

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 **Therav1da** 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 **Therav1da** are not yet over, since the Buddhist scholars, both veteran and new, Eastern and Western, still debate on the issue. Some have identified **Therav1da** 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 **Therav1da** that has come down through generations up to now in the **Therav1da** Buddhist countries. In the course of this paper, I would explain that **Therav1da** 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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Therav1da is justified on the basis of the data utilized in this paper.

The meaning of the term Therav1da

There are three meanings assigned to the term **Therav1da** 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 ! Iaralalana and Uddaka during his quest for truth. As the story goes, he learnt the sphere of nothingness from the ascetic ! Iaralalana 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 aha7, bhikkhave, t1vatakeneva
o4hapa hatamattena lapital1panamattena
018av1-da0ca vad1mi therav1da0ca, j1n1mi
pass1mi”.*

(**Translation**) “With that much striking of lips and repeating what is said, I speak of knowledge and certainty”².

The word **Therav1da** means “certainty” here in the sense that Hermit Siddhartha gained solid and firm knowledge of what ! Iaralalana and Uddaka taught. This is what the commentary on the Majjhimanik1ya too confirms by saying *therav1danti thirabh1vav1dan* ³.

² MN. I. 164.

³ *Papancasudani*. II. 171.

The second meaning is suggested in the *Samantapāsādikā*, the commentary on the Vinaya-piṭaka compiled by the Venerable Buddhaghosa. While giving the four fold analysis of Vinaya⁴, the Venerable Buddhaghosa points out the distinction between *Acariyavāda* and *Theravāda*. The *Acariyavāda* is defined as the Commentarial tradition (*atthakathā 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 *Theravāda*. The opinions of the elders (*Theravāda*) 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 (*Theravāda*) is not as authoritative as *Acariyavāda*, the commentarial tradition, since it is equivalent to *attanomati* (the independent views of the individuals). The *Sīratthadīpanī*, the Vinaya sub-commentary, too, confirms the authoritative weakness *attanomati*, since it depends on the penetrative knowledge of the individuals⁷. The *Vimativinodanī*, another sub-commentary on Vinaya, points out that *Theravāda* is nothing but the opinions of the elders like Mahāsumana. 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 *Acariyavādas* are the same as the *atthakathās* (*Acariyavādo nama atthakathā*)⁹, and in degree of authenticity are second

⁴ The fourfold analyses are *sutta*, *suttanuloma*, *Acariyavāda* and *attanomati*. *Samantapāsādikā* (=VinA). I. 230.

⁵ Ibid. 231. *Dhammasamgahakehi paṭṭhahī arahantasatehi thapitapālinimuttha okkantikavinicchayappavatta atthakathā tantī*.

⁶ Ibid. 231.

⁷ *Sīratthadīpanī* (=S1ra), p.430.

⁸ *Vimativinodanī*, p.103.

⁹ *Sumaṅgalavilāsinī* (=Sum). II. 567; *Visuḥhihamagga* (=Vsm). I. 96.

only to the canonical texts. If any view expressed in the *1cariyav1das* do not agree with the *Suttantas* the former are to be rejected¹⁰. Accordingly the *sutta*, *1cariyav1da* and *therav1da* (= *attanomati*) represent the descending order of authority and Authenticity.

