The Theravāda tradition: its identity

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Introduction

The Buddhist tradition in the countries like Sri Lanka, Myanmar, Thailand, Cambodia and Laos is known as Theravāda in contrast to Mahayana, the Buddhist tradition in countries like China, Japan, Korea, Vietnam and Mongolia. The controversies as to the origin and meaning of the term Theravāda are not yet over, since the Buddhist scholars, both veteran and new, Eastern and Western, still debate on the issue. Some have identified Theravāda with original Buddhism while others are inclined to think that it is one of the Schools that seceded from original Buddhism. My attempt in this paper is to highlight the general opinion as to the identification of Theravāda that has come down through generations up to now in the Theravāda Buddhist countries. In the course of this paper, I would explain that Theravāda is nothing but the continuation of original Buddhism with innovations necessitated by the historical and doctrinal circumstances. The claim that there is no other Buddhist tradition which is closer to original Buddhism than

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Theravāda is justified on the basis of the data utilized in this paper.

The meaning of the term Theravāda

There are three meanings assigned to the term Theravāda in the Pali literary sources. They are (a) “certainty”, (b) “opinion of the elders” and (c) “the original doctrines of Buddhism”.

The first meaning “certainty” is found in the discourses where the story of Prince Siddhartha’s renunciation is documented. It is well known that Hermit Siddhartha met two ascetics! Iarakalama and Uddaka during his quest for truth. As the story goes, he learnt the sphere of nothingness from the ascetic! Iarakalama and developed the sphere of neither perception nor non perception on the information revealed by the ascetic Uddaka. With these two achievements Hermit Siddhartha is said to have uttered:

“So kho ahaṭ, bhikkhave, tīvatakena oṭhipa ḫatamanna ḫapitallapamattena 018av1-da0ca vad1mi therav1da0ca, “j1n1mi pass1mi”.

(Translation) “With that much striking of lips and repeating what is said, I speak of knowledge and certainty”.

The word Theravāda means “certainty” here in the sense that Hermit Siddhartha gained solid and firm knowledge of what! Iarakalama and Uddaka taught. This is what the commentary on the Majjhimaṇḍika too confirms by saying theravādanti thirabhāvāvādan.

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2 MN. I. 164.
3 Papancaṣudani. II. 171.
The second meaning is suggested in the Samantapāsikī, the commentary on the Vinaya-piṭaka compiled by the Venerable Buddhaghosa. While giving the fourfold analysis of Vinaya⁴, the Venerable Buddhaghosa points out the distinction between Acariyavīda and Theravīda. The Acariyavīda is defined as the Commentarial tradition (atthakathī tantī) kept and decided by the five hundred Arahants who participate in the First Council over and above the Pali Canon⁵. On this occasion, the Venerable Buddhaghosa commenting on the term attanomati, equates it with Theravīda. The opinions of the elders (Theravīda) scattered in the Commentaries on the Sutta, Abhidhamma and Vinaya are identified here with attanomati (independent views of the individuals)⁶. Accordingly, the opinion of the elders (Theravīda) is not as authoritative as Acariyavīda, the commentarial tradition, since it is equivalent to attanomati (the independent views of the individuals). The Sīratthadipani² the Vinaya sub-commentary, too, confirms the authoritative weakness attanomati, since it depends on the penetrative knowledge of the individuals⁷. The Vimativinodanī² another sub-commentary on Vinaya, points out that Theravīda is nothing but the opinions of the elders like Mahīśumana. Since these opinions of the elders disagree with the discourses, they subsume under attanomati, which is not always a reliable source⁸.

As Adikaram points out, it is to be noted here that the Ācariyavīdas are the same as the atthakathīs (Ācariyavīda nama atthakathī)⁹, and in degree of authenticity are second

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⁴ The fourfold analyses are sutta, suttuloma, Ācariyavīda and attanomati. Samantapāsikī (=VinA). I. 230.
⁵ Ibid. 231. Dhammasamgahakehi pa0cahi arahantasatehi thapitapālivinimuttha okkantikavinicchayappavatta atthakatha tantī.
⁶ Ibid. 231.
⁷ Sīratthadipani (=Sīla), p.430.
⁸ Vimativinodanī p.103.
⁹ Suma<galavīsin(=Sum). II. 567; Visuṣṭhihamagga (=Vsm). I. 96.
only to the canonical texts. If any view expressed in the ācarīyavīdaś do not agree with the Suttantas the former are to be rejected. Accordingly the sutta, ācarīyavīda and theravīda (= attanomati) represent the descending order of authority and Authenticity.

The third meaning is employed in the commentaries, chronicles and the sub-commentaries. The Samantapāsikādikā states that the Arahant Mahinda learnt all the commentaries with Theravīda from the Arahant Moggaliputta Tissa. The Venerable Buddhaghosa informs us that he compiled the Samantapāsikādikā inclusive of the Theravīda. The Dāpavaśa records that the collections of the First Council are called Theravīda, since they were carried out by the Elders. The Dāpavaśa further informs that the Arahant Moggaliputta Tissa taught the complete Theravīda and the entire Vinaya-piṭaka to the Arahant Mahinda. The Mahāvīra too recounts that the First Council is called Theriyagāma since it was done by the Elders. According to the Mahāvīra, the Venerable Buddhaghosa studied both Theravīda and commentaries at the Mahāvihāra in Anuradhapura. While elaborating the phrase sahaśakathā sabba theravīda in the Samantapāsikādikā, the Sīrathādaspān2 the sub-commentary on the Vinaya, clarifies that it means the Pali canon inclusive of the commentaries that was determined in the first two Councils. The Sīrathādaspān2 further observes that the First Council is called Therīka since it was spearheaded by the great elders.

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10 Sum. II. 568; see also Adikaram, E. W., Early History of Buddhism in Ceylon, p.15.
11 VinA. I. 30ff.
12 Ibid.
13 Dāpavaśa 4th Chapter.
14 Ibid. 5th Chapter.
15 Mahīvīra 3rd and 5th Chapters.
16 Ibid. 37th Chapter.
17 Sīra p.113.
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like Mahīkassapa and that the Buddhist Schools that emerged after the Second Council should be identified as seceded from the Theravāda.\(^{18}\)

The terms Theravāda, Therika and Theriya in the above sources indicate not only the Buddhist ideology but also the texts that were arranged and compiled in the First Buddhist Council held subsequent to the Buddha’s passing away. These terms obviously take into consideration the revisions, additions and editions carried out in the two subsequent Councils held before Buddhism was introduced to Sri Lanka. Furthermore, the commentarial tradition is also considered as an integral part of this movement. In the above sources the term Theravāda is used in the sense of “the original doctrine of Buddhism” in this wider connotation. The commentarial advice, as mentioned above, is to reject any exposition which does not agree with the canonical discourses. Furthermore, the individual opinions expressed by well known teachers are not to be regarded as essentially correct if they are not corroborated by the text or the commentaries\(^{19}\). Therefore, it was believed that there is no internal contradiction in accepting Theravāda as “the original Doctrine of Buddhism”.

It would not be out of place here to discuss how and when the term Theravāda, which is alien to the canonical texts, came into existence. The original doctrine of Buddhism was codified and arranged in the form of sacred texts in the First Buddhist Council, chaired by the Arahant Mahīkassapa and assisted by the Arahants Nāṇḍa and Upāli. It existed for hundred years without any challenge or objection. However, in the reign of King Asoka, a sudden calamity arose in the history of Buddhism due to the ten disciplinary points raised by the Vajjīputtaka monks as documented in the eleventh

\(^{18}\) Ibid. p.90 ff.

\(^{19}\) Vsm. I. 107.
Chapter of the C3lavagga\textsuperscript{20} or due to the five doctrinal points raised by the Venerable Mahādeva as documented in the Tibetan tradition\textsuperscript{21}. As a result, a schism arose for the first time among the stakeholders of Buddhism. If the C3lavagga is to be believed, a group of monks, ten thousand in number, seceded from the lineage of the Arahants Mahākassapa, I nanda and U Pūli to establish a new School of Buddhism which came to be known as Mahāsaṃghika. The traditional lineage of the elders like Mahākassapa was perpetuated by the Arahants Sabbakāmā Yasa and Revata during the time of crisis and reestablished the original doctrine of Buddhism by declaring the invalidity of the ten disciplinary points and by rehearsing the doctrine and discipline collected and codified in the First Council. The original doctrine of Buddhism became known as Theravāda since it was thus preserved and protected by the Elders who did not subscribe to the pressure of schematic young members of the community of monks. The tradition thus established by the Arahants Sabbakāmā Yasa and Revata was rejuvenated by the Arahant Moggaliputta Tissa in the Third Council. Therefore, there is no wonder that Buddhism so nourished and safeguarded by the succession of Elders was designated as Theravāda when it was introduced to Sri Lanka not so long after the Third Council.

The approach that I have employed here would be incomplete if I may not refer to the widely accepted opinion that the Theravāda has been only one among many Buddhist Schools that emerged in India before Buddhism was introduced to Sri Lanka. As we know, the Mahāsaṃghika School seceded from the original doctrine of Buddhism, which is identified as Theravāda by the tradition, common to the commentaries, sub-commentaries and the chronicles.

\textsuperscript{20} C3lavagga, 11\textsuperscript{th} Chapter.

\textsuperscript{21} Rockhill, Life of the Buddha, p.181; Poussin, L. De la, The Five points of Mahādeva and Kathāvatthu, p.414.
Subsequently, there emerged Gokulikas and Ekabbohrikas from the Mahisanghika School. The Gokulikas, in the course of time, split into two as Paṭṭattūlīdins and Bhulikas from whom Chetiyaśāla School came into existence. These subsequent divisions did not deny the independent existence and identity of the Mahisanghika School. In the same way, the original doctrine of Buddhism, which was later known as Theravāda due to historical reasons, did not lose its identity even though various other Buddhist schools, seceded from and related to the Theravāda, appeared from time to time. As history teaches us, the Mahisāsakas and Vajjīputtakas broke away from Theravāda initially. Then, four Buddhist Schools, namely, Dhammattariya, Bhadrīṇīka, Channīrīka and Sammitiya, arose from the Vajjīputtakas while the School of Mahisāsaka gave rise to Dhammaguptikas and Sarvāstivādins. The Schools of Kasyapiya and Saṅkantika are said to have been the offshoots of Sarvāstivāda tradition. This development culminated with the emergence of Sutrayāna School from the Saṅkaṅkikas. This brief note would suggest that the plurality of Buddhist Schools did not pave the way for the disappearance of original doctrine of Buddhism. It was not that one split into many, but gave rise to others. In the process, the original tree remained, of course, burdened with new branches.

Under these circumstances, the Theravāda constitutes the word of the Buddha preserved in the Pali Canon, its interpretation carried out by the early Elders and their response to criticism. This is the tradition that the Arahant Mahinda introduced to the Mahāvihāra in Sri Lanka where it was preserved and nourished.

Identification of Theravāda with Vibhajjavyāda
In Sri Lanka as well as in Myanmar, Thailand, Cambodia and Laos, the terms Theravāda and Vibhajjavyāda are
identified as denoting the same form of Buddhism. In fact the term Vibhajjav1da is considered as the best qualifying word for Therav1da Buddhism. For the Buddhists in these countries, Buddhism is an analytical system, since it deserves to be designated as Vibhajjav1da. There is no other term which brings out the essential nature not only of Buddhism but also of the Buddha, as the Buddhists in the Southern tradition believe. The identification of Therav1da with Vibhajjav1da is in fact based on the accounts of the Third Buddhist Council as documented in the Pali sources such as the commentaries on the Vinaya and the Kathvatthu and the Great Chronicle of Sri Lanka. These three sources, the Samantap1ldik1, Kathvatthua44hakath1 and the Mah1va9 sa, record the proceedings of the Third Buddhist Council in more or less the same language22.

On the seventh day King Asoka had the community of monks assembled at Asokarama. He got an enclosure of screens prepared and took his seat within the enclosure getting the monks to group themselves according to the divergent views they professed, the king summoned each group of monks in turn and asked this question: What was the perfectly Enlightened One a teacher of? In response to this question those who believed in eternalism replied that the Buddha was an advocate of eternalism. Those who believed in qualified eternalism replied that the Buddha was an advocate of qualified eternalism. Likewise those who propounded the theories of finiteness and infinitude, the eel wrigglers, casuists, those who professed theories of conscious existence, non conscious existence, neither conscious nor non conscious existence, annihilationists and those who professed Nibb1na of this life also replied according to the views they held. It was not difficult for the king who had already learned the Dhamma to realize they

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22 VinA. I. 30ff; Kathvatthua44hakath1, JPTS, 1889, pp.5-7; Mah1va9 sa, 5th Chapter.
were not Buddhist monks but heretics who belonged to other persuasions. The king gave them white garments and expelled all of them, numbering sixty thousand in all, from the community of monks. Next the king summoned the remaining monks and asked the same question: What was the perfectly Enlightened One a teacher of? They said in reply, “Great King He was Vibhajjavida”. Being replied so, the king in order to get this confirmed asked Moggaliputta Tissa Thera: “Was the perfectly Enlightened One Vibhajjavida”? “Yes, Great King”, replied the Thera. There upon King Asoka told the Thera: “Venerable Sir, The Sàsana is now pure, let the fraternity of monks perform the Uposatha”. At this assembly, numbering sixty thousand monks, Moggaliputta Tissa Thera recited the treatise called Kathvatthu in order to refute the heretical views.

According to this account, the Buddha is identified as the exponent of analysis and his teaching as the system of analysis. This is considered as the true nature of the Buddha and his teaching which distinguishes early Buddhism from all systems of religion and heretical views. However, the canonical references to the term Vibhajjavida do not conform to this opinion which was so loved and adhered to by the Buddhists in Sri Lanka, Myanmar and Thailand. The gerundial form Vibhajja is employed in the context of the fourfold classification of questions occasionally found in the discourses. The four categories of question are:

1. Pañho eka9 savv1ka9yo (a question which should be answered categorically.)
2. Pañho patipucchavy1ka9yo (a question which should be answered with a counter question.)
3. Pañho 4apan2yo (a question that should be set aside.)

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23 DN. III. 229; AN II. 45.
4. Pa0ho vibhajjavy{kara82o (a question which should be answered analytically.)

This classification shows that the Buddha did not always answer the questions analytically. His answer depended upon the nature of the question. A question which is to be answered categorically was never explained analytically by the Buddha. In the same way, a question to be answered by asking a counter question or a question to be kept aside was also not answered analytically. Therefore, analysis does not single out the four ways of answering the questions in Buddhism. The Anguttara-nik1ya observes that a person who does not answer categorically a question which ought to be answered categorically, who does not answer analytically a question which ought to be answered analytically, who does not answer with a counter question a question which ought to be answered with a counter question and who does not set aside a question which ought to be set aside—such a person is indeed not fit to debate or discuss with24. Accordingly, the conclusion that can be arrived at is that the Buddha is Eka9 sav1d2 PatipucchaV1d2 and Thapan2yaV1d2 to the extent that he is VibhajjaV1d2.

This conclusion is further corroborated in the Subha-sutta of the Majjhima-nik1ya where the Buddha claims that he is a Vibhajjav1din. Subha, a young son of Brahmin Todeyya, approached the Buddha when he was at the Jetavana Monastery in S1vatthi and asked the following two questions:

1. Brahmins claim that it is a householder and not a recluse who would succeed in obtaining what is right, just and good. What do you have to say about this?

24 AN. I. 197.
2. Brahmins claim that it is the affairs of the household and not the affairs of the recluse-ship that are more fruitful, multifaceted, strenuous and greatly launched. What do you have to say about this?⁵⁵

The Buddha answered these two questions without subscribing to a categorical position. His answer, repeated twice in connection with the two questions, runs as follows:

Herein, O young man, I give an analytical explanation, I do not make, herein, a categorical assertion (Vibhajjavdo kho ahamettha mānava nāhamettha eka9 savado).

The importance of the term “herein (ettha)” in this answer should not be overlooked since it points to the Buddha’s position and emphasizes his outlook. The Buddha’s answer specifies that he is an exponent of analysis Vibhajjavda only in relation to the two questions that Subha raised. The obvious indication here is that the Buddha may give categorical answers to various other propositions. In replying to Potthapida, once the Buddha has said:

“I have taught and laid down doctrines of which it is possible to make categorical assertions and I have taught and laid down doctrines of which it is not possible to make categorical assertions.”⁵⁶

Therefore, it is not appropriate to think that the Buddha employed only the Vibhajjavida methodology at all times in relation to all propositions. His answers varied depending on the nature of the questions. His statements were sometimes categorical and at other times analytical. Therefore, the

⁵⁵ MN. II. 197.
⁵⁶ DN. I. 189-191.
canonical evidence does not support the traditional claim that the Buddha can be declared as a Vibhajjavīdīn. However, the claim recorded in the Samantapāsikā, Kathvibhāga, and the Mahāvīra to the effect that the Buddha is a Vibhajjavīdīn cannot be ignored as historically untrue. The historicity underlying this claim seems to have been preserved in the Sanskrit and Chinese sources. In an eloquent article written on the subject by Professor Y. Karunadasa, the meaning assigned to the term Vibhajjavīdā in the sources of Northern Buddhism is explained as follows:

In the Abhidharmakosabhāsya of Īcārya Vasubandhu and in the Chinese version of Harivarman’s Satyasiddhasāstra, for example, it is specifically stated that, among the Buddhists, the Vibhajyavīdīns are those who give a qualified answer, a kind of conditional assertion, in respect of the proposition whether the so-called dharmas or the ultimate elements of existence persist in all the three phases of time, past, present and future – a controversial issue which disturbed the Buddhist scholastic movement during and after the Asokan age.

As to the names of the Buddhist Schools which are Vibhajyavīdīns the texts differ. Among the names cited in the various sources are Kasyapiyas, Prajñaptivīdīns, Mahīśaksakas, Ekavyāvahārikas and Lokottaravīdīns. In his introduction to the French translation of the Chinese version of the Abhidharmakosabhāsya, De la Vallee Poussin observes that in all probability the Theravīdīns, too, are called Vibhajyavīdīns because of the position they took in respect of this selfsame controversial issue. There is in fact much indirect evidence in the literary sources of the Theravīdīns themselves which can be adduced in support of
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this conclusion. What is more, in the very account of the Third Buddhist Council referred to earlier, there is an oblique, but unmistakable, reference to the Buddhist controversy on time which, as we shall soon see, is not only the basis in relation to which Theravāda came to be known as *Vibhaṭṭavāda*, but is also the actual reason that led to the summoning of the third Buddhist Council. The historical circumstances and the doctrinal reasons which brought about this controversy as to the reality or otherwise of the elements of existence in the three phases of time, and the impact it had on the subsequent history of the Sāsana will become clear if we follow closely the history of Buddhist thought in the two centuries immediately preceding the Third Buddhist Council.27

The following is a summary of the historical background that led the various Buddhist Schools including the Theravāda, the heir apparent to the original Buddhism, to identify the Buddha as a Vibhaṭṭavādin and Buddhism as a Vibhaṭṭavāda. It is generally believed that the Abhidhamma came into existence as a systematic exposition of the Buddha’s teachings which existed in the form of discourses. The Abhidhamma while collecting and analyzing early teachings came forward with the theory of elements which is generally known as the DhammaVāda. According to this theory, only the elements exist in actual fact. Therefore, the existence of the individual became negated. On the basis of this, the theory of elements was questioned since it seems to have denied the ethical responsibility and the continuation of life. If the individual does not exist there is no one to hold the responsibility of good and bad actions committed and there is no one to go from this life to the life after. Those who maintained this position organized into a separate School and seceded from Theravāda in the reign of King Bindusāra, the father of King Asoka. This school became

27 *Kalyani, Journal of Humanities and Social Science s*, pp. 9-10.
known as PuggalaVidā. Since it was pioneered by the Elder Vatsaputra, this school was known as Vatsaputriya-nikāya too. The PuggalaVidā was condemned as a substantialist theory. Without subscribing to the acceptance of the existence of individuals, an attempt was made to answer the problems that the PuggalaVidā raised. A result of this endeavour was the discovery of a new methodology which came to be known as Sarvastividā. It is believed that the Sarvastividā School came into existence in the reign of King Asoka, the son and successor of King Bindusāra. Since the elements exist in all three times, the Sarvastividāns maintained that the problems of ethical responsibility and continuation of life can be explained without resorting to the existence of the individual. The Sarvastividāns asked the question: Do the dharmas exist in all three times and answered categorically to the effect that they exist. Since the tri-temporal existence of dharmas provides a metaphysical dimension equivalent to the soul, there arose another school in the reign of King Asoka itself which answered the question: Do the dharmas exist in all three times analytically. This School was led by the Elder Kasyapa, hence it became known as Kasyapiya. The position of the Kasyapiya School was that the past dharmas the effects of which have not yet actualized and the present exist; the past dharmas the effect of which have already actualized and the future do not exist. Since this explanation analyses the problem regarding the tri-temporal existence of dharmas without resorting to a categorical assertion in the affirmative or in the negative, it came to be known as Vibhajjavidā.

Accordingly, the Abhidhammic analysis of elements gave rise to the emergence of three schools which hotly debated the doctrinal position of the individual in the reign of King Asoka. This compelled the Elders belonging to the

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28 Rockhill, Life of the Buddha, p. 91ff; Masuda, J., Origin and Doctrines of Early Indian Buddhist Schools, pp.65ff.
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Theravāda to reinterpret their position in the background of the ideologies put forward by the Vaśśiptriyās, Sarvāstivādīns and the Kasyapiyās. This was carried out in the Third Buddhist Council by articulating the Theravāda position in the Kathāvatthu the first chapter of which is the Puggalakāṭṭha. Therein, the Arahant Moggaliputta Tissa analyses the issue by taking it absolutely, with reference to space, time and to the factors into which the reality is finally explained. Since this analytical approach towards the controversy that had surfaced at that time, Theravāda too came to be known as Vibhajjavāda. As pointed out before, Vibhajjavāda is a generic name which takes various Buddhist schools into its scope even though it was considered as a personal designation of Theravāda in the Pali sources.

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5. Majjhima-nikāya
Humanism in Early Buddhist Thought

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Introduction

While at present science and technology have developed on the one hand, religious fundamentalism of diverse religious groups has gained grounds on the other. In this context a trend of humanistic thought has come to the forefront in every sphere of activity in the modern world. Here we attempt to examine how the Buddha, appeared in the 6th century B.C., exemplified humanism that has been postulated and promoted in the Western philosophical thinkers comparatively in a later period of philosophical history. By his life and deeds the Buddha exemplified humanism and propounded humanistic thought in his ethico-philosophical system embedded in the Pali scriptures. It is significant that the Suttaniplita, one of the earliest texts of the Pali canon provides us with a graphic description of humanism in Buddhist perspective.

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Philosophy of Humanism at a Glance

Humanism is the development of human virtue in all aspects. (Derived from Latin *humanus* [homo= human being]). It has been interpreted in modern times not only to mean benevolence, mercy, compassion, pity, humaneness and generosity, but also to signify the qualities such as fortitude, prudence, judgment, free will, self-reliance and understanding. Its value system emphasizes the personal worth of each individual in society. Since it has a social dimension, a humanist is not an idle philosopher. He is an active participant of social life. Some writers on philosophy referring to humanism call it humanistic naturalism distinguishing it from any supernatural overtone, and name several facets of the subject under evolutionary naturalism, empirical naturalism, and scientific humanism. In fact, the different naming is a matter of emphasis. Since this particular discipline emphasizes man or human interests and affairs related to humans free from any element of otherworldliness, it is called humanistic naturalism. Humanism is defined as:

“The doctrine that the men, through the use of intelligence, directing the institutions of democratic government, can create for themselves, without aid from ‘supernatural powers’, a rational civilization in which each person enjoys security and finds cultural outlets for whatever normal human capacities and creative energies he possesses.”

In the age of Renaissance in Europe, it included education for both young and old and advocated oneness of humankind irrespective of race, caste and creed. Humanism emerged as a reaction to feudalism and authoritarianism of the medieval

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church. The trend is however is called renaissance humanism and directly contrasted with mechanistic materialism based on laws of determinism and bent on positing every phenomenon subservient to the laws of physical sciences. It is said that renaissance humanism is based on Greek literature and the humanists of the period admired the reasonable and balanced lives of the Greeks. At present it is claimed that humanism has been brought up to date by new contributions to the subject in several respects.

The universe not being a creation of a capricious god, humanists believe that it is a result of long and complex evolution under immutable laws of nature. According to humanism, man and environment are the measures of everything. For several centuries, many eminent personalities in Europe and in the United States contributed to the development of humanistic thoughts in modern times. Hobbes (1588-1679), the British philosopher, stressed the legitimate rights of individuals. Rousseau (1712-1778) at the beginning of his Social Contract wrote: “Man is born free; and everywhere he is in chains.” Thomas Paine (1737-1809), the humanist, believed in an afterlife but did not believe in an almighty god. He maintained a deistic god, who having established the laws of nature, turned away and never involved in the affairs of the world. The French positivist philosopher Comte (1798-1837) is recognized as an exponent of humanism during the 19th century. He held the view that institutionalized religion was outdated and should be substituted by humanism, the religion of humanity. Believing in a religion of secular order, he said that supernaturalism in religion is not in line with the aspirations of the new positivist society. They are prone to substitute “humanist way of life” for “religion”, because it is

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4 Joans, W. T. History of Western Philosophy, p. 635 ff.
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a religion without God. It is quite clear that all these humanist thinkers had no any idea of Buddhism. Robert Ingersol (1833-1899), another humanist, cherished a hope for an afterlife. He was however agnostic on the subject of god’s existence. It is often said that the lives of these personalities exemplified the ideals of humanism, which they advocated for the betterment of society.

It is significant to note that humanism as advocated in the West in modern times shuns religious dogmas and the belief of a creator god. In man’s personal quest of truth, it emphasizes free inquiry and personal verification. While abstract reasoning is discouraged as a means of arriving at truth, experience is given the pride of place as final arbiter. Empirical and pragmatic appreciation of facts is identified as worthwhile for every aspect of life. Observation, experimentation and rational analysis are recognized as the sources of correct knowledge. Upholding democratic principles and egalitarianism, it campaigns for women’s rights. Rejecting both determinism and indeterminism, it relies on conditionality for impartial judgment. Humanism professes equal rights for both man and woman. While professing absolute equality in legal matters pertaining to both sexes, it recognizes entire humanity as one family. The keynote of humanism is unconditional compassion towards the human race. Since it developed as a revolt against medieval dogmatism and religious authority, humanists formed a sort of intellectual community and promoted democratic ideals.

According to humanist value system, the personal worth of every individual is evaluated highly thus making man the measure of all things. Since it focuses its concern on humanity, it advocates the full development of individual’s potentialities for a better life.
Buddha, the Humanist par excellence

Throughout his forty-five years of earthly career after his Enlightenment, the Buddha epitomized humanism as the humanist teacher par excellence. It is not difficult to find those qualities professed by humanism in the Buddha and his teachings. The Buddha is an embodiment of wisdom and compassion. Cariya Buddhaghosa, while saluting the Buddha in the prologues to Pali commentaries, highlighted these two qualities of the Buddha by saying that the Buddha has “a heart cooled with compassion and wisdom that dispelled the darkness of ignorance.” According to Mahayana tradition, compassion of the Buddha is the means or upāya, because of which the Buddha dedicated his life for the sake of suffering masses. It is compassion that motivated him to work until the last moment of his mortal existence. He radiated compassion equally to both friend and foe. Devadatta made several attempts on the life of the Buddha, yet the Buddha was compassionate to him, just as he was compassionate towards Angulimala, the serial killer who wanted to take his life; the intoxicated elephant Nalagiri, who was let loose on his way to kill him and his own son Rahula. The fact was revealed by Devadatta himself according to the Story of Devadatta in the Dhammapada Commentary. The life of the Buddha exemplifies the balance of these two fundamental qualities: wisdom and compassion. The balance is not that of compromise but of complement to each other. Many are the canonical references revealing how the Buddha showered his compassion and loving kindness to suffering humanity.

The Range of Compassion Extended

Not only humanity but also beings of the animal realm came under his net of compassion. Once when the Buddha was at

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7 “Karunāśrama hadayo – paññā-pajjota-vihata-mohatamam”.
8 DhpA. I, 112 ff.
Anathapindika’s monastery he noticed some boys were tormenting the fish in a pond in Jeta Grove. On seeing what the boys were doing, he went up to them and asked:

“Do you boys fear pain?”

“Yes, Reverend Sir, we do fear pain. We dislike pain.” they replied.

Then the Buddha admonished the boys and uttered the following stanza:

“If you fear pain, if you dislike pain,
Do not do a bad deed openly or in secret.
If you have done a bad deed or do one now,
You will not escape pain, though you try to flee.”

On another occasion, the Buddha saw a great number of youths ill-treating a snake with a stick between Savatthi and Jeta Grove. Having seen this, the Buddha uttered the following:

“Who so wreaks injury with rod
On creatures fain for happiness,
When for the self hereafter he seeks happiness,
Not his, it may be, happiness to win.”

“Who wreaks no injury with rod
On creatures fain for happiness,
When for the self hereafter he seeks happiness,
That very man may happiness attain.”

In this way, the objective justification of subjective truth is an ethical theme discussed in several places in Buddhist texts. The Buddha spoke strongly against animal sacrifices performed during his time in India. As given in the Dhammapada;

9 Ud. p. 51.
10 Ud. pp. 11-12.
“All tremble at physical torture. All fear death. Therefore comparing oneself with others one should not harm others or cause others to harm.”

There is another incident about a female elephant called Bhaddavatikā belonged to King Udena. The king had made use of her in his many royal adventures. So, he built a special stall for her smeared with perfumes and hung coloured hangings, a lamp burned perfumed oil and a dish of incense had been kept on one side. She stood on a royal carpet and fed with royal food of many flavours. But when she grew old, she was totally neglected and became destitute. The Buddha seeing that she was roaming here and there for food brought the matter to the notice of the king and asked him to restore the former honours to her. This incident led the Buddha to preach the Daśadhamma Jātaka.

Certainly the value system of Buddhism is humane in the full sense of the word and its ethics and philosophy are within the conceptual boundaries of humanism.

The Place of Humanistic Thought in the Suttanipāta

The Suttanipāta being the fifth book of the Pali canon represents not only the different facets of social, religious and philosophical aspects of Indian society at the time of the Buddha, it also provides us with a vivid picture of the nature of the early teaching of the Buddha. Particularly, the Suttanipāta provides us with three important discourses dealing with humanism in early Buddhist thought.

The Metta-sutta, the eighth discourse of the Uragavagga of the Suttanipāta, is a glaring example where unconditional love is envisaged for all living things. Fifteen character

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11 Dhp. 129.  
12 Hereafter abbreviated as Sn.  
13 Sn. 143-152.
building qualities given as a preamble to the discourse are humanist qualities as promoted in modern humanism. Each one of the qualities underlies axioms professed in humanism. A moral note trends from the beginning to the end of the discourse inviting one’s attention to be reasonable in one’s dealings. A person who is clever in devising the welfare of oneself and others (*atthakusala*) must be of sound character. Before one proceeds to permeate loving kindness to living things one has to build one’s character on moral foundation. For which, the discourse outlines fifteen building blocks required for character building. They are:

1. Ability  
2. Uprightness  
3. Perfect uprightness  
4. Obedience  
5. Gentleness  
6. Humbleness  
7. Contentment  
8. Easily supportable Life  
9. Lesser commitments  
10. Right living  
11. Restrained senses  
12. Prudence  
13. Politeness  
14. Freedom from familial attachments and  
15. Abstention from wrong doing which are blamable by the wise.

These qualities make a person sociable, lovable and friendly. Generally speaking, the quality of love often rendered in English as ‘loving kindesses” which the discourse portrays, is unique and exceptional.

Buddhism adduces biological, ethical and social arguments to refute social stratification based on caste and race and
promotes the oneness of humankind. In this regard, the Vasala-sutta, the seventh of the Uragavagga, and the Vīseṇa-sutta, the ninth of the Mahavagga, are significant contributions to humanistic thought in early Buddhism. In the Vasala-sutta an ethical twist is given to the word ‘outcast’ thereby showing that a person becomes an outcast not by birth but by his evil deeds. The discourse enlists evils, which are socially disruptive and harmful for the smooth functioning of society. Highlighting those pernicious, immoral practices the discourse states explicitly at the end:

“Not by birth does one become an outcast, not by birth does one become a brahmin. By one’s actions one becomes an outcast, by one’s actions one becomes a brahmin.”

The Vīseṇa-sutta adduces a series of sound arguments based on biology to bring out the oneness of humankind. Herein the Buddha convinces the brahmin youth Vīseṇa of a fact recognized by modern biology: Anthropodae are represented by the single genus and species called ‘man’. The incidental colour is an insignificant factor and the division in terms of colour, caste or race among human species is a matter of prejudice and custom. The discourse illustrates further that with regard to different kinds of grasses, trees, beetles, moths, ants, four footed creatures big and small, reptiles, fishes and birds, differences are seen. They are of different kinds within their groups possessing different identities of their own. But with regard to man, the discourse emphasizes that no such difference is seen in relation to their hair or head or ears or eyes or mouth or lips or brows. Nor any difference in regard to throat or hips or

15 Nāja 1 vasalo hoti na jacc 1 hoti brāhmaṇo
Kamman 1 vasalo hoti kamman 1 hoti brāhmaṇo. Sn, 136.
Humanism in Early Buddhist Thought

belly or back or buttocks or sex organs or breasts or hands or feet or fingers or nails or legs or thighs or colour or voice. Since there are no variant unique marks found on the body of man to claim dissimilarity, all humans are biologically same. Arguments have been adduced to prove the fact that people have been categorized on occupational basis and not in accordance with birth. Just as in the Vasala-sutta ethical conduct has been given as the deciding factor of a human being’s superiority or inferiority. Hence the discourse makes the fact clear by saying:

“No difference is seen individually among men in respect of their bodies, but among men difference is spoken of as a matter of designation (sama).”

The early compilers of the Pali canon displayed their high regard for the sociological importance of the discourse by including it in the Majjhima Nikāya as well. The Pañ ibava-sutta, the 6th of the Uragavagga documents twelve causes of one’s failure together with some subsidiary causes and makes it clear how one becomes instrumental in triggering one’s own downfall due to asocial conduct.

