

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.)

- (A) 1. *Dīghanikāya - Mahāpadāna sutta*
2. *Mahāvaggapāḷi - Uposathakkhandhaka*
3. *Theragāthā - Vangisattheragāthā*
4. *Suttanipāta - Aṭṭhaka Vagga*
- (B) 1. *Majjhimanikāya - Brāhmaṇa vagga* (1-5 Discourses)
2. *Mahāvaggapāḷi - Mahā Khandhaka*
3. *Theragāthā - Mahāmoggallāna Theragāthā*
4. *Suttanipāta - Parāyana vagga*
- (C) 1. *Samyuttanikāya - Sagathaka vagga*
2. *Cullavaggapāḷi - Bhikkhunī Khandhaka*
3. *Apadāna Pāḷi - Mahāpajāpatī Apadāna*
4. *Udāna Pāḷi - 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

ABBREVIATIONS AND INDEX OF GRAM. TERMS

Abl. - Ablative case, used to indicate separation or reason.

Acc. - Accusative case, normally used to indicate object of the verb

Absol. - Absolutive; a verbal form used before the final verb of the sentence. The suffixes **tvā**, **tvāna**, **tūna** and **ya** are added to the root to make an absolutive. The suffix **ya** is added only when the root is prefixed. Prefixes are added at the beginning and suffixes are added at the end.

Caus. - Causative; the doer does not do the action, but makes another to do it. This is what is meant by causative. In making causative verbal forms the suffixes **e**, **aya**, **āpe**, **āpaya** are added to the root. When those suffixes are added, the root vowel is lengthened. For example: *abhi + vad + e + tvā = abhivādetvā*

Compound - *samāsa*

Cp. - Compare

Dat. - Dative case, used to indicate purpose or the receiver

Der. - Derivative noun which is derived from a noun or from a root.

Fut. - Future

Fut. pp. - Future passive participle

Indcl. - Indeclinable is a part of the language which cannot be declined. It remains the same throughout the language.

Interr.p. - Interrogative particle which is used to form a question.

Loc. - Locative case, used to indicate space and time

N. - Noun, *nāma*

Nom. - Nominative case, used to indicate the subject of the sentence

Opt. - Optative

Pl. - Plural

Pp. - Past participle+ the suffix to be added to the root is 'ta'. All participles are adjectives and declined in three genders.

Pr.p. - present participle

Prefix - *upasagga*

Pres. - Present tense

Primary derivative - *kitaka*

Pst. - Past Tense

Secondary derivative - *taddhita*

Sg. - Singular

Skt. - Sanskrit

Suffix – *paccaya* and *vibhatti*

V. - Verb, *ākhyāta*

FIND OUT

The virtuous fall into misery through the unvirtuousness. *Pali\22032\Huixian\BA\2nd year\09,08,2000*

In a certain forest on the road to Ujjeni there was one Assattha tree. There lived together a certain swan and one crow. Then, one day one traveler, being oppressed by the heat, having reached the foot of that tree, placing his bow on a side laid himself down in the shade of that tree. Indeed soon the shadow of the tree went away from his face. The swan which was seated on the tree, having seen his face that is being scorched by the Sun's rays, through compassion, having spread its wings and shielded (him) from the Sun's rays.

Then, before long that traveler, who was fatigued by the journey, enjoying the bliss of sleeping open his mouth. That crow, which was wicked by nature, being unable to bear another's happiness, having seen the traveler, and having dropped excreta (or dung) in his mouth, flew away. He, being awakened, having looked round, and having seen the swan, shot it with his bow.

Exercise.

1. Duppanna bala attana eva amittena papakammani karonta caranti.
2. Brahmana nimantito Bhagava isipatanam gantva dhammam desesi.
3. Eko jacca na vasalo hoti, jacca na brahmano hoti; kammana eva vasalo va brahmano va hoti.
4. Yo attano sahayakam pavajeti so mitto na hoti.
5. Duto agantva sangamassa pavuttim bhupalassa arocesi.
6. yada cora balavanta honti tada bhupala dubbala honti.
7. Sa geham pacchagatam samim disva ciragatam mittam disva modamano annataro mito'va pamujji.
8. Atta hi'va attano ratho bhavati.
9. Tada Baranasirajattam appatthento ko'pi bhupalo na bhavi.
10. Kim tvam patirannena saddhism yujjhitum sakkosi?
11. Brahmano patubhavaya idameva pubbanittam hoti.
Or Brahmano patubhavaya ayam pubbanimittam.
12. *Aham mama pitara ca, matara ca bhatarehi ca mittehi ca saddhim tatra tatra cetiyani pujento carikam acarim.*

SUTTANIPĀTA

The *Suttanipāta* is the fifth book of the *Khuddaka Nikāya*. According to the commentary it includes the divisions of *gāthā*, *geyya* and *veyyākaraṇa*. Why then was the *Suttanipāta* given to this collection? Because it consists of *suttas* which point out meanings, express them clearly, fulfill them, flow with meanings, afford perfect protection and share the properties of a thread.

There are five *vaggas* in the text as follows:

1. *Uraga*
2. *Cūḷa*
3. *Mahā*
4. *Aṭṭhaka*

5. Pārāyana

The number of the *suttas* in the texts is seventy. It is to be noted here that the text does not entitle the passages found in the last *vagga* as *sutta*; each of them is entitled '*puccha*'. But the commentator is inclined to name them *suttas*. Though it is said that there are only sixteen passages in the last *vagga*, two more passages are found, one at the beginning of the *vagga* and the other at the end. These introductory and concluding passages make the whole *Pārāyana Vagga* a complete story. As the author of the *Suttanipāta* commentary observes, the *Suttanipāta* comprises eight *baṇavaras*.

The first *vagga* of the *Suttanipāta* derives its name from the first *sutta* of the same *vagga*. Among the first three *vaggas* the second is the smallest, though it includes more *suttas* than the first and the third. The majority of the *suttas* of this *vagga* are very short. Therefore, the title '*cūla*' is reasonable for this section.

The next *vagga* called '*mahā*' is the largest of this collection and it contains the longest discourses of the text. On the other hand, '*Cūla*' and '*Mahā*' go together in connection with names and titles of texts, *vaggas* and *suttas*, as we can see in other places of canonical texts. The meaning of the title of the fourth *vagga* is controversial. It is apparent that there are four '*aṭṭhaka*' *suttas* in that *vagga*. Whatever may be the meaning of the word '*aṭṭhaka*', the reason why this *vagga* was named '*aṭṭhaka*' is that it included these discourses. The *sutta* of the last *vagga* speaks of how to attain *Nibbāna* by crossing over the ocean of *Samsāra*. The title '*Pārāyana*' indicates this meaning.

One of the noteworthy characteristics is that most of the discourses found in the *Suttanipāta* have been composed in verse. There are only four *suttas* consisting of prose and verse. Except these four discourses, we come across thirteen other discourses in which the introductory and concluding passages are given in prose. The last two *vaggas* are composed completed in verse except for a short prose passage found at the ?? *Parāyana Vagga*. The text presents more than thousand stanzas mainly composed in the metres(?) of Tristub(?) and Anusub(?). It should be noted here that, as **Franke** observes, the *gāthas* of the *Suttanipāta* represent an earlier stratum than the prose.

PĀRĀYANA VAGGA – KHUDDAKA NIKĀYA (ORIGINAL BY VEN. PAÑÑĀSĀMI)

»*Ekamekassa cepi pañhassa athamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjeyya, gaccheyyeva jarāmaṇassa pāraṃ. Pāraṅgamanīyā ime dhammāti, tasmā imassa dhammapariyāyassa pārāyananteva [pārāyanaṃteva (sī. aṭṭha.)] adhivacanaṃ.*

«¹

The meaning of the term Pārāyana

Understanding the meaning of each single question comprehending the *Dhamma* included if a person follows the path of *Dhamma* he will put an end to old age and death. Therefore, '*Pārāyana*' means to go to the extreme end. Therefore, we can come to a conclusion that the term '*Pārāyana*' is to cross over from the mundane life to the stage of emancipation.

In the *Pārāyana Vagga*, there are 16 questions asked by the disciple of **Bavari**. In any of this question, the verse *Pārāyana* is not huge but yet the whole *Pārāyana Vagga* deals with the crossing the flood or *ogha*. *Ogha* means *kāma*, *bhava*, *diṭṭhi* and *avijjā*. In the *Pārāyana Vagga* there are many examples of destroying *taṇhā*. This *taṇhā* is called *visattika*. The *Pārāyana Vagga* gives explanation about getting gwith of suffering, birth, old age etc. Therefore, we can understand that the *Pārāyana Vagga* had the objective of attaining of *Nibbāna* by destruction of craving.

The *Pārāyana Vagga* in the vervb(?) had even during the time of **Buddha**.(?) The reason for the exposition of *Pārāyana* can be given as thus: **Bavari**, after the passing away, the king gave up his position as the chief advisor together 16 pupils. He went to the forest and lived a holy life. Later he stayed near boundary of the **king Assaka** and **Ālaka**. After sometimes, **Buddha** appeared in the world. **Bavari** always gave during this time accepting *Brahmiṇ* came to him, requested for 5 hundred(?) because **Bavari** refused the request this *Brahmiṇ* made on the seventh day. (?) **Bavari** we(?) pleased but

1 *Khuddaka Nikāya – Suttanipātapāḷi – 5. Pārāyanavaggo - Pārāyanatthutīgāthā*

fortunately a *deva* came and directed **Bavari** to **the Buddha**. Since **Bavari** was very old, he was unable to go to see **the Buddha**. He sent his 16 pupils. These disciples recognized **the Buddha** by this major monk. The concept of **Buddha** have developed *Dhamma*. Thereafter, the disciple next **the Buddha** was able to understand the question. They have in their mind. (?) Thereafter, the *Pārāyana Vagga* takes a new trend. The discussing between **the Buddha** and the 16 disciples indicates the philosophical trend in *Pārāyana*. The Buddhism had introduced to the young people the middle path, self-mortification and self-indulgence.

All the questions asked by the young people and answers given by **the Buddha**, the philosophical background of *Pārāyana Vagga*. (?) **Ajita** who approached and questioned about the world – he asked why the world is not seen. He wanted to know which world the world is covered. (?) Moreover, his desire was to understand the cessation of *nāma-rūpa*, *viññāṇa* should be ceased. **Ajita** was very satisfied, this philosophical problem was solved by **the Buddha**. The young person understood how to stop the arising of *nāma-rūpa*.

Tissametteyya also asked philosophical question. He asked about the person who is happy and who is without craving and wrong view. **The Buddha** explained that one who is free from craving, one who understands impermanence would follow the Middle Path. Such a person will be happy because his circle of birth is strong. (?) This young was satisfied by understanding the Middle Path.

Puṇṇaka also asked a philosophical question. He asked whether a person can get rid of *jāti*, *jarā*, *marāṇa* by practicing sacrifices. This was indeed a criticism of the *Brahmin* society. **The Buddha** said in order to stop birth, old age and death one must give up craving. Sacrifice gives only extended life span.

Mettagū asked **the Buddha** the cause of *dukkha* and the destruction of *dukkha*. **The Buddha** said *dukkha* arises from craving because of craving that wish people are born again and again. (?) Therefore, one must be mindful to destroy craving. It puts end to the old age and lamentation.

The question asked by **Todaka** is highly philosophical. He wanted **Buddha** to explain what *Nibbāna* is. **The Buddha** said - „if you can give up some harm (*vikatti*), that is *Nibbāna*.“ The *Parāyana Vagga* emphasizes that *Nibbāna* should be understood by oneself. In this manner, you can observe that the most philosophical problems are also *Pārāyana Vagga*.

Upasīva asked and wanted to know how to cross *kamma*, *bhava*, *diṭṭhi* and *avijjā*. He also wanted to know the situation of those who have gained *Nibbāna*. **The Buddha** said one who is mindful and one who understands impermanence can cross the flood. That is *kamma*, *bhava*, *diṭṭhi* and *avijjā*. **The Buddha** explained that when a person attains *Nibbāna* he has nothing of his own (nothing induce). This is indication of *suññatāva*. This idea in the *Pārāyana Vagga* meaning had later got developed as *Mahāyāna Sūnyatavāda*. Therefore, **Upasīva's** question give a philosophical trend.

The question raised by **Puṇṇaka** was concerning people doing sacrifice. He wanted to know how a person can destroy birth, old age and death by means of sacrifice. **The Buddha** said that by offering sacrifices people will extend life. If they want to end the circle of birth, they must give up craving.

Mettagū questioned the cause of *dukkha* and how to get rid of *dukkha*. **The Buddha** said *dukkha* arises due to craving. Fool people embarrassing always face *dukkha*. (?)

Dotaka requested to explain *Nibbāna*. **The Buddha** said one must be deeply mindful and cross the circle of birth giving up craving. **The Buddha** said one must understand and reach *Nibbāna* by oneself. **Buddha** mentions the term *visattika* as *taṇhā*. These philosophical ideas are explained by **the Buddha** emphasizing the freedom of oneself.

Upasīva wanted to know the crossing of flood (*ogha*) and also the attainment of *Nibbāna*. **The Buddha** explained *kāma*, *bhava*, *diṭṭhi* and *avijjā* as flood. *Kāma* is sensual pleasure. *Bhava* is existence. *Diṭṭhi* is wrong view. *Avijjā* is ignorance. They are like flood. They drag the person into the circle of birth. In order to cross these floods one must give up these defilements. In this world, there is nothing belonging to oneself. Therefore, mediate as nothing increase. (?) The mediation gives on nothingness. (?) We need the higher philosophical ideas as *suññatavva*. Later **Nāgarjuna** developed philosophical idea as *suññatavāda* based on this kind of only Buddhist teaching. **The Buddha** explained that *muni* free from craving will be no more after death. He will have no *rūpa* after death. They will be no individuals as such. In this way, *Pārāyana Vagga* explains the *Nibbāna* as *anupadisesa*, meaning no substance left.

Nada questioned **the Buddha** about the status of *Ājīvakas* and *Nigaṇṭhas*. He wanted to know whether they can be called *munis*. **The Buddha** rejected their devarious.(?) **The Buddha** said the *Ājīvakas* and *Nigaṇṭhas* are no longer *munis*. Accordingly, *muni* is a person who will destroy craving. Therefore, in order to destroy birth, old age and death one should destroy defilement.

Nanda questions about the position of one who has crossed the flood. **The Buddha** preached like that the person who crosses the flood should give up grasping. Grasping is called *upādāna*, which leads to birth again and again. Therefore, *Pārāyana Vagga* explains that it is necessary to give up grasping in order to end *Samsāra*.

Hemaka, the disciple of **Bavari** said to **the Buddha**, that their teacher did not teach them how to destroy craving. He requested **the Buddha** to teach him. **The Buddha** said that one must give up attachment to sensual pleasure and attain(?) become mindful concentrating on the three characteristics, understanding the three characteristics and with the destruction of defilement one can attain *Nibbāna*.

The question asked by **Todeya** was highly philosophical. He wanted to know the characteristic of the sage who is free from craving. **The Buddha** said such a person understands the three characteristics, he is why he will not brush thinking.(?)

Kappa, another disciple, asked about the refuge of a person with suffering. **The Buddha** explains that if one is suffering he must attain *Nibbāna*, which is free from defilements.

Jātukanna questioned about what is *Nibbāna*. **The Buddha** explains that *Nibbāna* is free from defilement, free from craving, free from wrong view, not grasping mind and form and thus away from the realm of *Māra*.

The disciple, **Bhadradudha** requested **the Buddha** to preach the *Dhamma*. Then **the Buddha** instructed him not to drag anything of past, present and future. **The Buddha** said *Māra* will follow any kinds of drafting.

Udaya asked **the Buddha** about *Nibbāna*, free from ignorance. **The Buddha** said one must give up all the fetters. There are to be mindful with right thought must attain *Nibbāna*.(?)

Udaya asked **the Buddha** about the cessation of *viññāṇa*. One who wanders mindfully without external and internal pain will put end to *viññāṇa* or consciousness. This is a philosophical question. Sense, *viññāṇa*, next the person wanders from place to place.

Kosala asked about the situation of the person who has attained the realm of nothingness (*akiṅsaññā*). **The Buddha** explains that such a person who has given up craving for formless state will develop insight and attain *Nibbāna*. This is also a philosophical question directing the situation of the attainment of trances².

Mokharāja questions **the Buddha** about the person who observed the world so as not to be caught to *Māra*. This is highly philosophical because it is not easy to be free from the draft of *Māra*. **The Buddha** said one must be mindful; one must give up *sakkāya diṭṭhi* (view of oneself), one must look up the world as empty. Then *Māra* cannot draft a person. This philosophical trend of *sūnya* later developed into a great extent. As a result, **Nāgarjuna** introduced *suññatāvāda*, appearance of emptiness. The seeds of this theory are *suñña*, *asāra*, *mogha*, *natthi* etc., denoting complete emptiness. According to this theory, the five aggregates are not real. They are just a creation. They are just like a bubble. They are not permanent. They are *aniccā* (impermanent), *dukkha* (suffering), *anattā* (soulless). Here there is nothing to be taken as one's own. They are empty. *Suttanipāta* reaches the peak of philosophical speculation. These are philosophical speculations with the answer given by **the Buddha** to **Mokharāja**. This is a philosophy without craving. It explains that the five aggregates should not be taken as static.

Accordingly, the development of this philosophy explains that there are no two things as *Nibbāna* and *Samsāra*. They say that both *Nibbāna* and *Samsāra* are the same. According to early Buddhism, everything is Dependent Origination. **The Buddha** pointed out one must look at the world as empty. See everything is soulless. This explanation finally leads to the development of *suññatāvāda*.

Pingya asked **the Buddha** how to get rid of birth and old age since he is very old now. **The Buddha** advises him to give up attachment to one's form.

2 Here 'trances' probably means '*jhānas*'.

According to *Suttanipāta* we observe that the sixteen disciples of **Bāvāri** approached **the Buddha** and questioned him. These *Brahmins* had grasped various wrong views. They had a lot of problems regarding suffering and putting end to the circle of birth because they were engaged in various methods of sacrifice. They did not know the correct path. Almost all of questions are based on deed(?) philosophical trend. **The Buddha** answered the philosophical manner explain to them the usualness of grasping oneself and one belonging.(?) We understand that the questions of by all sixteen disciples are similar to each other. They wanted to get rid of craving. This is an indication that at that time people of various views (*vāda*) entered into argument regarding life and death. However, **the Buddha's** explanation made them understand the Dependent Origination. Through this understanding, they were able to realize the philosophical idea in Buddhism.

666 *THE MEANING OF PĀRĀYANA VAGGA* BY VEN. SEM CHANTHY

Ekamekassa ceṇi paññassa atthamaññāya dhammamaññāya
dhammānudhammam patipajjeyyagaccheyyāma jarāmanassa pāram
gamaṇīyā ime dhammāti tasmā imassa dhammapariyāyassa
pārāyanamteveva adhivacanam.

Understanding the meaning of each single question comprehending the dhamma included if a person follow the path of dhamma he will put that into old age and death. Therefore Pārāyana means to put to excrement. Therefore we can come to a conclusion that the term Pārāyana is to cross over from the mundane to the state of emancipation.

In a Pārāyana vagga there are 16 questions asked by the disciples of Bāvāri in any of the questions the word Pārāyana is not use but yet the whole Pārāyana vagga deals with the crossing of the flood or Ogha. Ogha means Kāma, Bhava, Ditthi and Avijjā. In the Pārāyana vagga there are many example of destroying Tanhā. This Tanhā is called “Vibhattikā”. The Pārāyana vagga gives explanation about getting rid of suffer, birth, old age etc. Therefore we can understand that the pārāyana vagga had the objective of attaining Nibbāna by the destruction of craving and ignorance.

The Pārāyana vagga in the verse form had existed even during the time of the Buddha. The reason for exposition of Pārāyanā can be given as dust. Bāvāri after the passing away of the king give up his position as chief advices together with 16 pupils. He went to the forest and led a wholly life. Latter he stays near the boundary of the king Assaka and Alaka after sometime Buddha appeared in the world. Bāvāri always gave arms to the poor people. During this time a certain Brahmin came to him and request for 500coins because Bāvāri refuse the request this Brahmin made a curse. He said that on the seven days Bāvāri's head will split into pieces but fortunately a Deva came and directed Bāvāri to the Buddha since Bāvāri was very old. He was unable to go to see the Buddha. He sent 16 pupils. These pupils recognized the Buddha by his major mass. This is that indication that the concept the Buddha had developed thereafter the disciple met the Buddha. The Buddha was able to understand question they had in their mind. Thereafter the Pārāyana vagga take a new train. The discussion between the Buddha and the 16 disciples indicates the philosophical train in Pārāyana vagga.

Ajitha who approach the Buddha quest about the world. He asks why the world is not seen, the world is covered. More over his desire was to understand the cessation of Nāma rupa (mind and form). These philosophical questions were answered by the Buddha. The Buddha said: the world is covered with ignorance the world is not clear because of helplessness (avarice) hairlessness (Pamāda). Therefore the Buddha said in order to matter seeing of Nāmarupa. The Viññāna should be sealed. Ajitha was very satisfied. This philosophical problem was solved by the Buddha. The young person understood How to stop the arising of nāmarupa.

Tissametteyya also ask a philosophical question. He asked about the person who is happy, who is without craving and wrong views. The Buddha explained that one who is free from craving, one who understand impermanent will follow the middle path such a person will be happy because this circle of each virtue. This young man was satisfied by understanding about the middle path.

Punnaka also asked a philosophical question. He asked whether a person can get rid of Jāti, Jarā and Marana by practicing sacrifices. This was in deep criticism of Brahmin society. The Buddha said in order to stop birth, old age and death one must give up craving. Sacrifice will only extend the life sphere.

Mettagu asked the Buddha the cases of dukkha and the destruction of dukkha. The Buddha said dukkha arise from craving. Because of craving solace people are born again and again. Therefore one must be mindful to destroy craving it will put into birth, old age and lamentation.

The question asked by Dhotaka is highly philosophical. He wanted the Buddha to explain what is Nibbāna? The Buddha said if you can give up Tanhā (Visattikā) that is Nibbāna. The Pārāyana vagga impress that Nibbāna should be understood by man self. In these manners we can observe that the most philosophical problems were also given in Pārāyan vagga.

Upasīva wanted to know How to cross Kāma, Bhava, Ditthi and Avijjā. He also wanted to know the situation of those who have attained Nibbāna. The Buddha said one who is mindful and one who understand impermanent can cross the flood. The Buddha explains that when a person attains Nibbāna he had nothing of his own. This is an education of Sunyatāvāda. This idea in the Pārāyana vagga may have latter got developas the Mahāyaāna Sunyatāvāda. Therefore Upasīva's question gives a philosophical train.

666 COMPARE THE BIOGRAPHY OF THE BUDDHA TAUGHT IN THE GHATIKARA SUTTA WITH THE JATAKA STORIES.

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According to the preliminary part of Ghatikara sutta, Buddha Gotama was wandering towards Baranasi with Ananda and many other monks. At one point Gotama Buddha smiled and Ananda asked the reason for it. Then the Buddha started to reveal the story of Brahmin youth Jotipala and potter Ghatikara.

There are two reasons that Ghatikara sutta can be considered remarkable. This indicates a preliminary stage of Buddha concept. In addition, it reveals the incredible behavior of the Buddha like taking food by himself from the Ghatikara's kitchen. The second point is that this is a legendary type of a sermon rather than a doctrinal teaching in comparison with posterior teaching of the Master.

In early Buddhism, story type of teaching can be found very seldom, even in the whole range of the Pali canonical literature, there is not connected biography of the Gotama Buddha. Facts like infancy, youth renunciation, austerities, and enlightenment have been interspersed with the doctrine and discipline.

The only scripture that comprises with hundred of stories is the Jataka Pali, the tenth book of Khuddaka Nikaya. In Jataka, there are 547 previous birth stories of Gotama Buddha are embedded 植入 moral principles and practices which the Bodhisatta had observed for self-development and perfection to attain Buddhahood.

It looks like that the Ghatikara sutta has been precursor or precedent to compose Jataka stories. As T. W. Rhys

David admits, the canonical story can be divided into two categories as follows:

1. The first category comprises with Jataka stories those can be identified with stories included in early Buddhist suttas.
2. The second category consists with Jataka stories that cannot be identified with other canonical stories.

The Ghatikara sutta belongs to the second group, it is not totally different from Jataka stories. The way of conclusion of both Jataka and Ghatikara story display a correspondence. There are introductions, main stories and identification of characters in Jataka stories, and the same can be seen in Ghatikara sutta too. Therefore, it is doubtless that Ghatikara sutta of M.N as being a preceding piece of literature that pave the way for composition of Jataka stories.

There are around 20 places in Tipitaka that mentioned the biography of the previous Buddhas. As T.W. Rhys David identifies none of these stories introduces the Buddha as an animal or inhuman, always the Buddha has been a strong, wealthy, handsome and wise person. In the Ghatikara sutta the Buddha also plays an outstanding role as a wealthy and high caste Brahmin youth. This indicates that the Buddha gets the birth always as an extraordinary person. In the second step of this process of evolution, the Buddha takes the birth as an ordinary man. The commentator stories on Jataka, according to this can be put into third step. In many of these stories the Buddha has been a leader of animals. The other considerable point, this sutta display that the Buddha plays leading character in Jataka stories, but in the stories of Tipitaka, he has not been given prominent. It emphasizes that Ghatikara sutta where the Jotipala stands for the Buddha. Moreover, even in the early stages of Buddhism, the Bodhisattva was not considered as prominent concept.

By way of conclusion, the main objective of the Ghatikara sutta is to reveal the previous birth of the Buddha. It is a form of story, and there is no doctrinal explanation can be seen like the basic teaching of the Buddha, i.e., the Four Noble Truth, Eightfold Path, Dependent Origination etc.

666 *CONTENT OF SONADANDA SUTTA 454*

Digha Nikaya consists of 34 suttas, which are divided into 3 sections, namely, Silakkhandha-vagga, Mahavagga and Pathikavagga. The first vagga contains 13 suttas, majority of them deal with morality (sila), concentration (samadhi) and wisdom (pabba).

Sonadanda sutta is the forth sutta of the first division. It discusses the important teaching of the Buddha, such as morality and wisdom. It also discusses the essential qualities of a Brahmana.

Once the Buddha was travelling among the Angas with a large number of monks arrived at Campa and residing there on the bank of Gaggara's lotus pond. At that time, Sonadanda was living at Campa, a beautiful place present by king Bimbisara.

When Sonadanda wanted to go to visit the Buddha, the brahmins said that it is not suitable for Sonadanda to visit the Buddha because Sonadanda was qualified a higher quality of a brahmin, rather the Buddha should visit Sonadanda. Then Sonadanda told the brahmins the reasons that why it is suitable for him to visit the Buddha.

Sonadanda went to see the Buddha with a large number of brahmins and householders. The Buddha asks SONadanda how many qualities do Brahmins recognize a brahmin? Then Sonadanda answers the Buddha that there are five essential qualities to be a brahmin, they are:

1. A Brahmin is well-born on both the mother's and the father's side, of pure descent to the seventh generation.
2. One who has mastered the 3 Vedas, with the indices, the ritual, phonology etc.
3. One who has good personality, handsome and pleasing.
4. One who is virtuous.
5. One who is learned and wise.

These are the five essential qualities to be a brahmin as explained by the brahmin Sonadanda.

Then Buddha explained that a brahmin when combined the two points of morality and wisdom, that brahmin is a true brahmin. Because the combination of morality and wisdom is called the highest thing in the world, just as one hand washes the other or one foot the other.

On the Sonadanda's request, the Buddha explained the meaning of the term morality and wisdom.

The Buddha said that morality means that one should guard the sense doors, and abandoning the ten unwholesome actions which are the abstention from killing, stealing, Sexual misconduct, lying, Slandering, harsh-speech, idle-talk, covetousness, ill-ill and wrong view. When one attains the 4 Jhanas and various insight, and the cessation of suffering, thus he developed wisdom.

The Sonadanda sutta mentions the doctrine of Brahmanic supermacy, also reveals the qualities of the Buddha and the Buddha concept.

Rhys Davids says that it is clear that the word 'Brahmin' in the opinion of the early Buddhists conveyed to the minds of the people an exalted meaning, a connotation of real veneration and respect.

666 ABOUT DWELLING HOUSE (ENGLISH & PĀLI)

1. Open the door and the windows of my room
mama gabbhe dvAra-vAtapAnAni vivarAhi.
2. The daughter locked the door, and taking the key with her went to the well for a bath.
dhItA dvAram pidahitvA kuGcikam AdAya nahAnatthAya kUpam agamAsi.
3. Every morning the slave women sweep the compound and remove the dirt.
dAsiyo sabbadA pAto gehaNganAni sammajjitvA kacavaram apanenti.
4. Standing on the threshold of the kitchen, the mistress of the house is called the cooked.
gharanI rasavatiyA ummAre ThatvA sUdam Amantesi.
5. She asked him to prepare mutton for breakfast.
pAtarAsatthAya eLakamaMsaM pacAhI ti sA taM vadi.
6. The servant covered the table with a cloth and set plates and spoons on it.

sevako bhojanaphalakaM attharivA tattha kames ca kaTacchU ca Thapesi.

7. The masters of the house with their relations sat on chairs placed around the table to eat their food.
gharasAmika attano GatIhi saddhiM bhugjanathAya bhojanaphalakassa samantA pIThesu nisIdiMsu.

8. Do you like yams?

TvaM kande bhugjitum icchasi?

9. No, I like curd.

na, aham dadhiM bhugjitum icchAmi.

10. The children shouted we like to drink milk.

smayaM khIraM pivitum icchAmA 'ti dArakA unnadimsu.

11. One person said that the taste of the mutton curry was not palatable.

maMsavyaGjanassa raso na sundaro ti eko vadAti.

12. Bring me some salt and fresh butter quickly.

thokaM lavaBaM nonItaG ca sigham AharAhi.

13. The slave women put the paddy into the mortar, pound it with pestles and remove the husk.

dAsiyo vIhi udukkhale pakkhipitvA musalehI koTtetvA tace apanenti.

14. The girl put rice into a pot, placed it upon the fire and kindled the fire.

dArika cATiyaM taNDule pakkhipitvA uddhanam AropetvA aggim jAlesi.

15. The maiden will scrape the coconut with a scraper and extract the juice by squeezing it.

taruBI saBhakaraBiyA nAlikeramigJaM saBhaM katvA madditvA rasaM gaBhissati.

16. The master told the attendant to spread a bed sheet on the bed and put some pillows on it.

smaGce attharaBam attharivA bimbohanAni ThapehI ti sAmiko upaTThAkam Aha.

17. Having done so, he spread a mat before the bed and put a carpet upon the mat.

so tathA katvA maGcassa purato kilaGJaM pattharivA tass'upari ekaM kojavam pi atthari.

18. The householder said that the furniture in the house should be taken out and cleaned.
sgehe dArubhaBDAhi bahi nIharitvA sodhetabbAnI ti gahapati avadi.

19. He bought bricks, tiles and timber in order to build a new house.
so navaM gehaM kAretuM giGjakA ca chadaniTThakA ca dArusArAni ca kiBi.

666 CONVERSATION BETWEEN TWO FARMERS (ENGLISH & PĀLI)

1. Good morning!
SuppabhAtaM

2. It is good of you to have come here.
sundaraM tayA kataM idh'agacchantena.

3. I hoped that you would come, as I was anxious to meet you.
ahaM tayA samAgantum icchanto tav'AgamanaM paccasiMsanto vasiM.

4. Why did you not come here for a long time?
kasA tvaM cirAya idha n'Agato'si?

5. I could not go anywhere for about a month as I was ill.
gelaGGen'AbhibhUto'haM ekamAsamattaM katthaci pi gantuM nAsakkhiM.

6. Was your harvest fruitful?
tava sassaM nipphannaM vA no vA?

7. My crop was destroyed by an excess of water, only a small quantity is left unharmed.
sadhikajalena mama sassaM vinassi; thokam eva avasiTThaM ahosi.

8. What about your own crop?
skA bhavato sasse pavati?

9. At first, some cattle broke the fence and ate the young plants, and then the rest died of drought.
pathamaM gAvo vatiM bhinditvA taruBassaM khAdiMsu, athAvasiTThaM anodakena milAyi.

10. If it is so, how will you feed your family?
yajjevaM, kathaM tvaM attano kuTumbaM posetuM sakkosi?

11. I will earn my livelihood by selling potherbs, brinjals, pumpkins, etc.
sahaM sAkapaBBAni bhaBdAkI-kumbhaBDAdIni ca vikhiBitvA jIvikaM kappessAmi.

12. Are there many orange trees in your garden?
santi tav'uyyAne bahU jambIrarukkha?

13. There are twenty trees in my garden.
vIsati rukkhA mam'uyyAne ropitA honti.

666 CONQUEST OF CEYLON (PĀLI & ENGLISH)

1) SabbalokahitaM katvA patvA santikhaBam paraM ParinibbABaMaGcamhi nipanno lokanAyako.
The leader of the world had done great service to the world (the great beneficial deeds to the world), and reached the final release (peace), was lying down in the deathbed.

2) DevatAsaMnipAtamhi mahantamhi mahAmuni
SakkaM tatra samIpaTThaM avoca vadataM varo

At the great assemble of the deities, the great sage among the great orators said to the king of gods who was standing nearby there:

3) Vijayo lALavisayA SihabAhunarindajo
Eso laNkaM anuppatto sattabhaccasatAnugo
Vijaya, the son of the king Sihabahu of the state of Lala is reaching Lanka with the company of seven hundred followers.

4) PatiTthissati devinda laNkAyaM mama sAsanaM
Tasma saparivAraM taM rakkha laNkaM ca sAdhukaM
O! King of gods, pleas establish my dispensation in Lanka; therefore protect him well together with his followers.

5) TathAgatassa devindo vaco sutvA va sAdaro
Devass' uppalavaBBassa laNkaM samappayi.
The king of gods listen the word of blessed One with reverential, and consigned the Uppalavanna to protect Lanka.

6) sakkena vuttamato so laNkaM Agamma sajjukaM
paribbAjakavesena rukkhamUle upAvisi.
When the order was uttered by sakka Uppalavanna came to Lanka immediately by guising as ascetic and entered to the foot of the trees.

7) VijappamukhA sabbe taM upecca upucchisuM
ayaM bho ko nu dIpo? Ti "laNkAdIpo" ti so bravi.

All of them with Vijaya as a leader approached him and asked " Sir, What is it island? He replied, " It is the island of Lanka"

8) "na santi manujA etha na ca hessati vo bhayaM
iti vatvA kuBDikAya te jalena nisiGciya (the water pot of the ascetic)
There is neither human being there nor anything make you fear, thus saying he sprinkled them with water from the pot.

9) SuttaM ca tesaM hatthesu laggetvA nabhasAgamA
Dassesi soBirUpena paricArikayakkhiBI.

and having tied a string on their hands, he showed them Yakkhini's servants who come through the air with blood appearance.

10) eko taM vAriyanto pi rAjaputtena anvagA
gAmamhi vijjamAnamhi bhavanti sunakhA iti.
one man prevented her from following the prince saying
“There are dogs in this village”
11) tassA ca sAminI tattha KuvaBBA nAma yakkhiBI
nisIdi rukkhamUlamhi kantantI tApasI viya.

Her Yakkhini Mistress, KuvaBBA by name who sat under the foot of the tree spinning as if a she –ascetic.

12) disvAna so pokkharaniM nisinnaM taM ca tApasiM
“tattha nhAtvA pivitvA ca AdAya ca muLAliyo
Having seen her and she ascetic sitting close to pond, there, he bathed and drank
water and took some stalk of lotus flower.

13) VariM ca pokkhareh’ eva vuTThAsi. SA taM abravi;
“bhakkho si mama, tiTThA”ti; aTThA baddho va so naro.

That handsome prince just rose up from the water she says to her servant, “feed on him! Stop him for me”.

14) parittasuttatejena bhakkhetuM sA na sakkuBi
yAcIyanto pi taM suttaM nAdA yakkhiBiyA naro.

Because of the power of the protected string, she could not eat (him). The prince asking for that protected string,
while the yakkhini roaring.

15) taM gahetvA suruNgAyaM ravataM yakkhiBI khIpi.
EvaM ekekaso tattha khipi satta satAni ca.

the Yakkhini caught him and put into the mine, thus one by one, they were all seven hundred, captured and put into
the mine.

AJITAMĀNAVAPUCCHĀ (PĀLI & ENGLISH)

Khuddaka Nikāya – Suttanipātapāḷi – 5. Pārāyanavaggo - 1. Ajitamānavapucchā

1038. “Kenassu nivuto loko, (iccāyasmā ajito)

Kenassu nappakāsati;

Kissābhilepanaṃ brūsi, kiṃsu tassa mahabbhayaṃ”.

In what is the world shrouded? Asked the **venerable Ajita**, why does it not shine? What do you say is its (sticky) lime?
What is its great fear?

1039. “Avijjāya nivuto loko, (ajitāti bhagavā)

Vevicchā pamādā nappakāsati;

Jappābhilepanaṃ brūmi, dukkhamassa mahabbhayaṃ”.

The world is shrouded in ignorance, **Ajita**, said **the Blessed One**, because of avarice and negligence it does not shine, I call
longing its (sticky) lime. Misery is its great fear.

1040. “Savanti sabbadhi sotā, (iccāyasmā ajito)

Sotānaṃ kiṃ nivāraṇaṃ;

Sotānaṃ saṃvaram brūhi, kena sotā pidhiyyare” [pithiyyare (sī. syā. pī.), pithīyare (sī. aṭṭha.), pidhīyare (?)].

„Stream flow everywhere,“ said the **venerable Ajita**, „what is the (restraint) for streams? Tell me the (con-restraint) for streams. By what are streams damned?“

1041. *“Yāni sotāni lokasmiṃ, (ajitāti bhagavā)*

Sati tesam nivāraṇaṃ;

Sotānaṃ saṃvaram brūmi, paññāyete pidhiyyare”.

Whatever streams there are in the world, **Ajita**,“ said **the Blessed One**, their (restraint) is mindfulness. I will tell you the (constraint) for stream. They are damned by wisdom.“

1042. *“Paññā ceva sati yañca [satī ceva (sī.), satī ca (syā.), satī cāpi (pī. niddesa), sati cāpi (niddesa)], (iccāyasmā ajito)*

Nāmarūpañca mārisa;

Etaṃ me puṭṭho pabrūhi, katthetaṃ uparujjhati”.

„Wisdom and mindfulness,“ said the **venerable Ajita**, „and name-and-form, sir, tell me this when I asked, wherein is this stopped.“

1043. *“Yametaṃ pañhaṃ apucchi, ajita taṃ vadāmi te;*

Yattha nāmañca rūpañca, asesam uparujjhati;

Viññāṇassa nirodhena, etthetaṃ uparujjhati”.

„I shall answer this question which you have asked, **Ajita**, wherein name-and-form is complete(ly) stopped. By the stopping of consciousness, therein this is stopped.“

1044. *“Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;*

Tesam me nipako iriyaṃ, puṭṭho pabrūhi mārisa”.

„Those who have considered the doctrine, and the many under training here, being zealous, tell me when asked, sir, their way of life.“

1045. *“Kāmesu nābhigijjheyya, manasānāvilo siyā;*

Kusalo sabbadhamānaṃ, sato bhikkhu paribbaje”ti.

“A *Bhikkhu* would not be greedy for sensual pleasures, he would be undisturbed in mind. Skilled in all mental states, he would wander about mindfully.“

Ajitamāṇavapucchā paṭhamā niṭṭhitā.

Ajita's questions (first) are finished.

666 Pāli & English

1.

- 1032 Kena-ssu nivuto loko, (cc-āyasmā Ajito) ken-ssu na-ppakāsati, ki'ssābhilepanam brūsi, kim su tassa mahabbhayam.**
In what is the world shrouded? asked the venerable Ajita,
Why does it not shine? What do you say is its (sticky) lime?
What is its great fear?
- 1033 Avijjāya nivuto loko, (Ajitāti Bhagavā) vevicchā pamādā nappakāsati, jappābhilepanam brumi, dukkham assa mahabbhayam.**
The world is shrouded in ignorance, Ajita, said the Blessed One.
Because of avarice and negligence it does not shine. I call longing
its (sticky) lime. Misery is its great fear.
- 1034 Savanti sabbadhī soti (icca-āyasmā Ajito) sotānam kim nivāranam, sotānam savaram bruhi kena sotā pithiyare.**
Streams flow everywhere, said the venerable Ajita. What is the
[restrain] for streams? Tell me the [constrain] for streams.
By what are streams dammed.
- 1035 Yāni sotāni loksmim (Ajitāti Bhagavā) sati tesam nivāranam, sotānam savaram brumi, paññā'y ete pithiyare.**
Whatever there are streams in the world, Ajita, said the Blessed One,
their [restraint] is mindfulness. I will tell you the [constraint] for streams
They are dammed by wisdom.
- 1036 Paññā'ceva sati ca (icc-āyasmā Ajito) nāmarūpañca mārīsa, etam me putho pabruhi, katth'etam uparujjhati.**
Wisdom and mindfulness, said the venerable Ajita, and name and form,
sir; tell me this when asked, wherein is this stopped?
- 1037 Yam etam pañham apucchi, Ajitā tam vadāmi te, yattha nāmañca rupañca asesam uparujjhati: viññānassa nirodhena etth'etam uparujjhati.**
I shall answer this question which you asked, Ajita, wherein
name and form is complete(ly) stopped. By the stopping of
consciousness, therein this is stopped.
- 1038 Ye ca samkhātadhammāse, ye ca sekhā puttū idha, tesam me nipako iriyam puttho pabruhi mārīsa.**
[Those who have considered the doctrine, and the many under training
here; (being) zealous, tell me when asked, sir, their way of life.]
- 1039 Kāmesu nābhigijjheyya, manasānāvilo siyā, kusalo sabbadhammānam sato bhikkhu paribbaje'ti.**
A bhikkhu would not be greedy for sensual pleasures, He would
wander be undisturbed in mind. Skilled in all mental states,
he would wander about, mindful(ly).

AJITAMĀNAVAPUCCHĀ NITTHITĀ.

666 ASSALAYANA SUTTA (ENGLISH) (ORIGINAL BY VEN. NEMEINDA) 2008

There was a young Brahman, named Assalayana in the Savitti City. He was famous and a master of the three Vedas. The Brahmen, came from foreign country wanted to Assalayana to argue with the Buddha over one of the Buddha's sayings, that is, about the purity of four castes. They urged upon Assalayana go and argue with the Lord. The Brhman, Assalayana denied to do so till three times. Since the Brahmen insisted on, Assalayana went to the Lord and argued.

Assalayana said ' only Brahman from the best caste, all other castes are low;; only brahman form the fair caste, all other castes are dark; only brahmans are pure, not non-brahmans; only brahmans are won sons of Brahma, brnof his mouth, born of Brahman, formed by Brahman, heirs to Brahman'. The lord replied the following points.

*You have seen yourself the wives of Brahmans, being pregnant, giving birth and so on.

*You have heard that there are two castes in Yona and Kamboja, which a master became a slave and a slave became a master.

*Do you think only the Katthiya caste can be at the Niraya hell if they do evil actions? How about other castes such as Brahman caste, merchant caste and so on?

* Do you think only the Brahman caste can be at the heaven if they avoid evil actions? What about the other castes such as Katthiya caste and merchant caste? They all can be born at the heaven because they avoid evil actions?

* Not only the Brahman caste can cultivate Loving-kindness to the people but other castes such as Khitthiya caste and merchant caste also can to it.

*Not only the Brahman caste goes and is capable of cleaning himself of dust and mud but also other castes are capable to do them.

*All the four caste gather and light a fire. Do you think only the fire, lit by the Brahman caste has brightness and can be served the purpose of fire. The fire of other castes has brightness and can be served the purpose of fire.

*A noble youth and a Brahman girl got a son. He can be called ' noble' and ' also Brahman'.

*A Brahman youth and a noble girl got a son. He can be called "noble "and "also Brahman".

*When the lard asked who should first serve meal between the Brahman, knows Vedas very well and the Brahman who knows nothing about Vedas, Assalayana said the Brahman who knows three Vedas.

*When the lord asked Assalayana who should first serve meal between the Brahman, skilled three Vedas but has bad moral habit, of evil character and the Brahman who not skill three Vedas but has good moral habit, lovely in character, He said that the Brahman who has good morality.

The Lord said " Assalayana, first you went on about birth; leaving birth you went on about mantras; leaving mantras you arrived at the purity of the four castes which is just what I lay down". Assalayana was silent, ashamed and had nothing to reply.

The Buddha said the Brahman former story about four castes and in the event he became Buddhist and paid refuge from Buddha, Dhamma and Sangha.

666 AKALA NIKKHAMANE VIPAKO THE BAD RESULT OF AN UNTIMELY SETTING OFF. (PĀLI & ENGLISH)

Once upon a time the king of Benares set out at an unseasonable time in order to pacify the riots in the interior and had to camp in a park.

atIte bArAnasI rAjA paccante kolAhalaM samassAsetuM akAle nikkhamitvA uyyAne khandhAvaraM katvA nivesesi.

At that time an owl flew into a bamboo grove and hid itself.

TasmiM samaye eko ulUko uDDetvA velugumbe sayaM nilIyi.

The crows on seeing the owl surrounded the grove intending to catch it when it comes out.

KAKA tam disvA tassa nikkhamanakAle tam ganhituM velukumbam parivArimsu.

The owl without waiting for the sunset tried to fly away.

UIUko yAva suriyass atthangamanaM tAva na nisisitvA palAyituM Alabbhi.

Then the crows surrounded it and pecked and felled it down.

Atha kAKA tam parivAritvA tuNdehi koTTetvA tam pAtesuM,

Having witnessed this the king called one of his ministers and asked him “why do these crows kill this owl?

RajA idaM disvA tass ekam amaccaM AmantetvA pucchi. “kasmA ime kAKA imam ulUkam mArenti?

Oh King, answered the minister “those who come out of their dwellings at unseasonable hours will have to suffer in this manner.

MaharAjA yekeci akAle attano vasanaTThAnA nikkhamanti, te iminA nayena kilamanti.

BRAHMĀYU SUTTA (PĀLI AND ENGLISH)

Majjhimanikāye – Majjhimaṇṇāsapāḷi - 5. Brāhmaṇavaggo - 1. Brahmāyusuttaṃ

383. *Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Tena kho pana samayena brahmāyu brāhmaṇo mithilāyaṃ paṭivasati jīṇṇo vuḍḍho mahallako addhagato vayoanupatto, vīsavassasatiko jāṭiyā, tiṇṇaṃ vedānaṃ [bedānaṃ (ka.)] pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho brahmāyu brāhmaṇo – “samaṇo khalu bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamānussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’”ti.*

384. *Tena kho pana samayena brahmāyussa brāhmaṇassa uttaro nāma māṇavo antevāsī hoti tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho brahmāyu brāhmaṇo uttaraṃ māṇavaṃ āmantesi – ‘ayaṃ, tāta uttara, samaṇo gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho...pe... sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’ti. Ehi tvāṃ, tāta uttara, yena samaṇo*

gotamo tenupasaṅkama; upasaṅkamtivā samaṇaṃ gotamaṃ jānāhi yadi vā taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso. Tathā mayaṃ taṃ bhavantaṃ gotamaṃ vedissāmā”ti. “Yathā kathaṃ panāhaṃ, bho, taṃ bhavantaṃ gotamaṃ jānissāmi yadi vā taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso”ti. “Āgatāni kho, tāta uttara, amhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariappatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ, hatthiratanāṃ, assaratanāṃ, maṇiratanāṃ, itthiratanāṃ, gahapatiratanāṃ, pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṅḍena asatthēna dhammena [dhammena samena (ka.)] abhivijīya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado. Ahaṃ kho pana, tāta uttara, mantānaṃ dātā; tvaṃ mantānaṃ paṭiggahetā”ti.

385. “Evaṃ, bho”ti kho uttaro māṇavo brahmāyussa brāhmaṇassa paṭissutvā uṭṭhāyāsanā brahmāyūṃ brāhmaṇaṃ abhivādetvā padakkhiṇaṃ katvā videhesu yena bhagavā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasā kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho bhagavato etadahosi – “passati kho me ayaṃ uttaro māṇavo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā addasa uttaro māṇavo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇhasotāni anumasi paṭimasi [parimasi (sī. ka.)]; ubhopi nāsikasotāni [nāsikāsotāni (sī.)] anumasi paṭimasi; kevalampi nalāṭamaṅḍalaṃ jivhāya chādesi. Atha kho uttarassa māṇavassa etadahosi – “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ anubandheyyaṃ, iriyāpathamassa passeyya”nti. Atha kho uttaro māṇavo sattamāsāni bhagavantaṃ anubandhi chāyāva anapāyini [anupāyini (syā. ka. ka.)].

386. Atha kho uttaro māṇavo sattannaṃ māsānaṃ accayena videhesu yena mithilā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena mithilā yena brahmāyū brahmaṇo tenupasaṅkami; upasaṅkamtivā brahmāyūṃ brāhmaṇaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ brahmāyū brahmaṇo etadavoca – “kacci, tāta uttara, taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, no aññathā? Kacci pana so bhavaṃ gotamo tādiso, no aññādiso”ti? “Tathā santaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā; tādisova [tādisova bho (sī. pī.), tādiso ca kho (syā. ka. ka.)] so bhavaṃ gotamo, no aññādiso. Samannāgato ca [samannāgato ca bho (sabbattha)] so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi.

“Suppatiṭṭhitapādo kho pana bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

“Heṭṭhā kho pana tassa bhoto gotamassa pādātalesu cakkāni jātāni sahasārāni sanemikāni sanābhikāni sabbākāraparipūrāni...

“Āyatapaṇhi kho pana so bhavaṃ gotamo...

“Dīghaṅguli kho pana so bhavaṃ gotamo...

“Mudutalunahatthapādo kho pana so bhavaṃ gotamo...

“Jālahatthapādo kho pana so bhavaṃ gotamo...

“Ussaṅkhapādo kho pana so bhavaṃ gotamo...

“Eṇijaṅgho kho pana so bhavaṃ gotamo...

“Ṭhitako kho pana so bhavaṃ gotamo anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati...

“Kosohitavatthaguyho kho pana so bhavaṃ gotamo...

“Suvaṇṇavaṇṇo kho pana so bhavaṃ gotamo kañcanasannibhattaco...

“Sukhumacchavi kho pana so bhavaṃ gotamo. Sukhumattā chaviyā rajojallaṃ kāye na upalimpati...

“Ekekalomo kho pana so bhavaṃ gotamo; ekekāni lomāni lomakūpesu jātāni...

“Uddhaggalomo kho pana so bhavaṃ gotamo; uddhaggāni lomāni jātāni nīlāni añjanavañṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni...

“Brahmujujatto kho pana so bhavaṃ gotamo...

“Sattussado kho pana so bhavaṃ gotamo...

“Sīhapubbaddhakāyo kho pana so bhavaṃ gotamo...

“Citantaraṃso kho pana so bhavaṃ gotamo...

“Nigrodhaparimaṇḍalo kho pana so bhavaṃ gotamo; yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo tāvatakvassa kāyo...

“Samavaṭṭakkhandho kho pana so bhavaṃ gotamo...

“Rasaggasaggī kho pana so bhavaṃ gotamo...

“Sīhahanu kho pana so bhavaṃ gotamo...

“Cattālīsadanto kho pana so bhavaṃ gotamo...

“Samadanto kho pana so bhavaṃ gotamo...

“Aviraḷadanto kho pana so bhavaṃ gotamo...

“Susukkadātho kho pana so bhavaṃ gotamo...

“Pahūtajivho kho pana so bhavaṃ gotamo...

“Brahmassaro kho pana so bhavaṃ gotamo karavikabhāṇī...

“Abhinīlanetto kho pana so bhavaṃ gotamo...

“Gopakhumo kho pana so bhavaṃ gotamo...

“Uṇṇā kho panassa bhoto gotamassa bhamukantare jātā odātā mudutūlasannibhā...

“Uṇhīsasīso kho pana so bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

“Imehi kho, bho, so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato.

387. “Gacchanto kho pana so bhavaṃ gotamo dakkhineneva pādena paṭhamaṃ pakkamati. So nātidūre pādaṃ uddharati, nāccāsanne pādaṃ nikkhipati; so nātisīghaṃ gacchati, nātisaṇikaṃ gacchati; na ca adduvena adduvaṃ saṅghaṭṭento gacchati, na ca gopphakena gopphakaṃ saṅghaṭṭento gacchati. So gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti; na satthiṃ sannāmeti, na satthiṃ vināmeti. Gacchato kho pana tassa bhoto gotamassa adharakāyova [aḍḍhakāyova (ka.), āradhakāyova (syā. kaṃ.)] iñjati, na ca kāyabalena gacchati. Apalokento kho pana so bhavaṃ gotamo sabbakāyeneva apaloketi; so na uddhaṃ ulloketi, na adho oloketi; na ca vipekkhamāno gacchati, yugamattañca pekkhati; tato cassa uttari anāvaṭṭaṃ nāṇadassanaṃ bhavati. So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti; na kāyaṃ sannāmeti, na kāyaṃ vināmeti. So nātidūre nāccāsanne āsanassa parivattati, na ca pāṇinā ālambivā āsane nisīdati, na ca āsanasmīṃ kāyaṃ pakkhipati. So antaraghare nisinnō samāno na hatthakukkuccaṃ āpajjati, na pādakukkuccaṃ āpajjati; na adduvena adduvaṃ āropetvā nisīdati; na ca gopphakena gopphakaṃ āropetvā nisīdati; na ca pāṇinā hanukaṃ upadahitvā [upādīyitvā (sī. pī.)] nisīdati. So antaraghare nisinnō samāno na chambhati na kampati na vedhati na paritassati. So achambhī akampī avedhī aparitassī vigatalomahaṃso. Vivekavatto ca so bhavaṃ gotamo antaraghare nisinnō hoti. So pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti. So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. So na khulukhulukārakaṃ [bulubulukārakaṃ (sī.)] pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati, na pattaṃ bhūmiyaṃ nikkhipivā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti. So pattodakaṃ chaddeti nātidūre nāccāsanne, na ca vicchaddāyamāno. So odanaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti. So odanaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. Byañjanaṃ kho pana bhavaṃ gotamo byañjanamattāya āhāreti, na ca byañjanena

ālopaṃ atināmeti. Dvattikkhattuṃ kho bhavaṃ gotamo mukhe ālopaṃ samparivattetvā ajjhoharati; na cassa kāci odanamiñjā asambhinnā kāyaṃ pavisati, na cassa kāci odanamiñjā mukhe avasiṭṭhā hoti; athāparaṃ ālopaṃ upanāmeti. Rasapaṭisaṃvedī kho pana so bhavaṃ gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī.

“Aṭṭhaṅgasamannāgataṃ [aṭṭhaṅgasamannāgato (ka.)] kho pana so bhavaṃ gotamo āhāraṃ āhāreti – neva davāya, na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya – ‘iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. So bhuttāvī pattodakaṃ paṭiggaṅhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti. So pattodakaṃ paṭiggaṅhāti nātithokaṃ nātibahuṃ. So na khulukhulukāraṃ pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati, na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti. So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno. So bhuttāvī na pattaṃ bhūmiyaṃ nikkhipati nātidūre nāccāsanne, na ca anattiko pattena hoti, na ca ativelānurakkhī pattasmiṃ. So bhuttāvī muhuttaṃ tuṅhī nisīdati, na ca anumodanassa kāmātināmeti. So bhuttāvī anumodati, na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ paṭikaṅkhati; aññadatthu dhammiyā kathāya taṃ parisāṃ sandasseti samādapeti samuttejeti sampahaṃseti. So taṃ parisāṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkamati. So nātisīghaṃ gacchati, nātisaṅkhaṃ gacchati, na ca muccitukāmo gacchati; na ca tassa bhoto gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti na ca accokkaṭṭhaṃ, na ca kāyasmīṃ allīnaṃ na ca kāyasmā apakaṭṭhaṃ; na ca tassa bhoto gotamassa kāyamhā vāto cīvaraṃ apavahati; na ca tassa bhoto gotamassa kāye rajojallaṃ upalimpati. So āramāgato nisīdati paññatte āsane. Nisajja pāde pakkhāleti; na ca so bhavaṃ gotamo pādamaṇḍanānuyogamanuyutto viharati. So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So neva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti; attahitaparāhitaubhayahitasabbalokahitameva so bhavaṃ gotamo cintento nisīno hoti. So āramāgato parisati dhammaṃ deseti, na taṃ parisāṃ ussādeti, na taṃ parisāṃ apasādeti; aññadatthu dhammiyā kathāya taṃ parisāṃ sandasseti samādapeti samuttejeti sampahaṃseti.

“Aṭṭhaṅgasamannāgato kho panassa bhoto gotamassa mukhato ghoso niccharati – vissaṭṭho ca, viññeyyo ca, mañju ca, savanīyo ca, bindu ca, avisārī ca, gambhīro ca, ninnādī ca. Yathāparisaṃ kho pana so bhavaṃ gotamo sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati. Te tena bhotā gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanaṃ pakkamanti avalokayamānāyeva [apalokayamānāyeva (sī. ka.)] avijahitattā [avijahantābhāvena (sī. syā. kaṃ. pī.)]. Addasāma kho mayaṃ, bho, taṃ bhavantaṃ gotamaṃ gacchantāṃ, addasāma ṭhitaṃ, addasāma antaragharaṃ pavisantaṃ, addasāma antaraghare nisinnaṃ tuṅhībhūtaṃ, addasāma antaraghare bhujjantaṃ, addasāma bhuttāviṃ nisinnaṃ tuṅhībhūtaṃ, addasāma bhuttāviṃ anumodantaṃ, addasāma āramāṃ gacchantāṃ, addasāma āramāgataṃ nisinnaṃ tuṅhībhūtaṃ, addasāma āramāgataṃ parisati dhammaṃ desentaṃ. Ediso ca ediso ca so bhavaṃ gotamo, tato ca bhīyyo’”ti.

388. Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udāneti –

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Namo tassa bhagavato arahato sammāsambuddhassa’”ti.

“Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena samāgaccheyyāma? Appeva nāma siyā kocideva kathāsallāpo’”ti!

389. Atha kho bhagavā videhesu anupubbena cārikaṃ caramāno yena mithilā tadavasari. Tatra sudaṃ bhagavā mithilāyaṃ viharati maghadevambavane. Assosūṃ kho mithileyyakā [methileyyakā (sī. pī.)] brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi mithilāṃ anupatto, mithilāyaṃ viharati maghadevambavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahataṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’”ti.

Atha kho mithileyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantam abhivādetvā ekamantaṃ nisīdim̐su; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su; appekacce yena bhagavā tenañjalim̐ paṇāmetvā ekamantaṃ nisīdim̐su; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdim̐su; appekacce tuṅhībhūtā ekamantaṃ nisīdim̐su.

390. Assosi kho brahmāyu brāhmaṇo – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito mithilam̐ anuppatto, mithilāyaṃ viharati maghadevambavane”’ti. Atha kho brahmāyu brāhmaṇo sambahulehi sāvakehi saddhiṃ yena maghadevambavanam̐ tenupasaṅkami. Atha kho brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi – “na kho metaṃ patirūpaṃ yohaṃ pubbe appaṭisaṃvidito samaṇam̐ gotamaṃ dassanāya upasaṅkameyya”’nti. Atha kho brahmāyu brāhmaṇo aññataraṃ māṇavakaṃ āmantesi – “ehi tvaṃ, māṇavaka, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇam̐ gotamaṃ appābādham̐ appātāṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ puccha – ‘brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādham̐ appātāṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ pucchati’”ti. Evañca vadehi – ‘brahmāyu, bho gotama, brāhmaṇo jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇam̐ vedānam̐ pāragū sanighaṇḍukeṭubhānam̐ sakkharappabhedānam̐ itihāsapañcamānam̐, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam̐ brāhmaṇo aggamakkhāyati – yadidaṃ bhogehi; brahmāyu tesam̐ brāhmaṇo aggamakkhāyati – yadidaṃ mantehi; brahmāyu tesam̐ brāhmaṇo aggamakkhāyati – yadidaṃ āyunā ceva yasasā ca. So bhoto gotamassa dassanakāmo”’ti.

“Evaṃ, bho”’ti kho so māṇavako brahmāyussa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsī. Ekamantaṃ ṭhito kho so māṇavako bhagavantaṃ etadavoca – “brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādham̐ appātāṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ pucchati; evañca vadeti – ‘brahmāyu, bho gotama, brāhmaṇo jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇam̐ vedānam̐ pāragū sanighaṇḍukeṭubhānam̐ sakkharappabhedānam̐ itihāsapañcamānam̐, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam̐ brāhmaṇo aggamakkhāyati – yadidaṃ bhogehi; brahmāyu tesam̐ brāhmaṇo aggamakkhāyati – yadidaṃ mantehi; brahmāyu tesam̐ brāhmaṇo aggamakkhāyati – yadidaṃ āyunā ceva yasasā ca. So bhoto gotamassa dassanakāmo”’ti. “Yassadāni, māṇava, brahmāyu brāhmaṇo kālam̐ maññati”’ti. Atha kho so māṇavako yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamitvā brahmāyunaṃ brāhmaṇam̐ etadavoca – “katāvakāso khomhi bhavatā samaṇena gotamena. Yassadāni bhavaṃ kālam̐ maññati”’ti.

391. Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami. Addasā kho sā parisā brahmāyunaṃ brāhmaṇam̐ dūratova āgacchantaṃ. Disvāna oramiya [oramatta (syā. kaṃ. pī.), oramatha, oramati (ka.), atha nam̐ (sī.), oramiyāti pana tvāpaccayantatathasaṃvaṇṇanānūrupam̐ visodhitapadam̐] okāsamakāsi yathā taṃ ṇātassa yasassino. Atha kho brahmāyu brāhmaṇo taṃ parisam̐ etadavoca – “alaṃ, bho! Nisīdatha tumhe sake āsane. Idhāham̐ samaṇassa gotamassa santike nisīdissāmī”’ti.

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasā kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi –

“Ye me dvattiṃsāti sutā, mahāpurisalakkhaṇā;

Duve tesam̐ na passāmi, bhoto kāyasmim̐ gotama.

“Kacci kosohitaṃ bhoto, vatthaguyham̐ naruttama;

Nārīsamānasavhayā, kacci jivhā na dassakā [nārīsahanāma savhayā, kacci jivhā narassikā; (sī. syā. kaṃ. pī.)].

“Kacci pahūtajivhosi, yathā taṃ jāniyāmase;

Ninnāmayetaṃ pahūtaṃ, kaṅkham̐ vinaya no ise.

“Diṭṭhadhammahitattathāya, samparāyasukhāya ca;

Katāvakāsā pucchāma, yaṃ kiñci abhipatthita”’nti.

392. *Atha kho bhagavato etadahosi – ‘passati kho me ayaṃ brahmāyu brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā’*ti. *Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā addasa brahmāyu brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṅasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ gāthāhi paccabhāsi –*

‘Ye te dvattiṃsāti sutā, mahāpurisalakkhaṇā;

Sabbe te mama kāyasmīṃ, mā te [mā vo (ka.)] kaṅkhāhu brāhmaṇa.

‘Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitā;

Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

‘Diṭṭhadhammahitatthāya, samparāyasukhāya ca;

*Katāvakāso pucchassu, yaṃ kiñci abhipatthita’*nti.

393. *Atha kho brahmāyussa brāhmaṇassa etadahosi – ‘katāvakāso khomhi samaṇena gotamena. Kiṃ nu kho ahaṃ samaṇaṃ gotamaṃ puccheyyaṃ – ‘diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ vā’*ti. *Atha kho brahmāyussa brāhmaṇassa etadahosi – ‘kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ. Aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ samparāyikaṃyeva atthaṃ puccheyya’*nti. *Atha kho brahmāyu brāhmaṇo bhagavantam gāthāhi ajjhabhāsi –*

‘Kathaṃ kho brāhmaṇo hoti, kathaṃ bhavati vedagū;

Tevijjo bho kathaṃ hoti, sothiyo kinti vuccati.

‘Arahaṃ bho kathaṃ hoti, kathaṃ bhavati kevalī;

*Muni ca bho kathaṃ hoti, buddho kinti pavuccatī’*ti.

394. *Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ gāthāhi paccabhāsi –*

‘Pubbenivāsaṃ yo vedi, saggāpāyañca passati;

Atho jātikkhayaṃ patto, abhiññā vosito muni.

‘Cittaṃ visuddhaṃ jānāti, muttaṃ rāgehi sabbaso;

Pahīnajātimaraṇo, brahmacariyassa kevalī;

*Pāragū sabbadhammānaṃ, buddho tādī pavuccatī’*ti.

*Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāñhi ca parisambāhati, nāmañca sāveti – ‘brahmāyu ahaṃ, bho gotama, brāhmaṇo; brahmāyu ahaṃ, bho gotama, brāhmaṇo’*ti. *Atha kho sā parisā acchariyabbhutacittajātā ahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yatra hi nāmāyaṃ brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ paramanipaccakāraṃ karissatī’*ti. *Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ etadavoca – ‘alaṃ, brāhmaṇa, uṭṭhaha nisīda tvaṃ sake āsane yato te mayi cittaṃ pasanna’*nti. *Atha kho brahmāyu brāhmaṇo uṭṭhahitvā sake āsane nisīdi.*

395. *Atha kho bhagavā brahmāyussa brāhmaṇassa anupubbim kathaṃ katesi, seyyathidaṃ – dānakathaṃ, sīlakathaṃ, saggakathaṃ; kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi brahmāyuṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva brahmāyussa brāhmaṇassa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’*nti. *Atha kho brahmāyu brāhmaṇo diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vīgatakathaṃkatho vesārajjappatto aparappaccayo satthūsāsane bhagavantam etadavoca – ‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhotā gotamena*

*anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Adhivāsetu ca me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’*ti. *Adhivāsesi bhagavā tuṅhībhāvena. Atha kho brahmāyu brāhmaṇo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho brahmāyu brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – ‘kālo, bho gotama, niṭṭhitaṃ bhatta’*nti.

*Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena brahmāyussa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho brahmāyu brāhmaṇo sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho bhagavā tassa sattāhassa accayena videhesu cārikaṃ pakkāmi. Atha kho brahmāyu brāhmaṇo acirapakkantassa bhagavato kālamaḥāsī. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘brahmāyu, bhante, brāhmaṇo kālānkato. Tassa kā gati, ko abhisamparāyo’*ti? *‘Paṇḍito, bhikkhave, brahmāyu brāhmaṇo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. Brahmāyu, bhikkhave, brāhmaṇo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā’*ti.

Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Brahmāyusuttaṃ niṭṭhitaṃ paṭhamaṃ.

English (from book) (1)

To The Brahmin Brahmāyu

I heard thus. At one time the Blessed One was touring Videha with about five hundred *bhikkhus*. At that time the **Brahmin Brahmāyu**, an aged, decayed man of hundred and twenty years was living in Mithilā. He had learned the three *Vedas*, knew the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. The **Brahmin Brahmāyu** heard that the recluse **Gotama** who had gone forth from the *Sakya* clan was touring *Videha* with about five hundred *bhikkhus*. Such fame had spread about that good **Gotama**. That „Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He declares to this world of gods and men, together with its *Māras*, *Brahmās*, recluses and Brahmins a teaching by himself known and realized. It is good at the beginning, in the middle and the end and it states the complete and pure holy life. It is good to see such perfect ones.“

At that time the **Brahmin Brahmāyu** had a pupil a young man named **Uttara** who had learned the three *Vedas*, knew the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. **Brahmin Brahmāyu** addressed his pupil and said:

„Dear **Uttara**, approach the recluse **Gotama**, son of the *Sakyans*, who is said to be perfect, ... re ... enlightened and blessed, and find out whether these qualities are really so, or not. You should examine good **Gotama** for me.“

„Sir, how should I know whether good **Gotama** is endowed with these qualities or not.“

„**Uttara**, the two and thirty marks of a Great Man have come down to us in the saying – One endowed with these marks has two courses of action and not another. If he leads the household life, he becomes the Universal Monarch, a stable, righteous king with power in the four directions, endowed with the seven jewels. They are the jewels of the wheel, elephant, horse, gem, woman, householder and advisor. He has more than a thousand sons, with heroic figures, clever and able to subdue foreign armies. He rules over the country bounded by the ocean righteously, without stick or weapon. If he leaves the household and becomes homeless, he will be perfect and all knowing and would remove the veil of darkness. I have given you this knowledge and you know that.“

The young man **Uttara** agreeing, got up from his seat, worshipped and circumambulated the **Brahmin Brahmāyu** and left to go to Videha to meet the Blessed One. In stages he approached, the Blessed One, exchanged friendly greetings and sat on a side. The young man **Uttara** examined the two and thirty marks of a Great Man on the body of the Blessed

One. Seeing most of the marks except two, not satisfied, had doubts, whether the pudendum is encased, and the tongue is large enough. It occurred to the Blessed One, „This young man **Uttara** sees most of the marks of a Great Man on my body except two. He is not satisfied, is doubting whether the pudendum is enclosed and the tongue is large enough.“ Then the Blessed One exercised a psychic power, so that **Uttara** could see the encased pudendum. The Blessed One drew forth his tongue, touched the ear lobes, the nostrils and covered the complete forehead with the nose(?).

Then it occurred to the young man **Uttara**, the recluse **Gotama** is endowed with the two and thirty marks of a Great Man. „If I follow the recluse **Gotama**, I would see his postures.“ He followed after the Blessed One for seven months. He embarked on a tour to return to Mithilā, to approach the **Brahmin Brahmāyu**. Approaching the **Brahmin Brahmāyu**, **Uttara** worshipped him and sat on a side. The **Brahmin Brahmāyu** said:

„Dear **Uttara**, is the recluse **Gotama** endowed with those qualities as that fame says?“

„Good One, the recluse **Gotama** is endowed with the two and thirty marks of a Great Man. There is no question about it. His feet are well established when placed. The soles of the feet have wheels with thousandfold dices and naves, complete in every way. It is the mark of a Great Man. He has long eye-lashes, long fingers, hands and feet, soft to the touch. There are lines on the palms and feet like a woven net. He has high ankles and the legs of an antelope. When standing he does not bend and with the fingers could touch the knees. His pudendum is cased. His skin is of golden hue. Dust does not settle on his fine skin. On his body a single hair comes up from each pore and those dark blue hairs stand aloft turning to the right. He has a straight body, with the fore part like alion's. He has heaped up shoulders and his body has a breadth to suit the height. He has a halo around his body. Of tastes, good **Gotama** knows the highest. He has the jaws of a lion with forty comely white teeth. He has a large tongue and a melodious voice like the voice of a cuckoo. He has dark blue eyes and a comely mouth. Between the eye-brows, is a tuft of hair turned to the right. Good **Gotama** has a raised top like wearing a turban. These are the two and thirty marks of a Great Man. Good **Gotama** always starts to walk with the right foot, placing the foot not too far nor too close. Does not walk too fast nor too slowly, the knees do not brush each other when walking, nor do the ankles and thighs. When walking his thighs do not writhe, bend or raise, only the lower body moves without a bodily effort.

When looking he turns the whole body. He does not look up or down and does not walk with inquisitive eyes. When confronting looks a short distance ahead yet is aware of his surrounding. Entering a house does not raise, bend or writhe the body. He does not turn about for a seat from a distance, or come too close, nor does he hang to the seat before sitting or throw himself on the seat. Seated inside a house he does not fidget with his hands or feet nor does he raise one foot over the other or place one calf over the other. He does not support his jaws with the hands. Inside a house he does not shake or shiver or sit uneasily, sits calm and at ease. Good **Gotama** accepting water in the bowl does not bend, raise or shake it, accepts the right amount of water. Washing the bowl does not make a sound, does not turn the bowl about, or put it on the ground to wash. With the water in the bowl he washes his fingers and with the fingers washes the bowl and throws the water not too far or too close without sprinkling it everywhere. Accepting rice in the bowl accepts the right amount, without turning or twisting the bowl. Accepts soups and curries enough to suit the amount of rice, but not to make a salve of it. Good **Gotama** chews the food in the mouth two or three times and does not swallow unbroken particles, does not keep any particles in the mouth, when the next mouthful is taken. Good **Gotama** partakes food conscious of the taste, yet not greedy for tastes. Considering eight things good **Gotama** partakes food not for play, intoxication or adornment. He partakes food to support the body, without greed for tastes, thinking „I should make an end of earlier unpleasant feelings and not arouse new, just the right amount for a pleasant abiding, without faults.“ After partaking food, accepting water in the bowl does not bend, raise or shake it, accepts the right amount of water. Washing the bowl does not make a sound, does not turn the bowl about or put it on the ground to wash. With the water in the bowl he washes his fingers and with the fingers washes the bowl and throws the water not too far or too close without sprinkling it everywhere. After partaking food, he places the bowl on the ground, not too far nor too close, thinking „may the bowl be of no disturbances, does not protect it too long.“(?) After the meal is over he sits silently for some time, not neglectful of a thanksgiving. When he gives the thanksgiving, it is not to debase that food or to desire some other food. It is an all round teaching, with advice, incitement, and to make the hearts light. After the thanksgiving, he gets up and goes away, not too fast, nor too slowly and not as though were relieved. He wears the robe not too short, nor too long, not too tight nor too loose. Wears it so that the body does not feel the contact of air, and dust and dirt does not settle on good **Gotama's** body.

Gone to the monastery sits legs-crossed, keeping his body straight and mindfulness established in front of him. He thinks not to hurt himself, another, or anyone in the world. Thinks, the welfare of the whole world. In the monastery he

teaches the gathering, not praising, or condemning them. Advises, incites and makes the hearts light of all in that gathering. The sounds that leave the mouth of good **Gotama** have eight factors. They are distinct, wise, charming, pleasing to the ears, compact, not scattered, deep and resonant. Good **Gotama's** voice reaches as far as the gathering and does not exceed that gathering. That gathering advised, incited and made the hearts light, gets up and goes away, thinking to come back, not with a mind of abandoning.

I have seen good **Gotama**, going, standing, sitting inside a house silently, partaking food there, sitting silently after the meal, giving the thanksgiving after the meal, going to the monastery, sitting silently in the monastery, teaching gatherings in the monastery. Good **Gotama** is thus and thus and something more.“

When this was said, the **Brahmin Brahmāyu** got up from his seat, arranged the shawl on his shoulder, turning towards where the Blessed One was, with clasped hands uttered a solemn utterance thrice:

„I worship that Blessed One, perfect and rightfully enlightened. We will some day meet that good **Gotama** and have a conversation with him.“

The Blessed One touring Videha, in stages came to Mithilā and abode in the Makhadeva Mango Orchard. The people of Mithilā heard that the good recluse **Gotama**, the son of *Sakyans*, touring Videha had eventually arrived in Mithilā, with a community of about five hundred *bhikkhus* and was abiding in the Makhādeva Mango Orchard. About that good **Gotama** such fame had spread, ..re.. it is good to see such perfect ones. Then the Brahmin householders of Mithilā approached the Blessed One. Some worshipped, some exchanged friendly greetings, some clasped their hands towards the Blessed One, some announced their name and clan, and some others silently sat on a side.

The **Brahmin Brahmāyu** heard „the good recluse **Gotama**, the son of the *Sākyans* has come to Mithilā.“ Then he approached the Makhādeva mango Orchard with many young men. When the **Brahmin Brahmāyu** had come close to the Makhādeva Mango Orchard it occurred to him:

„It is not suitable for me to approach the recluse **Gotama** without prior notice.“ He called a certain young man and said:

„Come, good man, approach the recluse **Gotama** and for my sake inquire whether he is with few ailments, no troubles and has a light living. Then tell him, good **Gotama**, the **Brahmin Brahmāyu** is an aged, decayed man of hundred and twenty years is living in Mithilā. He has learned the three *Vedas*, knows the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. Of the Brahmins living in Mithilā the **Brahmin Brahmāyu** is the wealthiest, the most learned in the *Vedas*, out of the aged, the most old and the most famous. He desires to see good **Gotama**.“

The young man agreeing approached the Blessed One, exchanged friendly greetings, standing on a side said:

„Good **Gotama**, the **Brahmin Brahmāyu** is an aged, decayed man of hundred and twenty years is living in Mithilā. He has learned the three *Vedas*, knows the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. Of the Brahmins living in Mithilā the **Brahmin Brahmāyu** is the wealthiest, the most learned in the *Vedas*, out of the aged, the most old, and the most famous. He desires to see good **Gotama**.“

„Young man, if he thinks, this is the suitable time do so.“(?)

The young man approached the **Brahmin Brahmāyu** and said: „Consent is given by the good recluse **Gotama**. Now do as it is fit.“

Then the **Brahmin Brahmāyu** approached the Blessed One. When he was approaching in the distance, the gathering moved and made some space for him, as suitable for his fame. **Brahmin Brahmāyu** told them: „Useless, sit where you are, I am going to the presence of the Blessed One.“

He approached the Blessed One, exchanged friendly greetings and sat on a side. Seated he examined the two and thirty marks of a Great man on the body of the Blessed One. Seeing most of them except two, not satisfied doubted whether the pudendum was encased and the tongue was large enough. Then the Brahmin addressed the Blessed One in verse:

„I hear of two and thirty marks of a Great Man,

Good sir, I do not see two of them on your body.

The Great Man's pudendum, the association with women,
The size of the tongue, pull out the tongue and dispel doubts,
For the welfare here and now, and the hereafter.
Permission granted, may our wishes, be fulfilled.“

Then it occurred to the Blessed One, „The **Brahmin Brahmāyu** sees most of the marks of a Great Man on my body, and not two of them. He is not satisfied, doubts whether the pudendum is encased and the tongue is large enough.“

Then the Blessed One exercised a psychic power, so that the Brahmin could see the encased pudendum. The Blessed One drew forth his tongue, touched the ear lobes, the nostrils and covered the complete forehead with the nose. Then the Blessed One addressed the **Brahmin Brahmāyu** with verses:

„The two and thirty marks of a Great Man, that you have heard of,
Are all present on my body, Brahmin, there are no doubts about that.
What I should know is known, what should be developed is developed.
What should be dispelled, is dispelled, therefore I'm enlightened.
For the welfare here and now, and here-after,
I grant permission to ask whatever you wish.“

Then it occurred to the **Brahmin Brahmāyu**, permission is granted, by the Blessed One to ask questions. What should I ask the recluse **Gotama** is it the welfare here and now or the welfare here-after. It occurred to the **Brahmin Brahmāyu**, „I'm clever in the welfare here and now. Even others question me about the welfare here and now. I should question the recluse Gotama the welfare here-after.“ So, he addressed the Blessed One in verses:

„Good One, how does one become a Brahmin? How does he become a knower?
How does he know the three *Vedas*? And to what is it said health?
How does one become worthy? And how does he become perfect?
How does one become a sage? And what is enlightenment?“

Then the Blessed One explained them to the **Brahmin Brahmāyu** in verses:

„Recollecting earlier births, and seeing the heavenly and hellish births,
With the destruction of birth the sage becomes master of knowledges,
Knows the purity of the mind, when released from all greed,
When birth and death is expelled, the holy life becomes complete,
When come to the end of all things, such ones are said to be enlightened,
When this was said, the **Brahmin Brahmāyu** got up from his seat, arranged the shawl on one shoulder, put his head at the feet, worshipped the Blessed One, kissed the feet and stroked them with the hands and announced: „Good **Gotama**, I'm the **Brahmin Brahmāyu**.“ Then that gathering was surprised and said:

„The power of the recluse is wonderful. The **Brahmin Brahmāyu**, so famous and well known should show this kind of reverence and humility.“

Then the Blessed One said:

„Useless, Brahmin, get up and sit on your seat, as your mind is pleased, mine too is pleased.“

Then the Brahmin got up and sat on his seat. Then the Blessed One gave the gradual teaching to the **Brahmin Brahmāyu** such as giving gifts, becoming virtuous, the heavens, the dangers of sensuality, and their defiling nature and the fruits of giving up. When the Blessed One knew that the mind of the **Brahmin Brahmāyu** is pure, refined, free from hindrances, is aloft and pleased, the Blessed One gave the teaching peculiar to the Enlightened Ones, such as

unpleasantness, its arising, cessation and the path to its cessation. Just as a pure cloth would take the dye evenly, there arose to the **Brahmin Brahmāyu** the pure and stainless eye of the teaching, seated on that same seat. Whatever thing arises, all that ceases. Then the **Brahmin Brahmāyu** then and there, attained, knew and penetrated the teaching. Doubts dispelled, knew what should and should not be done, became confident and did not want a teacher any more, in the dispensation of the teacher.

He said thus to the Blessed One:

„Good **Gotama**, now I understand, it's like something overturned is reinstalled. Like something covered is disclosed. It's like the path is shown to someone who has lost his way. It's like a lamp is lighted for those who have their sight to see forms. Good **Gotama** has taught in various ways. Now I take refuge in good **Gotama**, in the Teaching and the Community of *bhikkhus*. May good **Gotama** accept tomorrow meal together with the community of *bhikkhus*.“

The Blessed One accepted in silence. The **Brahmin Brahmāyu** knowing that the Blessed One had accepted the invitation, got up from his seat, worshipped and circumambulated the Blessed One and went away. Then the **Brahmin Brahmāyu** at the end of that night made them prepare nourishing eatables and drinks at his home and informed the Blessed One: „Good **Gotama**, the food is ready.“

The Blessed One put on robes in the morning, took bowl and robes, approached the **Brahmin Brahmāyu's** house, together with the community of *bhikkhus* and sat on the prepared seats. The **Brahmin Brahmāyu** served and satisfied the community of *bhikkhus* headed by the Blessed One with nourishing eatables and drinks with his own hands for seven days. At the end of the seven days the Blessed One went on the tour to Videha.

English (from book) (2)³

Discourse with **Brahmāyu**

Thus have I heard: At one time **the Lord** was walking on tour in Videha together with a large Order of monks, with as many as five hundred monks. Now at that time the **Brāhmaṇ Brahmāyu** was living in Mithilā. He was worn, old, full of years, he had lived his span and was at the close of his life, a hundred and twenty years of age; he was master of the three *Vedas*, versed in the vocabularies and rituals together with the phonology and exegesis and the legendary tradition as the fifth; he was learned in idioms, a grammarian, proficient in popular philosophy and the marks of a Great Man. The **Brāhmaṇ Brahmāyu** heard: „Verily the recluse **Gotama**, one of the *Sākyans*, having gone forth from the *Sākyan* clan, is walking on tour in Videha together with a large Order of monks, with as many as five hundred monks. The most lovely report has gone abroad thus concerning this revered **Gotama**: He is indeed Lord, perfected one, fully Self-Awakened One, endowed with knowledge and (right) conduct, Well-farer, knower of the worlds, the matchless charioteer of men to be tamed, teacher of *devas* and mankind, the Awakened One, the Lord. Having realised through his own super-knowledge, he makes known this world together with *devas* including the *Māras* and the *Brahmās*; creatures together with recluses and *Brāhmaṇs*, with *devas* and mankind. He teaches *Dhamma* that is lovely at the beginning, lovely in the middle and lovely at the ending; he explains with the spirit and the letter the *Brahma*-faring completely fulfilled and wholly purified. Good indeed is the sight of perfected ones such as this.“

Now at that time the **Brāhmaṇ Brahmāyu** had the *Brāhmaṇ* youth **Uttara** as pupil; he was master of the three *Vedas* ... proficient in ... the marks of a Great Man. Then the **Brāhmaṇ Brahmāyu** addressed the *Brāhmaṇ* youth **Uttara**, saying: „Dear **Uttara**, this recluse **Gotama**, son of the *Sākyans* ... explains with the spirit and the letter the *Brahma*-faring completely fulfilled and wholly purified. Good indeed is the sight of perfected ones such as this. Come you, dear **Uttara**, approach the recluse **Gotama**; having approached, find out whether the recluse **Gotama** is in fact that revered **Gotama** of whom the report has gone abroad or whether he is not, and whether the revered **Gotama** is such a one or not such a one. Through you will we know that revered **Gotama**. So will I, in virtue of what you say, find out whether that revered **Gotama** is in fact the revered **Gotama** of whom the report has gone abroad or whether he is not, and whether the revered **Gotama** is such a one or not such a one. Dear **Uttara**, in our *mantras* the thirty-two marks of the Great Man are traditional. For a Great

3 I did not copy the footnotes.

Man possessed of these only two courses are open, not another: If he settles in the household state he becomes a king who is a wheel-turner, a *dhamma* man, a king under *dhamma*, the ruler of the whole world, one who brings stability to his realm; and he is possessed of the seven Treasures. These seven Treasures of his are the wheel-treasure, the elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, the householder-treasure, the adviser-treasure as the seventh. He will have more than a thousand sons, valiant, built on heroic lines, able to crush opposing armies. He dwells conquering this sea-girt land by *Dhamma*, not by stick, not by sword. But, if he goes forth from home into homelessness he becomes a perfected one, a fully Self-Awakened One, a lifter of the world's veil. Now I, dear **Uttara**, am an imparter of *mantras*, you are a recipient of *mantras*."

„Very well, sir,“ and the *Brāhmaṇ* youth **Uttara**, having answered the **Brāhmaṇ Brahmāyu** in assent, rising from his seat, having greeted the **Brāhmaṇ Brahmāyu**, keeping his right side towards him, set out on tour (to find) **the Lord** in Videha. Walking on tour, he gradually approached **the Lord**; having approached, he exchanged greetings with **the Lord**; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance the *Brāhmaṇ* youth **Uttara** looked for the thirty-two marks of a Great Man on **the Lord's** body. And the *Brāhmaṇ* youth **Uttara** saw all the thirty-two marks of a Great Man on **the Lord's** body except two. About these two marks of a great man he was in doubt, perplexed, uncertain, not satisfied – whether what was cloth-hid was sheath-cased and whether the tongue was large. Then it occurred to **the Lord**: „This *Brāhmaṇ* youth **Uttara** sees on me all the thirty-two marks of a Great Man except two. About these two marks of a Great Man he is in doubt, perplexed, uncertain, not satisfied: whether what is cloth-hid is sheath-cased and whether my tongue is large.“ Then **the Lord** contrived such a contrivance of psychic power that the *Brāhmaṇ* youth **Uttara** saw that that which **the Lord** had cloth-hid was sheath-cased. Then **the Lord**, having put out his tongue, stroked it backwards and forwards over both his nostrils and he covered the whole dome of his forehead with his tongue.

Then it occurred to the *Brāhmaṇ* youth **Uttara**: „The recluse **Gotama** is possessed of the thirty-two marks of a Great Man. Suppose I were to follow the recluse **Gotama** closely so as to watch his conduct?“ Then for seven months the *Brāhmaṇ* youth **Uttara**, like a constant shadow, followed **the Lord** closely. After the lapse of the seven months the *Brāhmaṇ* youth **Uttara** set out on tour for Mithilā in Videha; walking on tour he gradually approached Mithilā and the **Brāhmaṇ Brahmāyu**; having approached and having greeted the **Brāhmaṇ Brahmāyu**, he sat down at a respectful distance. **Brahmāyu** the *Brāhmaṇ* spoke thus to the *Brāhmaṇ* youth **Uttara** as he was sitting down at a respectful distance: „I suppose, dear **Uttara** that the report spread abroad about the revered **Gotama** was truly so and not otherwise? I suppose that the revered **Gotama** is such a one and not of another kind?“

„Sir, the report spread abroad about the revered **Gotama** was truly so and not otherwise; this revered **Gotama** is such a one and not of another kind. And this revered **Gotama** is possessed of the thirty-two marks of a Great Man:

The revered **Gotama** has feet with a level tread – the good **Gotama**, a Great Man, has this mark of a Great Man.

On the soles of the good **Gotama's** feet wheels appear with a thousand spokes, with rims and hubs, in every way complete.

The revered **Gotama** has projecting heels.

The revered **Gotama** has long fingers (and toes).

The revered **Gotama** has soft and tender hands and feet.

The revered **Gotama** has (the fingers and toes) of his hands and feet evenly spaced.

The revered **Gotama** has ankles that are midway in the leg.

The revered **Gotama** has legs like (those of) antelopes.

The revered **Gotama**, while standing erect and not bending, can stroke and rub his knees with the palms of both hands.

The revered **Gotama** has sheath-cased what is cloth-hid.

The revered **Gotama** is the colour of gold.

The revered **Gotama** has a golden coloured skin, a smooth complexion. Because of his smooth complexion no dust

or dirt adheres to his body.

The revered **Gotama** has hairs that are separate. The separate hairs grow (one) to each pore.

The revered **Gotama** has hairs that grow upward. The upward growing hairs are dark blue, the colour of collyrium, curling in rings, curling to the right.

The revered **Gotama** has a divinely straight body.

The revered **Gotama** has the seven convex surfaces.

The revered **Gotama** has a body the front part of which is like a lion's.

The revered **Gotama** has no hollow between his shoulders.

The revered **Gotama** has the symmetrical proportions of a banyan tree – as is the height of his body so is the length of his arms when stretched out; as is the length of his arms when stretched out so is the height of his body.

The revered **Gotama** has a bust that is evenly rounded.

The revered **Gotama** has an exquisite sense of taste.

The revered **Gotama** has jaws like a lion's.

The revered **Gotama** has forty teeth.

The revered **Gotama** has even teeth.

The revered **Gotama** has teeth without spaces between them.

The revered **Gotama** has very lustrous eye-teeth.

The revered **Gotama** has a long tongue.

The revered **Gotama** has a voice like *Brahmā's*, he speaks like a *karavīka* bird.

The revered **Gotama** has eyes of an intense blue.

The revered **Gotama** has eyelashes like a cow's.

The hair that the revered **Gotama** has growing between the eyebrows is white and soft like cotton-down.

The revered **Gotama** has a head shaped like a (royal) turban.

The good **Gotama**, a Great man, has also this mark of a Great Man.

The revered Gotama is possessed of these thirty-two marks of a Great Man.

If the revered Gotama is walking he leads off with his right foot; he does not put the foot too far (forward), he does not place the foot too short; he does not walk too quickly; he does not walk too slowly; he does not walk knocking knee against knee or ankle against ankle; while he is walking he does not bend his thighs up, he does not bend his thighs down, he does not bend his thighs in, he does not bend his thighs out. As the revered **Gotama** walks he moves only with the lower part of his body and does not walk with his (full) bodily strength. When he is looking around, the revered **Gotama** looks round with his whole body, he does not look up, he does not look down, and he does not walk without observing, for he looks (ahead) a plough's length; further than that his knowledge and insight become unobstructed.

On entering into a house he does not bend his body up, he does not bend his body down, he does not bend his body in, he does not bend his body out. He turns round not too far from his seat, not too near it, and he does not sit down on the seat clutching hold of it with his hand, nor does he fling his body (in a slovenly way) on to the seat. When he is seated in a house he does not fall into unseemly behaviour with his hands, he does not fall into unseemly behaviour with his feet; he does not sit down crossing knee over knee or ankle over ankle, nor does he sit down holding his jaw in his hand. When he is seated in a house he is not afraid, does not tremble, shake or quiver – and so is the revered **Gotama** when he is sitting in a house unafraid, untrembling, not shaking, not quivering, unruffled, intent on aloofness.

When he is receiving water for the bowl he does not turn the bowl up, he does not turn the bowl down, he does not

turn the bowl inwards, he does not turn the bowl outwards; he receives neither too little nor too much water for the bowl. He washes the bowl without making it clatter, he washes the bowl without twirling it round; not until he has put the bowl down on the ground does he wash his hands; by the time the hands are washed the bowl is washed; by the time the bowl is washed the hands are washed. He throws away the water for the bowl not too far, not too near, and without scattering it.

When he is receiving boiled rice, he does not turn the bowl up, he does not turn the bowl down, he does not turn the bowl inwards, he does not turn the bowl outwards; he receives neither too little nor too much boiled rice. The revered **Gotama** eats the proper proportion of curry (to rice) and he does not neglect (the rice) with each mouthful of curry. The revered **Gotama** swallows each mouthful only after having turned it round two or three times in his mouth; there is not a single grain of boiled rice that enters his body without having been broken up, and not a single grain of boiled rice remains in his mouth before he proceeds to the (next) mouthful. The revered **Gotama** eats food experiencing its flavour but not experiencing greed for the flavour. The revered **Gotama** eats food that is possessed of the eight characteristics but not for fun or indulgence or personal charm or beautification, but just enough for the support of his body and keeping it going, for keeping it unharmed, for furthering the *Brahma*-faring, thinking: „Thus will I crush out an old feeling and not allow a new feeling to arise, and then there will be subsistence for me and blamelessness and abiding in comfort.“

When he has eaten and is accepting water for the bowl, he does not turn the bowl up ... down ... inwards ... outwards. He receives neither too little nor too much water for the bowl. He washes the bowl without making it clatter (*as above in last paragraph but one*) ... He throws away the water for the bowl not too far, not too near, and without scattering it. When he has eaten, he places the bowl on the ground, not too far, not too near, for he is not without concern for the bowl yet he is not over-protective of the bowl. When he has eaten, he sits silent for a moment, but he does not let pass the time for giving thanks. When he has eaten, he gives thanks. He does not decry that meal, he does not hope for another meal; on the contrary he delights, rouses, inspires, gladdens that assembly with talk on *Dhamma*. When he has delighted ... gladdened that assembly with talk on *Dhamma*, rising from his seat, he departs. He does not walk too quickly, he does not walk too slowly, he does not walk (as if) anxious to get free (of that assembly).

The revered **Gotama's** robe is not pulled up too high on his body it is not pulled down too low; and neither does it stick to his body, nor is it drawn away from his body, and neither does the wind blow the revered **Gotama's** robe about on his body, nor do dust and dirt cling to the revered **Gotama's** body.

When he has gone to a monastery he sits down on an appointed seat and while sitting down he cleanses his feet – but the revered **Gotama** does not live intent on the practice of beautifying his feet. When he has cleansed his feet he sits down cross-legged, holding the body erect and arousing mindfulness in front of him. He does not strive after hurt of self, he does not strive after hurt of others, he does not strive after hurt of both. The revered **Gotama** sits down striving only after weal of self, weal of others, weal of both, weal of the whole world. When, in a monastery, he is teaching *Dhamma* in an assembly, he does not exalt that assembly, he does not disparage that assembly; on the contrary he delights, rouses, inspires, gladdens that assembly with talk on *Dhamma*. The sound that issues from the revered **Gotama's** mouth is possessed of eight characteristics: it is distinct and intelligible and sweet and audible and fluent and clear and deep and resonant. Wherefore when the revered **Gotama** instructs an assembly by voice the sound does not carry beyond that assembly. These, after being delighted ... gladdened by the revered **Gotama** with talk on *Dhamma*, rising from their seats, depart reluctantly, keeping their gaze on him.

We, sir, have seen that revered **Gotama** walking, we have seen him standing still, we have seen him sitting silent within a house, we have seen him eating in a house, we have seen him sitting silent after he has eaten, we have seen him giving thanks after he has eaten, we have seen him going to a monastery, we have seen him sitting silent in a monastery, we have seen him in a monastery teaching *Dhamma* in an assembly. This revered **Gotama** is like this and like that and even more so.“

When this had been said, **Brahmāyu** the *Brāhmaṇ*, rising from his seat, having arranged his upper robe over one shoulder, having saluted **the Lord** with joined palms, three times uttered this solemn utterance: „Praise to that **Lord**, perfected one, fully Self-Awakened One ... Praise to that **Lord**, perfected one, fully Self-Awakened One. Perhaps somewhere, sometime we might meet this revered **Gotama**, perhaps there might be some conversation between us.“

Then **the Lord**, walking on tour in Videha, in due course arrived at Mithilā. While he was there **the Lord** stayed near Mithilā in Makhādeva's Mango Grove. *Brāhmaṇs* and householders of Mithilā heard: „Verily the recluse **Gotama**, son of the *Skyans*, having gone forth from the *Sākyan* clan, is walking on tour in Videha together with a large Order of monks,

with as many as five hundred monks. The most lovely report has gone abroad thus concerning the revered **Gotama** ... (*as in the first paragraph*) ... Good indeed is the sight of perfected ones such as this.“ Then the *Brāhmaṇs* and householders of Mithilā approached **the Lord**: some, having approached and having greeted **the Lord**, sat down at a respectful distance; some, after they had exchanged greetings with **the Lord** and had conversed in a friendly and courteous way, sat down at a respectful distance; some, after saluting **the Lord** with joined palms, sat down at a respectful distance; some, having made known to **the Lord** the name of their clan, sat down at a respectful distance; some, becoming silent, sat down at a respectful distance.

The **Brāhmaṇ Brahṁāyu** heard: „Verily the recluse **Gotama** sone of the *Sākyans*, gone forth from the *Sākyan* clan, has arrived at Mithilā and is staying near Mithilā in Makhādeva's Mango Grove.“ then **Brahṁāyu** the *Brāhmaṇ* together with a number of *Brāhmaṇ* youths approached Makhādeva's Mango Grove. When **Brahṁāyu** the *Brāhmaṇ* was near the Mango Grove it occurred to him: „It is not suitable in me that I should approach to see the recluse **Gotama** without being announced first.“ So **Brahṁāyu** the *Brāhmaṇ* addressed a certain *Brāhmaṇ* youth, saying: „Come you, *Brāhmaṇ* youth, approach the recluse **Gotama**; having approached, in my name ask the recluse **Gotama** whether he is well, not indisposed, of bodily vigour, strong, abiding in comfort, saying: „Good **Gotama**, **Brahṁāyu** the *Brāhmaṇ* is asking whether the revered **Gotama** is well, not indisposed, of bodily vigour, strong, abiding in comfort“; and then speak thus: „Good **Gotama**, **Brahṁāyu** the *Brāhmaṇ* is worn, old, full of years, he has lived his span and is at the close of his life, a hundred and twenty years of age; he is master of the three *Vedas*, versed in the vocabularies and rituals together with the phonology and exegesis and the legendary tradition as the fifth; he is learned in idioms, a grammarian, proficient in popular philosophy and the marks of a Great Man. Of all the *Brāhmaṇs* and householders, sir, who live in Mithilā, **Brahṁāyu** the *Brāhmaṇ* is pointed to as chief in respect of wealth, **Brahṁāyu** the *Brāhmaṇ* is pointed to as chief in respect of *mantras*, **Brahṁāyu** the *Brāhmaṇ* is pointed to as chief in respect of longevity as well as of renown. He is anxious to see the good **Gotama**.“

„Very well, sir,“ and the *Brāhmaṇ* youth, having answered the *Brāhmaṇ* **Brahṁāyu** in assent, approached **the Lord**; having approached, he exchanged greetings with **the Lord**, and having conversed in a friendly and courteous way, he stood at a respectful distance. As he was standing at a respectful distance, the *Brāhmaṇ* youth spoke thus to **the Lord**: „Good **Gotama**, the *Brāhmaṇ* **Brahṁāyu** is asking whether the revered **Gotama** is well, not indisposed, of bodily vigour, strong, abiding in comfort. The *Brāhmaṇ* **Brahṁāyu**, good **Gotama**, is worn, old, full of years ... proficient in popular philosophy and the marks of a Great Man. Of all the *Brāhmaṇs* and householders who live in Mithilā, **Brahṁāyu** the *Brāhmaṇ* is pointed to as chief in respect of wealt ... in respect of *mantras* ... in respect of longevity as well as of renown. He is anxious to see the good **Gotama**.“

„**Brahṁāyu** the *Brāhmaṇ* must now do that for which he deems it the right time, *Brāhmaṇ* youth.“

Then that *Brāhmaṇ* youth approached **Brahṁāyu** the *Brāhmaṇ*; having approached, he spoke thus to **Brahṁāyu** the *Brāhmaṇ*: „Permission has been given, revered sir, by the recluse **Gotama**. Revered sir, you may now do that for which you deem it the right time.“

Then **Brahṁāyu** the *Brāhmaṇ* approached **the Lord**. His assembly saw the *Brāhmaṇ* **Brahṁāyu** coming in the distance. Having seen him, they, standing each at his own side, made room for him because he was well known and renowned. Then **Brahṁāyu** the *Brāhmaṇ* spoke thus to that assembly: „No, good sirs, you sit down each on your own seat, I will sit here near the recluse **Gotama**.“ Then **Brahṁāyu** the *Brāhmaṇ* approached **the Lord**; having approached, he exchanged greetings with **the Lord**; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, **Brahṁāyu** the *Brāhmaṇ* looked for the thirty-two marks of a Great man on **the Lord's** body. And **Brahṁāyu** the *Brāhmaṇ* saw all the thirty-two marks of a Great Man on **the Lord's** body except two. About these two marks of a Great Man he was in doubt, perplexed, uncertain, not satisfied – whether what was cloth-hid was sheath-cased and whether the tongue was large. Then **Brahṁāyu** the *Brāhmaṇ* addressed **the Lord** in verses:

„Of these thirty-two marks of a Great man of which I have heard

There are two that I do not see on your body, **Gotama**.

I wonder whether what is cloth-hid is sheath-cased, Supreme of men?

Or is it female? I wonder whether the tongue is not short?

I wonder whether you have a long tongue. So that I might know this,
Put forth this tongue, dispel our doubt, Seer.
For welfare here and now, and for bliss in a future state
We ask for permission (to see) that which we long (to know).“

Then it occurred to **the Lord**: „This **Brāhmaṇ Brahṁāyu** sees on me all the thirty-two marks of a Great man except two. About these two marks of a Great Man he is in doubt, perplexed, uncertain, not satisfied – whether what is cloth-hid is sheath-cased and whether my tongue is large.“ Then **the Lord** contrived such a contrivance of psychic power that the **Brāhmaṇ Brahṁāyu** saw that that which **the Lord** had cloth-hid was sheath-cased. Then **the Lord**, having put out his tongue, stroked it backwards and forwards over both his nostrils and he covered the whole dome of his forehead with his tongue.

Then **the Lord** responded in verses to the **Brāhmaṇ Brahṁāyu**:
„Those thirty-two marks of a Great Man of which you have heard
Are all on my body. Do not you doubt them, *Brāhmaṇ*.
What is to be known is known by me, and to be developed is developed,
What is to be got rid of has been got rid of – therefore, *Brāhmaṇ*, am I Awake.
For welfare here and now and for bliss in a future state
Do ask for permission (to see) that which you long (to know).“

Then it occurred to the **Brāhmaṇ Brahṁāyu**: „Permission has been given me by the recluse **Gotama**. Suppose I were to ask the recluse **Gotama** about the goal either of the here and now or of a future state?“ But then it occurred to the **Brāhmaṇ Brahṁāyu**: „I myself am skilled in the goals of the here and now, and others ask me about the goal of the here and now. Suppose I were to ask the recluse **Gotama** simply about the goal of a future state?“ Then **Brahṁāyu** the *Brāhmaṇ* addressed **the Lord** in verses:

„How is one a *Brāhmaṇ*? How does one become master of knowledge?
How is one a threefold knowledge-man? Who is called learened?
How is one perfected? How does one become whole?
And how is one a sage? Who is called Awake?“

Then **the Lord** responded in verses to the **Brāhmaṇ Brahṁāyu**:
„Who knows his former habitations and sees heaven and the sorrowful ways,
Who has attained destruction of births, accomplished by super-knowledge, a Sage is he.
Who knows his mind is quite pure, freed from every attachment,
Who has got rid of birth and dying, in the *Brahma*-faring Whole is he.
Who is master of all states of mind, such a one Awake is called.“

When this had been said, **Brahṁāyu** the *Brāhmaṇ*, rising from his seat, arranging his upper robe over one shoulder, having inclined his head to **the Lord's** feet, kissed **the Lord's** feet on all sides with his mouth and stroked them on all sides with his hands, and he made known his (own) name: „I, good **Gotqama**, am **Brahṁāyu**, the *Brāhmaṇ*.“ Then that company was filled with wonder and marvel, and said: „Indeed it is wonderful, indeed it is marvellous how great is the

psychic power and the majesty of the recluse in virtue of which this **Brahmāyu** the *Brāhmaṇ*, well known and renowned, pays such deep respect.“

Then **the Lord** spoke thus to **Brahmāyu** the *Brāhmaṇ*: „Enough, *Brāhmaṇ*, rise up; do sit down on your own seat since your mind was pleased with me,“ Then the *Brāhmaṇ* **Brahmāyu**, having risen up, sat down on his own seat. Then **the Lord** gave a talk to **Brahmāyu** the *Brāhmaṇ* on various topics: talk on giving, talk on moral habit, talk on heaven; he explained the peril, the vanity, the depravity of the pleasures of the senses, the advantage in renouncing them. When **the Lord** knew that the mind of **Brahmāyu** the *Brāhmaṇ* was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching of *Dhamma* taht the Awakened Ones have themselves discovered: anguish, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as **Brahmāyu** the *Brāhmaṇ* was (sitting) on that very seat did *Dhamma*-vision, dustless and stainless, arise in him: that „whatever is liable to origination all that is liable to stopping.“ Then **Brahmāyu** the *Brāhmaṇ*, having seen *Dhamma*, attained *Dhamma*, known *Dhamma*, plunged into *Dhamma*, having crossed over doubt, put away uncertainty and attained without another's help to full confidence in the Teacher's instruction, spoke thus to **the Lord**:

„It is excellent, good **Gotama**; it is excellent, good **Gotama**. Even, good **Gotama**, as one might set upright what had been upset, or disclose what was covered, or show the way to one who had gone astray, or bring an oil/lamp into the darkness thinking that those with vision might see material shapes, even so is *Dhamma* made clear in many a figure by the good **Gotama**. So I am going to the revered **Gotama** (for refuge) and to *Dhamma* and to the Order of monks. May the revered **Gotama** accept me as a lay-disciple going for refuge from this eday forth for as long as life lasts. And may the revered **Gotama** consent to a meal with me on the morrow together with the Order of monks.“

The Lord consented by becoming silent. Then **Brahmāyu** the *Brāhmaṇ*, having understood **the Lord's** consent, rising up from his seat, having greeted **the Lord**, departed keeping his right side towards him. Then the *Brāhmaṇ* **Brahmāyu** having had sumptuous foods, solid and soft, prepared in his own dwelling woards the end of that night, had the time announced to **the Lord**, saying: „It is time, good **Gotama**, the meal is ready.“ Then **the Lord**, having dressed in the morning, taking his bowl and robe, approached the dwelling of **Brahmāyu** the *Brāhmaṇ*; having approached, he sat down on the appointed seat together with the Order of monks. Then did **Brahmāyu** the *Brāhmaṇ* for seven days with his own hand serve and satisfy the Order of monks with the Awakened One at its head with sumptuous foods, solid and soft. Then at the end of the sevend ays **the Lord** set out on tour in Videha.

Not long after **the Lord** had set out **Brahmāyu** the *Brāhmaṇ* passed away. Thena number of monks approached **the Lord**; having approached, having greeted **the Lord**, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to **the Lord**: „Revered sir, **Brahmāyu** the *Brāhmaṇ* has passed away. What is his bourn, what his future state?“

„Clever, monks, was the *Brāhmaṇ* **Brahmāyu**; he followed after *Dhamma* according to various parts of *Dhamma*, and he did not annoy me with questionings about *Dhamma*. Monks, **Brahmāyu** the *Brāhmaṇ*, by the complete destruction of the five fetters binding to this lower (shore), is of spontaneous uprising, one who attains *Nibbāna* there, not liable to return from that world.“

Thus spoke **the Lord**. Delighted, these monks rejoiced in what **the Lord** had said.

Discourse with **Brahmāyu**: The First.

English

There was a well-known *Brāhmaṇ* named **Brahmāyu** in Mithilā. His age was one hundred years and he was a great master of three *Vedas*. When the **Lord Buddha** went to the Videha area, near by Mithilā, together with a large amount of monks, as many as five hundred, the *Brāhmaṇ* heard that the **Lord Buddha** had arrived at Videha at the moment. He would love to meet **the Lord Buddha** to pay respect to him.

One thing, taken notice to the people is he did not believe just only in hearsay. To be sure that **the Lord Buddha** is

real or not, he sent his disciple, named **Uttara**, understanding three *Vedas* very well too in order to examine **the Lord Buddha**. Just as what **Brāhmaṇ Brahṁāyu** said, **Uttara** approached **the Lord Buddha** and found the thirty-two marks of the Great Man. In them, thirty marks of the Great Man can be found very easily on the body of **the Lord Buddha**. The two, sheath-case which is cloth-hid and the large tongue could not be seen. Because of these points, he was in doubt whether the Lord was real *Buddha* or not. Knowing about his thinking, the Lord contrived such a contrivance of psychic power for **Uttara** to see his sheath-case, which covers with cloth and a large tongue.

It can be said that **Uttara** is a nice pupil as he did just as what his instructor said as well as he himself studied at Lord's other behavior such as how the Lord goes, eats, sleeps, preaches and what and when does he do something and so on. To do so, he had followed the Lord for seven months. At the end of seven months, he came back to his teacher and told his teacher what he had found on **the Lord Buddha**. As soon as he heard about it, he could not control the feeling himself to pay respect the Lord and getting up from his seat, having arranged his upper robe over his shoulder, having saluted the Lord joined the palms uttered three times this sermon: „Praise to that Lord, perfected one, fully-awakened one.“

Later the Lord arrived to the city named Mithilā where the **Brāhmaṇ Brahṁāyu** lived in. When he heard about it, he went to the Lord and studied himself. At the Lord the thirty two marks of a great man were seen. He was also in doubt at things, that is, the sheath-case, which covers with cloth and a large tongue. The Lord did onto that *Brāhmaṇ* too like he had shown to the pupil.

When he knew that the Lord was the real *Buddha*, not unreal *Buddha*, he asked about the goal of a future state.

„How is one a *Brāhmaṇ*? How does one become master of knowledge? How is one a threefold-knowledge man? Who is called 'learned'? How is one perfected? How does one become whole? And how is one a sage? Who is called 'awaken'?“

The Lord Buddha answered those questions. They were as follows:

„Who knows his former habitations and sees heaven and the sorrowful ways, who has attained destruction of births, accomplished by super-knowledge, a sage is he who knows his mind as quite pure, freed from every attachment. Who has got rid of birth and dying, in the *Brahma*-faring whole is he. Who is master of all states of mind, such a one 'awaken' is called.“

At the end of the sermon of the Lord, the *Brāhmaṇ* realized the true *Dhamma* and offered meal to the Lord and to order of monks for seven days. He passed away no long after and he was born in *Brahma Loka*.ž

CHAPPĀṆAKOPAMA SUTTA (PĀLI & ENGLISH)

Samyuttanikāyo – Saḷāyatanavaggo - 1. Saḷāyatanasamyuttam - 19. Āsīvisavaggo - 10. Chappāṇakopamasuttam

247. “Seyyathāpi, bhikkhave, puriso arugatto pakkagatto saravanam paviseyya. Tassa kusaṇṇakā ceva pāde vijjheyyum, sarapattāni ca gattāni [sarapattāni pakkagattāni (syā. kaṃ.), arupakkāni gattāni (pī. ka.)] vilekheyyum. Evañhi so, bhikkhave, puriso bhīyosomattāya tatonidānam dukkham domanassam paṭisaṇvediyetha. Evameva kho, bhikkhave, idhekacco bhikkhu gāmagato vā araññagato vā labhati vattāram – ‘ayañca so [ayañca kho (pī. ka.), ayam so (?)] āyasmā evaṃkāri evaṃsamācāro asucigāmaṇṇako’ti. Tam kaṇṇakoti [tam ‘asucigāmaṇṇato’]ti (ka.)] iti viditvā samvaro ca asaṃvaro ca vedītabbo.

“Kathañca, bhikkhave, asaṃvaro hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. Sotena saddaṃ sutvā... ghānena gandham ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

“Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare dalhāya rajjuyā bandheyya. Ahim gahetvā dalhāya rajjuyā bandheyya. Susumāraṃ [sumsumāraṃ (sī. syā. kaṃ. pī.)] gahetvā dalhāya rajjuyā bandheyya. Pakkhiṃ gahetvā dalhāya rajjuyā bandheyya. Kukkuraṃ gahetvā dalhāya rajjuyā bandheyya. Siṅgālaṃ gahetvā dalhāya rajjuyā bandheyya. Makkaṭaṃ gahetvā dalhāya rajjuyā bandheyya. Dalhāya rajjuyā bandhitvā majje gaṇṭhiṃ karitvā ossajjeyya. Atha kho, te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakam sakam gocaravisayaṃ āviñcheyyum [āviñjeyyum (sī.)] – ahi āviñcheyya ‘vammikaṃ pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṃ pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṃ ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṃ pavekkhāmī’ti, siṅgālo āviñcheyya ‘sīvathikaṃ [sivathikaṃ (ka.)] pavekkhāmī’ti, makkaṭo āviñcheyya ‘vanam pavekkhāmī’ti. Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha kho yo nesam pāṇakānaṃ balavataro assa tassa te anuvatteyyum, anuvidhāyeyyum vasaṃ gaccheyyum. Evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati abhāvitā abahulikatā, tam cakkhu āviñchati manāpiyesu rūpesu, amanāpiyā rūpā paṭikūlā honti...pe... mano āviñchati manāpiyesu dhammesu, amanāpiyā dhammā paṭikūlā honti. Evaṃ kho, bhikkhave, asaṃvaro hoti.

“Kathañca, bhikkhave, samvaro hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāñacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti...pe... jivhā rasaṃ sāyitvā... pe... manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāñacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

“Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare dalhāya rajjuyā bandheyya. Ahim gahetvā dalhāya rajjuyā bandheyya. Susumāraṃ gahetvā dalhāya rajjuyā bandheyya. Pakkhiṃ gahetvā...pe... kukkuraṃ gahetvā... siṅgālaṃ gahetvā... makkaṭaṃ gahetvā dalhāya rajjuyā bandheyya. Dalhāya rajjuyā bandhitvā dalhe khīle vā thambhe vā upanibandheyya. Atha kho te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakam sakam gocaravisayaṃ āviñcheyyum – ahi āviñcheyya ‘vammikaṃ pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṃ pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṃ ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṃ pavekkhāmī’ti, siṅgālo āviñcheyya ‘sīvathikaṃ pavekkhāmī’ti, makkaṭo āviñcheyya ‘vanam pavekkhāmī’ti. Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha tameva khīlaṃ vā thambhaṃ vā upatiṭṭheyyum, upanisīdeyyum, upanipajjeyyum. Evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati bhāvitā bahulikatā, tam cakkhu nāviñchati manāpiyesu rūpesu, amanāpiyā rūpā nappaṭikūlā honti...pe... jivhā nāviñchati

manāpiyesu rasesu...pe... mano nāvīnchati manāpiyesu dhammesu, amanāpiyā dhammā nappaṭikūlā honti. Evaṃ kho, bhikkhave, saṃvaro hoti.

“Daḷhe khīle vā thambhe vā’ti kho, bhikkhave, kāyagatāya satiyā etaṃ adhvacaṇaṃ. Tasmātiha vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘kāyagatā no sati bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti. Evañhi kho, bhikkhave, sikkhitabba’nti. Dasamaṃ.

English:

Suppose, brethren, a man with a wounded body, with a festering body, were to enter a swampy jungle. Its grasses and thorns pierce his feet and scratch his festering limbs. That man, brethren, would feel pain and despair all the more owing to that, Even so, brethren, some brother here goes to dwell in village or jungle, and meets with one who rebukes him. This venerable one and he who thus treats him, saying, „Such a life (as yours) is a thorn of impurity to the village,“ knowing him to be such a thorn, - (these two) are to be understood as restraint and non-restraint.

And how, brethren, is non-restraint?

Herein, brethren, a brother, seeing an object with the eye, is attached to objects that charm, is averse from objects that displease, and dwells with attention to body distracted. His thought is mean, and he understands not, as it really is, that emancipation of heart, that emancipation of wisdom, whereby those evil, unprofitable states, that have arisen, cease utterly without remainder.

Hearing a sound with the ear, smelling a scent with the nose, tasting a savour with the tongue, contacting what is tangible with body ... cognizing a mind-state with the mind, he is attracted to mind-states that charm, is averse from mind-states that displease, and dwells with attention to body distracted. His thought is mean and he understands not ... without remainder.

Suppose, brethren, a man catches six animals, of diverse range and diverse pasturage, and tethers them with a stout rope. He catches a snake and tethers it with a stout rope: also a crocodile, a bird, a dog, a jackal, and a monkey does he tether with a stout rope. Having done so, brethren, he ties them together with a knot in the middle and sets them going.

Now, brethren, those six animals of diverse range and diverse pasturage would struggle to be off, each one to his own range and pasture. The snake would struggle, thinking: I’ll enter the anthill. The crocodile: I’ll enter the water. The bird: I’ll mount into the air. The dog: I’ll enter the village. The jackal would think: I’ll go to the charnel-field. The monkey would think: I’ll be off to the forest.

Now, brethren, when those six hungry animals grew weary, they would follow after the one of them that was stronger, they would conform to that one, they would become subject to him. Even so, brethren, in whatsoever brother attention to body is not practiced, not made much of, the eye struggles to pull him with objects that charm. Repulsive to him are objects that displease. The mind struggles to pull him with mind-states that charm. Repulsive to him are mind-states that displease. Thus, brethren, is non-restraint.

And how, brethren, is restraint?

Herein, brethren, a brother, seeing an object with the eye, is not attached to objects that charm, nor averse from objects that displease. He dwells with attention to body established and his thought is boundless. He understands, as it really is, that emancipation of heart, that emancipation of wisdom, whereby those evil, unprofitable states that have arisen come to cease utterly without remainder. Tasting a savour with the tongue ... cognizing with mind a mind-state, he is not attached to mind-states that charm, nor averse from mind-states that displease. He dwells ... he understands ... come to cease utterly without remainder.

Suppose, brethren, a man catches six animals of diverse range and diverse pasturage, and tethers them with a stout rope ... (as above) ... and so doing he tethers them to a stout peg or post. ... Now, brethren, when those six animals grow weary, they would have to stand, crouch or lie down by that peg or post. ... Now, brethren, when those six animals grow weary, they would have to stand, crouch or lie down by that peg or post. Even so, brethren, in whatsoever brother attention

to body is practised and made much of, the eye does not struggle to pull him with objects that charm. Objects that displease are not repulsive to him ... the tongue does not struggle ... the mind does not struggle to pull him with mind-states that charm, nor are mind-states that displease repulsive to him. Thus, brethren, is restraint.

‘Tethered to a stout peg or post,’ brethren, is a term for attention to body. Wherefore, brethren, thus must ye train yourselves: ‘We shall practise attention to body. It shall be made much of, ridden on, built upon, striven with, accumulated and thoroughly undertaken.’

DHOTAKAMĀṄAVAPUCCĀ (PĀLI & ENGLISH)

Khuddaka Nikāya – Suttanipātapāḷi – 5. Pārāyanavaggo - 5. Dhotakamāṅavapucchā

1067. ‘*Pucchāmi taṃ bhagavā brūhi me taṃ, (iccāyasmā dhotako)*

Vācābhikaṅkhāmi mahesi tuyhaṃ;

Tava sutvāna nigghosaṃ, sikkhe nibbānamattano’.

‘I ask you, **the Blessed One**, tell me this,’ said the **venerable Dhotaka**. ‘I long for your utterance, great seer. Having heard your proclamation, I would train myself (for my own question).’

1068.

‘Tenahātappaṃ karohi, (dhotakāti bhagavā) idheva nipako sato;

Ito sutvāna nigghosaṃ, sikkhe nibbānamattano’.

‘Therefore, exert yourself, **Dhotaka**,’ said **the Blessed One**. ‘(Being) zealous, mindful, in this very place, having heard the proclamation from (here), you should train yourself (for your own question).’

1069. ‘*Passāmahaṃ devamanussaloke, akiñcanaṃ brāhmaṇamiriyamānaṃ;*

Taṃ taṃ namassāmi samantacakkhu, pamuñca maṃ sakka kathaṃkathāhi’.

I see in the world of *devas* and men a *Brāhmaṇ* going about, possessing nothing. Therefore, I bow down to you, *Sakyan* with (all-round) vision; release me from my doubts.’

1070. ‘*Nāhaṃ sahissāmi [samissāmi (syā.), gamissāmi (sī.), samīhāmi (pī.)] pamocanāya, kathaṃkathim dhotaka kañci loke;*

Dhammañca seṭṭhaṃ abhijānamāno [ājānamāno (sī. syā. pī.)], evaṃ tuvaṃ oghamimaṃ taresi’.

‘I am not able to release anyone in the world who has doubts, **Dhotaka**. But knowing the best doctrine, you would cross over this flood.’

1071. ‘*Anusāsa brahme karuṇāyamāno, vivekadhammaṃ yamaṃ vijaññaṃ;*

Yathāhaṃ ākāsova abyāpajjamāno, idheva santo asito careyyaṃ’.

‘Having compassion, *Brāhmaṇ*, teach the doctrine of detachment, which I may learn, so that (unchangeable as space, I may wander in this very place, calmed, not dependent).’

1072. “*Kittayissāmi te santiṃ, (dhotakāti bhagavā) diṭṭhe dhamme anītihaṃ;*

Yaṃ viditvā sato caraṃ, tare loke visattikaṃ”.

„I shall expound peace to you, **Dhotaka**, said **the Blessed One**, which is not based on hearsay in the (world of phenomena) which knowing, one (wandering) mindfully would cross over attachment in the world.“

1073. “*Tañcāhaṃ abhinandāmi, mahesi santimuttamaṃ;*

Yaṃ viditvā sato caraṃ, tare loke visattikaṃ”.

“And I delight in that supreme peace, great seer, which knowing, one (wandering) mindfully would cross over attachment in the world.“

1074. “*Yaṃ kiñci sampajānāsi, (dhotakāti bhagavā)*

Uddhaṃ adho tiriyañcāpi majjhe;

Etaṃ viditvā saṅgoti loke, bhavābhavāya mākāsi taṇha”nti.

“Whatever you know, **Dhotaka**,“ said **the Blessed One**, above, below, across and also in the middle, knowing this to be attachment in the world, do not make craving for various kinds of existence.“

Dhotakamāṇavapucchā pañcamī niṭṭhitā.

666 Pāli & English

Dhotakamāṇavapucchā

**1061 Pucchāmi tam Bhagavā, brūhi me tam (icc-āyasmā Dhotako)
vācābhikamkhāmi mahesi tuyham:
tava sutvāna nigghosam sikkhe nibbānam attano.**

I ask you, Blessed One, Tell me this, said the Dhotaka. I long for your utterance, great seer. Having heard your proclamation, I would train myself [for my own quenching.]

**1062 Tena h’ātappam karohi, (Dhotakā ti Bhagavā)
idheva nipako sato
īto sutvāna nigghosam sikkhe nibbānam attano.**

Therefore exert yourself, Dhotaka, said the Blessed One. [(Being) zealous, mindful, in this very place] having heard the proclamation from [here], you should train yourself [for your own quenching.]

**1063 Passāhham devamanussloke
akiñcanam brāhmanam iriyamānam,
tam tam namassāmi samantakkhu:
pamuñca mam Sakka kathamkathāhi.**

I see in the word of devas and men a Brahman going about, possessing nothing, Therefore I bow down to you, Sakyan with [all-round] vision, release me from my doubts.

**1064 Nāham gamissāmi pamocanāya
kathamkathim Dhotaka kañci loke,
dhammañca settham ājānamāno
evam tuyham ogham imam taresi.**

I am not able to release anyone in the world who has doubts, Dhotaka.
But knowing the best doctrine, you would cross over this flood.

**1065 Anusāsa brahme karunāyamāno
vivekadhammam, yam aham vijaññam,
yathāham ākāso va avyāpajjamāno
idheva santo asito careyyam.**

Having compassion, Brahman, teach the doctrine of detachment, which I may learn, so that [unchangeable as space, I may wander in this very place, calmed, not dependent.]

**1066 Kittayissāmi te santim, (Dhotakā ti Bhagavā)
ditthe dhamme anītiham yam vidityā sato caram tare loke visattikam.**

I shall expound peace to you, Dhotaka, said the Blessed One, which is not based on hearsay in the [world of phenomena], which knowing, one [wandering] mindful(ly) would cross over attachment in the world.

**1067 Tañcāham abhinandāmi mahesi santim uttamam,
yam vidityā sato caram tare loke visittakam.**

And I delight in that supreme peace, great seer, which knowing, one [wandering] mindful(ly) over the attachment in the world.

**1068 Yam kiñci sampajānāsi (Dhotakā ti Bhagavā)
uddhm adho tīriyam cāpi majjhe,
etam vidityā ‘sango’ti loke
vhavābhavāya mā kāsi tanhan ti.**

Whatever you know, Dhotaka, said the Blessed One, above, below, across, and also in the middle, knowing this to be attachment in the world, do not make craving for various kinds of existence.

Dhotakamānavapucchā Nitthitā.

GHOṬAMUKHASUTTAM

Majjhima Nikāya – Majjhimaṇṇāsapāli – 5. Brāhmaṇavaggo - 4. Ghoṭamukhasuttaṃ

412. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā udeno bārāṇasiyaṃ viharati khemiyambavane. Tena kho pana samayena ghoṭamukho brāhmaṇo bārāṇasiṃ anupatto hoti kenacideva karaṇīyena. Atha kho ghoṭamukho brāhmaṇo jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena khemiyambavanaṃ tenupasaṅkami. Tena kho pana samayena āyasmā udeno abbhokāse caṅkamati. Atha kho ghoṭamukho brāhmaṇo yenāyasmā udeno tenupasaṅkami; upasaṅkamtivā āyasmatā udenena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā āyasmantaṃ udenaṃ caṅkamantaṃ anucaṅkamamāno evamāha – ‘‘ambho samaṇa, ‘natthi dhammiko paribbajo’ [paribbājo (sī. pī.)] – evaṃ me ettha hoti. Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo’’ti.

Evaṃ vutte, āyasmā udeno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāraṃ pavisitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitam kho ghoṭamukhaṃ brāhmaṇaṃ āyasmā udeno etadavoca – ‘‘saṃvijjanti [saṃvijjante (bahūsu)] kho, brāhmaṇa, āsanāni. Sace ākaṅkhasi, nisīdā’’ti. ‘‘Etadeva kho pana mayaṃ bhoto udenassa āgamayamānā (na) nisīdāma. Kathañhi nāma mādiso pubbe animantito āsane nisīditabbaṃ maññeyyā’’ti? Atha kho ghoṭamukho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca – ‘‘ambho samaṇa, ‘natthi dhammiko paribbajo’ – evaṃ me ettha hoti. Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo’’ti. ‘‘Sace kho pana me tvaṃ, brāhmaṇa, anuññeyyaṃ anujāneyyāsi, paṭikkositabbaṅca paṭikkoseyyāsi; yassa ca pana me bhāsītassa atthaṃ na jāneyyāsi, mamaṃyeva tattha uttari paṭipuccheyyāsi – ‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā siyā no ettha kathāsallāpo’’ti. ‘‘Anuññeyyaṃ khvāhaṃ bhoto udenassa anujānissāmi, paṭikkositabbaṅca paṭikkosissāmi; yassa ca panāhaṃ bhoto udenassa bhāsītassa atthaṃ na jānissāmi, bhavantaṃyeva tattha udenaṃ uttari paṭipucchissāmi – ‘idaṃ,

bho udena, katham, imassa kvattho'ti? Evaṃ katvā hotu no ettha kathāsallāpo'ti.

413. “Cattārome, brāhmaṇa, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, brāhmaṇa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ, brāhmaṇa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti'ti?

“Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto ayaṃ me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Ayameva me puggalo cittaṃ ārādheti'ti.

“Kasmā pana te, brāhmaṇa, ime tayo puggalā cittaṃ nārādheti'ti? “Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati, so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti; iminā me ayaṃ puggalo cittaṃ ārādheti'ti.

414. “Dvemā, brāhmaṇa, parisā. Katamā dve? Idha, brāhmaṇa, ekaccā parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ pariyesati, khettavatthum pariyesati, jātarūparajataṃ pariyesati.

“Idha pana, brāhmaṇa, ekaccā parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya, dāsīdāsaṃ pahāya, khettavatthum pahāya, jātarūparajataṃ pahāya, agārasmā anagāriyaṃ pabbajitā. Svāyaṃ, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Idha katamaṃ tvam, brāhmaṇa, puggalaṃ katamāya parisāya bahulaṃ samanupassasi – yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati dāsīdāsaṃ pariyesati khettavatthum pariyesati jātarūparajataṃ pariyesati, yā cāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavatthum pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā'ti?

“Yvāyaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati; imāhaṃ puggalaṃ yāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavatthum pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā imissaṃ parisāyaṃ bahulaṃ samanupassāmi'ti.

“Idāneva kho pana te, brāhmaṇa, bhāsitaṃ – ‘māyaṃ evaṃ ājānāma – ambho samaṇa, natthi dhammiko paribbajo, evaṃ me ettha hoti. Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo'ti. “Addhā mesā, bho udena, sānuggahā vācā bhāsītā. ‘Atthi dhammiko paribbajo’ – evaṃ me ettha hoti. Evañca pana maṃ bhavaṃ udeno dhāretu. Ye ca me bhotā udenena cattāro puggalā saṃkhiṭṭena vuttā viṭṭhārena avibhattā, sādhu me bhavaṃ, udeno ime cattāro puggale viṭṭhārena vibhajatu anukampaṃ upādāya'ti. “Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi'ti. “Evaṃ, bho'ti kho ghoṭamukho brāhmaṇo āyasmato udenassa paccassosi. Āyasmā udeno etadavoca –

415. “Katamo ca, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko, nābhīhaṭaṃ na uddissakataṃ na nimantanaṃ sādiyati. So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na

purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṅḍasaṅḍacārīnī, na macchaṃ na maṃsaṃ, na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiyo, dvāgāriko vā hoti dvālopiyo...pe... sattāgāriko vā hoti sattālopiyo; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti...pe... sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti...pe... sattāhikampi āhāraṃ āhāreti – iti evarūpaṃ addhamāsikaṃ pariyaḥabbhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācābhakkho vā hoti, piññābhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāñānīpi dhāreti, masāñānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi dhāreti, tirīñānīpi dhāreti, ajiṇānīpi dhāreti, ajiṇānīpi dhāreti, kusacīrānīpi dhāreti, vākacīrānīpi dhāreti, phalacīrānīpi dhāreti, kesakambalānīpi dhāreti, vālakambalānīpi dhāreti, ulūkapaḥkhamīpi dhāreti; kesamassulocakopi hoti kesamassulocānuyogamanuyutto, ubbhaṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭīkopi hoti ukkuṭīkappadhānānuyogamanuyutto, kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti; sāyatatiyakampi udakorohanānuyogamanuyutto viharati – iti evarūpaṃ anekavīhitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto.

