i> – putting forth energy (<i>vīriya</i> – energy, effort; <i>ārambha</i> – start, putting forth)
<i>padhānāya</i> – for striving	<i>anaḅāriyaṃ</i> – to homelessness	<i>sīlakathā</i> – talk about virtue
<i>ekamaṇaṃ nisinna</i> – being sitting on one side	<i>pabbajitā</i> – gone forth, ordained	<i>samaḅdhikathā</i> – talk about concentration of mind, talk about meditation
<i>idhāhaṃ</i> – here I (<i>idha+ahaṃ</i>)	<i>atha ca paṇimehi</i> – but then even by these	<i>paññākathā</i> – talk about wisdom
<i>anujānāti</i> – he approves of/allows/agrees with	<i>tīhi pāpakehi</i> – by three evil	<i>vimuttikathā</i> – talk about release
<i>evaṃ vutte</i> – having said thus	<i>akusalehi</i> – unprofitable, unskillful	<i>vimuttiñāḅadassanakathā</i> – talk on knowledge and insight of release
<i>etadavoca</i> – said thus	<i>anvāsattā</i> – clung on to, befallen by, attached to	<i>evarūpāya</i> – such as this
<i>āgamehi</i> – wait for (imper.) (from <i>āgacchati</i>)	<i>sāyanhasamayaṃ</i> – at eventide, at the evening time (<i>sāyanha+samayaṃ</i>)	<i>nikāmalābhī</i> – 'one who receives <u>pleasure</u>
<i>ekakamhi</i> – alone	<i>paṭisallānā</i> – seclusion	<i>akicchalābhī</i> – one who receives non-pain/easiness; taking or sharing willingly
<i>āgamehi tāva ekakamhi tāva – until</i> (we are) alone, wait	<i>vuṭṭhito</i> – risen, arisen emerged from	<i>akasiralābhī</i> – one who receives without stint, receiving comfortably/with ease
<i>yāva</i> – until	<i>viharantassa</i> – been staying	<i>tatiyo</i> – third
<i>aññopi koci – any</i> other, indeed	<i>aparipakkāya</i> – immature, unripe, undeveloped	<i>āraddhavīriyo</i> – resolute in energy, bent on/undertaking effort/energy
<i>āgacchati</i> – (he) comes	<i>cetovimuttiyā</i> – of emancipation of heart, heart's release	<i>pahānāya</i> – for abandoning
<i>dutiyampi</i> – even for the second time	<i>saṃvattanti</i> – lead to (pl.)	<i>upasaṃpadāya</i> – for obtaining/taking/undertaking
<i>bhagavato</i> – the Exalted One	<i>katame</i> – which	<i>thāmaṃvā</i> – strong, powerful
<i>natthi kiñci uttari karaṇiyaṃ – there is nothing</i> further to be done	<i>pañca</i> – five	<i>dalḅaparakkamo</i> – of strong effort, energetic, stout
<i>natthi katassa vā</i> – or to nothing to <u>that what has been done</u>	<i>idha</i> – here	<i>anikkhitadhuro</i> – not laying aside the burden (<i>a+nikkhita+dhuro</i>)
<i>patiyayo</i> – to add (<i>pati</i> – towards; <i>caya</i> – piling, heaping)	<i>kalyāṇamitto</i> – good/honest friend/companion, lovely intimacy(?)	<i>kusalesu dhammesu</i> – in things profitable
<i>mayam</i> – for me	<i>hoti</i> – is	<i>paññavā</i> – wise, intelligent
<i>pana</i> – but, however	<i>kalyāṇasaḅāyo</i> – good <u>companion/comrade</u>	<i>udayatthagāminiyā</i> – going to discern the rise and fall (<i>udaya</i> – growth, increase; <i>attha</i> – gain, profit, 2 nd pl. of <i>atthi</i> ; <i>gāminiyā</i> – going, leading to)
<i>atthi</i> – there is	<i>kalyāṇasaṃpavaṅko</i> – (morally) good mate/friend/intimate(?)	<i>paññāya</i> – with wisdom
<i>padhānanti</i> – 'to strive' (<i>padhānaṃ+iti</i>)	<i>paripakāya</i> – of maturity, ripeness	<i>samannāgato</i> – endowed with
<i>kho</i> – indeed, well,...	<i>paṭhama dhammo</i> – first thing	<i>ariyāya</i> – with <i>Ariyans</i> , with that of those who are noble, with noble ones'
<i>vadamānaṃ</i> – to one who is talking	<i>puna caparaṃ</i> – and <u>again</u> , further	<i>niḅbedhikāya</i> – with penetration
<i>kinti</i> – whether	<i>sīlavā hoti</i> – is virtuous	<i>sammā</i> – the perfect, the correct
<i>vadeyyāma</i> – should I say	<i>pātimokkhasaṃvarasaṃvuto</i> – restrained with the restraint of the obligations	<i>dukkhakkhayo</i> – ending/cessation/extinguishing of Ill/suffering
<i>yassadāni</i> – whatever, now (<i>yassa+idāni</i>)	<i>viharati</i> – dwells, stays	<i>gāminiyā</i> – which goes on to, which leads to
<i>uṭṭhāyāsana</i> – having risen from seat	<i>ācāragocarasampanno</i> – endowed with proper behavior, perfect in the practice of right behavior (<i>ācāra</i> – behavior, <i>gocara</i> – pasture, food, sense object; <i>sampanno</i> – perfect; endowed with)	<i>ayaṃ pañcamo dhammo</i> – this fifth thing
<i>padakkhiṇaṃ katvā</i> – having gone round (<i>pa+dakkhina</i>)	<i>aṇumattesu</i> – of very small size, tiny, trifling	<i>ime pañca dhammā</i> – these five things
<i>ajjhogāhetvā</i> – having plunged/entered	<i>vajjesu</i> – in faults	
<i>aññatarasmiṃ</i> – at a certain	<i>bhayadassavī</i> – seeing the danger/fear	
<i>rukkhamaṃ</i> – at a root of a tree	<i>samaḅāya</i> – being observing, undertaking	
<i>divāvihāraṃ</i> – for themidday	<i>sikkhati</i> – trains, practices	
<i>nisīdi</i> – sat down	<i>sikkhāpadesu</i> – (in) precepts, ways of training	
<i>viharantassa</i> – of one who stays	<i>dutiyo</i> – second	
<i>yebhuyyena</i> – almost all, altogether, practically	<i>yāyaṃ</i> – that which, any such (<i>yo+ayaṃ</i>)	
<i>tayo</i> – three	<i>kathā</i> – talk	
<i>pāpakā</i> – evil	<i>abhisallekhikā</i> – austere, stern (only in f.); serious	
<i>akusalā</i> – unskillful, unprofitable		

kalyānamittassetam – of a good friend this (*kalyānamittassa+etaṃ*)
bhikkhuno – for a monk
pāṭikañham - to be desired/expected
yam sīlavā bhavissati – (if) anyone becomes virtuous
tena ca – and by that; moreover(?)
bhikkhunā – by the monk
paṭiṭṭhāya – being established
cattāro dhammā – four things/conditions
uttari bhāvetabbā – should be developed/made to grow beyond/further
asubhā bhāvetabbā – the (idea of the) unpleasant/ugly should be developed/made to grow
rāgassa pahānāya – abandoning of lust (dat.)
mettā – amity/loving-kindness (dat.)
byāpādassa pahānāya – abandoning malice/malevolence/ill-will (dat.)
ānāpānassati – mindfulness of inbreath and outbreath (*āna+apāna+sati*)

vitakkupacchedāya – suppression of discursive thought; well cutting off the discursive thought (*pa+chedāya*)
aniccasaññā – the perception of impermanence
asmimāṇasamugghātāya – the uprooting/removing of the pride of self
aniccasaññīno – who has perception of impermanence
sañṭhāti – remains, stands still, is established
anattasaññī – one with perception of impermanence
pāpuṇāti – approaches, reaches
diṭṭheva dhamme – already/even in the present existence
nibbānanti – indeed, the *Nibbāna* (*nibbānaṃ+iti*)
etamattham – meaning of it (*etaṃ+attham*)
viditvā – seeing, knowing (from *vindati*)
tāyaṃ velāyaṃ – at that time
imaṃ udānaṃ – this emotional/solemn utterance; verse of uplift
udānesi – breathed out, breathed forth, gave utterance

khuddā vitakkā – small/low/insignificant thoughts
sukhumā – subtle/minute
anugatā – accompanied by, gone into
anuggatā – unrisen, not high
aṭṭhakathā pāṭhantaram – (may be) read in/among the commentaries
manaso – mind
uppilāvā – elated
ete avidvā – not seeing these
manaso vitakke – mind in thought(s)
hurāhuram – from existence to existence
dhāvati – runs
bhantacitto – deviating/whirled about mind
ātāpiyo – by the zealous/strenuous/ardent
saṃvarati – restrains (oneself)
saṭimā – one who is mindful/thoughtful/contemplative
asesamete – all these (*asesam* – all; *ete* - these)
pajahasi – give up, renounces, abandons
buddho – the enlightened sage

Khuddaka Nikāya – Udāna Pāli – 4. Meghiyavaggo – 2. Uddhasuttaṃ

Pāli	Translation by C. A. F. Rhys Davids and F.L. Woodward
<i>32. Evaṃ me sutam – ekaṃ samayaṃ bhagavā kusinārāyaṃ viharati upavattane mallānaṃ sālavane.</i>	Thus have I heard. On a certain occasion the Exalted One was stazing near Kusinārā , at the Bend , in the sāl-grove of the Mallas .
<i>Tena kho pana samayena sambahulā bhikkhū bhagavato avidūre araññakuṭīkāyaṃ viharanti</i>	On that occasion a great number of monks were living in forest huts not far from the Exalted
<i>uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.</i>	One, and they were frivolous, empty-headed, busybodies, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.
<i>Addasā kho bhagavā te sambahule bhikkhū avidūre araññakuṭīkāyaṃ viharante</i>	Now the Exalted One saw those monks who were (living in forest huts not far from the Exalted,)
<i>uddhate unnaḷe capale mukhare vikiṇṇavāce muṭṭhassatino asampajāne asamāhite vibbhantacitte pākatindriye.</i>	One, and they were frivolous, empty-headed, busybodies, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.
<i>Atha kho bhagavā etamattham viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:
<i>‘Arakkhītena kāyena [cittena (nettiyaṃ)], micchādiṭṭhihatena [micchādiṭṭhiगतena (bahūsu)] ca;</i>	Having his mind unguarded, ruined by view perverse,
<i>Thinamiddhā [thinamiddhā (sī. syā. kaṃ. pī.)] bhībhūtena, vasaṃ mārasa gacchati.</i>	O'erwhelmed by sloth-and-torpor, to Māra's power one goes.
<i>‘Tasmā rakkhītacittassa, sammāsaṅkappagocarō;</i>	So let the monk of guarded mind, with right aim ranging,
<i>Sammādiṭṭhipurekkhāro, ñatvāna udayabbayaṃ;</i>	Deferring to right view, knowing the rise and fall,
<i>Thīnamiddhābhībhū bhikkhu, sabbā duggatiyo jahe’’ti. dutiyaṃ;</i>	O'ercoming sloth-and-torpor, all ill-bourns abandon. Second (discourse is finished).