Sentiments expressed in the articles of the Universal Declaration of Human Rights are integral constituents of Buddhist social philosophy with a humanistic point of view. Buddhism endorsing the women’s rights has taken the lead in women’s liberation movement and opened the doors of the dispensation for womankind. Generosity, pleasant words in communication, rendering service and equality are collectively named as Four Ways of Showing Favour, and the conceptual frame of Four Noble Abodes: loving-

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\begin{align*}
&\text{16} \quad \text{Paccatta}9 \ ca \ sariresu \ manussesvetaæ \ na \ vijjate \\
&\text{Vokhna}9 \ ca \ manussesu \ sam001ya \ pavuccat. \ Sn, 611. \ \\
&\text{17} \quad \text{Sn, 91-115.} \\
&\text{18} \quad \text{AN, I, p. 21; AN, II, p. 32; AN, IV, p. 219.}
\end{align*}
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kindness, compassion, sympathetic joy and equanimity\textsuperscript{19} make Buddhism a unique teaching of humanism. In fact, the Buddhist path that advocates a moderate stance in every sphere of activity begins with Right Understanding and followed by Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. From the first step down to the eighth entertain philosophical thought found in modern humanism. Particularly, the teaching of right thought is constituted of thoughts of loving kindness (\textit{av}{\textit{y}{\textit{p}{\textit{a}}da sa}{\textit{g} kappa}), though of non-violence (\textit{avi}{\textit{h}{\textit{i}}s}{\textit{a}}{\textit{k}appa}) and thoughts of letting go (\textit{nek}{\textit{k}{\textit{h}{\textit{a}}}{\textit{m}{\textit{m}{\textit{a}}}}sa}{\textit{g} kappa})

The \textit{K\textit{l}\textit{\textit{a}}ma-sutta}\textsuperscript{20} is the Buddhist charter that guarantees humanist way of thinking. It emphasises to acquire the knowledge of the empirical world by rationally analyzing the data by observation and investigation. Evidently, the messages of humanism given in these discourses are unparalleled in the history of religions. It is worthwhile to note, just as in humanism, Buddhism places life both human and animal above all. Once the Buddha appeared between the two contending parties of Sakyans and Koliyans who were about to fight for the right to the water of the Rohini river and asked the most reasonable question: “Is water more valuable than human life?” Realizing their folly, they gave up war and came to a settlement for the use of water from the river.

Buddhism not only rejects the belief in a creator god, it goes to the extent of emphasizing the futility of the beliefs that all happy, unhappy and neutral feelings are due to previous actions and that every effect is uncaused and accidental\textsuperscript{21}. Just as in humanistic thought, according to Buddhism the

\textsuperscript{19} DN. III, p. 223. \textit{Vbh}. p. 272. \\
\textsuperscript{20} AN. I, p. 188. \\
\textsuperscript{21} AN. I, p. 123.
universe is a result of evolution, a process, which is taking place incessantly.

The Buddha has referred to three sectarian tenets, which contribute to irrational and morally detrimental way of thinking, namely; holding that every pleasant, unpleasant and neutral experiences are caused by previous actions (*pubbekatahetuvāda*), holding that every experience is due to the creation of an all powerful deity (*issaranimmānāhetu-vāda*) and holding that every experience is uncaused and unconditioned (*ahetuappaccayā*). Perhaps, the criticism of the theory of creation as found in the *Bhûridatta Jātaka* is the strongly worded argument seen in the scriptures. Referring to the brahmanic teaching it argues:

“These greedy liars propagate deceit,
And fools believe the fictions they repeat:
He who has eyes can see the sickening sight:
Why does not Brahma set his creatures right?
Why are his creatures all condemned to pain?
Why does he not to all give happiness?
Why do fraud, lies, and ignorance prevail?
Why triumphs falsehood,-truth and justice fail?”

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22 AN. I. P. 173.
23 *Bhûridatta Jātaka*; J. No. 543; Tr. Cowell.
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Swimming against the tide
A glance of the life of two most influential educationist-monks in the 20th century Myanmar and Thailand

Venerable Khammai Dhammasami

Richard Gombrich remarks: “History has shown the importance for the Order of the favour of kings and governments.” With this in mind, I will examine in this paper how reform-minded members of the Sangha make their mark when there is uncertainty in their country. Particularly I will look at the life of two educationist-monks, Prince-Patriarch Wachirayanwaroroj (1860-1921) of Thailand, formerly known as Siam, and Ashin Janakkkhivisa (1900-1978) of Myanmar, then known as Burma, who have made a lasting impact on the Sangha in their respective countries.

One of the uncertain periods in Thailand was the reign of King Chulalongkorn, also known as Rama V, (1868-1910) in the late 19th and early 20th centuries: Thailand faced new

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political realities, with “the threat of imperialism” from European colonial powers.\(^3\) To save independence, not only did King Chulalongkorn have to unite through national integration programmes but he also had to modernize the country.\(^4\)

To achieve these aims, the institution then most capable of helping the king carry out the tasks was the Sangha; but many senior monks were, to say the least, conservative and not keen to get involved in those programmes. In fact, some members of the Sangha supported the nobles who stood to lose from the king’s reforms.\(^5\) However, there was a young and educated monk who was capable of meeting those challenges. He was Prince-Patriarch Wachirayanwaroroj.

Prince-Patriarch was educated in the royal school and, at 20, in 1879, decided to become a monk. He was promised a higher royal rank by his elder half-brother, King Chulalongkorn, if he stayed in the Sangha at least three years. This promise, Craig Reynolds suggests, can be taken as the making of Prince-Patriarch as the representative of the royal family in the Sangha.\(^6\) Prince-Patriarch studied so hard that he became a competent Pali scholar in three years and was immediately appointed to the board of the Pali examinations.\(^7\)


\(^4\) Wyatt, *Thailand*, pp. 208-212. Along with many other programmes, King Chulalongkorn introduced a civil service and primary education throughout the kingdom so that all semi-independent states, such as Chiang Mai, would integrate and the whole kingdom modernize.

\(^5\) Tingsabadh, Charit *King Chulalongkorn’s Visit to Europe: Reflections on Significance and Impact*, p. 23.

\(^6\) Reynolds, Craig, *The Buddhist Monkhood in twentieth century Thailand*, p. 68.

\(^7\) This highly esteemed Pali examinations, *parian*, were introduced during King Narai’s reign (1656-1688) at Ayutthaya, and had been
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He soon recognised the deficiencies of the monastic education system in Thailand and saw the need to modernise it so that the Sangha could take up the challenge of “progressive institutional innovation” being introduced by King Chulalongkorn. To achieve this objective, he began introducing a new Pali curriculum in Wat Bovonives (Pavaranivesa) Wiharn, popularly known as Wat Bovon, the monastery where he taught and the HQs of the reformist Dhammayuttika-nikaya. Prince-Patriarch compiled a guidebook on Pali grammar in Thai, based on the Pali grammar of Kacciyana, until then studied only in Pali. Although first tested only on his small classes at Wat Bovon, this book, in five volumes, has since become the standard work on the subject in Thailand. Here worthy of notice is his decision to begin with a Pali study programme, in order to ensure the success and continuity of his reforms. This was because the Pali degree holders were very influential and held high ranks within the Order.

Next, Prince-Patriarch focussed his attention on the newly ordained monks who were not Pali students. He wrote a book on the vinaya. The book, in three volumes, has also become a standard textbook. All the important points of the Vinaya, including the Patimokkha, are explained in vernacular Thai. His style and approaches were the most revolutionary since the Traiphum and the Vessantara Jataka

the only formal examination until the 1890s in Thailand. Those with a degree from this examination board are distinguished from others with the title mahā, “great” preceding their names. For more, see Dhammasami, Venerable Khammai, “Idealism and Pragmatism: Dilemmas in the Current Monastic Education Systems of Burma and Thailand” Buddhism, Power and Political Order, ed. Harris, Ian, Routledge, 2007.

were composed in the Thai vernacular in 15\textsuperscript{th} century Ayutthaya.\footnote{Although the \textit{Traiphum} and the \textit{Vessandon} (Vessantara\textit{Jātaka}) were written in vernacular Thai, the language became so hard to understand that they did not seem to be comprehensible to the average Thai any more. Prince-Patriarch’s vernacular Thai was therefore not only revolutionary but also brought a new era in the history of the Thai language.}

Having focussed on the students, Prince-Patriarch now turned his attention to the rationalists. For them, he translated selected \textit{suttas} into vernacular Thai. This was significant because the study of the \textit{suttas} had long been confined to the few elite monks in the royal monasteries who had the privilege of studying Pali for many years and of access to a complete set of the \textit{Tipiṭaka}.

However, despite the king’s backing, Prince-Patriarch’s education reforms did not go unopposed. The Mahanikāya fraternity, the majority in Thailand, was always suspicious of any initiative taken by the Dhammayuttika, the minority Order. But the opposition was by no means confined to the \textit{nikāya}-factor; even some senior monks in the Dhammayuttika-\textit{nikāya} itself were against the reforms. The senior monks that included “one older prince-monk” from the Dhammayuttika, may have felt that their values were being challenged. The Pali grammar of Kaccāyana, for instance, would no longer be studied in the original Pali language under Prince-Patriarch’s reforms. The traditionalists preferred to keep the Pali texts un-translated: to find the information and teaching students should learn Pali. Prince-Patriarch, however, wanted an easier, but nonetheless more effective and accessible method that could be expanded to the whole country. Hence, he wrote not only
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in Thai but also introduced a written test in place of the oral one that had been in practice since the 17th century.\textsuperscript{10}

In spite of this opposition, Prince-Patriarch was determined. About a decade later in 1892, he was able to set up the Mahamakut Royal Academy at Wat Bovon, based on his earlier experiments. He emphasised the study of canonical texts as well as non-religious subjects.\textsuperscript{11} Six years later, Prince-Patriarch was also entrusted by King Chulalongkorn with introducing primary education to the whole kingdom. Prince-Patriarch made use of Pali degree holder-monks as commissioners and sent them to implement primary education policies in the provinces, using monasteries as schools and the monks as teachers. This education programme went almost hand in hand with the introduction to the provinces of the civil service programme. Together with the first ever Sangha Act in 1902, the two programmes became the centre piece of the national integration strategy under King Chulalongkorn.

In neighbouring Myanmar, then known as Burma, the country faced an uncertain future just before and just after she obtained independence from Britain in 1948. Myanmar had never known the sharing of power among such diverse peoples. Besides, secular education introduced by the British had produced an English educated ruling class, who now ruled over a population, 90\% of whom still depended on traditional Buddhist monastic learning provided by the Sangha, and who were still suspicious of western education. Because of these new circumstances the country needed personalities or ideas to build bridges between different systems of education and social groups.

\textsuperscript{10} Craig Reynolds, “Introduction” \textit{The Life of Prince-Patriarch Vajira018a}, p. xxxiv.

One of those who realised this need was Ashin Janakabhivasa, a much junior contemporary of Prince-Patriarch. Ashin Janakabhivasa was not of a royal decent like Prince-Patriarch but was the son of a farmer. Since he was five he became a student at different monastic schools. At the age of 17 when he became a sāmaññera at the Visuddharma Monastery, the HQs of the Shwegyin Niklya, he had already mastered Burmese and Pali, and also studied under a teacher many Pali texts, for instance, the Jātaka, the Dhammapada, the whole Dqha-niklya, the Kankhīvitaran2 and some Abhidhamma canonical texts. At 23 he became a lecturer at the famous monastic universities in Pakhokku and Mandalay.

Ashin Janakabhivasa recognised the changed environment in the country in which nationalist movement for independence was gaining momentum in political front and western education introduced by the British about three quarters of a century ago had virtually replaced, especially in the cities, traditional education provided by the Sangha before. The new circumstances required that the Sangha adjust itself. To do that, Ashin Janakabhivasa saw the need to “purify” the Sangha and modernise monastic education.

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12 Ashin Janakabhivasa came from a family with a close link to some prominent sayadaws in the Shwegyin-niklya. The second head of the Niklya, Visuddharma Sayadaw, was his great-uncle. Hta-yankar Sayagyi, a Pali scholar and a former head of a leading Shwegyin monasteries, Hta-yan taik, in Mandalay, was his uncle.
13 First at Mahāvisuddhārma, Pakhokku, and then Mahāvisuddhārma, Mandalay once he had successfully sat the examinations set by the most famous exam board, Sakyas, in Mandalay, he became known as Ashin Janakabhivasa.
14 See, Maung Maung, From Sangha to Laity, New Delhi.
15 See Anagat thathana yay (The Future of the Religion) p. 10.
16 This means to both get rid of those abusing the privilege of Order for personal gains as well as strengthen the ecclesiastical administration that would enable the Sangha to work closely with the government in developing the nation.
Because the Sangha could only remain relevant with their simple way of life and but with a more sophisticated education. In this, he was influenced by his teacher, the 11th chairman of the reform Shwegyin-niklya, who claimed that the way of life in the Vinaya was never outdated and that the Sangha must be highly educated to serve the society. But Ashin Janakibhivasa neither had the backing of the state nor of the Sangha, and his vision did not materialise.

So, instead he embarked on his own mission, by focussing on monastic education. He thought that the traditional monastic education system took too many years to produce a scholar and was unnecessarily too hard that even the very intelligent had to spend nearly two decades studying. There was therefore no time to practise and serve the society at large. So he started writing commentaries on texts, most of which prescribed in the syllabuses of different monastic examinations, and named them bhath-4ik1, meaning Burmese 4ik1 or Burmese sub-commentaries. Therefore, in 1929, at only 30, he became known nationally as a scholar and a good expositor of Buddhism, with his own style. His approach was intended to make the Tipi4aka more accessible to the people. He had written Burmese commentaries on the Vinaya-pi4aka, Abhidhamma-pi4aka, the D2gha-niklya in addition to popular non-canonical texts which are prescribed by various examination boards in Myanmar.

17 See, Myaung Mya Sayadaw Thathana be lo byu khe thale (How Did Myaung Mya Sayadaw serve Buddhism?), pp. 177-207.
18 Anagat thanhanayay, pp. 311. If study took too much time, there would be less time for practice, and that must have been one of the reasons why the practice side was not as strong as study in Burma, he reasoned. Ibid. See also Myaung Mya Sayadaw Thathana be lo byu khe thale, pp. 172-177.
19 It is interesting to see that, like Prince-Patriarch, he first focused his reforms on student-monks, for whom he introduced a new approach to the study of the Tipi4aka.
Like Prince-Patriarch, his writing focussed also on educated people, presenting Buddhism as a rational exercise. He criticised some popular beliefs in Burmese culture. For example, he criticised over-spending on monasteries and pagodas, taking off shoes in the monastery and pagoda compound, building too many pagodas, and lack of emphasis on a moral and balanced life for lay people in the preaching by the monks of his days. His appeal therefore went beyond monastic scholarship. Like Prince-Patriarch, one of his favourite *suttas* was the Kīlīma-sutta, which helped him to circumvent the traditionalists and the hierarchy. It may be noticed that this *sutta* is often cited by junior members of the Sangha who wish to swim against the stream, the existing tradition.

In the late 1930s, as the prospect of Burmese independence increased, Ashin Janakībhivāsa wanted to prepare the Sangha for the challenge that would come with freedom. He therefore wrote a book, in which he explained his vision of a new and modernised Myanmar, in which Buddhist monks strictly adhered to the Vinaya, were highly educated, and played the role similar to that of Christian missionaries, providing people with moral guidance, education, healthcare and the knowledge of agriculture.

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20 Out of 27 *suttas* he commented on, the first was the *kalama-sutta*. "Wannana Kīlīma Sutr [Commentary on the Kīlīma-sutta]" in *Pramon phra niphon somdet maha samana chao krom phrya Prince-Patriarchwarorot: wannana phra sutr* [Collection of Writings by Prince-Patriarch Wachirayanwaroroj: Commentaries on the Suttas], pp. 1-9.


22 *Anagat thahanayay*, "the future of the Religion". Ashin Janakībhivāsa began writing this book in 1945. However, the proof copy was misplaced by Prime Minsiter U Nu who wanted to study Ashin Janakībhivāsa’s progressive ideas. The book was eventually published in 1950. Ashin Ghosita, *Tat bhava thathana*, pp. 76-77.
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However, due to lack of a wider support, the main experiments of his reforms took place in his monastery, Mahagandhayon, at Amarapura near Mandalay. Starting with only three monks in 1941, by the time he died in 1979 there were more than 500 students. Now more than one thousand monks are studying in his monastery. More than study, the strict following of the Vinaya and good discipline are emphasised. Today the monastery is considered a model not only for good discipline but also for excellent education.

Conclusion

Prince-Patriarch Wachirayanwaroroj and Ashin Janakbhiva9sa shared some important principles. Both linked reforms within the Sangha to the modernisation of their country and saw as indispensable an active participation of the state in Sangha affairs, and a corresponding active role on the part of the Sangha in state affairs. Both also believed in a strong defence force for their country, and reasoned there was no contradictory for a Buddhist king or country to have an army. They support this by pointing out that King Bimbisara and General Siha, both prominent followers of the Buddha, were stream-enterers while running an army in their country. Craig Reynolds interprets that Prince-Patriarch justified a righteous war.

23 For Prince-Patriarch’s stand on the issue, see his famous Exordium given in 1916 to King Vajiravudh, also known as Rama VI (1910-1925), titled “The Buddhist Attitude towards National Defence and Administration” in Visakhapuja, Buddhist Association of Thailand, Bangkok, 2517 (1974). Prince-Patriarch said: “... The defence against external foes is one of the policies of governance, and is one that cannot be neglected. War generally occurs suddenly, and victory cannot be won solely by having a large number of men, arms, and munitions; it must also depend upon Presence of Mind (sati), Knowledge (Pa001), Bravery, Experience, Readiness in Commands, good fighting positions, and so forth, in order to make victory certain. Therefore war must be prepared for, even in time of peace,
Prince-Patriarch said that “war must be prepared for, even in time of peace, otherwise one would not be in time and one would be in disadvantageous position towards one’s foes. An instance in illustration of this [unpreparedness] may be found in the Dūghūva Jātaka”. Ashin śāhakahāra, on the other hand, went even further saying that if Emperor Asoka did not have a powerful army, Buddhism could not have survived and reached Myanmar. There is no doubt that both monks were very proud of their warrior kings in the past. But at the same time, they also reminded everyone to be just.

They wrote many books, partly to make an appeal over the head of the hierarchy. They carefully targeted their readers. They wrote in the vernacular and were opposed the practice of learning by heart, on which the monastic learning system otherwise one would not be in time and one would be in disadvantageous position towards one’s foes. An instance in illustration of this [unpreparedness] may be found in the Dūghūva Jātaka, … Our Blessed Lord hath taken the preparedness of a country that is not negligent as an illustration.: “As towns that are situated on the borders (of a state) must be prepared both inside and out, so be ye prepared likewise. Let not any opportunity escape you, for those who have let opportunity pass by will be completely full of sorrow [as] in hell.” This realm of Siam has enjoyed great prosperity because all her citizens used to be warriors. .. You have founded the corps of “Wild Tigers” in order to teach civilians the practice of war, and You have initiated amongst schoolboys the Boy Scout Movement to foster in boys the warrior spirit. (pp. 14-15) Ashin śāhakahāra’s similar position is spelled out in his sermon to officers and soldiers of armed forces in Myanmar at an important military base, Mingaladon, Rangoon. The sermon, “Armed Forces and Buddhism are the strength (ah htah yar) of the nation”, or better known as Armed Forces Sermon (sit tat tayadaw), was given on 6th June, 1951. It may be noted here that both monks were proud of the armed forces of their countries and the warrior kings whom they saw as the defenders of the faith.

Sit tat tayadaw, pp. 108-111.
Prince-Patriarch had as many as 300 pieces of works if his administrative and judicial rulings were taken separately.
then depended heavily. And, coincidentally and also very rarely in the Buddhist monastic tradition, both wrote autobiography.\footnote{Prince-Patriarch’s autobiography “covers only the earliest years” up to 1882. It has been translated into English by Craig Reynolds in 1979. Ashin Janakibhivasa’s autobiography, \textit{Tat bhava thanthayar} [This Life in the Round of Rebirths], on the other hand, “covers all but the last 13 days of his life”. It is arranged in 21 chapters describing his life since his childhood to his last days and discussing his thoughts, achievements in his reforms as well as his disappointments. \textit{Tat bhava thanthayar} has been printed three times, the last in 2000 and has recently been translated into English in an abridged form by Prof. Than Tun.}

In contrast to their liberal educational approach, their lifestyle was ascetic. Both followed the \textit{vinaya} strictly and thought that the authority of the \textit{Vinaya} was very important for reform. Their orthodox approach to the \textit{Vinaya} practice may have pre-empted much criticism that could have come from the senior and more conservative members of the \textit{Sangha}, who had doubt about the \textit{Sangha} involvement in the state affairs.

As well as this, another important factor for their success was that both came from a minority reformist \textit{nikaya}. With the small and manageable population of their \textit{nikaya}, their reforms were given a better chance to take roots.\footnote{Initially, those reforms were seen by monks from the majority \textit{nikaya} as an internal \textit{nikaya} business. However, it has been shown in Thailand, and also to a great extent in Myanmar, that those reforms are now universal for the \textit{Sangha} in the whole country.}

The difference as we have seen between them was that Ashin Janakibhivasa did not have such an unwavering support from the state as did Prince-Patriarch. Prince-Patriarch was a de facto \textit{Sangharaja} in the later part of the \textit{Rama V}’ reign, and eventually was made the \textit{Sangharaja} in the next reign. Since then, his creation of a new board of examinations, \textit{Nak Tham}, and the textbooks he prepared...
were never challenged. He travelled extensively on inspection tour throughout the kingdom to witness the fruits of his efforts.

Ashin Janakkha bhika's appeal, however, lies with his writing and educational reform, carried out “single-handedly” in his monastery. In the 1970s, nearly forty years after his first publication, his educational reforms came to be noticed by others. The result was the creation of what is now regarded as the famous board of examination

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28 Ashin Janakkha bhika wrote 51 books altogether dealing with grammatical works, the vinaya practices, the canonical texts (except the Sutta and the Majjima-nikaya) and their commentaries and sub-commentaries which he termed *bhatta* [Burmese *bhatha*], Buddhist lessons from primary to Year Eight in government schools, and his reformist philosophy. For more detail see Ashin Ghosita, *Tat bhava thathana*, pp. 580-629.

29 His philosophy on monastic education is to “learn the original words of the Buddha in the quickest possible way so that one develops faith and aspiration for a moral life”. *Ibid*, p. 637. He saw no point in learning too much by heart as unlike the olden days books are now easily available. The traditional way of study in which the mastery of Pali is essential should be reserved for more intellectual people but for the average the learning of the *Tipiaka* should be in their own language because, unlike one’s mother tongue, Pali is difficult to master. Although, Ashin Janakkha bhika preferred this approach, he did not succeed in introducing a method of studying the *Tipiaka* in Burmese. He, however, was successful in modernising the *nissaya* literature of Burma through his various *bhatta* [Burmese *bhatha*]s. He kept word to word translation as short as possible and provided a free translation in Burmese of each Pali paragraph, followed by explanation and commentary in which he usually consults a wide range of texts.

30 Ashin Ghosita, *Tat bhava thathana*, pp. 500-501. Although Ashin Janakkha bhika became one of the vice-chairman of the reformist Shweyin-nikhya in the 1970s, the position was ceremonial. In fact the Shweyin-nikhya failed to lend a collective support to his initiatives.
called *Samane-kyaw*, which offers the best training to novices in the country.\footnote{According to this method, within three or four years, a *sāmaṇera* is well versed in Pali, the Dhammapada, both Pali and commentary, the *Abhidhammattha-sangaha*, the whole *Vinaya-piṭaka* and the *Anguttara-nikāya*. Started in Mandalay, the examinations are being expanded to other parts of the country.}

In today’s Thailand, Prince-Patriarch Wachirayanwaroroj remains the most influential ecclesiastical administrator and scholar, just as Ashin *Janakībhiva9sa* does in Myanmar. This may be traced, in addition to the favourable circumstances we have discussed, to their philosophy that a good reformist had to be at the same time an educationist.

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Starting a Buddhist Organization in the United States

Buddhist Organizations in the US Can Thrive

By Bhante Henepola Gunaratana

Religious Freedom

America truly is a melting pot. Many early settlers came to this country to seek religious freedom. The forefathers of this country had great foresight to establish religious freedom in the Constitution. Anything can be successful in this country because of the unlimited freedom provided by the Constitution.

Although about 80% of Americans are Christian, and there are many fundamentalists and fanatics, there is great tolerance for other religions. I do not know of any other country in which there are so many fanatics among the majority religion, yet in which the law provides so much protection for diverse religions. Even if someone wants to start the one thing most horrifying to Christians, a devil-worshipping church, it can be done. The American Constitution is so generous, it allows anything.

For example, when a certain religious leader in another country drew world-wide attention by his acts of opposition

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to the United States, and had American flags publicly burned and so forth, Americans felt outraged, and patriotic feelings were strong. During that tense time, some students of that country in America – who were enjoying the benefits of living in America and receiving an education here – demonstrated against the United States. A proposal went before Congress to have the students deported. The Congress decided that the students have the right to express their opinion, and that it would be un-American to deport them. The Representatives said, "We don't want to bite the dog that bites us." So, they did nothing. We don't know what could have happened to the students in any other country.

*America has such noble principles. Thus any religious organization can thrive here, provided that it abides by the legal code and tax regulations, and also so long as there is not a language barrier preventing communication.*

**Curiosity**

The American people are very curious. They can afford to spend the money and time to investigate, to satisfy their curiosity. When something new comes here they want to know: What is this? The country is new relative to other countries in the world. It is like a teenager. The people have a lot of energy. Buddhism is new to America, and interest in Buddhism is strong. Many, many people are reading books and going to meditation centers for the first time, to find out what Buddhism is about.

**Special Challenges When Organizing in the United States**

**Problems with the Neighbors**

Although the Constitution gives noble principles, not all individuals uphold these principles. In starting a Buddhist organization in America, which is mostly Christian, one
must be very tactful. Stick to the fundamental Buddhist principle of peacefulness. If you cause fights and quarrels to arise, peace will go into "pieces"! If the non-Buddhists feel that we are a threat to them, they get upset. Buddhism is not viewed as a theistic religion, thus theist religious people may oppose our presence. Also, some fear that a Buddhist organization may be some kind of cult. Buddhism still is not viewed as mainstream, though it is slowly entering the mainstream. Some people fear and suspect anything they do not understand; anything new is a threat.

Some Buddhist temples have been burned down. I recall one that was burned in Boston about ten or twelve years ago. It was a beautiful Japanese temple set on a hill, which the people had poured millions of dollars into building. It was burned down the day after its opening ceremony.

It is important to contact the neighbors in a friendly way, to make them understand what you are doing, before you build anything. Instead of setting up the organization all of a sudden, you must be tactful, mindful and peaceful. A friend of mine and co-founder of the Bhavan Society has begun to set up a forest monastery in Virginia, in a rural and very religious area. After selecting the land, before he even bought it, he held public hearings about his plans to build a monastery on that site. The neighbors came, and they voiced some objections at first. My friend worked things out with the neighbors, and slowly they all agreed to accept the project.

Despite America’s generosity and freedoms, people are still people, and have their weaknesses. At most centers I know, the closest neighbor remains very upset. One time when a non-Christian religious group bought five acres to set up a community, the nearest neighbor felt so strongly about it that he set up a butcher shop just to upset them (the group was strictly vegetarian.) The group did not react. Over time, they slowly bought up the surrounding properties and settled
their followers onto them. When they held the surrounding 1000 acres, the man had to shut down the butcher shop because no buyers of meat lived close enough. He sold his land to the community. That was a very peaceful way of doing things. The group now holds 7000 acres in that area.

I know of a center in Florida that has a neighbor who starts a chainsaw or his lawnmower to disturb the meditators whenever there is a retreat. At a Vietnamese temple in Washington, DC, the neighbor asked them to remove their sign. They asked him whether he would object to the sign if it were a Christian group, and he said that he would not object it if they were Christian.

The Bhavan Society’s experience has been typical. Our neighbors were unsure at first, but when people came to understand what this place is, they became friendly. Yet, like other centers, our immediate neighbor remains unfriendly. When we first held a retreat on the land, before the buildings were built, our unhappy neighbor came out and sang Christian devotional songs. She was disappointed that we enjoyed her beautiful voice. For our next retreat, the family beat on drums over a loudspeaker. We said nothing but the other neighbors complained to the Sheriff, and they had to stop. When the unhappy neighbor lady tried to start a petition against us, a friendly neighbor called all the other neighbors and asked them not to sign it, and they did not.

The family next door has done many things but we have remained peaceful. Sometimes they played rock music over loudspeakers on celebration days, when we had many visitors. The neighbor man used to shout "Stop ringing that bloody damn gong!" when we would ring the gong at 5:00 AM. He eventually stopped shouting. On a few occasions the neighbor shot a gun aimed over the head of one of our monks. Over time, they calmed down, and the incidents became fewer. A few months ago the neighbor’s son, who is now in college, dropped by and apologized that he used to
oppose us. (He used to spread rumors among the children that we were eating human flesh!) We used to tell our visitors not to walk on the lane between our properties, to avoid stirring up the neighbors. Recently we bought a house and property adjacent to the back of our land and also partly adjacent to our unhappy neighbor. As one of our visitors walked to the new house last week the lady shouted at her that we should go away.

The Constitution shows America’s official open-mindedness, and I think that the law is executed without discrimination. However, individuals have their weaknesses, and we have to watch out for that.

The Legal System

To become successful in the U S, you must abide by the legal code. There are federal rules, state rules, and local rules. The state and local rules differ, depending upon where you are setting up your organization. You must take the time to learn all these rules.

You need a lawyer at the very beginning to help you through the process. In forming the organization you must follow a certain paperwork process, step by step. Do not try to evade the legal procedure. You must draw up your by-laws and so forth. You must register your organization with the state, and you must renew the registration every year. Some states also require annual financial report. There are many things like this that you need to know.

There is a federal tax exemption for charitable organizations as part of US policy— you have to look at the various ways to get the tax exemption. For example, if you are completely a religious organization, you get one tax exemption, if educational you get another; if you are a non-profit you get a different exemption, and if a religious non-profit you get yet
another. At the Bh1van1 Society we chose to incorporate as a "non-profit" organization, but we continue to debate whether to change to a "religious" classification. All of these ways of categorizing your organization give different benefits, and may give some unexpected impact in the future, so it is important to get good legal advice.

You must file federal Income Tax forms with the IRS (federal tax department) every year and if you fail to send in all of the proper forms, years later you may be hit with tens of thousands of dollars of penalties (even though your group did not actually owe taxes for those years.) Recently at Bh1van1 Society we received notice from the IRS that we had failed to send in certain required forms for several years. I immediately contacted a lawyer, and was prepared to pay him for whatever work it took to clear up the problem. I did not want to take any risks with the taxing authority; our records should be completely clear.

If you will serve food at your organization, you have to obey certain Health Department codes. You have to follow certain building codes when putting up your buildings. You have to follow regulations in your sewer system and in treating your water if you are not in a city system. For example, even if your members do not want chlorine, you must put it into your water, because the government insists upon it.

When choosing land to buy for your organization, find out about the zoning. Zoning regulations forbid or allow certain kinds of buildings (industrial, housing, retail business, and so forth) in certain areas. You can petition to get a zoning ordinance changed to allow you to build your center. Do not take the risk of carelessly building in violation of the zoning ordinance.

Some states have more strict rules than others. Also, some states are more strict in enforcing the rules that they have. Hence, you must know what kind of state you are in. For
example, in Massachusetts the building codes are so strict that some meditation centers are still trying to build *kutis* (cottages), and they cannot. In West Virginia we can have "rustic" buildings – buildings lacking plumbing and electricity – hence we were able to build our small simple, fairly traditional *kutis* (cottages) for solitary meditators. I think that "rustic" facilities are also allowed in some other states. Another example is the state property tax: I found in Washington, DC that the temple could get an exemption for state property tax, but in West Virginia, a temple cannot. Also note that in certain states you can get state sales tax deductions on certain items (exactly which items may depend upon how your group is classified in your federal tax paperwork; in West Virginia there are more deductions for a non-profit than for a religious group.)

Also, be aware that some cities have extremely strict rules, especially when it comes to putting up buildings.

**The Complex Society**

Everything is more difficult at the beginning than it is, say, ten years later. At first you must contact the correct people at the correct time, accepting and making use of their kindness and generosity to start things, and getting used to the new system. Through trial and error we learn to find easy ways of doing things.

It is especially confusing at first in a competitive society, for there are so many choices on how to do things. For example, choosing a telephone long distance service company. One company approaches you and offers certain terms, rates and services, and you accept that company. Then another company approaches you and offers some kind of custom service and useful options. Perhaps its services seem more convenient than the other company. So, you have to choose. Perhaps you decide to change to the second company. Then
the first company does something to try to get you back as a customer, such as offering better rates. There are endless administrative decisions such as these to make, to try to save money and make things convenient. Also, you need to make sure that sales people do not take advantage of your lack of knowledge and charge you far more than they would another customer.

When coming to a new country and trying to start your organization, you do not know much about these things. You have to contact someone who is knowledgeable of these things. Get advice; find out how other organizations do things.

In your initial search, gathering information, you must learn the right questions to ask, to get the right answers. For example, you need to know about insurance: auto insurance, health insurance, buildings insurance (against fire and other damage), premises liability (in case someone falls down and sues you), and coverage for the Board of Directors. Then you have to contact the insurance companies, and maybe later change the company if the policies are not good. At the Bhvan, ten years after opening, we are still readjusting these things.