416. “Katamo ca, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko – ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto.

417. “Katamo ca, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo rājā vā hoti khattīyo muddhāvasitto, brāhmaṇo vā mahāsālo. So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājīnaṃ nivāsetvā sappitelena kāyaṃ abbhāñjivā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavasati saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tatha anantarāhitāya bhūmīyā haritupalittāya seyyaṃ kappeti. Ekissāya gāvīyā sarīpavacchāya yaṃ ekasmīṃ thāne khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmīṃ thāne khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmīṃ thāne khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmīṃ thāne khīraṃ hoti tena aggīṃ juhāti, avasesena vacchako yāpeti. So evamāha – ‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatarīyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya’, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāya’ ti. Yepissa te honti ‘dāsā’ ti vā ‘pessā’ ti vā ‘kammakarā’ ti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

418. “Katamo ca, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, brāhmaṇa, tathāgato loke uppajjati arahāṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā. So imaṃ lokāṃ sadevakaṃ samāraṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyośānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmīṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajopatho abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhītaṃ brahmacariyaṃ caritūṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’ nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājjīvasamāpanno pāñātipātaṃ pahāya pāñātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāñabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapaṭīkaṅkhī. Athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

“Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā

na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitaṇaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

“Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

“So bījagāmbhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavādīvisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanāṭṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhañṇapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsaṃpaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakamaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

“So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

419. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāyana na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārīte sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

“So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāñṇena samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhataṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ pañidhāya, parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thinamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkīlese paññāya dubbalīkaṇe vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

420. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkīlese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmeti. So anekavhiṭṭhaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi

saṃvaṭṭavivaṭṭakappe – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto amutra udapādīṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihītaṃ pubbenivāsaṃ anussarati.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātānāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā...pe... ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nīrayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā...pe... ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggāṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti; ‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“Ayaṃ vuccati, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhaṃ paṭisaṃvedī brahmabhūtena attanā viharatī”ti.

421. Evam vutte, ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca – “abhikkantaṃ, bho udena, abhikkantaṃ, bho udena! Seyyathāpi, bho udena, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhotā udenena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ udenaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pānupetaṃ saraṇaṃ gata”nti. “Mā kho maṃ tvaṃ, brāhmaṇa, saraṇaṃ agamāsi. Tameva bhagavantaṃ saraṇaṃ gacchāhi yamaṃ saraṇaṃ gato”ti. “Kahaṃ pana, bho udena, etarahi so bhavaṃ gotamo viharati araham sammāsambuddho”ti? “Parinibbuto kho, brāhmaṇa, etarahi so bhagavā araham sammāsambuddho”ti.

“Sacepi [sace hi (sī. syā. kaṃ. pī.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Sacepi [sace (sī. pī.), sace hi (syā. kaṃ.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ vīsatiyā yojanesu... tiṃsāya yojanesu... cattārīsāya yojanesu... paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yojanasate cepi [yojanasatepi (sī. syā. kaṃ. pī.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

“Yato ca kho, bho udena, parinibbuto so bhavaṃ gotamo, parinibbutampi mayaṃ taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ. Atthi ca me, bho udena, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti, tato aham bhoto udenassa ekaṃ niccabhikkhaṃ dadāmi”ti. “Kiṃ pana te, brāhmaṇa, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti”ti? “Pañca, bho udena, kahāpaṇasatāni”ti. “Na kho no, brāhmaṇa, kappati jātarūparajataṃ paṭiggahetu”nti. “Sace taṃ bhoto udenassa na kappati vihāraṃ bhoto udenassa kārapessāmi”ti. “Sace kho me tvaṃ, brāhmaṇa, vihāraṃ, kārapetukāmo, pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārapēhī”ti. “Imināpāhaṃ bhoto udenassa bhīyyosomattāya attamano abhiraddho yaṃ maṃ bhavaṃ udeno saṅge dāne samādapeti. Esāhaṃ, bho udena, etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārapessāmi”ti. Atha kho ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārapesi. Sā etarahi ‘ghoṭamukhī’ti vuccatīti.

Ghoṭamukhasuttaṃ niṭṭhitaṃ catutthaṃ.

English

Thus have I heard: At one time the **venerable Udena** was staying near Benares in the Khemiya Mango Grove. Now at that time the *Brāhmaṇ Ghoṭamukha* had arrived at Benares on some business or other. Then while the *Brāhmaṇ Ghoṭamukha* was pacing up and down and roaming about on foot he approached the Khemiya Mango Grove. Now at that time the **venerable Udena** was pacing up and down in the open. Then the *Brāhmaṇ Ghoṭamukha* approached the **venerable Udena**; having approached, he exchanged greetings with the **venerable Udena**, and having conversed in a friendly and courteous way, he spoke thus, while still pacing up and down, to the **venerable Udena** while he was still pacing up and down. (Following the v.1. *Caṅkamantaṃ*, instead of text's *ekamantaṃ*.) „My good recluse, there is no going forth under *Dhamma*, (*dhammiko paribbājo*, explained by *dhammikā pabbajjā* at *MA*. iii. 412.) or so it seems to me; but then is this through not seeing revered men like yourself, or that which, in this matter, is *Dhamma*?“

When this had been said, the **venerable Udena** came down from the place for pacing up and down, entered a dwelling-place and sat down on an appointed seat. And the *Brāhmaṇ Ghoṭamukha* also coming down from the place for pacing up and down and entering the dwelling-place stood at a respectful distance. The **venerable Udena** spoke thus to the *Brāhmaṇ Ghoṭamukha* as he was standing at a respectful distance: „*Brāhmaṇ*, there are seats; do sit down if you like.“

„While waiting for the good **Udena** we do not sit down. For how could one like me presume to sit down on a seat before being invited?“ Then the *Brāhmaṇ Ghoṭamukha*, having taken a low seat, sat down at a respectful distance. As he was sitting down at a respectful distance, the *Brāhmaṇ Ghoṭamukha* spoke thus to the **venerable Udena**: „My good recluse, there is no going forth under *Dhamma*, or so it seems to me; but then, is this through not seeing revered men like yourself, or that which, in this matter, is *Dhamma*?“

„But if you, *Brāhmaṇ*, could allow what is approved by me, and could reject what should be rejected, and should you not know the meaning of what is said by me were to question me further about it, saying: „What is this, good **Udena**, what is the meaning of that?“ - having arranged it like this we might have some conversation.“

„I will allow what is approved by the good **Udena**, and I will reject what should be rejected, and if I do not know the meaning of what is said by the good **Udena** I will question the honoured **Udena** further about it, saying: „What is this, good **Udena**, what is the meaning of that?“ - having arranged it like this let there be some conversation between us.“

„*Brāhmaṇ*, these four kinds of persons are found existing in the world ... (/ As at *M*. i. 341, above, p. 5 ff.) ... But, good **Udena**, whatever person is neither a self-tormentor, intent on the practice of self-torment, nor a tormentor or others, intent on the practice of tormenting others, he, neither a self-tormentor nor a tormentor of others, is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self *Brahma*-become. He does not mortify or torment either himself or others – (all of them) yearning for happiness and recoiling from pain. Therefor this person appeals to my mind.“

„*Brāhmaṇ*, there are these two companies. (*CJ*. A. i. 70-76.) Which two? Here, *Brāhmaṇ*, some company, inflamed with a passion for gems and jewelry, (*Imaṇiṅḍalesu*: perhaps jewelled earrings; cf. *M*. ii. 64. Also see *S*. i. 77 = *Dhp*. 345, 346 = *Jā*. ii. 140 for the sentiment expressed in the first half of this paragraph, and *Thag*. 187.) looks about for a wife and children, men and women slaves, fields and sites, gold and silver. But here, *Brāhmaṇ*, some company not inflamed with a passion for gems and jewelry, getting rid of wife and children, men and women slaves, fields and sites, gold and silver, goes forth from home into homelessness. This person, *Brāhmaṇ*, neither torments himself nor is intent on the practice of self-torment, he is not a tormentor of others nor intent on the practice of tormenting others. He, neither a self-tormentor nor a tormentor of others, is here-now allayed, quenched, become cool, and experiencer of bliss that lives with self *Brahma*-become. In which company do you, *Brāhmaṇ*, mostly see that man – in that company that is inflamed with a passion for gems and jewelry and looks about for a wife and children, men and women slaves, fields and sites, gold and silver; or in that company that is not inflamed with a passion for gems and jewelry and that, getting rid of wife and children, men and women slaves, fields and sites, gold and silver, goes forth from home into homelessness?“

„This man, good **Udena**, who is neither a tormentor of self intent on the practice of tormenting self, who is not a tormentor of others intent on the practice of tormenting others, and who, neither a self-tormentor nor a tormentor of others,

is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self *Brahma*-become – I mostly see that man in that company that is not inflamed with a passion for gems and jewelry and that, getting rid of wife and children, men and women slaves, fields and sites, gold and silver, goes forth from home into homelessness.“

„But this was said by you just now, *Brāhmaṇ*: „We understand thus, good recluse, there is no going forth under *Dhamma*, or so it seems to us; but then is this through not seeing revered men like yourself, or that which, in this matter, is *Dhamma*?“

„Good **Udena**, these words spoken to me are certainly helpful. There is a going forth under *Dhamma*, or so it (now) seems to me, and so may the good **Udena** understand me. But it would be good if, out of compassion, the good **Udena** would explain to me in full these four kinds of persons that he has spoken of in brief but not explained in full.“

„Well then, *Brāhmaṇ*, listen, attend carefully and I will speak.“

„Yes, sir,“ the *Brāhmaṇ* **Ghoṭamukha** answered the **venerable Udena** in assent. The **venerable Udena** spoke thus:

„And which, *Brāhmaṇ*, is the person who torments self and is intent on the practice of self-torment? Here, *Brāhmaṇ*, some person is unclothed, flouting life's decencies ... (/*As at M. i. 343 to 349*; see above p. 7 to p. 14.) ... This, *Brāhmaṇ*, is called the person who is neither a self-tormentor intent on the practice of tormenting self, nor a tormentor of others intent on the practice of tormenting others. He, neither a self-tormentor nor a tormentor of others, is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self *Brahma*-become.“

When this had been said **Ghoṭamukha** the *Brāhmaṇ* spoke thus to the **venerable Udena**:

„Excellent, good **Udena**, excellent, good **Udena**. It is as if one might set upright what had been upset, (/*From here to the second request to be accepted as a lay disciple, cf. M. ii. 90*) or might disclose what was covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes – even so in many a figure has *Dhamma* been made clear by the revered **Udena**. Thus I am going to the revered **Udena** for refuge and to *Dhamma* and to the Order of monks. May the revered **Udena** accept me as a lay-follower going for refuge from today forth for as long as life lasts.“

„But do not you, *Brāhmaṇ*, go for refuge to me. You must go only to that Lord for refuge to whom I have gone for refuge.“

„But where, good **Udena**, is this revered **Gotama**, staying now, perfected one, fully Self-Awakened One?“

„*Brāhmaṇ*, this Lord, perfected one, fully Self-Awakened One, has now attained final *Nibbāna*.“

„Good **Udena**, if we should hear that that honoured (*Bhavantaṃ*) **Gotama** were ten ... twenty ... thirty ... forty ... fifty *yojana* distant, we should go the fifty *yojana* so as to see that honoured **Gotama**, perfected one, fully Self-Awakened One. And, good **Udena**, even if we heard that the honoured **Gotama**, perfected one, fully Self-Awakened One were a hundred *yojana* distant, we should go the hundred *yojana* so as to see that honoured **Gotama**, perfected one, fully Self-Awakened One. But, good **Udena**, since that revered (*Bhavaṃ*) **Gotama** has attained final *Nibbāna*, we are going for refuge to that honoured **Gotama** who has attained final *Nibbāna* and to *Dhamma* and to the Order of monks. May the revered **Udena** accept me as a lay-follower going for refuge from today forth for as long as life lasts. And, good **Udena**, the king of Aṅga daily gives me a regular supply of alms, (*Ṇiccabhikkhā*, alms as a permanent or constant gift.) so I am giving the good **Udena** one of these regular supplies of alms.“

„But what, *Brāhmaṇ*, does the king of Aṅga give you daily as a regular supply of alms?“

„Five hundred *kahāpaṇa*, good **Udena**.“

„But, *Brāhmaṇ*, it is not allowable for us to receive gold and silver.“ (*Nissag. XVIII*, see *Vin. Iii. 236 ff.*)

„If it is not allowable to the good **Udena**, I will have a dwelling-place built for the good **Udena**.“

„If you, *Brāhmaṇ*, wish to have a dwelling-place built for me, do have an assembly hall built for the Order at Pāṭaliputta.“

„I am even more delighted and pleased with the good **Udena**, that he urges me to make a gift to the Order. So I,

good **Udena**, will have an assembly hall built for the Order at Pāṭaliputta from this regular supply of alms and from subsequent supplies of alms.“

Then **Ghoṭamukha** the *Brāhmaṇ* from this regular supply of alms and from subsequent supplies of alms had an assembly hall built for the Order at Pāṭaliputta. At the present time it is called *Ghoṭamukhī*.

Discourse with *Ghoṭamukha*: The Fourth

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Discourse with Ghoṭamukha

(Ghoṭamukhas sutta)

(1) Thus have I heard: at one time the venerable Udena was staying near Benares in the Khemiya Mango Grove. Now at that time the Brahman Ghoṭamukha had arrived at Benares on some business or other. Then while the Brahman Ghoṭamukha [P.158] was pacing up and down and roaming about on foot he approached the Khemiya Mango Grove. Now at that time the venerable Udena was pacing up and down in the open. Then the Brahman Ghoṭamukha approached the venerable Udena, having approached, he exchanged greetings with the venerable Udena, and having conversed in a friendly and courteous way, he spoke thus, while still pacing up and down, “ My good recluse, there is no going forth under dhamma or so it seems to me, but then is this through not seeing revered men like yourself, or that which, in this matter, is dhamma?”

(2) When this had been said, the venerable Udena came down from the place for pacing up and down, entered a swelling-place and sat down on an appointed seat. And the Brahman Ghoṭamukha also coming down from the place for pacing up and down and entering the dwelling-place stood at a respectful distance. The venerable Udena spoke thus to the Brahman Ghoṭamukha as he was standing at a respectful distance: “Brahman, there are seats, do sit down if you likes.”

(3) “while waiting for the good Udena we do not sit down. For how could one like me presume to sit down on a seat before being invited?” (4) then the Brahman Ghoṭamukha, having taken a low seat, stood at a respectful distance. As he was sitting down at a respectful distance, the Brahman Ghoṭamukha spoke thus to the venerable Udena: “My good recluse, there is no going forth under dhamma, or so it seems to me, but then, is this through not seeing revered men like yourself, or that which, in this matter, is dhamma?”

(5) “But if you, brahman, could allow what is approved by me, and could reject what is said by me were to question me further about it, saying: ‘ What is this, good Udena, what is the meaning of that ?’ – having arranged it like this we might have some conversation.”

(6) “I will allow what is approved by the good Udena, and I will reject what should be rejected, and if I [P.159] do not know the meaning of what is said by the good Udena I will question the honoured Udena further about it, saying: ‘ what is this, good Udena, what is the meaning of that ?’ – having arranged it like this let there be some conversation between us.”

(7) “ Brahman, these four kinds of persons are found existing in the world ... [P.160] ...But, good Udena, whatever person is neither a self-tormentor, intent on the practice of self-torment, nor a tormentor or others intent on the practice of tormenting others, he, neither a self-tormentor nor a tormentor of others, is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self Brahma-become. He does not mortify or torment either himself or others –(all of them) yearning for happiness and recoiling from pain. Therefore this person appeals to my mind.”

(8) “Brahman, there are these two companies. Which two? Here, Brahman, some company, inflamed with a passion for gems and jewelry, looks about for a wife and children, men and women slaves, fields and sites, gold and silver. But here, Brahman, some company, not inflamed with a passion for gems and jewelry, getting rid of wife and children, men and women slaves, fields and sites, gold and silver, goes forth from home into homelessness. This person, Brahman, neither torments himself nor is intent on the practice of self-torment, he is not a tormentor of others nor intent on the practice of tormenting others. He, neither a self-tormentor nor a tormentor of others, is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self Brahma-become. In which company do you, Brahman, mostly see that man- in that company that is inflamed with a passion for gems and jewelry and looks about for a wife and children, men and women slaves, fields and sites, gold and silver, or in that company that is not inflamed with a passion for gems and jewelry and that, getting rid of wife and children, men and women slaves, fields and sites, gold and silver, goes forth from home into homelessness?”

(9) [P.161] “This man, good Udena, who is neither a tormentor of self intent on the practice of tormenting self, who is not a tormentor of others intent on the practice of tormenting others, and who, neither a self-tormentor nor a tormentor of

others, is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self Brahma-become- I mostly see that man in that company that is not inflamed with a passion for gems and jewelry and that, getting rid of wife and children, men and women slaves, fields and sites, gold and silver, goes forth from home into homelessness.”

(10) “But this was said by you just now, Brahman: ‘We understand thus, good recluse, there is no going forth under dhamma, or so it seems to us, but then is this through not seeing revered men like yourself, or that which, in this matter, is dhamma?’”

(11) “Good Udena, these words spoken to one are certainly helpful. There is a going forth under dhamma, (now) seems to me, and so may the good Udena understand me. But it would be good if, out of compassion, the good Udena would explain to me in full these four kinds of persons that he has spoken of in brief but not explained in full.”

(12) “Well then, Brahman, listen, attend carefully and I will speak.” “yes, sir, the Brahman Ghoṭamukha answered the venerable Udena in assent. The venerable Udena spoke thus:

“And which, Brahman, is the person who torments self and is intent on the practice of self-torment? Here, Brahman, some person is unclothed, flouting life’s decencies ... [P.162] This, Brahman, is called the person who is neither self-tormentor intent on the practice of tormenting self, nor a tormentor of others intent on the practice of tormenting others. He, neither a self-tormentor nor a tormentor of others, is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self Brahma-become.”

(13) When this had been said Ghoṭamukha the Brahman spoke thus to the venerable Udena:

“Excellent, good Udena, excellent, good Udena. It is as if one might set upright what had been upset, O might disclose what was covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes-even so in many a figure has dhamma been made clear by the revered Udena. Thus I am going to the revered Udena for refuge and to dhamma and to the Order of monks. May the revered Udena accept me as a lay-follower going for refuge from today forth for as long as life lasts.”

“But do not you, Brahman, go for refuge to me. You must go only to that Lord for refuge to whom I have gone for refuge.”

“But where, good Udena, is this revered Gotama staying now, perfected one, fully Self-Awakened One?”

“Brahman, this Lord, perfected one, fully Self-Awakened one, has now attained final nibbāna.”

“Good Udena, if we should hear that that honoured Gotama were ten ...twenty ... thirty ...forty... fifty yojana distant, we should go the fifty yojana so as to see that honoured Gotama, perfected one, fully Self-awakened one. And, [P.163] good Udena, even if we heard that the honoured Gotama, perfected one, fully Self-Awakened One were a hundred yojana distant, we should go the hundred yojana so as to see that honoured Gotama, perfected one, fully self-Awakened one. But, good Udena, since that revered Gotama has attained final nibbāna, we are going for refuge to that honoured Gotama who has attained final nibbāna and to dhamma and to the Order of monks. May the revered Udena accept me as a lay-follower going for refuge from today forth for as long as life lasts. And, good Udena, the king of Aṅga gives me a regular supply of alms, so I am giving the good Udena one of these regular supplies of alms”

“But what, Brahman, does the king of Aṅga give you daily as a regular supply of alms?”

“five hundred kahāpaṇa, good Udena.”

But, Brahman, it is not allowable for us to receive gold and silver.”

“If it is not allowable to the good Udena, I will have a dwelling place built for the good Udena.”

“If you, Brahman, wish to have a dwelling-place built for me, do have an assembly hall built for the Order at Pāṭaliputta.”

“I am even more delighted and pleased with the good Udena that he urges me to make gift to the Order. So I, good Udena, will have an assembly hall built for the order at Pāṭaliputta from this regular supply of alms and from subsequent supplies of alms.”

Then Ghoṭamukha the Brahman from this regular supply of alms and from subsequent supplies of alms had an assembly hall built for the Order at Pāṭaliputta. At the present time it is called Ghoṭamukhī.

Discourse with Ghoṭamukha:

The Fourth

Ghodamukha Sutta.

Venerable Udena was in the Khemiya Mango Grove, pacing up and down. Brahman Ghodamukha saw Venerable Udena Udena, pacing up and down. He revered Ven. Udena and conversed in a friendly way. Ven. Udena addressed him that four kinds of persons in the world. They are as followings.

1. The person who is a self-tormentor and intent on the practice of self-torment.
2. The person who is a torments other and intent on the practice of tormenting others.
3. The person who is an either self-tormentor or others and intent on the practice of self-torment and tormenting others.
4. The person who is a neither self-tormentor nor the others and neither intent on the practice of self-torment nor tormenting others.

The Brahman was interested in the Dhamma and asked to go on his saying. So, Ven. Udena went on his saying as followings; there are two kinds of companies in the world. The first one is looking for gems and jewelry for wife, men and children and so on, with inflamed passion and the second one is not looking for gems and jewelry for the wife and children and so forth with hungry passion. This second kind of person is neither self-tormentor nor the others and neither intent to the practice of self-torment nor tormenting the others.

The Brahman was so interested in his teaching and asked to teach him about it far and wide. There are some persons in the world who not take bath himself/herself, not clean after going toilet but although they do clean, they do it with their own hands, eat very a little for their meal, standing for ever more, never sit, wear nothing on the body imagining those are noble religious activities etc. These should be called the persons who are self-tormentor and intent on the practice of self-torment.

There are some persons in the world who have professional jobs such as hunter, butcher, and murder. They would or are supposed to try to kill someone else for ever. They should be called the persons who are torments other and intent on the practice of tormenting others.

There are some powerful kings, prime ministers, ministers, generals etc in the world. When they want to offer sacrifice in special way, they themselves go to the sacrifice-house and are unclothed, sitting on the wet ground with their wives and children together, eat a small amount of milk and meal and so on. They force others to do with it like them by authority. What is more, they kill a large amount of animals, cut grasses, cut down a lot of tree etc. People have to work with them, filling tear in the eyes. They should be called the persons who are either self-tormentor or others and intent on the practice of self-torment and tormenting others.

There are some persons in the world who leave house-hold life and live in religious life. They observe religious moral codes, practice meditation, and cultivate loving-kindness over the people. They are enlightened everything and feel truth peace and happiness. These kinds of persons can be called the persons who are neither self-tormentor nor the others and neither intent on the practice of self-torment nor tormenting others. The Brahman revered as the Dhamma and built an assembly hall for that Dhamma at the Pataliputta.

English (Summary)

Venerable Udena was in the Khemiya Mango Grove, pacing up and down. **Brāhmaṇ Ghoṭamukha** saw **venerable Udena** pacing up and down. He revered **ven. Udena** and conversed in a friendly way. **Ven. Udena** addressed him and said that there are four kinds of persons in the world. They are as follows:

1. The person who is a self-tormentor and intends on the practice of self-torment.
2. The person who is a tormenter of others and intends on the practice of tormenting others.
3. The person who is a self-tormentor and tormenter of others and intends on the practice of self-torment and tormenting others.
4. The person who is a neither self-tormentor nor the tormenter of the others and neither intends on the practice of self-torment nor tormenting others.

The *Brāhmaṇ* was interested in the *Dhamma* and asked to go on his saying.(?) So, **ven. Udena** went on his saying as follows: „There are two kinds of companions in the world. The first one is looking for gems and jewelery for wife, men and children and so on, with inflamed passion and the second one is not looking for gems and jewelery for the wife and children and so forth with hungry passion. This second kind of person is neither self-tormentor nor the tormenter of others and neither intends to practise self-torment nor tormenting the others.

The *Brāhmaṇ* was so interested in his teaching and asked to teach him about it far and wide. „There are some persons in the world who do not take bath themselves, not clean after going toilet but although they do clean, they do it with their own hands, eat very a little for their meal, standing for ever more, never sit, wear nothing on the body imaging those are noble religious activities etc. These should be called the persons who are self-tormentors and intent on the practice of self-torment.

There are some persons in the world who have professional jobs such as hunter, butcher and murderer. They would or are supposed to try to kill someone else for every. They should be called the persons who are tormentors of others and intend on the practice of tormenting others.

There are some powerful kings, prime ministers, ministers, generals etc. in the world. When they want to offer sacrifice in special way, they themselves go to sacrifice-house and are unclothed, sitting on the wet ground with their wives and children together, eat a small amount of milk and meal and so on. They force others to do with it like them by authority. What is more, they kill a large amount of animals, cut grasses, cut down a lot of trees etc. People have to work with them, filling(?) tear in the eyes.(?) They should be called the persons who are either self-tormentors and tormentors of others and intend on the practise of self-torment and tormenting others.

There are some persons in the world who lead house-hold life and live in religious life. They observe religious moral codes, practice meditation, and cultivate loving-kindness over the people. They are enlightened everything(?) and feel truth peace and happiness. These kinds of persons can be called the persons who are neither self-tormentor nor the others and neither intent on the practice of self-torment nor tormenting others. The *Brāhmaṇ* revered as the *Dhamma* and built an assembly hall for that *Dhamma* at the Pāṭaliputta.(?)

666.JIMUTAVAHANA PRINCE (PĀLI & ENGLISH)

On one of the peaks of the Himalayas, there was a town named Kancanapura.

Himavato ekassa pabbata-kUTassa matthake KaGcanapuraM nAma nagaraM ahosi.

In that best of towns, formerly there lived a king named Jimutaketu.

TasmiM puruttame purA JimUtaketu nAma rAjA'bhavi.

In his palace-garden there was an ancestral celestial trees, true to it gratified the desires of the supplicants.

Tass pAsAdasamIpuyyAne paramparAgato eko kapparukkho AyAcakAnaM manorathapUrako anvatthanAmo hutvA aTThAsi.

Having entreated it the king, through its favour, obtained a son named Jimutavahana, who was very liberal, noble and compassionate to all beings.

So rAjA taM taruM upaTThitvA tassa vAhasA accantadAnarataM uttamaguBopetaM sabbasattAnukampiM JimUtavAhanaM nAma puttaM labhi.

He was crowned heir-apparent by him when he (Jimutavahana) attained youth.

TasmiM kumAre vayappatte rAjA taM oparajje abhisiGci.

Once, when his father had been sitting alone, he approached him and said:

Ath'ekadA so kumAro paTisallInaM sapitaram upasaNkamma etad avoca:

“Sir, you know that all things including this body are as momentary as the rolling of the waves. Are wealth and lightning ever seen to be steady anywhere by any one?

MahArAja, jAnAsi tvaM imaM sarIraM AdiM katvA sabbesaM saBkhatAnaM calamAna-taraBgasamAnataM. DiTThA nu kenaci kadAci dhanassa ca vijjuyA ca katthaci thirathA?

In this worldly life only the good done to others is seen to be ever lasting and it brings forth religious merit and fame.

AsmiM saMsAre eko paropakAro yeva thAvaro, puGGa-yasuppAdako ca, hoti.

Oh father, if all things are momentary, for whose sake is this wishfulfilling tree is preserved?

Atha, tAta, sabbavatthusu aniccesu kass'atthAya kapparukkho' yaM rakkhIyatI'ti?

666KATHAM SASAKENA SIHO MARITO HOW A LION WAS KILLED BY A HARE (PĀLI & ENGLISH)

The lion tormented by hunger said to him angrily:

Siho khudAbhibUto kopena tassa Aha.

Why do you come so late?

KasamA tvaM aticiraM Agacchasi?

It is not my fault, said the hare.

Tam na mayam vajjaM sasako Aho.

For on the way I was forcibly retained by another lion,

Magge aGGatarena sIhena aham(mayA) balena vArito ahosi.

Till I swore to the necessity of my coming to you and of returning to him.

YAvā aham sapati tumhAkam santikam AgamanaM ca tassa santikam pacchAgamanaM ca.

The lion passionately said: go with speed and show me where that audacious animal is.
SIho kodhena Aha; “vegena gaccha dassehi maM kuhim taM nibbhItam migam”’ti.

The hare led him near a deep well and said:
Sasako tam gambhIraM kUpam santikam netvA Aha.

Behold my lord, and saying this he showed the lion’s own image in the well:
“Mayam sAmi olokethA”’ti evaM vatvA so sIhassa (attano) rUpaM kUpe dssesi.

Upon which the lion proudly roared and throwing himself down with rage perished in the well.
SIho taM nissAya udhAvito (unnaditvA) kopena attabhAvaM kUpe pakkhanditvA mari.

666KUTADANTA SUTTA (ENGLISH)

Kutadanta Sutta: A Bloodless Sacrifice

1. Thus have I heard. Once the Lord was travelling through Magadha with a large company of some five hundred monks, and he arrived at a Brahmin village called Khanumata. And there he stayed at the Ambalattika park. Now at that time the Brahmin Kutadanta was living at Khanumata, a populous place, full of grass, timber, water and corn, which had been given by King Seniya Bimbisara of Magadha as a royal gift and with royal powers.
And Kutadanta planned a great sacrifice: seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred he-goats and seven hundred rams were all tied up to the sacrificial posts.
2. And the Brahmins and householders of Kutadanta heard say: ‘The ascetic Gotama...is staying at Ambalattika. And concerning that Blessed Lord Gotama a good report has been spread about: “This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord.” He proclaims this world with its gods, maras and Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.’ And at that time the Brahmins and householders, leaving Kutadanta in great numbers, went to Ambalattika.
3. Just then, Kutadanta had gone up to his verandah for his midday rest. Seeing all the Brahmins and householders making for Ambalattika, he asked his steward the reason. The steward replied: ‘Sir, it is the ascetic Gorama, concerning whom a good report has been spread about: “This Blessed Lord is an Arahant,...a Buddha, a Blessed Lord”. That is why they are going to see him.’
4. Then Kutadanta thought: ‘I have heard that the ascetic Gotama understands how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. Suppose were to go to the ascetic Gotama and ask him about the matter.’ So he sent his steward to the Brahmins and householders of Kutadanta to ask them to wait for him.
5. And at that time several hundred Brahmins were staying at Khanumata intending to take part in Kutadanta’s sacrifice. Hearing of his intention to visit the ascetic Gotama, they went and asked him if this were true. ‘So it is, gentlemen, I am going to visit the ascetic Gotama.’
6. ‘Sir, do not visit the ascetic Gotama...(exactly the same arguments as at sutta 4, verse 5). This being so, it is not

proper that the Reverend Kutadanta should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.’

7. Then Kutadanta said to the Brahmins: ‘Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us...(exactly the same as sutta 4, verse 6). The ascetic Gotama has arrived in Khanumata and is staying at Ambalaththika. And whatever ascetics or Brahmins come to our territory are our guests...He is beyond all praise.’
8. On hearing this, the Brahmins said: ‘Sir, since you praise the ascetic Gotama so much, then even if he were to live a hundred yojanas from here, it would be fitting for a believing clansman to go with a shoulder-bag to visit him. And, sir, we shall go to visit the ascetic Gotama.’ And so Kutadanta went with a large company of Brahmins to Ambalaththika. He approached the Lord, exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders of Khanumata made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined palms, some announced their name and clan, and some sat down to one side in silence.
9. Sitting to one side, Kutadanta addressed the Lord: ‘Reverend Gotama, I have heard that you understand how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. It would be well if the ascetic Gotama were to explain this to me.’ Then listen, Brahmin, pay proper attention, and I will explain.’ ‘Yes, sir’, said Kutadanta, and the Lord said:
10. ‘Brahmin, once upon a time there was a king called Mahavijita. He was rich, of great wealth and resources, with an abundance of gold and silver, of possessions and the requisites, of money and money’s worth, with a full treasury and granary. And when King Mahavijita was musing in private, the thought came to him: “I have acquired extensive wealth in human terms, I occupy a wide extent of land which I have conquered. Suppose now I were to make a great sacrifice which would be to my benefit and happiness for a long time?” And calling his minister-chaplain, he told him his thought. ‘I want to make a big sacrifice. Instruct me, Reverend Sir, how this may be to my lasting benefit and happiness.’
11. ‘The chaplain replied: “Your Majesty’s country is beset by thieves, it is ravaged, villages and towns are being destroyed, the countryside is infested with brigands. If Your Majesty were to tax this region, that would be the wrong thing to do. Suppose Your Majesty were to think: ‘I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment’, the plague would not be properly ended. Those who survived would later harm Your Majesty’s realm. However, with this plan you can completely eliminate the plague. To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder, to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty’s revenues will be great, the land will be tranquil and not beset by thieves, and the people, with joy in their hearts, will play with their children, and will dwell in open houses.”

‘And saying: “So be it!”, the king accepted the chaplain’s advice: he gave grain and fodder, capital to those in trade,...proper living wages...and the people with joy in their hearts...dwelt in open houses.

12. ‘Then King Mahavijita sent for the chaplain and said: “I have got rid of the plague of robbers; following your plan my revenue has grown, the land is tranquil and not beset by thieves, and the people with joy in their hearts play with their children and dwell in open houses. Now I wish to make a great sacrifice. Instruct me as to how this may be done to my lasting benefit and happiness.” “For this, Sire, you should send for your Khattiyas from town and country, your advisers and counsellors, the most influential Brahmins and the wealthy householders of your realm, and say to them: ‘I wish to make a great sacrifice. Assist me in this, gentlemen, that it may be to my lasting benefit and happiness.’”

‘The King agreed, and did so. “Sire, let the sacrifice begin, now is the time, Your Majesty. These four assenting group will be the accessories for the sacrifice.

13. ‘“King Mahavijita is endowed with eight things. He is well-born both sides,...(*Sutta 4, verse 5*) of irreproachable birth. He is handsome,...of no mean appearance. He is rich...with a full treasury and granary. He is powerful, having a four-branched army¹⁷⁵ that is loyal, dependable, making bright his reputation among his enemies. He is a faithful giver and host, not shutting his door against ascetics, Brahmins and wayfarers, beggars and the needy - a fountain of goodness. He is very learned in what should be learnt. He knows the meaning of whatever is said, saying: ‘This is what that means.’ He is a scholar, accomplished, wise, competent to perceive advantage in the past, the future or the present.” King Mahavijita is endowed with these eight things. These constitute the accessories for the sacrifice.
14. ‘ “The Brahmin chaplain is endowed with four things. He is well-born...He is a scholar, versed in the mantras...He is virtuous, of increasing virtue, endowed with increasing virtue. He is learned, accomplished and wise, and is the first or second to hold the sacrificial ladle. He has these four qualities. These constitute the accessories to the sacrifice.”

15. ‘Then, prior to the sacrifice, the Brahmin chaplain taught the King three modes. “It might be that Your Majesty might have some regrets about the intended sacrifice: ‘I am going to lose a lot of wealth’, or during the sacrifice: ‘I am losing a lot of wealth’, or after the sacrifice: ‘I have lost a lot of wealth.’ In such cases, Your Majesty should not entertain such regrets.”
16. ‘Then, prior to the sacrifice, the chaplain dispelled the King’s qualms with ten conditions for the recipient: “Sire, there will come to the sacrifice those who take life and those who abstain from taking life. To those who take life, so will it be to them; but those who abstain from taking life will have a successful sacrifice and will rejoice in it, and their hearts may be calmed within. There will come those who take what is not given and those who refrain..., those who indulge in sexual misconduct and those who refrain...those who tell lies..., indulge in calumny, harsh and frivolous speech..., those who are covetous and those who are not, those who harbour ill-will and those who do not, those who have wrong views and those who have right views. To those who have wrong views it will turn out *accordingly*, but those who have right views will have a successful sacrifice and will rejoice in it, and their hearts may be calmed, within.” So the chaplain dispelled the King’s doubts with ten conditions.
17. ‘So the chaplain instructed the King who was making the great sacrifice with sixteen reasons, urged him, inspired him and gladdened his heart. “Someone might say: ‘King Mahavijita is making a great sacrifice, but he has not invited his Khattiyas..., his advisers and counsellors, the most influential Brahmins and wealthy householders..., But such words would not be in accordance with the truth, since the King has invited them. Thus the King may know that he will have a successful sacrifice and rejoice in it, and his heart will be calmed within. Or someone might say: ‘King Mahavijita is making a great sacrifice, but he is not well-born on both sides...’ But such words would not be in accordance with the truth...Or someone might say: ‘His chaplain is not well-born...’ But such words would not be in accordance with the truth.” Thus the chaplain instructed the King with sixteen reasons...
18. ‘In this sacrifice, Brahmin, no bulls were slain, no goats or sheep, no cocks and pigs, nor were various living beings subjected to slaughter, nor were trees cut down for sacrificial posts, nor were grasses mown for the sacrificial grass, and those who are called slaves or servants or workmen did not perform their tasks for fear of blows or threats, weeping and in tears. But those who wanted to do something did it, those who did not wish to did not: they did what they wanted to do, and not what they did not want to do. The sacrifice was carried out with ghee, oil, butter, curds, honey and molasses.
19. ‘Then, Brahmin, the Khattiyas..., the ministers and counsellors, the influential Brahmins, the wealthy householders of town and country, having received a sufficient income, came to King Mahavijita and said: “We have brought sufficient wealth, Your Majesty, please accept it.” “But, gentlemen, I have collected together sufficient wealth. Whatever is left over, you take away.”
‘At the King’s refusal, they went away to one side and consulted together: “It is not right for us to take this wealth back to our own homes. The King is making a great sacrifice. Let us follow his example.”
20. ‘Then the Khattiyas put their gifts to the east of the sacrificial pit, the advisers and counsellors set out theirs to the south, the Brahmins to the west and the wealthy householders to the north. And in this sacrifice no bulls were slain..., nor were living beings subjected to slaughter...Those who wanted to do something did it, those who did not wish to did not... The sacrifice was carried out with ghee, oil, butter, curds, honey and molasses. Thus there were the four assenting groups, and King Mahavijita was endowed with eight things, and the chaplain with four things in three modes. This, Brahmin, is called the sixteen-fold successful sacrifice in three modes.’
21. At this the Brahmins shouted loudly and noisily: ‘What a splendid sacrifice! What a splendid way to perform a sacrifice!’ But Kutadanta sat in silence. And the Brahmins asked him why he did not applaud the ascetic Gotama’s fine words. He replied: ‘It is not that I do not applaud them. My head would split open if I did not. But it strikes me that the ascetic Gotama does not say: “I have heard this”, or “It must have been like this”, but he says: “It was like this or like that at the time.” And so, gentlemen, it seems to me that the ascetic Gotama must have been at that time either King Mahavijita, the lord of the sacrifice, or else the Brahmin chaplain who conducted the sacrifice for him. Does the Reverend Gotama acknowledge that he performed, or caused to be performed, such a sacrifice, and that in consequence at death, after the breaking-up of the body, he was reborn in a good sphere, a heavenly state?’ ‘I do, Brahmin. I was the Brahmin chaplain who conducted that sacrifice.’
22. ‘And, Reverend Gotama, is there any other sacrifice that is simpler, less difficult more fruitful and profitable than this threefold sacrifice with its sixteen attributes?’ There is, Brahmin.’
‘What is it, Reverend Gotama?’ ‘Wherever regular family gifts are given to virtuous ascetics, these constitute a sacrifice more fruitful and profitable than that.’

23. ‘Why, Reverend Gotama, and for what reason is this better?’
 ‘Brahmin, no Arahants or those who have attained the Arahant path will attend such a sacrifice. Why! Because there they see beatings and throttlings, so they do not attend. But they will attend the sacrifice at which regular family gifts are given to virtuous ascetics, because there there are no beatings or throttlings. That is why this kind of sacrifice is more fruitful and profitable.’
24. ‘But, Reverend Gotama, is there any other sacrifice that is more profitable than either of these?’ ‘There is, Brahmin.’
 ‘What is it, Reverend Gotama?’ ‘Brahmin, if anyone provides shelter for the Sangha coming from the four quarters, that constitutes a more profitable sacrifice.’
25. ‘But, Reverend Gotama, is there any sacrifice that is more profitable than these three?’ ‘There is, Brahmin.’
 ‘What is it, Reverend Gotama?’ ‘Brahmin, if anyone with a pure heart goes for refuge to the Buddha, the Dhamma and the Sangha, that constitutes a sacrifice more profitable than any of these three.’
26. ‘But, Reverend Gotama, is there any sacrifice that is more profitable than these four!’ ‘There is, Brahmin. ‘What is it, Reverend Gotama?’ ‘Brahmin, if anyone with a pure heart undertakes the precepts -- to refrain from taking life, from taking what is not given, from sexual immorality, from lying speech and from taking strong drink and sloth --producing drugs -- that constitutes a sacrifice more profitable than any of these four.’
27. ‘But, Reverend Gotama, is there any sacrifice that is more profitable than these five?’ ‘There is, Brahmin.’ ‘What is it, Reverend Gotama?’ ‘Brahmin, a Tathagata arises in this world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. A *disciple goes forth and practises the moralities, etc (Sutta 2, verses 41-74)*. Thus a monk is perfected in morality. He *attains the four jhanas (Sutta 2, verses 75- 82)*. That, Brahmin, is a sacrifice...more profitable. He *attains various insights (Sutta 2, verse 83-95), and the cessation of the corruptions (Sutta 2, verse 97)* He knows: “There is nothing further in this world.” That, Brahmin, is a sacrifice that is simpler, less difficult, more fruitful and more profitable than all the others. And beyond this there is no sacrifice that is greater and more perfect.’
28. ‘Excellent, Reverend Gotama, excellent! It is as if some one were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways, May the Reverend Gotama accept me as a lay-follower from this day forth as long as life shall last! And, Reverend Gotama, I set free the seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred he-goats and seven hundred rams. I grant them life, let them be fed with green grass and given cool water to drink, and let cool breezes play upon them.’
29. Then the Lord delivered a graduated discourse to Kutadanta, on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Kutadanta’s mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a dean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Kutadanta, as he sat there, there arose the purr and spotless Dhamma-eye, and he knew: ‘Whatever things have an origin must come to cessation.’
30. Then Kutadanta, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the *Teacher’s* doctrine without relying on others, said: ‘May the Reverend Gotama and his order of monks accept a meal from me tomorrow!’
 The Lord assented by silence. Then Kutadanta, seeing his consent, rose, saluted the Lord, passed by to his right and departed. As day was breaking, he caused hard and soft food to be prepared at his place of sacrifice, and when it was ready he announced: ‘Reverend Gotama, it is time; the meal is ready.’
 And the lord, having risen early, went with robe and bowl and attended by his monks to Kutadanta’s place of sacrifice and sat down on the prepared seat. And Kutadanta Served the Buddha and his monks with the finest foods with his own hands until they were satisfied. And when the Lord had eaten and taken his hand away from the bowl, Kutadanta took a low stool and sat down to one side.

Then the Lord, having instructed Kutadanta with a talk on Dhamma, inspired him, fired him with enthusiasm and delighted him, rose from his seat and departed.’

English

Kutadanta stories

Once, the Blessed One was travelling through Magadha with a large company of some five hundred monks, and he arrived at a Brahmin village called "Khanumata". There, he stayed at the "Ambhalatthika" park. At that time Brahmin Kutadanta was living at Khanumata and he has planed a great sacrifice "Yaga" with seven hundred bulls, cows, goats, lambs etc.

The Brahmins and householder of Khanumata had heard the news that the Buddha is staying at Ambhalatthika, and also his great qualities. They were going to see the Buddha in groups. Brahmin Kutadanta, having seen that people were going, used his doorkeeper where those people were going. When he heard that they were going to see the Buddha, he also decided to visit the Buddha. He wanted to verify that three-fold method of sacrifice (tividha yanna sampadam) and its (16) qualities (solassa parikkharam), which make a sacrifice more successful and beneficial.

At that time, there were about five hundred other Brahmins who have come from different countries to participate the sacrifice. They heard the new that Brahmin Kutadanta is going to visit the Buddha and tried their best to stop him. They explained to Brahmin Kutadanta why he should not visit the Buddha. Those reasons were:

1. If Kutadanta visit the Buddha his reputation will decrease, and that of the Buddha will increase.
2. Brahmin Kutadanta is well born on both mother's and father's sides of pure descend to the seven generations.
3. He is possessed of great wealth.
4. He is scholar and accomplished in the three Vedas.
5. He is handsome, good looking and pleasing.
6. He is virtuous and endowed increasing virtue.
7. He is the teacher of teachers and teaches three hundred students.
8. He is grown old and venerable.
9. He is honoured and worshipped by king Bimbisala and Brahmin Pokkharasati.
10. He lived in a village that has been given to him by king as a royal gift.

This being show, it is not proper that he should visit the Buddha, but rather the Buddha should visit him. But Brahmin Kutadanta did not accept any of their arguments, and explained them why it is good for them to visit the Buddha.

1. The Buddha well born on both side and of pure descends to the seven generations.
2. He has gone into religious life giving up a great clan of his relation.
3. He has gone into religious life giving up much well and gold.
4. He has gone into religious life when he was young and while his parents were weeping.
5. He is handsome, good looking, and pleasing.
6. He is virtuous with the virtue of an Arhant.
7. He has pleasant voice, polite and dress.
8. He is the teacher of many teachers.
9. He has no passion or lust left in him.
10. He believed in actions and results.
11. He has gone into religious life from a distinguish family of Skya.
12. People from different country come to him to get solve their questions.
13. The gods put their trust on the Buddha.
14. He possessed with great qualities Itipiso, bhagava etc.

15. He has all the (32) bodily marks of a great man.
16. He welcomes people with kind, friendly and courteous manners.
17. He is honoured and worshiped by four classes of followers: (monks, nuns, layman and laywoman).
18. Many gods and men believed him.
19. In whatsoever village or town he stayed, he did not harm to human or non-human beings.
20. King Bimbisara, King of Kosala, Brahmin Pokkharasati and their wives, and children and ministers trust the Buddha and respected him.

That Buddha has arrived in Khanumata, and staying at Ambhalatthika park. Whatsoever ascetics or Brahmins come to our territory are our guests. So it is our duties to go and visit them.

The Brahmins who were unable to stop with Kutadanta decided to go with him to see the Buddha. So Kutadanta went with a large company of Brahmins to Ambhalatthika. After exchanged courteous greetings with the Buddha he sat down at one side. Then, the Brahmin Kutadanta requested the Buddha how to conduct sacrifice successful. And what are the three modes of sacrifices and (16) requisites (Tividha yanna sampadam solassa parikkharam).

Then the Buddha narrated the following stories to Kutadanta. Long ago there was a king called Mahavijita. He was rich with great wealth and wanted to perform a sacrifice to ensure his happiness and welfare for a long time. He called his Master Chaplain and expressed his desire to do that.

He was told, " this is not proper time to perform a sacrifice. Thieves harass the kingdom. Villages and towns being destroyed and the roads are unsafe. If your majesty collects taxes in this region, that would be wrong to do. If your majesty thinks to get rid of these robbers by execution or imprisonment it would not be properly ended. Those who survived would, later, go on harassing the people. However, there is one method that can completely eliminate these problems.

To those in the king who are engage in cultivation crops and keeping chattels(property) and the farm distribute them food and seed-corn, to those in trade give capital, to those in government service give them proper living wages. Then those people being intent on their own occupations will not harm the kingdom. The king revenue will go up the country quiet and peace. The people, with joy in their heart will play with their children, and will live in open doors.

The king accepted the advice of Chaplain and he did as he had said. After a few years the kingdom was free from all the problems. The king revenues went up and the country quiet and peace. Then king Mahavijita again asked his Chaplain his wish to make sacrifice and asked instruction for it. The Chaplain said that the king should inform his desire and get sanction for this from Kshatriyas, ministers, Brahmins and householders who lived in the country or towns of the kingdom. The king sent message to those four groups and they sanction it. Thus, the sanctions of these four groups are four accessories or requisites for the sacrifice.

The king Mahavijita was endowed with eight qualities. They are

1. He was well born on both sides of mother and father, pure descent up to seven generations.
2. He was handsome, good looking and pleasant.
3. He was rich possessed of great wealth.
4. He was powerful, having four branches of armies.
5. He was faithful and generous; never shut the doors for ascetics, Brahmin and the needy.
6. He was a scholar and had learnt all what should be learnt
7. He knew the meaning of what he had been said and could explain it.

8. He was intelligent, expert and wise.

These eight qualities of the king too become eight accessories for the sacrifice.

The Brahmin Chaplain was also endowed with four things, for example:

1. He was well born on both sides of mother and father, pure descent up to seven generations.
2. He was a scholar and master of three Vedas.
3. He was virtuous and endowed with great virtue.
4. He was intelligent, expert and wise.

These four qualities too become final accessories for the sacrifice. Thus the sanction of four groups of people, the eight qualities of the kings and four qualities of the Brahmins became the (16) accessories for the sacrifice.

And further, Brahmin explained the three modes for sacrifice (Tividha yanna sampadam).

1. Before performing the sacrifice should not feel or regret as “ I am going to lose a lot of wealth.
2. During the sacrifice should not feel or regret as “ I am losing a lot of wealth.
3. After the sacrifice should not feel or regret as “ I have lost a lot of wealth.

Thus he explained three modes for sacrifice with its (16) requisites. In these sacrifice **no bulls, goats, sheep, cocks, pigs were slain, no trees, or grasses were cut down, to be used for sacrifice**. The sacrifice was carried out with ghee, oil, butter, curds, and honey. The king himself arranged all the items and did not collect any thing from people.

When the Buddha has spoken thus Brahmin Kutadanta asked can he who perform or cause to be performed such a sacrifice reborn in good heaven as its result. The Buddha admitted if and said he was the Brahmin who conducted the sacrifice at that time. Then the Brahmin Kutadanta asked whether there is any other sacrifice that is simple and less difficult but more fruitful and profitable than this. The Buddha explained a list of such sacrifice, which is more fruitful and profitable.

1. Regular offerings to virtuous recluses.
2. Putting up of a shelter (vihara) for the Sangha who is coming from four directions.
3. If anyone with the pure heart takes refuge in the Buddha, dhamma and Sangha is more profitable.
4. If anyone with the pure heart undertake the five precepts is profitable.
5. If anyone become the disciples of the Buddha and practise small precepts, is small profitable.
6. If anyone become the disciples of the Buddha and practise middle precepts is more profitable.
7. If anyone become the disciples of the Buddha and practise great precepts is more profitable than the middle.
8. Practising of meditation and attain to first, second, third and fourth Jhyanas are more profitable.
9. Practising of meditation and attain to various insight such as Iddhividha-magical power, Dibbasota-divine eye, pubbenivasanusatti- remembrance of former birth, Paracittavijjanana-knowledge of other mind.
10. Attainment of final emancipation (Arhant) is the highest sacrifice of the world.

After this explanation Brahmin Kutadanta was very pleased with the Buddha and took refuge on the Buddha, dhamma, and Sangha. He promised to free the animals that brought for the sacrifice. He invited the Buddha to his palace for the alms. He offered Dana-offerings for the Buddha and monks in the hall.

666Notes given by pabbaloka - Kutadanta 1671

Once, the Blessed One was travelling to Magadha with a large company of some five hundred monks, and he arrived at a Brahmin village called Khanumata. There, he stayed at the Ambhalatthika Park. At that time, Brahmin Kutadanta was living at Khanumata and he had planned a great sacrifice (Yaga) with seven hundred bull, cows, goats, rams etc.

The Brahmins and householder of Khanumata had heard the news, that the Buddha is staying at Ambhalatthika, and also the great qualities of him. They were going to see the Buddha in-groups. Brahmin Kutadanta, having seen that people were going, used his doorkeeper where those people were going. When he heard that they were going to see the Buddha, he also decided to visit the Buddha. He wanted to verify that three-fold method of sacrifice (tividha yabba sampadaj) and its 16 requisites (solassa parikkharaj) which make a sacrifice more successful and beneficial.

At that time, about five hundred other Brahmins have come from different countries to participate the sacrifice. They heard the news that Brahmin Kutadanta is going to visit the Buddha and tried their best to stop him. They explained to Brahmin Kutadanta why he should not visit the Buddha. Those reasons were:

1. If Kutadanta visit the Buddha his reputation will decrease, and that of the Buddha will increase.
2. Brahmin Kutadanta is well born on both mother's and father's side and of pure descent to the seven generation.
3. He is possessed of great wealth.
4. He is scholar and accomplished in the three Vedas.
5. He is handsome, good looking and pleasing.
6. He is virtuous and endowed increasing virtue.
7. He is the teacher of teachers and three hundred students.
8. He is grown old and venerable.
9. He is honoured and worshipped by king Bimbisara and Brahmin Pokkharasati.
10. He lived in a village that has been given to him by king as a royal gift.

These being so, it is not proper that he should visit the Buddha, but rather the Buddha should visit him. However, Brahmin Kutadanta did not accept any of their arguments, and explained them why it is good for them to visit the Buddha.

1. The Buddha is well born on both side and of pure descent to the seven generations.
2. He has gone into religious life giving up a great clan of his relations.
3. He has gone into religious life giving up much wealth and gold.
4. He has gone into religious life when he was young and why his parents were weeping.
5. He is handsome, good looking, and pleasing.
6. He is virtuous with the virtue of an Arahant.
7. He has pleasant voice, polite address.
8. He is the teacher of many teachers.

9. He has no passion or lust left in him.
10. He believed in actions and results.
11. He has gone into religious life from a distinguish family of Sakya.
12. People from different countries come to him to get solve their questions.
13. The gods put their trust on the Buddha.
14. He possessed with great qualities.
15. He has all the 32 bodily marks of a great man.
16. He welcomes people with kind, friendly and courteous manners.
17. He is honoured and worshiped by four classes of followers: (monks, nuns, laymen and laywomen).
18. Many gods and men believed him.
19. In whatsoever village or town he stayed, he did not harm to human or non-human beings.
20. King Bimbisara of Magadha, Brahmin Pokkharasati and their wives, and children and ministers trust the Buddha and respected him.

That the Buddha has arrived in Khanumata and staying at Ambhalatthika park. Whatsoever ascetics or Brahmins come to our territory are our guests, so it is our duties to go and visit them.

The Brahmins who were unable to stop Kutadanta decided to go with him to see the Buddha. Therefore, Kutadanta went with a large company of Brahmins to Ambhalatthika. After exchanged courteous greetings with the Buddha, he sat down at one side. Then the Brahmin Katadanta requested the Buddha how to conduct sacrifice successful, and what are the three modes of sacrifices and 16 requisites (Tividha yabba sampadaj solassa parikkharaj). Then the Buddha narrated the following stories to Kutadanta.

Long ago there was a king called Mahavijita. He was rich with great wealth and wanted to perform a sacrifice to ensure his happiness and welfare for a long time. He called his Master Chaplain and expressed his desire to do that. He was told this is not proper time to perform a sacrifice. The kingdom is harassed by thieves. Villages and towns being destroyed and the roads are unsafe. If you are majesty were to tax this region that would be the wrong thing to do. If you are majesty think to get rid of these robbers by execution or imprisonment it would not be properly ended. Those who survived would later go on harassing the people. However, there is one method that can completely eliminate these problems.

To those in the king who are engaged in cultivating crops and keeping cattles and the farm, distribute them food and seed-corn, to those in trade give capital, to those in government service give them proper living wages. Then those people being intent on their own occupations will not harm the kingdom. The king's revenue will go up, the country will by quiet and peace. The people, with joy in their hearts will play with their children, and will live in open doors.

The king accepted the advice of Chaplain and he did as he had said. After a few years, the kingdom was free from all the problems. The king's revenue went up and the country quiet and peace. Then king Mahavijita again asked his Chaplain his wish to make sacrifice and asked instruction for it. The Chaplain said that the king should inform his desire and get sanction from Kshatriyas, ministers, Brahmins and householders who lived in the country or towns of the kingdom. The king sent message to those four groups and they sanction it. Thus, the sanctions of these four groups are four accessories or requisites for the

sacrifice.

The king Mahavijita was endowed with eight qualities. They are

1. He was well born on both sides of mother and father, pure descent up to seven generations.
2. He was handsome, good looking and pleasant.
3. He was rich possessed of great wealth.
4. He was powerful, having four branches of armies.
5. He was faithful and generous; never shut the doors for ascetics, Brahmin and the needy.
6. He was a scholar and had learnt all what should be learnt
7. He knew the meaning of what he had been said and could explain it.
8. He was intelligent, expert and wise.

These eight qualities of the king too become eight accessories for the sacrifice. The Brahmin Chaplain was also endowed with four things, for example:

1. He was well born on both sides of mother and father, pure descent up to seven generations.
2. He was a scholar and master of three Vedas.
3. He was virtuous and endowed with great virtue.
4. He was intelligent, expert and wise.

These four qualities too become final accessories for the sacrifice. Thus the sanction of four groups of people, the eight qualities of the kings and four qualities of the Brahmins became the 16 accessories for the sacrifice.

Further, Brahmin explained the three modes for sacrifice (Tividha yanna sampadam).

1. Before standing on the sacrifice should not feel or regret as “ I am going to lose a lot of wealth.
2. During the sacrifice should not feel or regret as “ I am losing a lot of wealth.
3. After the sacrifice should not feel or regret as “ I have lost a lot of wealth.

Thus, he explained three modes for sacrifice with its 16 requisites. In these sacrifice no bulls, goats, sheep, cocks, pigs were slain. No trees or grasses were cut down to be used for sacrifice. The sacrifice was carried out with ghee, oil, butter, curds, and honey. The king himself arranged all the items and did not collect any thing from people.

When the Buddha has spoken thus, Brahmin Kutadanta asked can he to perform or cause to be performed such a sacrifice reborn in good heaven as its result. The Buddha admitted if and said he was the Brahmin who conducted he sacrifice at that time. Then the Brahmin Kutadanta asked whether there is any other sacrifice that is simple and less difficult but more fruitful and profitable than this. The Buddha explained a list of such sacrifice, which is more fruitful and profitable.

1. Regular offerings to virtuous recluses.
2. Putting up of a shelter (vihara) for the Sangha who is coming from four directions.
3. If anyone with the pure heart takes refuge in the Buddha, dhamma and Sangha is more profitable.
4. If anyone with the pure heart undertake the five precepts is not profitable.
5. If anyone become the disciples of the Buddha and practise small precepts, is small profitable.
6. If anyone become the disciples of the Buddha and practise middle precepts is more profitable.
7. If anyone become the disciple of he Buddha and practise great precepts is more profitable.
8. Practicing of meditation and attain to first, second, third and forth Jhanas are more profitable.
9. Practising of meditation and attain t various insight such as Iddhividha-(magical power), Dibbasota (divine eye), pubbenivasanussati (remembrance of former birth), Paracittavijanana (knowledge of other mind).
10. Attainment of final emancipation (Arahant) is he highest sacrifice of the world.

After this explanation Brahmin Kutadanta was very pleased with the Buddha and took refuge on the Buddha, dhamma, and Sangha. He promised to free all the animals that brought for the sacrifice. He invited the Buddha to his palace for the alms. He offered Dana-offerings for the Buddha and monks in the hall that he made for the sacrifice.

666The 16 requisites (Parakkhara) in Kutadanta sutta. 700

Kutadanta sutta is the 5th sutta of Digha Nikaya. It describes right and wrong modes of sacrifices and mentions that there is a gradation according to the superior and inferior spiritual values.

The Blessed One was travelling to Magadha and stayed at the Ambhalatthika Park. At that time, Brahmin Kutadanta was living at Khanumata and he had planed a great sacrifice (Yaga) with seven hundred bull, cows, goats, rams etc.

When Kutadanta heard that many brahmins were going to see the Buddha, he also decided to visit the Buddha. He wanted to verify that three-fold method of sacrifice (tividha yabba sampadaj) and its 16 requisites (solassa parikkharaj) which make a sacrifice more successful and beneficial. So he came to the Buddha and requested the Buddha to explain it.

Then the Buddha narrated the story of king Mahavijita and the king's chaplain. The chaplain instructed the king who was making the great sacrifice should invite four classes of people to attain the sacrifice. They are Kshatriyas, ministers, Brahmins and householders.

King Mahavijita endowed with eight qualities, i.e.;

9. He was well born on both sides of mother and father, pure descent up to seventh generations.
10. He was handsome, good looking and pleasant.
11. He was rich and possessed of great wealth.
12. He was powerful, having four branches of armies.
13. He was faithful and generous, never shut the doors for ascetics, Brahmin and the needy.
14. He was a scholar and had learnt all what should be learnt

15. He knew the meaning of what he had been said and could explain it.
16. He was intelligent, expert and wise.

These eight qualities of the king too become eight accessories for the sacrifice. Again, the king's chaplain also endowed with four things:

5. He was well born on both sides of mother and father, pure descent up to seven generations.
6. He was a scholar and master of three Vedas.
7. He was virtuous and endowed with great virtue.
8. He was intelligent, expert and wise.

Thus the sanction of four groups of people, the eight qualities of the kings and four qualities of the Brahmins became the 16 accessories for the sacrifice. Regarding the three modes for sacrifice (Tividha yanna sampadam), the Buddha explained:

4. Before standing on the sacrifice should not feel or regret as "I am going to lose a lot of wealth.
5. During the sacrifice should not feel or regret as "I am losing a lot of wealth.
6. After the sacrifice should not feel or regret as "I have lost a lot of wealth.

Then the Kutadanta asked whether there is any other sacrifice that is simple and less difficult but more fruitful and profitable than this. The Buddha explained a list of such sacrifice, which is more fruitful and profitable.

11. Regular offerings to virtuous recluses.
12. Putting up of a shelter (vihara) for the Sangha who is coming from four directions.
13. If anyone with the pure heart takes refuge in the Buddha, dhamma and Sangha is more profitable.
14. If anyone with the pure heart undertake the five precepts is more profitable.
15. If anyone become the disciples of the Buddha and practise small precepts (cullasila), is small profitable.
16. If anyone become the disciples of the Buddha and practise middle precepts (majjhimasila) is more profitable.
17. If anyone become the disciples of he Buddha and practise great precepts (mahasila) is more profitable.
18. Practising of meditation and attaining to first, second, third and forth Jhanas are more profitable.
19. Practising of meditation and attaining to various insight such as Iddhividha (magical power), Dibbasota (divine eye) pubbenivasanussati (remembrance of former birth) and Paracittavijanana (knowledge of other mind).
20. Attainment of final emancipation (Arhant) is he highest sacrifice of the world.

After this explanation Brahmin Kutadanta was very pleased with the Buddha and took refuge on the Buddha, dhamma, and Sangha. He promised to free on the animals that brought for the sacrifice. He invited the Buddha to his palace for the alms. He offered Dana to the Buddha and monks in the hall that he made for the sacrifice.

666Economy (according to Kutadanta Sutta)

The Kutadanta sutta shows the economic factors is the proximate cause which brings about social problem.

In this sutta, king Mahavijita wanted to perform a great sacrifice for his happiness and welfare lasting longer. And he told his chaplain and asked the advise from him. The chaplain replied to the king that now the country is beset by thieves, it is ravaged, villages and towns are being destroyed, the countryside is infested with brigands. If the king were to tax this region, that would be the wrong thing to do. Then the chaplain said that in order to eliminate the plague, the king should distribute facilities to those who are farmer, trader, government servant etc, these people will intent on their own

occupations and will not harm the country.

When the country is in such a poor economic condition, it is not fit at all for the king to perform a sacrifice, to collect money by putting tax on the poor people. It will not make the king's happiness and welfare lasts longer by using this method, in contrary, will bring disturbances to the country.

In the Buddha's view, in order to eradicate crime and improve economic condition, the people in the country should have their own occupations, so that they will have the proper income, and the economic condition of the country will increased. The people will no longer harass each other in the country, and the king's poverty will increase so as to the country. It is because if the economy foundation are strong and stable, people will live in peaceful and harmony. The people will enjoy in their hearts, dancing with their children in their arms, and living in their houses with open door.

Thus, it is clear that the good economic condition can be brought by a good policy, and because of the good economic condition, the society will be peaceful and the people will be happy.

MAHĀMOGGALLĀNATHERAGĀTHĀ (THERAGĀTHĀ, 20. SAṬṬHINIPĀTO)

1. Mahāmogallānattheragāthā

1149. "Āraññikā piṇḍapātikā, uñchāpattāgate ratā;

Dālemu maccuno senaṃ, ajjhattaṃ susamāhitā.

Let us, living in the forest, living on alms-food, delighting in whatever scraps come into our alms-bowl, tear apart the army of death, being well-concentrated inwardly.

1150. "Āraññikā piṇḍapātikā, uñchāpattāgate ratā;

Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.

Let us, living in the forest, living on alms-food, delighting in whatever scraps come into our alms-bowls, knock down the army of death, as an elephant knocks down a reed-hut.

1151. "Rukkhāmūlikā sātatikā, uñchāpattāgate ratā;

Dālemu maccuno senaṃ, ajjhattaṃ susamāhitā.

Let us, living at the foot of a tree, persevering, delighting in whatever scraps come into our alms-bowls, tear apart the army of death, being well-concentrated inwardly.

1152. "Rukkhāmūlikā sātatikā, uñchāpattāgate ratā;

Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.

Let us, living at the foot of a tree, persevering, delighting in whatever scraps come into our alms-bowls, knowck down the army of death, as an elephant knocks down a reed-hut.

1153. "Aṭṭhikāṅkalakuṭike, maṃsanhārupasibbite;

Dhiratthu pure duggandhe, paragatte mamāyase.

You little hut made of a chain of bones, sewn together with flesh and sinew. Fie upon the evil-smelling body. You cherish those who have another's limbs.

1154. “*Gūṭhabhaste taconaddhe, uragaṇḍipisācīni;*

Nava sotāni te kāye, yāni sandanti sabbadā.

You bag of dung, tied up with skin, you demoness with limbs on your breast. There are nine streams in your body which flow all the time.

1155. “*Tava sarīraṃ navasotaṃ, duggandhakaraṃ paribandhaṃ;*

Bhikkhu parivajjate taṃ, mīlhaṃ ca yathā sucikāmo.

Your body with its nine streams makes an evil smell and is obstructed by dung. A *Bhikkhu* desiring purity avoids it as one avoids excrement.

1156. “*Evañce taṃ jano jaññā, yathā jānāmi taṃ ahaṃ;*

Ārakā parivajjeyya, gūṭhaṭṭhānaṃva pāvuse’.

If any person knew you as I know you, he would avoid you, keeping far away, as one avoids a cess-pit in the rainy season.

1157. “*Evametaṃ mahāvīra, yathā samaṇa bhāsasi;*

Ettha ceke visīdanti, paṅkamaḥiva jaraggavo.

This is so, great hero, as you say, ascetic; and here some sink down as an old bull in mud.

1158. “*Ākāsamhi haliddiyā, yo maññetha rajetave;*

Aññena vāpi raṅgena, vighātudayameva taṃ.

For whoever would think of painting the sky with yellow or any other colour, that is only a source of trouble.

1159. “*Tadākāsasamaṃ cittaṃ, ajjhataṃ susamāhitaṃ;*

Mā pāpacitte āsādi, aggikhandhaṃva pakkhimā.

This mind, well-concentrated inside, is like the sky. Evil-minded one, do not attack me as a moth attacks a bonfire.

1160. “*Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;*

Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

See the painted puppet, a heap of sores, a compounded body, diseased, with many (bad) intentions, for which there is no permanent stability.

1161. “*Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;*

Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.

1162. “*Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;*

Alaṃ bālassa mohāya, no ca pāragavesino.

1163. “*Aṭṭhapadakatā kesā, nettā añjanamakkhitā;*
Alaṃ bālassa mohāya, no ca pāragavesino.

1164. “*Añjanīva navā cittā, pūtikāyo alaṅkato;*
Alaṃ bālassa mohāya, no ca pāragavesino.

1165. “*Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;*
Bhutvā nivāpaṃ gacchāma, kaddante migabandhake.

1166. “*Chinno pāso migavassa, nāsadā vāguraṃ migo;*
Bhutvā nivāpaṃ gacchāma, socante migaluddake.

1167. “*Tadāsi yaṃ bhīṃsanakaṃ, tadāsi lomahaṃsanaṃ;*
Anekākārasampanne, sārīputtamhi nibbute.

Then there was terror, then there was excitement, when **Sārīputta**, possessed of many qualities, had been quenched.

1168. [dī. ni. 2.221, 272; saṃ. ni. 1.186; 2.143; apa. therā 1.2.115; jā. 1.1.95] “*Aniccā vata saṅkhārā uppādavaya*
dhammino.

Upajjitvā nirujjhanti, tesāṃ vūpasamo sukho.

Truly the constituent elements are impermanent, subject to arising and passing away. Having arisen, they cease; their quintessence is happiness.

1169. “*Sukhumaṃ te paṭivijjhanti, vālaggaṃ usunā yathā;*

Ye pañcakkhandhe passanti, parato no ca attato.

Those who see the five elements of existence as other and not as self pierce the fine thing as a tip of hair with an arrow.

1170. “*Ye ca passanti saṅkhāre, parato no ca attato;*

Paccabyādhiṃsu nipuṇaṃ, vālaggaṃ usunā yathā.

1171. [saṃ. ni. 1.21, 97] “Sattiyā viya omaṭṭho, ḍayhamānova matthake;
Kāmarāgappahānāya, sato bhikkhu paribbaje.

A *Bhikkhu* should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for sensual pleasures.

1172. [saṃ. ni. 1.21, 97] “Sattiyā viya omaṭṭho, ḍayhamānova matthake;
Bhavarāgappahānāya, sato bhikkhu paribbaje”.

A *Bhikkhu* should wander about as though smitten by sword, with his head on fire as it were, mindful of the abandonment of desire for existence.

1173. “Codito bhāvitattena, sarīrantimadhārīnā;
Migāramātupāsādaṃ, pādaṅguṭṭhena kampayīṃ.

Urged on by the one whose self was developed, who was bearing his last body, I shook with my big toe the palace of **Migāra's** mother.

1174. “Nayidaṃ sithilamārabha, nayidaṃ appena thāmasā;
Nibbānamadhigantabbāṃ, sabbagantha-pamocanaṃ.

This is not referring to a slack thing, quenching which releases all ties is not to be obtained by a little effort.

1175. “Ayañca daharo bhikkhu, ayamuttamaporiso;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhiniṃ [savāhanaṃ (ka.)].

This young *Bhikkhu*, this supreme man, carries his last body, having conquered **Māra** and his elephant.

1176. “Vivaramanupabhanti vijjutā, vebhārassa ca paṇḍavassa ca;
Nagavivaragato jhāyati, putto appaṭimassa tādino.

The flashes of lightning fall upon the cleft of Vebhāra and Pandava, but gone to the cleft in the mountain the son of the incomparable venerable one meditates.

1177. “Upasanto uparato, pantasenāsano muni;
Dāyādo buddhaseṭṭhassa, brahmunā abhivandito.

Calm, quiet, with secluded lodging, the sage, the heir of the best of the *Buddhas*, is saluted by *Brahmā*.

1178. “Upasantaṃ uparataṃ, pantasenāsanaṃ muniṃ;
Dāyādaṃ buddhaseṭṭhassa, vanda brāhmaṇa kassapaṃ.

Brāhmaṇ, pay homage to **Kassapa**, calm, quiet with secluded lodging, the sage, the heir of the best of the *Buddhas*.

1179. “Yo ca jātisataṃ gacche, sabbā brāhmaṇajātiyo;

Sottiyo vedasampanno, manussesu punappunam.

But whoever might obtain 100 births again and again among men, all of them births as a *brāhmaṇ*, versed in sacred knowledge, possessed of the *Vedas*

1180. *‘Ajjhāyakopi ce assa, tiṇṇam vedāna pāragū;*

Etassa vandanāyetam, kalam nāgghati soḷasiṃ.

even if he were a scholar, having gone to the far shore of the three *Vedas*, he does not deserve the sixteenth part of his praise.

1181. *‘Yo so aṭṭha vimokkhāni, purebhattam aphassayi [apassayi (sī. ka.), aphussayi (syā.)];*

Anulomam paṭilomam, tato piṇḍāya gacchati.

Whoever has attained the eight releases forwards and backwards before eating, then goes to beg.

1182. *‘Tādisam bhikkhum māsādi [mā hani (sī.)], mātānaṃ khaṇi brāhmaṇa;*

Abhippasādehi manam, arahantamhi tādine;

Khippam pañjaliko vanda, mā te vijaṭi matthakam.

Do not attack such a *Bhikkhu*, do not destroy yourself, *Brāhmaṇ*. Make your mind favourably disposed towards the venerable *Arahant*; quickly pay homage to him with cupped hands; may your head not split open.

1183. *‘Neso passati saddhammam, saṃsārena purakkhato;*

Adhogamam jimhapatham, kummaggamanudhāvati.

1184. *‘Kimīva mīḷhasallitto, saṅkhāre adhimucchito;*

Pagāḷho lābhasakkāre, tuccho gacchati poṭṭhilo.

He who is occupied with the journeying-on does not see the true doctrine. He follows a crooked road, a bad road, heading downwards.

Like a worm smeared with excrement he clings to rubbish. Infatuated with gain and honour, **Potthila** goes empty.

1185. *‘Imañca passa āyantam, sāriputtam sudassanam;*

Vimuttam ubhatobhāge, ajjhataṃ susamāhitam.

But see this **Sāriputta** coming, of good appearance, released on both sides, well-concentrated inwardly.

1186. *‘Visallam khīṇasaṃyogam, tevijjam maccuhāyinaṃ;*

Dakkiṇeyyam manussānam, puññakkhettaṃ anuttaram.

Without the dart, with fetters annihilated, with triple knowledge, having left death behind, worthy of a gift, unsurpassed field of merit for mankind,

1187. ‘‘Ete sambahulā devā, iddhimanto yasassino;

Dasa devasahassāni, sabbe brahmapurohitā;

Moggallānaṃ namassantā, tiṭṭhanti pañjalikatā.

these numerous famous *devas*, with supernormal powers, 10, 000 *devas*, all with *Brahmā* at the head, stand with cupped hands, revering **Moggallāna**.

1188. ‘‘Namo te purisājañña, namo te purisuttama;

Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisa’.

‘‘Homage to you, thoroughbred of men, homage to you, best of men; to you whose *āsavas* are annihilated; you are worthy of a gift, sir.’’

1189. ‘‘Pūjito naradevena, uppanno maraṇābhibhū;

Puṇḍarīkaṃva toyena, saṅkhārenupalippati.

Worshipped by men and *devas*, arisen as the overcomer of death, he is not defiled by the constituent elements as the lotus is not defiled by water.

1190. ‘‘Yassa muhuttana sahasadhā loko, saṃvidito sabrahmakappo vasi;

Iddhigūṇe cutupapāte kāle, passati devatā sa bhikkhu.

By whom the world, together with *Brahmā*'s heaven, known 1,000-fold in a moment, that *Bhikkhu*, having mastery in the strands of supernormal power and in (knowledge) of passing away and rebirth, sees the *devatās* in time.

1191. ‘‘Sāriputtova paññāya, sīlena upasamena ca;

Yopi pāraṅgato bhikkhu, etāvaparamo siyā.

Sāriputta indeed, the *Bhikkhu*, who has reached the far shore, may be so supreme by reason of his wisdom, virtue and calm.

1192. ‘‘Koṭisatasahassassa, attabhāvaṃ khaṇena nimmīne;

Ahaṃ vikubbanāsu kusalo, vasībhūtomhi iddhiyā.

In a moment I can fashion the bodily form of 100, 000 crores (of people). I am skilled in (supernormal) transformations; I am a master of supernormal power.

1193.

‘‘Samādhivijjāvasipāramāgato, moggallānagotto asitassa sāsane;

Dhīro samucchindi samāhitindriyo, nāgo yathā pūtilataṃva bandhanaṃ.

Being a master of concentration and knowledge, having attained perfection, the member of the **Moggallāna** clan, firm in the teaching of the unattached one with concentrated faculties, has cut asunder his bonds, as an elephant a rope of *pūti* creeper.

1194. ‘‘Paricīṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;

Ohito garuko bhāro, bhavanetti samūhatā.

The teacher has been waited on by me, **the Buddha's** teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

1195. *‘Yassa catthāya pabbajito, agārasmānagāriyaṃ;*

So me attho anupatto, sabbasaṃyojanakkhayo.

I have attained that goal for which I went forth from the house to the houseless state – the annihilation of all fetters.

1196. [ma. ni. 1.513] *‘Kīdiso nirayo āsi, yattha dussī apaccatha;*

Vidhuraṃ sāvakaṃsajja, kakusandhañca brāhmaṇaṃ.

Of what kind was the hell where **Dussi** was boiled, having assailed the disciple **Vidhura** and the *Brāhmaṇ* **Kakusandha**?

1197. *‘Sataṃ āsi ayosaṅkū, sabbe paccattavedanā;*

Īdiso nirayo āsi, yattha dussī apaccatha;

Vidhuraṃ sāvakaṃsajja, kakusandhañca brāhmaṇaṃ.

Whatever *Bhikkhu*, disciple of **the Buddha**, knows thus, having assailed such a *Bhikkhu*, you will come to grief, **Kaṇha**.

1198. *‘Yo etamabhijānāti, bhikkhu buddhassa sāvako;*

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

1199. *‘Majjhesarasmīṃ [sarassa (sī.), sāgarasmīṃ (ka.)] tiṭṭhanti, vimānā kappaṭhāyino;*

Veḷuriyavaṇṇā rucirā, accimanto pabhassarā;

Accharā tattha naccanti, puthu nānattavaṇṇiyo.

Mansions, lasting for an eon, stand in the middle of a lake, the colour of beryl, brilliant, shining, radiant. There are many nymphs dance, of different colours.

1200. *‘Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.*

Whatever *Bhikkhu*, disciple of **the Buddha**, knows this, having assailed such a *Bhikkhu* you will come to grief, **Kaṇha**.

1201. *‘Yo ve buddhena codito, bhikkhusaṅghassa pekkhato;*

Migāramātupāsādaṃ, pādaṅguṭṭhena kampayi.

Who, urged on by **the Buddha**, with the Order of *Bhikkhus* watching, shook with his big toe the palace of **Migāra's** mother,

1202. *‘Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.*

whatever *Bhikkhu*, disciple of **the Buddha**, knows this, having assailed such a *Bhikkhu* you will come to grief, **Kaṇha**.

1203. “*Yo vejyantapāsādaṃ, pādaṅguṭṭhena kampayi;
Iddhibalenupatthaddho, saṃvejesi ca devatā.*

Who with his big toe shook the Vejayanta palace, and supported by supernormal power made the *devatās* tremble,

1204. “*Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.*

whatever *Bhikkhu*, disciple of **the Buddha**, knows this, having assailed such a *Bhikkhu* you will come to grief, **Kaṇha**.

1204. “*Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.*

1205. “*Yo vejyantapāsāde, sakkaṃ so paripucchati;*

Api āvuso jānāsi, taṇhakkhayavimuttiyo;

Tassa sakko viyākāsi, pañhaṃ puṭṭho yathātathaṃ.

Who enquired of **Sakka**, in the Vejayanta palace, „Do you know, sir, the freedoms which come from the annihilation of craving?"; to him **Sakka**, asked the question, answered truthfully,

1206. “*Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.*

whatever *Bhikkhu*, disciple of **the Buddha**, knows this, having assailed such a *Bhikkhu* you will come to grief, **Kaṇha**,

1207. “*Yo brahmānaṃ paripucchati, sudhammāyaṃ ṭhito [sudhammāyā’bhito (syā.)] sabhaṃ;*

Ajjāpi tyāvuso sā diṭṭhi, yā te diṭṭhi pure ahu;

Passasi vītivattantaṃ, brahmaloke pabhassaraṃ.

Who asked *Brahmā* before the assembly in the Suddhamma hall, „Have you even now, sir, that view which formerly was yours? Do you see the radiance in the *Brahmā* world passing away?“

1208. “*Tassa brahmā viyākāsi, pañhaṃ puṭṭho yathātathaṃ;*

Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu.

To him *Brahmā*, asked the question, answered truthfully, „I have not, sir, that view which formerly was mine.

1209. “*Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;*

Sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.

I see the radiance in the *Brahmā* world passing away. How should I say today „I am permanent, eternal“.

1210. “*Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.*

Whatever *Bhikkhu*, disciple of **the Buddha**, knows this, having assailed such a *Bhikkhu* you will come to grief, **Kaṇha**.

1211. “*Yo mahāneruno kūṭaṃ, vimokkhena aphaṣṣayi [apassayi (sī. ka.)];*

Vanaṃ pubbavidehānaṃ, ye ca bhūmisayā narā.

Who by release has attained the peak of great mountain Meru ???

1212. *‘Yo etamabhijānāti, bhikkhu buddhassa sāvako;*

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

1213. *‘Na ve aggi cetayati, ahaṃ bālaṃ ḍahāmīti;*

Bālova jalitaṃ aggiṃ, āsajja naṃ paḍayhati.

1214. *‘Evameva tuvaṃ māra, āsajja naṃ tathāgataṃ;*

Sayaṃ ḍahissasi attānaṃ, bālo aggiṃva samphusaṃ.

1215. *‘Apuññaṃ pasavī māro, āsajja naṃ tathāgataṃ;*

Kiṃ nu maññasi pāpima, na me pāpaṃ vipaccati.

1216. *‘Karato te cīyate [miyyate (sabbattha) ma. ni. 1.513 passitabbaṃ] pāpaṃ, cirarattāya antaka;*

Māra nibbinda buddhamhā, āsaṃ mākāsi bhikkhusu.

1217.⁴ *‘Iti māraṃ atajjesi, bhikkhu bhesakaḷāvane;*

Tato so dummano yakkho, tatthevantaradhāyathā’’ti.

Itthaṃ sudaṃ āyasmā mahāmogallāno [mahāmogallāno (ka.)] thero gāthāyo abhāsithāti.

Saṅghinipāto niṭṭhito.

Tatruddānaṃ –

Saṅghikamhi nipātamhi, mogallāno mahiddhiko;

Ekova theragāthāyo, aṅghasaṅghhi bhavanti tāti.

4 This verse was not in the original, as there was not enough place for it in the paper.

666English & Pāli

**Mahamoggallana Theragatha
Pali text**

Visallam khinasamyogam tevijjam maccunāyinam
dakkhineyyam manussānam puññakhattam anuttaram. 1177

Without the dart, with fetters annihilated, with triple knowledge, having
left death behind, worthy of the gift, unsurpassed field of merit for mankind.

ete sambahulā devā iddhimanto yasassino
dasa devasahasāni sabbe brahmapurohitā
Moggallānam namassantā titthanti pañjalikatā. 1178

These numerous famous devas, with supernormal powers, 10,000 devas,
all with Brahma at the head, stand with cupped hands, revering Moggallana.

namo te purisājañña, namo te purisuttama,
yassa te āsavā khinā, dakkhineyyo'si mārisa. 1179

Homage to you, thoroughbred of men, homage to you, best of men; to you
whose asavas are annihilated; you are worthy of a gift sir.

pūjito naradevena uppanno maranābhibhu
pundarikam va toyena samkhāre nopalippati. 1180

Worshiped by men and devas, arisen as the overcomer of death, he is not
defiled by the constituent elements as the lotus is not defiled by water.

yasse muhutte sahasadha loko samvidito, sa Brahmakappo
vasi iddhigune cutūpapāte kāle passati devatā sa bhikkhu. 1181

By whom the world, together with Brahma's heaven, is known 1.000 fold
in a moment, that bhikkhu having mastery in the strand of supernormal power
and in (knowledge) of passing away and rebirth, sees the devatas in time.

Sāriputto va paññāya sīlena upasamena ca,
yo pi pāramgato bhikkhu etāvaparamo siyā. 1182

Sariputta indeed, the bhikkhu who has reached the far shore, may be so
supreme by reason of his wisdom, virtue and calm.

kotisatasahasassa attabhāvam khanena nimmine,
aham vikubbanāsu kusalo vasībhūto'mhi iddhiyā. 1183

In a moment I can fashion the bodily form of 100,000 crores (of people); I am
skilled in (supernormal) transformation; I am a master of supernormal power.

samādhivijjāvasi pāramīgato Moggallānagotto asittassa sāsane 1184
dhīro samucchīndi samāhitindriyo nāgo yathā pūtilatam va bandhanam.

Being a master of concentration and knowledge, having attained perfection, the member of the Moggallana clan, firm in the teaching of the unattached one; with concentrated faculties, has cut asunder his bonds, as an elephant a rope of puti creeper.

paricinno ... (=604, 605) 1185 1186

The teacher has been waited on by me, the Buddha's teaching has been done, The heavy load has been put down; that which leads to renewed existence has been rooted out.

I have attained that goal for which I went forth from the house to the houseless state the annihilation of all fetters.

kītiso nirayo asi yattha Dussī apaccatha
Vidhuram sāvakam āsajja Kakusandhañ ca brāhmanam. 1187

Of what kind was hell where Dussi was boiled, having assailed the disciple Vidhura and the brahman Kakusandha?

satam āsi ayosankū sabbe paccattavedanā
īdiso nirayo āsi yattha Dussī apaccatha
Vidhuram sāvakam āsajja Kakusandhañ ca brāhmanam. 1188

There were 100 iron spikes, all causing separate pain; of this kind was the hell where Dussi was boiled, having assailed the disciple Vidhura and Brahman Kakusandha.

Grammar

Seyyathāpi: Indcl. used to give a simile

Chappāṇake: *cha* + *pāṇake*

Gahetvā: *grh* + *e* + *tvā*, absol.

Bandheyya: *ba(n)dh* + *eyya*, opt., 3rd, sg., conjugated as follows:

	Singular	Plural
3 rd	<i>bandh</i> + <i>eyya</i>	<i>bandh</i> + <i>eyyūṃ</i>
2 nd	<i>bandh</i> + <i>eyyāsi</i>	<i>bandh</i> + <i>eyyātha</i>
1 st	<i>bandh</i> + <i>eyyāmi</i>	<i>bandh</i> + <i>eyyāma</i>

(*ossajeyya*, *āvincheyya* etc. are also conjugated in the same way)

Karitvā: *kr* + *o* + *i* + *tvā*, absol

Ossajeyya: *o(ava)* + *srj* + *eyya*, opt., 3rd, sg.

Atha kho: indcl.

Āviñcheyyūṃ: ā + vyadha + eyyūṃ, opt., 3rd, pl.

Pavekkhāmi: pa + viś + ssāmi, fut., 1st, sg.

Yadā: indcl., indicating time

Jhatta: jhā (from *Kṣī*) + ta; pp.

Assu: as + yu, opt., 3rd, pl.

Kilanta: klam + ta; pp.

Bālāvatāro: bālāva + tāra, the derivative suffix *tara* is used to make a comparison

Anuvatteyyūṃ: anu + vrt + a + eyyūṃ, opt., 3rd, pl.

Anuvidhīyeyyūṃ: anu + vi + dhā + tya + eyyūṃ, pss., opt., 3rd, pl.

Gaccheyyūṃ: gaccha + eyyūṃ, opt., 3rd, pl.

Diction

Ahi, *Sumsumāra*, *pakkhī*, *kukkura*, *sigāla*, *makkāṭa* – all are masculine nouns; *jhattā assu kilantā*; *Pāṇakānaṃ balavatāro*; *Vasaṃ gaccheyyūṃ*

Theragāthā 2007

The *Theragāthā* speak about **Sumaṅgala Thera** who was the poor farmer. He wanted to enter the order because his mind was devoted to solitude. After attaining *Arahantship* this *Thera* extras(?) his views. That will read three corroding(?) I have good read or good stages meditate **Sumaṅgala** you remain vigil.(?) This shows that **Thera Sumaṅgala** now gave up his job(?) imparmanent and became very happy.(?) Because now *Thera* is no more loving his three corroding(?) are received cal(?) the plough and spade.(?)

The **Thera Mudita** got ordained because he was afraid of attitude that a row(?) in the country.(?) Soon he attained *Arahantship* and that four worth(?) of happiness.(?) He abandoned the world for the sake of life. Look(?) at mind energy and effort – that three knowledges have been obeying **the Buddha's** teaching has been done.(?)

Vadda Thera was ordained soldier, his mother was very wise. One day he went to see his mother. Then his mother questioned him why did he came. Entirely he was sorry(?) about this development of *Vipassanā* and attainment of *Arahantship*.(?) Then he supported his view meanwhile sent(?) to me(?) now in you(?).(?) There is no craving. He called his mother at his step(?). Because he could order himself as the same of the Blessed One.(?) He was very happy about attaining the *Arahantship*.(?)

Thera Atumatissa was a householder at Sāvattthī. When he grew up his mother decided to give him an advice but he rejected it and became a monk. He expressed his view thus: „Just as a young bamboo it is hard to tremble when it is developed(?) if is thinking hard for me to get ordained he fight(?) a bring advise same thus he became a monk and expressed his happiness regarding renunciation.(?)

Thera Hatthorogaputta – He took object of meditation and controlled the mind and attained *Vipassanā*. He set up in happiness. AFormerly the poor and near advance this mind wandered where he wished.(?) Now I have controlled it properly as an elephant in rug. This man was very happy about his attainment and he was thinking out(?) land(?).

Badda Thera – He was only seven years and thus very small when he got ordained. He developed meditation and became an *Arahant*. He was also very glad about his attainment which happened in the forest where he lived after his ordination. Where he saw bushes and mountain shot(?) up giving water by rain-cloud. Thereafter this sight brought to his mind control and he became an *Arahant* and support(?) joyfully his attainment.

Sambullakaccāyana Thera – After his ordination he lived in the cave in the forest engaged in meditation. Once there was a storm with thunder and lightning. Grey the flow(?) grain sell(?) torermts animals gave fearful cry.(?) The *Thera* was extremely happy by this sight – he expresses his happiness about the natural situation.

Usabha Thera – He was pleased having seen the **Blessed One**. He heard the *Dhamma* and got ordained under **the Buddha**. Same thurs(?) his they and gave a baby(?) soon he developped *Arahantship* and became very happy.(?)

Moggallāna Theragātha – They observed how **Moggallāna Thera** sprit(?) about the impermanence of life. He said that **the Buddha** has taught the path to emancipation with great happiness. He finally his(?) about detachment of dust. (?) Being a master of concentration and knowledge having attained perfection, the member of **Moggallāna** clan(?) his body a robe cerebra(?).(?) About *Thera* after their ordination. The bliss of attaining *Arahantship* – their view indicated that each of them have various views about difficulty.(?) This was the same at the lay life, at the end all of them became happy in the same race(?).(?)

666 Theragatha by ven. sem chanthy

The Thera attainments after ordination:

According to Theragatha among the Thera entered the order due to various reasons some because of their own faith, some because of personal trouble whatever it is whose theras always express their own views regarding their attainment.

The Theragatha speech about:

1) **Sumangala Thera**

Sumangala Thera who was a poor farmer, he wanted to enter order because his mind got devoted to solitude. After attaining *Arahantship* this Thera express his view thus: “Well rid am I of the three crocket things. I have got rid a spades meditate Sumangala you remain Vijilas.” This show that the Sumangala now gave up his job as a farmer and became very happy because now there is no more plowing His three crocket things are the cycle, the plough and spade.

2) **Muditā**

The Thera Mudita got ordain because he was afraid of a dislute that arose in the country, soon he attains *Arahantship* and thus spoke words of happiness “I abandon the world for the sake of light, look at my energy and effort. The three know ledges have been obtained, the Buddha’s teaching have been done.”

3) **Watta Thera**

Watta Thera got ordain following his mother. He was very wise one day he went to see his mother then his mother question him why he came untimely? He was sorry about it develops *Vipassana* and attains *Arahantship*. Then he spoke about his view thus: “My wise sister said to me now in you there is no craving.” He calls his mother as his sister because he considered himself as the son of **Blessed One**. He was very happy about attaining *Arahantship*.

4) **Atumatissa Thera**

Thera Atumatissa was a householder at Savatthi when he grew up his mother decided to bring a wife for him but he rejected and become a monk. He expressed his view thus: “Just as among bangoo is hard to trample when it is developed it will be hard for me to get ordain if I bring a wife. Saying thus he became a monk and expressed his happiness regarding renunciation.”

5) **Hatthurohakaputtatthera**

Thera Hatthurohakaputta he took object of meditation and control the mind and attains *Vipassana* he said thus in happiness: “Formally his mind wandered where it wished now I shall control it properly as and elephant in rut.” this monk

was very happy about his attainment and he was speaking real gladly.

6) Bhadatthera

Bhada he was only seven years when he got ordain, be very small he developed meditation and became an Arahant. He was also very glade about his attainment.

7) Usabhatthera

Usabha after his ordination he lived in the forest, there he saw bushes on mountain of shot up well watered by rain. Thereafter his sight brought his mind control and he became an arahant and spoke joyfully about his attainment.

8) Sambulakaccayana thera

Sambulakaccayana after his ordination lived in a cave in the forest engage in meditation, once there arose the storm thundering and lightening. Train self in torrent animal gave fearful cries he there was extremely happy by this sight. He expressed his happiness about the natural situation.

9) Siha thera

Siha was born in a Royal family he was pleased having seen the Blessed One, he heard the dharma and got ordain the Buddha said thus to him: you relax day and night give up the body.”soon he developed arahantship and became very happy.

10) Moggallana thera

In the Moggallana theragatha we observed how Moggallanathera speech about the impermanent of life. He says that the Buddha has taught the path to emancipation. With great happiness he finally speech about his detachment thus: “Being a master of concentration and knowledge, having attained perfection the member of the Moggallana clan has cut his bone as an elephant cut a rout made of creeper.

The about theras after their ordination they speech about the please of attaining arahantship there use indicate that each of them had various views about difficulty they faced as laymen. At the end all of them became happy in the same way. 03 10 2007

MAHĀVAGGAPĀLI (VINYAPITAKE) (PĀLI AND ENGLISH)

1. Mahākhandhako

1. Bodhikathā

1. [udā. 1 ādayo] Tena samayena buddho bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī [vimuttisukhaṃ paṭisaṃvedī (ka.)]. Atha kho bhagavā rattiyā paṭhamaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi – “avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phassa, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti – evametassa kevalassa dukkhakkhandhassa samudayo hoti. “Avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti – evametassa kevalassa dukkhakkhandhassa nirodho hotī” ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Yadā have pātubhavanti dhammā;

Ātāpino jhāyato brāhmaṇassa;

Athassa kaṅkhā vapayanti sabbā;

Yato pajānāti sahetudhamma’’nti.

2. [udā. 2] *Atha kho bhagavā rattiyā majjhimaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi – ‘‘avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññānapaccayā nāmarūpaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti...pe... nirodho hoti’’ti.*

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

‘‘Yadā have pātubhavanti dhammā;

Ātāpino jhāyato brāhmaṇassa;

Athassa kaṅkhā vapayanti sabbā;

Yato khayaṃ paccayānaṃ vedī’’ti.

3. [udā. 3] *Atha kho bhagavā rattiyā pacchimaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi – ‘‘avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññānapaccayā nāmarūpaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti...pe... nirodho hoti’’ti.*

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

‘‘Yadā have pātubhavanti dhammā;

Ātāpino jhāyato brāhmaṇassa;

Vidhūpayāṃ tiṭṭhati mārasenaṃ;

Sūriyova [suriyova (sī. syā. kaṃ.)] obhāsayamantalikkha’’nti.

Bodhikathā niṭṭhitā.

2. *Ajapālakathā*

4. [udā. 4] *Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamūlā yena ajapālanigrodho tenupasaṅkami, upasaṅkamitvā ajapālanigrodhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. Atha kho aññataro humhuṅkajātiko brāhmaṇo yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so brāhmaṇo bhagavantaṃ etadavoca – ‘‘kittāvatā nu kho, bho gotama, brāhmaṇo hoti, katame ca pana brāhmaṇakaraṇā [brāhmaṇakārakā (ka.) brāhmaṇakarāṇā (?)] dhammā’’ti? Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –*

[netti. 103] Yo brāhmaṇo bāhitapāpadhammo;

Nihumhuṅko nikkasāvo yatatto;

Vedantagū vusitabrahmacariyo;

Dhammena so brahmavādaṃ vadeyya;

Yassussadā natthi kuhuṅci loke’’ti.

Ajapālakathā niṭṭhitā.

3. *Mucalindakathā*

5. [udā. 11] *Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā ajapālanigrodhamūlā yena mucalindo tenupasaṅkami, upasaṅkamitvā mucalindamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. Tena kho pana samayena mahā akāramegho udapādi, sattāhavaddalikā sītavātaduddinī. Atha kho mucalindo nāgarājā sakabhavanā nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā uparimuddhani mahantaṃ phaṇaṃ karitvā aṭṭhāsi – ‘‘mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uṇhaṃ, mā bhagavantaṃ ḍaṃsamakasavātātapasarīsapasamphasso’’ti [... siriṃ sapa... (sī. syā. kaṃ.)]. Atha kho mucalindo nāgarājā sattāhassa accayena viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā bhoge viniveṭhetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavakavaṇṇaṃ abhinimminitvā bhagavato purato aṭṭhāsi pañjaliko bhagavantaṃ namassamāno. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi*

[kathā. 338 kathāvattupāliyaṃpi] ‘‘Sukho viveko tuṭṭhassa, sutadhammassa passato;

Abyāpajjaṃ sukhaṃ loke, pānabhūtesu saṃyamo.

[kathā. 338 kathāvattupāliyaṃpi] ‘‘Sukhā virāgatā loke, kāmānaṃ samatikkamo;

Asmimānassa yo vinayo, etaṃ ve paramaṃ sukha’’nti.

Mucalindakathā niṭṭhitā.

4. Rājāyatanakathā

6. Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā mucalindamūlā yena rājāyatanaṃ tenupasaṅkami, upasaṅkamitvā rājāyatanaṃ sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapatisaṃvedī. Tena kho pana samayena tapussa [tapassu (sī.)] bhallikā vāṇijā ukkalā taṃ desaṃ addhānamaggappaṭipannā honti. Atha kho tapussabhallikānaṃ vāṇijānaṃ nāṭisālohitā devatā tapussabhallike vāṇije etadavoca – ‘‘ayaṃ, mārisā, bhagavā rājāyatanamūle viharati paṭhamābhisaṃbuddho; gacchatha taṃ bhagavantaṃ manthena ca madhupiṇḍikāya ca patimānetha; taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā’’ti. Atha kho tapussabhallikā vāṇijā manthañca madhupiṇḍikañca ādāya yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tapussabhallikā vāṇijā bhagavantaṃ etadavocun – ‘‘paṭiggaṇhātu no, bhante, bhagavā manthañca madhupiṇḍikañca, yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā’’ti. Atha kho bhagavato etadahosi – ‘‘na kho tathāgatā hatthesu paṭiggaṇhanti. Kimhi nu kho ahaṃ paṭiggaṇheyyaṃ manthañca madhupiṇḍikañcā’’ti? Atha kho cattāro mahārājāno bhagavato cetasā cetoparivattakamaññāya catuddisā cattāro selamaye patte bhagavato upanāmesuṃ – ‘‘idha, bhante, bhagavā paṭiggaṇhātu manthañca madhupiṇḍikañcā’’ti. Paṭiggahesi bhagavā paccagghe selamaye patte manthañca madhupiṇḍikañca, paṭiggahetvā paribhuñji. Atha kho tapussabhallikā vāṇijā bhagavantaṃ onītapattapāṇiṃ viditvā bhagavato pādesu sīrasā nipatitvā bhagavantaṃ (onītapattapāṇiṃ viditvā bhagavato pādesu sīrasā nipatitvā bhagavantaṃ) [() sī. syā. potthakesu natthi] etadavocun – ‘‘ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma dhammañca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇaṃ gate’’ti. Te ca loke paṭhamā upāsakā ahesuṃ dvevācika.

Rājāyatanakathā niṭṭhitā.

5. Brahmāyācanakathā

7. [ayaṃ brahmāyācanakathā dī. ni. 2.64 ādayo; ma. ni. 1.281 ādayo; ma. ni. 2.336 ādayo; saṃ. ni. 1.172 ādayo] Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rājāyatanamūlā yena ajapālanigrodho tenupasaṅkami. Tatra sudaṃ bhagavā ajapālanigrodhamūle viharati. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi – ‘‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatāpaaccasamuppādo; idampi kho ṭhānaṃ sududdasaṃ yadidaṃ sabbaśāṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mamaṃsa kilamatho, sā mamaṃsa vihesā’’ti. Apissu bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;

Rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;

Rāgarattā na dakkhanti, tamokhandhena āvuṭṭā [āvaṭṭā (sī.)]’’ti.

Itiha bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

8. Atha kho brahmuno saṃpattissa bhagavato cetasā cetoparivattakamaññāya etadahosi – ‘‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāśāmbuddhassa appossukkatāya cittaṃ namati [namissati (?)], no dhammadesanāyā’’ti. Atha kho brahmā saṃpatti – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya evameva – brahmaloke antarahito bhagavato purato pāturahosi. Atha kho brahmā saṃpatti ekasāṃ uttarāsaṅgaṃ karitvā dakkhiṇajāṇumaṇḍalaṃ pathaviyaṃ nihantvā yena bhagavā

tenañjaliṃ pañāmetvā bhagavantaṃ etadavoca – ‘‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’’ti. Idamavoca brahmā sahapati, idaṃ vatvāna athāparaṃ etadavoca –

‘‘Pāturahosi magadhesu pubbe;

Dhammo asuddho samalehi cintito;

Apāpuretaṃ [avāpuretaṃ (sī.)] amatassa dvāraṃ;

Suñantu dhammaṃ vimalenānubuddhaṃ.

‘‘Sele yathā pabbatamuddhaniṭṭhito;

Yathāpi passe janataṃ samantato;

Tathūpamaṃ dhammamaṃ sumedha;

Pāsādamāruya samantacakkhu;

Sokāvatiṇṇaṃ janatamapetasoko;

Avekkhassu jātijarābhūtaṃ.

‘‘Uṭṭhehi vīra vijitasāṅgāma;

Satthavāha aṇaṇa [anaṇa (ka.)] vicara loke;

Desassu [desetu (ka.)] bhagavā dhammaṃ;

Aññātāro bhavissanti’’ti.

[[] sī. syā. potthakesu natthi, mūlapaṇṇāsakesu pāsarāsīsutthe brahmayācanā sakiṇ yeva āgatā] [Evaṃ vutte bhagavā brahmānaṃ sahapatiṃ etadavoca – ‘‘mayhampi kho, brahme, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatāpaṭṭiccasamuppādo; idampi kho ṭhānaṃ sududdasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhākkhaya virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseṃyaṃ, pare ca me na ājāneyyūṃ, so mamassa kilamatho, sā mamassa vihesā’’ti. Apissu maṃ, brahme, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;

Rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotaḡāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;

Rāgarattā na dakkhanti, tamokhandhena āvuṭṭā’’ti.

Itiha me, brahme, paṭisañcikkhato apposukkatāya cittaṃ namati no dhammadesanāyā’’ti.

Dutiyampi kho brahmā sahapati bhagavantaṃ etadavoca – ‘‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ; santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’’ti. Idamavoca brahmā sahapati, idaṃ vatvāna athāparaṃ etadavoca –

‘‘Pāturahosi magadhesu pubbe;

Dhammo asuddho samalehi cintito;

Apāpuretaṃ amatassa dvāraṃ;

Suñantu dhammaṃ vimalenānubuddhaṃ.

‘‘Sele yathā pabbatamuddhaniṭṭhito;

Yathāpi passe janataṃ samantato;

Tathūpamaṃ dhammamaṃ sumedha;

Pāsādamāruya samantacakkhu;

Sokāvatiṇṇaṃ janatamapetasoko;

Avekkhassu jātijarābhībhūtaṃ.

“Uṭṭhehi vīra vijitasāṅgāma;

Satthavāha aṇaṇa vicara loke;

Desassu bhagavā dhammaṃ;

Aññātāro bhavissantī”ti.

Dutiyampi kho bhagavā brahmānaṃ sahampatiṃ etadavoca – “mayhampi kho, brahme, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā kho paṇāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatāpaṭṭicasamuppādo; idampi kho ṭhānaṃ sududdasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhākkhaya virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mamassa kilamatho, sā mamassa vihesā”ti. Apissu maṃ, brahme, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;

Rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotaḡāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;

Rāgarattā na dakkhanti, tamokhandhena āvuṭṭā”ti.

Itiha me, brahme, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāyā”ti.

Tatīyampi kho brahmā sahampati bhagavantaṃ etadavoca – “desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissantī dhammassa aññātāro”ti. Idamavoca brahmā sahampati, idaṃ vatvāna athāparaṃ etadavoca –

“Pāturahosi magadhesu pubbe;

Dhammo asuddho samalehi cintito;

Apāpuretaṃ amatassa dvāraṃ;

Suṇantu dhammaṃ vimalenānubuddhaṃ.

“Sele yathā pabbatamuddhaniṭṭhito;

Yathāpi passe janataṃ samantato;

Tathūpamaṃ dhammamaṃ sumedha;

Pāsādamāruya samantacakkhu;

Sokāvatiṇṇaṃ janatamapetasoko;

Avekkhassu jātijarābhībhūtaṃ.

“Uṭṭhehi vīra vijitasāṅgāma;

Satthavāha aṇaṇa vicara loke;

Desassu bhagavā dhammaṃ;

Aññātāro bhavissantī”ti.

9. Atha kho bhagavā brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokaṃ volokesi. Addasā kho bhagavā buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre

dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne [dassāvīno (sī. syā. kaṃ.)] viharante, appekacce na paralokavajjabhayadassāvīne viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni anto nimuggaposi, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni samodakaṃ ʘhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakaṃ accuggamma ʘhitāni [tiṭṭhanti (sī. syā.)] anupalittāni udakena, evamevaṃ bhagavā buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante; disvāna brahmānaṃ saḥampatiṃ gāthāya paccabhāsi –

“Apārutā tesam amatassa dvārā;

Ye sotavanto pamuñcantu saddhaṃ;

Vihimsasaññī paguṇaṃ na bhāsiṃ;

Dhammaṃ paṇītaṃ manujesu brahme’’ti.

Atha kho brahmā saḥampati “katāvakāso khomhi bhagavatā dhammadesanāyā”’ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Brahmayācanakathā niṭṭhitā.

6. Pañcavaggiyakathā

10. [ma. ni. 1.284 ādayo; ma. ni. 2.339 ādayo] Atha kho bhagavato etadahosi – “kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī”’ti? Atha kho bhagavato etadahosi – “ayaṃ kho ālāro kālāmo paṇḍito byatto medhāvī dīgharattaṃ apparajakkhajātiko; yaṃnūnāhaṃ ālārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippameva ājānissatī”’ti. Atha kho antarahitā devatā bhagavato ārocesi – “sattāhakālaṅkato, bhante, ālāro kālāmo”’ti. Bhagavatopi kho ñāṇaṃ udapādi – “sattāhakālaṅkato ālāro kālāmo”’ti. Atha kho bhagavato etadahosi – “mahājāniyo kho ālāro kālāmo; sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā”’ti. Atha kho bhagavato etadahosi – “kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī”’ti? Atha kho bhagavato etadahosi – “ayaṃ kho udako [uddako (sī. syā.)] rāmaputto paṇḍito byatto medhāvī dīgharattaṃ apparajakkhajātiko; yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippameva ājānissatī”’ti. Atha kho antarahitā devatā bhagavato ārocesi – “abhidosakālaṅkato, bhante, udako rāmaputto”’ti. Bhagavatopi kho ñāṇaṃ udapādi – “abhidosakālaṅkato udako rāmaputto”’ti. Atha kho bhagavato etadahosi – “mahājāniyo kho udako rāmaputto; sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā”’ti

Atha kho bhagavato etadahosi – “kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī”’ti? Atha kho bhagavato etadahosi – “bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu; yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyya”’nti. Atha kho bhagavato etadahosi – “kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharanti”’ti? Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha kho bhagavā uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi.

11. Addasā kho upako ājīvako bhagavantaṃ antarā ca गयाṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ, disvāna bhagavantaṃ etadavoca – “vipassannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto. Kaṃsi tvaṃ, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesi”’ti? Evaṃ vutte bhagavā upakaṃ ājīvakaṃ gāthāhi ajjhabhāsi –

[dha. pa. 353; kathā. 405] “Sabbābhibhū sabbavidūhamasmi,

Sabbesu dhammesu anūpalitto;

Sabbāñjaho taṇhākkhaye vimutto,

Sayaṃ abhiññāya kamuddiseyyaṃ.

[mi. pa. 4.5.11 milindapañhepi; kathā. 405] “Na me ācariyo atthi, sadiso me na vijjati;

Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

[kathā. 405 kathāvattupāliyaṃpi] ‘‘Ahañhi arahā loke, ahaṃ satthā anuttaro;

Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

[kathā. 405 kathāvattupāliyaṃpi] ‘‘Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;

Andhībhūtasmiṃ lokasmiṃ, āhañchaṃ [āhaññiṃ (ka.)] amatadundubhi’’nti.

Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajinoti.

[kathā. 405 kathāvattupāliyaṃpi] ‘‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;

Jitā me pāpakā dhammā, tasmāhamupaka [tasmāhamupakā (sī.)] jino’’ti.

Evaṃ vutte upako ājīvako hupeyyapāvusoti [huveyyapāvuso (sī.) huveyyāvuso (syā.)] vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

12. Atha kho bhagavā anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo, yena pañcavaggiyā bhikkhū tenupasaṅkami. Addasaṃsu kho pañcavaggiyā bhikkhū bhagavantaṃ dūratova āgacchantam; disvāna aññaṃaññaṃ katikaṃ [idaṃ padaṃ kesuci natthi] saññhapesuṃ – ‘‘ayaṃ, āvuso, samaṇo gotamo āgacchati, bāhulliko padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo, nāssa pattacīvaraṃ paṭiggahettabbaṃ; api ca kho āsanaṃ ṭhapetabbaṃ, sace so ākañhissati nisīdissati’’ti. Yathā yathā kho bhagavā pañcavaggiye bhikkhū upasaṅkamati, tathā tathā [tathā tathā te (sī. syā.)] pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saññhātuṃ. Asaññhantā bhagavantaṃ paccuggantvā eko bhagavato pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññapesi, eko pādodakaṃ, eko pādapaṭṭhaṃ, eko pādakaṭhalikaṃ upanikkhipi. Nisīdi bhagavā paññatte āsane; nisajja kho bhagavā pāde pakkhālesi. Apissu [api ca kho (pāsarāsisuttha)] bhagavantaṃ nāmena ca āvusovādena ca samudācaranti. Evaṃ vutte bhagavā pañcavaggiye bhikkhū etadavoca – ‘‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha [samudācaritha (sī. syā.)]. Arahaṃ, bhikkhave, tathāgato sammāsambuddho, odahatha, bhikkhave, soṭaṃ, amatamadhiyataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā [yathānusiṭṭhaṃ paṭipajjamānā (syā.)] nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’’ti. Evaṃ vutte pañcavaggiyā bhikkhū bhagavantaṃ etadavocuṃ – ‘‘tāyapi kho tvaṃ, āvuso gotama, iriyāya [cariyāya (syā.)], tāya paṭipadāya, tāya dukkarakārikāya nevajjhagā uttari manussadhammā [uttarimanussadhammaṃ (syā. ka.)] alamariyaññadassanavisesaṃ, kiṃ pana tvaṃ etarahi, bāhulliko padhānavibbhanto āvatto bāhullāya, adhigamissasi uttari manussadhammā alamariyaññadassanavisesa’’nti? Evaṃ vutte bhagavā pañcavaggiye bhikkhū etadavoca – ‘‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya; arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, soṭaṃ, amatamadhiyataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭhevadhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’’ti. Dutiyampi kho pañcavaggiyā bhikkhū bhagavantaṃ etadavocuṃ...pe.... Dutiyampi kho bhagavā pañcavaggiye bhikkhū etadavoca...pe.... Tatiyampi kho pañcavaggiyā bhikkhū bhagavantaṃ etadavocuṃ – ‘‘tāyapi kho tvaṃ, āvuso gotama, iriyāya, tāya paṭipadāya, tāya dukkarakārikāya nevajjhagā uttari manussadhammā alamariyaññadassanavisesaṃ, kiṃ pana tvaṃ etarahi, bāhulliko padhānavibbhanto āvatto bāhullāya, adhigamissasi uttari manussadhammā alamariyaññadassanavisesa’’nti? Evaṃ vutte bhagavā pañcavaggiye bhikkhū etadavoca – ‘‘abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitameta’’nti [bhāsitametanti (sī. syā. ka.) ṭikāyo oloketabbā]? ‘‘Nohetaṃ, bhante’’. Arahaṃ, bhikkhave, tathāgato sammāsambuddho, odahatha, bhikkhave, soṭaṃ, amatamadhiyataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃbrahmacariyapariyosānaṃ diṭṭhevadhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathāti. Asakki kho bhagavā pañcavaggiye bhikkhū saññāpetuṃ. Atha kho pañcavaggiyā bhikkhū bhagavantaṃ sussūsiṃsu, soṭaṃ odahiṃsu, aññā cittaṃ upaṭṭhapesuṃ.

13. Atha kho bhagavā pañcavaggiye bhikkhū āmantesi –

‘‘[saṃ. nī. 5.1081 ādayo] Dveme, bhikkhave, antā pabbajitena na sevittabbā. Katame dve [idaṃ padadvayaṃ sī. syā. potthakesu natthi]? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito. Ete kho, bhikkhave, ubho ante anupagamma, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya

sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

14. “Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ. Jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ. Saṃkhittena, pañcupādānakkhandhā [pañcupādānakkhandhāpi (ka)] dukkhā. “Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ [ettha “idaṃ dukkhaṃ ariyasaccanti ādisu dukkhasamudayo dukkhanirodhoti vattabbe dukkhasamudayaṃ dukkhanirodhanti liṅgavipallāso tato”ti paṭisambhidāmaggaṭṭhakathāyaṃ vuttaṃ. visuddhimaggaṭṭkāyaṃ pana uppādo bhayantipāṭhavaṇṇanāyaṃ “satipi dvinnaṃ padānaṃ samānādhikaraṇabhāve liṅgabhedo gahito, yathā dukkhasamudayo ariyasacca”nti vuttaṃ. tesu dukkhasamudayo ariyasacca”nti sakaliṅgikapāṭho “dukkhanirodhagāminī paṭipadā ariyasacca”nti pālīyā sameti.] ariyasaccaṃ – yāyaṃ taṇhā ponobbhavikā [ponobbhavikā (ka.)] nandīrāgasahagatā [nandīrāgasahagatā (sī. syā.)] tatratrābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

“Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassā yeva taṇhāya asesavirāganīrodho, cāgo, paṭinissaggo, mutti, anālayo. “Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

15. “Idaṃ dukkhaṃ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Idaṃ dukkhasamudayaṃ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātābanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Idaṃ dukkhanirodhaṃ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetābanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

16. “Yāvakaivaṅca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsim. Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti [abhisambuddho (sī. syā.)] paccaññāsim. Ñāṇaṅca pana me dassanaṃ udapādi – akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo”ti. Idamavoca bhagavā attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī [idamavoca...pe... abhinanduntivākyāṃ sī. syā. potthakesu natthi].

Imasmiṅca pana veyyākaraṇasmim bhaññamāne āyasmato koṇḍaññaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamma”nti.

17. Pavattite ca pana bhagavatā dhammacakke, bhummā devā saddamanussāvesuṃ – “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmi”nti. Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ... pe... cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatiṃsā devā...pe... yāmā devā...pe... tusitā devā...pe... nimmānaraṭī devā...pe... paranimmitavasavattī devā...pe... brahmakāyikā devā saddamanussāvesuṃ – “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmi”nti. Itiha, tena khaṇena, tena layena [tena layenāti padadvayaṃ sī. syā. potthakesu natthi] tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahassilokadhātu saṃkampi sampakampi sampavedhi; appamāṇo ca ulāro obhāso loke pāturaḥosi, atikkamma devānaṃ devānubhāvaṃ. Atha kho bhagavā imaṃ udānaṃ udānesi – “aññāsi vata, bho koṇḍañño, aññāsi vata bho koṇḍañño”ti. Iti hidaṃ āyasmato koṇḍaññassa ‘aññāsikoṇḍañño’ tveva nāmaṃ ahoṣi.

18. Atha kho āyasmā aññāsikoṇḍañño diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – “labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada”nti. “Ehi bhikkhū”ti bhagavā avoca – “svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tassa āyasmato upasampadā ahoṣi.

19. Atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. Atha kho āyasmato ca vappassa āyasmato ca bhaddiyassa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamalaṃ dhammacakkuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti.

Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane bhagavantaṃ etadavocuṃ – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada”nti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesam āyasmantānaṃ upasampadā ahoṣi.

Atha kho bhagavā tadavasese bhikkhū nīhārabhatto dhammiyā kathāya ovadi anusāsi. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. Atha kho āyasmato ca mahānāmassa āyasmato ca assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamalaṃ dhammacakkuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane bhagavantaṃ etadavocuṃ – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada”nti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesam āyasmantānaṃ upasampadā ahoṣi.

20. Atha kho bhagavā pañcavaggiye bhikkhū āmantesi –

[saṃ. ni. 3.59 ādayo] “Rūpaṃ, bhikkhave, anattā. Rūpañca hidaṃ, bhikkhave, attā abhaviṣsa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭha ca rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Vedanā, anattā. Vedanā ca hidaṃ, bhikkhave, attā abhaviṣsa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭha ca vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti. Saññā, anattā. Saññā ca hidaṃ, bhikkhave, attā abhaviṣsa, nayidaṃ saññā ābādhāya saṃvatteyya, labbheṭha ca saññāya – ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya – ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti. Saṅkhārā, anattā. Saṅkhārā ca hidaṃ, bhikkhave, attā abhaviṣsaṃsu, nayidaṃ [nayime (ka.)] saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭha ca saṅkhāresu – ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’nti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu – ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’nti. Viññānaṃ, anattā. Viññānañca hidaṃ, bhikkhave, attā abhaviṣsa, nayidaṃ viññānaṃ ābādhāya saṃvatteyya, labbheṭha ca viññāne – ‘evaṃ me viññānaṃ hotu, evaṃ me viññānaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, viññānaṃ anattā, tasmā viññānaṃ ābādhāya saṃvattati, na ca labbhati viññāne – ‘evaṃ me viññānaṃ hotu, evaṃ me viññānaṃ mā ahoṣī’ti.

21. “Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vāti? Aniccaṃ, bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esohasmaṃ, eso me attāti? No hetam, bhante. Vedanā niccā vā aniccā vāti? Aniccā, bhante. Yaṃ panāniccaṃ

dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esoḥamaṣṣi, eso me attāti? No hettaṃ, bhante. Saññā niccā vā aniccā vāti? Aniccā, bhante. Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esoḥamaṣṣi, eso me attāti? No hettaṃ, bhante. Sañkhārā niccā vā aniccā vāti? Aniccā, bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esoḥamaṣṣi, eso me attāti? No hettaṃ, bhante. Viññāṇaṃ niccaṃ vā aniccaṃ vāti? Aniccaṃ, bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esoḥamaṣṣi, eso me attāti? No hettaṃ, bhante.

22. ‘Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre [yaṃ dūre vā (syā.)] santike vā, sabbaṃ rūpaṃ – nettaṃ mama, nesohamaṣṣi, na meso attāti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā – nettaṃ mama, nesohamaṣṣi, na meso attāti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci saññā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā – nettaṃ mama, nesohamaṣṣi, na meso attāti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Ye keci sañkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe sañkhārā – nettaṃ mama, nesohamaṣṣi, na meso attāti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – nettaṃ mama, nesohamaṣṣi, na meso attāti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

23. ‘Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, sañkhāresupi nibbindati, viññāṇasmimpi nibbindati; nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti’ ti.

24. Idamavoca bhagavā. Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāṣitaṃ abhinanduntī [abhinanduṃ (syā.)]. Imasmiñca pana veyyākaraṇasmimī bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣu. Tena kho pana samayena cha loke arahanto honti.

Pañcavaggiyakathā niṭṭhitā.

Paṭhamabhāṇavāro.

7. Pabbajjākathā

25. Tena kho pana samayena bārāṇasiyaṃ yaso nāma kulaputto seṭṭhiputto sukhumālo hoti. Tassa tayo pāsādā honti – eko hemantiko, eko gimhiko, eko vassiko. So vassike pāsāde cattāro māse [vassike pāsāde vassike cattāro māse (sī.)] nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṃ orohati. Atha kho yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṅgibhūtaṃ paricārayamānassa paṭikacceva [paṭigacceva (sī.)] niddā okkami, pariyanassapi niddā okkami, sabbarattiyō ca telapadīpo jhāyati. Atha kho yaso kulaputto paṭikacceva pabujjhivā addasa sakaṃ pariyaṇaṃ supantaṃ – aññissā kacche viṇaṃ, aññissā kaṇṭhe mudiṅgaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, aññā vipalapatiyo, hatthappattaṃ susānaṃ maññe. Disvānassa ādīnava pāturaḥosi, nibbidāya cittam saṅghāsi. Atha kho yaso kulaputto udānaṃ udānesi – ‘upaddutaṃ vata bho, upassaṭṭhaṃ vata bho’ ti.

Atha kho yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāraṃ tenupasaṅkami. Amanussā dvāraṃ vivarimṣu – mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyāti. Atha kho yaso kulaputto yena nagaradvāraṃ tenupasaṅkami. Amanussā dvāraṃ vivarimṣu – mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyāti. Atha kho yaso kulaputto yena isipatanaṃ miḡadāyo tenupasaṅkami.

26. Tena kho pana samayena bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamati. Addasā kho bhagavā yasaṃ kulaputtaṃ dūratova āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane nisīdi. Atha kho yaso kulaputto bhagavato avidūre udānaṃ udānesi – ‘upaddutaṃ vata bho, upassaṭṭhaṃ vata bho’ ti. Atha kho bhagavā yasaṃ kulaputtaṃ etadavoca – ‘idaṃ kho, yasa, anupaddutaṃ, idaṃ anupassaṭṭhaṃ. Ehi yasa, nisīda, dhammaṃ te desessāmi’ ti. Atha kho yaso kulaputto – idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhanti haṭṭho udaggo suvaṇṇapādukāhi orohitvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnassa kho yasassa kulaputtassa bhagavā anupubbimī kathaṃ katesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ

ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi yasaṃ kulaputtaṃ kallacittaṃ, muducittaṃ, vinīvaraṇacittaṃ, udaggacittaṃ, pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva yasassa kulaputtassa tasmīṃyeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti.

27. Atha kho yasassa kulaputtassa mātā pāsādaṃ abhiruhitvā yasaṃ kulaputtaṃ apassanti yena seṭṭhi gahapati tenupasaṅkami, upasaṅkamitvā seṭṭhiṃ gahapatiṃ etadavoca – ‘putto te, gahapati, yaso na dissatī’ ti. Atha kho seṭṭhi gahapati catuddisā assadūte uyyojetvā sāmāyeva yena isipatanaṃ migadāyo tenupasaṅkami. Addasā kho seṭṭhi gahapati suvaṇṇapāḍukānaṃ nikkhepaṃ, disvāna taṃyeva anugamāsi [anugamā (sī. syā.)]. Addasā kho bhagavā seṭṭhiṃ gahapatiṃ dūratova āgacchantaṃ, disvāna bhagavato etadahosi – ‘yaṃnūnāhaṃ tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhareyyaṃ yathā seṭṭhi gahapati idha nisinna idha nisinnaṃ yasaṃ kulaputtaṃ na passeyyā’ ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkharesi. Atha kho seṭṭhi gahapati yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – ‘api, bhante, bhagavā yasaṃ kulaputtaṃ passeyyā’ ti? Tena hi, gahapati, nisīda, appeva nāma idha nisinna idha nisinnaṃ yasaṃ kulaputtaṃ passeyyāsīti. Atha kho seṭṭhi gahapati – idheva kirāhaṃ nisinna idha nisinnaṃ yasaṃ kulaputtaṃ passissāmīti haṭṭho udaggo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnassa kho seṭṭhissa gahapatissa bhagavā anupubbhiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi seṭṭhiṃ gahapatiṃ kallacittaṃ, muducittaṃ, vinīvaraṇacittaṃ, udaggacittaṃ, pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya evameva seṭṭhissa gahapatissa tasmīṃyeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. Atha kho seṭṭhi gahapati diṭṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vīgatakaṭṭhakaṭṭho vesārajappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – ‘abhikkantaṃ, bhante, abhikkantaṃ, bhante, seyyathāpi, bhante, nikkujjitaṃ [nikujjitaṃ (ka.)] vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhagavatā anekapariyāyena dhammo pakāsīto. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi, dhammaṅca, bhikkhusaṅghaṅca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’ nti. Sova loke paṭhamaṃ upāsako ahosi tevāciko.

28. Atha kho yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimucci. Atha kho bhagavato etadahosi – ‘yasassa kho kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. Abhabbo kho yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ, seyyathāpi pubbe agārikabhūto; yaṃnūnāhaṃ taṃ iddhābhisaṅkhāraṃ paṭippassambheyya’ nti. Atha kho bhagavā taṃ iddhābhisaṅkhāraṃ paṭippassambhesi. Addasā kho seṭṭhi gahapati yasaṃ kulaputtaṃ nisinnaṃ, disvāna yasaṃ kulaputtaṃ etadavoca – ‘mātā te tāta, yasa, parideva [paridevī (ka.)] sokasamāpannā, dehi mātuyā jīvita’ nti. Atha kho yaso kulaputto bhagavantaṃ ullokesi. Atha kho bhagavā seṭṭhiṃ gahapatiṃ etadavoca – ‘taṃ kiṃ maññasi, gahapati, yassa sekkhena nāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā? Tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. Bhabbo nu kho so, gahapati, hīnāyāvattitvā kāme paribhuñjituṃ seyyathāpi pubbe agārikabhūto’ ti? ‘No hetam, bhante’’. ‘Yasassa kho, gahapati, kulaputtassa sekkhena nāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā. Tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. Abhabbo kho, gahapati, yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ seyyathāpi pubbe agārikabhūto’ ti. ‘Lābhā, bhante, yasassa kulaputtassa, suladdhaṃ, bhante, yasassa kulaputtassa, yathā yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. Adhivāsetu me, bhante, bhagavā ajjatanāya bhattaṃ yasena kulaputtana pacchāsamaṇenā’ ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho seṭṭhi gahapati bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho yaso kulaputto acirapakkante seṭṭhiṃhi gahapatiṃhi bhagavantaṃ etadavoca – ‘labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada’ nti. ‘Ehi bhikkhū’ ti bhagavā avoca – ‘svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriya’ ti. Sāva tassa āyasmato upasampadā ahosi. Tena kho pana samayena satta loke arahanto honti.

Yasassa pabbajjā niṭṭhitā.

29. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya āyasmatā yasena pacchāsamaṇena yena seṭṭhissa gahapatissa nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmato yasassa mātā ca

purāṇadutiyaikā ca yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Tāsaṃ bhagavā anupubbim̐ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā tā bhagavā aññāsi kallacittā, muducittā, vinīvaraṇacittā, udaggacittā, pasannacittā, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva tāsaṃ tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. Tā diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane bhagavantaṃ etadavocuṃ – ‘abhikkantaṃ, bhante, abhikkantaṃ, bhante...pe... etā mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma, dhammañca, bhikkhusaṅghaṃca. Upāsikāyo no bhagavā dhāretu ajjatagge pāṇupetā saraṇaṃ gatā’ ti. Tā ca loke paṭhamaṃ upāsikā ahesuṃ tevācikaṃ.

Atha kho āyasmato yasassa mātā ca pitā ca purāṇadutiyaikā ca bhagavantañca āyasmantañca yasaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, bhagavantaṃ bhuttāvīṃ onītapattapāṇiṃ, ekamantaṃ nisīdiṃsu. Atha kho bhagavā āyasmato yasassa mātarañca pitarañca purāṇadutiyaikañca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.

30. Assosuṃ kho āyasmato yasassa cattāro gihisahāyakaṃ bārāṇasiyaṃ seṭṭhānuseṭṭhīnaṃ kulānaṃ puttā – vimalo, subāhu, puṇṇaji, gavampati – yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitoti. Sutvāna nesaṃ etadahosi – ‘na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito’ ti. Te [te cattāro janā (ka.)] yenāyasmā yaso tenupasaṅkamiṃsu, upasaṅkamitvā āyasmantaṃ yasaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Atha kho āyasmā yaso te cattāro gihisahāyake ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā yaso bhagavantaṃ etadavoca – ‘ime me, bhante, cattāro gihisahāyakaṃ bārāṇasiyaṃ seṭṭhānuseṭṭhīnaṃ kulānaṃ puttā – vimalo, subāhu, puṇṇaji, gavampati. Ime [ime cattāro (ka.)] bhagavā ovadatu anusāsati’ ti. Tesāṃ bhagavā anupubbim̐ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi, yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ, seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva tesāṃ tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi ‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’ nti. Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane bhagavantaṃ etadavocuṃ – ‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada’ nti. ‘Etha bhikkhavo’ ti bhagavā avoca – ‘svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyyā’ ti. Sāva tesāṃ āyasmantānaṃ upasampadā ahoṣi. Atha kho bhagavā te bhikkhū dhammiyā kathāya ovadi anusāsi. Tesāṃ bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccīṃsu. Tena kho pana samayena ekādasa loke arahanto honti.

Catugihisahāyakaṃpabbajjā niṭṭhitā.

31. Assosuṃ kho āyasmato yasassa paññāsamatā gihisahāyakaṃ jānapadā pubbānupubbakānaṃ kulānaṃ puttā – yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitoti. Sutvāna nesaṃ etadahosi – ‘na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito’ ti. Te yenāyasmā yaso tenupasaṅkamiṃsu, upasaṅkamitvā āyasmantaṃ yasaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Atha kho āyasmā yaso te paññāsamatte gihisahāyake ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā yaso bhagavantaṃ etadavoca – ‘ime me, bhante, paññāsamatā gihisahāyakaṃ jānapadā pubbānupubbakānaṃ kulānaṃ puttā. Ime bhagavā ovadatu anusāsati’ ti. Tesāṃ bhagavā anupubbim̐ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ, seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva tesāṃ tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane bhagavantaṃ etadavocuṃ – ‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada’ nti. ‘Etha bhikkhavo’ ti bhagavā avoca – ‘svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyyā’ ti. Sāva tesāṃ āyasmantānaṃ upasampadā

ahosi. Atha kho bhagavā te bhikkhū dhammiyā kathāya ovadī anusāsī. Tesam bhagavatā dhammiyā kathāya ovadīyamānānaṃ anusāsīyamānānaṃ anupādāya āsavehi cittāni vimuccimsu. Tena kho pana samayena ekasaṭṭhi loke arahanto honti.