Vocabulary:

<p><i>Evaṃ</i> – thus <i>me sutam</i> – was heard by me <i>ekaṃ samayaṃ</i> – on one occasion <i>bhagavā viharati</i> – the Exalted One stays <i>kusinārāyaṃ</i> – in <i>Kusināra</i> <i>upavattane</i> – <i>Kusināra</i> ; 'existing near' <i>mallānaṃ sālavana</i> – in the <i>sāla</i>-grove of the <i>Mallas</i> <i>kho pana</i> – but indeed <i>tena samayena</i> – by/at/on that occasion <i>sambahulā</i> – a great number of, many <i>bhikkhū</i> – monks <i>bhagavato avidūre</i> – not far from the Exalted One <i>araññakuṭikāyaṃ</i> – in little huts in forest, in forest huts <i>viharanti</i> – they stay/live <i>uddhatā</i> – agitated, haughty, frivolous(?) (pl.) <i>unnaḷā</i> – insolent, arrogant, proud, empty-headed(?) (pl.) <i>capalā</i> – fickle, wavering, busybodies (pl.) <i>mukharā</i> – talkative, garrulous (pl.) <i>vikiṇṇavācā</i> – of loose talk (pl.)</p>	<p><i>muṭṭhassatino</i> – forgetful, lacking mindfulness, forgetting about mindfulness <i>(muṭṭha+s+satino)</i> (pl.) <i>asampajānā</i> – not mindful, inattentive, unsteady is overwhelmed (pl.) <i>asamāhitā</i> – not composed, uncontrolled (pl.) <i>vibbhantacittā</i> – of flighty/roaming/strayed mind (pl.) <i>pākatindriyā</i> – with senses uncontrolled, of uncontrolled mind <i>addasā</i> – (he) saw <i>etamatthaṃ</i> – meaning of it (<i>etaṃ+atthaṃ</i>) <i>viditvā</i> – seeing, knowing (from <i>vindati</i>) <i>tāyaṃ velāyaṃ</i> – at that time <i>imaṃ udānaṃ</i> – this emotional/solemn utterance; verse of uplift <i>udānesi</i> – breathed out, breathed forth, gave utterance <i>arakkhītena</i> – by unguarded/unprotected <i>kāyena</i> – by body <i>cittena</i> – by mind <i>micchādīṭṭhihātena</i> – <u>struck/destroyed/ruined</u> by wrong view</p>	<p><i>thīnamiddhā</i> – sloth and drowsiness, stolidity and torpor <i>bhibhūtena</i> – being overwhelmed, by one who <i>vasaṃ</i> – to power/control <i>mārassa</i> – of Māra <i>gacchati</i> – goes <i>tasmā</i> – the one who <i>rakkhitacittassa</i> – of one who protects (his) mind <i>sammāsaṅkappagocaro</i> – 'with right aim ranging', dwelling with the right thinking, dwelling thinking correctly <u><i>sammāditṭhipurekkhāro</i></u> – <u>deferring/having devotion to/honoring</u> the right view <i>ñātvāna</i> – by one who knows <i>udayabbayaṃ</i> – rise and fall, birth and death <i>thīnamiddhābhibhū</i> – overcoming sloth and torpor <i>sabbā</i> – all <i>duggatiyo</i> – ill-bourns, all miserable (worlds/states) <i>jahe</i> – abandons</p>
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Khuddaka Nikāya – Udāna Pāḷi – 4. Meghiyavaggo – 3. Gopālakasuttaṃ (the Cowherd discourse)

Pāli	Translation by C. A. F. Rhys Davids and F.L. Woodward
<i>33. Evaṃ me sutam – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ.</i>	Thus have I heard: On a certain occasion the Exalted One was going his rounds among the <i>Kosalans</i> together with a great number of monks.
<i>Atha kho bhagavā maggā okkamma yena aññataram rukkhamūlaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.</i>	Then the Exalted One, stepping off the highroad, went to the root of a certain tree and sat down on a seat made ready.
<i>Atha kho aññataro gopālako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.</i>	Then a certain cowherd came up to the Exalted One, saluted him and sat down at one side.
<i>Ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ bhagavā dhammiyā kathāya sandassesī samādapesī [samādāpesī (?)] samuttejesī sampahaṃsesī.</i>	So seated the Exalted One instructed, stirred, fired and gladdened that cowherd with talk in accordance with <i>dhamma</i> .
<i>Atha kho so gopālako bhagavatā dhammiyā kathāya sandassito samādapīto [samādipīto (?)]</i>	And that cowherd, being thus instructed, stirred,
<i>samuttejīto sampahaṃsīto bhagavantaṃ etadavoca – ‘adhivāsetu me, bhante, bhagavā svātanāya bhantaṃ saddhiṃ bhikkhusaṅghena’ ti.</i>	fired and gladdened by the Exalted One's talk, said this to him: 'Sir, let the Exalted One accept of me this day's meal together with the order of monks.'
<i>Adhivāsesī bhagavā tuṅhībhāvena.</i>	And the Exalted One accepted by silence.
<i>Atha kho so gopālako bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.</i>	Thereupon that cowherd, seeing the Exalted One's consent, rose up, saluted the Exalted One with the right side and went away.
<i>Atha kho so gopālako tassā rattiyā accayena sake nivesane pahūtaṃ appodakapāyasam [appodakapāyāsam (sabbattha)] paṭiyādāpetvā</i>	Then when the night was gone that cowherd made ready in his own home a good store of thick milk-rice and

<i>navañca sappiṃ bhagavato kālaṃ ārocesi – ‘kālo, bhante, niṭṭhitaṃ bhatta’nti.</i>	fresh ghee, and announced the time to the Exalted One, saying, 'Sir, the rice is cooked.'
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Pāli	Translation by ven. Czech Saraṇa
<i>Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya</i>	Then the Exalted One before noon, having dressed (Himself), having taken the bowl and robes,
<i>saddhiṃ bhikkhusaṅghena yena tassa gopālakassa nivesanaṃ tenupasaṅkami;</i>	He approached with a multitude of monks the abode of that cowherd where (it was).
<i>upasaṅkamitvā paññatte āsane nisīdi.</i>	Having approached (there) (He) sat on the prepared seat.
<i>Atha kho so gopālo buddhappamukhaṃ bhikkhusaṅghaṃ appodakapāyasena navena ca sappinā sahatthā santappesi sampavāresi.</i>	Then the cowherd pleased and satisfied by his own hand the monks' multitude with the Buddha at its head with the water-less milk-rice and fresh ghee.
<i>Atha kho so gopālo bhagavantaṃ bhuttāviṃ onūtapattapāṇiṃ aṅṅātaraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.</i>	Then the cowherd, (after) the satisfied (by the food) Exalted One removed (His) hand from the bowl, having taken a certain lower seat, sat down on one side.
<i>Ekamantaṃ nisinnaṃ kho taṃ gopālaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.</i>	Indeed, then, to the cowherd thus sitting on one side, the Exalted one explained, incited, filled with enthusiasm, gladdened (him) by the talk on Dhamma, (He) rose up and departed.
<i>Atha kho acirapakkantassa bhagavato taṃ gopālaṃ aṅṅātaro puriso sīmantarikāya jīvitaṃ voropesi.</i>	Then, not long after the Exalted One's departure, the cowherd was deprived of (his) life by a certain person just between the boundaries (of the village).
<i>Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.</i>	Then a number of monks approached the Exalted One where (He was), having approached (Him), they bowed to Him and sat on one side.
<i>Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –</i>	Indeed, thus sitting on one side those monks spoke thus to the Exalted One:
<i>‘yena, bhante, gopālakena ajja buddhappamukho bhikkhusaṅgho appodakapāyasena navena ca sappinā sahatthā santappito sampavārito so kira,</i>	‘O Lord, a certain cowherd today pleased and satisfied by his own hand the monks' multitude with the Buddha at its head with the water-less milk-rice and fresh ghee.
<i>bhante, gopālo aṅṅātarena purisena sīmantarikāya jīvitaṃ voropito’nti.</i>	O Lord, the cowherd was deprived of (his) life by a certain person just between the boundaries (of the village).
<i>Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –</i>	Then the Exalted One, understanding/knowing that matter, at that time breathed forth this solemn utterance:
<i>‘Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;</i>	‘If an enemy to an enemy does anything (wrong), or even hater to a hater,
<i>Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare’nti.</i>	(Thus) wrongly directed mind will cause him then (something) (even) worse.
<i>Tatiyaṃ;</i>	The third (discourse finished).

Vocabulary:

Evam – thus

me sutam – was heard by me

ekaṃ samayaṃ – on one occasion

bhagavā carati – the Exalted One

rounds/roams/walks

kosalesu – among the Kosalans

cārikaṃ – a journey, wandering (acc.)