Less Support in America

In Asian Buddhist countries the lay people take care of much of the work in the temples. Lay people are always there to offer support. They bring food, cook, offer goods, pay the bills, sponsor buildings, make repairs, and so forth. In the temple in which I lived for years in Malaysia, lay people did work all day long. Whenever a monk wanted to go somewhere, a lay person drove him, or the monk would use a taxi which was paid monthly by the temple’s supporting organization. It was very easy and convenient.
Starting a Buddhist Organization in the United States

This kind of physical support is hard to find in America. Americans offer support in the form of money. I was not completely surprised by this, for I saw money offered in temples in other countries before I came to America, and I know this is the trend around the world. However, I see four strong reasons for this to happen in America. The first reason is Americans’ lack of time. Although they may be able to take nice, long vacations, on a day-to-day basis they are rushed just trying to survive. They spend more time driving on the road and working in the office than they spend at home; volunteering their time at the temple usually means sacrificing time at home with their families.

The second reason is the lack of a Buddhist tradition in America. Unless the temple is located in the heart of an ethnic Buddhist community, it will not serve as the local community center the way it may in countries with a long Buddhist tradition. There is no such thing as a Buddhist temple serving an American village. Almost everywhere in America, most local people are Christian. Supporters of the Buddhist organization are spread out over great distances. Most of the supporters must travel a long way to come to the temple. At the Bhvan1, many of our supporters come from out of the state, even hundreds of miles, to visit the Bhvan1. Many of my students keep in touch with me as a teacher, by E-mail, fax, letter, or telephone, and by seeing me when I visit their cities. Dropping in regularly to help with the upkeep of the temple is impossible for many of the devout Buddhists.

The third reason comes from a cultural difference between American people and Asian people. Americans prefer to plan everything in advance, including who will be responsible for certain chores. They have difficulty adapting to the flexible approach taken in a traditional temple, where people will come and see a job needing to be done, and take care of it. The American needs to be invited to do the task,
because the American is afraid of annoying someone who had a particular plan for doing that task. However, monks are supposed to discipline themselves not to ask for things on their own behalf, and there is the problem. The American will not work without being asked, and the monk will not ask.

The fourth reason is that Americans have enough money to offer money to the temple. Hence, they offer money. In some ways this turns the tradition on its head. Traditionally, lay people come to the temples to support the meditative life of the monks and nuns. Here, the monks and nuns use lay peoples’ donated money for purchasing groceries and other necessities, but they themselves do the work of the temple. Then – when they have time – the lay people come and enjoy meditation practice at the temple – supported by the work of the monks and nuns.

To start the Washington Vih1ra, we monks had to do things by ourselves. After we bought the building, it had to be repaired. It was run down, with bad plumbing, broken window, broken walls, broken roof, everything broken. We asked for building materials – nobody brought them. We asked people to help – nobody came to help. We had to buy things. We had to clean, cook, get groceries, and do office work. I had to walk nearly an hour to get to the lumber store, and then I had to carry the wood back on my shoulder. We had to mow the lawn, or the neighbors would complain. We had to collect money for the mortgage. We did not have enough money to hire people; we had to do all by ourselves.

We monks were not trained in administrative work, secretarial work, carpentry, cooking, and such things. We had to do what we could, learning by trial and error. Volunteers did not come.

In setting up the Bh1van1 Society, the situation was the same: most of the work, including designing and setting up
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the buildings, has been done by the monks. However, in recent years we have been able to hire men to do a few building projects. In the last several years much of the housekeeping work has been done by lay residents who planned to ordain.

You may wonder how the Theravāda monks can do all these things, because we believe in strictly following the Vinaya. We did these things only to get the temple started, and the rules we broke were only the rules that do not hurt anybody, such as not handling money and not to drive a car. Actually, there was never any rule against driving a car, of course; the Buddha told the monks not to ride animals or be pulled in a cart by animals, out of compassion, because they are living beings. With the modern car, you are the only animal.

Some of the rules are just tools of etiquette. So among these minor rules, it may be acceptable. These must not be rules which concern our main principles of non-harm, non-greed, and non-hatred. For example, in Buddhist countries, in the public eye it seems inappropriate for a monk to drive a car. In Western society, it does not seem inappropriate to people. They would criticize if we used an expensive car, or if we used it just for pleasure. If we use a car just to get important things done, and provided we use it without clinging or craving for it, there is no problem. I personally approve of these kinds of adaptations.

**Turnover**

In Asian Buddhist countries, the same people will support a temple for many years. A person will stay with one organization or one temple unless something drastic happens. In America, people do not stay involved with the temple for a long period of time. They either move away, or they lose interest. American peoples’ interest dwindles after
about two years. They may be very deeply involved, but after about two years they slowly withdraw.

I have noticed that in the last thirty or so years Americans have become "spiritual shoppers". They like to shop around for a spiritual taste. They are like tea tasters, specialists who taste tea at the factory. The tea taster does not smoke or drink and so forth, and he tastes tiny amounts of tea all day, comparing the flavors. Americans are like that. They keep tasting spiritual experiences.

Americans always look for new things: new ground, new people, new food, new fashion, new cars, new friends. It is like the American dynamic, disposable economy. This also happens among the schools of Buddhism; there are lots of Buddhist organizations. People go to one organization which is perhaps more traditional, then to another which is more ritualistic, and so forth.

Temples traditionally do not keep mailing lists, membership lists, donation lists – these things are typical of the West. In Asian countries people do not think about whether they are a "member" of the temple. They just happen to go there, and keep going, and feel that this is the temple to which they belong. If you ask a visitor whether he is a "member" of the temple, he will be offended. The temple is open to everyone; if you can bring food or money to offer, you take it there, or if you decide to participate in some way, you do so. You do not give dues, or receive membership cards, and you do not receive "reminders" to donate money.

Because the supporters constantly change, Buddhist organizations in America have to adapt to doing things in a Western way. When new people come, the Buddhist organization will put them onto the mailing list, and send them a newsletter, and will encourage them to send in money to become a "member" (or "supporter" or "patron" depending on the amount of money). Once a member, most
organizations will send them the reminders to "keep up their dues." Also, the mailing list must be continually updated. Every time we send out our newsletter, we receive a dozen of them back as undeliverable because people have moved – and the Postal Service charges us a fee for the inconvenience.

An American Monastic Retreat Center

Because Buddhism is so new to America, American Buddhist organizations are primarily: temples established by Buddhist immigrants to serve as ethnic cultural centers, and meditation centers that dispense with traditional customs.

The temples usually are run solely by ethnic groups to meet their cultural needs. They conduct religious services and give Dhamma talks in their own native languages, and even answer the telephone in their native language. Everything revolves around their traditional customs, in their rituals and chanting, food, manners and behavior patterns. These temples will import monks from their home countries, and do not have much interest in ordaining local people.

Developing a Buddhist organization in a multicultural society is more difficult than it is in my home country. The community starting a temple may wish to have an ethnic community center, and feel disappointed or threatened when other groups of people change the atmosphere of the temple. These tensions call for great diplomacy.

Because of requirements of the legal system, the Board of Directors of a charitable organization has a lot of control over that organization. Thus struggles for power in the organization may take place among groups trying to get their preferred people onto the Board of Directors. I have seen the ethnic composition of temples’ Boards of Directors change to reflect the group that has the most influence in the temple.
One temple’s Board of Directors at one time was composed of one-third Americans, one-third Burmese, and one-third Sri Lankans; in recent years it has been completely of one ethnic group.

Most American meditation centers are run by either local American Buddhist organizations or immigrants. They conduct their meditation retreats in English or their native languages and the participants come from all races and countries.

There are very few Buddhist monastic organizations, which are established in order to help people interested in getting ordained as monks and nuns and live monastic lives. Since coming to this country three decades ago, I have been fortunate in getting involved in two such organizations. One, the Washington Vihāra, was a city temple; the other, the Bhūvanā Society, is a very unusual combination of both monastery and retreat center.

At the Bhūvanā Society, we maintain monastic discipline and ordain and train Westerners as monks and nuns. We also hold formal retreats open to the public. In creating the Bhūvanā Society, I made it very clear from the start that this would not be any ethnic community center or cultural center. Much of the cultural trappings cannot be found here. I wanted it to be a place that people of all traditions and countries feel comfortable coming to visit.

I am the only Sinhalese monk in residence. Our eight monks and two nuns come from seven different countries; three of us are Asian people and seven of us are Westerners. Still, all the residents here must be very careful, very sensitive, because visitors are sometimes very quick to feel that they are being discriminated against.

The cooperation of the various communities offers great strength to the Bhūvanā Society. The majority of daily visitors and retreatants are Americans. Because of the
presence of monks and nuns, although we do not engage much in Asian cultural trappings, we attract visitors who grew up in Theravāda Buddhist countries, who come for the traditional observances and rituals of their home countries.

In some ways a retreat center is easier than a temple. Temples serve the role of a community center. Many Asian visitors to temples in America will visit the temple in order to connect with people and symbols of their homeland; thus the temples also serve as a cultural center.

A retreat center can have more structure than a temple. The people who come are mostly serious meditators, who like to discipline themselves to meditate and keep silence. They follow whatever structure you give them for the day: when to meditate, when to eat, when to practice yoga, when to work, and so forth. They do not try to express their opinions about things. In a ritualistic temple, there is not much of a schedule. With no organized activities, and without any attempt at keeping silence, it becomes very noisy, like a congested center of a city. Hundreds of people assemble and each talk. They have come for socializing – to see friends and acquaintances, and to make new friends, so they keep talking. It is the very nature of a cultural center. The visitors are very emotionally charged, and boisterous. One staying there cannot even read quietly, much less meditate.

We have dispensed with much cultural trapping and most of our daily visitors and retreatants are American. However, because there are monks here, we do occasionally experience cultural flavor. People from Buddhist countries will come on full-moon days, or to offer lunch to dedicate the merit to someone who has died, and so forth. During silent retreats some visitors may show up who want to follow some particular custom from their home country. Occasionally during a silent retreat the dining hall is filled with completely silent American meditators who are eating slowly and mindfully, while in the adjoining hall several
families of people from an Asian country sit boisterously chatting, with their children running around.

These visitors never make an appointment to go to the temple; such a thing is not done in their home country. They just pack up things to donate, and go. They assume monks and nuns will be there, and they want to see them, perhaps to get advice from them, or to give dāna (donations). If no monks or nuns are present, they will wait a while, and return home, and try again later. When we ask people to call in advance to make sure we will be here, they say that they never did such a thing in their home country. They want to maintain that cultural source of comfort. They expect the temple to be completely open with volunteers coming and going, not with set office hours, times to sign up for appointments, rest periods and scheduled times of silence. Even if they are coming from 100 miles away, especially if they have a visitor from the home country, they will plan to come to visit the Bhūvanī, and it will not even occur to them to call first.

It is not easy to stop that, and I do not want to stop that, because there is no way to do it! Because of their sense of devotion, the visitors want to cook by their own hands and serve to the monks by their own hands. The American lay residents working in the kitchen have to develop a flexible mind, because the unannounced visitors will take over the kitchen. The residents learn to develop appreciation and gratitude for the good intentions of our visitors.

I have heard it said many times that Americans do not offer money unless a specific amount is required of them; for example, it is said that they will not pay anything for a retreat unless there is an admission fee. That is not what I have seen. I am very happy to report that Buddhist centers in the U S can operate successfully on a completely dāna (donation) basis. There are thriving centers which do not charge money for anything.
At the Bhavan Society, we do not charge money for anything. I want to do things, myself, in the spirit of dāna. I want to give without charging anything. People recognize this, so they also want to give. If you ask them to pay you, they will want you to pay them back. Then, at times when you cannot do anything for them, they will not want to do anything for you. They will see giving to you as being unproductive. That is the result of a materialistic, capitalistic system, a system in which old people are pushed aside as being unproductive. It is better to never mix the teaching of the Buddha’s message with these strong forces – especially in America. Relying on dāna, on peoples’ generosity, is so rare and special here, that it opens up peoples’ hearts and minds. It makes a very powerful statement in this country. People respond almost with awe that we would operate with such faith and devotion. They feel more trusting because we clearly are not trying to take something from them. Thus their minds become more receptive to the Dhamma.

Do all, give everything you have, free. Then, when you cannot do something, people will still want to give in return. They will remember ever after you are dead: "this is how he worked and this is how we want to work, to follow this principle." Dāna is a way to express selflessness. On this basis, I work.

I have heard some complaints about a temple, that when visitors first step inside they hear about money. They hear, "We have this project, and that project..." People feel embarrassed. At many, many places, on days when there is a special function, they will have tables out waiting for people to come. When the visitor gives some money at the table, it is announced loudly, "So-and-So donated such-and-such (amount of money)." Those who hear it feel embarrassed and feel they must give something to get their names announced. They think, "He gave five dollars, so I will give six dollars." This is manipulating peoples’ greed and ego.
One time I saw a head monk took the mike and read the list of donors and the amount each had given, and then publicly question those present whose names had not made it to the list.

I find the American people to be generous. Even if they just stop in to look around, they will at least put a dollar into the donation box.

However, keep in mind the effects of the economy. If the economy is good, that is the time that people give the most donations. If people can hardly make ends meet, how can they make donations? Donations will be the last things of the list of their priorities. It is a phenomenon of the American economic system.
Pali is nowadays considered as the language the Buddha used to preach the world. The Buddha used this language even long before the Tipiṇīka comes into existence in its compiled form. He used the same language throughout his life in the same style and perfectness with which he had started preaching his first discourse as manifest from the examination of his language used in the Dhammacakkappavattana-sutta and the Mahāparinibbāṇa-sutta or any other sutta delivered by him at any stage of his life. The Saṅgīraka bhikkhus adopted the same style in the compilation of the words of the Buddha. Even after the composition of first grammar Mahākaccāṇyana Vyākaraṇa we do not find any drastic change in the style of the Pali language. This proves that the language used by Gotama the Buddha was perfect one in all points of grammar composed by grammarians like Kaccāṇyana, Moggallāna etc. in later times.

These facts boldly and categorically go to suggest that the Buddha, from the very early age of his schooling, was trained under a good number of celebrated seers and sages of the time of King Suddhodana. In this connection, the name of Sabbamitta is worth mentioning. He was a well

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1 Prof. Bhikshu Satyapala, PhD (Delhi), is Head of Department of Buddhist Studies, University of Delhi, India.
versed scholar in the Vedic lore belonging to famous Udicca Brähmaṇa.\textsuperscript{2} So doubtlessly, it may be said that Buddha had certainly a good knowledge of grammar of the Vedic language and literature of that period. His mother being a Koliyan and he himself being a son of the royal family of the Śākyan clan, his expertise in the languages used by the Koliyans and the Śākyans, is beyond any doubt. After his great renunciation, about six years he had wandered over many places of Magadha Kingdom and met a number of learned and common people of those places. It is also quite unreasonable to think that he had not learned the language of the people of Magadha during that long period. Kosala being a powerful and closest country of three neighboring states, there is also nothing unreasonable to think that the Buddha also knew the language of the Kosalans. Moreover, the Buddha had passed his maximum time in these two countries – Magadha and Kosala. Thus, even before this attainment of the Supreme Enlightenment, Siddhattha Gotama was expert at least in five language such Vedic, Koliyan, Śākyan, Kosalan, and Magadh. Out of these the language of the Vedas was a highly developed and ornamental literary language with various rigid grammatical rules. The other four were purely in the nature of spoken languages. Each of these spoken languages had some sort of uniqueness. They were guided by some arbitrary rules, which were used by the users of each locality. Yet each of these had some factors which were common at least in two or more spoken languages.

After the attainment of the Enlightenment, he became Buddha. The Pali literature mentions the four kinds of Buddhas. They are namely, the Bahussuta Buddha, the Catusaccca Buddha, the Pacceka Buddha, and the Sabba\textsubscript{00}u Buddha.\textsuperscript{3} A Sabba\textsubscript{00}u is superior to all beings, human and

\textsuperscript{2} Miln., p. 236.

\textsuperscript{3} SN. III, p. 23.
Language of the Buddha

divine including the other three types of the Buddha. A 
Sabba00u Buddha by his omniscient power can know 
whatever he wants to know. He can express his intentions to 
any being of any plane of existence in the language of 
listeners. His range of knowledge had no limitation. But the 
Buddha, being a human being always prefers the language 
of the human beings. A Buddha always in almost all the 
chief phenomena of life, instead of following his family 
tradition, follows the tradition of previous Buddhas.

Gotama the Buddha was a Sabba00u Buddha. In the matter 
of selection of a popular language he might have exercised 
the power of his omniscience. The name of the language in 
which he had preached his Dhamma, was not given by the 
Buddha himself. The name of the language was not even 
mentioned anywhere in the Pi4aka literature, either by their 
recitors chiefly ! nanda and Up1li, or by their compilers. 
Although the Buddha did not mention any name given to his 
language, but any one may guess it, after making a careful 
study of the intention of the Buddha lying behind the 
preaching of his Dhamma, the remarks he made with regard 
to the selection of language to be used by the Sangha, and 
by making a comparative linguistic, philological and 
grammatical study of various languages and dialectics 
prevailent in the ancient Indian societies of the name of the 
Buddha. Let us here review his remarks, the time, the place 
and the occasion of making his remarks and then their 
repercussions.

The Dhammacakkappavattana4 was the first public 
discourse delivered to the group of five monks by the 
Buddha at the Deer Park of Isipatana near Varanasi. After 
hearing the Dhamma from the Buddha they attained to the 
highest stage of Sainthood (Arahattaphala). They requested 
him to ordain them as his monk disciples. The Buddha 
welcomed them and addressed as Bhikkhu. Thus for the first

time the Saṅgha of Bhikkhus was founded by him with the five monks. Very soon the number of persons, who having attained the Arahattahood and joined his Bhikkhu Sangha, became sixty. Realizing the importance and the urgency of preaching the Dhamma for the benefit of all he instructed them:

“Go, oh Bhikkhus and wander forth for the gain of many, for the welfare of many, in compassion for world, for the good, for the gain, for the welfare of gods and men.”

Along with this, he had also categorically instructed them that two Bhikkhus should not treat the same path at a time.

Having been instructed thus, the Bhikkhus took different paths leading to different directions and destinations with a missionary zeal to preach the Dhamma to the maximum number of persons. As a result of this, persons from various families with different linguistic, cultural and religious traditions belonging to different villages, cities and states started joining the Saṅgha. The number of Bhikkhus within a very few years became unaccountable. They too, having been instructed to preach the Dhamma and to ordain the aspirants at the place and the time wherever and whenever they met them, started preaching their sermons and ordaining the aspirants. At the primary stage of preaching the Buddha did not feel the necessity of making any hard and fast rule for the selection of language. Naturally, this shows that from the very beginning of the formation of the Bhikkhu Sangha, the Bhikkhus were freely using their own dialects for the purpose of preaching the Dhamma of the Buddha in their native lands. At that time, there were two Bhikkhus, Yamelu and Tekula by name. They were two brothers. They belonged to a Brāhmaṇa family. Both of them were expert in the use of metrical form (Chāndasa) of

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5 Ibid.
the Vedic language. Having known that the Dhamma of the Buddha was being preached by various Bhikkhus in their own dialects these two Bhikkhus became very much anxious and annoyed. These two Bhikkhus thought that the use of various local dialects in preaching the Dhamma would pave the way for bringing distortion and imperfection in the Buddhavacana and to seek permission for its preaching in the Chandasa language only, the two Yamelu and Tekula jointly reported the whole matter to the Buddha, thus:

"Etarahi, bhante, bhikkhè nìnlgmì nìnlgotì nìnljaccì nìnlkulì pabbajì Te sakìya niruttiyì Buddhavacanaò ësenti. Handa mayàò, bhante, Buddhavacanaò chandaso ytutì."

Buddha immediately reacted to this and rebuked those two Bhikkhus for making such proposal replete with a sectarian feeling. He rejected their proposal of translating the Buddhavacana into the Chandasa language very sharply.

Finding suitable time and occasion, the Master addressed the assembly of Bhikkhus and instructed thus:

"Netaò, moghapàrisò, appasannàvì pasàdò, pasannàvì bhiyòbhàvì appasàdò, moghapàrisò, appasannàvì caeva appasàdò, na bhikkhave, Buddhavacanaò chandaso ytutì. Yo, ytutì patti dukkaò."

Through this instruction the Buddha cautioned that the Buddhavacana at no cost should be translated into the Chandasa language. A Bhikkhu who would do so, would be guilty of transgressing a rule of minor nature.

After the promulgation of this ordinance, on the same occasion and in the same assembly, with regard to the choice

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6 CV 5.16, pp. 228-29.
7 Ibid. p. 229.
of languages to be adopted by the Bhikkhus and Bhikkhuṇīs, the Buddha ordered thus:

“Anujñāmi, bhikkhave, sakāya nirutīyaś Buddhavacanaḥ pariyāpuṣṭu tī.”

The literal translation of this is as follows:

“I order, Oh Bhikkhus, to learn the Buddhavacana through the sakāya nirutti.”

Nirutti generally means ‘language’ and particularly ‘dialect’. According to the grammatical rule of almost all Indian languages an adjective is always used before a noun for which it qualifies, as in the case of Māgadhī-nirutti or Māgadhīkhāṇḍa-bhūṣaṇa. In such case Māgadhī is the name of a language or dialect spoken by the citizens of the kingdom of Magadha. The term sakāya cannot be treated in the same manner as the term Magadha has been used in the case of Māgadhī-nirutti, for there is no mention of any country or Janapada having the name Sakāya in ancient India, at least certainly not during the time of the Buddha. Mention of names of various nirutti or bhūṣaṇa such as Sanskrit; Mahārāṣṭra; &ūraṇa; Māgadhī; Ardha-Māgadhī; Apabhraṣṭa; sa were available abundantly in the ancient Indian literature. But the mention of any nirutti having the name Sakāya is not found in any of the Indian Literature. Hence, one can conclusively remark that the Buddha, by using Sakāya nirutti, did not refer to any particular dialect (nirutti) having the name Sakāya.

Under such circumstances scholars have before them no other alternative but to take the term Sakāya in the sense of ‘own’ only. The use of the term Sakāya in the sense of ‘own’ is available abundantly in the Pali literature. The term Sakāya nirutti combinedly mean own-dialect may refer to some

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8 Ibid.
9 IP. P. 4
Language of the Buddha

particular or any dialect or language of the time of the Buddha.

Here is given the maximum number of interpretation of the term sak1 nirutti to have a overall survey of its various uses. The term has been used in the sense of:

(a) Buddha’s own family language;
(b) The language of the Buddha i.e. M1gadh2
(c) The language of the citizens of Magadha i.e. M1gadh2 and
(d) The language of the learners.

Let us examine each of these one by one.

Maternally the Buddha was a Koliyan and paternally a Skyan. In his youth, he might have been influenced by the dialects of these two Janapadas. With the Great Renunciation, a Bodhisatta breaks all family ties with the attainment of the Supreme Enlightenment he adopts and maintains the tradition of the Buddhas. This is true also with Gotama. At the invitation of King Suddhodana, the Buddha had paid a visit to Kapilavatthu for the first time after his attainment of Buddhahood. After reaching Kapilavatthu, he did not enter directly into the royal palace. Instead, the Buddha, accompanied by the Bhikkhu Sangha, moved from door to door and begged alms. Having heard so King Suddhodana met the Buddha and expressed his resentment saying that his begging was against the tradition of the royal family to which he belonged. The reply given by the Buddha was a remarkable one. It is also noteworthy in the context of the language of the Buddha. According to his reply, by begging alms he had maintained the tradition of the Buddhas, as he, after the attainment of the Supreme Enlightenment, had become a member of the family of the Buddha’s.\footnote{Ndn., p. 224.} This incidence alone is enough to say that
Gotama the Buddha did not have any attachment towards any material and immaterial thing of his family lineages. When this is the truth, then how could he have shown his attachment to an immaterial thing like that of a maternal or paternal language? Moreover, the Buddha who was born in a democratic tradition, could not impose his family language compulsorily on those disciples who were neither Koliyan nor Śākyan. The ordinance connected with the use of Sakā Niruttī was made by the Buddha at a locality of Śāvatthi in the Kingdom of Kosala. The Buddha by then had visited innumerable villages and cities of many Janapadas Magadha, Vajji, and the like. It may also authentically be said that by that time hundreds of thousands persons mostly from Magadha, Vajji, Kosala had joined the Bhikkhu Sangha. The number of person from the Śākyan and the Koliyan clans joining the order by then was lesser in comparison to other. From the point of number too, for a rational teacher like the Buddha, it becomes irrational to impose the language of the minorities on the persons having majority number. The Buddhas never adopted an unnecessary and unnatural means for the achievement of the goal of their life. They always adopted for such purpose a middle path which work naturally and easily too. Hence, it is beyond the imagination to think that Gotama the Buddha had adopted his family language for public purposes. Thus, it seems, the term Sakā Niruttī does not refer particularly to the family language of the Buddha.

(b) Instead of using the family language, it is traditionally believed, Gotama the Buddha had adopted such a language which was common to the Buddhas to maintain the tradition of the Buddhas. Such is the reason why each of the Buddhas is honoured as a tantidhara (holder of the tradition).11 As this tradition is maintained by each Buddha through the use

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11 VibhA. p. 144, Vsm p. 27.
of the language of his predeceasing Buddha, that language is also called the *tanti*. It, being common to all the Buddhas may be termed as the *Buddha-nirutti* too.

The language common to the Buddhas is called the *M3labh*l*l*s*l because, as traditionally believed, through this language the human beings even belonging to the first aeon (*Idikappik*l) started talking (to each other). Thus this language (*bh*l*l*s*l) becomes the origin (*m3la*) of all the language of the world of human beings.\(^\text{12}\)

This has other reasons too of being called so (*M3labh*l*l*s*l *Ml*galabhh*l*l*s*l). It is through his language the boy Prince Siddhattha made the following first utterance immediately after taking his birth and before hearing and sound of any human being.

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“Aggo hamasmi, je44o hamasmi,
Se44o hamasmi lokasmi9.
Aynamantim1 f1ti, natthi’ d1ni punabbhavo.”\(^\text{13}\)
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It is again through this language, the Buddha immediately after his attainment of the Buddhahood, uttered the following first solemn utterance:

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“Yad1 have p1ubhavanti dhamm1
lp1ino jh1yato br1hma8assa,
Atthassa ka<kh1 vapaayanti sabb1
Yato paj1n1ti sahetudhamma9 ti”\(^\text{14}\)
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The language in which the boy Prince Siddhattha and the Buddha uttered the first utterances may also be designed as the *M3la-bh*l*l*s*l because it is through this very language Sahampati Brahml too originally made his first request to the Buddha, immediately after his attainment of the

\(^{12}\) VibhA. pp. 390-91.
\(^{13}\) MN. III, p. 118, *Nidnakath*l.
\(^{14}\) MV. P. 1.
Buddhahood under the Bodhi Tree at Uruvelā, to preach the Dhamma for the well-being of all suffering beings. Sahampati Brahmā made that request on behalf of the inhabitants of three worlds namely, the Klīma-bhava, the Rāma-bhava, and the Arāma-bhava. The language that Sahampati Brahmā had used while making request to the Buddha, was as under:

“Desetu, bhante, Bhagavā, dhammaṅga, desetu, sugato, dhammaṅga. Santi sattā apparaṇakkhajīrikā, assavannādhammassa pariḥyanti, bhavissanti dhammassa a001/or ti”\(^\text{15}\)

The same language may also be termed as the Brahmabhūtā not because of its use by Sahampati Brahmā as the medium of his conversation with the Buddha, but, perhaps, because of its use by the Brahmas of all Rāma-Brahmā-lokas excluding the Asasattā of the Brahma-loka, as their only lingua-franca.

There is still another reason for such view. It is called so because the purity of the language of the Buddha is preserved intact at the Brahma-loka after the disappearance of their Dhamma each time from the human world.

The language of the Buddha, which has been already referred to as Tanti-bhūta, Buddha-nirutti, Māla-bhūta, Brahma-bhūta, is also traditionally called Māgadhī-nirutti or Māgadhi-bhūta, to show its close relation with the kingdom of Magadha, the Buddha and the Buddhavacana as well.

\(^\text{15}\) Ibid. p. 7.

\(^\text{16}\) Abhs. II, pp. 719-20.
The Kingdom of Magadha is fertile in many respects. It is the cradle of many Indian religions as it is true in the case of Buddhism.

The Seat (Bodhimaśa) sitting upon which the Bodhisatta Siddhārtha had attained Buddhahood is the only place meant for all the Bodhisattas of all the times for such purpose in the whole universe. The seat is located on the bank of river Nerajar at Uruvel in the Kingdom of Magadha. The tradition mentions, as scripturised in the commentaries, that this is the beginning point of certain of this loka. A Bodhisatta in his final birth as the human being, after the grand renunciation gets naturally attracted towards this place. He practices the middle path (majjhimipada) and attains the Buddhahood. Immediately after the attainment of the Buddhahood, he makes his first utterance (paṭhama Buddhavacana) at this particular place.

As a result, the traditionalists also believe that this original language (Mālabhasa) appears, for the first time, on this earth each time with the appearance of human beings during the first eon of creation (ādīkappikā). This language remains in its developing stage till the period of its adoption by any Buddha and his Sangha as the only media of preaching his Dhamma for the well-being of many. With the setting of the Wheel of Righteousness in motion (Dhammacakkappavattana) by any Buddha at the Deer-park of Isipatana, the use of the pure form of the Mālabhasa (or so called Sakānirutti or Māgadhānirutti or whatsoever name given to the language of the Buddha), also simultaneously gets its tremendous motion. The range of its popularity goes on expanding, uninterruptedly, with the pace of its spread. The Buddhist Councils (Sāgāvā) give more perfection and a systematic and lasting literary form to that language. There comes a time when the three Piṭukas disappear one after other in the respective order. According
to Buddhism, every conditioned thing is impermanent and substance-less. So, a language too, because of these characteristics, gets various types of transformations. These transformations prepare conditions for the origination of a new language or dialect. A language, thus originated because of its new linguistic characteristics, receives different nomenclatures at different times and places. Similarly, the $M_3la-bh_1s_1$ also because of such natural laws and mainly due to the disappearance of the $Buddhavacana$ (Dhamma) receives gradual transformations and new nomenclatures.

The modern scholars may not agree with some of the traditionalist’s views and beliefs. However, with regard to the close relationship of Gotama the Buddha; his $Dhamma$; his language and the Kingdom of Magadha, both the modern and the traditionalist scholars have no major difference of opinion. According to the scholars of both these classes the close relation may be compared to that what a child has with his mother.

Perhaps, the Buddhist tradition, in order to show these indispensable relations, particularly with the language of the Buddhas, prefers to it as the $M_1gadh_2bh_1s_1$.

In the $Samantap_1s_1dik_1$, the celebrated commentator $Icariya$ Buddhaghosa explained the reasons for which the traditionalists mentioned that Gotama the Buddha by uttering $Sak_1 nirutti$ had referred to the use of the Buddhas’ own traditional language ($Sak_1 nirutti$) which later on came to be known as the $M_1gadhiko voh_1ro$ (VinA. III 1297). Among the modern scholars Welheim Geiger is the prominent one who prefers to stick to this view.17

(c) Some of the modern scholars are of the view that the Buddha always adopted the middle path for finding out a

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17 VinA. III, 1297.
solution to all sorts of problems. So he might have also adopted the middle path in the matter of selection of a fruitful language.

During the time of his advance, in Indian societies he observed the usages of many languages, but these may be classified under three general categories as under: (a) the use of the highly ornamental language of academicians and intellectuals; (b) the use of the undeveloped language of uneducated villagers, forest dwellers and tribal people; (c) the use of the developing mixed language of both common villagers and the use of city dwellers.

The ornamental language was spoken by only a small number of academicians working in the academic institutions, in the royal offices and by the Brāhmaṇas for conducting their religious sacrifices. The ornamental language was called Sanskrita (Sakkata) as it literally meant, it had been systematized at various stages and got its present pure but complicated and artificial form. It was also given the status of Deva-bhāṣā, since it, according to the Vedic scripture, was spoken by the Devas too. This language in ancient times, for many reasons was always out of reach for a major section of Indian population.

The languages other than the Sanskrit language, which were used by the common persons, were collectively known as the Prākṛita (Pākata) language. They are so called because they were not so much rigid in the application of grammatical rules like that of the Sanskrit language.

The languages under this category may be broadly divided into two divisions.

Just contrasted to the highly ornamental and grammatised Sanskrit language, there were some languages or dialects which were spoken by the illiterate villagers, tribal persons, forest dwellers etc. such language were just an unmodified
and natural mode of expression through the use of some symbolical and colloquial terms Desiya-sadda). The number of users of such languages was also insignificant.

The other languages or dialects falling under the category of the P\textsuperscript{1}ka\textsuperscript{1}-bh\textsuperscript{1}s\textsuperscript{1} were spoken commonly by both the city dwellers and the villagers. Such dialects were on the one hand much simpler in the nature of their structural forms than those of the Sanskrit language and on the other hand very expressive in comparison to that of the unmodified languages of uneducated villagers, tribal-peoples, forest-dwellers etc. Moreover in such languages, there was enough scope of the use of a number of alternative and inter-communicable and inter-exchangeable terms and other such words which were derived from both the Sanskrit and the Desiya-bh\textsuperscript{1}s\textsuperscript{1}. Because of such reasons, this middle language of the middle class people worked as a link of the two languages of the middle class people of extreme natures. Number of users of such middle languages falling under the category of the P\textsuperscript{1}ka\textsuperscript{1}-bh\textsuperscript{1}s\textsuperscript{1} was always larger than those of two extreme languages. Among such languages, M\textsuperscript{1}gadh\textsuperscript{2}, Ardham\textsuperscript{1}gadh\textsuperscript{2}, &aurasen\textsuperscript{2} Mah\textsuperscript{1}r\textsuperscript{2}s\textsuperscript{2}, Pais\textsuperscript{1}c\textsuperscript{2} and Apabhra\textsuperscript{9}sa, were prominent in ancient India.

During the time of the Buddha, Magadha became a larger and powerful independent state (Janapada). This too, like other states, had these three types of languages. The language which worked as a middle language linking other languages and dialects of the kingdom of Magadha was none but the M\textsuperscript{1}gadh\textsuperscript{2}bh\textsuperscript{1}s\textsuperscript{1}. It had other names too such as M\textsuperscript{1}gadh\textsuperscript{2}nirattti, M\textsuperscript{1}gadhik\textsuperscript{1}-bh\textsuperscript{1}s\textsuperscript{1} etc. This language was then developing fast as a popular systematized language. The name M\textsuperscript{1}gadh\textsuperscript{2}bh\textsuperscript{1}s\textsuperscript{1}, itself expresses its natural affinity with its native land Magadha. There came a time, perhaps during the time of the advent of the Buddha, when its popularity reached such and extant that it started enjoying
the honour of being the only language of common man (Jana-bhāṣā) of Magadha. It would not be very far from truth to say that it might have been accepted as the State Language of Magadha too.