Paññāsagihisahāyakapabbajjā niṭṭhitā.

Niṭṭhitā ca pabbajjākathā.

8. Mārakathā

32. Atha kho bhagavā te bhikkhū āmantesi [saṃ. ni. 1.141 mārasaṃyuttepi] – ‘‘muttāhaṃ, bhikkhave, sabbapāsehi, ye dibbā ye ca mānūsā. Tumhepi, bhikkhave, muttā sabbapāsehi, ye dibbā ye ca mānūsā. Caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha. Desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. Santi sattā apparaṃjakkhājātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. Ahampi, bhikkhave, yena uruvelā senānigamo tenupasaṅkamissāmi dhammadesanāyā’’ti.

33. Atha kho māro pāpimā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ gāthāya ajjhabhāsi –

‘‘Baddhosi sabbapāsehi, ye dibbā ye ca mānūsā;

Mahābandhanabaddhosi, na me samaṇa mokkhasī’’ti.

‘‘Muttāhaṃ [muttohaṃ (sī. syā.)] sabbapāsehi, ye dibbā ye ca mānūsā;

Mahābandhanamuttomhi, nihato tvamasi antakāti.

[saṃ. ni. 1.151 mārasaṃyuttepi] ‘‘Antalikkhacarō pāso, yvāyaṃ carati mānaso;

Tena taṃ bādhayissāmi, na me samaṇa mokkhasīti.

[saṃ. ni. 1.151 mārasaṃyuttepi] ‘‘Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;

Ettha me vigato chando, nihato tvamasi antakā’’ti.

Atha kho māro pāpimā – jānāti maṃ bhagavā, jānāti maṃ sugatoti dukkhī dummano

Tatthevantaradhāyīti.

Mārakathā niṭṭhitā.

9. Pabbajjūpasampadākathā

34. Tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti – bhagavā ne pabbājessati upasampādessatīti. Tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – ‘‘etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti – bhagavā ne pabbājessati upasampādessatīti. Tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. Yaṃnūnāhaṃ bhikkhūnaṃ anujāneyyaṃ – tumheva dāni, bhikkhave, tāsū tāsū disāsū tesu tesu janapadesu pabbājetha upasampādethā’’ti. Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘idha mayhaṃ, bhikkhave, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – ‘etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca, yaṃnūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni, bhikkhave, tāsū tāsū disāsū tesu tesu janapadesu pabbājetha upasampādethā’’ti, anujānāmi, bhikkhave, tumheva dāni tāsū tāsū disāsū tesu tesu janapadesu pabbājetha upasampādetha. Evañca pana, bhikkhave, pabbājetabbo upasampādetabbo –

Paṭhamaṃ kesamassuṃ ohārāpetvā [ohāretvā (ka.)], kāsāyāni vatthāni acchādāpetvā, ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikaṃ nisīdāpetvā, añjalim paggaṇhāpetvā, evaṃ vadehīti vattabbo – buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmi; dutiyampi buddhaṃ saraṇaṃ gacchāmi, dutiyampi dhammaṃ saraṇaṃ gacchāmi, dutiyampi saṅghaṃ saraṇaṃ gacchāmi; tatiyampi buddhaṃ saraṇaṃ gacchāmi, tatiyampi dhammaṃ saraṇaṃ gacchāmi, tatiyampi saṅghaṃ saraṇaṃ gacchāmi’’ti. ‘‘Anujānāmi, bhikkhave, imehi tīhi

saraṇagamanehi pabbajjaṃ upasampada’’nti.

Tīhi saraṇagamanehi upasampadākathā niṭṭhitā.

10. Dutiyamāarakathā

35. Atha kho bhagavā vassaṃvuṭṭho [vassaṃvuttho (sī.)] bhikkhū āmantesi [saṃ. ni. 1.155] – ‘‘mayhaṃ kho, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā, anuttarā vimutti sacchikatā. Tumhepi, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttaraṃ vimuttiṃ anupāpuṇātha, anuttaraṃ vimuttiṃ sacchikarothā’’ti. Atha kho māro pāpimā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ gāthāya ajjhabhāsi –

‘‘Baddhosi mārāpāsehi, ye dibbā ye ca mānusa;

Mahābandhanabaddhosi [mārābandhanabaddhosi (sī. syā.)], na me samaṇa mokkhasi’’ti.

‘‘Muttāhaṃ mārāpāsehi, ye dibbā ye ca mānusa;

Mahābandhanamuttomhi [mārābandhanamuttomhi (sī. syā.)], nihato tvamasi antakā’’ti.

Atha kho māro pāpimā – jānāti maṃ bhagavā, jānāti maṃ sugatoti dukkhī dummano

Tatthevantaradhāyi.

Dutiyamāarakathā niṭṭhitā.

11. Bhaddavaggiyavatthu

36. Atha kho bhagavā bārānasiyaṃ yathābhirantaṃ viharitvā yena uruvelā tena cārikaṃ pakkāmi. Atha kho bhagavā maggā okkamma yena aññataro vanasaṅgo tenupasaṅkami, upasaṅkamitvā taṃ vanasaṅgaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle nisīdi. Tena kho pana samayena tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā tasmiṃ vanasaṅge paricārenti. Ekassa pajāpati nāhosi; tassa atthāya vesī ānītā ahosi. Atha kho sā vesī tesu pamattesu paricārentesu bhaṅgaṃ ādāya palāyittha. Atha kho te sahāyakā sahāyakassa veyyāvaccam karontā, taṃ itthiṃ gavesantā, taṃ vanasaṅgaṃ āhiṅḍantā addasaṃsu bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ. Divāna yena bhagavā tenupasaṅkamisū, upasaṅkamitvā bhagavantaṃ etadvocū – ‘‘apī, bhante, bhagavā ekaṃ itthiṃ passeyyā’’ti? ‘‘Kiṃ pana vo, kumārā, itthiyā’’ti? ‘‘Idha mayaṃ, bhante, tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā imasmiṃ vanasaṅge paricārimhā. Ekassa pajāpati nāhosi; tassa atthāya vesī ānītā ahosi. Atha kho sā, bhante, vesī amhesu pamattesu paricārentesu bhaṅgaṃ ādāya palāyittha. Te mayaṃ, bhante, sahāyakā sahāyakassa veyyāvaccam karontā, taṃ itthiṃ gavesantā, imaṃ vanasaṅgaṃ āhiṅḍamā’’ti. ‘‘Taṃ kiṃ maññatha vo, kumārā, katamaṃ nu kho tumhākaṃ varaṃ – yaṃ vā tumhe itthiṃ gaveseyyātha, yaṃ vā attānaṃ gaveseyyāthā’’ti? ‘‘Etadeva, bhante, amhākaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāma’’ti. ‘‘Tena hi vo, kumārā, nisīdatha, dhammaṃ vo desessāmi’’ti. ‘‘Evaṃ, bhante’’ti kho te bhaddavaggiyā sahāyakā bhagavantaṃ abhivādetvā ekamantaṃ nisīdisū. Tesam bhagavā anupubbim kathaṃ katesi, seyyathidaṃ – dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi, yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkaṃsika dhammadesanā, taṃ pakāsesi dukkhaṃ samudayaṃ nirodhaṃ maggaṃ, seyyathāpi nāma suddhaṃ vatthaṃ apagatakaḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva tesam tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti. Te diṭṭhadhammā pattadhammā viditadhammā pariyogāhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane bhagavantaṃ etadvocū – ‘‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada’’nti. ‘‘Etha bhikkhavo’’ti bhagavā avoca – ‘‘svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriya’’ti. Sāva tesam āyasmantānaṃ upasampadā ahosi.

Bhaddavaggiyasahāyakānaṃ vatthu niṭṭhitaṃ.

Dutiyabhāṇavāro.

12. Uruvelapāṭihāriyakathā

37. Atha kho bhagavā anupubbena cārikaṃ caramāno yena uruvelā tadavasari. Tena kho pana samayena uruvelāyaṃ tayo jaṭilā paṭivasanti – uruvelakassapo, nadīkassapo, gayākassapoti. Tesu uruvelakassapo jaṭilo pañcannaṃ jaṭilasatānaṃ nāyako hoti, vināyako aggo pamukho pāmokkho. Nadīkassapo jaṭilo tiṇṇaṃ jaṭilasatānaṃ nāyako hoti, vināyako aggo pamukho pāmokkho. Gayākassapo jaṭilo dvinnaṃ jaṭilasatānaṃ nāyako hoti, vināyako aggo pamukho pāmokkho. Atha kho

bhagavā yena uruvelakassapassa jaṭilassa assamo tenupasaṅkami, upasaṅkamitvā uruvelakassapaṃ jaṭilaṃ etadavoca – “sace te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre”ti? “Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhiṃ āsiviso ghoraviso, so taṃ mā viheṭhesī”ti. Dutiyampi kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “sace te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre”ti? “Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhiṃ āsiviso ghoraviso, so taṃ mā viheṭhesī”ti. Tatiyampi kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “sace te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre”ti? “Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhiṃ āsiviso ghoraviso, so taṃ mā viheṭhesī”ti. “Appeva maṃ na viheṭheyya, iṅgha tvaṃ, kassapa, anujānāhi agyāgāra”nti. “Vihara, mahāsamaṇa, yathāsukka”nti. Atha kho bhagavā agyāgāraṃ pavisitvā tiṅsanthārakaṃ paññapetvā nisīdi pallaṅkaṃ ābhujitvā ujjuṃ kāyaṃ pañidhāya parimukhaṃ satipaṃ upaṭṭhapetvā.

38. *Addasā kho so nāgo bhagavantaṃ pavitṭhaṃ, disvāna dummano [dukkhī dummano (sī. syā.)] padhūpāyi [pakhūpāsi (ka.)]. Atha kho bhagavato etadahosi – “yaṃnūnāhaṃ imassa nāgassa anupahacca chaviṅca cammaṅca maṃsaṅca nhāruṅca aṭṭhiṅca aṭṭhimiṅjaṅca tejasā tejaṃ pariyādiyeyya”nti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkharitvā padhūpāyi. Atha kho so nāgo makkhaṃ asahamāno pajjali. Bhagavāpi tejodhātumaṃ samāpajjitvā pajjali. Ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti sampajjalitaṃ sajotibhūtaṃ. Atha kho te jaṭilā agyāgāraṃ parivāretvā evamāhamsu – “abhirūpo vata bho mahāsamaṇo nāgena viheṭhiyatī”ti. Atha kho bhagavā tassā rattiyā accayena tassa nāgassa anupahacca chaviṅca cammaṅca maṃsaṅca nhāruṅca aṭṭhiṅca aṭṭhimiṅjaṅca tejasā tejaṃ pariyādiyitvā patte pakkhipitvā uruvelakassapassa jaṭilassa dassesi – “ayaṃ te, kassapa, nāgo pariyādinno [pariyādiṅṅo (ka.)] assa tejasā tejo”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissati, natveva ca kho arahā yathā aha”nti.*

39.

Nerañjarāyaṃ bhagavā, uruvelakassapaṃ jaṭilaṃ avoca;

“Sace te kassapa agaru, viharemu aṅṅaṅho aggisālamhī”ti [aggisaraṅamhīti (sī. syā.)].

“Na kho me mahāsamaṇa garu;

Phāsukāmovā taṃ nivāremi;

Caṇḍettha nāgarājā;

Iddhiṃ āsiviso ghoraviso;

So taṃ mā viheṭhesī”ti.

“Appeva maṃ na viheṭheyya;

Iṅgha tvaṃ kassapa anujānāhi agyāgāra”nti;

Dinnanti naṃ viditvā;

Abhīto [asambhīto (sī.)] pāvīsi bhayamatīto.

Disvā isiṃ pavitṭhaṃ, ahināgo dummano padhūpāyi;

Sumanamanaso adhimano [avimano (katthaci), navimano (syā.)], manussanāgopi tattha padhūpāyi.

Makkhaṅca asahamāno, ahināgo pāvakova pajjali;

Tejodhātusu kusalo, manussanāgopi tattha pajjali.

Ubhinnaṃ sajotibhūtānaṃ;

Agyāgāraṃ ādittaṃ hoti sampajjalitaṃ sajotibhūtaṃ;

Udicchare jaṭilā;

“Abhirūpo vata bho mahāsamaṇo;

Nāgena viheṭhiyatī”ti bhaṅanti.

Atha tassā rattiyā [atha rattiyā (sī. syā.)] accayena;

Hatā nāgassa acciyo honti [ahināgassa acciyo na honti (sī. syā.);]

Iddhimato pana ʔhitā [iddhimato panuʔʔhitā (sī.);]

Anekavaṇṇā acciyo honti.

Nīlā atha lohitikā;

Mañjiṭṭhā pītakā phalikavaṇṇāyo;

Aṅgīrasassa kāye;

Anekavaṇṇā acciyo honti.

Pattamhi odahitvā;

Ahināgaṃ brāhmaṇassa dassesi;

“Ayaṃ te kassapa nāgo;

Pariyādinno assa tejasā tejo”ti.

Atha kho uruvelakassapo jaṭilo bhagavato iminā iddhipāṭihāriyena abhippasanno bhagavantaṃ etadavoca – “idheva, mahāsamaṇa, vihara, ahaṃ te [te upaṭṭhāmi (itipi)] dhuvabhattenā”ti.

Paṭhamam pāṭihāriyaṃ.

40. Atha kho bhagavā uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmim vanasaṇḍe vihāsi. Atha kho cattāro mahārājāno abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍam obhāsetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Ke nu kho te, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍam obhāsetvā yena tvaṃ tenupasaṅkamiṃsu, upasaṅkamitvā taṃ abhivādetvā catuddisā aṭṭhaṃsu “seyyathāpi mahantā aggikkhandhā”ti. “Ete kho, kassapa, cattāro mahārājāno yenāhaṃ tenupasaṅkamiṃsu dhammassavanāyā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cattāropi mahārājāno upasaṅkamissanti dhammassavanāya, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Dutiyam pāṭihāriyaṃ.

41. Atha kho sakko devānamindo abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍam obhāsetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍam obhāsetvā yena tvaṃ tenupasaṅkami, upasaṅkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cā”ti? “Eso kho, kassapa, sakko devānamindo yenāhaṃ tenupasaṅkami dhammassavanāyā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānamindo upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Tatiyam pāṭihāriyaṃ.

42. Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍam obhāsetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍam obhāsetvā yena tvaṃ tenupasaṅkami, upasaṅkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cā”ti? “Eso kho, kassapa, brahmā sahampati yenāhaṃ tenupasaṅkami dhammassavanāyā”ti. Atha kho

uravelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma brahmāpi sahapati upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uravelakassapassa jaṭilassa bhattaṃ bhuñjītvā tasmimīyeva vanasaṅḍe vihāsi.

Catutthaṃ pāṭihāriyaṃ.

43. Tena kho pana samayena uravelakassapassa jaṭilassa mahāyaṇṇo paccupaṭṭhito hoti, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamitukāmā honti. Atha kho uravelakassapassa jaṭilassa etadahosi – “etarahi kho me mahāyaṇṇo paccupaṭṭhito, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamissanti. Sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. Aho nūna mahāsamaṇo svātanāya nāgaccheyyā”ti. Atha kho bhagavā uravelakassapassa jaṭilassa cetasā cetoparivitakkamaññāya uttarakuruṃ gantvā tato piṇḍapātaṃ āharitvā anotattadahe paribhuñjītvā tattheva divāvihāraṃ akāsi. Atha kho uravelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Kiṃ nu kho, mahāsamaṇa, hiyyo nāgamāsi? Api ca mayaṃ taṃ sarāma – kiṃ nu kho mahāsamaṇo nāgacchatīti? Khādanīyassa ca bhojanīyassa ca te paṭiviso [paṭivimso (sī.), paṭiviso (syā.)] ṭhapito”ti. Nanu te, kassapa, etadahosi – “etarahi kho me mahāyaṇṇo paccupaṭṭhito, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamissanti, sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati, aho nūna mahāsamaṇo svātanāya nāgaccheyyā”ti. So kho ahaṃ, kassapa, tava cetasā cetoparivitakkaṃ aññāya uttarakuruṃ gantvā tato piṇḍapātaṃ āharitvā anotattadahe paribhuñjītvā tattheva divāvihāraṃ akāsi”nti. Atha kho uravelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittaṃ pajānissati, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uravelakassapassa jaṭilassa bhattaṃ bhuñjītvā tasmimīyeva vanasaṅḍe vihāsi.

Pañcamaṃ pāṭihāriyaṃ.

44. Tena kho pana samayena bhagavato paṃsukūlaṃ uppannaṃ hoti. Atha kho bhagavato etadahosi – “kattha nu kho ahaṃ paṃsukūlaṃ dhoveyya”nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya pāṇinā pokkharāṇiṃ khaṇitvā bhagavantaṃ etadavoca – “idha, bhante, bhagavā paṃsukūlaṃ dhovatū”ti. Atha kho bhagavato etadahosi – “kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyya”nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – idha, bhante, bhagavā paṃsukūlaṃ parimaddatūti. Atha kho bhagavato etadahosi – “kimhi nu kho ahaṃ [ahaṃ paṃsukūlaṃ (ka.)] ālambitvā uttareyya”nti? Atha kho kakudhe adhiatthā devatā bhagavato cetasā cetoparivitakkamaññāya sākhaṃ onāmesi – idha, bhante, bhagavā ālambitvā uttaratūti. Atha kho bhagavato etadahosi – “kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyya”nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – idha, bhante, bhagavā paṃsukūlaṃ vissajjetūti. Atha kho uravelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Kiṃ nu kho, mahāsamaṇa, nāyaṃ pubbe idha pokkharāṇi, sāyaṃ idha pokkharāṇi. Nayimā silā pubbe upanikkhittā. Kenimā silā upanikkhittā? Nayimassa kakudhassa pubbe sākha onatā, sāyaṃ sākha onatā”ti. Idha me, kassapa, paṃsukūlaṃ uppannaṃ aho. Tassa mayhaṃ, kassapa, etadahosi – “kattha nu kho ahaṃ paṃsukūlaṃ dhoveyya”nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya pāṇinā pokkharāṇiṃ khaṇitvā maṃ etadavoca – “idha, bhante, bhagavā paṃsukūlaṃ dhovatū”ti. Sāyaṃ kassapa amanussena pāṇinā khaṇitā pokkharāṇi. Tassa mayhaṃ, kassapa, etadahosi – “kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyya”nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – “idha, bhante, bhagavā paṃsukūlaṃ parimaddatū”ti. Sāyaṃ kassapa amanussena upanikkhittā silā. Tassa mayhaṃ, kassapa, etadahosi – “kimhi nu kho ahaṃ ālambitvā uttareyya”nti? Atha kho, kassapa, kakudhe adhiatthā devatā ja mama cetasā cetoparivitakkamaññāya sākhaṃ onāmesi – “idha, bhante, bhagavā ālambitvā uttarajitū”ti. Svāyaṃ āharattho kakudho. Tassa mayhaṃ, kassapa, etadahosi – “kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyya”nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – “idha, bhante, bhagavā paṃsukūlaṃ vissajjetū”ti. Sāyaṃ kassapa amanussena upanikkhittā silāti. Atha kho uravelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānamindo veyyāvaccāṃ karissati, na tveva ca kho arahā yathā aha”nti. Atha kho bhagavā uravelakassapassa jaṭilassa bhattaṃ bhuñjītvā tasmimīyeva vanasaṅḍe vihāsi.

Atha kho uravelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato kālaṃ ārocesi – “kālo, mahāsamaṇa, niṭṭhitaṃ bhatta”nti. “Gaccha tvaṃ, kassapa, āyāma”nti uravelakassapaṃ jaṭilaṃ

uyyojetvā yāya jambuyā ‘jambudīpo’ paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdi. Addasā kho uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etadavoca – ‘katamena tvam, mahāsamaṇa, maggena āgato? Aham tayā paṭhamataraṃ pakkanto, so tvam paṭhamataraṃ āgantvā agyāgāre nisinno’ ti. ‘Idhāham, kassapa, tam uyyojetvā yāya jambuyā ‘jambudīpo’ paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisinno. Idam kho, kassapa, jambuphalaṃ vaṇṇasampannaṃ gandhasampannaṃ rāsasampannaṃ. Sace ākaṅkhasi paribhuñjā’ ti. ‘Alaṃ, mahāsamaṇa, tvaṃyeva tam arahasi, tvaṃyeva tam [tvaṃyevetaṃ āharasi, tvaṃyevetaṃ (sī. syā.)] paribhuñjāhī’ ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā yāya jambuyā ‘jambudīpo’ paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā aha’ nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmīyeva vanasaṇḍe vihāsi.

45. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato kālaṃ ārocesi – ‘kālo, mahāsamaṇa, niṭṭhitam bhatta’ nti. Gaccha tvam, kassapa, āyāmahanti uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyā ‘jambudīpo’ paññāyati, tassā avidūre ambo...pe... tassā avidūre āmalakī...pe... tassā avidūre haritakī...pe... tāvatimsaṃ gantvā pārīcchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdi. Addasā kho uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etadavoca – ‘katamena tvam, mahāsamaṇa, maggena āgato? Aham tayā paṭhamataraṃ pakkanto, so tvam paṭhamataraṃ āgantvā agyāgāre nisinno’ ti. ‘Idhāham, kassapa, tam uyyojetvā tāvatimsaṃ gantvā pārīcchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisinno. Idam kho, kassapa, pārīcchattakapupphaṃ vaṇṇasampannaṃ gandhasampannaṃ [sugandhikaṃ (ka.)]. (Sace ākaṅkhasi gaṇhā’ ti. ‘Alaṃ, mahāsamaṇa, tvaṃyeva tam arahasi, tvaṃyeva tam gaṇhā’ ti) [() sī. syā. potthakesu natthi]. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā tāvatimsaṃ gantvā pārīcchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā aha’ nti.

46. Tena kho pana samayena te jaṭilā aggim paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. Atha kho tesam jaṭilānaṃ etadahosi – ‘nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayaṃ na sakkoma kaṭṭhāni phāletu’ nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – ‘phāliyantū, kassapa, kaṭṭhānī’ ti. ‘Phāliyantū, mahāsamaṇā’ ti. Sakideva pañca kaṭṭhasatāni phāliyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhānīpi phāliyissanti, na tveva ca kho arahā yathā aha’ nti.

47. Tena kho pana samayena te jaṭilā aggim paricaritukāmā na sakkonti aggim ujjaletuṃ [jāletuṃ (sī.), ujjalituṃ (ka.)]. Atha kho tesam jaṭilānaṃ etadahosi – ‘nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayaṃ na sakkoma aggim ujjaletu’ nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – ‘ujjaliyantū, kassapa, aggī’ ti. ‘Ujjaliyantū, mahāsamaṇā’ ti. Sakideva pañca aggisatāni ujjaliyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi ujjaliyissanti, na tveva ca kho arahā yathā aha’ nti.

48. Tena kho pana samayena te jaṭilā aggim paricaritvā na sakkonti aggim vijjhāpetuṃ. Atha kho tesam jaṭilānaṃ etadahosi – ‘nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayaṃ na sakkoma aggim vijjhāpetu’ nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – ‘vijjhāyantū, kassapa, aggī’ ti. ‘Vijjhāyantū, mahāsamaṇā’ ti. Sakideva pañca aggisatāni vijjhāyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi vijjhāyissanti, na tveva ca kho arahā yathā aha’ nti.

49. Tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye najjā nerañjarāya ummujjantīpi, nimujjantīpi, ummujjananimujjanampi karonti. Atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visibbesuṃ. Atha kho tesam jaṭilānaṃ etadahosi – ‘nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathayimā mandāmukhiyo nimmitā’ ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma tāva bahū mandāmukhiyopi abhinimminissati, na tveva ca kho arahā yathā aha’ nti.

50. Tena kho pana samayena mahā akālamegho pāvassi, mahā udakavāhako sañjāyi. Yasmim padese bhagavā viharati, so padeso udakena na otthaṭo [udakena otthaṭo (sī. syā.)] hoti. Atha kho bhagavato etadahosi – ‘yamnūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyya’ nti. Atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. Atha kho uruvelakassapo jaṭilo – māheva kho mahāsamaṇo udakena vūlho ahoṣīti nāvāya sambahulehi jaṭilehi saddhim yasmim padese bhagavā viharati tam padesaṃ agamāsi. Addasā kho uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etadavoca –

“idaṃ nu tvaṃ, mahāsamaṇā”ti? “Ayamahasmaṃ [āma ahamasmaṃ (syā.)], kassapā”ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccuṭṭhāsi. Atha kho uruvelakassapaṃ jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakampi na pavāhissati [nappasahissati (sī.)], na tveva ca kho arahā yathā aha”nti.

51. Atha kho bhagavato etadahosi – “cirampi kho imassa moghapurisassa evaṃ bhavissati – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, na tveva ca kho arahā yathā aha’nti; yaṃnūnāhaṃ imaṃ jaṭilaṃ saṃvejeyya”nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “neva ca kho tvaṃ, kassapa, arahā, nāpi arahattamaggasamāpanno. Sāpi te paṭipadā natthi, yāya tvaṃ arahā vā assasi, arahattamaggaṃ vā samāpanno”ti. Atha kho uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – “labheyyāhaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyāṃ upasampada”nti. Tvaṃ khosi, kassapa, pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkko. Tepi tāva apalokehi, yathā te maññissanti tathā te karissanti. Atha kho uruvelakassapo jaṭilo yena te jaṭilā tenupasaṅkami, upasaṅkamitvā te jaṭile etadavoca – “icchāmaṃ, bho, mahāsamaṇe brahmacariyaṃ carituṃ, yathā bhavanto maññanti tathā karontū”ti. “Cirapaṭikā mayaṃ, bho, mahāsamaṇe abhippasannā, sacce bhavaṃ, mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā”ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke pavāhetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyāma upasampada”nti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesāṃ āyasmantānaṃ upasampadā ahoṃsi.

52. Addasā kho nadikassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke vuyhamāne, disvānassa etadahosi – “māheva me bhātuno upasaggo ahoṃsi”ti. Jaṭile pāhesi – gacchatha me bhātaraṃ jānāthāti. Sāmañca tīhi jaṭilasatehi saddhiṃ yenāyasmā uruvelakassapo tenupasaṅkami, upasaṅkamitvā āyasmantaṃ uruvelakassapaṃ etadavoca – “idaṃ nu kho, kassapa, seyyo”ti? “Āmāvuso, idaṃ seyyo”ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke pavāhetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyāma upasampada”nti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesāṃ āyasmantānaṃ upasampadā ahoṃsi.

53. Addasā kho gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke vuyhamāne, disvānassa etadahosi – “māheva me bhātūnaṃ upasaggo ahoṃsi”ti. Jaṭile pāhesi – gacchatha me bhātaro jānāthāti. Sāmañca dvīhi jaṭilasatehi saddhiṃ yenāyasmā uruvelakassapo tenupasaṅkami, upasaṅkamitvā āyasmantaṃ uruvelakassapaṃ etadavoca – “idaṃ nu kho, kassapa, seyyo”ti? “Āmāvuso, idaṃ seyyo”ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ uduke pavāhetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyāma upasampada”nti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesāṃ āyasmantānaṃ upasampadā ahoṃsi.

Bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyaṃsu, phāliyaṃsu; aggī na ujjaliyaṃsu, ujjaliyaṃsu; na vijjhāyaṃsu, vijjhāyaṃsu; pañcamandāmukhisatāni abhinimmini. Etena nayena aḍḍhuḍḍhapāṭihāriyasahassāni honti.

54. Atha kho bhagavā uruvelāyaṃ yathābhirantaṃ viharitvā yena gayāsisaṃ tena pakkāmi mahatā bhikkhusaṅghena saddhiṃ bhikkhusahassena sabbeheva purāṇajaṭilehi. Tatra sudaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena. Tatra kho bhagavā bhikkhū āmantesi –

[saṃ. ni. 4.29] “Sabbāṃ, bhikkhave, ādittaṃ. Kiñca, bhikkhave, sabbāṃ ādittaṃ? Cakkhu ādittaṃ, rūpā ādittā, cakkhaviññāṇaṃ ādittaṃ, cakkhusamphasso āditto, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi. Sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto, yamidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi. Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto, yamidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi. Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto, yamidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ

vā tampi ādittam. Kena ādittam? Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi. Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇam ādittam kāyasamphasso āditto, yamidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittam. Kena ādittam? Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi. Mano āditto, dhammā ādittā, manoviññāṇam ādittam manosamphasso āditto, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittam. Kena ādittam? Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

‘Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi nibbindati. Sotasimpi nibbindati, saddesupi nibbindati...pe... ghānasimpi nibbindati, gandhesupi nibbindati...pe... jivhāyapi nibbindati, rasesupi nibbindati...pe... kāyasmimpi nibbindati, phoṭṭhabbesupi nibbindati...pe... manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇam hoti. Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāti’ ti.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu.

Ādittapariyāyasuttaṃ niṭṭhitaṃ.

English (from book)⁵

At one time the awakened one, **the Lord**, being recently fully awakened, was staying at Uruvelā on the bank of the river Nerañjarā at the foot of the Tree of Awakening. Then the Lord sat cross-legged in one (posture) for seven days at the foot of the Tree of Awakening experiencing the bliss of freedom.

Then **the Lord** during the first watch of the night paid attention to causal uprising in direct and reverse order; conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness; conditioned by consciousness is psycho-physicality; conditioned by psycho-physicality are the six (sense-) spheres; conditioned by the six (sense-) spheres is awareness; conditioned by awareness is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair come into being. Such is the arising of this entire mass of ill. But from the utter fading away and stopping of this very ignorance (comes) the stopping of habitual tendencies; from the stopping of habitual tendencies the stopping of consciousness; from the stopping of consciousness the stopping of psycho-physicality; from the stopping of psycho-physicality the stopping of the six (sense-) spheres; from the stopping of the six (sense-) spheres the stopping of awareness; from the stopping of awareness the stopping of feeling; from the stopping of feeling the stopping of craving; from the stopping of craving the stopping of grasping; from the stopping of grasping the stopping of becoming; from the stopping of becoming the stopping of birth; from the stopping of birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair are stopped. Such is the stopping of this entire mass of ill.

Then **the Lord**, having understood this matter, at that time uttered this (solemn) utterance:

„Truly, when things grow plain to the ardent meditating *Brāhmaṇ*,

his doubts all vanish in that he comprehends thing-with-cause.“

Then **the Lord** during the middle watch of the night paid attention to causal uprising in direct and reverse order; conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness ... Such is the arising ... Such is the stopping of this entire mass of ill.

5 I did not copy the footnotes.

Then **the Lord**, having understood this matter, at that time uttered this (solemn) utterance:

„Truly, when things grow plain to the ardent meditating *Brāhmaṇ*.

His doubts all vanish in that he discerns destruction of cause.“

Then **the Lord** during the last watch of the night paid attention to causal uprising in direct and reverse order; conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness ... Such is the arising ... Such is the stopping of this entire mass of ill.

Then **the Lord**, having understood this matter, at that time uttered this (solemn) utterance:

„Truly, when things grow plain to the ardent meditating *Brāhmaṇ*,

Routing the host of *Māra* does he stand.

Like as the sun when lighting up the sky.“

Told is the Talk on Awakening.

Then **the Lord**, having emerged from that contemplation at the end of seven days, approached the Goatherds' Banyan from the foot of the Tree of Awakening; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Goatherds' Banyan experiencing the bliss of freedom.

Then a certain *Brāhmaṇ* of the class uttering the sound *hum* approached **the Lord**; having approached, he exchanged greetings with **the Lord**; having exchanged greetings of friendliness and courtesy, he stood at a respectful distance. As he was standing at a respectful distance, that *Brāhmaṇ* spoke thus to **the Lord**: „To what extent, good **Gotama**, does one become a *Brāhmaṇ*? And again, what are the things which make a *Brāhmaṇ*?“

Then **the Lord**, having understood this matter, at that time uttered this (solemn) utterance:

„That *Brāhmaṇ* who bars out evil things, not uttering the sound *hum*, with no impurity, curbed-of-self.

Master of *Vedas*, who lives the *Brahma*-faring – this is the *Brāhmaṇ* who may rightly speak the *Brahma*-speech, who has no blemishes anywhere in the world.“

Told is the Talk at the Goatherds.

Then **the Lord**, at the end of seven days, having emerged from that contemplation, approached the Mucalinda (tree) from the foot of the Goatherds' Banyan; having approached he sat cross-legged in one (posture) for seven days at the foot of the Mucalinda experiencing the bliss of freedom.

Now at that time a great storm arose out of due season; for seven days there was rainy weather, cold winds and overcast skies. Then Mucalinda, the serpent king, having come forth from his own haunt, having encircled **the Lord's** body seven times with his coils, having spread a great hood over his head, stood saying: „Let no cold (anoy) **the Lord**, let no heat (annoy) **the Lord**, let not the touch of flies, mosquitoes, wind and heat or creeping things (annoy) **the Lord**.“

Then **Mucalinda**, the serpent king, at the end of those seven days, having known that the sky was clear and without a cloud, having unwound his coils from **the Lord's** body, having given up his own form and assumed a youth's form, stood in front of **the Lord** honouring **the Lord** with joined palms.

Then **the Lord**, having understood this matter, at that time uttered this (solemn) utterance:

„Happy his solitude who glad at heart

Hath *Dhamma* learnt and doth the vision see!

Happy is that benignity towards
The world which on no creature worketh harm.
Happy the absence of all lust, the ascent
Past and beyond the needs of sense-desires.
He who doth crush the great 'I am' conceit -
This, truly this, is happiness supreme.“

Told is the Talk at the Mucalinda.

Then **the Lord**, at the end of seven days, having emerged from that contemplation, approached the Rājāyatana from the foot of the Mucalinda; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Rājāyatana experiencing the bliss of freedom.

Now at that time the merchants **Tapussa** and **Bhallika** were going along the high-road from ukkalā to that district. Then a *devatā* who was a blood-relation of the merchants **Tapussa** and **Bhallika** spoke thus to the merchants **Tapussa** and **Bhallika**: „My good fellows, this **Lord**, having just (become) wholly awakened, is staying at the foot of the Rājāyatana; go and serve that **Lord**, with barley-gruel and honey-balls, and this will be a blessing and happiness for you for a long time.“

Then the merchants **Tapussa** and **Bhallika**, taking barley-gruel and honey-balls, approached **the Lord**; having approached, having greeted **the Lord**, they stood at a respectful distance. As they were standing at a respectful distance, the merchants **Tapussa** and **Bhallika** spoke thus to **the Lord**: „**Lord**, let **the Lord** receive our barley-gruel and honey-balls, that this may be a blessing and happiness for us for a long time.“

Then it occurred to **the Lord**: „Truth-finders do not receive with their hands. Now with what shall I receive the barley-gruel and honey-balls?“ Then the four Great Kings, knowing with their minds the reasoning in **the Lord's** mind, from the four quarters presented the Lord with four bowls made of rock crystal, saying: „**Lord**, let **the Lord** receive the barley-gruel and honey-balls herein.“ **The Lord** received the barley-gruel and the honey-balls in a new bowl made of rock crystal, and having received them he partook of them.

Then the merchants **Tapussa** and **Bhallika**, having found that **the Lord** had removed his hand from the bowl, having inclined their heads towards **the Lord's** feet, spoke thus to **the Lord**: „We, **Lord**, are those going to **the Lord** for refuge and to *Dhamma*; let **the Lord** accept us as lay-disciples gone for refuge for life from this day forth.“ Thus these came to be the first lay-disciples in the world using the two-word formula.

Told is the talk at the Rājāyatana.

Then **the Lord**, having emerged from that contemplation at the end of seven days, approached the Goatherds' Banyan from the foot of the Rājāyatana; having approached, **the Lord** satyed there at the foot of the Goatherds' Banyan.

Then as **the Lord** was meditating in seclusion and reasoning arose in his mind thus: „This *Dhamma*, won to by me, is deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure, this were a matter difficult to see, that is to say causal uprising by way of cause. This too were a matter very difficult to see, that is to say the calming of all the habitual tendencies, the renunciation of all attachment, the destruction of craving, dispassion, stopping, *Nirvāṇa*. And so if I were to teach *Dhamma* and others were not to understand me, this would be a weariness to me, this would be a vexation to me.“

And further, these verses not heard before in the past occurred spontaneously to **the Lord**:

„This that through many toils I've won -
Enough! Why should I make it known?
By folk with lust and hate consumed
This *Dhamma* is not understood.
Leading on against the stream,
Subtle, deep, difficult to see, delicate,
Unseen 'twill be by passion's slaves
Cloaked in the murk of ignorance.“

In such wise, as **the Lord** pondered, his mind inclined to little effort and not to teaching *Dhamma*. Then it occurred to **Brahmā Sahampati**, knowing with his mind the reasoning in **the Lord's** mind: „Alas, the world is lost, alas, the world is destroyed, inasmuch as the mind of the Truth-finder, the perfected one, the fully awakened one, inclines to little effort and not to teaching *Dhamma*.“

Then as a strong man might stretch forth his bent arm or might bend back his outstretched arm, even so did **Brahmā Sahampati**, vanishing from the *Brahma*-world, become manifest before **the Lord**.

Then **Brahmā Sahampati**, having arranged his upper robe over one shoulder, having stooped his right knee to the ground, having saluted **the Lord** with joined palms, spoke thus to **the Lord**: „**Lord**, let **the Lord** teach *Dhamma*, let the Well-farer teach *Dhamma*; there are beings with little dust in their eyes who, not hearing *Dhamma*, are decaying, (but if) they are learners of *Dhamma*, they will grow.“

Thus spoke **Brahmā Sahampati**; having said this, he further spoke thus:

„There has appeared in Magadha before thee
An unclean *Dhamma* by impure minds devised.
Open this door of deathlessness, let them hear
Dhamma awakened to by the stainless one.
As on a crag on crest of mountain standing
A man might watch the people far below,
E'en so do thou, O Wisdom fair, ascending,
O Seer of all, the terraced heights of truth.
Look down, from grief released, upon the peoples
Sunken in grief, oppressed with birth and age.
Arise, thou hero! Conqueror in the battle!
Thou freed from debt! Man of the caravan!
Walk the world over, let the Blessed One
Teach *Dhamma*. They who learn will grow.“

When he had spoken thus, **the Lord** spoke thus to **Brahmā Sahampati**: „*Brahmā*, it occurred to me: 'This *Dhamma* penetrated by me is deep ... that would be a vexation to me.' And further, *Brahmā*, these verses not heard before in the past occurred spontaneously to me: 'This that through many toils I've won ... cloaked in the murk of ignorance.' In such wise, *Brahmā*, as I pondered, my mind inclined to little effort and not to teaching *Dhamma*.“

Then a second time did *Brahmā Sahampati* speak thus to **the Lord**:

„**Lord**, let **the Lord** teach *Dhamma* ... if they are learners of *Dhamma*, they will grow.“ Then a second time did **the Lord** speak thus to **Brahmā Sahampati**: „But, *Brahmā*, it occurred to me: ... my mind inclined to little effort and not to teaching *Dhamma*.“

Then a third time did **Brahmā Sahampati** speak thus to **the Lord**: „**Lord**, let **the Lord** teach *Dhamma* ... if they are learners of *Dhamam*, they will grow.“ Then **the Lord**, having understood *Brahmā's* entreaty and, out of compassion for beings, surveyed the world with the eye of an awakened one. As **the Lord** was surveying the world with the eye of an awakened one, he saw beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond.

Even as in a pond of blue lotuses or in a pond of red lotuses or in a pond of white lotuses, a few blue or red or white lotuses are born in the water, grow in the water, do not rise above the water but thrive while altogether immersed; a few blue or red or white lotuses are born in the water, grow in the water and reach to the surface of the water; a few blue or red or white lotuses are born in the water, grow in the water and stand up rising out of the water, undefiled by the water.

Even so, did **the Lord**, surveying the world with the eye of an awakened one, see beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond. Seeing **Brahmā Sahampati**, he addressed him with verses:

„Open for those who hear are the doors of deathlessness; let them renounce their faith.

Thinking of useless fatigue, I have not preached, *Brahmā*, the sublime and excellent *Dhamma* to men.“

Then **Brahmā Sahampati**, thinking: „The opportunity was made by me for **the Lord** to teach *Dhamma*,“ greeting **the Lord**, keeping his right side towards him, vanished then and there.

Told is the Talk on *Brahmā's* Entreaty.

Then it occurred to **the Lord**: „Now, to whom should I first teach *Dhamma*? Who will understand this *Dhamma* quickly?“ Then it occurred to **the Lord**: „Indeed, this **Ālāra** the *Kālāma* is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *Dhamma* first to **Ālāra** the *Kālāma*? He will understand this *Dhamma* quickly.“

But then an invisible *devatā* announced to **the Lord**: „**Lord**, **Ālāra** the *Kālāma* passed away seven days ago.“ And the knowledge arose to **the Lord** that **Ālāra** the *Kālāma* had passed away seven days ago. Then it occurred to **the Lord**: „**Ālāra** the *Kālāma* was of great intelligence. If he had heard this *Dhamma*, he would have understood it quickly.“

Then it occurred to **the Lord**: „Now, to whom should I first teach *Dhamma*? Who will understand this *Dhamma* quickly?“ Then it occurred to **the Lord**: „Indeed, this **Uddaka, Rāma's** son, is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *Dhamma* first to **Uddaka, Rāma's** son? He will understand this *Dhamma* quickly.“

But then an invisible *devatā* announced to **the Lord**: „**Lord**, **Uddaka, Rāma's** son passed away last night.“ And the knowledge arose to **the Lord** that **Uddaka, Rāma's** son, had passed away last night. Then it occurred to **the Lord**: „**Uddaka, Rāma's** son, was of great intelligence. If he had heard this *Dhamma*, he would have understood it quickly.“

Then it occurred to **the Lord**: „Now, to whom should I first teach *Dhamma*? Who will understand this *Dhamma* quickly?“ then it occurred to **the Lord**: „That group of five monks who waited on me when I was self-resolute in striving were very helpful. Suppose I were to teach *Dhamma* first to the group of five monks?“

Then it occurred to **the Lord**: „But where is the group of five monks staying at present? Then **the Lord** with *deva*-vision, purified and surpassing that of men, saw the group of five monks staying near Benares at Isipatana in the deerpark. Then **the Lord**, having stayed at Uruvelā for as long as he found suiting, set out on tour for Benares.

Upaka, a naked Acetic, saw **the Lord** going along the highroad between Gayā and the (Tree of) Awakening; seeing him, he spoke thus to **the Lord**: „Your reverence, your sense-organs are quite pure, your complexion very bright, very clear. On account of whom have you, your reverence, gone forth, or who is your teacher, or whose *Dhamma* do you profess?“

When this had been said, **the Lord** addressed **Upaka**, the Naked Ascetic, in verses:

„Victorious over all, omniscient am I,
Among all things undefiled,
Leaving all, through death of craving freed,
By knowing for myself, whom should I follow?
For me there is no teacher,
One like me does not exist,
In the world with its *devas*
No one equals me.
For I am perfected in the world,
The teacher supreme am I,
I alone am all-awakened,
Become cool am I, *Nirvāṇa* attained.
To turn the *Dhamma*-whell,
I go to Kasi's city,
Beating the drum of deathlessness
In a world that's blind become.“

„According to what you claim, your reverence, you ought to be victor of the unending.“ (**Upaka** said).

„Like me, they are victors indeed,
Who have won to destruction of the cankers;
Vanquished by me are evil things,
Therefore am I, **Upaka**, a victor.“

When this had been said, **Upaka**, the Naked Ascetic, having said, „It may be (so), your reverence,“ having shaken his head, went off taking a different road.

Then **the Lord**, walking on tour, in due course approached Benares, the deer-park of Isipatana, the group of five monks. The group of five monks saw **the Lord** coming in the distance; seeing him, they agreed among themselves, saying: „Your reverences, this **recluse Gotama** is coming, he lives in abundance, he is wavering in his striving, he has reverted to a life of abundance. He should neither be greeted, nor stood up for, nor should his bowl and robe be received; all the same a seat may be put out, he can sit down if he wants to.“

But as **the Lord** gradually approached this group of five monks, so this group of five monks, not adhering to their own agreement, having gone towards **the Lord**, one received his bowl and robe, one made ready a seat, one brought water for washing the feet, a foot-stool, a foot-stand. **The Lord** sat down on the seat made ready, and **the Lord**, while he was

sitting down, washed His feet. Further, they addressed **the Lord** by name and with the epithet of 'your reverence.'

When this had been said, **the Lord** spoke thus to the group of five monks: „Do not, monks, address a Truthfinder by name, and with the epithet 'your reverence'. A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear, monks, the deathless has been found; I instruct, I teach *Dhamma*. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the *Brahma*-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.“

When this had been said, the group of five monks spoke thus to **the Lord**: „But you, **reverend Gotama**, did not come to a state of further-men, to the eminence of truly ariyan vision of knowledge, by this conduct, by this course, by this practice of austerities. So how can you now come to a state of further-men, to the eminence of the truly ariyan vision of knowledge, when you live in abundance, are wavering in striving, and have reverted to a life of abundance?“

When this had been said, **the Lord** spoke thus to the group of five monks: „A Truthfinder, monks, does not live in abundance, he does not waver in striving, he does not revert to a life of abundance. A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear, monks, the deathless has been found; I instruct, I teach *Dhamma*. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the *Brahma*-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.“

And a second time did the group of five monks speak thus to **the Lord** ... And a second time did **the Lord** speak thus to the group of five monks ... And a third time did the group of five monks speak thus to **the Lord**: „But you, **reverend Gotama**, did not come to a state of further-men ... by this practice of austerities ... to a life of abundance?“

When this had been said, **the Lord** spoke thus to the group of five monks: „Do you allow, monks, that I have never spoken to you like this before?“

„You have not, **Lord**.“

„A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear ... you will abide in it.“ And **the Lord** was able to convince the group of five monks. Then the group of five monks listened to **the Lord** again, gave ear to him and aroused their minds for profound knowledge.

Then **the Lord** addressed the group of five monks, saying:

„These two (dead) ends, monks, should not be followed by one who has gone forth. Which two? That which is, among sense-pleasures, addiction to attractive sense-pleasures, low, of the villager, of the average man, unariyan, not connected with the goal; and that which is addiction to self-torment, ill, unariyan, not connected with the goal. Now, monks, without adopting either of these two (dead) ends, there is a middle course, fully awakened to by the Truthfinder, making for vision, making for knowledge, which conduces for calming, to super-knowledge, to awakening, to *Nirvāna*.

„And what, monks, is this middle course fully awakened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to *Nirvāna*? It is this *Ariyan* Eightfold Way itself, that is to say: right view, right thought, right speech, right action, right mode of living, right endeavour, right mindfulness, right concentration. This, monks, is the middle course, fully awakened to by the Truthfinder, making for vision, making ???

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Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutthahitvā Rājāyatanamūlā yena Ajapālanigrodho ten'upasamkami, upasamkmitvā tatra sudam bhagavā Ajapālanigrodhamūle viharati.

Then the Lord, having emerged from that contemplation at the end of seven days, approached the Goatherds'Banyan from the foot of Rājāyatana; having approached, the Lord stayed there at the foot of the Goatherds'Banyan. ||1||

atha kho bhagavato rahogatassa patisallinassa evam cetaso parivitakko udapādi: adhigato kho myāyam dhammo gambhīro duddaso duranubodho santo panīto atakkāvacarō nipuno panditavedanīyo. ālayarāmā kho panāyam pajā ālayaratā ālayasammuditā. ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasam idam thānam yad idam idappaccayatā paticcasamuppādo, idam pi kho thānam sududdasam yad idam sabbasamkhārasamatho sabbūpadhipatinissaggo tanhakkhayo virāgo nirodho nibbānam. ahañceva kho pana dhammam deseyyam pare ca me na ājāneyyūm, so mam’assa kilamatho, sā mam’assa vihesā ti. ||2||

Then as the Lord was meditating in seclusion a reasoning arose in his mind thus: “This dhamma, won to by me, is deep difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure, this were a matter difficult to see, that is causal uprising by way of cause. This too were a matter very difficult to see, that is to say the calming of all the habitual tendencies, the renunciation of all attachment, the destruction of craving, dispassion, stopping, nirvana. And so if I were to teach the dhamma and others were not to understand me, this would be a weariness to me, this would be a vexation to me.

api’ssu bhagavantam imā anacchāriyā gāthāyo patibhamsu pubbe assutapubbā:
kicchena me adhigatam halam dāni pakāsītum,
rāgadosaparetehi nāyam dhammo susambudho.
patisotagāmi nipunam gambhīram duddasam anum
rāgarattā na dakkhanti tamokhandhena āvutā ti. ||3||

And further, these verses were not heard before in the past occurred spontaneously to the Lord:

“This that through many toils I’ve won
Enough! Why should I make it known?
By folk with lust and hate consumed
This dharma is not understood.
Leading on against the stream,
Subtle, deep, difficult to see, delicate,
Unseen twill be by passion’s slaves
Cloaked in the murk of ignorance.

iti ha bhagavato patisañcikkhato appossukkatāya cittam namati no dhammadesanāya. atha kho brahmuno Sahampatissa bhagavato cetasā cetoparivitakkam aññāya etad ahoṣi: nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukatāya cittam namati no dhammadesanāya ti. ||4||

In such wise, as the Lord pondered, his mind inclined to little effort and not to teaching dhamma. Then it occurred to Brahma Sahampati, knowing with his mind the reasoning in the Lord’s mind: Alas, the world is lost, alas; the world is destroyed, inasmuch as the mind of the Truth-finder, the perfected one, the fully awakened one, inclined to little effort and not to teaching dhamma.

atha kho Brahmā Sahampati, seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Brahmaloce antarahito bhagavato purato pāturahosi. ||5||

Then as a strong man might stretch forth his bent arm or might bent back his outstretched arm, even so did Brahma Sahampati, vanishing from the Brahma-world, become manifest before the Lord.

atha kho Brahmā Sahampati ekamsam uttarāsangam karitvā dakkhinañ jānumandalam pathaviyam nihantvā yena bhagavā ten’añjalim panāmetvā bhagavantam etad avoca: desetu bhante bhagavā dhammam, desetu sugato dhammam, santi sattā apparajakkhājātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’ ti. ||6||

Then Brahma Sahampati, having arranged his upper rope over one shoulder, having stopped his right knees to the

ground, having saluted the Lord with joined palms, spoke thus to the Lord: “Lord, let the Lord teach the dhamma, let the well-farer teach the dhamma; there are beings with the little dust in their eyes who not hearing dhamma, are decaying, (but if) they are learners of dhamma, they will grow.”

idam avoca Brahmā Sahampati, idam vatvā athāparam etad avoca:

pāturahosi Magadhesu pubbo dhammo asuddho samalehi cintito,
apāpur’etam amatassa dvāram sunantu dhammam vimalenānubuddham.
sele yathā pabbatamuddhini thito yathāpi passé janatam samantato,
that’ūpamam dhammamayam sumedha pāsādam āruyha samantacakkhu,
sokāvatinnañ janatam apetasoko avekkhassu jātijarābhībhūtam.
utthehi vīra vijitasamgāma satthavāha anana vicara loke,
desetu bhagavā dhammam aññātāro bhavissantīti. ||7||

Thus spoke Brahma Sahampati, having said this, he further spoke thus:

There has appeared in Magadha before thee
An unclean dhamma by impure minds devised.
Open this door of deathlessness let them hear
Dhamma awakened to by the stainless one.
As on a crag on crest of mountain standing
A man might watch the people far below.
Even so do thou, O wisdom fair, ascending
O seer of all, the terraced heights of truth,
Look down, from grief released, upon the peoples
Sunken in grief, oppressed with birth and age.
Arise, thou hero! Conqueror in the battle!
Thou freed from debt! Man of the caravan!
Walk the world over, let the Blessed One
Teach dhamma. They who learn will grow.

vam vutte bhagavā Brahmānam Sahampatim etad avoca: mayhem kho Brahme etad ahoṣi: adhigato kho my āyam dhammo gambhīro duddaso duranubodho... sā mam’assa vihesā’ti. api’ssu mam Brahme imā anacchariyā gāthāyo patibhamsu pubbe me assutapubbā ... āvutā’ti. iti ha me Brahme patisañcikkhato appossukkatāya cittam namati no dhammadesanāyā’ti.

When he had spoken thus, the Lord spoke thus to the Brahma Sahampati: “Brahma, it occurred to me: ‘This dhamma penetrated by me is deep... that would be vexation to me.’ And further, Brahma, these verses not heard before in the past occurred spontaneously to me: ‘This that through many toils I’ve won... cloaked in the murk of ignorance.’ In such wise, Brahma, as I pondered, my mind inclined to little effort and not to teaching dhamma.” ||8||

dutiyam pi kho Brahmā Sahampati bhagavantam etad avoca: desetu bhante bhagavā dhammam... aññātāro bhavissantīti. dutiyam pi kho bhagavā Brahmānam Sahampatim etad avoca: mayhem pi kho Brahme etad ahoṣi: adhigato kho my āyam dhammo gambhīro duddaso duranubodho... sā mam’assa vihesā’ti. api’ssu mam Brahme imā anacchariyā gāthāyo patibhamsu pubbe me assutapubbā... āvutā ti. iti ha me Brahme patisañcikkhato appossukkatāya cittam namati no dhammadesanāyā’ti. ||9||

Then a second time did Brahma Sahampati speak thus to the Lord: “Lord, let the Lord teach dhamma... if they are learners of dhamma, they will grow.” Then a second time did the Lord speak thus to the Brahma Sahampati: But, Brahma, it occurred to me:... my mind inclined to little effort and not to teaching dhamma.”

tatīyam pi kho Brahmā Sahampati bhagavantam etad avoca: desetu bhante bhagavā dhammo.. aññātāro bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanam viditvā sattesu ca kāruṇṇatam paticca buddhacakkhunā lokam volokesi. addasa kho bhagavā buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante. ||10||

Then a third time did Brahma Sahampati speak thus to the Lord: “Lord, let the Lord teach dhamma... if they are learners of dhamma, they will grow.” Then the Lord, having understood Brahma’s entreaty and, out of compassion for beings, surveyed the world with the eye of an awakened one. As the Lord was surveying the world with the eye of an awakened one, he saw beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the world beyond.

seyyathāpi nāma uppalinīyam vā padumīnīyam vā pundarīkīnīyam vā appekaccāni uppālāni vā padumāni vā pundarīkāni vā udake jātāni udake samvaddhāni udakānuggatāni antonimuggaposīni, appekaccāni uppālāni vā padumāni vā pundarīkāni vā udake jātāni udake samvaddhāni samodakan thitāni, appekaccāni uppālāni vā padumāni vā pundarīkāni va udake jātāni udake samvaddhāni udakā accuggamma thitāni anupalittāni udakena, || 11||

Even as in a pond of blue lotuses or in a pond of red lotuses or in a pond of white lotuses, a few blue or red or white lotuses are born in the water, grow in the water, do not rise above the water but thrive while altogether immersed; a few blue or red or white lotuses are born in the water, grow in the water and reach in the surface of the water; a few blue or red or white lotuses are born in the water, grow in the water, and stand up rising out of the water, undefiled the water.

evam eva bhagavā buddhacakkhunā lokam volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānam Sahampatim gāthāya ajjhabhāsi:

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.
vihimsasāññī pagunam na bhāsi dhammam panītam manujesu Brahme’ti. ||12||

Even so, did the Lord, surveying the world with the eye of an awakened one, see beings with a little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the world beyond. Seeing Brahma Sahampati, he addressed him with verses:

Open for those who hear are the doors of deathlessness; let them renounce their faith.
Thinking of useless fatigue, I have not preached, Brahma,
the sublime and excellent dhamma to men.

atha kho Brahmā Sahampati katāvākāsokho’ mhi bhagavatā dhammadesanāyā’ti bhagavantam abhivādetvā padakkhinam katvā tath’ ev’ antaradhāyi. ||13||

Brahmayācanakathā Nitthitā

Then Brahma Sahampati, thinking: “The opportunity was made by me for the Lord to teach dhamma,” greeting the Lord, keeping his right side towards him, vanished then and there.

Told is the Talk o Brahma's Entreaty.

666 Pāli & English

MahAvagga

atha kho bhagava anupubbena cArikaM caramAno yena UruvelA tad avasari. Tena kho pana samayena UruvelAyaM tayo jaTilA paTivasanti Uruvelakassapo nadIkassapo gayAkassapo'ti.

Then the blessed one walking on tour, in due course arrived at Uruvela. At that time the three matted hair ascetics; namely Uruvelakassapa, NadiKassapa and Gayakassap live in the Uruvela forest.

tesu Uruvelakassapo jaTilo paGcannaM jaTilasatAnaM nAyako hoti vinAyako aggo pamukho pAmokkho, nadikassapo jaTilo tiNnaM jaTilasatAnaM nAyako hoti vinAyako aggo pamukho pAmokkho, gayAkassapo jaTilo dvinnaM jaTilasatAnaM nAyako hoti vinAyako aggo pamukho pAmokkho.

Among them the ascetic Uruvela kassapa is the leader, guide, highest, chief and head of five hundred ascetics. Nadikassapa is the leader, guide, highest, chief and head three hundred ascetics and Gayakassapa is the leader, guide, highest, chief and head of two hundred ascetics.

atha kho bhagava yena Uruvelakassapassa jaTilassa assamo ten'upasaMkami, upasamkamitva UruvelakassapaM jaTilam etad avoca: sace te Kassapa agaru, vaseyyAma ekarattaM agyAgAre'ti. na kho me mahasamaNa garu caN'Dettha nAgarAjA iddhimA Asiviso ghoraviso so taM mA viheThesIti. Dutiyam pi kho bhagava uruvelakassapaM jaTilam etad avoca: sace te Kassapa agaru vaseyyAma ekarattaM agyAgAre ti. na kho me mahasamana garu caN,Dettha nAgarAjA iddhimA Asiviso ghoraviso so taM mA viheThesIti. Tatiyam pi kho bhagava UruvelakassapaM jaTilam etad avoca: sace te Kassapa agaru, vaseyyAma ekarattaM agyAgAre'ti. Na kho me mahasamaBa garu, caBd'ettha nAgarAjA iddhimA Asiviso ghoraviso, so taM mA viheThesIti.

Then the blessed one approached to the hermitage of the Uruvelakassapa. Having approached there spoke thus to the ascetic Uruvelakassapa " Oh! Kassapa if you don't mind I would like to stay at the firehouse for one night". Oh! Great sage I don't mind, but there is a fierce serpent king of psychic power there; he is a terrible poisonous snake. Do not let him harm you. And the second time, the third time the blessed one spoke thus to the ascetic Urukassapa: " If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room". It is not inconvenient to me, great recluse, But---

appeva maM na viheTheyya, iGgha tvaM Kassapa anujAnAhi agyAgAran ti. Vihara mahAsamaNa yathAsukhan'ti.

It is not likely that he can harm me. Kassapa indeed please allow me the firehouse. Great sage please stays as much as comfortable or as you wish.

atha kho bhagava agyAgAraM pavisitva tiNasantharakaM paGGApetva nisIdi pallaGkaM AbhuGjitva ujuM kAyaM paNidhAya parimukhaM satiM upaTThApetva.

Then, having entered into the fire-room, the Blessed One laid down a grass mat, sat down cross-legged, keeping his back erect, and caused mindfulness to be present in front of him.

atha kho so nAgo bhagavantaM pavitThaM addasa, disvAna dukkhI dummano padhUpAsi. atha kho bhagavato etad ahosi:

yaM nUnAhaM imassa nAgassa anupahacca chaviG ca cammaG ca maMsaG ca nhAruG ca aTTiG ca aThimiGjaG ca tejasA tejaM pariyAdiyeyyan ti.

Then, having seen the lord entered the fire-room, getting painted and afflicted, the serpent blew forth smoke. Then the thought was occurred to the lord thus: “ it would be good if I tried to overcome of this serpent’s power without destroying his skin, hide, flesh, ligaments, bones, and the marrow of the bones.”

atha kho bhagava tathArUpaM iddhAbhisamkhAraM abhisaMkharitVA padhUpAsi.

Then, having arranged a work of psychic power, the blessed one blew forth smoke.

atha kho so nAgomakkhaM asahamAno pajjali. bhagava pi tejodhAtuM samApajjitVA pajjali. ubhinnaM sajotibhUtAnaM agyAgaraM AdittaM viya hoti sampajjalitaM sajotibhUtaM.

Then that serpent can not endure the anger and blazed up. Then, having attained the condition of heat, the Blessed One blazed up too. When both were in flames, the fire-room became as though burning, ablaze, and inflame.

atha kho te jaTila agyAgAraM parivAretVA evaM AhaMsu: abhirUpo vata bho mahAsamaBo, nAgena viheThiyissatIti.

Then those ascetics having surrounded the fire room and spoke thus: “ Oh! Friends, a Great Recluse is indeed so beautiful, but he will be harmed by the serpent.”

atha kho bhagava tassa rattiyA accayena tassa nAgassa anupahacca chaviG ca cammaG ca maMsaG ca nhAruG ca aTThiG ca aTThimiGjaG ca tejasA tejaM pariyAdiyitVA patepakkhipitVA uruvelakassapassa jaTilassa dassesi: ayaM te Kassapa nAgo, pariyAdinno assa tejasA tejo ‘ti.

Then at the end of that night the blessed one, having overcome the power of that serpent without destroying his skin, hide, flesh, ligaments, bones, and the marrow of the bones and put him into his bowl and showed the ascetic Uruvelakassapa, saying: “ Kassapa, this is your serpent. His power was mastered by heat.”

atha kho uruvelakassapassa jaTilassa etad ahoasi: mahiddhiko kho mahAsamaBo mahAnubhAvo, yatra hi nAma caBDassa nAgarAjassa iddhimato Asivisassa ghoravisassa tejasA tejaM pariyAdiyissati, na tveva ca kho arahA yathA ahan ti.

Then the thought was occurred to the ascetic Uruvela Kassapa thus: “truly the Great Recluse is of great psychic power and great Majesty. In that case He can master the power of the fierce serpent king, who has psychic power and a terribly venomous snake; but yet he is not a perfected one as I am.”

neraGjarAyaM bhagava UruvelakassapaM jaTilam avoca: sace te kassapa araru, viharemu ajjuNho aggisAlamhiti. na kho me mahAsamana garu, phAsukAmo va taM nivAremi caND’etha nAgarAjA iddhiM Asiviso ghoraviso so taM mA viheThesIti.

Near the Neranjala, the blessed one spoke to the ascetic Uruvelakassapa thus; “ if it is not inconvenient to you, Kassapa, let me stay in the fire hall for this day”. “ Oh! Recluse, it is inconvenient to me, as I am anxious for your comfort I prevent you that there is a fierce serpent king there, of psychic power, a terrible venomous snake. Do not let him harm you.”

appeva maM na viheTheyya, iGgha tvaM Kassapa anujAnAhi agyAgAran ti. Dinnan ti naM viditVA asambhito pavisi bhayamatIto. Disva isiM pavitThaM ahinAgo dummano padhUpAsi.

“ He may not harm me, please do (you) Kassapa, allow the fire-house.” “Having understood that ‘it is given’ to him and the fearless One entered, without any fear. Having seen the entering of the sage, the chief of snake afflicted, and blew smoke.

SumAnaso avimano manussanAgo pi tattha padhUpAsi. MakkhaG ca asahamAno ahinAgo pAvako va pajjali. Tejodhatukusalo manussanagopi tattha pajjali.

The Chief of man, joyful, unperturbed blew forth smoke there. But the chief of snake who cannot control the anger blazed up like a fire. The Chief of man, highly proficient in the condition of heat, blazed up there too.”

ubhinnaM sajotibhUtAnaM agyAgAraM udiccare jaTiLA: abhirUpo vato bho mahAsamaBo nAge na viheThissatIti bhaNanti.

When both were in the flames, the matted hair ascetics, as they were looking at the fire-room, said thus: “ the great Recluse is indeed so beautiful. But he will be harmed by the serpent.”

atha kho tassA rattiyA accayena hatA nAgassa acciyo honti, iddhimato pana ThitA anekavaNNA acciyo honti, nIIA atha lohitiKa maGjeTThA pItakA phalikavaNNAyo aGgirasassa kAye anekavaNNA acciyo honti. Pattamhi odahitvA ahinAgaM brAhmaNassa dassesi: ayaM te kassapa nAgo, pariyAdinno assa tejasA tejo’ti.

Then at the end of that night the serpent’s flame became distinguished, but the multicolored flame of the Possessor of psychic power is remained and there are uncountable colour of flames such as blue colour, red, crimson, yellow and crystal-colored on the Angirasa’s body. Having put the chief of the snake into his bowl and showed to the Brahmin: saying: “Kassapa, this is your serpent. His heat was taken over by heat.”

atha kho Uruvelakassapo jaTilo bhagavato iminA iddhipATihAriyena abhippasano bhagavantaM etad avoca: idheva mahAsamaNa vihara, ahan ti dhuvabhattenA’ti.

Then the ascetic Uruvela Kassapa got believed in the Blessed One by this miracle, psychic power and said to the Blessed one thus: “ Stay here, Great Recluse, I (can offer you) a constant supply of food.”

666 English (Summary)

Mahakhandhaka gives a description about the origin and evolution of the Sasana or dispensation. The Sasana means Buddha Dhamma and Sangha. In the Mahakhandhaka there is a description about the attainment of Buddhahood, the preaching of the dhamma and the development of the Sangha. In the Bodhikatha there is description about how the Buddha attains the Buddhahood; his realization of the dependent origination has given. In Ajjapalakatha there is a description about the Buddha’s meeting the Brahmin Hukhunka. The Muccalindakatha explains how the Cobra Muccalinda coiled round the Buddha and his hood over his head. These descriptions explain the Buddhahood. Moreover in the Rajayatanakatha the Buddha meets the two merchants Tapassu and Phalluka, they offer him some honey and thereafter they became the first lay disciple using the second formula. This is the gradual evolution of the Buddhist dispensation. Thereafter we observe that the Buddha big reluctance to preach the dhamma thinking that all the people are big defilement then the Mahabrahma Sahampati enquired the Buddha to preach the dharma. Thereafter the Buddha decided to preach the dhamma, he first preach the dharma to five ascetics. They are:

Kondañña, Bhaddiya, Vappa, Mahanama and Assaji. Thereafter there were six Arahants with the Buddha. The first preaching was the Dhammacakkappavattana sutta, it included the four Noble truth. This preaching included the essence of dhamma therefore many more lay people entered the sasana. Yasa and his 54 friends entered the sasana and all together there were 61 Arahants. Gradually the number of the monk increase and the sasana developed. Thereafter the Buddha addressed his disciple thus:

“Caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya atthāya hitāya devamanussānam”

“Go forth monks! Wondering for the welfare of many and happiness of many, for good of devas as men” after that

many others joins the order. Thirty princes Bhaddavaggiya entered the order, the Kassapa brother as Uruvelakassapa, Nadikassapa and Gayakassapa entered the order, the Brahmin friends Golita and Upatissa entered the order they became later the chief disciple Moggallana and Sariputta. In this manner we observe that with the evolution of the dispensation people from all sections of the society entered the order.

With all these developments the number of monks increase, the Buddha found that it is difficult to grand ordination and higher ordination by himself. Therefore he gave permission to senior monk to ordain monk and grand them higher ordination. This was a new step taken by the Buddha. It was very helpful to the monk since it was difficult for them to go a long distance to meet the Buddha.

With the increase of number of monk there were many problems some monks did not know how to dress their ropes, some were behaving badly with regard to eating food, they were making a lot of sound, people were criticizing the monks. “Manussānam ujjhāyantānam khīyantānam vipājentānam” “the people look down upon and criticize the monks, the people were not satisfied with their behavior, the Buddha then appointed a preceptor Upajjhaya had a Saddhiviharika under him. With the development of dispensation this was the first position given to the monks, later the Buddha appointed an Acariya under the Acariya there was an Antevasika. There were different between these two positions, the Upajjhaya was a teacher who examine the wrong action of the pupil, he is actually the teacher of the inner development of the pupil. The Acariya on the other hand was the instruction education, both of them acted as their parents of the students. In the Mahakhandhaka of Mahavagga there is a long description regarding the mutual relationship between the pupil and preceptor. In this manner with the evolution of the dispensation this became a new concept.

With the development of Sasana many people entered the order. The monks came from all streams of the society; there were some monks who were defining the sasana. Six monks who were examine as Chabbaggiya monks tried to defile the sasana by acting in a very bad manner. The Buddha thereafter laid down rule for ordination. Thereafter ordination had to be done according to a special procedure those who are not suitable were not given a chance to get ordain with the increase the number of monks, the Buddha made arrangement for the health of monks. Jivaka who was the Royal position look over the task of providing health facility to monks, at the same time since the number increase there was necessity to see into welfare of monks. The Buddha made arrangement to punish the monks who break vinaya rule. In this manner gradually the numbers of monks increase and rules were laid down to prohibit those with various effects to keep away from ordination. The development of the sasana can be seen by the granding of higher ordination. With the granding the higher ordination the four Nissayas were laid down they are as follow:

- 1) Pindiyalokabhojanam nissāya pabbajam: the ordination is for getting food by going round for alms.
- 2) Pansukūlacīvaram nissāya pabbajam: the ordination is to obtain rag rope.
- 3) Rukkhāmūlasenāsanam nissāya pabbajam: the ordination is to live under a tree
- 4) Pūtimuttabhēsajjam nissāya pabbajam: the ordination is to obtain putrid urine as medicine.

Later these nissayas were changing adding acception.

The Buddha also enlisted four Akaraniyas (Parajikas) for the monks who obtain ordination higher ordination.

- 1) Prohibition of sexual inter the course
- 2) Prohibition of stealing
- 3) Prohibition of killing human beings
- 4) Prohibition of claiming a higher position not obtained.

Thus at the very beginning according to the Mahakhandhaka there was only the Buddha with his enlightenment. The dhamma was preached; gradually many people entered the order. There arose Buddha, dhamma and sangha. The Buddha preached Dhammacakkappavattana sutta first, thereafter many other suttas were preached. The sangha increase in large number as a result restrictions were may regard to ordination and gradually for the development and progress of the dispensation many rules and regulations were laid down. 19 09 2007

666 With regard to Mahavagga Pali discuss about the development of the Sangha and its historical background.

Bd/ 97/008 Rev. Janaka Soikhamseng

During the period of Buddha in India, there were various religious teachings. The philosophical background was very complex. These were (62) heretical views. The Brahmajara Sutta of Digha Nikaya gives detail accounts. These heretics were against the Buddhist disciples. The Brahmins insulted monks by saying that, they are bald headed.

The Buddha had a great task to do because there were a lot of people against him. But yet because of his all-knowing Wisdom he was able to suppress. In India during the early period of Buddhism there was very few monks. According to Mahavagga, the Sangha started from the five groups of monks like Kandanna, Bhddiya, Vappa, Mahanama and Assaji. After that, Yassa and his friends got ordain, then the Bhaddhiya group also got ordain in this way, gradually the number of monks increased. The Buddha said thus to monks 'go forth monks' for the good of many, welfare of many, (people). At the beginning the monks were very pious. In the Theragatha, we can see how they concentrate in the solitary places.

Soon after workpeople of various objective (aims) entered the community of monks. Some became for the sake of food, some became monks in order to get free medicine from the physician Jivaka. Some people who were subject to Royal punishment Secretly enter the Order. Some people who were blind and physical retarded entered the Order. Chabbaggiya monks were behaving in a very rude passion.

Since the Sasana has corrupted, the Buddha had to change the Vinaya rule. First the ordination was given with the utterances of three refuge. Later there were strict rules for ordination. Small children were ordained and it was real trouble. The Buddha made the age limit was reduced, according to the request of Ven. Ananda. At first Uposatha was given to all, later it was limited to twenty years.

The monks first did not get any advises from the Elder therefore the Buddha ordered the monks to have a teacher as well as an adviser. In the Mahavagga we see how the Buddha expected the monks to develop their life in a methodical way.

The Buddha was very democratic. We see how he changed various rules according to the request of monks. E.g. he gave permission to wear shoes with many straps. The monks, during the early period, lived in caves, later they accepted monasteries. The Buddha advised them how to keep the monasteries clean. Many monasteries were offered to the Sangha. I.e. Jetavannaramaya, pubbharamaya, veluvanaramaya.

With the offering of the Monasteries their life changed, lay people offered many robes, monks were appointed to accept them and protect them.

- Civara patiggahaka- accepting
- Civara Nidahaka - protecting
- Civara bhajaka - giving

Thus the simple life of the monks changed the monks, who lived a solitary life on his own, had to move with the society. According to the ceremony and social background, the life of monks changed because of the good habit of eating and clearing the monasteries. They become polite and know what they should eat and what they should not eat. In the Mahavagga of the Bhesajja Khandaka, the Buddha prohibited eating certain types of fleshes.

In the Mahavagga, we get a description about the general life of monks during the early stage, the monk was like a free bird, the bird has only the weight of the wings, and the monk has also the weight, the bowl. But later after they accepted the monastery their life changed. They have lots of responsibilities and obligations toward layman. Hence the monk was involved in lot of work.

666 With regard to Mahavagga Pali discuss about the development of the Sangha and its historical background.

The Mahavagga has given a descriptive account about the origin, development and expansion of the Sangha Community. It is seen that the Buddha or (the Bodhisattava) adopted this sort of life seeing a recluse (a Samana). It is generally agreed that it was the Parivr1jaka life style that served as the model for the Bhikkhus life at the beginning.

The first group of Bhikkhus consisted of the pa0cavaggiyas namely: **Konda00a, Bhaddiya, Vappa, Mah1n1ma, and Assaji**. After being converted to and convinced of the Buddha's teaching they expressed their desire to follow the Buddha and lead the recluse life. Without any formality the Buddha granted their request with the words" Come O! Monks live the noble life in order that you may make an end of suffering (Ehi bhikku ti bhagav1 avoca. Cara brahmacariyan samm1 dukkhassa antakiriya1ti)

As the Mahavagga shows there were certain marked features of the life. The main features ore giving up household life, and all household obligations, giving up enjoyment of sexual relation and leading homeless and therefore itineray lives, this life was called Brahmachariya and its aim was realization of the end of Dukkha. The informal invitation to enter the order namely Ehi bhikkhu etc. was effective in

granting admission and higher ordination.

Within two months there were sixty such Bhikkhus. The Buddha referred to them as Bhikkhus outsiders called them **Samana**. Soon new convents were admitted and the order grew in numbers and also expanded geographically. The early Bhikkhus did not live in groups but preferred to wander alone like the rhinoceros. But this solitary itinerant life soon came to an end. One reason for this is the observance of Vassa- rain retreat. During Vassa the Bhikkhus were forced to seek shelter in rocks, caves etc and on one such occasion, as mentioned in the Mahavagga, the Setthi of Rajagaha observing monks creeping out of such funny shelters offered to build residences. When the monks informed the Buddha about this offer of the Setthi, He permitted the five kinds of residences, (Pa0calen1ni) namely, vih1ra, .a55hayoga, p1s1da, hammiy1 and guh1. This most probably marks the beginning of the settled life of Bhikkhus.

Later it became the common practice for the Bhikkhus to build temporary huts to spend the rainy season. Each monk builds a hut for himself and such a group of huts appeared like a camp. As seen from the Mahavagga, monks gradually began to use such huts to live even when the rainy season was over. Subsequently when these groups became, too, large they were divided into different units taking natural landmarks as rivers, rocks, large trees as boundaries. Each division came to be known as Avasa, and with it developed many rules governing these independent Avasa.

This settled life further developed with the offering of large **Aramas** by kings and Setthi (e.g. Veluvana by Kings Bimbisara and Jetavana by the Anathapindika). During the time of the Buddha's life himself then came to be 29 such Aramas, 18 in Rajagaha, 4 in Vesali, 3 in Kosala, 4 in Kosambhi.

Another development that took place was in the system of admission and ordination. At the beginning Ehi bhikkhu System provided both admission and ordination. Later when conversions were done in far off places the Buddha delegated the power of granting these to his senior disciples. Thus they gave admission and ordination with the Tissarana formula. As this system was found to be not quite satisfactory, the Buddha ruled that such admission and ordination should be done not by individual monks but in the presence of the community of monks. Still later, admission and ordination were separated and ordination was done by a formula act called ()atti catutthe kama) , which is even practiced today. Within the admission of women, the ordination becomes still complex.

The Mahavagga also shows how Vinaya rules gradually give up from early, Sikkhapadas. The tradition is that during the first Twenty Years there was no formed Vinaya. Suttas contained instruction regarding discipline. But as the community grew in numbers it became necessary to have a code of discipline to regulate the lives of the monks for their benefit and for the benefit of the community life.

666 Explain the development of 'satta sati' (seven weeks) concept in Buddhism.

According to the popular Buddhism, the Buddha spent 7 weeks enjoying the bliss of Nibbana after the attainment of Enlightenment, and only after these 7 weeks the Buddha then started his missionary activities. However, according to the Pali oldest source i.e. the Mahavaggapali of the Vinaya Pitaka, the Buddha only spent 4 weeks under 4 different trees (i.e. Bodhi, Ajapala, Mucalinda and Kujayata trees respectively) enjoying the bliss of Enlightenment.

By comparative studies, we found that the Mahavaggapali is the most reliable source of the history of the Buddha's missionary (Buddhacarita) which he carried out after his Enlightenment. Other records preserved either in the Theravada (e.g. the Udana) or in the Mahayana (e.g. the Mahavastu, Lalitavistara and the Buddhacarita Mahakavya ect.) are later and with much interpolation. These can be proven by comparing the definitions of Buddhacarita in these texts. These texts suggest that the Buddha had begun his carita either from the birth of Sidhartha or from the Tavatimsa heaven or from the time of Dipamkara Buddha until the great demise at Kusinara. But before the Enlightenment, the life of the Bodhisatta could hardly be called 'Buddhacarita', they only can be called Bodhisattacarita or Sidharthacarita. These texts seem to have exaggerated the carita of the Buddha even to his previous lives. However, the Mahavaggapali has rightly recorded the carita of the Buddha since it begins only after his Enlightenment and it is within his very lifetime.

The 4 weeks recorded in the Mahavaggapali are very natural as compare to the popular belief of 7 weeks. In the first week, the Buddha observed the relation of the 12 factors of the paticcasamuppada in the direct and reverse order under the Bodhi tree, after the observation he then uttered 3 verses of joyous saying. In the second week, the Buddha, while enjoying the bliss of Enlightenment under the Ajapala tree, he encountered a Brahmin who used to utter the sound of 'hum'. The Buddha then answered the question forwarded by the Brahmin regarding the qualities that make a man a Brahmin. In the third week, the Buddha was protected from rain and wind by a serpent king called Mucalinda while he was enjoying the bliss of Enlightenment under the Mucalinda tree. And in the fourth week, the Buddha was encountered by two merchants named Tapussa and Bhallika who offered food and drink to him. As the Buddha has no bowl to receive the offering, the 4 Great Kings(of devas) then appeared to offer him 4 bowls. After finished the offering, both the merchants became the lay disciples by 'Two Refuges'.

The 3 additional weeks by the popular belief are added between the first week and the third week. The first of these additional weeks is called 'Animmisam' as the Buddha was continuously stared at the Bodhi tree out of his gratitude toward it. This indeed was a very unnatural thing done by such an Enlightenment One. In the second of these additional weeks, the Buddha was continuously walking up and down nearby the Bodhi tree, thus it is called 'Cankamanam'. And in the third of these additional weeks, the Buddha was staying in a gems-house (a house made of gems) created by devas, thus it is called 'Ratanaghara'. The commentary, however explains that the 'gems' here refer to none other than the lights emitted from the body of the Buddha.

The Mahavastu is a later text belonged to the Lokuttaravada, a school which regards the Buddha as supramundane. There are a lot of exaggerations in the text. The Lalitavistara belonged to the Sarvastivada, a school which believed the existence of Dhamma in the 3 periods of time. The Buddhacarita mahakavya is a work of Asvaghosa, a Mahayanist monk who is an eminent poet and artist. All these texts mention the 7 weeks (with exaggeration and interpolation) spent by the Buddha after the Enlightenment. The degree of reliability of these texts is therefore much lesser as compared to

the Mahavaggapali.

METTAGŪMĀṄAVAPUCCHĀ (PĀLI & ENGLISH)

Khuddaka Nikāya – Cūlaniddesapāḷi - 4. Mettagūmāṇavapucchā

74. “*Pucchāmi taṃ bhagavā brūhi metaṃ, [iccāyasmā mettagū]*

Maññāmi taṃ vedaguṃ bhāvitattaṃ;

Kuto nu dukkhā samudāgatā ime, ye keci lokasmimanekarūpā’.

“I ask you, **Blessed One**. Tell me this.“ Said the **venerable Mettagū**. „I think you have knowledge and a developed self. Whence have these miseries arisen, which are of many forms in the world?“

75. “*Dukkassa ve maṃ pabhavaṃ apucchasi, [mettagūti bhagavā]*

Taṃ te pavakkhāmi yathā pajānaṃ;

Upadhinidānā pabhavanti dukkhā, ye keci lokasmimanekarūpā.

„If you have asked me about the coming into existence of misery, **Mettagū**,” said **the Blessed One**, „I shall tell it to you, as one who knows. Miseries, which are of many forms in the world, come into existence with (acquisitions which lead to rebirth) as their cause.“

76. “*Yo ve avidvā upadhiṃ karoti, punappunaṃ dukkhamupeti mando;*

Tasmā pajānaṃ upadhiṃ na kayirā, dukkassa jātipphavānupassī’.

“Truly, whatever fool, unknowing, makes acquisitions, he comes to misery again and again. Therefore, indeed, one who knows should not make (acquisitions), considering the birth and coming into existence of misery.“

77. “*Yaṃ taṃ apucchimha akittayī no, aññaṃ taṃ pucchāma tadiṅgha brūhi;*

‘Kathaṃ nu dhūrā vitaranti oghaṃ, jātiṃ jaraṃ sokapariddavañca’;

Taṃ me muni sādhu viyākarohi, tathā hi te vidīto esa dhammo’.

“You have expounded to us what we asked. I ask you another thing. Tell us this pray. How do the wise cross over the flood, birth and old age, and grief and affliction? Explain this to me well, sage, for thus is this (doctrine) known to you.“

78. “*Kittayissāmi te dhammaṃ, [mettagūti bhagavā]*

Diṭṭhe dhamme anītihaṃ;

Yaṃ vidityā sato caraṃ, tare loke visattikaṃ’.

„I shall expound to you the (doctrine), **Mettagū**,” said **the Blessed One**, „which is not based on hearsay in the (world of phenomena) which knowing, one (wandering) mindfully would cross over attachment in the world.“

79. “*Tañcāhaṃ abhinandāmi, mahesi dhammamuttamaṃ;*

Yaṃ viditvā sato caraṃ, tare loke visattikaṃ’.

„And I delight in that supreme (doctrine), great seer, which knowing one (wandering) mindfully would cross over attachment in the world.“

80. *‘Yaṃ kiñci sampajānāsi, [mettagūti bhagavā]*

Uddhaṃ adho tiriyañcāpi majjhe;

Etesu nandiñca nivesanañca, panujja viññāṇaṃ bhava na tiṭṭhe.

„Whatever you know, **Mettagū**,“ said **the Blessed One**, „above, below, across and also in the middle, having thrust away (enjoyment) and attachment to these things, and (consciousness). You would not remain in this existence.“

81. *‘Evaṃvihārī sato appamatto, bhikkhu caraṃ hitvā mamāyitāni;*

Jātiṃ jaraṃ sokapariddavañca, idheva vidvā pajaheyya dukkhaṃ’.

“Dwelling thus, (mindful, vigilant, wandering) as a *Bhikkhu* having left behind cherished things, knowing, you would abandon birth and old age and grief and affliction, misery in this very place.“

82. *‘Etābhinandāmi vaco mahesino, sukittitaṃ gotamanūpadhīkaṃ;*

Addhā hi bhagavā pahāsi dukkhaṃ, tathā hi te vidito esa dhammo.

„I rejoice in this utterance of the great seer, **Gotama**, which is well expounded and (without acquisitions) which lead to rebirth. Assuredly **the Blessed One** has given up (misery) for thus is this doctrine known to you.“

83. *‘Te cāpi nūnappaheyyu dukkhaṃ, ye tvaṃ muni aṭṭhitaṃ ovadeyya;*

Taṃ taṃ namassāmi samecca nāga, appeva maṃ bhagavā aṭṭhitaṃ ovadeyya’.

“And they too certainly would give up (misery), whom you, sage, would admonish (without stopping). Therefore, having come here to you, great one, I bow down. Perhaps **the Blessed** one would admonish me (without stopping).“

84. *‘Yaṃ brāhmaṇaṃ vedagumābhijaññā, akiñcanaṃ kāmabhava asattaṃ;*

Addhā hi so oghamimaṃ atāri, tiṇṇo ca pāraṃ akhilo akañkho.

“Whatever *Brāhmaṇ* one would recognize as having knowledge, possessing nothing, not attached to sensual pleasures and existence, assuredly that one has crossed over this flood and, crossed over to the far shore, is without (mental) barrenness and without doubt.“

85. *‘Vidvā ca yo vedagū naro idha, bhavābhava saṅgamimaṃ visajja;*

So vītataṇho anīgho nirāso, atāri so jātijaranti brūmī’*’ti.*

“And whatever man here is (knowing) and has knowledge, giving up this attachment to various kinds of existence, he, I say, with craving gone, without affliction, and without desire, has crossed over birth and old age.“

Mettagūmāṇavapucchā catutthī.

666 Pāli & English

Mettagūmānavapucchā

- 1049 Pucchāmi tam Bhagavā, bruhi me tam (icc-āyasmā Mettagū)
maññāmi tam vedagum bhāvitattam:
kuto nu dukkhā samudāgatā ime, ye keci lokasmim anekarūpā.**
I ask you Blessed One. tell me this, said the venerable Mettagū.
[I think you have knowledge and developed self.] Whence have
these miseries arisen, which are of many forms in the world?
- 1050 Dukkassa ve mam pabhavam aucchasi, (Mettagū ti Bhagavā)
tam te pavakkhāmi yathā pajānam:
upadhīnidānā pabhavanti dukkhā, ye keci lokasmim anekarūpā.**
If you have asked me about the coming into existence of misery,
Mettagū, said the Blessed One, I shall tell it to you, as one who knows.
Miseries, which are of many forms in the world, come into existence
with [acquisitions (which lead to rebirth)] as their cause.
- 1051 Yo ve avidyā upadhim karoti, punappunam dukkham upeti mando,
tasamā hi jānam upadhim na kayirā dukkhassa jātipabhavānupassī.**
Truly, whatever fool, unknowing, makes acquisitions(s), he comes to misery again and again. Therefore
indeed one who knows should not make
[acquisition(s), considering the birth and coming into existence of misery.
- 1051 Yan tam apucchimha akittayi no, aññam tam pucchāmi,
tad imgha bruhi: kathan nu dhīrā vitaranti
ogham jātijaram sokapariddavañca, tamme munī sādhu viyākarohi tathā hi te vidito esa dhammo.**
You have expounded to us what we asked. I ask you another thing. Tell us
this, pray. How do the wise cross over the flood, birth and old age, and
grief and affliction? Explain this to me well, sage, for thus is this
[doctrine], known to you.
- 1052 Kittayissāmi te dhammam, Mettagū ti Bhagavā)
ditthe dhamme anītiham yam viditā sato caram tare loke visattikam.**
I shall expound to you the [doctrine], Mettagū, said the Blessed One, which is not based on hearsay in the
[world of phenomena.] Which knowing, one [wandering] mindful(ly) would cross over attachment in the
world.
- 1053 Tañcāham abhinandāmi mahesi dhammam uttamam,
yam viditā sato caram tare loke visattikam.**
And I delight in that supreme [doctrine], great seer, which knowing one
[wandering] mindful(ly) would cross over attachment in the world.
- 1054 Yam kiñci sampajānāsi (Mettagū ti Bhagavā)
uddham adho tiriyaṃ cāpi majjhe,
etesu nandīñca nivesanañca
panujja viññānam bhava na titthe.**
Whatever you know, Mettagū, said the Blessed One, above, below, across,
and also in the middle, having thrust away [enjoyment] and attachment to these things, (and)
[consciousness], you would not remain in (this) existence.

- 1055** **Evamvihārī sato appamatto**
bhikkhu caram hitvā mamāyītāni
jātijaram sokapariddavañca
idh’eva vidvā pajaheyya dukkham.
 Dwelling thus, [mindful, vigilant, wandering] as a bhikkhu, having left
 behind cherished things, knowing, you would abandon birth and old age,
 and grief and affliction, (and) misery in this very place.
- 1056** **Etābhinandāmi vaco mahesino**
sukittitam Gotam’anūpadhīkam,
addhā hi Bhagavā pahāsi dukkham,
tathā hi te vidito esa dhammo.
 I rejoice in this utterance of the great seer, Gotama, which is well expounded
 and [without acquisitions (which lead to rebirth).] Assuredly the Blessed One has given up the [misery],
 for thus is this doctrine known to you.
- 1057** **Te cāpi nūna pajaheyyu dukkham**
ye tvam muni atthitam ovadeyya,
tam tam namassāmi samecca nāga,
appeva mam Bhagavā atthitam ovadeyya.
 And they too certainly would give up [misery], whom you, sage, would admonish [without stopping.]
 Therefore having come here to you, great one,
 I bow down. Perhaps the Blessed One admonishes me [without stopping.]
- 1058** **Yam brāhmanam vedagum ābhijaññā**
akiñcanam kāmabhava asattam
addhā hi so ogham imam atāri,
tinno ca pāram akhilo akamkho,
 Whatever Brahman one would recognize as having knowledge, possessing nothing, not attach to sensual
 pleasures and existence, assuredly that one has crossed over the flood and, crossed over the far shore, is
 without [(mental) barrenness] and without doubt.
- 1059** **vidvā ca so vedagu naro idha**
bhavābhava sangam imam visajja
so vītatanho anāgho nirāso,
atāri so jātijaran ti brūmī ti.
 And whatever man here is [knowing] and has knowledge, giving up this attachment to various kinds of
 existence, he, I say, with craving gone, without affliction, and without desire, has crossed over birth and
 old age.

Mettagūmānavapucchā Nīthitā.

666MUGAPATIRUPAKO YACAko (PĀLI & ENGLISH)

The beggar pretended as a dumb

Atte eko yAcako cintesi: sac’AhaM attAnaM mUgaM viya dasseyyaM bahuM mUlaM labheyyan’ti.
 Once up on a time, one beggar thought that “ if I myself pretended as a dumb would get more money”

So mUgo ti vacanaM ekasmiM phalake likhApetvA taM gIvAyaM laggetva maggapasse aThAsi.
 Having written the word on a board and hung round the neck, a dumb stood at the road side.

Tassa paccAmitto aGGo yAcako imassa sATheyyaM pAkaTaM karissAmI'ti cintetvA tassAvidUre nisIdi.
His enemy another beggar thought that “ I will reveal his cheating” and sat near by him.

Yad'eko anukampako puriso tassa mUgapatirUpakassa kAkaNikaM dAtum santikam upAgami.

When one kind person came near to give some coins to the pretender as dumb.

TadA so verI “mahAsaya mA etassa kiGci mUlaM dehi; saTho eso: n'eso mUgo'ti ugghosesi.

Then his enemy shorted that “ sir, do not give any money to him, he is a cheater, and he is not dumb.

Atha so saTho kopAviTTho musAvAdI, ahaM sabbadA va mUgo ahoSiM, idAni pi mUgo bhavAmI, ti Aha.

Then that cheater got angry, you are liar, I am always a dumb person even now a dumb.

TadA so kAruNiko; atthekacce mUgA ye sallaptum pi sakkontI'ti vadanto tato apagacchi.

Then that kind man said that there are some dumb people who even speak, then he left from there.

666English

the beggar who pretended as dumbHuixian\BA\2nd year\02,08,00

(1). Once one beggar thought: “If I could show myself as a dumb person, I would get more money. Having made one write on a board, saying as a dumb person, having hung it around the neck, he stood on the roadside.

(2). Another beggar, his enemy, having thought: “I will reveal his cunning well-known.” Stood close to him. When one kind person approached near the beggar who pretended as dumb wanted to give cent to him. Then the enemy shouted, “Gentleman, don't give any money to this one, he is a cheater, he is not dumb. Then the cheater got angry and said thus, “He is a liar, I was always a dumb person. Even now I am also dumb. Then that kind person said, “There are some dumb persons who are able to speak also.” Then went away from there.

NANDAMĀṆAVAPUCCHĀ (PĀLI & ENGLISH)

Khuddaka Nikāya – Suttanipātapāḷi – 5. Pārāyanavaggo - 7. Nandamāṇavapucchā

1083. “Santi loke munayo, (iccāyasmā nando)

Janā vadanti tayidaṃ kathamsu;

Ñāṇūpapannaṃ no munim [muni no (syā. ka.)] vadanti,

udāhu ve jīvitēnūpapannaṃ”.

„People say that there are sages in the world (so said the **ven. Nanda**) and how is this (view) as it strikes you? Do they call one a sage (because) knowledge has arisen (in him) or else has it, indeed, sprung from his way of life?“

1084. *“Na diṭṭhiyā na sutiyā na ñāṇena, (na sīlabbatena) [() natthi sī.-pī potthakesu]*

Munīdha nanda kusalā vadanti;

Visenikatvā anīghā nirāsā,

caranti ye te munayoti brūmi”.

(The Buddha:)

„Not by (purity of) view nor by (that of) learning nor by knowledge, **Nanda**, do the experts here pronounce one a sage; they who fare along offering no opposition, being free from affliction and desire – I say that they are the sages.

1085.

“Ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando)

Diṭṭhassutenāpi [diṭṭhena sutenāpi (sī.), diṭṭhe sutenāpi (syā. pī. ka.)] vadanti suddhiṃ;

Sīlabbatenāpi vadanti suddhiṃ,

anekarūpena vadanti suddhiṃ;

Kaccissu te bhagavā tattha yatā carantā,

atāru jātiṅca jaraṅca mārisa;

Pucchāmi taṃ bhagavā brūhi me taṃ”.

“Whosoever these recluses and *brāhmaṇas* they be“ (so said the **venerable Nanda**) „who speak of purity in the seen and by the heard and also speak of purity from ascetic practices and (holy) vows and in diverse ways claim purity, is it, O Exalted One, that they, whilst thus faring along the? Have crossed over birth and decay, O good Sir. I ask you this, O Exalted One, do tell me of it.“

1086.

“Ye kecime samaṇabrāhmaṇāse, (nandāti bhagavā)

Diṭṭhassutenāpi vadanti suddhiṃ;

Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ;

Kiñcāpi te tattha yatā caranti,

nāriṃsu jātijaranti brūmi”.

“Whosoever these recluses and *Brāhmaṇas* they be (O **Nanda**, said the Exalted One), „who speak of purity in the seen and by the heard and also speak of purity from ascetic practices and (holy) vows and, in diverse ways claim purity, even though they thus fare along therein I say that they have not crossed over birth and decay.“

1087.

“Ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando)

Diṭṭhassutenāpi vadanti suddhiṃ;

Sīlabbatenāpi vadanti suddhiṃ,

anekarūpena vadanti suddhiṃ;
Te ce muni [sace muni (sī.)] brūsi anoghatīṇṇe,
atha ko carahi devamanussaloke;
Atāri jātiṅca jaraṅca mārisa,
pucchāmi taṃ bhagavā brūhi me taṃ”.

“Whosoever these recluses and *Brāhmaṇas* they be“ (so said **venerable Nanda**) „who speak of purity in the seen or by the heard and also speak of purity from ascetic practices and (holy) vows and in diverse ways claim purity and, O Sage, if you say that they had not crossed the Flood, then who else in the world of deities and men, O good Sir, has crossed over birth and decay? I ask you this O Exalted One, do tell me of it.“

1088.
“*Nāhaṃ sabbe samaṇabrāhmaṇāse, (nandāti bhagavā)*
Jātījarāya nivutāti brūmi;
Ye sīdha diṭṭhaṃva sutāṃ mutāṃ vā,
sīlabbataṃ vāpi pahāya sabbāṃ;
Anekarūpampi pahāya sabbāṃ,
taṇhaṃ pariññāya anāsavāse;
Te ve narā oghatiṇṇāti brūmi”.

“I do not say (O **Nanda**,“ said **the Exalted One**) „that all recluses and *Brāhmaṇas* are hemmed in by birth and decay: they who have given up all that in seen, heard or (otherwise) experienced herein, ascetic practices and (holy) vows, and have given up everything of diverse form and are canker-free having thoroughly understood craving, they, indeed, I say, are the men who have crossed the Flood.“

1089.
“*Etābhinandāmi vaco mahesino,*
sukittitaṃ gotamanūpadhīkaṃ;
Ye sīdha diṭṭhaṃ va sutāṃ mutāṃ vā,
sīlabbataṃ vāpi pahāya sabbāṃ;
Anekarūpampi pahāya sabbāṃ,
taṇhaṃ pariññāya anāsavāse;
Ahampi te oghatiṇṇāti brūmi”’ti.

(**Nanda**:)

„This word but the great Sage do I rejoice in, and well declared O **Gotama**, is him that is free from the material substrata – they who have given up all that is seen, heard or (otherwise) experienced herein, ascetic practices and (holy) vows, and have given up everything of diverse form and are canker-free, having thoroughly understood craving – they, I too say, are those who have crossed the Flood.“

Nandamāṇavapucchā sattamā niṭṭhitā.

Notes:

Stanza 1077

ñāṇ'ñpapannaṃ, samāpattiñāṇadina ñāṇena uppannattā. Pj.

Jīvita, lukhajīvitasāṅkhātena. Pj.

Ta-y-idam, kiṃ nu kho te

no, nu, Pj. (interrog, particle)

Stanza 1078

diṭṭhiyā, diṭṭhi-suddhiyā, Nd 2 (300)

suddhiyā, sutasuddhiyā, Nd 2 (683)

ñāṇena, aṭṭhasamāpatti ñāṇena Nd 2 (266)

Stanza 1079

anekarūpena, kotuka-maṅgalādinā, Pj.

Yathā, rdg. Correct, supported by Pj.

Stanza 1082

taṅhaṃ pariññāya, tihi pariññāhi-taṅhaṃ parijānitvā, Pj.

Yes'idha = yesaṃ + idha

PUṆṆAKAMĀṆAVAPUCCHĀ (PĀLI & ENGLISH)

Khuddaka Nikāya – Cūlaniddesapāli - 3. Puṇṇakamāṇavapucchā

68. “*Anejaṃ mūladassāvīṇ, [iccāyasmā puṇṇako]*

Atthi pañhena āgamaṃ;

Kiṃ nissitā isayo manujā, khattiyā brāhmaṇā devatānaṃ;

Yaññamakappayimsu puthūdha loke, pucchāmi taṃ bhagavā brūhi metaṃ”.

“I have come with the desire (to ask) a question,” said the **Venerable Puṇṇaka** to the One who is without desire, who sees the root. (200) „Dependent upon what did many seers, men, *Khattihiyas* (and) *Brāhmaṇas* offer sacrifices to deities here in the world? I ask you, **Blessed One**. Tell me this.“

69. “*Ye kecīme isayo manujā, [puṇṇakāti bhagavā]*

Khattiyā brāhmaṇā devatānaṃ;

*Yaññamakappayimsu puthūdhā loke, āsīsamānā puñṇaka itthattaṃ;
Jaraṃ sitā yaññamakappayimsu’.*

These many seers, (and) men, **Puñṇaka**“ said **the Blessed One**, „*Khatthiyas* (and) *Brāhmaṇas* who offered sacrifices to deities here in the world, offered sacrifices, **Puñṇaka**, hoping for existence here, (being) dependent upon old age.“

70. *“Ye kecīme isayo manujā, [iccāyasmā puñṇako]
Khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayimsu puthūdhā loke, kaccisu te bhagavā yaññapathe appamattā;
Atāruṃ jātiñca jarañca mārisa, pucchāmi taṃ bhagavā brūhi metaṃ’.*

„*Khatthiyas* (and) *Brāhmaṇas* who offered sacrifices to deities here in the world, did they, **Blessed One**, (being) (vigilant) in the way of sacrifices, cross over birth and old age, sir, I ask you, **Blessed One**, tell me this.“

71. *“Āsīsanti thomayanti, abhijappanti juhanti; [Puñṇakāti bhagavā]
Kāmābhijappanti paṭicca lābhaṃ, te yājayogā bhavarāgarattā;
Nātarimsu jātijaranti brūmi’.*

„They hoped, praised, longed for and sacrificed, **Puñṇaka**.“ Said **the Blessed One**. They longed for sensual pleasures, dependent upon gain. I say that they, given over to sacrifices and affected by passion for existence, did not cross over birth and old age.“

72. *“Te ce nātarimsu yājayogā, [iccāyasmā puñṇako]
Yaññehi jātiñca jarañca mārisa;
Atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisa;
Pucchāmi taṃ bhagavā brūhi metaṃ’.*

„If those given over to sacrifices,“ said the **venerable Puñṇaka**, „did not cross over birth and old age because of their sacrifices, sir, then who pray(?) in the world of *devas* and men has crossed over birth and old age, sir? I ask you, **Blessed One**, tell me this.“

73. *“Saṅkhāya lokasmi paroparāni, [puñṇakāti bhagavā]
Yassīñjitaṃ natthi kuhiñci loke;
Santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmi’*’ti.

Puñṇakamāṇavapucchā tatiyā.

666SAPPURISA ASAPPURISEHI DUKKHAN PAPPONTI. (PĀLI & ENGLISH)

The righteous men are suffered by wicked men.

Ujjenimamme ekasmiM vane eko assattharukkho ahoṣi, yatth’eko haMso kAko ca ekato vasMso.

There was a holy fig tree, in a forest, on the way to Ujjheni where swan and crow stayed together.

Ath'ekadA eko pathiko uNhabhitatto tan rukkhamulaM patvA attano dhanuM ekasmiM passe ThapetvA tassa chAyAya nipajji.

One day the pedestrian came under that tree due to fatigue of heat and kept his bow in one side and slept under the shadow of that tree.

Aciram eva rukkacchAyA tassa mukhato apagacchi, rukkhe nisinno haMso tassa mukhaM suriyaraNsIhi tapantaN disvA tasmiN KAruGGena attano pakkhe pasAretvA AtapaniVaraNam akAsi.

And not long before the shade of tree went away from his face. Having seen the shining of the ray of the sun on his face, the swan who is sitting on the tree, in order to protect the heat of the swan, stretched out his wings with his compassion.

Tato na cirena maggakilanto so pathiko nikkAsukham anubhavanto mukhavijambhanam akAsi.

Then no long before, the pedestrian, being tired on the way, slept well and yawn his mouth.

AGGesam sukhaM asahamAno pakatiyA duTTho so kAko tan disvA tassa mikhe vaccaM pAtetvA uDDIyi.

The crow who is not able to endure the happiness of others always being jealous, seeing that position, dropping excrement into the mouth of that man and flew away.

Pabuddho so ulloketvA haMsam disvA taM attano dhanunA vijjhi.

Having awoken and looked up, the pedestrian saw that swan, and shot with his own arrow.

The foolish, the unwise doing evil deeds move about with the very self as their enemy.
BAlo abyatto attano ari viya pApakammAni karonto vicarati.

The Lord asked by Brahma went to Isipatana and expounded the Dhamma.
BrahmunA yAjito buddho isipatanaM gantvA dhammaM desesi.

By birth one is not an outcast, by birth one is not a Brahmin: only by deed one is an outcast or a Brahmin.

Na jaccA vasalo hoti, na jaccA hoti brAhmano, kamma vasalo hoti, kamma hoti brahmano.

One who conquers one's own companion is not a friend.
Yo attano sahAyakaM parAjeti so mitto na hoti.

The messenger came and informed the king the account of the battle.
DUto AgantvA yuddhassa pavattim raGGa Arocesi.

When the robbers have become powerful, the kings are weak.
YadA corA balavantA ahesum tadA rAjAno dubbala honti.

She, seeing the husband that had returned home, became happy just as one friend to another friend that had come to him after a long time.

YathA ciram AgantvA mittaM tathA sA geham AgataM patim disvA santuTThi ahoṣi. (Aticirena Agato mittena mitto viya. SA geham agacchantaM patiM disvA suhadA hoti.)

Self indeed is the refuge of self (one indeed is the refuge of oneself).

AttAhi attano nAtho.

At that time there was no king who was not wishing the rulership over Benares.

TasmiM samaye baranasiyaM rajjaM apatthayanto rAjA na ahoṣi.

Can you fight, my dear one, with the hostile king?

Sakkosi nu tvaM Badda sattu raGGA saddhiM yujjhituM?

This is the foregoing sign for the appearance of Brahma.

Brahmuno pAtubhAvAya ayaM pubbanimittam.

I, together with the father, mother, brothers and sisters, traveled in India worshipping the shrines here and there.

AhaM pitarA ca matuyA ca bhAtarehi ca mittehi ca saddhim cetiye vandanto jambUdIpe tattha tattha vicarim.

SELA SUTTA (PĀLI AND ENGLISH)

Majjhima Nikāya – Majjhimaṇṇāsapāḷi – 5. Brāhmaṇavaggo – 2. Selasuttam

396. *Evaṃ me sutam – ekaṃ samayaṃ bhagavā aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi yena āpaṇaṃ nāma aṅguttarāpānaṃ nigamo tadavasari. Assosi kho keṇiyo jaṭilo – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto. Tam kho pana bhavantam gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”’ti.*

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto bhagavantaṃ etadavoca – “adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”’ti. Evaṃ vutte, bhagavā keṇiyaṃ jaṭilaṃ etadavoca – “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno”’ti. Dutiyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca – “kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno; adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”’ti. Dutiyampi kho bhagavā keṇiyaṃ jaṭilaṃ etadavoca – “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno”’ti. Tatiyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca – “kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno; adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”’ti. Adhivāsesī bhagavā tuṅhībhāvena. Atha kho keṇiyo jaṭilo bhagavato adhivāsanaṃ veditvā utṭhāyāsanaṃ yena sako assamo tenupasaṅkami; upasaṅkamitvā mittāmacce ñātisālohitē āmantesī – “suṇantu me bhonto, mittāmaccā ñātisālohitā; samaṇo me gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena. Yena me kāyaveyyāvatikaṃ [kāyaveyyāvatṭikaṃ (sī. syā. kaṃ.), kāyaveyyāvatikaṃ (ka.)] kareyyāthā”’ti. “Evaṃ, bho”’ti kho keṇiyassa jaṭilassa mittāmaccā ñātisālohitā

keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phārenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ paṭiṭṭhāpentī, appekacce āsanāni paññāpentī. Keṇiyo pana jaṭilo sāmāṃyeva maṇḍalamālaṃ paṭiyādeti.

397. Tena kho pana samayena selo brāhmaṇo āpaṇe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākḅharappabhedānaṃ itihāsaṃpaṇānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti. Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami. Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phārente, appekacce bhājanāni dhovante, appekacce udakamaṇikaṃ paṭiṭṭhāpente, appekacce āsanāni paññāpente, keṇiyaṃ pana jaṭilaṃ sāmāṃyeva maṇḍalamālaṃ paṭiyādetamaṃ. Disvāna keṇiyaṃ jaṭilaṃ etadavoca – ‘kiṃ nu bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyañño vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātānāya saddhiṃ balakāyena’? ‘Na me, bho sela, āvāho bhavissati napi vivāho bhavissati napi rājā māgadho seniyo bimbisāro nimantito svātānāya saddhiṃ balakāyena; api ca kho me mahāyañño paccupaṭṭhito. Atthi, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhatelaṣehi bhikkhusatehi āpaṇaṃ anupatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’?ti. So me nimantito svātānāya bhattaṃ saddhiṃ bhikkhusaṅghena’?ti.

‘Buddhoti – bho keṇiya, vadesi’?

‘Buddhoti – bho sela, vadāmi’.

‘Buddhoti – bho keṇiya, vadesi’?

‘Buddhoti – bho sela, vadāmi’?ti.

398. Atha kho selassa brāhmaṇassa etadahosi – ‘ghosopi kho eso dullabho lokasmiṃ – yadidaṃ ‘buddho’?ti [yadidaṃ buddho buddhoti (ka.)]. Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pattaṃ sattaratanaṃ samannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ, hatthiratanāṃ, assaratanaṃ, maṇiratanaṃ, itthiratanāṃ, gahapatiratanāṃ, pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyaṃtamaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace pana agārasmā anagāriyaṃ pabbajati, arahamaṃ hoti sammāsambuddho loka vivatṭacchaddo’.

‘Kahaṃ pana, bho keṇiya, etarahi so bhavaṃ gotamo viharati arahamaṃ sammāsambuddho’?ti? Evaṃ vutte, keṇiyo jaṭilo dakkhiṇaṃ bāhuṃ paggaḅetvā selaṃ brāhmaṇaṃ etadavoca – ‘yenesā, bho sela, nīlavanarājī’?ti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkami. Atha kho selo brāhmaṇo te māṇavake āmantesi – ‘appasaddā bhonto āgacchantu pade padaṃ [pāde pādaṃ (sī.)] nikkhipantā; durāsada [dūrasaddā (ka.)] hi te bhagavanto sīhāva ekacarā. Yadā cāhaṃ, bho, samaṇena gotamena saddhiṃ manteyyaṃ, mā me bhonto antarantarā kathaṃ opātetha. Kathāpariyosānaṃ me bhavanto āgamentū’?ti. Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesī.

Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho bhagavato etadahosi – ‘passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā’?ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṅasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho selassa brāhmaṇassa etadahosi – ‘samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi; no ca kho naṃ jānāmi buddho vā no vā. Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyaṃ ācariyānaṃ bhāsamaṇānaṃ – ‘ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe bhaññamāne attānaṃ pātukarontī’?ti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ sammukhā sārūppāhi gāthāhi abhitthaveyya’?nti.

399. Atha kho selo brāhmaṇo bhagavantam sammukhā sārubbhāhi gāthāhi abhitthavi –
 ‘‘Paripuṇṇakāyo suruci, sujāto cārudassano;
 Suvanṇavanṇosi bhagavā, susukkadāṭhosi vīriyavā [vīriyavā (sī. syā. kaṃ. pī.)].
 ‘‘Narassa hi sujātassa, ye bhavanti viyañjanā;
 Sabbe te tava kāyasmim, mahāpurisalakkhaṇā.
 ‘‘Pasannanetto sumukho, brahā [brahmā (syā. kaṃ. ka.)] uju patāpavā;
 Majjhe samaṇasaṅghassa, ādiccova virocasi.
 ‘‘Kalyāṇadassano bhikkhu, kañcanasannibhattaco;
 Kiṃ te samaṇabhāvena, evaṃ uttamavaṇṇino.
 ‘‘Rājā arahasi bhavitum, cakkavattī rathesabho;
 Cāturanto vijitāvī, jambusaṇḍassa [jambusaṇḍassa (ka.)] issaro.
 ‘‘Khattiyā bhogirājāno, anuyantā [anuyuttā (sī. syā. kaṃ. pī.)] bhavantu te;
 Rājābhirājā manujindo, rajjam kārehi gotama’’.
 ‘‘Rājāhamasmi selāti, dhammarājā anuttaro;
 Dhammena cakkam vattemi, cakkam appaṭivattiyam’’.
 ‘‘Sambuddho paṭijānāsi, dhammarājā anuttaro;
 ‘Dhammena cakkam vattemi’, iti bhāsasi gotama.
 ‘‘Ko nu senāpati bhoto, sāvako satthuranvayo;
 Ko te tamanuvatteti, dhammacakkam pavattitam’’.
 ‘‘Mayā pavattitam cakkam, (selāti bhagavā dhammacakkam anuttaram;
 Sāriputto anuvatteti, anujāto tathāgataṃ.
 ‘‘Abhiññeyyam abhiññātaṃ, bhāvetabbañca bhāvitam;
 Pahātabbam pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

666 Pāli & English

Sela Sutta

Tena kho pana samayena selo brahmano āpane pativasati tinnam vedānam pāragū sanighanduketubhānam sākkharappabhedānam itihāsapañcamānam padako vevyākarano lokāyatamahāpurisalakkhanesu anavayo tīhi mānavakasatehi mante vāceti. tena kho pana samayena kenīyo jatilo sele brāhmane abhippasanno hoti.

Now at that time Sela the Brahman was living in Apana. He was master of the three Vedas, versed in the vocabularies and the rituals together with the phonology and exegesis and the legendary tradition as the fifth; he was learned in idioms, a grammarian, proficient in popular philosophy and the marks of a Great man. He instructed three hundred Brahman youths in mantras. At that time Keniya the matted hair ascetic was favourably disposed towards the Brahman Sela.

atha kho selo brāhmaṇo tīhi mānavakasatehi parivuto janghāvihāram anucankamamāno anuvicaramāno yena keniyassa

jatilassa assamo tenupasankami. addasā kho selo brāhmano keniyaasmim jatile appekacce uddhanāni khanante appekacce katthāni phāleante appekacce bhājanāni dhovente appekacce udakamanikam patitthāpante appekacce āsanāni paññāpente keniya jatilam sāmāññeva mandalamālam patiyādentam disvāna keniya jatilam etadavoca:

Then as Sela the Brahman, surrounded by the three hundred Brahman youths, was pacing up and down and roaming about on foot he approached the hermitage of Keniya the matted hair ascetic. And in the hermitage of Keniya the matted hair ascetic Sela the Brahman saw some people digging pits(for the fire), some chopping sticks, some washing pots, some putting jars of water, and some getting ready seats, and Keniya the matted hair ascetic himself preparing a pavilion. So he spoke thus to Keniya the matted hair ascetic:

kim nu bhoto keniyaassa āvāho vā bhavissati vivāho vā bhavissati mahāyañño vā paccupatthito rājā māgadho seniyo bimbisāro nimantito svātanāya saddhim balakāyenāti.

“How now, is there to be a marriage at the good Keniya’s or a giving in marriage, or is a great oblation arranged, or has King Bimbisāra of Magadha been invited for the morrow together with his troops?”

na me bho sela āvāho vā bhavissanti napi vivāho vā bhavissanti napi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhim balakāyena apica kho me mahāyañño paccupatthito atthi samano gotamo sakyaputto sakyakulā pabbajito anguttarāpesu cārikaññācaramāno mahatā bhikkhusanghena saddhim addhatelasehi bhikkhusatehi āpanam anuppatto tam kho pana bhavantam gotamam evam kalyāno kittisaddo abbhuggato iti pi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavāti. so me nimantito svātanāya saddhim bhikkhusanghenāti.

No, Sela, there is to be no marriage with me nor giving in marriage, nor has King Seniya Bimbisāra of Magadha has been invited for the morrow together with his troops. But I have arranged a great oblation: the recluse Gotama, son of the Sakyans, gone forth from the Sakyan clan, who has been walking on tour among the people of Anguttarāpa, together with a large Order of monks, with twelve hundred and fifty monks, has arrived at Āpana. The most lovely report has gone abroad thus concerning the recluse Gotama... the awakened one, the Lord. He has been invited by me for the morrow together with the Order of monks.

buddhoti bho keniya vadesīti?
buddhoti bho sela vadāmāti.
buddhoti bho keniya vadesīti?
buddhoti bho sela vadāmāti.

Keniya, did you say Awakened One?
I did say Awakened One, Sela.
Keniya, did you say Awakened One?
I did say Awakened One, Sela.

athakho selassa brāhmanassa etad ahoṣi ghosopi kho eso dullabho lokasmim yadidam buddhoti āgatāni kho panamhākam mantesu dvatimsa mahāpurisalakkhanāni yehi samannāgatassa mahāpurisassa dveveva gatiyo bhavanti anaññā sace agāram ajjhāvasati rājā hoti cakkavatti dhammiko dhammarājā cāturato vijitāvī janapadatthāvariappatto sattaratanasamannāgato tassimāni satta ratanāni bhavanti.

Then it occurred to the Brahman Sela: Even this sound ‘Awakened One’ is hard to come by in the world. But in our mantras the thirty-two marks of a Great Man are traditional. For a Great Man endowed with these, only two courses are open, not another. If he settles in the household state he becomes a king who is the wheel-turner, a dhammaman, a king under dhamma, the ruler of a whole world, one who brings stability to his realm; and he is possessed of the seven Treasures.

seyyathīdam cakkaratanam hatthiratanam assaratanam maniratanam itthāratanam gahapatiratanam parināyakaratanameva sattamam parosahassam kho panassa puttā bhavanti sūrā vīrangarūpā parasenappamandanā so imam pathavim sāgarapariyantam adandena asatthena dhammena abhivijjiya ajjhāvasati sace pana agāasmā anagāryam pabbajati araham hoti sammāsambuddho loke vivattacchato. kaham pana bho keniya etarahi so bhavam gotamo viharati araham

sammāsambuddhoti.

These seven Treasures of his are the wheel-treasure, the elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, the householder treasure, the adviser-treasure as the seventh. He will have more than thousand sons, valiant, built on heroic lines, able to crush opposing armies. He dwell conquering this sea-girt land by dhamma, not by stick, not by sword. But, if he goes forth from home into homelessness he becomes a perfected one, a fully Self-Awakened One, a lifter of the world's veil. And where, good Keniya, is this revered Gotama, perfected one, fully Self-Awakened One, staying at present?

Evam vutte keniyō jatilo dakkhinam bāhum paggahetvā selam brāhmanam etad avoca yenasā bho sela nīlavanarājīti. athakho selo brāhmano tīhi mānavakasatehi saddhim yena bhagavā tenupasankami.

When this has been said, Keniya the matted hair ascetic, stretching out his right arm, spoke thus to Sela the Brahman: There, good Sela, by that dark blue line of forest. Then Sela the Brahman with the three hundred Brahman youths approached the Lord.

atha kho selo brāhmano te mānavake āmantesi: appasaddā bhonto āgacchantu pade padam nikkhipantā durā sadā hi te bhavanto sīhāva ekacarā yadā cāham bhotā samanena gotamena saddhim manteyyam mā me bhonto antarantarā katham ōpādettha kathā pariyosānam ca me bhavanto āgamantūti.

Then Sela the Brahman addressed these Brahman youths, saying:

“Come quietly, good sirs, (carefully) placing foot after the foot; for, like lone-faring lions, these Lords are hard to approach. So if I should hold converse with recluse Gotama, do not interrupt me, good sirs, but wait for me until the end of the conversation.”

athakho selo brāhmano yena bhagavā tenupasankami upasankamitvā bhagavā saddhim sammodi sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi. ekamantam nisinnō kho selo brāhmano bhagavato kāye dvatimsa mahāpurisalakkhanāni sammānesi. addasā kho selo brāhmano bhagavato kāye dvatimsa mahāpurisalakkhanāni yebhuyyena thapetvā dve dvīsu mahāpurisalakkhanesu kankhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahutajivhatāya.

Then Sela the Brahman approached the Lord; having approached, he exchanged greetings with the Lord, having conversed in a friendly and courteous way, he sat down at respectful distance. As he was sitting down at a respectful distance Sela the Brahman looked for the thirty-two marks of a Great Man on the Lord's body. And the Sela Brahman saw all the thirty-two marks of a Great Man on the Lord's body except two. About these two marks a great man he was in doubt perplexed, uncertain, not satisfied, whether what was cloth-hit was sheath-cased and whether the tongue was large.

English (from book)⁶

Discourse with Sela

Thus have I heard: At one time **the Lord** walking on tour among the people of Aṅguttarāpa, together with a large Order of monks, with twelve hundred and fifty monks, arrived at the market town called Āpaṇa belonging to the people of Aṅguttarāpa. **Kenīya**, the matted hair ascetic heard: „Verily, the **recluse Gotama**, son of the *Sakyans*, having gone forth from the *Sakyan* clan, walking on tour among the people of Aṅguttarāpa together with a large Order of monks, with twelve hundred and fifty monks, has reached Āpaṇa. The most lovely report has gone abroad thus concerning this revered **Gotama** ... Good indeed is the sight of perfected ones such as this.“ Then **Kenīya**, the matted hair ascetic approached **the Lord**; having approached, he exchanged greetings with **the Lord**; having conversed in a friendly and courteous way, he sat down at a respectful distance. As the matted hair ascetic **Kenīya** was sitting down at a respectful distance **the Lord** delighted,

6 I did not copy the footnotes.

roused, inspired, gladdened him with talk on *Dhamma*. Then **Keṇiya** the matted hair ascetic, delighted ... gladdened by **the Lord** with talk on *Dhamma*, spoke thus to **the Lord**: „May the good **Gotama** together with the Order of monks consent to a meal with me on the morrow.“ When this had been said, **the Lord** spoke thus to **Keṇiya** the matted hair ascetic:

„But, **keṇiya**, great is the order of monks, twelve hundred and fifty monks, and you are favourably disposed towards the *Brāhmaṇs*.“ And a second time did **Keṇiya** the matted hair ascetic speak thus to **the Lord**:

„Although, good **Gotama**, the Order of monks is large, twelve hundred and fifty monks, and although I am favourably disposed towards the *Brāhmaṇs*, (yet) may the good **Gotama** consent to a meal with me on the morrow together with the Order of monks.“ And a second time did the Lord speak thus to **Keṇiya** the matted hair ascetic:

„But, **Keṇiya**, great is the Order of monks, twelve hundred and fifty monks, and you are favourably disposed towards the *Brāhmaṇs*.“ And a third time did **Keṇiya** the matted hair ascetic speak thus to **the Lord**:

„Although, good **Gotama**, the Order of monks is large, twelve hundred and fifty monks, and although I am favourably disposed towards the *Brāhmaṇs*, (yet) may the good **Gotama** consent to a meal with me on the morrow together with the Order of monks.“ **The Lord** consented by becoming silent. Then **keṇiya** the matted hair ascetic, having understood **the Lord's** consent, rising from his seat, approached his own hermitage; having approached, he addressed his friends and acquaintances, his kith and kin, saying: „Let my good friends and acquaintances, my kith and kin, hear that the **recluse Gotama** together with the Order of monks has been invited by me for a meal on the morrow. So would you do personal service for me?“

„Yes, good sir,“ and when the friends and acquaintances, the kith and kin of **Keṇiya** the matted hair ascetic had answered him in assent, some dug pits (for the fire), some chopped sticks, some washed pots, some put out jars of water, and some got ready the seats, while **Keṇiya** himself prepared a pavilion.

Now at that time **Sela** the *Brāhmaṇ* was living in Āpaṇa. He was master of the three *Vedas*, versed in the vocabularies and the rituals together with the phonology and exegesis and the legendary tradition as the fifth he was learned in idioms, a grammarian, proficient in popular philosophy and the marks of a Great Man. He instructed three hundred *Brāhmaṇ* youths in *mantras*. At that time **Keṇiya** the matted hair ascetic was favourably disposed towards the *Brāhmaṇ* **Sela**. Then as **Sela** the *Brāhmaṇ*, surrounded by the three hundred *Brāhmaṇ* youths, was pacing up and down and roaming about on foot he approached the hermitage of **Keṇiya** the matted hair ascetic. And in the hermitage of **Keṇiya** the matted hair ascetic **Sela** the *Brāhmaṇ* saw some people digging pits ... some getting ready seats, and **Keṇiya** the matted hair ascetic himself preparing a pavilion. So, he spoke thus to **Keṇiya** the matted hair ascetic:

„How now, is there to be a marriage at the good **Keṇiya's** or a giving in marriage, or is a great oblation arranged, or has **King Bimbisāra** of Magadha been invited for the morrow together with his troops?“

„No, **Sela**, there is to be no marriage with me nor giving in marriage, nor has **King Seniya Bimbisāra** of Magadha been invited for the morrow together with his troops. But I have arranged a great oblation: the recluse **Gotama**, son of the *Sakyans*, gone forth from the *Sakyan* clan, who has been walking on tour among the people of *Aṅguttarāpa*, together with a large Order of monks, with twelve hundred and fifty monks, has arrived at Āpaṇa. The most lovely report has gone abroad thus concerning the recluse **Gotama** ... the Awakened One, the Lord. He has been invited by me for the morrow together with the Order of monks.“

„**Keṇiya**, did you say 'Awakened One'?“

„I did say 'Awakened One,' **Sela**.“

„**Keṇiya**, did you say 'Awakened One'?“

„I did say 'Awakened One,' **Sela**.“

Then it occurred to the *Brāhmaṇ* **Sela**: „Even this sound 'Awakened One' is hard to come by in the world. But in our *mantras* the thirty-two marks of a Great Man are traditional. For a Great Man endowed with these, only two courses are open, not another ... But if he goes forth from home into homelessness he becomes a perfected one, a fully Self-Awakened One, a lifter of the world's veil. And where, good **Keṇiya**, is this revered **Gotama**, perfected one, fully Self-Awakened One, staying at present?“

When this had been said, **Keṇiya** the matted hair ascetic, stretching out his right arm, spoke thus to **Sela** the

Brāhmaṇ: „There, good **Sela**, by that dark blue line of forest.“ Then **Sela** the *Brāhmaṇ* with the three hundred *Brāhmaṇ* youths approached **the Lord**. Then **Sela** the *Brāhmaṇ* addressed these *Brāhmaṇ* youths, saying:

„Come quietly, good sirs, (carefully) placing foot after foot; for, like lone-faring lions, these Lords are hard to approach. So if I should hold converse with the recluse **Gotama**, do not interrupt me, good sirs; but wait for me until the end of the conversation.“

Then **Sela** the *Brāhmaṇ* approached **the Lord**; having approached, he exchanged greetings with **the Lord**; having conversed in a friendly and courteous way, he sat down at respectful distance. As he was sitting down at a respectful distance **Sela** the *Brāhmaṇ* looked for the thirty-two marks of a Great Man on **the Lord's** body ... Then **the Lord**, having put out his tongue, stroked it backwards and forwards over both his ears and he stroked it backwards and forwards over both his nostrils and he covered the whole dome of his forehead with his tongue.

Then it occurred to **Sela** the *Brahmaṇ*: „**The Lord** is endowed with the thirty-two marks of a Great Man in full, not partially, but yet I do not know whether he is an Awakened One or not. All the same, I have heard it said by aged *Brāhmaṇs*, full of years, teachers of teachers: „When their own praises are being spoken, those that are perfected ones, fully Self-Awakened Ones reveal the self. Suppose that I, face to face with the recluse **Gotama** were to praise him in suitable verses?“ Then **Sela** the *Brāhmaṇ*, face to face with **the Lord**, praised him in suitable verses:

Sela:

„Your body is complete, gleaming, finely proportioned, beautiful to behold;
you are the colour of gold, **the Lord**; lustrous your teeth, you are heroic.
Indeed those distinguishing signs of a finely proportioned man -
all these marks of a Great Man are on your body.
Your eyes are clear, the face is full, you are well grown, straight, splendid;
in the midst of an Order of recluses you shine like the sun.
Lovely to see is a monk with a golden coloured skin;
but for this recluseship what use is such supremacy of colour?
You should be a king, a wheel-turner, a bull of charioteers,
victor over the whole world, chief of the Rose-apple Grove.
Nobles and wealthy kings will be your vassals;
you are king of kings, the lord of men; rule, O **Gotama**.“

Gotama:

„I am king, **Sela**,“ said **the Lord**,
„a matchless king under *Dhamma*;
I turn the wheel by *Dhamma*,
the wheel that cannot be turned back.“

Sela:

„Self-Awakened do you profess to be,“ said **Sela** the *Brāhmaṇ*,
„A matchless king under *Dhamma*;
I turn the wheel by *Dhamma*“ - thus, **Gotama**, you speak.
But who is the revered one's captain,
the disciple second to the Teacher?

Who turns on this wheel of *Dhamma*
That was set turning by you?“

Gotama:

„The wheel set turning by me,

Sela,“ said **the Lord,**

„The matchless wheel of *Dhamma* -

Sāriputta turns it on;

he is heir born to the *Tathāgata*.

What is to be known is known by me, and to be developed developed is,
what is to be got rid of has been got rid of – therefore, *Brāhmaṇ*, am I Awake.

Dispel your doubt in me, have faith, *Brāhmaṇ*.

Ever difficult to come by is the sight of Self-Awakened Ones.

Ever difficult to come by is their appearance in the world.

But I, *Brāhmaṇ*, am Self-Awakened, a physician without peer,

Brahma-become, without compare, crushing *Māra*'s hosts;

having mastered all foes I rejoice, with no fear from anywhere.“

Sela:

„Attend to this, good sirs. As speaks the Visioned One, physician, great hero, so roars the forest-lion.

Seeing him, *Brahma*-become, without compare, crushing *Māra*'s hosts,

who should not have faith – even a base-born black?

Who wishes, let him follow me; or, who wishes it not, let him depart;

but I will go forth here under Him of Excellent Wisdom.“

Brahmans:

„If this teaching of the fully Self-Awakened One is agreeable to your reverence,

we too will go forth under Him of Excellent Wisdom.“

Sela:

„These three hundred *Brāhman*s, their palms joined in salutation, are asking

to fare the *Brahma*-faring under you, O **Lord**.“

Gotama:

„Well taught is the *Brahma*-faring, **Sela,**“ said **the Lord,**

„It is self-realised, it is timeless.

The going forth in it is nothing vain for him who trains diligently.“

Sela the *Brāhmaṇ* and his company received the going forth under **the Lord**, they received ordination.

Then towards the end of that night, **Keṇiya** the matted hair ascetic, having had sumptuous foods, solid and soft, prepared in his own hermitage, had the time announced to **the Lord**, saying: „It is time, good **Gotama**, the meal is ready.“

Then **the Lord**, dressing in the morning, taking his bowl and robe, approached the hermitage of the matted hair ascetic **Keṇiya**; having approached, he sat down on the appointed seat together with the Order of monks. Then **Keṇiya** the matted hair ascetic with his own hand served and satisfied the Order of monks with the Awakened One at its head with sumptuous foods, solid and soft. When **the Lord** had eaten and had withdrawn his hand from the bowl, **Keṇiya** the matted hair ascetic, taking a low seat, sat down at a respectful distance. As **Keṇiya** the matted hair ascetic was sitting down at a respectful distance, **the Lord** thanked him in these verses:

„Sacrifice is chief in fire-worship,

Sāvitrī chief of *Vedic* metres,

A king is chief of men,

The ocean chief of waters.

The moon is chief of the lamps of night,

The sun the chief of luminaries,

For those giving alms, desiring merit,

The Order is indeed the chief.“

When **the Lord** had thanked the matted hair ascetic **Keṇiya** in these verses, rising from his seat, he departed.