mahatā – great

bhikkhusaṅghena – community/number of

monks

saddhiṃ – with

atha kho – then

maggā – of the highroad/path

okkamma – stepping off, having gone aside from

yena aṅṅātaraṃ rukkhamaṃ – where was a certain root of a tree

tenupasaṅkami – there (he) approached

<i>upasaṅkamitvā</i> – having approached	<i>pahūtaṃ</i> – abundant, much	<i>kathāya</i> – by talk
<i>paññatte āsane</i> – on a seat made ready	<i>appodakapāyasam</i> (<i>appa</i> + <i>udaka</i> + <i>pāyaṣam</i>)	<i>sandassetvā</i> (<i>saṃ</i> + <i>dassetvā</i>) – have explained,
<i>nisīdi</i> – sat down	– <u>little-water/water-less milk-rice</u>	having pointed out
<i>aññataro gopālako</i> – certain cowherd	<i>paṭiyādāpetvā</i> – having prepared, having made	<i>samādāpetvā</i> (<i>saṃ</i> + <i>ādāpetvā</i>) – have incited
<i>yena – tena</i> – where was/is – there	ready	<i>ādāpeti</i> – cause to agree
<i>abhivādetvā</i> – having saluted/worshiped	<i>navāñca</i> –also fresh (<i>navam+ca</i>) (acc.)	<i>samuttejetvā</i> (<i>saṃ</i> + <i>ud</i> + <i>tejetvā</i>) – filled with
<i>ekamantaṃ</i> – on one side	<i>sappiṃ</i> – ghee (acc.)	enthusiasm, instigated
<i>nisinnaṃ</i> – one who is sitting	<i>bhagavato</i> – to the Exalted One	<i>sampahaṃsetvā</i> – having gladdened
<i>kho</i> – indeed, surely	<i>kālaṃ ārocesi</i> – announced/told the time	<i>uṭṭhāyāsana</i> (<i>uṭṭhāya</i> + <i>āsana</i>) – by getting up
<i>taṃ gopālakaṃ</i> – to that cowherd	<i>kālo</i> – it is time	<u>from the seat</u>
<i>dhammiyā kathāya</i> – by the talk on/in	<i>niṭṭhitaṃ bhattaṃ</i> – for the finished rice (acc.)	<i>pakkāmi</i> – departed, left, went away
accordance with <i>Dhamma</i> /the Law	<i>bhante</i> – lord	<i>acirapakkantassa</i> (<i>a</i> + <i>cira</i> + <i>pakkantassa</i>) –
<i>sandassesī</i> – instructed, explained, pointed out	<i>pubbanhasamayaṃ</i> – before noon	<u>not long after the departure</u>
<i>samādāpesi</i> – incited (<i>saṃ+ādāpesi</i>)	<i>nivāsetvā</i> – having dressed	<i>puriso</i> – man
<i>samuttejesi</i> – fired, sharpened, instigated, filled	<i>pattācivaramādāya</i> (<i>patta</i> + <i>cīvara</i> + <i>ādāya</i>) –	<i>sīmantarikāya</i> (<i>sīma</i> + <i>antarikāya</i>) – <u>in</u>
with enthusiasm	<u>having taken/received</u> the bowl and <u>robes</u>	<u>between the borders/boundaries</u>
<i>sampahaṃsesi</i> – gladdened	<i>saddhiṃ</i> – with	<i>jīvitam</i> – life
<i>bhagavantaṃ</i> – to the Exalted One	<i>bhikkhusaṅghena</i> – the multitude of monks	<i>voropesi</i> – was deprived of
<i>etadavoca</i> – thus said	<i>tassa</i> – of that, of him	<i>yena</i> – a certain, wherever, whichever, some,
<i>adhivāsetu</i> – may (he/you) accept/consent/agree	<i>gopālaka</i> – a cowherd	any
; may (he/you) wait for ; may (he/you) have	<i>nivesanaṃ</i> – abode, residence, dwelling place	<i>ajja</i> – today
patience with/bear up	<i>paññatte</i> – on/in prepared	<i>kira</i> – having done, did
<i>me</i> – from me	<i>āsane</i> – in/on seat	<i>etamatthaṃ</i> (<i>etaṃ</i> + <i>atthaṃ</i>) – that matter
<i>svātanāya</i> – for tomorrow (dat.)	<i>so</i> – he, that	<i>viditvā</i> – having known/understood/seen
<i>bhattaṃ</i> – food, meal	<i>buddhappamukhaṃ</i> – the Buddha at the head	<i>tāyaṃ</i> – in that, in such a
<i>saddhiṃ bhikkhusaṅghena</i> – with the	<i>appodakapāyasena</i> (<i>appa</i> + <i>udaka</i> + <i>pāyaṣena</i>)	<i>velāyaṃ</i> – in the time/occasion
community of monks	– <u>by little-water/water-less milk-rice</u>	<i>udānaṃ</i> – solemn utterance
<i>adhivāsesi</i> – accepted, consented, agreed	<i>navena</i> – with new, fresh	<i>udānesi</i> – breathed out, uttered emotionally
<i>tuṅhībhāvena</i> – by silence	<i>sappinā</i> – with ghee	<i>diso</i> – enemy
<i>bhagavato adhvāsanam</i> - the content of the	<i>sahatthā</i> – by (his) own hand	<i>yaṃ taṃ</i> – whatever, anything
Exalted One	<i>santappesi</i> – satisfied, pleased	<i>kayirā</i> – would do, may do
<i>viditvā</i> – having known/seen	<i>sampavāresi</i> – offered, served with	<i>verī</i> – revenge
<i>uṭṭhāyāsana</i> – having risen up, having stood up	<i>bhuttāviṃ</i> – one who has eaten, one who had a	<i>micchāpanihitaṃ</i> (<i>micchā</i> + <i>panidahaṭi</i>) –
<i>padakkhiṇaṃ katvā</i> – having gone by the right	meal	<u>wrongly directed/put forth</u>
side (<i>pa+dakkhiṇaṃ</i>)	<i>onītapattapāṇiṃ</i> (<i>onīta</i> + <i>patta</i> + <i>pāṇiṃ</i>) –	<i>cittaṃ</i> – mind
<i>pakkāmi</i> – went away, set out	<u>having put hand away from the bowl</u>	<i>pāpiyo</i> – (even) worse, more evil
<i>tassā rattiyā accayena</i> – <u>by the elapse</u> of that	<i>aññatarāṃ</i> – certain, a, some	<i>naṃ</i> – to him
night	<i>nīcaṃ</i> – lower, humble	<i>kare</i> – indeed causes!, causes for sure!, may it
<u>sake nivesane</u> - in <u>his own</u>	<i>gahetvā</i> – having taken	cause!
abode/settlement/house	<i>dhammiyā</i> – of the doctrine/Dhamma	

PGI. 202 – Pāli Commentarial Literature

The following topics should be studied: Attribution of Pāli Commentaries to the **Buddha** and taking them as the *Pakinnakadesanā* of **the Buddha**; identification of the Commentaries on the basis of the Canonical texts; biographies of the Commentators; *Sīhalatthakathā*; *Bhanakas* and *Poranas*; problems pertaining to the authorship of the *Abhidhamma* Commentaries; determination of the authorship of the Commentaries written on the *Khuddakapāṭha*, *Suttanipāta*, *Dhammapada* and *Jātaka*; contribution of the Commentaries to the study of the Pāli Canon; an inquiry into the similarities and dissimilarities in the *Nidānakathās* of the

Sumaṅgalavilāsinī, *Atthasalini* and *Samantapāsādikā*; evaluation of those *Nidānakathās* as a source of the first Council and as an introduction to the Pāli Canon.

Recommended Reading:

1. *The Pali Literature of Ceylon* G. P. Malalasekare, Colombo, 1956
2. *A Textual & Historical Analysis of the* Oliver Abenayake, Colombo, 1984
Khuddakanikaya
3. *A History of Pāli Literature Vol. ii.* B. C. Law, London, 1933
4. *History of Indian Literature Vol. ii* Maurice Winternitz, Delhi, 1983
5. *Early History of Buddhism in Ceylon* E. W. Adikaram, Dehiwala, 1994
6. *Dighanikayatthakatha tika* Lily de Silva, 1970
(*Linatthavannana*) Vol. i., PTS.

The classification of Pāli Commentary (lectured by ven. Mahindaratana) 2011

It is generally accepted, that the commentaries appeared during **ven. Buddhaghosa's** time. But if we examine the whole three *piṭakas*, we come across some discourses that are of a commentarial nature.

In Sutta Piṭaka.

Cūla Niddesa, *Mahā Niddesa* and *Sutta Vibhaṅga* in *Vinaya Piṭaka* are relevant with a Pāli commentary. *Dhammasaṅganī* and *Vibhaṅghappakaraṇa* of *Abhidhamma* are also relevant with the commentary. The discourses with more details (*pakiṇṇaka* or *pakiṇṇaka desanā*) preached by **the Buddha** are basically depicting the commentarial nature, which is referred to in *Sāratthadīpanī*:

»*Bhagavatā tatha tatha pavattita pakiṇṇaka desanāyevahi aṭṭhakathā.*«

The etymological part of the *Suttavibhaṅga* (*Pārājika Pāli* and *Pācittiya Pāli*) in the canon of discipline (*Vinaya Piṭaka*) is compiled with commentarial factors:

»*Bhikkhuṃ paneva kulaṃ upagatanti kulaṃ nāma cattāri kulāni – khattiyakulaṃ, brāhmaṇakulaṃ, vessakulaṃ, suddakulaṃ. Upagatanti tattha gataṃ.*«

(*Vinaya Piṭaka - Pācittiya Pāli – 5. Pācittiyakaṇḍaṃ - 4. Kāṇamātusikkhāpadaṃ*)

The discourse known as *Saccavibhaṅga* in the *Majjhima Nikāya* is a specific item which indicates the primitive commentarial nature in the *Sutta Piṭaka*:

»*Katamā cāvuso, jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccatāvuso – ‘jarā.*«

(*Majjhima Nikāya – 141. Saccavibhaṅga Sutta*)

The *suttas*, namely *Mahā Satipaṭṭhāna*, *Madhupiṇḍika* in the *Majjhima Nikāya* and *Saṅgīti Sutta* in *Dīgha Nikāya* as well as the *Koṭṭhita Sutta* in *Samyutta Nikāya* are known as depicting commentarial nature. The *Mahāvedalla Sutta* in the *Dīgha Nikāya* is also considered to be one of the *suttas* which contain commentarial factors in the text:

»*Viññānaṃ viññāna’nti, āvuso, vuccatī. Kittāvatā nu kho, āvuso, viññānanti vuccatī’ti? Vijānāti vijānātī’ti kho, āvuso, tasmā viññānanti vuccatī.*«

(*Majjhima Nikāya – 43. Mahāvedalla Suttaṃ*)

The *Mahā Niddesa* and *Cūla Niddesa* are considered to be the earliest commentaries written to the *Aṭṭhaka* and *Pārāyana Vaggas* of *Sutta Nipāta*. The *Dhammasaṅganī* and *Vibhaṅga* in the canon of metaphysics (*Abhidhamma Piṭaka*) are supposed to be another commentary of the early period. **Prof. Oldenberg** says that “some discourses in the *Sutta Piṭaka* refer to *Aṭṭhakatikā*, *Aṭṭhakathācariyā*, *Porāṇā*”, which are sort of commentators. In the commentary *Sumaṅgalavilāsinī*, the word *Ācariyavāda* means another group of commentators, for example “*Ācariyavādo nāma aṭṭhakathā*”. Furthermore, *Sumaṅgalavilāsinī* refers to the occasion, when **ven. Mahinda** brought to Sri Lanka the ancient commentaries which were recited during the First Council:

»*Atthappakāsanatthaṃ, aṭṭhakathā ādito vasisatehi;*
Pañcahi yā saṅgītā, anusaṅgītā ca pacchāpi.
Sīhaḷadīpaṃ pana ābhatātha, vasinā mahāmahindena;
Thapitā sīhaḷabhāsāya, dīpavāsīnamatthāya.«

Dīgha Nikāya Aṭṭhakathā – Sīlakkhandhavagga-Aṭṭhakathā - Ganthārambhakathā

Visuddhimagga of **Buddhaghosa**, the foremost commentator, refers by his own words to the fact that the canonical commentarial nature of the text later thoroughly influenced for the late commentaries. **Ven. Sāriputta** and **Moggallāna** were announced as commentators by **the Buddha**, because they have given explanation for difficult words, for those said by **the Buddha** in brief:

»*Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetum paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānikātu’nti.*«

(Majjhima Nikāya – 141. Saccavibhaṅgasuttaṃ)

Venerable **Mahākaccāyana** was the best monk who could preach *Dhamma* giving meaning for the *Dhamma* factors which were not explained by **the Buddha**:

»*Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.*«

Majjhima Nikāya – 138. Uddesavibhaṅgasuttaṃ

Visuddhimagga has given huge influence or support for the late commentaries and the commentarial factors in *Pāli* canon:

»*Tesaṃ sīlādibhedānaṃ, atthānaṃ yo vinicchayo; pañcannampi nikāyānaṃ, vutto aṭṭhakathānaye.*«

Visuddhimagga - Nigamanakathā

Main references used by Buddhaghosa and other commentators to write Pāli Aṭṭhakathā (lectured by ven. Mahindaratana) 2011

Pāli commentaries are known as historical books that explain deep words and *Dhamma* factors in the canonical texts. **Ven. Buddhaghosa** is the former commentator of *Pāli aṭṭhakathā* literature. He was born in India, ordained as a pupil of **ven. Revata** and came to Ceylon in 4th century AC. **Buddhaghosa’s** arrival was directly to the *Mahāvihāra*, the main monastery of Sri Lanka at that time. *Mahāvihāra* monks followed *Theravāda* Buddhism and they tried to protect pure Buddhism. This is why they did not allow **ven. Buddhaghosa** to write *Pāli aṭṭhakathā* at once. **Ven. Buddhaghosa** began to write *Pāli aṭṭhakathā* under the guidance of *Mahāvihāra* monks keeping their rules.