The Kingdom of Magadha was surrounded by a number of states such as Anga, in the East; Cedi, Kasi, Kosala, Kapilavatthu in the West; Vesali, Malla in the North and Kaliṅga in the South. So, many words of the persons living in the bordering localities of those States had crept into the Māgadhī-bhāṣā. Because of the import of such words from the neighbouring states, it became so enriched that the citizens of the neighbouring localities of those countries Magadha too could follow it without taking much pain. Thus the Māgadhī-bhāṣā had covered a vast range of the Majjhimaṇḍa, the language of which had always played an important and dominating role over other languages of India. The Māgadhī-bhāṣā, being one of the most ancient languages, can be easily taken as an ancient and more developed language than other Indian languages of that period. Modern scholars, from philological point of view, consider that perhaps because of this reason the Buddha preferred to adopt Māgadhī-bhāṣā as the only medium of preaching his Dhamma. They also think that the Buddha even before his attainment of the Supreme Enlightenment had met common persons such as workers, labourers, farmers, businessmen etc. Naturally the dialects of the common people of the Kingdom of Magadha had left a deep impact on the language of the Buddha.

The five monks, whom he had delivered his first sermon for the first time, were from five well known Bāhmaṇa families of Kapilavatthu. All of them were well versed in their traditional lore of Vedic Sanskrit learning. They too had left Kapilavatthu long before and stayed at various places of the Kingdom of Magadha and finally at Uruvelā were they met
Bodhisatta Siddhattha. Because of their long stay in Magadha, their language might have been influenced by the \textit{M\textsubscript{1}gadh\textsubscript{2}bh\textsubscript{1}s\textsubscript{1}}. Some scholars opine that it is because of this reason Buddha might have preferred \textit{M\textsubscript{1}gadh\textsubscript{2}bh\textsubscript{1}s\textsubscript{1}} as the medium of preaching his \textit{Dhamma} to those five monks and consequently the \textit{M\textsubscript{1}gadh\textsubscript{2}bh\textsubscript{1}s\textsubscript{1}} became the own language (\textit{Sak\textsubscript{1}-nirutti}) of the Buddha and his \textit{Bhikkhu Sangha}.

The scholars forward one more reason in favour of the adoption of the \textit{M\textsubscript{1}gadh\textsubscript{2}bh\textsubscript{1}s\textsubscript{1}} by the Buddha. The Buddha did not want to introduce a new language for his own identification, because the work load of popularizing any new language might create many problems for the listeners. In such case the Buddha had to devote much time and effort for the formation of the grammatical rules of his new language, before preaching his \textit{Dhamma} in that language. But we find that the Buddha was preaching the \textit{Dhammacakkappavattana},\textsuperscript{18} \textit{Anattalakkhana},\textsuperscript{19} \textit{Dittapariy\textsubscript{1}ya}\textsuperscript{20} etc. soon after his attainment of the Buddhahood and also without framing special grammatical rules for that purpose. This shows that the Buddha did not introduce any such language which was totally a foreign language to his disciples. Moreover, introduction of a new language was not at all the aim of his life. What to speak of an individual with the begging bowl in his hands, even a mighty king enjoying the sovereign power also cannot impose a new language upon the subjects of his own or others’ countries, for any political gain. The Buddha’s aim was a noble one. The chief aim of his life was to inspire others to achieve the Supreme Bliss that he had himself achieved under the Bodhi Tree. This could not be achieved

\textsuperscript{18} Op. cit.  
\textsuperscript{19} Op. cit.  
\textsuperscript{20} Op. cit.
through linguistic change and searches. It required the change of notions towards one's own self and world. For such purpose, the true understanding of real nature of life was required. So the problem, for the solution of which the Buddha had discovered the middle path, was internal and purely mental in nature. And mental problems could not be solved by any linguistic solution.

The Buddha, being a practical and rational teacher, did not accept any such irrational and impractical step. In order to reach up to the mental level of the common people (jana) and in order to make his Dhamma understandable to them for their benefit, he had to adopt the language of the common person (Jana-bhāsā) of Magadha of his time.

To the support of this view, the Buddha did not allow his disciples particularly the Bhikkhus and the Bhikkhunis of his Sangha any liberty of making any choice of languages.

(d) Some of the modern scholars are of the views that the Buddha from his very childhood was brought up in a democratic environment of a democratic kingdom. The Buddha from the core of his heart was a great advocate of democracy. Hence, a democratic teacher like the Buddha could not curtail the range of freedom of any individual by means of dictatorship. In almost all cases he had adopted the democratic method to find their amicable solution.

On the basis of this, these modern scholars disagree with the traditionalist’s view. They say that the Buddha was an Omniscient One. He knew very well that one’s own dialect is the best means of acquiring and increasing the store of knowledge more and more within the shortest period and also without taking any unnecessary trouble. Moreover, the Buddha’s aim was to preach the Dhamma to render maximum of material benefit to the maximum number of persons. The Buddha being an impartial and rational teacher could not act partially to the Magadhani people by imposing
their dialect upon the non-Mūgadhan people. Similarly he also could not do injustice with non-Mūgadhan disciples by way of imposing the Mūgadhān-niruttī upon them against their wish. The Buddha was above all such favoritism. For such reason it became impossible for him to show his favour for the Magadhan people and disfavour for the people of other Janapadas neighboring to Magadha. Modern scholars say that the Buddha by uttering the terms Sakā-niruttī had allowed his disciples without making any discrimination of their caste, creed, community and country, full freedom to learn the Buddhavacana in their own language or dialect.

Among those who upheld this view, the names of M. Winternitz, T.W. Rhys Davids and H. Oldenburg are noteworthy. For the above mentioned reasons Rhys Davids and Oldenburg translate the much disputed passage which bears the ordinance made by the Buddha with regard to the choice of language as follows:

“I allow you, Oh Brethren, to learn the words of Buddha each in his own dialect.”

By interpreting thus the upholders instigate their critics to raise one serious criticism with regard to the conformity and the authenticity of the words uttered by the Buddha with those preached by the Bhikkhus and Bhikkhunis and with those enshrined in the Tipiṭaka. This criticism remains unattended, say rather unanswered by the modern scholars.

The traditionalists while upholding their traditional views were, in fact, capable of answering very reasonably the above mentioned criticism.

The traditionalists answer this criticism boldly stating that the Buddha never preferred the use of any particular language other than the language of the Buddhas for the purpose of memorizing and for the purpose of preserving the

\[21\text{ Vin. III (SBE) XX, p. 151.} \]
purity of their own language (Sak1-nirutti) and the Buddhavacana. If he had any inclination towards the M1gadh2nirutti, he could have categorically mentioned the name of this nirutti as he had categorically rejected the proposal of the use of the particular language Chandaso by name. According to the traditionalist, by uttering the terms Sak1-nirutti, the Buddha had also simultaneously allowed full liberty to his disciples to learn the Buddhavacana each in his own language or dialect only for the purpose of their clear understanding. This interpretation does not carry any special significance because for such purpose one does not require any instruction from the Buddha or any person. It is a natural phenomenon that one will understand something perfectly in his own dialect. The traditionalists further argue that the language of the Buddha could not be identified with any language or dialect of any Janapada of the time of the Buddha, because these languages, say for example M1gadh2 were all in their developing stage, whereas the language of the Buddha was already a developed and perfect one. The Buddha never used an imperfect language. The traditional purity of this language was maintained by the innumerable Buddhas and in the absence by the Brahms. The language of the Buddhas and particularly that of Gotama the Buddha was so perfect, so sweet, so soothing and so familiar that not a single complaint came from any corner of the country of the Buddha against the use of that. According to the traditionalists, the Buddha also did not label his language as the M1gadh2nirutti, because he did not want that his language should bear some regional or sectarian colour, for which he should be blamed in times to come.

There is no disagreement among the ancient and the modern traditionalist scholars with regard to the dominance of the M1gadhi-nirutti in many respect even then the language of the Buddha cannot be identified with that of the M1gadhan people of the time of Gotama the Buddha.
A Buddha would never deliver a discourse on any such topic which had not been touched by the Buddhas prior to him. All the Buddhas deliver their discourses on the same topics and in a set and pet stereotyped style of language having some sort of selected constituent words. Some of these were found used both in the language of the Buddhas and in the language of the Māgadhā people with the same meaning. But some words which were commonly used in the Māgadhniruttī, had been used in the language of the Buddhas with some specific and technical meaning. The senses for which those had been used in the language of the Buddhas were uncommon to the usage of the Māgadhā people and even unheard by them.

Some of the modern scholars and philologists have examined these two languages from grammatical and philological perspectives. They have found some of the chief distinguished features of the Māgadhāniruttī, missing in the language used by the Buddha. Wilheim Geiger in the Introduction of his Pāli literature and language has mentioned some of these weighty arguments which have been often argued against the view that the language of the Buddha or Buddhas was a dialectical form of Māgadhā or based on it.

Besides these all the traditionalists have one more considerable argument in their favour. According to them, the Buddha also knew a number of languages of non-human beings including the spirits and the gods. But he preferred to use the Mābhrī, even when he had to converse with the spirits and the gods. Reason, behind this was that he had to preach his Dhamma not only for the well being of human beings but also the well beings of heavenly ones, and many

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others. For such purpose he had to make a choice of using the M3la-bh1s1 or the original language of all the Budhas because this was the only language commonly understandable by the maximum classes of beings. Hence, the Bhikkhus and the Bhikkhunis were also advised by the Buddha to preach his Dhamma in that traditional language (Sak1ya niruttiy1).

The language of the Buddha and the same as adopted later on by the Sangha were not labeled by any particular name at its early stage. Perhaps, it did not earn any name even up to the period to the advent of Buddhaghosa. It is in his commentaries, the contents (Buddhavacana), of the PiAuka for the first time had been referred to as the Pali.23 But the term Pali did not refer to the language in which the Buddhavacana had been compiled in the form of the TipiAuka. Neither the language used by the Buddha nor the same used in the composition of the PiAuka was even designated as the M1gadh2bh1s1 by him. Icariya Buddhaghosa went to Sri Lanka and studied there all the commentaries. He translated them into the M1gadh2 language.23 Here, the M1gadh2bh1s1 did not refer to the M1gadh2language of the Buddha and also it did not refer to the language of the M1gadhan people of the time of the Buddha. The M1gadh2bh1s1 of the A4hakath1 commented by him referred to the language of the people of Magadha kingdom of his time.

Thus the language of the Buddha and the language of the people of Magadha Kingdom of his time should thus be clearly distinguished.

23 “Im1ni t1va p1liya9 a4hakath1ya9 pana ...” Vsm. Ch. P. 107.
An exploration of Venerable U Silananda’s book “Pali Roots in Saddanä”

Bhikkhu Nandisena

Abstract

The book Pali Roots in Saddana: Pali Roots in Saddana Compared with Pinakayada Dhana by Venerable U Silananda (1927-2005) is a useful work of reference for Pali students, Pali scholars, and to those interested in translating from the Pali into English or other European languages. Although this book was published in

1 Bhikkhu Nandisena, originally from Argentina, is the Abbot of the Dhamma Vihara, Mexico. http://docs.google.com/Doc?id=ah7ht8cdqi64_135m7cqc.
2 Venerable U Silananda (Silanandabhivamsa) (1927-2005) was founding Rector of International Theravāda Buddhist Missionary University (ITBMU), Myanmar, from 1999 until his death; abbot of Dhammananda Vihara, Half Moon Bay, California; spiritual director of the Dhammachakka Meditation Center, and Centro Mexicano del Buddhismo Theravāda A. C. He was awarded the title of Aggamahapandita for his learning achievements and wisdom in 1993; Agga-maha-saddhammajotikadhaja in 1999 and the highest one Abhidhaja-agga-maha-suddhammajotikadhaja in 2005 for his tireless and selfless service to the Buddha-sasana.
3 By Centro Mexicano del Buddhismo Theravāda A.C.
2005 and it is also available online free of charge, it has gone mostly unnoticed. Therefore the 2nd conference of the Association of Theravada Buddhist Universities (ATBU) is a good venue to share what this book is about and how it can be used to enhance our knowledge of the Pali language in which the Theravada scriptures are recorded.

Introduction

In 1977, the late Venerable U Sālinanda published a book in Myanmar language, a comparative study of Aggavaśa’s Saddanṭi Dhatumāl with the Pāḷinḍa Dhatupāṇa. I understand that his book is still available in Myanmar. The Saddanṭi Dhatumāl is the ultimate reference for those who wish to learn the Pali roots as the Pāḷinḍa Dhatupāṇa is for those who wish to learn the Sanskrit roots. In his original book published in the Myanmar language Venerable U Sālinanda not only shows all the approximate 1800 Pali roots with their meaning, and the corresponding Sanskrit roots, but he also points out to errors he found in Aggavaśa’s work.

In 1995, when I was studying Pali with Venerable U Sālinanda at his old monastery in Daly City, California, United States of America, I discovered his comparative study of Saddanṭi Dhatumāl with the Pāḷinḍa Dhatupāṇa in the Myanmar language. Since the main part of the book, the comparison between Pali and Sanskrit roots, was in Pali-Myanmar script, I decided to transliterate it into Pali-Roman script.

When the transliteration was finished, we thought it would be a good idea to revise it, root by root, add the meanings of the roots in English and Spanish, and write an introduction and a guide so others, in particular scholars and students of

\[\text{http://www.btm.org/files/pdf/dhatu.pdf}\]
Pali and Sanskrit, could benefit from his work. After many hours of sitting together working with this material, now at his new DhammanandaVihīra in Half Moon Bay, the book was completed in August 1999.⁵

After the book was completed, we looked for and found a publisher in Mexico, and submitted the book material for publication. But, as it may be the case with other books, the material languished in the publisher’s hands, and year after year passed by. At the beginning of 2005, Venerable U Sālinda got sick, the book still unpublished, and he passed away in August. Before he died a long-time disciple⁶ of Venerable U Sālinda approached me and offered help to print the book as a way of honoring him. And in this way the book was printed by the end of 2005 as Dhamma Dīna.

After the book was published and we had the boxes delivered to DhammanandaVihīra in Half Moon Bay, we gave a few here and there, sent boxes to Taiwan and México, but soon it was forgotten. Some people told me that the book was too technical; that Dhamma Dīna books should be easy to read and understand. So, since 2005, many boxes of books are languishing in the garage of DhammanandaVihīra.

I am now glad to have the opportunity to bring it back to life at the panel of Pali literature of the 2nd conference of ATBU. The late Venerable U Sālinda was a great Pali scholar and having the chance to present a paper about his book at this distinguished venue is to me both a way to honor him and an opportunity to briefly explore its contents hoping to be able to elicit its merits so it becomes for many an indispensable work of reference for the study of Pali.

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⁵ This paragraph and the next have been taken and adapted from my preface to the book.

⁶ Sukhavati Tran.
Exploring the book “Pali Roots in Saddan2ii”

The following are the contents of the book: Preface, Introduction, Guide to Pali Roots, Abbreviations, Bibliography, Pali Roots in Comparison, Meaning of Pali Roots and About the Author. The main part of the book consists of two sections: (1) *Pali Roots in Comparison* and (2) *Meaning of Pali Roots*. These two sections are presented in tabular form. The first one contains the comparison between Pali and Sanskrit roots. The following is an image of part of the first page.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a9 sa</td>
<td>sa&lt;gh1te= accumulating; collecting</td>
<td>VII 384</td>
<td>a9 sa</td>
<td>sam&lt;gh1te</td>
<td>X 371</td>
</tr>
<tr>
<td>aka</td>
<td>ku4lga8tiya9</td>
<td>I 12, 210</td>
<td>ak a</td>
<td>ku4lly19 gatau</td>
<td>I 829</td>
</tr>
<tr>
<td>aki</td>
<td>lakkha8e=marking; mark</td>
<td>I 16</td>
<td>ak i</td>
<td>laks8e</td>
<td>I 87</td>
</tr>
<tr>
<td>aki</td>
<td>lakkha8e = marking (sa001Ba)</td>
<td>VIII</td>
<td>a&lt;ka</td>
<td>pade laks8e ca</td>
<td>X 382</td>
</tr>
</tbody>
</table>

The first column lists all the Pali roots in alphabetical order following the Pali alphabet. The second column has the meaning of the roots, first in Pali following Aggava9 sa’s explanations in the *Dhitum1/1*, and then the English and Spanish translation of its meaning separated by the “‖” sign. The third column shows the group to which the Pali root belongs and the page number in which it is found in the *Dhitum1/1*. The fourth column shows the corresponding Sanskrit root followed by its meaning and group and number from the *Dhitup14ha* in the fifth and sixth column respectively.

For example, the first root “a9 sa” has the meaning of “sa<gh1te” which means “accumulating” or “collecting”; and in Spanish, “acumular”, “juntar”, “agregar”. It belongs
to the 8th conjugational group and can be found in page 348 of the *Dhātumāl*.

In this case the Pali root “ānisā” has a similar corresponding Sanskrit root which belongs to the 10th conjugational group of the *Dhātupāha*.

The first main section of the book, *Pali Roots in Comparison*, has more than 300 pages, and it is followed by a second section, *Meaning of Pali Roots*, which shows all the meanings and corresponding roots. The following image of part of the first page will illustrate what this section is about.

<table>
<thead>
<tr>
<th>Root Meaning</th>
<th>Pali Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>akkosane = abusing; insulting</td>
<td>khusi VIII 347</td>
</tr>
<tr>
<td>akkose = insulting; abusing</td>
<td>bī 1 200, sapa I 121</td>
</tr>
<tr>
<td>akkhepe = throwing</td>
<td>sara VIII 335</td>
</tr>
<tr>
<td>aggagamane = going first; leading</td>
<td>pura I 136</td>
</tr>
<tr>
<td>(padhṅgamana, paṭhamañëvamana)</td>
<td></td>
</tr>
<tr>
<td>aggisadda-pakkhepa-maddanesu =</td>
<td>mu 1 54</td>
</tr>
<tr>
<td>sound of fire; putting in, throwing in and crushing</td>
<td></td>
</tr>
<tr>
<td>acchane = sitting (nis₂dana)</td>
<td>sa₉-kase I 190</td>
</tr>
</tbody>
</table>

This section has only two columns. The first one lists all the Pali meanings of roots ordered according to the Pali alphabet, while the second column shows the Pali roots that correspond to that meaning. For example, to the Pali meaning of “akkosane”, insulting, corresponds the root “khusi” of the 8th conjugational group. The second meaning “akkose” which also is translated as “insulting” corresponds to two roots, “bī” and “sapa”, both belonging to the 1st conjugational group. This section is relatively shorter, if compared with the previous one, with approximately 70 pages.

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7 All references are to the Sixth Buddhist Council edition in Myanmar script.
After preparing the two main sections of the book, it was decided to add an introduction and guide where other relevant information would be included. Venerable U Sālīnanda wrote the introduction where he first gives some background information such as why he decided to write this book and the relation between Pali and Sanskrit. Also in the introduction he explains the meaning of the word “dhūtu”, root, according to the ancient Pali grammars and provides useful insights on the Saddanāti and its author and the way old Pali grammars are structured.

To complement the introduction we prepared a guide where the eight conjugational groups together with their conjugational sign are shown in tabular form. The following is an image of this table:

<table>
<thead>
<tr>
<th>Group</th>
<th>Group Name</th>
<th>Total Roots</th>
<th>Conjunctional Sing (Vikaraṇa)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Bhuvaḷdīgaṇa</td>
<td>1110</td>
<td>अ (Vikaraṇa)</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>Rudhvaḷdīgaṇa</td>
<td>18</td>
<td>त (Vikaraṇa)</td>
<td>“-7” to be inserted after first syllable</td>
</tr>
<tr>
<td>III</td>
<td>Divyaḷdīgaṇa</td>
<td>104</td>
<td>य (Vikaraṇa)</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>Svādīgaṇa</td>
<td>30</td>
<td>इ (Vikaraṇa)</td>
<td>“-8” is not an indicatory letter</td>
</tr>
<tr>
<td>V</td>
<td>Kiyādīgaṇa</td>
<td>32</td>
<td>ई (Vikaraṇa)</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>Gaṇadīgaṇa</td>
<td>10</td>
<td>उ (Vikaraṇa)</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>Taṇḍīgaṇa</td>
<td>14</td>
<td>ऊ, य (Vikaraṇa)</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>Curḍīgaṇa</td>
<td>399</td>
<td>ए, ऐ (Vikaraṇa)</td>
<td>“-ॆ” indicates strengthening of vowel of 1st syllable if not already long or followed by double consonant.</td>
</tr>
</tbody>
</table>

These are the eight groups in which Pali roots are distributed. The first column lists the eight groups in roman numbers while the second shows their names in Pali. The third column tells us the approximate number of roots.
belonging to each group. The fourth column provides the conjugational sign of the corresponding group while the last column contains remarks needed to be taken into account when forming the base. For example, the 8th group is called “cura”, the group beginning with the root “cura”, stealing. This group has 399 roots and its conjugational signs are “8e” and “8aya”. The letter “8” is called an indicatory letter used to signify strengthening of the vowel of the first syllable of the root if it is not long or followed by a double consonant.

The guide also contains two tables: (1) Forming Verbs from Root and (2) Forming Nouns from Root. These tables illustrate the process of forming verbs and nouns from roots. The book also includes a bibliography, abbreviations and Pali Alphabet pages.

Conclusion

In this paper I have briefly explored the contents of the book Pali Roots in Saddan2i by the late Venerable U S2l1nanda. Every student of Pali, either when studying the formation of words or conjugation of verbs or when reading the explanations of the commentaries (a4hakath1) and sub-commentaries ($2k1), will eventually have to deal with roots or face a dead-end in his or her study. Why is that? Because, as Venerable U S2l1nanda says, “most words in Pali as well as in Sanskrit are made up of a root and a suffix”.

Since the root is the essential and basic element of almost every word we encounter in Pali, knowing about the root will definitely enhance our knowledge and understanding of the language. And that is what this book provides based in one of the most authoritative Pali grammars ever written: Aggava9 sa’s Saddan2i. And not only that, using Pali Roots in Saddan2i is a timesaver because our respected author was able to compile in a handy and well-organized format what
An Exploration of Venerable U Sālinanda’s Book “Pali Roots in Saddanāṭi”

would take uncountable hours if one were to chose to browse the complete Saddanāṭi for the same kind of information.

Personally, I have benefited from helping Venerable U Sālinanda to prepare and edit his book, and also, after it was finished, it has become an indispensable reference to my work of translating from Pali into Spanish. I believe others will find it useful too, so download it online or let me know if you want a free printed copy.
Pali literature in Thailand in the post-nineteenth century, which is in Rattanakosin Era (1782 – Present), can be categorized into two groups, that is,

1. Literary works concerned with the Triple Gems
2. Literary works concerned with situations and events.

1. Literary works concerned with the Triple Gems

1.1 Biography of the Buddha

There are two episodes of biography of the Buddha named Pathamasambodhi, that is, (1) the episode written in the reign of King Rama I, and (2) the episode written by Supreme Patriarch H.R.H. Prince Paramanujitajinorasa.

In the doctoral dissertation “The Thai version of Pathomsombodhikatha by the Supreme Patriarch H.R.H. Prince Paramanujitajinorasa: content relation to other

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1 Rev. Nun Vimuttiya also known as Associate Professor Dr. Supaphan Na Bangchang. She is the Head of International Tipiṭaka Hall, Faculty of Arts, Chulalongkorn University, Bangkok, Thailand. She is a renowned Pali scholar of Thailand. She has published several books on Pali language and Buddhism. Her works include The Evolution of Pali Literatures in Thailand: Inscriptions Legends Chronicles Letters Announcement; The Evolution of Suttantapiṭaka Pali Literatures Composed in Thailand; History of Pali literature in India and Sri Lanka; Pali Grammar.
"biographies of the Buddha," Anant Laulertvorakul summarized that

Pathamasambodhis are the biography of the Buddha which apparently belongs to Tai people. They are popular among the Thai Yuan, Thai Isan, Lao, Thai Khoen and Tai Lue before spreading among people who live in the central part of Thailand as well as to the Mons and the Cambodians. They were written in nine languages: Pali, Mon, Cambodian, and 6 different Tai dialects: Thai (Siam), Thai Yuan or North Thai, Thai Isan or Northeast Thai, Thai Khoen, Tai Lue and Lao; in three scripts: Khom, Mon, and Dhamma scripts. The most original version is the Pali version of Pathamasambodhi, written in Dhamma script, which, as evidence indicates, has been composed in Lanna Kingdom for more than 500 years. It is the source of many versions of Pathamasambodhi in Tai dialects, which was to be finalized in the version of which was written in the reign of King Rama I, and of Prince Paramanujitajinorasa in the reign of King Rama III (1824/2367 B.E. – 1851/2394 B.E.)

The original content of Pathamasambodhi was developed into three groups:

1. **Pathamasambodhi which contains episodes of the Bodhisatta’s life** that narrates the life of Bodhisatta in the Dusit Heaven until his enlightenment, appearing in Lanna version,

2. **Pathamasambodhi which contains a full biography of the Buddha** that narrates the life of the Buddha, appearing in Pali version and the Thai version, which was written in the reign of King Rama I,

3. **Pathamasambodhi which contains a history of Buddhism** that narrates the life of the Buddha, including the story of his religious establishment, his chief disciples, his relatives’ ordination, the next Buddha, relic distribution,

The Pali and Thai versions of Pathamasambodhi written by Supreme Patriarch H.R.H. Prince Paramanujitajinorasa are more complete than any other versions. Also some minor details and the place of Māradhitas’ episode are different, that is, they are corrected according to the Tipiḍaka (Pali Canon) and the Commentaries. Questions and answers are inserted to explain some topics from the biography. (S.N. Bangchang 1990/2533 p. 170)

1.2 Dhamma Essences

There are four Pali works concerning dhamma essences, all of which were written by King Rama IV (1851/2394 B.E. – 1868/2411 B.E.).

1.2.1 Paramarājovāda: Pali Royal Guidance

Paramarājovāda was written in Ariyaka script (the script developed by King Rama IV to write Pali) in 1832/2375 B.E. that is in the reign of King Rama III, when the author was a Buddhist monk named Vajiraṇa Bhikkha. The Pali work was to give his student, namely Paññagga, who was very ill.

The work begins with a verse from Tipiḍaka:

“Appamatū manussanam hi lēyya
namā suporiso careyya-dittasīsova
nathī maccussa nāgamoti
iti idam bhagavaṇān vuttam.”

Short is man life, a good man should scorn it.
Live like the man whose head is on fire;
Because death never fails to come.
Thus the Buddha said.
(Sagāthāvagga Marasaṇyutta Pathamaṇyusutta)

There was explanation of the above verse to show the truth of short life and to emphasize two ways of practice, i.e.,
1. mindfulness of death (*maranānussati*), realization of their short life as a fire on their heads,

2. seeking ways for refuges, such as making merit and behaving righteous conduct. (S.N. Bangchang 1990/2533 p. 356)

1.2.2 Dhammapariyāyagāthā: Dhamma Description in Verses

The work which consists of 84 Pali verses in Ariyaka script, was written in 1845/2388 B.E. in the reign of King Rama III, when the author was Vajiraṇṇa Bhikkhu.

It consists of two parts:

1. the supreme praising to the Triple Gems, in which disciples’ qualities were emphasized to point out what a monk should do to develop his mindfulness and wisdom.

2. worth of humanity: lofty mind, which was analyzed to suggest that most humans lose their lofty mind and suffer, because of craving, and dreaded to uncertainty and upsets. Thus those who do not know the truth should begin with asking those who are expert in the doctrine. (S.N. Bangchang 1990/2533 p. 360)

1.2.3 Catumanussadhammo: Four Doctrines of Human Nature

It is assumed that the work in Ariyaka script was probably written when he was Vajiraṇṇa Bhikkhu in the reign of King Rama III.

The work begins with three Paṭṭhayāvatta verses of invocation to praise Triple Gems. Following content in prose consisted of three parts:

1. *Mātikā*, pointing four doctrines for human nature:

1. nirassāsakadhamma: Doctrine for exhalation as same as non-exhalation
2. durassāsakadhamma: Doctrine for evil exhalation
3. svāssāsakadhamma: Doctrine for good exhalation
4. paramassāsakadhamma: Doctrine for most excellent exhalation

2. *Niddesa*, defining each Mātikā in short

The total essence of the work is to analyze concept and practices which are unbeneficial and beneficial, according to the Buddha’s doctrine. The analysis is ingenious in its real essence according to the true nature of things, without any faiths. (S.N. Bangchang 1990/2533 p. 363)

1.2.4 **Phra Gāthā Sansern Phrad Dammavinaya : Verses of Praising Doctrine and Discipline**

The verses were written in 1854/2397 B.E., which was the third year of his reign. The manuscript of the work consists of 40 verses, which were quoted by The Patriarch Sā in his work in Thai language, namely, *Kassapasanyuttāgatasutta*. The Pali work quoted there, without invocation and epilogue, can be summarized into eight topics:

1. the values of the Buddha and his doctrine to human life
2. the problem of wrong views, much of which were inserted in the Buddha’s doctrine
3. the cause of the problem that those who long for gaining and worship tell the wrong doctrine to those who do not perceive the Buddha’s doctrine in order to deceive them
4. necessity of spontaneous solving of the problem
5. methods of solving the problem - Right-viewed wisdom was suggested in order to consider the doctrine and practice.

6. right principles of wisdom, according to the Buddha’s doctrine, which is for detachment

7. necessity of wisdom for solving the problem

8. designation for one who applies wisdom is “saddhammayuttika – those who know and practice rightly according to the Buddha’s doctrine”.

The readers’ wisdom will be aroused to consider along the topics to appreciate their Buddhist status and realize the duty of a Buddhist to practice for themselves and the religion. Therefore, it can be said that the 40 Pali verses, which clearly showed the genius of King Rama IV in propagation, is an excellent Pali doctrinal work in the Rattanakosin Era. (S.N. Bangchang 1990/2533 p. 367 – 372)

1.3 Chants

Chants which were composed by King Rama IV can be categorized into five groups, that is,

1.3.1 Triple Gems chants
1. Morning and Evening chants
2. Tiratanapanâmagâthâ
3. Saraṇagamanâussaraṇagâthâ
4. Namokâraṭṭhakagâthâ
5. Ratanattayappabhâvbhiyâcanagâthâ

1.3.2 Chants in Buddhist days
1. Visâkhapûjâgâthâ
2. Atṭhamûpûjâgâthâ

1.3.3 Chants to request Chanting and dedicate merit
1. Dhammaârâdhanâ
2. Devatâpattidânagâthâ
3. Sabbapattidānagāthā

1.3.4 Chants from doctrines and disciplines

1. Mokkhupāyagāthā
2. Ovādapātimokkhādipāṭha

1.3.5 Chants for the Triple Gems and sacred spirits’ protection and prosperity

1. Chant for the Royal Ploughing Ceremony
2. Chant for the Royal Rain Ceremony
3. Chant for rain
4. Pakkhagānāvīdhānagāthā

These chants, especially 1.3.1 – 1.3.4, have been popular among Thai Buddhists from the period to the present day.

1.4 Inscriptions

In Rattanakosin Era there are many Pali inscriptions, many of which were carved on a Buddha image’s base. The inscribed text can be sorted into three groups, that is,

1.4.1 Incription to Express Wishes

Wish of the merit maker was mostly displayed with the message “Nibbānapaccayo hotu – May (the merit) be the cause of Nibbāna.” Some inscriptions bear different messages, for example:

The inscription behind the timber frame of the stone Buddha image, Wat Chiang Man, Chiang Mai, made in 1790/2333 B.E. It is inscribed that the Ruler Setthā and his wife invited people to restore Buddha images. At the last sentence are Pali messages that “Sabbe sattā averā hotu. Nibbāna paccayo hotu – May all beings be free from enmity. May (the merit) be the cause of Nibbāna.”

The inscription at the base of the Buddha image, Wat Sri Koed, Chiang Mai, made in 1820/2363 B.E. It reads:
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“Arattamaggapalaniññapaccayo hotu me niccam – May (the merit from making the image) bring me directly to arahattamagga, arahattaphala and Nibbāna.”

The inscription at the base of the Buddha image, Wat Muen Kong, Chiang Mai, made in 1971/2514 B.E. The message is in local Pali that ‘Dīghāyuñuvannāsukkhāṃbālam (Dīghāyuko āyuñño sukhaṃ balaṃ) – be long (and prosperous) in life, appearance, happiness and healthy.’

Furthermore, in any Buddhist temples, especially located in the North, there are many inscriptions of chants and wishes which imply the goal of local people in each period of the society. Here is an example of the inscription done by the Ruler Mahāvaṃsa at Jaehaeng Pagoda, made in 1846/2389 B.E.

“Nibbānapaccayo hotu imin puññakammena ahami yāva buddhaṃ appatto saṃsāre saṃsāranto mā caturāpāye uppajjeyyaṃ kudācanaṃ devesu manusseso uppajjamanevassaṃ bhave catūhi sampattikehi sampanno saddhīsilaccasutahiri-ottappapaññāsānkhātana sattaaīyadhanaṇā sampanno dasa-puññakiriyāvathuṃ katvā anāgata viriyādhiko bodhisatto ariyametteyyabuddhasaṅcante catuṇāsambhīdiyāgūnaṃ paṭimaṇḍinā (arabhanti-pāduranayaṃ) evaṃ paṭthanā samījjanantu me niccamā ḍhuvaṃ.”