Then the **venerable Sela** and his company, dwelling alone, aloof, diligent, ardent, self-resolute, having soon realized here and now by their own super-knowledge that matchless goal of the *Brahma*-faring for the sake of which young men of family rightly go forth from home into homelessness, entering on it abided therein; and they knew: „Destroyed is birth, brought to a close the *Brahma*-faring, done is what was to be done, there is no more of being such or so.“ And the **venerable Sela** and his company became perfected ones. Then the **venerable Sela** and his company approached **the Lord**; having approached, having arranged his upper robe over one shoulder, having saluted **the Lord** with joined palms, he addressed **the Lord** in verses:

„Eight days ago, O Visioned One, we came to you for refuge;

Lord, through your teaching we were tamed in seven nights.

You are the Wake, you the Teacher, you the Seer who is *Māra*'s victor;

Having cut out latent tendencies, you, crossed over, help this mortality to cross.

The basis (for rebirth) has been transcended by you, the cankers shattered by you.

A lion are you, without attachment, who has got rid of fear and dread.

These three hundred monks are standing with joined palms -

Stretch forth your feet, O hero, let great beings honour the Teacher.“

Discourse with **Sela**: The Second

English (1)

Thus have I heard. Once the Blessed One was on a tour among the people of Aṅguttarāpa with a large Order of *bhikkhus*, to the number of 1,250. (103) He came to the town called Āpaṇa belonging to the people of Aṅguttarāpa. The matted-hair ascetic **Keṇiya** heard: „Indeed, venerable sir, the **ascetic Gotama**, of the *Sakyan* clan, having gone forth from the *Sakyan* family, on tour among the people of

Aṅguttarāpa with a large Order of *bhikkhus*, to the number of 1,250, has arrived at Āpaṇa. About this venerable Gotama, a delightful report has arisen, as follows: „That Blessed One is an *Arahant*, a full enlightened one, endowed with knowledge and (right) conduct, a Well-farer, knowing the worlds, unsurpassed, controller of those men who have to be tamed, teacher of devas and men, *Buddha*, Blessed One. Understanding and himself realising this world including the devas, *Māra*, and *Brahmā*, beings including ascetics and *Brāhmaṇas*, devas and men, he makes it known. He teaches the doctrine which is delightful at the beginning, delightful in the middle, delightful at the end, he proclaims with the spirit and the letter the holy living which is wholly-fulfilled and purified. Good indeed is the sight of *Arahants* of such a kind.“ Then the matted-hair **ascetic Keṇiya** went up to the Blessed One and having exchanged the customary friendly greetings with him sat down on one side. The Blessed One instructed, roused, excited and gladdened the matted-hair **Keṇiya**, seated there, with a talk about the doctrine. The matted-hair **ascetic Keṇiya**, instructed, roused, excited and gladdened by the Blessed One with a talk about the doctrine, said to the Blessed One: „May the venerable **Gotama** accept my invitation to a meal tomorrow, together with the Order of *bhikkhus*.“

English (2)

The discourse of *Sela Sutta* is the second *sutta* of *Brāhmaṇa Vagga* in *Majjhima Nikāya*. Once **the Lord Buddha** went on a journey in Aṅguttarapa area with twelve hundred and fifty monks. There was an ascetic, named **Keṇiya** and he heard that **the Lord Buddha** showed up in Aṅguttarapa area, with twelve hundred and fifty monks. The ascetic approached the Lord and conversed in a friendly way. **The Buddha** delighted him with *Dhamma* talk. He was delighted at the *Dhamma* and invited the Lord and all of monks who come with the Lord for the meal. **The Buddha** accepted it. He was very pleased to accept his invitation and would arrange to offer meal for **the Buddha** and a large amount of monks. It is impossible to do all the actions by himself. So, he told his friends and relatives that he had invited the Lord and his large amount of monks for the meal tomorrow morning and do help him with personal service.

A large number of people were in the hermitage, pleasantly digging pits for the fire, chopping sticks, washing pots, putting out jars of water, making ready seats. **Keṇiya** himself prepared a pavillion. The **Brāhmaṇ Sela** who walked with three hundred disciples saw that view and asked the hermit what are these activities.(?) When the *Brāhmaṇ* heard the reason why they did these activities, the *Brāhmaṇ* was amazed at the news and very pleased to hear and asked three times: „**Keṇiya**, did you say 'Awakened One'?“ The hermit said: „I did say 'Awakened One'.“

The *Brāhmaṇ* thought that even the sound 'Awakened One' is so difficult to hear in the world. So, he would like to meet the Lord and asked the hermit where the Lord is at the moment. As soon as he knew where is the Lord, he and his disciples went to the Lord.

The *Brāhmaṇ* approached **the Lord Buddha** and found the thirty-two marks of the Great Man. In them, thirty marks of the Great Man can be found very easily on the body of **the Lord Buddha**. The two, sheath-case, which is clothed and the large tongue could not be seen. Because of these points, he was in doubt whether the Lord was real *Buddha* or not. Knowing about his thinking, the Lord contrived such a contrivance of psychic power for the *Brāhmaṇ* to see his sheath-case, which is covered with cloth and the large tongue.

The *Brāhmaṇ* told the Lord that he was Perfect One and that he was the center of all beauty. So, he should be a king, king of kings. The Lord answered:

„I am a king, **Sela**,“ said the Lord.

I am matchless kind under *Dhamma*,

I turn the wheel by *Dhamma*,

the wheel that cannot be turned back,“ and so on.

The Lord expressed that he was real *Buddha*, the Awakened One.

After asking a lot of questions, the **Brāhmaṇ Sela** became to know that the Lord was a real *Buddha*, Awakened One. He told his pupils that he would ordain under the Lord. Either you can come with me or leave with me; I agree with you whatever you choose. All of his pupils would ordain together with his teacher.

Next day, the ascetic **Keniya** offered morning meal to the Lord and monks. The Lord thanked him in some verses. Seven days later, **ven. Sela** and his company became 'perfect ones'.

English (Summary) (original by ven. Paññāsīha)

How **Sela Brahmiṇ** and his followers comprehended the *Dhamma* at the presence of **the Buddha? Sela Brahmiṇ** who was living at Apana, was a master of three *Vedas*. He was an educated person with the knowledge of phonology, *Brāhmaṇa* rituals, philosophy and exegesis apart from that he also knew about master of a great match. He had three hundred young people as his followers. He instructed them *mantras*. One day while wandering about he came to the hermitage of **Keniya**, the matted hair ascetic. At that time **Keniya** was busy with his inmates.

Someone began pits(?), some chopped stick(?), some washed pots, some put out of jar with water and **Keniya** himself prepared pavilion. **Sela Brahmiṇ** wanted to know what the occasion was, he inquired whether it is due to marriage or arrival of **king Bimbisāra**, but **Keniya** told **Sela** that **the Buddha** was invited on the following day for the alms. When **Sela Brahmiṇ** was shocked to hear the word *Buddha* he said that it is very difficult to hear the word *Buddha*. He was expressing his view about the *Buddha*. According to his *mantras*, the great being has 32 marks. If he goes from home to homelessness, he becomes a fully Enlightened One. If he remains at home, he would become a *Cakkavatti* king.

He inquired **Keniya** where was **the Buddha**. He said to **Sela** that at the moment **the Buddha** was in the forest.

Than **Sela Brahmiṇ** with three hundred *Brāhmaṇa* youth approached the Lord. **Sela Brahmiṇ** had respected **the Buddha**. Thereafter he asked his disciples to watch carefully, keep in foot after the other.(?) He advised his young followers not to interrupt when he was conversing. Then **Sela Brahmiṇ** approached **the Buddha**. Having approached he exchanged friendly greetings and sat on a seat with great respect. Then **Sela** looked at the 32 natural marks of **the Buddha**. **The Buddha** understood his doubt and signed to appear before Him. **Sela Brahmiṇ** was satisfied and having his doubt disarrayed about the 32 natural marks. **Sela Brahmiṇ** wanted to know whether **Buddha** was the Exalted One who had reached Buddhahood. He entered into the dialogue with **the Buddha**.

Sela Brahmiṇ praised the bodily marks of **the Buddha** and said: „you should be a king and a vitana(?) a bull of charioteers.(?)“ **The Buddha** replied to **Sela** that He was a king. Sele(?) A(?) king under the *Dhamma* who turns the wheel of *Dhamma*. This wheel con(?) not is turned back it will be more power.(?) **Sela** was very happy and asked **the Buddha** whom the second disciple to the teacher who turns this wheel of *Dhamma*. Then **the Buddha** answered **Sela**, **Sāriputta**, second disciple, will turn the wheel of *Dhamma*. Entering into their dialogue, **Sela** was very glad. He had great faith in **the Buddha**, the *Dhamma*. Furthermore, **the Buddha** tried to explain to **Sela** about Buddhahood. **The Buddha** told him: „**Sela**, what is to be known is known to me. What is to be developed is developed by me, what is to be get rid of is got rid of – therefore I am away:“

»*Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitam;*

Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

“*Vinayassu mayi kaṅkhaṃ, adhimuccassu brāhmaṇa*«⁷

The Buddha explained to him what is the meaning of Buddhahood in detail. **Sela** had no doubt about **the Buddha**. **The Buddha** told him that crutch(?). After taht **Sela Brahmiṇ** was very happy. He with his followers also wanted to take the same paths and wanted to take refuge under **the Buddha** to receive ordination. Finally, they all attained *Arahantship*. They knew that birth is destroyed. What should be completed has been completed and there was nothing more to be done.

Thereafter **Sela** and his followers approached **the Buddha** with joined palms and told to the Lord:

„Eight days ago we came to you for refuge in 79 you are able to tame up by your teaching. You are the teacher who has victory over attain(?). We will cut all tangencies(?) and you have crossed(?) wheel and destroyed the defilement. You helped us to follow the same path, you are on lime(?) without attachment and fear.“

Thus **Sela Brahmin** understanding the essence of *Dhamma* respected **the Buddha**.

666English (original by ven. Nemeinda) 2008

Once, the Lord Buddha went on a journey Anguttarapa area, with twelve hundred and fifty monks. There was an ascetic, named Keniya and heard that the Lord Buddha showed up Anguttarapa area, with twelve hundred and fifty monks. The ascetic approached to the Lord and conversed in a friendly way. The Buddha delighted him with Dhamma- talk. He was delighted at the Dhamma and invited the Lord and all of monks who come with the Lord for the meal. The Buddha accepted it. He was very pleased to accept his invitation and would arrange to offer meal for the Buddha and a large amount of monks. It is impossible to do all the actions by himself. So, he said his friends and relatives that he had invited the Lord and his large amount of monks for the meal tomorrow morning and do help him with personal service.

A large number of people were in the hermitage, pleasantly digging pits for the fire, chopping sticks, washing pots, putting out jars of water, making ready seats. Keniya himself prepared a pavilion. The Brahman Sela who walks with three hundred disciples saw that view and asked the hermit what is this activities. When the Brahman heard the reason why they did these activities, the Brahman was amazed at the news and very pleased to hear and asked three times " Keniya, did you say ' Awakened one'?". The hermit said "I did say ' Awakened one' ".

The Brahman thought that even the sound "Awakened one" is so difficult to hear in the world. So, he would like to meet the Lord and asked the hermit where the Lord is at the moment. As soon as he knew where is the Lord, he and his disciples went to the Lord.

The Brahman approached to the Lord Buddha and found out about the thirty two marks of the Great man. In them, thirty marks of the Great man can be found very easily on the body of the Lord Buddha. The two, sheath-case which is cloth-hid and the large turn could not be seen. Because of these points, he was in doubt the Lord that he was real Buddha or not. Knowing about his thinking, the Lord contrived such a contrivance of psychic power to see the Brahman to his sheath- case, which covers with cloth and a large turn.

The Brahman said the Lord that you were perfect one and you were the center of all beauty. So, you should be a king, king of kings. The Lord answered;

"I am a king, Sela," said the Lord,

"I am matchless kind under Dhamma;

I turn the wheel by Dhamma,

the wheel that cannot be turned back" and so on. The Lord addressed that he was real Buddha,

Awakened one.

After asking a lot of questions, the Brahman Sela became know that the Lord was a real Buddha, Awakened one. He said his pupils that he would ordain under the Lord. Either you can come with me or leave with me; I agree with you whatever you choose. All of his pupils would ordain together with his teacher.

Next day, the ascetic Keniya offered morning meal to the Lord and monks. The Lord thanked him in some verses. Seven days later, Ven. Sela and his company became perfected ones.

666English

How **Sela** Brahman and this follower comprehended the **Dhamma** at the present of the Buddha. **Sela** Brahmin who was living at **Āpāna** was a matter of three weather he was and angulated present with the knowledge of phonology primer rituals philosophy and exegesis apart from that he also knew about the monk of are great max. He had (300) young people as his followers he instructed them mantras.

One day why wondering about he came to the hermitage of **Keniya** the matted hair ascetic at that time **Keniya** was between with is inmates some was digging pits. Some .chopped seats, some was pots some put out jars of water and Keniya himself was preparing a pavilion. **Sela** Brahman wanted to know what the occasion was he inquire weather it is marriage order arrival of king **Bimbisāra** but **Keniya** told **Sela** the Buddha he invited on the following they for alms **Sela** Brahman was shocked to here the sound Buddha he said it is very difficult to here that sound Buddha.

He was expressing his view about the Buddha according to his mantras the great being had (32) marks. It he go from hold to home learn he will become fully in lighting one is he remain at hold he will become **cakkavattikī**.. He inquire **Keniya** were the Buddha was them. He said to **Sela** that the Buddha at this moment is to the forest.

Then **Sela** the Brahmin with (300) Brahmin used approach the lost. **Sela** Brahman had the great respect to the Buddha therefore he ask to disciple he work carefully being one foot after the other he advise his young follower not to interrupt when he is conversing with the Buddha then **Sela** Brahmin approach the Buddha have been approach he at change friend he greeting and said on a side with great respect politely them **Sela** look at the (32) nature marks of the Buddha but he was doubt for about who mark namely the cloth him he covered and the tongue Buddha understood his doubt and may this to signs to appear before him **Sela** Brahmin was satisfy and despair his doubt about the (32) nature marks.

Them **Sela** Brahman wanted to know weather Buddha was protected one who has mean Buddha book. He is the in to dialogue with the Buddha **Sela** Brahman praised the body mark of the Buddha and sect. you should be a king vassals, a bull of charioteers. The Buddha repress **Sela** I am a king Sela king under the Dhamma I turn the wheel by **Dhamma**. This wheel cannot be turned back.

That wheel move forever. **Sela** was very happy and ask the Buddha who the second disciple to the teacher who turns on this wheel of **Dhamma** then the Buddha answer **Sela** sāriputta second disciple who will turner wheel of **Dhamma** in three **bhikkhus** this dialogue **Sela** word very glad.

He had great fail in the Buddha and the **Dhamma** Buddha father more tried to explain to Sela about **Buddhahold** Buddha told him thus. **Sela** what is to be known? Known by him what is to this developed is develop by him what is to be got rib of has been got rib of therefore Brahman I am A wake. “**Abhiñeyam abhiñātam bhāvetabbañca bhāvitam pahātappam pahīnan me tassamā buddho sami brahmana vinayassu mayi kankhan adhimuccasu brahmana dullabham dassanan hoti sambuddhānam abhinaso**”..

The Buddha such explain to him who he was and what is the meaning of Buddha would Buddha requested **Sela** to this spell all doubt about the Buddha and to in that thing fail in the Buddha. Buddha told him that I have crushed (**māra**) I have now result there after **Sela** Brahmin was very happy he together with him follower also wanted to seat the same pate all lord them with joined palms to refuse in the Buddha they with his ordination and understood the **Dhamma** and finally obtain **arahantship**.

They view that birth his destroy the Brahma firings his done, what should be completed had been completed and **jāre** nothing more to be done they after **Sela** and his follower approach the Buddha with joined palms and said guide Ceylon eight days ago, we came to you for refuge in seven nights. in were ever to came ask by was refuse you are teacher who have victory over take you have cut all tendencies and you have crossed over and destroy all defilement you help thus to follow

the same path you are a lion without attachment and fear. Saying thus **Sela** Brahmin and this follower understand seem of **Dhamma** respected of the Buddha.

Grammar:

Evaṃ: incl.

Sutaṃ: Śru + ta, pp.

Saddhiṃ: incl. Used with instr.

Tadavasari: taṃ (tad) + ava + Sṛ + i, pst., 3rd, sg.

Assosi: a + Śru + s + i, pst., 3rd, sg.

Caramāno: Car + a + māna, pr.p.

Anupatto: anu + pa + Āp + ta, pp.

Abbhuggato: abhi + u(t) + Gam + ta, pp.

Abhiññā sacchikatvā: abhi + jñā, instr. sg.; sa + acchi (= akkhi) + Kṛ + tvā, absol.

Pavedeti: pa + Vid + e + ti, caus., pres., 3rd, sg.

Sātthaṃ: sa + atthaṃ

Pārisuddhaṃ: pari + Śudh + ta, pp.

Pakāseti: pa + Kaś + e + ti, caus., pres., 3rd, sg.

Sādhu: incl.

Sammodi: saṃ + Mud + a + i, pst., 3rd, sg.

Sammodanīyaṃ: saṃ + Mud + a + anīya, fut. pp.

Vītisāretvā: vi + ati + Sṛ + e + tvā, caus., absol.

Nisīdi: ni + Sad + i, pst., 3rd, sg.

Nisinna: ni + Sad + ta, pp.

Sandassesī: saṃ + Dṛs + e + s + i, caus., pst., 3rd, sg.

Samādapesī: saṃ + ā + Dā + āpe + s + i, caus., pst., 3rd, sg.

Samuttejesī: saṃ + u(t) + Tij + e + s + i, caus., pst., 3rd, sg.

Sampahamsesī: saṃ + pa + Hrṣ (hams) + e + s + i, caus., pst., 3rd, sg.

Sandassito samādapito samuttejito sampahamsito: pp.

Etadavoca: etaṃ (Skt. Etad) + avoca (a + Vac + a), pst., 3rd, sg.

Adhivāsetu: adhi + Vas + e + tu, caus., imper., 3rd, sg.

Svātanāya: svā (Skt. Svas) + tana, der.

Saddhiṃ: incl. Used with instr.

Diction

Cārikaṃ caramāno; āḍḍhateḷasehi bhikkhusatehi; Tadavasari; Kittisaddo abbhuggato; Sayam abhiññā sacchikatvā; Bhagavatā saddhiṃ samod; svātanāya bhattaṃ

666SONADANDA (ENGLISH)

1. Thus have I heard. Once the Buddha was travelling among the Angas with a large company of some five hundred monks, and he arrived at Campa. At Campa he stayed on the bank of the Gaggara's lotus-pond. At that time the Brahmin Sonadanda was living at Campa, a populous place, full of grass, timber, water and corn, which had been given to him by King Seniya Bimbisara of Magadha as a royal gift and with royal powers.
2. Now the Brahmins and householders of Campa heard says: "The ascetic Gotama of the Sakyans, who has gone forth from the Sakya clan is travelling among the Angas with a large company of some five hundred monks, has arrived at Campa, and is staying on the bank of the Gaggara's lotus-pond. Now regarding that venerable Gotama, such is the high reputation that has been spread about: "That Blessed one is an arahant, a fully awakened one, perfected in knowledge and conduct, a Well-Farer, knower of the world, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its gods, maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfeted, thoroughly purified holy life. And indeed it is good to see such Arahants." Then the Brahmins and householders of Campa began to leave Campa in companies and in bands from each district, so that they could be counted, to go to the Gaggara's lotus-pond.
3. Now at that time, the brahmin Sonadanda had gone up to his verandah for his midday rest. Seeing all the Brahmins and householders making for Gaggara's lotus-pond, he asked he doorkeeper: "Why are the people of Campa going forth like this towards the Gaggara's lotus-pond."

"Sir, it is the ascetic Gotama of the Sakyans, who has gone forth from the Sakya clan is travelling among the Angas with a large company of some five hundred monks, has arrived at Campa, and is staying on the bank of the Gaggara's lotus-pond. Now regarding that venerable Gotama, such is the high reputation that has been spread about: "That Blessed one is an arahant, a fully awakened one, perfected in knowledge and conduct, a Well-Farer, knower of the world, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." That is why they are going to see him.

"Well then, doorkeeper, go to the Brahmins and householders of Campa and say to them: "Please wait, gentlemen, the Brahmin Sonadanda will come to see the ascetic Gotama."

And the doorkeeper conveyed this message to the Brahmins and householders of Campa.

4. Now at that time some five hundred Brahmins from various provinces were in Campa on some business, and they heard that Sonadanda intended to visit the ascetic Gotama. Those brahmins went to the Sonadanda, having gone and they asked Sonadanda: "Is it true that Sonadanda will go to see the Buddha?"

“Yes, I am, I also will go to see the Buddha.”

5. ‘Sir, do not visit the ascetic Gotama, it is not fitting that you should do so! If the Reverend Sonadanda goes to visit the ascetic Gotama, his reputation will decrease, and that of the ascetic Gotama will increase. For this reason, not worthy for Reverend Sonadanda should visit the ascetic Gotama, it is worthy of the ascetic Gotama himself should come to see the Reverend Sonadanda.

“The Reverend Sonadanda is well-born on both the mother’s and the father’s side, of pure descent to the seventh generation, unbroken, of irreproachable birth. By which Reverend Sonadanda is well-born on both the mother’s and the father’s side, of pure descent to the seventh generation, unbroken, of irreproachable birth, For this reason, not suitable for Reverend Sonadanda should visit the ascetic Gotama, it is worthy of the ascetic Gotama himself should come to see the Reverend Sonadanda.

“The Reverend Sonadanda is possessed of great wealth and resources. For this reason, not worthy for Reverend Sonadanda should visit the ascetic Gotama, it is worthy of the ascetic Gotama himself should come to see the Reverend Sonadanda.

“The Reverend Sonadanda is a scholar, versed in the mantras, expert in the 3 Vedas, with the indices, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition.

He is an expounder, fully versed in naturally philosophy and the marks of a Great Man.

The Reverend Sonadanda is handsome, good looking and pleasant, endowed with great beauty of complexion, in form and just like Brahma, of no mean appearance.

Reverend Sonadanda is virtuous, increasing in virtue, endowed with increasing virtue.

Reverend Sonadanda endowed with friendly speak, lovely conversation, polite words, he pronounced well, with clear thought and making the meaning clear. Reverend Sonadanda is a teacher of many teachers, he teaches the mantras to 300 youths, many of them from many directions and kingdoms seeking to learn the mantras in his presence, desirous to learn them from him.

He is aged, grown old, venerable, advanced in years, long past his youth, whereas the ascetic Gotama is youthful and newly gone forth as a wanderer. The Reverend Sonadanda is esteemed, made much of, honoured, revered, worshipped by King Seniya Bimbisara and by the Brahmin Pokkharasati. He lives at Campa, a populous place, full of grass, timber, water and corn, which has been given to him by King Seniya Bimbisara of Magadha as a royal gift, and with royal powers. For this reason, not worthy for Reverend Sonadanda should visit the ascetic Gotama, it is worthy of the ascetic Gotama himself should come to see the Reverend Sonadanda.

6. And when they had thus spoken, Sovadanda said to them: “Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us.”

“The Reverend Gotama is well-born on both the mother’s and the father’s side, of pure descent to the seventh generation, unbroken, of irreproachable birth. By which Reverend Gotama is well-born on both the mother’s and the father’s side, of pure descent to the seventh generation, unbroken, of irreproachable birth. Therefore it is fitting for us to visit him.

Reverend Gotama has gone forth, leaving a great body of kinsmen. In fact he gave up much gold and wealth to go forth, both hidden away and openly displayed.

The ascetic Gotama, while he was still young with very back hair on his head, endowed with good young qualities, in the first stage of life, has gone from household life into homelessness.

Reverend Gotama leaving his grieving parents weeping with tear-stained faces, having cut off his hair and beard and put on yellow robes, he went forth into homelessness.

Reverend Gotama is handsome, good looking and pleasing.

He is virtuous with the virtue of an arahant.

He has pleasant voice, with lovely conversation, lovely speech, which make the meaning clear.

He is the teacher of many teachers.

He has abandoned sensual passion and free from fickerness.

He believed in action and results, honouring the blameless brahmin way of life.

He is a wanderer from a wealthy family, of great wealth and possessions. People came to consult him from foreign kingdoms and foreign lands. Many thousands of devas have taken refuge with him.

4 The high reputation of Reverend Gotama that has been spread about: “That Blessed one is an arahant, a fully awakened one, perfected in knowledge and conduct, a Well-Farer, knower of the world, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord.”

He bears the thirty-two marks of a Great Man. He is welcoming, kindly of speech, courteous, genial, clear and ready of speech. He is attended by four assemblies, revered, honoured, esteemed and worshipped by them. Many devas and humans are devoted to him. Whenever he stays in any town or village, that place is not troubled by non-human beings. He has a crowd, a multitude of followers, is a teacher of many, he is consulted by the chief of the various leaders of sects. It is not the way with the ascetic Gotama’s reputation, as it is with that of some ascetics and Brahmins, about whom this or that is reported. The ascetic Gotama’s fame is based on his achievement of unsurpassed wisdom and conduct. Indeed King Seniya Bimbisara of Magadha has gone for refuge to him together with his son, his wives, his followers and his ministers. So

have King Pasenadi of Kosala has gone for refuge to him together with his son, his wives, his followers and his ministers. And Brahmin Pokkharasati has gone for refuge to him together with his son, his wives, his followers and his ministers. He is revered by King Seniya Bimbisara. He is honoured by King Pasenadi of Kosala. He is worshipped by Brahmin Pokkharasati.

TISSAMETTEYYAMĀNAVAPUCCHĀ (PĀLI & ENGLISH)

Khuddaka Nikāya – Cūlaniddesapāli - 2. Tissametteyyamānavapucchā

65. “*Kodha santusito loke, [iccāyasmā tissametteyyo]*

Kassa no santi iñjitā;

Ko ubhantamabhiññāya, majjhe mantā na lippati [na pimpatī (bahūsu)];

Kaṃ brūsi mahāpurisoti, ko idha sibbinimaccagā’’ti [sibbanimaccagā (sī. Syā.)].

„Who is contented here in the world?“ Asked the **venerable Tissa Metteyya** for whom are there no (commotions)? „What thinker, knowing both ends, does not cling to the middle? Whom do you call a great man? Who has gone beyond (the seamstress) here?“

66. “*Kāmesu brahmacariyavā, [metteyyāti bhagavā]*

Vītataṇho sadā sato;

Saṅkhāya nibbuto bhikkhu, tassa no santi iñjitā.

“The *Bhikkhu* who lives the holy life (amidst) sensual pleasure, **Metteyya**,” said **the Blessed One**. „With craving gone, always mindful, quenched after (consideration), for him there are no (commotions).“

67. “*So ubhantamabhiññāya, majjhe mantā na lippati;*

Taṃ brūmi mahāpurisoti, so idha sibbinimaccagā’’ti.

“(That thinker, knowing both ends, does not cling to the middle). Him I call a great man. He has gone beyond (the seamstress) here.“

Tissametteyyamānavapucchā dutiyā.

666 (Pāli & English)

2. Tissametteyyamānavapucchā

1040 Ko’ dha santusito loke, (icc-āyasmā Tisso Metteyyo)

kassa no santi iñjitā

ko ubh’anta-m-abhiññāya majjhe mantā na lippati,

kam brusi mahāpuriso ti, ko idha sibbanim accagā.

Who is contented here in the world? asked the venerable TISSAMETTEYYA.

For whom are there no [commotions]? [what thinker, knowing both ends,

does not cling to the middle]? Whom do you call a great man? Who has gone beyond [the seamstress] here?

1041 Kāmemu brahmacariyavā (Metteyyā’ti Bhagavā) vītatanho sadā sato samkhāya nibbuto bhikkhu, tassa no santi iñjitā.

The bhikkhu who lives the holy life [amidst] sensual pleasure, Metteyya, said the Blessed One, with craving gone, always mindful, quenched after [consideration], for him there are no [commotions.]

1042 so ubh’anta-m-abhiññāya majjhe mantā na lippati, tam brūmi mahāpuriso ti, so idh sibbanim accagā’ti.

[That thinker, knowing both ends, does not cling to the middle.]
Him I call a great man. He has gone beyond [the seamstress] here.

Tissametteyyamānavapucchā Nitthitā.

UPASĪVAMĀNAVAPUCCHĀ

Khuddaka Nikāya – Suttanipātapāḷi – 5. Pārāyanavaggo – 6. Upasīvamānavapucchā

1075.

“*Eko ahaṃ sakka mahantamoghaṃ, (iccāyasmā upasīvo)*

Anissito no visahāmi tārituṃ;

Ārammaṇaṃ brūhi samantacakkhu,

yaṃ nissito oghamimaṃ tareyyaṃ”.

“Alone, unaided, O **Sakya**, I do not venture“ (so said the **venerable Upasīva**), „to cross the great Flood, do tell of a support, you of infinite vision, depending on which I may cross this Flood.“

1076.

“*Ākiñcaññaṃ pekkhamāno satimā, (upasīvāti bhagavā)*

Natthīti nissāya tarassu oghaṃ;

Kāme pahāya virato kathāhi,

taṇhakkhayaṃ nattamahābhipassa” [rattamahābhipassa (syā.), rattamaḥ vipassa (ka.)].

“Perceiving the state of nothingness, mindful (O **Upasīva**“ said **the Exalted One**), „depending on (what is held as) nothing do cross the Flood, shunning sensual pleasures, being detached from talks (of frequent doubting) day and night, look upon the (state of) destruction of craving.“

1077.

“*Sabbesu kāmesu yo vītarāgo, (iccāyasmā upasīvo)*

Ākiñcaññaṃ nissito hitvā maññaṃ;

Saññāvimokkhe parame vimutto [dhimutto (ka.)],

tiṭṭhe nu so tatha anānuyāyī” [anānuyāyī (syā. ka.)].

“He who has no attachment for all sensual pleasures,“ (so said the **venerable upasīva**), „depending on the state of nothingness, abandoning (all) else, being liberated in the highest emancipation of perception – will he remain there not

moving away from it?“

1078.

“*Sabbesu kāmesu yo vītarāgo, (upasīvāti bhagavā)*

Ākiñcaññaṃ nissito hitvā maññaṃ;

Saññāvimokkhe parama vimutto,

tiṭṭheyya so tattha anānuyāyī’.

“He who has no attachment for all sensual pleasures (O **Upasīva**“ said **the Exalted One**), „depending on the state of nothingness, abandoning (all) else, being liberated in the highest emancipation of perception, he will remain there not moving away from it.“

1079.

“*Tiṭṭhe ce so tattha anānuyāyī,*

pūgampi vassānaṃ samantacakkhu;

Tattheva so sītisiyā vimutto,

cavetha viññānaṃ tathāvidhassa’.

(**Upasīva**:)

„Should he remain there not moving away from it even for a heap of years, O one of infinite vision, and should he be clamed there itself, liberated, will the consciousness of such a one become defunct?“

1080.

“*Accī yathā vātavegena khittā [khittam (syā.), khitto (pī.)], (upasīvāti bhagavā)*

Atthaṃ paleti na upeti saṅkham;

Evaṃ munī nāmakāyā vimutto,

atthaṃ paleti na upeti saṅkham’.

“Even as a flame quenched by the force of a wind (O **Upasīva**“, said **the Exalted One**) „flees to its setting and reaches no reckoning, even so the Sage liberated from the mind-group flees to his setting and reaches no reckoning.

1081.

“*Atthaṅgato so uda vā so natthi,*

udāhu ve sassatiyā arogo;

Taṃ me munī sādhu viyākarohi,

tathā hi te vidito esa dhammo’.

(**Upasīva**:)

„Has he gone to his setting or is he no more or else is he whole ?? eternity? It is well O Sage, if you will explain it to me for in such wise is this teaching realized by you.“

1082.

‘‘*Atthaṅgata*ssa na pamāṇamatthi, (*upasīvāti bhagavā*)

Yena naṃ vajjuṃ taṃ tassa natthi;

Sabbesu dhammesu samohatesu,

samūhatā vādapathāpi sabbe’’ti.

‘‘To him who has gone to his setting there is no criterion (of judgment) (O **Upasīva**,‘‘ said **the Exalted One**) ,that by which they would (disparagingly) speak of him that (criterion) does not exist for him: when all phenomena are eradicated all designations are also eradicated.

Upasīvamāṇavapucchā chaṭṭhī niṭṭhitā.

Notes

Stanza 1069

ārammaṇaṃ, nissayaṃ, Pj.

Stanza 1070

ākiñcañña, ākiñcaññāyatanasamāpatti, Pj.

natthi ti, natthi kiñcī ti pavattasamāpatti, Pj.

Kathāhi=kathamkathāhi, Pj.

Taṇhakkhayaṃ, nibbānaṃ, diṭṭhadhammasukhavihāra, Pj.

Stanza 1071

hitva-m-aññaṃ, abandoning the sixfold attainments below the preceding, Pj.

Saññāvimokhe parame, ākiñcaññāyatana, the highest among the 7 *saññāvimokkha*. Pj.

Anānuyāyi, akiñcaññayata?? ?? navigated ??

Stanza 1073

tatth’eva, *ibid. Ākiñcaññāyatanaṃ*, Pj.

Cavetha, rdg. Adopted by Nd. And Pj. w.r. *bhavetha*

Stanza 1074

atthaṃ paleti cf. *Candimasuriyā atthaṃ gacchanti*

nāmakāya, the group of 4 non-material *khandha*, the *sekha* at the outset is liberated from *rūpakāya* and on becoming an *Arahant* is liberated in both ways (*ubhatobhāgavimutta*): i.e. *Nāmakāya*, too, goes to its *attha*, 'setting'.

Stanza 1076

yena naṃ vajju, yena rāgādinā vadeyyuṃ, Pj: i.e. Ratto ti vā duṭṭho ti vā mūḷho ti vā.

Dhammesu, khandhādidhammesu, Pj.

Vādapathā vuccanti kilesā ca khandhā ca abhisāṅkhārā ca: adhivacanapathā niruttipathā paññattipathā cf. Nd 2 p. 243

666 VISALAKKHIVIMANAVATTHU (THE STORY OF THE MANSION OF VISALAKKHI) (ENGLISH & PĀLI)

15,10,00Huixian

1. Oh! You Large-eyed one, what is your name? You, who are wandering about in this pleasant cittalata grove, with a large following of women.
Ka nama tvam Visalakkhi ramme Cittalatavane samanta anupariyasi nariganapurakkhata.
2. Yada deva Tavatimsa pavisanti imam vanam
Sayogga saratha sabbe citra honti idhagata.
When the devas of the Tavatimsa in well-yoked chariots enter this grove, they all appear charming.
3. Tuyhab ca idha pattaya uyyane vicarantiya kayena dissati cittam kena rupam tav'edisam, devate pucchitacikkha kissa kammass' idam phalanti. You appear beautiful in your bodies, you who are wandering in this grove. How did you get this charming form? Oh! Goddess, being questioned, inform us. Result of what ethical deed is this.
4. Yena kammena devinda rupam mayham gati ca me iddha ca anubhavo ca tam sunohi Purindada. Oh! Lord of gods, the Destroyer of Cities, listen, by which deed I obtained this destiny, my charm, power and majesty.
5. Aham Rajagahe ramme Sunanda nam' upasika saddha silena sampanna samvibhagarata sada. I was once a female devotee in this beautiful Rajagaha, Sunanda by name. I was very generous, full of faith, virtuous.
6. Acchadanab ca bhatab ca senasanam padipiyam adasim ujubhutesu vipprasannena cetasa. I with a pleasant mind offered clothes, food, residences and lamps to the honest ones.
7. Cutuddasim pabccadasim ya ca pakkhassa atthami patihariyapakkhab ca atthavgasusamagatam uposatham upavasissam sada silesu samvuta. I always being virtuous observe Uposatha endowed with 8 factors on the 14th, 15th and 8th day of the fortnight.
8. panatipata virata Musavada ca sabbata theyya ca aticara ca majjapana ca araka. Restrained from killing living beings, restrained in speaking falsehood, and also restrained in stealing, misconduct and consumption of liquor.
9. Pancasikkhapade rata ariyasaccani kovida upasika cakkhumato Gotamassa yasassino. Being devoted to the observance of five precepts and adopt in the 4 Noble Truths, I was a

female lay-devotee of the illustrious Gotama, the Eyed-one.

10. Tassa me natikula dasi sada malabhiharati taham bhagavato thupe sabbam evabhiropayim.
A female servant of my paternal home brought me flowers daily. All those flowers I placed in reverence at the Stupa of the Fortunate One.
11. uposathe c' aham gantva malagandhavilepanam thupasmim abhiropesim pasanna sehi panihi.
I, who was full of faith, as the Uposatha day having gone (there), paid reverence to that Stupa with garlands, incense and oilment.
12. Tena kamma devinda rupam mayham gati ca me iddhi ca anubhavo ca yam malam abhiropayim.
By that action of paying reverence with garlands I have obtained. Oh! Lord of gods, my beauty, this destiny, power and majesty.
13. Yan ca silavati asim na tam tava vipaccati asa ca pana me devinda sakadagamini siyan ti.
For which I had been virtuous, that so far has not ripened. Oh! Lord of gods, my wish is to become a stream-entrant.

666English

The story of the mansion of Visalakkhi

BA 2nd year \15,10,00

Translate Pali into English. Huixian

1. Oh! You Large-eyed one, what is your name? You, who are wandering about in this pleasant cittalata grove, with a large following of women.
2. When the devas of the Tavatimsa in well-yoked chariots enter this grove, they all appear charming.
3. You appear beautiful in your bodies, you who are wandering in this grove. How did you get this charming form? Oh! Goddess, being questioned, inform us. Result of what ethical deed is this.
4. Oh! Lord of gods, the Destroyer of Cities, listen, by which deed I obtained this destiny, my charm, power and majesty.
5. I was once a female devotee in this beautiful Rajagaha, Sunanda by name. I was very generous, full of faith, virtuous.
6. I with a pleasant mind offered clothes, food, residences and lamps to the honest ones.
7. I always being virtuous observe Uposatha endowed with 8 factors on the 14th, 15th and 8th day of the fortnight.
8. Restrained from killing living beings, restrained in speaking falsehood, and also restrained in stealing, misconduct and consumption of liquor.
9. Being devoted to the observance of five precepts and adopt in the 4 Noble Truths, I was a

female lay-devote of the illustrious gotama, the eyed-one.

10. A female servant of my paternal home brought me flowers daily. All those flowers I placed in reverence at the Stupa of the Fortunate One.
11. I, who was full of faith, as the Uposatha day having gone (there), paid reverence to that Stupa with garlands, incense and oilment.
12. By that action of paying reverence with garlands I have obtained. Oh! Lord of gods, my beauty, this destiny, power and majesty.
13. For which I had been virtuous, that so far has not ripened. Oh! Lord of gods, my wish is to become a stream-entrant.

666 VIVADAPANNA DVE UDDA (PĀLI & ENGLISH)

Tow disputed otters

AtIte dva duddA sahAyakA ahesuM; tesu eko anutIracArI, eko gambhIracArI.

Long ago there were two friends of otters. Of them, one was catching fish in the bank of the river and the other was catching fish in the deep water.

Te ekadA ekaM maccham labhitvA eko ahaM macchassa uparimabhAgaM khAditum icchAmi'ti Aha. aparo pi tam eva bhAgaM icchi.

One day they got one fish. And then one said “ I liked to eat front part of fish and the other wished to eat the same part”.

Te attano vivAdaM tIretuM asakkontA ekassa sigAlassa vasanaTthAnaM gantvA imaM no aTtaM vinicchinata ti AhaMsu.

Having been unable to decide their own disputes, they went to the dwelling place of fox and said “this is our case and please be judged it”.

SigAlo attana dinnavinicchaye tiTthanatthaya paThamaM tesaM paTiGGaM gahetvA macchassa sIsaG ca naNguTThaG ca chinditvA visuM katvA:

Having taken promise, first, by himself to be in judgement to them, the fox cut head and tail of the fish and separated it.

AnutIracArI naNguTThaM sIsaM gambhIracArino; athayaM majjhimo khaBDo dhammaTthassa bhavissatI'ti.

One who catches fish in the shallow gets the tail and the head is for the one who catches in the deep water.

VatvA ekassa sIsaM itarassa naNguTThaG ca datvA majjhimaM khaBdhaM sayam khAditum Arabhi.

Having said that, the fox gave the head to one and the tail to the other and started himself to eat the middle part.

Udda visAdapanna tato paTthaya macche labhitvA vivAdarahita samaM bhAjetvA khAdiMsu.

From there the otters disappointed and then when they got fish they divided it equally and ate without dispute.

English

6. **A dispute fallen down between the two otters.** *Pali\22032\Huixian\BA\2nd year\03,08.00*

(1). Once there were 2 otter friends. Among them one was catching fish along the bank of the river, another caught fish in the deep water. One day they having gotten one fish, one said, "I like to eat the front portion of the fish." The other also wished to eat the same portion. They disputed their own and were not able to decide. Having gone to the dwelling place of a fox, said, "Please made a judgment for our case."

(2). The fox first took the promise from them to be given judgment by himself. Having cut the head and tail of the fish, having separated,

"One who catches fish along the bank of the river gets the tail,
the head for the one who catches fish in the deep water.

Then the middle portion will go to the judger."

Having said, having given the head to one and the tail to another, he started to eat the middle portion himself.

(3). The otters were disappointed. Henceforth, having gotten the fish, having divided equally and ate without dispute.

DUTIES FOR PUPIL AND TEACHER

For pupil:

1. he must stand up and welcome his teacher when he sees the teacher coming.
2. He must attend and wait upon his teacher.
3. He must obey the words of the teacher with confidence and devotion.
4. He must serve his teacher and supply his needs.
5. He must learn carefully and respectfully what is taught or instructed by his teacher.

For teacher:

1. A teacher must teach his pupil good behavior.
2. He must impart knowledge to him in such a manner that the pupil may thoroughly grasp the subject.
3. he must train his pupil without any discrimination.
4. He must speak well of his pupil's virtues and attainments to his friends.
5. He must prevent his pupil from danger.

666SHORT SUTTA-DEFINITIONS

1. Daharo – Young Creatures

1. Thus have I heard, the Blessed One was once staying near Savatthi, at the Jeta Grove, in Anathapindika's Park.
2. Now the king Pasenadi of Kosala, came into the presence of the Blessed One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side.
3. So seated at one side, king Pasenadi of Kosala said to the Blessed One: "Does master Gotama also make no claim to be perfectly and supremely enlightened?"
4. "If there be anyone, sire, to whom such enlightenment might rightly be attributed, it is I. I verily, sire, am perfectly and supremely enlightened."
5. "But, master Gotama, there are recluses and brahmins who also have each their order of discipline, their attendant followers, who are teachers of disciples, well-known and reputed theorizers, highly esteemed by the people – I mean Purana Kassapa, Makkhali of the Cowstall, the Nigantha Nata's son, Sabjaya belatthil's son, Kaccayana of the Pakudhas, Ajita of the Hairblanket. Now they, when I have asked this same question to them, have not laid claim to perfect and supreme enlightenment. How can this be? As compared with them, for master Gotama is young in years, and is a novice in the life of religion."
6. There are four young creatures, sire, who are not to be disregarded or despised, because they are youthful. what are the four? A young noble prince should not to be disregarded or despised, a small snake should not to be disregarded or despised, a small fire should not to be disregarded or despised , a young bhikkhu should not to be disregarded or despised. Yea, sire, these four young creatures are not to be disregarded or despised because they are youthful.
7. Thus spake the Blessed One. And the Blessed One os saying, the Master spake again on this wise:
8. A princely youth, by birth with fortune blest, Offspring of well-born families, let none disdain for being youthful nor dispise. The time may come when he, as lord of men, comes to his heritage, and in his wrath may with a despot's weapons seek revenge with heavy hand. Hence from such attitude let everyone who guards his life refrain.
9. Or if a man do walk within the woods, and see a snake glide by, let him not say disdainful: 'Tis a young one', and despise. In divers shapes and with an ardent force.

10. Fareth the snake. Should he attacking strike, he bites the heedless, be it man or maid, no matter when. Hence from such attitude let everyone who guards his life refrain.
11. A fire ablaze with appetite immense, and swarthy trail let none despise as young. Since it was lit, nor bold of no account. If it but win to fuel, growing great, it may attack the heedless, man or maid, and burn no matter when. From this therefore let everyone who guards his life refrain.
12. The forest burnt by fire, the awarthy-trailed, after the lapse of may nights and days, in shoots and seedlings springs once more to life. But he whom almsman, strong in righteousness, burneth with ardent flame, may look in vain for child, or offspring among his stock. No wealth his heirs may find; childless and without heirs, like to a palm tree stump such men become.
13. Hence with these four – the serpent and the fire, the prince of high estate, the saintly friar. Let, the wise man, his own good-will in sight, conduct himself as seemly is and right.
14. When these things had been said, King Pasenadi of Kosala spoke thus to the Blessed One: “Most excellent, Lord, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms. Just even so, lord, has the truth been made known to me, in many a figure by the Blessed One. I, even I, lord, betake myself to the Blessed One as my refuge, to the doctrine and to the Order. May the Blessed One accept me as a follower, as one who from this day forth as long as life endures has taken his refuge therein.

2. Puriso – A Man

1. In the monastery of Savatthi.
2. On another occasion, King Pasenadi of Kosala, came into the presence of the Blessed One, and after exchanging greetings with him and compliments of friendship and courtesy, sat down at one side.
3. So seated at one side, king Pasenadi of Kosala said to the Blessed One: “How many kinds of inward experiences, your reverence, arising in a man arise for his bane, his suffering, his discomfort?”
4. Three such inward experiences, sire, arising in a man arise for his bane, his suffering, his discomfort. What are the three? Greed arising in a man arise for his bane, his suffering, his discomfort. Hatred arising in a man arise for his bane, his suffering, his discomfort. Delusion arising in a man arises for his bane, his suffering, his discomfort. These three inward experiences, sire, arising in a man arise for his bane, his suffering, his discomfort.”

5. As plants of the rush-tribe, their own fruit become, do suffer, so a man of evil heart through greed and hate and delusion suffers scathe, for these none other than himself become.

3. Raja – The King

1. In Savatthi
2. So seated at one side, king Pasenadi of Kosala said to the Blessed One: “is there, your reverence, any born thing that can live without decay and death?”
3. “There is no life, sire, without decay and death.
4. Even they who are eminent Katthiyas, owing great treasure, great wealth, immense hoards of gold and silver, immense aids to enjoyment, immense supplies of goods and corn, even they, being born, cannot live without decay and death.
5. Even they who are eminent Brahmins, eminent householders, owing great treasure, great wealth, immense hoard of gold and silver, immense aids to enjoyment, immense supplies of goods and corn, even they, being born, cannot live without decay and death.
6. Even those bhikkhus, sire, who are arahants, who have destroyed defilements, who have lived the life, have done that which was to be done, for whom the burden is laid low, who have won their own highest good, for whom the chain of becoming is utterly destroyed, who by right insight are free, even in them this composite frame is of a nature to dissolve and be laid aside.
7. The king’s own cars, gay in their gold and silver, wear out with age; so doth our body also fare to decay. Norm of the good decays not. The good, in sooth, one to another tell this.

4. Piya – The Dear One

1. In Savatthi.
2. So seated at one side, king Pasenadi of Kosala said to the Blessed One: “These were the thoughts, lord, that arose in my heart, while I was privately meditating: -- For whom, now, is the self a dear friend, and for whom is the self a hateful enemy? And I thought, lord, thus:
3. They whose conduct in deed, word, and thought is evil, for them the self is a hateful enemy. Even though they were to say: “Dear to us is the self,” nevertheless the self is for them a hateful enemy. What is the reason? Because that which an enemy would do to an enemy, even that are they themselves doing to the self. Therefore for them is the self a hateful enemy.
4. ‘And they whose conduct in deed, word, and thought is virtuous, for them is the self a dear friend. Even

though they were to say: “Hateful to us is the self,” nevertheless for them the self is a dear friend. What is the reason? Because that which a friend would do to a friend, even that are they themselves doing to the self. Therefore for them is the self a dear friend.

5. Even so, sire, even so. They whose conduct in deed, word, and thought is evil, for them the self is a hateful enemy. Even though they were to say: “Dear to us is the self,” nevertheless the self is for them a hateful enemy. What is the reason? Because that which an enemy would do to an enemy, even that are they themselves doing to the self. Therefore for them is the self a hateful enemy. And they whose conduct in deed, word, and thought is virtuous, for them is the self a dear friend. Even though they were to say: “Hateful to us is the self,” nevertheless for them the self is a dear friend. What is the reason? Because that which a friend would do to a friend, even that are they themselves doing to the self. Therefore for them is the self a dear friend.

6. He who would know the self as dear and kind, Let him not be with evil conduct yoked.

Ill-won in sooth is evil-doer’s weal.

Laid low by ‘him-who-cometh-at-the-end’. And life among mankind abandoning,

To such what thing’s his own? What takes he hence?

What dogs his steps, like shadow in pursuit?

Man’s merits and the sins he here hath wrought:

That is the thing he owns, that takes he hence,

That dogs his steps, like shadow in pursuit?

Hence let him make good store for life elsewhere, sure platform in some other future world,

Rewards of virtue on good beings wait.

Attanarakkhita – protected oneself (self-guarded)

1. So seated at one side, king Pasenadi of Kosala said to the Blessed One.
2. These, lord, were the thoughts that arise in my heart while I was privately meditating: -- “Who are they by whom the self is guarded? Who are they by whom the self is not guarded?” and I thought, lord, thus:
3. They whose conduct in deed and word and thought is bad, by them the self is not guarded. Yea, though a squadron of elephants, or of cavalry, or of chariots, or of infantry may keep guard for them, yet is the self by them not guarded. What is the reason? Because this guard is external; because it is not an inner guard, therefore is the self by them not guarded.
4. And they whose conduct in deed and word and thought is good, by them the self is guarded. Yea, though

no squadron of elephants, or of cavalry, or of chariots, or of infantry keep guard for them, yet is the self guarded by them. What is the reason? Because theirs is an inner guard, not an external guard, therefore is the self guarded by them.

5. Even so, sire, even so, sire. They whose conduct in deed and word and thought is bad, by them the self is not guarded. Yea, though a squadron of elephants, or of cavalry, or of chariots, or of infantry may keep guard for them, yet is the self by them not guarded. What is the reason? Because this guard is external; because it is not an inner guard, therefore is the self by them not guarded. And they whose conduct in deed and word and thought is good, by them the self is guarded. Yea, though no squadron of elephants, or of cavalry, or of chariots, or of infantry keep guard for them, yet is the self guarded by them. What is the reason? Because theirs is an inner guard, not an external guard, therefore is the self guarded by them.
6. Restraint with body is good, restraint with speech is good, restraint with mind is good, restraint in all ways is good, the one who has restrained in all ways is shameful, he is called the protected one.

Appaka

1. In Savatthi.
2. So seated at one side, king Pasenadi of Kosala said to the Blessed One: “These, lord, were the thoughts that arise in my heart while I was privately meditating: ‘Few are those persons in this world who, when they have gained great wealth and treasure, are not carried away and become intoxicated thereby, and indulge in greed of sense desires, and misconduct themselves among their fellowmen. But very many are they who, when they are thus placed, do these things.’”
3. Even so, sire, even so. “Few are those persons in this world who, when they have gained great wealth and treasure, are not carried away and become intoxicated thereby, and indulge in greed of sense desires, and misconduct themselves among their fellowmen. But very many are they who, when they are thus placed, do these things.”
4. Infatuated in their worldly wealth, greedy and languishing in sense desire,
Discerning not that they have gone too far, no more than deer discern the trap prepared:
Evil the aftermath to them must be, and bitter verily the ripened fruit.

TRANSLATE ENGLISH INTO PALI

1. How a lion was killed by a hare

katham ekene Sasakena Siho Marito.

Khudabhibhuto migaraja sakopaj (taj) avoca: 'Kasma tvaj cirayitva agacchasi?' ti. 'N'eso mama doso; antaramagge'haj abbena sihena balakkarena nivattapito 'mhi; yavahaj tav'antikam agantva tassa samipaj paccagamanaya satham akasij (tava so maj na vissajjesi) ti sasako vadi. Kopavittho siho: 'sighaj gantva sappagabbhaj taj dutthaj maj dassahi 'ti aha. Atha saso tam ekassa gambhirakupassa mukhavattij netva: 'Passa simi 'ti vatva kupabbhantare dissamanaj tass'eva patibimbaj dassesi. Tato siho dappito naditva kopena pakkhandanto kupe patitva mari.

2. The bad result of an untimely setting off

Akale Nikkhamanassa Vipako.

Ekada Baranasiraja paccantaj vupasamanatthaya akale nikkhamitva uyyane khandhavaraj nivesesi. Tada eko uluko velugumbaj pavisitva niliyi. Kaka taj disva agantva 'nikkhamantaj ganhissama' ti parivaresuj. So yava suriyatthavgamana athatva kalass'eva nikkhamitva palayituj arabhi.

Atha naj kaka parivaretvā tundehi kottenta patesuj. Raja ekaj amaccājan amantetva 'Kasma ime kaka ulukaj paripatenti' ti pucchi. Amacco: 'Maharaja, akale attano vasanattana nikkhamanta evaj dukkhaj papponti' ti aha.

3. Prince Jimutavahana

Jimutavahano Kumaro

Himavato ekassa (pabbata-) kutassa matthake Kabcanapuraj nama nagaraj ahosi. Tasmij puruttame pura Jimutaketu nama raja bhavi. Tassa pasadasamipuyyane (or pamadavane) paramparagato eko kapparukkho ayacakanaj manorathapurako anvatthanamo hutva atthasi. So raja taj taruj upatthahitva tassa vahasa accantadanarataj uttamagunopetaj sabbasattanukampij Jimutava: hanaj nama puttaj labhi. Tasmij kumare vayappatte (or yobbanappatte) raja taj operajje abhisibci. Ath'ekada so kumaro patisallinaj sapitaram upasavkamma etad avoca: 'Maharaja, janasi tvaj imaj sariraj adij katva sabbesaj savkhatanaj calamana-taravgasamanataj. Dittha nu kenaci kadaci dhanassa ca vijjuya ca katthaci thiratha? Asmij sajsare eko paropakaro yeva thavaro, pubba-yasuppadako ca, hoti. Atha, tata, sabbavatthusu aniccesu kass'atthaya kapparukkho'yaj rakkhiyati' ti?

QUESTIONS

2007

(a) Translate into English.

Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni anto nimuggaposīni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā accuggamma ṭhitāni anupalittāni udakena. Evameva kho, bhikkhave, vipassī

bhagavā arahaṃ sammāsambuddho buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante.

70. ‘*Atha kho so, bhikkhave, mahābrahmā vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivatakkamaññāya vipassiṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ gāthāhi ajjhabhāsi –*

‘Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato;

Tathūpamaṃ dhammamaṃ sumedha, pāsādamāruyha samantacakkhu.

‘Sokāvatiṇṇaṃ [sokāvakiṇṇaṃ (syā.)] janatamapetasoko,

Avekkhassu jātijarābhībhūtaṃ;

Uṭṭhehi vīra vijitasaṅgāma,

Satthavāha aṇaṇa vicara loke.

Desassu [desetu (syā. pī.)] bhagavā dhammaṃ,

Aññātāro bhavissanti’ti.

71. ‘*Atha kho, bhikkhave, vipassī bhagavā arahaṃ sammāsambuddho taṃ mahābrahmānaṃ gāthāya ajjhabhāsi –*

‘Apārutā tesāṃ amatassa dvārā,

Ye sotavanto pamañcantu saddhaṃ;

Vihimsasāññī paṇaṇaṃ na bhāsiṃ,

Dhammaṃ pañītaṃ manujesu brahme’ti.

‘Atha kho so, bhikkhave, mahābrahmā ‘katāvakaṃso khomhi vipassinā bhagavatā arahatā sammāsambuddhena dhammadesanāya’ti vipassiṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā tattheva antaradhāyi.

Dīgha Nikāya – Mahāvaggapāḷi – 1. Mahāpadānasuttaṃ - Brahmāyācanakathā

(b) Explain the origin and evolution of the Buddhist dispensation according to *Mahākkhandhaka*

???

(a) Translate into English.

Atha kho selassa brāhmaṇassa etadahosi – ‘ghosopi kho eso dullabho lokasmiṃ yadidaṃ buddhoti. Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati rājā hoti cakkavatti dhammiko dhammarājā caturanto vijitāvī janapadatthāvariyaṃ pappatto sattaratanaṃ samannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ, hatthiratanāṃ, assaratanaṃ, mañiratanāṃ, itthiratanāṃ, gahapatiratanāṃ, pariñāyakaratanameva sattaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthēna dhammena abhivijīya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchaddo [vivattacchaddo (sī. pī.)]. Kahaṃ pana, bho keṇīya, etarahi so bhavaṃ gotamo viharati arahaṃ sammāsambuddho’’ti?

Evaṃ vutte, keṇīyo jaṭilo dakkhiṇaṃ bāhuṃ paggahetvā selaṃ brāhmaṇaṃ etadavoca –

Khuddaka Nikāya – Suttanipātapāḷi – 3. Mahāvaggo - 7. Selasuttaṃ

(a) Translate into English.

1187.

‘Ete sambahulā devā, iddhimanto yasassino;
Dasa devasahassāni, sabbe brahmapurohitā;
Moggallānaṃ namassantā, tiṭṭhanti pañjalīkatā.

1188.

‘‘Namo te purisājañña, namo te purisuttama;
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisa’.

1189.

‘Pūjito naradevena, uppanno maraṇābhibhū;
Puṇḍarīkaṃva toyena, saṅkhārenupalippati.

1190.

‘Yassa muhuttena sahasadhā loko, saṃvidito sabrahmakappo vasi;
Iddhiguṇe cutupapāte kāle, passati devatā sa bhikkhu.

1191.

‘Sāriputtova paññāya, sīlena upasamena ca;
Yopi pāraṅgato bhikkhu, etāvaparamo siyā.

Khuddaka Nikāya – Theragāthāpāli – 20. Saṭṭhinipāto - 1. Mahāmogallānattheragāthā

(b) „The *Theragāthā* expresses the mystic experiences of the disciples of **the Buddha**.“ Discuss.

2004

- (a) Translate into English.

*Jāte kho pana bhikkhave Vipassimhi kumāre, Bandhumato rañño paṭivedesuṃ: „Putto 'te deva jāto, taṃ devo passatūti.“
Addasā kho bhikkhave Bandhumā rājā Vipassī kumāraṃ, disvā nemitte brāhmaṇe amantāpetvā etad avoca:*

*„Passantu bhonto nemittā brāhmaṇā kumāraṃ ti.“ Addasāsuṃ kho bhikkhave nemittā brāhmaṇā Vipassī kumāraṃ disvā
Bandhuman rājānaṃ etad avocuṃ: „Attamano deva hohi, mahesakkho te deva putto uppanno. Lābhā te Mahārājā,
suladdhaṃ te Mahārājā, yassa te kule evarūpo putto uppanno.*

*Ayaṃ hi deva kumāro dvattiṃsa Mahāpurisa-lakkaṇepi samannāgato, yehi samannāgatassa Mahāpurisassa dve gatiyo
bhavanti anaññā. Sace agāraṃ ajjhāvasati, rjā hoti cacka-vatti dhammiko dhamma-rLJL cāturato vijiṭṭhā
janapadatthāvāriyappatto satta-ratana-samannāgato. Tass' imani satta ratanāni bhavanti, seyyathīdaṃ cakkaranāṃ
hatthi ratanaṃ assa-ratanaṃ maṇi-ratanaṃ itthi-ratanaṃ gahapati-ratanaṃ parināyaka-ratanaṃ eva sattamaṇ. Paro
sahasasā kho pan'assa puttā bhavanti sūrā virāṅga-rūpā parasenappamaddanā. So imaṃ paṭhaviṃ sāgara-pariyantaṃ
adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti
sammā sambuddho loka vivattacchaddo.*

- (b) Examine the transformation of Gautama Buddha's image from a human to a god above gods.

- (a) Translate into English.

*Tena kho pana samayena bhikkhu anupariveniyaṃ pātimokkhaṃ uddisanti asaṅketena. Āgantukā bhikkhū na jānati kattha
vā aji' uposatho kariyissatīti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave anupariveniyaṃ pātimokkhaṃ uddisitabbaṃ
asaṅketena. Yo uddiseyya, āpatti dukkhatassa. Anujānāmi bhikkhave uposathāgāraṃ sammānitvā uposathaṃ kātuṃ yaṃ*

saṅgho ākañkhati viharaṃ vā aḍḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. Evañ ca pana bhikkhave sammannitabbañ: vyattena bhikkhunā paṭibalena saṅgho ñāpetabbo:

Suṇātu me bhante saṅgho. Yadi saṅghassa pattakallaṅ, saṅgho itthannāmaṃ viharaṃ uposathāgāraṃ sammanneyya. Esā ñatti.

Suṇātu me bhante saṅgho. Saṅgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. Yassāyasmato khamati itthannāmassa vihāraṃ uposathāgarassa sammuti, so tun' assa, yassa na khamati, so bhāseyya.

Sammato saṅghena itthannāmo vihāro uposathāgāraṅ. Khamati saṅghassa, tasmā tuṅhī, evaṃ etaṃ dhārayāāmīti.

Tena kho pana samayena aññatarasmiṃ āvāse dve uposathāgārāni sammātāni honti. Bhikkhu ubhayattha sannipatanti idha uposatho kariyassati idha uposatho kariyissatīti. Bhagavato etaṃ atthaṃ arocesuṅ. Na bhikkhave ekasmiṃ āvāse dve uposathāgārāni sammannitabbāni. Yo sammanneyya, āpatti dukkatassa. Anujānāmi bhikkhave ekaṃ samuhanitvā ekattha uposathaṃ kātuṅ.

- (b) Discuss the importance of *Uposathakamma* of Buddhist order.

- (a) Translate into English.

- a) *Taṃ eva vācaṃ bhāseyya ya' attānaṃ na tāpaye pare ca na vihiṇseyya; sa ve vācā subhāsītā.*
- b) *Piyavcaṃ eva bhāseyya yā vācā paṭinanditā yaṃ anādāya pāpni paresaṃ bhāsate piyaṅ.*
- c) *Saccaṃ ve amatā vācā, esa dhammo sanantano; sacce at the ca dhamme ca āhu santo patitthitā.*
- d) *Yaṃ buddho bhāsātī vācaṃ khemaṃ nibbānapattiyā dukkhass' antakiriya, sa ve vacānaṃ uttamā.*
- e) *Gambhirapañño medhāvī maggāmaggassa kovido Sāriputto mahāpañño dhammaṃ deseti bhikkhunaṅ.*
- f) *Saṅkhittena pi deseti vitthārena pi bhāsati sālīkāye va nigghoso paṭibhānaṃ udīrayī.*

- (b) „*Theragāthās* are echoes of understanding of the Arhant disciples.“ Examine this with suitable examples.

- (a) Translate into English.

- a) *'Passāmi suddhaṃ paramaṃ arogyaṃ diṭṭhena saṅsuddhi narassa hoti' etabhijānaṃ 'paraman'ti ñatvā suddhānupassi ti pacceti ñāṇaṅ.*
- b) *Diṭṭhena ce suddhi narassa hoti ñānena vā so pajahāti dukkhaṅ, aññena so sujjhāti sopadhīko diṭṭhi hi naṃ pāva tathā vadānaṅ.*
- c) *Na brāhmaṇo aññato suddhiṃ āha diṭṭhe sute sīlavate mute vā puññe ca pāpe ca anñpalitto attañjaho na-y-idha pakubbamāno*
- d) *Purimaṃ pahāya aparaṃ sitāse ejānugā te na taranti saṅgaṃ, te uggahyanti nirassajanti kapiva sākhaṃ pamuñcaṃ gahāya*
- e) *Sayaṃ samādāya vatāni jantu uccāvacaṃ gacchati saññasatto, vidvāca vedehi samecca dhammaṃ na uccāvacaṃ gacchati bhūripañño.*
- f) *Sa sabbadhammesu visenibhūto yaṃ kiñci diṭṭhaṃ va suttaṃ mutaṃ vā taṃ evadassim vivaṭaṃ carantaṃ*

kenidha lokasmiṃ vikappayeyya

- (b) „The Buddhist way of 'Nibbānization' goes beyond all the accepted views.“ Discuss.

Probably not in the question papers:

- Translate into English:

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhave brāhmaṇakule nibbattitvā vayappatto takkasilaṃ gantvā sabbasippāni uggaṇhitvā bārāṇasiyaṃ disāpāmoḁkko ācariyo hutvā pañca māṇavakasatāni sippaṃ vācesi. Tesu māṇavesu eko sañjīvo nāma māṇavo atthi, bodhisatto tassa matakuṭṭhāpanakamantaṃ adāsi. So uṭṭhāpanakamantameva gahetvā paṭibāhanamantaṃ pana aggahetvāva ekadivasaṃ māṇavehi saddhiṃ dāruatthāya araṇṇaṃ gantvā ekaṃ matabyaggaṃ disvā māṇave āha “bho, imaṃ matabyaggaṃ uṭṭhāpessāmi”ti. Māṇavā “na sakkhissasi”ti āhaṃsu. “Passantānaññeva vo taṃ uṭṭhāpessāmi”ti. “Sace, māṇava, sakkosi, uṭṭhāpehi”ti. Evañca pana vatvā te māṇavā rukkhaṃ abhiruhiṃsu. Sañjīvo mantaṃ parivattetvā matabyaggaṃ sakkharāhi pahari, byaggho uṭṭhāya vegeṇāgantvā sañjīvaṃ galaṇāliyaṃ ḁaṃsitvā jīvitakkhayaṃ pāpetvā tattheva pati, sañjīvopi tattheva pati. Ubhopi ekaṭṭhāneyeva matā nipajjiṃsu.

Khuddakanikāye – Jātaka-aṭṭhakathā - (Paṭhamo bhāgo) - 1. Ekakanipāto - 15. Kakaṇṭakavaggo - 10.

Sañjīvajātakavaṇṇanā

- Translate into English:

Sā maṅgalasālamūlaṃ gantvā sālasākhāṃ gaṇhitukāmā ahoṣi, sālasākhā suseditavettaḁgaṃ viya onamitvā deviyā hatthapathaṃ upagañchi. Sā hatthaṃ pasāretvā sākhāṃ aggaheṣi. Tāvadeva cassā kammajavātā calīṃsu. Athassā sāṇiṃ parikkhipitvā mahājano paṭikkami. Sālasākhāṃ gahetvā tiṭṭhamānāya evassā gabbhavuṭṭhānaṃ ahoṣi. Taṅkhaṇaṃyeva cattāro visuddhacittā mahābrahmāno suvaṇṇajālaṃ ādāya sampattā tena suvaṇṇajālena bodhisattaṃ sampaṭicchitvā mātu purato ṭhapetvā “attamaṇā, devi, hohi, mahesakkho te putto uppanno”ti āhaṃsu.

Yathā pana aññe sattā mātukucchito nikkhamantā paṭikūlena asucinā makkhitā nikkhamanti, na evaṃ bodhisatto. So pana dhammāsanato otaranto dhammakathiko viya, nissenito otaranto puriso viya, ca dve ca hatthe dve ca pāde pasāretvā ṭhitakova mātukucchisambhavena kenaci asucinā amakkhito suddho visado kāsikavatthe nikkhittamaṇiratanaṃ viya jotayanto mātukucchito nikkhami. Evaṃ santepi bodhisattassa ca bodhisattamātuyā ca sakkāratthaṃ ākāṣato dve udakadhārā nikkhamitvā bodhisattassa ca mātuyā ca sarīre utuṃ gāhāpesuṃ.

Khuddakanikāye – Jātaka-aṭṭhakathā - (Paṭhamo bhāgo) - 2. Avidūrenidānakathā

- Translate into English:

Atha kho bhagavato etadahosi – “bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahīṃsu; yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyya”nti. Atha kho bhagavato etadahosi – “kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharanti”ti? Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha kho bhagavā uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi.

11. Addasā kho upako ājīvako bhagavantaṃ antarā ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ, disvāna bhagavantaṃ etadavoca – “vippasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto. Kaṃsi tvaṃ, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesi”ti? Evaṃ vutte bhagavā upakaṃ ājīvakaṃ gāthāhi ajjhabhāsi –

[dha. pa. 353; kathā. 405] “Sabbābhibhū sabbavidūhamasmi,

Sabbesu dhammesu anūpalitto;

Sabbañjaho taṇhākkhaye vimutto,

Sayaṃ abhiññāya kamuddiseyyaṃ.

[mi. pa. 4.5.11 milindapañhepi; kathā. 405] “*Na me ācariyo atthi, sadiso me na vijjati;*

Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

[kathā. 405 kathāvattthupāḷiyampi] “*Ahañhi arahā loke, ahaṃ satthā anuttaro;*

Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

[kathā. 405 kathāvattthupāḷiyampi] “*Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;*

Andhībhūtasmiṃ lokasmiṃ, āhañchaṃ [āhaññiṃ (ka.)] amatadundubhi”nti.

*Vinayaṭṭhake – Mahāvaggapāḷi - 1. Mahākhandhako - 6. Pañcavaggiyakathā*⁸

- Translate to English:

Mano pubbaṅgasmā dhammā – manosethā manomayā;

manasā ce padutthena – bhāsati vā karoti vā

tato naṃ dukkhamanveti – cakkamva vahato padaṃ.

(*Dhammapada* 1)

Idha modati pecca modati – katapuñño ubhayattha modati;

so modati so pamodati – disvā kammavisuddhimattano.

(*Dhammapada* 16)

Visāradam vādapathāti vattinaṃ,

Tilokapajjotamasayhasāhinaṃ;

Asesa ñeyyāvaraṇappahāyinaṃ,

Namāmi satthāramanantagocaraṃ.

Añña – Sīhala Gantha Saṅgaho - Dāṭṭhavaṃsa 1

- Translate into English:

1. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi

Khuddaka Nikāya – Khuddakapāṭhapāḷi – 5. Maṅgalasuttaṃ

- Translate into English:

25. Atha kho sudinno kalandaputto aciravuṭṭhitāya parisāya yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ

8 Similar version can be found at: *Majjhimanikāya – Mūlapaṇṇāsapāḷi - 3. Opammavaggo - 6. Pāsārāsisuttaṃ*

abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sudinno kalandaputto bhagavantaṃ etadavoca – ‘yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ; icchāmaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Pabbājetu maṃ bhagavā’’ti. ‘*Anuññātosī pana tvaṃ, suddinna, mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā’*’ti? ‘*Na kho ahaṃ, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā’*’ti. ‘*Na kho, suddinna, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājentī’*’ti. ‘*Sohaṃ, bhante, tathā karissāmi yathā maṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāyā’*’ti.

(*Vinaya Piṭaka – Pārājikapāḷi - 1. Pārājikakaṇḍaṃ - 1. Paṭhamapārājikaṃ - Sudinnabhāṇavāro – paragraph 25*)

- Translate into English:

5. [*udā. 11*] *Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā ajapālanigrodhamūlā yena mucalīndō tenupasaṅkami, upasaṅkamitvā mucalīndamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. Tena kho pana samayena mahā akālamagho udapādi, sattāhavaddalīkā sīvatāduddinī. Atha kho mucalīndō nāgarājā sakabhavanā nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā uparimuddhani mahantaṃ phaṇaṃ karitvā aṭṭhāsī*

(*Vinaya Piṭaka – Mahāvaggaṃ - 1. Mahākhandhako – 3. Mucalīndakathā*)

- Translate into English:

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto mahāvibhave brāhmaṇakule nibbattitvā vayappatto takkasilaṃ gantvā sabbasippāni uggaṇhitvā bārāṇasiyaṃ disāpāmokkho ācariyo hutvā pañca māṇavakasatāni sippaṃ vācesī. Tesu māṇavesu eko sañjīvo nāma māṇavo atthi, bodhisatto tassa matakūṭṭhāpanakamantaṃ adāsī. So uṭṭhāpanakamantameva gahetvā paṭibāhanamantaṃ pana aggahetvā ekadivasaṃ māṇavehi saddhiṃ dāruatthāya araṇṇaṃ gantvā ekaṃ matabyagghaṃ disvā māṇave āha ‘bho, imaṃ matabyagghaṃ uṭṭhāpessāmi’’ti. Māṇavā ‘*na sakkhissasī’*’ti āhaṃsu. ‘*Passantānaññeva vo taṃ uṭṭhāpessāmi’*’ti. ‘*Sace, māṇava, sakkosī, uṭṭhāpehī’*’ti. Evañca pana vatvā te māṇavā rukkhaṃ abhiruhīṃsu.

(*Khuddakanikāye – Jātaka-aṭṭhakathā - (Paṭhamo bhāgo) - 1. Ekakanipāto - 15. Kakaṇṭakavaggo - 10. Sañjīvajātakavaṇṇanā*)⁹

2006

- (a) Translate into English

‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;

Rāgarattā na dakkhanti, tamokkhandhena āvuṭṭā’⁹ti [tamokkhandhena āvutāti (sī. syā. kaṃ. pī.)].

Itiha bhagavato paṭisaṅcikkhato appossukatāya cittaṃ namati, no dhammadesanāya.

Atha kho brahmuno sahampatiṃsa bhagavato cetasā cetoparivitakkamaññāya etadahosi – ‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukatāya cittaṃ namati [namissati (?)], no dhammadesanāya’’ti. *Atha kho brahmā sahampati – seyyathāpi nāma balavā puriso samiñjitaṃ [sammīñjitaṃ (sī. syā. kaṃ. pī.)] vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya evameva – brahmaloke antarāhito bhagavato purato pāturahosi. Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇajāṇumaṇḍalaṃ pathaviyaṃ nihantvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanaṭā dhammassa parihāyanti. Bhavissanti dhammassa aññātāro’*’ti.

⁹ I could not find exactly the same *sutta* as mentioned in the question paper, also regarding the difficulty that there was no mention of its placement. This *sutta* is 98% same as the in the test paper. I am definitely sure that the version on the question paper was different because of unintentionally committed mistakes (as there are only two or three very small differences).

Idamavoca brahmā sahampati, idaṃ vatvā athāparaṃ etadavoca

Samyutta Nikāya – Sagāthāvagga Pāli – 6. Brahmāsamyuttaṃ - 1. Brahmāyācanasuttaṃ

(b) Evaluate the authenticity of *Mahākkhandhaka* in studying the life of **the Buddha**.

Or

Examine the importance of the relationship between pupil & teacher described in *Mahākkhandhaka*.

(a) Translate into English

1040.

“*Savanti sabbadhi sotā, (iccāyasmā ajito)*

Sotānaṃ kiṃ nivāraṇaṃ;

Sotānaṃ saṃvaram brūhi, kena sotā pidhiyyare” [pithiyyare (sī. syā. pī.), pithiyyare (sī. aṭṭha.), pidhiyyare (?)].

1041.

“*Yāni sotāni lokasmiṃ, (ajitāti bhagavā)*

Sati tesam nivāraṇaṃ;

Sotānaṃ saṃvaram brūmi, paññāyete pidhiyyare”.

1042.

“*Paññā ceva sati yañca [satī ceva (sī.), satī ca (syā.), satī cāpi (pī. niddesa), sati cāpi (niddesa)], (iccāyasmā ajito)*

Nāmarūpañca mārisa;

Etaṃ me puṭṭho pabrūhi, katthetaṃ uparujjhati”.

1043.

“*Yametaṃ pañhaṃ apucchi, ajita taṃ vadāmi te;*

Yattha nāmañca rūpañca, asesam uparujjhati;

Viññāṇassa nirodhena, etthetaṃ uparujjhati”.

1044.

“*Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;*

Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisa”.

1045.

“*Kāmesu nābhigijjheyya, manasānāvilo siyā;*

Kusalo sabbadhammaṇaṃ, sato bhikkhu paribbaje”ti.

Khuddaka Nikāya – Suttanipātapāli – 5. Pārāyanavaggo - 1. Ajitamānavapucchā

(b) Discuss the changes of *Mahāpurisa* concept in the *Tissametteyya Sutta*.

(a) Translate into English

Ehi tvaṃ, tāta uttara, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā samaṇaṃ gotamaṃ jānāhi yadi vā taṃ

bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso. Tathā mayaṃ taṃ bhavantaṃ gotamaṃ vedissāma''ti. ''*Yathā kathaṃ panāhaṃ, bho, taṃ bhavantaṃ gotamaṃ jānissāmi yadi vā taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso*''ti. ''*Āgatāni kho, tāta uttara, amhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurissassa dveyeva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyaṃ sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkarataṇaṃ, hatthirataṇaṃ, assarataṇaṃ, maṇirataṇaṃ, itthirataṇaṃ, gahapatirataṇaṃ, pariṇāyakarataṇameva sattaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyaṃ adaṇḍena asatthena dhammena [dhammena samena (ka.)] abhivijīya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado. Ahaṃ kho pana, tāta uttara, mantānaṃ dātā; tvaṃ mantānaṃ paṭiggahetā*''ti.

Majjhima Nikāya – Majjhimaṇṇāsapāḷi – 5. Brāhmaṇavaggo - 1. Brahmāyusuttaṃ

(b) Examine the authoritative power of the universal monarch (*cakkavattī*) as revealed in the concept of seven treasures (*satta ratana*)

(a) Translate into English

1173.

''*Codito bhāvitattena, sarīrantimadhārīnā;*

Migāramātupāsādaṃ, pādaṅguṭṭhena kampayim.

1174.

''*Nayidaṃ sithilamārabba, nayidaṃ appena thāmasā;*

Nibbānamadhigantabbaṃ, sabbagantha-pamocanaṃ.

1175.

''*Ayañca daharo bhikkhu, ayamuttamaporiso;*

Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhiniṃ [savāhanaṃ (ka.)].

1176.

''*Vivaramanupabhanti vijjutā, vebhārassa ca paṇḍavassa ca;*

Nagavivaragato jhāyati, putto appaṭimassa tādino.

1177.

''*Upasanto uparato, pantasenāsano muni;*

Dāyādo buddhaseṭṭhassa, brahmunā abhivandito.

Khuddaka Nikāya – Theragāthāpāḷi – 20. Saṭṭhinipāto - 1. Mahāmogallānatheragāthā

(b) Discuss the doctrinal and literary combination reflected in the *Theragāthā*

2005

(a) Translate into English.

150. *Atha kho bhikkhūnaṃ etadahosi – ‘‘kati nu kho pātimokkhuddesā’’ti? Bhagavato etamatthaṃ ārocesuṃ. Pañcime,*

bhikkhave, pātimokkhuddesā – nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ. Ayaṃ paṭhamo pātimokkhuddeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetabbaṃ. Ayaṃ dutiyo pātimokkhuddeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṅghādisese uddisitvā avasesaṃ sutena sāvetabbaṃ. Ayaṃ tatiyo pātimokkhuddeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṅghādisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sāvetabbaṃ. Ayaṃ catuttho pātimokkhuddeso. Vitthārenea pañcama. Ime kho, bhikkhave, pañca pātimokkhuddesāti.

Tena kho pana samayena bhikkhū – bhagavatā saṃkhittena pātimokkhuddeso anuññātoti – sabbakālaṃ saṃkhittena pātimokkhaṃ uddisanti. Bhagavato etamatthaṃ ārocesuṃ. Na, bhikkhave, saṃkhittena pātimokkhaṃ uddisitabbaṃ. Yo uddiseyya, āpatti dukkaṭassāti.

Tena kho pana samayena kosalesu janapade aññatarasmim āvāse tadahuposathe savarabhayaṃ [saṃcarabhayaṃ (syā.)] ahoṣi. Bhikkhū nāsakkhiṃsu vitthārena pātimokkhaṃ uddisituṃ. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi, bhikkhave, sati antarāye saṃkhittena pātimokkhaṃ uddisitunti.

Tena kho pana samayena chabbaggiyā bhikkhū asatipi antarāye saṃkhittena pātimokkhaṃ uddisanti. Bhagavato etamatthaṃ ārocesuṃ. Na, bhikkhave, asati antarāye saṃkhittena pātimokkhaṃ uddisitabbaṃ. Yo uddiseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, sati antarāye saṃkhittena pātimokkhaṃ uddisituṃ. Tatrime antarāyā – rājanantarāyo, corantarāyo, agyantarāyo, udakantarāyo, manussantarāyo, amanussantarāyo, vāḷantarāyo, sarīsapantarāyo, jīvitanantarāyo, brahmacariyantantarāyoti. Anujānāmi, bhikkhave, evarūpesu antarāyesu saṃkhittena pātimokkhaṃ uddisituṃ, asati antarāye vitthārenāti.

Tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhe anajjhīṭṭhā dhammaṃ bhāsanti. Bhagavato etamatthaṃ ārocesuṃ. Na, bhikkhave, saṅghamajjhe anajjhīṭṭhena dhammo bhāsitaḥ. Yo bhāseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, therena bhikkhunā sāmaṃ vā dhammaṃ bhāsituṃ paraṃ vā ajjhesitunti.

Vinaya Piṭaka – Mahāvaggapāḷi – 2. Uposathakkhandhako - 78. Saṃkhittena pātimokkhuddesādi

(b) Define *Pubbakaraṇa* and *Pubbakicca*, and show their importance in the *Uposatha Kamma* (*Pātimokkha* reciting)

(a) Translate into English

37. ‘‘Atha kho, bhikkhave, bandhumā rājā nemitte brāhmaṇe ahatehi vatthehi acchādāpetvā [acchādetvā (syā.)] sabbakāmehi santappesi. Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa dhātiyo upaṭṭhāpesi. Aññā khīraṃ pāyenti, aññā nhāpenti, aññā dhārenti, aññā añkena pariharanti. Jātassa kho pana, bhikkhave, vipassissa kumārassa setacchattaṃ dhārayittha divā ceva rattiṅca – ‘mā naṃ sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā ussāvo vā bādhayitthā’ ti. Jāto kho pana, bhikkhave, vipassī kumāro bahuno janassa piyo ahoṣi manāpo. Seyyathāpi, bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā bahuno janassa piyaṃ manāpaṃ; evameva kho, bhikkhave, vipassī kumāro bahuno janassa piyo ahoṣi manāpo. Svāssudaṃ añkeneva añkaṃ parihariyati.

38. ‘‘Jāto kho pana, bhikkhave, vipassī kumāro mañjussaro ca [kumāro brahmassaro mañjussaro ca (sī. ka.)] ahoṣi vaggussaro ca madhurassaro ca pemaṇiyassaro ca. Seyyathāpi, bhikkhave, himavante pabbate karavikā nāma sakuṇajāti mañjussarā ca vaggussarā ca madhurassarā ca pemaṇiyassarā ca; evameva kho, bhikkhave, vipassī kumāro mañjussaro ca ahoṣi vaggussaro ca madhurassaro ca pemaṇiyassaro ca.

39. ‘‘Jātassa kho pana, bhikkhave, vipassissa kumārassa kammavipākajaṃ dibbacakkhu pāturaḥosi yena sudaṃ [yena dūraṃ (syā.)] samantā yojanaṃ passati divā ceva rattiṅca.

40. ‘‘Jāto kho pana, bhikkhave, vipassī kumāro animisanto pekkhati seyyathāpi devā tāvatimsā. ‘Animisanto kumāro pekkhatī’ ti kho, bhikkhave [animisanto pekkhati, jātassa kho pana bhikkhave (ka.)], vipassissa kumārassa ‘vipassī vipassī’ tveva samaññā udapādi.

41. ‘‘Atha kho, bhikkhave, bandhumā rājā atthakaraṇe [aṭṭa karaṇe (syā.)] nisinno vipassim kumāraṃ añke nisīdāpetvā atthe anusāsati. Tatra sudaṃ, bhikkhave, vipassī kumāro pituañke nisinno viceyya viceyya atthe panāyati nāyena [aṭṭe panāyati nāyena (syā.)]. Viceyya viceyya kumāro atthe panāyati nāyenaṭi kho, bhikkhave, vipassissa kumārassa bhiiyosomattāya ‘vipassī vipassī’ tveva samaññā udapādi.

42. ‘‘*Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa tayo pāsāde kārāpesi, ekaṃ vassikaṃ ekaṃ hemantikaṃ ekaṃ gimhikaṃ; pañca kāmagaṇāni upaṭṭhāpesi. Tatra sudaṃ, bhikkhave, vipassī kumāro vassike pāsāde cattāro māse [vassike pāsāde vassike] nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṃ orohatī*’’ti.

Dīgha Nikāya – Mahāvaggapāḷi – 1. Mahāpadānasuttaṃ - Vipassīsamaññā

(b) Referring to *Mahāpadāna Sutta*, give an overview of the development of the *Buddha* concept.

(a) Translate into English.

802.

Paramanti diṭṭhīsu paribbasāno, yaduttari kurute jantu loke;

Hīnāti aññe tato sabbamāha, tasmā vivādāni avūtivatto.

803.

Yadattanī passati ānisaṃsaṃ, diṭṭhe sute sīlavate [sīlabbate (syā.)] mute vā;

Tadeva so tattha samuggahāya, nihīnato passati sabbamaññaṃ.

804.

Taṃ vāpi ganthaṃ kusalā vadanti, yaṃ nissito passati hīnamaññaṃ;

Tasmā hi diṭṭhaṃ va suttaṃ mutaṃ vā, sīlabbatam bhikkhu na nissayeyya.

805.

Diṭṭhimpi lokasmiṃ na kappayeyya, ñāṇena vā sīlavatena vāpi;

Samoti attānamanūpaneyya, hīno na maññetha visesi vāpi.

806.

Attaṃ pahāya anupādiyāno, ñāṇepi so nissayaṃ no karoti;

Sa ve viyattesu [vīyuttetu (sī. aṭṭha.), dviyattesu (ka.)] na vaggasārī, diṭṭhimpi [diṭṭhimapi (ka.)] so na pacceti kiñci.

Khuddaka Nikāya – Suttanipātapāḷi – 4. Aṭṭhakavaggo – 5. Paramaṭṭhakasuttaṃ

(b) Show with reference to the *Aṭṭakavagga* of the *Suttanipāta* that being fanatic in views is a hindrance in the attainment of liberation (*Nibbāna*).

(a) Translate into English.

‘‘Tameva vācaṃ bhāseyya, yāyattānaṃ na tāpaye;

Pare ca na vihiṃseyya, sā ve vācā subhāsītā.

‘‘Piyavācaṃva bhāseyya, yā vācā paṭinanditā;

Yaṃ anādāya pāpāni, paresaṃ bhāsate piyaṃ.

‘‘Saccaṃ ve amatā vācā, esa dhammo sanantano;

Sacce atthe ca dhamme ca, āhu santo paṭiṭṭhitā.

‘‘Yaṃ buddho bhāsate vācaṃ, khemaṃ nibbānapattiyā;

Dukkassantakiriyāya, sā ve vācānamuttamā’’ti.

Samyutta Nikāya – Sagāthāvaggapāḷi – 8. Vaṅṅīsasamyuttam - 5. Subhāsitasuttam

“*Gambhīrapañño medhāvī, maggāmaggassa kovido;*

Sāriputto mahāpañño, dhammaṃ deseti bhikkhunam.

Samyutta Nikāya – Sagāthāvaggapāḷi – 8. Vaṅṅīsasamyuttam - 6. Sāriputtasuttam

(b) Analyse the relationship of liberation and poetic creativity reflected in the *Vaṅṅīsa theragātha*.

2003

(a) Translate into English

34. ‘*Katamehi cāyaṃ, deva, kumāro dvattiṃsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāpī janapadatthāvariyaṃ sattaratanasamannāgato. Tassimāni sattaratanāni bhavanti. Seyyathidaṃ – cakkaratanaṃ hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijīya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loka vivaṭacchado.*

35. ‘*Ayañhi, deva, kumāro suppatiṭṭhitapādo. Yaṃ pāyaṃ, deva, kumāro suppatiṭṭhitapādo. Idampissa mahāpurisassa mahāpurisalakkhaṇam bhavati.*

‘*Imassa, deva [imassa hi deva (?)], kumārassa heṭṭhā pādātalesu cakkāni jātāni sahasārāni sanemikāni sanābhikāni sabbākāraparipūrāni. Yampi, imassa deva, kumārassa heṭṭhā pādātalesu cakkāni jātāni sahasārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampissa mahāpurisassa mahāpurisalakkhaṇam bhavati.*

Dīgha Nikāya – Mahāvaggapāḷi – 1. Mahāpadānasuttam - Dvattiṃsamahāpurisalakkhaṇā

(b) Examine critically the marks of **the Buddha's** body that are depicted in the *Mahāpadāna Sutta* of *Dīgha Nikāya*.

(a) Translate into English.

Tena kho pana samayena bhikkhū – bhagavatā anuññātā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatituntī – cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṅhī nisīdanti. Te manussā upasaṅkamanti dhammassavanāya. Te ujjhāyanti khiyyanti vipācentī – ‘kathañhi nāma samaṇā sakyaputtiyā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṅhī nisīdissanti, seyyathāpi mūgasūkarā. Nanu nāma sannipatitehi dhammo bhāsītabbo’ ti. Assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyyantānam vipācentānam. Atha kho te bhikkhū bhagavato etamattham ārocesum...pe... atha kho bhagavā etasmim nīdāne etasmim pakaraṇe dhammim katham katvā bhikkhū āmantesi – ‘anujānāmi, bhikkhave, cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammam bhāsitu’ nti.

Vinaya Piṭaka – Mahāvaggapāḷi – 2. Uposathakkhandhako - 68. Sannipātānujānanā

133. *Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘yaṃnūnāhaṃ yāni mayā bhikkhūnam paññattāni sikkhāpadāni, tāni nesam pātimokkhuddesaṃ anujāneyyaṃ. So nesam bhavissati uposathakamma’ nti.*

Vinaya Piṭaka – Mahāvaggapāḷi – 2. Uposathakkhandhako - 69. Pātimokkhuddesaṃ anujānanā

(b) Write an exposition on the formal act of observance in the light of Buddhist *Vinaya*.

(a) Translate into English.

‘*Kāmarāgena dayhāmi, cittaṃ me pariḍayhati;*

Sādhu nibbāpanaṃ brūhi, anukampāya gotamā’*’ti.*

‘*Saññāya vipariyesā, cittaṃ te pariḍayhati;*

Nimittaṃ parivajjehi, subhaṃ rāgūpasamhitaṃ.

‘*Saṅkhāre parato passa, dukkhato mā ca attato;*

Nibbāpehi mahārāgaṃ, mā dayhūttho punappunaṃ.

‘*Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ;*

Sati kāyagatā tyatthu, nibbidābahulo bha.

‘*Animittaṅca bhāvehi, mānānusayamujjaha;*

Tato mānābhisamayā, upasanto carissasī’*’ti.*

Samyutta Nikāya – Sagāthāvaggapāḷi – 8. Vaṅgīsasamyuttaṃ - 4. Ānandasuttaṃ

‘*Tameva vācaṃ bhāseyya, yāyattānaṃ na tāpaye;*

Pare ca na vihiṃseyya, sā ve vācā subhāsītā.

Samyutta Nikāya – Sagāthāvaggapāḷi – 8. Vaṅgīsasamyuttaṃ - 5. Subhāsitasuttaṃ

(b) Illustrate the Buddhist attitude of renunciation on the basis of *Kāmasutta* of *Suttanipāta*.

2002

(a) Translate into English.

‘*Ayañhi, deva, kumāro uñhīsasīso. Yaṃ pāyaṃ, deva, kumāro uñhīsasīso, idampissa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.*

36. ‘*Imehi kho ayaṃ, deva, kumāro dvattiṃsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃpatto sattaratanasamannāgato. Tassimāni sattaratanāni bhavanti. Seyyathidaṃ – cakkaratanaṃ hatthiratananaṃ assaratananaṃ mañiratananaṃ itthiratananaṃ gahapatiratananaṃ pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṅḍena asatthena dhammena [dhammena samena (syā..)] abhivijīya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭachado*’*ti.*

Dīgha Nikāya – Mahāvaggapāḷi – 1. Mahāpadānasuttaṃ - Dvattiṃsamahāpurisalakkhaṇā

(b) Explain in brief the concept of a great man.

(a) Translate into English.

Atha kho bhikkhūnaṃ etadahosi – ‘bhagavatā paññattaṃ ‘samaggānaṃ uposathakamma’nti. Kittāvatā nu kho sāmaggī hoti, yāvatā ekāvāso, udāhu sabbā pathavī’ ti? Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi, bhikkhave, ettāvatā sāmaggī yāvatā ekāvāsoti.

Vinaya Piṭaka – Mahāvaggapāḷi – 2. Uposathakkhandhako - 69. Pātimokkhuddesānujānanā

137. Tena kho pana samayena āyasmā mahākappino rājagahe viharati maddakucchimhi migadāye. Atha kho āyasmato mahākappinassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – ‘gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vāhaṃ saṅghakammaṃ na vā gaccheyyaṃ, atha khvāhaṃ visuddho paramāya visuddhiyā’ ti? Atha kho bhagavā āyasmato mahākappinassa cetasā cetoparivitaṅkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – gijjhakūṭe pabbate antarahito maddakucchimhi migadāye āyasmato mahākappinassa sammukhe pāturaḥosi. Nisīdi bhagavā paññatte āsane. Āyasmāpi kho mahākappino bhagavantam abhivādetvā ekamantaṃ nisīdi.

Vinaya Piṭaka – Mahāvaggapāḷi – 2. Uposathakkhandhako - 70. Mahākappinavatthu

(b) Give an account on the underlined word of the above passage.

(a) Translate into English.

‘Buddhānubuddho so thero, koṇḍañño tibbanikkamo;

Lābhī sukhavihārānaṃ, vivekānaṃ abhiṅhaso.

‘Yaṃ sāvakena pattabbaṃ, satthusāsanakārīnā;

Sabbassa taṃ anuppattaṃ, appamattassa sikkhato.

‘Mahānubhāvo tevijjo, cetopariyāyakovido;

Koṇḍañño buddhadāyādo [buddhasāvako (pī.)], pāde vandati satthuno’ ti.

Samyutta Nikāya – Sagāthāvaggapāḷi – 8. Vaṅgīsasamyuttaṃ - 9. Koṇḍaññasuttaṃ

‘Nagassa passe āsīnaṃ, muniṃ dukkhassa pāraguṃ;

Sāvakā payirupāsanti, tevijjā macchāyino.

‘Te cetasā anupariyeti [anupariyesati (sī. syā. kaṃ.)], moggallāno mahiddhiko;

Cittaṃ nesaṃ samannesam [samanvesam (syā. aṭṭha.)], vippamuttaṃ nirūpadhiṃ.

‘Evaṃ sabbaṅgasampannaṃ, muniṃ dukkhassa pāraguṃ;

Anekākārasampannaṃ, payirupāsanti gotama’nti.

Samyutta Nikāya – Sagāthāvaggapāḷi – 8. Vaṅgīsasamyuttaṃ - 10. Moggallānasuttaṃ

(b) Assess the poetical value of the verses recited by **Arahat Vaṅgīsa**.

(a) Translate into English

780.

*Kāmesu giddhā pasutā pamūlhā, avadāniyā te visame nivīṭṭhā;
Dukkhūpanūtā paridevayanti, kiṃsū bhavissāma ito cutāse.*

781.

*Tasmā hi sikkhetha idheva jantu, yaṃ kiñci jaññā visamanti loke;
Na tassa hetū visamaṃ careyya, appañhidam jīvitaṃ māhu dhīrā.*

782.

*Passāmi loke pariphandaṃ mānaṃ, paṃṇaṃ imaṃ taṇhagataṃ bhavesu;
Hīnā narā maccumukhe lapanti, avīṭataṇhāse bhavābhavesu.*

783.

Mamāyite passatha phandaṃ māne, maccheva appodake khīṇasote;

Etampi disvā amamo careyya, bhavesu āsattimakubbamāno.

Khuddaka Nikāya – Suttanipāṭapāḷi – 4. Aṭṭhakavaggo - 2. Guhaṭṭhakasuttaṃ

(b) Explain **the Buddha's** teachings on sensual pleasure.

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*, *Suttanipāṭa*, *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*, *Atthasālinī* 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.

666 THE FIRST BUDDHIST COUNCIL

The first Buddhist council was held at Rajagaha soon after the passing away of the Buddha to set the Dhamma and Vinaya. Ven. Mahakassapa Thera presided the council. Ven. Upali was responsible for the Vinaya and Ven. Ananda for the Dhamma.

When the Buddha passed away, many of monks except Anagami and Arahants were plunged into deep grief but the Thera Subhadda spoke to the monks who were lamenting and asked them not to lament because the Buddha passed away. He said that, “this great Thera always spoke to us saying, ‘do this thing and not to do this thing’. Hearing the words of Subhadda Ven. Mahakassapa felt very sorry and anxious about the future of the Buddhasasana and he proposed that the council should be held to rehearse the Dhamma and Vinaya.

Rajagaha at Sattapani cave was selected for the first council under the King Ajatasattu patronage. 499, Arahants were selected to participate in this council. Ven. Ananda who was not an Arahant up to this time. He became Arahant just before starting of the council and he was permitted to join the council.

With the permission of the Sangha, Ven. Mahakassapa asked the questions from Ven. Upali relating to Vinaya and regarding to the matter, occasions. The questions relating to the Dhamma were asked to Ven. Ananda regarding to the occasion of the Sutta, the person or persons to whom is referred. The answers given by Ven. Upali and Ven. Ananda became Vinaya Pitaka and Suttapitaka. There is no mention of the Abhidhamma Pitaka being subject to discussion at the First Council.

In the canonical literature **Vinaya Pitaka** was set under following headings;

1. Parijika } Suttavibhanga

- | | | |
|---------------|---|----------|
| 2. Pacittiya | } | Khandaka |
| 3. Cullavagga | | |
| 4. Mahāvagga | | |
| 5. Parivāra | | |

Sutta Pitaka **{Bhāṅkas}**

- | | |
|---------------------------|-------------------------------|
| 1. Dīgha nīkāya----- | Anandī and his followers |
| 2. Majjhima nīkāya----- | Sāriputta and his followers |
| 3. Saṅgīyutta nīkāya----- | Mahākassapa and his followers |
| 4. Aṅguttara nīkāya----- | Anuruddhī and his followers |
| 5. Khuddaka nīkāya----- | All |

666BACKGROUND OF THE FIRST COUNCIL (LECTURED BY VEN. PAÑÑĀRATANA) (ORIGINAL BY VEN. INDAKA) (2006)

The Buddha was born in the 6th century BC. After attaining enlightenment at the age of 35 until his *Mahāparinibbāna* at the age of 80 he spent his life preaching and teaching *Dhamma* for forty-five years day and night sleeping only for about 2 hours a day. **The Buddha** passed away at Kusinārāma on the full moon day of the *Visākha*. After passing away of **Buddha bhikkhus** assembled there. Seven hundred thousand *bhikkhus* were there. They chose 500 *bhikkhus* to endure **the Buddha's** teachings. But there was one less than five hundred and that was **Ānanda Thera**.

At the time the **Mahā Kassapa Thera** was the *Saṅghatthera*. He had performed all rites due to the dead body of **the Buddha** and the bodily relics. He thought about the evil words of **Subhadda**, who said: „Do not be sad brothers, cry not. Now we are free from the **Gotama Buddha**. He constantly warned us saying: -This is suitable, this is not suitable.- Now we are free to do what we like or not.“

The Buddha also had given him¹⁰ his garment, thereby had made him equal with Himself. The **Ānanda Thera** was also entreated again and again by the *bhikkhus*. They resolved to join with him the compilation of the *Dhamma* because it was not possible without him. They had resolved: „Spending the raining season¹¹ in Rājagaha, we will make a compilation of the *Dhamma*. No other monks must be permitted to dwell there.“ When they arrived at Rājagaha to spend the raining season they announced it to the **king Ajātasattu**. The king also donated to the *theras* for meeting a splendid hall built by the side of the Vebhararock near the entrance of the Sattapaññhi cave (and it was) like a hall of gods. Placed on the South side and facing the North, a noble seat was prepared for the *thera* and in the middle of the hall a high seat was prepared for the preacher, facing the East and worthy(?) of **the Buddha** himself.

After preparing, the king reported to the *theras*: „My work is finished.“ **Ānanda Thera** thought: „The meeting is tomorrow. It is not right for me to go to the meeting as a mere learner and not an *Arahant*. I must try very hard to purify my mind in the little time left for me.“ He spent much of the night in the contemplation on the body. When it was almost dawn, he decided to lie down. But he kept mindful on the body. Before his head touched the pillow and after he had raised his feet off the ground, all the defilement disappeared from his mind. He became an *Arahant* without being confined to any of the four postures.

While the *bhikkhus* met together in the hall, leaving a possible place for **Ānanda**, they seated themselves on chairs. **Ānanda Thera** wanted to make them known that he was an *Arahant*. So, he did not go there with them. But when someone asked: „Where is **Ānanda Thera**?“ He took the seat prepared for him, rising out of ground or passing through the air.

Mahā Kassapa was the president at the First Buddhist Council. **Upāli Thera** was chosen to answer questions about the *Vinaya*. **Ānanda Thera** was chosen to answer questions about the *Dhamma*. At the end of council the earth which was encircled by the ocean trembled six times and many wondrous signs were shown in the world in many ways.

10 To ven. **Mahā Kassapa**.

11 In original there was 'raging reason'.

666 BACKGROUND OF THE FIRST BUDDHA COUNCIL?

There is tradition recorded in Sumangalavilasini that when the canon was redacted at the first council, held three months after the death of the Buddha, the rehearsal of its different sections was put in the charge of the different elders who were chosen on account of their knowledge proficiency in particular section. At the end of the rehearsal these elders were also made responsible for the preservation of these sections of canon. Those Vinaya was entrusted to care of Upali, Dighanikaya to Ananda, Majjhimanikaya to the disciples of Sariputta, Samyutanikaya to Mahakassapa and Anguttaranikaya to Anuradha.

This due to the improper behavior of Bhikkhu Subhadda soon after the Buddha's demise may be the prompt cause to hold this council but there were various cause led to convening of the council. It can also be noted that monks seemed to have seen the example of disciples of Nigantha Nataputta, who dispersed into quarrels soon after their mast demise. The Buddha was a practical teacher, his teaching both major and minor discourses were preached at different occasion to different individuals and different place. Therefore his teaching were like flowers of various kinds scattered on all the quarters, with that, to necessary to collect and classify in order to preserve them well.

First council was held with 500 Arahants to participate under leadership of the Mahakassapa. The account of this council mentioned very clear, why Upali and ananda were selected to hold the pose of reciting Vinaya and Dhamma respectively, but did not mention to what reasons that Mahakassapa considered himself to be the president of the council or why the Bhikkhus at congregation agreed him unanimously to lead the council.

The cause could be Mahakassapa was the only strict Vinnaya practitioner, or most respected mediator and probably the senior most among the 500 Arahants. But Samantapasadika mentioned that the Buddha has exchanged his robe to the Mahakassapa during his lifetime, this might be implied that the Buddha conferred his authority to Mahakassapa when he demised. Therefore, it prompted him to take a lead in the council.

In facts, Vinaya being the lifeblood of Sasana was rehearsed first into five books. Suttas of Dhamma also were classified into five Nikayas. After the classification of the Buddha's teachings, we also witnessed imposition of Brahmadaṇḍa Upon the obstinate Channa, and the handing over of Vinaya and Suttas to different groups of monks preserve for the future generation. Therefore, in this very first council, we see various achievements according to Cullavagga such as:

- 1, The settlement of Vinaya
- 2, The settlement of texts of Dhamma
- 3, The trial of Ananda
- 4, Punishment of Channa
- 5, The decision of minor rules.

All these were the great achievement of the Buddhism, whatever, quarrels might have been at the time; the council can no doubt be the historical importance of Buddhism.

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666 THE CAUSES AND THE PROCEEDING OF THE FIRST COUNCIL (1158)

All Buddhist traditions maintain that the First Council is said to have taken place during the first rainy season following the Buddha's death.

1. Main reason leading to the 1st Council

According to the *Cullavagga*, Mahakassapa was absent at the Mahaparinibbana of the Buddha at Kusinagara. On his way to Kusinagara from Pava, he received news of the decease of the Buddha by a naked ascetic of the Ajivika sect. It is recorded a monk called Subhadda, who entered the Order in his old age, openly spoke to other monks who were grieving:

Enough, your reverences, do not grieve, do not lament, we are well rid of this great recluse. This is allowable to you, this is not allowable to you, but now we will be able to do as we like and we won't do what we don't like.

This remark of Subhadda alarmed Mahakassapa for the future safety and purity of the Dhamma preached by the Buddha. It was a clear indication of the necessitated of holding a council to compile the teachings of the Buddha so as to

preserve its purity.

Although the only reason of Subhadda's statement given in the Cullavagga. According to the history of Buddhism, there are also several other important incidents which have influenced for the decision to hold the council.

2. Incidents to hold the council

- (1) Buddha said to Ananda that Dhamma and Vinaya would be the supreme authority in the future after his passing away.

Yo vo Ananda maya Dhammo ca Vinaya ca desito pabbatto, so vo mam' accayena Sattha.

- (2) In the record of *Mahavajsa*, Mahakassapa also had other reasons for his anxiety. He had received the garment of the Master as a token of authority equal to that of the Master before was determined to fulfill the Master's wish to establish the truth.
- (3) In the Buddha life times, there were many rivals against the Buddha's religion activities. Devadatta, the cousin of the Buddha, he requested Buddha to introduce the following five rules in the monasteries and took this opportunity to create a division in the Sangha.
- (4) During the time of Buddha there were a set of monks called 'Chabbaggiya'. These monks tried very best transgress rules of Vinaya.
- (5) The monks who lived in the country of Vajji always made quarrels in the Sasana and a certain monk called Sati explained that the consciousness travels from existence to existence, this was a wrong interpretation of the Buddha's teachings.
- (6) The Buddha had already given the permission to the monks to hold the council after his passing away. For e.g. the *Sangiti sutta* of *Digha Nikaya*.
- (7) Another proved was found in the *Mahaparinibbana sutta*, Buddha said to the monks:

As long as the monks hold regular and frequent assemblies, they may be expected to prosper and not decline.

- (8) Again, the Buddha said that his teachings might suffer distortion, he cautioned his disciples about 4 criteria (mahapadesa) in which his instructions were to be verified, and should be carefully noted and compared with the doctrines and reviewed in the light of the disciplines.
- (9) According to the *Samagama sutta* of *Majjhima Nikaya*, the Buddha heard of the dissension in the Jaina community as soon as the leader Nigantha Nataputta dead. Afraid of like dissension in his church after his death, he consoled himself that there was no difference of opinions among his followers in regard to the Dhamma preached by him and to ensure further safety of his church, he delivered a religious discourse on the cause of schism. The Buddha placed reliance on his Dhamma the attachment of his followers to his Dhamma and Vinaya which he supposed would be of the implicit type for ever.

Of these evidences, the statement made by Subhadda can be considered as a result or an outcome of that rivalry or opposition. Anyway, the main purpose of the First Council is decided to collect and classify all the teaching delivered by the Buddha.

3. Proceedings of the Council

(a) Collection and Classification of Vinaya and Dhamma

Mahakassapa, who presided over the council, questioned Upali about Vinaya concerned the Vatthu, Nidana, Puggala, Pabbatti, Anuppabbatti, Apatti and Anapatti, In these ways, the Vinaya text was agreed upon.

When the turn of Ven. Ananda came the subject matter of the Sutta Pitaka in all five nikayas was formulated as questions of Ananda who give suitable answers. This also followed the lines adopted in those of the Vinaya, the occasion of the sermons, the person or persons include with reference to whom they were given thus the answers given by Ananda settled the Sutta Pitaka.

The First Council took seven months to settle down all the Buddha's teaching. The council mastered by 500 Arahants, so called '*The Council of Five Hundred*' .

At the end of the rehearsal, the classification of the Buddha's teaching into 5 sections were appointed to the leaders as follows:

1. Vinaya Pitaka ---- entrusted to Upali
2. Digha Nikaya ---- entrusted to Ananda
3. Majjhima Nikaya ---- entrusted to the disciples of Sariputta
4. Samyutta Nikaya ---- entrusted to Mahakassapa
5. Avguttara Nikaya ---- entrusted to Anurudha

The method adopted to preserve and spread the teachings of the Buddha was memorizing them by regular recitation and handing them down from teacher to pupil by word of mouth.

(b) The trial of Ananda

During this council there were charges against Ven. Ananda:

1. He could not formulate lesser and minor precepts as he was overwhelmed with grief at that time of the master's death.
2. He had to tread upon the master garment while sewing it as there was no one to help him.
3. He permitted women to salute first the body of the master because he did not want to detain them. He also did this for their edification.
4. He was unable to request the master to continue living for a Kalpa because under the influence of the evil.
5. He pleaded for admission for women into the Order out of consideration for Mahapajapati who nursed the Master in his infancy.

(c) The punishment of Channa

In *Mahaparinibbana sutta* of *Digha Nikaya* the Buddha said to Ananda:

After my passing, the monk Channa is to receive the Brahma- penalty... Whatever the monk Channa wants or says, he is not to be spoken to, admonished or instructed by the monks.

Therefore, Channa the charioteer of the master on the day of renunciation had to undergo the high penalty (Brahama dandha) imposed. When the punishment was imposed he was in grief and soon became an arahant. The punishment then ceased.

According to *Cullavagga*, the proceedings of the First Council achieved five results:

- (1) The settlement of the Vinaya under the leadership of Upali
- (2) The settlement of the texts of the Dhamma under the leadership of Ananda
- (3) The trial of Ananda.
- (4) The punishment of Channa.

666 EXPLAIN THE 1ST BUDDHIST COUNCIL AND THE EVOLUTION OF THE PALI CANON IN THE PRESENT FORMS

The Sri Lankan chronicle the *Dipavamsa*, *Mahavamsa* and the *Samantapasatika* and the *Culavagga* are the best available source of the Southern tradition regarding the 1st Buddhist Council. According to them this Council was held three months after the Buddha's parinibbana, in Rajagaha, in the Sattapani cave. Five hundred Arahants are said to have participated. Ven. Mahakassapa was the convener as well as the president. King Ajatasattu was the lay patron. The main purpose of the Council was to settle the Dhamma and vinaya. The procedure followed was simple. It is said that Ven. Mahakassapa questioned Ven. Upali and Ananda on Vinaya and Dhamma, and these two recited in answer the whole of Vinaya and Dhamma. There was 2 rehearsal by the 500 Arahants that assembled and accepted as the Teaching of the Buddha.

Besides this main task the five charges against Ananda were also discussed and finally dismissed, and Ven. Ananda declared not guilty of any of them. Further issue taken was the passing of Brahmadaṇḍa punishment on Channa, the charioteer of the Buddha.

The Southern tradition generally says that the whole Tripitaka was rehearsed at the First Council. but now it has been clearly established that the Abhidhamma Pitaka as it is known now was not rehearsed at this Council. It was a gradual development and that it came into existence in the present form only at the 3rd Council.

Whether the other two Pitakas as they exist now were rehearsed at the 1st Council is doubtful. It is quite

possible that a major part of both Vinaya and Sutta Pitaka was put together at this Council. but there were addition later on . It is also possible that the Khuddakanikaya came into existence at a later time.

What is very significant about the first Council is the attempt made at categorizing and classifying the texts and working arrangements for the oral tradition. The texts were divided into sectarian and each was assigned to groups of reciters known as Bhanaka. Thus the Vinaya came to be called Vinayadhara. The Sutta Pitaka was divided into Nikaya and each Nikaya assigned to separate groups of monks. This Bodhisattava system helped to preserve the Vinaya and Dhamma to the later generation.

It is possible that in this process of maintaining the oral tradition more editing took place, new material was added, more systematization was done. This also may have led to the gradual evolution of the Abhidhamma Pitaka.

666 EXPLAIN THE DEVELOPMENT OF THE 18 BUDDHIST SCHOOLS, WHICH CAME INTO EXISTENCE AFTER THE SECOND COUNCIL.

The Second Buddhist Council was held 100 years after the Buddha's passing away. The Theravada or the Southern tradition says, especially the accounts contained in Sri Lankan Chronicle say, that this Council was held because of Vinaya problems, the Dasavasthu. The Dipavamsa says that when the senior orthodox monks rejected these ten points put forward by the Vajji monks as being against the Vinaya, they broke away and formed into a new sect called Mahasanghika, and held a separate Council and rehearsed their own Tipitaka. The orthodox monks came to be known as Theravadin.

However, the more accepted view is that this new school started somewhat later and that it was not only Vinaya problem but also problems regarding the Dhamma, specially regarding this state of the Arahant, served as cause for this division. The 5-point put forward by Mahadeva is given as an example.

Between the Second, and the Third Council held 100 years later during the reign of King Dhammasoka, these schools got divided into 18 sects. The Theravadin got divided into 10 and the Mahasanghika into 8. The first to get divided were the Mahasanghikas. This new school broke away as their interpretation regarding the elements and they were known as Sarvastivadin. And the same century a group went away from the Sarvastivadin and they were the Vatsiputriyas. This latter school gave rise to 4 other schools namely, Dharmottariya, Bhadrayaniga, samitiya and Sannagarika. Still later, another group broke away from the original Sarvastivadin and came to be called mahisasakan who gave rise to Dharmagutakan. Kasyapiyas were also originally Sarvastivadin, but later formed into a new school. The last group breaks away from Sarvastivadin were the Sautrantikas who held Sutra as authentic. This was in the beginning of the 4-Century.

666 HISTORY OF BUDDHISM DURING BETWEEN SECOND COUNSEL AND THIRD COUNSEL (ORIGINAL BY VEN. NEMEINDA) 2008

The history of Buddhism became confused with a lot of sects after Second Council. The Theravada monks held second council at the Mahavana Monastery in Vesali city with seven hundred Arahanta monks. Vesali monks were expelled from the Sangha community by reciting Kammavasa. Those monks, expelled from gathered the monks, who were the same impression and held another council in the Kosambi city with large amount of monks as many as ten thousand monks. They called their school as Maha Sangika School or Mahasangiti School as it contained a large amount of monks.

Before third council, a lot of schools became separate from Mahasangika School and Theravada School in the order of eighteen. In them, eleven schools separated from Theravada schools, that is, Vijjiputtaka, Mahimsasaka, Dhammuttariya, Brdayanika, channagarika, sammitiya, sabbattiyavada (sarvastivada) Dhammaguttika, Kassaoika, Sankantika, Suttavada. Not only Theravada School but also Mahasangika School separated some schools such as Ekabyoharika, Gokulika, Bahussutiya, Pannattivada and Cetiavada, said Dipavamsa.

In the Kathavattu Commentary, Pubbhaseliya School etc, about twelve schools were further described. About the schools, different scholars said different name of schools in their books. Record of Vasumittra, written in Sanskrit language said that separating of schools had been before third council because of argument between Theravada and Mahasangika about something. It said total of schools are twenty and it expressed different idea such as Theravada School and Mahasangika School are the same school, not different. Some scholars said that there was no Theravada Buddhism in India when the record was written by Vasumittara.

According to Bhabya, there are twenty one schools, separated from Theravada and Mahasangika after Second Council. Some of his expressions are the same Dipavamsa's but some are different. It is not enough pages to show here all of their impressions. These are so confuse and it might be endless.

According to Mahaviharavasnikaya, at the third century B.C, the king Bindhusara, who is the father of King Asoka believed and respected Jainism. He had offered meal Janis monks, Brahmins and non-Buddhist ascetics every day in the royal. When kind Asoka ascended the throne, daily he would offer meal those ones in the royal till fourth years too. After fourth year, he became a Buddhist and would stop his offering to the Janis monks, Brahmas and non-Buddhist ascetics, listening the Buddha's teaching from a novice named Nigroda who is his nephew. Instead he offered the Buddha one hundred thousands and Dhamma, Sangha, his nephew and medicine for Sangha were offered the same amount daily.

And then eighty-four thousand wells, eighty-four thousand tanks, remembrance pillars and eighty-four thousand shrines were also offered through the world as remembrance of eighty-four of Dhamma. He is a great ----and would give favored Buddhism very much and gave up supporting another religious persons in any degree. Janis monks, Brahmins and non-Buddhist ascetics were lack of food. People followed the king's creed and they did what the king did. Janis monks etc faced a great difficulty to get a meal and most of them skipped their meal.

In the event, whether they were interested in Buddhism or not they decided to become Buddhist monks to solve the problem of meal, they daily faced. Some went to the monastery and became monks. Some wore robe themselves and stayed together real Buddhist monks in the monastery. They preached Dhamma to the people in their own way without studying Buddhism. A few years later, people

confused with Dhamma and they did not know what they have to believe and what truth Dhamma was.

The real Buddhist monks would not recite Sabbath Kamma, invitation Kamma the same Sima building with those fake ones. It had been for seven years. To crack the problem, the king invited Mahamogaliputta Thero to the royal. The king expelled fake monks from the monastery. They both purified Buddhism hand and hand. Mahamogaliputta Thero addressed Katharvatthu Text to be pure Buddhism. After saying that Text, one thousand Arahanta monks had held third counsel for month. The monks who expelled from Asokarama monastery gathered each other and also held second counsel in the Nalanda city.

666DISCUSS THE OUTCOMES OF THE 3RD BUDDHIST COUNCIL (702)

According to the Pali tradition, at the time of the 3rd century B.C. Buddhism spread more widely in India and there were 18 Buddhist schools came into being according to the different ideas of the Buddha's teaching. During this period, under the reign of Asoka, the 3rd Buddhist Council was held.

The account of the Third Council is found only in Sri Lankan sources such as the *Dipavajsa*, *Mahavajsa* and *Samantapasadika*. We are told in the *Mahavajsa* that during the reign of King Asoka, the Buddhist order flourished because of the king's financial support, but many people became monks only because monasteries offered an easy way of life. Monastic rules were not closely observed and religious practice was neglected and thus disputes arose in the order. To correct such abuses, Moggaliputta Tissa with the support of King Asoka purged the order. Those who agreed that Buddhism was vibhajjavada were accepted as Buddhist monks; those who disagreed were expelled from the order. It is said that 60,000 of heretic monks were expelled from the Order, then the Uposatha ceremony and the Pavarana were held. Moggaliputta Tissa then compiled the Kathavatthu to explain the orthodox position, assembled 1000 arahants, and held a council to compile the Dhamma.

The most significant outcome of the Council was that Moggaliputta Tissa restored the true faith and propounded the Abhidhamma treatise, the Kathavatthu. This text then added to the Abhidhamma Pitaka and completed the Tipitaka. The Kathavatthu containing a number of discussions and refutations from the Theravada standpoint of the heretical and unorthodox views belonging to various early Buddhist sects on matter connected with several problems of theology, philosophy, cosmology, psychology and so on. It may be remarked that the Kathavatthu is a treasure-house of the doctrines of different early Buddhist sects and schools which emerged in the course of schism and dissension growing after the death of the Buddha.

Another important outcome is that at the conclusion of the council, Asoka sent forth nine missionaries to nine different countries to propagate the religion of the Buddha and crowned it with success. The names of these missionaries and the places where they were sent forth and their achievement are as follows :

1. Majjihantika (Madhyadina) to Kasmira and Gandhara (Peshawar and Rawalpindi districts) -- conversion of 80 thousands and 100 thousand renounced.
2. Mahadeva to Mahisamandala (Mahismati, a district south of the Vindhya or Mysore) -- 40,000 made pure the eyes and 40,000 renounced.
3. Rakkhita to Vanavasa (North Canara) -- conversion of 60,000 and 37,000 renounced.
4. Dhammarakkhita the Yona to Aparantaka (western countries like Alor,Broach and Sopara) --37,000 perfectly understood truth and untruth, 1000 men and more women renounced.
5. Mahadhammarakkhita to Maharattha (Maharashtra) -- 84,000 attained the path; 13,000 renounced.
6. Maharakkhita to the country of Yona (Greek) --170,000 attained the path, 10,000 renounced.
7. Majjhima to Himavanta (Himalaya countries) -- 80 kotis attain the path, 5 Theras separately converted kingdoms, 100,000 in each country renounced.
8. Sona and Uttara to Suvannabhumi (Lower Burma) -- 60,000 converted, 3,500 sons and 1,500 daughters of noble families renounced.
9. Mahinda to Tambapanni (Ceylon) -- the king and 40,000 embraced Buddhism.

These nine missionaries were in their respective groups, each of which was headed by a prominent thera whose name was given in the list as states above. From the achievement of the missionaries, we can see that, not only the Bhikkhu Sangha was formed in these countries, but also the Bhikkuni Sangha in Aparantaka, Suvannabhumi and Ceylon. Thus we can make a conclusion that, Asoka not only sent monks as missionaries to propagate Buddhism, but there must have nuns as missionaries too, one such example as recorded in Mahavajsa is Sanghamitta to Ceylon.

To conclude up, the important and the outcomes of 3rd Buddhist Council are as follows:

1. The use of a new name for Theravada – Vibhajjavada.
2. The Uposatha ceremony and the Pavarana were held.
3. The rejection of non-Buddhist views.
4. Expelled 60,000 unorthodox monks
5. The Purification of the Sasana.
6. Composed Kathavatthu
7. Completed the compilation of Pali canon i.e, Tipitaka
8. Nine missionaries were sent to 9 different countries.
9. A reveal in the Pali literary sources.

666DISCUSS THE OUTCOMES OF THE 3RD BUDDHIST COUNCIL (719)

According to the Pali tradition, the first three Buddhist councils were held after the demise of the Buddha. The first council took part immediately after the death of the Buddha, the second a 100 years later under Kalasoka and the third 236 years in the reign of Asoka.

At the time of the 3rd century B.C. Buddhism spread more widely in India and there were 18 Buddhist schools came into being according to the different ideas of the Buddha's teaching. During this period, under the reign of Asoka, the 3rd Buddhist Council was held.

The account of the Third Council is found only in Sri Lankan sources such as the *Dipavajsa*, *Mahavajsa* and *Samantapasadika*. We are told in the *Mahavajsa* that during the reign of King Asoka, the Buddhist order flourished because of the king's financial support, but many people became monks only because monasteries offered an easy way of life. Monastic rules were not closely observed and religious practice was neglected. Disputes arose in the order. Not even the fortnightly assembly was held. To correct such abuses, Moggaliputta Tissa with the support of King Asoka purged the order. Those who agreed that Buddhism was vibhajjavada were accepted as Buddhist monks; those who disagreed were expelled from the order. It is said that 60,000 of heretic monks were expelled from the Order, then the Uposatha ceremony and the Pavarana were held. Moggaliputta Tissa then compiled the Kathavatthu to explain the orthodox position, assembled a thousand arahants, and held a council to compile the Dhamma.

The most significant outcome of the Council was that Moggaliputta Tissa restored the true faith and propounded the Abhidhamma treatise, the Kathavatthu. This text then added to the Abhidhamma Pitaka and completed the Tipitaka. The Kathavatthu containing a number of discussions and refutations from the Theravada standpoint of the heretical and unorthodox views belonging to various early Buddhist sects on matter connected with several problems of theology, philosophy, cosmology, psychology and so on. It may be remarked that the Kathavatthu is a treasure-house of the doctrines

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At the conclusion of the council, Asoka sent forth nine missionaries to nine different countries to propagate the religion of the Buddha and crowned it with success. The names of these missionaries and the places where they were sent forth are as follows :

- (1) Majjihantika (Madhyadina) to Kasmira and Gandhara (Peshawar and Rawalpindi districts)
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- (9) Mahinda to Tambapanni (Ceylon)

These nine missionaries were in their respective groups, each of which was headed by a prominent thera whose name was given in the list as states above. The task of missionary was successful, many people embraced Buddhism, and many more entered the Order of the Sangha and still a lot more attained to the reward of the path.

From the achievement of the missionaries, we can see that, not only the Bhikkhu Sangha were formed in these countries, but also the Bhikkuni Sangha in Aparantaka, Suvannabhumi and Ceylon. Thus we can make a conclusion that, king Asoka had not only sent monks as missionaries to propagate Buddhism, but there must have nuns as missionaries too, one such example as recorded in Mahavajsa is Sanghamitta to Ceylon.

The 3rd Council is very significance not only purging the lax monks and purifying the origin of Buddha's teachings etc. but also established the development of Pali literature. To conclude up, the important and the outcomes of 3rd Buddhist Council are as follows:

1. The use of a new name for Theravada – Vibhajjavada.
2. The Uposatha ceremony and the Pavarana were held.
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**666 WHAT WERE THE REASONS THAT LED TO THE THIRD COUNCIL AND EXPLAIN THE
EXTEND TO WHICH IT WAS RESPONSIBLE FOR THE FUTURE DEVELOPMENT OF THE
BUDDHA SASANA. BD/97/008 REV.JANAKA SOIKHAMSENG**

The Council was held at Pataliputta during the reign of King Dharmmasoka. At that time, with the conversion King Asoka to Buddhism who gave tremendous support to the Sangha there were many Sects attracted to join the Buddhist Order, some heretics who were eager to obtain various benefits also entered the Sangh Community. However, even though they became members of the Sangha they continued to adhere to their old faiths and practices and preach their doctrines as the Buddha's Doctrine. The orthodox monks separated themselves from them and refused to perform the Uposatha ceremony with them.

At that time, the monks found it difficult to live with heretic. They thought it is useless to practice Uposatha together with these heretics. Ven Moggalaputta tissa went from the city and lived in seclusion (alone). Thus no Uposath was performed for about seven years. The number of heretics and false monks far outnumbered the true believers. Then the King Asoka was very sad. He sent ministers to request the orthodox monks who had gone with the Mahathera, and meet Ven. Moggalaputta tissa to perform the Uposatha ceremony with the other monks. These monks refused to come to the city.

Then the ministers who misunderstood Asoka's command beheaded several monks. King Asoka was shocked to hear this news and was seized with grief. He asked the Sangh whether they held him responsible or not. Some thought he was, other is not. The King was perplexed and doubtful, and thus he in haste come to meet Ven. Moggalaputta Tissa who had retired to the Ahoganga hill up the Gangs, apologized for this misdeed, and requested him to go back to the city. Then the Thera agreed and returned to the city by boat. The Elder Tissa was welcome by King Asoka personally.

Asoka was said to have gone knee-deep into water and extended his right hand to the Thera as a mark of great reverence. Moggalaputta tissa stayed in the pleasure garden

and was asked to perform a miracle, which he did. This confirmed the faith Asoka in him and he asked him whether he was guilty of the murder of the monks through his minister. Moggalaputtatissa answered that he there was no guilty without evil intent, which satisfied Asoka.

The King got knowledge of Buddhism from the Thera. After that all the monks were asked to come for the meeting. Each monk was interviewed. They were questioned about the Dharmma but they did not know anything. Hence they were expelled from the Community. The king asked them to disrobe and wear the clothes given by him. The king gave these people jobs also. The Council thus ends. King Asoka did his best to bring discipline in the Sangha and treid to purify it as far as possible.

There was much improvement due to this Council. The Community of the Monks became pure. The Uposatha ceremonies and Pavarana ceremonies were held as usual.

During the third Council, thousand monks who were well versed (know very well) in the three Pitaka were elected to make a compilation of the true doctrine. The **Tripitaka** was completed in the midst of the Council. The Kathavatthupakarana was set forth by Thera tissa wherein the heretical doctrines were thoroughly well examined and refuted. Nine missionaries were sent to Nine Countries and there was revival in the literature sources. There are texts belonging to the Abhiddhama pitaka:

1. Dhammasangani
2. Vibhanga
3. Dhatukatha
4. Puggalapannatti
5. Kathavutthu
6. Yamaka
7. Patthana

666THE FOURTH BUDDHIST COUNCIL – KANISHKA COUNCIL (1103)

According to the Indian history, there are five greatest kings, three were devout Buddhist, one was a softened Hindu,

and another one was a Muslim who sought to found a new religion of his own.

The first and the greatest of the greatest was Asoka (3rd century B.C.) whose devoted support to the early form of Buddhism caused it to spread for the first time beyond the borders of India, become a world religion and develop into the so-called Buddhist culture of southern Asian countries.

The second was Kanishka (1st century A.D.), the great patron of Mahayana, who completed the work of Asoka and helped the northern branch of Buddhism to spread far and wide.

The reigning period of Kanishka is of great importance in the history of Buddhism in North India. According to northern Buddhist traditions, under King Kanishka, a great council, not recognized by the Theravada, was held in Jalandhar or Kashmir. It was regarded as the Third Council of the Mahayanists who did not accept the Third Council of Pataliputta, and as the Fourth Council of India.

There are different accounts regarding the 4th council in Chinese and Tibetan sources. According to Chinese sources, the stories of the 4th council given by Xuan-zhuang and Paramartha are run as follows:

(1) According to Xuan-zhuang

Xuan Zhuang (玄奘) mentions that Kanishka summoned the council 400 years after the Buddha's demise in Kashmir. According to Xuan-zhuang, Kanishka became interested in the Buddhist scriptures and sent for a monk every day to give him instruction but, as the instruction differed and was often contradictory, the King was perplexed and consulted the Ven. Parvva about the true doctrine. It was on the advice of Ven. Parvva who came to Kashmir from the east that decided Kanishka to convoke a Council in which the various sects would be represented.

Ven. Parvva advised King Kanishka to collect all the monks at in Kashmir. An attempt was made to reconcile the conflicting opinions of the different sects and settle once more the Vinaya, Sutta and Abhidhamma. Five hundred monks took part in this council, they were well-versed in the Tripitaka and was presided over by the learned monks Vasumitra and Parvva. The Theravadin monks did not took part in this council and majorities of the monks were Sarvastivadins. According to the Theravada tradition, Sarvastivada detached itself from the Sthaviravada School around the time of Asoka and spread from Mathura into Kashmir. Taking a different tack than the Sthaviravada monks, the Sarvastivada scholastics developed their own set of canonical texts, which adopted Sanskrit for their literary medium. The Abhidhamma texts of Sarvastivadins consist of seven books are all extant in Chinese translation, which is different from the Theravada Abhidhamma.

King Kanishka built a monastery for the accommodation of 500 monks who were called upon to write commentaries on the Pitakas. The commentary on the Sutta Pitaka was composed in 100,000 wlokas. The Vinaya-vibhasa, a commentary on the Vinaya, also consisted of 100,000 wlokas, and the Abhidharma-vibhasa, the commentary of the first book of the Sarvastivada Abhidharma, Jbana-prasthanawastra, which was composed in the council, also ran to the same number. King Kanishka, according to Xuan Zhuang, had all the treatises inscribed on copper-plates and had them enclosed in stone-boxes

and deposited them in a stupa made specially for the purpose.