When we examine the context of the commentaries, we come across the notion, that **ven. Buddhaghosa** has preferred few Sinhalese commentaries which had been written down before his period. Some philosophers accept, that the Sinhalese commentaries should have been translation of *Pāli aṭṭhakathā*

brought by **Arahant Mahinda**. However, **ven. Buddhaghosa** and the other commentators have mentioned many times about the Sinhalese commentaries in their own books.

Dr. Adhikaran says that when the arrival of **Buddhaghosa**, the great commentator, happened, there was a few numbers of commentaries on the Island. **Bridsh Bellar**⁴⁰, a foremost philosopher, mentioned, that it has been recited at the First Council - not only the three *piṭakas* but also some kind of commentaries. It's clear that in the context of Pāli *aṭṭhakathā* there was methodology of commentaries in Sri Lanka. It can be seen by verses like: »*Tenāhu porāṇaṃ ... porāṇa āhaṃsu.*« - "it was said by them" and so on. The same fact becomes very clear when we take a mention of *Visuddhimagga* as follows:

»*Teneva porāṇakattherā 'lajjī rakkhissati lajji rakkhissati' ti tikkhattuṃ āhaṃsu.*«

Visuddhimagga - Kammaṭṭhānadāyakaṇṇanā

Prof. N. A. Jayawikrama's opinion about the word '*porāṇa*' is, that it means some elder monks who lived before the period of *Pāli* commentaries. **Prof. Malalasekara** accepts the idea of **Arahant Mahinda's** arrival with commentaries and says that the historical events were included in the commentaries for better understanding by general public. **Prof. Sannāsgala** says, when it takes place during the **king Vatṭagāmaṇī Abhaya's** reign, during writing down the *Tipiṭaka* together with the commentaries. Therefore, Sinhalese commentaries come to the first place of literature for canonical scripts(?). This fact gives way to a mention in *Sāratthadīpanī*:

»*Sā pana dhammasaṅgāhakattherehi paṭhamaṃ tīṇi piṭakāni saṅgāyitvā tassa atthavaṇṇanānurūpeneva vācanāmaggaṃ āropitattā tisso saṅgītiyo āruḥhoyeva buddhavacanassa atthavaṇṇanābhūto kathāmaggo. Soyeva ca mahāmahindattherena tambapaṇṇidīpaṃ ābhato, pacchā tambapaṇṇiyehi mahātherehi nikāyantarataddhīhi saṅkarapariharaṇattham sihaḷabhāsāya ṭhapito.*«

Vinaya Piṭaka Ṭīkā – Sāratthadīpanī Ṭīkā - Ganthārambhakathāvaṇṇanā

Dr. Adhikaran clearly indicates that the mention in the commentaries which says »*Sabba aṭṭhakatāsu vuttam*« - "said in each and every commentaries" means in his view that the foremost commentator **ven. Buddhaghosa** referred to Sinhalese *Aṭṭhakathā*. **Ven. Buddhaghosa** indicated that he has referred to Sinhalese *Aṭṭhakathā* when he was writing Pāli commentaries in his own words:

»*Samvaṇṇanaṃ tañca samārabhanto;*

Tassā mahāaṭṭhakatham sarīram;

Katvā mahāpaccariyaṃ tatheva;

Kurundināmādisu vissutāsu.«

Vinaya Piṭaka Aṭṭhakathā - Pārājikakaṇḍa Aṭṭhakathā - Ganthārambhakathā

According to the above mentioned stanza, **ven. Buddhaghosa** and the other commentators used three main Sinhalese commentaries named (1) *Mahā Aṭṭhakathā*, (2) *Mahāpaccariya Aṭṭhakathā*, (3) *Kuruṇḍī Aṭṭhakathā*.

The *Mahā Aṭṭhakathā* has been considered by philosophers as a translation of *Pāli Mahā Aṭṭhakathā*, which had been brought by **ven. Mahinda** with the canon. Generally is accepted, with regards to *Mahā Aṭṭhakathā*, that it was the main commentary of all the *piṭakas*. This is why commentators used for reference the commentary books as main reference for their commentary. The *Mahā Aṭṭhakathā* has been mentioned thirty-nine times in *Samantapāsādikā* and thirty-six times in *Vaṃsatthapakāsinī*. The *Mahā Aṭṭhakathā* is very important, partly because it is main commentary book.

The commentary *Mahāpaccariya* has been used, as mentioned by **Buddhaghosa**, to write *Samantapāsādikā*. The name of this commentary can be seen in the *Samantapāsādikā* ninety-six times. The commentary *Kuruṇḍī Aṭṭhakathā* has been mentioned sixty-seven times in the same commentary. And thus

40 This name is a nonsense. Neither this name nor a similar exist, not in encyclopedia or at the Internet. The student who wrote this note should reflect on his skill of copy-writing from the white-board. As for now, it's horrible.

aṭṭhakathā may not be considered to be commentary that was brought by **ven. Buddhaghosa** from Andhrapradesh.

Prof. A. W. Adhikaran's opinion is that there were commentaries for four *nikāyas* and seven *pakaraṇa* books in *Abhidhamma Piṭaka* before the time **ven. Buddhaghosa** became to write (his) commentaries. When the commentators have done their duties to give meanings for the difficult words in the texts, they entered main historical data, during which they referred to many other books, such as:

1. *Dhammasaṅkhepa*
2. *Visuddhikathā*
3. *Sīhalabhāsā namakkāra vaṇṇanā*
4. *Ariyavaṃsakathā*
5. *Suttantabhājanī*
6. *Bojjhanghasaṃyutte upadesato*
7. *Bhūmijālavijjā(?)* (maybe *Bhūmivijjātica*)
8. *Pavenisadassanakathā*
9. *Supinasatthaṃ*
10. *Maṇilakkhaṇaṃ*

Therefore, another book named *Donagajjita*. This book contains twelve thousand verses recited by *Dona Brāhmaṇa* who presented all to please **the Buddha's** relic. There were few books, namely *Vaṇṇ Pitaka*, *Angulimāla Pitaka*, *Raṭṭhapāla gajjita*, *Ālavaka gajjita*, *gūlhamagga*, *gūlhavessantara*, *gūlhavevānaya*.⁴¹ This book was rejected by *Mahāvihāra* monks as it has been mentioned in the *Samantapāsādikā*.

Ven. Buddhaghosa (lectured by ven. Mahindaratana) 2011

When we investigate the birthplace of ven. Buddhaghosa, we have to pay attention to three points:

1. One has been born in North India.
2. One has been born in Burma.
3. One has been born in other places of South India.

According to *Mahāvamsa*, the Sri Lankan historical book and *Buddhaghosuppatti* (biography of *Buddhaghosa*), he has been born in North India:

»*Bodhimaṇḍasamīpamhi, jāto brohmaṇamāṇavo;*«

(*Mahāvamsa – Tiṃsatima Pariccheda – verse 215*)

According to **prof. Kosambī's** point of view, in fact it is groundless to say that **Buddhaghosa's** references about Magadha and the climate changes of North India in his commentaries were actually neither his own experiences nor even hearsay. When he defined the word '*Bandhupāda paccā*', he had no comprehension of the caste system of India. **Prof. Kosambī** argued - "then how could he be a Brahmin as is said in *Mahāvamsa* and *Buddhaghosuppatti*." **Ven. Buddhaghosa** defined that word as follows:

»*Brāhmaṇā brahmuno mukhato nikkhantā, khattiyā urato, vessā nābhito, suddā jāṇuto, samaṇā piṭṭhipādato*''ti.«

Majjhima Nikāya Aṭṭhakathā (Papañcasūdanī) – Mūlapaṇṇāsa – 5. Cūlayamakavaggo – 10. Māratajjanīyasuttavaṇṇanā

In the discourse of *Vatthūpama Sutta*⁴², there is reference of river in north India. When **ven. Buddhaghosa** explained about these rivers, we can understand **ven. Buddhaghosa's** poor knowledge about geophysical situation of North India. In fact, **B.C Law** said: "Even though *Mahāvamsa* categorically

41 »*Vaṇṇapiṭaka aṅgulimālapītakaraṭṭhapālagajjitaālavakagajjitagūlhamaggagūlhavessantara gūlhavevānaya vedallapītakāni ... pana abuddhavacanāniyevāti vutta*''nti ca.« (*Visuddhimagga – Visuddhimagga-Nidānakathā – Adhammavāduppatti*) – I did not find this statement in *Samantapāsādikā*.

42 The Burmese name of this *sutta* is *Vatthasuttaṃ*; it appears as *Majjhima Nikāya – 7*.

mentions that **ven. Buddhaghosa** was born in a village close to the sacred Bo-tree, his explanation about sacred Bo-tree is clear evidence that he had little knowledge about that place.” ‘*Paṭhamarājavaṃsa*’, the historical book of Myanmar, mentions that **Buddhaghosa** was born in Myanmar, dwelled or lived near the Bo-tree for a short period and later on travelled to Sri Lanka to translate commentaries to Pāli. Finally, he went back to Sudhammapura.

Prof. Geiger pointed out that the book titled *Jinavaṃsadīpanī* written by **ven. Jinālaṅkāra**, mentions, that **Buddhaghosa** was born in a village called “Gola” in province of Tatthong or Thaton. **James Gray**, who wrote a preface to *Buddhaghosupatti* approved that **Geiger’s** idea. Talaing analogists mentioned that **Buddhaghosa** lived in Kelāsa Giri, which is near Gola town. No reference whatsoever about Myanmar appears in his Pāli commentaries, then how can we believe that **ven. Buddhaghosa’s** birthplace as Myanmar. When we discuss about **ven. Buddhaghosa’s** birthplace, the third point comes as South India. To confirm this point, few factors have been presented by modern philosophers. According to their view, **Buddhaghosa** has praised Southern province and island of *Godāvāri River* as well as Āndhra kingdom and Cola kingdom.