May this merit be the cause of Nibbāna. As long as I have not attained a Buddhship, while I wander in the life-cycle, may I not be born in the four states of misery, be with the four accomplishments

2 Sampatti: four accomplishments
1. gatisampatti : accomplishment of birth; fortunate birthplace; favorable environment, circumstances or career
2. upadhisampatti : accomplishment of the body; favorable or fortunate body; favorable personality, health or physical conditions
3. kālasampatti : accomplishment of time; favorable or fortunate time
4. payogasampatti : accomplishment of undertaking; favorable, fortunate or adequate undertaking.
in the born place, and complete with 7 noble treasures, which are saddhā – confidence, sīla – virtue, hiri – moral shame, ottappa – moral dread, būhusaccā – great learning, cīga – liberality, paññā – wisdom. After fulfilling puñnakiriyāvatthu – bases of meritorious action may I be a future energetic Bodhisatta, may I be decorated with the qualities of a noble man, such as four pāśambhidās – discriminations in the presence of the Buddha Metteyya (as in Arabhantipaduranayasutta). May these wishes be always complete to me.

1.4.2 Inscription Bearing Statement of Nibbāna

Some inscriptions carry some short statements of Nibbāna that “Nibbāna paramaṃ sukhaṃ”, for example, the inscriptions at the base of the Buddha image at Wat Muen Lan in Chieng Mai, made in 1880/2423 B.E. in the reign of King Rama V and at Wat Saimool, made in 1936/2479 B.E. in the reign of King Rama VIII. These works were done by leaders and locals.

Inscription which contains special messages is as follows:

The inscription at the base of the Buddha image at Wat Tham Khaob Bandai It, Petchburi, made in 1909/2452 B.E., which is in the reign of King Rama V. Short Pali message was

1 Puñnakiriyāvatthu: ten bases of meritorious action
1. dāna : meritorious action consisting in generosity; merit acquired by giving
2. sīla : by observing the precepts or moral behavior
3. bhāvanā : by mental development
4. apacāyana : by humility or reverence
5. veyyāvacca : by rendering services
6. pattidāna : by sharing or giving out merit
7. pattānumodanā : by rejoicing in others’ merit
8. dhammassavana : by listening to the Doctrine or right teaching
9. dhammadesanā : by teaching the Doctrine or showing truth
10. diṭṭhujukam : by straightening one’s views or forming correct views.

(P.A. Payutto, Dictionary of Buddhism, number 177, 89)
carved that “Saṃsāre saṃsārantānaṃ nātthi santi param sukhāṃ” followed by a Thai translation “this message means that no happiness to those wandering in life cycle than peace.” This inscription was done by Duke Joan Albrecht, the German prince, who came to the temple and made the inscription declaring a universal doctrine, coincident to Buddhism and Christianity. (S.N. Bangchang 2529/1986 p. 257)

2. Literary Works Concerning Situations and Events

2.1 Legend and Chronicle

2.1.1 Saṅgītiyavaṃsa

The Pali work are written by Phra Bimaladhamma (Somdej Phra Vanarata) in 1789/2332 B.E. in the reign of King Rama I. It is the first Pali work composed in Rattanakosin Era. It belongs to the “chronicle” genre of the Pali Literature, and has its theme the history of the canon compilation and succession of the Buddhism in India, Ceylon, and Lanna. This then follows the order of the Ayudhya kings and some historical events in the Ayudhya Era to Rattanakosin Era. The work emphasizes the contribution of King Rama I and his brother to the Council for the sake of national morals and wisdom. The work ends with the benefit of Buddhism patronage, particularly to inherit the Tipiṭaka, and the disappearance of Tipiṭaka scripture and the Buddha’s relics. (S.N. Bangchang 2529/1986 p. 372 – 376)

The author followed traditional structure and style of the Pali chronicles literature as well as the style of its own. In the initial part of the work was the Tipiṭaka council and its succession in India and Ceylon, which are quoted profusely from Mahāvaṃsa, and in Lanna, which is quoted from Jinakīlaṃūpākaraṇaṃ. This part can be said that it is presented with traditional style with the matters being
sequenced in chronological order of the Buddhist events. However, in the later parts the contents are sequenced in the order of king and prominent events in each reign for which most details are not concerned with Buddhist events. Laudation of King Rama I for his patronage of Buddhist Council is specially emphasized.

2.1.2 Mahāyuddhakāravaṃsa

2.1.3 Culayuddhakāravaṃsa

Mahāyuddhakāravaṃsa is a Mon chronicle, depicting King Rājādhīrāja (Rajadhira)’s war with Burmese, whereas, Culayuddhakāravaṃsa is an Ayudhya chronicle. Both were written by Somdej Phra Vanarata who wrote Saṅgītyavaṃsa.

The manuscripts of Mahāyuddhakāravaṃsa are not found at present. Luckily, two manuscripts of Culayuddhakāravaṃsa exist and are preserved at the National Library, Bangkok. Culayuddhakāravaṃsa depicts sequenced story of first king of Ayudhya Kingdom until King Indarāja in 1453/1996 B.E that is coincident with the Ayudhya Chronicle, which is written in Thai by the same author.

The structure of the Pali chronicle follows usual chronicle. Differently from any Pali chronicles, the work begins with the biography of the first Ayudhya king, followed by prominent events in chronological order of the Ayudhya kings without invocation, epilogue and content linked to the Buddha and history of Buddhism. Compared to Saṅgītyavaṃsa, it can be seen that the style of the two chronicles is remarkably similar, particularly on Ayudhya historical events. Culayuddhakāravaṃsa is, however, more detailed because it was intended to be an Ayudhya chronicle. (S.N. Bangchang 2529 / 1986 p. 376 – 382)

2.1.4 Gāthā Phra Ratcha Phongsawadan Krung Rattanakosin Sangkhep: Short Versified Chronicle of Rattanakosin Kingdom
The work was composed by King Rama IV when his queen, Somanasavadhanavati, passed away in 1852/2395 B.E. It depicts the biographies of kings and relatives in the Chakri Dynasty who are related by blood with the queen. Similarly to usual chronicles, it narrates the eminent works of each king, particularly the author’s Buddhist works. Rightness of his throne is also added. At the end he requested the monks for felicitation of his meritorious works because he believed that it would bring him long life on his throne. (S.N. Bangchang 2529/1986 p. 386 – 390)

2.1.5 Gāthā Tamnan Phra Kaeo Morakot: Versified Legends of the Emerald Buddha

The Legend is composed by King Rama IV in 1854/2397 B.E. in three languages, i.e., Pali, Thai and English. The Pali part is versified into 72 verses.

The versified legends are different from Ratanabimbavaṃsa, the old legend of the Emerald Buddha written by Phra Brahmarāja in Lanna Era in 1453/1996 B.E.

The legend presented in Ratanabimbavaṃsa is miraculous, beginning with the origin of the Emerald Buddha that Sakka god gave Venerable Nāgasena a bar of emerald, which was later carved into a Buddha image by Vissukamma god. Then it depicts the installation of the image in cities of Lanna. Initiation of his creation was given by the author that several versions of legends composed in Cambodia, Laos, Lanna for which ideas appeared to contradict, bringing out suspects. Books and evidences which no one could reject were collected to write this work. Therefore, it depicts the incidents as the evidence appeared. (S.N. Bangchang 2529/1986 p. 415)

The work begins with the installation of the image in Chiang Rai, then in Lampang for 32 years, in Chiang Mai for 84 years, in Luang Phra Bang for 12 years, and in Vientiane for
215 years. In 1779/2322 B.E. King Rama I, who conquest the Kingdom of Laos, conveyed the image to the Royal Temple, Bangkok. The image has been revered by every king of the Chakri Dynasty. In the reign of King Rama IV, paints of the image in three-season adornments were given by the king to foreigners who never saw the image. The Pali, Thai, and English versions of the legend are thus composed to inform people, including westerners. (S.N. Bangchang 2529/1986 p. 392)

2.1.6 Gāthā Tamnan Phra Sāyana: Versified Legend of Sāyana Buddha Statue

The work is composed into 30 Pali verses by King Rama IV in 1857/2400 B.E. It is inscribed in Khom script behind the statue of Phra Sāyana, installed in the ordination hall of Wat Padumavanārāma, Bangkok.

It depicts the history of Phra Sāyana that the author received the image from Laos. The image is famous for rain ordination. It was thus desired in the work that Thai people revere the statue and the statue ordains seasonal rain. (S.N. Bangchang 2529/1986 p. 393 – 395) The work ends with his wishes that “The King (the author) does not have an audacious wish to be a Buddha, as many other people, because the wish is not a peaceful way. He only wishes the end of sufferings in the way that should be to an ordinary man.” (S.N. Bangchang 2529/1986 p. 415)

2.1.7 Cakkirījavamsass sare Rattanakosindassa ca Nagarassa Divvassasatapatiṭṭhitakōle Abhiṭṭutigūthā : Praise in Honour of the Chakri Dynasty of the Occasion of the Rattanakosin Bicentennial 1982/2525 B.E.

In the occasion of the Rattanakosin Bicentennial (1982/2525 B.E.) laudation works were composed in various languages and styles to publicize, one of which is Pali verses,
mainly written by Group Commander Professor Yaem Praphatthong.

The work consists of Pali verses and proses, beginning with the origin of the name “Krung Thep” (Bangkok), prosperity of the kingdom through 200 years with nine kings, and the biographies and works of each king. At the end are once more the prominence of each king and the bicentennial celebration.

Although the Buddhist patronage is not particularly underlined in the work, the relation between Buddhism and the kings is implied that Buddhism supports the royal throne. The Pali work also suggests the strength of Pali study at present in Thailand that Pali works composed at present are not inferior to those in the past.

2.1.8 Rājañagāthā: 89 Pali Verses for 80 Years of the King

Rājañagāthā was composed into 89 Pali verses, with Thai pronunciation and translation, by Rungaroon Chansongkram, depicting the biography and works of King Bhumibol for his 80th Birthday Celebration in 2007/2550 B.E. The initiation of the work is said in the preface that:

“In spite of the fact that the king’s biographies are in Thai and other foreign languages, his biography should be composed in Pali too, same as in the past to show my realization of his kindness to Siamese as one of his people.”

(R. Chansongkram 2008/2551 p. (1))

The work begins with Guruvandā, invocation to the Triple Gems and teachers, and objectives, which is to praise King Rama IX. Then are the following topics:

1. **Laudation to the King** In the 1st – 9th verses the author praised the king’s prominent virtues, i.e., the lord of the reign, the utmost man, the flag of the reign, the power of the reign,
the one king, the father of the state, the beloved king, one in the world, for example, “strength of the land”:

“Bhūmiyā hi balaṃ
Bhūmiyā vuḍḍhikaṃ karaṃ
Bhūmiyā dhammena pīlaṃ
Bhūmiyā siñcati ratiṃ.”

He, who is truly the power of the land,
who makes prosperity to the land,
who governs the land with righteousness
who pours his love to the land.

(R. Chansongkram 2008/2551 p. 4)

2. **King’s Biography.** In the 10th – 22nd verses is the king’s biography, from his birth, his throne, to his ordination.

3. **King’s Works.** In the 23rd – 57th verses are the king’s prominent works, such as solving problem of acidic soil, using vetiver grass to protect falling ground, developing the Royal Rain-Making Project, inventing Chaipattana aerator to adjust water quality.

4. **King’s Homily.** In the 58th – 66th verses are the king’s homilies, given in various occasions, for example, the internal blow:

“Antovikampan bhāvetha mā bhāvetha payojataṃ
attāna jātaṃ vaḍḍhanaṃ evaṃ ciram vivaḍḍhanaṃ.”

*It should be an internal blow, not by a command. Development should be in itself. By this any development is long lasting.*

(R. Chansongkram 2008/2551 p. 60)

5. **The Great King in Thais’ minds** In the 69th – 89th verses the author expressed love and esteem of Thai people to their king because of his reign with righteousness, his morals as a Bodhisatta, and his distinctive ability to worlds. The work ends with felicitation for the king to live long. Here are some examples of verses in this item:
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“Dhammena raṭṭhaṃ pāleti pitāva rakkhatiṃ sutanā cirakālaṃ caraṃ Dhammaṃ pūreti sabbaḷaṃāmī.”

*He governs the country with righteousness as if a father to his children. Through his right behavior, his perfection has been fulfilled.*

(R. Chansongkram 2008/2551 p. 74)

“Khattiyo vaḍḍhano aggo evaṃ lokābhivaṃṇito sabbaraṭṭhasamitiyā dātabbavathuko kupo.”

He has been admired by the whole world that he is a top development king. He received a reward from the United Nations.

(R. Chansongkram 2008/2551 p. 78)

2.2 **Inscription of event**

2.2.1 **Inscription in the small pavilion, Wat Bowon Nivet Vihara, Bangkok**

The message was written in seven Pali Paṭṭhayāvatta verses in Khom script by King Rama IV when he was Vajiraṇāṇa Bhikkhu in the reign of King Rama III. It mentions the history of the small pavilion at Wat Bowon Nivet Vihara, Bangkok, that the pavilion was built by Queen Bunrod, who was the queen of King Rama II and the mother of King Rama IV, and that the pavilion was renovated by him. At the end of the work it was specified the dedication of merit from the renovation to the queen Bunrod. (S.N. Bangchang 2529/1986 p. 146)

2.2.2 **Inscriptions at Wat Rajpradit Sathitmahasimaram, Bangkok**

The message was composed in 1865/2408 B.E. by King Rama IV. The inscription was settled to be the inscriptions no. 193 – 202 in the book, *Inscription Assemblage vol.VI.* All are Pali verses in Khom script with Thai translations, except no. 193 which is Pali prose in Ariyaka script.
The inscriptions mention the proclamation of the monastic precincts at Wat Rajpradit Sathitmahasimaram, depicting the history, purposes, rules and boundary of the precincts for Dhammayuttika monks. At the end was his felicitations to the precincts and Dhammayuttika monks, including the author who was the patron. (S.N. Bangchang 2529/1986 p. 151)

2.2.3 Inscription at Khao Tao, Wat Prayuravongsavas

The message was composed in nine Pali Paṭṭhayāvatta verses by Phraya Phaskaravong in 1885/2428 B.E., which is in the reign of King Rama IV, depicting the history of the temple that it was built by Somdech Chao Phya Borom Maha Prayuravongsa. During the temple celebration, many people passed away in a mortar explosion. Therefore, Somdech Chao Phya Borom Maha Prayuravongsa built a monument to remind people not to be careless. Later the monument was damaged. Phraya Phaskaravong who is the youngest son of the maker repaired it and the inscription was made to admire his father. (S.N. Bangchang 2529/1986 p. 157-161)

2.3 Dispatch

Yuttāyuttapaṭṭipatti-aṅkani, the dispatch on the subject of not-right and right performance, was a Pali prose writing in Ariyaka script in 1838/2381 B.E. by King Rama IV when he was Vajirañāṇa Bhikkhu. It is to declare to monks his judgment of Venerable Sobhita’s 21 inappropriate procedures in the journey to Ceylon. His judgment was made by comparing inappropriate and appropriate procedures, for example,

“For the first topic, the monks who joined in the travel should be approved by the Buddhist senior monks. However, the names of the monks were specified by Venerable Sobhita and could not
be protested by others because the protest would harm the monks.”

(S.N. Bangchang 2529/1986 p. 555 – 557)

The work is well presented and developed, clear and brief statement without ambiguity, by which the reader was aroused to judge the correctness of this circumstance.

The work reflects King Rama IV’s disposition that he was honest and open. It is assumed that the case of Venerable Sobhita was commented by the monks and others. Therefore King Rama IV, who was at that time the Dhammayuttika chief monk choosing Venerable Sobhita to be the coordinator in the journey to Ceylon, was responsible for the case and explained the situation. The dispatch was written to state the case, to prevent critics and disunion, to instruct Venerable Sobhita, and to suggest what should be done. It is noticed that he was a sensible leader who gave evidences and comments to the case, and shared judgment with the reader.

2.4 Prakat Phra Ratchathan Phra Nam: Declarations of Princes and Princesses’ Names

The Declarations of Princes and Princesses’ names were written by King Rama IV during 1855 – 1867 / 2398 – 2410 B.E. Each declaration consists of a Thai part and a Pali part: in the Thai part are the given name, blessings to be fulfilled with life, appearance, happiness, power, and intelligence, and the date; in the Pali part are the Pali name and felicitation that were written in verses. All declarations end with praying for the Triple Gems to be refuge and protector.

Here is an example of declaration given to Prince Tissavara:

“Sukhī ayaṃ hotu sadā kumāro
nāmena yo tissavaro kumāro
āyuṇca vaṇṇaṇca sukhabbalaṇca
May the infant who is named Tissavara – Kumāra be always happy, fulfilled with life, appearance, happiness, power, intelligence. May he be great, good, and successful in every place! May he live long to maintain our convention and conquer all enemies.

May the infant who was born by Chum, my consort, be happy, long-living, and powerful in all times.

May the Triple Gems, which are Buddha, Dhamma, and Sangha, be his refuge and protector in all times.

The Declarations of Princes and Princesses’ names are worthy in at least three points:

1. Via this work his love and well-intention to his children are shown. The work played an important role in loyalty and relation of the members in the royal lineage that is the most important to balance power of other people.

2. Via this work the foundation of royal goodness is laid on the Thai society. The meanings of Pali verses and name were especially given to each prince or princess for him or her to accept and practice. They will be directed by the verses to do well and be a Buddhist for stable life. If the prince or princess followed the instructions, happiness and prosperity would be to him/her, his/her family, and people. Perfect life in the author opinion is evident through this work in four points:

   1. internal perfection, i.e., healthy, no illness
   2. external perfection, i.e., reputation and wealthy
3. deed perfection, i.e., diligence, cleverness, kindness to his/her parents, relatives and people
4. life intention, i.e., holding on Buddhist teaching in their life.

3. Via this work his stability on his throne was enhanced. As long as the princes and the princesses were respected by the Thai people, the royal institution was also respected. (S.N. Bangchang 2529/1986 p. 562 – 567).

2.5 Diary in a Journey

Uttarādisāgamanamaggo: A Diary in a Journey to the North is a Pali work written in 1833/2376 B.E. by King Rama IV when he was Vajirāṇa Bhikkhu in the reign of King Rama III during his 62-day journey to the north. According to the printed version of this work, it consists of four pages and five lines. The information of time and place was noted in short, for example,

"Aṭṭhamayāṃ ‘jīdakkhanun’gīme nipajjiṃ
navamiyāṃ ‘bayudan’pabbatāsanne gāme nipajjiṃ
dasamiyāṃ ‘krokbra’gīme nipajjiṃ.”

On 8th of the lunar moon I lodged at Jīdakkhanun (Chee Dak Khanun) village.

On 9th of the lunar moon I lodged at village near Bayudan (Phayu Dan) hill.

On 10th of the lunar moon I lodged at Krokbra (Kroke Phra) village.

Some details were given in short, for example:

“Dutiyaṭṭhitithiṣaṃ khvāhaṃ ‘pudsā’ saṅkhāta ‘baddhana’gāma-kanādiyā mukhe nipajjītā rattiṣaṃ therena dinnolāso hutvā pātova bhattaṃ bhuvjīva therāṃ āpucchitvā cakkasirinagare nipannapāṭimārūpāṅca ‘bāṅkhāma’gīme ‘layārāma’vihāre metteyyaṭṭhaṃca passituṃ agamāsiṃ.”
On 2nd of the lunar moon I lodged at Pak Nam, Bang Pudsa with the help of a monk. In the early morning I had breakfast, and then left the monk to see the inclining Buddha at Cakkasiri (ChakSee) Town and the Metteyya image at Wat Layārāma (Layaram), Bāṅkhāma (Bangkham) village.

In spite of the short diary, the names of the town and village shown in the diary, which are mostly not found in other evidences, are historically important information. It is an interesting point that Pali language was used in a personal diary by King Rama IV whose effort to use Pali in daily life is clearly shown in the work. (S.N. Bangchang 2529/1986 p. 598 – 599)

2.6 Letter

The Pali Letters were written and sent by King Rama IV and Dhammayuttika monks to contact a person or a party in a foreign country. As much as the manuscripts exist, there are totally 21 Pali letters—13 letters were sent by King Rama IV and Dhammayuttika monks to abbots of Ceylon monasteries, one letter to the president of Dhaññapuri, Rakkhampadesa, six letters to Burmese monks, and one letter was sent by Phra Amañbhīrakhita to Somdej Phra Sugandhādhhipatti, the supreme patriarch of Cambodian monks.

The objectives of the letters can be categorized into 7 groups:

1. to acknowledge the receipt of presents and tributes
2. to contact monks in each country on the subject of Buddhist texts and manuscripts
3. to inform monks’ journey to Buddhist spots in the country
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4. to inform the Thai monks’ welcome to Ceylonese monks, and to appreciate Ceylonese monks for the warm welcome to Thai monks.

5. to inform origin and detail of Dhammayuttika monks and to compare them with the Mahānikāya

6. to ask for information concerning situations of Buddhism in the country

7. to comment on some situations threatening to Buddhism in the country.

These letters are worthy for the studies concerning Buddhism, such as history of Buddhism and Pali manuscripts in Thailand and in other countries, particularly in the age of colonialism. Some judgments on monks’ disciplines and some explanations of names and events are also provided in these letters.

Here is an example of a letter which was sent by King Rama IV when he was Vajiraṅga Bhikkhu to Venerable Mahāsumanathera, the head of Marammavaṃsa monks in Ceylon. In the letter the meaning of “Dhammayuttika” was explained:

“Dhammayutta was named because it was settled by Tipiṭaka and Commentaries for instance.

Dhammayuttikanikāya was named to Dhammayuttika monks because of these practices:

1. They hold on to the revised doctrines and disciplines in the Buddhist Tipiṭaka Councils

2. They hold on to the principles in Ṭīkā, which can be found in Tipiṭaka and Commentaries

3. They do not follow the words of later teachers, which cannot be found in the Tipiṭaka.”

(Sairung Daengngam 2543 / 2000 p. 68)
Here is another example of a Pali letter sent by Phra Amārabhirakkhita to Somdej Phra Sugandhādhipatti, the supreme patriarch of Cambodian monks, to address and to ask situations of Buddhism in Cambodia. In the letter the author used the metaphors in Culaśanānasutta of Mūlapaṇṇasa Majjhimanīkāya, and in Visuddhimagga. To understand the meaning thus required the knowledge of the texts.

According to similes in Culaśanānasutta, a deity who stayed at a sal (sāla) tree was frightened by a pod of creeper, which existed at the bole of the sal tree, whereas other deities did not realize the harm. In the end the seed from the creeper became a huge creeping plant and destroyed the sal tree. And in Visuddhimagga, a jackal misconstrued a coral tree and a bastard teak tree with the sight of meat.

To interpret the similes from the Sutta with the contexts at that time, the frightened deity was the Cambodian king, the creeper – the French, sal tree – the Cambodian kingdom, other deities Cambodian ministers and councilors. The objective of the similes is thus to warn them of a harm from the French at that time and to point out the result of the negligence. And from Visuddhimagga, the jackal is the Cambodian king and his ministers, coral tree and bastard teak tree – the French or the benefit received from the French. Similarly, they were used to comment on Cambodian misconception that the French would bring them benefit. (S.N. Bangchang 2529/1986 p. 532 – 535)

2.7 Gāthā Lāphra: The Massage Asking for Forgiveness before Passing Away

It is the last Pali work written by King Rama IV on September, the 30th of the year 1868/2411 B.E., which was one day before his death. The work was composed in Pali
prose, ending with a Paṭṭhayāvatta verse. It can be divided into three parts:

In the first part was the salutation to the Triple Gems:

“Evaṃ bhāyāmi aja kālaṃ kareyyaṃ. Āpucchāmahāṃ bhante saṅghaṃ ciraparinibbatampi taṃ bhagavantaṃ abhivādehi arahantaṃ sammāsambuddhaṃ tassa dhammaṃ namassāmi ariyaṅca saṅghaṃ namāmi yaṃhāṃ ratanattayaṃ saraṇaṃ gatomhi.”

I am afraid that I may die. Venerables, I inform monks, I salute the Buddha, who attained the state of deliverance a long time ago, who attained Arahatship, who enlightened rightly, I pay respect to His Doctrine, I bow to the noble disciples, I am one who went to the Triple Gems as my refuge.

In the second part was his apology of any activities done with carelessness to the monks.

In the third part was the Buddhist doctrines concerning uncertainty and selflessness that were remembered at his fatal illness. Here is the verse.

“Āturasamīṃpi me kāye cittaṃ na hessatāturaṃ evaṃ sikkhāmi buddhassa sāsanāṅgatiṃ karaṃ.”

In spite of my body being agitated, my mind will be not agitated, I learn and follow as the Buddha taught.

(S.N. Bangchang 2529/1986 p. 572–573)

The work clearly implies the author’s knowledge and personalities, that is,

1. his skill in the Pali language: He was highly skillful in the Pali language and able to compose prose and verse in daily life and even at his last breath.

2. his knowledge in Buddhist doctrine: For instance, uncertainty and selflessness of a being’s life.
3. his consciousness before his death: His mind was carefully prepared to realize the coming end.

When the fact that King Rama IV composed the Pali work before his death is considered, it can be said that the work is full of value.

2.8 Jayamaṅgalagāthā: Blesses to King Rama V

In the Royal Vowing Ceremony held on March, 21st 1896/2439 B.E., before his first journey to Europe, King Rama V declared to monks his pledge that during his journey he will not be converted, not have any sexual intercourse, and not be intoxicated with liquors. The pledge was in Thai with his signature below in Pali which is in Khom script:

“Idam mayā raññā paramindamahāculāṅkaraṇasmā syāmavijite rajjaṁ kārayatā.”

This pledge was followed by us, King Chulalongkorn of Siam.

King Rama V left Thailand for the journey on April, 7th 1897/2440 B.E. and returned on December, 16th in the same year. On this occasion the supreme patriarch read the two blesses, written by Somdej Phra Buddhaghosacariya, Wat RajBurana.

The First Message – after the King’s Return

After King Rama V declared the Pali pledge with Thai translation, the patriarch responded to the king’s message and blessed him with 22 verses, which meaning can be divided into four parts:

In the first part is a blessing.

In the second part is their gladness in that the king returned to Siam with security.
In the third part is description of the king’s works beneficial to people and his country. In the journey, Siamese and Europeans strengthen their association, and Buddhism was also known via the king’s personalities.

In the forth part is once more a blessing to him.

After reading the Pali verses, the Thai translation was followed.

**The Second Message – Felicitation at the Emerald Buddha Temple**

On January, 1st 1898/2441 B.E. when King Rama V and his queen went to the Emerald Buddha Temple, the supreme patriarch read a blessing message, which consists of 41 Paṭṭhayāvatta verses, and one and a half Indavajirā verse. The meaning of the message is similar to the first message.

The two messages are one of the primary sources concerning King’s Rama V’s journey to Europe. Furthermore, the works reflects the centralized status of the king and the supporting relationship between the royal institute and the Buddhist monk institute. (S.N. Bangchang 2529/1986 p. 577 – 584)

**2.9 Pali Declaration in Royal Coronation**

In the coronation of King Rama VII on February, 25th 1925/2468 B.E., Pali declaration played an significant role in four activities:

1. when the sacred water was given to the crown prince,
2. when the name and the king’s paraphernalia and decoration were given to the king,
3. when the nine-tiered umbrella was given to the king,
4. when the king declared his first prescription.
As in the quotes:

*In the first activity* Prince Vividhavannapreeja informed the crown prince in a Pali verse as follows:

“Bhiyyo iddhaṅcimaṁ raṭṭhaṁ
bhiyyo ca buddhasūsanaṁ
bhiyyo pajaṅca pālento
ajhāvasatu medaniṁ.”

*May you protect this land, Buddhism and people. May you make them prosper.*

The crown prince responded him with the same verse.

*In the second activity* Brahmin Vamathepmunee (Vāmadevamuni) informed the king with a message that says

“Tathā katvā rājabhārāṁ vahanno bahunno janassa attēya hitāya sukhāya dhammena samena rajaṁ kāratu.”

*May you take over the royal responsibility with righteousness for benefit and happiness of the Siamese.*

The king responded to him that “Evaṃ brāhmaṇa” -- *Right, Brahmin.*

*In the third* Phra Siddhijayabodee (Siddhijayapatti) informed the king of a message that says

“Sādhu devo imaṁ paṭīgghahetvā amhākaṁ uparirājakaṁ āṇaṁ pasāretvā nātho huttvā dhammikaṁ rakkhāvaraṇaguttī sanvīdhahatu.”

*May you accept (the royal white umbrella) and extend your power to protect all of us with righteousness.*

The king responded to him that “Evaṃ brāhmaṇa” – *Right, Brahmin.*

*In the fourth activity* the king declared his first prescription that
“Idânāhaṃ brāhmaṇa rājabhāraṃ vahanto ... samena rajaṃ käremi”

Now I, who accepted the royal duty, will govern the country with righteousness consistently.

(S.N. Bangchang 2529 / 1986 p. 589 – 597)

The declaration in the coronation implies the features of absolute monarchy in Thailand at that time.

First, the king was selected by royal members, councils, ministers, monks, and Brahmins.

Second, the king was instructed to be on the throne with righteousness, protecting his people and Buddhism.

2.10 Bhûmibalamahârâjavarajayanâgalâgâthâ

The Pali verses were composed by the Head of Pali Examination Department which was assigned by the Sangha Supreme Council (Mahâtherasamâgama) on the occasion of the Golden Jubilee, the Diamond Jubilee, and the 80th year of King Bhumibol. These verses, besides being chanted on those occasions, are chanted by monks and Thai people to bless the king as well as in situations such as when the king was treated in a hospital.

The matter of the verses can be divided into two parts:

In the first part is the admiration in that the king has brought many prosperities for the country.

In the second part is a blessing message in which the Triple Gems were mentioned.
3. Conclusion and Analysis

The article is intended to study Pali literatures in Rattanakosin Era of Thailand, which began in 1782 and continues to the present time. It is found that Pali literatures have been continually created, particularly in the reign of King Rama III to King Rama IV. King Rama IV was the author who has the most Pali works, writing these Pali works since he was a monk until he was on the throne. The last piece is “The Massage Asking for Forgiveness before Passing Away”, which was created one day before his death.

The idea of the Pali literary works can be categorized into two groups, that is,

1. The work which concerned with the Triple Gems
2. The work which concerned with events and situations.

3.1 The Work Concerning the Triple Gems

3.1.1 The work concerning the Buddha’s biography, that is, two versions of Pathamasambodhi, written by an anonymous poet in the reign of King Rama I, and by Supreme Patriarch H.R.H. Prince Paramanujitajinorasa in the reign of King Rama III. It can be said that among other versions the later version is the most complete. The story was corrected according to the Tipiṭaka and the Commentaries. Explanations were added to clarify some events of the biography.

3.1.2 The work concerning the Dhamma Essences, that is, Paramarājovāda (Pali Royal Guidance), Dhammapariyāyagāthā (Dhamma Description in Verses), Catumanussadhhammo (Four Doctrines of Human Nature), and Phra Gāthā Sansern Phrad Dammavinaya (Verses of Praising Doctrine and Discipline). All were written by King Rama IV, sharing these features:
1. They are based on the Tipiṭaka

2. Wisdom are suggested to attain the true nature of things

3. Doctrine was applied to solve problems for individuals and society.

In addition, there were chants written by King Rama IV that have been popular among Buddhist Thai. Pali inscriptions are Pali works that were mostly found in northern Thailand. They were created to express wishes to prosper in life and to attain Nibbāna. Some inscriptions bear the statement of Nibbāna. A special inscription was done by Duke Joan Albrecht, German Prince, to declare a universal doctrine – santi (peace), coincident to Buddhism and Christianity.

3.2 Literary Works Concerning Situations and Events

They can be categorized into four groups:

3.2.1 The works concerning Buddhism: There are three aspects of the content

1. The works concerning Buddhist traditions and legends, such as Saṅgītiyavaṃsa, the legend of the Emerald Buddha

2. The works concerning Buddhist temples, The works were created for an occasion in a Buddhist temple, such as, the inscription at Khao Tao, Wat Prayūravongsāvāsa, Bangkok that was done to admire the constructor of the temple.

3. The work concerning Buddhist monks, such as, Yuttāyuttapaṭipatti-aṅganī, Pali letters, which was sent by King Rama IV and his colleagues to Buddhist monks in Ceylon, Burma, Yakhai, and Cambodia, and King Rama IV’s adieu to monks.
3.2.2 The works concerning royal chronicles: It is noticed that Pali chronicles written in Rattanakosin Era mainly contain the kings’ sequences and some prominent events in each reign. Such style was found at the first time in Saṅgīyavaṇṇa, written by Somdej Phra Vanarata, in the reign of King Rama I. Then came two ‘true’ Pali chronicles, by the same author, that is, Mahāyuddhakāravāṇa, a Mon chronicle, depicting King Rajadhiraj’s war with Burmese army, and Culayuddhakāravāṇa, an Ayudhya chronicle. A Pali chronicle of Rattanakosin Era was written in verse with the same style by King Rama IV.

3.2.3 The works that were created to admire and bless a king and Chakri Dynasty: These works were developed from the Pali works concerning chronicles to admire and bless a king, such as Dvivassasatapatīṭhitakēle Abhīthuthigīthā, Rājaṇīgīthā, Jayamaṅgalagīthā blesses to King Rama V, Pali declaration in royal coronation to King Rama IX, Bhūmibalamahārājavarajayamagīthā.

3.2.4 Other Pali works: such as Declaration for Princes and Princesses’ names, Uttarādisāgamanamaggo, both of which were composed by King Rama IV.

It is shown from the study that in Rattanakosin Era Pali language has played three important roles:

1. It is the language used in Buddhist literatures.
2. It holds a position of the sacred language that is used in royal ceremonials, including admiration and blessing of a king, or a royal member. In “pouring water on the hands of revered elders and ask for blessing ceremony” in Songkran Festival, held by the Assembly of Pali and Sanskrit Alumni Chulalongkorn University, Pali verses are also
composed by a Pali specialist to bless H.R.H.
Sirindhon every year.

Nowadays Pali language is also used in writing verses on an auspicious occasion to pay respect to teachers.

3. It was experimented for use in daily life. This can be clearly seen in King Rama IV’s Uttarādisāgamanamaggo, in which the language was used during his journey to the north.

Pali literatures in Rattanakosin Era are study-worthy in various subjects and approaches, for example, history of Buddhism in Thailand, history of Thailand, Buddhist monks in Thailand, relationship of Thai Buddhist monks among Buddhist countries, relationship between royal institute and monk institute. Information for some subjects is only in sources which are written in Pali.