(2) According to Paramartha

Paramartha in his *life of Vasubandhu* gives an independent account of the 4th council as having been held in Kashmir 500 years after the Buddha's demise. Paramartha refers that Katyayaniputra went to Kashmir and there with the co-operation of 500 arahants and 500 Bodhisattvas arranged the Sarvastivada texts, the main treatise of which was the Jbana-prasthanawastra in 8 sections, which was called the Vibhasa-wastra (毘婆沙論). Katyayaniputra then sent for Awvaghosa (馬鳴), requested him to give the Vibhasa a proper literary shape. Awvaghosa was the spiritual adviser of the Emperor and who took a leading part in the council, wrote many of the first Mahayana commentaries. He was known as the greatest poet of India before Kalidasa.

The only difference between Xuan-zhuang's account and that of Paramartha's account is that the former mentions the expository commentaries on Abhidharma, Sutra and Vinaya texts, but the latter refers to the Sarvastivadin Abhidharma texts only. Thus we see that the object of this council was not to establish fresh Canons but to prepare explanations or large commentaries on them with a view to reconciling the varying interpretations of the different sects. This council bears witness to the literary and religious activities of the Sarvastivadins and is of immense value from the point of view of the history of religion and literature. The Fourth Council may thus be regarded as an epoch-making event in the history of Buddhism in that it made Sanskrit the vehicle of Buddhist scriptures. There is no evidence that Mahayana Buddhism was represented in the proceedings, as it came into prominence only after the birth of Nagarjuna which was after the Council.

During the reign of Kanishka, Dharmatrata (法救), Ghosaka (妙音), Vasumitra (世友) and Buddhadeva (覺天) were the four renowned acaryas of the Vaibhasika school (說一切有部四大論師), they played a vital part in the spread of the Buddhism. Vasumitra helped the king to develop Sarvastivada, and he was also the author of 2 Abhidharma works, i.e. Dhatukaya-pada-wastra and Prakarana-pada-wastra. The composition of Vibhasa-wastra in Kashmir indicates that Kashmir grew up to an academic centre, attracting distinguished acaryas from other places. Vasumitra was also the author of Samayabhedoparacanacakra (異部宗輪論), translated into Chinese by Hiuen-Tsiang (玄奘). This text is regarding the Buddhist Schools of India, mainly concern the doctrine of the Sarvastivada.

Under Kanishka patronage, Sanskrit literature and the Gandhara school of art flourished. And through the influence of the Council, the works of the scholars and the encouragement of the royal patron, i.e. Kanishka who took personal interest in the propagation of the religion outside India, Buddhism spread far and wide. From Gandhara and Kashmir, both Indian and non-Indian monks risked their lives by travelling on foot or mules over the hilly regional and mountainous tracks at the foot of the Himalayas in order to carry the message of Buddha to the semi-civilized races of Central Asia and Eastern Turkestan, from which places again at a later date the religion was carried to China, Mongolia, Korea and ultimately to Japan.

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666PERIOD OF PALI LANGUAGE (ORIGINAL BY VEN. NEMEINDA) 2008

Most of scholars who were interested in Pali said that “It’s a middle Indus Aryan language. It shows some what close relation to Vedic forms. Both the Pali and classical Sanskrit are believed as a earlier form of middle Indus Aryan language. On the other hand Pali shows most close relationship not Sanskrit. Suttas as relationship does what exist in between any other two languages in the world. Therefore some one says that “Pali was derived from classical Sanskrit. But it’s not truth. It’s a hero tic

idea. Actually Pali is mention as Archeology or Prakrit. However Pali was not a main language in India. It has been consider as a dialect.

* Old Indus Aryan period Vedic Sanskrit = 1800 BC – 600 BC,

Middle Indus Aryan period Vedic = 600 BC – 1000 AD.

1. Part of middle Indus Aryans 600 BC – 200 BC,
2. Part of middle Indus Aryans 200 AD,
3. Part of middle Indus Aryans 600 AD – 1000 AD.

According to Philologists classical Sanskrit and Pali language have been derived from Vedic Sanskrit the mother language of both of them is same. Pali was not derived from classical Sanskrit.

Vedic Sanskrit = Devebhih, Kumarebhih.

Pali = Devebhi, Kumarebhi.

Sanskrit = Devaih, Kumaraih.

Sanskrit was used or spoken by higher people in the society but Pali has been mixed with regional dialects and used by general people. The special thing is the word Pali has been used for language since 12th century AD. Before them no one used the term Pali to introduce certain language. According to Buddhaghosa instead of the word Pali they have used several terms to introduce this language. Such as a “Tanti, Tantibhasa, Magadhi, Magadhibhasa.” Those facts are available or found from Commenteries and Commentators.

Where we mention about the Pali language it has a respectively development since the first Council there are many words which were compiled to the Pali language and we can see the similarities the language of those words. After the first council in 2nd and 3rd councils the pioneer of the Pali language had writen some words and collect commentaries and translation. Specially most of commentaries have been composed to the language in first century AD. In 19th century many scholars who were interested in study Pali from Euro pen countries had contributed great efforts to develop The Pali language. According to the form of the language which is existed on text and commentaries. Can be divided into the 4 periods of Pali language.

1. Tripitaka verses language era,
2. Tipitaka Prose language era,
3. Commentarial language era,
4. Poetry language era.

(1). T. V. Z. E.

This is the oldest form of Pali language. This is existed in the Stanzas which are available in Sutta Nipada, Dhammapada as soon text book; here we can see many Vedic Sanskrit characteristic. Some words had been derived from Vedic Sanskrit directly and some words so close relationship with Vedic form.

For example:

- a. In Vedic forms the words Devebhih, and Karanebhi are appeared as Devebhi, Kanebhi on Pali. But it is come in classical Sanskrit as Devaih and Karnaih.
- b. In Vedic Sanskrit the word “Amasi” has need as “Amase” in Pali, “Mayamettha yama mase” we should die here.

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2. Tipitaka prose language era,
3. Commentatorial language era,
4. Poetry language era.

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- b. In Vedic Sanskrit the word “Amasi” was use as “Amase” in Pali.
- c. The suffice “re” 3rd person ruler in Vedic it is used as “re”.

Basure and Prose

(2). T. P. L. E.

The form of this language is more different than Verses language.

How we can say these are the different.

- 1, more new words are added and oldest form had been reduce
- 2, the language is control by some rules of language. (Grammatically)
- 3, it has used few words to express ideas. It has been used meaning full words. It gives complete meaning.

Example:

“Handadanibhikkhave amantayamivo”, Therabhoga समयena buddho bhagava”.

(3). C. L. E. (1st canonical era)

1. The characteristic of this language exist on Milinda Panna, Nettippakarana and later addition many commentaries.
2. Many artificial words exist in this one of characteristic is higher Strength and higher Vedic language.
3. Some one explains this is as a scholars tics language simply words can be seen here or available here.

E.g. **Kannukobagava etarahi viharati.**

Sinhaless this time available here.

Etc. **Champtani.**

(4). P. L. E.

The characteristic of this language can be seen later points of Pali era such as **“Hattavaravihanpanca, Cinacataka”** many Sanskrit exit in this points.

It is generally believed that Pali came form middle Indus Indian language because

According to the Pali canon and non-canonical sources, the first three councils (savgiti) were held after the demise of the Buddha in order to draw up the creed in pure form. These three Councils were carried out in different occasions and duration of times.

The Pali canon is finalized after the 3rd Buddhist Council in 3rd century B.C. According to Mahavajsa, at the end of the 3rd Council, nine missions of elders were sent to preach the Buddha's teachings in various states and foreign countries. It is in this period that Buddhism was introduced to Sri Lanka by Ven. Mahinda.

It is stated in the early chronicles that after the acceptance of Buddhism by the people of Sri Lanka, and after the formation of a hierarchy of disciples who were Sinhalese, a council was held under Mahinda Thera, where all the leading theras were present. The teachings of the Buddha were recited and authoritatively laid down and the teachings of the Buddha were committed to memory by the learned monks and preserved as oral tradition.

The Buddha's teachings were written down on palm leaves in 1st century B.C at Alu-vihara in Matale in the central province of Sri Lanka. The Pali canonical texts consisting of *Vinaya*, *Sutta* and *Abhidhamma*, and the Sinhalese commentaries also produced during this period, these marked the progress of Buddhism in the Pali literature of Sri Lanka.

By about 5th century B.C. Buddhaghosa Thera came to Sri Lanka in the reign of King Mahanama (410-432). Thus, during this period, due to the effort of Buddhaghosa Thera, the Pali literature of Sri Lanka obtained higher processed of development.

Buddhaghosa enriched Buddhist literature by drawing new materials from other sources, his contributions gave an impetus to the learning of Pali in Ceylon which resulted in the establishment of the pre-eminence of Ceylon as **"The Home of Theravada Buddhism."**

However, it is important to note here that the Pali literature was not silent before the event of Buddhaghosa. A huge importance Pali literatures were written between the 3rd Century A.C. and 5th century A.D.

There are 800 hundred years gap between the 3rd B.C and 5th A.D centuries and this period are known as the post-canonical pre-commentarial period. In this period, the Pali literature can be categorized into 10 categories as follows:

1st category:

In this period there are two texts regarded as the texts of methodology to study the canon:

- a (1) Nettipakarana
- b (2) Petakopadesa

2nd category:

In this period, two texts answering the questions are written:

- c (1) Milindapabha
- d (2) Sutta-savgaha

According to the Burmese tradition, the above 4 texts are included in the Khuddaka Nikaya. Including the 15 texts of Khuddaka Nikaya of Sri Lankan tradition, thus there are 19 books in Burmese tradition.

3rd category:

The texts come during this period are the summaries of the texts of canon:

- (1) Mulasikkha
 - (2) Kuddakasikha
 - (3) Uttaravinicchaya
- } Vinaya

- (4) Vinayavinicchaya
- (5) Abhidhammavataṛa
- (6) Rupaṛupavibhaga Abhidhamma

4th category:

The 4th category is the analysing all the Buddhist teachings as a philosophy. For example:

- 1. Vimuttimagga – belong to Abhayagiri tradition, by Ven. Upatissa
- 2. Visuddhimagga - by Ven. Buddhaghosa)
- 3. Banodaya – by Buddhaghosa.

5th category

Texts which come into existence during this period is the literature of chronicles (Vajsaṛatha).

- 1. Atthakathamahavaṛsa
- 2. Thupavaṛsa
- 3. Dathadhaturavaṛsa
- 4. Dipavaṛsa

6th category

The Pali poetical works:

- 1. Telakatahagatha - verse in cauldron
- 2. Narasihagatha - in poems

7th category

Pali grammar works:

- 1. Kacchayana
- 2. Mahanirutti
- 3. Cullanirutti
- 4. Sabbagunakara

8th category:

There are some other texts existed in this period but not valuable in Theravada sources. They are:

- (1) Vannapitaka
- (2) Avgulimalipitaka
- (3) Gulhanmmagga
- (4) Gulhavessantara
- (5) Alavakagajjita
- (6) Rathapalagajjita

9th category:

There are some discourses which are not found in the present Tipitaka:

- (1) Kulumbasutta
- (2) Rajuvadasutta
- (3) Catuparivatthasutta
- (4) Nandopanandasutta

10th category:

According to commentary, some texts are the exposition of dhamma which existed before the commentary:

- (1) Maggakatha
- (2) Arammanakatha
- (3) Banavatthu

666THE PALI LITERATURE WAS NOT SILENT PRIOR TO THE COMMENTARY PERIOD. DISCUSS.

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According to the Pali tradition, three Buddhist councils were held after the demise of the Buddha in India. The first council took part immediately after the death of the Buddha, the second a hundred years later, and third 236 years after the nibbana in the reign of king Asoka.

The Pali canon is finalized at the time of the 3rd Buddhist Council in the 3rd century B.C in India. According to Mahavamsa, at the end of the 3rd Council, nine missions of elders were sent to preach the Buddha's teachings in various states and foreign countries. It is in this period that Buddhism was introduced to Sri Lanka by Ven. Mahinda.

It is stated in the early chronicles that after the acceptance of Buddhism by the people of Sri Lanka, and after the formation of a hierarchy of disciples who were Sinhalese, a council was held under Mahinda Thera, where all the leading theras were present. The teachings of the Buddha were recited and authoritatively laid down and they were committed to memory by the learned monks and preserved as oral tradition.

The Buddha's teachings were written down on palm leaves in 397 B.E. (89 B.C.), at Aluvihara in Matale in the central province of Sri Lanka. The Pali canonical texts consisting of *Vinaya*, *Sutta* and *Abhidhamma*, and the Sinhalese commentaries also produced during this period, these marked the progress of Buddhism in the Pali literature of Sri Lanka. Since then, much exegetical works in Sinhalese were added from time to time and during the next five hundred years literary activity progressed considerably.

By about 896 B.E. (410 B.C.) the fame of Buddhist literature in Sri Lanka was well recognized throughout India and tradition mentions Sinhalese Buddhist monks visiting India, China and other countries in Sri Lanka and introducing the literature produced in Sri Lanka. Buddhist monks from India and China also visited Sri Lanka to procure Buddhist books. And it was at this time that Buddhaghosa Thera came to Sri Lanka in the reign of King Mahanama (410-432). Thus, during this period, due to the effort of Buddhaghosa Thera, the Pali literature of Sri Lanka obtained another higher process of development.

Buddhaghosa enriched Buddhist literature by drawing new materials from other sources, his contributions gave an impetus to the learning of Pali in Ceylon which resulted in the establishment of the pre-eminence of Ceylon as **“The Home of Theravada Buddhism.”**

It is undeniable that Buddhaghosa had contributed much in the development of Pali literature. However, there are also some other Pali texts that existed before him which have very much influenced the development of Pali literature. So it is important to note here that the Pali literature was not silent before the advent of Buddhaghosa. A huge and important Pali literature

were written between the period of 3rd Century A.C. and 5th century A.D.

There are 800 hundred years gap between the period of 3rd B.C and 5th A.D centuries. According to the pali literature development, this period is known as the post-canonical pre-commentarial period. According to their contents, the pali literature which produced during this period can be categorized into 10 categories as follows:

1st category:

In this period there are two texts regarded as the texts of methodology to study the canon:

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- b (2) Petakopadesa

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In this period, there are two texts of answering the questions have written:

- c (1) Milindapabha
- d (2) Sutta-savgaha

According to the Burmese tradition, the above 4 texts are included in the Khuddaka Nikaya. Including the 15 texts of Khuddaka Nikaya of Sri Lankan tradition, thus there are altogether 19 books in Burmese tradition.

3rd category:

The texts come during this period is the summaries of the texts of canon:

- (1) Mulasikkha
 - (2) Kuddakasikha
 - (3) Uttaravinicchaya
 - (4) Vinayavinicchaya
 - (5) Abhidhammavatara
 - (6) Rugarupavibhanga
- } Vinaya
- } Abhidhamma

4th category:

The texts analysing all the Buddhist teachings as a philosophy came under this period are as follows:

1. Vimuttimagga – belong to Abhayagiri tradition, by Ven. Upatissa
2. Visuddhimagga - by Ven. Buddhaghosa)
3. Banodaya – by Buddhaghosa.

5th category

Texts which come into existence during this period is the literature of chronicles (Vajsa-katha).

1. Atthakathamahavajsa
2. Thupavajsa
3. Dathadhatuvajsa
4. Dipavajsa

6th category

The Pali poetical works:

1. Telakatahagatha - verse in cauldron
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7th category

Pali grammar works:

1. Kaccayana
2. Mahanirutti
3. Cullanirutti

4. Sabbagunakara

8th category:

There are some other texts existed in this period but not valuable in Theravada sources. They are:

- (1) Vannapitaka
- (2) Avgulimalipitaka
- (3) Gulha-ummagga
- (4) Gulhavessantara
- (5) Alavakagajjita
- (6) Ratthapalagajjita

9th category:

There are some discourses which are not found in the present Tipitaka:

- (1) Kulumbasutta
- (2) Rajovasasutta
- (3) Catuparivattasutta
- (4) Nandopanandasutta

10th category:

According to commentary, some texts are the exposition of dhamma which existed before the commentary:

- (1) Maggakatha
- (2) Arammanakatha
- (3) Banavatthu

<u>Canonical texts</u>	<u>Commentaries</u>	<u>Author of Commentaries</u>
	Visudhimagga	Buddhaghosa
Patimokkha	kankhavitarini	
Dighanikaya	Sumanngla vilasini	
Majjimanikaya	Papanca sudAni	
	SArattha depaṇi	
Anguttara Nikaya	Manoratthapurani	
Khuddaka nikaya	+	
1. Khuttakapatha	Paramatthajotika	
2. Udana	Paramatthadipani	Dhammapala
3. Dhammapada	Dhammapadatthakatha	Buddhaghosa
4. Itivutthaka	Paramatthadipani	Dhammapala
5. Suttanipata	Paramatthajothika	B.Y
6. Vimanavattu	Paramatthadipani	Dhammapala
7. Petavuttu		
8. Theragatha		
9. Therigatha		
10. Jataka	Jatakathakatha	B.G
11. Niddesa	Saddhammajotika	Upasena
12. Patisanbhidamagga	Saddhammapala	Mahanama
13. Apadana	Visuddhayanavilasini	Mol known
14. Buddhavana	Madhurattha vilasini	Buddha ...
15. Cariyapitaka	Paramatthdipani	Dhammapala
Abhidhamma		
1. Dhammasangani	Atthasalini	B.G
2. Vibhanga	Sammoha vinodani	
3. Kathavatthu		
4. Puggala pannatti	Pancapakarana	
5. Dhatukatha	Karana	
6. Yamaka	Yamakathakatha	
7. Patthava		Buddhaghosa

The Atthakathas, as we know, are exegeses the word on the text of the Pali canon. Their main intention is to explain different words and abstruse points of doctrine and error in the text are also to given additional explanation for. The commentaries grew in the course of several centuries just as what we find today.

It is differences between Atthakatha and the canon. And

The followings are the methods of how the commentary defines the Pali canon.

1. A method of commentary, which includes all relational historical and legendary information connected with the contents. This is the places, persons and the circumstances about the story.
2. A method of commentary, which gives explaining extract words taken form the texts. The nature of extracted word explains that they are nouns, verbs, prepositions and prefixes. Under

these categories, commentator is free to select word for commenting. According to their proper sequence in order to avoid repetition of explanation, verbs, the commentators used to express at the beginning of their commentary like this, " Tatrāyam apabbapada vannaṇa" . It means " here followed explanation of word with has not occurred before"

3. A method of commentary, including grammatical, philological and syntactical evaluation of words. A grammar is indispensable for to understand and interpret the subject. Therefore, commentator used this method in their commentary.
4. A method of commentary, giving the correct interpretation of words and idea. Words can have more than one meaning and particular meaning of what the talker wants to say here is important. So, to elucidate the meaning of a word, several quotations are cited from different paths of canonical and non-canonical literatures. Sometime the commentator had to use extra words from canonical text to understand the truth meaning and used simile and metaphor for explaining difficult concept. They are used in Pali literature all over.

666 THE COMMENTARIAL CHARACTERISTICS IN THE PALI CANON.

The earliest commentary can be observed in the **Dīghanikāya**, **Majjhimanikāya**, **samyuttanikāya**, and the **Anguttaranikāya**. Out of these four **Nikāya**, **Dīgha**, **Majjhima** and **Sanyutta** are more important with regard to commentarial characteristic.

When we easier examine of the **Suttas** in the **dīghanikāya**, we observed that there are commentarial characteristics- the **Satipatthāna sutta** in the **dīghanikāya** is longer than the **Satipatthāna sutta** found in **majjhima** and **Samyutta**. For example, the **Satipatthāna sutta** in the **Majjhimanikāya** has only **kāya**, **vedanā citta**, and **dhamma**. But the **Satipatthāna sutta** in the **Dīghanikāya** is longer giving explanations about the Four Noble Truths and the eightfold path. Therefore we can conclude the **Dīghanikāya Satipatthāna sutta** is a further explanation of the **Majjhimanikāya Satipatthāna sutta**. This fact itself is an indication to the present of commentarial features.

In the **Dīghanikāya**, there is a **Sutta** called **Mahāparinibbāna sutta**. When we examine this **Sutta**, we observed that it had been developed during many periods. This **sutta** consists of commentarial characteristic just like a commentary it includes historical facts, religious facts and social facts. In the **Mahāparinibbāni sutta**, there are descriptions about the **Buddha's** wanderings (**carikā**) his passing away the cremation and the distribution of relics. The **Sutta** also includes the social backgrounds of that particular period. Therefore, the **Mahāparinibbāna sutta** also includes commentarial characteristics.

The **Majjhimanikāya** and **Samyuttanikāya** also include **suttas** depicting commentarial characteristics. In the **Majjhimanikāya**, they are **Cūlavedalla sutta** and **Mahāvedalla sutta** and **Vibhanga sutta**. In these **Suttas**, we come across very difficult discussions on **Dhamma**. In these discussions there are questions and answers. In the **Mahāvedalla sutta**, there is a **Dhamma** discussion between **Mahāgottika** and the **Sāriputta Thera** these two disciples very popular regarding explaining the short **Dhamma** sermons in detail. **Mahāgottika Thera** puts forwards some **Dhamma** terms and then he requests **Sāriputta Thera** to interpret. This interpretation is just like a commentary. Therefore, we understand that in the **Majjhimanikāya** there are commentarial characteristics. The following passages can be cited as example for commentarial characteristics.

1. **Saññā saññāti āvuso vuccati kitthāvatā nukho āvuso saññāti vuccatīti?**
2. **Sañjānāti sañjānātīti kho āvuso tassamā saññāti vuccati. kiñca sañjānāti? nīlakampi, sañjānāti, pītakampi sañjānāti, lohītakampi sañjānāti, odākampi sañjānāti, sañjānāti sañjānātīti kho āvuso, tassamā saññāti vuccatīti**

THE MEANING OF THE TERM *Aṭṭhakathā*

The word *Aṭṭhakathā* is a general term, meaning exposition of the sense, explanation and commentary. Although *Aṭṭhakathā* could refer to all commentarial literature, as it did during the *Anurādhapura* period (3rd century BC to 10th century AC) when it had even a wider application and included all literary works other than the *Tipiṭaka*.

Today it is used when referring to the commentaries on the *Tipiṭaka* they are the expository treatises on the different texts of the Pāli canon, each text having its own commentary. Their main purpose being to interpret **the Buddha's** teachings, they not only explain difficult words grammatically and lexically but also contain explanations and exposition of **the Buddha's** doctrine.

Commentators have often digressed in the course of their explanations and various narratives and episodes have found their way into the commentaries making them rich in material not only for the religious history but also for the secular history of ancient India and Ceylon. The *Aṭṭhakathās* extant today are the works of **Buddhaghosa** and other commentators who translated into Pāli the then existing Sinhala *Aṭṭhakathās* which, in turn, were translations from the original Pāli.

The Ceylonese tradition regarding the *Aṭṭhakathās* is that they were composed in Pāli at the first council. **Ven. Mahinda** translated them into Sinhala. According to the *Dīpavaṃsa* and the *Mahāvāṃsa* the commentaries were put into written form in Ceylon along with the Pāli Canon during the reign of **Vattagāmanī Abhaya** in the 1st century BC.

The *mahāvāṃsa* and *Saddhammasaṅgaha* further state that the *Aṭṭhakathās* or original Pāli had disappeared in India at the time of the **Buddhaghosa**. We cannot know how far this statement is correct, but the original Pāli *Aṭṭhakathā* were not recorded in writing and no trace of them exists today. The Sinhala *Aṭṭhakathā* put into written and recorded at the time of the **Vattagāmanī Abhaya**. This tradition regarding the origin of the *Aṭṭhakathā* may be accepted with certain modifications.

The *Aṭṭhakathā* occupies a very important place in the literature of Ceylon, as also in Buddhist literature. The Sinhala Commentary, which are now lost, the Pāli *Aṭṭhakathā* provided the material for much of the literature in Ceylon. The influence of the *Dhammapadaṭṭhakathā* and the *Jātaḥkaṭṭhakathā* is seen on western literature as well as on Burmese literature.(?)

The *Aṭṭhakathās* are very important for the study of Buddhism. They are essential for a proper understanding and critical study of texts. They are indispensable for knowledge of the development of the doctrine and the history of Buddhism and the *Saṅgha*.

THE COMMENTARIAL CHARACTERISTICS IN THE PĀLI CANON

The earliest commentary can be observed in the *Dīgha Nikāya*, *Majjhima Nikāya*, *Saṅyutta Nikāya* and the *Aṅguttara Nikāya*. Out of these four *nikāyas*, *Dīgha*, *Majjhima* and *Saṅyutta* are the most important with regard to commentarial characteristic.

When we closer examine the *suttas* in the *Dīgha Nikāya* we observe that there are commentarial characteristics – the *Satipaṭṭhāna Sutta* in the *Dīgha Nikāya* is longer than the *Satipaṭṭhāna Sutta* found in *Majjhima* and *Saṅyutta*. For example, the *Satipaṭṭhāna Sutta* in the *Majjhima Nikāya* has only *kāya*, *vedanā*, *citta* and *dhammā*. But the *Satipaṭṭhāna Sutta* in the *Dīgha Nikāya* is longer, giving explanations about the Four Noble Truths and the Eightfold Path. Therefore, we can conclude that the

Dīgha Nikāya Satipaṭṭhāna Sutta is a further explanation of the *Majjhima Nikāya Satipaṭṭhāna Sutta*. This fact itself is an indication to the present(?) of commentarial features.

In the *Dīgha Nikāya* there is a *sutta* called *Mahāparinibbāna Sutta*. When we examine this *sutta*, we observe that it had been developed during many periods. This *sutta* consists of commentarial characteristic. Just like a commentary it includes historical facts, religious facts and social facts. In the *Mahāparinibbāna Sutta* there are descriptions about **the Buddha's** wanderings (*cārikā*), his passing away, the cremation and the distribution of relics. The *sutta* also includes the social background of that particular period. Therefore, the *Mahāparinibbāna Sutta* also includes commentarial characteristics.

The *Majjhima Nikāya* and *Saṅguttā Nikāya* also include *suttas* depicting commentarial characteristics. In the *Majjhima Nikāya* there are *Cūlavedalla Sutta* and *Mahāvedalla Sutta* and *Vibhaṅga Sutta*. In these *suttas* we come across very difficult discussions on *Dhamma*. In these discussions there are questions and answers. In the *Mahāvedalla Sutta* there is a *Dhamma* discussion between **Mahāgottika** and **Sāriputta Thera**. These two disciples are very popular regarding explaining short *Dhamma* sermons in detail. **Mahāgottika Thera** puts forward some *Dhamma* terms and then he requests **Sriputta Thera** to interpret. This interpretation is just like a commentary. Therefore, we understand that in the *Majjhima Nikāya* there are commentarial characteristics. The following passages can be cited as an example for commentarial characteristic:

»*Saññā saññāti āvuso vuccati kitthāvatā nukho āvuso saññāti vuccatīti?*«

»*Sañjānāti sañjānātīti kho āvuso tassamā saññāti vuccati. Kiñca sañjānāti? Nīlakampi, sañjānāti, pītakampi sañjānāti, lohītakampi sañjānāti, odkampi sañjānāti, sañjānāti sañjānātīti kho āvuso, tassamā saññāti vuccatīti.*«

QUESTION: SHOW GIVING REASONS THAT THE ORIGIN OF COMMENTARIAL METHOD IS FOUND IN THE PĀLI CANON ITSELF.

It is said that *aṭṭhakathā*, the Pāli commentary was composed at the First Council and subsequently rehearsed at the Second and Third respectively. They were introduced to Sri Lanka by **ven. Mahinda**, the son of **Emperor Asoka** who translated them into the language used in Sri Lanka at that time. They were called *Sinhala Aṭṭhakathā*. The earliest record of this tradition is found in the introduction of **Buddhaghosa's** commentaries.

According to the *Dīpavaṃsa* and *Mahāvaṃsa* the commentaries were put into writing in Sri Lanka along with the Pāli Canon during the reign of **Vattagāminī Abhaya** in the 1st century BC. The *Mahāvaṃsa* and the *Saddhammasaṅgaha* further state that the original Pāli *aṭṭhakathās* had already

disappeared in India at the time of **ven. Buddhaghosa**. It is not known how far this statement was correct as the original Pāli *aṭṭhakathās* were not recorded in writing and no trace of them exists today. Subsequently, the *Sinhala Aṭṭhakathās* which were written in **Vattagāminī Abhaya's** time also disappeared.

This tradition may be acceptable with certain modifications regarding the origin of the Pāli *aṭṭhakathās*. It is hardly conceivable that the original versions of the Pāli commentaries as we find them today were dated to the 1st council, soon after the death of **the Buddha**. The commentaries, which said **ven. Mahinda**, have brought to Ceylon along with the Canon properly consisted of the exposition as laid down at the 3rd Council which had just been concluded.

After **Mahinda** arrived in Sri Lanka and lived there, he transmitted these into the Sinhala language and they came to be known as the Sinhala *aṭṭhakathā*. The *aṭṭhakathā* thus introduced by **ven. Mahinda** received extensive treatment and further development in the hands of Sri Lankan monks. It was this commentarial literature that **ven. Buddhaghosa, ven. Dhammapāla, ven. Upasena** and **ven. Mahānāma** and others later translated into Pāli.

The remaining of commentaries, the *Aṭṭuddharo*, the last part of the *Dhammasaṅgani* is on one of its sections.(?) The *Nikkhepakanda* is in fact termed *Aṭṭhakathākandha* in the *Aṭṭhasalīni*. The last portion of the *Nikkhepakanda* itself is the work on the phraseology of commentary. There is a fragment of a commentary at the end of the *Vibhaṅga*. The *Niddesa Pāli* also can be regarded as canonical commentary on the *Aṭṭhakathā* and *Parāyana Vaggas* of the *Suttanipāta*.

Still further development is seen in the *Mahāvagga* and *Cullavagga* where much more series of offenses are found. Passages of commentarial nature and fragments of commentaries can also be traced throughout the *nikāyas*. The *Udāna* and the *Suttanipāta* for example, contain prose passages which are the nature of commentaries. The advice of **the Buddha** is given in verse and the stories in prose in relevance to the *suttas* in the *Udānapāli*. This nature of commentaries can be seen in the *Dhammapadaaṭṭhakathā* as well. Therefore, the origin of the commentaries can be seen in the Pāli Canon itself.

QUESTION: GIVE AN ACCOUNT OF THE IMPORTANCE OR THE INTRODUCTION TO THE PĀLI COMMENTARIES

The Ceylonese tradition regarding *Aṭṭhakathā* is that they were composed at the first Council and rehearsed at the second and third councils. They were introduced to Sri Lanka by **ven. Mahinda** who also, it is said, translated them into the language used in Sri Lanka at that time. They are called *Srilanka Aṭṭhakathā*. The earliest record of this tradition is contained in the introduction of **Buddhaghosa's** commentaries.

According to the *Dīpavaṃsa* and *Mahāvāṃsa* the Sinhala commentaries version is to be inferred were put into Sri Lanka along with the Pāli canon in the reign of **Vattagāmani Abhaya**. In the ?th

century BC the *Mahāvamsa* and *Saddhammasaṅgaha* further state that at the time of **ven. Buddhaghosa** the original Pāli *aṭṭhakathās* were not recorded in writing and no trace of them exists today. The Sri Lanka *aṭṭhakathā* put into writing in **Vattagāmani Abhaya's** time have also disappeared.

The tradition may be accepted with certain modifications. It is hardly conceivable that the original version of the Pāli commentaries as we find them today were fixed at the first council in the doctrine and ambiguous terms were the topic of discussion at the time of the first council and that definite exposition and meanings to be attached to these were agreed upon. These interpretations would have formed the basic of commentaries of later times.

With the development of heretical views and the growth of schisms in the *Saṅgha*, at the two and three councils, the elders who assembled there would have continued this process of interpretation of the **Buddha's** teaching. The commentaries that **Mahinda** is said to have brought to Sri Lanka along with the canon probably consisted of expositions as laid down at the third Council, which had just been concluded.(?) These were not the work of one single author, but of the community of monks. Later, transmitted these into Sri Lanka language and they came to be known as Sri Lanka *Aṭṭhakathā*.

The *aṭṭhakathā* introduced by **Mahinda** received extensive treatment and further development at the hand of the Sri Lankan monks, and it was this commentarial literature that **ven. Buddhadatta, Buddhaghosa, Dhammapāal, Upasena, Mahānāma** and others later translated into Pāli.

PĀLI COMMENTARIES (ORIGINAL BY VEN. SOMA) (2009)

The Pāli commentaries were prepared during the councils which took place in India. After the third council **king Asoka** sent missionaries to nine places. As a result **Mahinda Thera** came to Sri Lanka. After coming there he translated all the Pāli commentaries into Sinhalese. These commentaries are called '*Sīhala Aṭṭhakathā*'.

Later in India there arose the necessity to protect commentaries and Pāli language. Then **Buddhadatta Thera** came to Sri Lanka to write commentaries in Pāli. However, he was unable to complete it. Later **Buddhaghosa** came to Sri Lanka and both of them met on the way. **Buddhaghosa**

who came to Sri Lanka was accepted by the *Mahāvihāra* monks. He requested to compose commentaries by translating the Sinhalese commentaries into Pāli. The *Mahāvihāra* monks wanted to test him. They gave him a stanza. He was asked to write a commentary on it. This is the stanza:

»*Antojaṭā bahijaṭā,* „The inner tangle and the outer tangle,
Jaṭāya jaṭitā pajā; This generation is entangled in a tangle.
taṃ taṃ gotama pucchāmi, And so I ask of Gautama this question:

Ko imaṃ vijaṭaye jaṭanti.« (*Samyutta Nikāya* 1.23) Who succeeds in disentangling this tangle?“

Buddhaghosa thereafter wrote the *Visuddhimagga* on this verse. His answer was:

<p>»<i>Sīle patiṭṭhāya naro sampañño</i> <i>cittaṃ paññaṃca bhāvayaṃ;</i> <i>Ātāpī nīpako bhikkhu,</i> <i>so imaṃ vijaṭaye jaṭanti.</i>«</p>	<p>„When a wise man, established in virtue, Develops the consciousness and understanding, Then as a <i>bhikkhu</i>, ardent and sagacious, He succeeds in disentangling this tangle.“</p>
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When *Visuddhimagga* was written at the *Mahāvihāra* the *Mahāvihāra* monks were satisfied. They handed over to **Buddhaghosa** the task of writing commentaries. When was **Buddhaghosa** staying in this *Mahāvihāra* monastery he prepared *Visuddhimagga* as well as other commentaries.

What are *aṭṭhakathās*?

Aṭṭhakathās are very important in Buddhist literature. They are important for the critical study of the Pāli canon. They are also important for the study of Buddhist *Saṅgha* and the history of buddhism. They made a great contribution to Pāli literature. Today the Sinhalese commentaries do not exist. After **Buddhaghosa** translated the Sinhalese commentaries into Pāli, they got lost.

The *aṭṭhakathās* explain the meaning of verses. They are called 'exegetical treatises' on the texts of the Pāli canon. Their main objective was to give a clear explanation of different words and points of doctrines. Those are found in the texts, and also give additional explanatory information. According to the commentators, education and outlook new meaning are given to the old texts. After the explanation, the commentators gave their own judgments, accurately and faithfully as possible. However, a commentary is a way of expression giving rich meaning.

PĀLI COMMENTARIES (LECTURED BY VEN. PIYARATANA) (ORIGINAL BY VEN. NAI SOMA)

The Pāli commentaries are to be dated from the first half of the fifth century AC. According to *Mahāvamsa* account chapter 37 (ch. Xxxvii) **ven. Buddhaghosa** came to Sri Lanka in the time of **king Mhānāma** (406-428 AC). **Ven. Buddhaghosa** is the only commnetator who is known to the *Mahāvamsa* and all the commentaries are attributed to him, but this is undoubtedly an exaggerated account of his achievements.(?) **Ven. Buddhaghosa** was no doubt by far the greatest commentator and the author of the most important commentaries, but there were others who continued the task of translating the Sinhala commentaries begun by him. **Ven. Buddhadatta** was an elder contemporqary to **ven. Buddhaghosa**. The most important commentator after **ven. Buddhaghosa** was **ven. Dhammapāla** of Bhadaratittha in South India, the uthor of seven commentaries on books of the *Khuddaka Nikāya* whose talent and ability were almost equal to that of **ven. Buddhaghosa**. He was followed by **ven. Upasena**, **ven. Mahānāma** and others. The period of the later commentators

cannot be definitely ascertained, but it may be surmised that the Pāli commentaries begun in the first half of the fifth century, and were completed by the end of the next century. Individual commentaries and commentators are discussed as well under separate head. **Ven. Buddhaghosa's** name has there been marked with an asterisk, where his authorship had been generally accepted but doubts have been expressed in recent times.

New passage

The chronological order in which the different commentaries were compiled cannot be definitely ascertained because of mutual references in the works. However, this is not so in all cases and some works are clearly presupposed by others. The *Visuddhimagga* was undoubtedly **Buddhaghosa's** first work, for, while it does not refer to any of his other works, it is frequently quoted in them. Of the two *Vinaya* commentaries the *Samantapāsādikā* was written before the *Kaṅkhāvitaranī*. The *Sumaṅgalavilāsinī* was the first of the *Nikāya* commentaries and next came the *Papañcasūdanī*. Of the commentaries in the *Abhidhamma* the *Aṭṭhasalīni* and the *Sammohavinodanī* were the earliest. The *Sammohavinodanī* is referred to (without any counter references) in the *Papañcasūdanī*, *Sāraṭṭhapakāsinī* and *Manorathapūranī*. The earliest commentary of the *Khuddaka Nikāya* was perhaps the *Jātaṭṭhakathā*. The *Dhammapadaṭṭhakathā* was written before the *Thera-Therīgāthā* commentaries and the *Vimānavatthu-aṭṭhakathā* and *Petavatthu-aṭṭhakathā*. Of the last two, the *Vimānavatthu-aṭṭhakathā* and *Petavatthu-aṭṭhakathā*. Of the last two, the *Vimānavatthu-aṭṭhakathā* came earlier. The *Apadāna-aṭṭhakathā* was among the last of the commentaries.

While these Pāli commentaries drew their material from the Sinhala and Dravidian commentaries, they were not verbatim translations of them. This is quite evident from the manner in which the Pāli commentaries have been compiled. Such expressions as »*Mahā-aṭṭhakathāyaṃ sūraṃ ādāya, Mūla-aṭṭhakathāyaṃ sūraṃ ādāya, Porāṇaṭṭhakathānaṃ sūraṃ ādāya.*« (- „Having taken the essence of ...“). In the epilogues of certain commentaries where the source has been indicated it would suggest that the Pāli commentaries were not mere translations of the corresponding Sinhala commentaries. The work of **Buddhaghosa** and others appears to have been to make a critical study not only of the different Sinhala and Dravidian commentaries, but also other sources of material, such as the canon and various traditions and opinions and to make a new commentary in Pāli in the light of all the material available. The commentarial interpretation is often compared with the canonical, and where it disagrees it is rejected. Even the narratives and episodes in the Pāli commentaries do not always seem to have been taken from the Sinhala commentaries.

Some scholars have pointed out that while some of the narratives in the Sri Lankan commentaries and the chronicles are of Sri Lankan origin, others can be traced to a distinct Indian origin. **Buddhaghosa's** quotations from the *Dīpavaṃsa*, a work generally dated after the Sinhala commentaries, would show that he was not merely translating the original commentaries, but was making use of other available material too in compiling his own commentaries.

But, not much original thought is shown in the Pāli commentaries. **Buddhaghosa** does not appear to have had a free hand in his works. According to the *Mahāvamsa* account, **Buddhaghosa** did not come to Sri Lanka on an invitation and as such he probably had to follow the instructions of the *Mahāvihāra* elders. In the majority of the commentaries, in the epilogue, the commentators have pledged their allegiance to the *Mahāvihāra* tradition. Under the circumstances, not much originality is to be expected of the Pāli commentators. In the introductory verses to the *Samantapāsādikā* **Buddhaghosa** gives the method he adopts in his work: „In commencing this commentary, I shall, having embodied therein the *Mahā-aṭṭhakathā* without excluding any proper meaning from the decisions contained in the *Mahāpaccārī* as also in the famous *Kuruṇḍī* and other commentaries, and including the opinions of the elders, perform my task well.... From these (Sinhala) commentaries after casting off the language, condensing detailed accounts, including authoritative decisions and without over-stepping any Pāli idiom (I shall proceed to compose) ...“ It is in the introductions to the *nikāya* commentaries that he sheds further light: „And now rejecting the Sinhala language, adopting the graceful language that accords so well with the order of the text, not contradicting the faultless conclusions of the Elders of the priesthood who dwell at the Great Monastery ... and to the end that religion may long endure, I proceed to expound the meaning of my text, omitting all unnecessary repetitions.“

It is quite clear that he was confined in his writings to the *Mahāvihāra* tradition and also that not all the material in the Sinhala commentaries has been included in the Pāli commentaries. An example of this is found in the *Samantapāsādikā* where **Buddhaghosa** says that the *Mahā-aṭṭhakathā* contained detailed accounts on certain subjects, but he does not

proceeded to include them. Apart from expressing his opinion on rare occasions where there was no proclaimed opinion, with the note »*Ayaṃ pana me attano mati.*« - „But this is my own opinion.“ **Ven. Buddhaghosa** does not seem to have added any original material of his own. This is clear from his list of the *Vinaya* teachers up to 'the present day' (*yāva ajjatanā*) in the *Samantapāsādikā* (a reference already noted) which he does not bring up to his day but stops at the first century AC apparently as he found in Sinhala commentaries. This might also explain why he has not referred to such an important event as the bringing of the Tooth Relic to Sri Lanka. The Sinhala commentaries which were closed before this event would not have referred to it and thus it did not find a place in the Pāli commentaries either. The fact that image worship, which had become quite common in **Buddhaghosa's** time, is hardly mentioned in the Pāli commentaries, too, is probably to be explained in the same manner.

There are different derivations of the same word in different contexts and some show the commentator's proficiency in the Sanskrit language while there are etymological errors in others. The Sinhala and Dravidian commentaries would have received treatment at the hands of teachers both learned and other wise and these inconsistencies are probably to be attributed to them. These found their way into the Pāli commentaries and **ven. Buddhaghosa** possibly did not consider it his responsibility to correct them. His task was not to write original commentaries but to render the existing ones into Pāli, making use of all the available material. **Buddhaghosa's** work was that of an editor-translator, but he seems to have performed his task so efficiently and with such discretion and authority, that now he is regarded more or less as the author of the commentaries.

In the course of the development of the *Sinhala Aṭṭhakathā* certain deviations from the canonical literature are to be noticed and these are repeated in the Pāli commentaries. Firstly, there were instances where the *Aṭṭhakathā* contained readings different from the text, though in some instances the differences were very slight. Such instances are found in the *Jātakatṭhakathā*. There are marked differences, however, in the *Buddhavaṃsa-aṭṭhakathā*, which contains some stanzas not found in the text and omits others found in the text. There instances are so many that it has been suggested that the *Buddhavaṃsa* commented upon is not the text as we have it today and that it has received many additional verses in Sri Lanka. There are also instances where the commentarial view differs from that of the text. More frequent are instances where the canonical material has been elaborated upon. This is particularly noticeable in the biographical accounts of **the Buddha**. The narratives in connection with the conception and birth of the **Sākyamuni** contained in the *Mahāpadāna Sutta* of the *Dīgha-Nikāya* and the *Acchariyabbhuta-Dhamma Sutta* of the *Majjhima Nikāya* appear in their respective commentaries in a greatly detailed and exaggerated form. The four guardian gods who, in the canonical accounts, protect the *Bodhisatta* at conception are increased to 40 000 in the commentary. The extra details are sometimes given under the heading *sambahulavāra* (manifold section) which the commentator states has not come down in the text. Sometimes, an attempt is made to give the stamp of the authority of *Buddhavaṃsa* to the new material in the commentaries with a note that it was said by **the Buddha**, though it has not been included in the text. A new subject that is discussed in the commentaries is the *pañca-antaradhānāni* (five disappearances) that would follow at the end of the *Sāsana*. Certain terms, too, acquired in the commentaries distinct derivations unknown to the canon.

Differences are also seen between the different commentaries themselves: These no doubt have been taken over from the Sinhalese and Dravidian commentaries. The Pāli commentators themselves have pointed out some of them. The inconsistencies in the derivations of words (sometimes in the same commentary) have already been noted. There are numerous instances where accounts of the same episode in the different *aṭṭhakathā* differ as regards details. Sometimes differences between the commentaries are seen in the definition of words. However, all these disagreements are with regard to details and no major discrepancies are found.

Most commentaries have been given special names, like *Samantapāsādikā*, *Sumaṅgalavilāsini* etc., while a few are merely named after the work they comment on, such as the *Dhammapadaṭṭhakathā* and the *Jātakatṭhakathā*. All the commentaries have a prologue in verses followed often by an introduction in prose of varying length (which is the *Samantapāsādikā* and *Aṭṭhasalīni* runs to several pages) and an epilogue, followed by a colophon, indicating authorship. In **Buddhaghosa's** commentaries to the first four *nikāyas* the prologue is almost identical and the epilogue also contains similar verses. **Dhammapāla's** works too show little variation in the prologue and epilogue. Verses in common also occur in these sections in the commentaries of **Upasena** and **Mahānāma**.

In the prologue of commentary, the author usually pays homage to **the Buddha**, *Dhamma* and *Sanḅha*, gives a brief note on the text he is commenting on and proceeds to give the method he proposes to adopt in translating. Excerpts from **Buddhaghosa's** works have already been quoted. Often the source of the work and the tradition followed are indicated in

either the prologue or the epilogue of the commentary. In addition to this is sometimes disclosed the name of the person at whose request the work was undertaken. In the epilogue, too, is often stated why the work has been so named. Additional information, such as the name of the reigning king (usually referred to by title only) and the place where the work was compiled, is contained in the epilogues of certain works. King referred to in the *Samantapāsādikā*, *Dhammapadaṭṭhakathā* etc.(?) Place where the work was compiled given in the *Madhuraṭṭhavināsini*, *Dhammapadaṭṭhakathā*. The colophons which are worded in almost identical language give some meagre information about the author.

The prose introduction generally gives a literary history of the work, though much more than this is discussed in the longer introductions. In the commentary proper the commentators appear to have followed a fairly systematic method. (?) The work is dealt with section by section, e.g., *sutta* or *gāghā* as the case may be, to which very often a special introduction is given on how, when and by whom it was spoken and on the places and persons named in it. In the words of the commentators - »*Yena yathā yadā yasmā vuttā gāthā ayaṃ imaṃ viddhaṃ pakāsayitvāssā karissāmi atthavaṇṇananti.*« In another place - »*Kena bhāsitaṃ katthabhāsitaṃ kasmā bhāsitaniti vuccate.*« The text is then commented upon every word or phrase considered doubtful, being explained philologically and exegetically. In certain commentaries like the *Dhammapadaṭṭhakathā* and *Jātakaṭṭhakathā*, the actual exegesis of the words of the text is restricted to only a few paragraphs while the introduction is very long and forms the bulk of the commentary. In the explanation of a word, the various interpretations as also the various derivations are given. A striking example is the eightfold derivation of the word '*Tathāgata*' found repeated in many commentaries. The different views of the derivation of proper names are also recorded. Sometimes, the word is broken up into different letters and a fanciful interpretation is given. In the course of explanation, similes are used to make the meaning clearer. To illustrate a point, factual examples are given. It is in the course of such explanation that so much extraneous matter has crept into the commentaries. In illustration of a point, often the commentator is not satisfied with one example but gives a series of them as in the case of the explanation of *samsaggajāta* occurring in several commentaries, where instances of many *Bhikkhus* who had come to grief are given.

It has already been discussed how the different views of various authorities, like the *aṭṭhakathās*, *porāṇas* and the *bhāṇakas* have been quoted. There is a passage in the *Sumaṅgalavilāsini* where the relative values of the authorities, *sutta*, *suttānuloma*, *ācariyavāda* and *attano-mati* are discussed. *Ācariyavāda* is identified with *aṭṭhakathā*. Of these, *sutta* is the most authoritative and should not be rejected, for it would be like rejecting **the Buddha** himself. The other three are to be accepted only if they agree with '*sutta*'. In the *Aṭṭhasalīni* the reader is warned about the reliability of a statement which is not supported by the text or commentary. Sometimes, the different versions are introduced as the *Pālinaya* or *Pakaraṇanaya* and *Aṭṭhakathānaya* the methods of the canonical texts, of the treatises and of the commentaries. At times, the alternative interpretation is introduced without naming the sources as, for instance, *aparo nayo* or *keci vadanti* or *apare* '*ti*'. Quotations from texts often from the canon are also given without naming the source with the words - »*Vuttaṃ hi etaṃ.*« - „It has been said.“ Later commentaries have borrowed from the earlier ones. Very often the reader is referred to explanations in the earlier works. Repetitions are also avoided by such expressions as »*Sesaṃ uttānattihaṃ eva.*« - „The rest is clear in meaning.“ However, in spite of these attempts at cutting down repetitions, numerous instances are found in the commentaries where various narratives and episodes are repeated sometimes in the same wording, sometimes slightly differently. As has been pointed out earlier, in the definitions and derivations of words and the narratives common to different commentaries too, slight deviations are also noticed.

PĀLI COMMENTARY (LECTURED BY VEN. PIYARATANA) (2003)

Pāli term *aṭṭhakathā* is a general term meaning exposition of the sense, the word *aṭṭha* is similar to *aṭṭa* in Pāli and Sanskrit term is *arththa*. Explanation commentary - »*Etthaca, attho kathāyati etāyāti atthakathā, sāyeva aṭṭhakathā thakāraṣṣa thakāraṃ katvā dukkhassa piḷanaṭṭho'ti ādisu viya.*« (*Sāraṭṭhadīpanī*, *Vinaya Piṭaka*)

Although could refer to all commentarial literature, as it did during the *Anurādhapura* period

(3rd century BC - 10th century AC) when it had even a wider application and included all literary works other than *Tipiṭaka*, today it is used when referring to the commentaries on the *Tipiṭaka*. They are the expository treatises on the different texts of the Pāli canon, each text having its own commentary. Their main purpose being to interpret **the Buddha's** teachings, they not only explain difficult words grammatically and lexically, but also contain explanations and expositions of **the Buddha's** doctrine. Commentators have often digressed in the course of their explanations and various narratives and episodes have found their way into the commentaries making them rich in material not only for the religious history but also for the secular history of ancient India and Ceylon. The *aṭṭhakathās* extant today are the works of **ven. Buddhaghosa** and other commentators who translated into Pāli, then existing *Sinhala aṭṭhakathā* which in turn were translations from the original Pāli. Now the list of the commentary existing today.

The Pāli commentaries written by

(1) **Ven. Buddhaghosa** are:

a) *Visuddhimagga* (for the canon – *Tipiṭaka*)

Vinaya

b) *Samantapāsādikā* (for whole the *Vinaya Piṭaka*) (/Five books of *Vinaya Piṭaka*)

c) *Kaṅkhāvitaranī* (for *Pātimokkha*)

Abhidhamma

d) *Aṭṭhasalīni* (for *Dhammasaṅganī Aṭṭhakathā*)

e) *Sammohavinodanī* (for *Vibhaṅga Pakaranī*)

f) *Pañcappakaraṇaṭṭhakathā* (for the five text books are namely:)

(1) *Kathāvatthu Pakarana*

(2) *Puggalapaññatti*

(3) *Dhātukathā*

(4) *Yamaka*

(5) *Paṭṭhāna*

These are the five texts of *Abhidhamma Piṭaka* one commentary.(?)

Sutta Pitaka

g) *Sumaṅgalavilāsinī* (for *Dīgha Nikāya*)

h) *Papañcasūdanī* (for *Majjhima Nikāya*)

i) *Sāraṭṭhappakāsinī* (for *Samyutta Nikāya*)

j) *Manorathapūranī* (for *Aṅguttara Nikāya*)

k) *Dhammapadaṭṭhakathā* (text – *Dhammapada*) (/In Number k), l) and m) there is a doubt as some people say that they were not written by **Buddhaghosa**)

l) *Jātakaṭṭhakathā* (Text – *Jātaka Pāli*)

m) *Paramatthajotikā* (text – *Suttanipāta* and *Khuddhakapāta*)

(2) **Ven. Dhammapāla** of the Babara Titha (/Name of a harbor)

a) *Paramatthadīpanī* (the commentaries in one-book; the seven texts are:)

(1) *Udāna*

(2) *Itivuttaka*

(3) *Cariyāpiṭaka*

(4) *Vimānavatthu*

(5) *Petavatthu*

(6) *Theragāthā*

(7) *Therīgāthā*

b) *Nettipakaranakathā* (for the *Nettipakarana*) (/Sri Lankan monks do not consider *Nettipakarana* as belonging to the canon but Siam and Myanmar monks believe belongs to the canon)

Nettipakarana

(3) **Ven. Upasena**

a) *Saddhammapajotika* (for the text *Niddesa Pāḷi*)

(4) **Ven. Mahānāma**

a) *Saddhammappakāsinī* (for the text *Paṭisambhidāmagga*)

(5) **Ve. Buddhadatta**

a) *Madhuratthavilāsinī* (for the text *Buddhavaṃsa*)

(6) Unknown author

a) *Visuddhajanavilāsinī* (for the text *Apadāna Pāḷi*)

Recollected by Rev. Vayama Khurhom

5.2.002

1. Commentary is further explanation of particular text. When we look back at the time of Ven. Mahakaccayana: the disciple of the Buddha, it can be said that commentarial literature was existed at the time of the Buddha.
2. The Buddha preached his teachings by wandering from here and there. Regarding his teachings there were many people or monks who could not understand properly e.g: Ven. Sati etc. then the Buddha tried to give more his explanation to these monks.
3. At the time of the First Buddhist Council different Nikayas were entrusted to different monks. It is said that Dighanikaya was entrusted to Ven. Ananda, Majjhimanikaya entrusted to the pupils of Ven. Sariputta, Samyuttanikaya entrusted to Ven. Mahakassapa and Anguttaranikaya entrusted to Ven. Anuruddha. Then they came to be known as Bhanakas: who were responsible for preserving and memorizing the teachings of the Buddha.
4. Dighabhanakas say in the Dighanikaya Atthakatha that Khuddkanikaya is included only (14) books (without Khuddakapada text or book). But some Dighabhanakas say that there are (15) books.
5. Buddhism was introduced into Sri Lanka in the 3rd Cent B.C. after the Third Buddhist Council. Mahinda was selected to bring the message of the Buddha to Sri Lanka. When he came to Sri Lanka he brought not only canonical texts but also commentaries.
6. It is believed that when they were brought Ven. Mahinda translated them from Pali into Sinhala. It came to be known as Sinhala Atthakatha.
7. Ven. Budhaghosa, who stayed in Sri Lanka for about seven or eight years, is the greatest commentator who translated Sinhala Atthakatha into Pali. It is said he also wrote Visuddhimagga. And he wrote many of commentaries on Nikayas, Visuddhimagga and Dhammapada too.
8. Budhaghosa was requested by **Ven. Revata** who stayed in India, to come to Sri Lanka to translate commentaries in the 5th Cent A.C. It is generally seen that in the 5th Cent A.C the Pali commentaries in India were completely stopped.
9. It is said in the Sammantabhasadika that there was an Atthakatha called Andhaka atthakatha, written in the village of Andhaka, around first A.D.
10. Ven. Dhammapala wrote the commentaries on the (7) texts of Khuddakanikaya known as Paramatthadipani.
11. He is also said that to be the author of the four major commentaries: Digha, Majjhima, Samyutta, and Anguddara
12. In the First cent B.C there was a commentary called Andhaka commentary, which was written in India. In the same time, the bhikkhus in Sri Lanka started to translate commentaries, which were brought from India, into Sinhala language.
13. Prof. Mori says that the origin of Porana can go further to Patisampitamagga.

Sinhala sources

1. Commentaries contain two elements. One is the Indian element and the other is Sri Lankan element. The descriptions regarding the Buddha etc in India are found in Pali commentaries. It is believed that the commentaries are the commentaries of Mahavihara. The evidence is that after the declining of Buddhism in India, Buddhism came into Sri Lanka in the form of Mahavihara. So this Mahavihara is the representative of Buddhism.
2. Abhayagirivihara is established by a monk who was expelled from Mahavihara tradition. They have their own Pali commentaries.

3. Atthakatha is the origin which brought from India
4. Then they edited this Atthakatha in Sri Lanka. Then it came to be called as Mahaatthakatha.
5. Later on it is called Pali atthakatha
6. Whenever Ven. Buddhaghosa referred other's ideas such as Abhayagiri, he used the word Pali+ Atthakatha
7. Visuddhimagga and Vimuttimagma are not much different. They both discussed about meditating, Sila, Samadhi and Panna etc. But there is no Budhakaya, Dhammakaya etc.
8. In the Visuddhimagga Tika it is stated that Ven. Upatissa was the author of Vimuttimagma
9. In Visuddhimagga is used Keci, Eke, Apare. But Ven Dhammapala tried to identify these Keci, Eke, Apare etc. It can be seen in the Visuddhimagga (Paramatthamanjusa).

Old sources

1. Pali Pitaka and their commentaries that were brought by Mahinda into Sri Lanka were the original sources.
2. It is said that, archeologically, both Abhayagirivihara and Mahavihara have their own sources, and had also their own branches in India.
3. It is said that both these Schools' sources were quite similar.
4. The major Tikas such as D. M. S. Nikayas were composed in Sri Lanka by Ven. Dhammapala.

The methods that determine for the combination of Sinhala Atthakatha

1. There are (188) names that have connection with Sri Lanka. Before Devanampiya Tissa there are fives. There are (19) names that lived during the time of King Devanampiya Tissa. After him (37) names, during Dutthagamini. There are (32) names during the Vattagamini. At the end of first B.C or at the beginning of first A.D there are (8) names during the King Vasavatta. And there are (1) names during the King Mahasena. All these names are mentioned in Pali commentaries to be understood Sihala sources.
2. The name King Mahasena is mentioned only in the Vinaya Atthakatha.
3. During the time of King Mahasena 276-343, upper limit to the 3rd B.C, lower limit to the 2nd A. D., the major Sinhala sources came into existence.

The value of commentaries

1. To examine the canonical texts
2. For better interpretation
3. In order to understand the word of the Buddha clearly
4. In order to show that Pali can be used to study the linguistic
5. To give interpretation or comments in commentaries

6. Pali can be used as historical, social, political

Sinhala Atthakatha called Mahaatthkatha

1. Mahaatthakatha is very important book. It occurred in the Dighanikaya Atthakatha, Vol- III, P-(372). It is regarded as the information of Indian sub-continent and Sri Lanka. It is seen that canons, Atthakathas were brought from India by Ven. Mahida.
2. In addition to this, some of the Indian teachers also were brought to Sri Lanka. Then they both Indians and Sri Lankans translated them into Sinhala. Then it came to be known as Sinhala atthakatha.
3. Later they gathered all sources or materials together and put into one combination called Mahaatthakatha. And then it is known as Mahaatthakatha.
4. Buddhaghosa is said to have taken the essences or sources from the Mahaatthakatha and wrote D. M. S and An Atthakathas. Thus the commentaries what we found today are taken from Mahaatthakatha.
5. *The commentaries have many aspects:* direct translations from Sinhala sources, the quotations coming from different sources, and incorporation of their own opinions in the commentaries itself.

Mahapaccariya, Kurundi, Andhaka and Samkhepa Atthakathas etc

1. These sources are the sources for the Vinaya Atthakatha. Thus it is only found in the Vinaya Atthakatha called Samantabhasatika.
2. Tradition holds that Mahapaccariya atthakatha was written on the raft (ulumpa) while the author escaped the famine to India on a raft. However, it is impossible that one could write a text on a raft. Therefore, most possible is that, the term 'ulumpa' refers to a vihara in Sri Lanka. Unfortunately, no body has ever identified any temple by the name 'Ulumpa' so far. This text has been referred to many times in Smp (184 times) and in Knkh (?) showing that it is a Sinhala source for the commentary on Vinaya text. In conclusion, most probably that Mahapaccariya atthakatha was brought by Mahinda to Sri Lanka and later it was written into Sinhala in Sri Lanka. In course of time, many new materials were added to it. It was completed during the 3rd century AD two hundred years before Buddhaghosa.
3. What is Kurundi atthakatha? The Saddhammasangaha says that the term 'kurundi' is a name of a vihara. Thus, this text is written in a vihara by the name of 'Kurundi', hence its name. In Mahavamsa, it is recorded that during the time of Aggabodhi the great (6th or 7th century AD) there was a temple by the same name of 'Kurundi'. However, there is a time gap of about 300 to 400 years between the time of the Sinhala atthakatha and the time of Aggabodhi. The Smp has quoted this text over 600 times as a source.
4. Andhaka-atthakatha, according to Prof. Adikaram, this text is written in a place called Andhaka in the language of Andhaka. This Andhaka is located in south India and the language spoken by the people in that area is called 'Telugu'. It is stated what is reported in the Andhaka atthakatha is rejected by Ven. Buddhaghosa. It means that Andhaka atthakatha (1st Cent B.C) is not the source of Mahavihara tradition.
5. Samkhepa atthakatha is the summary form.
6. Porana refers to the ancient teachers in India. In the Porana atthakatha there are more than hundred quotations. They are based on the discipline, on doctrinal matter, on the personality of the Buddha etc.
7. Porana theras refers to the original teachers in Sri Lanka.
8. Parasamuddavisi theras refers to Indian monks.

‘Atthakatha’, Sanskrit arthakatha, from √arth (to comment) + √kath (to discuss, explain), means discussion of meaning. Today it is used when referring to the commentaries on the Tipitaka. Their main purpose being to interpret the Buddha’s teachings, they not only explained difficult words grammatically and lexically but also contain explanations and expositions of the Buddha’s doctrine.

According to *Mahavajsa*, the commentaries that Mahinda is said to have brought to Ceylon, along with the canon, probably consisted of the expositions as laid down at the Third Council which had just concluded. After Mahinda arrived in Ceylon, he transmitted these in the Sinhala language, and known as the ‘*Sihala-atthakatha*’. It was this commentarial literature that Buddhaghosa and others later translated into Pali. Some of the atthakatha refer to are as follows:

1. The Mula or Maha-atthakatha
2. Uttaravihara-atthakatha
3. Mahapaccariya- atthakatha
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 6. Savkhepa- atthakatha
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 8. Porana- atthakatha
 9. Pubbopadesa- atthakatha
 10. Vinaya- atthakatha
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 12. Abhidhamma- atthakatha
 13. Sihalamatika- atthakatha
 14. Digha- atthakatha
 15. Majjhima- atthakatha
 16. Sajyutta- atthakatha
 17. Avguttara- atthakatha
 18. Jataka- atthakatha
19. Vibhavgappakaranassa Sihala- atthakatha
20. Bhumicalavijja

Of these Sinhalese compilations the Maha-atthakatha occupied the foremost position, most of the works of Buddhaghosa have drawn on this commentary for their substance.

The Sinhala commentaries, which may be regarded as the earliest literary works in Ceylon, but have been lost and no trace of them now exists. It is said that when Buddhaghosa completed his task of translating the commentaries into Pali, the Savgharaja caused the works of Mahinda to be piled up and burnt.

According to tradition, the commentaries of the canonical texts are attributed to 5 commentators, they are: Buddhaghosa, Dhammapala, Mahanama, Upasena and Buddhadatta.

A. Buddhaghosa and his commentaries:

He was the most famous commentator or translator of the Theravada School of Buddhism. According to Mahavajsa, he was born in India at about 5th century A.D. in illage Ghosagama. He was brought up in a brahmanic tradition and expert in the Vedas philosophy. The following are his commentaries and canonical texts on the which they were written:

1. Samantapasadika – on vinaya pitaka
 2. Kavkhavitarani – on Patimokkha
 3. Sumavgalavilasini – on Digha Nikaya
 4. Papavcasudani – on Majjhima Nikaya
 5. Saratthappakasini – on Samyutta Nikaya
 6. Manorathapurani – on Avguttara Nikaya
 7. Paramatthajotika – on Khuddakapatha –
 8. Dhammapadatthakatha – on Dhammapada
 9. Paramatthajotika – on Suttanipata
 10. Jatakathakatha – on Jataka
 11. Atthasalini – on Dhammasavngani
 12. Sammohavinodani – on Vibhavga
 13. Kathavatthu
 14. Puggalapabbatti
 15. Dhatukatha
 16. Yamaka
 17. Patthana
- Paccappakaranatthakatha

B. Dhammapala and his commentaries:

According to Sasanavajsa, Dhammapala was a thera who dwelt at Badaratittha, on the south-east coast of India, and very probably he was a Dravidian by birth. The works attributed to him are the commentaries on the texts of Khuddaka Nikaya. All these are called by the name Paramatthadipani. They are:

1. Udana
 2. Itivuttaka
 3. Vimanavatthu
 4. Petavatthu
 5. Theragatha
 6. Therigatha
 7. Cariyapitaka
- Paramatthadipani
-

C. Mahanama and his commentary:

Saddhammapakasini, commentary on the Patisambhidamagga is attributed to him. The colophon to the book states that he lived in the Uttaramanti-parivena in the Mahavihara and finished his work in the 3rd year after the death of Moggallana I (495-13). By that time, he was very old, probably more than 95 years old.

D. Upasena and his commentary.

Upasena is the author of the Saddhammapajjotika, a commentary on the Niddesa. It was written at the request of the thera Deva. It is generally considered to be a work inferior to those of Buddhaghosa and Dhammapala. Furthermore, it has been pointed out that this contains material drawn from the Suttanipata-atthakatha and Visuddhimagga.

E. Buddhadatta and his commentary:

Buddhadatta, a native of Uraiyur and a citizen of the Cola kingdom, came to Ceylon and ordained at the Mahavihara in Anuradhapura and thus belonged to the Mahavihara fraternity. Madhuratthavilasini, a commentary on the Buddhavajsa is attributed to him. It has generally been accepted he was a contemporary of Buddhaghosa.

More than half of the commentaries on the canonical texts are attributed to Buddhaghosa. Buddhaghosa himself says in his introduction to the Samantapasadika, that the commentary written in Sinhala was of no benefit to the Bhikkhus outside Ceylon and therefore he was rendering it into Pali. Buddhaghosa enriched Buddhist literature by drawing new materials for other sources, his contributions gave an impetus to the learning of Pali in Ceylon which resulted in the

established of the pre-eminence of Ceylon as “**The Home of Theravada Buddhism.**”

The earlier Atthakatha have not survived, but the works of commentators and their successors are mines of information on the development of life and thought in the Theravada Buddhist community and provide much secular and legendary material as well. They are very useful for the study of the Pali text in the Tipitaka, and to the study of the Bhikkhu Sangha, and as well as to the study of the history of Buddhism both in India and Sri Lanka.

666 GIVE AN INTRODUCTION TO THE PALI COMMENTARIES AND THEIR SOURCES

Pali commentaries generally mean Atthakathas on the canon, considered the words from Buddha, which recited at the three Buddhist Councils and brought to Sri Lanka by Ven. Mahinda together with the introduction of Buddhism in the 3rd century B.C. Then they were translated into Sinhala language and put into writing along with the Tripitaka during the reign of Vattagamani Abhaya. Perhaps the Pali commentarial oral tradition was lost gradually.

Only Sri Lanka possessed commentaries in the form of Sinhala. There was a great need for Pali commentaries to be used by other Theravada communities; hence they rendered the Sinhala commentaries to Pali. Ven. Buddhaghosa who undoubtedly is the greatest of all commentators shouldered this task. Among them he was better known.

The first name we came across is Ven. Buddhadatta, who was more senior than Buddhaghosa. Tradition says that he first came to Sri Lanka compiled commentary on Buddhavamsa. Ven. Buddhaghosa, another Indian Buddhist Scholar, who came to Sri Lanka in the 5th century A.D. during the reign of King Mahanama followed him as well. In fact commentarial literature really starts with him. The Mahavihara monks convinced him for he is capable of undertaking such a big task by compiling Visuddhimagga.

Ven. Buddhaghosa is said to have compiled a large number of commentaries. But there is much dispute as to the exact number. However, there is general agreement that he compiled the commentaries to the four Nikayas that are also the well known to us as Samantapasadika, (Vinaya commentary) and Kankhavitaraṇi (the commentary on Patimokkha) in addition.

Next to Ven. Buddhaghosa is Ven. Dhammapala, arrived in Sri Lanka around the 7th century A.D and compiled commentaries on seven books of the Khuddakanikaya. These are commentaries on the **Udana, Itivuttaka, Vimanavatthu, Petavatthu, Theragatha, Therigatha and Cariyapitaka**. Besides, he is said to have compiled many Tikas or sub-commentaries. These include also the sub-commentaries on Buddhaghosa commentaries to the four Nikayas.

The two other commentators are Upasena and Mahanama. The former is attributed with the commentary to Niddesa and the latter with the commentary to Patisambhidamagga.

The Pali commentaries are generally regarded as translations from Sinhala Atthakathas. But Scholars have clearly shown that they are not word-to-word renderings of the Sinhala Atthakathas. The commentators have functioned not only as translators, but also as compilers and editors. Ven. Buddhaghosa, in the Samantapasadika explains the method he followed. He has been close to the original Sinhala commentary but wherever necessary he condensed and enlarged, making use of a vast source material. While doing such compiling and editing commentaries have been faithful to the Mahavihara tradition for all commentators that we know were connected with the Mahavihara.

These commentators refer to a large number of sources that they used. There were such Sinhala Atthakathas on Maha-atthakatha, Mahapaccari, Kurundi, and even Andhaka atthakathas, which may have been in Dravidian language. There is reference to Uttaravihara atthakatha, probably belonging to the Abhayagiri.

Besides, these, the commentators profoundly used the Bhanaka tradition. These Bhanakas also had their own interpretation regarding the Suttas and the commentators have used them. After reference is made to the opinion of those who were well versed in the Vinaya (Vinayadhara), Suttas (Suttadhara) and even Abhidhamma (Abhidhammikas). Another source appears to be the opinion of commentators (atthakathikas) and atthakatha-teachers (atthakathaacariyas).

One of the often-quoted sources is the opinion of the Poranas (the ancient ones). Individual teachers who were masters of particular Nikayas, too, are often quoted. Besides, they sometimes come out with their own opinion and Buddhaghosa does this fairly often openly saying “this is my view”(attano mati).

Depending on such a large range of source material the commentators were well able to compile commentaries, which are not only treasures of explanation on Dhamma and Vinaya but also miners of information regarding historical, social, cultural aspects of both India and Sri Lanka.

666 GIVE AN INTRODUCTION TO THE PALI COMMENTARIES AND THEIR SOURCES. 652

‘Atthakatha’, meaning exposition of the sense, today it is used when referring to the commentaries on the Tipitaka. Their main purpose being to interpret the Buddha’s teachings, they not only explained difficult words grammatically and lexically but also contain explanations and expositions of the Buddha’s doctrine.

According to *Mahavajsa*, the commentaries that Mahinda is said to have brought to Ceylon, along with the canon, probably consisted of the expositions as laid down at the Third Council which had just concluded. After Mahinda arrived in Ceylon, he transmitted these in the Sinhala language, and known as the ‘*Sihala-atthakatha*’ ..

It was this commentarial literature that Buddhaghosa and others later translated into Pali. Some of the atthakatha refer to are as follows:

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7. Agama- atthakatha
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9. Pabbopadesa- atthakatha
10. Vinaya- atthakatha
11. Suttanta- atthakatha
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Of these Sinhalese compilations the Maha-atthakatha occupied the foremost position, most of the works of Buddhaghosa have drawn on this commentary for their substance.

The Sinhala commentaries, which may be regarded as the earliest literary works in Ceylon, but have been lost and no

trace of them now exists. It is said that when Buddhaghosa completed his task of translating the commentaries into Pali, the Savgharaja caused the works of Mahinda to be piled up and burnt.

According to the traditional, the commentaries of the canonical texts are attributed to 5 commentators, i.e., Buddhaghosa, Dhammapala, Mahanama, Upasena and Buddhadatta.

	<i>Canonical Text</i>	<i>Commentary</i>	Author
VINAYA PITAKA	Vinaya Pitaka	Samantapasadika	Buddhaghosa
	Patimokkha	Kavkhavitarani	
SUTTA PITAKA	Digha Nikaya	Sumavgalavilasini	Buddhaghosa
	Majjhima Nikaya	Papabcasudani	
	Sajyutta Nikaya	Sarathhappakasini	
	Avguttara Nikaya	Manorathapurani	
	Khuddakapatha	Paramatthajotika	Buddhaghosa
	Dhammapada		
	Sutta Nipata		
	Jataka	Jatakatahakatha	Dhammapala
	Udana	Paramatthadipani	
	Itivuttaka		
	Petavatthu		
	Theragatha		
	Therigatha		
	Vimanavatthu		
	Cariyapitaka		
Niddesa	Saddhammapajjotika	Upasena	
Patisambhidamagga	Saddhammappakasini	Mahanama	
Buddhavajsa	Madhuratthavilasini	Buddhadatta	
ABHIDHAMMA PITAKA	Dhammasavngani	Atthasalini	Buddhaghosa
	Vibhavga	Sammohavinodani	
	Katha-vatthu	pabcappakaranatthakatha	
	Puggala-pabbatti		
	Dhatukatha		
	Yamaka		
Patthana			

The list shows that more than half of the works are by Buddhaghosa. He was, indeed, was the most famous commentator or translator of the Theravada School of Buddhism. Buddhaghosa himself says in his introduction to the Samantapasadika, that the commentary written in Sinhala was of no benefit to the Bhikkhus outside Ceylon and therefore he was rendering it into Pali.

Dhammapala was a thera who dwelt at Badaratittha, on the south-east coast of India, a little to the south of Madras, and very probably he was a Dravidian by birth. The works attributed to him as listed above. All these commentary are called by the named Paramatthadipani.

Buddhadatta, a native of Uraiyyur and a citizen of the Cola kingdom, came to Ceylon and was ordained at the Mahavihara in Anuradhapura and thus belonged to the Mahavihara fraternity. He was evidently held in high esteem for his scholarly attainments by those who came after him. The commentary on the Buddhavajsa is attributed to him. It has been

generally been accepted he was a contemporary of Buddhaghosa.

Saddhammapajjotika, the commentary on the Niddesa was written by Upasena at the request of the thera Deva. It is generally considered to be inferior to those of Buddhaghosa and Dhammapala. Furthermore, it has been pointed out that his contains material drawn from the Suttanipata-atthakatha and Visuddhimagga.

666 GIVE AN ACCOUNT OF THE IMPORTANT OF THE INTRODUCTION TO THE PĀLI COMMENTARIES.

The Ceylonese tradition regarding Atthakathā is that they were composed at the first Council and rehearsed at the Second and Third Councils. They were introduced to **Srilanka** by **Ven Mahinda** who also, it is said, translated them into the language used in Srilanka at that time. They are called **Sri Lanka Atthakathā**. The earliest record of this tradition is contained in the introduction of **Buddhaghosa's** commentaries.

According to the **Dipavamsa** and **Mahāvamsa**, the **Sinhala** commentaries version, it is to be inferred were put into **Srilanka** along with the **pāli** Canon in the reign of **Vattagāmani Abhaya** in the One century B C. the **Mahāvamsa** and **Saddhammasangaha** further state that at the time of **Ven. Buddhaghosa** the original **pāli Atthakathās** had disappeared in India. It is not known how far this statement was correct, but the original **Pāli Atthakathās** were not recorded in writing and no trace of them exist today. The **Sri Lanka Atthakathās** put into writing in **Vattagamani Abhaya's** time have also disappeared.

The tradition may be accepted with certain modifications. It is hardly conceivable that the original version of the **Pāli** commentaries as we find them today were fixed at the first Council in the doctrine and ambiguous terms were the topic of discussion at the time of the first Council and that definite exposition and meanings to be attached to these were agreed upon. These interpretations would have formed the basic of commentaries of later times.

With the development of heretical views and the growth of schisms in the **Sangha**, at the two and three Councils, the elders who assembled there would have continued this process of interpretation of the **Buddha's** teaching. The commentaries that **Mahinda** is said to have brought to **Srilanka**, along with the canon, probably consisted of expositions as laid down at the -3- Council which had just been concluded. These were not the work of one single author but of the community of monks. Later, transmitted these into **Sri Lanka** language and they come to be known as **Sri Lanka Atthakathā**.

The **Atthakathā** that introduced by **Mahinda** received extensive treatment and further development at the hand of the Srilanka monks, and it was this commentarial literature that **Vens, Buddhadatta, Buddhaghosa, Dhammapāpa, Upasena, Mahānāma** and others later translated into **pāli**.

Words – 383.

666 DESCRIBE THE CONTENTS OF THE PĀLI ATTHAKATHĀ AND EXPLAIN THEIR USES TO KNOW THE HISTORY OF SRILANKA?

The contents of the **Atthakathā** are related to the texts. Some information regarding the subjects in the texts is usually found in the commentaries, which greatly help understand the doubtful- meaning words in the texts. This is particularly seen in **Abhidhamma** commentaries containing the concepts like **Khandha, Āyatana, Dhatu** etc. While a few commentaries such **Dhātukathā-Pakaranatthakathā** and **Patthāna-Pakaranatthakathā** are strictly adhered to narrative fables, and legends, and to philosophical and religious history of ancient India and **Srilanka**.

Dhammapadatthakathā, Jatakathakathā and **Paramatthadīpanī** are also related to the social and economic history of Buddhist India. Most of the **Buddhaghosa's** commentaries and later works are related to India thought of life, on the religions and secular history of **Srilanka** for centuries after the introduction of Buddhism.

The **Bhānaka** who had originated in India as a recital of various sections the canon was later developed in **Srilanka** into different of interpretations. Some illustrious monks such as **Dighabhānaka Abhaya**, **Tipitaka Culābhaya**, **Tipitaka Mahāsīva** and others who came to be regarded as authority on the canon are also available. The dispute between **Mahāvihāra** and **Abhayagiya** regarding the commentary of **vinaya** was recorded in the prologue of the **Jātakatthakathā**. The reference that made to Bhikkhu of the **Mahisāsana** School can also be found.

The sacred **Bodhi** Tree and **Mahāthūpa** became objects of popular worship great festivals were held at the **Mahāthūpa**, where the offering of flowers at the **Cetīya** is rewarded with birth in heaven. The joy of monk experience after sweeping the courtyard of the **Cetīya** leads to Arahatsip Offering lighted lamps to the **Cetīya** is also mentioned. The destruction of a **Cetīya** or **Bodhi** Tree was a serious crime. The preaching to the **Dhamma** was common and **Kinibhandha pūjā** was another festival. The efficiency of chanting **piritta** is highly esteemed. The bringing of the collarbone relic to **Srilanka** is related but no mention is made about the tooth Relic.

The fact is that the monks practiced medicine and cure people and the permission of slaves into the Order are also mentioned in **Dutthagamini's** time. There were learned **Bhikkhus** in **Saddhatissa's** time. Account of various duties like **Sakka**, **Vissakamma** and **Yama** are to be found as references to other religious practices precious of Vinaya life can however be obtained in the poetry of king **Bhātiya**, **Kūtakanna**, **Dutthagamani** and referred to historical events such as to go in a circle around a central point revolving of **Brahmanatissa**. The famine in the time of **Vattagamini Abhaya** and the starvation suffered by monks are also recorded. **Sinhala** commentaries are said to be an earliest literary work and **pāli Atthakathā** was translated work from it.

Words - 452

?? (INTRODUCTION TO PĀLI COMMENTARIAL LITERATURE) (2001)

1st century BC marks the writing of these commentaries on Ola leaves under the patronage of **king Vattagāminī Abhaya**. Between 3rd century BC and 1st century BC about 200 years of time this tradition of transmitting on both *Tipiṭaka* and *Sīhala* commentary were carried on by orally transmitting.

I also happened during **Vattagāminī** in 1st century BC there arose a severe famine which created an atmosphere where the *Bhikkhus* felt that even the *Saṅgha* will face an end because no food was available, members of *Saṅgha* started to disrobe. Hence, in order to help the observation of **the Buddha's** teaching they decided to write down (they) they decided to write down *Tipiṭaka*. Since then the oral tradition was completely changed to written tradition.

When **Buddhaghosa** and others came from India in 5th century AD they saw only these written tradition because by that time oral tradition was not so popular as before.

After 1st century BC when the *Tipiṭaka* and commentaries were in the written form. Since then these *bhāṇakas* started not only memorizing their own texts together with the commentary, they also started giving their own interpretation to certain doctrinal points in their own tradition. Thus we also get a lot of different opinions on the commentaries. For instance, the number of books in *Khuddaka Nikāya*, traditionally for Sri Lankan tradition are 15 books, but some *bhāṇakas*, such as *Dīgha*, *Majjhima* and so on said that *Khuddakapāta* should not be included in the *Khuddaka Nikāya*. There was the *Khuddaka Nikāya*. There was (?) to different *bhāṇaka* traditions we get different list, although they were the same followers of *Theravāda* tradition.(?)

From 1st century BC how far this *Sīhala* commentary continues to develop till the 5th century AD? Or do we think that the *Sīhala* commentary continued to grow till about 5th century AD? Or was this *Sīhala* commentary growing as a whole, some were before 5th century AD?(?) by that time when **Buddhaghosa** and **Dhammapāla** came to Sri Lanka they saw only completed *Tipiṭaka* and commentaries.

The answer to this is the *Sīhala Aṭṭhakathā* didn't grow until 5th century AD, it stopped growing at about 3rd century AD. Really speaking the growth of *Sīhala Aṭṭhakathā* continued at about 2nd century AD and the last 100 years, during this period only minor interpretations or editions were made. By about 3rd century AD the *Sīhala Aṭṭhakathā* were completed. But **Buddhaghosa** came to Sri Lanka and there was a gap of 200 years before he translated the *Sīhala Aṭṭhakathā* into Pāli.

Buddhaghosa was merely translating the *Sīhala Aṭṭhakathā* to Pāli, which was brought from India from 3rd century BC up to 3rd century AD. It is about six hundred years. Whatever information contained in the *Aṭṭhakathā* gave the information before 3rd century BC is not the information from **Buddhaghosa's** time. This is very important.

THE TRADITION REGARDING THE *AṬṬHAKATHĀ* (LECTURED BY VEN. PIYARATANA) (2003)

The Ceylonese tradition regarding the *aṭṭhakathā* is that they were composed in Pāli. It is to be presumed at the First Council (*Saṅgīti*) and rehearsed at the two following councils. They were introduced to Ceylon by **ven. Mahinda** who also, it is said, translated them into the language used in Sri Lanka at that time. They are called *Sīhalaṭṭhakathā*. The earliest record of this tradition is contained in the introduction in **Buddhaghosa's** commentaries (*Samantapāsādikā*) - »*Atthapakāsanattaṃ aṭṭhakathā ādito vāsitatehi. Pañcahi yā saṅgītā ca anusāṅgītā ca pacchāpi. Sīhaladīpaṃ pana ābhatātha vasinā mahā mahindena. Thapitā Sīhalabhāsāya dīpavāsīnaṃ atthāya.*«

It recurs in the account of **ven. Buddhaghosa** contained in the *Mahāvamsa* and the *Sadhammasaṅgaha (Mahāvamsa)*. **Ven. Revata** tells **Buddhaghosa** thus: »*Pālimattaṃ idhānūtaṃ natthi aṭṭhakathā idha, tathācariyavātāca bhinnarūpā navijjare: sīhalaṭṭhakathā suddhā mahindena matimatā sagūtatattayaṃ ārūlhaṃ sammāsambuddhadesitaṃ, sārīputtādīgītañ ca kathāmaggaṃ samekkhiya katā sīhalabhāsāya sīhalesu pavattati.*«

The text alone has been handed down here in *Jambudīpa*. There is no commentary here. Neither have we the deviating system of the teachers. The commentary in *Sīhala* tongue is faultless (*sutta*). The wise **ven. Mahinda** who tasted the tradition laid before the three councils as it was preached by the **Perfectly Enlightened One** and taught by *Sāriputta* and the others, wrote it in the Sinhala tongue and it is spread among the Sinhala.

According to the *Dīpavamsa* and the *Mahāvamsa* the commentaries, the Sinhala version is to be inferred were put into writing in Sri Lanka along with the Pāli canon in the reign of **Vattagāminī**

Abhaya in the first century BC. The *Mahāvamsa* and *Saddhammasaṅgaha* further state that at the time of **ven. Buddhaghosa** the *aṭṭhakathā*, the original Pāli had disappeared in India. It is not known how far this statement was correct, but the original Pāli *aṭṭhakathās* were not recorded in writing and no trace of them exists today. As will be seen the Sinhala *aṭṭhakathās* put into writing in **Vattagāmanī Abhaya's** time have also disappeared.

This tradition regarding the origin of the *aṭṭhakathā* may be accepted with certain modifications. It is hardly conceivable that the original version of the Pāli commentaries as we find them today were fixed at the First Council soon after the death of **the Buddha**. But, it is very likely that certain unclear points in the doctrine and ambiguous terms were the topics of discussion at the time of the First Council and that definite expositions and meanings to be attached to these were agreed upon. These interpretations would have formed the basis of commentaries of later times. With the development of heretical views and the growth of schisms in the *Saṅgha* at the Second and Third Councils the elders who assembled there would have continued this process of interpretation of **the Buddha's** teachings. The commentaries that **Mahinda** is said to have brought to Sri Lanka along with the canon probably consisted the expositions as laid down at the Third Council which had just been concluded. These were not the work of one single author but of the community of monks. After arrival in Sri Lanka and living there he translated these in the Sinhala language and they came to extensive treatment and further development at the hands of the Sri Lankan monks and it was this commentarial literature that **ven. Buddhaghosa, ven. Dhammapāla, ven. Upasena, ven. Mahānāma** and others later translated into Pāli.

A later tradition contained in the *ṭīkā*s (sub-commentaries) attempts to attribute the commentaries to **the Buddha** himself (*Sāraṭṭhadīpanī*) - »*Nahibhagavatā abyākataṃ nāma tantipadaṃ atthi. Sabbesani yeva attho kathito. Tasmā sammāsambudheneva tinnam piṭakānam atthavannanākkamo pi bhāsito'ti daṭṭhabbam. Tattha tattha bhagavatā pavattitā pakiṇṇaka desanā yeva hi aṭṭhakathā.*«

The development of exegetical activity can best be traced in the *Vinaya Piṭaka*, there were the rules or laws, the *Pātimokkha* which had to be observed by the *Bhikkhus* and *Bhikkhunīs*. In the *Sutta Vibhaṅga* not only is a verbal commentary of the text of each rule given, but also an account of the incident, which led to its promulgation. A still further development is seen in the *Mahāvagga* and *Cullavagga*, where much more than a series of offences is found. Passages of commentarial nature and fragments of commentaries can also be traced throughout the *nikāyas*. The *Udāna* and *Suttanipāta*, for example, contain prose passages, which are in the nature of commentaries.

The earliest beginnings of exegetical literature can be traced to the canon itself. They are in the nature of answers to questions. There are numerous instances in the *nikāyas* where **the Buddha** (and in his absence his leading disciples) is approached for clarification of various doctrinal points. The result is a detailed exposition of the point raised. Examples of such expositions by **the Buddha** are to be found in the *Mahākammavibhaṅga Sutta*, and *Koṭṭhika Sutta*, *Sīvaka Sutta*, *Aggivacchagotta Sutta* and *Sallekha Sutta*. **The Buddha** himself had recognized the ability of some of His disciples to explain in detail what He preached in brief. He had declared **Mahā Kaccāyana** to be the foremost in this respect. Instances of such expositions by **Mahākaccāna** are to be found in the *Haliddaka Sutta* and the *Madhupiṇḍika Sutta*. When **Mahā Kaccāyana's** explanation is referred back to **the Buddha** he asks the monks to bear it in mind as the best that could have been given. There are numerous instances of

expositions by other disciples, too.

The *Atthuddhāro*, the last part of the *Dhammasaṅgani* is a kind of commentary on one of its sections, the *Nikkhepakaṇḍa* and is in fact termed *Aṭṭhakathākaṇḍa* (commentarial division) in the *Aṭṭhasalīni*. The last portion of the *Nikkhepakaṇḍa* itself is worded in the phraseology of a commentary. There is a fragment of a commentary at the end of the *Vibhaṅga*, too. The culmination of this process is reached in the *Niddesa*, which is wholly a canonical commentary on the *Aṭṭhaka* and *Pārāyana Vaggas* of the *Suttanipāta*. According to **Mrs. Rhys Davids** „As these older incorporated commentaries are varied both in form and in probability is very great that the tradition is not so far wrong when it tells us that commentaries on all the principal canonical books were handed down in schools of the Order along with the texts themselves.“ This statement is qualified by the observation that this does not mean that all the commentaries were so handed down in all the schools nor that each of them was exactly the same in each of the schools where it was taught.

ORIGIN OF COMMENTARIES

The need for an accurate interpretation of **the Buddha's** words was felt from the very first, even during the lifetime of **the Master**. There was at the time the advantage of referring a disputed question for solution to **the Master** himself. This is the first stage in the origin of the Buddhist commentaries. Discussions about the interpretation of the abstruse utterance of the great teachers were frequent. According to the Ceylonese tradition, *aṭṭhakathās* were composed in Pāli at the first council and rehearsed at the two following councils. They were introduced to Ceylon by **Mahinda Thero** who translated them into Sinhalese. They were put into writing in Ceylon along with the Pāli canon. During the first century BC it was done. But the *Sīhala Aṭṭhakathā* have, somehow, lost after **Buddhaghosa's** translating. **Buddhaghosa** came to Sri Lanka and translated them into Pāli but however from then *Sinhala Aṭṭhakathā* are missing. A later tradition continued in the '*ṭṭhās*'. The origin of *aṭṭhakathā* can be traced to the time of **Buddha** himself. The need for an accurate interpretation of **the Buddha's** words which formed the guiding principle of the life and action of the members of the *Saṅgha* was felt from the very first period, even while **the Buddha** was living. There were a lot of discussions on philosophy and religion.

The earliest beginning of exegetical literature can be traced to the canon itself. They are in the nature of answers to questions. These are numerous instances in the *nikāyas* where **the Buddha** and his disciples approached for clarification of various doctrinal points. The result is a detailed exposition of

point raised. The following *suttas* give a similarity to the method of interpretation. These are *Mahākammavibhaṅga Sutta* (*Majjhima Nikāya*), *Aggivacchagotta Sutta* (*Majjhima Nikāya*), *Madhupiṇḍika Sutta* (*Majjhima Nikāya*).

The development of exegetical activity can be traced in *Vinaya Piṭaka – Sutta Vibhaṅga* and *Khaṇḍaka*. In the *Vibhaṅga* there are a lot of interpretations readily(?) the *Vinaya* precepts. In this manner we observe that there is commentarial nature in the *suttas* and *Vinaya*. The *Sīhala Aṭṭhakathā* was written in Sri Lanka. They are:

1. *Kuruṇḍī Aṭṭhakathā*
2. *Mahāpaccariya Aṭṭhakathā*
3. *Andhaka Aṭṭhakathā*
4. *Saṅkhepa Aṭṭhakathā*

The Sinhalese commentaries may be regarded as the earliest literary works in Sri Lanka but unfortunately now they are lost without any trace. In the *Buddhaghosutpatti* it is stated that when **Buddhaghosa** completed his task of translating the commentaries into Pāli, the *Saṅgharāja*¹² cause the Sinhalese commentaries to be piled up and burnt. But there is no evidence to prove it.

??? (ORIGIN OF AṬṬHAKATHĀ TRACEBLE IN TIPITAKA) (LECTURED BY VEN. PIYARATANA)

There is a chapter in the meaning of commentary, the *aṭṭhakathā*, the last part of the *Dhammasaṅganī* is a kind of commentary on one of its sections. The *Nikhepakkhanda* and is in fact termed *Aṭṭhakathākkhandha* meaning 'commentarial division' in the *Aṭṭhasalīni*. The last position of the *Nikhepakkhanda* itself is ordered in the phraseology of the commentary. There is a fragment of a commentary at the end of the *Vibhaṅga*. The *Niddesa Pāḷi* also can be regarded as canonical commentary on the *Aṭṭhakathā* and *Pārāyana Vagga* of the *Suttanipāta*. As these order incorporated commentaries are varied both in form and in method it is evidence that commentary of different kinds had a beginning. And the probability is very great that the tradition is not so far wrong when it tells us that commentary on all the principle canonical books were handed down in schools of the order along with the texts themselves. This statement is qualified by the observation that this does not mean that all the commentaries were so handed down in all the schools nor that each of them was exactly the same in each of the schools where it was taught. In the *mahāvagga* and *Cullavagga* where much more than the series of offences is found. Passages of commentarial nature and fragment of commentaries can also be traced through out the *nikāyas*. The *Udāna Pāḷi* and *Suttanipāta* for example, contains prose passages which are in the nature of commentaries. Advice of **the Buddha** is given in verses and the stories that cause to preach that *sutta* is given in process in *Udāna Pāḷi*. This nature of commentaries can be seen in

12 I plead for explanation of the word 'Saṅgharāja'.

Dhammapadaṭṭhakathā. So, origin of the commentaries can be seen in the canon itself.

666AN INTRODUCTION TO POST-CANONICAL OF ABHIDHAMMA LITERATURE 782 已改

The 7 texts of Theravada Abhidhamma have inspired a voluminous mass of exegetical literature composed in order to fill out, by way of explanation and exemplification. These exegetical literatures include the commentaries, sub-commentaries, compendiums and the commentaries of compendium.

1. The Commentaries

The commentaries on the 7 texts of Abhidhamma are written by Buddhaghosa:

Canonical Text	Commentary
1. Dhammasavgaṇi	Atthasalini
2. Vibhavaṅga	Sammonhavinodani
3. Dhatukatha	

4. Puggala-pabbatti	Pabcappakaran-atthakatha
5. Kathavatthu	
6. Yamaka	
7. Patthana	

(a) Atthasalini

Means ‘*The excellent meaning*’. 「殊勝義」 The book is divided into 4 chapters:

- i. Cittuppadakanda – on the arising of consciousness
- ii. Rupa-kanda – on material qualities
- iii. Nikkhepakanda – which is a summary
- iv. Atthakathakanda – containing commentarial notes

(b) Sammohavinodani

Means ‘*The removal of delusion*’ 「迷惑冰消」. It is very important for it contains numerous references to the history of Sri Lanka.

(c) Pabcappakaranatthakatha

It is the commentary composed on the five Abhidhamma texts in one volume, which enables one to get concrete interpretations of the doctrine.

2. Sub-commentaries and Anutika on Abhidhamma

Linatthapada-vannana is the sub-commentary on the Atthasalini, generally called Abhidhamma-Mulatika as it is the first sub-commentary written on the Abhidhamma commentaries. The text explains the difficult words selected from the Atthasalini. It is divided into 26 chapters, composed by Ven. Ananda Vanaratanatissa.

Linatthapada-vannana has been commented upon in the Anutika called Linatthavannana. The special feature of this work is that it is the only anutika composed to explain the difficult portions of an earlier tika. Its author is Ven. Dhammapala, pupil of Ananda vanaratanatissa.

There is also a tika on the Sammohavinodani known as the Sammohavinodanilinattha.

3. The Abhidhamma compendium and its commentary

In order to provide the novice student of the subject with a clear picture of its main outlines, there began to appear perhaps as early as the 5th century and continuing well through the 12th, short manuals or compendia of the Abhidhamma. In Burma these are called ‘little-finger manuals’, of which there are 9:

(1) Abhidhammavataara

It serves as an introduction to the study of the Abhidhamma. It is written by Buddhadatta, consists of 24 chapters, largely in verse. It has 2 commentaries:

- (a) Abhidhammatthavikasini – by Ven. Sumavgala.

(b) Abhidhammavataraporanati – by Vacissara

(2) Abhidhammattha-savgha

Probably the most important Buddhist manual of psychology and ethics. It is extremely condensed 濃縮, dealing in less than 50 pages with the entire contents of the seven texts of the Abhidhamma Pitaka. The text has 9 chapters, written by Anuruddha. The subject matter includes enumeration of 89 cittas, 52 cetasikas, 28 rupa etc. It has 6 commentaries:

- (a) Poranatika – by Mahakassapa
- (b) Abhidhammatthavibhavini – by Sumavghala
- (c) Savkhepavannana – by Saddhamma-Jotipala
- (d) Paramatthadipani – by Ledi Sayadaw
- (e) Ankuratika – by Vimala Sayadaw
- (f) Navanitika – by Dhammananda

(3) Rugarupavibhaga

This is a short manual on Abhidhamma, written by Ven. Buddhadatta, it has no commentary.

(4) Paramatthavinicchaya

This text consists of 39 chapters, 1144 verses, written by Anuruddha. The subjects treated include mind, consciousness, form and nibbana. This has a commentary called the Mukhamattaka, by Ven. Mahabodhi.

(5) Namarupaparicchada

This treatise covers only part of the Abhidhamma based on earlier commentaries. It is written by Anuruddha, divided into 13 chapters, containing 1885 stanzas. It has 2 commentaries both name Namarupaparicchadatika, by Vacissara and Sumavghala.

(6) Saccasavkhepa

The text deals with subjects such as rupa, vedana, sabba, savkhara, khandha, vibbana and nibbana. It is written by Culla Dhammapala, contains 387 verses divided into 5 chapters. It is suitable for beginners and it has no new doctrinal developments or characteristics. It has two tikas, both name Saccasankhepatika. They are distinguished by the name Poranatika and Navatika. The earlier one was composed by Vacissara and the latter by Sumavghala. The latter is also called Saratthasalini.

(7) Namarupasamasa

Also called Khemappakarana, written by Ven. Khema. The text deals with the mind, mental factors, wholesome actions, unwholesome action and the technical terms of the Abhidhamma. It is written in a simple language and an easy style. Its value lies in its simple treatment and brevity. This has a tika composed by Vacissara.

(8) Namacaradipaka

The text consists of verses in 7 chapters. It was composed by Ven. Chappata of Burma in the 15th century. It has no commentary.

(9) Mohavicchedani

This is a very lucid commentary on the matikas of all 7 canonical Abhidhamma texts, and therefore also called Abhidhammatikathavannana. It consists of 9 sections, composed by Ven. Mahakassapa. It has no commentary.

- i. Among these 9 compendium, the Abhidhammattha-savgaha, because of its exclusively condensed treatment, stimulated a large growth ancillary works, especially in Burma.

The exegetical literatures of Abhidhamma throw a flood of light on the philosophical, psychological, and metaphysical aspects. A large variety of information is available from these exegetical literatures and hence their importance is very great.

MAHĀVIHĀRA SEPTEMBER 2007

Mahāvihāra can be considered as the national and religious center of Sri Lanka. It was the *Theravāda* school in Sri Lanka. According to the *Mahāvamsa*, **Mahinda** brought to Ceylon the doctrine of the third council. This *Theravāda* doctrine was the one and only true doctrine of the *Buddha*. Not only did **Mahinda** bring the *Theravāda* doctrine to the island, but he also brought the *upasampadā* (ordination). According to archeological evidence, **Mahinda** lived at Mahintale.

The prodigal(?) made it clear that **Mahinda** was closely associated with *Mahāvihāra*. Therefore *Mahāvihāra* became the seat of orthodoxy. The *Mahāvihāra* was accepted as the authority by Sri Lankan monks. According to *Sumaṅgallavilāsini* all the monks in *Rājārata* came to the *Mahāvihāra* during the rainy season. At the *Mahāvihāra* all the texts and commentaries were recited and mistakes would be rectified. According to *Samantapāsādikā* record during the reign of **king Bhāgiya**, a monk who was not satisfied with a decision given by the *Saṅgha* at Mahintale, appeared to the *Mahāvihāra*. Thus an impression is given that *Mahāvihāra* was higher than Mahintale.

At the very beginning *Mahāvihāra* was called *Tissārāma*. It included many buildings – there were five monasteries belonging to *Mahāvihāra*, namely:

1. *Thūpārāma*
2. *Mirisavati*
3. *Isurumuni*
4. *Vassagiri*
5. *Mahintale*

Māgama had the monasteries *Tissamahārāma* belonging to *Mahāvihāra* fraternity.

Mahāvihāra was the cultural center of Ceylon. *Mahāvihāra* monks had connection with the *Mauryan* kingdom of India belonging to **Asoka**. Therefore, Sri Lanka got developed to a great extent. Sri Lanka was in a very poor condition in architecture. The *Kālapasāda Pirivena* given to **Mahinda Thera** was a black-burnt building. There were no buildings to accommodate the visitors. With **Saṅghamitta Therī** coming to Sri Lanka there arrived eighteen groups of skilled technicians. Thereafter with *mahāvihāra* at the center, architecture, culture and the painting developed.

Mahāvihāra was also the center of literary development. During the time of **Mahinda Thera** Sinhalese commentaries were written. The *Bhāṇakas* protected the *Dhamma* at *Mahāvihāra* by oral tradition. **Buddhaghosa** wrote Pāli Commentaries with *Mahāvihāra* as the centre. *Mahāvihāra* monks dedicated for the protection of the canonical literature and commentarial literatures.(?) During foreign attack *Mahāvihāra* monks tried their very best to protect the *Dhamma* by oral tradition. During the *Brahmiṇ Tissa* famine, some monks went to India and some monks went to the nearby countries. After that famine they came back and all of them got together and compared the *Dhamma*.

Mahāvihāra took a leading role(?) as a national center. When there were political problems, *Mahāvihāra* monks came to help the king. When **king Valakambā** built *Abhayagirivihāra* and gave it to the **Thera Mahātissa Mahāvihāra**

monks took disciplinary actions against **Mahātissa** for violating the rules of the *Vinaya* by visiting houses of the laity.

His pupils **Bahālamasū Tissa** took often and went to the *Abhayagirivihāra* and found a separate sect. Therefore, we understand that *Mahāvihāra* monks always opposed what is contrary to the *Dhamma*.

666 MAHĀVIHĀRA

Of the construction of abhayagirivihāra they wrote the first script the abhayagirivihāra became superior sect they did not except the tority of mahāvihāra that they always expected historical views abhayagirivihāra became the senior of mahāyāna mahāvihāra on the after hand protected. The theravāda Buddhism mahāvihāra monk even to possess in was help being king.

When king dutthagāmani fact with the tamil mahāvihāra monk him in the world therefore mahāvihāra was national gentle mahāvihāra was also and education gentle monk mahāvihāra monk king dutthagāmani and mahāsen are outstanding king who best education from mahāvihāra.

Mahāvihāra was also religious gentle is always ser garden the purity of Buddhism mahāvihāra monk will not readily exist vintolevāda mahāvihāra monk this not a loud to interprises the dhamma in a wrong manner when buddhagoas come to srilanka mahāvihāra monk be call given him the thus of writing commentary tested mahāvihāra in this manner become important of are cultural literary national and religious gentle.

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666 MAHĀVIHĀRA

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THE SOURCES OF THE PĀLI COMMENTARIES (LECTURED BY VEN. PAÑÑĀRATANA)

According to canonical literature, **ven. Mahinda** brought the three *piṭakas* and *aṭṭhakathā* from India to Sri Lanka. And then **ven. Mahinda** translated them to Sinhala language. When **Buddhaghosa** came to Ceylon there were already in the island many collections of commentarial matter preserved mainly in the Sinhalese language. **Mahinda** would have introduced the traditional commentaries, but during the centuries that followed his arrival, commentaries had developed. According to **E.W. Adikaram**, there are 28 sources¹³ of Pāli commentaries. They are very important:

- | | | |
|-------------------------------------|--------------------------------|----------------------------------|
| 1. <i>Mahā Aṭṭhakathā</i> | 6. <i>Vinaya Aṭṭhakathā</i> | 11. <i>Saṅyutta Aṭṭhakathā</i> |
| 2. <i>Mahā paccarīya Aṭṭhakathā</i> | 7. <i>Suttanta Aṭṭhakathā</i> | 12. <i>Aṅguttara Aṭṭhakathā</i> |
| 3. <i>Kurumdī Aṭṭhakathā</i> | 8. <i>Āgama Aṭṭhakathā</i> | 13. <i>Abhidhamma Aṭṭhakathā</i> |
| 4. <i>Andhaka Aṭṭhakathā</i> | 9. <i>Dīgha Aṭṭhakathā</i> | |
| 5. <i>Saṅkhepa Aṭṭhakathā</i> | 10. <i>Majjhima Aṭṭhakathā</i> | |

From this source the first five texts are very important. The commentaries have mentioned several times about these books.

Mahā Aṭṭhakathā

It occupied the foremost position. Most of the works of **Buddhaghosa** have drawn on this commentary for their substance. It contained expositions on all the three *piṭakas*. It was more complete in its contents than the other commentaries. **Buddhaghosa** usually prefers *Mahā Aṭṭhakathā* to *Mahāpaccarī* and *Kurumdī*. There is also evidence that *Mahā Aṭṭhakathā* contained a large number of anecdotes based on incidents that took place in Ceylon. **Buddhaghosa** included in his commentaries only a few of these stories. These have given us a much clearer insight into the conditions of ancient Ceylon than we are able to have at present.

13 But only 13 sources are mentioned...

Mahāpaccarī and Kurundī Aṭṭhakathā

These two books were also named because *Mahāpaccarī* have been composed on a raft (*paccarī*) and *Kurundī* have been composed in the Kurundīvelu-*Vihāra* in Ceylon. These two commentaries are referred to only in the *Samantapāsādikā*. They are invariably mentioned only with the *Mahā Aṭṭhakathā*.

Andhaka Aṭṭhakathā

Andhaka Aṭṭhakathā was handed down at Kāñcipura in South India and it was written in the *Andhaka* language. It is often referred to by **Buddhaghosa** in his *Samantapāsādikā*. He refers to it not so much to agree with its expositions as to find fault with it. Sometimes he is harsh in his criticism. This is wrongly said that(?) agrees(?) neither with *Aṭṭhakathā* nor with the canon, and therefore should not be accepted – these are some of the expressions that **Buddhaghosa** uses in refuting the *Andhaka Aṭṭhakathā* explanations.

Saṅkhepa Aṭṭhakathā

This was a *Vinaya* commentary and it was mentioned in the *Samantapāsādikā*. Therefore, the scholars accepted it as the *Vinaya* commentary.

666SOURCE OF PALI COMMENTARIES

The Ceylonese tradition regarding the source of Atthakatha is that they were composed at the first council and rehearsed at the two following councils. They were introduced to Ceylon by Mahinda. The earliest record of this tradition is contained in the introduction in Buddhaghosa's commentary. Mahavamsa states that at the time of Buddhaghosa, the original pali Atthakatha had disappeared in India. It is not known how far this statement was correct, but the original pali atthakathas were not recorded in writing and no trace of them exists today.

As will be seen, Sinhala Atthakatha put into writing in Vattagamani Abhaya's time have also disappeared. Regarding the origin of Atthakatha may be accepted with certain modifications. It is hardly conceivable that the original versions of the pali commentaries as we find them today were fixed at the first council soon after the death of the Buddha. With the development of heretical views and the growth of schisms in the Sangha, at the second and third councils, the elders who assembled would have continued this process of interpretation of the Buddha's teachings. The commentaries that Mahinda is said to have brought to Ceylon, along with the canon, probably consisted of expositions as laid down at third council which had just been concluded. These were not the works of one single author but of community of monks. After Mahinda arrived in Ceylon and lived, he transmitted these in the Sinhala language, and came to be known as the Sinhala Atthakatha.

The Atthakatha thus introduced by Mahinda received extensive treatment and further development at the hands of Ceylonese monks; it was this commentarial literature that Buddhaghosa and others later into Pali. The Pali commentaries have also made fairly wide use of the traditions handed down by Bhanakas. Differences in views between the different Bhanakas have recorded.

Apart from these opinions of groups of monks and teachers, the individual views of contain eminent Bhikkhus, who had specialized knowledge of the canon, have also found their way into the commentaries. They were undoubtedly, greatly respected Bhikkhus, for their views to have assumed such importance. Pali commentaries are to be dated from the first half of fifth century A.C according to Mahavasama account, Buddhaghosa come to Ceylon in the time of King Mahvaasama. Buddhaghosa is the only commentator known to Mahavasama and all the commentaries are attributed to him.

666SOURCE OF PALI COMMENTARIES?

The Ceylonese tradition regarding the source of Atthakatha is that they were composed at the first council and rehearsed at the two following councils. They were introduced to Ceylon by Mahinda. The earliest record of this tradition is contained in the introduction in Buddhaghosa's

commentary. Mahavamsa states that at the time of Buddhaghosa, the original Pali Atthakatha had disappeared in India. It is not known how far this statement was correct, but the original Pali Atthakathas were not recorded in writing and no trace of them exists today.

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OTHER SOURCES OF THE PĀLI COMMENTARIES (LECTURED BY VEN. PIYARATANA) (ORIGINAL BY VEN. NAI SOMA)
(2003)

Apart from the specific quotations from the different *aṭṭhakathā* **ven. Buddhaghosa** makes use of several other authorities, which show a close connection with the *aṭṭhakathā*. In fact it is quite possible that some of them were found incorporated in the Sinhala commentaries. The various authorities cited are a clue to the philosophical and literary activity of the time and it would have been only surprising if the commentaries had remained static.

Two terms closely connected with *aṭṭhakathās* were *Aṭṭhakathikā* and *Aṭṭhakathācariya*. „Those who studied and handed down the *aṭṭhakathās* were known as the *aṭṭhakathikās*. By the other term were generally understood the teachers (*ācariyā*), responsible for the compilation of the *aṭṭhakathās*. **Ven. Buddhaghosa** holds the *aṭṭhakathācariyas* in high esteem and says that they knew the intentions of **the Buddha** and that, therefore, their word should be taken as authority.“ The views of these *aṭṭhakathācariyas* are scattered throughout the commentaries. Quotations from them are given, often in prose and sometimes in verse. The opinion of the *ācariyas* is also sometimes quoted. This referred to the opinion of great teachers like *Mahāpaduma*. The

authority of *Ācariyānaṃ samānaññhakathā* (similar expositions of the teachers) is often cited as opposed to the views of the *Vitandavādins* (unorthodox sectarians).

The commentaries contain numerous quotations from the *porāṇā* (ancients), most often in verse but sometimes in prose, which for the most part are introduced with words '*tenāhu porāṇā*' – 'therefore the ancients say'. The frequency of these quotations and the manner in which they are introduced show that they formed a very important and authoritative source of the commentaries on all the three *piṭakas*. It is not known whether **ven. Buddhaghosa** found them already included in the Sinhala commentaries. Closely associated with the *porāṇas* were the *Porāṇācariyā* and the *Pubbācariyā* whose views are also contained in the Pāli commentaries. There were also the *Porānakattherā* whose opinions are regarded with less authority than the foregoing. The relationship between these has not been definitely established and various views have been expressed. Some have identified the *porāṇā* with the *porāṇaññhakathā* while others do not agree with this.

The Pāli commentaries have also made fairly wide use of the traditions handed down by the *Bhāṇakas* (the recitors). Differences and views between the different *Bhāṇakas* have been recorded. For difference in views held by the *Dīgha Bhāṇakas* and the *Majjhima Bhāṇakas* can be seen in *Visuddhimagga* page 286. As in the case of the quotations from the *porāṇa* it is not known whether the views of the *bhāṇakas* were already found in the Sinhala commentaries or alternatively in what form they were available. There are also references to the different views held by the *Vinayadharas* and *Suttantikas*. The view of the *Abhidhammikas* is also recorded. The derivation of words by the *Akkhacintakas*, the grammarians, is given with the alternative derivation of the *Aññakathācariyas*. *Parasamuddavāsī* monks presumably Indian, have also had their share of contribution to religious discussion.(?) Their views are recorded in the *Papañcasūdanī*. Apart from these opinions of groups of monks and teachers the individual views of certain eminent *Bhikkhus* who had specialized knowledge of the canon has also found their ways into commentaries. They were, undoubtedly, greatly respected *Bhikkhus* for their views to have assumed such importance. Among individual opinions recorded are those of **Dīgha Bhāṇaka Tipiṭaka Mahāsiva, Tipiṭaka Cūlābhaya, Tipiṭaka Cūlanāga, Tipiṭaka Mahādhammarakkhita, Moravāpivīsī Mahādatta** and **Mahāsiva Thera**.

Ven. Buddhaghosa has also quoted from definite texts. The most frequent and copious quotations are from the canonical texts themselves and found throughout the commentaries. The extra-canonical Pāli works quoted are the *Milindapañhā*, *Petakopadesa*, *Nettipakaraṇa* and the *Dīpavaṃsa*.

CONTRIBUTION OF PĀLI COMMENTARIES

As we all know, the present Pāli commentaries were translated from the old Sinhala the ancient *Sīhala Aññakathā* was translated into Pāli by the commentators such as **Buddhaghosa, Dhammapāla, Buddhadatta, Mahānāma** and **Upasena**. Of these five Pāli commentators, **Buddhaghosa** was first to come to Sri Lanka. According to the *Mahāvāṃsa*, chapter 37 (the first chapter of the *Cullavaṃsa*) many verses were devoted to the life and works of **Buddhaghosa**. According to those descriptions, **Buddhaghosa** came from North India. We can see here that the *Bhikkhus* of *Mahāvihāra* who compiled *Mahāvāṃsa* tried to link the tradition of Buddhism of Sri Lanka to the Northern part of India.

That stand preserved and maintained by the *Bhikkhus* of *Mahāvihāra* so that whenever controversy arose between *Mahāvihāra* tradition and non-*Mahāvihāra* traditions, they always go back to this strong claim that they had been having it from the time when they received Buddhism in the third century BC.

However, based on the evidence we get gathered from other sources including archeological and epigraphical evidence, the modern scholarship agrees that **Buddhaghosa** came from South India, not from North India. In fact, three commentators (**Buddhaghosa, Dhammapāla** and **Buddhadatta**) came from South India. This suggests that in the South India there would be branch of monasteries of both *Mahāvihāra* and *Abhayagiri* schools by the fifth century AD. Although the Chinese pilgrim **Yuan-chwang** had intention to come to Sri Lanka in the 7th century AD, he remained in the South India

and went back to China without coming to Sri Lanka. The reason he did not come to Sri Lanka is that in the South India he could collect whatever information he wanted about Buddhism in Sri Lanka.

In the fourth century AD another Chinese monk **Fa-Hsien** came to Sri Lanka and directly went to the *Abhayagiri* monastery and found several manuscripts written in Sanskrit; he took the *Vinaya* texts, which belonged to *Mahāsāsaka* School, *Dīghāgama* and some portions of *Samyuktāgama* and so on. This suggests that in the 4th century AD *Abhayagiri* School entertained the study of some other schools along with *Theravāda* studies. *Abhayagiri* was basically the *Theravāda* center as *Mahāvihāra*, but they allowed *Bhikkhus* to study other traditions too.

These are the sources based on which the present Pāli *Aṭṭhakathā* were translated. Unfortunately, all of these *Sīhala* sources are now lost. Then how do we find them? For, they are referred to in the Pāli commentaries themselves.

In the list of *Adikaram*, number fourteen is called *Sīhala-Aṭṭhakathā*. This is a specific text different from the general term *Sīhala Aṭṭhakathā* which denotes the entire texts. One of the most important *Sīhala Aṭṭhakathā* is *Mahā Aṭṭhakathā* which is also a generic term; but, there are also specific texts called (*Dīgha*) *mahā Aṭṭhakathā*, (*Majjhima*) *Mahā Aṭṭhakathā* and so on.

A question arises here: how do you determine whether a commentary like the *Vinaya Aṭṭhakathā* or *Dīgha Aṭṭhakathā* was the *Sīhala Aṭṭhakathā* or the *Pāli Aṭṭhakathā*? As you know, the Pāli commentaries have two names as *Dīgha Aṭṭhakathā* and *Sumaṅgalavilāsini*. So, if it is referred to *Sumaṅgalavilāsini*, definitely it is the Pāli *Dīgha Aṭṭhakathā*. Fortunately in some places those two names are referred to side by side. The first set of names can be both *Sīhala* or Pāli texts; but the second set of names definitely refers to the Pāli text. There are two books that have not the second set of names: *Dhammapada Aṭṭhakathā* and *Jātaka Aṭṭhakathā*. Therefore, whenever we come across reference to these two texts in the Pāli commentaries, we do not know whether they refer to the *Sīhala Aṭṭhakathā* or the *Pāli Aṭṭhakathā*. As we see in this diagram, the *Tipiṭaka* was enlarged by adding some new information in Sri Lanka and it preserved as the same size while the *Aṭṭhakathā* became bigger and bigger by adding lots of Sri Lankan elements. The added elements might be ignorable amount till the Buddhist texts were written down in the first century BC. But, from that time on, lots of new additions made by Sri Lankan *Bhikkhus* into *Sīhala Aṭṭhakathā*. So, when the Pāli commentators came to Sri Lanka in the fifth century AD, the portion of new additions would already reach more than fifty percent of the entire *Sīhala Aṭṭhakathā*.

Thus, expansion of the original *Sīhala Aṭṭhakathā* was going on. The question is till what point of time such expansion took place. This is one of the biggest questions we have to answer. Was this expansion continued even till **Buddhaghosa** came to Sri Lanka? Or was such expansion was completed at certain point of time before he came to Sri Lanka? The answer is the latter. Before **Buddhaghosa** came to Sri Lanka in the 5th century AD, both *Tipiṭaka* and *Sīhala Aṭṭhakathā* had been already completed; in other words, after the certain period of time before the 5th century AD no more information had been added into the texts. How do we find it? One method is to compare the Sri Lankan elements in the present Pāli commentaries with the chronicles like *Mahāvamsa*. The last king's name referred to in the Pāli commentaries is the **king Vasabha** (65-109 AD). Therefore, we can safely say that the *Sīhala Aṭṭhakathā* would have been completed by the beginning of the second century AD. Although there were many great kings after him according to *Mahāvamsa*, the Pāli commentaries never mention any one of them except one king – **Mahāsena** (276-303 AD). There is only one reference to the **king Mahāsena** in the *Vinaya Aṭṭhakathā*, that is *Samantapāsādikā*.

Therefore, the conclusion is that the major portions of the *Sīhala Aṭṭhakathā* have been completed by about the second century AD. In other words, the expansion took place from the third century BC up to the second century AD covering about five hundred years; during that period the Sri Lankan elements were added to the *Sīhala Aṭṭhakathā*. But, the *Samantapāsādikā* (VA) meddled with only once even as late as the beginning of the 4th century AD. In short, major portions of the *Sīhala Aṭṭhakathā* came to be completed by about the second century AD with minor additions made till about the beginning of the fourth century AD. The **king Mahānāma** became the king of this country in the beginning of the 5th century AD. That means, there was a gap about a hundred years between the time of the completion of the *Sīhala Aṭṭhakathā* and the time of the arrival of **Buddhaghosa**.

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METHODS OF EXEGESIS (JUNE 2003)

The aim of exegesis is to explain all words and concepts which are difficult to understand and the(?) in order to accomplish this. Several methods are employed although the method of exegesis generally remains uniform, they undergo slight variations in form and emphasis depending on the nature of the subject matter that has to be discussed. It would be easy to examine the methods used in the *Dīgha Nikāya Aṅṅhakathā*. The exegetical methods are very well summarized in the *Dīgha Nikāya Aṅṅhakathā Tikā*. The *Dīgha Nikāya Aṅṅhakathā Tikā* divided the commentarial techniques (methods) into six

categories as follows:

(1) *Sambandhato*

»*Sambandho nāma desanā sambando so pana pāliya nidāna pāli vasena nidāna pāliya pana saṅgīti vasena veditabboti.*«

Here it is clear that 'sambandha' means 'nidāna' in the full sense of the term. This is also two-fold *nidāna* at the beginning of a *sutta* and *nidāna* at the commencement of a text.(?) The former comprises the context of a *sutta*. For example, details such as 'when', 'where', 'by whom' and the 'with reference to whom' a discourse has been delivered. The latter consists of the introduction to the text and deals with the circumstances which led to its compilation. In the *Dīgha Nikāya Aṭṭhakathā* the *Bāhiraṇidānavañṇanā* supplies information to satisfy. This aspect of the commentarial technique (method) is also explained. The traditionally accepted views regarding the compilation of the text at the first council and the classification of the *Buddhavacana*.

Therefore, *sambandha* as a commentarial technique includes all relational(?) historical and the legendary information connected with the contents. That is: places, persons and the circumstances involved. Such an information is quite valuable for an ancient literature, because it establishes the historicity, authenticity and the authority of the words themselves. These methods as a concept were known to Sanskrit writers and was called **Upoddhada**(?).

(2) *Podato*

This means word to word explanation of extracts taken from the texts. The nature of extracted word is explained - that means whether they are nouns, verbs, prepositions or prefixes. Under these categories, the commentator is free to select word for commenting all words which he considered. Further, explanation is necessary are extracted for comment his words are selected.(?)

According to their proper sequence in order to avoid repetition of explanation, verbs, which have been already annotated one the referred bad,(?) should they occur again in the text.(?) Therefore, at the beginning of its(?) *suttas* the authors say: »*tatrāyaṃ apabbapada vaṇṇanā*« - „here follows the explanation of word which has not occurred before.“ In the cases of word of less importance the guiding principle for selection is as follows:

»*Yassa pana padassa vitthārakathaṃ vinā na sakkā attho viññātuṃ, tattha vitthārakathāpi padatthasaṅghameva gacchati.*«¹⁶ The statement which occurs at the end of its/this(?) *sutta* is: »*Yaṃ panettha atthato avibhattaṃ, taṃ suviññeyyameva.*«¹⁷

It shows that the commentator has chosen word according to his selection and the leaves the rest with the satisfaction that everything is clear.(?)

(3) *Padavibhagato*

Grammatical, philological and syntactical evaluation of words is included under this heading. As grammar is indispensable for the correct understanding and interpretation of subject matter, *padavibhāga* from an important aspect of the commentarial technique.(?)

(4) *Atthato*

The correct interpretation of word and idea is bidding(?) far the most important task of the commentaries and several devices have been evolved to handle this effectively. There is the method of given(?) popular etymologies whereby the words are infused with semantic value (sounds). As a result, they give the correct meaning when used in Buddhist philosophy.

They are a practical guide to the understanding of the exact meaning of words. With this type of explanation one can understand the beginning of the words without effect.(?) This method has also helped the preservation of early interpretations. Therefore, by this method tracing the etymology, one can understand the true meaning. Another use of this method is, that it helps to preserve the early interpretation against inevitable changes which may occur in the future.

16 This correct version is taken from *Sutta Piṭaka Tīkā – Dīgha Nikāya Tīkā – Sīlakkhandhavagga Tīkā - 1. Brahmajālasuttavaṇṇanā – Majjhimasīlavaṇṇanā* – paragraph 13

17 This is indeed the end of the *Brahmajālasuttavaṇṇanā* of *Sīlakkhandhavagga Tīkā* in *Dīgha Nikāya Tīkā*. But in the original from which I was copying this note, there was: *Yaṃ pana ettha atthato na vibhattaṃ taṃ suviññeyyam eva or sesan sabbattha vinevan eva.* - it is a mystery where is the second part of this sentence taken from.

Words can also have more than one meaning and the particular shade of meaning can be only judged by the context. In this case, elucidating the meaning of a word several quotations are cited from different paths of canonical and non-canonical literatures which illustrate its varying shades of meaning. Out of them is selected whatever meaning is relevant to the passage in questions.

Similes and metaphors comprise another divide(?) for explaining difficult an(?) effect(?) concept. They are used in Pāli literature all over. They are novelty(?) and originality(?) often lend a charm and beauty explaining meaning fables and anecdotes from a medium of explaining difficult philosophical concepts especially to the uneducated.(?) The *Dahmapadassa Gāthā* is full of such anecdotes and is a good example of these methods of exegeses.

(5) *Anuyogato* and (6) *Parihārato*

The critical aspect of the commentarial technique falls into these two categories. *Anuyoga* is the method of raising questions all(?) critically examining the validity of issue. *Parihāra* is the method of answering such questions or meeting the criticism with substantial counter-arguments. As a result of these methods of exegesis ideas expressed in one *sutta* are fully investigated in the light of similar idea expressed elsewhere in the canon. Quotations are often cited from canonical and the non-canonical literature in order to consider the views included. Here we find a process of comparison and coordination of ideas. Accordingly we can observe that an attempt is made to show that there are no contradictions among the *suttas* of the Pāli canon.

Sometimes the commentators when we observe even a single irregularity, he does not fail to bring it to the notice of the readers despite his novelty to explain it. The commentator sometimes apologizes for his explanations saying that when explaining in such a manner, there would be contradiction elsewhere in other *sutta(s)*. The commentator does not hesitate to reject as unacceptable.(?)

Those views which do not accord with textual authority, such views are fully stated. Their weaknesses are export(?) and then refuted giving reasons for refutations. Besides, such a critical evaluation the commentator also tried to give the summary of the views discussed in condensed form.(?) The most important contribution of *Dīgha Nikāya Aṭṭhakathā Ṭīkā* like in prep-discussion(?) of this nature.(?) The commentator does not confine himself to Pāli literature and Buddhist philosophy, but brings into full play his own personal learning of contemporary arts and crafts, science and philosophy whenever problem is discussed in full detail.

It is analyzed from all possible angles and the discussion is arranged under traditional sub-title. This questioning and answering can be seemed almost in all the commentaries. The following heading:(?)

»*Tatridaṃ pañhakammaṃ – kā panetā pāramiyo? Kenaṭṭhena pāramiyo? Katividhā cetā? Ko tāsaṃ kamo? Kāni lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni? Ko paccayo? Ko saṃkilesa? Kiṃ vodānaṃ? Ko paṭipakkho? Kā paṭipatti? Ko vibhāgo? Ko saṅgaho? Ko sampādanūpāyo? Kittakena kālena sampādanaṃ? Ko ānisaṃso? Kiṃ cetāsaṃ phalanti?«*

(*Khuddakanikāye – Cariyāpiṭaka-aṭṭhakathā - 3. Yudhañjayavaggo - 15. Mahālomahaṃsacariyāvaṇṇanā – Uddānagāthāvaṇṇanā – Pakiṇṇakakathā*)¹⁸

In this manner, we observe method of questioning and answering in the *Visuddhimagga Sīlaniddesa* also. The above six fold method of exegesis mentioned in *Dīgha Nikāya Aṭṭhakathā Ṭīkā* has been applied to explain grammatical treatise as a later date.

THE DEVELOPMENT AND THE PROBLEM OF INTERPRETATIONS IN THE COMMENTARIES

The commentarial literature explaining the texts of the *Tipiṭaka* represents *Theravāda* Buddhist

18 In the original there is written that this Pāli part is from *Brahmajālasuttavaṇṇanā - Cūlasīlavaṇṇanā* in *Sīlakkhandhavaggaṭīkā* of *Dīgha Nikāya* and I found it in *13. Ekappuggalavaggavaṇṇanā* of *Aṅguttaranikāyaṭīkā* as well.

second and final solutions to the problem of interpretations. *Theravāda* Buddhism develops and extends a system of commentaries to the *Tipiṭaka* with the Pāli *Aṭṭhakathā* at the heart of the system. The Pāli *Aṭṭhakathā* set forth the interpretations of each book of *Tipiṭaka*. Each *aṭṭhakathā* is explained by a *ṭīkā* or sub-commentary and the *ṭīkā* in turn has its explanation commented by *anuṭṭīkā*. Commentarial literature shares many of the methods of interpretations in the *Netti*. But Pāli commentarial literature superseded the *Netti* at the solution to the problem of interpretations because they provided a detailed position of the *Dhamma*. The *Netti* provided only a method of interpretations. But in the Pāli commentaries we can observe the problem of interpretations to great extent.

The commentaries solve the problem of interpretations just as the *Netti* did by making **the Buddha**, the interpreter of this own teaching. Same *Theravāda* traced the origin of the commentarial interpretations to **the Buddha** himself.(?) *Theravāda* Buddhism accepted the authenticity of the commentarial literature claiming that the ideas of the commentaries or the completed *Aṭṭhakathā* were handed down from the time of **the Buddha** recited at the council and established in Sri Lanka by **Mahinda Thera**. This indicates the origin of the commentarial traditions.

Scholars such as **Rhys Davids, B.C. Law** and others have pointed out that the commentarial tradition can be found in its earliest form in the fragments of commentaries and also within the book of the *Tipiṭaka*. The *Tipiṭaka* contained many *suttas* in which **the Buddha** comments upon and interprets the *Dhamma* in the *Cūlakammavibhaṅga Sutta* of *Majjhima Nikāya*. **The Buddha** responds to question concerning *kamma* and explains in detail the meaning of the teachings previously given in brief. Here, we can see **the Buddha** performing the basic task of interpreting Buddhism, elucidating and unfolding the meaning of brief teachings. Thus, the problem of interpretations started from **the Buddha** himself. Once **the Buddha** replied a question asked by a Brahmin - He gave an analytical explanation (*vibhajja-byākaraṇa*).

Disciples of **the Buddha** also followed this path. This problem of interpretations was further carried on by them. In the *Majjhima Nikāya, Vibhaṅga Sutta*. **Mahā Kaccāna** also interprets teachings of **the Buddha** explaining their meanings in great detail. **Mahākaccāna** got a reputation as the leading interpreter of the *Dhamma*. His interpretations resulted in forming other *suttas*. **Sāriputta Thera** also took part in interpretations in the *Saṅgīti Sutta* and the *Dasuttara Sutta* of *Dīgha Nikāya*. **Sāriputta** interprets the *Dhamma* by collecting the chief ideas in numerical(?). In this manner, the problem of interpretations started from **the Buddha** himself and developed by the disciples.

Therefore, we can assume **the Buddha** and the leader of the early *Saṅgha* as those who started this commentarial tradition. The method of interpretations was necessary for the teachings of the *Dhamma*. The interpretations given by **the Buddha** and his disciples were transmitted as oral tradition along with the *Dhamma*. As these *suttas* demonstrate this oral commentarial tradition had a tendency to become fixed and to assume a separate form after a period of time. In this way many portions of the earliest commentarial tradition could be seen in the Pāli canon itself. In the *Vinaya Piṭaka* the problem of interpretations is very well given at *Suttavibhaṅga*. It represents a good commentary on *Pātimokkha* including many words(?). In the *Mahāvagga* and *Cūlavagga* the problem of interpretations is different. They gave illustration and explanation for the rules. The *Abhidhamma* is far advanced and developed with regard to the problem of interpretations. There are interpretations as well as analyses of the *Dhamma*. The *Khuddaka Nikāya* has a text called *Niddesa*. This is a far developed method of interpretations.