But, according to *Samantapāsādikā*, a commentary of *Vinaya Piṭaka*, **ven. Buddhaghosa** has commented on the people in the Cola kingdom and Andhra kingdom as *Anāriyans*. In Pāli:

»Milakkhakaṃ nāma yo koci anariyako andhadamiḷādi.«

Vinaya Piṭaka Aṭṭhakathā – Pārājikakaṇḍa - Sikkhāpaccakkhānavibhaṅgavaṇṇanā

Even though he used to mention two places in South India, he has considered their people as *anāriyans* - then how can we think **Buddhaghosa’s** birthplace is South India. If we accept this point, **Buddhaghosa** must have been an *anāriyan*. Final verses of *Majjhima Nikāya* and *Āṅguttara Nikāya* commentaries give an idea that **Buddhaghosa** dwelled in Mayūradūtapaṭṭana and Kañcīpura (South India).⁴³

The book *Saddhammasaṅgaha* mentions that **ven. Buddhaghosa** came to Ceylon from the harbor named *Nāgapaṭṭana*. This place also belongs to South India. He himself has mentioned in his *Visuddhimagga* his birthplace as *Mudantakhedaka*.⁴⁴

“*Buddhaghosoti garūhi gahitanāmadheyyena therena mudantakhedakavattabbena kato visuddhimaggo nāma.*”

Visuddhimagga has been created by **Buddhaghosa** who has gained the name from teacher and who dwelled in *Mudantakhedaka*.

(*Visuddhimagga - Nigamanakathā*)

If we believe in accordance with his own book “*Visuddhimagga*”, **Buddhaghosa** was born in the place *Moraṇḍacetaka* (or *Mudantakhedaka*) in South India, we may be able to focus our attention forward for a research of the result as **S.P Naithar**⁴⁵ and **Supramaniyam**. They spoke about the place *Moranda Cetaka* linguistically - *Mora* –namely(?), *Cetaka* – *Gandlu* - that place named *Moraṇḍacetaka* is known as namely(?) *puri* and *Gandlu pālinī* nowadays.(?)

Origin of *Bhāṇakas* (lectured by **ven. Mahindaratana**) 2011

Bhāṇakas are the monks who were given responsibility to hand over various sections of canon during the first council and thus to classified the *Dhamma*. It was considered that each section of the *Dhamma* should be handed over to separate group of monks. At that time there was only oral tradition. Since

43 This is mentioned in *Nigamanakathā* of *Majjhima Nikāya – Upariṇāsa Aṭṭhakathā*

44 The famous name is ‘*Moraṇḍacetaka*’, but this word does not appear anywhere in *Visuddhimagga* or commentaries. I advice the students who attend BPU of Sri Lanka, to mention *Moraṇḍacetaka* during the examination, because this is what teachers expect.

45 I didn’t find this name at the Internet.

printing facilities were not found, the *Vinaya Piṭaka* was handed over to **Upāli Thera** and his pupils. The *Dhamma* was handed over to those monks who were competent in various sections. *Dīgha Nikāya* — **Ānanda Thera**, *Majjhima Nikāya* — pupils of **Sāriputta Thera**, *Samyutta Nikāya* — **Mahā Kassapa Thera**, *Aṅguttara Nikāya* — **Anuruddha Thera**, *Khuddaka Nikāya* — there were no special *bhāṇakas*.

*Anupada Sutta*⁴⁶ which is the main source of *Abhidhamma*, is included in *Majjhima Nikāya*. Therefore, it was suitable to hand *Majjhima Nikāya* over to the pupils of **Sāriputta** who had knowledge of *Abhidhamma*. At the outset it was only an oral tradition, later the *Dhamma* was put into writing. Therefore, we can say that *bhāṇakas* were those who protected the *Dhamma*. This started with rehearsals of the *Dhamma* until the *Dhamma* was put into writing. The *Dhamma* which was assigned to them, *bhāṇakas* protected with great responsibility. It was because of their dedication. Today we are able to read the Buddha's *Dhamma*.

The descriptions of *bhāṇakas* are found in commentaries. The *bhāṇakas* of *Khuddaka Nikāya* are not found in classification of the order of becoming *bhāṇakas*. It is not necessary to know the whole *nikāya*. If one is a *majjhima bhāṇaka*, one should know the *Mūlapaṇṇāsa* of *Majjhima Nikāya*. In the same way if one is a *dīgha bhāṇaka*, one should know the *Mahāvagga*. If one is a *samyutta bhāṇaka*, one should know the three beginning *vaggas* of *Mahāvagga*. The *aṅguttara bhāṇakas* should know a starting section of a *nikāya* or its later section, or else the *Ṭika Nipāta*. If one is a *jātaka bhāṇaka*, one should know the *jātaka* together with the *aṭṭhakathā*.

In this manner the *bhāṇakas* were specialized in various sections of respective *nikāyas*. The *bhāṇakas* of one *nikāya* were experts, although they did not know the other *nikāyas*. Therefore, we observe that the *bhāṇakas* did a great service for the protection of Buddha's *Dhamma*. They were responsible for the protection of *Dhamma*. Today everything has changed. In Sri Lanka we do not find the *bhāṇaka* method and even records about *bhāṇakas* are very scarce. But anyhow, if there was not the service of those *bhāṇaka theras*, the Buddha's *Dhamma* would have been destroyed.⁴⁷

Important features present in commentaries (lectured by ven. Mahindaratana)

2011

It is mentioned that there were three outstanding commentators, of who the first, **ven. Buddhadhata**, came to Sri Lanka. But he was unable to finish the work he started. Thereafter **Buddhaghosa**, who did great service to commentaries, finished his work. Then **Dhammapāla** composed the commentaries on the *Vinaya*, *Sutta* and *Abhidhamma*. The commentators were very skillful and included many features in their commentaries.

The commentaries are called exegetical treatises. They explain difficult words in the Pāli Canon. The words are explained giving various meanings. For example, *Visuddhimagga* explains the word »*sīla* as *sīlam nāma sīlam*,« which means controlling the body and word. And then the words »*bhikkhu saṃsāre bhayam ikkhatīti bhikkhu*« speak about one who sees danger of cycle of birth. Interpretation of words is actually innovation of the normal explanation. But in the explanation of the canon the words *bhikkhu* means »*bhikkham ikkhatīti bhikkhu*.«⁴⁸ Thus commentaries has the value of interpreting and giving new meaning.

When explaining words, it gives synonyms. Therefore, we observe the skill of commentators in giving many Pāli terms. Sometime it gives explanation of the Pāli language. They were skillful to say whether it is past tense, present tense, future or gerund. Then it recorded historical facts, such as the story

46 In *Majjhima Nikāya* – 111. *Anupada Sutta*

47 There are (many) *Bhāṇakas* even today, but the teacher is not aware of them.

48 But this is nowhere in *Tipitaka*, *Aṭṭhakathā*, *Ṭikā* or *Añña*.

about incidences in Sri Lanka, mentions about places like Cetiyapabbata and Cittalapabbata, and even the number of monks, architecture features and the kings who looked after particular monasteries.

Then it showed a lot of independence. The monks who wrote commentaries gave their own explanation. They never forced the reader to accept what they had written. They expected the reader to criticize anything. It has the value of following various methods of exegesis. The methods can be classified as follows: »*Sambandhato padato padavibhāgato padatthato anuyogato parihārato.*«⁴⁹

As far as *suttas* are concerned, it is explained when and where they were preached, by who and to who. For example, this method is seen in the *Bāhira Nidāna*, part of *Sumaṅgalavilāsinī*. It gives grammatical word explanations, such as of nouns, verbs, prepositions. The commentator selected words according to his own wish. He was free to explain only the words he has selected. He evaluated words according to grammar and philology. It considers that *pada vibhāga* is necessary to understand the subject method well. It always gives the correct interpretation of the particular word. According to the meaning, the difficult words are explained with help of similes and metaphors. Commentator raises a question and he himself examines it, answering the question and giving arguments for it.

Origin of commentaries depicted in the Pāli Canon: *Aṭṭhasālinī* (commentary on *Dhammasaṅgani*) (lectured by ven. Mahindaratana) 2011

Aṭṭhasālinī is a commentary of *Dhammasaṅgani*. There is a problem of *Abhidhamma*, namely whether it is '*Buddhavaccana*'. According to *Theravādins*, *Abhidhamma* is *Buddhavaccana*, while the followers of other sects argue that *Abhidhamma* is not *Buddhavaccana*. Thus, regarding these two views, heretics said that **the Buddha** preached only *Sutta* and *Vinaya*. He did not preach *Abhidhamma* to anyone. The *Theravādins* answered that the Buddha preached *Abhidhamma* to His mother who was at *Tāvatiṃsa*. Then he came to the human world to preach *Dhamma* to His pupil **Sāriputta**, who preached it to others. At the end of the First Buddhist Council, *Buddhavaccana* was completed and it was called *Tipiṭaka*, that means *Vinaya*, *Sutta* and *Abhidhamma*.

Thus heretics did not accept *Kathāvatthu*, which was compiled by **Moggaliputtatissa** 280 years later after **the Buddha** passed away. They said they cannot accept *Abhidhamma* as *Buddhavaccana*. The *Theravādins* answered that *Abhidhamma* is of two types: 1. *Buddhabhāsitaṃ* (preached by **the Buddha**) and 2. *Buddhānumatiṃ* (approved by the Buddha). The *Theravādins* said that before **the Buddha** passed away He said that in the future there will be monk named **Moggaliputtatissa**, who will write *Kathāvatthu* - thus **the Buddha** has already approved of the contents of the book.

However, the heretics did not accept the *Abhidhamma* books named by *Theravādins*. Instead of *Kathāvatthu* they mentioned another book called *Mahādhammahadaya*. When *Theravādins* questioned them about the book they were never able to give its contents. In this manner the heretics were never able to answer anything about the *Mahādhammahadaya*.

Again, the heretics said that there is no *nidāna* story (story of origin) in *Abhidhamma*, which would include time, place and person of its origin. For example »*evaṃ me suttaṃ ekaṃ samayan bhagavā sāvattiyan viharati jetavane anāthapiṇḍikassa ārāme*« etc. Henceforth, according to them *Abhidhamma* has no introduction. *Theravādins* challenged that statement saying there is *Nidānagāthā* in the *Abhidhamma* itself:

49 Mentioned in *Brahmajālasuttavaṇṇanā* of *Sīlakkhandhavagga-Tīkā* and *Sīlakkhandhavagga-Abhinavaṭṭikā*.

»*Ekam samayaṃ bhagavā devesu viharati tāvatim̐sesu pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatim̐sānaṃ abhidhammakathaṃ kathesi – “kusalā dhammā, akusalā dhammā, abyākatā dhammā”’ti.*«

“At one time when the Blessed One was staying at the *Tāvatiṃsa deva* world among the *devas*, on the stone of the Sakka's throne (*paṇḍukambala*) at the root of the coral tree (*pāricchattaka*). There, indeed, the Exalted One spoke the *Abhidhamma* speech to the *devas* of *Tāvatiṃsa* - “skilful things, unskilful things, not designated things”.”

Therefore, *Abhidhamma* also has a *nidāna*. Heretics also argue, that although there are words as *Vinayadhara* and *Dhammadhara*, there is no word as *Abhidhammadhara*. *Theravādins* answered that **the Buddha** referred persons according to their temperaments. Those, who knew *Abhidhamma* were considered very intelligent and they were thus approved by the Buddha.

***Sīhalaṭṭhakathā* (lectured by ven. Mahindaratana) 2011**

It is mentioned that these commentaries were prepared by **Mahinda** Thera during the **king Asoka's** missionary activities. Then they were composed by the same *Thera* in Sri Lankan language. After that there are various views about these *Sīhalaṭṭhakathā*. Some scholars had pointed out that the Sinhalese commentaries were put into Sinhalese by a Sinhalese monk. They believe that **Mahinda Thera** introduced them in oral tradition and a Sri Lankan monk put them into writing. Thus the *Sīhalaṭṭhakathā* were supposed to be one of the ancient literary products. Regarding the fact, that during the time of **king Valagambā** all Pāli books were written in Pāli, it is conceivable that *Sīhalaṭṭhakathā* were also written at that time.