Pali literatures in the post – nineteenth century, studied in the article, are only in Thailand. It is interesting to conduct researches on Pali literatures written at present in every Buddhist country. In addition, some Pali messages, such as quotes, wishes, chants, which were carved on the base of Buddha images, on stupas, on talipot fans, etc., are research-worthy in order to study their ways, morals, beliefs and wishes that are probably different in localities.
The Chakri Dynasty,
Kingdom of Thailand

King Buddha Yodfa Chulalok the Great (Rama I)
(6 April 1782 / 2325 - 7 September 1809 / 2352)

King Buddha Loetla Nabhalai (Rama II)
(7 September 1809 / 2352 - 21 July 1824 / 2367)

King Nangklao (Rama III)
(21 July 1824 / 2367 - two April 1851 / 2394)

King Mongkut (Rama IV)
(3 April 1851 / 2394 - 1 October 1868 / 2411)

King Chulalongkorn the Great (Rama V)
(2 October 1868 / 2411 - 23 October 1910 / 2453)

King Vajiravudh (Rama VI)
(23 October 1910/2453 - 26 November 1925/ 2468)

King Prajadhipok (Rama VII)
(26 November 1925 / 2468 - two March 1935 / 2477)

King Ananda Mahidol (Rama VIII)
(2 March 1935 / 2477 - 9 June 1946 / 2489)

King Bhumibol Adulyadej the Great (Rama IX)
(9 June 1946 / 2489 - Present)
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P16 Section
Theravāda

Sumanapala Galmangoda

1 Namassitvāna sambuddhaṁ
dhammaṁ saṅgho ca sīlārāmaṁ
pavakkhiṁi samīsenā
Theravādassa lakkhaṁaṅga
2 Sabbaṁ tepiṇākaṁ dhammaṁ
saddhiṁ aṭṭakhiṁ ca
theravādoti gaṁhaṁti
bahuṣo dhhammakoviḍāṁ
3 Atho keheci viṁśahāṁ
suttantaṁ añāgataṁ
catusaccīdikaṁ dhammaṁ
iddhammo viuccate
4 Tato viṁśahāṁ aṭṭhaṁ
saccalakkhaṁaṁdikaṁ dhammaṁ
iddhammo viuccate
5 Tathā pacchimadesesu
aṭṭhaṁ viṁśahāṁ bhaiṁ
bhidhammo viṁśahāṁ
sabbhaṁ nikkhipanti ca
6 Tesaṁ matena Buddhassa
dhammaṁ sammī vinicchitaṁ
Pāli Sakkata bhōdiṁ
sabbasuttaṁ pamīkiṁaṅga
7 Etesaṁ matavādīnaṁ

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Theravāda9 vijnānā9

8 Parinibbāsuttante

9 Sambuddhaparinibbā81

10 Tādino parinibbā81

11 Saṅgātayamānā39a9

12 Mahāmahindana1mo so

13 Suvāmāṃdeso Syama7mo ca

14 Therāna9 kiccaḥvena

15 Therāna9 kiccaḥvena

16 Theravādoti vacane
atthadvaya9 sugopita9
va9 sa9 theravar1na0ca
pa4name ga8hitu9 vara9
17 Dutiyatha9 panetassa
va88an2ya9 sam1sato
samm1 pa001panatth1ya
Therav1dassa lakkha8a9
18 Dhammasa<glhakatther1
sa<qittayak1rak1
sabbasuttapad1nambi
akaru9 atthanicchya:a9
19 Tamatthav1can1magga9
mukhap14ena 1nayu9
saddhi9 tepi4kenava
va55hayitv1 yath1raha9
20 Atthanicchayamevett9
Therav1doti vuccati
ta9 sabba9 pacchime klle
atthasa9 va88an1 ah3
21 Mah1mahindatheropi
La<kld2a9 tam1niya
4hapesi dpavs2na9
S2hal1ya niruttiiy1
22 Buddhaghos1dayo ther1
pa0came satavacchare
Jambud2q1 idh1gamma
P1liy1 parivattayu9
23 Visuddhimagg9 katv1na
pamukha4hakath1nayu9
sabbepi sutte va88esu9
pi4katthesu kovid1
24 Sutt1na9 padamekeka9
visesatthehi va88ayu9
atth1na0ca samodh1na9
navamaggena dpayu9
25 Idamathhasamodh1na9
1
28
Ther
da
9
bhave
tamevathavas
Su
yutta
9
Therav
danti ma
00itu
9
26 Sammuti
9
anatikkamma
suttant
desit
ahu
tesa
9
athe samodh1tu
9
avassa
dassana
9 siy1
27 Tena sabbe mah1ther
1
suttantathavinicchaya
9
samodh1tu
9 sam1sena
abhidhamma
9
pakappayu
9
28 Tato pa4h1ya sabbe
pi
suttasa
va88ane rat1
abhidhammanayeneva
suttatthe parid
2payu
9
29 Tasm1 pubbodi sabbe
sallakkhetv1na k1ra8e
therav1doti da4h1abba
9
abhidhammakath1n1ya
9
30 Uddharitv1 kath1magga
9
atthasa
va88an1yaha
9
k1ra8a
9 kathayiss1mi
nidassanavasenidha
31 Manopubba<gam1 dhamm1
manose4h1 manomay1
manas1 ce padu4hena
bh1sati v1 karoti v1
tato na
9 dukkhamanveti
ckka
9 va vahato pada
9
32 Catubh3mikacitta
9 hi
K1m1vacara-1dika
9
abhidhammakath1yatta
9
manoti parid
2ita
9
33 Vejjassa kamma
9 katv1na
athappakara
9 idha
manoti pa4gha
9 cita
9

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34  vedaṇīsa001sa<kh₁r₁ khandh₁ dhāmm̐ti va88it₁ sabbe te dvipa001sa dhāmm₁ cetasik₁ mat₁
35  Maṇopūba<gam₁ dhāmm₁ maṇose₄h₁ maṇomay₁ maṇas₁ ce pasannena bh₁sati v₁ karoti v₁ tato na9 sukhamanveti ch₁y₁va anaplyin2
36  Atṭappakara8e hettha maṇoti vacana9 pana a₄ha<ga9 kusala9 citta9 pak₁seti yath₁raha9
37  ) 18ena sampayutta0ca somanassena sa9 yuta9 ida9 citta9 gahetabba9 abhidhammanay₁nuga9
38  Iṭyaṇvatthavaseneva abhidhammassa dassan₉ therav₁doti da4habbo vid₃hi s₁dara9 sad₁
Sri kaly182 yog1ssama sa9 s1 sammat1lya
1ra00a patipad1lya
sam1ra9 bha9

Venerable Na-Uyana Ariyadhamma

Suva88abhumito Sihala9pa9 1nita mah1rahanta
Sonuttaratherava9 saj1 Sri Lanka R1ma00a-nik1nika
1ra00av1sika ther1nuthera va9 slyat1 R1jak2ya Pandita2
M1tara3 Sri ] 181r1ma Upajjh1ya Mah1thero, R1jak2ya
Pandita Kadavedduva4 Sri Jinava5 sa Mah1thero c1ti ubho
mah1theras1mino sambuddha s1sana cira4hi9 yeva
apekkham1n1 ima9 Sri kaly1ni yog1ssama sa9 s1 [Sri
Kaly1ni Yog1sshrama Sa9 sth1] sa<kkh1ta9 pa4patti
sa9 vid1na9 sam1rabhi9 su.

Ara00a pavatti
Sri kaly1ni yog1ssama sa9 s1 n1mike amh1ka9 ara00a
sen1sanesu pabbaj1l pekkh1na9 sorasa sattarasa a4hi1rasa
vassuddesak1na9 kulaputt1na9 pandupal1sa vattha
nivatt1na9 nekkhamma-das1n1 datv1 te susikkha9
sikkhapenti. Eka sa9 vaccarassantare pabbajj1lvatta9 catu

1 The Venerable Na-Uyana Ariyadhamma is Spiritual Advisor and Head of Sri Kaly182 Yog1ssama Sa9 s1, a subdivision and a forest tradition of the R1ma00a-nikaya, Sri Lanka. One of the best known forest monasteries of the tradition is in Pansiyagama. He teaches Pali canonical and commentarial texts as well as samatha and vipassana meditation; in 2006 the Government of Myanmar conferred on the title Mah1ka4hi1ncariya, “Great meditation master”.
2 R1jak2ya Pandit is the highest degree given in the Oriental Examinations in Sri Lanka. [Editor]
3 A town in the Southern coastal region of Sri Lanka. [Editor]
4 The birth place of the late Venerable Siri Jinavamsa. [Editor]
Sri Kaly182 Yog1ssama Sa9 s1 Sammatlyya

p1risuddhis2a9 s1manerasikkha9 ceva kamma4h1navidi9 sekhiy1vatta9 sabba9 vattapa4vatta9 ca sikkhapenti. Susikkhita9 pa8dupallsapabbajj1pekka9 sa<gh1numatena upajjhlyena kappiyarajanehi ratñi kl1sv1n1i acch1ldetv1 pabb1jenti.

Upasampad1pekkh1na9 s1maner1na9 udakukkhepas2nlsu yeva upasampad1dhis2a9 d2yati. Up1ljh1lyatherapamukh1 ga8ap3rak1 sabbeva bhikkh3 ara00a4lsino yeva honti. A00aniklyehi saddh9 ki0cipi sa<ghakamma9 na kar2yati. Ara00a vls1pekkh1 sikkh1klm1pi yog1ssamakatika vatt1nuk3la9 katv1va antogadh1 kar2yanti.

Anuvassa9 Je4ham1se yeva adhis2aupasampad1 vinayakamm9 pavattati. Tato dum1sato pubbe cittam1sabbhantare ekasm9 sa<ghasammatadvase upasampad1pekkha vinayaparikkh8a9 pavattati. Tato utti88a sl1ma8er1nameva upasampad1dhis2a9 kl1raka sa<gh1numatena denti. Anutt88ehi sl1ma8erehi punapi sa9 vacchara9 v1 tato adhika9 v1 sikkhitabbameva. Sikkhitasikkha sl1ma8erlyeva adhis2opasa9 pada9 labhanti. Laddh3pasa9 pad1 navak1 bhikkh3 yl1va nissayamuttaka sammut9 labhanti, t1va nissay1cariya9 amu0citr1 sabba9 bhikkhu vinaya9, ma<gal1ma<ga1esu anumodana atta9, kamm1kamnavigidh1na9, samathavipassana-nuyoga9, c2varakammmapattapacan1dni sakal9 samana kicca9 ca sikkhitabbameva.

Chattesu pa88achattameva dharenti. Kappiyarajanehi rañjita c2var1ni ceva vinay1nuk3lapacita patt1ni ca dh1renti. Pi8diy1lopabhojana9 avijahanti ñpiya pa4gahan1d2hi akappiyavatthuhi sa1d1 viramanti micch1jiva9 jiguçchanti. A00a9 tiracch1navijja9 pah1lya tepi4ka Buddha vacanameva nissaranapariyatti9 pariy1pu8anti.

Ara00a pa4patti
Sabbesu ara00a sen1sansu ek1va yog1vacara dinacariyl, Katik1vatta9 anvaddhamlsa9 s1lya8hasamaye sajjhlyiyate.
Anvaddhamīsa tadahuposathesu plītimokkha sauddisiyate. Sabbe’pi upasampannā bhikkhū plītimokkha dhārenti. Yassa na sakkā v1cuggata k1nu so plītimokkhagantha nissāya plītimokkha uuddisati. Tībhānana dvinna vasana4hīnesupi plīrisuddhiposatha ca, ekassa vasana4hīne adhī4hīnuposatha ca pavattati. Anuvassa pavīra8a divasesu saṅgha pavīra8a, ga8a pavīra8a, puggala pavīra8a, kammīni yathā dhammā yathā vinaya pavatt2ante.

U4hīna-g1mī8i-1patti9 1panṇ1 bhikkhī 1ditta-s21viya yathā vinaya8 pariv1sa-m1natta9 1caritv1 abbhīna kamma9 k1rpetva u4ahitva 1yatissa9 vara9 1pajjanti. Ekacce da6hīdi4hīn1 supesal1 bhikkhī ylvaj2va9 u4hīna g1min9 1patti9 v1 desan1g1min9 v1 an1pajjanti. Sabbe’pi yog2vacara bhikkhī catu plīrisuddhi s2a9 parip3renti. Kī1nur3pa9 v1 appa0atta9 sikkhīpada9 na pa001penti, pa00atta9 na samucchindanti, yathā pa00attesu sikkhī padesu sam1d1ya vattanti. Jīta-rīpa-rajata pa4ggahan1 sad1 pa4virat1. A00esu’pi vatthuk1mesu anupalitt1 appicch1 santu4hī pavivek1 asa9 sa4hī viharanti.

Terasasu dhuta<gesu’pi ya9 yadeva sakkā p3retu9 ta9 tadeva yath1satti yath1bala9 sam1d1ya vattanti. Anudivas9 āru8uggamanto puretarama sabbesu sen1sa8esu ratanattayavan1 catur1rakkh1 a4ha sa9 vegavath3ni sattasattati18avath3ni at2a paccavekkhan1 parittavatta9 mett1bh1van1 ca pavattiyante. Majjha8hepi tatheva ratanattayavan1 at2a paccavekkhan1 parittavatta9, klyag1sa8ati bhavan1 ca, sl1y8hepi ratanattayavan1 parittavatta9 at2a paccavekkhan1 tesatti Buddha018a-sajjh1yan1 a4h1rasa Buddhagūva8avandan1dayo ca parittavatta9 ca pavattžanti.

T2upi v1resu sugatov1da0ca sajjh1y2ate. Dasadhamma sutta anumānasutt1di9 satata9 anussaranti sabbesu’pi
Sri Kalyani yogcchamaSa9 s1 Sammatlya
  ra00a Pa4pad1ya Sam1ra9 bh4a9

sen1sanesu ek1yameva dinaghatik1y a1ni vatt1ni pavattenti. Anudina9 ratti1 pacchimay1me tatiya catuttha gha4k1yantarato pa4h1y a nadahe purimay1me y1va dasama gha4k1 t1va dinacariy1 vatta9 anugamenti.

Pariyatti
Sri kalyani yogcchamaSa9 s1 sammatlya ara00apad1ya antogadhehi s1ma8erehi ceva bhikkh8hi ca m1gadhi-bh1s1lya saddhi9 pi4akattaya ajjhayan9 aniv1ra8a9 hoti. Saddhim m1gadhi-bh1s1lya vinaya-pi4ka9, suttanta-pi4ka9 abhidhamma-pi4ka9 ca s14hawkatha9 anupubba9 pariy1punant1na9 ekamekasm9 pi4ke t2hi ajjhayana sam1mlnehi uttarana-up1dh1h9 sammanti.

Vinaya-pi4ke pa4ham1rambam hi grava-majjhima-omaka vasena t2hi sam1ml1ni. Vinaya-pi4ke majjhima-osna v1resup1i evameva9 t2heva vinayap4akasm9 sakalam1pi paripunn1na9 vinaylcariya-sam1mlnena up1dh1h9 pa4cch1penti.

Suttanta-pi4ka abhidhamma-pi4ka ajjhayanesupi evameva9 pa4ham1rmbha-majjhima-osna vasena t2hi v1r1ni ekamekasm9 v1re t2heva ajjhayana sam1ml1ni ceva os1me saddham1cariya abhidhammlcariya ni1mehi sam1ml1ni ceva sakalam1sm9 tepi4ka Buddha vacanasam9 paripu88a sam1mla-up1dh1h l1bh2na9 tepi4k1cariya sam1mla up1dh1h9 pa4cch1penti. Tisu pi4kesu vi1rada gantha sa9 p1dak1na9 pi4k1cariy1na9 vi1rada sam1ml1ni1pi denti. Anuvass9 pavattanaka tipi4ka ajjhayana parikkhanenehi utt881na9 bhikkh8 s1ma8er1na9 sa9 vacchara mah13sa<gha sammelana divase sam1mla up1dh1 adhi1hra patt1hi ceva pas1dap3ja pad1l1ni ca paticch1penti. Sabbam1pi pariyatti ajjhayana parikkhana kicca9 mah13sa<gha sammatena pariyattisa9 vid1h1na mandalena samp1dh1yate.
Kamma\textsuperscript{4hlna} bh\textsubscript{1}lna
Sikkhita sikkh\textsubscript{1} bhikkh\textsubscript{3} kamma\textsubscript{4hlna} avijjahant\textsubscript{1} ekacce tipi\textsubscript{4}aka pariya\textsubscript{1}uttarimpi pariya\textsubscript{1}punanti. Ekacce pana ujuka\textsubscript{9} kamma\textsubscript{4hlna} eva anuyu\textsubscript{0}janti. Kamma\textsubscript{4hlnesu} ca pa\textsubscript{4hama}9 Buddh\textsubscript{1}nussati-mett\textsubscript{1}klyagat\textsubscript{1}samati-mara\textsubscript{8}1nussat\textsubscript{2}i catur\textsubscript{1}rakkh\textsubscript{1} kamma\textsubscript{4hlna} eva paguna\textsubscript{9} k\textsubscript{1}r\textsubscript{1}penti. Tato para\textsubscript{9} catt\textsubscript{1}lisesu samatha kamma\textsubscript{4hlnesu} anupubb\textsubscript{1}bena ekameka\textsuperscript{9} kalyanamitt\textsubscript{3}pades\textsubscript{1}nus\textsubscript{1}rena paguna\textsubscript{9} karonti. Ya\textsubscript{9} yadeva hi yassa sapp\textsubscript{1}ya\textsubscript{9} hoti ta\textsubscript{9} tadeva m\textsubscript{3}lakamma\textsubscript{4hlna} kat\textsubscript{1}v1 saddhi\textsubscript{9} catur\textsubscript{1}rakkhehi y\textsubscript{1}vaticchika\textsubscript{9} bh\textsubscript{1}venti. Tesu pana dasasu upac\textsubscript{1}rakamma\textsubscript{4hlnesu} ylva upac\textsubscript{1}rajjh\textsubscript{1}lna9 tava paguna\textsubscript{9} kat\textsubscript{1}v1, ekajjh\textsubscript{1}nikesu ek\textsubscript{1}dasasu savi\textsubscript{001}nika av\textsubscript{001}nika asubhakamma\textsubscript{4hlnesu} anuyoga\textsubscript{9} karonti. Tikajjh\textsubscript{1}lnesu t\textsubscript{2}u mett\textsubscript{1}karun\textsubscript{1}-mudi\textsubscript{1}su brahmavih\textsubscript{1}resu ceva catuttha\textsubscript{1}jjjh\textsubscript{1}nika upekkkh\textsubscript{1} brahma vih\textsubscript{1}reca anuyu\textsubscript{0}janti. Tesu tesu r\textsubscript{3p}1\textsubscript{r3}pajjh\textsubscript{1}lnesu ye kho pana samath\textsubscript{1} bhavanti, te tatopara\textsubscript{9} vipassan\textsubscript{1}nuyoge yojenti. Jh\textsubscript{1}lna\textsubscript{9} nibbattetu\textsubscript{9} asakku\textsubscript{8}ant\textsubscript{1} pana yena kamma\textsubscript{4hlnena} laddhaupac\textsubscript{1}rajjjh\textsubscript{1}nato pa\textsubscript{4hlya} vipassana\textsubscript{1}th\textsubscript{1}lya abhinives\textsubscript{9} karonti. Vipassan\textsubscript{1}bhinives\textsubscript{9} pi r\textsubscript{3}pa kamma\textsubscript{4hlnato pa\textsubscript{4hlya} abhinivesitu\textsubscript{9} sukarratt\textsubscript{9} dvatti\textsubscript{<1k}re sattadh\textsubscript{1} uggaha kosalla\textsubscript{9} dasadh\textsubscript{1} manasik\textsubscript{1}ra kosalla\textsubscript{0}ca samp\textsubscript{1}detv1 pa\textsubscript{0}cadh\textsubscript{1} pa\textsubscript{4kk3}1ramma\textsubscript{8}ena upac\textsubscript{1}ra\textsubscript{9} kha\textsubscript{8}ika sam\textsubscript{1}dhi\textsubscript{9}
Sri Kaly182 Yog1ssama Sa9 s1 Sammat1lya

! ra00a Pa4padhya Sam1ra9 bha9

pa4labhitv1 dv1catt12sesu dh1tu ko4h1sesu anuyu0jant1 ajjhatta r3pa pariggaha9 samp1dent1. Tato bahiddh1pi savi001nika av001nikesu dh1tu ko4h1sesu r3pa pariggaha9 katv1 chadv1ra vasena n1ma pariggaha8atth1lya yoga9 karonti. Ajjhatta n1ma pariggahana9 samp1dentv1, bahiddh1 n1ma9 pi pariggahane yoga9 katv1 tato para9 a4hav2ati r3pa dhhammesu, dvepann1sa cetasika dhhammesu ceva pa4sandhi bhav3ga lvajjana dassana savana gh1yana slyana phusana samp14cchana sant2ana votthapana manodv1r1vajjana kusala javana akusalajavana tad1ramma8a cut2i sabbesu cittav1resupi yath1kkama9 lakkhana rasa paccupa4h1na pada4h1na vasena catudh1 paricchinditva sakalampi n1mar3pa-pariccheda sa9 kh1ta9 di4hivissuddh19 samp1dent1.

Tato para9 paccaya pariggahana9 kal1pa sammasana9 1d19 katv1 udayabbylnupassana9 bha9-ganupassana9 bhayatupa4ana9 1d2av1nupassana9 nibbidlnupassana9 mu0cutuk1m1nupassana9 pa4sa9-kh1nupassana9 ca ylva sa9-khar1r3pekkh1 018a9 t1va anuyu0jant1. Evamva9 punappuna9 anuyu0jant1 sace upanissaya sampan1 upari catumagga bhavana9 samp1dent1, noce an1gata upanissayattha9 pa4pajjant1.

Ath1para9 r3p1r3pajjh1nallbhino pana od1takasi8a tejokasi8a llokakasis3ti t2ukasi8esu ekena catuttahajhInato utt1lya tena patib1ganimitt1lokena ajjhatta bahiddh1 r3pa pariggahana0ca tateva ajjhatta bahiddh1 n1ma pariggahana0ca katv1 yath1 vutta nayena vipassan1bhinis9 patv1 ylva arahatt1 abhin2anti.

Athaca pana mah1si satipa4h1na vipassan1bhiyoge niyutt1 vlyo pho4habba dv1rena abhinivisan1 vipassan1 dh3reneva ylva nibbana9 adhigamenti.
P1-Auk bh1van1

Id1ni kho pana Marammaδpe aggamah1 kamma4h1n1cariyena P1-Auk-Sayldawti vissutena U ! ci88a Sayldaw Mahltherena Mawlamyine nagare P1-Auk Cittalapabbata ara00avlsikena tip4aka Buddhavacane vittinne samathapubba9 gama vipassan1magga9 visuddhi magga a4ukatham1gatanayena paguna9 klr1p2yati. P1-Auk g1makkhetta9 niss1ya 4nita ara00a9 sandh1ya ta9 bh1van1 magga9 pi P1-Auk bh1van1ti kathenti.

Ta9 kho pana bh1van1 magga9 ln1p1nasati kamma4h1na9 samathavasena ylva catutthajjh1n1 paguna9 kat1 tato tameva pa4bh1ga nimmitt1loka9 kes1di ko4h1sesu ekamekasmi9 pathamajjh1natth1ya yoj2yati.

Tato tasmi9 yeva s2akap1la4hissa od1ta9 1rabbha od1ta kasi8a9 ylva catutthajjh1n1 pavatti2yati. Atha od1ta kasi8a pa4bh1ga nimmitt1a9 niss1ya brahmavih1resu tika catuttha9 jh1na0ca tato Buddha1nussati mara8asat2su upac1rajjh1na0ca avi001naka dasa-asubhesu pahamamajjh1na9 ca bh1v2yati. Atha n2a-kasi8a-p2akasi8a lohita-kasi8esupi ylva catutthajjh1n1 ca tato bh3akasi8a 1lokakasi8a 1k1sa kasi8esupi di4h1rammana vasena pa4bh1ga-nimmitt1rammane jh1n1ni va55hetv1 4apetv1 1k1sa kasi8a9 navasu kasi8esu ekekena ar3pajjh1n1ni ca va55h2yanti.

Appan1 kamma4h1nesu sabbesu nipphat1 patv1 od1ta kasi8a catutthajjh1n1 vu4h1ya patibh1lga nimittena attano sar2asmi9 catu dh1tu ko4h1sa9 ld19 katv1 sabb1ni catu samu4h1nika r3p1ni visuddhena 0181lokena pariganh1ti evameva9 bahidh1pi. Tato appan1 jh1n1ni saddh19 jh1na dhamme ca chasu dv1resuca citta cetasika n1ma dhamme ca bahiddh1 n1ma dhamme ca parig2h1ti.

Ajjhatta bahiddh1 n1ma r3pavavath1nassa anantar1 at2a n1ma r3pa parampar1nus1rena ylva patisandhi n1ma r3pa9 tato purimabh1ave cutin1ma r3pa9 c1ti catu-pa0ca-atta bh1vesu n1mar3padhamme pariganh1ti. Tato tesu tesu atta
bhāvesu paṭiccassamuppāda anussarati yasmi anukampam aham kāmam, bhāvita, taṃ tadeva passati, atha nīmartha paramparānusreneva vattamānahave yīva cuti nīmartha paṭidadhi nīmartha paramparāca passitu samattho hoti, evameva atīva vattamāna anlgata bhāvesu nīmartha paṭa ceva paṭiccassamuppāda ca yathābhātā pariggahe vī ekamēkasmā lakkhāna rasa paccupaṭha na pada nīmarthana gata paṭa anugata nīmarthana paramparāca ca paccita samattā hoti, evam evaṃ vattamāna atīva pasitum aha samattā hoti.

Tato paraṃ vipassanā 0181lokena atisukhumānī pī hū nīmartha paṭidadhi samamasanto yathānuppaṭha vīpasaṭha, 0181nī bhāvento yīva magga phala nibbhāna sukhareneva bhāveta 9 samattho hoti, evaṃ aṭṭha samāpatti lābhi yogāvacaro samādhī silīya sunisita vīpasaṭha 018ena sukhīya paṭadīya magga phala nibbhāna 9 sacchikaroṭi.

Athā ca pana dasakāśe su lokā lokā dve kasi 81nī 4hapetvā aṭṭha kasi 8ajhīnānī cuddasākāra citta paridamanena paridametvā iddhividhā-dibbasotaceto pārīyā-pubbenivāsa-dibbacakkhīti paṭa ca abhi 001yo ca bhāveta 9 samattho hoti.

Idaṃ pana visuddhimaggānusreṇa dīpita Pī Auk bhāvanāti sammatā 9 samatha puṭha 9 gama vīpasaṭha kamma 4hīna 9, idāna Pī Auk Sayidāw mahaṁther<kīnus<anī narīpameva Sri kalyāni yogī ssama sa 9 sūti sammatesu araṃesu puganā 9 kī ṭī ṭī yate.

Bahunna 9 gaha 9 paṭappajīna 9 ida 9 kamma 4hīna 9 atīva iṭṭha kantā 9 maniṃpanti pattiḥīti.

Dasabala selappabbavāl Nibbhāna mahīsamanudda pariyāntā Aṭṭha-ga magga salīlā Jina vacana naṭdhīna 9 vahatu.

Cīrā 9 tiṭṭhātā lokasmi 9 Sammīsambuddha śīśana 9
Tasmi9 sag1rav1 nicca9
Hontu sabbe’pi p1nino’ti.
Visuddhimagge
asubhakammaṇṇanidāse takkika
vyākṣ3lat1

Venerable Miriswaththe Wimalagnanā

Visuddhimagge chaṇṇamo paricchedo Asubha kammaṇṇa niddeso nīma. Ayaṅ paricchedo suttapiṇṭake satipaṭṭhāna kīya gatāsati ṣī ṣī suttavagatīya asubhīṣya athāvī navasaṇṇathikāya bhīvanāya vivaraṇāya bhāvati. Katho cipi, Visuddhimagge ayā niddeso adhīyatena mayī imā ya bhīvanāya pīrīṛiyā ganthe īṃsmī paricchede dassītesu niddlesesu vičāraṇayā-visayaṅkī ekaccī vyākṣ3lat1 sant2ī di4hoṃsmī, suttaṅgā saṇṇathīṣya yathāpugguttaṅta bhīvanāya nāyā na vijjate ti ca. Ettha mayī tīdis1ni deve vyākṣ3lat1 sanjñ1init1ni. Īmasamiṅ nakkame vede niddlesaṅ sallakkhentassa mayīh1 saṇṇhiṣya pana Visuddhimagge ekacce sesu niddlesesu evaṅ vidhāṅma veyākṣ3lat1na9 atthīṣya saṇṇh1nu kālaṇā 0apaname vā.

1. Asubha bhīvanāya9 kasi8ā bhīvanāsū ṣiva uddhī mītrākādi sabhīvena yuttē mattakalye 1ramma8aṅ gahet1 uppannīṃ nimitṭīṃ (ugghahanimitṭaṅ ca pa4bhīganimitṭaṅ ca) unmiśiletiḥ ca anummiśileticca cakkhāṭhaṃ saṃdhīṃ janenti. Ettha imāṅ mattakāyaṅ upac1ra appa81 saṃdhī2ha9 paripinoaṭhatīṣya tassa sabhīva vasena uggahete; seyyathā1aṅ : va88ato, liṅgato, san4h1nato, disato, ok1sato, pariyantato, paricchedato, sandhitato, ninnato, thalato, samantato c1’tī. Ettha 1ramma8aṅ sabhīva vasena uggahane

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suttigatavidhīnī vipassanīya sa9 yojana9 anavilam na dissate. Visuddhi maggo’yeva sampaṭcchanī klīrena subhābhīvanī rlīgaritassa rlīgappahīnathhī yīthī aya9 idha parikappanīyattheva; athva ragaritasssa ragappahīlāna pakate9 na ettha p1ka49.

2. Assubhakamma4h1na9 bhīvanīya9 upac1ra (pa0ca n2vara81na9 tanut1) appa8a (jhīnafagína9 p1tubhi1vena) iti im1nī dividhīni samadhīhi (a001hi) ses1hi kasi8a bhīvan1hi iva sīma00e8a pa4labhitu9 sakk1’pi jhīnava1sena pahamajjhīnasssa upri adhi-gantu9 na sakk1’ti kamma4h1nnidde sassita9. Yadi vuttanayena subhābhīvanīya jhīnallbhā9 odhika9, kasi8akamma4h1na9 uggahane janīd-1na9 uggahapa4bhīgannīmīt1na9 ca assubhakamm-4h1na9 bhīvīnīya pa4laddha9 tesa9 ca n1nkl1ranatta9 ki9 vatteti’ti aya9 sijjhatyeva.

Id1ni im1 icīnaniya-visaya1k a00ma00a9 upaparikkhīma. Tattha pathamam sukhi1vabodhi1ya Assubhakamma4h1na nidde sē subhābhīvanīya p1rip3riya dassita9 niyam1vali9 1vikaroma.

1. Padh1natthikena Patir3pa9 kamma4h181cariya9 gatv1kamma4h18a9 ugganhana9

2. Uddhum1taka9 susane cha55tanti sutv1 (Visuddhi magge dinna9) upades1nukulena tattha gamana9 (upades1ni Assubhakamma4h18aniddes vīththīrena dinna9 hoti)

3. N1tid3re v1 n1tisam3pe (ucita4h1ne) 4hatv1 uddhum1 taka9 sabhīva vasena uggahan1a9 (upades1ni Assubhakamma4h1naniddes vīththīrena dinnam)

4. Imiya pa4pad1lya aha9 jar1mar8ehi m ucchīm2i umma2ithehi ca anumma2ithehi ca cakkhi3hi uddhum1
taka9 uggaha8a9 tath1 uggaha8ena uggahanimitta-
ssa pa41lbha9

5. Uggahanimitta9 ar3lha9 uggahantena pa4bh1ga
nimittassa pa41lbha9

6. Uggahanimittassa ca pa1lbh1ganimittassa (Memory-
images) ca vu55hi1upac1ra (Access Concentration)
sam1dh1yi1 ca appa81 (Concentration of application
of mind on object)2 sam1dh1yi1 ca l1bha9

7. Appa81 samadhiya att1na9 pa4h1ya vidassana9
bh1vana9

Ettha tatiye ānkhē dassita9 sabh1va vasena lrammana9
uggahana93 vic1retabba9. Aya9 sabh1va vasena uddhum1taka9
bh1vana9 lrammana9 manas1 samm1
upa4h1ya lrammne upac1r1di nimitte pa41lbh1ya
vitth1rena ganh1tum eva. Sabbesu a00esu pa4havikasi81disu
bh1van1su yog1vcarassa vy1p1ra9 idha9 eva. Mama mati
pana Visuddhimagge imass1ya bh1van1lya p1rip3ri9
dassit1karena bh1van1lya mukyatta9 na p1lukaroti.
Mukhyathopana r1gacaritassa bh1van1lya vu55hi1y1
paripantha9 r1gasan1khapp1na9 tanuttana9. Tasm1 vutta9
Meghiyasutte “Asubh1 bh1vetabb1 r1gassa pah1n1ly1iti.”
Apica padh1nathikena att1na9 caritalakkha81nukulena
katipay1nipi bh1van1ni va55hetum 1vassakah1vam suttena
s3cate.4 Punacapara9 K1yagat1satisutte uddhum1tak1ldi
mattakalebara9 passantena “aya9 pi kho kryo

2 PALI ENGLISH DICTIONARY (PTS- Ed. by T.W. RHYS
DAVIDS), LUZAC & COMPANY LTD, 1966. P 140/ p 51
3 VISUDDHI-MAGGA (Saṃ Pamunuwe Buddhadatta Thera-
Sthalakkhara), The Tipi 41ka Publication Press, 1920, P135 : Vannato:
idam sarram k1lassa v1 od1tassa v1 manguracchavino v1ti,
lingato:itihilingam purisaligav1 lti, pa4mavaye majjhimavaye vati,
san41nato: idamassa s2a41n1nam idam g2a41n1nam l1divasena
4 Ud1nap1li (BJT), P 200 “Asubh1….. mett1 bh1vetabb1 bylp1dassa
pah1nlya, l1p1nsati bh1vetabb1 vitakkupacched1lya, aniccasann1
bh1vetabb1 asmim1na samuggh1ly1ya

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evə dhammo, evə bhəvətaq ətaq anatəotiə attani sarəe, parassaca sarəe rəgaq vinodetabbanti vuttaq. Tasmə asubhəlnəyətni bhəvanəqni puggalassa bhəvanəya koaəm pipuəitum bhəyəsoməthəya pariŋəækəvəsənə bhəvətəntə diəsəte. Taŋəlpə asubhəbhəvənaq vaddhetəv kassəlpə kilesappəhənəm kltumpə sakkə.