The third meaning is employed in the commentaries, chronicles and the sub- commentaries. The *Samantap1s1dik1* states that the Arahant Mahinda learnt all the commentaries with *Therav1da* from the Arahant Moggaliputta Tissa¹¹. The Venerable Buddhaghosa informs us that he compiled the *Samantap1s1dik1* inclusive of the *Therav1da*¹². The *D2pava9sa* records that the collections of the First Council are called *Therav1da*, since they were carried out by the Elders¹³. The *D2pava9sa* further informs that the Arahant Moggaliputta Tissa taught the complete *Therav1da* and the entire *Vinaya-pi4aka* to the Arahant Mahinda¹⁴. The *Mah1va9sa* too recounts that the First Council is called *Theriyā* since it was done by the Elders¹⁵. According to the *Mah1va9sa*, The Venerable Buddhaghosa studied both *Therav1da* and commentaries at the *Mah1vih1ra* in Anuradhapura¹⁶. While elaborating the phrase *sa4hakath19 sabba9 therav1da9* in the *Samantap1s1dik1*, the *S1ratthad2pan2*, the sub-commentary on the *Vinaya*, clarifies that it means the Pali canon inclusive of the commentaries that was determined in the first two Councils¹⁷. The *S1ratthad2pan2* further observes that the First Council is called *Therika* since it was spearheaded by the great elders

¹⁰ Sum. II. 568; see also Adikaram, E. W., *Early History of Buddhism in Ceylon*, p.15.

¹¹ VinA. I. 30ff.

¹² Ibid.

¹³ *D2pava9sa*, 4th Chapter.

¹⁴ Ibid. 5th Chapter.

¹⁵ *Mah1va9sa*, 3rd and 5th Chapters.

¹⁶ Ibid. 37th Chapter.

¹⁷ *S1ra*. p.113.

like Mahākassapa 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 commentaries¹⁹. 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 **Mahākassapa** and assisted by the Arahants **! nanda** and **UPīli**. 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 **Vajjiputtaka** monks as documented in the eleventh

¹⁸ Ibid. p.90 ff.

¹⁹ Vsm. I. 107.

Chapter of the *C3lavagga*²⁰ or due to the five doctrinal points raised by the Venerable Mah1deva as documented in the Tibetan tradition²¹. 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 **Mah1kassapa**, **! nanda** and **UP1li** to establish a new School of Buddhism which came to be known as **Mah1sa<ghika**. The traditional lineage of the elders like **Mah1kassapa** was perpetuated by the Arahants **Sabbak1m2**, 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 **Therav1da** 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 **Sabbak1m2**, 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 **Therav1da** 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 **Therav1da** has been only one among many Buddhist Schools that emerged in India before Buddhism was introduced to Sri Lanka. As we know, the **Mah1sa<ghika** School seceded from the original doctrine of Buddhism, which is identified as **Therav1da** by the tradition, common to the commentaries, sub- commentaries and the chronicles.

²⁰ *C3lavagga*, 11th Chapter.

²¹ Rockhill, *Life of the Buddha*, p.181; Poussin, L. De la, *The Five points of Mah1deva and Kath1vatthu*, p.414.

The Therav1da Tradition: Its Identity

Subsequently, there emerged *Gokulikas* and *Ekabboh1rikas* from the **Mah1sanghika** School. The *Gokulikas*, in the course of time, split into two as *Pa88attiv1dins* and *B1hulikas* from whom *Chetiyav1da* School came into existence. These subsequent divisions did not deny the independent existence and identity of the **Mah1sa<ghika** School. In the same way, the original doctrine of Buddhism, which was later known as **Therav1da** due to historical reasons, did not lose its identity even though various other Buddhist schools, seceded from and related to the **Therav1da**, appeared from time to time. As history teaches us, the *Mahis1sakas* and *Vajj2puttakas* broke away from **Therav1da** initially. Then, four Buddhist Schools, namely, *Dhammuttariya*, *Bhadr1y1nika*, *Chann1g1rika* and *Sammitiya*, arose from the *Vajj2puttakas* while the School of *Mahis1saka* gave rise to *Dhammaguptikas* and *Sarv1stiv1dins*. The Schools of *Kasyapiya* and *Sa<kantika* are said to have been the offshoots of *Sarv1stiv1da* tradition. This development culminated with the emergence of *Sutrav1da* School from the *Sa<ka<tikas*. 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 **Therav1da** 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 **Mah1vih1ra** in Sri Lanka where it was preserved and nourished.