It is entirely a commentary on *Suttanipāta*. In this manner, we observe how this method of interpretations and the problem concern(?) got developed. The process of interpretations motivating the commentarial tradition continued to develop. First, it was an oral tradition of interpretation. Later with development, there arose a school of interpretations. The completed(?) *aṭṭhakathā* referred to the *porāṇas* (ancients). There were commentary teachers as authorities, their interpretations of the *Dhamma* contributed to the tradition in the *aṭṭhakathā*.

It was not possible for a *Theravādin* to write a commentary this(?) upon his own ideas. Commentaries were written only as expression of interpretation which had become acceptable. **Buddhaghosa** also said that the Pāli commentaries represented the views of the Sinhala commentaries and he was very particular to honor views of the elders of Mahāvihāra rather than his own opinions.

By this statement, we can assume that the method of interpretations was always done respecting *Theravāda* Buddhism. **Sāriputta Thera** who wrote his *Vinaya Ṭīkā*, *Sāratthadīpanī* to express the interpretations of the ancients(?) also said that he was following the *Theravāda* tradition closely.(?) In this manner after the Pāli canon was completed the *Theravādin* understanding of the *Dhamma* was shaped in the oral tradition by the *porāṇas* (ancients) and the *aṭṭhakathācariyas* and emerged in the Sinhala and Pāli. This, however, extended the necessity of further interpretations.

Thereafter, interpretation developed again after the commentaries. There arose *Ganthipadas* and the *ṭīkā*s, *anuṭṭikā ṭīkā* were prepared.(?) The preparation of this post *aṭṭhakathā* is the sign of the development of the problem of interpretations.(?)

This indicates that the *Theravāda* tradition always requires a tradition of interpretations with reference to the problem of interpretations. **Professor Lily Vistiva** says: „Philosophical thought did not remain static although the tradition of the Sinhala *Aṭṭhakathā* closed its doors.“ The tradition which led to the *ṭīkā*s and other literary form came about to deal with later philosophical development. In this manner, this method of interpretations started from **the Buddha** himself, followed by his disciples goes on developing even today.

THE DIFFICULTIES FACED BY COMMENTATORS (JUNE 2007)

The commentators found it difficult to include the whole Pāli canon into the

Navāṅgasatthusāsana. The texts *sutta* and *veyyākaraṇa* were problematic. *Veyyākaraṇa* was included in the *suttas* without verses. Therefore, there was a problem regarding the *suttas* that are mixed with verses and those that are not mixed with verses. Therefore, the structure of the term '*sutta*' became very vague. Therefore, the commentators have rather ignored the problem they faced when trying to include the *Navāṅgasatthusāsana* in the Pāli canon.

The commentators had to face the problem of sections that were added to some *suttas* later. For example, we can take the *Ratana Sutta*. The *Ratana Sutta* that was handled by the commentators was not the one that existed during the time of **Buddha**. During the time of **the Buddha** there was the *Ratana Sutta* and later it developed.

The commentators examined the later development and they found that they are not against Buddhism. Therefore, **Buddhaghosa** interpreted the whole *Ratana Sutta* which had been developed later. The *Suttanipāta*, *Kokhālīya Sutta* had two large verses which were devoid of interpretation in the commentaries. **Buddhaghosa** considered that they were not included in the *Sīhalaṭṭhakathā*, because these last verses were added later. That was also a problem faced by the commentators. They considered that these two verses were later developments.

The commentators also faced various difficulties regarding *Vinaya*. Accordingly *Vinaya* was the 'life-span of the *sāsana*'. From the time of **the Buddha** it was considered that the monks should carefully protect the *Vinaya* rules. **The Buddha** when he was about to pass away, said that the monks may avoid the *Vinaya* rules, the *Khuddānukhuddakāni*. But unfortunately no one could inquire from **the Buddha** what the precepts were.¹⁹

Therefore, during the first council these problems arose. **Mahā Kassapa Thera** who was the leader of the first council, was unable to explain what is *Khuddānukhuddakāni*. Many learned monks interpreted the term '*Khuddānukhuddakāni*' in various ways. When **Buddhaghosa** tried to explain it, the problem became(?) versed(?) in the *Manorattapūranī*. **Buddhaghosa** stated that according to *Aṅguttarabhāṇaka* all the *Vinaya* rules except the four *Pārājikas* are considered as *Khuddānukhuddaka*, but this is contradictory to the *Vinaya* commentary.

Therefore, we understand that there are problems regarding the *Khuddānukhuddaka*. The commentators ignored this matter because they also could not come to a conclusion.²⁰ The

19 This is a misleading information. It was **ven. Ānanda**, who could ask what these 'small precepts' were. But, as he said during the First Buddhist Council, he didn't see that 'not-asking' as an offence. Anyway, he apologized for it: » '*Ahaṃ kho, bhante, assatiyā bhagavantam na pucchiṃ – 'katamāni pana, bhante, khuddānukhuddakāni sikkhāpadāni' ti. Nāhaṃ taṃ dukkaṭam passāmi, api cāyasmantānaṃ saddhāya desemi taṃ dukkaṭa' nti.*« (*Vinaya Piṭaka – Cūlavaggapāli - 11. Pañcasatikakkhandhakaṃ - 2. Khuddānukhuddakasikkhāpadakathā – paragraph 443*)

20 I think that all this matter is purely clear. **Ven. Mahā Kassapa** solved this problem once and forever: » *Atha kho āyasmā mahākassapo saṅghaṃ nāpesi –*

''*Suṇātu me, āvuso, saṅgho. Santamhākaṃ sikkhāpadāni gihigatāni. Gihinopi jānanti – 'idaṃ vo samaṇānaṃ sakyaputtiyānaṃ kappati, idaṃ vo na kappati' ti. Sace mayaṃ khuddānukhuddakāni sikkhāpadāni samūhanissāma, bhavissanti vattāro – 'dhūmakālikaṃ samaṇena gotamena sāvakānaṃ sikkhāpadaṃ paññattaṃ. Yāvimesaṃ sathā aṭṭhāsi tāvime sikkhāpadesu sikkhiṃsu. Yato imesaṃ sathā parinibbuto, na dānime sikkhāpadesu sikkhanti' ti. Yadi saṅghassa pattakallaṃ, saṅgho appaṇṇattaṃ nappaṇṇapeyya, paññattaṃ na samucchindeyya, yathāpaññattesu sikkhāpadesu samādāya vatteyya. Esā nāti.*

''*Suṇātu me, āvuso, saṅgho. Santamhākaṃ sikkhāpadāni gihigatāni. Gihinopi jānanti – 'idaṃ vo samaṇānaṃ sakyaputtiyānaṃ kappati, idaṃ vo na kappati' ti. Sace mayaṃ khuddānukhuddakāni sikkhāpadāni samūhanissāma, bhavissanti vattāro – 'dhūmakālikaṃ samaṇena gotamena sāvakānaṃ sikkhāpadaṃ paññattaṃ. Yāvimesaṃ sathā aṭṭhāsi tāvime sikkhāpadesu sikkhiṃsu. Yato imesaṃ sathā parinibbuto, na dānime sikkhāpadesu sikkhanti' ti. Saṅgho appaṇṇattaṃ nappaṇṇapeti, paññattaṃ na samucchindati, yathāpaññattesu sikkhāpadesu samādāya vattati. Yassāyasmato khamati appaṇṇattassa*

commentators faced another difficulty in the Sinhalese commentary. When there are no explanations given to certain words, the Pāli commentators had to give their own interpretations. On the other hand, the *Mahāvihāra* monks who were bent on protecting *Theravāda* Buddhism were not prepared to accept whatever the commentators said. Sometimes when there were many views among various schools of Buddhism, the problem became more difficult. At that time the commentators had to safeguard themselves. They said: „The earlier commentators had not thus touched upon the following verse. We are giving our own interpretations.“

The commentators also faced another difficulty when they were writing commentaries. Sometimes the same word got included in two commentaries. In such cases, the meaning given for the same word in the two commentaries was different. For example, for the word *akukkujātaṃ* one commentary gives the explanation as 'without the pith (essence)'. In another commentary it is given as neither existing nor non-existing and therefore without doubt the meanings are rather complicated. The Pāli commentators had just followed the Sinhala term and given the meanings. Therefore, we observe that when the same word is explained in different ways in the commentaries there arose a problem.

In *Sīhalaṭṭhakathā* sometimes there are detailed explanations: **Buddhaghosa** could not avoid these details, because they are very long. He had to carefully compare them with the canonical text. Once **the Buddha** was living at Verañjā during the *vassa* season. At that time there had been a famine and the monks did not get food. This is the description given in *Pārājika Pāḷi*. But in the commentary it had been interpreted in a different way. The commentary says **the Buddha** did not get food during the *vassa* season because the **Verañjā Brahmin** who invited **the Buddha** was influenced by **Māra**. In this manner the same incident got interpreted in a different way in the Pāli Canon and in the commentary. **Buddhaghosa** did not have the freedom to say(?) what is written in the *Sīhalaṭṭhakathā*. Therefore, interpreting these difficult ideas, he had to face a problem. The **Mahāvihāra Thera** accepted that the whole Pāli canon was rehearsed during the First Council. But the commentaries as *Samantapāsādikā*, *Sumaṅgalavilāsinī* and *Aṭṭhasalīni* indicate that some of the canonicals were written after the First Council. The commentators faced a problem. When it is accepted that the whole *Tipiṭaka* was completed during the First Council, the *Dīghabhānaka* said that the *Khuddaka Nikāya* belonged to the *Abhidhamma Piṭaka*. The *Majjhimabhānakas* said that it belonged to *Sutta Piṭaka*. **Buddhaghosa** did not accept any of these used(?). He comes to a conclusion by saying that *Khuddaka Nikāya* belongs to *Sutta Piṭaka*.²¹

The commentators did not translate into Pāli the *Sīhalaṭṭhakathā* in a straight/direct(?) way. There were many opinions and it was difficult for the commentators to find out the truth. When there were various opinions the truth was always hidden. In such situations the commentator faced difficulties. Then the commentator gave all opinions and at the end gave his idea. When the problem was very complicated, the commentator sometimes avoided it. Sometimes the commentator went on discussing the whole problem and let the readers to accept one's own opinion.

appaññāpanā, paññattassa asamucchedo, yathāpaññattesu sikkhāpadesu samādāya vattanā, so tuṅhassa; yassa nakkhamati, so bhāseyya.

“*Saṅgho appaññattaṃ nappaññāpeti, paññattaṃ na samucchindati, yathāpaññattesu sikkhāpadesu samādāya vattati. Khamati saṅghassa, tasmā tuṅhī, evameva dhārayāmi*” ti. « (Vinaya Piṭaka – Cūlavaggapāḷi - 11. Pañcasatikakkhandhakam - 2. Khuddānukhuddakasikkhāpadakathā – paragraph 442)

21 Therefore he accepts the view of *Majjhimabhānakas*.

THE DIFFICULTIES UNDERWENT BY COMMENTATORS

The commentators who came to Sri Lanka were **Buddhaghosa**, **Dhammapāla** and **Buddhaghosa(?)**. Out of all these three, **Buddhaghosa** is outstanding. He is called ‘the great commentator’, who wrote many of the commentaries. From the very beginning they had to face difficulties. Mahāvihāra was the *Theravāda* center of Sri Lanka. The monks who resided there were very particular about safeguarding the purity of *Theravāda* Buddhism. Therefore, **Buddhaghosa** had to prove that he was suitable to handle the task of writing commentaries.

The commentator also had to face difficulties in handling the Sinhalese commentaries. The Sinhala *Aṭṭhakathā* that existed at that time had to be studied well by the commentators, although *yāva(?)* Sinhala *aṭṭhakathā* at that time it was not very easy to put them into Pāli.(?) The commentators were responsible to include all the the views given in the *Sīhala Aṭṭhakathā*. The commentators had to understand **the Buddha's Dhamma** well. They could not go against the *Theravāda* Buddhism. The commentaries that existed in Sinhala had various irregularities in such cases – the commentators had to be very careful. Therefore, the commentators in order to get rid of the difficulties, they followed the following principles:²²

1. *Vibhajjavādimaṇḍalaṃ otarivā* (to follow the *Vibhajjavāda* group)
2. *Ācariye anabbhācikkhantena* (without disagreeing with the idea of teachers)
3. *Sakasamayaṃ avokkamantena* (following closely one’s own religion(?))
4. *Parasamayaṃ anāyūhantena* (getting rid of opinions which are against *Dhamma*)
5. *Suttaṃ appaṭibhāhantena* (keeping close connection with the *suttas*)
6. *Vinayaṃ anulomentena* (following closely the *Vinaya*)
7. *Mahāpadese olokontena* (observing the *mahopadesa* or ‘great advice’)
8. *Dhammaṃ dīpentena* (enlightening the *Dhamma*)
9. *Atthaṃ saṅgāhentena* (collecting the true meaning)
10. *Tamevatthaṃ punarāvattetvā aparehipi pariyāyantarehi niddisantena* (examining against(?) one’s own meaning and comparing with other’s views)

The above mentioned ten factors were followed because the commentators had to do the task of translating *Sīhala Aṭṭhakathā* well. When writing commentaries the commentators gave a prominent place to the Pāli canon. Pāli canon means words of **the Buddha**. Even the *Mahāvihāra*’s ideas can be rejected if they are against *Buddhavacana*. The commentator faced a difficult situation because in the *Sīhala Aṭṭhakathā* there was no limit to point out what is *Buddhavacana*. Therefore, whenever the commentators had a doubt, they tried to compare it with *Dhamma* and *Vinaya*. But yet at that time, when the commentaries were being written, the terms ‘*sutta*’ and ‘*vinaya*’ were not very clear. In the *Nettipakarana* the terms ‘*sutta*’ and ‘*vinaya*’ were explained but the commentators did not consider them well in such cases. When the commentators were not sure about their own statements, they allowed the readers to come to a conclusion.

Commentator also had to agree with the interpretations given by the chief *thera* during the Buddhist Council. According to tradition, there were great teachers during the pre-Buddhist council. **Mahākassapa Thera**, **Sabbakāmi Thera** and **Moggaliputtatissa Thera** could be considered as early teachers or *ācariyas*. It was they who prepared the classification of *Dhamma-Vinaya*. **Mahinda Thera** brought to Ceylon these texts which were prepared during that Council. Therefore, the commentators had a major task – they had to follow the *ācariyavāda*.

22 Following list of principles in Pāli is taken from *Visuddhimaggo - (Dutiyo bhāgo) - 17. Paññābhūminiddeso – Paṭiccasamuppādakathā* – paragraph 581

PHILOLOGICAL ANALYSIS (ETYMOLOGY) *NIRUTTI* IN COMMENTARIES

It is important to find out the etymology or the beginning/history(?) of words. The commentators tried their best to discuss how each word was derived. The *Theravādins* tried their best to protect the freedom and the ancient nature and also the(?) in(?) the individuality of *Theravāda* literature.(?) The Mahāvihāra was always the center of *Theravāda* Buddhism. They always considered that **Buddha** preached the *Dhamma* in *Māgadhī* language and that language was considered as the language of canonical literature.

The commentators as **Buddhadatta**, **Buddhaghosa** and **Dhammapāla** always tried to protect the independent nature of the Pāli language. Because of these reasons **Buddhaghosa** tried to point out that *Māgadhī* language was '*sakā nirutti*' pointed out by **the Buddha**.

According to **Buddhaghosa**, Pāli was a language connected to **Buddha** and he pointed out the importance of studying Buddhism in Pāli. **Buddhaghosa** respected *Theravāda* Buddhism very much. Therefore, he thought that **the Buddha** would not like studying Buddhism in other languages of/or(?) Sanskrit.

Before **Buddhaghosa** came to Ceylon, there have been many other grammatical books written in Pāli – *Nirutti*, *Cullanirutti*, *Buddhisatta*(?), *Vyākaraṇa*, *Kacchāyana*. **Buddhaghosa** sometimes pointed out that the etymology of word should be traced according to these books. We can understand that even before **Buddhaghosa** came to Sri Lanka, there had been Pāli scholars who were interested in tracing the origin of grammatical words. However we do not have very much information about the grammatical expressions and the skill of Sri Lanka Pāli scholars who existed before **Buddhaghosa**. But yet there had been some monks who were able to preach the *Dhamma* in various languages. Many monks went to India and studied oriental languages. The monks who knew many languages were called *Bahusutta*.

There were some other monks belonging to other *nikāyas*. They wrote Buddhism in Sanskrit language. The *Theravādins* did not like to follow the Sanskrit rules at the beginning because of the difference in the schools of Buddhist *nikāyas*. Therefore, the commentators always followed the independent Pāli grammatical methods when they pointed out nominal cases (*nāmarūpa*).(?) The following is an example of the nominal cases according to independent Pāli grammar:

1. *Paccappa*
2. *Upayoga*
3. *Karaṇa*
4. *Sañpadāna*
5. *Nisakkā*
6. *Sāmi*
7. *Phumma*
8. *Ālapana*.

The cases according to the Sanskrit language are as follows:

1. *Paṭhamā*
2. *Dutiyā*
3. *Tatīyā*
4. *Catutthī*
5. *Pañcamī*
6. *Chaṭṭhī*
7. *Sattamī*
8. *Ālapana*

Therefore, we can observe that in Pāli there had been a special method of philological analysis.

When the commentators were trying to follow in Pāli and independent philological method very soon they found out that it was sometimes not suitable.(?) In many of the Pāli commentaries, we find the method of Pāli philological analysis. But yet, after **Buddhaghosa** many scholars tried to follow the *Vedic* method of etymology. The *Vedic* language is prominent among the Indo-Āryan language. The modern philologists always attempted to define the etymology. According to *Vedic* language there is also method of finding out the etymology in religious record for a certain word.

There are many interpretations in various religions. Even **the Buddha** followed this method. In Pāli commentaries we can find many religious etymologies. Even in *Upaniṣadic* texts we can find religious etymology. In this manner in the commentaries we come across many important methods of defining etymological procedure.

The following can be considered as an important etymological analysis in the religious texts. **Buddhaghosa** defined the term '**Makkhalī Ghosāla**'²³ (*mā khaliti- makkhalī*). Accordingly the commentators had made a certain insult to the religious leader. *Makkhalī* means *Maskarin*²⁴. His father was a trader of pictures. At that time the deeds(?) type of traders were called *monkha*(?).

Therefore, *Makkhalī* means 'the sone of a picture trader'. Therefore, according to etymology, there are various derivations. **Buddhaghosa** gave the term '*vutti*' for **Ājīvaka**. In this manner, this derivation indicates the philological analysis. **Buddhaghosa** gained the derivation according to religion and according to *Vedic* language to some words.(?) The term '*Veda*' had been analyzed thus:

(1) *vitanti, etenāti vedo nānassa etaṃ ādivacanam*

(2) *vetam vuccati catūsu meggesu nānam*

The first definition is a general meaning; the second definition is restricted only to Buddhism.

The commentators when describing the sacrifice as '*assametha, sammāpāsa, vācāpeya*' gave the general meaning. Accordingly how this etymology is given in *Manorattapūramī* is similar to **Shatapatha Brāhmaṇa's** etymology. Therefore, we must understand that **Buddhaghosa** gave the etymology according to the tradition of Brahmins in such cases. Sometimes he had to refer to *Pāninī* in certain philological analyses. **Buddhaghosa's** etymology of the word '*indriya*' was done according to *Pāninī*. Therefore, we can clearly understand that the task of finding out the etymology of words was not easy. The commentators' task was difficult. They had to find out meaning according to various sources.

It was a custom of various philosophical traditions to enter into ancient words, their philosophical views.(?) Because of this the etymology of some words got erased. The term '*Brahma*' has been defined in a certain way for many years, but later **Buddha** said: »*Brahmāti mātāpitāro*.«²⁵ This is an instance where the term '*Brahma*' had changed according to religious interpretations.

The term '**Ajātasattu**' has been analyzed by **Buddhaghosa** as the 'enemy before birth'. But in Sanskrit texts it says 'one's possess of enemy, who are not yet born'. **Buddhaghosa's** interpretation is according to the Buddhist view of **Bimbisāra's** son **Ajātasattu**. Sometimes, commentators who tried to safeguard the Pāli tradition defined certain words whether/where_the(?) etymology was very weak.(?) The etymology of the term '*Bhagavā*' is very weak and incorrect. The word '*Dosīnārattī*' has been analyzed as 'a night' without any trouble, but the correct meaning is the 'night with moonlight'.

We observe that our commentators have associated various Pāli and Sanskrit books and therefore there are various types of etymology. **Dhammapāla** was more interested in given Sanskrit etymology than **Buddhaghosa**. Therefore, as time went on, this developed. As the result the Pāli grammatical texts written during the *Polonnaruwa* period follow the Sanskrit tradition.

23 Now the text is speaking about **Makkhalī Ghosāla**, the the ancient Indian philosopher.

24 I didn't find this word '*Maskarin*' in my English dictionary.

25 This is said on many places. For example *Āṅguttaranikāyo – Tikanipātapāli - 1. Paṭhamapaṇṇāsakaṃ - 4. Devadūtavaggo – 1.Sabrahmakasuttaṃ – paragraph 31*

POST-CANONICAL PERIOD

There is ancient Buddhist literature like post-canonical literature. *Porāṇa* and *Aṭṭhakathācariya* were evidently the earliest contributors to the canonical literature. After three *piṭakas* we mean post-canonical period. According to *Theravāda* tradition there are three books with regard to post canonical literature, namely:

1. *Milinda Pañhā* (Questions of **Milinda**)
2. *Petakopadesa* (Instruction on the *Piṭaka*)
3. *Nettipakarana* (Book of guidance)

Milinda Pañhā

Milinda Pañhā can be mentioned as the oldest and most famous work of the canonical Pāli literature. It contains(?) in the style of *suttas* a dialogue between **king Milinda** and **thera Nāgasena** about the most important problems of Buddhism. It records a religious discussion and deals with several problems.

Nāgasena was a member of the Buddhism as a novice. He knew the *Vedas* well and was born in a Brahmin family. His teacher was **Rohana**. He went to Sagala to meet **king Milinda**, accepted the challenge of **Milinda**, met him and began their talk.

Milinda was a wise man and was well-versed in religious texts. He had some doubts but was not able to solve problems. So, he met **ven. Kaccapa**(?) and **Makkhalī Ghosāla**, but they were unable to satisfy his mind. At least he tried to solve these problems but was not able to do it. So, he wished to discuss with **Nāgasena** about the problems of Buddhism.

When the **king Milinda** asked the questions that he had some doubts, that he was not able to solve, **Nāgasena** gave immediately his answer in detail. It had three chapters and later chapters 4 to 7 were interpolated.

King Milinda realized the virtue(?) of the religion of **the Buddha**. He built a *vihāra* and donated it to **Nāgasena**. This *vihāra* became known as the '*Milinda Vihāra*'. **King Milinda** became happy and fully admired **Nāgasena** for his good arguments to solve these problems.

Petakopadesa

Petakopadesa is another treatise which deals with the textual methodology. It was composed by the **Mahākaccāna Thera** who was one of the most prominent disciples of **Buddha**. It can be mentioned as a continuation of the *Nettipakarana*. It is nothing but a different manipulation of the subject-matter discussed in the *Nettipakarana*.

Petakopadesa describes the Four Noble Truths as the essence of Buddhism and had eight chapters. It is different from the other books of the *Tipiṭaka*, because it is methodological in nature.

Nettipakarana

According to *Mandalay* manuscript **Mahākaccāna** composed the *Nettipakarana* at the request of a *thera* who was known as **Dhammarakkhita**. Its every section showed flood of light on the authorship of **Mahākaccāna**(?)

Nettipakarana is the *Saṅghavāda* and the *Vibhaṅgovāda*. It had three sections, namely:

1. *Uddesavāda*
2. *Niddesavāda*
3. *Pāliniddesavāda*

Discusses sixteen *hara*(?) and an earlier work than the *Paṭṭhāna* of the *Abhidhamma Piṭaka*. It is also called the *Nettigandha* or the *Netti*.

BD/97/007 /Ven. Yan chunlei

BA final year

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The meaning of term **Petakopadesa** is guide or advice to study the canon. **Petako** is derived from the term **pitaka**. Term **pitaka** was not used in its early period to recognize the Buddha's teaching. **Kumarajiva**, one of the greatest Mahayana exponents, quoting the word Pitaka, uses it several times to mention the Buddha's teachings.

According to **Hinuber**, in the 5th century AD, **Kumarajiva** must have used **Petakopadesa** in the studying and explanation of Buddhist teachings. Traditionally authorship is regarded to Ven. **Mahakaccana**. After the 1st **Buddhist Council**, the elders of both Mahayana and Theravada traditions paid their special attention to preserve the words of the Buddha for the benefit of being. The history of Buddhist literature gives example of various attends to collect preserve and study Buddhist teachings as directed by the disciples of the Buddha after the demise of their Master. When the collection and classification completed, their attention was paid to study entire teachings of the Buddha. For several reasons, when the Buddha was alive the followers were instructed with the sole aim of realizing truth. Whatever question, did not serve any practical purpose, was neglected by the Buddha as relevant issues.

When the Buddha passed away, not only from outside but also questions arose within the tradition elderly disciples were the responsible to answer questions and clarify knotted points for the sake and easy studying of the critics and new comers. They could observe age-old Indian traditional education, which was handled by learner Brahmins. They had developed methods of systematic studies to have a gradual understanding of their religious teachings. With these new developments, monks used as the teachers and preceptors of their younger generation. Lay supporters composed a considerable number of texts to guide the new students of Buddhist study to have a systematic and gradual understanding of Buddhist teachings. The result of this venture is the texts in the nature of **Nettipakarana** and **Petakopadesa**. These were the texts on matter. The other categories of texts, which were produced at the same age for another aspect of the same purpose, were **Kathavatthupakarana** and **Milindpabha**. They answered different questions that were put forward to elder monks by the students of religious philosophies in their contemporary society.

Petakopadesa is not very organized text when it compares with **Nettipakarana**. The whole book attends to describe the **Four Noble Truth** to be the only way for salvation. Another significance of this text is some terms, which were used, give some information on the development of discourses. **Petakopadesa** called **Anguttaranikaya** as **Ekuttara**, **Samyuttanikaya** as **Samyuttaka**. We cannot see these terms in the texts during the time of commentators. In the composition of **Petakopadesa** examples were taken from the collections of discourses, which later developed to be the Nikayas.

Petakopadesa directly goes to the explanation of methods related to 4 Noble Truth. The organized for method can be seen in **Nettipakarana**, cannot be observed this text, although **Petakopadesa** mentions after **Nettipakarana**. According to the tradition there are some scholars to believe **Petakopadesa** was earlier. Stanzas at the end of chapters in the both texts are given in the same way, composed in the same meter.

As a handbook **Petakopadesa** is considered to be of the same value of **Nettipakarana**. The problem with regard to these 2 texts as which was earlier remains yet, to be solved by future researchers.

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Lectured by Pannaloka

In the history of Pali literature, **Nettipakarana and Petakoppadesa** is given a significant place, as they served historical purpose in the development of Pali Buddhist literature. The book is also called **Nettigandha or Netti**. The authorship is attributed to Ven. **Mahakaccana** who was one of the immediate disciples of the Buddha. According to **Gangavamsa** and **Mandale School Ven. Mahakaccana** was invited by a Thera name **Dhammarakkida** to compose this work. Well-known sub-commentator **Dhammapala** writing a commentary on Netti gives its name as 'the exposition of that which leads to the knowledge of Buddha lord'. The P.T.S. translation of this text gives the name 'the guide'. Both these names clarify the nature of the content of Netti. It is a guide to systematical study of Buddhist teachings. In other words it is a Pali work on textual and exegetical methodology.

Netti belongs to the period between the completion of canon and composition of commentary. In its importance it is the 2nd only to the canon. Hence Burmese tradition has accepted Netti as one of the Kuddhaka texts.

In Sanskrit literature, there is text called **Yaska's Nirukta**. Mahayana Buddhist literature possesses also a text called **Jbanaprasthana Sastra**. The former in the Sanskrit literature and the latter in the Sanskrit Buddhist literature are guides to the systematic studies of relevant teachings. Scholars who criticize the contents of Netti have concluded that Netti has followed the form of its counterpart in Sanskrit and Sanskrit Buddhist literature.

The opening section of **Nettipakarana** is **Savghavara**. This presents the synopsis of this text. The next large section is called **vibhagavara** in which systematic treatment clarified tables are given. This 2nd large section is subdivided to 3 sections, namely:

1. Uddesavara,
2. Niddesavara,
3. Patiniddesavara.

The 1st section **Uddesavara** has 3 separate categories:

1. 16 haras (connected claims),
2. 5 Nayas (modes of inspection),
3. 18 Mulapadas (main ethical topics).

The 16 **Haras** are as follows:

1. Desana (the method of instruction),
2. Vicaya (the method of inquiry),
3. Yutti (the method of establishing relationship of groups),
4. Padatthana (the method of teaching with reference to the fundamental),
5. Lakkhana (the method of determining implication by categories),

6. Catuvvyuha (the method of 4-fold array),
7. Avatta (the cyclical of method),
8. Vibhatti (the method of classification),
9. Parivattana (the method of transformation),
10. Vavacana (the method of synonyms),
11. Pabbatti (the method of determining significance),
12. Otarana (the method of descending steps),
13. Sodhana (the method of rectification),
14. Adhitthana (the method of determining),
15. Parikkhara (the method of discriminating causal relation),
16. Samaropana (the method of attribution).

5 **Nayas** (the modes of viewing things):

1. Nandiyavatta (viewing with related factors),
2. Tipukkhalā (viewing by way of triple lotus),
3. Siharikkhilita (viewing by way of lion sport),
4. Disalocana (broad vision),
5. Avkusa (viewing by way of focusing).

18 **Mulapadas** (main ethical topics) are sub-divided as Kusala (wholesome 9) and aksala (unwholesome 9).

The **9 kusalas** are:

1. Samadha (tranquility),
2. Vipassana (insight),
3. Alobha (non-greedy),
4. Adosa (non-hatred),
5. Amoha (non-delusion),
6. Asubhasabba (idea of impurity),
7. Dukkhasabba (idea of suffering),
8. Aniccasabba (idea of impermanence),
9. Anattasabba (idea of soul-lessness).

The **9 akusala** are:

1. Tanha (craving),
2. Avijja (ignorance),
3. Lobha (greedy),
4. Dosa (hatred),
5. Moha (delusion),

6. Subhasabba (idea of purity),
7. Sukhasabba (idea of happiness),
8. Niccasabba (false idea of permanence),
9. Attasabba (false idea of soul).

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Continue...

Both the **Nettipakarana** and **Niddesa** deal with the same subject, namely constructing a systematic way to study the discourses. When we compare these 2 texts, the arrangement of Nettipakarana seems to be more systematic. The chapters of Nettipakarana are called **Bara**. Petakopadesa names this chapter as bhumis.

According to **E.Hardy** and **L.Alsdorf**, Nettipakarana is older than Petakopadesa. It is very organized texts. When compare with the examples given to these 2 texts are different from each other. They have taken examples not only from Theravada sources, but also from Mahayana sources. Therefore, **Heins Bechere** concluded that Netti and Petakopadesa were the Mahayana texts. That was accepted by Theravadins. He held the same view about the **Milindpabha**. But it is not accepted as a general view. For his conclusion, not only he considered examples but also the formation and tradition of **Nyaya**. Mahayanists developed their teachings parallel to the development of Sanskrit literature. Nyaya system, which was an old tradition of Indian education, was adopted for the 1st time, in order to organize Buddhist teaching by the Mahayana scholar monks. Mrs. **I.B.Honor** who translated **Milindpabha** into English also mention that Nettipakarana causes Mahayana sources. Despite the different view that we have discussed regarding the topic of Nettipakarana almost all the modern researchers accept Nettipakarana as a handbook of studying discourses systematically.

THE VALUE OF THE PĀLI COMMENTARIES AS RESEARCH MATERIAL (2001)

The value of the Pāli commentaries as research material or of what purpose can commentary to be used in the study of Pāli language, early Buddhism including Sri Lankan Buddhism. First we have to keep one thing in mind, these commentaries have two strata:

1. Indian elements – one stratum contains materials, events from India
2. Sri Lankan elements – *aṭhakathā* which were written in Sri Lanka contain a lot of material related to Sri Lanka.

These are the materials added to the commentaries after **Thera Mahinda** brought them from India during the time of **king Asoka**. They as a whole can be described as a part attaining(?) to Sri Lankan elements.

666 THE LEADERS OF PALIATTHAKATHA (ORIGINAL BY VEN. NEMEINDA) 2008

Atthakathas are important role as well as valuable resources in Theravada tradition. When we study Pali commentaries, we can find the most important leaders of Paliatthakatha such as Buddhaghosa, Dhammapala and Buddhadatta. It is generally believed that Buddhaghosa is contemporary with Buddhadatta. Both were born in south of India at fifth century A.D. When Buddhadatta went back India, after learning Tripitaka in Mahavihara in Anuradapura, he met Buddhaghosa on the sea, who came to Anuradapura to translate Sinhala Atthakatha into Pali language.

They introduced each other and told their aim themselves. When Buddhadatta knew the purpose of the trip of Buddhaghosa, he asked Buddhaghosa for sending a set of copy of each text, he would write.

Buddhaghosa agreed with it and sent a set of his texts to Buddhadatta. Seeing those ones, Buddhadatta wrote commentaries such as Abhidhammavataṛa, Vinayavinicchaya and Paramatthavinicchaya and so on. Abhidhammavataṛa became a hand book of Mahavihara about Abhidhamma commentary before Abhidhammatthasangaha, written by Anuruddha. Scholars believe Buddhadatta's writing-style in Pali language is smoother and used very rich vocabularies more than even Buddhaghosa.

Although Mahavamsa said that Buddhaghosa was born in northern India, modern scholars refuse to believe it is truth, by historical sources and archaeological evident. Modern scholars believe that all of commentators- Buddhaghosa, Dhammapala and Buddhadatta came from South of India. Buddhaghosa stayed Mahavihara and wrote fourteen books such as Visuddhimaggatthakatha, Samanta- pasadika and Sumangalavilasini etc.

About Dhammapala's biography, scholars have still argued. A.P Buddhadatta said that he was about tenth century A.D. because Dathanaga(ဒါဠာနဂါ) Thero requested to write Visuddhimaggamahatika from. Dathanaga was tenth century A.D. But some do not agree with it and said he was about seven century A.D. That is why Dhammpala criticized Patisambhidamagga Atthakatha in his Vissuddhimaggatika text. Patisambhidamagga atthakatha was written at the early six century A.D. So, he was not earlier than six century A.D. Chinese monk Huyinsam also said that he was about six century A.D. Other scholars said different ways about him. But until now, no one is sure about when he had been.

He wrote fourteen books such as Udanaatthakatha, Itivittakaatthakatha, Vimanavatthu atthaka, Petavitthuathakatha etc. All of leaders of commentator were born in India and came to Mahavihara to study Tripitaka and translated Sinhala Atthakatha into Pali commentary. Atthakathas of These commentators are important role in Therava tradition until now.

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BUDDHAGHOSA (ORIGINAL BY VEN. SOMA) (2009)

Buddhaghosa occupied an important place in the world of Pāli literature as a great commentator and an exegetist and was born in *Brāhmaṇa* family. He later embraced Buddhism. There were no more commentaries at *Jambudīpa* and **Buddhaghosa** proceeded to go to Sri Lanka and translated into Pāli the Sinhalese commentaries of **Mahinda**. The *Mahāvihāra* monks met **Buddhaghosa** and thereafter he was tested. The *mahāvihāra* monks were satisfied and thereafter it was handed over to him the task of writing commentaries.

(1) Visuddhimagga

Buddhaghosa's first work in Sri Lanka was *Visuddhimagga*, the path of purity. After summing up the three *piṭakas* together with the commentary he wrote it in brief. It is known as concise but complete Encyclopedia of Buddhism and Buddhist teaching.

Visuddhi means '*Nirvāṇa*', very purified, free from dirt and the path which leads to purification is called *magga*. He mentioned this path as purification according to the teaching of *Mahāvihāra*. The tradition prescribed in the great monastery of Anurādhapura. **Buddhaghosa's** style is clear and lucid. He was an occasional parables and legend.(?) Those are not his own invention but he must have taken them from older sources.

In the *Visuddhimagga* there are also miracle tales. This book starts with explaining the meaning of '*sīla*'. It is a commentary on two verses. After *sīla* he explains '*samādhi*' and '*paññā*'. If anybody strictly observes *sīla* he will receive purification or *visuddhi*. The practice of *samādhi* brings about the purity of mind. *Paññā* gives perfect wisdom. A wise man can keep himself away from the net of craving and desires. The disentangling of the tangle is called *visuddhi* and it is

described as the final goal. In this way one can attain *Nibbāna* while practicing *sīla*, *samādhi* and *paññā*.

Visuddhimagga is an encyclopedia of *Dhamma*. It is a marvelous production. The scholar **Gems Gray** says: „if he had written nothing else than *Visuddhimagga* alone, it would have given him undying fame.“

Visuddhimagga is a book which describes the whole of the Buddhist system very well. It explains *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom). These are 13 chapters:

1. It describes the *Nibbāna* and *sīla*. The term '*sīla*' is explained in detail. There are five kinds of *sīla*.
2. Ascetic practices are guiding. It is called *Dhutaṅga Niddesa*.
3. Deals with object of meditation that is called *Kammaṭṭhāna*.
4. Deals with *paṭhavīkaṣiṇa*
5. Deals with the types of *kaṣiṇa*
6. Deals with *asubha kammaṭṭhāna*
7. Deals with *ānussati*
8. Deals with *asubha kammaṭṭhāna*
9. Deals with *brahma vihāra*
10. Deals with *arūpa*
11. Deals with *samādhi*
12. and 13. deals with *Iddhivida Niddesa*

The *Visuddhimagga* is based on three fold deal with *sīla*, *samādhi* and *paññā*. It explains that *Nibbāna* is the cessation of five *khaṇḍhas*. It is said: »*Ekaṃ saccam na dutiyaṃ*.« There is only one truth and no second. If a man takes poison he then asks for antidote. In the same way one who is disturbed by the poison in worldly life prays for medicine like nectar. In this manner *Visuddhimagga* is the path to get rid of sensual pleasure to attain *Nibbāna*. *Nibbāna* is the absence of portion(?) destruction of all sensual pleasure. It can be obtained through the meditation of wisdom and effort. In this manner the *Visuddhimagga* is the path leading to purity.

(2) *Samantapāsādikā*

Buddhaghosa wrote *Samantapāsādikā* which is a commentary on *Vinaya*. It is a commentary on the five texts of *Vinaya*. These five texts are:

1. *Pārājika Pāḷi*
2. *Pācittiya Pāḷi*
3. *Cūlavagga Pāḷi*
4. *Mahāvagga Pāḷi*
5. *Parivāravagga Pāḷi*

He wrote this at the request of **Thero Buddhāsiri**. This was his first commentary on canonical texts. He first wrote a commentary on *Vinaya*. Later he wrote commentaries on *Dhamma*. **Buddhaghosa** wrote this between 459-430 AD. At the time **king Mahānāma** ruled Sri Lanka. It described the rules of morality mentioned in *Vinaya*. *Samantapāsādikā* deals with the following topics:

1. The cause that led to the holding of the first council
2. The selection of members for the council
3. The importance of **Ānanda Thera** for the council
4. The place of the first council
5. What **Ānanda** did at Gandhakuti
6. Eighteen *Mahāvīras*
7. Building of a nice pandal/building(?) for the meeting
8. Recite of the first and last word of **the Buddha**
9. Classification of the *Vinaya*, *Sutta* and the *Abhidhamma*
10. How the *Vinaya* was handed over to the third council
11. Life of **Moggali Brāhmaṇa**
12. Account of **king Asoka**
13. **Asoka** missionaries
14. Discussions of *pīṭi*, *sukha* and *jhānas*
15. Importance of *Vajjibhūmi* and *Vajjiputtakas*
16. Various kinds of pregnancy
17. Account of the *Mahāvāna* at *Vesālī*
18. Importance of *Bharukacca* as a port(?)
19. Account of *Kuṭagārasālā mahāvāna* at *Vesālī*
20. Discussion on *kammaṭṭhāna*, *sati*, *samādhi*, *Paṭiccasamuppāda* etc.

Samantapāsādikā is free from any elaborate tangle of similes and metaphors and is written in an easy language. *Samantapāsādikā* included historical facts as well as religious facts. The description of council and about the **king Dhammasoka** reveals the history of India. The political situation of India is also given. **King Agostatha** ruled for 24 years. **King Udayabhaddha** ruled for 25 years. **Susunāga** ruled for 18 years. **Kālasoka** ruled 23 years. In this manner many of these kings are mentioned and how they ruled.

Samantapāsādikā also mentioned the social condition. There is description of *Baddavaggiya*. It explains that they used to live in group. They are beautiful in their body and very good in mind. *Samantapāsādikā* keeps last of information about *Buddha-Dhamma*. It explains a kind of *Saddhamma*:

1. *Pariyatti Saddhamma* – study of the three *piṭakas*
2. *Paṭipatti Saddhamma* – The *Dhamma* which is practice, giving good conduct
3. *Adhigama Saddhamma* – The *Dhamma* which helps to obtain Four Noble Truths

In this manner the commentary *Samantapāsādikā* has social, political, historical and religious facts.

(3) *Kaṅkhāvitaraṇī*

It is a commentary on the ocean(?) of *Vinaya Piṭaka*, namely *Pātimokkha*, most probably **Buddhaghosa** wrote this between 410 and 432 AD. Some scholars think that a *thera* named 'Sona' requested him to write it. The work is remarkable for the restraint and mature judgment which is the main characteristic of **Buddhaghosa's** style. *Kaṅkhāvitaraṇī* discusses rules of disciples for the Buddhist monks. It is written in such a way. Thus it is easy for the monks and nuns to commit it to memory. This commentary also describes the later development of the monastic life of the Buddhist monks.

(4) *Sumaṅgalavilāsinī*

It is the commentary on *Dīgha Nikāya*. It was written at the request of a *thera* named **Saṅghadatta** of *Sumaṅgala Pirivena*. It consists of 3 parts:

1. *Sīlakkhandhavagga*
2. *Mahāvagga*
3. *Pāṭikavagga*

It is an important commentary with lot of historical values. From it we get an account of sports and pastimes. It also gives description about the political, cultural and religious history of ancient India. At the time of **the Buddha** it mentions the daily life of monks. During the day time it is the duty of the monks to make his mind free from all obstacles by walking and sitting. In the last watch of the night the duty will be sit. The monk has several duties. He will clean the *ceṭiya* and *Bodhi* tree. He will go to the village for alms. He will arrange the meeting and give religious discourses. Then he will go to the *vihāra*. In this manner the *Sumaṅgalavilāsinī* gives in detail the life of the monk.

Sumaṅgalavilāsinī gives description about **the Buddha** as *Tathāgata*. He has come in the same way. He has gone in the same way. It mentions about early **Buddha** and gives description of **prince Siddhatta** and what he said first when walking on seven lotus flowers. Thereafter, **Buddha's** knowledge about the Noble Truths and Dependent Origination and *sīla*, *samādhi* and *paññā* are explained.

Here mention is made about the five-fold duties of **Buddha**. It is given in detail **the Buddha's** ten perfections, renunciation, six years of hard work, *Buddhahood*, defeating **Māra**. It also describes two kinds of journey. They are: *tarita* (going quickly) and *atarita* (going slowly). Once **the Buddha** met **Ālāvaka** and **Aṅgulimāla** by making *taritacarita*. *Sumaṅgalavilāsinī* described the first council of Buddhism. How people worship **the Buddha** offering garlands even after he passed away. It explained how **Ānanda Thera** lamenting looking at the empty *Gandhakuṭi*. The first council is explained with **Upāli Thera** as the head of *Vinaya* and **Ānanda** as the head of *Dhamma*.

This commentary described four kinds of *suttas*. **The Buddha** used to preach them on four separate occasions:

1. *Attajjhāsaya* – **Buddha** preached a *sutta* as his own occur
2. *Parajjhāsaya* – **Buddha** preached a *sutta* according to the intention of other
3. *Pucchāvāsika* – **Buddha** preached *sutta* answering the question
4. *Atthuppatika* – **Buddha** preached according to the present situation

This commentary gives description of the geographical position of the country mentioning places like Kosala,

Rājagaha etc. It also refers to various times of sports and ceremonies celebrated in India.

It gives us good description of the five precepts. In the commentary there is description of the five precepts. In the commentary there is description about killing. According to the commentary it is suggested killing a small animal is (*appasāvacca*) small wrong. Killing a big animal is *mahāsavacca*. Therefore, the commentator tries to explain the middle of killing and also the gravity of stealing.

Papañcasūdani

It is a commentary on the *Majjhima Nikāya* of *Sutta Piṭaka*. **Buddhaghosa** wrote this at the request of *thera* named **Buddhamitta**. From it we get historical, geographical, ethical, moral and religious information. It has 3 parts descriptions(?) - *Mūlapaṇṇāsa*, *Majjhimapañṇāsa*, *Uparipaṇṇāsa*. It has been with all of *Dhamma*, *Nibbāna*, *Tathāgata* etc. This commentary explained **Buddha's** two kinds of instructions – *sammuti desanā* are *sappi* (ghee), *navanīta* (butter), *tela* (oil), *madhu* (honey) and *phāṇita* (molasses). This commentary mentioned three kinds of gods:

1. *Sammuti deva* – conventional god (king in the human world)
2. *Upapatti deva* – heavenly beings
3. *Visuddhi deva* – *Arahants*

It also defined *āsavas* (defilement) – *kamāsava*, *bhavāsava*, *diṭṭhāsava* and *avijjhāsava*. It also described **the Buddha** as *Tathāgata*. The life of **the Buddha** is described. It says that right view is two-fold – *lokiya* (mundane) and *lokuttara* (supramundane).

Buddhaghosa in this commentary described the religious background of India during the time of **Buddha**. He described six great teachers as **Purāṇa Kassapa**, **Makkhalī Ghosāla**, **Nigaṇṭha Nāthaputta**, **Ajita Kesakambalī**, **Sañjāya Bellaṭṭhiputta**, **Pakudha Kaccāyana** and **Kumāra Kassapa**. Further this commentary gives explanation to four kinds of slaves as well as meeting hall *Santhāgāra*. **Buddha's** great disciples like **Visākhā** and **Anāthapiṇḍika** are mentioned in this manner. This commentary has religious as well as social convention of the country.

Sāratthappakāsinī

This is a commentary on *Samyutta Nikāya*. It is mentioned **Buddha** as a great teacher. He has ten powers. It says that **Anāthapiṇḍika** built a monastery for **the Buddha**. There are four *Buddhas* mentioned:

1. *Sabbaññū Buddha* – the *Buddha* practiced *pāramitā* and obtained *sambuddhi* and became known as *Sabbaññū*
2. *Pacceka Buddha* – self-dependent person
3. *Catusacca Buddha* – matter of four truths
4. *Suta Buddha* – well known as a learned person

It also refers to four *ogha* – they are: *kāmogha*, *bhavogha*, *diṭṭhogha* and *avijjhogha*. This commentary explained a story how the people who were inside are sinking word took refuge in the Triple Gem and later day-time and was born as a *deva*.(?) It also describes the word between **Sākya** and **Koliya**.(?)

In this manner this commentary is also of religious and social importance

Buddhaghosa's commentaries:

(1) *Vinaya* commentaries:

- a) *Samantapāsādikā* on *Vinaya Piṭaka*
- b) *kaṅkhāvitaraṇī Pātimokkha Aṭṭhakathā*

(2) *Sutta Piṭaka Aṭṭhakathā*

- a) *Sumaṅgala Vilāsinī* on *Dīgha Nikāya*
- b) *Papañcasūdanī* on *Majjhima Nikāya*
- c) *Sāratta Pakāsinī* on *Samyutta Nikāya*
- d) *Manorattha Pūranī* on *Aṅguttara Nikāya*
- e) *Paramatthajotikā* on *Khuddaka Nikāya*
- f) *Dhammapada Aṭṭhakathā*
- g) *Paramatthajotikā* on *Suttanipāta*
- h) *Jātaka*

(3) *Abhidhamma Piṭaka*

- a) *Dhammasaṅganī*
- b) *Aṭṭhasalīni*
- c) *Sammohavinodanī* on *Vibhaṅga*
- d) *Pañcappakarana Aṭṭhakathā*

VEN. BUDDHAGHOSA (410-432 AD)

The story of **Buddhaghosa** is given in the *Mahāvamsa* (often called *Cūlavamsa*, chapter 37) and the Sinhalese works composed in the later times. According to *Mahāvamsa* sources **Buddhaghosa** was born in India at about 5th century AD in village Ghosagama. He was brought up in a *Brāhmaṇic* tradition and became well known as an exponent of *Veda* and philosophy.

In his youth he was able to assert his knowledge among the great scholars of the time and was a proficient scholar. In order to asset his knowledge, he traveled place to place. At the Buddhist monastery at Tamluk he met his teacher **Revata Mahā Thera** who was well versed in the doctrine and hphilosophy of Buddhism. He held a discussion with **Revata Mahāthera** and found him superior in knowledge and being defeated by him in controversy, he (**ven. Revata**) made him to join the Buddhist Order. As the pupil of **Revata** in the monastery he studied Buddhist philosophy and wrote a book called '*Ñānodaya*' and then he wrote '*Aṭṭhasalīni*', an interpretation (commentary of the *Dhammasaṅganī* of *Abhidhamma Piṭaka*). After that he began to plan to compose commentaries upon the *Parittaṭṭhakathā* (a concise commentary on the *Piṭakattaya*), when his teacher knew that, he spoke the following words to him:

»Pa?? ??? ??? aṭṭhakathā ??? ??? Sīhalatṭhakathā suddha, Mahindena ma???? ??? ??? ??? Sāriputta?? ca kathamaggam ?? ?? ??? parivattehi sa ?? sabbhakilutavaha.«

- „The text alone has been handed down here (in Jambudīpa), there is no commentary here. Neither have we the deviating systems of the teachers. The commentary in the *Sīhala* language is faultless. The wise **Mahinda** who tested the tradition laid before the ?? ??? it was preached by the Perfectly ???

BUDDHAGHOSA (1)

Buddhaghosa is the famous commentator of the *Theravāda* schools in Buddhism. He occupied an important place in the world of Pāli literature as a great commentator. He was born in a Brahmin family near Bodh-Gaya in India. According to Myanmar tradition, he was born in northern India in the fifth century AD.

His native place was a village called Ghosa or Ghosagāma, which was not far from the great *Bodhi* tree at Gaya. There was a Brahmin chaplain whose name was **Kesi** and his wife's name was **Kesini**. They had a son named **Buddhaghosa**. **Ghosa** was his name. He knew the *Vedas* very well and he was very proficient in grammatical system of *pālinī*. One day **Buddhaghosa** met a Buddhist *Mahāthera*. He received his ordination at the Mahābodhi Vihāra at Bodh-Gaya. There he meditated, practiced the ten precepts and studied the Pāli *Tipiṭaka* well.

The *Saddhamma-Saṅgaha* mentions that **Ven. Rewata** gave him his ordination. When he was staying with **Revata**, his teacher, he wrote the *Nānodaya* (the Awakening of knowledge) and the *Aṭṭhasalīni*, a commentary on the *Dhammasaṅgani* and started to write a *Pritatha(?) gāthā* on the *Tipiṭaka*. **Ven. Rewata** spoke to him thus: „**Buddhaghosa**, in Jambudīpa, there is only the text of the three *piṭakas*. The *Aṭṭhakathā* have recited in three convocations made by **Sāriputta** and others and translated into Sinhalese by **Mahinda**.(?) They exist in Ceylon. Go there and render all into Māgadhī.“

Sri Lanka was mentioned as the only place where the commentaries were kept. Then he went to Sri Lanka and on his way to Sri Lanka he met **ven. Budhadatta**. After reaching there, **Buddhaghosa** met the **Saṅgharāja Mahāthera** of the Mahāthera/Mahāvihāra(?) at Anurādhapura. In order to test his scholarship the *Mahāvihāra* monks gave him a verse from the *Nikāya* for its interpretation.

The *Mahāvihāra* monks became very happy to see his (**Buddhaghosa's**) work and helped him to render the teaching of **the Buddha** from Sinhalese into Māgadhī. He wrote following two works before he left India for Sri Lanka. (?)

1. The *Nānodaya* (the ‘Awakening of knowledge’ or ‘Rising of knowledge’)
2. The *Aṭṭhasalīni* (a commentary to the *Dhammasaṅgani*)

Here is given a list of **Buddhaghosa's** works:

- | | |
|--------------------------------------------------------------------|----------------------------------------------------------------------------------|
| 1. <i>Visudhimagga</i> | 6. <i>Manorathapūranī</i> (commentary on <i>Aṅguttara Nikāya</i>) |
| 2. <i>Samantapāsādikā</i> (commentary on <i>Vinaya Piṭaka</i>) | 7. <i>Aṭṭhasalīni</i> (commentary on <i>Dhammasaṅgani</i>) |
| 3. <i>Sumaṅgalavilāsinī</i> (commentary on <i>Dīgha Nikāya</i>) | 8. <i>Samohaviḍḍanī</i> (?) (commentary on <i>Vibhaṅga</i>) |
| 4. <i>Papañcasūdanī</i> (commentary on <i>Majjhima Nikāya</i>) | 9. <i>Pañcapakarana</i> (commentary on <i>Dhātukathā</i> , |
| 5. <i>Sāraṭṭhapakāsinī</i> (commentary on <i>Saṅyutta Nikāya</i>) | <i>Kathāvattu</i> , <i>Puggalapaññatti</i> , <i>Yamaka</i> and <i>Paṭṭhāna</i>) |

His numerous commentaries give him a position among the Indian thinkers and scholars.

BUDDHAGHOSA (2)

1. The *Brāhman*, young boy was born in the vicinity of the *Bodhi* tree. He knew the knowledges of various arts.

2. he knows the time very well. He is expert in all the words. He is eloquent. He is a disputant wandering in the whole of this island.

3. having come to one temple at night at Patañjalī he circumambulated around the temple.

4. There an elder named **Revata** knew: „This being is very wise and he remains to subdue others.“

5. He said: „Who brays with the bray of a donkey?“ He said to him: „Do you know the meaning when there is a sound of a donkey?“

6. „I know.“ When this was said he brought down his own death(?), he explained everything and he even showed the oppositions.

7. „Indeed, that's why you bring down your own opinion,“ and he was reprimanded and he said in Pāli

of *Abhidhamma*. He did not comprehend the meaning of that.

8. He asked: „Whose opinion is this?“ he answered: „The opinion of **the Buddha**.“ „Give me that.“ When this was said, he indeed gave him ordination.

9. Having got ordination he learned the *Tipiṭaka*. Later on he learned that that is only way.

10. he was a being with a deep voice like **the Buddha**. That's why he was called **Buddhaghosa**. In the earth, he was like the **Sobhi Buddha**.

11. There he wrote a book named *Nanodaya*, then through the *Dhammasaṅgani* he compiled the *Aṭṭhasalīni*.

12. That intelligent man also started to make commentaries. Having seen this the elder **Revata** said this:

13. „Only Pāli was brought here. There is no commentary here.“ And in that way the words of **the Teacher** did not exist differently.(?)

14. *Sīhala-aṭṭhakathā* was edited by the intelligent **Mahinda**. And the three councils preached by the **Fully Enlightened One** was rendered.

15. The hymns of **Sāriputta** and the *Kathāmagga* was composed and they exist among the Sri lankans in Sinhala language.

16. Having gone there and after listening to them you translate them into Magadha language. That will bring a welfare to the whole world.

666BUDDHAGHOSA

Ven Buddhaghosa is the greatest of commentators on Tipika. He was a Brahmin born in village near Buddhagaya of India in fifth century AC and became proficient in Veda allied branches of knowledge. One day he met a monk named Revata and on being defeated by him in controversy, later entered the order to learn the Buddhist teaching.

His words were profound, like the Buddha, and spread throughout the world, he came to be called Buddhaghosa. While dwelling with Ven Revata, he wrote Nanodaya and Atthasalini, and also began to write a Parttatha (a concise commentary) on Tipika. In order to complete his task he came to Ceylon at the suggestion of Ven Revata, he studied Sinhalese commentaries at Mahavehara, under Sanghapala. When his studied were ended he wrote Visuddhimagga, and having thereby won approval of the elders of Mahavihara, he rendered Sinhalese commentaries into Pali, during this period he lived in Ganthakaravihara (Burmese tradition says he obtained his copy of Topitaka and commentaries from Aloka-Vihara), and the accomplishment of his task he returned to Jambudipa.

Beside above-mentioned works of Buddhaghosa, we have also the Samantapasadika and Kankhavitarani on Vinayapitaka, Sumangalavilasini, Papançasuttadani, Saratthappakasini and

Manorathaporani on Sutta Pitika. He is also said to have compiled commentaries on Khuddakapatha and Suttanipata called the Paramatthajotika and Dhammapadathakatha. He also wrote a series of commentaries on Abhidhammapitika (Atthasalini, Sammohavinodani and Pancappakaranatthakatha). Some ascribe to him as Jatakatthakatha.

This clearly indicates that the visit of Buddhaghosa came to Sri Lanka and spend in writing as the twentieth and the twenty firsts years of Sirinivasa respectively. It would appear that Samantapasadika was completed in these two years. Then Visuddhimagga should have been proceeded and other works were written before or after. However, it is not known how long Buddhaghosa stayed in Sri Lanka, as he has written over ten works in this country.

So the life and the works of Buddhaghosa have been discussed by several modern scholars, almost all the sources and raised a number of points for further significant contribution is that of B.C law. His works deals with the subject thoroughly. Further, this is the subject that has been widely discussed by almost all those who had something to do with commentarial literature.

666 BUDDHAGHOSA

Buddhaghosa is the famous commentator of the **Theravāda** schools of Buddhism. He occupied an important place in the world of **Pāli** literature as a great commentator. He was born in a Brahmin family near **Boha-Gaya (Buddha Gaya)** in India. According to Myanmar tradition, he was born in northern India in the fifth century A D.

His native place a village called **Ghosa** or **Ghosagāma** which was not far from the great Bo- tree at **Gaya**. There was a Brahmin chaplain whose name was **kesi** and his wife's name was **kesini**. They had a son named **Buddhaghosa**. **Ghosa** was his name. He knew the Vedas very well and because very proficient in grammatical system of **pāmini**.

One day **Buddhaghosa** met a Buddhist Mahāthera. He received his ordination at the **Mahābodhi Vihāra** at **Bodh-Gaya**. There he meditated, practiced the ten precepts and studied the **pāli tripitaka** well.

The **Saddhamma-Sangaha** mentions that **Ven-Revata** gave him his ordination. When he was staying with **Revata**, his teacher, he wrote the **Nānodaya** or the Awakening of knowledge and the **Athasālīnī** a commentary on the **Dhammasangani** and started to write a **Prittatha-gathā** on the **tipitaka**. **Ven-Revata** spoke to him thus **Buddhaghosa**, in Jambudvīpa; there is only the text of the three **pitakas**. The commentaries and the opinions of the teacher (**Acariyavada**) do not exist here. The **Atthakathā** have recited in three convocations made by **Sāriputta** and others and translated into **Sinhalese** by **Mahinda**. They exist in Ceylon Go there and render all into **Māgadhī**.

Srilanka was mentioned as the only place where the commentaries were kept. Then he started for Srilanka and on his way to **Srilanka**. He met **Ven-buddhadatta**. After reaching there **Buddhaghosa** met the **Sangharājā Mahāthero** of the **Mahāthera** at **Anuradhapura**. In order to test his scholarship the **Mahāvihāra** monks gave him a verse from the **Nikāya** for his interpretation.

The **Mahāvihāra** monks became very happy to see this work and helped him to render the teaching of the Buddha from Sinhalese into **Magadhī**. He wrote following two works before he left India for **Srilanka**.

1. The **Nānodaya** “the Awakening of knowledge” or “Rising of knowledge”.
2. The **Atthasālīnī** a commentary on the **Dhammasangani**.

Here is give of Buddhaghosa's works.

1. **Visuddhimagga**.
2. The **Samantapāsādika** commentary on the **Vinaya pitaka**.
3. The **Sumangalavilāsīnī** commentary on the **Dīghanikāya**.
4. The **Papañcasūdanī** commentary on the **Majjhimanikāya**.

5. The **Sāratthapakāsanī** commentary on the **Samyutta Nikāya**.
 6. The **Manorathapūranī** commentary on the **Anguttara Nikāya**.
 7. The **Atthasāinī** commentary on the **Dhammasangani**.
 8. The **Sammhaviyodani** commentary on the **Vibhanga**.
 9. The **Pañcapakarana** commentary on the **Dhātukathā, Kathāvatthu, Puggalapaññatti, Yamaka, and Patthāna** etc.
- His numerous commentaries give him a position among the India thinkers and scholars.

Words-

COMMENTATOR BUDDHAGHOSA

Ven. Buddhaghosa is an eminent one in Buddhist tradition. Whereas a great commentators came out of *Mahāyāna* tradition such as **Nāgarjuna, Ariyadeva** and **Asaṅga**, there was no great commentator in *Theravāda* Buddhist tradition. It made *Theravāda* tradition feel small. Because of great commentators, *Mahāyāna* tradition was very popular against *Theravāda* tradition. However, when **Buddhaghosa** came out to *Theravāda* tradition, it made the persons who were bored with old fashion pleased and *Theravāda* Buddhism became to grow up more and more throughout Asia.

About his biography, different (modern time) scholars such as **Malalasekera, A. P. Buddhadatta** and **A. Claw** spoke in a different way. And then *Mahāvamsa* also described it. According to *Mahāvamsa*, he was born in Gaya area in the middle of India. His parents were *Brāhmins*. He was skilled very much at the three *vedas* and was interested in talking against other religions. One day, doing it, travelling around India, he met **ven. Revata** in a monastery near by Gaya who was skilled not only the *Tipiṭaka* but also three *Vedas*. Although **ven. Revata** was able to answer his question without any difficulty, he could not answer any of the questions of **ven. Revata** in any degree. In the event, he became a monk under **ven. Revata** to learn. Here what interesting is the same biography between **ven. Buddhaghosa, ven. Milinda** and **ven. Moggaliputtatissa** who are famous persons in Buddhism.

He learned *Tipiṭaka* under **ven. Revata**. And then he wrote *Nanodaya*(?) text and *Aṭṭhasalīni* text in that temple. While he was writing *Paritta Aṭṭhakathā*, he was sent to Sri Lanka to study and compose commentaries to *Tipiṭaka*. When he arrived in Sri Lanka, he learned canon texts and commentaries from **Buddhamitta** and **Saṅghapāla** of *Mahāvihāra* in Anurādhapura. After learning, to show his skill at *Tipiṭaka* texts he first wrote *Visuddhimagga* in Sri Lanka. But no one is sure how many years he lived in *Mahāvihāra* and where he passed away. Scholars believe that he would live in Sri Lanka not less fourteen years as the texts he wrote are over fourteen. The books he wrote in Sri Lanka must have been written at least per year each one.

Some scholars said that **Buddhaghosa** was a citizen of Andhaka, according to the paragraph » “*Yaṃ pana andhakaṭṭhakathāyaṃ ...*”²⁶ in *Samantapāsādikā*²⁷, not a villager near by Gaya just as what *Mahāvamsa* claims. Some said that he was from Southern India as almost every commentators were from Southern India and according to a paragraph of the verse of *Anguttara* commentary. According to Myanmar chronicle, some researchers said that **Buddhaghosa** was Burmese. He came to Sri Lanka to translate Sinhala *Tipiṭaka* into Pāli and Myanmar language. But this is mentioned only in chronicle. There is no evidence to prove it is truth. Different scholars claim different things.

The followings is the books that **ven. Buddhaghosa** wrote:

1. *Samantapāsādikā*
2. *Visuddhimagga*
3. *Sumaṅgalaviāsini*
4. *Papañcasūdanī*
5. *Sāratthapakāsinī*
6. *Manorathapūranī*

²⁶ *Aṭṭhakathā – Vinaya Piṭaka – Pācittiya-Aṭṭhakathā - 5. Sahaseyyasikkhāpadavaṇṇanā*

²⁷ *Samantapāsādikā* is a commentary to *Vinaya Piṭaka* written by **ven. Buddhaghosa**.

7. *Aṭṭhasalīni*
8. *Sammohavinodanī*
9. *Pancappakaraṇa Aṭṭhakathā*
10. *Kankhāvitaranī*
11. *Dhammapada Aṭṭhakathā*
12. *Jātaka Aṭṭhakathā*
13. *Nanodaya* (it is lost)
14. *Paramatthajotika*

a) *Khuddakapāṭha Aṭṭhakathā*

b) *Suttanipāta Aṭṭhakathā*

Some said that **Buddhaghosa** must be an *Arahant* who enlightened all the *Dhamma*. However, at the wish-verse of conclusion of *Visuddhimagga Aṭṭhakathā* (in Sinhalese language) he wrote that he would like to be at the *Tāvatiṃsa* heaven and that he would like to understand the teachings of next *Buddha* without any difficulty: „May I halep the people at the religion of next *Buddha*!“ he wrote. So, it is not possible that he was an *Arahant*.

666 COMMENTATOR BUDDHAGOSA (ORIGINAL BY VEN. NEMEINDA) 2008

Ven. Buddhaghosa is an eminent one in Buddhist Tradition. Whereas a great commentators came out in Mahayana Tradition such as Nagaajjuna, (နဂအဇ္ဈိန်) Ariyadeva (အရိယေဒဝ) and Asanga (အသဂ), there was no a great commentator in Theravada Buddhist tradition. It made Theravada tradition feel small. Because of great commentators, Mahayana Tradition was very popular against Theravada tradition. However, when Buddhaghosa came out in Theravada Tradition, it made the persons, who were bored with old fashion pleased and Theravada Buddhism became grow up more and more through Asia.

About his biography, different scholars such as Malalaseka (မာလာလေဆက), A.P buddhadatta (အေ ပီဗုဒ္ဓဒတ်) and A. Claw (အေစီလ) said different way. And then Mahavamsa also described about it.

By Mahavamsa, he was born in north India. He learned Taripitaka at Ven. Revata. And then he wrote Nanodaya Text (ညောင်တပယက်မ္ပ) and Atthasalini Text (အာသာလိနိက်မ္ပ) in that temple. Why he was writing Paritta atthakatha (ပရိတ်အာကထ), he was sent Sri Lanka to study and compose commentaries of Tripitaka.

When he arrived in Sri Lanka, he learned canon texts and commentaries from Buddhmitta and Sangapala (ဗုဒ္ဓမိတ် နန္ဒသံဃပိလ) of Mahavihara in Anuradapura. After learning, to show his skill at Tripitaka Texts, he first wrote Visuddimagga in Sri Lanka. His skill at the Tripitaka delighted everyone and he was allowed to translate Sinhali Atthakatha into Pali. But no one is sure how many years he lived in Mahavihara and where he passed way. Scholars believe that he would live in Sri Lanka not less fourteen years as the texts he wrote are over fourteen. The books he wrote in Sri Lanka must write at least year each one.

Scholars believe that he went back India to pay homage to Mahabodhi Tree and to develop Pali Language across India again after translating session in Sri Lanka.

Some scholars said that Buddhagosa was a citizen of Andhaka (အံခက) according to the paragraph "Yam pana andakattakathayam" in Samantapasadika (သမးပိသာဒိကာ), not a villager near by Gaya just as what Mahavamsa said. Some said that he was a southerner of India as almost every commentator was southerners and according to a paragraph of the verse of Anguttara commentary. According to Myanmar chronicle, it is said that Buddhagosa was Burmese. He came to Sri Lanka to translate Sanhala Tripitaka into Pali and Myamar language. But this is mentioned only in chronicle. There is no evidence to prove it is truth. Difference scholars said different ways.

The followings are the books, Buddhagosa wrote.

1. Samantapasadika (သမးပိသာဒိကာ)
2. Visuddhimagga (ဝိသုဒ္ဓိမဂ္ဂ)
3. Sumangalavisini (သုမဂ္ဂလဝိလာသိနိ)
4. Papanasudani (ပပညာသုဒ္ဓနိ)
5. Saratthappakasani (သာရတိပကာသနိ)
6. Manorathapurani (မေရာရတိပူရဏိ)
7. Atthasalini (အာသာလိနိ)
8. Sammohavinodani (သေမဆာဟဝိနောဒနိ)
9. Pansapakaranaatthakatha (ပညာပကာရဏအာကထာ)
10. Kankhavitarani (ကခါဝိတရဏိ)
11. Dammapadaatthakatha (ဓမ္မပဒအာကထာ)
12. Jatakaatthakatha (ဇာတကအာကထာ)
13. Nanodaya (it is lost) (ဉာဏေဒယ)
14. Paramatthajotika (ပရမတိဇောတိက)
 - A. Kuddakapathaatthakatha (ခုဒဂကပါဌအာကထာ)
 - B. Suttanipataatthakatha (သုတိနိပါတအာကထာ)

Some said Buddhagosa must be an Arahanta who enlighten all of Dhamma. However, at the wish-verse of conclusion of Visuddhimaggaatthakatha (in Sinhalese Language) wrote that he would like to be at the Tavatimsa heaven and like to understand the teachings of next Buddha without any difficulty. May I help the people at the religion of next Buddha! He wrote it. So he is not possible Arahanta.

666BUDDHAGHOSA **VEN.OEU SAM ART**

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His words were profound, like the Buddha, and spread throughout the world, he came to be called Buddhaghosa. While dwelling with Ven. Revata, he wrote Nanodaya and Atthasalini, and also began to write a Partthakatha (a concise commentary) on Tipitaka. In order to complete his task he came to Ceylon at the suggestion of Ven. Revata, he studied Sinhalese commentaries at Mahavehara, under Sanghapala. When his studied were ended he wrote Visuddhimagga, and having thereby won approval of the elders of Mahavihara, he rendered Sinhalese commentaries into Pali, during this period he lived in Ganthakaravihara (Burmese tradition says he obtained his copy of Topitaka and commentaries from Aloka-Vihara), and the accomplishment of his task he returned to Jambudipa.

Beside above-mentioned works of Buddhaghosa, we have also the samantapasadika and Kankhavitarani on Vinayapitaka, Sumangalavilasini, Papanasudani, Saratthappakasani and Manorathapurani on Sutta Pitika. He is also said to have compiled commentaries on Khuddakapatha and Suttanipata called the Paramatthajotika and Dhammapadathakatha. He also wrote a series of commentaries on Abhidhammapitika (Atthasalini, Sammohavinodani and Pancappakaranatthakatha).Some ascribe to him as Jatakattahakatha.

This clearly indicates that the visit of Buddhaghosa came to Srilanka and spend in writing as the twentieth and the twenty firsts years of Sirinivasa respectively. It would appear that Samantapasadika was completed in these two years. Then Visuddhimagga should have been proceeded and other works were written before or after .However, it is not known how long Buddhaghosa stayed in Srilanka, as he ha written over ten works in this country.

So the life and the4 works of Buddhaghosa have been discussed by several modern scholars, almost all the sources and raised a number of points for further significant contribution is that of B.C law. His works deals with the subject thoroughly. Further, this is the subject that has been widely discussed by almost all those who had soothing to do with commentarial literature.

666ATTHAKATHA TRADITION NAMELY: ABOUT BUDDHAGOSA, HIS INFLUENT IN PALLI, HOW HE HAD RENDERED TO HELP THE PALLI

Buddhaghosa, he was described as a Brahmin youth, born in the neighborhood of the great Bo-tree in Maghadha, who acquired the knowledge of the three Vedas and possessed great aptitude in learning. He was the most famous commentator of the Theravada Buddhist School as Vasubhandhu and Nagarjunna of the Mahayana Buddhist school. He was indefatigable as a schismatic disputant and become a schismatic wanderer in Jambhudipa. He was in the habit of repeating at night the view of Patanjali.

Later, he came in contact with the great Thera named Revada, who converted him to the Buddhism. He was profound in his elegance like the Buddha himself. While he was in the Jambhudipa he composed the Nanodaya and wrote the Atthasalini, the commentary on the Dhammasanghani. He was desirous of translating the Atthakatha into Maghadi Language. When giving him two gathas to test his abilities, he was successful in the test and later composed the Vidsudhimaga. He wrote a Paritta commentary, meaning either a commentary on the Paritta or more proably, a concise commentary on the Paritta. The Visuddhamagga was undertaken at the request of Sanghapala.

After finishing the Visuddhamaga, the Four works he wrote immediately were the commentaries on the first four Nikayas, which appear to have been followed, by his commentaries on the seven books of the Abhidhamma. Among the four Nikaya commentaries, the *Sumangalavilasini* was written at request of **Dathanaga** of the **Sumangalavihara**, the *Papancasudani* at the instance of the **Buddhamitta** of **Mayurasuttapattana** and the *Sarathhappakasini* and the *Manorathapurani* at the instance of **Jotipala**.

The **Abhidhamma commentaries** are said to have been written at the request of Bhikkhu Buddhaghosa, who is now identified with the Culla-Buddhaghosa of the Ghandhavamsa and regarded as the author of the **Paramathajotika**, a serial commentary on four books of the Khuddhakanikaya. Buddhaghosa's literary career in Ceylon ended with the writing of the Abhidhamma commentaries.

There is much divergence of views regarding works whose authorship is attributed to Buddha –ghosa. Among those works, about which there is general agreement, may be mentioned the following:

- ❖ The Nanodaya (composed before reaching the Ceylon),
- ❖ The Samantapasatika (commentary on the five books of the Vinaya Pitaka),
- ❖ The kankhavitaraṇi (on the Patimokkha),
- ❖ The visuddhimagga and, among commentaries on books of the Suttapitaka,
- ❖ The Sumaṅgalavilāsini (on the Dīgha Nikāya),
- ❖ The Papanca sudāni (on the Majjhima Nikāya),
- ❖ The Sāratthapakāsini (On the Saṃyutta Nikāya),
- ❖ The Manorathapurāni (on the Anguttara Nikāya) and of books in the Khuddaka Nikāya, commentaries on the Khuddakapāṭha and on the Suttanipāṭa 9 both called Paramatthajōtika).

He also wrote the commentaries on the Abhidhamma Pitaka:

- ❖ The Aṭṭhasālīni (on the Dhammasaṅgani),
- ❖ The Saṃmohavinodāni (on the Vibhaṅga) and
- ❖ The Pañcapakaranaṭṭhakathā on the remaining five books (the Dhātukathā, Puṅgalapaṇṇatti, Kathāvatthu, the Yamaka and Paṭṭhāna).

It is generally agreed that the commentary on the Dhammapada was very probably written by Buddhaghosa; but not the Jātakatthakathā on the Jātaka, though colophon definitely ascribed the work to the great commentator. Particulars on these works are to be found elsewhere under their respective names.

Reference:

Buddhist Encyclopaedia

WORKS OF BUDDHAGHOSA

Buddhaghosa is the greatest figure in the commentary literature. He studied the *Tipiṭaka* and *Abhidhamma* and the *aṭṭhakathā* in the *Mahāvihāra* of Anurādhapura and composed the commentaries on the *Tipiṭaka* including *Nanodaya*, *Visuddhimagga* etc. They are as follows:

- | | |
|-------------------------------------------------------|------------------------------------------------------------------------------------------------|
| 1. <i>Samantapāsādikā</i> (<i>Vinaya Piṭaka</i>) | 6. <i>Manorathapūdanī</i> (<i>Aṅguttara Nikāya</i>) |
| 2. <i>Kaṅkhāvitaraṇī</i> (<i>Pātimokkha</i>) | 7. <i>Paramatthajōtikā</i> (<i>Khuddaka Nikāya</i>) |
| 3. <i>Sumaṅgalavilāsini</i> (<i>Dīgha Nikāya</i>) | 8. <i>Aṭṭhasālīni</i> (<i>Dhammasaṅgani</i>) |
| 4. <i>Papañcasūdanī</i> (<i>Majjhima Nikāya</i>) | 9. <i>Saṃmohavinodāni</i> (<i>Vibhaṅga</i>) |
| 5. <i>Sāratthapakāsini</i> (<i>Saṃyutta Nikāya</i>) | 10. <i>Pañcapakarana</i> (<i>Dhātukathā, Kathāvatthu, Puṅgalapaṇṇatti, Yamaka, Paṭṭhāna</i>) |

The Visuddhimagga

The *Visuddhimagga* was **Buddhaghosa's** first work in Sri Lanka. **Buddhaghosa** wrote the *Visuddhimagga* on the request of *thera* named *Saṅghapāla* in the reign of **Mahānāma**, who reigned at Anurādhapura in the beginning of the fifth century AD. **Buddhaghosa** came to Sri Lanka from India with an idea of translating the Sinhalese *aṭṭhakathā* into Pāli and for this reason he wanted Pāli texts from the Mahāvihāra monks. In order to test his knowledge *Mahāvihāra* monks gave him only two *gāthas* to satisfy them on this point:

»*Anto jatar bahi jatar, jatarya jatitar pajar,*

taṃ taṃ gotamaṃ puccharmi, ko imaṃ vijateyya jataṃ.«

»*Sīle patiṭṭharya naro, sapanno cittaṃ pannaṃ ca bharvayaṃ,*

atarpi nipāko bhikkhu, so ime vijateyya jātaṃ.«

After consulting the three *piṭakas* and the *aṭṭhakathās* he composed the *Visuddhimagga*. Thus, the *Visuddhimagga* may be regarded as a commentary on the two *gāthās*, which were uttered by **the Buddha**.

At the end of his work, he went to sleep. Then **Sakka**, the chief of the gods, stole it. Again he (**Buddhaghosa**) wrote it and **Sakka** stole it for the second time. He (**Buddhaghosa**) wrote it for third time and went to sleep. This time **Sakka** returned the two copies.

Buddhaghosa showed all the three copies to the **Saṅgharāja Mahā Thera**. It is known that all three were exact copies of each other in every detail. The *Mahāvihāra* monks became very happy to see this work and helped him to render the teachings of **the Buddha** from Sinhalese into Māgadhī.

Kaṅkhāvitaraṇī

Buddhaghosa wrote the *Kaṅkhāvitaraṇī*. It is a commentary on the portion of the *Vinaya Piṭaka*, namely the *Pātimokkha*. He wrote it at his own will.

The *Kaṅkhāvitaraṇī* discusses certain rules of discipline for the Buddhist monks and nuns. **Buddhaghosa** gave his comment on the rules of *Pātimokkha*. From his description, we also got an account of the later development of the monastic life of the Buddhists.

Some scholars think that **ven. Sona** requested him to write it. **B. C. Law** says that „The word is remarkable for the restraint and mature judgment, that characteristic for **Buddhaghosa's** style.“

Papañcasūdanī

This is commentary on the *Majjhima Nikāya* of the *Sutta Piṭaka*. **Buddhaghosa** wrote this commentary at the request of a *thera* called **Buddhamitta**. From this commentary we get historical, geographical, article/social(?), Māra/political(?) and religious information. It has three parts:

1) *Mūlapapañāsā*

2) *Majjhimapapañāsā*

3) *Uparipapañāsā*

This commentary deals with the important point of *Dhamma*, explanation and interpretation of the term *dhammā*, *Nibbāna* is well defined; the term *tathāgata* and the term *puggala* is well explained there. All these discussions are very important to understand various *suttas* of *Majjhima Nikāya*. Furthermore, there are descriptions about the instructions of **the Buddha**. They are of two types:

1) *Sammutidesanā*

2) *Paramatthadesanā*

By this explanation the commentators try to give the difficult and deep instructions given by **the Buddha**. For example, the terms *aniccā*, *dukkha*, *anattā*, *khandha*, *dhātu*, *āyatana* and *satipaṭṭhāna* are explained. This portion is very important, because it refers to the deep philosophical *suttas* included in the *Majjhima Nikāya*.

Papañcasūdanī also gives description of five kinds of medicine used by monks:

- | | |
|-----------------------------|------------------------------|
| 1) <i>sappi</i> (ghee) | 4) <i>madhu</i> (honey) |
| 2) <i>navanita</i> (butter) | 5) <i>phānita</i> (molasses) |
| 3) <i>tela</i> (oil) | |

In this manner the commentary tried to give what the monks at that time used as medicine. This commentary explains about three kinds of gods:

- 1) *Sammutideva* (conventional god)
- 2) *Upapattideva* (heaven being)
- 3) *Visuddhideva* (*Arahant*)²⁸

Accordingly, the concept of *deva* is well explained. Kings are also considered as gods, since they are responsible even to control nature by ruling righteously. Accordingly, those schools acquired merit will be born in the heaven as *Uppatideva*. *Arahants* are called *khīnāsava* since they have destroyed craving and all defilements. In this context(?) *āsava* are well explained as *kāma*, *bhava*, *diṭṭhi* and *avijjā*.²⁹ This commentary described very well the term ‘tathāgata’. It gives a description about the life of **Buddha**. The terms ‘*lokiya*’ (mundane) and ‘*lokuttara*’ (supramundane) are explained also.

This commentary described the five precepts and the factors leading to the commitment(?) of these wrong actions leading to the deviation of the five precepts. Thereafter, explanation is given about how a person falls into the breaking of the five precepts.

In this commentary **Buddhaghosa** teaches the various characteristics of committing five wrong-doings (*akusala*). Therefore, how to observe the *pañcasīla* can be understood very well. Moreover, it also explains the religious background of the time of **Buddha** giving explanation about the six great teachers as **Purāna Kassapa** etc. and their views. In this manner *Papañcasūdanī* is important as a commentary explaining social, political and religious background of India during the time of **Buddha**.

666B UDDHAGHOSA AND HIS WORKS

Ven. Buddhaghosa occupied an important place in the world of Pali literature as a great commentator; born in a Brahmin family near Buddha-Gaya, he rendered a great service.

There were no commentaries at JaMbUdIpa and Buddhaghosa’s preceptor told him to go to Sri Lanka and translate into Pali the Sinhalese commentaries of Mahinda. Then, Buddhaghosa came to Sri Lanka and met the monk SaNgharAja at MahAvihAra. This monk wanted to test Buddhaghosa and see whether he could translate the commentaries to test him. He gave a certain verse and asked him to write a commentary on it. When he wrote the commentary the god hid it.

1. Visuddhimagga. It is a path of purification. This was his first commentary in Sri Lanka. The MahAvaMsa

28 :-) What about the fourth type? Heaven god who became an *Arahant*? ... ‘double god’ :-)

29 These *kāma* (passion), *bhava* (existence), *diṭṭhi* (views) and *avijjā* (ignorance) are ‘four floods’ in Buddhist philosophy.

mentions that after summing up the three Pitaka together with the commentaries, he wrote in brief. It is known as a short but complete encyclopedia of Buddhism. This book can be considered as his preparation for writing commentaries. The term 'Visuddhi' means 'NirvAna'. It is purification and free from dust, therefore it is called the path, which leads to purification. Buddhaghosa had mentioned this path according to the teachings of MahAvihAra. He respected the tradition preserved in the great monastery of Anurathapura.

The style of the order in the Visuddhimagga is very clear and lucid. He uses sometimes parables and legends. They are actually not his inventions but he must have taken them from the older sources. Sometimes he had written miracle tales. One story relates how a snake flees from a bird. Then a hill is created and the snake disappears.

In order to answer the questions given, he explained how a virtuous monk could disentangle the tangle.

{Sile pathiTThAya nara sapaGGo.

CittaM paGGaya bhAvayaM.

AtApi nipako bhikkhu

So imam VijaTheye jaThaM.

After having established in precepts, a wise person should think of SamAdhi and paGGA. An active and wise monk disentangles this lock. [Visuddhimagga]

The Visuddhimagga gives a description of Sila, furthermore it explains SamAdhi and PaGGA. SamAdhi is concentration and PaGGA is wisdom. If anybody observes Sila he will receive purification of the body. The practice of SamAdhi gives purification of the mind. The thinking of PaGGA gives perfect wisdom. The wise man can keep him away from the net of craving and desire. Such a person is able to obtain NibbAna.

The disentangling of the lock, which is called Visuddhi, may be described as the final goal. Sila, SamAdhi and PaGGA are known as the way of Magga. A wise man can reach the state of NibbAna and finally gain it by following this path.

The author explains the title of the book and says that Visuddhi, which is purified, was Nibbana. There was no dirt, in it. Thus, the path, which brings purification, is Visuddhimagga. The book Visuddhimagga is actually an encyclopedia of the Buddhist doctrine and it is called marvelous production. It is the only book, which describes the essence of Buddhism very well. It describes conduct, meditation, contemplation, sensual, and truths chain of causation. There are 13 chapters under various topics. The text began with Silanidesa. NibbAna is described very well.

NibbAna is the cessation of five Khandhas. It describes that there is only one truth and no second, just as a man who has taken poison requests for an antidote. In the same way, one who is attached by the poison of worldly life prays for the nectar of Dhamma, which is nothing but the Visuddhimagga. Therefore, Visuddhimagga is the path leading to Salvation. It is the absence of passions (lust), destruction of sensual pleasure. Thus, since the thera at MahAvihAra was satisfied with this commentary, Buddhaghosa was given the task of writing out further commentaries.

2. SamantapAsATika. The next commentary was SamantapAsATika. This was the commentary written by Buddhaghosa on the five texts of Vinaya. Since Vinaya was the foundation of the Buddhist faith, he wrote this commentary.

3. KaNkhAvitaranI. This is a commentary on the portion of Vinaya Pitaka namely the PaTimokkha. This commentary was written in such a way that it is easy for monks and nuns to commit, to memorize. It is a discussion on certain rule of discipline.

4. SumaNgalavilAsinI. It is a commentary on the Dika Nikaya. This commentary has its historical value. Here there is an account of the life of recluses, geographical position of countries and social, political, philosophical, cultural and religious history of India at the time of the Buddha. The daily life of a monk is described in details. It also describes the two kinds of CArika (journey) of the Buddha. [Turita-aerial (went through sky) and Aturita-not aerial (walking step by step)]. This commentary also gives a description of the first council.

5. PapaGcasUdanI. This is the commentary on the Majjhima NikAya. It is divided into three sections. From it, we get historical, geographical, ethical, moral and religious information. It also gives a description about the two kinds of Buddha's instructions namely, Sammuti desanA (worldly preaching) and Paramattha desanA (ultimate preaching). According to these two instructions the Buddha instructed people on worldly matters as well as those, which are about worldly. Descriptions are given about the life of the Buddha and the six contemporary teachers. There is mention about lay disciples AnAthapintika and VisAkhA.

6. SaratthapakAsinI. It is the commentary on the SaMyutta NikAya. It mentions the Buddha as Guru. It describes AnAthapindika building a monastery. It also describes the importance of taking refuge in the triple Gems. The story of Sakya-Koliya war is described the ten powers of the Buddha are given in descriptions.

7. ManoratapUranI. It is the commentary on the ANguttara NikAya. There are several parts in this commentary stories about theras and therIs are given. For example, Vangisa, Ratthap1la, KumArakassappa, Uruvelakassappa, AnuruddhA etc. are prominent theras.

SAMANTAPĀSĀDIKĀ (APRIL 2007)

Buddhaghosa wrote *Samantapāsādikā* as commentary on *Vinaya* in his own view. Views are commentary on the five *Vinaya* texts.(?) He wrote it at the request of **Thera Buddhasiri**. This was his first commentary on the canonical text which has seen/been(?) on *Vinaya* foundation he thought of first before writing the commentary on *Vinaya*.(?) He wrote it at the beginning of 429 AD.

At that time, the king of Sri Lanka called **Mahānāma** also made the rule of morality mentioned in the *Vinaya* text.(?) He wrote the following topics:

1. The cause that lasts to holding of the first Buddhist Council *Abhidhamma*.
2. The selection of members for the Council
3. **Ven. Ānanda** was necessary for the Council
4. Rājagaha was selected as the place for the Council
5. How **Ānanda Thera** takes the *Gandhakuṭī* perfumed chambers
6. Restriction about taking Mahāvihāra.(?)
7. The buildings which are beautiful best tall.(?)
8. The recite of the first and last words of **the Buddha**.
9. The practice vacation(?) of *Vinaya*, *Sutta* and
10. how *Vinaya* was handed over to the third Council.
11. The life of **Moggalī Brāhmaṇa**
12. Country of **Asoka**
13. **Asoka's** missionary words
14. Discussion on *jhānas*
15. Country of Vesālī
16. Country of Kutākārīkālā
17. Discutssion about various topics

As topic of meditation there are (*kambhandha*) *sati* (mindfulness), *samādhi* (concentration), *paṭisambhidā* (analytical knowlege) and *citta* (mind); *indriya*(?) factor with referring to the above tpics with understanding.(?) *Samantapāsādikā* is *Vinaya* commentary including various details. This book is free from any elaborate tangle and similar metaphors of reading. The *Samantapāsādikā* is also important because it is given the festival(?) fact metioned about the king of India and how they ruled the country, kingdom. It is explained how **Ajātasattu** ruled the various kings as **Kālāsukha**, **Candasutta**, **Bindusāra** and **Dhammasukha**. It is also metioned about **Batta Vaggiya** who lived during the time of **Buddha**.

Social factor is explained as importance of individual trouble.(?) It is also mentioned with reference to the kingdom in India. It is also divided *Saddhamma* into three.(?) *pariyatti*, *patipatti* and *ādikamma* in this main(?) of *Vinaya* commentary *Samantapāsādikā* include many facts pertaining to India.

KANĀHĀVĪTARĀNĪ

It is the commentary on the portion of *Vinaya Piṭaka*, namely *Pātimokkha*. It was reading during 410-432 AD.(?) It was supported/suggested(?) to be written and read at the request of a monk named **Sona**. The style of the book exhibits the natural judgment of **Buddhaghosa**. **Kanāhāvitarānī** is good discussion about the rule of discretion for the Buddhist monk. Therefore, this commentary is useful for the study of the later development of monastery life.

Buddhaghosa wrote the commentaries on *Sutta Piṭaka* as follows:

1. *Sumaṅgalaviāsini* on *Dīgha Nikāya*
2. *Papañcasūdanī* on *Majjhima Nikāya*
3. *Sāraṭṭhapakāsanī* on *Saṅyutta Nikāya*
4. *Manoraṭṭhapranī* on *Aṅguttara Nikāya*
5. *Paramatthajotikā* on *Khuddakapāta*
6. *Dhammapadaṭṭhakathā* on *Dhammapada*
7. *Paramatthajotikā* on *Suttanipāta*
8. *Jātaṭṭhakathā* on *Jātaka*
9. *Sumaṅgalavilāsini*

Sumaṅgalaparivāna is a commentary on *Dīgha Nikāya* which he wrote at the request of **Sankhādāta Thera**. This commentary is concept(?) of four parts. They are:

1. *Sīlakkhandha*
2. *Mahāvagga*
3. *Pāṭikavagga*
4. *Sumaṅgalavilāsini*

Because of this commentary, we know of philosophical culture and religious background of ancient India. According to this book, it is the duty of the monk to make mind free from all bad thinking. For the monkhood, according to his daily activity, he will clean the *ceṭiya* and the *Bodhi* tree. He has to teach and give a religious discourse to the devotees and go around to the village for alms³⁰ and so on.(?)

Sumaṅgalavilāsini is the most important one, because we can find out the important point indicated by **Buddhaghosa** according to **the Buddha's** life. The points are as follows:

1. The commentator gives reason mentioning **the Buddha** as *Tathāgata*, meaning he has come and goes in the same way and had seen the true one(?) in the world.
2. Mentions previous *Buddhas* such as **Vipassī**.
3. mentions **Gotama Buddha**, his first words after birth, the Four Noble Truths and *Paṭiccasamuppāda*.
4. **The Buddha** saw everything is combined with four elements, namely: *paṭhavī, āpo, tejo, vāyo*.
5. The missionary life of **the Buddha**.
6. **The Buddha** by his *sīla, samādhi, paññā* and *vimutti* overcame everything.
7. It mentions the fulfill(?) duty of **Buddha** and also desperation(?).
8. In this commentary also is given the discussion about the life of **Buddha** and about **Ānanda**-layman too. Finally **the Buddha's Parinibbāna** is mentioned in this commentary.

30 In the original there was 'arms' instead of 'alms'.

SĀRATTHAPAKĀSINĪ

This commentary was written (by **Buddhaghosa**) at the request of **Jotipāla**. It is a commentary on the *Saṅgīyutta Nikāya* of *Sutta Piṭaka*. It consists of three volumes:

1. commentary on *Sāgatavagga*
2. meaning and explanations of *Nidānavagga*, *Khandhavagga* and *Salāyatanavagga*
3. explains *Mahāvagga*

This commentary is very important since it gives facts about **the Buddha**. It says that **the Buddha** is a teacher or *guru* possessing ten powers. It divides the concept of **the Buddha** into four sections:

1. *Sabbaññū Buddha*³¹
2. *Pacceka Buddha*
3. *Catusacca Buddha*
4. *Suta Buddha*

The Buddha practiced *pāramitā* and obtained enlightenment and thereafter he became known as *sabbaññū* (all knowing one).³² *Pacceka Buddha* is a self-dependent **Buddha**, who can not preach to others. *Catusacca Buddha* is a master of the Four Truths.³³ *Suta Buddha* is known as a learned person.³⁴ In this manner this commentary gives the explanation of the concept of **Buddha**. This commentary refers to the four *oghas*. They are described as floods. These floods bring a man to low position:

- | | |
|----------------------|-----------------------|
| 1) <i>Kāma ogha</i> | 3) <i>Diṭṭhi ogha</i> |
| 2) <i>Bhava ogha</i> | 4) <i>Avijjā ogha</i> |

Kāma is explained as an attachment to sensual pleasures. *Bhava* is an attachment to existence. *Diṭṭhi* is an attachment to views. *Avijjā* is an attachment to ignorance. This commentary, by explaining these floods gives a very good interpretation of the Buddhist concept of the middle path.

There are other descriptions pertaining to Buddhist concept – it is explained to be like a big natural forest which had grown in the natural the surroundings.(?) At the same time is explained **the Buddha** appreciation of nature.(?) There are also stories about how people tried to escape from difficulties when they faced a disaster. There is a story about sinking of a boat, all the people got the refuge in the Triple Gem and as a result they were born in heaven after death.³⁵ This is an indication that the last thought became responsible for the next birth. Moreover, this commentary explained how the two group – *Sākiya* and *Coliya* caught engaged in a world with regard to the water of Rohinī river.(?) The story of **queen Mallikā** is explained giving reasons for her becoming the chief queen of king **Kosala**.

This commentary also throws light on the religious background of India during the time of **Buddha**. It mentions about the six teachers:

- | | | |
|----------------------------|------------------------------|----------------------------------|
| 1. Purāna Kassapa | 3. Ajita Kesakambalī | 5. Sañjāya Bellaṭṭhiputta |
| 2. Makkhalī Ghosāla | 4. Pakuddha Kaccāyana | 6. Nigaṇṭha Nāthaputta |

31 According to *Tevijjavaccha Sutta (Majjhima Nikāya, Majjhimaṇṇāsa Pāḷi, 3. Paribbājakavaggo)* Buddha is not *Sabbaññū* (omniscient) and it is an insult! if anyone says so - »na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā''ti.«

32 According to *Tevijjavaccha Sutta (Majjhima Nikāya, Majjhimaṇṇāsa Pāḷi, 3. Paribbājakavaggo)* Buddha is not *Sabbaññū* (omniscient) and it is an insult! if anyone says so - »na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā''ti.«

33 That is, much probably, *Arahant*...

34 *Suta Buddha* is a person who knows *Tipiṭaka* completely and can teach other monks and lead them to attain *Arahantship*, although he himself is not an *Arahant*.

35 An easy way to achieve salvation... hard to say that I am writing about Buddhism...

This commentary also gives religious interpretation explaining *khandha*, *dhātu*, *samāpatti* and *vipatti*(?) at/in(?) various worlds/words(?). In this manner we observe that *Sāratthapakāsinī* is a commentary which explains completely many religious interpretations.

COMMENTARIES ON THE *KHuddaka Nikāya* – *PARAMATTHA JOTIKĀ* (LECTURED BY VEN. PAÑÑĀRATANA) (ORIGINAL BY VEN. INDAKA)

Paramattha Jotikā

Buddhaghosa wrote commentaries on the three books in the *Khuddaka Nikāya* at his own accord. They are *Khuddakapāṭha*, *Dhammapada* and *Suttanipāta*. His commentaries on the *Khuddakapāṭha* and *Suttanipāta* are known as the *Paramatthajotikā*. These commentaries are called by the same name as *Paramatthajotikā* and are attributed to **Buddhaghosa**.

Now we shall try to investigate how far this tradition is authentic. **Buddhaghosa's** works about the authorship which we have no doubt, are written at request of some *thera* or other. The request of same is not mentioned in these two commentaries. So, these commentaries are different from other commentaries. It is also significant that neither of the two commentaries is said to be based on the records of *Mahāvihāra* fraternity. These considerations make one doubtful as to the authenticity but are not sufficient to disprove it in them.

However, as the decision of ancient teachers exist up to this day, **Buddhaghosa** summoned up his courage to attempt this work. Such an admission of weakness **Buddhaghosa** has never recorded in any other work. Indeed, it is unlikely that **Buddhaghosa** would offer such an apology. However, a lot of information in this commentary appears to be taken almost directly from *Visuddhimagga* and *Samantapāsādikā*. And also **Buddhaghosa** was able to compile a work such as *Visuddhimagga*.

Dhammapada Atthakathā

Dhammapada Aṭṭhakathā is a commentary on the stanzas of the *Dhammapada*. *Dhammapada* is anthology of 423 preaching of **the Buddha** in verses. **Buddhaghosa** translated *Dhammapada Aṭṭhakathā* from an original Sinhalese commentary at the request of **Kumārakassapa Thera**.

According to several scholars, there was a difference between *Dhammapada Aṭṭhakathā* and **Buddhaghosa's** other commentaries in language and style. Therefore, they think that **Buddhaghosa** was not the author of this commentary. From this commentary it is known that when **Buddhaghosa** wrote it, he lived in a residence which was built by the **king Mahānāma** and which was also known as Sirikuddha or Sirinivāsa.

According to Buddhist tradition, **Buddhaghosa** is the author of this commentary and this is supported by the work. There is a reference to the Mahāvihāra in Ceylon, as **H.C. Norman** points out. This fact also would support its connection with **Buddhaghosa**, as it was there that **Buddhaghosa** wrote his commentaries.

B.C. Law mentions further the *Dhammapada Aṭṭhakathā*. He says the *Dhammapada Aṭṭhakathā* is a voluminous work which explains the stanzas of the *Dhammapada*. **M. Winternitz** gives an account on the *Dhammapada* commentary. He says that the commentaries on the *Jātaka* and the *Dhammapada* are so very different in language and style from (other) **Buddhaghosa's** commentaries.

Jātaka Atthakathā

There is a great doubt about authorship of the *Jātaka Aṭṭhakathā*. Several scholars have also expressed their doubt as to the authenticity of the tradition which mentions **Buddhaghosa** as the author of the *Jātaka Aṭṭhakathā*. It is known that at the request of three *theras* – **Atthadassī**, **Buddhamitta** and **Buddhadeva** this commentary was written in Pāli. But **Buddhaghosa** was a follower of the Mahāvihāra sect and the *Jātaka* commentary was written on the basis of the Mahāvihāra recession(?) of the *Jātaka* collection.

„From this we may justly(?) infer that at least as far as the interpretation of the *Jātakas* was concerned there existed at this period no antagonistic feeling between the *Theravāda* and *Mahimsasaka*(?) sects.(?)

COMMENTARIES ON THE FOUR PRINCIPLE *NIKĀYAS* (LECTURED BY VEN. PAÑÑĀRATANA) (ORIGINAL BY VEN. INDAKA)

The commentaries on the four principle *nikāyas* are:

1. *Sumaṅgalavilāsinī* on the *Dīgha Nikāya*
2. *Papañcasūdanī* on the *Majjhima Nikāya*
3. *Sāratthapakāsinī* on the *Saṅyutta Nikāya*
4. *Manaratthapūranī* on the *Aṅguttara Nikāya*

Sumaṅgalavilāsinī

Sumaṅgalavilāsinī is a commentary on *Dīgha Nikāya*. **Buddhaghosa** wrote it if the refused of **Thera Datha** on **Datharaga**.(?) *Sumaṅgalavilāsinī* has three parts:

1. *Sīlakkhandhavagga*
2. *Mahāvagga*
3. *Pātikavagga*

It is an important commentary and it has its historical value. From it we get on account of sport and pastimes, geographical posit(?) urn(?) of countries, effects of the life of a recluse in ancient days. It discusses social, political, philosophical, cultural and religious history of ancient India of the time of **the Buddha**.

Sumaṅgalavilāsinī metions a *bhikkhu's* daily life. In the day-time it is the duty of a *bhikkhu* to make his mind free from all obstacles by walking and sitting. From it we learn that there were reasons for mentioning **the Buddha** as the *Tathāgata*, which included he has come in the same way, he has gone in the same way etc. It describes the recital of the *Dīgha Nikāya* in the first council, which was made by the five hundred *bhikkhus* who were all *Arahants* and possessed analytical knowledge.

Papañcasūdanī

Papañcasūdanī is a commentqary on the *Majjhima Nikāya*. **Buddhaghosa** wrote it at the request of **Ven. Buddhhamitta**. From it we get historical, geographical, ethical, moral and adagios/religious(?) information. It has three parts: *Mūlapaṇṇāsa*, *Majjhimapañṇāsa* and *Uparipaṇṇāsa*.

It discusses two kinds of **Buddha's** instructions. They are *sammautikesama/sammutidesanā*(?) and *paramathadesanā*. *Aniccā* (impermanence), *dukkha* (suffering), *anattā* (non-self), *khandha* (constituents), *dhātu* (elements), *āyatana* (sphere(?)) and *satipaṭṭhāna* belong to the group of the

Paramatthadesanā. It refers to *Damilabhāsā* and *Andhabhāsā*. And gives an account of ten kinds of unmarried and ten kinds of married women.

Sāratthapakāsinī

Buddhaghosa wrote *Sāratthapakāsinī* at the request of **Thera Jotipāla**. It is a commentary on the *Saṅguttara Nikāya* of *Sutta Piṭaka*. Its first volume speaks of the commentary on the *Sathavagga*. Its second volume mentions the *Nidānavagga*, *Khandhavagga* and *Salāyatanavagga*. It refers to the *Salāyatanavagga* and *Mahāvagga*. *Sāratthapakāsinī* describes *Saddhamma* as the term which mentions the five *sīlas*, ten *sīlas* and four objects of recollection or mindfulness.³⁶

They were included in this term. This commentary mentions *Mahavana* as a big natural forest where trees without any plantation grew up naturally. *Sāratthapakāsinī* states that gods gave up their natural complexion and power when they came down to the human world. They took a course and material appearance and received supernatural power and they approached human beings.

Manorathapurāni

Buddhaghosa wrote *Manorathapurāni* at the request of **ven. Bhaddanta**. It is commentary on the *Aṅguttara Nikāya*. It has several parts such as *Ekanipāta*, *Dukanipāta*, *Tikanipāta* etc. **M. Winternitz** describes that **Buddhaghosa's** commentary on the *Aṅguttara Nikāya Manorathapurāni* contains about a hundred stories. Among them we find thirteen extremely interesting legends from the lives of the *therīs*, the first females disciples of **the Buddha**. The garland of legends which the Buddhist narrators have woven around their female saints, throws many side-lights on the actual life and feelings of those women who renounced the world in order to follow **the Buddha**.

36 Recollection (*paccavekkhanā*) and mindfulness (*sati*) are two completely different things.

666 KHUDDAKA NIKAYA (ORIGINAL BY VEN. NEMEINDA) 2008

According to Theravada tradition especially in Sri Lanka, the Suttanipata contains in the five Nikayas completed at first council, held Rajagaha city, after the Buddha passed way. But according to another tradition or Mahayana tradition, it is said that only four Nikayas contains at the first council. What we are interesting in Mahayana tradition is there are only four Nikayas, not included Khuddakanikaya. At the rehearsal ceremony, Dihanikaya was recited altogether first and it was entrusted to Ananda Thero. Reciting Diganikaya, consist fifty two Suttas, Mijjimanikaya was recited together and it was entrusted to pupils of Ven. Sariputtara. After that, they went on reciting the Sanyutta Nikaya and it was entrusted to the Mahakassapa Tero and the last Anggutaranikaya was recited and it was entrusted Anuruddha Tero. It should be mentioned something about something in Mahabhivansa. It said that there are some different ideas about this Kuddakanikaya between Mahavansa and Mahabodivansa. Howvere, they both said that this Nikaya not include at the texts of first counsel. It means this Kuddhakanikaya was composed later period by Bhanaka Theros. And then they said there is on reference in the Pali Texts to say this Nikaya was recited at the first counsel by the Theros. The lists of Bhanaka in the Milindapanna said the same way.

The Khuddaka Bhanaka in the commentary is very strange because there are reference to the Jatakabhanaka and Dhammapadabhanaka. It should be noted here that in the later, Polanaruwa Period, this Khuddakanikaya might be composed. That is why some believe some have included the texts, composed after third counsel.

When Bhuddhagosa came to Sri Lanka to translate Sinhalese Atthakatha into Pali, the Kuddakanikaya was read and he felt complexes. He noted some about this Khuddanikaya. According to Bhuddagosa, these books are included in the Khuddakanikaya. They are as followings.

1. Khuddakapatha
2. Dhammapada
3. Udana
4. Vimanavatthu
5. Petavatthu
6. Therigatha
7. Theragatha
8. Jataka
9. Niddeda
10. Patisambhidamagga
11. Buddavansa
12. Apadana

13. Saryapitaka
14. Itivattaka
15. Milindapanna
16. Nittipakarana

And Buddhagosa said that the whole Vinaya Pitaka and Abhidhamma Pitaka were preached by the Buddha.

COMMENTARIES ON *ABHIDHAMMA* (LECTURED BY VEN. PAÑÑĀRATANA) (ORIGINAL BY VEN. INDAKA) (2006)

Buddhaghosa wrote the commentaries on the seven texts of the *Abhidhamma Piṭaka*. They are *Aṭṭhasalīni* on the *Dhammasaṅganī*, *Sammohavinodanī* on the *Vibhaṅga* and *Pañcappakaraṇa Aṭṭhakathā* on the five texts – *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna*. **The Buddha** preached the *Abhidhamma* on the Pandukambala rock at the foot of Pricattaka tree in the *Tāvatiṃsa* during his visit to his mother there.

Aṭṭhasalīni

This is a commentary on the *Dhammasaṅganī*. Its colophon says: »*Aṭṭhasalīni nāma dhammasaṅganī aṭṭhakathā niṭṭhitā.*« - „Here ends the *Aṭṭhasalīni*.“

Traditionally the authorship of this work is ascribed to **ven. Buddhaghosa**. According to the account given in the *mahāvamsa*, this was written in India. However, as it refers to the *Visuddhimagga* and the *Sīhala Aṭṭhakathā*, it has been suggested that the author must have had at least completely revised it after he studied it at the Mahāvihāra in Anurādhapura. The introduction delineates the life of **the Buddha** beginning with the story of **Sumedha** upto the fourth week after enlightenment. It explains that *Abhidhamma* was preached by **the Buddha** to the deities in the *Tusita* heaven during the retreat he spent there and how it was studied by **ven. Sāriputta** and his pupils.

Sammohavinodanī

This is the commentary on the *Vibhaṅga*. This name is given in the colophon which says: »*Sammohavinodanato sammohavinodaniṃ nāma.*« - „It is called *Sammohavinodanī* for it dispels bewilderment.“ According to Sinhalese tradition, the author is **ven. Buddhaghosa**. This has generally been accepted. However, the view expressed by the **Buddhaghosa** that this and other commentaries on the *Abhidhamma* were composed by the **Buddhaghosa** but by an unknown author is noteworthy. His contention is that these were written on the invitation of **Buddhaghosa**.

This commentary is very important for it contains numerous references to the history of Sri Lanka. It has been pointed out that these details are not available elsewhere.

Pañcappakarana Aṭṭhakathā

This is the commentary composed on the *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna*. The author is **ven. Buddhaghosa**. This is confirmed by the sentence added by his pupil. Moreover, the author's colophon tells us that he composed commentaries on all seven books of the

Abhidhamma Piṭaka. This may be assigned to the years 430 AC.

The text deals with the circumstances that led to the compilation of the *Kathāvatthu* by **ven. Moggaliputtatissa** who presided over the third council patronized by **Asoka**. It must be pointed out here that it was the outline of the *Kathāvatthu* that was recited at the first council and that this outline was completed at the third council by **Ven. Moggaliputtatissa**.

ATTHASALĪNI (SHORT NOTES)

This is the commentary on the *Dhammasaṅganī*, one of the 7 books in the *Abhidhamma Piṭaka*. **Ven. Buddhaghosa** compiled this work. The prevalent view is that this was first written in Gaya, and then subsequently revised by **ven. Buddhaghosa** himself in Sri Lanka. It is also said that in doing this revision he mainly depended on the *Mahāpaccarī*.

The introductory portion of the *Aṭṭhasalīni* provides a wealth of information regarding the *Tipiṭaka*, its chronology, why *Abhidhamma* is so important, whether the *Tipiṭaka* is really words of **the Buddha** and a host of such other questions.

In the commentary proper one finds systematic comments on terms occurring in the *Dhammasaṅganī*. Following the scheme of the *Dhammasaṅganī* the compiler divides the book into four chapters, namely:

1. *Cittuppadakhandha*
2. *Rūpakkhandha*
3. *Nikkhepakhandha*
4. *Aṭṭhakathākhandha*

The first chapter deals with all psychological phenomena under *kusala*, *akusala* and *vyākāta*. In this one finds a very subtle analysis of *viññāṇa*.

The second chapter provides comments on terms connected with material qualities (*rūpa*). The third is really a summary of the contents of the first two chapters and the fourth is a condensed presentation of the 3rd chapter. The word definition given in the book is of great importance for the student who is keen to study Buddhist psychology. The work is undoubtedly very technical and hence tedious reading. Yet its value as a book presenting terms of psychological importance is very high.

Aṭṭhasalīni has been translated into English under the title '*The Expositor*' by **Pe Maung Tin** and published by the PTS.

666 EXAMINE THE IMPORTANT OF THE KATHAVATTHU

The *Kathavatthu* form the conclusion of the *Abhidhamma Pitaka* at the 3rd Council, but in the traditional enumeration of the texts, it is the 5th book of the *Abhidhamma Pitaka* and known as a Buddhist book of debate on matters of theology and philosophy. This is the book which more than all others in the *Abhidhamma Pitaka*, is of importance from the point of view of the history of Buddhism, it does not list Dhammas, but aims at the refutation of heretical views. It is the only work of the canon which is ascribed to a

definite author.

According to Theravada tradition, the Kathavatthu is undoubtedly a work of the Asokan age. The generally accepted view is that the Kathavattu was composed by Moggaliputta Tissa Thera, president of the 3rd Buddhist Council which was held at Pataliputta under the patronage of King Asoka. According to Buddhaghosa, the Kathavatthu was uttered by Moggaliputta Tissa. He asserts that the table of contents (matikas) was drawn up by the Buddha, foreseeing that it would be elaborated by Tissa. Consequently Tissa expounded the book not by his own knowledge, but according to the table of contents laid down, and the method given by the Buddha. Hence the whole book became the word of the Buddha (Buddha-bhasita).

The Mahavajsa gives a clear account of the 3rd council. It is said that at the time of the 3rd council arose 18 schools, all claiming to be followers of the Buddha's teaching. Of these only the Theravadins were truly orthodox, while the rest were all schismatic. Realizing that the Order was divided on doctrinal issues as well as practical affairs, Asoka is said to have invited one of the most respected monk, Moggaliputta Tissa, to convene a council for purging heretical views and restoring the purity of the Buddha's teachings.

It was decided that the Buddha was a Theravadin or a Vibhajjavadin and the doctrine preached by him was synonymous with Buddhism. Then at the assembly, the Moggaliputta expounded on points of views, made up of 500 orthodox statements and 500 statements of other views. Thus, composed the Kathavatthu in which he refuted the heretical views, i.e. views which were against Theravadins.

In the Kathavatthu, the subject matters were the discussion and refutation of 219 different doctrinal items of the various schools, some of which are later than the others. A strong disadvantage of the presentation of the controversies in the Kathavatthu is the lack of any indication of the respective school to which the heretical views under discussion may belong. These are mentioned much later only in the commentary.

Kathavatthu, as we have it at present, and as Buddhaghosa commented it in the 5th century A.D. consists of 23 sections, each of which contains 8-12 questions and answers. The various heretical views represent in this book, the commentary says, include those of Vajjiputtaka, sammitiya, Sabbatthivada, Mahasavghika, Kassapiya, Andhaka, Pubbaseliya, Aparaseliya, Rajagirika, Siddhatthika, Gokulika, Bhaddayanika, Mahijsasaka, Uttarapathaka, Hetuvada and the Vetulyaka etc.

All the subject matters of Kathavatthu are discussed in questions and answer with an imaginary

opponent; the final answer is in the negative, the opposite opinion being declared false. It is interesting to note that among the 219 points debated, most of which pertain to minor rules of discipline and the like, there are three major philosophical issues.

'Is there a person as absolute truth, as an ultimate reality?' This is the first section of the Kathavatthu, i.e, puggalakatha. Sammatiya believed that though an individual does not exist independently from the five skandhas, or components that make up his personality, he is at the same time something greater than the mere sum of his parts. The Sammatiya were severely criticized by other Buddhists who considered the theory close to the rejected theory of atman, and thus was taken up by the Kathavathu as the first question to be refuted by arguments favouring the Theravada standpoint. In the Kathavatthu, the subject matter further deals with, e.g., "If there is no person, who then transmigrates? On death an individual changes into an 'intermediary being', who, generated spontaneously and all at once, links two consecutive lives".

The second important topic of controversy is the real existence of 'everything' (sabbaj) at all times (sabbada), appears with philosophical school known as Sarvastivada. The Sarvastivadins maintain everything exists forever (sarvaj sarvada asti). It means that all dharmas exist in the three period of times, and the emphasis put on the reality (svabhava) of dharmas is indicative of the conception that not only their present, but their past as well as future transition, too, represent something real. From this fundamental tenet the name 'Sarvastivada' is given, i.e., doctrine that *'everything exists'*. The Theravadins denied the dharma exists in three period of time, they also rejected the theory of 'substance' or 'self-nature (svabhava), calling it a theory of 'self' (atman) in disguise. In the controversy, Moggaliputta begins asking whether "everything exists" (sabbaj atthi). The Realist answer in the positive. Yet Moggaliputta attempts to get a definition of what 'everything' means – whether it implies all things 'at all times' (sabbada), 'in every way' (sabbena), 'in everything' (sabbesu), in a unique way, even in regard to the non-existence. In the controversy, Moggaliputta insists that that one should not say that the past exists, future exists, and insists only present exists, because it has not ceased, not gone away, not changed, not gone to its end, not disappeared.

The third major problem analysed in the Kathavatthu is the nature of transcendence attributed to the Buddha. According to Mahasanghikas, the Buddha's duration of life is unlimited and immeasurable, he can never die, he is above all human needs and weakness, he does not sleep nor dream, thus, in the view of Mahasanghikas, the Buddha is '*lokottara*', indestructible, completely devoid of all worldly impurities, with

stainless karma. In this controversy, Moggaliputta seems to have been reluctant to assert that the Buddha remained in the 'Human world' (manussa loka).

There is another important question deals with the refutation of a number of points about the nature of an arahant in the Kathavatthu. This refutation was closely resemble what is stated in the northern tradition to have been the cause of the schism put forward by Mahadeva.

In the Avgtuttara Nikaya (III, p.173), the Buddha says :

“Liability to fall away, and the opposite, -- these two things, monks, are concerned with the falling away of a monk who is training”.

Thus, the, the Vajjputtiyas Sajmitiyas, and Sarvastivadins and some of the Mahasanghikas incline to the belief that an arahant can fall away while the orthodox Theravadins totally rejected it, declared that the falling away is expected only from worldly attainment, and not from the reward of recluseship, such as arahantship.

To put an end of the reputation of any questions, at the end is using the words of the Buddha to clarify the statement. For instance, “*Can a householder be an arahant?*” Dhammapada (verse 142) is used:

“Though he be finely clad, if he fare rightly, at peace and tamed, by right law nobly living, refrain from scathe and harm to every creature; He is true brahman, he recluse, he monk!”

With the words of the Buddha, it is clear in meaning, the controversy as to whether a layman may be arahant is ended.

Thus, it is clear that Kathavatthu is a source of the highest possible value for the history of Buddhist philosophy, which has found due attention in research.

666CONCEPT OF BUDDHA AND CONCEPT OF BODHISATTA DISCUSSED IN THE KATHAVATTHU (889)

Kathavatthu is a polemical treatise ascribed to the Elder Moggaliputta Tissa in order to refute the heterodox opinions of the Buddhist schools outside the Theravadin fold.

The concept of Buddha and concept of Bodhisatta in the Kathavatthu are the major philosophical issues attributed to the Mahasavghikas group of schools, viz., the Mahasavghikas, Andhakas, Vetulyakas and Uttarapathakas.

1. Concept of Buddha

The controversies about the Buddha in the Kathavatthu are as follows:

1. The Buddha's daily usages were supramundane usages.
2. The powers of the Buddha are common to disciples.
3. Enlightened through Enlightenment? – as a thing is called white by white-coloured surface, black by black-coloured surface, so a person is called 'Buddha' because of this or that aspect of bodhi.
4. Gift to the Buddha will not bring reward.
5. The Buddha when born in the Tusita heaven, dwelt there but visited this world only in a shape.
6. While the Buddha dwelt in Tusita, he created and sent forth a special shape for teaching Dhamma.
7. The passionless Buddha felt no compassion.
8. The excreta of the Buddha excelled all other odorous things.
9. The iddhi or supernatural power of the Buddha may always be wrought by will.
10. The Buddhas differ in other qualities in general.
11. The Buddha exists in the four quarters of the firmament, above, below and around, causing his change of habitat to come to pass in sphere of being.

The above statements suggests that the Buddha as more than a human. From the point of view that the Buddha to the Mahasavghikas and their offshoots mention specifically that the Buddha is lokottara, indestructible, completely devoid of all worldly impurities, with stainless kamma. His body is perfect, for the body through which he reveals himself is not his true body; it is instead an apparitional body. Being above the world, he has boundless power and life, he neither sleeps nor dreams.

Buddha's acquisitions are all supramundane and cannot be compared to anything worldly. His spiritual practices are supramundane and so are his merits, even his bodily movements such as walking, standing, sitting and lying are also supramundane. His eating, his putting on robes and such other acts are also supramundane. In the Mahavastu, it is stated that the Buddha's ten powers are unlimited while his five eyes are uncommon and excelling those of Pratyekabuddhas, Arhats and others.

According to Vasumitra, the sutras preached by Buddha are all perfect in themselves. Since Buddha speaks of nothing but dharma, his teaching is concerned only with paramarthasatya, and it cannot be normally expressed by words,

only can be explained by silence

2. Concept of Bodhisatta

The controversy regard the Bodhisatta in the Kathavatthu are comparatively few in number. The problems raised therein may be summarized as follows:

1. Is one gifted with the 32 characteristic marks, necessarily a Bodhisatta or not?
2. Whether or not a Bodhisatta takes rebirth into a state of woe and free-will?
3. Whether or not he is destined or assured prior to this last birth?

The position taken by the Mahasavghikas and their offshoots that the Bodhisatta is regarded as a being who is quite superior to other beings.

According to Mahavastu that the Bodhisatta in his last existence as Siddhartha Gautama is self-born and is not born of parents. He sits cross-legged in the womb and preaches therefrom to the gods, who act as his protectors; while in the womb he remains untouched by phlegm and such other matters of the womb, and he issues out of the womb by the right side without piercing it. He has no lust (kama) and so Rahula was also self-born.

The essential premise of the Bodhisatta ideal is to generate in one's own self thought of enlightenment and to fulfill the vow to become a Buddha. Thus, The Bodhisatta concept elevates the virtue of compassion to equality with wisdom. With that vow the aspirant begins the career of a Bodhisatta, which traverses 10 stages (bhumis) and achieves purification through the practice of the 10 perfections (paramitas). These levels, which become progressively higher, elevate the Bodhisatta to the condition of a Buddha.

The Mahasavghikas conception of the Buddhas contributed to the growth of the later Trikaya theory in Mahayana. However, the Mahasavghikas accepted the principle doctrines of the Buddha, not different from the others. The fundamentals are the Four Noble Truths, the Eightfold Path, the non-existence of the soul, the theory of kamma, paticcasamuppada, the thirty-seven Bodhisattvasika dharma, and the gradual stages of spiritual advancement.

666 EXAMINE THE IMPORTANT OF THE KATHAVATTHU (881)

According to the traditional enumeration of the texts, the Kathavatthu is the 5th book of the Abhidhamma Pitaka and known as a Buddhist book of debate on matters of theology and philosophy. It does not list Dhammas, but aims at the refutation of heretical views, and is the only work of the canon which is ascribed to a definite author.

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'Is there a person as absolute truth, as an ultimate reality?' This is the first section of the Kathavatthu. The Sammatiyas maintained that an act vanishes but that it leaves a thrusting, a commitment to fructify, to have consequences. A puggala is an essence not wholly identical with its components. Thus, the Sammatiyas have tendencies toward an ontological concept of the puggala – that it is real though indefinable. They also posit an intermediate existence between death and rebirth. Sammatiya believed that though an individual does not exist independently from the five skandhas, or components that make up his personality, he is at the same time something greater than the mere sum of his parts. The Sammatiya were severely criticized by other Buddhists who considered the theory close to the rejected theory of atman, and was taken up by the *Kathavathu* as the first question to be refuted by arguments favouring the Theravada standpoint.

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human needs and weakness, he does not sleep nor dream, thus, in the view of Mahasanghikas, the Buddha is '*lokottara*', indestructible, completely devoid of all worldly impurities, with stainless karma. In this controversy, Moggaliputta seems to have been reluctant to assert that the Buddha remained in the '*Human world*' (manussa loka).

There is another important question deals with the refutation of a number of points about the nature of an arahant in the Kathavatthu. This refutation was closely resemble what is stated in the northern tradition to have been the cause of the schism put forward by Mahadeva. In the Avguttara Nikaya (III, p.173), the Buddha says :

“Liability to fall away, and the opposite, -- these two things, monks, are concerned with the falling away of a monk who is training”.

Thus, the Vajjputtiyas Sajmitiyas, and Sarvastivadins and some of the Mahasanghikas incline to the belief that an arahant can fall away while the orthodox Theravadins totally rejected it, declared that the falling away is expected only from worldly attainment, and not from the reward of arahantship.

The Kathavatthu, containing various early Buddhist sects on matters connected with several problems of theology, philosophy, cosmology, psychology etc. It is a source of the highest possible value for the history of Buddhist which has found due attention in research. In its contents as well as style, thus the Kathavatthu appears as a highly important source for the reconstruction of the pattern and tendencies of Buddhist thought in the fourth and third centuries B.C.

666 NAME THE DIVISION INCLUDED IN THE SUTTA PITAKA AND EXPLAIN THE IMPORTANCE OF THE KATHAVATTHU.

The name of the division Sutta Pitaka

- 1. Dighanikaya**
- 2. Mijjimanikaya**
- 3. Samyuttanikaya**
- 4. Anguttaranikaya**
- 5. Khuddakanikaya**

Kathavatthu is one of the seven books of the Theravada Abhidhamma pitaka. The Abhidhamma pitaka like the Vinaya and the Sutta pitaka, is considered as the words of the (Buddha bhasita). This was accepted that Abhidhamma, which is about the Dhamma is the work of the later scholastic monks, though its contents could be traced to the Suttas. However, the tradition is that the whole of the Abhidhammapitaka was spoken by the Buddha.

Though the names of the composers of the other six Texts of the Abhidhammapitaka are not known, and there is agreement among scholars that the composer of the Katha vatthu, if not the whole of it but at least of a major part of it, is name another than Ven. Moggliputtatisa Mahathera. This is the great monk who presided at the 3rd Buddhist Council under the patronage of King Asoka. He was Asokas's preceptor and religious adviser and it was on his advice that the Sangha was purified, a Council held and MISSIONS sent to 9 Countries.

During the 3rd BC Buddhism was divided into many schools, the number gradually accepted being 18. There seems to have been much controversies and debate among these schools, some putting forward views that were considered as completely apposite of What the Buddha originally taught. It was such monks who held wrong views that were expelled from the Order of monks by Emperor Asoka as this advice of Ven. Moggliputtatisa.

Ven. Mogggaliputtatisa view that expelling of Monks is not sufficient and that their views should also be analyzed criticized and finally shown to be wrong. It is for this purpose that the Kathavatthu was written.

In this 217 such views are analyzed and rejected. Views belonging to Sarvastivadin, Andhaka, kassapika and some 16 such schools are discussed in the Kathavatthu. It started with the debate on the Puggala. The method-adopted scholars print out, as being very systematic and logical. The Theravada view is presented. This is followed by these opposition views, question, counter question and rejoinder are presented and finally it is shown that the Sakavada (meaning the Theravada) succeeds. For the history of Buddhist thought kathavatthu is of extreme importance.

666CONCEPT OF BUDDHA AND CONCEPT OF BODHISATTA DISCUSSED IN THE KATHAVATTHU (723)

Kathavatthu is a polemical treatise ascribed to the Elder Moggaliputta Tissa in order to refute the heterodox opinions of the Buddhist schools outside the Theravadin fold.

The concept of Buddha and concept of Bodhisatta in the Kathavatthu are the major philosophical issues attributed to the Mahasavghikas group of schools, viz., the Mahasavghkas, Andhakas, Vetulyakas and Uttarapathakas.

1. Concept of Buddha

The controversies about the Buddha in the Kathavatthu are as follows:

1. The Buddha's daily usages were supramundane usages.
2. The powers of the Buddha are common to disciples.
3. Enlightened through Enlightenment?

4. Gift to the Buddha will not bring reward.
5. The Buddha when born in the Tusita heaven, dwelt there but visited this world only in a shape.
6. While the Buddha dwelt in Tusita, he created and sent forth a special shape for teaching Dhamma.
7. The passionless Buddha felt no compassion.
8. The excreta of the Buddha excelled all other odorous things.
9. The iddhi or supernatural power of the Buddha may always be wrought by will.
10. The Buddhas differ in other qualities in general.
11. The Buddha exists in the four quarters of the firmament, above, below and around, causing his change of habitat to come to pass in sphere of being.

The above statements suggest that the Buddha is more than a human. From the point of view that the Buddha, the Mahasavghikas and their offshoots mention specifically that the Buddha is lokottara, indestructible, completely devoid of all worldly impurities, with stainless kamma. His body is perfect, for the body through which he reveals himself is not his true body; it is instead an apparitional body. Being above the world, he has boundless power and life, he neither sleeps nor dreams.

Buddha's acquisitions are all supramundane and cannot be compared to anything worldly. His spiritual practices are supramundane and so are his merits, even his bodily movements such as walking, standing, sitting and lying are also supramundane. His eating, his putting on robes and such other acts are also supramundane. In the Mahavastu, it is stated that the Buddha's ten powers are unlimited while his five eyes are uncommon and excelling those of Pratyekabuddhas, Arhats and others.

According to Vasumitra, the sutras preached by Buddha are all perfect in themselves. Since Buddha speaks of nothing but dharma, his teaching is concerned only with paramarthasatya, and it cannot be normally expressed by words, only can be explained by silence.

2. Concept of Bodhisatta

The controversy regarding the Bodhisatta in the Kathavatthu are comparatively few in number. The problems raised therein may be summarized as follows:

1. Is one gifted with the 32 characteristic marks, necessarily a Bodhisatta or not?
2. Whether or not a Bodhisatta takes rebirth into a state of woe and free-will?
3. Whether or not he is destined or assured prior to this last birth?

The position taken by the Mahasavghikas and their offshoots that the Bodhisatta is regarded as a being who is quite

superior to other beings.

According to Mahavastu that the Bodhisatta in his last existence as Siddhartha Gautama is self-born and is not born of parents. He sits cross-legged in the womb and preaches therefrom to the gods, who act as his protectors; while in the womb he remains untouched by phlegm and such other matters of the womb, and he issues out of the womb by the right side without piercing it. He has no lust (kama) and so Rahula was also self-born.

The essential premise of the Bodhisatta ideal is to generate in one's own self thought of enlightenment and to fulfill the vow to become a Buddha. Thus, The Bodhisatta concept elevates the virtue of compassion to equality with wisdom. With that vow the aspirant begins the career of a Bodhisatta, which traverses 10 stages (bhumis) and achieves purification through the practice of the 10 perfections (paramitas). These levels, which become progressively higher, elevate the Bodhisatta to the condition of a Buddha.

The Mahasavghikas conception of the Buddhas contributed to the growth of the later Trikaya theory in Mahayana. However, the Mahasavghikas accepted the principle doctrines of the Buddha, not different from the others. The fundamentals are the Four Noble Truths, the Eightfold Path, the non-existence of the soul, the theory of kamma, paticcasamuppada, the thirty-seven Bodhisattva dharma, and the gradual stages of spiritual advancement.

PĀLI COMMENTATOR BUDDHADATTA (ORIGINAL BY VEN. SOMA) (2009)

He was an elder commentator to **Buddhaghosa** and **Dhammapāla**. He wrote few commentaries:

(1) *Vinaya Vinicchaya* and *Uttara Vinicchaya*

Buddhadatta was the author of these two books. They were composed in summary form and were written in verses. *Vinaya Vinicchaya* has 31 chapters. It gives interpretation of *Vinaya* rules and also prescription in the *Vinaya Piṭaka*. It contains about 3000 verses. The language is very simple and the diction is good.

The *Uttara Vinicchaya* is a supplement to *Vinaya Vinicchaya*. There are 23 chapters and 969 verses. It described about *Pārājika*, *Saṅghādisesa*, *Nissaggiya Pācittiya* and *Sekhiya*.

(2) *Abhidhamma Vatāra*

It is introduction to the study of Buddhist philosophy and the *Abhidhamma*. There is a great similarity between **Buddhaghosa's** *Visuddhimagga* and *Abhidhammāvatāra*. Both based their works on the same material from Sinhalese commentaries. But **Buddhaghosa** style was more graphic and extra-ordinary, very rich. **Buddhadatta's** outlook was liberal.