Bhəvanəyo cattləro adhipplyikə katvə bhəvitaq ti vijjanti, taq yathə:

- Uggətnəq gehasitənaq sarasaənkəhənaq (negative thoughts) tanuttənəya
- Ekaccchənaq kusəllənam dhammənəq bhəvanəya
- Cetovimuttəiy1
- (Upari dassəta bhəvanəyo samathaq ca vipassanəca saməlnəbbhəlgə ca yuganaddəhaq ca katvə) ariya maggətthəya

Asubhəbhəvənə, pa4kkələmanəsikərabhəvənə, mettəbhənə ca pənəname vagge saŋghətəbbə. Susəane cha55hitassa uddhum1tkəldə a00ataramavətθa9 pathəna9 məttakəlebara9 disvə1 aniccədə sa001 cite sannidahana9 yog1vəcərəssə klmərlgəppəhənəya atəəa upathəmbhəka9. Anəlayassa vacənəna asubhəbhəvənək klmərlgəbhibhotu9 atirekəpaka-ra8am (Additional tool). Anənə hetu1 lədipəbbhəti asubhəbhəvənə vipssənəlakkhəəl. Visuddhəməgge im1yə bhəvənəya tam mukhyəgu8am ca təs1yə lyəttakəmma9 ca na pa001yənti.

Dutiyəna9 ja4ly1m, upari dassətəya niyanəvləyiə4ma, 5ma api 6ma anikəni upadhələrnte. Uddhum1təkələya9 bhəvanəya9 yog1vəcərəssə jhəlnəlabhə vəsmədənə etθa vəna9 sete. İdha yog1vəcəro uddhum1təkəa9 Bhəvətəv1 pa4hama9 uggəha

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5 Majjhimanik1yə (PTS), Vol M-3, P9 1/9 2
6 Anənəyə, Satipaṭṭh1na: The Direct Path to Realization, BPS, 2003 P 153
Visuddhimagge Asubhakamma 4h1naniddese
Takkika Vy1k3iat1

nimitta9 upp1detabb1, uggahanimitta9 1r3+na9 uggahanena pa4bh1ganimitta9. Im1ni nimitt1ni ekacce cittar3pe (memory-images), bh1van1pathe sam1dhiy1 l1vahane citteka gaatlya bh1van1nimit1. Uggahanimmattasa ca pa4bh1ganimmattassaca visadatt9 tes9 cittar3plna9 yog1vacarassa vijjam1nassabh1vassa ca p1l1ne pa4balattam ca. Pa4bh1ganimitte p1tubh3te, yog1vacarassa kl1m1dna9 lsav1na9 tanutt1 upaclairasam1dhi9 pati4h1ti. Tattha Jh1naa1gni na balavan1dni. Upaclaira sam1dhi9 laddhu1 ylva jh1naa1gni p1tubhavanti t1va pa4bh1ganimitta9 1ru+na9 bh1vetabbam; kl1m1vacarajh1n1na9 pati4h1lya.

Asubhabh1lya bh1van1lya Jh1naa1bha9 sa sa siman2ica tathi tay1 kevala9 pa4hamajjh1nameve laddhu9 sakk1ti vutta9. Asubh1rama81ni at2a dubbl1n22i visuddhi magge vuttam; Kasmi? Uddhum1lak1di im1ni 1ramman1ni nacireneva vi2ak1di a00a9 sabhl1vam p1pu8anat1ti Asubhakamma4h1naniddese vutta9. Apica vuttamhetam kamma4h1naniddese:

"imesu catt162akamma4h1nesu dasakasi81nyeva va55hetabb1ni. Yatta ka0hi oklsa9 kasi8ena pharati, tadabbhantare dibblya sotadh1tuy1 sadda9 sotu9 dibbena cakkhu1l r3pani passitu9 parasatt1na9 ca cetas1 cittama001tu9 samatho hoti. Kiyagat1sati pana asubh1nica na vaddhetabb1ni. Kasmi? Ok1sena paricchinnatt1 1nisa9 s1bh1v1ti..... Tesu pana

7 Yog1vacare nimittesu p1tubh3tesu tassa t1ni ummilitopi anumumilitopi dissate. Uggahanimmattam na an l1v1lam ca th1varam ca. Patibh1ga nimmattam puna na kevalam pavittam, tam yog1varena d2ghattam ca vittth1rattam ca vinimetv1 vinimetv1 p1letum sakk1. Tesu tesu bh1van1su uggahanimmittam ca pa7ibh1ganimmittam ca vividhattena dissante. Atireka vittth1rassa visuddhimagge Kammath1naniddlesam p1thetabbam.
Anena vivara8ena dibbasotadh1tv1dna9 abhi001nam l1bh1ya (1nisam1= benefits) dasakasi81nyeva va55hetabb1n2i vacanena dasakasi81ramman1na9 pa4balam dasseteyeva. Asubhakamma44:181ni ku8aparl52i ca te ok1sato te paricchinnltti (have a definite location) eta9 vutta9 pi tes9a va55hanenapi anatisesena nimitl1ni t1sa9 uggahanena uppac1ra appa81 sam1dhi9 ca laddhun sakkltti da4habba9. Appan1 sam1dhim pana sakale sasamadhi1, sajhl1ne pad1nakiicche appeti.10 Bh1van1su ekacce bh1van1 mahapphalanti ay1 buddhavacan1nuk3la9. Tath1pi, appa81sam1dhi9 ladd1na api abshakamma44:181na9 vaddhtv1 lramm81na9 ku8aparl5i hetu1 ca 1nisa9 slbh1v1ca pa4hamaj1nena vin1 sese klmlvacarajh1ne upaladhu9 na sakklti ida9 vacanam visa9 v1dam. Kas11? Imesa9 abshakamma44:181bhatam upac1r1di sam1diya 1yattakamme visamattassa atthibh1va9 Visuddhimag1krena na upaparikkhitm.

Uddesakath1
Visuddhimaggo pana nikhile Therav1dasamaye mahagg9 sa1nhhepa9 a4hakath1ti ettha viv1lda n1ma nattth. Tattha ta9 vitth1raka9, parikappanlyatta9, pariv2na9 sanatta9 hoti. N1ppaka9 yeva ten1-bhata9 upatthambha9 bodhane Therav1da slsana9 athav1 sampadly1nugatam. Kintu Visuddhimaggakro Buddhaghos1cariyo Visuddhimaggena pa4pattislsana9 Therav1danayena at2a parikappanlyatt1nuk3la9 viva4hetum upaka4hatt1 karahaci ekacce vy1kl3lat1ni samuppannl1ni dissante.

8 VISUDDHI-MAGGA (Sañ. Pamunuwe Buddhadatta Thera- Shalakkhara), P83.
9 Kasi11ramman1ni viya 1v2bh1vam (clarity) nattth2i attho
Punapi imā vyākāta aṣṭaṃ pariyesana vidvitthi pariya-

ttisāsanā bodhetu vāyamantina aṃhika tesa vidihi-

su kiṭciṣi dubbalyameva ṣgitena sāyanti. Tasmiṃ

nemiti vyākāta kevalaṃ Buddhaghosacariyasa pāśdicca-

sa unāsā sāyanti. Buddhaghosacariyo vissāhā paṇo niyam-

nu-gamī eva. Apica, imasmī pariṣchede kasiṣa bhūvaninā

anukṣaṇā katvaṃ samathavipassaneṇi viṭṭheṇaṃ vu-

paḥahanaṃ ca imesaṃ visāvādāvanā aṇoḥaṃ hetu.

Priyattisāsanā paṇapatiṣanena puthakkaṭvaṃ dhammaṅ

samāṃ pariyaḥpigataṃ na sakkaṭicettha bhavatābbam.
Led2 vipassanānaya nīmakopattinayo

Bhaddanta Jiūgarabhabhāvā so

Aṃhīkaṃ bahūpakāra Led2mahātheravāro jātīyaḥ paśūṇa sa vassa kīle sāsikkhīya tiṅ savasṣe pariyaṭṭī sāsanabhumita paṭiṇāttī sāsanabhūmī saṅkāmi. Evaṃ saṅkamanaṃ vesāliyāṃ sannipatita bhikkhu saṅgamajje bhagavāṃ etadavoca: “Yete mayā dhammābhihitāṃ desītaṃ, te vo sdhuḥukāṃ uggahetvā lsevitābhyāṃ bhīvetābhyāṃ bahulikātabhyāṃ, tayīdāṃ brahmacariyaṃ addhāniyoṃ assa ciraḥhitikāṃ, taddassā bahujana hitīya bahujana sukhlīya athīya hitīya devamanussāntaṃ "ti vuttānūraṃpaṃ.

Aṭṭhaṃparaṃ dvāru dhammavihāraṃ suttasvuttāṃ "dhamma vīhāraṃ lakkhaṇaṃ paṇḍitaṃ ca, athāṭṭhaṃ paraṃ tesuyeva suttasu iti kho bhikkhu desito mahā pariyaṭṭi bahulō (pa) dhamma vīhāra.

Yaṃ kho bhikkhu satthārō karaṃvāya (pa) ayaṃ kho amhīkaṃ -anussanāti" vuttānūraṃsaṃka.

Eka Led2mahāthero sippuggaṃkīle paṇakavacanīni uggahāhitvāṃ sāsanakiccaṃ karoti.

1 Veenarabel Jiūgarabhabhāvā so is Chairman of Ledi Vipassana meditation tradition in Myanmar. He is a dvipi-piṇḍikara, who memorises and passed the written examinations on two piṇḍitas. He is also one of the Assistant Secretary Generals of the State Sangha Mahanayaka Committee, the highest sangha administrative body, in Myanmar. He was conferred on the Aggamahāpaṇḍita title for his learning, the Aggamahākkammaṭṭhikācariya for his meditation teaching.
Dvi Ga8av1cakaklkle ga81na9 tepi4ak1ni vacan1ni vlctev1 slsanakicca9 karoti.

Ti Dhammakkathikakkle p16to v1 a4hakath1to v1, uddharitv1 dhamma9 kathetv1 slsanakicca9 karoti.

Catu Dhammalekhanakkle dhamma9 likitv1 sat1dhika dpan2pakara81ni uppldetv1 slsanakicca9 karoti.

Pa0ca Dhammadesanklkle anto ra4he bahira4he ca dhamma9 desetv1 slsanakicca9 karoti.

Cha Samathavipassanlya dassanakkle samathavi passan1naya9 dassento slsana9 karoti slsana kamma9 karoti.

Satta Puchita puchitasssa dhammassa puchananakkle pak1setv1 vissajjitv1 slsana9 karoti slsana kamma9 karoti.

A4ha Ara00a9 nikkhamitv1 vasituv1 yuttakkle sattasu ara00a4h1nesu vasitv1 slsana9 karoti, slsana kamma9 karoti.

Nava Ara00a9 nikkhamitv1 samathavipassana9 lrabhitu9 yuttakkle samathavipassana9 lrabhitv1 att1na9 dhammavih1ribh1va9 p1petv1 slsana9 karoti. Slsanakamma9 karoti. "Attad2p1 bhikkhave viharath1" tyldi desan1nur3pa9 ak1si.

Pa4pattis1ram1da9 slsananti da6ha9 saddhlya pa4pattip16yo sammasitv1 lnp1na kammath1na9 p1dam3la9 katv1 vipassan1rohanamagga9 passitv1 v2ma9 sitv1 tameva p16 pa4pattinaya9 saya9 acari, pad1namanuyu0ji Buddhap16to— laddhanayena eva9 led2mah1therena carita-vipassan1naya b1vato padh1namanuyu0janato led2vipassan1nayoti mlma9 ahosi. Ledi vipassan1kamma4h1nanti slsane ca loke ca p1ka4b, anto ra4he ca bahira4he ca p1ka4b p1ls18acchatta9 viya garukato bhikkhu slma8erehi
manussehi ca, ledimalatherena pathama kato dassito abhinavavipassanānayoti pana adhipīyo na gahetabbo.

Mahāsatipaṭṭhāna pāda 161 dito v1, visuddhimagga aṭṭhakathā dito v1 uddhāritvā gahito nayo dāho avitatho vipassanā nayo eva abhavi.

Imāsmin sāsane sabbā00ubuddhato a00ena kenaci pugga lenapi Nibbānamagga kammatthāna nayo abhinavo ekamatto uppa1detu9 na sakkā.

Pāda 161 aṭṭhakatthāsu gatacattāna mālaka vipassanānayato adhika9 visu9 kammathāna9 uppa1detu9 na sakkā.

Ekacattāna kammatthāna44hī v1, ekacattāna kammatthāna44hī mālaka vipassanāna tymato adhāhī eva kenaci vute Buddhāvacanato eka-gālīdhikā kammatthāna eva bhavissati, saccakammāna44hī na bhavissati.

Ledī vippassanānayo nibhīnava na citranayo, Buddha pāvacanā gata porā18a nayo eva bhava2i vatta9 yutta9.

Tāna9 vacanā9 vittha1retvā vakkhīmi, ledivippassanānayo nibhīnava na citranayo, pāvacanā gata atisundaranayo, porā18anayo, ledī mahā1therassa hatthaggahī nayo.

Tikkhagambhāra001811na9 018a kicca9 pattakkāle naya-sahassehi patthāritvā1 018akā2īna 01naha9 san1 asa-khyey1 anantīyeva honti.

Nanu iyasamī slripputto, “Ye dhammī1 hetussabba1, tesa9 hetu9 tathāgato 1h1”ti iyasamato assajittherassa santikā aṭṭhakasaakkhara vantīnī dve pld1ni sutamatteneva aya9 loko bramhun1 nimmīto, aya9 loko hetukato tyīdikā9 micchiddi4hī9 pahīya vipassanā vidhi9 ca utv1 anupubba-sikkhīya pa4patti1 sot1patti magga01na9 patto.
Led2vipassanña N1mako Pa4pattinayo

Nanu 1yasam1 slripatto buddh1vaccine ekameka9 pada9 ekameka9 v1kya9 passitv1 018ak25anaklye c36niddesa mah1niddesa pa4sambhid1 pakara81ni upp1des2i.

Amh1ka9 bah3pak1ro led2mah1thero Buddh1vacan1gata pa4pattinaya9 passitv1 led2/2ipassan1naya samu41pakopi slriputta aggas1vaka mah1ther1nuvattako huttv1 018ak25ana samattho puggalaviseso.

Buddh1vacanam3laka9 katv1 1n1p1nad2pan2 bodhi-pakkhiya2pan2 vipassan1d2pan2 led2mah1kamma41na pakara8a, pa4h1nuddesad2pan2yldi sat1dhikassa pakara8assa upp1dana9, lekhana9 led2mah1therassa 018a k25anakicca9.

Tasm1 1n1p1napubba<gama vipassan1pa4pattikkama9 led2mah1thero 1dimajjh1 pariyo6na9 sammasitv1 v2na9 sitv1 018ak25ana9 katv1 nicca9 hatthagg1ha pa4patti kamma41na9 katv1 pa4pajji.

Imasi9 th1ne pa4pattidhamma9 mah1cakkara thassa upam1ya dassetu9 yutta9.

Aya9 pa4patticakkara tho maggapalanib1nasamp1pako mah1vego mahabbaloti eka9 sena saddhindriyassa kicca9, saddh1balassa ca.

Tassa pa4patticakkarahassa vegupp1dana9 satipa4h1na satindriya satibala satisambojha<gassa kicca9.

Tassa pa4patticakkarahassa vegupp1danak1lato pa4h1ya cakkabalaupp1dana9 sammappad1nav2iya v2iyindriya v2iyabala v2iyasa9 bojha<gassa kicca9.

Tassa pa4patticakkarahassa vegupp1danassa acalabh1vena 4hapan9 pana sam1dhindriya sam1dhibala sam1dhisambojha<gassa kicca9.

Eva9 vegena gatassa cakkaratthassa maggapal ana nib1na sa<kha tassa icchita41nassa gamanatthiya abhimukh2
kara8a9 samp1pana0ca pana pa00indriya pa001bala dhammavicaya sambhojhhgassa padh1na kicca9.

Im1ya9 upam1ya9 led2mah1thero 1cariyavaro ln1p1na m3laka vipassan1pa4pattikakkarathakusalo sampljako, teneva.

Tipi4kavid3 bh1santaravid3 1yasam1 ldiccava9 so amh1ka9 daharak1le sotujanavaye “nibb1na9 na4ha9 viya dissati. V2atisatar1sik1le led2mah1therena dipan2pak1ra81-na9 katak1le puna plka49. Imasm19 marammara4he slsana sammuppattiya6 pi4ikap1vacanato nibb1nasamp1-paka naya9 led2mah1thero eva passitv1 paththagata katv1 pa4pajjitu9 sakkot2i lsabh21ca9 thomana9 abh1s2’ti.

Eva9 ln1p1na pubba-gama vipassan1 pa4pattikakka mah1rathassa sampljaka naya9 an1g1m2i plka49 1cariya UBhoThettin1mako up1sako 1cariyamu4hi9 gahetv1 alabhi. Gaha4ha led2kamma4h1ln1cariyo ahosi.

Tato U Ba Khin, U Goenk1, U Chit Tin, U Than ti kamma 4h1ln1cariylty1di mahlsiss1 ca 1cariyamu4hi9 labhitv1 led2kamma4han1 cariy1 bah3 ahesu9.

At2a vassasatdhika klato path1lya led2vipassan1 nayo samubbhav2

Buddhavipassan1 nayassa antora4he v1 bahira4he v1 vu55hiy1 viru6hiy1 veput1lya kl1uk1mo Sare Sie Thu, U Bha Khin nlmak0 up1sako verikkhayara4he Bahan nagare Kanoo 1rlmika9 adhipati9 1cariyavara9 upasa<kmavitv1 eva9 avoca.

“Aha9 bhante bh1santaracheko pacchimara4hesu buddhassa vipassan1naya9 vivarituk1mo. Katamo vipassan1nayo viva49 kl1tu9 yutto’ti.

KanOo 1rlmiko adhipati1cariyavaro evamlha “Imasm19 maramara4he up1sako vipassan1nay1 bah3, tesu vipassan1-nayesu ya9 ya9 vipassan1naya9 saya9 Irabhitv1 nandasi,
Led2vipassanınaya Nlmako Pa4pattinayo

ta9 ta9 vipassanınaya9 hatthagata9 katv1 lcariyamu4hi9 gahetv1 pacchimara4hesu pattharatu, vivata9 karot3’ti.

Up1sako U Bha Khin nlmako KanOo lramikassa adhipati mah1therassa lcariyavarassa ovlda9 sirasi p aggayha maramara4he plka4esu tesu tesu kamma4h1na4h1nesu vipassan1dhamma9 1rabhitv1 dhamma9 gavesi, dhamma9 gavesanto vicaranto anl1m2i vissutassa up1sakassa santike samathavipassanınaya9 y1ci.

Athassa bah3pak1rlcariyavarena Led2mah1therena ratan1- pu0jä nagare Kin Wun mah1lamaccassa dassita meva vipassan1 kamma4h1na naya9 sayampi 1raddha vipassan1 naya9 ad1si.

Sovacassat1gu8adharo U Bha Khin nlmako up1sakopi teneva nayena 1rabhitv1 dhamma9 passitv1, abhinandi, dhammupadesa9 alabhi. U Ba Khin nlmako mah1kamma4h1ln1cariro hutv1 lgat1gat1na9 yog2ha9 Led2vipassa n1naya9 ad1si.

Marammara4he v1rena mah1sammata rljak1lo ahosi, tad1 marammara4ha mah1sammato Sao Shwe Thaik itinlmako ahosi, sokira attano vasanamah1gehe gabbhe gabbhe sur1p1na9 thape tv1pivi, ekad1 so mah1sammato U Ba Khin nlmakassa mah1kamma4h1ln1cariyassa santike vipassan1 naya9 y1c1tv1 1rabhi, vipassan9 1rabitv1 pana na sur1p1na9 pivi2i sutapubba9 . Aho ratanattayassa 1nubh1vo.

So buddhas1sane saddh1j1to buddhap16pi4kassa Shan [Sy1ma] b1s1ya parivattanampi k1r1pesi, dhammavinayassa vu55hiy1 hviru6y1 vepulliya uS1ha9 ak1si, aneklni Shan-b1s1ya pi4aka potthak1n1 ahesu9, s1sanassa9 3lak1r8a kara8a9 aho acchariya9.

Mah1kamma4h1ln1cariya U Ba Khinti visutassa mah1up1sakassa santik1 U Goeng1ti nlmako up1sako ca, U Chit Tin t1n1mako up1sako ca, Daw Mya Thwin-t1m1k1 up1sik1 ca, Led2vipassanınaya9 sutv1 nayopadesa9 alabi9 su, a00epi
nayopadesa9 laddh1 Led2kamma41acariy1 yath1 1cariya mu4hi9 labhanti, tath1 led2vipasan1 naya9 pak1sesu9.

Id1ni navutimattara4hesu as2imattabhsantarena sattaty1-dhika satakamma41na411ni vivaritv1 Led2vapassan1 naya9 dassesu9. T2im1ni bhikkhave viva41ni virocanti no pa4ccchann1ni, katam1ni t2i, ca85a ma85ala9 s3riyama85ala9 tath1gaatappvedito dhammavinayo, viva4 virocati, no pa4ccchannoti buddhassa desita9 sirasi paggayha akari9 su.

Eva9 Led2vipass1mayo, bahira4he viva4 parampar1bhatoti.

Bahira4hesu buddhasanassa viva4th1ya katasaamitiy1 amh1ka9 bah3pak1ro led2mah1thero pubbe Dhamma vinayassa vu55hiy1 viruhiy1 vepul1lya gamanak1le tepi4ika vacan1ni gahetv1 gato, adhun1 pana eva9 pi4ika vacan1ni gahetv1 na gat1 tasm1 pi4ikavacan1ni v1 amh1ka9 Led2li2pan2 pakara81d2hi v1 nl1nbh1s1hi mudd1petv1 4h1pitu9 pattiharitu9 gahetv1 gantu9 yutta9 ti ovadi.

Evamida9 ov1da9 sirasi katv1 led2va9 s1nurakkhak1 MonYw1 nagare mah1led21r1me navamale4mah1therap-pamukh1 mah1ther1 buddhassa pi4ika vacani v1 buddha desan1lya anur3pl1ni led2mah1ltherena raciti1ni likhi1ni p16bhi1s1ya v1 marammabh1s1ya v1 bh1santarena v1 visodh1t1 mudd1petv1 antora4he v1 bahira4he v1 viva4th1ly4a led2mah1therass1numati1 parip3retu9 kat1ni, 4hipit1ni, dhammad1ln1ni kat1ni.

Led2mah1therena raciti1ni buddhadesan1lya anur3pl1ni led2 d2pan2pakara81ni sekkhyaatung1cariyavarena likhi1ni pa85itavedaniya pakara81d2hi led2kamma411n1 cariyehi ca yog2hi ca pa85itehi ca nicca9 passitabb1ni.

Nicca9 pasitv1 vasant1na9 1cariyavaro led2mah1thero santike vipasan1naya9 kathento viya dento viya bhavissati.

A00epi bah3pak1rassa led2mah1theravarassa led2lipan2 pakara81ni hatthato amu0citv1 led2kamma411n1cariy1 viya
ca, yogə ho viya ca, pa8dit1 viya ca garu9 katv1 vipassan1 padh1nakamm1ni karoth1ti uyyojanə.
Ledənah1thero anekad2pan2akara8a k1rako pa4patti niyat1c1ro evampi ovadi, jtiy1 pa00lsavassapattak1le bhikkh3 v1 manuss1 v1, ya9 v1 ta9 v1 k1ra8a9 adassetv1 (hatthip1da, hatthihattha9 adatv1) bhogasampat1gavesavanato nikkhamit1 buddhas1sane bhavasampatt19 gavesitu9 yuttanti.

Ath1pi attani p1ram2dhammo athi v1 no v1ti j1nanathth1ya samatha vipassan1kamma44h1na9 1rabhitv1 v2na9 sat3 tipi ovadi.

Samathavipassan1 kamma44h1nassa padh1nakammakara8a k1le sace sam1dhi9 labheyya, n1mar3pa9 tilakkha8ato passeyya, attani p1ram2 dhammo athi2i vinicchayə9 koreyya.

Sace sam1dhi9 na labheyya khəıkasam1dhi9 v1, upac1ra sam1dhi9 v1, appan1sam1dhi9 v1, na n1mar3pa9 tilakkha8ato passeyya na attani p1ram2dhammo athi2i, vinicchaya9 kareyy1ti ldika9 ov1da9 sirasi paggayha led2kamma44h1ncariyasa1mit9 katv1 samathavipassan1 kamma44h1nagavesan44h1n1ni vivaritv1 anekesə9 yogəha9 anek1 led2kamma44h1ncariy1 anto marammara44he dassetv1 dhamma1na9 katv1 anek1 yogino led2vipassan1naya9 gahetv1 padh1nakamma9 akari9 su.

Eva9 bahira44he v1 antoa44he v1 padh1nakamma9 anek1 yogino padh1nakamma9 anuuyu0ji9 su. Eva9 anto ra44he v1 bahira44he v1 led2vipassan1nayo vi44he hutv1 dhamma vinayassa vu55hiy1 viru8niy1 vepull1ya ahosi.

Nigamana kath1
Ekam3i1 ekokkhandho,
tato s1kh1 pabhijjare.
Tato pal1sa pa881ni,
eva
N1n1cariya bh1vena, visu9 visu9 pabhijjare. Sogatonatather1na9, naya9 seveyya pa85ito. So gata00o nat1na9 tu, na hi seveyya sajjano.

Ekam3l1 ekakkhandho abhavi ekakkhandhato s1kh1yo pabhijjare, tato pa1l1sa pa881ni pabhijjanti yat1l.

Tath1 buddham3lato sa9 ghakkhandho abhavi, sa9 ghakkhan dhato aggas1vak a s1imah1s1vak1 pakatis1vak1 arahanto s1kh1yo pabhijitv1 gati1pi eko eva m3lasa9 gho abhavi, buddhas1sanassa pacchimaklle pana asamav1da visamav1da hatthagg1haka1 cariyasa<kh1t1 pa4lom1 ahesu9, mahakkhandha samagga sa9 ghato nikkhamitv1 pabhijj9 su, tesa9 l1cariyl1na9 siss<1nusiss1 pa1lsapa88asa<kh1t1 n1n1nikl1y1 n1n1ga81 ahesu9.

Eva9 pabhinakk1le sogataonatather1na9 buddhavacana garukat1na9 pariyatti pa4pattinayavara9 pa85ito seveyya. Buddhavacanato a00amicch1dhamma onat1na9 l1cariya pa4r3pak1na9 vacana9 punappuna9 v2na9 sitv1 attano matiy1 vutta9 abhinavakata9 pa85ito na seveyy1ti.
Desabh1slya Wat Tamaoh iccbhidh1nassa M1tulu<\ngatitth1r1massa paryattividh1nakath1 sa<\nhepato vuccati imasm9 dvipa881s1dhikapa0cav2ativassasate buddhavasse sampa881savassaparipu88a9 paryattividh1nasamu4h1pakkassa tipi4k1sa<\n018ac1rino bhadanta Dhamm1nanda-
ther1sabhassa vi00uppasathakittigu8a9 pak1setu9 pacchimlya ca janat1lya di4h1nugatim1p1detu9 imass-
atthassa ñvibh1vattha9 aya9 siloko vuccati.

1r1mo c1pi 1r1maj-jh1pako ganthasikkhana9 Dhammaparikkh1 sot1ro-iccatth1 vi00uvetiyl1ti.

Venerable Ghandhas1bhiva9 sa1

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1 Venerable Ghandhas1bhiva9 sa, also known as Phramaha Somlak Gandhasaro, has received some of the best traditional Pali Studies training in some of the top monastic institutions in Thailand and Myanmar. He has written around 20 books on Pali, Abhidhamma and other aspects of Theravada Buddhism; some of which are mentioned in this paper. He is Principal at Wat Tamaoh Teaching Monastery, the subject of this paper.


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m\textit{tulu} <\textit{gatitthe bh}3\textit{mi}9 kî3itv1 sa\textit{ghassl}r1\textit{ma}9 k1r1pesi. Athopi vih1\textit{ra}0\textit{ca bh}hattas1\textit{la}0\textit{ca upa}4\textit{h1nas}1\textit{ly}yo ca v\textit{accaku}4\textit{yo ca ud}ap1\textit{ln}1n\textit{i} ca up\textit{osath1}l\textit{g1ra}0\textit{ca i}4\textit{h1kap1k}l\textit{ra}0\textit{ca k1r1pesi. Imasm}9 \textit{lr}1me v\textit{asante bhik}hu s1\textit{ma}8\textit{ere cat3}hi p\textit{accayehi n}ib\textit{dham}hup1\textit{ma}hi. Eva9 as\textit{atip}i tasm9 \textit{puttanattuparampar}1 upa4\textit{hah}anti y1\textit{vajjat}an1.

Aya9 \textit{lr}1\textit{mo m1tulu} <\textit{garukkh1na}9 vir3\textit{h1ana}4\textit{h1natt}1 va9 kan\textit{dititthato c1sannatt}1 m\textit{ltulu} <\textit{gatitthamup1d1ya M1tulu} <\textit{gatitth1r1moti vo}ha\textit{r}atati “\textit{Wat Tamaoh” iti des}abhi1\textit{ly}ya. “\textit{Wat}” v\textit{uccati lr1mo. “Ta” iti tittham. “Maoh” iti ca m1tulu <\textit{go. Padavipariy}1\textit{lsena” M1tulu <\textit{ga titth1r1mo”ti padasid}dhhi ved}i\textit{tabl}1. \textit{lr1mabh3mi pana an}top1\textit{kr1re 1y1mato catt1l2aby1mappam181 hoti, vitth1rato catt1l2aby1mappam181. Bahip1\textit{kr1re uttaradis1bh1ge 1y1mato ekat}9 sab1y1mappam181 hoti, vitth1rato a4\textit{h1rasaby1mappam181.}

\textbf{Ettha ca therakkamo-}
\textbf{Pa4hamo} \textbf{Nandiyo thero dutiyo} \textbf{Tikkhan1mak}o
\textbf{Nemindo} tatiyo thero ete thera diva <\textit{gat1}
\textbf{Dhamm1nando} therod1ni dhamm1cariya-up1dhiko
\textbf{Etth1r1me nivasati s\textit{sanassa hita9 car}anti.

\textit{lr1majjh1pako}
\textit{Adhun1 imassa pariya}ttividhi1nassa samu4\textit{h1pako p1s18achattamiva garukat1cariy1sabh0 lrlmajjh1pako 1dikappik1n}a9 manuss1n}a9 manaso ramma4\textit{h1natt}1 manoramman\textit{ti vattabbe no k1ralopa9 katv}1 maramman\textit{ti laddhavohlrassa marammara4hassa uttarabhi1ge Pakhokeku}pure \textbf{Yesagyonigame Tharzi1me tesa4haya dhikacutu}v2ativassasate buddhasa9 vacchare m\textit{lgasira mlsassa k16pakkhacuddasiy}9 soriv1\textit{lsare sambuddhadham m1bhi}l2h2a9 samaci188asajj1n1c1lr1n19 U \textbf{Pho Thit - Daw Nyawe Yee n1mik1n}a9 dampat2ha9 cat3su tatiyorasattamu pagato handa ga8h1hi damanaggharatananti samappitov.

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Soya9 m1t1pit3hi katan1madheyyavasena Muang Than Maung iti abhi001to. Atha sattavassappatto tasmi00eva g1ime ni1jam1t1pit3hi k1r1p1te Thomethat vih1ramajjh1l vasato 018attherassa santike “samayo1n1mah1ka9 putta9 sikkh1petun’ti cintetv1 018hivuddh1lbika<kh2hi tehi sl1dara9 niyy1tito ahosi. Therassa pl1dam3lamhi katapu00u pattambhito kum1r0 1dhito akkharavidh1na9, tato namakk1raparittalokan2iganthe li<gan1sanada85akamma sekihiyavit1ni cuddasa khandhakavatt1ni ca samugga<ha9 nacirasseva samattappatto ahosi yath1 ta9 1raddhav2iyo analasaj1tko. C1rittmita9 marammara4hav1s2ha9 kum1r1 k1na9, ya1daa9 pa4hama9 t1va yasm9 k10mi0ci 1r1me 1cariyassantik1 akkharavidh1na9 namakk1r1diganthe ca samugga<han9.

Ath1para9 cuddasame vasse vic1rindamah1therassantike sl1m8erabh1v3pago 1yati9 saddham1nandajanathan1lya j2vat3ti j2rakotiy1r2hi viya dhamm1e Inandat3ti attheva dhamm1nandoti tad1cariyassaropit1bh1dh1no 1cariy1r1dhita vattapa4vatto sak1cerasamm1naniyatam1pajji. Tato 1cariy1 padesena kacc1yanasutta9 v1cuggata9 katv1 y1vajjatan1 dissam1nap16by1kara8esu pur1tanabh3ta9 kacc1yana by1kara8a9, marammah1s1ya sl1dhipp1yatthasama19 kata9 kacc1yanasuttattha9 kacc1nasa<khepa0c1nukkam-mugga8hi.