According to *Sāraṭṭhadīpanī* also, we can come to the conclusion that what was brought by **Mahinda Thera** had been put into writing by a Sri Lankan monk. There are three commentaries, which are very important. They are:

1. *Mahā Aṭṭhakathā*
2. *Mahāpaccariya Aṭṭhakathā*
3. *Kurundī Aṭṭhakathā*

There is an idea that *Mahā Aṭṭhakathā* includes the whole *Tipiṭaka*. The subject method is very important. It has been used to write the *Samantapāsādikā* by **Buddhaghosa**. *Mahāpaccariya Aṭṭhakathā* includes *Vinaya*, with a good explanation of *Vinaya* precepts. And this can be considered as a commentary, which gives an interpretation to the *Vinaya Piṭaka*. The *Vinaya Piṭaka* includes five books. *Kurundī Aṭṭhakathā* is mentioned in the *Samantapāsādikā* and therefore it also includes *Vinaya* facts. Thereafter, according to the scholar **Malalasekera**, there are six *Sīhalaṭṭhakathā*:

1. *Mahā Aṭṭhakathā*
2. *Uttaravihāra Aṭṭhakathā*
3. *Mahāpaccariya Aṭṭhakathā*
4. *Andhaka Aṭṭhakathā*
5. *Kurundī Aṭṭhakathā*
6. *Samkhepa Aṭṭhakathā*

Then we can observe which languages were used at that time. It can be seen by certain sentences taken from commentary, for example:⁵⁰

1. *Appamādehi pragñāvante jane* (People who are wise in helpfulness)
2. *Sāmāvatiya vatthu nāma paṭhamaki* (The story of Sāmāvati comes first)

50 Follows ancient Sinhalese. Certainly, there are spelling mistakes in this version.

3. *Lokuntaka vadanaki rassa nemi(?)* (The word *lokuntaka* means 'short')

The language is prākritisised Sinhalese, that means ancient Sinhalese language. It was very close to Prākrit. Moreover, the language is very close to Pāli language. The following words in *Sīhalaṭṭhakathā* point out that there is a similarity to the Pāli language. *appamāda*, *puppha*, *vatthu*. Then the *Sīhalaṭṭhakathā* exhibit language very close to Pāli. As for the method of explaining meaning, *Sīhalaṭṭhakathā* has usually given similar words to explain difficult words. Sometimes interpretation was given. The word *lokuntaka* has been explained and interpreted making use of the Pāli word *rassa*.

***Sumaṅgalavilāsinī* (lectured by ven. Mahindaratana) 2011**

It is a commentary on *Dīgha Nikāya*. It was composed by *Thera* called **Saṅghadatta(?)**, who live in a *pirivena*. It has three parts as follows:

1. *Sīlakkhandha Vagga*,
2. *Mahā Vagga*
3. *Pāthika Vagga*.
- 4.

Then in the *Nidānagāthā*, the introduction to *Sumaṅgalavilāsinī*, is given an important discussion about the First Buddhist Council. It describes the reason for the First Council and also the place where it was held. There is also description about **Ānanda**, who most attended the **Buddha** even after His passing away. Daily he went to the place where **the Buddha** lived - *gandhakuṭi* and did all the offerings as if **the Buddha** was living. Later **Ānanda Thera** attained *Arahantship* and joined the First Council. *Sumaṅgalavilāsinī* in *Nidānagāthā* gives a good account on the First Council, giving all in detail.

Starting from the *Brahmajāla Sutta*, the commentary gives detail. In the commentary the verses are explained grammatically provided that the author adds his own concepts. There are many Pāli words given synonyms. Therefore, *Sumaṅgalavilāsinī* is the commentary very useful for the study of Pāli language as well as many *suttas* included in the *Dīgha Nikāya*. **Buddhaghosa** had included facts belonging to various religions, geography conditions, political background, philosophical background and religious background. Because it included various fields a features, history of ancient India can be understood from it.

The commentator gives more details about the Buddha, *Dhamma* and the *Saṅgha*. The commentator mentions **the Buddha** as **Tathāgata** and he explains the term *Tathāgata*. Thereafter he speaks about His missionary life. **Buddhaghosa** also mentions the previous the Buddhas. The whole life of **Gotama Buddha** is given with reference to various *suttas* of *Dīgha Nikāya*.

This commentary defines the **Buddha** and *Dhamma* well. In *Mahāsatipatṭhāna Sutta* mindfulness is explained. It shows how far *bhāvanā* is useful for Buddhists. The *Cūlarāhulovāda Sutta* explains advice given to novice *Rāhula*. **Buddhaghosa** explained the *Dhammādyāda Sutta* pointing out importance of *Dhamma*. The commentary starts with *Brahmajāla Sutta* pointing out the heretical views in the society of India. It also refers to the terms such as *adinnādānā*, *musāvāda*, *pharusāvācā* and *pisunāvācā*.

The commentary mentions the daily life of monks. During day time it is duty of a monk to make his mind free from all obstacles by walking and sitting. The monk should clean *cetiya* and *Bodhi* tree. He should attend on his teachers and should do all the duties of the monastery. This commentary also mentions geographical condition and social condition of the country at that time.

RSG. 201 – Religion and Philosophy

Objectives

The purpose of this course unit is to study some key aspects common to all religions and certain specific aspects of individual religion with the help of the philosophical tools developed by contemporary philosophy.

Course Contents

Relationship between religion and philosophy, what is philosophical study of religion?, nature of religious experience, religious experience and its relation to knowledge, logical positivists, existentialists, Marxists and post modernist approach to religion, Indian philosophy and spiritualism, mysticism, transcendent, and, science and theology, religion and the modern world.

Recommended Reading:

1. *The Creative Imagination* Barnes Kenneth C., Allen & Unwin Ltd., London, 1961
2. *Reason and Religion; An introduction* Edward Rem. B., Harcourt Brace Jorovich Inc., to the *Philosophy of Religion* New York, 1972
3. *Philosophy of Religion* Galloway George, T & T Clark, Edingburgh, 1945
4. *Varieties of Religious Experience* James William, New York
5. *Psycho-Analytic Concepts of Religion* Tripathi S. M., Ajantha Publication, Delhi, 1979

Method of Teaching

Lectures and discussions

Method of Evaluation

End of the academic year written examination

Written Examination	80 marks
Assignment	10 marks
2 Tutorials	(5 marks each) 10 marks
Total	100 marks

What is Philosophy? (lectured by Mr. Samanta Ilaṅgakon, given by ven. Dhammasara) 2011

What is philosophy? Is it a difficult question to be answered? To answer this question, we can help ourselves mainly with three approaches:

1. To understand and define what is philosophy.
2. To study the history of western and eastern philosophy.
3. To study the nature and scope of philosophy.

As the term has its roots in the language of ancient Greeks, the definition can start with it. Literally, the Greek word '*phileo*' means 'wisdom' and '*sophia*', which means 'love'. Therefore, philosophy means 'love of wisdom' or 'love of knowledge'. Wisdom is some sort of knowledge which helps to understand the reality.

The idea of philosophy in West has not been parallel to that in India. The Sanskrit word usually translated as 'philosophy' is *dassana* in Pali scripture. The term *dassana* and *ditthi* have been used to convey the meaning of philosophy. Both of these terms literally mean 'seeing', not by the natural eyes, but by mind. Indian philosophers had never contact with what they supposed to be the reality. They believed they should have a deep understanding of human being and universe. Indian philosophical system started from spiritual and transcendental experience, in which the truth about the nature of the universe was purportedly directly perceived. According to Greek philosopher **Plato**,

philosophy is the root of all science. In Greek philosophy all scientists would study philosophy along with their main subject.

Definition of philosophy

1. According to the **Aristotle's** philosophy, is the sciences which consider the truth, should be called upon through the subject of philosophy.
2. **Herbert Spencer** described philosophy as concerned with everything, like a universal science.
3. According to **John Dewey**, philosophy signified achievable wisdom that would influence one's life.
4. **Cicero** describes philosophy as a culture of intellect, emphasizing the importance of virtue.
5. **Karl Marx**: "So far philosophy has interpreted the world, but the point is to change it."
6. **Plato**: "Philosophy is the way of living and dying."

Philosophy in the east was an art of life and a way of living. Philosophers in the west had personal attitudes to watch life and universe. Western philosophy is primarily concerned with the soul, God, immortality, world, knowledge and philosophy. There are many philosophical questions. Many having answers, many having a tentative answer and many problems that remain to be answered.

Main Area of Philosophy

The field of philosophy is a vast one, if we include everything. However, no philosophy can grasp everything at once. Philosophy is traditionally considered to deal with the following areas:

1. Metaphysics (beyond common experience) deals with the question of whether soul of things exists and what is the essence of nature.
2. Epistemology (the theory of knowledge) is concerned with what counts as genuine knowledge.
3. Ethics (moral philosophy) is concerned with question of how do we live and act.
4. Logic is concerned with what are the correct principles of reasoning.
5. Philosophy of mind is concerned with the nature of mind and its functions.

Except this main areas, there are specialized topics, such as philosophy of science, philosophy of history, philosophy of law, social philosophy and philosophy of education. These new areas indicate that philosophy has an influence in many areas of society.

Relations between Religion and Philosophy (lectured by Mr. Samanta Ilañgakon)

2011

Although different definitions are given to explain philosophy and religion, basically they do not contradict each other. Philosophy and religion are the two means by which man apprehends the universe. Philosophy and religion may differ to some extent but in fact they are complementary to each other. They are dependent intimately. Both philosophy and religion raise the life of man and society to a higher and more noble level. A man needs a better philosophy and a better religion.

Philosophy and religion have only one purpose, that is seeking unity through diversity. In philosophy the purpose is peace, harmony, adjustment, salvation. As it is in philosophy, it is alike in religion. Therefore, the same idea, such as the soul, its origin and destiny, God and creation - in all events we may see that the relation between religion and philosophy is most intimate. The term 'philosophy of religion' has persisted in our language as the name for science, different from study of philosophy. It is an attempt to interpret religious experience logically.

Most philosophers incorporate religious beliefs (views) in the wide sense as connected with a reality beyond common appearance and human senses. Thus emerged the philosophy of religion. Sometime certain religions are interpreted using the field of philosophy – e.g., in Islamic philosophy, Buddhist philosophy, Christian philosophy. Therefore, modern scholars claim, that philosophical thinking may include religious concepts. Philosophy of religion is the philosophical examination of the central thinking and concern involved in religious tradition - it includes all the main areas of philosophy hand in hand with an investigation into the religious significant historical events and general features of society.