(3) *Rūpārūpa Vibhaṅga*

It is prose work. He wrote it to enlighten the beginner on the *Abhidhamma* system of thought. It is most abridge summary of the entire *Abhidhamma*.

(4) *Madhuratta Vilāsini*

It is the commentary on *Buddhavaṃsa*. This work discusses the life of **Gautama**. It also mentioned the 24 *Buddhas*.

(5) *Jinalaṅkāra*

It is a Pāli poem. It has 250 verses. The language is very elegant. It described the life of **the Buddha**.

Buddhadatta was unable to finish his work while he met **Buddhaghosa** on his way back he asked him to continue in that what he started.

VEN. BUDDHADATTA (458-480 AD)

Buddhadatta also came to Sri Lanka and lived in *Mahāvihāra*. He came before **Buddhaghosa**. He came to study Buddhism and when he was going back he met **Buddhaghosa** in a boat coming to Sri Lanka. He requested **Buddhaghosa** to send some copies of *Tipiṭaka* if possible.

Amongst **Buddhadatta's** work is *Abhidhammāvatara*, *Vinayavinicchaya* etc. **Buddhaghosa** divided *Abhidhamma* into 5 aggregates – *rūpa*, *vedanā*, *saññā*, *saṅkhārā* and *viññāṇa*.

BUDDHADATTA (LECTURED BY VEN. PAÑÑĀRATANA) (ORIGINAL BY VEN. INDAKA)

Buddhadatta, the famous author, poet and commentator was a contemporary of **Buddhaghosa**. The *Gandhāvaṃsa* refers to him after **Buddhaghosa**. He may be mentioned as one of the foremost scholars after **Buddhaghosa**. He was born in Uragapura of South India. He was the author of the Summaries/commentaries(?), namely *Abhidhammavātara*, *Vinayavinicchaya* and *Madhurattaviāsini* which are commentaries on *Buddhavaṃsa*.

According to *Buddhaghosuppatti*(?) **ven. Buddhadatta** and **ven. Buddhaghosa** crossed each other the ocean and met miraculously. They introduced themselves to each other and discussed their works. **Buddhadatta** who was returning from Sri Lanka requested **Buddhaghosa** to translate all the Sinhalese commentaries and send him a copy each(?) to summaries(?) the same. The facts about **Buddhadatta** are few.

Abhidhammavātara says that **Buddhadatta** was a teacher residing at Uragapura and he was well versed in the tradition maintained by the residents of the Mahāvihāra. *Vinayavinicchaya* as well as *Uttaravinicchaya* says that it was composed by **Buddhadatta** of Uragapura. Further, the former says that he was residing in a *vihāra* built by **Venudasa**(?) at Maṅgalabhūta Maṅgala near Karveri in the Chola country. *Abhidhammavātara* says that it was written when he was residing in a *vihāra* built by **Kanhadasa** in Kaveri Paṭṭhāna.

The date as well as the other problems of **ven. Buddhadatta** were discussed by several scholars. **Malasekara** is inclined to accept the statement that the two eminent teachers met each other. **Ven. A.P. Buddhadatta** points out that there is nothing to prove the legend but concludes on these traditions that **ven. Buddhadatta** was a contemporary of **ven. Buddhaghosa**. He has expressed the view that Mahāvihāra was the centre of Buddhist learning. Many scholars visited Sri Lanka and **Buddhadatta** was one of them who came before **Buddhaghosa**.

G.P. Malalasekera also gives an account of a meeting between **Buddhadatta** and **Buddhaghosa**. He states **Buddhadatta** was already in Ceylon before **Buddhaghosa** had made up his mind to make a summary of the Sinhalese commentaries, but had to leave the island without accomplishing the object/objective(?) which had brought him there. When **Buddhadatta** left Ceylon, **Buddhaghosa** is said to have taken ship to Anurādhapura. After three days the two ships passed near each other. According to legend through the influence of **Sakka** the meeting of the monks was a dramatic one. They introduced themselves to each other. **Buddhaghosa** announced the purpose of his journey. If **Buddhaghosa** rendered the teachings of **the Buddha** into Māgadhī, you(?) write(?) the commentaries of the three *piṭakas*.(?)

Buddhaghosuppatti mentions that **Buddhadatta** met **Buddhaghosa** in mid-ocean while he was coming back from Ceylon to India. **Buddhadatta** came to know about **Buddhaghosa's** mission to translate into Pāli the Sinhalese commentaries. So, he also went again there with the same mission(?). But he died soon after his return to India from Ceylon.

VEN. BUDDHADATTA (ORIGINAL BY VEN. TEP SANN CHENDA)

The famous commentator **ven. Buddhadatta** was one of the foremost scholastics after preeminent **ven. Buddhaghosa** who contributed towards commentarial literature. Unlike others he left some information about himself in the colophons to his works. He was born in south India where he spent most of his time. However, **Buddhadatta** was native of Urayyus and a citizen of Chola kingdom.

He came to Sri Lanka and ordained at *Mahāvihāra* in Anurādhapura where he spent some time and thus belonged to the *Mahāvihāra* treatment. **Ven. Buddhadatta** is the author of four manuals:

1. *Abhidhammāvātara*
2. *Rūpārūpa Vibhaṅga*
3. *Vinayavinicchaya*
4. *Udāravinicchaya*

Those four books he mentioned and refers to he wrote the commentary of *Buddhavamsa* in the colophons to the *Abhidhammāvātara*.

The *Vinayavinicchaya*, *Udāravinicchaya* he describes himself as a native of Uragapura which has been **Buddhaghosa** divided *Abhidhamma* into aggregates (*rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*). (?) Identified with modern Urayyus situated on the Southern bank of Kaveri, we are told that he compiled the *Abhidhammāvātara* and the *Madhuratthavilāsini*, while residing in the great monastery situated in the Kāveripattana and build by **Kanhadāsa**.

He helded from Tambapaññi and he composed that works on the banks of Kaveri, in the central part of Cola kingdom. Here Tambapaññi would refer to the area of Taraparni river in Tiññevelly.

Ven. Buddhadatta has not mentioned where he wrote the *Uttaravinicchaya*. It may be possible that he wrote it in Sri Lanka. As it was written at the request of **Saṅghāpāla Mahāthera** of the *Mahāvihāra*. **Ven. Buddhadatta**(?) wrote the *Visuddhimagga* at the request of *Saṅghāpāla* too.

It has generally been accepted that **ven. Buddhadatta** and **ven. Buddhaghosa** were contemporaries and that **Buddhadatta** was the senior of the two. In the *Buddhaghosappatti* is recorded that on his return voyage to India he met in the mid-ocean **Buddhaghosa** who was proceeding to Sri Lanka to translate into Pāli the Sinhalese commentaries.

By hearing that he informs **Buddhaghosa** that he too had been deputed to translate the commentaries, but he been(?) able to compile only the *Jinālaṅkāra*, *Dantāvamsā*, he would not live long.(?) Commentaries so that he may summarize his labour.(?) If so he would have acknowledged this. It is difficult to believe that he would have lived long enough – the similarity in their contents is that they drew their material from the same sources and thus **ven. Buddhadatta** is to be dated earlier, the same period.

666BUDDHADATTA

Buddhadatta was a Southa Indian by birth and spent most of his time in Southa India. He is the famous author and commentator. He is one of the famous scholars after the preeminent Buddhaghosa who contributed Pali commentarial literature, he is the autor of the four manuals-Abhidhammavātara, Rugarupavibhanga, Vinayavinicchay and Uttaravinicchaya and Madhuratthavilasini on Buddhavamsa.

According to the legend, Buddhadatta came to Ceylon and ordained at the Mahavihara in Anuradhapura. It generally been accepted that Buddhadatta and Buddhaghosas were contemporaries. It is said that Buddhadatta had visited Ceylon and on his return to India he met in mid-ocean Buddhaghosa who was proceeding to Ceylon, he informs Buddhaghosa that he, too, had been deputed

to translate the commentaries, but he could not obtain them.

He encourages Buddhaghosa mission and requests him to execute it thoroughly as he himself would not live long. It is said that Buddhadatta died shortly after his return to India. Buddhadatta who was returning from Sri Lanka requested to Buddhaghosa to send him translation of the commentaries so that Buddhadatta may Summarize his labours. It is said that Buddhaghosa complied with this request and Buddhadatta Summarized commentaries on the Abhidhammatara and those on the Vinayavinicchaya.

The more plausible explanation is that Buddhadatta came to Ceylon before Buddhaghosa studied the Sinhala commentaries and Summarized them in Pali. Abhidhammatara says that he was a teacher residing at Urugapura and he was well versed in the tradition maintained by the residents of the Mahaviara.

The Vinayavinicchaya as well as the Uttaravinicchaya says that it was composed by Buddhadatta of Urugapura. The Abhidhammatara says that it was written when he who came residing in a Vihara built by Kanhadasa in Kaveri-pattana. Buddhadatta was one who came before Buddhaghosa. Buddhadatta has made as notable contribution especially to the study of Abhidhamma.

666(1) BUDDHADATTA

(A famous author and commentator, he is one of the foremost scholiasts after the pre-eminent Buddhaghosa who contributed towards Pali commentarial literature).

Buddhadatta was a celebrity of the Mahavihara of Ceylon and was an inhabitant of the Kaveri region in the kingdom of the Cholas. He was born in Urugapura and flourished during the Kalamba dynasty.

It has been generally been accepted that Buddhadatta and Buddhaghosa were contemporaries and that Buddhadatta was the elder of the two. (According to a legend found in the Vinayavinicchaya-tika, the Ven. Buddhadatta and the Ven. Buddhaghosa crossed each other at the ocean and met miraculously. They introduced themselves to each other and discussed their works. Ven. Buddhadatta who was returning from Sri Lanka requested the Ven. Buddhaghosa to translate all the Sinhalese commentaries and send him a copy each to summarize the same. It is said that Buddhadatta died shortly after his return to India.)

He is the author of the four manuals and one commentary:

- (1) Abhidhammatara
- (2) Rurarupavibhava manuals on the Abhidhamma
- (3) Vinaya-vinicchaya

- (4) Uttaravinicchaya manuals on the Vinaya
- (5) Madhuratthavilasini - commentary on the Buddhavajsa.

The Gandhavajsa refers to his three works, i.e., the above (1), (3), (4) and it omits the (2) and (5) from the list of his works. But somewhere it mentions that the Jinalavkara was his another work. The Sasanavajsa says that he was the author of the above (1), (2), (3) and (5).

The Vinayasaratthadipani records that Buddhadatta made summaries of Buddhaghosa's works after the latter had translated them from the Sinhalese Prakrit atthakathas. But Buddhadatta nowhere mentions Buddhaghosa's name, but states that he wrote the Vinayavinicchaya at the request of his pupil Buddhasiha, the Uttaravinicchaya at the request of Mahathera Savghapala, and the Abhidhammavatara at the request of Sumati.

Buddhadatta opens his scheme 方案 with a fourfold division of the compendium, e.g., mind, mental properties, material quality and Nibbana; while Buddhaghosa expounds his psychology in terms of the five khandhas. In this respect Buddhadatta's representation is perhaps better than that of Buddhaghosa.

Buddhadatta has made a notable contribution especially to the study of Abhidhamma. He was evidently held in high esteem for his scholarly attainments by those who came after him. The author of Vinayavinicchaya Tika has referred to him as a great poet who had won the praises of the celebrated Buddhaghosa himself.

666BUDDHADATTA 382 (-96) = 286

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He is the author of the four manuals and one commentary:

- (1) Abhidhammavataara
- (2) Rupa-rupa-vibhava-ga manuals on the Abhidhamma
- (3) Vinaya-vinicchaya
- (4) Uttara-vinicchaya manuals on the Vinaya
- (5) Madhura-tthavilasini - commentary on the Buddhava-jsa.

The Gandhava-jsa refers to his three works, i.e., the above (1), (3), (4) and it omits the (2) and (5) from the list of his works. But somewhere it mentions that the Jinalavkara was his another work. The Sasa-nava-jsa says that he was the author of the above (1), (2), (3) and (5).

The Vinaya-sara-tthadipani records that Buddha-datta made summaries of Buddha-ghosa's works after the latter had translated them from the Sinhalese commentaries. But Buddha-datta nowhere mentions Buddha-ghosa's name, but states that he wrote the Vinaya-vinicchaya at the request of his pupil Buddha-siha, the Uttara-vinicchaya at the request of Mahathera Savghapala, and the Abhidhammavataara at the request of Sumati.

Buddha-datta opens his scheme 方案 with a fourfold division of the compendium, e.g., citta, cetasika, rupa and Nibbana; while Buddha-ghosa expounds his psychology in terms of the five khandhas. In this respect Buddha-datta's representation is perhaps better than that of Buddha-ghosa.

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666BUDDHADATTA **VEN.OEU SAM ART**

Buddha-datta was a Southa Indian by birth and spent most of his time in southa India. He is the famous author and commentator. He is one of the foremost scholars after the preeminent Buddha-ghosa who contributed pali commentarial literature, he is the author of the four manuals-Abhidhammavataara, Rupa-rupa-vibhaga, Vinaya-vinicchaya and Uttara-vinicchaya and Madhura-tthavilasini on Buddhava-amsa.

According to the legend, Buddha-datta came to Ceylon and ordained at the Mahavihara in Anuradhapura. It generally been accepted that Buddha-datta and Buddha-ghosa were contemporaries. It is said that Buddha-datta had visited Ceylon and on his return to India he met in mid-ocean Buddha-ghosa who was proceeding to Ceylon, he informs Buddha-ghosa that he, too, had been deputed to translate the commentaries, but he should not obtain them.

He encourages Buddha-ghosa mission and requests him to execute it thoroughly as he himself would not live long. It is said that Buddha-datta died shortly after his return to India. Buddha-datta who was returning from Sri Lanka requested to

Buddhaghosa to send him translation of the commentaries so that Buddhadatta may summarize his labours. It is said that Buddhaghosa complied with this request and Buddhadatta summarized commentaries on the Abhidhammavataara and those on the Vinayavinicchaya.

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666DHAMMAPALA VEN.OEU SAM ART

Dhammapala is a celebrated author; he was a Tamil by birth and wrote his works in south India, he was a celebrity of the Mahavihara in Anuradhapura. He wrote the commentaries on the udana, itivuttaka, Vimanavatthu, Petvatthu, Theragatha, Therigatha and Cariyapitaka. He was also the author of several other works in the nature of commentaries and sub-commentaries. Dhammapala, like Buddhaghosa gives very little information about himself in his writing. In colophons to his works he has stated that he compiled them while residing at Badaratittavihara.

Dhammapala's works show that he was well-read and well-informed and possessed much exegetical skill. His explanation of term is clear. Dhammapala's works are important in contents taken from the Sinhalese and Dravidian commentaries, date back to a period much earlier than Dhammapala himself and present the most ancient orthodox tradition. It is generally referred to him as Acariya. Various works are attributed to him, but as there seem to have been several authors of the same name, it is difficult to assign their works separately. The best known, distinguished by the name of Acariya, is said to have written fourteen books. The Sasanavamsa records that he lives at Badaratittha in south India.

He was a native of Kancipura. His period is uncertain, it is generally agreed that he is posterior to Buddhaghosa. He seems to have studied in the Mahavihar, because he mentions this fact in the introduction to his books e.g. (Petavatthu commentary). It is quite likely that he studied the Tamil Commentaries as well and he wrote at badaratittha Khuddhaka Nikaya was his chief study, and seven of his works are commentaries on the books of poetry preserved in Canon the Thera and Their-Gatha, Udana, Vimana, Petavatthu, Itivuttaka and cariyapitaka.

His other works are commentaries on the Netti and on the Visuddhimaga called paratthamanjusa (Linatthavannana) on Buddhaghosa's commentaries to the four Nikayas and another on the Jatakathakatha. He is also credited with having written a tika on the Buddhavamsa Commentary and on the Abhidhammatthakatha.

666DHAMMAPALA

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He was a native of Kancipura. His period is uncertain, it is generally agreed that he is posterior to Buddhaghosa. He seems to have studied in the Mahavihara, because he mentions this fact in the introduction to his books e.g. (Petavatthu commentary). It is quite likely that he studied the Tamil

commentaries as well and he wrote at Badaratitha Khuddhakanikaya was his chief study, and seven of his works are commentaries on the books of poetry preserved in canon the Thera and Their-Gatha, Udana, Vimana, Petavatthu, Itibuttaka and CAriyapitaka.

His other works are commentaries on the Netti and on the Visuddhimaga called Paratthamanjusa (Linatthavannana) on Buddhaghosa's commentaries to the four Nikayas and another on the Jatakathakatha. He is also credited with having written a Tika on the Buddhavamsa commentary and on the Abhidhammatthakatha.

P.G.I 202. The End.

DHAMMAPĀLA (ORIGINAL BY VEN. SOMA) (2009)

The commentator **Dhammapāla** lived at Badaradittha in the Dhammila kingdom near Sri Lanka. Most properly he was a Tamil bible(?) and wrote in South India.(?)

Vimānavatthu Atthakathā

Dhammapāla wrote the *Vimānavatthu Atthakathā* on *Khuddakanikāya* text *Vimānavatthu*. It gives an account of the Buddhist idea of heaven and hell. It explains various grades of heaven. The pleasure of *Tāvatiṃsa* heaven joys and comfort of those who dwell in the *Vimāna*. That study of this commentary shows that the *Tāvatiṃsa* heaven was the place where most of the departed souls took their abode. It states that only in exceptional cases happens the visit of the spirit to the region of higher gods. Many occasions those spirits in order to listen to the discourses of **the Buddha** came to the earth by the *Vimānavatthu*. There are many stories in *Vimānavatthu*. They are *Piṭhavimāna*, *Nāvāvimāna*, *Dīpavimāna*, *Uttaravimāna*, *Dāsīvimāna* etc.

Petavatthu Atthakathā

Dhammapāla wrote the *Paramatthadīpanī* which is a commentary on the *Petavatthu*. It deals with the *petas* or spirits of the dead people. It has detail of stories compiled from Buddhist tradition. These stories are handed down orally and also recorded in the ancient commentaries in Ceylon. The *Petavatthu* commentary has several stories. They are:

- | | | |
|--------------------------|--------------------------|---------------------|
| a) Sūkaramukhapeta | h) Nāgapeta | l) Guthakhādakapeta |
| b) Putimukhapeta | i) Urakapeta | m) Ambapeta |
| c) Piṭṭhadhitalikapeta | j) maṭṭakuṇḍalipeta | n) Nandakapeta |
| d) Tirokuddhapeta | h) Saṭṭhikūṭasahassapeta | o) Upparipeta |
| e) Pañcaputtakhādakapeta | i) Bhogasamharapeta | p) Māsupeta |
| f) Khalātiyapeta | j) Akkharukkhapeta | q) Danapālapeta |
| g) Goṇapeta | k) Pāṭaliputtapeta | |

etc. All these stories were written to inform the reader about the effect of *kamma*. They had done it in this manner: after death one is reborn in the *Tāvatiṃsā* heaven or any other *devaloka* and enjoys the goodness, health, effects of *kamma*. He had done in this manner. A person after death he was

reborn as a *peta* or *peti* when he was regarded as guilty for his bad action because of no faith towards Buddhism.(?) He will be born as a *peta*. When the limit time was over in *petaloka* then he would be released.

Theragāthā Atthakathā

Dhammapāla wrote the *Theragāthā Aṭṭhakathā*. It is known as the *Paramatthadīpanī*. It refers to many places of ancient India. They are:

- | | | |
|-----------------|------------|--------------|
| a) Sāvattihī | d) Magadha | g) Avanti |
| b) Rājagaha | e) Kampā | h) Sāketa |
| c) Kapilavatthu | f) Vesālī | i) Takkasīla |

etc. It also gives an account of the king during the time of **Buddha**, for example – **Pasedanī Kosala, Bimbisāra, Candapajjota**. It also mentions various castes – *Mallas, Vajjians, Sakyans* etc. The commentator stated that although they came from different castes, yet they lived in great unity. They thought that all of them are equal. The commentary refers to the *theras* who were disciples of **the Buddha**, for example **Tissa, Abhaya, Usamba, Yasa, Upāli, Rāhula, Revata, Kappa, nandana, Nadīkassapa** and **Gayākassapa** etc.

Therīgāthā Atthakathā

Dhammapāla wrote the *Therīgāthā Aṭṭhakathā*. It is known as the *Paramatthadīpanī*. It is an account of the *Therīs*. They are:

- | | | |
|------------|------------------|---------------|
| a) Selā | f) Uppalavaṇṇa | k) Dantikā |
| b) Sundarī | g) Sumaṅgalāmātā | l) Ambapālī |
| c) Nandā | h) Puṇṇā | m) Isidāsī |
| d) Khemā | i) Suṇḍarī | n) Paṭācāra |
| e) Subhā | j) Vimalā | o) Kisāgotamī |

etc.

Cariyāpitaka Atthakathā

On the *Cariyā Piṭaka* he wrote the *aṭṭhakathā* called *Paramatthadīpanī*. He also wrote commentaries on *Udāna* and *Itivuttaka*.

DHAMMAPĀLA AND HIS WORK (LECTURED BY VEN. PAÑÑĀRATANA) (ORIGINAL BY VEN. INDAKA) (2006)

This is the commentary on *Udāna*. Its alternative name *Paramatthadīpanī* seems to have been given by the author - »*Pakāsanā paramattha dīpanī nāma nāmato.*« He has given it two more names, *Udānassattha vaṇṇanā* and *Udānassa Aṭṭhakathā* - »*Yathā balaṃ karissāmi udānassatthavaṇṇanā.*« (= „I am composing the *Udānassattha Vaṇṇanā* and *Udāna Aṭṭhasamattā.*“)As the name *Paramatthadīpanī* has also been given to several other commentaries it is customary to refer to the commentary on the *Udāna* by the name *Udānaṭṭhakathā*.

This was written by **ven. Ācariya Dhammapāla**, a resident of the Badaratittha Vihāra - »*Badaratitthavihāra vāsinā ācariya dhammapāla therena kathā.*« The author says that he is composing the *Udānatthassavaṇṇanā* without violating the tradition maintained by the residents of the Mahāvihāra and leaving out only the repetitions.

Vimānavatthu Atthakathā

This is the commentary on the *Vimānavatthu*. It is also known by the name *Paramatthadīpanī*, which is common to several works. Both these names are given in the book. Another name given by the author is *Vimānavatthu Aṭṭhavaṇṇanā*. The author is **ven. Ācariya Dhammapāla**, a resident of the Badaratittha Vihāra - »*Iti badaratittha vihāra vāsinā ācariya dhammapālena katāya paramattha dīpaniyā khuddakaṭṭhakathāya vimānavatthu attha vaṇṇanā niṭhitā.*« The text is silent on its date.

The text begins with a short introduction which tells us that the author is faithfully following the ancient commentaries and the tradition of the Mahāvihāra. Thereafter, the author goes on to narrate the stories of the deities. Each story is followed by his comments on the selected words of the verses contained in the *Vimānavatthu*.

Petavatthu Atthakathā

This is the commentary written on the *Petavatthu*. Its alternative name given in the introduction is *Atthasamvaṇṇanā*. Its other name is *Paramatthadīpanī*. This was composed by **ven. Ācariya Dhammapāla**, a resident of the Badaratittha Vihāra. The commentary begins with a short introduction which lays emphasis on the fact that the author faithfully follows the tradition of the Mahāvihāra. Thereafter, the works selected from the *Petavatthu* are treated. These comments cover all 51 stories in the same order as the text.

Nettipakarana Atthakathā

This is the commentary written on the *Nettipakarana*. Its author has given it a slightly different name: *Nettipakaraṇassa Aṭṭhasamvaṇṇanā*. The author is **ven. Ācariya Dhammapāla** who lives at Badaratittha. The commentary closely follows the order of the *Nettipakarana*. According to its introduction the *Nettipakarana* was

explained by **ven. Mahākaccāyana** and approved by **the Buddha**. It explained the word 'Netti' as that which leads the good doctrine.

Paramatthamañjusā

This is the commentary of the *Visuddhimagga*. This name has been given at the end of each chapter: »*Paramattha mañjusāyaṃ visuddhimagga saṃvaṇṇāyaṃ*.« Again, this name as well as its alternative name, *Visuddhimagga Ṭīkā* is contained in the colophon: »*Paramatthamañjusā nāma visuddhimagga ṭīkā samathā*.« Its colophon tells us that this was written by **ven. Ācariya Dhammapāla** of Badaratittha Vihāra: »*Badaratittha vihāra vāsinā ācariya dhammapālena kathā paramattha mañjusā nāma visuddhimaggaṭīkā*.« - „Here ends the *Visuddhimagga Ṭīkā* called *Paramatthamañjusā* composed by **ven. Ācariya Dhammapāla**, a resident of the Bvadaratittha Vihāra.“ The request for its compilation came from **ven. Nāgadaṭṭha** of the Sitthagāma Pirivena: »*Āyacito sitthagāma pirivena nivāsina therena nāgadaṭṭhetena*.«

DHAMMAPĀLA AND HIS WORK

Dhammapāla lived at Badaratittha in the Damila kingdom most probably near Sri Lanka. He was a Tamil by birth and wrote commentary in South India. The following other commentaries are attributed to him:

Vimānavatthu Atthakathā

Dhammapāla wrote the *Vimānavatthu Atthakathā* on the text *Vimānavatthu*. It gives an account of the Buddhist idea of heaven and hell. This commentary explained various great(?) of heavens – the pleasure of *Tāvātimsa* heaven, joys and comforts of those who dwell in *Vimāna*. The study of this commentary shows that the *Tāvātimsa* heaven was the plane where most of the departed souls way(?). It states that only in rare(?) *kesā*(?), a spirit passer to the region of higher god.(?) Many occasions the departed one in order to listen to the discourses of **the Buddha** came to the earth by the *Vimāna*. There are many stories about the *devas* in *Vimānavatthu*.

Petavatthu Atthakathā

Dhammapāla wrote the *Paramatthadīpanī*, which is a commentary on the *Petavatthu*. It deals with the *petas* or spirits of the deceased. It has stories compiled from Buddhist tradition handed down orally. This commentary has several stories. These stories inform the readers about the effect of *kamma* after death. When a person does good deeds, he will be reborn in heaven. If he does bad deeds, he will be born as a *peta* or *peti*. He will suffer a lot in the hell. When someone does some meritorious action for his welfare, then he will become free from his life of *peta* as a result of the transference of merit.

Theragāthā Atthakathā

It is known as *paramatthadīpanī*. It refers to many important places of ancient India. For example, Sāvattī, Rājagaha, Kapilavatthu and Māgadha. Many important kings such as **Pasenadikosala**, **Bimbisāra** etc. are explained in this commentary, described about **Mallā** and **Vajjīs Thera** belonging to many families lived here in unity.(?) It explains descriptions about the natural surroundings. This commentary is useful to understand difficult grammatical expressions given in the verses.

Therīgāthā Atthakathā

This is also known as *Paramatthadīpanī*. It gives an account of *therī* as **Rohinī**, **Subha**, **Ambapālī**, **Selā**, **Vatthamātā**, **Vimalā** etc. All these *therī* exhibited the difficulties they underwent during the household life. The difficult expressions included in the verses are well defined in the commentary.

Dhammapāla wrote many other commentaries. They were on the canonical texts. *Udāna*, *Itivuttaka* and *Cariyāpiṭaka* – all these commentaries are useful for the study of the canonical texts.

666DHAMMAPĀLA AND HIS WORDS

Dhammapāla lived at Badaratittha in the Damila kingdom near Srilanka most probably. He was a Tamil by birth and wrote commentary in south India. The following other commentaries attributed to him.

Vimānavatthu- atthakathā

Dhammapāla wrote the **Vimānavatthu atthakathā** on the text **Vimānavatthu**. It gives an account of the Buddhist idea of heaven and hell. This commentary explained various great of heavens- the pleasure of **Tāvātimsa** heaven, joys and comforts of those who dwell in Vimāna. The study of this commentary shows that the Tāvātimsa heaven was the play where most of the departed souls way. It states that only in rare kesā, a spirit passer to the region of higher god. Many occasions the departed one in order to listen to the discourses of the Buddha came to the earth by the **Vimāna**. They are many stories about the devas in the **Vimānavatthu**.

Petavatthu - atthakathā

Dhammapāla wrote the **Paramatthadīpanī** which is a commentary on the **Petavatthu**. It deals with the **petas** or spirit of the deceased. It has stories compiled from Buddhist tradition handed down orally. This commentary has several stories. These stories inform the readers about the effect of **kamma** after death. When a person does good deeds, he will be born in heaven. If he does bad deeds, he will be born as a **Peta** or **Peti** he will suffer a lot in the hell. When someone does some meritorious actions for his welfare, then he will become free from his life of **Petā** as a result of the transference of married.

Theragāthā- atthakathā

It is known as *paramatthadīpanī*. It refers to many important places of ancient India. For example, **piSavattī**, **Rajagaha**, **Kalavatthu** and **Māgadha** many important king as **passenadīkosala**, **bimbisāra** etc. are explained this commentary described about **Mallā** and **Vajjīs Thera** belonging to many families lived here in unity. It explains descriptions about the natural surroundings. This commentary is useful to understand difficult grammatical expressions given in the verses.

Therīgāthā- atthakathā

This is also known as **Paramatthadīpanī**. It gives account of Therī as **Rohinī, subha, Ambapālī, Selā, Vatthamātā Vimalā** etc. All these Therī exhibit the difficulties they underwent during the household life. The difficult expressions included in the verses are well defined in the commentary.

Dhammapāla wrote many other commentaries. They were on the canonical Texts. Udāna, **Itivuttaka** and **Ācariya-pitaka** all these commentaries are useful for the studies of the canonical Texts.

Words-398

VEN. UPASENA AND HIS WORKS (LECTURED BY VEN. PAÑÑĀRATANA) (ORIGINAL BY VEN. INDAKA) (2006)

Niddesa is the eleventh book of the *Khuddaka Nikāya* - the fifth division of the *Sutta Piṭaka*. It consists of two main *niddesas*:

1. *Mahāniddesa*
2. *Cullaniddesa*

Although the modern scholars consider this to be a commentary, the tradition as handed down by the Sinhala *bhikkhus* views it as an exposition by **Sāriputta**. This view is further supported by the *Saddhammapajjotikā*, the commentary on *Niddesa*. This exposition deals with thirty-three *suttas* contained in the *Aṭṭhakavagga* and the *Pārāyanavagga* and the *Khaggavisāna Sutta* of *Suttanipāta*.

This is the only commentary based on the *Suttavibhaṅga* that has been included into canon and interesting remark on the history of *Niddesa*.(?) It is found in the *Vinaya* commentary where it is reported that it was nearly lost for a certain time. Only a single monk named **Mahārakkhita** knew it by heart still. If he died, this text could disappear. Therefore the monks wanted to take from(?) him but he was Dussita(?). So, they did not like to worship him. However, finally to protect this text one monk went to him and took(?) this text by heart. This text is ascribed to **ven. Sāriputta**.

Upasena is the author of the commentary named *Saddhammapajjotikā* on the *Niddesa*. *Thera* who was named **ven. Vera** invited to compose this commentary.(?) Its colophon gives this name as well as the alternative name – *Niddesavaṇṇanā*. This commentary is divided into two parts. They are *Mahāniddesa Aṭṭhakathā* and *Cūlaniddesa Aṭṭhakathā*. Scholars accepted it as one of commentaries.

The author **Upasena** resided at a *pirivena* built by **Kittisena** to the West of Mahāthūpa of the Mahāvihāra situated to the South of Anurādhapura. He was identified as the teacher of **ven. Mahānāma**. The author of the *Mahāvamsa* part one and the *Saddhammapakāsanī*.(?) The author says that he composed this. He composed this in the 26th year of **king Sirinivāsa Sirisaṅghabodhi**.(?) When this king has been identified as **Mahānāma**(?), this commentary must have been completed in 433 AC. The author appears to have ignored the usurpers(?) and recorded the date reckoning from the last lawful king.

This is generally considered to be a work inferior to those of **ven. Buddhaghosa** or **ven.**

Dhammapāla. Furthermore, it has been pointed out that this contains material drawn from the *Suttanipāta Aṭṭhakathā* and the *Visuddhimagga*.

MAHĀNĀMA AND HIS WORK

Paṭisambhidāmagga is 12th book of the *Khuddaka Nikāya*, the fifth division of *Sutta Piṭaka*. The book deals with an analysis of *Abhidhamma* concepts and practices already found in the *Sutta Piṭaka* and the *Vinaya Piṭaka*. As the topics show this work treats some important points of the Buddhist doctrine.

Mahānāma is the author of two works, namely *Mahāvamsa* Part One and *Saddhammappakāsinī*. It is included in the *Khuddaka Nikāya*. The latter tells us that it was composed by **ven. Mahānāma** in third year after the death of **king Moggallāna**. It has been pointed out that by that time the author must have been very old, probably over 94 years.

The king bestowed on him the Pabbata Vihāra in Sigīriya. The *Mahāvamsa* does not give any information about its author or date. It is in the *Vamsatthappakāsinī* written about 10th century AC, that this information is found. It says that the *Mahāvamsa* was written by **ven. Mahānāma** who was residing at the *Mahāpirivena* built by the commander **Dīghasanda**. This is a fact endorsed by *Mahāvamsa* Part Two composed after **king Parakkamabāhu I.**

Moreover, it tells us that **ven. Mahānāma** was **king Dhātusena's** mother's brother and that the latter had taken care of young **Dhātusena** who was ordained for the purpose of screening(?) him for security. All these indicate that *Mahāvamsa* Part One must have been composed sometime after the death of **king Dhātusena**. He was a pupil of **ven. Upasena**, the author of the *Saddhammapajjotikā*.

Ven. Mahānāma composed the commentary named *Saddhammappakāsinī* on the *Paṭisambhidāmagga*. This name is given in the metrical introduction as well as in the colophon. The colophon says »*therena mahābhidhānena*« - „by the elder **Mahābhidhāna**. As the word '*abhidhāna*' is synonymous with '*nāma*', this has traditionally been interpreted to mean **Mahānāma**. This view has been accepted by all modern scholars.

The author tells us that he completed this work in third year after the demise of **king Moggallāna**. The colophon adds that the author was residing at a *pirivena* built by **Uttaramanti** at the Mahāvihāra. The *Mahāvamsa* says that **Uttara**, the commander (in chief of **Moggallāna**) built a *pirivena*. **Malalasekara** identifies the first **Mahānāma** with the author of the *Mahāvamsa* and the *Saddhammappakāsinī*.

The text consists of three main divisions called *vaggas*. These are:

1. *Mahāvagga* – 'Main division' (it has 74 sub-divisions)
2. *Majjhimavagga* – 'Middle division' (it has 10 sub-divisions)
3. *Cullavagga* – 'Minor division' (it has 10 sub-divisions)

The first has 74 subdivisions, while the latter two comprise 10 sub-divisions each. This follows the *Paṭisambhidāmagga* and has 30 *suttas*.(?)

MAHANAMA,

- author of the commentary on the *Paṭisambhidāmagga*. The colophon to the book states that he lived in the Uttaramanti-parivena in the Mahavihara and finished his work in the 3rd year after the death of Moggallana I. The earlier *Atthakatha* have not survived, but the works of Buddhaghosa and his successors are mines of information on the development of life and thought in the Theravada Buddhist community and provide much secular and legendary material as well. They are very useful for the study of the Pali text in the Tipitaka, and to the study of the Bhikkhu Sangha, and as well as to the study of the history of Buddhism both in India and Sri Lanka.

666 NIDĀNAGĀTHĀ IN COMMENTARIES

The commentarial *Nidānagāthā* gives historical important facts the *Samantapāsādikā Bhāhīranidāna* explains Buddhist council there is a good description about the first Buddhist council that took place at **Rājagaha**. According to *Bhāhīranidāna* it is said that **Ānanda Thera** did all offering to the Buddha at the perfumed chamber even when he had passed a ways.

Nidānagāthā are also an early attempt in **Pāli** to give a connected like stories of the Buddha. This can be very well-depicted in *Jātaka Atthakathā*. There are three *Nidāna*

- (1) **Dūrenidāna.**
- (2) **Avidūrenidāna.**
- (3) **Santikenidāna.**

They tell with the stories of the Buddha from his existence at **Sumedha** up to the acceptance of the monastery of **Jetavana**.

The **Dūrenidāna** has two parts. The story of **Sumedha** and the assurance received under twenty-four **Buddhas**. It also includes **Paramitā**. The **Avidūrenidāna** explains the **Bodhisatta** stayed in **Tusita** heaven up to his attainment of enlightenment. The **Santikenidāna** explains Buddha stayed at various places until **Anāthapinnaka** offered the **Jetavana** monastery.

According to **Dūrenidāna** it is obvious that this section is indebted to **Buddhavamsa** and the **Cariya pitaka** borrowing from this book. The ten perfections are explained the names of the twenty-four **Buddhas** are given. In the **Avidūrenidāna** the five great considerations are given. Thereafter the whole description about the **Bodhisatta** his life as a layman his renunciation up to enlightenment In the **Santikenidāna** the present situation of the Buddha is explained. His staying at **Sāvathi** offering **Jetavana** is important. Many of the incidents mentioned in the biographical account in *Vinaya* are summarized in the **Santikenidāna**.

The *Nidānagāthā* are supposed to be the earliest attempt in **Pāli** to give a connected life stories of the Buddha. The **Vinaya Mahāvagga Buddhavamsa** and **Cariya pitaka** have preceded it but they have not taken up a connected narrative of the life

of the Buddha, Thus **Nidānagāthā** are important because they give the history of Buddhist council and also the historical background of the life of Buddha.

Words- 327

666 SUBODHALAVKARA 217

The Subodhalavkara is a work on poetics, and deals with the art of poetry. It is regarded as the only noteworthy work on rhetoric composed by the Ven. Savgharakkhita Mahasami who was the chief disciple of Ven.Sariputta, a contemporary of Parakkamabahu I (1153-1186).

Subodhalavkara consists of five chapters:

- (1) Dosa (defects)
- (2) Dosa-parihara (avoiding the defects)
- (3) Guna (excellences)
- (4) Attha'lavkara (figures of sense)
- (5) Rasa-bhava (sentiment and emotion)

In all, the work consists of 367 verses, and the author states that his reason for writing is that the earlier works by Ramasamma and others are not suitable for Magaghi.

The text closely follows the Sanskrit authors. For example, the excellences, as in Sanskrit, are tenfold:

- (1) pasada (prasada) - clearness
- (2) oja (oja) – vigour
- (3) madhurata (madhurya) – sweetness
- (4) samata (samata) – evenness
- (5) sukhumalata (saukumarya) tenderness
- (6) silesa (wlesa) – pun
- (7) udarata (udarata) elegance
- (8) kanti (kanti) loveliness
- (9) attha-byatti (artha-vyakti) – explicitness of sense

(10) samadhi (samadhi) – imagination.

Similarly, the sentiments (rasa) too correspond to those in Sanskrit:

- (1) sivgara (srngara) – erotic
- (2) hasa (harsa) – comic
- (3) karuna (karuna) – pathetic
- (4) rudda (raudra) – horror
- (5) vira (vira) – heroism
- (6) bhayanaka (bhayanaka) – fear
- (7) bibhaccha (bibhatsa) – disgust
- (8) abbhuta (adbhuta) – wonder
- (9) santa (wanta) – calm

Subodhalavkara has two subsidiary works, namely, the Subodhalavkara-tika, and a Sinhala paraphrase.

666SUBODHALAVKARA 260

The Subodhalavkara is a work on poetics. Its name is given at the end of each chapter along with the name of its author. It is regarded as the only noteworthy work on rhetoric composed by the Ven. Savgharakkhita Mahasami who was the chief disciple of Ven.Sariputta, a contemporary of Parakkamabahu I (1153-1186).

Subodhalavkara consists of five chapters:

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- (4) Attha'lvkara (figures of sense)
- (5) Rasa-bhava (sentiment and emotion)

In all, the work consists of 367 verses. It is a learned and important work deals mainly with the Gatha verse. The

author states that his reason for writing is that the earlier works by Ramasamma and others are not suitable for Magaghi.

The text closely follows the Sanskrit authors. For example, the excellences, as in Sanskrit, are tenfold:

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- (7) bibhaccha (bibhatsa) – disgust
- (8) abbhuta (adbhuta) – wonder
- (9) santa (wanta) – calm

Sri Lanka and Myanmar used this work very much. It illustrates the life of the Buddha by the figure of speech.

Subodhalavkara has two subsidiary works, namely, the Subodhalavkara-tika, and a Sinhala paraphrase.

293	389
260	309
<u>217</u>	
= 770	698

666TELAKATAHAGATHA 309 – 49 = 260

The Telakatahagatha is a small poem. Its author is not known. It discusses the vanity of human life and gives some of the fundamental doctrines of Buddhism.

It has 98 stanzas consisting of 9 sections and each section describes a particular topic of Buddhism. They are:

- (1) Ratanattaya – triple gem
- (2) Maranaussati – reflection on death
- (3) Aniccalakkhana – developing mindfulness on impermanence
- (4) Dukkhalakkhana – developing mindfulness on suffering.
- (5) Anattalakkhana – developing mindfulness on soullessness
- (6) Asubhalakkhana – developing mindfulness on impurity
- (7) Duccarita-adinava – danger in misconduct
- (8) Caturarakkha - fourfold protection
- (9) Patikkasamuppada – dependent origination.

The verses are written in pure language and they tell the religious meditations and exhortations of a great thera named Kalyaniya who was cast into a cauldron of boiling oil.

The Telakatahagatha discusses the three refuges etc. It then deals with patikkasamuppada and says that without any cause nothing will happen. Ignorance is the root of bad deed. It brings birth, old age and death and other manifold miseries. For this reason it is the duty of everyone to practise Dhamma by performing good deeds and in this way one can escape from miseries of this world.

(The Telakatahagatha speaks of the Munis and the Bodhisattvas. It says, The Supreme Muni, who sailed across the

deep ocean of ten noble paramitas regardless of horrors of metamorphosis, and who destroyed the flame of ignorance and by self-exertion gained a full knowledge of all that should be known.)

In this poem the poet mentions that there is nothing permanent in the universe. Living beings inevitably drop into the dreadful abyss 深淵 of death. Here the poet compares the living beings with a thundering shower of rain heavily pouring down from the clouds in the sky to the earth below. Again, it is said that

“Wealth is like wind, fire or water, and life is like a flash of lightning”

666 TELAKATAHAGATHA 478 – 49 = 429

The Telakatahagatha is a small poem. Neither the author nor the title of the poem or the date are mentioned in the text. But from this work it is clear that the author know the texts and commentaries of the Buddhist scriptures very well. Malalasekara is of the opinion that this belongs to the tenth or early eleventh century.

Telakatahagatha discusses the vanity of human life and gives some of the fundamental doctrines of Buddhism. The verses are written in pure language and they tell the religious meditations and exhortations of a great thera named Kalyaniya who was cast into a cauldron of boiling oil on suspicion of his carrying on an intrigue 私通 with the Queen consort of King Kalani Tissa who reigned at Kelaniya in 306-207 B.C.

The story is found in the Mahavamsa, the Rasavahini, the Sadharmalavkaraya and the Kakavannatissarabbavatthu. In Mahavamsa it is states that the elder is thrown into the sea, but in the Rasavahini the elder is boiled in oil. In the mid 15th century a vihara was existing on the spot where the elder was cast into a cauldron of boiling oil.

“Good friend, worship the image placed in the beautiful mansion which was built by the pious people in the spot where stood the cauldron of boiling oil into which the faultless arahant cast into merely on a suspicion”.

Telakatahagatha consists of 98 stanzas in 9 sections and each section describes a particular topic of Buddhism. They are:

- (1) Ratanattaya – triple gem
- (2) Maranaussati – reflection on death
- (3) Aniccalakkhana – developing mindfulness on impermanence
- (4) Dukkhalakkhana – developing mindfulness on suffering.
- (5) Anattalakkhana – developing mindfulness on soullessness

- (6) Asubhalakkhana – developing mindfulness on impurity
- (7) Duccarita-adinava – danger in misconduct
- (8) Caturarakkha - fourfold protection
- (9) Patikkasamuppada – dependent origination.

The Telakatahagatha discusses the three refuges etc. It then deals with patikkasamuppada and says that without any cause nothing will happen. Ignorance is the root of bad deed. It brings birth, old age and death and other manifold miseries. For this reason it is the duty of everyone to practise Dhamma by performing good deeds and in this way one can escape from miseries of this world.

(The Telakatahagatha speaks of the Munis and the Bodhisattvas. It says, The Supreme Muni, who sailed across the deep ocean of ten noble paramitas regardless of horrors of metamorphosis, and who destroyed the flame of ignorance and by self-exertion gained a full knowledge of all that should be known.)

In this poem the poet mentions that there is nothing permanent in the universe. Living beings inevitably drop into the dreadful abyss 深淵 of death. Here the poet compares the living beings with a thundering shower of rain heavily pouring down from the clouds in the sky to the earth below. Again, it is says:

“Wealth is like wind, fire or water, and life is like a flash of lightning”

(3)

SINHALA AND DRAVIDIAN COMMENTARIES (LECTURED BY VEN. PIYARATANA) (2003)

In the fifth century **ven. Buddhaghosa** came to Sri Lanka to translate the *Sīhalaṭṭhakathā* into Pāli. *Sīhalaṭṭhakathā* was the name given to the Sinhala translations of the commentaries (which) **Mahinda** had introduced to Ceylon. Certain verses were, however, left unchanged in Pāli. Although none of the Sinhala commentaries have come down to us, information regarding them can be gleaned from the Pāli commentaries which displaced them, and from later works.

The *Aṭṭhakathās* referred to are:

- | | | |
|----------------------------------------------------------------------------------------------|------------------------------------------------------------|----------------------------------|
| 1. <i>Mahā Aṭṭhakahtā</i> or <i>Mūla-Aṭṭhakathā</i>
also referred to as <i>Aṭṭhakathā</i> | 7. <i>Āgamaṭṭhakathā</i> | 13. <i>Sīhalaṃātikaṭṭhakathā</i> |
| 2. <i>Uttaravihāra-Aṭṭhakathā</i> | 8. <i>Porāṇaṭṭhakathā</i> | 14. <i>Dīghaṭṭhakathā</i> |
| 3. <i>Mahā Paccariya Aṭṭhakathā</i> | 9. <i>Pubbopadesaṭṭhakathā</i> or
<i>Pubbaṭṭhakathā</i> | 15. <i>majjhimaṭṭhakathā</i> |
| 4. <i>Kuruṇḍī Aṭṭhakathā</i> | 10. <i>Vinayaṭṭhakathā</i> | 16. <i>Samyuttaṭṭhakathā</i> |
| 5. <i>Andhakaṭṭhakathā</i> | 11. <i>Suttantaṭṭhakathā</i> | 17. <i>Aṅguttaraṭṭhakathā</i> |
| 6. <i>Saṅkhepaṭṭhakathā</i> | 12. <i>Abhidhammaṭṭhakathā</i> | 18. <i>Jātaṭṭhakathā</i> |

Mahinda would have introduced the traditional commentaries, but during the centuries that followed his arrival commentaries had developed, and at the time **Buddhaghosa** arrived in the island i.e., in the early fifth century there were commentaries belonging to different schools. The most important of them and the one on which **Buddhaghosa** relied most was the *mahā Aṭṭhakathā* or *Mūla Aṭṭhakathā*, the commentary of the *mahāvihāra*, the orthodox and traditional school in Sri Lanka. This is expressly named as the foundation for **Buddhaghosa's** commentaries on the *Vinaya* and the first four *nikāyas*. Quotations from it are also found in other commentaries. The *Uttaravihāra-Aṭṭhakathā* belonged to the *Uttaravihāra* or the *Abhayagirivihāra*, the school which was the rival of *Mahāvihāra*. This does not appear to have been even consulted by the Pāli commentators as no mention of it is made by them. It is referred to, however, in the *Vaṅsathappakāsini* where its variant reading from the *Mahā-Aṭṭhakathā* are given. There were also the *mahāpaccaṛī* and the *Kuruṇḍī Aṭṭhakathā* which as stated in the *Samantapāsādikā* were also written in Sinhala. According to the *Saddhammasaṅgaha*, while the *Mahā Aṭṭhakathā* was the traditional commentary fixed at the first Council and introduced to Sri Lanka and translated into Sinhala by **Mahinda** the *Mahāpaccaṛī* and *Kuruṇḍī Aṭṭhakathā* originated in Sri Lanka. The *Mahāpaccaṛī* was so-called because it was composed on a raft in Ceylon, and the *Kuruṇḍī* was named after *Kuruṇḍavelu-Vihāra* in Sri Lanka where it was composed. We do not know to which school they belonged. The *Andhaka-Aṭṭhakathā* was very likely written in the *Andhaka* (*Andhra*) language. It may have belonged to the *Andhaka* school of South India as **ven. Buddhaghosa** more often than not rejects its views.(?) The *Saṅkhepa-Aṭṭhakathā* or 'Short Commentary' quoted in the *Samantapāsādikā* if it is to be accepted as written in South India, was probably also the product of a South Indian school. The *Cullapaccarī* mentioned in the *Vajirabuddhiṭṭikā* was probably an abridgement of the *Mahāpaccaṛī*.

The scope of these different *Aṭṭhakathās* seems to have been varied. The *Mahā-Aṭṭhakathā* appears to have dealt with all three sections of the canon since it furnished material for commentaries on all three *piṭakas*. The *Uttaravihāra-Aṭṭhakathā* was the corresponding commentary of the *Uttara-Vihāra* and probably its scope was as extensive. The contents of these two commentaries were not restricted to the canon, but also dealt with the history of Buddhism and the history of Sri Lanka.

The *Mahāpaccaṛī* and *Kuruṇḍī Aṭṭhakathā* were much more restricted in their scope. Copious references are made from them in the *Samantapāsādikā* and they are quoted once each in the other *Vinaya* commentary of *Kaṅkhāvitaranī*. In the introduction to the *Samantapāsādikā* they are expressly mentioned among the sources for the work. These references and the fact that they are not quoted many of the other Pāli commentaries would lead one to conclude that they dealt chiefly with the *Vinaya*. According to the *Saddhammasaṅgaha* the *Samantapāsādikā* was based on the *Kuruṇḍī Aṭṭhakathā*, the commentaries on the first four *nikāyas* on the *Mahā Aṭṭhakathā* and the *Aṭṭhasalīni* and *Sammohavinodanī* on the *Mahāpaccaṛī*. While this would confirm that the *Kuruṇḍī* dealt mainly with the *Vinaya*, it would extend the contents of the *Mahāpaccaṛī* to the *Abhidhamma*. The *Andhaka-Aṭṭhakathā* and the *Saṅkhepa Aṭṭhakathā* are referred to only in the *Samantapāsādikā* and this would indicate that they dealt with the *Vinaya* either solely or as a part of their contents.

Apart from these three other groups of *aṭṭhakathās* are mentioned as sources of the Pāli commentaries. They are the *Āgamaṭṭhakathā*, the *Porāṇaṭṭhakathā* and the *Pubbopadesaṭṭhakathā* or *Pubbaṭṭhakathā*. The *Āgamaṭṭhakathā* are referred to as sources only in the *Abhidhamma* commentaries of the *Aṭṭhasalīni* (in the introduction) and the *Puggalapaññatti Aṭṭhakathā* (in the epilogue). Although they are not referred to in the *sutta* commentaries, their name would indicate that they probably dealt with the *āgamas* or *nikāyas* apart from *abhidhamma*. Though these appear to have been very extensive works, they

cannot be identified with the *Mahā Aṭṭhakathā* as the two are mentioned side by side in the *Aṭṭhasalīni*. The *Porāṇaṭṭhakathā* is referred to both in the singular and plural. These were followed by **Dhammapāla** in all his seven commentaries and by **Buddhadatta** in his *Madhuravilāsinī* and in the *Sammohavinodanī*. Different theories have been put forward regarding the nature and identity of the *Porāṇaṭṭhakathā*. From the above reference it is clear that the *Porāṇaṭṭhakathā* dealt at least with the *sutta* and *Abhidhamma* and thus it was a very extensive commentary. The name would suggest that it was also a very old commentary. The fact that *Porāṇaṭṭhakathā* and *Mahā Aṭṭhakathā* have nowhere been quoted as two separate works and the fact that those commentators following the *Porāṇaṭṭhakathā-naya* (the method of the ancient commentary) also add that they were writing in the *Mahāvihāra* tradition make it very plausible that the *Porāṇaṭṭhakathā*, 'the ancient commentary' was synonymous with the *Mahā Aṭṭhakathā* which most likely was the oldest commentary. The *Pubbopadesaṭṭhakathā* or the *Pubbaṭṭhakathā* followed by **Upasena** and **Mahānāma** as mentioned by them in almost identical words in the introduction and the epilogue in their commentaries, the *Saddhammapajjotikā* and the *Saddhammappakāsinī*, would also appear to be only another name for the *Mahā-Aṭṭhakathā*.

References are also made in the body of the Pāli commentaries to various specific *aṭṭhakathā*, the names of which would suggest that they dealt with specific sections of the canon. Such are the *Majjhimaṭṭhakathā*, *Samyuttaṭṭhakathā* and *Ānguttaraṭṭhakathā* mentioned in the *Visuddhimagga* and the *Dīgha Aṭṭhakathā* referred to in the *Sumaṅgalavilāsinī*. The *Suttanta-Aṭṭhakathā* also quoted in the *Visuddhimagga* may have been the collective name for these commentaries. Reference is also made to an *Abhidhammaṭṭhakathā*, *Jātaṭṭhakathā*, *Sīhalamātikaṭṭhakathā* and a *Vibhaṅgappakaranassa Sīhalaṭṭhakathā*. It is not known whether they were independent commentaries or parts of a major commentary.

It is noteworthy that the commentaries on the four *nikāyas* with the exception of the *Dīgha-Aṭṭhakathā* are mentioned only in the *Visuddhimagga* and not in the corresponding Pāli commentaries on the *nikāyas*. It has been suggested that these four would have been the components of the *Āgamaṭṭhakathā* and that **ven. Buddhaghosa** quotes from the *Aṭṭhakathā* in his commentaries on the *nikāyas* he would be quoting not from the *Mahā Aṭṭhakathā* in his commentaries on the *nikāyas*, he would be quoting not from the *Mahā Aṭṭhakathā* but from the corresponding Sinhala commentary. This, however, would limit the quotations from *Mahā Aṭṭhakathā* only to those instances where it is specifically named. But the paucity of references to the *Mahā Aṭṭhakathā* in these commentaries (with the exception of *Samantapāsādikā*) does not support such a view. It would seem more likely that these commentaries individually specified were all sections of the *Mahā Aṭṭhakathā* or in the alternative were drawn from it, and thus by the word *aṭṭhakathā* in the Pāli commentary would be indicated the corresponding commentary of the *Mahā Aṭṭhakathā*. On the same analogy, the *Abhidhammaṭṭhakathā*, *Jātaṭṭhakathā*, *Sīhalamātikaṭṭhakathā* and *Vibhaṅgappakaranassa Sīhalaṭṭhakathā* were probably also parts of the *Mahā Aṭṭhakathā* rather than independent commentaries. *Aṭṭhakathā* in the *Vamsatthappakāsinī* too would clearly refer to the *Mahā Aṭṭhakathā* as the word is used side by side with *Uttaravihāra-Aṭṭhakathā*.

The references in the *Mahāvamsa* to the recitation of the canon together with the commentaries would not prove the existence of the Sinhala commentaries at these periods, as *aṭṭhakathā* could equally refer to the Pāli commentaries. However, quotations from the *Sinhala Aṭṭhakathā* in the works of later authors would prove their existence at the time these books were written and they would appear to have been available till about the thirteenth century. It is not known how or when they finally disappeared. Just as Pāli replaced Sinhala as the literary language at this time, so the Sinhala commentaries were superseded by the Pāli commentaries, which in addition were used more extensively. **Ven. Buddhaghosa** himself says that in

the introduction to the *Samantapāsādikā* that the commentary written in Sinhala was of no benefit to the *Bhikkhus* outside Sri Lanka and therefore he was rendering it into Pāli.

The *Dhampiyā Aṭṭvāgatapadaya*, a work dated in the 10th century AC contains quotations from these commentaries in the original Sinhalese e.g., »*Rahado vadanaki rassa nami.*« »*Sāmāvatiya vatthu nāma pathamaki.*« »*Lakuṃ takovadanaki. Sittitthaka sippi yanla(?) akārakalanaka sipi.*« In the *Sahassvatthupparāṇa* a work assigned to a period before the 11th century AC the author says in the introduction that he is following the method of the *Sīhalaṭṭhakathā*. There is evidence that the Sinhalese commentaries were available also to the author of the *Vaṃsaṭṭhappakāsinī* which has been dated by **Malalasekara** in the 8th century or 9th century AC and prose by **Geiger** between 1000 and 1250 AC. The author of the *Vaṃsaṭṭhappakāsinī* has quoted from the *Sīhalaṭṭhakathā*, *Sīhalaṭṭhakathāmahāvamsa*, the *Aṭṭhakathā(?)*, *Uttaravihāraṭṭhakathā*, *Uttaravihāramahāvamsa*, *Porāṇaṭṭhakathā*, *Vinayaṭṭhakathā*, *Mahāvamsaṭṭhakathā* and *Dīpavaṃsaṭṭhakathā*. These were all commentaries in Sinhalese. *Vinayaṭṭhakathā* too may be taken as referring to the Sinhalese commentary on the *Vinaya* as the *Samantapāsādikā* has been separately quoted. The *Pālimuttaka-Vinayavinicchaya Saṅgha* dated in the 12th century AC contains quotations from the *Mahā Aṭṭhakathā*, the *Mahāpaccaṇḍī* and the *Kuruṇḍī* (Sinhala edition). The *Sārasaṅgha* which was probably written in the 13th century, refers to a statement found in the *Vinayaṭṭhakathā* which cannot be traced in the *Samantapāsādikā*. This would indicate that the statement was taken from the Sinhalese *Vinayaṭṭhakathā* unless it was contained in the *Samantapāsādikā* of the author's time.

666 SINHALESE ATTHAKATHA AND PALI ATTHAKATHA?

Regarding the Atthakatha is that they were composed in Pali (it is to be presumed) at first council and rehearsed at the two following councils. They were introduced to Ceylon by Mahinda. It is said, translated them into the language used in Sri Lanka. They are called Sinhala Atthakatha. The earliest record of this tradition is contained in the introduction in Buddhaghosa's commentaries.

According to Dipavamsa and Mahāvamsa, commentaries, Sinhalese version, it is to be inferred were put into writing in Sri Lanka along with Pali canon in the reign of Vattagamini Abhaya in first century BC. Mahāvamsa further states that at the time of Buddhaghosa. Atthakathas original Pali had disappeared in India. It is not known how far this statement was correct, but original Pali Atthakatha were not recorded in writing and no trace of them exists today. As will be seen Sinhala Atthakatha put into writing in Vattagamini Abhaya's time have also disappeared.

The commentaries that Mahinda is said to have brought to Sri Lanka, along with canon probably consisted of exposition as laid down at the third council which had just concluded. After arriving in Sri Lanka and lived there, he transmitted these in Sinhala language; they came to be known as Sinhala-Atthakatha. In fifth century Buddhaghosa came to Sri Lanka to translate Sinhala Atthakatha into Pali. Sinhala Atthakatha was the name given to Sinhala translations of commentaries. Mahinda had introduced to Ceylon. Certain verses were left unchanged in Pali.

Although none of the Sinhala commentaries have come down to us. Information regarding them can be gleaned from Pali commentaries which displaced them from later works. Buddhaghosa was merely translating Sinhala Atthakatha to Pali, which was brought from India from 3rd century BC up to 3rd AD. It is about six hundred years. Whatever information contained in Atthakatha gave information before third century B.C, is not information at Buddhaghosa's time.

The different Sinhala Atthakathas have been cited often in the Pali commentaries as authority for particular views, but they do not speak in the same voice. The reference in Mahavamsa to recitation of canon together with commentaries would not prove the existence of Sinhala commentaries at these periods, as Atthakatha could equally refer to Pali commentaries.

The Pali commentaries have also made fairly wide use of tradition handed down by Bhikkhus. The Pali commentaries are to be dated from the first half the fifth century AC. The period of the later commentaries cannot be definitely ascertained, but it may be surmised that Pali commentaries begun in the first half of the fifth century were completed by the end of the century.

THE *SĪHALAṬṬHAKATHĀ* (SRI LANKAN COMMENTARIES) (2009)

Mahinda Thera introduced Buddhism to Sri Lanka. He brought the *Tipiṭaka* and the commentaries. He translated the commentaries into Sinhala. The method of the interpretation started from the first council and the *theras* protected the *Dhamma* by oral tradition.

During the *Anurādhapura* period there were many interesting facts about the Sinhalese commentaries in thirteen books called *Dhampiya*, *Aduva*, *Gedapada*. Therefore, we understand that these Sinhalese commentaries were written by **Mahinda Thera** for the usage of Sri Lankan people because the Sinhalese language was a mix of *Prākṛit* language. At the time it became easy for **Mahinda Thera** to translate this book into Sinhala. Later the commentaries together with the *Tipiṭaka* books were written during the **king Walagamba**. There were three main commentaries written by **Mahinda Thera**:

1. *Mahā Aṭṭhakathā*
2. *Mahāpacchāriya Aṭṭhakathā*
3. *Kuruṇḍī Aṭṭhakathā*

In these commentaries all the interpretations were according to *Theravāda* Buddhism. It is stated that **Mahinda Thera** removed the mistakes of oral tradition. They were translated into Sinhalese. Without making the explanation very long, the Pāli method was followed. The Sinhala commentaries had the concept from Indian commentaries and **Mahinda Thera** knowledge to tendency.(?) These Sri Lankan commentaries became very important. They were written during the third century BC. During the first century AD **Buddhaghosa** wrote Pāli commentaries by translating the Sinhalese commentaries. There was a problem, while **Buddhaghosa** came to Sri Lanka to translate Sinhala commentaries (to Pāli). At the time in India the Pāli language was spoiled. Commentarial tradition was also gradually disappearing.

Mahā Aṭṭhakathā

Out of the Sri Lankan commentaries *Mahā Aṭṭhakathā* is given a prominent place. It is also called *Mūlaṭṭhakathā*. According to *Adikāran* (ancient Ceylong book) **Buddhaghosa Thera** used *Mahā Aṭṭhakathā* as an aid to write all his Pāli commentaries. This *Mahā Aṭṭhakathā* was a common book written with the help of the whole Pāli canon. According to subject matter which is complete with the subject matter, **Buddhaghosa**, out of all commentaries had made a great respect to this.(?) He had also compared the commentaries with others. **Buddhaghosa** wrote his *Vinaya* commentary *Samantapāsādikā*, took the *Mahā Aṭṭhakathā* as the foundation. When **Buddhaghosa** was writing *Samantapāsādikā* he compiled *Mahā Aṭṭhakathā* as the foundation. In this manner *Mahā Aṭṭhakathā* became very useful for **Buddhaghosa**.

Mahāpaccariya Aṭṭhakathā

This commentary was called *Mahāpaccariya* because it was written while staying at a big raft for a high watches. The main *Vinaya* commentary written in Sinhala is called the *mahāpaccariya*. The contents of this include the courses leading to the enforcement of *Vinaya* rules.

Kuruṇḍī Aṭṭhakathā

This commentary got this name because it was written by staying at the monastery called *Kuruṇḍivela Vihāra*. According to *Samantapāsādikā* there is some mention about *Kuruṇḍī*. Therefore, we can think that this is a *Vinaya* commentary.

According to *Adikāran* there are names of many other commentaries that existed in the time of Pāli commentaries:

1. *Andhakaṭṭhakathā*
2. *Samkhepaṭṭhakathā*
3. *Dīghaṭṭhakathā*
4. *Majjhimaṭṭhakathā*
5. *Samyuttaṭṭhakathā*
6. *Aṅguttaraṭṭhakathā*

The first one, *Andhakaṭṭhakathā* was written in South India. According to **B. C. Law** *Samkhepaṭṭhakathā* was also written in South India. Some of the scholars considered that they are Sinhalese commentaries but **Prof. Heritaracci** said: „We can consider as *Sīhalaṭṭhakathā* only the following commentaries:

1. *Mahā Aṭṭhakathā*
2. *Mahāpaccariya Aṭṭhakathā*
3. *Kuruṇḍī Aṭṭhakathā*“

Sīhalaṭṭhakathā Mahāvamsa

That is also considered as a Sinhalese commentary. The term *Sīhalaṭṭhakathā Mahāvamsa* is found in the sub-commentary of Pāli *Mahāvamsa*. It states that the *Dhamma* of *Mahāvihāra* monks and their composition were called as *Porāṇa Aṭṭhakathā*. It was in the Sinhala language. There is a belief that Pāli *Mahāvamsa* was written by translating the verses in the *Sīhala Aṭṭhakathā Mahāvamsa*. This was written in great detail. This was helpful to write the *Mahāvamsa* but today this book has completely vanished.

Buddhaghosa came to Sri Lanka after making a deep study about the book written in Sri Lanka by **Mahinda**

Thera as *Sīhalaṭṭhakathā*. **Buddhaghosa** wanted to put these Sinhalese commentaries into Pāli. Pāli language was considered at that time as an international language. Pāli was the language of the *Theravāda* Buddhism. Therefore, **Buddhaghosa** came to Sri Lanka and translated Sinhalese commentaries into Pāli. After that all the Sinhalese commentaries disappeared.

We can get a rough idea about the language and contents of *Sīhalaṭṭhakathā* by reading the *Dhampiya Atuva Getapada*:

1. *Appamadahi paṇḍitahe jene* (People who are wise in helpfulness)
2. *Samavatiya vatthu nāma pathamaki* (The story of *Samavati* comes first)
3. *Lokuntaka vadanaki rass nemi* (The word *laṅkuntaka* means 'short')

When we examine the language characteristics of the above Sinhalese *aṭṭhakathā* statement, we can observe that they are Sri Lankan *Prākṛit*. This Sinhala *Prākṛit* is very close to Pāli. When declining nouns there are lot of *Prākṛit* characteristics. For example '*janat jane*'. Again the word '*pathamakī*' ends with '*ka*' to put the sound '*ka*' of the end shows Sri Lankan *Prākṛit*. We are unfortunate because we do not have any verb forms that exist in *Sīhalaṭṭhakathā*. This example of *Sīhalaṭṭhakathā* grammar is very useful for the study of philology.

The interpretation of Sinhala commentaries can be found by explanation of various sections. The Pāli book has taken facts from *Sīhalaṭṭhakathā*. In this manner the language of Sri Lankan commentaries became very useful to find out the growth of various trends in the language of Sri Lankan commentaries. The languages of Sri Lankan commentaries have become very useful for the study of the development of the *Prākṛit* language with Sinhalese. Therefore, Sri Lanka commentaries point out the ancient situation of the Sri Lankan language.

THE CATEGORY OF SINHALA AṬṬHAKATHĀ

Traditionally we have *Tipiṭaka* and commentaries brought by **Thera Mahinda** from India to Sri Lanka in 3rd BC and *Bhikkhus* of *Mahāvihāra* translated commentaries into Sinhala language. Hence, according to chronicles texts, **Mahinda Thera** started the Sinhala *Aṭṭhakathā* in Sri Lanka. Sinhala *Aṭṭhakathā* are as follows:

1. *Mahā Aṭṭhakathā*
2. *Mahāpaccarī Aṭṭhakathā*
3. *Kurundī Aṭṭhakathā*
4. *Andhaka Aṭṭhakathā*
5. *Saṅkhepa Aṭṭhakathā*
6. *Vinaya Aṭṭhakathā*
7. *Āgama Aṭṭhakathā*

and so on.

Sinhala *Aṭṭhakathās* belonged not only to *Mahāvihāra* tradition, but also to *Abhayagiri* and *Jetavana* which had their own Sinhala *Aṭṭhakathās*. Hence there is a difficulty here to find out whether these Sinhala *Aṭṭhakathās* belonged to all schools are the same or not.

From these evidences collected from Pāli *Aṭṭhakathā* sources we can say that some are different, some are almost the same. In the Pāli commentary there are some views which belong to *Abhayagiri* criticized by *Mahāvihāra* school. Therefore, we can say that some Sinhala *Aṭṭhakathā* which belonged to *Abhayagiri* school were preserved in the

Mahāvihāra tradition. First we have to find out whether this Sinhala *Aṭṭhakathās* had been completed even up to the 5th AD or before 5th century AD. There are several methods to determine the period of time. The linguistic study is not applicable because today we don't have the Sinhala *Aṭṭhakathās* to be examined.

There is only one way to examine them through Pāli *Aṭṭhakathās* based on Sinhala *Aṭṭhakathās*. Therefore, we have to depend entirely on Pāli commentaries. Especially the names of kings, places are mentioned in the Pāli commentaries. By examining these evidences of names, places and events took place in Sri Lanka, we can find out the period of writing down the Sinhala *Aṭṭhakathā*. In fact, there are 128 names that were mentioned in the entire Pāli commentaries. They are: **Devānampiyatissa** (3rd century BC), **Mahātissa** (2nd century BC), **Duttagāmanī** (2nd century BC), **Vattagāmanī** (1st century BC) etc. During the time of **Vattagāmanī** the *Tipiṭaka* and commentary were written on ola leaf. **Vāsabha** (2nd century AD) is the last king who is mentioned in the commentary.

No other names were mentioned thereafter, we can assume the Sinhala *Aṭṭhakathās* mentioned those names.(?) here we can say that the period of Sinhala *Aṭṭhakathās* started from 3rd century BC and continued till about 2nd century AD. So, the original sources known as Sinhala *Aṭṭhakathās* were completed by about 2nd century AD. But there is one more problem that the name of **king Mahāsena** who lived in 3rd century AD is referred to only on place in the *Vinaya Aṭṭhakathā*. That doesn't suggest that the other Sinhala sources were also composed up to the 3rd century AD because no other names between **Vāsabha** and **Mahāsena** have been mentioned in the Pāli *Aṭṭhakathā*. And there are mentions about **Mahāsena** in *Samantapāsādikā*.

The major portion of Sinhala *Aṭṭhakathās* was composed during the period from 3rd century BC to 2nd century AD and some additions had been made even after 2nd century AD during the time of **Mahāsena**. **Buddhaghosa** came to Sri Lanka in 5th century AD. There is about one century between the time of completion of Sinhala *Aṭṭhakathā* and *Buddhaghosa's* commentarial works from Sinhala *Aṭṭhakathā* into Pāli. This is very important for the determination of the date of Sinhala *Aṭṭhakathās*. By this method we can come to the conclusion that writing of Sinhala *Aṭṭhakathās* started about in 3rd century BC and was completed about in 2nd century AD. Some additions were made even at the time of **king Mahāsena** in the 3rd century AD.

SĪHALA AṬṬHAKATĀ

When Buddhaghosa came to Ceylon there were already in island many collections of commentarial matters reserved in Sinhala language. Some of these collections were in book form(?), others as scattered(?) literature embodying the views of learned teachers of the past. Buddhaghosa and other commentators refer to them quoting them as authorities. They can be categorized as follows:

- | | | |
|------------------------------------|------------------------------|----------------------------------|
| 1. <i>Mahā aṭṭhakatā</i> | 6. <i>Andhaka aṭṭhakatā</i> | 11. <i>Majjhima aṭṭhakatā</i> |
| 2. <i>Cūla aṭṭhakatā</i> | 7. <i>Vinaya aṭṭhakatā</i> | 12. <i>Saṅyukta aṭṭhakatā</i> |
| 3. <i>Mahā paccariya aṭṭhakatā</i> | 8. <i>Suttanta aṭṭhakatā</i> | 13. <i>Aṅguttara aṭṭhakatā</i> |
| 4. <i>Kurundi aṭṭhakatā</i> | 9. <i>Āgama aṭṭhakatā</i> | 14. <i>Asdhamma(?) aṭṭhakatā</i> |
| 5. <i>Sanbeva aṭṭhakatā</i> | 10. <i>Dīgha aṭṭhakatā</i> | |

Sīhala aṭṭhakatā

It's not possible to know that how many words can mean the term *Sīhala aṭṭhakatā*. The *Mahā aṭṭhakatā*, the *Paccariya aṭṭhakatā* and *Kurundi* were among them and according to Buddhaghosa there were other commentaries as well, which were well known though perhaps not to the same extent. The greatest number of references to these was made in the *Samanta Pāsādikā*. Tradition is that the *Sīhala aṭṭhakatā* comprised the commentaries brought by Mahinda to Ceylon and preserved them in the Sinhala language. They evidently contain super-plus material for Buddhaghosa mentions as a point of that task in his translation. The removed of the error of repetition, which was found in the originals. There were also places, where the explanations were not tally with the canonical set and where Buddhaghosa had to give preference to the latter.

Mahā aṭṭhakatā

Of these Sinhalese compilations the *Mahā* or the *Mūla Aṭṭhakatā* occupied the foremost position. Most of the

words of Buddhaghosa have been brought on this commentary for their substance(?). As these evidence from the reference made to eat(?) in the respective *aṭṭhakatās* it contains expositions on all the *Tripitakas*. It had more complete contents than the other commentaries. Exposition of words was left unexplained in them were often. Buddhaghosa usually thought not always prefers(?) the *Mahā aṭṭhakatā* to the *Mahā paccariya*(?) and the *Kuruneti*(?). The great regard with which he held was more clearly expressed then runed(?). In some cases the interpretation given in the several commentaries were repun(?) and the discussed caal(?) left often mentions if else made by Buddhaghosa of some are – in this commentary. That were due to the slip of the man. All well as places where the exposition affier(?) to contradict the teret(?) further *Samanta Pāsādika* has recorded instances, where certain Ceylon teachers before Buddhaghosa's period from the interpretation given in the *Mahā Atthakathā*. One such teacher was *Thera Mahā Padum*(?) in the 10th century AD.

Mahā paccariya and Kurundi

The *Mahā paccariya* and *Kurundi* was who(?) name(?) because they were composed on(?) u(?) ratt(?) and *Kurundivela vihāra* respectively in Ceylon. These two commentaries were refund to only the *Samanta Pāsādika*.

Andaka atthakatā

The *Andaka aṭṭhakatā* was hemed(?) down(?) at *Kancipuram* in South India. It was written in *Andaka* college. It is often referred to by the Buddhaghosa in this *sutta* ??? . ??? ??? ??? not so much to ??? with life exposition ??? ??? ??? with them.

Sankhepa

Another commentary that is mentioned in *Samanta Pāsādika* is the fourth short commentary. From the fragmentary evidence of the *Samanta Pāsādika* as to the contents of the *Sankhepa* Commentary with evidence, that it had much in common with the *Mahā paccariya*(?). It is also possible that it was an app(?) posk(?) ??? science(?).

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1. Maha Atthakatha (Mula Atthakatha)
2. Mahapaccari Atthakatha
3. Kurundhi Atthakatha
4. Andhaka Atthakatha
5. Sankepa Atthakatha
6. Vinaya Atthakatha
7. Suttanta Atthakatha
8. Agama Atthakatha
9. Digha Attakatha
10. Mijjima Atthakatha
11. Sanyutta Atthakatha
12. Abhidhamma Atthakatha

It is generally believed that all of Sinhala Atthakathas were brought from India to Sri Lanka by Mahinda Thera in 3rd century B.C. Not only Sinhala Atthakathas were brought by Mahinda but also Tripitaka. Although some believe Mahinda knew Sinhalese, it is trusted that commentaries were translated into Sinhala language by monks, lived in Mahavihara. There was a little notice, that is, Sinhala Atthakathas were not only belong to Mahavihara tradition and but also Abayagiri and Jetavana tradition. To examine that is the truth or not is impossible because all of Sinhala Atthakatha disappeared at this time.

But we can do a way is we can collect some sources from Pali Atthakatha. In the Pali

commentary, some Abhayagiri's views were criticized Mahavihara School. That is why we can know that there were Sihala Atthakathas, belong to Abhayagiri. It is necessary to go on examine when the Sihala Atthakathas were composed. There is a way to do it. It is to study Pali Atthakatha, which bases on Sihala Atthakatha. All we can do it, not other ways because there is no any Sihala Atthakatha now.

How to examine it is in order to find out the events, the name of kings and places in the Pali Commentaries. In Pali Atthakatha, there are a number of kings, even over one hundreds. It is said that during the time of Vattthagamani, second century B.C, the Tripitaka and commentaries were written on the leaf. He is the last king, described in the Pali commentary. Thereafter no any other kings were mentioned in the Pali commentary.

It is traditionally understood that Sanhala Atthakathas were started from third century B.C and had done until about second century A.D. Yet, there is a problem. It is the Pali commentary said that the Vinaya Atthakatha was composed in the reign of Mahasena. He was in third century A.D. We can solve that problem imagining this way, only the Vinaya Atthakatha was composed in the third century, not others. That is why there is no mention at all about the king, Mahasena, in any other Pali Atthkatha.

Buddhagosa Thero came to Sri Lanka in fifth century A.D and translated Sinhala Atthakatha into Pali. It is over two centuries between Buddhagosa's coming time into Sir Lanka and completing time of Sinhala Atthakatha. To say in brief about Sinhala Atthakatha, almost all of Sinha Atthakatha were composed about third century B.C and finished about second century A.D and Vinaya Atthakatha was composed in third century A.D.

666SINHALESE ATTHAKATHA AND PALI ATTHAKATHA **VEN.OEU SAM ART**

Regarding the Atthakatha is that they were composed in Pali (it is to be presumed) at first council and rehearsed at the two following councils. They were introduced to Ceylon by Mahinda. It is said, translated them into the language used in Srilanka. They are called Sinhala Atthakatha. The earliest record of this tradition is contained in the introduction in Buddhagosa's commentaries.

According to Dipavamsa and Mahavamsa, commentaries, Sinhalese version, it is to be inferred were put into writing in Srilanka along with Pali canon in the reign of Vattagamini Abhaya in first century BC. Mahavamsa further states that at the time of Buddhagosa, Atthakathas original Pali had disappeared in India. It is not know how far this statement was correct, but original Pali Atthakatha were not recorded in writing and no trace of them exists today. As will be seen Sinhala Atthakatha put into writing in Vattagamini Abhaya's time have also disappeared.

The commentaries that Mahinda is said to have to Srilanka, along with canon probably consisted of expositions as laid down at the third council which had just concluded. After arrived in Srilanka and lived, he transmitted these in Sinhala language; they came to known as Sinhala-Atthakatha. In fifth century Buddhagosa came to Srilanka to translate Sinhala Atthakatha into Pali. Sinhala Atthakatha was the name given to Sinhala translations of commentaries. Mahinda had introduced to Ceylon. Certain verses were left unchanged in Pali.

Although none of the sinhala commentaries have come down to us. Information regarding them can be gleaned Pali commentaries which displaced them from later works. Buddhagosa was merely translating Sinhala Atthakatha to Pali, which was brought from India from 3rd century BC up to 3rd AD. It is about six hundred years. Whatever information at Buddhagosa containing in Atthakatha gave information before 3rd century BC, is not information at Buddhagosa time.

The different Sinhala Athakathas have been cited often in the Pali commentaries as authority for particular views, but they do not speak in the same voice. The reference in Mahavamsa to recitation of canon together with commentaries would not prove the existence of Sinhala commentaries at these periods, as Atthakatha could equally refer to Pali commentaries.

The Pali commentaries have also made fairly wide use of tradition handed down by Bhankas. The Pali commentaries are to be dated from the first half the fifth century AC. The period of the later commentaries cannot be

definitely ascertained, but it may be surmised that Pali commentaries begun in the first half of the fifth century were completed by the end of the century.

666 THE IMPORTANT OF SERVICE DONE BY MAHINDATHERA AND HIS FOLLOWER REGARD TO SIHALATTHAKATHA.

What is Sihalatthakatha? They had a major task of protecting the Buddha dhamma, having brought from India the dhamma preached by the lord Buddha his words were put into Sinhalese language. This dhamma was protected from the time of the third council. Mahinda thera wrote them into Sinhala for the usage of the people in Sri Lanka. The language used in Sri Lanka was similar to Magadhi prakrit. Therefore it was not difficult for Mahinda thera to understand it. They have been scholar in Sri Lanka taken in use the task carried on by Mahinda. Sri Lankan monk studied from Ariththa thera to a great interest in the salt garden with oral condition. Buddhaghosa translates them to five and during the period of King Valakampa they were put into writing. Neither name the three names Atthakatha as:

Maha atthakatha
Maha peccari atthakatha
and Kurundi atthakatha

and explain the service done by writing reserving this commentaries.

The commentarial characteristic prevalence found into Pali Tripitaka.

What is the usage of Atthakatha for the study of Buddha dhamma Explain?

Atthakathas are further explanation of the canon. They explain:

- 1) Various cities, villages kings who lived in India and Sri Lanka.
- 2) Historical fact of India and Sri Lanka
- 3) Interpretations are given
- 4) Criticism are done
- 5) Parable simile are given
- 6) Short stories are included
- 7) Geographical cultural, social conditions are given. Therefore big reference of the above characteristic of Atthakatha they are very important for the study of various aspect of Buddhism.

Three commentators Buddhaghosa, Buddhadatta and Dhammapala they work the following commentaries.

All commentaries are based on Vinaya pitaka, Sutta pitka and Abhidhamma Pitaka. The Vinaya commentary explains further vinaya precept. The Sutta commentaries deal with the difficult words and various concepts in Buddhism. The Abhidhamma commentary explains further the philosophical background of Buddhism, Therefore these commentaries very useful to understand well the Buddha dhamma as well as the ethic of Buddhism.

Commentaries are really very important
Commentarial characteristic in Pali Canon
More characteristic character
Bodhisathva concept

QUESTION: DESCRIBE THE CONTENTS OF THE PĀLI AṬṬHAKATHĀ AND EXPLAIN THEIR USE TO KNOW THE HISTORY OF SRI LANKA.

The contents of the *aṭṭhakathā* are related to the texts. Some information regarding the subjects in the texts is usually found in the commentaries, which greatly help to understand the doubtful-meaning words in the texts. This is particularly seen in *Abhidhamma* commentaries containing the concepts like *khandha*, *āyatana*, *dhātu* etc. While a few commentaries such as *Dhātukathā*

Pakaraṇaṭṭhakathā and *Paṭṭhāna Pakaraṇaṭṭhakathā* are strictly adhered to narrative fables and legends, and to philosophical and religious history of ancient India and Sri Lanka.

Dhammapada Aṭṭhakathā, *Jātaka Aṭṭhakathā* and *Paramatthadīpanī* are also related to the social and economic history of Buddhism in India. Most of the **Buddhaghosa's** commentaries and later works are related to Indian thought of life, on the religious and secular history of Sri Lanka for centuries after the introduction of Buddhism.

The *Bhānakas*, who had originated in India as a recital of various sections, the canon was later developed in Sri Lanka into different interpretations. Some illustrious monks such as *Dīgha Bhānaka Abhaya*, *Tipiṭaka Cūlābhaya*, *Tipiṭaka Mahāsīva* and others who came to be regarded as authority on the canon are also available.(?) The dispute between Mahāvihāra and Abhayagiri regarding the commentary of *Vinaya*, was recorded in the prologue to the *Jātaka Aṭṭhakathā*. The reference that made to *bhikkhu* of the *Mahisāsana*(?) school can be found as well.

The sacred *Bodhi* tree and *Mahāthūpa* became objects of popular worship. Great festivals were held at the *Mahāthūpa*, where the offering of flowers at the *cetiya* was rewarded with birth in heaven. The joy of monk's experience after sweeping the courtyard of the *cetiya* led to *Arahatship*. Offering lighted lamps to the *cetiya* is also mentioned. The destruction of a *cetiya* or *Bodhi* tree was a serious crime. The preaching *Dhamma* was common and *Kinibhandha pūjā* was another festival. The efficiency of chanting *piritta* was highly esteemed. The bringing of the collar-bone relic to Sri Lanka was realted, but no mention is made about the tooth relic.

The fact is that the monks practiced medicine(?) and cure people and the permission of slaves into the order are also mentioned in the **Dutthagamini's** time.(?) There were learned *bhikkhus* in **Saddhātissa's** time. Account of various deities like **Sakka**, **Vissakamma** and **Yama** are to be found as a reference to other religious practices. Precious of *Vinaya*(?) life can however be obtained in the poetry of **king Bhātiya**, **Kūtakanna**, **Duthagamani** and referred to historical events such as to go in a circle around a central point revolving of **Brahmanatissa**.(?) The famine in the time of **Vattagamini Abhaya** and the starvation suffered by monks are also recorded. Sinhala commentaries are said to be an earliest literary work and Pāli *aṭṭhakathā* were translated work from it.

THE SRI LANKAN HISTORY DEPICTED IN COMMENTARIES (ORIGINAL BY VEN. SOMA) (2009)

The Pāli commentaries include economical, political, social and religious facts. We can accept that there is some truth included in the commentaries. The commentators used as their sources Sinhalese commentaries and also at that type of primary sources and also from legends.

The historical facts are very important. They are mostly truthful facts. Sometimes stories from legends are

included. They are also not in a complete form. They also have some sort of truth. Therefore, we can consider that commentary and Pāli commentaries are useful for the study of the history of Sri Lanka from the third century BC.

The economical background

From the 3rd century BC up to the 5th century AD the economic situation of Sri Lanka was in a good condition. There were various types of coins. It is interesting to note that at that time gold coins were in use. There have been copper coins. In Sri Lanka during some period there had been famine. Once there was a famine for a long period together with a trouble caused by **Brahma Tissa**. Except for this which lasted for twelve years, there was no trouble in Sri Lanka. Throughout all other periods Sri Lanka was economically prosperous. The fame of Sri Lanka spread to foreign countries. Traders from other countries came to Sri Lanka and from Sri Lanka traders went abroad. Foreign people considered that Sri Lanka was good place to come and practice asceticism. In Sri Lanka the monasteries were very rich. At *Cetiyaṭṭappata* there was a rich monastery. The carpets in that monastery were very valuable. At the monasteries in *Tissamahārāma* and *Cittalappata* there were a lot of things. The paddy which for three years served 12 000 monks was stored. The people of Sri Lanka also gave *dāna* from what they earned. The traders who went to other countries came to Sri Lanka bringing many types of goods.

Agriculture was mainly the growing of paddy. Sometimes even the king stepped into the field. There had been a lot of tanks. Therefore, the farmers found it easy to cultivate. There were also coconuts cultivation and sugar cultivation. They also had machines to crush the sugarcane. The people who were working in these factories were paid gold coins as their salary. At the time the people were following the Buddhist ethics. They were reluctant to kill any animal in the forest. At that time there were many occupations as later work weaving and potting. Some people were technicians and some were architects. Some were able to make ships. Many people worked in factories. There was a rich person who regularly gave alms. He spent 60 gold coins for one day only for medicine to be donated. There had been a type of pawning grain. In this manner by the method of pawning some people became very rich. In Sri Lanka at that time the country was very prosperous. All people lived happily and rarely do we hear about ??? In this manner, we can understand that the country faced a difficult time only during the famine. During the reign of **king Duṭṭhagāmiṇī** also there had been a famine. People were so hungry. They had even eaten the block.(?) They used to play games. Some monks even went to foreign countries. In this manner very rarely there had been economical depression in Sri Lanka. The country was very rich and various minerals, gold, silver, gems, pearls were in plenty.

Political background of Sri Lanka

The *Mahāvamsa* says that **king Vijaya** came to Sri Lanka on the day of **Buddha's** passing away. But according to *Samantapāsādikā* **Vijaya** came to Sri Lanka during the year of **Buddha's** passing away.

When **king Devānampiyatissa** attained kingship there arose various types of gems and gold. This Sri Lankan king sent gift to **king Asoka** of India. Thereafter **king Asoka** also sent gift to his friend **Tissa**. Sri Lankan king then received his concentration(?). Sri Lankan history remarks the period of this king as a religious revival. The country became calm and quiet. **King Asoka** sent his own son and daughter, **Mahinda Thera** and **Saṅgamittā Therī** to Sri Lanka. As a result people in Sri Lanka got the advantage of ordination. After **Devānampiyatissa** the most outstanding king was **Duṭṭhagāmiṇī**. He wanted to drive away the Tamils and unite Sri Lanka. His father did not like the son going to war. However, **king Duṭṭhagāmiṇī** at the end defeated the Tamils by killing the **king Elāra** in a dual fight. In Sri Lanka after **Duṭṭhagāmiṇī** his brother **Saddhātissa** ruled the country from 137 BC to 190 BC.³⁷ **Saddhātissa** also ruled the country peacefully. During his period we observe a great revival of Buddhism. This king was very pious. Once **king Saddhātissa** listened to *Kālakārāma Sutta* preached by **Thera Kālabuddharakkhita** and he offered the whole of Sri Lanka to this *thera*.

A king called **Kūṭakanna** ruled the country from 41 BC to 19 BC. This king was also attached to Buddhism.

37 Here we can see that even the Sri Lankan king had a time-machine... ... someone should correct the date of the reign, because it is backwards in time :-)

During his reign eating meat was to be punished.³⁸ The king rejected eating meat. There was another king who rejected eating meat. He was called **Bhatikabaya**. Thereafter in Sri Lanka they announced *Maghata*(?)(?)

In the commentary there are various descriptions about the **king Lambakanni**. The **king Mahādātika** or **Mahānāga** got married to a tamil queen. This showed that at the time they had connection with Tamils.

The commentary explained about **king Ajātasattu**. IF he did not kill his father he could have attained *Sotāpanna* in this world itself. The description was given in commentary about the kings in India. There are descriptions about **Bimbisāra**, **Ajātasattu** and **Dhammāsoka**. The commentary speaks about the **queen Asantimitta** who was the queen of **Dhammāsoka**. She wanted to listen to the voice of **Buddha**. The commentary also remarked the trouble carried on by two kings for the small territory of Kāsi.³⁹

The commentary in this manner explained the political situation of Sri Lanka and India. In Sri Lanka now and then there have been invasion from India. The king had to fight with them to save the country. In India also according to the commentary the kings were fighting to enlarge their kingdoms. **King Bimbisāra** and **king Kosala** had a fight to own the kingdom of Kāsi.

Social condition

The ancient society had many castes. They were: *Brāhmaṇa*, *Kṣātriya*, *Vaiśya* and *Śūdra*. There were people doing many types of jobs, agriculture, hunting, architecture etc. There were people of many religions. Sri Lankan people went to other countries also. Some people worked under lords as slaves. There was a trade of selling slaves. Some kings took slaves to work in the kingdom. There was also group of people who were wandering without any relation. At that time there had been halls to accommodate sick people.

The staple food of country was rice. People ate curries, sweet, ghee, honey, flesh of animals like chicken, peacock, rabbit, pig, deer, but it was punished when beef was eaten.⁴⁰ The people ate fish regularly. They got milk from the cows. Some used liquor. **King Duṭṭhama** had given sixteen measures of toddy to **Sūranimala**. For enjoyment also, people drank toddy in period of victory.

The women were very interested about the clothes. **King Kālāmatissa** also dressed in simple manner. Males also wore chains and earrings. In time of disaster, king had solved their ornaments to provide food for needy. The women had the habit of wearing flowers on their head. People went to ceremony dressed well. When they went to monastery, they wanted to be very clean. At that time the skin of the deer was used to cover the body.

The educational condition

During the commentarial period, there had been lessons(?) given the names of trees.(?) There are also historical stories known as *Porāṇas*. The *Dhamma* and *Vinaya* as well as vocabulary had been there. In the program of education, **Thera Maliyadeva** studied at the Mantalanāma. He took three years to study the Pāli canon. **Cūlā Abhaya Thera** went from Anurādhapura to Rohana to study the commentaries from the **Dhammarakkhita Thera**. **Kālabuddharakkhita Thera** stayed at Pabbata Vihāra and taught *Dhamma* and *Vinaya* to many monks. **King Bātiya** had a minister who was well versed in language. According to commentary of *Anguttara Nikāya* **Mahāsīva Thera** taught a group of eighteen monks. After listening to his preaching 3500 monks became *Arahants*. The **Thera Mahāsīva** was a monk who taught his students the whole day, during the day time and at night. Therefore, at the time, the education was not restricted to one period. The commentaries include fact about the kings and *Brāhmaṇa* who knew the *Vedas*.

During this period, according to the commentarial literature, we can observe a great development in architecture,

38 In the original there was: „eating meat became a punishment“ - I think for many people not a punishment but a reward. :-)

39 I ask the reader to read further and he or she will get to know that the two kings were **king Bimbisāra** and **king Kosala**.

40 In the original there was: „but it was punishment to eat beef.“ Indeed, what a tasty punishment. :-)

sculpture and rawing. **Thera Cittagupta** was living in a cave. In the cave *thera* was painting the renunciation of seven *Buddhas*. The *Chabbagiyamonks* drew naked femal figures on the wall of their monasteries. **The Buddha** prohibited this drawing and gave permission to draw flowers and creeper. The commentaries explained this further saying that **Buddha** prohibited drawing human figures and figures of animals but he allowed drawing pictures depicting *Jātaka* stories. There had been drawing suitable form weather condition for the cold season.(?) There was a picture of fire for the hot season. There were pictures of pond full of water and lotus flowers. There were also facts in the commentaries about sculpture image. The commentaries mentioned about various monastic units. For example, *pasāda*, *vihāra*, *addhayoga*, *daruatta*, *sammaggali atta*, *vaccakuṭi* etc. showing that the commentaries give the development of evolution in the field.

The ethical background of commentaries

The commentaries explain that the people followed some customs which were suitable at the time. If the door was closed in a house, it was not suitable to open it straight away and enter. One must have knocked at the door and enter. When the owner opened the door.(?) According to the commentaries the owner of the house understands who is knocking at the door by the method of knocking. If the knocking is at the key hole, it is a human being. IF the knocking is above that it is a non-human. If the knocking is below, at that time, there was custom of reliving story.(?) **The Buddha** did not allow the monks to speak about unnecessary facts as stories of ward.

The situation of order

The monks have traveled a lot during the ancient period. There was famine called '*Brahmatissa*'. At that time the monks had a conflict about the *khandhaka* and *parivāda*. At the time the monks came from other countries. They were discussing about the practice of *Dhamma* and learning of *Dhamma*. However, some monks did not practice the *Vinaya*. In Sri Lanka first there was only *Mahāvihāra*. Later *Abhayagiri* was constructed by **king Valagamba**. *Abhayagiri* became the centre of *Mahāyāna*. Thereafter, there were conflicts between the two monasteries: *mahāvihāra* and *Bhayagiri*. The commentaries explain the situation of the monks at the beginning. Early days, monks lived in caves. They always considered *Vinaya* first, but later monasteries were offered to the monks by the laymen. The monks became owners of the lands, tanks and paddy-fields. Thereafter, there was a competition among the monks to obtain the king's favor. The richer were not very pleasant. The monks then started to practice medicine. The treated sick people, some monks even became layers/laymen(?). **Ābhidhammagodhatta Thera** was fude(?).(?) In this manner the *Sāsana* changed – first the monks led a solidary life in the forest, later they entered social service.

Game and ceremonies

According to the commentaries, people took part in various games. They enjoyed looking at magic shows, cock fighting and peacock dancing and swimming. In Sri Lanka there had been a famous Buddhist ceremonies called *Ariyavaṃsa Desanā*. There was also *pūjā* called *Giribhanda Pūjā*. It was held at Mahintale. They had also a practice of writing uttering *paritta* to get rid of troubles from *petas* and *yakkhas*. There had been various types of games using iron balls and bamboo stick.

THE SRI LANKAN HISTORY DEPICTED IN AṬṬHAKATHĀ OR COMMENTARY AUGUST 2007

The Pāli commentary includes many facts about the economical, political, social and religious background of Sri Lanka. There are facts about which we can have some confidence, because all the facts are collected from Sinhala commentaries and various other sources.(?) In these commentary facts are included from the period of **Devānampiyatissa** up to first century AD.(?) Sometimes there are facts collected from Sri Lankan legends. In these legends also we get some sort of truth included all these historical records were prepared by monks.(?) Therefore, we believe that they never included untruth. Therefore, for the study of Sri Lankan history the commentaries are very useful.

Economic condition from the third century BC up to the fifth century AD, the economical situation of Sri Lanka was in a good condition. During this period they used gold coins for the sake of financial work. All the transactions were done by exchanging gold-coins. This shows that the economical conditions were very developed. Sometimes Sri Lanka had faced troubles. Because of foreign invasion at that time they used copper coins instead of gold coins.

The commentators have mentioned a period of famine. It is called the *Baminitiyasaya*, which was due to trouble(?) created(?) by **Brahmin Tissa**. During this period it was very difficult to get food, because of the scarcity of food. People suffered a lot. It continued for twelve years. Even the monks found it difficult to get food. Apart from this type of economical downfall, there were periods of economical progress. Sri Lanka had many connections with foreign countries. Trade was very developed. Traders came to Sri Lanka from other countries and also Sri Lankan traders went to foreign countries. Sri Lanka was known at the very early time as ‘Dambapaññī’.

In the foreign countries, Sri Lanka became very famous in the following manner - „The island of Dambapaññī is shining with *cetiya*s. They can sleep comfortably in whatever place they like, the climate is very good, people are very hospitable and kind, anyone can listen to **Buddha's Dhamma**.“

The *ārāma* or monasteries were very suitable for the practice of *Dhamma* even though in the *ārāmas* there was a great wealth. Sometimes, even the king did not have such wealth. The *Cetiya Pappata* had very expensive carpets, once the high priest saved the wealth of the monasteries by serving food to the thieves.

Therefore, the economic conditions were very developed at *Cetiya Pappata* at the *Tissamahārāma* and *Cetiya Pappata*. There was paddy collected for the consumption of twelve thousand monks for three years. During the period of **king Khāvaṃtissa** the certain part of Sri Lanka became very developed in economy. Those days people thought that by spending wealth which they have earned the greatest difficulty was to give a *dāna* as a great merit.(?) Therefore, the people of Sri Lanka always went to other countries to earn money with regard to trade. There were a lot of developments these trade groups were called ‘*pūga*’.(?) They always had trade transactions and trade agreements. Agriculture was also very developed. Paddy was the main agricultural product. Even the king of Sri Lanka went into the fields. Because of paddy cultivation, irrigation developed. Water was stored in tanks. People also cultivated coconuts and sugarcanes. Many people worked in these factories and there were a lot of machines.

The laborers were paid by gold coins. There were a lot of cattle. The cattle were used for ploughing the fields, to get meal and to carry goods. The cows were supposed to be of very worth amounting to about twelve gold coins in value. They got milk from the cows twice a day.

Therefore, the country was rich in milk, in wealth. Because of all these facts we understand that Sri Lanka was very rich in the economic cultivation. There were also some people who were engaged in hunting, fishing, selling timber, selling hot-waters(?) and working as servants in rich families. In large factories there were fire-places also. In the *Vibhāṅga Aṭṭhakathā* we get a list of the names of various types of factories.

The educational centers were also well-developed. All the subjects were job-oriented. The education was restricted to agriculture, trade, rearing, cattle, weaving, leather-work, pottering etc. In these institutions there were intelligent and skilled people. They constructed houses and mansions for the usage of rich people. They were also clever in making vehicles and necessary utensils for the agriculture.

The people got a lot of money from these kinds of work. At the same time the people did a lot of merits. One rich person spent sixty gold coins to give medicine to monks. They also gave paddy on interest basis. One laborer became very rich by giving his paddy to others on interest basis. According to these facts, the country was very developed. All the people lived happily. Economically people were very stable. We read there about very poor people rarely.

During that time there were two periods of famine – the first one was during **king Dutthagāmani**. This was normally calling *Bulukasaya*(?) at that time.(?) From the seeds of *Bulu*, they made rice. During this period because of shortage of food people ate rice. **King Dutthagāmani** by selling his ornaments gave food to these people. The king also offered rice, porridge to the people who suffered from famine.

During the period of **king Valakamba**, there was another famine due to the trouble created by **Brahmin Tissa**.(?) This continued for twelve years. Some monks went to other countries, many people died, a lot of monks at *Tissamahārāma* and *Cetiya Pappala* died. In this manner, although Sri Lanka was very developed, according to economical condition, there had been this type of famine also. Economically Sri Lanka had various types of minerals. There was gold, silver, various types of gems and also pearls. In this manner the economic condition of Sri Lanka can be observed from the commentaries.

The meaning of the term *porāṇa* is 'ancient'. There are various views for the term '*porāṇa*'. According to **Oldenberg** *porāṇa* means ancient commentary. According to **Rhys Davids** they are not among those who wrote *Tipiṭaka* books. If they worked there would have been mentioned of this.(?) They may have lived later. *Porāṇas* were the father of *Theravāda Sāsana*. They introduced philosophy based on simple ancient words. *Porāṇa* were learned scholars according to time daily but since they followed traditional opinion, they were unable to follow a free path. The *porāṇa* did not have and attained to separate the *Dhamma* into grant emancipation.(?) But here they were ordained writers who honored books.

There are *porāṇa* passages in the commentaries. There are 116 sections in the *Visuddhimagga* and in the Pāli commentaries, 85 are poems, 29 *porāṇa* sayings are prose. They are mostly found in the text of **Buddhaghosa**. *Porāṇa* sayings are found in **Upasena Thera's Niddesa Aṭṭhakathā** and **Mahānāma Thera's Paṭisambhidā**. They are scarce in **Dhammapāla** works. *Porāṇa* sections are found in *Nettipakarana*. One single verse is found in many commentaries:

»*Bhagavāti vacanam seṭṭham,*
Bhagavāti vacanamuttamaṃ,
Garu gāravayuttoti so,
Bhagavātena vuccati.«

This stanza is found in twelve commentaries. *Visuddhimagga* says in *Sāratthapakāsinī* there are three *Porāṇa* sayings. Even in *Buddhavaṃsa Aṭṭhakathā* there are 2 *porāṇa* stanzas. Even in the *Paramatthajotikā* one stanza is taken from *porāṇa*.

Pāli *aṭṭhakathās* have a lot of stanzas. It is not recorded from where they have been taken. They may be from *porāṇas*.

Porāṇas include facts of *Buddha-Dhamma*. They can be analyzed as follows:

1. *Vinaya* - one must consider among other *adattadāna* the following five facts:

- a) The object belonging to another
- b) The time of the stealing
- c) The country
- d) The value of the object
- e) Whether used or not used by owner

2. *Bhāvanā* (meditation) – one who meditates enters a solitary place like a king spends the whole day and then gave up the five hindrances.(?)

3. Advice to attain *Nibbāna* – to attain *Nibbāna* one must act quickly like a person whose head is burning

4. *Aniccā* (impermanence) – aggregates are breaking away. That is death. One must be heedful (*appamāda*) to observe it. They are breaking away like a diamond is pierced with an arrow.

5. *Abhidhamma* – *Abhidhamma porāṇas* are found in the *Visuddhimagga*. There is an explanation about *Anātmavāda*. It says there is no being. The body is like a machine. That is mat(?).(?) Therefore, it is empty.

6. *Sutta Piṭaka* – *porāṇas* analyzing *Anumāna Sutta* of *Majjhima Nikāya* as *Bhikkhu Pātimokkha*

7. *Buddhacarita* – *Porāṇa gāthās* including *Buddhacarita* – how the *Bodhisatta* walked soon after birth

8. Legends – there are *porāṇa* legends in *Paramatthajotika*. Once a queen of Benares gave birth to a flesh. It was thrown into water. It was protected by a *deva*. Later the god divided it into two pieces. One piece became a god and the other boy.

9. Historical facts – *Samantapāsādikā* also includes *porāṇagāthā*. After the verses explaining, **Mahinda** arrived to Sri Lanka. They are similar to *Dīpavaṃsa* verses.

10. About the universe – the *pabbata cakaravāta* is submerged 82 000 *yojanā* in the sea. Its high is also the same. It sounded the whole universe.(?)

11. *Porāṇa* interpretation – there are important interpretations. For example – *mana + ussanatāya = manussā*. *Porāṇa* says that there is no difference between the term *tasmiṃ samaye, tenasamayena* and *taṃsamayaṃ*.

12. About the three *Piṭaka* – In the *Papañcasūdanī* and *Apadāna Aṭṭhakathā* there are other types of *porāṇa* passages. *Porāṇa* are mentioning that:

a) *Porāṇatherā* – the *porāṇatherā* in commentaries are different from *porāṇa* passages. Therefore, the term *porāṇakatherā* and *porāṇas* are not similar.

b) *Pubbācariya* – *pubbācariya* means *porāṇa* in order to explain *Paṭiccasamuppāda*. **The Buddha** gave *porāṇagāthā*.

c) *Purāṇācariya* – this word is found in abundance in Pāli *aṭṭhakathās*. According to the *Gandavaṃsaa*, *Porāṇācariya* means those who took part in the third council. One was in the *Miṇḍapañhā* having been written by *thera* and in the *Visuddhimagga*. This word is called *porāṇapāta*. Therefore there is no difference between *porāṇa* and *porāṇācariya*.

d) *Aṭṭhakathācariya* - **Buddhaghosa** used the term *porāṇa* for *Aṭṭhakathācariya*. **Buddhaghosa** gave four verses explained in the *Samyuttanikāya Asivisopama Sutta*. Immediately another four verses are given and they are called *porāṇa* verses. Commentator of the *Suttanipāta* briefly explained *Ratana Sutta* and says *Porāṇa* wrote interpretation staying at Vesālī.(?)

Now the question is about the combination of the term *porāṇa* and *porāṇa aṭṭhakathā*.

Oldenberg says these two words are the same. **Giader** also admits that. Therefore, *porāṇa* are teachers, responsible for the protection of *Theravāda Sāsana*. *Porāṇa* arose at *Jambudīpa*. The opinions into the *Mahā Aṭṭhakathā*, *Mahāpaccariya*, *Kuruṇḍī* etc. were written by *porāṇas*. Therefore, they were called *Porāṇa Aṭṭhakathā*. In this manner by the term *porāṇa* we understand ancient view and interpretation.

PORĀNAS (SEPTEMBER 2007)

The meaning of the term ‘*porāna*’ is ancient. There are various views on the term ‘*porānas*’. According to **Oldenberg**, ‘*porānas*’ mean ‘ancient commentary’. According to **Rhys Davids**, they are not among those who wrote *Tipiṭaka* books. If they were there, there would have been a mention of them. They may have been written later. However, *porānas* were the fathers of *Theravāda sāsana*, they introduce a philosophy based on simple ancient words. They were educated scholars according to the time they lived.(?) But since they followed traditional opinion, they were unable to follow a free part. The *porānas* did not have an attempt to spread the *Dhamma* (and to grant emancipation, yet they were ordained(?) writhers(?) honored books.

There are *porānas* passages in commentaries.(?) There are 116 sections in the *Visuddhimagga* and also in the Pāli commentaries; there are 85 *porānasi* poems and 29 *porānas* prose, *porānas* sayings are mostly found in **Buddhaghosa’s** texts. They are also found in *Niddesa Aṭṭhakathā* and *Paṭisambhidā*. They are scarce in **Dhammapāla’s** work. *Porānas* sections are found in *Nettipakarana* – one single *porāna* word is found in many commentaries. For example, »*Bhagavāti vacaniṃ seṭṭhaṃ bhagavāti vacanaṃ attānaṃ garugāravo yatto so, bhagavā tera vuccati.*«

The above mentioned stanza explained the term ‘*bhagavā*’. It is said to be a great, supreme, respected word. This stanza is found in 12 commentaries, there are three *porānas* sayings even in the *Buddhavaṃsa Aṭṭhakathā*. There are two *porāna* stanzas even in *Paramatthajotikā*. Normally the Pāli commentaries have a lot of stanzas. It is not recalled(?) from where they have been taken. They may be a form of *porānas*.

Porānas include facts of **Buddha’s Dhamma** and *Vinaya*. The following other contents:

1. *Vinaya* (one must consider among *addasadana* (killing) on the following five facts.

- a) The object stolen
- b) Time and country
- c) Value of the object
- d) Whether it was used by the owner
- e) Whether it was not used by the owner

2. *Bhāvanā* and *Bhyāna/Jhāna*(?)

- a) & b) who meditates and the solitary place like a king(?) and spend the whole day giving up the five fetters as desire for sensual pleasures (*kāmacchanda*), hatred (*vyāpāda*), sloth and torpor (*tīnamīdhā*), disturbance (*udaccakukucca*) and doubt (*vicikicchā*).
- c) advice (to attain *Nibbāna*) – to attain *Nibbāna*, one must act quickly like a person whose head is burning
- d) concentration on *aniccā* (impermanence) *Porānas* say that the *khandhas* (aggregates) are breaking away. That is how they explained that. Therefore, one must understand just like piercing with an arrow, a diamond(?), the body will soon end.
- e) *Abhidhamma* – the *Abhidhamma porānas* are found in the *Visuddhimagga*. It says, there are only *nāma* and *rūpa*. There is no *attā* or soul. They say, that everything is empty. There is no person as such. The person is like a machine which is made. It is breaking away at the end, there is *dukkha* or suffering.
- f) *Sutta Piṭaka* – the *porānas* are different in categorizing *Sutta Piṭaka*. According to them, the *Anumāna Sutta* of

Majjhima Nikāya, *Mūlapannāsa* belongs to *Bhikkhu Pātimokkha*.

g) *Buddhacarita* – *porāna gāthā* include *Buddhacarita* – how **the Buddha** walked soon after birth, how he went to the assembly hall at Kapilavatthu...

h) Legends – there are *porānas* as legends in *Pasramattha Jotikā*. Once a queen of Venaris gave birth to flesh(?). It was thrown into the water. It was protected by *devas* and later a sage took it. After that is god divided into two, (?) one portion became a girl and the other a boy. They got married and became a king and a queen of Vesālī.

i) Historical facts – *Samantapāsādikā* also includes *porāna gāthā*. After including in prose **Mahinda's** arrival in Sri Lanka, they are similar to *Dīpavaṃsa* stanzas.

j) About the universe – the *Pabbata Cakkavāda* is submerged 82 000 *yojanas* in the sea. Its high is also the same 82 *yojanas* upward. It surrounds the whole universe.

In the *porānas* there are interpretations of various terms. They interpret the term ‘*manussa*’ as »*manañ kusalatāya manussā*.« - „The term ‘*manussa*’ means a person with a higher standard of mind.“

They are views on grammar – *porānas* say that there is no difference in the term - »*tassamiṃ samaye tena samayena taṃ samayaṃ*.«

Porānas give their opinion about the *Tipiṭaka* in the *Papañcasūdanī* and the *Appadāna Aṭṭhakathā*. There are many *porāna* passages. The *porānas* are mentioned thus in four classes:

1) *Porānakathera*

2) *Pubbācariya*

3) *Porāncariya*

4) *Aṭṭhakathācariya*

1) *Porānakathera*

These groups are found in commentaries. There are differences between the term ‘*poranas*’ and ‘*poranakathera*’. *Thera* means those who engage in *porānas* work.

2) *Porānācariya*

Pubbācariya means *porānas* itself. **The Buddha** also gives *porāna gāthā* in order to explain *paṭiccasamuppāda*.

3) *Porānācariya*

This word is found in abundance in Pāli *aṭṭhakathā*. According to *Khandhavāṃsa*, *Porānācariya* means those who took part in the third council. *Porānācariya* means ‘commentator’. **Buddhaghosa** used the term ‘*porānas*’ for *Aṭṭhakathācariya*. **Buddhaghosa** gives four verses explaining *suttas*. Therefore, the term ‘*porānācariya*’ has been used many occasions in commentaries.

4) *Aṭṭhakathācariya*

This is the same as *porānācariya*. *Porānas* have(?) reading(?) many interpretations and therefore they are *Aṭṭhakathācariya*. The above four definitions relating to *porānathera* are somewhat similar. According to **Oldenberg**, these two words, *porānas* and *porāna aṭṭhakathā* are similar. **Guidega** also says that they are similar words. *Porānas* were a group of accepted teachers responsible for the protection of *Theravāda sāsana*. *Porānas* stated at *Jambudīpa* at that time they were not known as *porānas*. Their opinion got included in old *aṭṭhakathā* and later in *Sīhalaṭṭhakathā*.

These *aṭṭhakathās* are called *porāna aṭṭhakathās*. Thereafter the teachers of them became *porānas*.(?) They are important for the study of historical facts just as we call *kurundī aṭṭhakathā* for *porāna-aṭṭhakathā* we

came the name 'porānas'.(?) Therefore, the *porānas* are important for the study of ancient opinion.

666PORANAS

The meaning of the term “**poranas**” is ancient. There are various views for the term “**poranas**.” According to olden burg, **poranas** means ancient commentary. According to Rhys Davids they are not among those who wrote **Tripitaka** books. It they were there would have been mention of them. They may have lived later. However **poranas** were the fathers of **Theravāda sāsana**, they introduce a philosophy based on simple ancient words. They were educated scholars according to the time they lived. But since they followed traditional opinion, they were unable to follow a free part. The **poranas** did not have an attempt to spread the **Dhamma** and to grant emancipation but yet they were ordained writhers honoured books.

There are **poranas** passages in commentaries. There are 116 sections in the **Visuddhimagga** and also the **Pāli** commentaries, there are 85 **poranas** poems and 29 **poranas** prose **poranas** sayings are mostly found in **Buddhaghosa's** texts. They are also found in **Niddesa Atthakathā** and *patisambhidā*. They are scarce in **Dhammapāla's** work. **Poranas** sections are found in **Nettipakarana**. One single **poranas's** word is found in many commentaries. For example, “**bhagavāti vacanim settham bhagavāti vacanan attānam garugāravo yatto so, bhagavā tera vuccati**”.

The above stanza explained the term “**bhagavā**”, it is said to be a great supreme respected word. This stanza is found in 12 commentaries, there are three **poranas** sayings even in the **Buddhavamsa Atthakathā**. There are two **poranas** standzas even in **Paramattha jotika**. Normally the **Pāli** commentaries have a lot of stanzas. It is not recalled from where they have been taken. They may be from **poranas**.

Poranas include facts of Buddha's **Dhamma** and **Vinaya**. The following other contents-

(1.) **Vinaya** (one must consider among **addasadana** (killing) on the following five facts.

- (1) The object stolen.
- (2) Time and country.
- (3) Value of the object.
- (4) Weather used by the owner.
- (5) Weather not used by the owner.

(2) **Bhāvanā** and **Bhyāna**

One, who meditates, and the solitary place like a king and spend the whole day giving up the five fetters as desire for sensual pressures, hatred, sloth and torpor, disturbance and doubt) (**kāmachanda, ayāpādaa, thinamiddha, uddhaccakukkacca, vicikicchā**)

(3) **Advice (to attain nibbāna)**

To attain **Nibbāna**, one must act quickly like a person whose head is burning.

(4) Concentration on **Anicca** (impermanence)

Poranas say that the **khandhas**(aggregates) are breaking away. That is how they explained that therefore one must understand just like piercing with an arrow, a diamond, the body will soon end.

(5) **Abhidhamma**

The **Abhidhamma poranas** are found in the **Visuddhimagga**. It says there are only **Nāma** and **Rūpa**. There is no **Atma** or soul. They say that everything is empty. There is no person and such. The person is like a machine which is made. It is breaking a ways at the end, there is **dukkha** or suffering

(6) **Sutta Pitaka**

The **poranas** are different in categorizing **Sutta Pitaka**. According to them, the **Anumāna Sutta** of **Majjhimanikāya, Mūlapannāsaka** belongs to **Bhikkhu Pātimokkha**.

(7) **Buddhacaritta**

Poranas Gāthā includes **Buddhacaritta** how the **Bhddha** walked soon after birth, how he went to the Assembly Hall at **Kapilavatthu**.

(8) Legends

There are **poranas** legends in **Paramattha Jotaka**. One a queen of **Venaris** gave birth to flesh. It was thrown into the water. It was protected by the **Devas** and later a sage took it. After that is god divided into two, one portion became a girl and the other a boy. They got married and became king and queen of **vesālī**.

(9) Historical facts

Samantapasādika also includes **poranas Gāthā**. After including in prose **Mahinda's** arrival in Sri Lanka, They are similar to **Dīpavamsa** stanzas..

(10) About the universe.

The **Pabbata Cakkavāda** is submerged 82000 **Yojanās** in the sea. It high is also the same 82 **Yojanās** upward. It surrounds the whole universe.

In the **poranas** they are interpretations of various terms. They interpret the term “**manussa**” as thus “**manam kusalatāya munussā**” the term “**Manussa**” means a person with a higher standard of mind.

They are views on grammar; **poranas** say that there is no difference in the term “**tassamin samaye tena samayena tam samayam**”.

Poranas give their opinion about the **Tripitaka** in the **Papañcasūdanī** and the **Appadāna Atthakathā**. There are many **poranas** passages the **poranas** are mentioned thus in four classes.

- (1) **poranaka Thera**
- (2) **pubbā-cariya .**
- (3) **poranā -cariya.**
- (4) **Atthakathā-cariya**

(1) **Poranas Thera.**

These groups are found in commentaries, there are differences between the term “**poranas**” and **poranaka Thera**. **Poranaka Thera** means those engaged in **poranas** work.

(2) **Pubbā-cariya**

Pubbācariya means **poranas** itself. The Buddha also gives **porana gāthā** in order to explain **patīccasamuppāda**.

(3) **poranā-cariya**

This word is found in abundance in word found abundance in **Pāli Atthagathā**, According to **Khandhavamsa**, **Poranācariya** means those who took part in the third council.. **Poranācariya** means commentator. **Buddhaghosa** had used the term “**poranas**” for **Atthakathācariya**. **Buddhaghosa** gives four verses explaining **Suttas**. Therefore the term “**poranācariya**” has been used many occasions in commentaries.

(4) **Atthakathācariya**

This is also the same as **poranācariya**. **Poranas** have (been) reading many interpretations and therefore they are **Atthakathācariya**. The above four definition relating to poranas Thera are somewhat similar. According to olden burg, these two words, **poranas** and porana **Atthakathā** are similar. Guidega also say that they are similar words. **Poranas** were a group of accepted teachers responsible for the protection of **Theravāda Sāsana**. **Poranas** stated at Jampūdīpa at that time they were not known as **poranas**. Their opinion got included in old **Atthakathā** and later in **Sīhalatthakathā**.

These **Atthakathās** are called **porana Atthakathās**. There after the teachers of them become poranas. They are important for the study of historical facts just as we call **kurundī Atthakathā** for **porana-atthakathā** we came the name “**poranas**”. Therefore the **poranas** are important for the study of ancient opinion.

SASANAVAMSA

This is a Burmese chronicle regarding the Sasana of the Buddha . The work is by Maung Sayadaw Pannasami; he lived in the 19 th Century and the work is generally assigned to 1861 AC. The author who was also known as Maha Dhamma Thingyan, has been a well known Burmese Scholar proficient in both Pali and Sandkrit. His proficiency is well seen from the Sasanavamsa.

Sasanavamsa is based on an earlier work called Sasanalankara. This work is considered as a valuable not only for the history of Burma but also for the history of literature . Mable H. Bode, who wrote the English word Pali literature of Burma, took Sasanavamsa as her main source of information.

DIPAVAMSA

Dipavamsa is one of the important chronicle of Sri Lanka. It considered to be the oldest of the extent Pali chronicles dealing with the history of Buddhism and the Island. It is believed that it existed in its present form in the 4th Century, AC. This is seen from the fact that Buddhaghisa(5th Century AC.) refers to it . Its original source is not known . It is possible that Pali Commentaries and Dipavamsa obtained material from a canon source. Perhaps the Sihala-Atthagatha was this common source.

The story in the Dipavamsa starts with the Buddhist life, his visits to Ceylon. The history of Buddhism is recorded up to the reign of Mahasena, 4th Century AS. The style, the lack of any order or plan suggests that this is not the work of a single author. It could be that the Sri verse were put together and made into a book later. Some say that this belongs to Abhayagirivihara tradition.

Mahavamsa the Mahavamsa is also a well known Pali chronicle of Sri Lanka narrating the history of Buddhism and the Island of Sri Lanka. It is composed in verse and contain two parts. Its first part chapter i-xxxvii is refers to as Mahavamsa and its author is Ven. Mahanama. He lived in the 5th Century AC. at Dighsandasenapati Pirisena, in Anuradhapura.

The second part is called Culavamsa (chaps xxxvii-lxxx) was written by Dhammkitti Thera in the 13th Century AC. at Polanaruwa. Ven Mahanma says that there were earlier historical works. He found them to be wrong and therefore wrote this answer. It is possible that he made use of Dipavamsa and the Atthagathas.

When taken together, Mahavamsa and Culavamsa deals about the history of Buddhism and the country starting from the time very before king Vijaya and contains up to the coming of Sri Lanka under the power of the British empire, in 115 AC.

The verses are in ornate but readal language. Maun scholar thinks Mahavihara tradition. Therefore who supported But orthodox group that rejected the dasvatthu coming to be known as Theravadins and those who broke away from them coming to be called Mahasanghas. The dipavamsa also says that this new breakaway group held a separate Council and formed their own Tripitaka. However, the northern tradition says that this real schism took place sometime after the 2nd Council and that not only

vinaya problem but also Dhamma problem may have been the cause. The five to points raised by Mahadeva are considered as an important cause for this schism.

Tradition says that Mahasanghika say that Ven .Mahakasyapa is their founder. They had their own Canon and its language is mixed Sanskrit. Subsequently the Mahasanghika broke into 7 other schools such as Lokuttaravada, Kaukutika, Bahusrutiya etc. Among which Lokuttaravadins are the best known. They spread into many parts in Magadha, and took places in Northern, Southern and Eastern India. The different schools seem to have held slightly different views. The major difference between the Mahasanghika and the Theravadin is in their conception of Arahant, the Buddha and the Bodhisattava.

They seem to have considered there was no distinction between the Arahants and the non- Arahants. They also held that Arahant have raga and moha. That Arahant needed other help to attain emancipation. In brief they were of the view that Arahant State is not real emancipation and that Arahants can fall to lower spiritual states.

According to them the Buddha is supra-mandane; his body is also supr-mandane (lokuttara), and it is the result of part exist; I his created body (rupa kaya) the buddy could appear anywhere, at any time. They held that he has unique power, his life is unlimited, that his mind is always in mediation, he has no impurities.

Their conception of the Bodhisattava too was different from that of the Theravadin. In accordance with the develop of their Buddha's concept the Bodhisattava considered as a unique being, who has practiced al perfection from innumerable past and that he is destined to Buddha hood. He is no ordinary human being. His conception is the mother's womb, his birth is all considered as unique and miraculous events. They believed that Bodhisattava takes any form of lower existence to help beings. He entered the mother's womb in the shape of a white body elephant. And this is his created body. Further more it is said that this is his mind is totally pure from al defilement. This idea generally influenced the rich of Mahasnghika.

KHANDHAKA (MAY 2007)

In the *Khandhaka* including *Mahāvagga* and *Cūlavagga* we observe the history of the *sāsana*. There are descriptions about ethics which should be followed in order to carry on the dispensation in the *Cūlavagga Pāḷi*. There are two chapters describing the first and the second councils.

The *Mahāvagga Pāḷi* described the origin and evolution in the *Mahākhandhaka*. There are a lot of descriptions about living in the monastery and how to keep it clean. Therefore, we can observe that *Khandhaka* depicts another development of commentarial literature. The last book of *Vinaya Piṭaka* is *Parivāra Pāḷi*. Even in the *Parivāra Pāḷi* we can observe commentarial characteristic just like in *Abhidhamma*.

In the *Parivāra Pāḷi* there are a lot of questions and answers. The last questions of the *Parivāra Pāḷi* actually record belonging to the history of the Order.(?) There is a section in the *Parivāra Pāḷi* including *Porāṇagāthā*.

There we can observe historical facts starting from the missionary of **Mahinda** and kings who ruled up to **Vattagāmani Abhaya** with reference to political conditions. The **Parivāra Pāḷi** gives description of the *sāsana*.

Therefore, we can observe that apart from *Pātimokkha*, the other section of the *Vinaya Piṭaka* includes commentarial characteristic. The two *Vinaya* texts *Pārājika Pāḷi* and *Pācittiya Pāḷi* were composed during the first council and may have continued up to the period of the second council. The *Khandhakas* were composed after the second council. Therefore, we can come to a conclusion that even in the *Vinaya Piṭaka* there are commentarial characteristics.

In the *Abhidhamma Piṭaka* we can observe very clearly commentarial characteristics. The first book of *Abhidhamma* which is called *Dhammasaṅganī* has the following sections:

1. *Mātikā*

2. *Cittuppāda khandha*
3. *Rūpa khandha*
4. *Nikkhepa khandha*
5. *Aṭṭhakathā khandha*

Accordingly *Mātikā* means the doctrine preached by **the Buddha** in short. Based on these *Mātikās* the *Abhidhamma* literature was developed. *Abhidhamma* became a special *Dhamma*, because the language used was different. The *Mātikā's* section of the *Abhidhamma* can be called 'udesa'. The last section of *Aṭṭhakathā khandha* can be called *Vibhaṅga*.

In the *Abhidhamma* literature they had used the term *Aṭṭhakathā khandha* instead of *Vibhaṅga*. Therefore, we observe that *Abhidhamma* depicts further development of commentarial literature. Among the *Abhidhamma* text there is also a book called *Vibhaṅga Pakarana*. That is also an indication of the development of commentarial literature. The following discussions included in the *Abhidhamma Piṭaka* exhibit commentarial characteristics:

» ‘*Katame dhammā kusalā? Catūsu bhūmīsu kusalaṃ. Ime dhammā kusalā. Katame dhammā akusalā? Dvādasa akusalacittuppādā. Ime dhammā akusalā. Katame dhammā abyākatā? Catūsu bhūmīsu vipāko tīsu bhūmīsu kiriyābyākataṃ rūpaṅca nibbānaṅca. Ime dhammā abyākatā*’⁴¹

» *Katame dhammā sukhasahagatā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato cha, kiriyato pañca, rūpāvacaratikacattukajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaratikacattukajjhānā kusalato ca vipākato ca, etthuppannaṃ sukhaṃ thapetvā – ime dhammā sukhasahagatā.*⁴²

Discussion on interpretation in the direct example for commentarial characteristics, the *Kathāvatthu* belonging to the *Abhidhamma Piṭaka* also includes commentarial characteristics since there are lots of discussions regarding questions and answering about heretical views.(?)

In the *Khuddaka Nikāya* we have two books called *Mahāniddesa* and the *Cūlaniddesa*. They are interpretations of *Aṭṭhaka* and *Pārāyana Vagga* of *Suttanipāta*. *Aṭṭhaka* and *Parāyana* include very difficult *Dhamma*. In the *Niddesa* we can observe an attempt to analyze the difficult *Dhamma/dhammās*(?). Therefore, even in the *Khuddaka Nikāya* we observe commentarial characteristics.

When we compare *Saṅyutta Nikāya* and *Niddesa* we can observe the term 'phassa' as interpreted in the developed manner in the *Niddesa*. In the *Saṅyutta Nikāya* the term 'phassa' is interpreted only by giving six categories, but in the *Niddesa* the term 'phassa' had been developed in great detail. The following can be taken as an example:

» ‘*Katamaṅ ca, bhikkhave, jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.*

‘*Katamaṅca, bhikkhave, maraṇaṃ? Yaṃ [sumaṅgalavilāsinī oloketabbā] tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriyā khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.*’⁴³

» *Dasasu vā āghātavatthūsu cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā virodho paṭivirodho caṇḍikkaṃ asuropanattamanatā cittassa – ayaṃ vuccati ‘byāpādadhātu’.*⁴⁴

When we summarize the commentarial characteristics given in the Pāli canon, we can come to the following conclusion:

41 Vinayapiṭake - Sāratthadīpanī-ṭīkā (paṭhamo bhāgo) - Paṭhamamahāsaṅgītikathāvaṇṇanā

42 *Abhidhammapiṭaka – Dhammasaṅgaṇīpāli – 4. Aṭṭhakathākaṇḍaṃ – Tikaatthuddhāro* – paragraph 1403

43 This appears in *Majjhimanikāyo – Mūlapariyāyavaggo - 10. Mahāsatiapaṭṭhānasuttaṃ - Dukkhasaccaniddeso* paragraphs 122 and 123 and in *Dīghanikāyo – Mahāvaggapāli - 9. Mahāsatiapaṭṭhānasuttaṃ – Dukkhasaccaniddeso* paragraphs 389 and 390

44 This appears in *Abhidhammapiṭake – Vibhaṅgapāli - 3. Dhātuvibhaṅgo* – paragraph 182

1. Taking the *Dhamma* term separately and given similar words to each of the *Dhamma* term.(?) Example: »*maranaṃ cuti cavanatā pahedo antarattānaṃ maccumaranaṃ kāla kiriyā.*«
2. Taking 'dhammā' term and dividing it further. Example: »*katapañca bhikkhave salāyatanāṃ? Cakkhāyatanāṃ sotāyatanāṃ ghānayatanāṃ khandhāyatanāṃ jivhāyatanāṃ kāyāyatanāṃ manāyatanāṃ.*«
3. Given examples with the help of stories. In the *Saṅyutta Nikāya* when dividing the *paṭiccasamuppāda*, stories are given explaining(?) how various *Buddhas* understood the Dependent Origination.
4. Analyzing verbs. Example: »*Kiñca bhikkhave rūpaṃ vadetha? Rūpatiti ko bhikkhave tassamā rūpanti vuccati khīnāruppati dīseneti ruppati.*«
5. Providing contemporary historical facts. Example: „*Mahāparinibbāna Sutta* and *Niddesa.*“

So far we have observed that in the *Dīgha Nikāya*, *Majjhima Nikāya*, *Saṅyutta Nikāya* and *Khuddaka Nikāya* there are many commentarial characteristics. In the same way the *Khandhaka* and *Parivāra* of *Vinaya Piṭaka* is also rich in commentarial characteristics. The *Abhidhamma* includes well-developed commentarial characteristics. **Buddhaghosa**, when writing commentaries, had taken the use of the commentarial characteristics in the Pāli canon. Therefore, the commentators found it easy to write their commentaries.

When the commentator found it difficult to define a word, they tried to refer to the Pāli canon and give a suitable definition with coincidence. In this manner the commentators found the Pāli canon useful to write their commentaries. Sometimes the commentators had given their interpretations first and then they gave the interpretations given in the Pāli canon.

Sometimes the commentators agreed with the canonical interpretations and sometimes they disagreed. Sometimes commentators tried to include additional stories based on the local backgrounds. On some occasions if the commentator was in a doubt about a certain word, he would have tried to discuss it further.

When there were doubtful occasions regarding the definition of certain words, the commentators allowed the readers to have their own opinion. In this manner we observe that commentators like **Buddhaghosa**, **Buddhadatta** and **Dhammapāla** were very much unbiased. They always gave the readers an occasion to take his own.(?)