Athassa tikkhajavanabuddhivikkamm001ya tad1cariyat-theravaro Yesagyo niggamabhantare pattap8k1r1mamajjh1l vasato uttaramah1therassa niyy1tvet1 n1n1ganthe ugga8h1pesi. Seyyathidam. Pl11vat1ro soddan2iy1lutta m1l1 abhidhammatthasa<ghago dvem1ti1k1 khuddasikkh1 saka<kh1vitaranivinayap4ka9 ca. Paripu88av2atивассо panna U Bala n1mup1sakassa tappiya9ya Daw Sein Mya n1mup1sik1lya ca anuggahitacatupaccayo marammara4hassa dakkhi8lyya Mawlmyaing Kyunpure Nyaungpinthar vih1r1dhipatherapavaropajjh1lyena upasampadam-alattha.
Atha ca panesa Pathamalat sar Seyyathida Saddatthabhedacint 1 Candajotittherassa santike tatuttarim-pi n Mandalay sirisom Pavatte c.

Mandalaypure Mahāyāna Mahāparāsitāgama 1242/3 1945

Government of Myanmar.

Mabhuddappiyapokkāsā suttakkama ca Tatr 0 vigatavalo pathamavisayabhāsāna pācchāya prahātto pathamāgne Mahāyāna Paramatthāvapariprasthāna 88 khyapari-Array 158 khyapari-Array 158 88

1. Junior Level in the Paṭṭhānapāya Examinations held by the

The Intermediate Level.
M1ulu<gatith1r1me pariyyatividh1nakath1

tatiyajay1vali1bhena tatiyavisayab1t1ya Pathamagy1 dhammmaparikkh1lya4 sayapuppha9 pilandhi. Atha pacch1 tasmi00ev1r1me sikkhitasikkho pariyo1atasippo hutv1 catuttthavisayab1t1ya Dhamm1cariya1dhammmaparikkh1lya5 paripu88a9 vijayamlpanno "s1sanadhajadhamm1cariyo"ti up1dhiratana9 pisandhi yath1 ta9 sl4hakathe nava<ga satthus1sane saddhammasl1bhiratacetaso. Tato para9 mah1vagg1dhi-a4hakath1 samuyuttaniklya4hakath1 vibha9-g1di-a4hakath1 c1ti im1su a44hakath1su paricaya9 karonto ta<s1a00uttadhammaparikkh1lya6 jayam1pajjija1 "s1sanadhaja siripavaradhamm1cariyo"ti up1dh19 sam1labhi.

Sampa0cav2ativassasate buddhavasse amh1kam1cariyap1do videse jina1s1sanujjotanatth1ya buddhas1sanasamitiy1 niman1tito “verino khayanti etth1"ti athena verikkhaya sa00it1ya Yangon n1ma rljadh1niya9 lokas1man1makassa cetiyassa lsanne Kaba-Ayeiti voharite sirimangalattahale sa84hitadhammadutavij1laye bhasantaram1cinanto vasa9 kappesi, yathha saddhamma4hitik1m2i therv1d2hek1yi kavibuddhappamukhehi satth1gamarat1layas1rag1l2hi veyy1kara8akesar2hi mah1theravarehi seyyath1pi n1ma pa4hamas9 g2ipabhutiyo, eva9 cha4asa<2i accanta nimmal018ena pavattit1.

Atikkantesu ca dv2u vassesu dv1dhike pa0cav2atibuddha vassasate sy1mra4hassa uttarabh1ge Nakhonsawanpure Pradh1mngunaponti rljadattiyop1dhidh1rin1 Bodh1r1m1 dhipatitheravarena nijar4has1sanappac1ra8ath1lya marammar4nato bahussuta9 lgat1gama9 a00atara9 satthavis1radathera9 buddhas1sanasamiti1 y1cit1. Tato t1yevai sdaramajjhesito <galisabh1s1vi00un1 Sobha8at-therena saddhi9 ra4hamadamlgamma tasmi00ev1r1me

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4 Senior Level, which is equal to university entrance examinations.
5 The first degree in Buddhist textual studies of the Dhammacariya Examintions conducted annually by the government of Myanmar.
6 This is equal to a masters’ degree. There are six canonical texts and their commentaries and sub-commentaries prescribed for it.
chabbass1ni vasanto dvi satamatt1na9 bhikkhus1ma8e-r1na9 vlcanakamma9 pavatessi vissajjesi ca kadaci karahaci sam1gdahabyakara8a tipi4k1yattapucch1yo.

Pa0c1dhike pa0cav2atibuddhavassasate amh1kam1cariya ku0jaro buddhas1sanasamitiya ajjhesito nijara4ha9 9 pacc1gamma sirimangalatthe vasanto 4k1sa<2i pariyos1ne Mah1si Sayadaw’iti sara4ha0ara4hesu pattha4akittighosa-Sobha8attherapamukhehi s14hakathap1 vakancakovidehi p16vi003hi saddhi9 p16marammikasahi9 tipi4kamah1bhidh1namak1si, subodh1la9 klrapur1bhi nava0k1y o ca pam1dalekh1ji1nekados1ki88aby1kula saddhi9 visodhakasamitiya khalit4h1ln1ni nirkaritv1 accantanimmal018ambun1 an1kulattam1p1di. Eva9 so ekasa9 vacchara9 ganth1yattas1sanakiccam1vahanto 4k1sa<2iya ni4hit1lya bahussutam1cinitu bh1ratara4he s2haladpe ca dvim1samatta9 sa0caritva sylmara4ha pun1lgami.

Sampatte ca pana a4h1dhike pa0cav2atibuddhavassasate syamara4huttaradis1b1g1eyeva khe<9 ga9 iti sama00ite Lampang pure s2acch1ly1tar3peto pavivitto manoramo Tamaoh iti l1rmo athi, tassaadhipatimah1thero “aggamah1pa85ito” ti laddhala0chadharo bhadanta Nemindo n1iman1vitikabh1vena jardlubbalabhi1vappatto Buddha s1sanasamitiya tabbh1va9 pavedetv1 amh1kam1cariy1 sabham1y1ci. Tato so t1ya samitiya ajjhesito tasm00eva sa<vacchare 1s15bham1sassa ju8ba4hame dine Bodh1r1mato imam1r1ma9 sa<kami sasissaga8o huv1. Atikkante pa0cam1se Nemindamah1thero sudh1s2ham1ly1canamadhi1v1 saya9 devasabha9 pavi4ho. Tasm1mh1ka9 theravaro nav1dhikapa0cav2ativassasate catutthan1yakabhi1vena sa<ghasmamato huv1 das1dhikapa0cav2ativassasate subha9 p14has1la9 samu4h1pesi.

Ittha9 vibudhava49 saklyitassa sara4ha00ara4ha sugata kittivegassa amh1kam1cariy1sabhassa marammara4hi-
Ganthasikkhana9

Amhālcam1cariyakesarinā Nakornsawanpure Bhodhl1rme nivāsitvā1 Sayl1mara4nik1na9 ganthajjh1pana9 kurum1nena Sylmara4nik1na9 bhikkhus1ma8er1na9 bylkara81va bhodha018assa 3nabh1va9 manasikatvā bylkara81niyeva padh1nh1vena ajj1lpit1nī ahesum. Tesu hi kovidabh1vap-pattehi sak1 hoti 1gadhabh1s1ya viracita81h1kadhathi pi4ke sa018avisaya9 katv1 vicaritu9 , yath1 ta9 s1vdhehi balasampannapurisehi 1habaygh1dīv16samaprik81a prah1ra00e. Tasm1nena Tamaoh1r1mamajjh1s1tv1 so6is1dhikapa0cav2atibuddhavassatasato pa4h1ya “bylka-ra8a9 nigha85u chandosattha9 ke4ubah9 abhidhammat-thasa1gaho m1tik1dvaya0c1” ti chayime gant1 pa4hanap14hanavasesa padh1nh1kat1.

Bylkaranana9 n1ma saddasattha9 visesena 1kar2yante pakatipaccaylday o abhinipph1d2yante eth1 anen1ti v1 bylkara8anti katv1, ya9 saddl1nus1sanantipi saddalakkh8an-tipi vohar2yati. Bylkara8ena ca n1ma sabb1su bhls1su bh1vitabbameva. Id19 hi j1nanto sadd1na9 s1dhuv a s1dhutta9 0atv1 asldhusadde vajjetv1 sldhusadeyeva pa4gga8hanto y1th1vato att1ha9 j1nitu9 samattho hoti.

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Tasm1 sldhusaddhnamanv1khy1yaka9 bylkara8a9 ya9 ka0ci bh1sa9 paricayant1na9 1savassaka9 hoti. Yo nirutti kusalata9 asampatv1 bhagavato plvacanabh3ta9 sakalampi tepi4ka9 ugga8h1ti, so ara00e caram1no andhahatt2 viya pade pade ka<kh1ya p26to appati4ho bhaveya. Vutta0ca slrathavi1sin2yaparan1madhey1lya9 moggall1napa0cik1 4k1ya9 -

Yo nirutt19 na sikkheyya sikkhanto p44kattaya9 Pade pade vika<kheyya vane andhagajo yath1ti Bylkar1ga8a9 hi padh1nato bh1ls1nurakkha8attha9 hoti. Lop1gamavik1ra003 hi sammadeva bh1sa9 pari pllayit9 sakku81ri. Tasm1 bh1ls1nurakkha8atsthavassama yjhe tabba9 hoti kulapputthe slsan1bh1v1su5hik1m2i. Tath1 hi yadi aqrrasm1 anag1riya9 sadoh1lya pabbaj11 kulapput1 byl1kara8amasikkhant1 mlgadhabh1sa9 yath1bhucc9 n1vaj1neyyu9, tehi na sak1 pabbaj1lkl1 ubhatosuddhi bh1vena buddha9 sara8a9 gacch1m2i ldisara8agama9 nicch1retu9, n1pi upasamapdk1le bya0janabuddhi1nu1savanya9 k1n9. Evampi slsanad1ly1d1bh1vato s1sanya9 khippameva antaradhl1yya. Iccej19 mlgadhabylkara8a9 accanta plvacan1nuk3la9 sammadeva sl1taccapa4hanap14ha navasena paricinitabb9 hoti.

Mlgadha-bhl1lya ca pana viracetabylkara81ni sak2asutta vutta-ud1hara8avibh3sit1ni ylvajjatan1 pariyatti1sana manurakkhiyya 4hit1ni kacc1lyana9 moggall1na9 saddan2i padasa<gho c1 ti catt1ri hoti. Tesu ca marammara4hiikehi ther1nutt1therehi Arimaddanak1lato (Pagan/Bagan: 11th-14th AD) pabhuti kacc1lyana-bylkara9 parict19. Tath1 hi bah3 ta9 disam1napayog1 saddan2iyan-ud1ha4l. Visesato panetarihi marammara4he sudhammena klyikehi tameva bahuso pathamatarama dh2a9. Shewkyin-nik1yikehi tu Shewkyin-nik1ye Dhammasen1patibh3tena sasamayetara p1ra<gatena t2h2i rljadatt1yo pldh2i pat1atarena Mah1visuddhi1mldhipatin1 Visuddh1c1rattherena kato kacc1lyana1sutt1tho.
Eva9 santepi ganthadvaya9 suttakkamena viracitatt1 sot3na9 nlitisubodha9 hoti nlitisukhaggaha8a yogga0ca. Ta9 p14hakehi dvattikkhattu9 tatuttari v1 paricaya9 katv1 sak1 hoti suttavidh1nena payoga siddhima001tu9. Tato imin incarnationavarena “Bhadanta Buddhipiyaththerena virac1padar3pasiddhi suttakkama9 vihlya ud1hara8apada r3pasiddhianukkamena racitat1 visesato sukh1vabodh1 hutv1 saddalakkha81nabhi001na9 b1l1na9 bah3pak1r1 hoti. Mahlsiddhantakomud2abhitisakkatabylkara81nipi ta9 - naylnus1renena p18in2abylkara8assa suttakkama9 vihlya ud1hara8apadar3pasiddhianukkamena raci1n2 ti mantv1 s1 idhl1r1me padhl1kat1 yath1 ta9 Led1l1r1me Led1 Sayadaw-iti vissutassa bhadanta 018adhajattherassa (1846–1923) dharam1nak1le. Sylmatthanissayagantho panimlya athhayojan1dhipplya vibhl1van1la<kato M1tulu<gitth1r1me nivasantena Gandhas1r1bh1va9 satterena aneh1 mlgardhah sakkata by1kara8ehi sa9 sandetv1 sattacatt1121dhike pa0cav2ati buddhavassasate racito tass1cariy1sabhassa naylnus1r1ato.

Nigha85u nlma rakkh1d2na9 nlmapakk1sakasa1thatha9 vacan3ayav1cakabhlvena attaha9 sadda0ca nikha85ati bhindati vibhajja dass1e1i nighan5u. So eva khassa ghak1ra9 katv1 nigha853ti vutotty katv1, ya9 kosoti ca abhidhl1nanti ca vohard2ati. Ida0ca padakosalla018assa jananak1ra8a9, itara9 tu by1kara8a9 akkharakosallassa. Tath1 hi nigha85usatthesu kusalo padakosalla018am1gama yogik1na9 ayogik1na0c1ti sabbesa9 sadd1namatthaj1nane cheko hoti, saddasatthesu kusalo pana akkharakosallla018a9 niss1lya pakatipaccayadivibhl1gena yogik1na9 sadd1na matthaj1nane samattho hoti.

Suddham1gadhik1namatthlya rajitan5a85usatth1ni abhidhl1 nappad2pik1 ekakkharakoso j1ti duvihdi1ni hoti. Tesvidha abhidhl1nappad2pik1 padhl1kat1 hoti yath1 ta9 maramma ra4he Pathamangi dhampaparikkkhiy1 verikkhayanagare cetiya<ga8aparikkkhiy1 ratanapu88anagare ca sakyas2ha
parikkhyā. S1 ca sambuddhavasse chana vutyadhike chasatasahasse laṅkārajjasīrīṃ pattena paṭhamahīṃ parakkamabhūhura001 idūni polonanaruvaiti voharite pulathinagare kārīpīte mahājetavanāṃkāte vihīre vasantaṃ tasseva ra000 asīdhīrāsīnuggha9 paṭvī gantakīrattā9 pattena santavuttīn1 dhūmatī 1cariyamoggallābhātherena vīsesato amarakosāsakkata nighāṭīsasathā9 nissīya virajītī. Abhinavo paniṃlyā Syīmatthanissayagantho athayojaṇidhippīyaṃ-bhūvanī laṅkāā rījadha1niḥbhiṃdevanagare mahādhīlūvihīre pa0ca vīśatimaparīveṣe nivasantaṃ muditathātherena abhidhīnappa dīpikākīyā vacanatthe nava-gatasathusīsanato ca nidassanānī udhihiṃtva tavicattīdhihe pa0cavā2atibuddha vassasate racito tasse vīcariyāsasaya nāyūnasīrāto.

Chandosattha9 nīla chandasi anubhydrationātivuttīnāna9 paṭipdakā9 vajjī9 chīdayatīi chantaṃ kavaya9 chandovijītāi voharā2ati suddhamīgadhīkānmatthīlyā racitachantosatthānī vuttodaya9 chandomājarī2 cītī duvidhīnī hoti. Tesvidha chandomājarī2 padīn2kāt1 hoti yathā ta9 marammarāhe. Ta0ca tasseva pathama mahāparakkamabhūhura000 kīle (Parīkramabhiṃhu I or Parīkramabhiṃhu the Great: 1123–1186 AD) pulathinagare selantārī yatanavaasino bhādanta Sītātherassa udambaragirihiṃra vīsino ca anekaganthakārakassa Sīrīputtātherassa sissabhiṃtena Sāgharakhita mahīśīmitherena paīgala chando sattavuttaratan1karīkhyāsakkatachandosatthīnī nissīya viracita9 Syīmatthanissayagantho panimassa athayojaṇi dhipīyaṃbhūvanīlaṅkāā kanto Gandhasīrībhīva9 sathītherena paīgala chandosatthathena ceva vuttaratanakarenas ca saīsa Paisdetv1 catucattīdhihe pa0cavā2atibuddhavassasate racito tassīcariyāsasa nāyūnasīrēna.

Ke4abha9 nīla kavāna9 hito kariyākappavikappo kiṃanti gacchanti kosaḷī9 kavayo bandhanesu etenītī ke4bhanti katvī, ya9 alai k1rot2pi alai kara8anti alapi kāt2ipi voharā2ati,
suddhāṁgaṁadhikāṁnamatthānaya racitakeṁ abhaṁ suboṁghaṁ kato
eroti ekameva. So clyaṁ subodhāṁ kato vuttodayaṁ rakameva saṅgharakkhitamahīṁmitthereneva kabbadīsaṁ a001ṁ ca
sakkatakeṁ abhaṁ nissīya viracito. Sylmatthanissayagantho
panimassa athayojaṁdhippyavibhiṁvanlaṁ kato Gandha-
saṁbhivaṁ sattherena kabbadīsaṁ eva a002ē ca sakkata
keṁ abhehi seṁ sandetvā cha caṁdhike pačevaṁ at
duddhavassasate racito tamiṁcariyayāṁnusīrena.

Abhidhammatthasaṁ gaho nīma s14hakathāṁ sakalaṁ
abhidhammapaṁ dhakaṁ ogīhetva accantopakṛtvāva he
abhidhammatthe saṅgaṁhante paramaveyyikaraṁena
tipīkadharenā kaviseṇa ciraklaṁ abhidhamme
nikkhītanettacittena Anuruddhaṁcaryayena Idito abhidhammu
ggaṁhanīnaṁ kato. Tassa ca kattubhāto tamiṁcaryavaro
cōghaṁhanti voharite dakkhīnāndiyaraṁ he kaṁcipurappadese
klverinagare jīto kīlēna kīlaṁ tambaraṁ he
taṁjanmake nagare ca s2haṁdēpe ca vīlaṁ kappesi. Ayaṁca
gantho parisītīṁnamapakṛtvāvahō caṁdvyīnī lapate
m11gaṁaparivuto 4k.1laṁ 4k.1dbahunarivīraṁgarihēni
samalākato ativiya ślsane virījarī. Nissayaganthāpimassa
anekīṁhi marammasaṁmāiṁ-galiṁdbhīṁlaṁhi por18ikī khtonīkī
bhiddhammikamaṁaṁhi sarāṇaḥvaṁhamatthānaya kato. Sylmatthanissayaganthilī
atthayojaṁdhippyavibhiṁvanlaṁ kathāvaṁ saṁbhīya
bah3yeva. Eko cimassa paramattadhapanisahitassā
nissayagantho Gandhasaṁbhivaṁ sattherena rajito
imassīcariyīsabhassā nayīnusīrena.

Mlētikādvayaṁ nīma bhikkhupāṁtimokkhaṁ bhikkhuni
pāṁtimokkhaṁ cīti ubhatopāṁtimokkhaṁ, yaṅ kuddānu
kuddasikkhīptaṁsaṁ kīlaṁ 1dbrahmacaryayakaṁbītānaṁ
bhisamleṁrikanti vohar2yati. Tattha paḥamaṁ niṁndesu-
deso p1aḷjikkuddeso saṅgaṁdīsesuddeso aniyatuddeso
vith1rutteso catī pa0caviṁdhaṁ, gaṅanato pana v2dhihika
dvisataṁ sikkhīpadīnī hontī. Vutta0hī parivīre “v2a9 dve
satīnī bhikkhaṇīnaṁ sikkhīpadīnī uddesāa gacchante
uposathes3”ti. Yathā bhikkunipāṁtimokkhe satta adhikaraṁa
samathāni antogadhani katvā na gaśītīni, evaṃ bhikkhuṇīpātimokkhe. Dutiyāṃ nidūnneso pūjaṃkuddeso saṅgīdesuuddeso viṭṭhāruddeso cati catubbhidhaṃ, gaṇanato pana catuttaratisatiṃ sākkhāpadhīni honti. Vuttaḥi tathēva "tāni satīni cattārinī bhikkhuṇīna sākkhāpadhīni uddesaṃ gacchanti uposathesūṃ" ti.


Syāmarāṭhe ca pana pariyattividhānametthā saṃkhepato vattabbaṃ. Tathā hī ito vassaṃesaṭṭhato pabhuti purimikālī styāmarāṭhikā bhikkhuṇīmaṇeṭhālī paṭaṇṇakālaṃ tīvra kaccaṭhānaṃ byḷkaraṇīna saṃkhetipitā tato sīratthamālīya ṭatāraṃ kathālaṃ karaṇaṃ nissayalaṃ kāṭhaṇaṃ māṭikaccaṭhānaṃ nīma pakaranānaṃ atthi, taṅgaṃ paṭaṇṇaṇapāṭañavaṇasena bahuso vaddhiṃ su. Tato pacchā dhammapiṭakaṭṭhikāmaṃ gacchathāṃ paṭaṇṇapaṭaṭṭhikāmaṃ gacchathāṃ sīratthasaṃgahālīdātīni ca samuggaṭhiṃ su. Tesamathālīya dhannamparikkhālī tatiyasaṃ vacchare ekavīramaṇeva āhosi. Laddho cīhū klyaccaṭkakhēdo māṭikaccaṭhānamuggaṭhiṭvā bahuvissāni kephemī saṇkonge ti yathābhīṣammattham-avabujjhītiṃ. Te niratthakabhīvena ciraṭkalamaṭikkēmetīvā
M1ulu-gatithitlreme pariyaavtivihe nakkath

m1gadhahis1sikkhayya9 nikkhattadhur1 osakkitacitta ahesu9. Tasm1 khiprlva bodhanathlyya pa0camar1m1 dhapatira00o k1le chatt9 s1dhikacatu2atibuddhavassatese Vajira018avaroras (1860-1921)’iti r1jadattiyup1dhidh1rin1 mah1therena tem1sa9 catum1sa9 v1 sikkhit1raha9 sa<khitta9 p16bylkara8a9 viracita9. Tato pa4h1ya ta9 yeva bylkara8a9 sylmara4he n1n1remesu padh1n2kata9 bahuvala0jita0ca. M3lakacc1yana9 pana appavala0jita9 thoka9 thoka9 avisadamlgcchanta9 k1le gacchante antaradh1yi. Yato kho kacc1yan1dibylkara8a9 nigha85u 1dgianth1 ca jinavacanassa bah3pak1r1 honti tesu aviditesu tass1va bodhan1bh1vato, viditesu pana tabbh1vato. Tato Tamaoh1cariyavarassas santik1 imasm9 ra4he puna jj2katayath1uttaganthasikkhan1 sikkh1g1m1na9 buddha put1na9 s1ltha9 hoti saphalameva. Na keval0c1nena ganthasikkh1 pavattit1, atha kho upac1ranayasahit1 nettih1ratthad2pan2 upasampadakammav1c1vinicchayo sa<khitap1timokkhuddhesavinicchayo n1n1vinicchayo c1time catt1ro sabylkara8asaddhammasa00uttaganth1 ganthit1.

Dhammaparikkh1

Nija018atulanatthamlis ten1cariylsabhena dhammaparikkh1 samupp1dit1. Chasu ganesu eke ken1yattap0h1 cha divase vissajjetab1l. Ten1ya9 v2atyadhik1 pa0cav2ati buddhavassasatese pa0bhu4y1vajjatan1 pavatt1. Katha9.

Pa4hamav1re v2atyadhike pa0cav2ativassasese uppnn1. Cattaro jayappatt1 ahesu9.

Dutiav1re dv1v2atyadhike pa0cav2ativassasese uppnn1. Pa0ceva.

Tatiav1re catuv2atyadhike pa0cav2ativassasese uppnn1. Catt1rova.
Catutthavre chav2atyadhike pa0cav2ativassasate uppan1. Pa0ceva.
Pa0camavre sattav2atyadhike pa0cav2ativassasate uppan1. Catt1rova.
Cha4havre ekatti9 s1dhike pa0cav2ativassasate uppan1. Dveyeva.
Sattamavre dvatti9 s1dhike pa0cav2ativassasate uppan1. Tayova.
A4hamavre chacatt1121dhike pa0cav2ativassasate uppan1. Teraseva.
Sattamavre a4hacatt1121dhike pa0cav2ativassasate uppan1. Chayeva.

  Honti cettha-
  Pa4hame v1re catt1ro jayapuppha9 pilandhayu9
  Dutiye pa0ca tatiye catt1ro tu catutthake.
  Pa0ca Pa0camavre tu catt1ro cha4hame pana
  Dveyeva sattame v1re tayo v1re tu a4hame.
  0eyy1 terasa navame a4ha ime jay9 gat1
  Tamaoh1r1me Dhamma parikhlya kat1yidha.

Sot1ro
Iha pa001kh2asup1lyino ala<katapa4yattajayapupphapilan
ghan1 sabbbe sotujan1 a4hacatt112eva honti. Te d1n1 tattha
tattha v1sa9 kappetv1 isidhajab1tasaddhamamujjota
yant1 ti4hanti. Tesu gandhas1r1hayabhikkhu viy1rambha
pa00aveyyattiya9 sak1cariy1bhinandito marammara4ha9
pahito ahosi uttarimpi sikkhit1. So c1’yasm1 Promepure
Visuddh1r1mob1r18as2h1r1e sattavass1ni vasiv1 Mandalay
pure Visuddh1r1me t2i vass1ni v1sa9 kappento maramma
ra4hissarasam14h1pita-dhammaparikhlya dhamm1cariya-
pantiya9 jayappatto huv1 s1sanadhamm1cariyoti laddhu
pldhiko ahosi. Tatha c1lattha Yangonpure Cetiya9 ga8a
samitiy1 “Gandhas1r1bhiya9 so cetiya9 ga8aga8av1caka

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dhammacariyo’iti upIdhi9 laddhajay1na9 dutiyajay1vali 1lbhena. Ayam1yasm1 anu001tapa4001to sake 1cariyake sabylkara81dip1vacane adhun1 slsanabh1ram1vahanto Tamaoh1r1me v1sa9 kappeti v1can1magga9 pavattento gantak1rakicca9 karonto vipassan1naya0ca pak1sento.

A00epi cassa siss1 dhammacariyop1dhidh1rino tayo honti lya1sm1 ca Dhamm1lank1ro lya1sm1 ca 018akusalo Mr. Jamroonitin1mako ca up1sako. Pa4h1amo Amarap3ranagare Mah1gandh1r1me vasiv1 Pa0canik1yav1h1re v1sa9 kappesi. Itare Yangonpure Mah1gandh1r1me vas19 su. Eta1rahi panete marammara4hato pac1lamma k1lena k1la9 cha ganthe u0ga8h1penti dhama9 desenti gantak1rakicca0ca karonti.

Icceva9 vi00uvediy1na9 1r1m1dhammattho vitth1rena kathito hoti.

Ettheta9 vuccati-
1. Sambuddhas1sanavarassa mahopak1r1
   N1n1niruttinayad2panak1 pasatth1
   Por18ikehi nijabuddha1l’dha santi
   Kacc1yan1dibahubheda1ruttigant1.
2. Kacc1yana0ca jirak1latana9 pasattha9
   Tann1madheyayat1n1 rajita9 vigayha
   K1taptap18iniyam1dikasakkata0ca
   Sambuddhabh1ratitada4hakatha0ca su44u.
3. Suttakkama raca1nya tu ta9 subodha9
   N1hosi, r3pamanugamma tato pasatth1
   Buddhappiya raci1l padar3pasiddhi
   Buddh1game sakalasotuh1lya tasm1.
4. Ny1sappabh3tipariv1rikava88ana0ca
   Niss1iya ta0ca sukahobdhanasampA251
   Byatta9 suka85amujuka9 kurut1va b1la-
   Bodh1ya s1jinagir1bahuk1rayutt1.
5. Buddhappiya dam1fara4hadhajlyito ca
   D2pa9 kar1khyavidoto’ndiyadakkh8asmi9
   B1ldidiccam1ikamika3lak1d1-
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6. Lā<dha<o<s<varan<ad<e Yō<si<santajanava<itam<la<ka< Sissosi tassa gu<ava sa pat<ap<o<o.

7. Nibbnato sirighanassa tathagatassa Upajji cuddasasate sugatassa vasse Kīru<acoditamano sa ima< para<ca Vatthuttayaggu<ikapajamadh< ak<isi.

8. Rukkh<in<imkap<īsakaganthas<ro Khy<to'bhidh<nakapad<pi<kan<maso<y<sa< Therena P<vacanamoggaga<ena moggal-L<inen sa<ppa<athutena kato pasattho.

9. Vuttodaya< a<tha subodh<la<kat<pi Sot<namatthahitam<ivanahena samm< Sa<gh<dirakkhitamah<cariy<sa< Say< Samp<dit<si vipulathap<sayant<

10. Ganth<ime ca Anuruddhasama<0<athera-P<dena sa<9 gahas<1 abhidhammikatto Vuttova yatra sa ca m<rajim<lik< dve Sabbe padh<nisukat<cariy<sa<hen<ti
Deyyaraṭṭhapāṭthuggahaṇavatthu

Venerable Devavisuddhikavž

SU*ANTU me sadhavo āyasmanṭo mahātherānu-theruppāsakupāsikā, yadi āyasmanṭo pattakallam, idānāham kho āyasmanṭo saṅkhepato deyyaraṭṭhe pāṭhappavattīgahaṇaṃ pavakkhami.

Yo ca kho jambudīpassa dakkhiṇaya anudisāya suvaṇṇabhūmippadesi patiṭhati, so padeso deyyadeso vā deyyaraṭṭho vā syāmraṭṭho vati vissuto paṭivissuto. Yattha hi deyyikassa buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi, saṅgham saraṇam gacchāmīti sakkaccam buddhamāmakā honti, tattha 235 buddhasake asokamahāraja, tatiyam dhammavinaya-sangāyanāyam tena asokārāme katāyam, tathā saddhammapakāsanatthāya soṇatthero ca uttaratthero ca jhānītthero ca bhārītthero ca muniṭthero cāti paṭicca dhammadūtabhikkhū pesesi. Te paṭibhāsiyeva deyyikānam buddhavacanam desesi. Iccevam paṭibhāsa vā māgadhibhāsa deyyaraṭṭham agamāsi.

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Pamāgato kho ațhamabuddhasate navapurādimhi uttaradiśabhāge deyyamahātherā mangalathadipanī ceva lokadipanī ca jinakālamalipakara8am cāti Buddhāsāsanānuśīkāyop akāsas. Te mahātherā attano attano buddhasāsane gambhīraka ahesum pāț-vedhaka kovidā visārādā. Te bhiyyoso pamāgato anumodanakā, tattha mangalatthadipanidha deyyasanghassa pațhuggahāa-vidhānena catuttthe ca pa0came ca bhikkhūna0ceva sāma8erāna0ca sīkka-naṭthāyā gambhīrapa88am hotī.


Aṭṭhāparabhāgepi kolāhale ayuddhayarājadhiṇiyam uppanne, bhikkhusāma8erā8am pālīuggahāakīccam appajivattiyaṃ āgatam, tam puna ratanakosindaṃ samaye cakkīvāsassa tatiyārājassa upathambhanakīccena katam. So kira tatiyacakkīvāsiko rājā sammāsambuddhasāsane atisaddho aho2 abhippasanno.

Aparabhāge panidha catuttthacakkīvāsiko rājā dharakaśilato pāțhamhi pāțha8o hutva, visātisuddadesike sante, sammāsambuddhasāsane sattavisattivasāni pabbajjam pabbajī. So kho pana vajiraṇa0a8abhikkhūti laddhanāmo hutva tepiṭkapagṛpa8aram āgamasi. Yām yām mantapadam deyyaraṭṭhe buddhamāmakhe paccuppannasamaye aru8e vā atthangate vā
sajjhīyamānām, tam tam yebhuyyena eteneva racitam. So hi saggagatakālato paṭhamatarampi atisaṭhena pāligirāya saṅghassa sāmīcikammam akāsi.

Tatiyacakkiyavāsaṃsassa ra00o upathambhanakiccena syāmraṭhe pālissikkhanam anupubbena atiphitam. Athāparabhāge buddhasāsanapavatti, pa0camacakkiyavāsike mahāculalaikarane rajjam kārente, tassa piyabhāgineyyena mahāsamaṭṭena vajirāṇaṭavavarasena katavidhānavasena atirocati. So esodha vajirāṇavavaroṣo mahāthero, yasmā so pariyyattivārado ahosi pālibhāsakovido, tasma syāmraṭhassa Paccuppannasamaye sikkhanassa pitu viya huvā sabbasikkhanakiccam vaddhetum sakko ahosi. Tena hi katapatiṇāpasikkhanakammam paccuppanne mahapphalaṃ hoti.


Paccuppannasamayepi rājā bahukicco huttā bahukaraṇyo pālisangāyanakicce nādhigacchati, atha sabbapālikiccam rajuṇapathambhakam hoti. Sabba-saivacchare sabbo deyyaraṭhapalo deyyājītibuddha-sāsanāgārenā rājino paramābhi-dheyyuṇapathambhane kāhāpañārı́pyādi catupaccayehi upathambhāti. Tampana etehi kāraṇehi saivattati :-

1. Pālibhāsā sakavimāya sakatantiyā buddhasāsanam asammarīm kathva rakkhati anurakkhati.
2. Pālibhāsā pamāgato 2300 saivacchare deyyabhāsādutiyika hutva deyyabhāsāmahāgūḍa deyyabhāsāmulaka, paccuppannasamaye deyyabhāsādhiphā pālimulato āgacchati.


5. Tasmim samaye deyyadesappāliśikkhanam veyyakara8a0ca 3 – 9 pari00āvibhajana0cāti navabhūmikam vibhājīyati. Ekekasaīncchhare bhikkhussāma8erānam pamāgato paṇīcattisadasa-sahassīni (35,000) attano attano pālīparin00āya upasiddhika honti. Tatthā pama8gato bhikkhusāma8erāgam pa0ca-visativedasatadhikani ekādasasahassīni (11,225) phalappattīni honti. Tesam pana satabhāgniye dvattinābhāgni bhikkhusāma8era phalasamiddhim agamiṇsu.

Yathāvuttappariyayena, yathā deyyabhikkhusangho atthi, yathā deyyikā buddhāmāmakā atthi, deyyikā deyyabhāsaya vācanti, buddhāsāsanam syāmikānaṃ jātikāsāsanan atthi. Tathā tathāyeva pālibhāsa lokato


Racitāyam kathā Devavisuddhikavinā
Rājadhivāsavihārikena Devamahānagararajadhāniyam.