The philosophy of religion is not an organ of religious teaching. Religious practices, rituals, worship, prayer, etc., need not to be undertaken from the standpoint of philosophy of religion. All these are the activities of religion as included in the corresponding religious teaching. But in philosophy of religion we have to observe philosophical aspects of all these organs of religion. Not only theists, but also atheists, the skeptics and agnostics can philosophize about religion. The philosophy of religion is not necessarily a breach of theology, theology of religious beliefs or even a breach of philosophy. In fact it (objectively) studies the concepts, propositions and arguments of theologians.

Philosophical study of religion is a methodology used in religious study. It includes many sections, such as history of nature and limits of religious experience. Theology also benefits from philosophy of religion at least in two areas:

1. Historically, theology has been influenced by philosophy.
2. Philosophy clarifies, evaluates and compares religious beliefs.

For the Greek **Plato** and **Aristotle**, 'wonder' was the beginning of philosophy. From such wonder, according to **Plato**, emerged religious knowledge that also emerged from an 'idea'.⁵¹ **Aristotle**, on the other hand, is impressed with the original life of man and animals. Thus as a fundamental category in this context, God was thought of as the pure form, as the 'prime and the final mover'.⁵² This philosophical concept was used by Christian theologians, such as **St. Thomas Aquinas**.

René Descartes, the 'father of modern philosophy' is significant in terms of his reaction against the authority by this famous statement: "*Cogito ergo sum.*" - "I think, therefore I am." One is thus supposed to be the authority of inquiry and knowledge. This notion was used by later theology. For example, **Nicholas Malebranche** say that any unity in man linking together man's mind and body happen by means of the God's direct intervention. by God himself.⁵³

Immanuel Kant has been called as 'the second founder of modern philosophy'. With him philosophy become to take an interest in human knowledge. Its scope was limited though he was inclined to interpret all religious essentials with help of concept of morality. The belief in God was justified as a regulative idea that brings coherence into all of man's thinking. **George Hegel** came to regard the universe in its cultural, social and political progress as but a manifestation of time, subjected to the unchanging, absolute spirit, the God.

RSG. 202 – Western Religious Traditions

Objectives

The purpose of this course unit is to study major religious traditions with special attention to semantic religions and their geographical expansion as well as basic teachings.

Course Contents

Major Religious Traditions, Introduction in main western religion, traditions. Origin and Development of religion in the western world. Introduction to semantic religions, Judaism, Christianity, Islam. Development of Christianity up to middle ages. Basic teaching of three major religions.

Recommended Reading:

1. *The Place of a Religion in a changing World* De Silva Padmasiri, Delhi, 1978
2. *The Unanimous Tradition; Essays on Essential* Fernando Ranjith (Ed.), The Sri Lanka Institute of

51 *Ideas* is a special philosophical concept developed by **Plato**. According to this idea, all things, such as table, chair, human, animals etc. are first existing in a transcendental way, without matter or form. Then these things, when they are created or when they appear in the world, they "come down" from the world of "ideas" into the world of forms. **Plato** explained how the ideas themselves are created – according to him, it is the God, who has created all *ideas*.

52 Philosophers realized, that the world is based on 'movement' (change). Seeing the world as based on 'movement', they were asking who was the first mover. First/prime mover is the entity, that made the world to move, to change, to exist. Many of the philosophers, such as **Plato** came into the conclusion, that the 'prime mover' was the God.

53 See http://en.wikipedia.org/wiki/Dualism_%28philosophy_of_mind%29 -According to it, disciples of **René Descartes**, namely **Arnold Geulincx** and **Nicholas Malebranche**, proposed an explanation for interaction between mind and body: That all mind-body interactions require the direct intervention of God. According to these philosophers, the appropriate states of mind and body were only the *occasions* for such intervention, not real causes.

Unity of All Religions Traditional Studies, Colombo

3. *Buddhism: The Religion and Its Culture* Guruge Ananda W. P., 1975

4. *The World Religion; Old tradition and Modern Smart Ninian*, Cambridge University Press, 1992
Transfomation

5. *Sociology of Religion* Weber Max, 1965

Method of Teaching

Lectures and discussions

Method of Evaluation

End of the academic year written examination

Written Examination 80 marks

Assignment 10 marks

2 Tutorials (5 marks each) 10 marks

Total 100 marks

Judaism (lectured by Mr. Jayanta Bogoda) 2011

Judaism is the ancient religion of Jews. The Old Testaments of Bible is main source of Judaism. Judaism is the first systematic monotheistic religion. Judaism completely rejected believes in many gods (polytheism) and nature worshiping, animal worshiping, idol worshiping etc. Judaism is one of rational religions which is limited only for Jews.

According to Judaism, Jews must obey the God (Yahwe). This God Yahwe is believed to be personally interested in Jewish nation. Therefore, Bible claims that God appeared to Abraham and had an agreement with him. Thus it is very clear that God was personally interested in creating Judaism. God and Jews have an inseparable relationship both religion (belief in the God) and nation were born at the same time. Abraham is respected in Judaism as the father of Jews. Judaism can be identified under four basic concepts.

1. Selected People (Selected Group)

Jews believe that there is a special group of people. They are the great nation that thrives among other nations. Main reason for this kind of belief is the agreement between Abraham and God.

2. Promised Land

The concept of promised land is another important concept within Judaism. At the very beginning, God and Abraham made an agreement there. According to the agreement, God promised Abraham that He would give to the nation of his offspring a land called Canaan (Israel). According to that, Canaan or Israel is a gift from God, kingdom of Jews.

3. Concept of savior Moses

Moses accepted to be a great savior of Jews. He is considered to be a prophet of God and it is believed that Moses was sent by the God to help Jews for the sake of liberation from Egyptian slavery. According to Bible, Moses faced a lot of suffering and difficulties in his life but he dedicated whole his life to Jews. He took the responsibility of leadership which was very needed for Jews in order to get free from their life in misery. On the other hand, Moses could contact God and rule his people according to God's command. Apart from Moses, Jews believe in future savior "Messiah". He should come to Earth with the confirmation of the God when people forget the real truth of teaching in Bible.

4. Concept of sacred Book

Old Testament is the sacred book of Jews. They believe Old Testament includes divine truth. Normally Jews use several names for their Bible, namely '*Miqra*' and '*Tanakh*', which includes three major sources:

1. *Torah* (Law/Teachings)
2. *Nevi'm* (Prophets)
3. *Ketuvim* (Writing)

The concept of God in Judaism (lectured by Mr. Jayanta Bogoda) 2011

Judaism is an ancient religion of Jews. Before they followed a natural pattern of development from fear-ridden worship of nature, through confused polytheism to monotheism. Abraham and Moses adopted Mount Shaddai and Mount Sinai, respectively, as their God. Moses took the Jews out of Egypt. He was interested in organizing Jews giving them a new standard of life. For this purpose he delivered to his people the following Ten Commandments;

Thou shall have no other gods before me.

Thou shall not make unto thee any graven image.

Thou shall not take the name of the lord thy god in vain.

Remember the Sabbath day to keep it holy.

Honor thy father and thy mother that the days may be long upon the land which the lord thy god has given thee.

Thou shall not kill.

Thou shall not commit adultery.

Thou shall not steal.

Thou shall not bear false witness against thy neighbor.

Thou shall not covet.

Jews believe that God is the creator and ruler of the universe. All that happens is his achievement. His power is limited only by His own will. He does what He wants. God is omnipotent and omniscient. He is the all seeing, all hearing, all knowing god he is eternal and not limited in space and time. Judaism recognizes two distinct types of divine attributes. The one is that god is represented as a transcendental being that passes our comprehension and other is his holiness which invests him with moral perfection. God becomes the ideal pattern for the loftiest morality. This divine attribute of holiness has a twofold meaning. The first is one of spiritual eminence transcending everything temporal and sensual. This is the purifying power of God. In the second place it indicates the condescending mercy of god.

Man stands in a special relationship to god. This is expressed by the fact, that God made man in his own image. Man is exalted and is recognized as possessing a God given spirit. This forms a personal

relationship with him. God has provided man with earthly and spiritual qualities and thus the man is asked to participate in fulfilling the purposes of God, both with his physical and spiritual facilities. God created the world and all that is, but he entrusted its development to man. To the Jews, the reason to strive for is that they are imitation of God. God is good, righteous, just and merciful. Thus also man should have all these qualities.

Special features of Christianity (lectured by Mr. Jayanta Bogoda) 2011

Christianity is a monotheistic religion, meaning that there is one God who has created the world and man. Some Christians believe that God is both immanent and transcendent. They do not clearly explain the immanence of God. The transcendence of God, the teaching of analogical entices and Paul Tillich's theory of symbolism are based on this doctrine. By transcendence is meant that nothing in the world can be compared or define the God. Everything of creation falls short of the glory of God.

Then they believe, that God is a spiritual being who has no physical body. They think that spirituality has been created by God. They are afraid of God who can destroy both body and soul in hell. Thereafter they believe God is of absolute perfection and omniscience, omnipotence, omnipresence, Omnibenevolent, eternal, immortal and he is a necessary being, God is the beginning and the end. Then, God has been revealing himself through his prophets and God has been revealed most clearly and finally as Jesus. Therefore, some people believe Jesus is the visible image of invisible God.

After that, Christians also believe that God is love, God is the Father, He is always willing to forgive sin and God is essentially redeeming love. God as love searches man much more than man searches God. Furthermore, there is the dogma of Trinity, according to which Father, Son and the Holy Ghost are three persons, but they are one. This doctrine of trinity in the West is not very intelligible. Trinity is quite different from the triad of Brahma, Vishnu and Mahadecan (Siva), where all the three deities are quite distinct and separate with their distinctive functions.

Thereafter, they have faith, that Jesus died for redeeming sin and that this faith alone is forgiveness of sins of the sinners and then He (Jesus) may become one with God. Hence, the following is not by words, in obedience to the Law of Moses, but faith that a sinner is saved from the hellfire. The faith, again, is a free gift of God and is open to all men irrespective of race and color. At that time, this doctrine of faith as the gift of God turns the doctrine of election and predestination. This doctrine of predestination means that God has chosen some person from the very beginning of the world for being saved and some for being damned. This doctrine of grace by election is found in Ramanuja, who quotes the Upanishads in support of his view of election.

Jesus Christ as a reformer (lectured by Mr. Jayanta Bogoda) 2011

Though Jesus was born as a Jew, he strictly rejected many of the traditional teachings of Judaism. Jesus was very different from other Jews and teaching of Jesus was revolutionary to Judaism. The Jews called themselves 'chosen people of God' and they called another people 'gentiles'⁵⁴ or heathens. Person who is a Jew, is a ritualistic and narrow minded one, whereas Jesus rejected the concept of chosen people of God. Jesus preached the universal brotherhood of man, sons of the same loving Father called God. He preached the equality of man before God, for Jesus' God is the God for all people alike.

⁵⁴ Jews call the non-believers as 'gentiles' and Christians call them as 'pagans'. The teacher, not knowing this fact, he used 'pagans' instead of 'gentiles', which is wrong. 'Heathen' is simply a member of primitive society.

One of the commandments of Moses was “do not commit murder,” as Jesus said, “but now, I tell you, whoever is angry with his brother, will be brought to trial.” You have heard that it was said “do not commit adultery,” but Jesus said, “anyone who looks at a woman and wants to possess her,” is guilty of committing adultery with her in his heart. It was also said “anyone who divorces his wife must give her written notice of divorce,” but now I tell you “if a man divorces his wife, even though he had not been unfaithful, then he is guilty of committing offense, if she is married again, the man who is married with her therefore commits adultery.”