NIDĀNAKATHĀ IN COMMENTARIES

The commentarial *Nidānakathā* give historical important facts the(?) *Samantapāsādikā*. *Bāhiraṇidāna* explains Buddhist Council. There is a good description about the first Buddhist Council that took place at Rājagaha. According to *Bāhiraṇidāna* it is said that **Ānanda Thera did all offerings to the Buddha** at a perfumed chamber even when He (**the Buddha**) had passed away.

Nidānakathā are also an early attempt in Pāli to give a connected-like stories of **the Buddha**. This can be very well depicted in *Jātakaṭṭhakathā*. There are three *Nidānas*:

- 1) *Dūrenidāna*
- 2) *Avidūrenidāna*
- 3) *Santikenidāna*

They tell with the stories of **the Buddha** from his(?) existence at **Sumedha** up to the acceptance of the monastery of Jetavana.

The *Dūrenidāna* has two parts. The story of **Sumedha** and the assurance(?) received under

twenty-four *Buddhas*. It also includes *pāramitā*. The *Avidūrenidāna* explains the *Bodhisatta*'s stay in *Tusita* heaven up to his attainment of enlightenment. The *Santikenidāna* explains **Buddha's** stay in various places until **Anāthapindika** offered the Jetavana monastery.

According to *Dūrenidāna* it is obvious that this section is indebted to *Buddhavamsa* and the *Cariyāpiṭaka* borrowing from this book. The ten perfections are explained and the names of the 24 *Buddhas* are given as well. In the *Avidūrenidāna* the five great considerations are given. Thereafter the whole description about the *Bodhisatta*, his life as a layman, his renunciation up to enlightenment. In the *Santikenidāna* the present situation of **the Buddha** is explained. His stay at Sāvattihī, offering Jetavana is important.(?) Many of the incidents mentioned in the biographical account in *Vinaya* are summarized in the *Santikenidāna*.

The *Nidānakathā* are supposed to be the earliest attempt in Pāli to give a connected life-stories of **the Buddha**. The *Vinaya Mahāvagga Buddhavamsa* and *Cariyāpiṭaka* have preceded it, but they have not taken up a connected narrative of the life of **the Buddha**. Thus *Nidānakathā* are important, because they give the history of Buddhist council and also the historical background of the life of **Buddha**.

666 DESCRIBE THE ROLE PLAYED BY KING MILINDA IN BUDDHISM

During the time of the Buddha, there were several great kings became the pious followers of the Buddha. These great kings, for examples, Bimbisara of Magadha and Pasenadi of Kosola, gave their full royal patronage to the Buddha in the propagation of His teaching. However these great kings never gone beyond the duties of a lay disciple in supporting Buddhism. They provided the material needs and royal protection for the community of monks. They never interfered with the affairs of the preservation and propagation of the Dhamma, which is considered the sole authority of the Buddha and the sangha.

After passing away of the Buddha, Buddhism had spread far and wide in the Indian continent. During the 3rd century B.C., Buddhism also received the royal patronage of the king. Though king Asoka did recommended few Buddhist texts for the benefit of his people, he was also never directly get involved in the perservation, propagation and defendant of the Dhamma. However, he did help to purified the sangha and support the council.

As time goes on, the roles played by the Buddhist kings for the welfare of Buddhism, however, changed. During the time of king Milinda, the king was no more only the lay adherent of Buddhism, he was also the propagator as well as the defender of the Dhamma. From the *Milindapabha*, we can see that king Milinda, with the help of Nagasena thero, gave his royal seal to the Dhamma. This was necessary when there were so many different opinions regarding the real teaching of the Buddha. The king seemed to be the final authority to decide the teaching of the Buddha. In fact, the king had excellently clarified the various opinions and get over the problems. On the other hand, we can say that the authority of the sangha has deteriorated and politic power has gained over hand. Even the title of the text, according to the oldest version which is well persevered in the Chinese collection, was originally named *Nagasenasutta*, has changed to *Milindapabha* i.e. the name of the king instead of

the monk. Therefore the king had played a very important diplomatic and administrative role in preserving, propagating and defending the Dhamma.

666HOW VEN. NAGASENA REPUDIATED THE CONCEPT OF PERMANENT ENTITY FORWARDED BY KING MILINDA

In the Milindapanhna, king Milinda asked Nagasena whether there is an experiencer (vadagu). Without answering the question, Nagasena inquired the king what is this experiencer that he referred to. Then the king explained that this experiencer is the life principle (abbhantare jivo) in the body which experiences the senses of seeing, hearing, smelling, tasting and touching through the 5 sensual faculties. It is just like ones (refer to the king himself and Nagasena) sitting in the palace could look out of any window to any direction, so does the life principle looks through the eye, hears through the ear etc. With the definition of this experiencer given by the king, Nagasena then applied the following argument to repudiate this wrong concept of permanent entity.

1. Particular sense organ only in charges of specific sense experience.

With refer to the example given by the king as what is meant by vadagu, Nagasena says that this abbhantare jivo should be able to see the forms through the ear, the nose, the tongue, the body and the mind. Because all these faculties are the windows, just as ones can see through any window in the palace, so must be the same case for this abbhantare jivo. He further applied the same argument to other sense experiences of hearing, smelling, tasting, touching and discriminating.

2. Removal of the sense faculties would not be able to sense better and clearer.

Nagasena refer to the removal of the material shapes of the windows in the palace so that, without these obstructions, ones can sense better and clearer. Similarly, with the removal of the eye, the ear, the nose etc, the abbhantare jivo should be able to see a wider space, hear alouder noise and smell a better smell.

3. Sense organ cannot sense its specific object without their coming into contact.

Nagasena employed the common sense of tasting to repudiate the king. He referred to a flavour put on the tongue and then swallowing it down to the stomach. One can only taste the food while it is in contact with the tongue but not in the stomach. If there were an abbhantare jivo, it must be able to taste the food anywhere in the body! Again, Nagasena gave an example of a person whose mouth is covered is jumped into a vessel of honey. He would not be able to taste the sweetness of the honey even though his whole body is in contact with it.

Indeed, if there were a life principle living in the body in charges of feeling every thing, it can determine when to feel or even not to feel or perhaps change the bad feeling to good feeling according to its likes and dislikes. However in reality, this is not the case. Again, if there were a life principle in charges of feeling, our feeling should not change. For example, if the life principle likes to taste a certain tasty food, it should be more satisfied if the eating of the same food continue, but in reality, eating after the stomach is full is troublesome! Since our experience changes, how can one say there is

someone in charge of our experience?

King Milinda though, could not against the argument forwarded by Nagasena, he was not convinced to accept the concept of non-soul. He further enquired Nagasena to illustrate the point. Then Nagasena explained the Abhidhammic teaching of sensation.

According to Abhidhamma, all kinds of sensation are the results of the contact of sense organs with their specific objects. For example, when eye contacts with a form, eye-consciousness arises. Co-nascent with that are sensory impingement, feeling, perception, volition, one-pointedness, life-principle (i.e., *jivintriyam* which is different from *abhantare jivo*) and attention. Apart from all these 7 primary mental formations or properties, there is no experiencer who in charge of experiencing. Up to this point, the king was convinced.

666BURMESE COMMENTATORS (ORIGINAL BY VEN. NEMEINDA)

Aggavamsa is famous Burmese commentor. He was in the middle part of Burma by 12th century A.D. He wrote Saddaniti Pali grammar and sent it Mahavihara in Anuradapura. They agreed with that grammar is better than the Pali grammar in Anuradapura.

Anuruddha is also famous commentator. He was 12th century A.D and was India but some said that he was Sinhalese. He wrote Abhidammattha sangaha about Abhidhamma.

Dhammasiri was commentator of Khuddasikkha. He was about fifth century A.D. He lived in Mahavihara in Anuradapura.

Sariputtara was southerner of India. He was about 12th century A.D. He wrote a lot of commentaries such as Saratthatika and Anguttaratika etc.

Ananda was Indian commentator about seventh century A.D. He wrote Abhidammamulatika.

Moggalana was commentator of Moggalana byakarana Pali grammar. He was about 12th century A.D.

Vajirabuddhi was commentator of Vajirabuddhitika. He was about 12th century A.D.

BHĀṆAKA TRADITION

Bhāṇaka is usually translated as 'reciter' with the purpose of memorizing certain portions of texts like *Dīgha*, *Majjhima*, *Samyutta*, *Aṅguttara Nikāya* and so on. *Dīgha Bhāṇaka* is a monk who is responsible for memorizing *Dīgha Nikāya*. So, tradition believed that *Bhāṇaka* tradition started since the time of **Buddha**. After the demise of **the Buddha** the First Council was immediately held at Rājagaha. According to *Sumaṅgalavilāsinī* it is clearly said that *Dīgha Nikāya* was entrusted to **Ānanda**, *Majjhima Nikāya* to the pupils of **ven. Sāriputta**, *Samyutta Nikāya*, according to **Dr. Adhikaram**,(?) the *Bhāṇakas* are as follows:

1. *Dīgha Bhāṇaka*
2. *Majjhima Bhāṇaka*

3. *Samyutta Bhāṇaka*
4. *Aṅguttara Bhāṇaka*
5. *Jātaka Bhāṇaka*
6. *Dhammapada Bhāṇaka*
7. *Ubhatovibhaṅga Bhāṇaka*
8. *Sara Bhāṇaka*
9. *Pada Bhāṇaka*
10. *Catunīkāyika Bhāṇaka*
11. *Tipiṭaka*
12. *Suttantika*
13. *Vinayadhara*
14. *Dhammadhara/Dhamma Bhāṇaka*
15. *Abhidhammika*
16. *Catucattālīsa Bhāṇaka*
17. *Mahāriyavaṃsa*
18. *Ariyavaṃsa Bhāṇaka*
19. *Aṭṭha Bhāṇaka*

In the First Council there was no group of *Bhikkhus* or *Bhāṇakas* known as *Khuddakabhāṇakā*. It was later added to the list. In the Pāli Canon we can see different tradition even among the *Bhāṇakas* of *Mahāvihāra*. In the first Buddhist council when **Ānanda** went to assembly hall like other 499 *Bhikkhus*, went there according to *Dīghabhāṇakā* tradition, *Majjhimabhāṇakās* said that after he attained *Arahantship* he appeared and took seat in the assembly hall to show his (magical) power. He did not walk there. Among these *Bhāṇakas* they did not agree with each other and they had different views.

According to *Dīgha Bhāṇakās*, *Khuddaka Nikāya* has 11 books but *Majjhima Bhāṇakās* say that it has 15 books. *Dīghabhāṇakās* say that they are *Abhidhamma*(?) and *Majjhimabhāṇakās* say that they are *Sutta Piṭaka*.(?) Even **Buddhaghosa** himself referred to different traditions and finally he says that *Khuddaka Nikāya* should embrace *Khuddakapāṭha* and *Apadāna*, altogether 15 books. Even *Sumaṅgala Vilāsini* does not accept the tradition of *Khuddaka Nikāya* because it was not given to anyone after the first Buddhist Council. The *Dhammapadabhāṇaka* and *Jātakabhāṇaka* appeared individually in the tradition.

When *Khuddaka Nikāya* came into existence there were two texts, which referred to *Khuddaka Nikāya*. One is *Cullavagga* and the other *Milindapañhā*. They describe different kinds of *Bhāṇakas*. Different *Bhāṇakas* who belong to *Theravāda* tradition, these *Bhāṇakas* are very important in the history of transmission of Buddhist texts. They preserve different traditions. *Bhāṇakas'* views were collected and written down in *Sihala Aṭṭhakathā* but unfortunately they are not translated into Pāli.

There were different *Bhāṇakas* who preserved the texts by heart and handed down for the next generation in Sri Lanka in the 2nd century AD. They recited what they preserved together after the famine. Those were in conformity with each other. According to *Samantapāsādikā* they did not see even a single word which would differ from each other. They were **Tipiṭaka Mahāsīva Thera**, **Dīgha Bhāṇaka Abhaya Thera**, **Majjhima Bhāṇaka Revata Thera**, **Samyutta Bhāṇaka Cūlasīva Thera** and **Dhammapada Bhāṇaka Mahātissa Thera**. They do not have any different opinions about the practice of Buddhism or meditation.

After writing down the scriptures, there were differences among Sri Lankan *Bhāṇakas* because they did not have any consultation and inform their own opinions to each other. Indian *Bhāṇakas* had not much difference among themselves.

(Nowadays) *Bhāṇaka* tradition is not necessary because every text is available in written form after 1st AD. In the 4th Buddhist Council became less important. There are few monks who remained in *Bhāṇaka* tradition in Sri Lanka today. There are many *Tipiṭakadharas*, *Dvipiṭakadharas* and *Dīghabhāṇakas* in Myanmar. Anyway, we have to read, learn and practice **the Buddha's** teaching and enjoy the bliss of *Dhamma* because of what we have great opportunity is due to the gratitude of the most venerable *Bhāṇaka Theras*.

BHĀṆAKAS (ORIGINAL BY VEN. TEP SANN CHENDA)

As do the different *Bhāṇakas* would do the different *Bhāṇakas* would does(?) appear to develop into derived from *Bhāṇakas* to speak signifies a recite(?) meaning of a recited(?) of a section of canon, although first mentioned only in the post-canonical literature.(?)

The origin of the *Bhāṇakas* may be traced to very early times. There are traditions recorded in the *Sumaṅgala Vilāsinī* that when the canon was redacted at the first council, held three months after the death of **the Buddha**.(?)

The rehearsal of its different sections was put in the charge of different elders who were no doubt chosen on account of their acknowledged proficiency in the particular section at the end of the rehearsal. These elders were also made to preserve these sections of the canon.

The *Aṅguttara Bhāṇakas* had their own views about details in the practice of *Dhutaṅgas* and various *Bhāṇakas* have recited – their views were not always thus. The *Vinaya* was entrusted to core of **Upāli**, the *Dīgha Nikāya* to **Ānanda**. The *Majjhima Nikāya* to the disciples of **Sāriputta**. The *Samyutta Nikāya* to **Mahā Kassapa** and *Aṅguttara Nikāya* to **Anuruddha**.

These elders who were each thus made a custodian of a section of the canon were expected to preserve it by regular recitation. The word '*bhāṇaka*' is not mentioned in the *suttas*, but it is found in the commentaries. There are references to otehr types of specialists based on the broader division of the canon.

Suttantikas were those versed in the *suttas*. The *Vinayadhara Bhāṇakas* the(?) *Mūlapaññāsaka* 50 – fifty *suttas* it(?) a(?) *Dīghabhāṇaka*.(?) The *Mahāvagga* – the last three *vaggas* same are a monk learning only one *Nipāta* should choose the 4th or the 5th with stories that the specialized knowledge of particular section of the canon.(?)

Meaning of the *Bhāṇaka* is not that they did not study the rest of the canon, there is a mention of *Bhāṇakas* who were experts in all the *piṭakas*. *Dīgha Bhāṇakas*, *Tipiṭaka Mahāsīva*(?) *Bhāṇakas* would thus appear to have developed into distinct schools of interpretation, there is no evidence to indicate Tha(?).

They were associated with any particular place or monastery, the better known among them are recorded, regarding a *Bhikkhu* from *Kalyāṇī Vihāra*, and *Jātaka Mahāpaduma Thera* of Tulādhara in time mentioned they also held different opinion in a detailed description during the first council.(?)

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(1) Dighabhanaka, (2) Mijjimabhanaka, (3) Samyuttabhanaka, (4) Aguttarabhanaka, (5) Jatakabhanaka, (6) Dhammapadabhanaka, (7) Ubatobvibhangabhanaka, (8) Sarabha naka, (9) Padabhanaka, (10) Catunikayikabhanaka, (11) Tipitakabhanaka, (12) Suttantika bhanaka, (13) Vinayadharabhanaka, (14) Dhammadhara/Dhammabhanaka, (15) Abhidha mmikabhanaka, (16) Catucattalisabhanaka, (17) Mahaariyavamsabhanaka, (18) Ariya vamsabhanaka, (19) Atthabhanaka.

Porana is “archaic” and Bhanaka means the person who recites texts by heart such as Digha, Mijjima. Dighabhanaka is a monk who can memorize Dighanikaya text. Both terms connect with Banaka traditioin. It is believed that the Bhanaka tradition is started in the Bhadha's life time. According to the verse, "**Bahuppite desitan etc**" in Dhmmapada, it started in the Buddha's time. But it is difference between the later Bhanaka tradition and early Bhanaka tradition. In the Buddha's time, all

of teachings of the Buddha were collected only as Sutta and Vinaya, not separate many such modern time. It can be said that modern Bhanaka tradition was started at first council, held in the Rajagaha city.

By Samantapasadika, Dighanikaya was entrusted to Ananda, Mijjimanikaya to the pupils of Ven. Sariputtara, Sanyuttanikaya to Mahakassapa and Anguttaranikaya to Anuruddha. They all were responsible not to lose the Buddha's teachings. So, they all recited their own Nikaya by heart and this tradition handed down generation to generation. It became Bhamnaka Tradition in Buddhism. Theravada Buddhism could maintain this tradition absolutely before the famine in Sri Lanka second century A.D. Samantapasadika said that before fame in Sri Lanka, there was no separate idea from each other even a single word. They had met at another and always discussed about the topics of all of Nikayas. That is why there was no separate between Nikayas.

After famine, they wrote down and differed from each other among Sri Lanka as they did not have any consultation and inform their own opinions to each other. Let me tell me some examples in Theravada tradition. About Ven. Ananda's arahantaship, it is different opinions between Dighanikaya Bhanaka and Mijjanikaya Bhanaka. Mijjima tradition said that Ven. Ananda went to the assembly hall, using his supernormal power, to know his arahantaship. However, Dighanikaya Bhanaka said that he went to the assembly hall by walking like other 499 monks. Even early these Bhanaka, they had different views and did not agree each other some places.

And then by Dighanikaya Bhanaka Khuddaka has 13 or 12 books but Mijjima Bhanaka said that it should be 15 books, including Khadakapatha and Apadana. Even though it is different views among the Bhanakas of Sri Lanka, it is said that India Bhanakas did not differ much each other.

Whatever tradition says, it is entirely believed that the Bhanaka traditions is not necessary today because we can see the teachings of Buddha in the books, in the CD rooms, in the Internet and so on. Yet, there are some Bhanaka traditions in Myanmar and Sri Lanka.

If you feel this is much to study, you can leave out first passage of this topic.

BHANAKA TRADITION (ORIGINAL BY VEN. NEMEMEINDA) 2008

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666 THE BHANAKA

Bhanaka derived from Bhan, 'to speak' signifies a recite in commentaries has acquired specific meaning of a recite of a section of the canon, e.g. Dighabhanaka recite of the Dighabhanaka. The term Bhanaka subsequently came to be use in rather limited, strict sense refer to reciters of canonical texts. Perhaps this use is post canonical. Who are referred to by this term?

When this term came to refer to these particular type of reciters are not known for certain, but the circumstantial evidence suggest that its origin could be traced to very ancient times, perhaps even to the first council. The Theravada tradition is that the first council was held three months after the Buddha's passing away. This tradition, recorded in Cullavagga, is that Dhamma Vinaya was recited at this council. The commentarial tradition expands this to say that Tipitaka exists today is the one that was recited at this council.

This council was held to collect the scattered Dhamma Vinaya, agree upon and carry it to the future. This carrying it to posterity has to be done through oral tradition was maintained is referred neither in the Cullavagga nor in chronicles such as Mahabodhivamsa therein it is said that the first council after collecting Dhamma Vinaya and accepting it entrusted different groups of monks the important task of maintaining it in oral tradition. The referred is with regard to the Dhamma and Vinaya.

Ven. Upali and his pupil with the task of preserving orally the Vinaya, Dighanikaya was handed over to Ananada and his disciples. Majjhima tradition says, was assigned to the pupils of Sariputta Samyutta to Kassapa and his pupils and Aguttara to Anuruddha and his pupils, their task was to remember in memory the Dhamma Vinaya settled at the first council. This they had to do by constantly reciting, for that was transmitting the texts, if so, this tradition of recitation or Bhanaka tradition started as result of a decision taken at the first council.

It was this Bhanaka tradition that came to Sri Lanka along with Mahinda in Sri Lanka. This tradition was continued. There were different groups of monks who were known by the names of sections of Tipitaka they kept in oral tradition. Thus, there were Dhikabhanaka, Majjhima-bhanaka and Anguttara Bhanaka, similarly there were Jataka Bhanaka and Bhanakas who specialized in other texts.

They maintained tradition throughout, even after the canon was put into writing in latter part of 1st century BC. In temples this Bhanaka tradition continued till recent times there were monks who could recite through memory whole texts. This tradition is fast dying now, as texts are freely available in different Medias.

ORIGIN OF *BHĀNAKAS* (2009)

Three months after the passing away of **the Buddha** the first council was held. During this period the *Dhamma* was classified. It was considered that each section of the *Dhamma* should be handed over to separate group of monks. At that time there was oral tradition since printing facilities were not found. The *Vinaya* was handed over to **Upāli Thera** and his pupils. The *Dhamma* was handed over to those monks who were competent in various sections. The *Bhānakas* are as follows:

1. *Dīgha Nikāya* – **Ānanda Thera**
2. *Majjhima Nikāya* – Pupils of **Sāriputta Thera**
3. *Samyutta Nikāya* – **Mahā Kassapa Thera**
4. *Anguttara Nikāya* – **Ānuruddha Thera**

Anupāda Sutta which is the main source of *Abhidhamma* is included in *Majjhima Nikāya*. Therefore, it was good that *Majjhima Nikāya* was handed over to pupils of **Sāriputta** who had knowledge of *Abhidhamma*.

At the outset it was an oral tradition. *Bhānakas* were those who started reading the *Dhamma* specially assigned to them.

The division of *bhānakas*

In *Dīghanikāya*, *Majjhima Nikāya*, *Samyuttanikāya* and *Anguttara Nikāya* and also in *Vibhaṅga* as well as *Dhammapada* descriptions of *Bhānakas* are found in *aṭṭhakathās*, commentaries. *Bhānaka* of *Khuddaka Nikāya* is not found. In *Milīṇḍa Pañhā* the term *Khuddaka Bhānaka* is found. Therefore, the origin of the *bhānakas* may have been in India. In order to become a *bhānaka* in one *nikāya* it is not necessary to know the old *nikāya*. If he is a *Majjhima Bhānaka* he should know the *Mūlapaṇṇāsa* of *Majjhima Nikāya*. If he is a *Dīgha Bhānaka* he should know the *Mahāvagga*. The *Samyutta Bhānaka* should know the three beginning *vaggas*. *Anguttara Bhānaka* should know the earlier section, all the later section or else the *Dīgha nipāta*. If he is a *Jātaka Bhānaka* he will know together with *aṭṭhakathā*. The *bhānakas* of one *nikāya* worth(?) really expect although the(?) will given separate section.(?)

Dīghabhānakas

The protection and study of *Dīgha Nikāya* was done by thing(?).(?) It is difficult to say that the Sri Lankan *bhānakas* were pupils of **Ānanda Thera**. This *bhānaka* was not prohibited to study the other *nikāyas*. According to *Sumaṅgala Vilāsini*, *Dīghabhānakas* recited the *Brahmajāla Sutta* and at the time the great earth shook. **King Vassaba** was overjoyed to hear that *Mahāsudassana Sutta* was recited by *Dīghabhānaka thera*. The **Abhaya Thera** and **Mahāsīva**

Thera are two prominent *Dīghabhāṇakas*. **Abhaya Thera** put on the right path the thieves who came to plunder *Cetiya Pabbata Vihāra*.

Majjhimabhāṇaka

In *aṭṭhakathā* there is only one *Majjhima Bhāṇaka*. *Majjhima Bhāṇaka* also acted according to **the Buddha's** advice.

Samyuttabhāṇaka

Here this *bhāṇaka* explain the reason of paying that name for **the Buddha Padumuttara**.

Aṅguttarabhāṇaka

There is no name mentioned as an *Aṅguttarabhāṇaka*. They believed that except *Pārājika* all the other are *Khuddānukhuddaka*.(?)

Jātakabhāṇaka

Jātaka are very famous from a long time. The sculpture showing *Jātaka* can be seen in the third century BC. The *bhāṇaka* of *Jātakas* who lived during the time of **Buddha** is mentioned in *Papañcasūdanī*. The *Jātaka* includes the nine branches of scripture called *Navāṅgasatthusāsana*. *Jātakabhāṇakas* were very old in Sri Lanka. *Jātakas* became very popular when **king Īlanāga** was in Rohana. He listened to *Kapijātaka* from **Mahāpadumma Thera**. The *Mahāvessantara Jātaka* was recited by *Mahājātakabhāṇakas* of *Dīghavappī*. It has ten verses. According to *Mahāpaccaeriya* commentary, by a *Jātakabhāṇaka* monk, the *Dhammapada* as well as *Jātaka* stories should be studied.

Dhammapadabhāṇaka

There is very little information regarding this *bhāṇaka*. Some say that **the Buddha** first recited the stanza: »*Yadā bhava pātubhavanti dhammā*.«

Dhammabhāṇakas say **the Buddha** first preached the words: »*Anekajāti saṃsāraṃ*.«

A comparison between *Dīghabhāṇaka* and *Majjhimabhāṇaka*

	<i>Dīghabhāṇakas</i>	<i>Majjhimabhāṇakas</i>
1	During the first council Ānanda Thera came last showing that he has attained <i>Arahantship</i>	When the seat was empty other monks asked where was Ānanda Thera's seat. Then at once Ānanda Thera took the seat either by splitting the earth or going through the sky.
2	Monks who came to the first council recited <i>Jātaka</i> , <i>Mahāniddeśa</i> , <i>Cūḷaniddeśa</i> , <i>Paṭisambhidāmagga</i> , <i>Suttanipāta</i> , <i>Dhammapada</i> , <i>Udāna</i> , <i>Itivuttaka</i> ,	To this book <i>Majjhima Bhāṇaka</i> acted <i>Cariyāpiṭaka</i> , <i>Apadāna</i> , <i>Buddhavaṃsa</i> and included them in the <i>Sutta Piṭaka</i> .

	<i>Vimānavatthu, Petavatthu, Theragāthā and Therīgāthā.</i> They included all these in the <i>Abhidhamma Piṭaka</i> .	
3	They said that the <i>ānāpāna bhāvanā</i> , the <i>jhāna</i> that are below are very subtle.(?)	The <i>Majjhimbhānakas</i> say in the <i>ānāpāna bhāvanā</i> the upper <i>jhānas</i> are subtle.
4	When the object of <i>bhāvanā</i> has come out, one should not mention the object.	One should mention the object.
5	They say the <i>Bodhisatta</i> saw the four signs on the same day.	The <i>Majjhimbhānakas</i> say that He saw these four on four different days.

In this manner, in comparing *Dīghabhāṇaka* and *Majjhimbhāṇaka* we observe that there are differences.

ORIGIN OF *BHĀNAKAS*

Three months after the passing away of **the Buddha** the first council was held. During this period the *Dhamma* was classified. 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 relation. Since 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 section.

Dīgha Nikāya – **Ānanda Thera**, *Majjhima Nikāya* – pupils of **Sāriputta Thera**, *Saṅyutta Nikāya* – **Mahā Kassapa Thera**, *Aṅguttara Nikāya* – **Anuruddha Thera**, *Khuddaka Nikāya* – there were no special *Bhānakas*.

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

The descriptions of *Bhānakas* are found in commentaries. The *Bhānakas* of *Khuddaka Nikāya* not found in transfiguration(?) in order to become a *Bhānika* in one *Nikāya*.(?) It is not necessary to know the whole *Nikāya*. If he is a *Majjhima Bhānika*, he should know the *Mūlapannāsa* of *Majjhima Nikāya*. In the same way if he is a *Dīgha Bhānika*, he should know the *Mahāvagga*. If he is a *Saṅyutta Bhānika*, he should know the three beginning *vaggas* of *Mahāvagga*. The *Aṅguttara Bhānakas* should know the earlier section of *Nikāya* or later section or else the *Ṭika Nipāta*. If he is a *Jātaka Bhānika*, he should know the *Jātakas* together with the *aṭṭhakathā*. In this manner the *Bhānakas* had specialized various sections of respective *Nikāyas* The *Bhānika* of one *Nikāya* were really experts although they did not know the other *Nikāyas*. Therefore, we observe that the *Bhānakas* did a great service for the protection of **Buddha's Dhamma**. They were responsible for the protection of *Dhamma*.

Dīgha Bhānakas

The protection and the study of *Dīgha Nikāya* were done by them. It is difficult to say that the Sri Lankan *Bhānakas* of *Dīgha Nikāya* were pupils of **Ānanda Thera**. *Dīgha Bhānakas* were not prohibited to study the other *nikāyas*. They were experts in their responsible task of studying the *Dīgha Nikāya*. According to *Sumaṅgalavilāsinī*, when the *Dīgha Bhānakas* recited the *Brahmajāla Sutta*, the great earth shook. **King Vasabha** was overjoyed to hear the *Mahāsudassana Sutta* recited by *Dīgha Bhānakas*. **Abhaya Thera** and the **Mahāsīva** were two prominent *Dīgha Bhānakas*. **Abhaya Thera** became very famous because he knew the *Dhamma* very well. He put on the right path the thieves who came to plunder the

Cetiypappata Vihāra.

Majjhima Bhānakas

In the *aṭṭhakathā* there is only one *thera* mentioned as *Majjhima Bhānaka*. According to *Manorattapūranī* there are differences between the opinions of *Dīgha Bhānakas* and *Majjhima Bhānakas*. The following comparisons between these two groups indicate the differences:

(1) *Dīgha Bhānakas* – for the first council, **Ānanda Thera** came last showing that he had obtained *Arahantship*.

Majjhima Bhānakas – when the seat was empty, other monks asked where **Ānanda Thera** was. Then **Ānanda Thera** took the seat either splitting the earth or coming through the sky.

(2) The monks who came to the first council recited the *Jātakas*, *Mahānidessa*, *Cūlanidessa*, *Paṭisambhidāmagga*, *Sutta Nipāta*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Vimānavatthu*, *Petavatthu*, *Theragāthā* and *Therīgāthā*, they included all these in the *Abhidhamma Piṭaka*.

The *Majjhima Bhānakas* mentioned all the books stated by *Dīgha Bhānakas* and added *Cariyāpiṭaka*, *Apadāna* and *Buddhavaṃsa* and they included them in the *Sutta Piṭaka*.

(3) In the *Ānāpānabhāvanā* the lower trances are more subtle, but *Majjhima Bhānakas* said that in the same *bhāvanā* the upper trances are more subtle.

(4) According to *Dīgha Bhānakas Bodhisatta* on the same day saw the four signs as an old man, sick person, death person and a monk. According to *Majjhima Bhānakas* the *Bodhisatta* saw these four on four separate days. In this manner, even with regard to definition of word(?) there are various, different opinions. The above comparisons of the two groups of *Bhānakas* indicate that due to the oral tradition. There were various views between the two *Bhānakas'* group.

Saṅyutta Bhānakas

The *Saṅyutta Bhānakas* did a great service for the protection of *Dhamma*. There are various details that can be considered as important. These *Bhānakas* explained the reasons for giving the name **Padumuttara** for that *Buddha*.

Aṅguttara Bhānakas

They believed that except *pārājikas* all the other precepts are *khuddānukhuddāka*. The mention of the name of any monks belonging to *Aṅguttara Bhānakas* cannot be found out.

Jātaka Bhānakas

Jātakas were very famous from a long time sculpture showing *Jātakas*. They can be seen in temples, in the third century BC. The commentary, *Papañcasūdanī* mentioned about a *Jātaka Bhānaka*, who lived during the time of **Buddha**. Therefore, we can assume that *Jātaka Bhānakas* existed from a very long time. In Sri Lanka, *Jātakas* became very popular when **king Ilanāga** was in Rohuna, he listened to the *Kapi Jātaka* from **Mahāpaduma Thera**. The *Vessantara Jātaka* was recited by a *Jātaka Bhānaka* of *Dīghavāpi*. According to the commentaries, **Mahāpaccarī**, the monk of *Jātaka Bhānakas*, studied the *Dhammapada* also.

Dhammapada Bhānakas

We have very little information about these *Bhānakas*. There are various views about the first utterance of **the Buddha**. The *Dhammapada Bhānakas* say that **Buddha** first expressed the words »*Anekajātisaṅsāraṃ*.« There is also another view that **the Buddha** first uttered the words beginning with *yadā*, have *pātubhavatti dhammā*.(?)

Conclusion

The *Bhānakas*, in this manner by means of oral relation, did a great service for the protection of *Dhamma*. On one hand, a particular group was specializing in one *Nikāya*. At the same time, they had knowledge of other *Nikāyas* also. Since it was an oral relation, there were slight differences regarding various points among *Bhānakas*. These differences became more important to understand the *Dhamma* well. The honor and credit of the *Bhānakas*' system should go to **Mahā Kassapa Thera**, who took over the collections and classification of *Dhamma*. This was very useful work.

If this division of *Dhamma* into various groups and handing over by the *Bhānakas* did not occur, the *Dhamma* would have perished. Therefore, until *Tipiṭaka* was put into writing, the *Dhamma* was protected by *Bhānakas*. Even after writing the *Tipiṭaka*, *Bhānakas*' methods existed for some time since writing material was not easily found. According to *Bhānakas*' tradition, we come to know that some of them were very attached to their own groups, some monks started saying that this is our *Dīgha Nikāya*, this is our *Majjhima Nikāya* etc.

This was not a very procedure(?). Therefore, in case of judgment, it is said that all *Bhānakas* should be considered as equal. However, the *Bhānakas*' method became important for the protection of **Buddha's Dhamma**. Since there were various groups, they had the responsibility regarding to their own *nikāyas*. Thoday everything has changed. In Sri Lanka we do not find the *Bhānakas*' methods and even records about *Bhānakas* are very scarce. But anyhow, if there was not the service of these *Bhānaka Theras*, **the Buddha's Dhamma** would have got destroyed.

CLASSIFICATION OF THE *BHĀNAKAS*

In the Pāli commentaries reference is made to *bhānakas* of *Dīgha*, *Majjhima*, *Saṅyutta* and *Ānguttara Nikāya*. The two *Vibhaṅgas*, the *Dhammapada* and the *Mahā Ariyavaṅsa*. In north commentaries there is no reference to the recites(?) of *Khuddaka Nikāya*. But in the *Milinda Pañhā* the word „*khudda bhānaka*“ occurs in the last *bhānaka*. This occurrence is both interesting and strange. The *Milinda Pañhā* at least the main part of the book and this passage included in that section is older than **Buddhaghosa's** commentaries. And of *bhanakas* of all five *Nikāyas* existed in India at the time when the *Milinda Pañhā* was compiled. How is one to account for the absence of any mentioned of the *Khuddaka Bhānaka* in the Ceylon – did they not exist or they did? Were they not sufficiently prominent at the island? Or is it that **Buddhaghosa** and the other commentators had no occasion to mention them? The reference in the *Milinda Pañhā* however gives us a definite clue as to the place of origin of the *bhanakas*, namely that they arose in India and not in Ceylon.

With regard to the three divisions of canon, the *Sutta*, *Vinaya*, *Abhidhamma*, we find that those who recited and handed them down were not known by the name *bhānaka*, but were designated *Suttantika*, *Vinayadharā*, *Abhidhammadharā*. *Dhammadharā* is another name of *Suttantika* and *Abhidhammadharā*. **The Buddha** himself was considered to be the first *Abhidhammika*. Those who studied and recited commentaries were called *Aṭṭhakathika*. Besides these three were *Tipiṭakā* and the *Chatunīkyika* (those who knew the four *nikāyas*). Again there were those who studied all the three *piṭakas*, but they specialized in one *nikāya*. **Dīgha Bhanaka Tipiṭaka Mahā Śīva thero** may be cited as an illustration. It is necessary to note here being a *bhānaka* of a particular section of the canon means only that the person questioned(?) a special study of that (version and did not in any way implied an ignorance or neglect of other sections of the *piṭakas*).

There is also evidence for us to infer that in order to become a *bhānaka* of a particular *nikāya* it was not essential for one to learn the whole of that *nikāya*. The *Samantapāsādikā* tells us that a *bhikkhu* who counts ten years from his *upasampadā* ordination and who is at the head of a circular(?) of *bhikkhus* should know in addition to certain position of the *Vinaya*.(?) If he is a *majjhima bhānaka* he should know the first fifty discourses. If a *dīgha bhānaka*, the *Mahā vagga* etc.

Dīgha Bhānaka

The study and hanging down of the *Dīgha Nikāya* was entrusted to **Ānanda** and his pupil. Whether the *dīgha*

bhānakas of Ceylon were direct descendants of **Ānanda** in the lineage of teachers, it is not possible to say. There was nothing to prevent a pupil of *dīgha bhānaka* teacher becoming a *chaturika* or *tipiṭaka* and one of his pupil studied the *Majjhima Nikāya* under him and became a *majjhima bhānaka*. The same may be said with regard to the reciter with the other *Nikāyas*.(?)

There is a considerable number of reference to *dīgha bhānaka theras* living in different parts of Ceylon. In Anurādhapura there lived several of them. The *Sumaṅgalavilāsini* mentions that at Amblathika, which was to the West to the Lohapāsāda. The *dīgha bhānaka theras* started to recite *Brahmajāla Sutta* and at the end of it the earth quaked. According to this commentaries some *dīgha bhānaka theras* were reciting. The *Mahā Suddhasana Sutta* at the place and **king Vasabha** went there and listening to it they were very pleased.

Majjhima Bhānaka

Only one *majjhima bhānaka* is by name in commentaries, and his name is **Reva**. Probably he lived in Malay, the mountainous district of central Ceylon. We have some information concerning the differences between views held by the *majjhima bhānakas* and those held by others.

Saṅyutta Bhānaka

The Buddhavaṁsa commentary records the reason given by the Saṅyutta bhānaka as to why the Buddha Padumuttara was called by that name. The Saṅyutta Bhānaka thera Culla Śiva by name is mentioned as an example of those people who on the account of their practicing of love (mettā) were unaffected even by poison(?). This thera lived at the time of the Brahmatissa famine and was one of the foremost among the bhikkhus at his time.

666 ORIGINAL OF BHANAKA (ORIGINAL BY VEN. NEMEINDA) 2008

The original of Bhanaka may be traced very early times back and it is believed that the original of Bhanaka was started at first council, held Mahakassapa and other elder monks after three months of the Buddha passed away. At the first council, all of monks, leading Mahakassapa, recited together the teachings of Buddha. Since then the Bhanaka tradition has been set up in Theravada tradition. They handed down this Bhanaka tradition generation to generation by oral text. This opinion was recorded in Sumingalavilasini.

The Vinaya was entrusted to core of Upali, the Dighanikaya to Ananda and the Mijjimanikaya to the disciples of Ven. Sariputtara. The samyuttanikaya was entrusted to Mahakassapa and Anguttaranikaya to Anuruddha. In these Nikayas, Mijjimanikaya contain Suttas which may be considered as main course of Abhidhamma in the later period. It is interesting why it was entrusted to core of disciples of Ven. Sariputtara. About ten century later, Yuan Chawag noticed that all of his days, Ven. Sariputtara paid attention on Abhidhamma and was expert at. Of course the Lord Buddha taught and discussed daily the Abhidhamma to Ven. Sariputtara after he had taught it elsewhere. Ven. Sariputtara also taught and discussed it to his disciples daily. So, the core of disciples of Ven. Sariputtara was familiar very well with the course of Abhidhamma. That is why elder monks Mijjimanikaya was entrusted the core of disciples of Ven. Sariputtara.

Even though Bhanaka tradition had been very popular in Theravada Buddhism, the word, Bhanaka can not be found in the canon perfectly but in the commentary.

Origin of Bhanakas:-

Three months after the passing-away of the Buddha, the first council was held during this period the Dhamma was classify it was considered that each section of the Dhamma should be handed over to separate groups of monks at that time there was only oral tradition since printing facilities were not found the **Vinayapitaka** was handed over to **Upali** thera and his pupils. The Dhamma was handed over to those monks were copited in various section.

- | | | |
|---------------------------|---|--------------------------------------|
| 1. Diganikaya | - | Ananda thera |
| 2. Majjimanikaya | - | Pupils of Sariputta |
| 3. Samyutthanikaya | - | Maha Kassapa thera |
| 4. Anguttaranikaya | - | Anuruddha thera |
| 5. Khuddakanikaya | - | There was no especial bhankas |

Anupada sutta which is the main source of Abhidhamma is included in Majjimanikaya therefore it was suitable that Majjimanikaya was handed over to the pupils of Sariputta who had a knowledge in Abhidhamma at the outset it was only oral tradition later the Dhamma was put into writing therefore we can say that Bhanakas were those who protected the Dhamma. They started reading the Dhamma until the Dhamma was put into writing what Dhamma was assigned to them all the Bhanakas acted great responsibility it was because their dedication, today we were able to read the Buddha Dhamma.

The description of Bhanakas are found in commentaries the Bhanakas of Khuddakanikaya not found in classifications in order to became a Bhanaka in one Nikaya it is not necessary to know the whole Nikaya if he is a Mijjimabhanaka he should knows the Mula pannasa of Majjimanikaya in the same a way if he is a Digabhanaka he should knows the three beginning was Mahavagga the Anguttara Bhanaka should knows earlier section of Bhanaka or later section the Tika Nipatha if he is a Jataka Bhnaka he should knows

Jataka tighter with the Atthakata in these manner the Bhanakas had specialize various section of respective Nikayas the Bhanaka of one Nikaya were ready experts although they do not know the other Nikayas therefore we observe that the Bhanaka with a great service for the protection of Buddha Dhamma they were responsible for the protection of Dhamma.

1. **Digabhanakas:-**

The protection and the study of Digabhanaka was done by them it is very difficult to say that the Sri-Lanka Bhnakas of Diganikaya were pupils of Ananda thera. Digabhanakas were not prohibited to study the other Nikaya. They were experts in their responsible task of Sumangalavilasini when the Digabhanakas recited the Brahmajala sutta the great earth shook king Vasabha was overjoyed to the Maha Sudassana sutta recited by Digabhanakas. Abhaya thera and Mahasiva is two prominent Digabhanakas Abhaya thera became very famous because he knew the Dhamma very well he put on the right path the Who came to plunder the **Chetiya Pabbata Vihara**.

Majjimabbhanaka

In the Atthakatas there is only **one** thera mentioned as Majjimabhanaka according to **Manoratapurani** there are differences between the opinion of Digabhnakas and Majjimabhnakas. The following comparisons between these two groups indicate the differences.

Digabhnaka:-

1. For the first council **Ananda thera** came last showing that he has attained the Arahantship.
2. The monks who came to the first council recited the Jataka, Mahaniddeśa, Chulaniddeśa, Patisamvāda Magga, Suttanipata, Dhammapada, Uana, Itiuttaka, Vimanavattu, Petavattu, Theragatha, and Therigatha the included all the Abhidhammapitaka.
3. In the Anapanasati bhavana the lower trances are more subtle.

4. According to the Digabhanaka the Bodhisatthva on the same day saw the four signs as an old man, a sick person, a dead person and the monk.

Majjimabhanaka:-

1. When the seat is empty other monks ask where Ananda thera is then Ananda thera took the seat either splitting the earth or coming through the sky.
2. The Majjimabhana mentioned all books stated by Digabhanaka and addedPitaka Apadana and Buddha vacana and included in the Suttanipata.
3. In the same Bhabana are more subtle.
4. The Majjimabhna saw these four on four separate days.

In this manner even with regard to definition to Various different opinions the above comparison of the two groups of Bhanaka indicate that view to the oral tradition there were various views between the two Bhanaka groups.

Samyutta Bhanaka:-

The Samyuttabhana's did a great service for the protection of the Dhamma. There are various details that can be considered as important this Bhanakas explained the reasons for giving the name Padumuttara for that Buddha.

Anguttara Bhanaka

They believed that except Parajikas all the other precepts are Kuddhanu Kuddaka. the mentioned of the name of any monk belongs to Anguttara bhanakas can not be found out.

Jataka Bhanaka

Jatakas were very famous from a long time, scripture showing Jataka can be seen in temple in the third century B.C. A commentary Prapancasudani

mentioned about a Jataka bhanaka who lived during the time of the Buddha. Therefore we can assume that Jataka Bhanakas existed from a very long time in Sri-Lanka. Jatakas became very popular when the king **Ilanaga** was in Ruhuna. He listen to the Kapi Jataka from Mahapaduma thera the Vessantara Jataka was recited by a Jataka bhanakas or Digavapi according to the commentary Mahapaccari the monk of Jataka Bhanakas studied the Dhammapada also.

Dhammapadabhnakas

We have very little information about this bhanaka. There are various views about the first utterance of the Buddha. The Dhammapada Bhanakas say that Buddha first expressed the verse “**Anekajati sansaran sandavissan**” Those are also another views that the Buddha first uttered the verse beginning with “**Yada habe patu bhavanti dhamma**” the Bhanakas in this manner, we means of oral tradition did a great service for the protection of the Dhamma on one hand a particular group was specialize one Nikaya at the same time they had knowledge of other Nikaya also since of oral tradition. Therefore these differences regarded as various kind Bhanakas this differences became more important to understand the Dhamma well the honor and credit of the bhanaka system should go to **Maha Kassapa thera** who took over the collection and classification of Dhamma. This was a very useful work if this division of Dhamma into various groups and handing over to Bhanakas did not occur the Dhamma would destroy therefore until Tripitaka was put into writing the Dhamma was protected by Bhanaks even after writing the Tripitaka also. The bhanaka method existence for some time seen writing material was not easily power according to Bhanakas tradition we can not to know that some of them work very attach to their own groups some monks started saying that this is our Diganikaya, this is our Majjimanikaya etc. This work not very good proceeded therefore in case of It is said that all Bhanakas should be considered as equal however the bhanakas method become important for the protection of Buddha Dhamma seen there were various groups they had the responsibility regarding their own Nikaya today

every things has changed in Sri-Lanka method even Bhanakas are very scars anyhow is not for the service of these bhanakas theras the Buddha Dhamma would have got destroy.

666 THE BHANAKA

Bhanada derived from bhan, 'to speak' signifies a recite in commentaries has acquired specific meaning of a recite of a section of the canon, e.g. dighabhanaka recite of the dighabhanaka.

The term bhanaka subsequently came to be used in rather limited, strict sense refer to reciters of canonical texts. Perhaps this use is post-canonical. Who are referred to by this term?

when this term came to refer to these particular type of reciters are not known for certain, but the circumstantial evidence suggest that its origin could be traced to very ancient times, perhaps even to the first council. The Theravada tradition is that the first council was held three months after the Buddha's passing away. This tradition, recorded in Cullavagga, is that Dhamma-vinaya was recited at this council. The commentarial tradition expands this to say that Tipitaka exists today is the one that was recited at this council.

This council was held to collect the scatted Dhamma-vinaya, agree upon and carry it to the future. This carrying it to posterity has to be done through oral tradition, for no writing of the texts existed at that time. How this oral tradition was maintained is referred neither in the Cullavagga nor in any other canonical texts. Perhaps the earliest reference to in the mode of carrying this oral tradition is found in Samantasadika, then referred to in chronicles such as Mahabodhivamsa therein it is said that the first council after collecting Dhamma-vinaya and accepting it entrusted different groups of monks the important task of maintaining it in oral tradition. The referred is with to the Dhamma and vinaya.

Ven. Upali and his pupil with the task of preserving orally the Vinaya, Dighanikaya was handed over to Ananda and his disciples. Majjhima tradition says, was assigned to the pupils of Samyutta to Kassapa and his pupils and Aguttara to Anuruddha and his pupils, their task was to remember in memory the Dhamma-vinaya settled at the first council. This they had to do by constantly reciting, for that was only way of transmitting the texts, if so, this tradition of recitation or Bhanaka tradition started as result of a decision taken at the first council.

It was this Bhanaka tradition that came to Srilanka along with Mahinda in Srilanka. This tradition was continued. There were different groups of monks who were known by the names of section of Tipitaka they kept in oral tradition. Thus, there were Dhikabhanaka, Majjhima-bhanaka and Anguttara bhanaka, similarly there were Jataka bhanaka and bhanakas who specialized in other texts.

They maintained tradition throughout, even after the canon was put into writing in latter part of 1st century BC. In temples this bhanaka tradition continued till recent times there were monks who could recite through memory whole texts. This tradition is fast dying now, as texts are freely available in different Medias.

??? (MONKS' RULES IN PĀLI COMMENTARIES)

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?? order. You are descendant from the unbroken line of *Mahāsammata* and born in the dynasty of **king Okkaka**. You are grand son of **king Suddhodana** and your younger brother is **Rāhulabadda**. You are the son of the *Jina* (conqueror).“ (*Manorathapūranī* – page 65)

This passage shows clearly the close relationship the *Bhikkhus* were thought to have towards **the Buddha**. Commentaries have many episodes which debit(?) the extensity of such faith which revealed the true need of teaching of **the Buddha** with enthused(?) one to seek the truth and live the life.(?) A young of **Fissamaharamaya**, it is said, came the long distance of nine *yojanas* to Digavapi to

hear the preaching of **Mahājatakabana Thera**. A *Bhikkhu* at Gavarawalāngana endured for the full night a painful scorpion bite lest by his moving from the place he should(?) disturb others listening to the doctrine (*Manorapurānī*). These are only examples of many of such episodes.

We are also told of many *Bhikkhus* who subjected themselves to rigorous disciplines in order to attain complete emancipation from the defilement of the heart. They observed rigorous practices such as *Gatapaccagatavatta* (the observance one who has born on returned)(?) and also the ascetic practices known as *Dhutāngas*. The *Gatapaccagatavatta* is such taht if an impure thought arises in *Bhikkhu* while he is walking, he strives to get control over it by remaining in the posture of standing or if necessary of sitting down at the same place and if he is unable to destroy it and then he cut off his journey and returns to his absorbtions.(?) **Thera Mahāphassadeva** practiced this for 19 years before he became an *Arahant*. The **Thera Sosanika Mahākumāra**, it is said, lived meditating in a burial ground for 60 years.

Not only were there *Bhikkhus* rigorous in discipline, there were also those well versed in canonical literatuer. It is rarely that we read about monks who could recite from memory long texts such as *Majjhima* and *Saṃyutta Nikāyas* from beginning to end without making any mistake. *Majjhimabhāṇaka Revata Thera*, we are told, knew the *Majjhima Nikāya* so well that he could recite it from memory though he was out of touch for 20 years.(?) (*Visuddhimagga* vol. 5 page 91)

Commentaries have indicated some information which regarded everyday life of the *Bhikkhus* who were residing in the monasteries. It was the duty of resident *Bhikkhus* of a *vihāra* to keep it tidy and in a good condition. The courtyards of the *Ceṭiya* and *Bodhi* tree were well cleaned. The brooms were properly placed. Water for the use of *Bhikkhus* was well kept. Such is the description of the monastery in which the residents lived in harmony and peace. Sometimes even the white washing (*śudakarma*) of the *Ceṭiya* was done by the *Bhikkhus*. There were also *Bhikkhus* who were appointed to look after the repairs of the community building. They were called the *Saṅghabāraka* (bearer of burden of community) as shown in the commentaries. Besides the three robes and alms bowl the following were also included in it.(?)

Much emphasis was laid on the importance of attending the sick in the monastery. It was so important that **Buddhaghosa** says that even in the case of *Bhikkhu* devoted to meditation, he should first look.

THE *BODHISATTA* CONCEPT INCLUDED IN PĀLI COMMENTARIES

The *Bodhisatta* concept can be seen in the *Buddhavamsa*, *Cariyāpiṭaka* and *Jātakaṭṭhakathā*. In the *Jātakaṭṭhakathā* the *Bodhisatta's* concept is explained very well by means of stories. *The Buddha's* fulfilling *pāramī* or perfections is three-fold:

- 1) *Pāramī*
- 2) *Upapāramī*
- 3) *Paramatthapāramī*

In the first say(?) *pāramī* means to give something on a material basis, for example, to fulfill *dāna-pāramī*, the *Bodhisatta* gave many of his belongings. To fulfill *dāna-upapāramī* *Bodhisatta* gave something belonging to his own body.

For example, his eyes, his limbs, his head, his blood. Finally as *dāna-paramatthapāramī* he sacrificed his life.

The *Bodhisatta* practiced this higher morality for four incalculable and one *laks* (100 000) of *kappas*.⁴⁵ The *Bodhisatta*'s idea can be seen from the stories given in *Jātakatthakathā*. The *Bodhisatta* had undergone lots of troubles in order to attain *Buddhahood*.

- (1) *Dāna-pāramī* – the *Bodhisatta* as a rabbit gave his flesh to **Sakka** who came disguised as a poor beggar.
- (2) *Sīla-pāramī* – once the *Bodhisatta* was born as a snake. He wanted to observe his *sīla*. From the *Nāga-loka* he came to the human world, some hunters were searching for flesh and they saw the huge cobra. They pierced the body with spikes and carried him – although it was very painful, the cobra did not even move.
- (3) *Nekkhamma-pāramī* – **Makhādeva** was a king, one day his hair-cutter told him that there is a gray hair on his head. Then the king thought that the time had come for him to renunciate, give up his kingship. He did so and went to Himalāya.
- (4) *Paññā-pāramī* – the concepts of *Bodhisatta*'s wisdom can be seen by the character of **Mahoshada** in the *Ummagga Jātaka*. The *Bodhisatta* as a wise *purohita Brāhmaṇa* advised his king and the king was able to obtain victory over his enemies.
- (5) *Vīriya-pāramī* – according to *Vannupatha Jātaka*, *Bodhisatta* by his effort found out a method of obtaining water by splitting a big rock.
- (6) *Khantī-pāramī* – in this *Jātaka* *Bodhisatta* was an ascetic called **Khantīvādatāpasa**. The king got angry with him and cut all his limbs, but he (the *Bodhisatta*) tolerated the pain without any anger.
- (7) *Sacca-pāramī* – according to *Sutta Soma Jātaka* the *Bodhisatta* was the king of Benares. He went to meet the murderer **Porisāda**, because he made a promise (that he, the *Bodhisatta* would come back). He (*Bodhisatta*) was very particular(?) that even for giving of his life he should protect the truth.⁴⁶
- (8) *Adhitthāna-pāramī* – the *Bodhisatta* was born as prince **Temīya**. He practiced his determination – he gave up his kingship.
- (9) *Mettā-pāramī* – in the *Kapi Jātaka*, a man fell inside a pit. The man was crying for help. *Bodhisatta* was born as a monkey – he helped the man to get out from the pit. After dragging the man from the pit, the monkey was very tired. He slept for a while keeping his head on the man lap. This cruel man took a big stone and tried to crush his head and eat the flesh. The monkey was injured, the blood was flowing down, but yet through great compassion and loving-kindness he instructed the man to get out from the forest.
- (10) *Upekkhā-pāramī* – in the *Lomahaṅsa Jātaka* *Bodhisatta* was born as an ascetic. The children were teasing this ascetic, but the ascetic was practicing equanimity without getting angry.

666 THE *BODHISATTA* CONCEPT INCLUDED IN PĀLI COMMENTARIES.

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45 In the original instead of 'one *laks* of *kappas*', there was 'one lake of copper' ...

46 This was no protection of a great truth such as *Dhamma*. This was simply protection of his promise, that he (the *Bodhisatta*) would come back after a short release to see one *Brahmin*. The *Brahmin* brought a verse of one previous *Buddha*. *Bodhisatta* learned the verse and thanks to that verse he got release from the murderer.

gave many of his belongings. To fulfill **Dāna-uppāramī Bodhisatta** gave something belonging to his own body. For example, his eyes, his limbs, his head, his blood. Finally as **Dānaparamatthapāramī**, he sacrificed his life.

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The **Bodhisatta's** idea can be seen from the stories given in **Jātaka Atthakāthā**. The **Bodhisatta** had undergone lots of troubles in order to attain **Buddhahold**.

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666HOW WAS THE WORLD EVOLVED?

According to the Aggabba Sutta of the Digha Nikaya (III, p.85-98), the world system is undergoing a

cyclic process of dissolution (samvatta) and evolution (vivatta). At the time of dissolution, beings are mostly born in the Abhassara Brahma world. And they dwell, mind-made, feeding on delight, self-luminous, moving through the air and glorious. They stayed in such a condition for a very long period of time.

But sooner or later, after a very long period, this world begins to expand again. At a time of evolution, the beings from the Abhassara Brahma world, having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, and glorious. They too, stay like that for a very long time.

At that period, there was just one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared, no planets or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as beings.

And sooner or later, after a very long period of time, savoury earth (rasa-pathavij) spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with colour, smell and taste. It was

the colour of fine ghee, or butter, and it was very sweet, like pure wild honey.

Then a certain being of greed-natured tasted the savoury earth in its finger. In so doing, it became suffused with the taste, and craving arise in it. Then other beings, taking their cue from that being, also tasted the savoury earth with their fingers. They too were suffused with the taste, and craving arise in them. So they set to with their hands, breaking off pieces of the savoury earth in order to eat it. And the result of this was that they self-luminance disappeared. And as a result of the disappearance of their self-luminance, the moon and sun appeared, planets and stars appeared, night and day were distinguished, months and fortnights appeared, and the year and its season. To that extent, the world was thus re-evolved.

In conclusion, we can say that, the evolution of the world begins with the craving of the beings. Once the beings 'eat-out' their self-luminance, the sun and moon, planets and stars came to give light, and thus follow the day and night, year and seasons.

Great philosophers believe that in the Aggabba Sutta of D.N there is an explanation of a pre-governed stage in society and that could be considered as a state of nature (Ref. Ajith Kumarsen II History of Hindu political Theories, p. 118-120. III AC. Attakar – State and Government in Ancient India). “Although there are some differences to be found in a detailed study, similarities are also obvious in Buddhism, Jainism and Hinduism with regard to the evolution of state from state nature”. R.S. Sharma comes to the above conclusion in his comparative study on religion (Aspects of political ideas and Institutions of Ancient India, p. 50-52). As for example he quotes that all these three religions accept the theory that ancient man lived on leaves, fruits and yams, “Thought the Jains and Brahmins speak of celestial tree (divine tree which creates all that is desired) Buddhist believes in natural state. Aggabba Sutta explains that the food of the living beings gradually changed with the evolution of the universe and its vegetation (fauna and flora).

Hence it is a clear theory of evolution explained in the Aggabba Sutta which is more closer to reality and sociology. V.P. Varma (Studies in Hindu Political Thought and its Metaphysical Foundation, p. 157) while examining Aggabba Sutta divides its basic subject matter to five divisions. According to him Buddha was a revolutionary on the theory of evolution. But however Varma has not paid enough attention on how the mental and physical stages expanded with the evolution of the universe. Therefore I wish to explain here the basic factor found in the sutta.

1. At a certain stage in evolution of the universe, beings from above (Brahma pantheon) came down and were roaming in the sky emanating rays from their bodies enjoying happiness as food. After the earth surface was formed like a jelly (thickened stage) they came down to earth and enjoyed the touch of taste on earth, which resulted in greed and lust in their minds. Later they lost their bodily shine and physical appearance. Sun and moon were created, distinction of day and night appeared. This was how the universe and its beings were created.
2. As a result of enjoying the surface earth their physical bodies became more harsh and crude, different skin colour appeared.
3. Then the taste of earth disappeared giving way to a certain variety of mushroom. People lived on these mushrooms and that also lost its existence.
4. Some kind of creepers appeared on the earth. For a long time beings lived on these creepers, and their bodily complexion became more visible and crude, finally complexes (superiority, inferiority etc) were felt among themselves.
5. Then a certain species of hill paddy came up as natural vegetation and people were fed on it for a long period. Very cooperatively they gathered their daily needs. While enjoying this spontaneously grown rice, various mental and physical changes were very conspicuous among them. Sexual behaviour became very common as sexual differences were obvious among these beings, and this was the origin of family life.
6. Amongst them a certain lazy being collected enough corn for both day and night. Another man who followed him carried home enough for a week. This was the beginning of collecting private property. Then spontaneously grown paddy (corn) disappeared.
7. Then the neighbours joined together in agriculture and they divided their harvest among themselves. Later they separated the arable land among themselves and cultivated their blocks of lands separately.
8. A certain greedy man protecting his own property stole somebody else’s belongings. Although others advised this person several times, it was of no use, then they punished him. This was the beginning of robbery, lying and punishment.

9. Finally men assembled themselves to one place and discussed over this grave problem. It was decided that a person should be nominated to mete out a punishment to the wrong doer. Accordingly they went to a clever intelligent popular man and requested him to be their leader to be their judge. They promised to give him part of their harvest as wages. As he was selected by the people he was known as 'Mahasammata' (Universal monarch). This was the first and foremost agreement on a ruler.
10. As he was appointed as the chief of fields or property later he was recognized as 'kshatriya', and it's the second agreement.
11. Third agreement was that he was named (raja) monarch or sovereign as his ruling brought about happiness to his subjects. Although this gradual process agrees with scientific data, we do not confirm Aggabba Sutta as a Scientific document.

Critical analysis of the above 10 stages.

1st stage: According to Aggabba Sutta origin of the living beings have taken place elsewhere and not on this earth. Evolution of these beings could have been elsewhere in the universe and have migrated to this solar system. (ref. H.H. Titus – Living Issues in Philosophy. P. 124) V.P. Varma in his book on Studies in Hindu Political Thought and its metaphysical Foundation p. 180 concludes that these beings after associating this earth evolved themselves very fast, and egoistic feelings developed among them. Basic feature among them was imitation (following others blindly) some of the sociologists have expressed the close association of imitation and evolution of society (M. Wilson Vine – An Introduction to Social Theory. P. 105)

Stages 2,3,4 – While in association with earth, these beings improved mentally and physically. Not only they changed their physical appearance, but also zoological changes. (D.M. Burns – Buddhism, Science and Atheism, p. 45).

Stage 5 – Living beings have changed their food style in four gradual stages. But no mention is been made of eating flesh and meat at the early sections of the sutta, but at the very end, while speaking of the 'Sudra' or the lower caste it is mentioned that they are meat eaters – with these bodily changes there developed social connections. Some think that this social behaviour brought about the decline of society. (A.S. Altekar – State and Government in Ancient India, p. 14). Archeologists too agree with the sutta in its mention of spontaneous corn, (V. Gondar Childe – Man Makes Himself, chapter IV).

Stage 6 – it can be argued that family union brought about the lust (greed) for personal property.

Stage 7, 8 – Agriculture became their means of living. This period can be considered as a period of food production rather than a food collection period. It is clearly stated that social problems cropped up with economic problems. Robbery can be quoted as an example to a social problem that followed economic difficulties. Archeologists believe that at the primary stages of society there could arise robbery due to lack of enough property to support themselves.

Stage 9 – This stage could easily be understood in comparison with anthropological conclusions. It is a historical fact that there had been methods of guarding tribal groups (tribes, clan) during the Buddha era. There were people from various castes, clans and tribes within the congregation of monks in the dispensation of the Buddha. According to Aggabba Sutta people assembled together to discuss their own problems and cause to amicable settlements. Anthropologists too have brought out enough evidence to explain how these tribal groups solved their own problems democratically. Therefore it is rather difficult to conclude that there had been a social contract theory in Aggabba Sutta as explained by European Political philosophers (thinkers). But still some can argue out that there is some kind of social contract in this sutta. (U.N. Ghoshal – A History of Hindu Political Theories, p. 118-120) K.. Jayatilake – The Principle of International law of Buddhist Doctrine Vol. II, chapter IV in Political Theory of Ancient India 1967) Aggabba Sutta reveals that men were anxious have their own leader to punish the wrong doers, hence 'Mahasammanta' is not a king, but only a judge to give decision. He was vested with ruling rights. According to canonical literature, it was only a treaty between the ruler and the ruled. Therefore it should be taken for granted that this method was not a social contract theory but a ruling contract. Similar theory is been written by Herodotus (L. Lipson – The Great Issues of Politics 1954, p. 48). Therefore we may conclude that this is only one social ruling contract, and not two as stated above.

According to Aggabba Sutta, there are two basic factors that helped to bring about State Theory.

- (1) Anxiety to collect private property that arose with livelihood and economic changes.
- (2) Egoism and arising of anti-social problems.
- (3) Necessity of an authority to fight against anti-social problems, for the well being of society.
- (4) That ruling authority to enacted democratically.

Hence people needed a political ruler in keeping up with the 4th objective. It is clear from the sutta that this person was not vested with legislative powers. He had powers only to give impartial judgement. Therefore the primary need of the state was to decide and give right judgement and thereby to carry out the country peacefully during this under-developed period.

The close connection of private property and the evolution of state is being discussed by the political thinkers of the 9th century. Only speciality they recognized was that in Buddhists during the evolution of state there was no class differences, and all were treated equally.

Stage 9, 10 – Expansion of ruling authority is seen in these stages, which the explanation given to the ruling authority as ‘Kshatriya’. According to Vedic literature ‘Kshatra’ means power, but Aggabba Sutta explains ‘Kshatriya’ as the owner of the fields or property (earth). Some learned feel that this Buddhist definition is a supposition from a derivative. (A.K. Wander – Indian Buddhism, p. 162)

However the word ‘Kshatriya’ derives from ‘Vbhooms’ which means land owner, or land ruler. Therefore landed proprietor has become kshatriya. Above theory can not be kept out without giving due recognition.

The word ‘raja’ also is being explained etymologically in several ways. Agabba Sutta gives the meaning to ‘raja’ as a person who rules the people to bring about peace and happiness. This definition can be considered as something that which (tallies) coincides with the new Buddhist cultural aspect. Such etymological derivations (ethical etymology) as frequently seen in Pali Literature (canon). According to Hindu theory, the state or the king is a servant of the god, but Buddhist theory explains the leader of the king as a servant of the man. At his stage we should not forget that great political thinker Engels also has believed in such a theory. (J.B. Sandesan – An Interpretation of the Political ideas of Mary and Engels, p.71)

It will be useful to examine the Marxist theory of evolution of state and its nature while studying the Buddhist Political theory. The Marxist theory explains 3 stages of state, which indicate the state as an antonymy (antinomy) where one group or a class of people trying to over-run another group.

But there are enough material is found in canonical literature to prove that the king or the duties of the king changes from time to time. Moreover we find in the Jataka stories on very many instances the king, his ministers as well as his subordinates who discharge his duties are ridiculed and humiliated. Although the sovereignty evolved as an overruling authority on local administration, instances as evidence can be quoted from the canon to prove that, land property and welfare activities expanded at the same time.

Moreover, those instances elucidate that all problems pertaining to social, political and ethical affairs have arisen as a result of anti-social economic problems. The universal monarchy found in Buddhist Texts can be considered as a Society of States. In a similar society of States the initial duties of the universal monarch (Cakkavatti) is not to exercise political powers, but to solve problems to bring about equality in economy among his subjects by using authority vested on him by the people.

Following extract from Ven. Henpitasedana Gnanasiha’s book on Autocracy explains the necessity of such powers to bring about economic development in a country. Further he says that there should be strict laws to eradicate abuse and encourage the lazy to work for the development of a country and its subjects.

POLITICAL CONDITION (AUGUST 2007)

According to *Mahāvamsa*, **king Vijaya** came to Sri Lanka on the day of **Buddha's Parinibbāna**, but the *Vinaya* commentary takes that **Vijaya** came to Sri Lanka during the year of **Buddha's Parinibbāna**. After **Devānampiyatissa** became a king, he got many treasures. These gems and valuable gifts were sent by **king Devānampiyatissa** to **king Asoka**.

Thereafter, **king Asoka** also sent his friend various gifts asking him to perform another coronation. In this manner, we observe that the festival of coronation was introduced to Sri Lanka by **king Asoka**. The Sri Lankan culture was influenced by Hinduism also. After **Mahinda Thera** came to Ceylon, Buddhism got established in Sri Lanka. **Mahinda Thera** pointed out that in order to make Buddhism established in Sri Lanka it was necessary for a boy who was born in Sri Lanka to get ordained and rehearse the *Dhamma*. In this manner, during the period of **Devānampiyatissa**, Buddhism flourished well.

The **king Mahānāga** who was supposed to be the brother of **Devānampiyatissa** had become the deputy for sometime. At that time according to political condition, a king could not be a disabled person in order to except kingship. It was necessary to have a good personal look. The king should have been of a good look. Sometimes in Sri Lanka when the elder brother was not good looking, the kingship was given to the younger brother. The people expected that the king should be a handsome person. There were many other officers helping the king. The important officials were the treasurers and the leader of the army.

The political condition given in the commentaries includes a most famous king called **Dutthagāmani**. He killed Tamil king and after a dual fight with **Ālāra** he obtained kingship. According to commentary, **king Khāvantissa** named his son as **Gāmanī Abhaya**. **King Dutthagāmanu** entered into world with the Tamil.(?) **King Dutthagāmanu's** main idea was to drive the Tamils away. Therefore, after his victory he was unable to sleep for one month. Thereafter, eight *Arahants* came and made him observe the eight precepts. Then he slept after listening to their *paritta*.

The commentaries also explained about the influence of Jainism in Sri Lanka. Sometimes the Jaina people tried to go against the Sri Lankan king. Since they had a lot of power, they tried to insult even the king. When **Valakambā** had to go to the forest due to foreign invasion, he was insulted by the **Nikantha(?) Gīri(?)**.

King Sattatissa also did a lot of work for the development of Buddhism. This royal tradition throughout had Anurādhapura as the capital. Anurādhapura was separated from Rohana by a reward(?). Commentary explained the kingship at Rohana. **King Khāvantissa** was the great king at Rohana. Due to the difficulties of traveling the king of Anurādhapura and Rohana had very little connection. During these periods not a single region in Sri Lanka belonged to Tamils. Everywhere the rulers were Sinhalese kings. In Jaffna Sinhalese rulers lived, all the people who lived there were Sinhalese. There were also many monasteries. The commentaries explained that even the monks helped the king to bring peace to the country. A monk called **Thera Puttābhaya** disrobed himself and fought with the Tamils for the sake of national development. The monk even entered into judicial service (*adhikaraṇa*). **Abhidhammakaghodatta Thera** was an outstanding monk who entered judicial work. Those who did not listen to the advice of this *thera* were punished by the king. The king sent a '*tom tom pita*' announcing his decision. According to commentaries, the kings were ardent Buddhists, therefore, always they did what was according to Buddhist precepts. The kings tried to rule the country in a most righteous way. The kings did not allow people to eat the flesh of cows. Those who ate this type of food were fined. When someone did a wrong action he was sent to a jail. Sri Lankan king restricted killing animals.

The kingship of Sri Lanka had a caste called *Lambakannī*. At the same time there have been connections with Indian culture. In this manner we observe that in Sri Lanka the kings had a lot of power but at the same time they were acting according to *Dhamma*. Their main aim was to make the country peaceful and protected from foreign invasion. They had connections with the *Saṅgha*.

SOCIAL CONDITION (AUGUST 2007)

According to commentaries in Sri Lanka there were *kṣatriya*, *brāhmaṇa*, *vaiśya* and *śūdra* castes. The *śūdra* caste was called *candāla*. Apart from these people, there were also slaves, beggars, thieves and invaders. According to commentaries we thus observe that the social background was a

mixture of various types of people.

According to commentaries at that time there were people following various religions. The Buddhist people had four groups, mainly: *bhikkhu*, *bhikkhunī*, *upāsaka*, *upāsikā*. From Indian Brahmin caste and they got ordained.(?) From Sri Lanka some people went to other countries. The slave population was very large, they were of various types. Some slaves worked in the monasteries, some of them had separate villages. *Asokamālā* lived in a *candāla* village restricted to that group only. The *Vinaya* commentary *Samantapāsādikā* throws light on the distractions of the slave population.

According to commentaries, the staple food of Sri Lanka had been rice. Apart from rice, people ate curries, sweets, honey, ghee, flour. It was very common to eat much ghee. They also ate flesh, the flesh of the peacock and the rabbit became very famous. Some people ate the flesh of pigs, deer and chicken. Some people even ate the flesh of monkeys. In Sri Lanka at that time there were many people who avoided killing animals, but we get very little information about vegetarians. In the society women were skilled in cooking. They even did the milking of cows. People also consumed intoxicants. **King Dutthagāmanu**, **soldier Suranimāla** drank fifteen potions of dotty(?). In Anurādhapura one street was preserved for dotty(?) drinkers.⁴⁷ Some people drank intoxicants to enjoy victory.

The commentary also throws light on the dress of the people. The women were dressed well but males were very simple in their dress. Even **king Khāvantissa** was dressed in a simple manner when he went out. In the society the males also wore garlands and earrings. **King Dutthagāmanu** once sold his earrings during the time of famine and gave food to the monks. Another officer had pawned his gold-chains to buy rice. According to *Sumaṅgalavilāsinī*, we observe that women were dressed well like goddesses. They beautified their hair using flowers. They dressed beautifully when they went to see drumming and musical shows.

People also participated in religious festivals. They dressed well and tried to be very clean when they went to religious festivals. They also used a type of king's(?) wealth(?) of the *khāttaliss-niga*(?) deer.(?) This was supposed to be very famous dress.

EDUCATION (AUGUST 2007)

Ancient education included lexicons including the names of various trees became a subjects of education. At that time students also studied history, etymology, *Dhamma* and *Vinaya* as well. **Ven. Māliya**deva who resided at Mantālārāma monastery spent three years to study *Tipiṭaka*. **Cūlābaya Thera** went to Rohana from Anurudhapura in order to study commentaries. **Kālabuddharakkhita Thera** stayed at Cetiyaṅgabbatavihāra and taught *Dhamma* and *Vinaya* to many

47 That was the time of „light drinking.“ Now the Sri Lanka is on the second place in drinking alcohol (compared to all other countries in the world)...

bhikkhus. **King Bhātiya** had a **brahmin Vinīta**, who was well versed in languages. **Mahāsīva Thera** of Tissamahārāma became a teacher to eighteen groups of monks. His teaching was very successful. He did not consider the time. Sometimes students went for their lessons even during the night. We can assume that the education at that time was of a very high level. It was not limited to one single period. Therefore, we can find educated people at that time.

The commentaries throw light on the fields of arts and architecture. The monasteries are a good example of this. The cave of **Cittaputta Thera** had beautiful paintings of the renunciation of **Buddha**. The *Chabbīgiya* monks painted on the walls of the monasteries nude figures of women. **The Buddha** at that time prohibited such paintings. He allowed the monks to paint flowers and creepers. This idea of **the Buddha** had been further explained in the commentaries. The commentaries go to the extent of not allowing monks even to paint animals at picture.(?) In the commentary it is stated that the monks can paint *Jātaka* stories depicting various emotions. There were also pictures of fire in order to show that heat is necessary during the cold season. The paintings of ponds with lotus flowers indicate that during the hot season cold weather is necessary.

These paintings suggest that aesthetic education was successful at that time. There are also mentions of various occasions regarding the constructions of statues of **Buddha**. There were also various residential units of monasteries at Bhattasālā, Vaccakuṭī, Dāru-atta etc. According to commentaries, therefore, we observe that in Sri Lanka education was not restricted only to iDhammai and *Vinaya*. Monks studied various other fields of education as well.

CUSTOMS (AUGUST 2007)

The commentaries indicate that customs followed at that time the people followed ethics. They were very polite when they went to a house – first they knocked at the door. It was custom for the monks not to enter into useless conversations. They were prohibited to talk about warefare.⁴⁸

666TEN DUTIES OF A CAKKAVATTI KING

1. Watch, word and protect given to anto-jana and bala-kaya.
2. `` `` `` khattiya
3. ` ` ` anuyutta
4. ` ` ` brahmana-gahapatika
5. ` ` ` negama-janapada
6. ` ` ` samana-brahmana
7. ` ` ` miga-pakkhi
8. adhammakarapatikkhapo
9. adhananaj dhananuppadanaj

48 Monks should not speak about warefare even today (viz 32 speeches x 10 speeches), but this kind of small rules is rarely observed in modern *Theravāda Saṅgha*.

10.samanabrahmane upasajkamitva pabha-pucchanaja

666 EXPLAIN THE MEANING OF 'DHAMMAJ YEVA NISSAYA, DHAMMAJ SAKKARONTO DHAMMAJ PUJENTO DHAMMAJ APACAYAMANO
(CAKKAVATTI-SIHANASUTTA)

Dhamma here means Dasavidhakusalakammamapatha

1. abstention from 3 evils actions pertaining to body

- (1) Killing - panatipata
- (2) Stealing - adinnadana
- (3) Sexual misconduct - kamesumicchacara

2. abstention from 4 evils actions pertaining to speech.

- (1) Lying - musavada
- (2) Slandering - pharusavaca
- (3) harsh-speech- pisunavaca
- (4) idle-talk - samphappalapa

3. abstention from 3 evils actions pertaining to mind

- (1) covetousness - abhijjha
- (2) ill-will - vyapada
- (3) wrong view - micchaditthi

666 THE BUDDHIST CONCEPT OF KINGSHIP.

Traditional Hindu belief holds that kingship was divine origin, the Khattiya were borne out from the shoulder of the Brahma. They were also assigned the duty of ruling the country by the Brahma. They belonged to the second caste in the society, lower than the Brahmins. Thus, the King, although politically the highest in the land, had to rule according to the

teachings of the Brahmins.

Origin of the kingship

The *Agabba Sutta* of the *Digha Nikaya* propounds the theory that in the original state of nature beings lived in a condition of god-like perfection. The institution of kingship came into existence when, as a result of the origin of property, the evils of theft, censure, lying and violence afflicted the human society. The king which the people selected was called by the title '*Mohasammata*' (one who is chosen by the multitude), '*Khattiya*' (one who is lord of the fields) and '*Raja*' (one who gratifies the others in accordance with dhamma).

Indeed, the Buddhist concept of the evolution of kingship is totally different from the Hindu concept which maintains that a king is truly a divine figure. In Buddhism, a king is only the '*servant*' of the people who was chosen by the people and paid by the people. He is equal to everybody. Therefore in Buddhism, the origin of kingship is rather '*democratic*' in nature.

The Nature of kingship

The nature of kingship is essentially based on the concept of righteousness. In the *Avguttara Nikaya*, the question is asked as to who is the king of the righteous king and the answer given is that this is righteousness (dhamma).

The king should be most diligent in administering the state. His private life, too, must be a mirror of virtue, and , above all, he is advised to stay away from sensual enjoyments with women. He should be assisted by good functionaries chosen and promoted according to merit. If the king administers the state according to divine law, he will draw down on it the divine benediction, and the state will flourish.

The *Kutadanta* and *Aggabba Suttas* of the *Digha Nikaya* set out eight attributes of a righteous ruler, i.e.;

1. The head of government must be just.
2. He must be a philanthropist who honours the clergy.
3. He must engage himself in beneficial activities.
4. He must be intelligent.
5. He must be educated.
6. He must look at any problem reviewing the past, present and future.
7. He must not be arrogant.
8. He must be sagacious.

The more the king is righteous, the more righteous his officials, followers and the subject would be. The king must be kind to his subjects in the same manner as a father is kind to his children.

The dependent-origination of society and kingship are given in detail in the Aggabbasutta of the Digha Nikaya. However, the Cakkavattisihanadasutta gives more information with regard to the duties of a king. The concept of kingship, Buddhism gives much responsibility to the king for good policy administration. With this regard, the personality of the king is strongly emphasized. There are 4 important aspects the king has to develop:

1. ***Get rid of 4 extremes*** – tanha, dosa, bhaya and moha (lust, hatred, fear and illusion). This means that the king should have the ability to control his emotion (i.e., lust, hatred, fear) and having wisdom (amoha) in his administration.
2. ***Works in accordance with the Dhamma*** – this means that the king should possess all good human qualities. Dhamma here means the 10 wholesome actions which are the abstention from killing, stealing, Sexual misconduct, lying, Slandering, harsh-speech, idle-talk, covetousness, ill-ill and wrong view. The '*cakkaratana*' mentioned in the sutta means not other things than the '*Trust and faith of the people towards the king*'.
3. ***Performing the 10 duties*** (Dasa-cakkavatti-vattane) – starting from the palace than extend to all other people in the country, including beasts and birds. These 10 duties are: providing watch, word and protection to the people living in the palace (relations), army, royal administrators, minor executives, householders, villagers, priest, beasts and birds, give wealth to the poor and seek advise from the priest and clergy.

Apart from that, the king should cultivate the Dasarajadhamma, upon which his kingship is founded. These ten rules can be applied even today by any government which wishes to rule the country peacefully. The ten rules are:

1. Dana – charity
2. Sila – morality
3. Pariccaga – sacrifice
4. Ajjava – uprightness
5. Maddava – gentleness
6. Tapa – simplicity
7. Akkodha – non-enmity
8. Ahimsa – non-violence
9. Khanti – forbearance
10. Avirodha – non-confrontation

In the *Mahaparinibbanasutta* of the *D.N*, the Buddha preached the '*sattha aparihaniya dhamma*' (the 7 un-fall doctrines) to the Licchavi federal government to achieve peace, harmony and progress in the society. These 7 un-fall dhammas are:

1. Regular assemblies
2. Meet and depart in harmony and carry out the duties in harmony
3. Follow the old rules and do not enact new ones
4. Protect the elder and listen to them
5. Protect the women.
6. Protect religious buildings.
7. Protect religious men.

Except the first two dhammas, the rest are similar to the duties of the cakkavatti. This is because the forms of government are different, regular meeting in harmony is the specific feature of federal government. However, the cakkavatti king also has to consult priests and Brahmanas regularly as stated in the sutta.

Seven symbols of sovereignty

According to the *Cakkavattisihanada sutta*, kingship is invariably associated with the possession of seven precious gems (sattharatana) which appear to be symbols of sovereignty. The sattharatana are:

1. Cakkaratana – the wheel treasure
2. Hatthiratana – the elephant treasure
3. Assaratana – the horse treasure
4. Maniratana – the precious gem treasure
5. Itthiratana – the woman treasure
6. Gahapatiratana – the householder treasure
7. Parinayakarataana – the counsellor treasure

These seven precious gems, the possession of which enhanced the king's prestige, represent the constituent elements of kingship and can be reduced to three basic ideas:

1. dominion or territory represented by the wheel (cakkaratana).
2. The means of control over dominion represented by the hatthiratana, the assaratana and the parinayakarataana.

3. The basis of control over dominion, represented by the *itthiratana*, *gahapatiratana* and *maniratana*.

It is justifiable to think that the seven treasures represent the most significant constituent elements of the state, because there are not only the Wheel – rolling Monarch but also the ordinary kings possess these seven treasures. In the *Kosala-sajyutta* of the *Sajyutta Nikaya*, there is a hint about the seven treasures belonging to king Pesenadi, i.e., the elephant and horse treasures were mentioned when his grandmother died.

Buddha's views on A Good King

Kingship in early Buddhism is democratic in nature. A king is the servant of the people, he rules the country according to the will of the people and in conformity with the Dhamma. He should possess certain spiritual qualities and knowing the methods to rule successfully. He is always ready to sacrifice even his life for the benefit of the people. Indeed, he is the ideal king that today's society needs the most.

The Buddha discussed the importance and the prerequisites of a good government. He showed how the country could become corrupt, degenerate and unhappy when the head of the government becomes corrupt and unjust. He spoke against corruption and how a government should act based on humanitarian principles.

The Buddha once said, when the ruler of a country is just and good, the minister become just and good; so as the higher officials, the rank and file and the people. Regarding the behaviour of a king, in the *Cakkavatisihanada sutta*, the Buddha further advised:

1. A good king should act impartially and should not be biased and discriminate between one particular group of subjects against another.
2. A good king should not harbour any form of hatred against any of his subjects.
3. A good king should show no fear whatsoever in the enforcement of the law, if it is justifiable.
4. A good king must possess a clear understanding of the law to be enforced. It should not be enforced just because the king has the authority to enforce the law. It must be done in a reasonable manner and with common sense.

There are many Suttas in the *Digha Nikaya*, *Sajyutta Nikaya* and the *Avaguttara Nikaya* and a number of the *Jataka* stories which contain discussions on kingly conduct. Among the *Nikayan* passages the 'Mahasudassana sutta' holds the most important place. In all of them, the personal righteous character of the ruler is especially emphasized.

666TRACE THE BEGINNING OF KINGSHIP IN THE BUDDHIST TEACHING.

In the Aggabba Sutta (On knowledge of Beginnings) of the Digha Nikaya (III, p.80-98), the Buddha narrates the beginning of the world and the evolution of both the man and the society. All evolutions are due to causes and conditions, so is the origin of kingship.

At the early stage of evolution of the society, people began to divide up the rice into field with boundaries, thus privatizing the public property. This was done so as to ensure the equal share of the rice among the people.

However, there was a certain greedy-natured person who, besides storing his own rice, began to steal the rice of the others. When he was caught, he was censured and warned by the people not to repeat the act. But as he did listen to the warning, he repeated the same act for the second and the third times. Again he was caught and censured, some hit him with their fists, some with stones and some with sticks. In this way, taking what was not given, censuring, lying and punishment took their origin.

On account of the arising of these evil actions, people came together and lamenting. Then they thought of appointing a certain people to maintain the peace in the society. The appointed person would have to perform some duties, i.e. he should be wrathful when indignation is right, should censure that which should rightly be

censured and should banish him who deserves to be banished. And in return, they would grant him a share of their rice.

After having make up their mind, they went to the one among them who was the handsome most, the best-looking, the most pleasant and influential, and asked him to do the duties for them in return for a share of the rice, and he agreed.

The appointed one was called 'Mahasammata' meaning 'The people's choice' on the basis that he was elected by common consent. This is the first title given to him. He was also called 'khattiya' meaning 'The Lord of the Fields' on the basis that he looked after the paddy fields. He was also called 'Raja' meaning 'He

Gladdens Others' on the basis that he kept the Dhamma in proper order so that people were living happily and peacefully.

The evolution of kingship in Buddhism is very different from the Hindu belief. Traditional Hindu belief holds that kingship was divine origin, the khattiya were borne out from the shoulder of the Brahma. They were also assigned the duty of ruling the country by the Brahma. They belonged to the second caste in the society, lower than the Brahmins. But in Buddhism, a king is only the 'servant' of the people who was chosen by the people and paid by the people. He is equal to everybody. Therefore in Buddhism, the origin of kingship is rather 'democratic' in nature.

666HOW DID THE DECLINE OF THE SOCIETY TAKE PLACE AND SHOW

how it went on?

From the Cakkavattisihanadasutta of the Digha Nikaya (vol.III. p.58-79), it is clear that the decline of the society began when the last Universal Monarch did not rule the country according to his ariyan duty (i.e., ariyaj cakkavatti-vattaj).

On the disappearing of the Celestial Wheel, the seventh Universal Monarch did not go to the royal hermit and ask for instruction. Instead, he ruled his country as he wishes, thus the country did not prosper. Then the minister and all other officials instructed the king that, if the king continues to rule as an autocrat, the country would not prosper, and bad consequences would arise as the result. The king then accepted the advice to perform the ariyan duties. Though he established watch, ward and protection for all, but he did not give property to the needy (i.e., the 9th duty). As a result of this, poverty became rife in the country.

When poverty was widely spread, one man resorted to theft. He was caught and brought before the king. When asked for the reason for committing theft, he said he had no other way of living. Then the king gave him wealth so that he might live a satisfactory life.

The king treated another man who resorted to theft in the same way. When the news that the king was

rewarding thieves spread in the country, more people began to steal. But when a third man took

to theft, the king severely punished him, i.e. passing a death sentence to him.

When the people who committed theft came to know that the king is very harsh on those who committing theft, they began to liberate themselves by killing people whose wealth they had stolen. They used sharp weapons and killed those whose wealth was robbed by them. Then robbery become widely spread, they tried to sack villages, towns and cities and took to highway robbery.

Thus from the not giving of poverty to the needy, poverty became rife, from the growth of poverty, theft increased, from the increase of theft, the use of weapons increased, from the increase of the use of weapons, killing increased, from the increase of killing, both the life-span and comeliness of the people were wasted away. As a result, those who lived 84,000 years had their sons living 40,000 years.

Another man who committed theft, told a deliberate lie that he did not committed theft. Then lying became widely spread. As a result, their life-span and comeliness wasted away even further. Those who live 40,000 years had their sons living 20,000 years.

Again, a man took to theft, and another man sneaked his name to the king; and thus backbiting was born in the world. The life-span and comeliness of the people were further reduced. Among these people, some were beautiful and some were ugly. And those who were ugly, being envious of those who were beautiful, committed

adultery with others' wives, and thus sexual misconduct was born in the world. The life-span and comeliness reduced even further. Among men, two other things gained ground, namely, harsh speech and frivolous talk, leading to a further shortening of life-span. Then covetousness, ill-will and false views arose... then other evils such as incest, wanton greed and perverted last...at one stage lack of filial piety to parents, to holy men and to the head of a clan. As evils went on further, the life-span got reduced to 100 years.

When the life-span was reduced to 10 years, certain tastes disappeared, i.e., ghee, butter, oil of tila, sugar and salt, and a kind of grain called kudrasa became the chief food. Among the people, immoral practices

were common, there was no respect for mother, father, brother or sister, there was no such word as 'moral', mutual enmity became the rule of the day. Then there came a period of sword for 7 days. People took swords and killed each other.

Only after the period of sword, then people came to realize the importance of morality, they then started to restore moral again, the life-span of the people was once gradually increased and so did their comeliness.

Conclusion

A kingdom without a king or a ruler cannot survive. Again, a river without water, a woman without a husband, and kingdom without a king are all naked. The *Kosala-sajyutta* of *Sajyutta Nikaya* says that four persons or objects, namely, the king, the snake, fire and the monk, though youthful, must not be disregarded or despised. Thus the Buddhist conceived the king as occupying the highest social and political status.

The Buddha's emphasis on the moral duty of a ruler or a king to use public power to improve the welfare of the people had inspired Asoka in the 3rd century B.C. to do likewise. From the Buddhist point of view the king is not only the leader of the society but also a patron of the Sangha; he should always rule under the guidance of Dhamma.

The doctrine preached by the Buddha is not one based on '*political philosophy*'. Nor is it a doctrine that encourages men to worldly pleasures. It sets out a way to attain *nibbana*. In other words, its ultimate aim is to put an end to craving.

What the Buddha really emphasized is that the government of any system should not ignore and disregard the importance and necessity of moral and spiritual advancement as well as those of material prosperity of the State, and that in order to reach this integral aim the principle of righteousness should be faithfully observed.

Traditional Hindu belief holds that kingship was divine origin, the Khattiya were borne out from the shoulder of the Brahma. They were also assigned the duty of ruling the country by the Brahma. Thus, the King, although politically the highest in the land, had to rule according to the teachings of the Brahmins.

The *Agabba Sutta* of the *Digha Nikaya* propounds the theory that in the original state of nature beings lived

in a condition of god-like perfection. The institution of kingship came into existence when, as a result of the origin of property, the evils of theft, censure, lying and violence afflicted the human society.

The king which the people selected was called by the title '*Mohasammata*'. In Buddhism, a king is only the '*servant*' of the people who was chosen by the people and paid by the people. He is equal to everybody. Therefore in Buddhism, the origin of kingship is rather '*democratic*' in nature.

The nature of kingship in Buddhism is essentially based on the concept of righteousness (Dhamma). In Cakkavattisihanadasutta, regarding the administration of the cakkavatti, he is said to have ruled the empire not with the help of the weapons and penalties, but with eternal universal laws (Dhamma).

The *Kutadanta* and *Aggabba Suttas* of the *Digha Nikaya* set out eight attributes of a righteous ruler, i.e.;

1. The head of government must be just.
2. He must be a philanthropist who honours the clergy.
3. He must engage himself in beneficial activities.
4. He must be intelligent.
5. He must be educated.
6. He must look at any problem reviewing the past, present and future.
7. He must not be arrogant.
8. He must be sagacious.

According to Cakkavattisihanadasutta, there are 4 important aspects the king has to develop:

1. ***Get rid of 4 extremes*** – tanha, dosa, bhaya and moha. This means that the king should have the ability to control his emotion (i.e., lust, hatred, fear) and having wisdom (amoha) in his administration.

Works in accordance with the Dhamma – this means that the king should possess all good human qualities. Dhamma here means the 10 wholesome actions which are the abstention from killing, stealing, Sexual misconduct, lying, Slandering, harsh-speech, idle-talk, covetousness (greed), ill-will and wrong view.

2. ***Performing the 10 duties*** (Dasa-cakkavatti-vattane) – These 10 duties are: providing watch, word and protection to the people living in the palace (relations), army, royal administrators, minor executives, householders, villagers, priest, beasts and birds, give wealth to the poor and seek advise from the clergy.

3. Apart from that, the king should cultivate the Dasarajadhamma, upon which his kingship is founded.

The ten rules are:

1. Dana – charity
2. Sila – morality
3. Pariccaga – sacrifice
4. Ajjava – uprightness
5. Maddava – gentleness
6. Tapa – simplicity
7. Akkodha – non-enmity
8. Ahimsa – non-violence
9. Khanti – forbearance
10. Avirodha – non-confrontation

The Buddha once said, when the ruler of a country is just and good, the minister become just and good; so as the higher officials, the rank and file and the people. Regarding the behaviour of a king, in the *Cakkavatisihanada sutta*, the Buddha further advised:

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2. A good king should not harbour any form of hatred against any of his subjects.
3. A good king should show no fear whatsoever in the enforcement 執行 of the law, if it is justifiable 有理的.
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The Buddha's emphasis on the moral duty of a ruler to use public power to improve the welfare of the people had inspired Asoka in the 3rd century B.C. to do likewise.

Notes given by Sumanapala:

Buddhist Concept of Kingship

Like many other traditions prevail at the time of the Buddha in India, the tradition of kingship criticized and defined in Buddhism. According to the prevailing tradition, the kingship had a divine origin. The famous discourse in Rigveda called Purusasukta explains that the warrior class, Ksatriyas or the leaders of the government were created by the Brahma out of his arm. This concept based on blind belief has been analyzed critically and intellectually in the Aggabba Sutta of Digha Nikaya.

The Buddha observes the society including its various divisions and sub-divisions as a gradual evolution in the discourse. Accordingly, the society has been evolved in the history from simplicity to complexity. The origin of the society is connected with some beings called Brahmas. In the course of time, these beings due to various causes and conditions become normal individuals with complex problems. Disappearance of gradiance and moving in the air, disappearance of subtle nature of the body, the ownership of the properties and electing a leader are some of the main stages of this evolution of the society.

The appointment of a leader marks the origin of kingship. As to the sutta, the kingship was a result of the evolution of the society, but not a divine creation. Further, the kingship has been explained in the discourses such as Cakkavattisihadana and Kutadanta Suttas. As a state of being which processes a number of duties and responsibilities towards the well being of the society. Charity, morality, giving, non-violence, patience, indiscrimination or equality are some of the virtuous that should be practiced by a righteous king. He has to observe five precepts and he should protect not only the human beings but also animals and birds in his country. It is his responsibility to consult the old and the leader and the priest in the country for good advice.

The Brahmanical tradition recommended four methods of government as Samma, dana (charity), veda (division) and danda (punishment). The Buddhist point of view is that a country should be govern with the Dhamma without punishment. The king, Dhamma Asoka who united India under one sovereignty in the 3rd century BC is a good example for putting Buddhist concept of kingship into practice.

Most of the scholars are in the opinion that king Asoka tried to imitate the Buddhist concept of universal kingship, depicting the discourses like Cakkavattisihadana. The Cakkavattisihadana sutta states very clearly that the kingship is not a traditional heritage of the people. It should be obtained by developing inner virtues such as compassion, equanimity and patience. The king Nissankamalla (12th century AD) of Sri Lanka mentions in his inscription that a king should be a Bodhisatta Buddha to be.

According to the Hindu and other traditions, the kings are not guilty of wrong deeds such as killing for the establishment of righteousness in his kingdom. But Buddhism emphasizes that there is no any difference among the beings in regard to the responsibility of one's own deeds.

Like many other traditions prevail at the time of the Buddha in India, the tradition of kingship was criticized and redefined in Buddhism. According to the prevailing tradition the kingship had a divine origin. The famous discourse in rg veda called purusasukta explains that the warrior lass, Ksstriyas or leader of the government were created by the brahanna out of his arm. This concept based on blind belief has been analyzed critically and intellectually. In the agganna sutta of d.n, the Buddha observed the society including its various division and subdivision as a gradual revolution in the discourse.

Accordingly, the society has been evolved in the history from simplicity to complexity. The origin of the society is connected with some beings called brahmana. In the course of time there beings due to various cause and conditions become normal individual with complex problem. Disappearance of radian and moving in the disappearance of subtle nature of the body, the ownership of the property and electing a leader are some of the main stages of this evolution of the society.

The appointment of a leader marks the origin of kingship. As to the sutta the kingship was a result of the evolution of the society but not the divine creation. Further the kingship has been explained in the discourse such as Cakkavattisihanada sutta and khutadanta sutta as a stage of being which possess a number of duties and responsibilities towards the well being of the society. Charity, morality, giving, non-violence, patience, indiscrimination, or equality is some of the virtues that should be practiced by righteous king. He has to observe five precepts and he should protect not only the human beings but also animals and births in his country. It is his responsibilities to consult the old and the learner and the priests in the country for good advice.

The Brahmanical tradition recommended four methods of government as:

Samma- reconciliation

Dana- giving

Bheda- division

Danda- punishment.

The Buddhist point of view is that the country should be served with the dhamma without punishment. The king dhammasoka who united India under one sovereignty in the 3rd BC is good example for putting the Buddhist concept of kingship into practices. Most of scholar is in the opinion that the king Asoka tried to immediate the Buddhist concept of universal kingship depicted in the discourse like Cakkavattisihanada sutta.

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According to Hindu and other traditions the kings are not guilty of wrong deeds such killing for the establishment of rightenousness in his kingdom. But the Buddhism emphasized that there is no any different among the beings in regard to the responsibility of one's own deeds.

(or Suttas).

Buddhism presents a very novel concept of kingship when compared to the Brahmanic concept. It is well known that the Brahmanism view presented kingship as being of divine origin. The Purusa Sukta of the Mandala of the Rgveda says bahur rajanyah krtah-the shoulder became the rajanyas or the rulers. This makes kings a different species, as it were. It is by birth that one becomes a king. And a king gets his authority to rule from the god. He is deputising the god in dispensing the divine law. Kingship came to be considered sacred, an institution protected by the god and to continue hereditarily.

Buddhism in the Agganna Sutta refutes this traditional Brahmanic explanation and presents a causal explanation. It presents kingship as a result of an evolutionary process. It is an institution created by man for man, due to social necessity. It explains how due to problem and troubles that arose in society there arose a need for a person to protect private property, arrest criminal activities and dispense justice. So the people then through common consent selected one from among themselves for this task.

What is noteworthy is that the king is not different from others, he is not superimposed by a divine power but elected by public consent and hence called Mahasammata. He gets authority to rule from the people themselves. He is carrying out not the wish of god, but the task entrusted to him by the people. He is the peoples' nominee who is paid a share of the produce by the people. There is nothing divine in him, nothing that makes him belong to a different class or species. Then as he protected the fields he came to be called Khattiya and later he came to be called Raja as he delighted the people through righteousness.

Later Sanskrit Buddhist texts call him a servant of the people. Jataka stories narrate how peoples overthrew despotic kings.

The *Cakkavattisihanada* sutta, which presents the Buddhist ideal of kingship that is Cakkavattiraja concept, clearly says that it is not hereditary. One has to earn it through righteous conduct. Buddhism does not consider kingship to be above the law of nature or rule of law.

As all other beings kings are mortal. They are liable for their deeds, subject to dukkha, which is part of life. *Kosala samyutta* clearly reveals their human qualities, human weakness and emotion. *Atthakarana sutta of this samyutta* shows how khattiyas act crookedly through greed. *Mallika sutta* shows that sometimes queens were more intelligent than kings. The *Bandhana sutta* contains how sometimes kings act ruthlessly. Then it contains suttas narrating wars among kings. The *Dhila sutta* clearly shows how emotional kings are.

These mortal natures of the kings are well demonstrated even in the suttas of the *Rajavagga of the Majjhimanikaya*. All these suttas show what the attitude of the Buddha to kings is. He did not consider them as belonging to a special class. Though he accepted their authority he treated them as any other devotee, gave them advice and tried to lead them, as the proper path, preventing them from becoming despotic and ruthless.

The kings, too, in return recognised the greatness of the Buddha. The Dhammacetiya sutta of the Rajavagga is a full eulogy about the Triple Gem.

Thus, unlike the Brahmanic concept of kingship, Buddhist concept make kingship a social institution set up by the people for their convenience, and also presented kings as mortals not different from others.

THE CONDITION OF THE SĀSANA (AUGUST 2007)

There were problems among the monks because of the **Brāhmaṇa Tissa** famine.(?) At the same time there were problems regarding the *Dhamma*. Monks were having different opinions regarding the *Khandhaka* and *Parivāra*. They examined the *Dhamma* and some were assisting the *Passabhallika* monks. Some others were assisting the *Dhammakattika* monks. At the end the *Dhammakattika* won.

The commentaries indicate that in Sri Lanka some monks were not following the *Vinaya* rules. As a result the *Saṅgha* got divided into various schools or *nikāyas*. Thereafter, for ordination caste systems also got considered. During this period the *ārāmas* developed extensively – monks became owners of paddy-fields, coconut plantations and even various tanks and canals. Problems were developing and the(?) there(?) was a necessity to solve the problems. The **Codattha Thera** became a monk who(?) to(?) pass(?) in judicial activities. In this manner since the monasteries developed, the monks were also in charge of many mundane activities.

Apart from that there were also many games and religious festivals in Sri Lanka. The *Manorattapūranī* mentions about *Ariyavaṃsa Desanā* – people traveled long distances to participate in this festival. There was also another festival called the *Giri-bhanta-pūjā*. Therefore, we observe that the *ssana* developed taking various new trends.

666SERVICE OF SUB-COMMENTATORS. 835

Tika, derived from *tik*, to explain, make clear, is a sub-commentary written on a commentary of a text of the Tipitaka, flourished in exuberant 繁茂 abundance during the Polonnaruwa period. The word is, however, also used occasionally of a commentary upon non-canonical texts.

According to the *Saddhammasavgha* that the *tikas* came to be written after a conference held under the presidency of the Thera Mahakassapa of Udumbaragiri, with Parakkamabahu I as patron, ushered 展示 a great epoch 時代 literary activity. Two great sub-commentators flourished in his reign, namely, Mahakassapa (Udumbaragiri) and Sariputta Thera.

Mahakassapa was the author of *tika* on *Samantapasadika*, which is now lost. He is also reputed to have written a *tika* to the *Abhidhammatta-sangaha*.

Sariputta, a pupil of Mahakassapa of Udumbaragiri, was the most prominent scholar of this period. The most comprehensive and therefore important work of Sariputta is the masterly *tika* called the *Saratthadipani*, which he composed on Buddhaghosa's commentary *Samantapasadika*. The immense and valuable information it contains shows that his knowledge was extensive and profound even as that of the great commentator Buddhaghosa. And the work contains a very valuable historical account of the 18 schools into which the Buddhist *Saṅgha* were divided at the time of the 3rd council, and gives much information not available at present anywhere else.

Sariputta is also credited with the authorship of two other *tikas*, the *Saratthamabjusa* on the *Avuttara-nikaya*,

based on Buddhaghosa's Manorathapurani, and the Linatthappakasini on the Majjhima Nikayas, also based on Buddhaghosa's Papabcasudani of the. He left behind him at least six disciples of learning and great ability and some of them also contributed to the writing of tika. They are:

1. Savgharakkhita – author of the following tikas:

(a) Poranatika on the Khuddaka-sikkha.

(b) Sarattha-vilasini – tika on Moggallana-pabjika (pali grammar)

2. Sumavgala – author of the following tikas:

(a) Abhidhammattha-vikasini – tika on Buddhadatta's Abhidhammavataara.

(b) Sarattha-salini or Navatika – tika on Dhammapala's Sacca-savkhepa.

(c) Abhidhammattha-vibhavani – tika on Anuruddha's Abhdhammattha-savgaha.

The best known work of Sumavgala is the 3rd one, because the comments in it are so very apt 傾向 to the subject of discussion. The students of Abhidhamma find this work very useful in studying the abstruse 深奥 and most difficult text of Anuruddha.

3. Buddhanaga – author of Vinayatthamabjusa, a tika on Buddhaghosa's Kavkhavitarani.

4. Vacissara – author of Linatthadipani, tika on the Saddhammappakasani which is the commentary on the Patisambhidamagga. He is also credited with the authorship of the following tikas:

(a) Yogavinicchaya – tika on the Vinayavinicchaya.

(b) Saratthasalini – tika on the Saccasavkhepa.

there are two tikas on the Saccasavkhepa, the other is written by Sumavgala as mentioned earlier.

(c) Sumavgalapasadani (Abhinavatika) – tika on Khuddaka-sikkha.

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mentioned earlier.

- (d) Khemappakaranatika
- (e) Namarupaparicchadatika
- (f) Vuttodayavannana
- (g) Maggallana-vyakarana-tika
- (h) Subodhalavkara-tika
- (i) Sambandhacinta- tika

Another great sub-commentator flourished prior to the Polonnaruva period was known as Dhammapala (Badaratitthavasi). According to Gandhavajsa Dhammapala was the author of the tikas upon the Visuddhimagga and on the 4 Nikayas. He is also credited with having written a tika on the Buddhavamsa and Adhidhamma commentaries. Dhammapala's works show that he was well-read and well-informed and possessed much exegetical skill.

In term of the contribution made for the furtherance 促進 of the development of Theravada Buddhist philosophy, Dhammapala may have played a very much important role than any other commentator. This is because he was more liberal in accepting difference views of other traditions and incorporated them into his works if these views are reasonable and acceptable. For examples he accepted Mahayana's number of 6 paramita in his Buddhavamsa-atthakatha-tika.

The tikas formed one of the major groups of pali literature compiled this period. As described in the Saddhammasangaha, Mahakassapa and a large congregation of monks who assembled at the Jetavana Vihara at Polonnaruwa decided to compose exegetical 注釋 commentaries since the existing sub-commentaries on the old Atthakathas were unintelligible 難解的, acting on this decision they compiled tikas. Thus, enlarged the literary development in Sri Lanka.

Tikas were works containing expositions of points in the Atthakathas compiled by Buddhaghosa and other commentators. Some contain very valuable information not available elsewhere. For instance, the Dighanikaya-tika is indispensable for any study of language, history, religion and society of ancient Sri Lanka. Moreover, it is pertinent to note that the information included in this and other tikas has been culled from much earlier sources which were then available to these authors but are not found today.

The tikas containing expositions of points in the atthakatha which needed further elucidation for their correct interpretation; or sometimes they merely gave additional information regarding the discussions in the commentaries, e.g. more illustrative stories. Hence, the tikas contained much valuable information and often the correct traditional interpretations that would be of great assistance in a correct understanding of various points of the Dhamma teaching.

The compilation of the tikas marked a final stage in the growth of religious opinion in Sri Lanka and brought out a standardized system of thought on religious interpretation. The sub-commentators, indeed, have done a great service.

666SERVICE OF SUB-COMMENTATORS. 697

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3. Buddhanaga – author of Vinayatthamabjusa, subcommentary of the Kavkhavitarani.

Prior to the Polonnaruva period, the Gandhavajsa states that Dhammapala (Badaratitthavasi) was the author of the tikas upon the Visuddhimagga and on the 4 Nikayas. He is also credited with having written a tika on the Buddhavamsa and Adhidhamma commentaries. Dhammapala's works show that he was well-read and well-informed and possessed much exegetical skill.

In term of the contribution made for the furtherance 促進 of the development of Theravada Buddhist philosophy, Dhammapala may have played a very much important role than any other commentator. This is because he was more liberal in accepting difference views of other traditions and incorporated them into his works if these views are reasonable and acceptable. For examples he accepted Mahayana's number of 6 paramita in his Buddhavamsa-atthakatha-tika.

The tikas formed one of the major groups of pali literature compiled this period. As described in the Saddhammasangaha, Mahakassapa and a large congregation of monks who assembled at the Jetavana Vihara at Polonnaruwa decided to compose exegetical 注釋 commentaries since the existing sub-commentaries on the old Atthakathas were unintelligible 難解的, acting on this decision they compiled tikas. Thus, enlarged the literary development in Sri Lanka.

Tikas were works containing expositions of points in the Atthakathas compiled by Buddhaghosa and other commentators. Some contain very valuable information not available elsewhere. For instance, the Dighanikaya-tika is indispensable for any study of language, history, religion and society of ancient Sri Lanka. Moreover, it is pertinent to note that the information included in this and other tikas has been culled from much earlier sources which were then available to these authors but are not found today.

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more illustrative stories. Hence, the tikas contained much valuable information and often the correct traditional interpretations that would be of great assistance in a correct understanding of various points of the Dhamma teaching.

The compilation of the tikas marked a final stage in the growth of religious opinion in Sri Lanka and brought out a standardized system of thought on religious interpretation. The sub-commentators, indeed, have done a great service.

666SERVICE OF SUB-COMMENTATORS.

Tika is a secondary commentary, flourished in exuberant abundance during the 12th and 13th centuries, i.e., the Polonnaruwa period. The word is, however, also used occasionally of a commentary upon non-canonical texts.

Somapala Jayawardhana in his Handbook of Pali literature states that there are altogether eleven tikas including the one on the Visuddhimagga, they are:

Canonical commentaries	Tipitaka-tikas	Authors
1. Sumavgalavilasini	Dighanikaya-tika	Dhammapala
2. Papabcasudani	Majjhimanikaya-tika	
3. Sarathappakasini	Samyuttanikaya-tika	
4. Visuddhimagga	Paramatthamabjusa	
5. Samantapasadika	Vajirabuddhi-tika	Vajirabuddhi
6. Samantapasadika	Saratthadipani	Sariputta
7. Manorathapurani	Saratthamabjusa	
8. Samantapasadika	Vimativinodani	Mahakassapa of Cola
9. Kankhavitari	Vinayatthamabjusa	Buddhanaga
10. Atthasalini	Linatthapada-vannana	Ananda Vanaratanatissa
11. Linatthapada-vannana	Linatthavannana	Culla Dhammapala

However, there are some other sources given the list of sub-commentaries and their authors more than the above. Anyway, some of them are of important to mention.

The Gandhavajsa states that Dhammapala was the author of the tikas upon the 4 Nikayas and is also credited with having written a tika on the Buddhavamsa and Adhidhamma commentaries. Dhammapala's works show that he was well-read and well-informed and possessed much exegetical skill. His explanation of terms is very clear. The sub-commentary on Visuddhimagga also very value that it has preserved of the posterity. It refers to the Sumavgalaavilasini, the Abhidhammavatara and the Sumatavatara, of which the last is no longer available.

According to the Saddhammasavgaha that the tikas came to be written after a conference held under the presidency of the Thera Mahakassapa, with Parakkamabahu I (A.D. 1153-86) as patron, ushered a great epoch literary activity. Two great sub-commentators flourished in his reign, namely, Mahakassapa of Dimbulagala Vihara and Sariputta Thera. Mahakassapa was the author of tika on Samantapasadika, which is now lost. He is also reputed to have written a tika to the Abhidhammatta-savgaha.

Sariputta was the most prominent scholar of this period. The most comprehensive and therefore important work of Sariputta is the masterly tika called the Saratthadipani, which he composed on Buddhaghosa's commentary Samantapasadika. The immense and valuable information it contains shows that his knowledge was extensive and profound even as that of the great commentator Buddhaghosa. And the work contains a very valuable historical account of the 18 schools into which the Buddhist Sangha were divided at the time of the 3rd council, and gives much information not available at present anywhere else.

Sariputta is also credited with the authorship of two other tika, the Saratthamabjusa on the Manorathapurani and

the Linatthappakasini on the Papabcasudani, which are commentaries on the Avguttara and Majjhima Nikayas.

Another eminent commentator, Sumavgala, pupil of Sariputta wrote the following works:

- (1) Abhidhammattha-vikasini – tika on Buddhadatta's Abhidhammavataara.
- (2) Sarattha-salini – tika on Dhammapala's Sacca-savkhepa.
- (3) Abhidhammattha-vibhavani – tika on Anuruddha's Abhdhammattha-savgaha.

The best known work of Sumavgala is the 3rd one, because the comments in it are so very apt to the subject of discussion. The students of Abhidhamma find this work very useful in studying the abstruse and most difficult text of Anuruddha.

The tikas formed one of the major groups of pali literature. As described in the Saddhammasangaha, a pali work of the 14th century, Mahakassapa and a large congregation of monks who assembled at the Jetavana Vihara at Polonnarawa decided to compose exegetical commentaries since the existing sub-commentaries on the old Atthakathas were unintelligible, acting on this decision they compiled tikas. Thus, enlarged the literary development in Sri Lanka.

Tikas were works containing expositions of points in the Atthakathas compiled by Buddhaghosa and other commentators, which needed further elucidation for their correct interpretation. Some contain very valuable information not available elsewhere. For instance, the Dighanikaya-tika is indispensable for any study of language, history, religion and society of ancient Sri Lanka. Moreover, it is pertinent to note that the information included in this and other tikas has been culled from much earlier sources which were then available to these authors but are not found today.

The tikas containing expositions of points in the atthakatha which needed further elucidation for their correct interpretation; or sometimes they merely gave additional information regarding the discussions in the commentaries, e.g. more illustrative stories. Hence, the tikas contained much valuable information and often the correct traditional interpretations that would be of great assistance in a correct understanding of various points of the Dhamma teaching. The compilation of the tikas marked a final stage in the growth of religious opinion in Sri Lanka and brought out a standardized system of thought on religious interpretation. The sub-commentators, indeed, have done a great service.

BONUS: TABLE WITH PĀLI BOOKS AND COMMENTARIES

	<i>Canonical Text</i>	<i>Commentary</i>	Author
VINAYA PITAKA	Vinaya Pitaka	Samantapasadika	Buddhaghosa
	Patimokkha	Kavkhavitarani	
SUTTA PITAKA	Digha Nikaya	Sumavgalavilasini	Buddhaghosa
	Majjhima Nikaya	Papabcasudani	
	Sajyutta Nikaya	Saraththappakasini	
	Avguttara Nikaya	Manorathapurani	
	Khuddakapatha	Paramatthajotika	Buddhaghosa
	Dhammapada		
	Sutta Nipata		
	Jataka	Jatakathakatha	
	Udana	Paramatthadipani	Dhammapala
	Itivuttaka		
	Petavatthu		
	Theragatha		
	Therigatha		
	Vimanavatthu		
	Cariyapitaka		
Niddesa	Saddhammapajjotika	Upasena	
Patisambhidamagga	Saddhammappakasini	Mahanama	
Buddhavajsa	Madhuratthavilasini	Buddhadatta	
ABHIDHAMMA PITAKA	Dhammasavgani	Atthasalini	Buddhaghosa
	Vibhanga	Sammohavinodani	
	Katha-vatthu	pabcappakaranatthakatha	
	Puggala-pabbatti		
	Dhatukatha		
	Yamaka		
	Patthana		

BONUS: BHĀṆAKA (UNIDENTIFIED ENCYCLOPEDIA)

Bhāṇaka, derived from *bhaṇ*, 'to speak', signifies a reciter and in the commentaries has acquired the specific meaning of a reciter of a section of the Canon, e.g., *Dīghabhāṇaka* – reciter of the *Dīgha Nikāya*.

Although first mentioned only in the post-canonical literature, the origin of the *bhāṇakas* may be traced to very

early times. There is a tradition recorded in the *Sumaṅgala-vilāsinī* that when the Canon was redacted at the First Council, held three months after the death of **the Buddha**, the rehearsal of its different sections was put in the charge of different elders who were no doubt chosen on account of their acknowledged proficiency in that particular section. At the end of the rehearsal these elders were also made responsible for the preservation of these sections of the Canon. Thus, the *Vinaya* was entrusted to the care of **Upāli**, the *Dīgha Nikāya* to **Ānanda**, the *Majjhima Nikāya* to the disciples of **Sāriputta**, the *Saṃyutta Nikāya* to **Mahā Kassapa** and the *Aṅguttara Nikāya* to **Ānuruddha**. These elders who were each thus made a custodian of a section of the Canon was expected to preserve it by regular recitation with his pupils (*imaṃ tuyhaṃ nissitake vācehi'ti : DA. I. 12-15*). This account is repeated in the *Ysamantapāsādikā* (I, 13 ff.) and the *Mahābodhivaṃsa* (91 ff.) with slight variation. Herein we see the beginnings of the institution of the *bhāṇakas*.

It is not difficult to trace the circumstances that gave rise to the *bhāṇaka* system. Writing, though known, was little used in these ancient times and the method adopted to preserve and spread the teachings of **the Buddha** was memorizing them by regular recitation and handing them down from teacher to pupil by word of ?? was nothing strange to the Indian ?? accustomed to this method of preserving ancient *Vedic* literature from much earlier times. A division of labor was a natural step in the task of committing to memory and thus we find different sections of the canon entrusted to different sets of elders. Together, those bodies preserved the entire canon and succeeded in handing down orally **the Buddha's** teachings from the sixth century BC upto the time they were committed to writing in or about the 2nd century BC. Even after this even the *bhāṇaka* system proved useful in the absence of the widespread use of writing.

The word *bhāṇaka* is not mentioned in the *suttas* but is found in the commentaries. There are references to other types of specialists based on the broader divisions of the Canon – the *Suttantikas*, those versed in the *Suttas*, the *Vinayadharas*, the experts in the *Vinaya* and *Mātikādharas*, the masters of the *Mātikās* (very probably the same as the *Ābhidhammikas* of later times, e.g., *Vin. II, 299*) but there is no reference to those devoted to the special study of the narrower divisions such as the *Nikāyas* of the *Sutta Piṭaka*, corresponding to such commentarial terms as *Dīghabhāṇaka* (reciter of the *Dīgha Nikāya*), *Majjhimbhāṇaka* (reciter of the *Majjhima Nikāya*), etc. Thus the literary evidence would not permit us to trace the origin of the *bhāṇakas* earlier than the First Council. However, although most widely mentioned only in commentarial literature, there is definite proof that the institution of the *bhāṇakas* first crystallised in India from where it was introduced to Ceylon. In the *Milindapañhā* a work written before the Pāli commentaries are mentioned as citizens of the ideal *Dhammanagara*, the *Suttantikā* (master in the *suttas*), *Venayikā* (masters in the *Vinaya*), *Ābhidhammikā* (specialists in the *Abhidhamma*), *Dhammakathikā* (preachers of the doctrine),

Jātakabhāṇakā (reciters of the *Jātakas*), *Dīghabhāṇakā* (reciters of the *Dīgha*), *Majjhimbhāṇakā* (reciters of the *majjhima*), *Samyuttabhāṇakā* (reciters of the *Samyutta*), *Aṅguttarabhāṇakā* (reciters of the *Aṅguttara*), *Khuddakabhāṇakā* (reciters of the *Khuddaka Nikāya*: 'Miln., 341 f.). The existence of *bhāṇakas* in India is also supported by epigraphical evidence. On the famous monuments of Bhārhut of the 2nd and 1st centuries BC are votive inscriptions where some of the monks are given the epithet of *bhāṇaka* (**Barua** and **Sinha**, *Barhut Inscriptions*, pp. 8-10.13.14.16.20).

The reciters of the *nikāyas* mentioned in the commentaries are the *Dīghabhāṇakas* (*DA*. I, 15; *MA*. IV. 178, etc.), the *Majjhimbhāṇakas* (*DhsA*. 420; *AA*. I. 306, etc.), the *Samyuttabhāṇakas* (*VinA*. II, 413; *BuvA*. 192 etc.) and the *Aṅguttarabhāṇakas* (*AA*. II, 208; *VinA*. IV, 789). There is no mention of the reciters of the *Vinaya*, the successors of **Upāli**, the custodian of the *Vinaya* at the First Council. However, there is a reference to *Ubhatovibhaṅgabhāṇaka* (reciter of the two *Vibhaṅgas*, III, *VinA*. 644). Of the reciters of smaller divisions there are the *Dhammapadabhāṇaka* (*DhpA*. IV, 51), the *Jātakabhāṇaka* (*SnA*. II, 186) and of reciters of *suttas*, the *Mahāariyavaṃsabhāṇaka* (*SA*. III, 182) and *Mahācattālīsabhāṇaka* (*VibhA*. 320). The variant forms *mahājātakabhāṇaka* and *Mahākhuddakabhāṇaka* occur in the *Aṅguttara* commentary (*AA*. II, 249).

In the commentaries, the most frequently referred to are the *Dīghabhāṇakas*. There were a large number of them living at Anurādhapura. We are told that at Ambalaṭṭhikā situated to the west of the Lohapāsāda, the *Dīghabhāṇaka* *theras* held a recital of the *Brahmajāla Sutta* (*DA*. I, 131). In the time of **king Vasabha** (67-111 AC) they had a recital of the *Mahāsudassana Sutta* also at Ambalaṭṭhikā (*ibid*. II, 635). There are several references to individual *bhāṇaka* elders. The better known among them are **Dīghabhāṇaka Abhaya** (*AA*. II, 249, etc.) and **Dīghabhāṇaka Mahāsiva** (*DA*. II, 543, etc.). An incident is recorded regarding an unnamed young *Dīghabhāṇaka Bhikkhu* from *Kalyāṇi vihāra* (*ApA*. 157). Among the *bhāṇaka* *theras* of other *nikāyas* are **Majjhimbhāṇaka Revata** (*Vism*. 77) and **Samyuttabhāṇaka Cūlasiva** (*Vism*. 260). There was the **Jātakabhāṇaka Mahāpaduma Thera** of Tulādhāra in the time of Ilanāga (33-43 AC, *Mhv*. Xxxv, 30-2). Mention is made of an unnamed *Mahājātakabhāṇaka Thera* at *Dīghavāpi* (*AA*. II, 240). **Dhammapadabhāṇaka Mahātissa Thera** lived in the time of **Duṭṭhagāmani** (161-137 BC *DhpA*. IV, 51). **Ubhatovibhaṅgabhāṇaka Mahātissa Thera** lived at Puṇṇavālika (*VinA*. III, 644).

The traditions of the *bhāṇakas* form one of the sources of the commentaries. In course of time the *bhāṇakas* of the different divisions of the Canon seem to have developed into distinct schools of opinion and their divergent views on

such matters as details regarding the doctrine and events in the life of **the Buddha** have been recorded by **Buddhaghosa**. Thus, for instance, the *Dīghabhāṇakas* and the *Majjhimbhāṇakas* held different views regarding the compositions of the *Khuddaka Nikāya* (DA. I, 15). They also held different opinions in a detail in the description of the First Council (*ibid.* 10 f.). Their conflicting views in connection with incidents in the life of **the Buddha** are recorded at MA. IV, 178 ; J. I, 59 ; etc. Sometimes regarding doctrinal matters the *Dīghabhāṇakas* and *Samyuttabhāṇakas* held one opinion while the *Majjhimbhāṇakas* held another (*VinA.* II, 413; *Vism.* 227). The *Aṅguttarabhāṇaka* had their own views about details in the practice of *dhutaṅgas* (ascetic practices: *Vism.* 60 ff.). After the narration of an event there is often added the variant view of one or other of the *bhāṇakas*; thus of the *Jātakabhāṇakas* (*SnA.* 1, 186), and the *Dhammapadabhāṇakas* (*DhsA.* p. 18). While in several instances the authority of various *bhāṇakas* has been cited, their views are not always accepted (e.g., DA. II, 543).

Although the different *bhāṇakas* would thus appear to have developed into distinct schools of interpretation, there is no evidence to indicate that they were associated with any particular place or monastery. But this system of specialisation was not without its effect of causing divisions in the community of monks. This is suggested by **Buddhaghosa's** remark that certain *Bhikkhus* showed worldly attachment towards the texts they studied claiming „The *Dīgha Nikāya* is ours, the *Majjhima Nikāya* is ours.“ (MA. II, 9).

In the *Samantapāsādikā* the ?? interesting passage defining the knowledge ?? of the different *bhāṇakas*. This would indicate that a *bhāṇaka* of a *nikāya* did not necessarily have to learn the entire *nikāya*. We are told that a *Bhikkhu* of ten years standing after his higher ordination, had to learn in addition to certain sections of the *Vinaya*, if he was a *majjhimbhāṇaka*, the *Mūlapaṇṇāsaka*, (i.e. The first fifty *suttas*), if a *Dīghabhāṇaka*, the *Mahāvagga* (i.e., the 2nd chapter), if a *Samyuttabhāṇaka* the last three *vaggas* or the *Mahāvagga* (i.e., the fifth chapter), if an *Aṅguttarabhāṇaka*, the first or second half of the *Nikāya* or failing that, the *Nipātas* starting from the T?? according to the *Mahāpaccarī* a monk learning only one *Nipāta* should choose the 4th or the 5th), and if a *Jātakabhāṇaka*, the *Jātaka* together with its commentary (according to *mahāpaccarī* he should also learn the *Dhammapada* along with its stories: *VinA.* IV, 789). It should not be inferred, however, that the specialised knowledge of a particular section of the Canon meant that a *bhāṇaka* did not study the rest of the canon. There is mention of *bhāṇakas* who were experts in all the *Piṭakas*, e.g., *Dīghabhāṇaka Tipiṭaka Mahāsiva* (DA. II. 543).

QUESTIONS

2007

Examine the commentarial features in the Pāli Canon.

Evaluate the services of Sri Lankan commentators. (*Sīhalaṭṭhakathācariyā*)

Who were *Bhāṇakās* (reciters)? Explain their role and function in preservation of the *Dhamma – Vinaya*.

Evaluate the authenticity inceptions (*Nidānakathā*) of Pāli commentaries as the historical sources.

Observe the life and works of **Ven. Buddhaghosa**.

Examine the use of Pāli commentaries for the study of Buddhism.

Explain the concept of *Bodhisatta* in the commentaries.

Write short notes on any two of the following.

- i. *Aṭṭhakathācariya Buddhadatta Thera*
- ii. *Mahā Aṭṭhakathā*
- iii. *Porāṇā*
- iv. Great Monastery (*Mahāvihāra*)

2004

- Examine the traditional opinion that the origin of Pāli commentaries goes back to the life time of Gautama Buddha.
- Comment on: „the commentaries are a part of Buddha's comprehensive teachings“ (*Pakinnaka Desanā*).
- Discuss in details the sources which were helpful in translating Sinhala commentaries into Pāli.
- Describe how **Buddhaghosa thera** used the *Visuddhimagga* to simplify the composition of

commentaries.

- Examine the value of using root stories (*Nidhānakathā*) of commentaries as preface of the *Tipiṭaka*.
- Discuss the guidance given by commentaries in understanding Buddhism.
- Provide a biographical sketch of commentator **Buddhaghosa thera**.
- Write short notes on any two of the following.
- a) Commentator **Ācariya Dhammapāla**
- b) Commentator **Ācariya Buddhadatta**
- c) *Samantapāsādikā*
- d) *Bhānakās*
- Give evidence to prove the commentarial nature in the canon itself.
- Examine, how far is it correct to say that the origin of the Pāli Commentarial tradition can be found within the Canonical literature.

2006

Explain what is meant by '*Aṭṭhakathā*' and show their use in the exposition of **the Buddha's** teachings.

Introduce the sources of *Aṭṭhakathās* adequately.

Paying attention to the origin and evolution of the Pāli *Aṭṭhakathās*, examine the suitability of assigning their authorship to **the Buddha**.

Observe the possibility of adopting views contrary to *Mahāvihāra* into the commentaries as a result of the sources and methodology used by the commentators when translating Sinhalese commentaries into Pāli.

Clarify how the Commentators have commended highly the academic excellence of *Mahāvihāra* tradition.

„*Theravāda* teachers have paid special attention for using similes in their methods of exposition.“ Prove.

„Pāli commentaries improve the philosophical status of Buddhist doctrine through their expositions and etymological analyses.“ Prove.

Comment on any two of the following:

- i. **Ven. Buddhaghosa**
- ii. *Aṭṭhasalīni*
- iii. **Ven. Bhadanta Dhammapāla**
- iv. *Papañcasūdanī*

2005

Explainin what is meant by '*Aṭṭhakathā*' explore whether there was a commentarial tradition during the time of **the Buddha**.

Survey the nature of the vast commentarial material that grew around the canon after the introduction of Buddhism to Sri Lanka.

Examine the commentarial technique employed by **Ācariya Buddhaghosa** in translating the Sinhala commentaries into Pāli.

Discuss the following statement in the light of **Buddhaghosa** commentaries - „**Ācariya Buddhaghosa** was the greatest commentator of *Theravāda* tradition.“

Evaluate the importance of *Samantapāsādikā Vinaya* commentary for the understanding of *Vinaya Piṭaka*.

Discuss the importance of commentaries for the study of the social history of ancient Sri Lanka.

Compare and contrast the language and style of Pāli commentaries with those of the canonical texts.

Write comprehensive notes on any two of the following.

- I. **Buddhadatta**
- II. *Bhānakā*
- III. *Kankhāvitaraṇī*
- IV. *Visuddhimagga*
- V. *Jātakatṭhakathā*

2003

Examine the sources of the Pāli commentaries.

Clarify giving examples the exegetical features that reflected in the Pāli Canon.

Evaluate the historical importance of the introductory account of the Pāli commentaries.

Assess the contribution of the **Venerable Dhammapāla** of Badatittha to the development of the Pāli commentarial literature.

Elucidate the form and content of the *Dhammapada* commentary.

Who are the *Bhānakas*? Evaluate their contribution to preserve the tradition of the Pāli commentarial literature.

Clarify what are the special features seen in the *Aṭṭhasālīnī* as an *Abhidhamma* commentary.

Write comprehensive notes on two of the following:

- I. *Visuddhismagga*

- II. *Porāṇā*
- III. *Samantapāsādikā*
- IV. Commentator **Buddhadatta Thera**

2002

Examine the causes that led to translate the Sinhala Commentaries into Pāli.

Examine, how far is it correct to say that the origin of the Pāli commentarial tradition can be found within the Canonical literature.

Assess the contribution of the **Venerable Buddhaghosa** to the development of the Pāli Commentarial Literature.

Explain the sources of Pāli Commentaries as revealed in the Pāli Commentarial Literature.

Examine the exegetical methods followed in the Pāli Commentaries.

Discuss the importance of commentaries for the study the life of **the Buddha** and his disciples.

Describe the origin and role of the *Bhānaka* tradition.

Write comprehensive notes on any two of the following:

1. **Buddhadatta**
2. **Dhammapāla**
3. *Visuddhimagga*
4. *Aṭṭhasālīni*