The Jews were told not to break vows made in the name of God, but Jesus said not to use any vow when one makes a promise. Jews were told to love their friends and hate their enemy, but Jesus said “love your friends and pray for your enemies.” Even in the hour of his being hanged on the cross Jesus prayed for his enemies. Jews were told to stop every performance on Sabbath, to rest whole the day, but Jesus said on Sabbath day one can perform wholesome.

Thus Jesus taught a life of love, service to all fellowmen with the utmost sincerity of heart, a truly universal way of life which is also the inmost meaning of the Hindu religious piety. Jesus could say what he did say as for him God is love who makes no distinction between sinner and pious, between righteous and unrighteous.

The five pillars of Islam (lectured by Jayanta Bogoda) 2011

According to the five pillars of faith, a Muslim may realize his final destiny. Realization means the development of the divine spark in man by means of surrendering one's will into the divine as well as awareness of the divine presence. We can observe that the five pillars of Islam require strong faith in them. The first pillar is, that every Muslim should believe in the following expression “*lā ilāha illallāh, mahammadur rasulallāhu.*” meaning “there is no God except Allah and Muhammad is the prophet of Allāh.” Every Muslim believes in a very strict monotheism. They are not allowed to believe in other Gods.

The second pillar of Muslims is that they should pray five times a day. When they pray they should turn their body to the Mecca. Before one prays, he/she should clean his/her body, especially mouth, ears, hands, face and nose, penis and feet for three times. Muslims should dedicate to the God the their whole life as well as they should concentrate their mind on Allah. Naturally, a prayer strengthens Muslim's ties to Allah.

The third pillar is Zakah. In religious texts Islam permits to enjoy all good things in the life. By Zakah Islam asks from the rich to deliver money to the poor. According to Zakah Muslims have to donate 2.5-5% of their income to poor and needy. Muslims should give their Zakah regularly if it is needed.

The fourth is Ramadan. Most of living religions follow fasting days for controlling the body desires and mental fickleness. According to Islam, observing fasting during Ramadan helps purification of the mind and protecting one from sin. A Muslim has to keep fasting for the whole month except children, pregnant women, sick and very old men. A Muslim, in order to observe fast, does not have any food or water from sunrise to sunset. Everyday during the month of Ramadan, if someone deliberately breaks the fast without a good reason, that person must give meat for sixty people or must fast sixty further days. The fifth pillar, Hajj, literally means 'setting out for definite purpose' - simply it means pilgrimage to Mecca.

Words-358

Western religious traditions A (lectured by Mr. Jayanta Bogoda) 2011

These are three basic religious traditions, which represent western religious tradition. These three basic religions are called Semitic religions, Abrahamic religions and also other names are used to call these three religions, namely Judaism, Christianity and Islam. Before these three religious traditions appeared,

Western people followed ancient religions such as Greek and Roman religions. They were polytheistic religion. Before becoming polytheistic like Greek and Roman people, people of western countries worshiped nature and mother God. Anthropologists and archeologists have discovered that ancient people who lived in those countries worshiped animals too. Egyptians are good evidence for animal worshiping. One well known anthropologist revealed that primitive people believed that every natural object had a spirit or soul, which was called animism.

Later, western people started to follow a monotheistic religion. They worshiped one God. The man called Abraham founded the first monotheistic religion in the west, namely Judaism. It is a religion and culture of Jewish people. Jews believe that Abraham was selected by God from amongst the idolatrous people. He was promised that his descendants would rule over the earth and they would be as numbered as the sands of ocean. Thus the first recorded monotheistic faith in the world is Judaism. It is quite evident that the history of Judaism constitutes historical foundation of other religions, including Christianity and Islam, thus the three faiths may be recognized as Abrahamic.

Then Abraham was the tenth in the generation from Noe and the twentieth from Adam. He was originally named Abraham, and his father's name was Terah of Ur; he had two brothers, Nahor and Haran, wife was Sarah and he was the uncle of Lot. He was sent by God from his home in Harran to take possession of the land of Canaan. In Canaan, Abraham entered into a covenant with God: in exchange for recognition of Yahweh as his God, Abraham would be blessed with innumerable progeny and the land would belong to his descendants. God said to Abraham "I will leave the promised land to your descendants and they will become a great nation. I will bless you and make your name famous, so that you will be a pleasure. I will bless those who respect you but I will cause suffering to those who cause you and your people difficulties. I will bless you and all the nations of the world will come to bless you" as may interpreted.

Western Religious Traditions B, Moses' books of Bible (lectured by Mr. Jayanta Bogoda) 2011

Genesis 11:10-26:

(10) These are the generations of **Shem**: **Shem** was a hundred years old, and begat **Arphaxad** two years after the flood: (11) And **Shem** lived after he begat **Arphaxad** five hundred years, and begat sons and daughters. (12) And **Arphaxad** lived five and thirty years, and begat **Salah**: (13) And **Arphaxad** lived after he begat **Salah** four hundred and three years, and begat sons and daughters. (14) And **Salah** lived thirty years, and begat **Eber**: (15) And **Salah** lived after he begat **Eber** four hundred and three years, and begat sons and daughters. (16) And **Eber** lived four and thirty years, and begat **Peleg**: (17) And **Eber** lived after he begat **Peleg** four hundred and thirty years, and begat sons and daughters. (18) And **Peleg** lived thirty years, and begat **Reu**: (19) And **Peleg** lived after he begat **Reu** two hundred and nine years, and begat sons and daughters. (20) And **Reu** lived two and thirty years, and begat **Serug**: (21) And **Reu** lived after he begat **Serug** two hundred and seven years, and begat sons and daughters. (22) And **Serug** lived thirty years, and begat **Nahor**: (23) And **Serug** lived after he begat **Nahor** two hundred years, and begat sons and daughters. (24) And **Nahor** lived nine and twenty years, and begat **Terah**: (25) And **Nahor** lived after he begat **Terah** a hundred and nineteen years, and begat sons and daughters. (26) And **Terah** lived seventy years, and begat **Abram**, **Nahor**, and **Haran**.

Haran had a son called **Lot** and **Haran** died in his native city Ur in Babylonia. **Abram** married **Sarai** who had not children, then **Terah** took his son **Abram** his grandson **Lot** and his daughter in law **Sarai**, and with them left city Ur to go to the land of **Canaan**. But before they entered the land **Canaan**, **Terah** died at the age of 205.

Terah died at the city of **Haran**. At the **Haran** city God addressed **Abram** and said to **Abram**: “Leave your native land, your relatives and your father’s home, and go to a country that I am going to show you. I will give you many descendants, and they will become a great nation. I will bless you and make your name famous, so that you will be a blessing. I will bless those who bless you. But I will curse those, who curse you. And through you I will bless your nation.

Covenant or an agreement between the God and Abram.

1. Selected Group (Jews)
2. Promised Land (**Canaan**)
3. Savior (**Moses**)
4. Sacred Text (Old Testament)

Promises given by God.

1. Promise to give the land of **Canaan** (**Israel**)
2. Promise to make a great nation through **Abram**.
3. Promise to make **Abraham’s** name famous.
4. Promise to protect **Abraham** and his descendants from endemics and from dangers.
5. Promise to bless Abraham, promise to give a child to Abraham’s wife.

Conditions given to Abraham.

1. He should leave his father’s home, native land and relatives.
2. He should go to the land which God was going to give him, namely **Canaan**.
3. He always should obey and pray to the God.
4. He should completely follow the God’s order or instruction.
5. God asked him to change his name from **Abram** to **Abraham** (Great Father).
6. Asked to change his wife’s name from **Sarai** to **Sarah**.
7. Circumcision was the sign of the agreement between God and Abraham. God said to Abraham, you also must agree to keep the covenant with me, both you and your descendants within future generations. “You and your descendant must agree to circumcise every male among you.”

Basic Religious concepts of Judaism (lectured by Mr. Jayanta Bogoda, given by ven. Paññindriya) (27.05.2011)

There are several basic religious concepts in Judaism. The concept of God. According to Judaism, Jews should respect and believe in one God, **Yahwe**. Therefore, Judaism is very estranged (separated from other religions) monotheism. If someone believes in other gods or God, he will be not a Jew. To be a Jew, one has to believe just in **Yahwe**, that is the first commandment of the Ten Commandments. The God appears in Old Testament as the creator of the universe and mankind. According to belief of Jews, God has several special characteristics:

1. God is omnipotent - God has all kinds of powers and skills. God is the essence of everything and world runs according to God’s will.
2. God is omniscient - God can see and hear everything in the universe. God knows the past, present and future.
3. God is eternal - Although progress and change may characterize some of His words, He remains unchanged. He does not change. Therefore He is perfect.
4. God is spirit - God has not body, not physical or measurable form. Therefore, God is immeasurable.
5. God is everywhere. - God is not limited to what is space and time, because His power is spreading at every point in space and every moment in time.
6. God is Holy. - Holiness refers to God. God’s moral excellence.

7. God is righteous - Righteousness refers to God's administration of justice. He brings punishment up on the disobedient. On the other hand the righteousness of God refers to His moral laws laid down to guide the conduct of human kind as in the Ten Commandments.
8. God is Loving.
9. God is True.
10. God is Wise.

The concept of man in Judaism.

Man is wonderful creation of God. God created man according to His own appearance, therefore human kind was very lucky to be similar to God. Then God said: "and now we will make human beings; they will be like us and resemble us. They will have power over the fish, the birds, and all animals domestic and wild, large and small." (1.26 Genesis). According to this quotation of Old Testament two significant facts can be recognized.

1. Man is made according to God's appearance. Therefore, man has been given what was not common to other animals. In the process of creation only man was so lucky for receiving such a special interest of God.
2. According to the above mentioned quotation man was given all the power over all the other animals. Man was asked by God to rule over other animals. It is also special gift for humankind given by God. But man also has limited power and freedom, according to Judaism.

Relationship between God and the World (lectured by Mr. Jayanta Bogoda) 17.06.2011

God is the creator of the world. Therefore, there would be no world without God. God is not a member of the world, because He is one who goes beyond the world. God is not limited to the time and space, because both time and space were created by God. God has an eternal existence, thus He will never die. He is beyond any worldly phenomena, but there is very reasonable question with relation to creation. That is - "how did God create the world" or "out of what He created the world." Answer for this question is "God created the world out of nothing." Therefore, God doesn't depend on world, while world depends on God. It implies that God is independent on existence.

According to Judaism the world created by the God is not eternal like God. The world is impermanent. World can be destroyed in any moment. Everything within the world happens according to the God's wish. Natural disasters like floods, volcanoes, tsunami, earthquake – they were sent by God to the world as a punishment to man for deception and sinfulness.

"Life after death"

According to Judaism, human life is impermanent. It is determined according to the human existence. According to Old Testament, God gave maximum age limited to one hundred and twenty years. On the other hand, death is punishment given by the God to the human kind for both **Adam** and **Eve's** disobedience.⁵⁵

⁵⁵ See first chapter of Bible for reference.