Identification of Therav1da with *Vibhajjav1da*

In Sri Lanka as well as in Myanmar, Thailand, Cambodia and Laos, the terms **Therav1da** and *Vibhajjav1da* 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 *Kath1vatthu* and the Great Chronicle of Sri Lanka. These three sources, the *Samantap1s1dik1*, *Kath1vatthua4hakath1* and the *Mah1va9sa*, 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

²² VinA. I. 30ff; *Kath1vatthua4hakath1*, JPTS, 1889, pp.5-7; *Mah1va9sa*, 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 *Vibhajjavāda*”. Being replied so, the king in order to get this confirmed asked Moggaliputta Tissa Thera: “Was the perfectly Enlightened One *Vibhajjavāda*?” “Yes, Great King”, replied the Thera. There upon King Asoka told the Thera: “Venerable Sir, The *Sāsana* 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 *Kathāvatthu* 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 *Vibhajjavāda* 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 discourses²³. The four categories of question are:

1. *PaOho ekaṅsavyākaraṇiyo* (a question which should be answered categorically.)
2. *PaOho patipucchaviākaraṇiyo* (a question which should be answered with a counter question.)
3. *PaOho ahapaniyo* (a question that should be set aside.)

²³ DN. III. 229; AN II. 45.

4. *Pa0ho vibhajjavy1kara82yo* (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 *Eka 9sav1d2 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 recluship that are more fruitful, multifaceted, strenuous and greatly launched. What do you have to say about this?²⁵

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 (*Vibhajjavādo kho ahamettha mAnava nIhamettha ekaṅsavado*).

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 (*Vibhajjavādo*) 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 Potthapāda, 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”²⁶.

Therefore, it is not appropriate to think that the Buddha employed only the *Vibhajjavāda* 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

²⁵ MN. II. 197.

²⁶ DN. I. 189-191.

canonical evidence does not support the traditional claim that the Buddha can be declared as a *Vibhajjav1din*.

However, the claim recorded in the *Samantap1s1dik1*, *Kath1vatthu-a4hakath1* and the *Mah1va9sa* to the effect that the Buddha is a *Vibhajjav1din* 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 *Vibhajjav1da* in the sources of Northern Buddhism is explained as follows:

In the *Abhidharmakosabh1sya* of ! carya Vasubandhu and in the Chinese version of Harivarman's *Satyasiddhisstra*, for example, it is specifically stated that, among the Buddhists, the *Vibhajjav1dins* 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 *Vibhajjav1d2*, the texts differ. Among the names cited in the various sources are *Kasyapiyas*, *Prajnaptiv1dins*, *Mahis1sakas*, *Ekavyavah1rikas* and *Lokottarav1dins*. In his introduction to the French translation of the Chinese version of the *Abhidharmakosabh1sya*, De la Vallee Poussin observes that in all probability the Therav1dins, too, are called *Vibhajjav1dins* 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 Therav1dins themselves which can be adduced in support of

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 **Therav1da** came to be known as *Vibhajjav1da*, 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 *S1sana* will become clear if we follow closely the history of Buddhist thought in the two centuries immediately preceding the Third Buddhist Council²⁷.

The following is a summary of the historical background that led the various Buddhist Schools including the **Therav1da**, the heir apparent to the original Buddhism, to identify the Buddha as a *Vibhajjav1din* and Buddhism as a *Vibhajjav1da*. 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 *Dhammav1da*. 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 **Therav1da** in the reign of King **Bindus1ra**, the father of King Asoka. This school became

²⁷ Kalyani, *Journal of Humanities and Social Science s*, pp. 9-10.

known as *Puggalav1da*. Since it was pioneered by the Elder Vatsaputra, this school was known as *Vatsaputriya-nik1ya* too. The *Puggalav1da* 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 *Puggalav1da* raised. A result of this endeavour was the discovery of a new methodology which came to be known as *Sarvastiv1da*. It is believed that the *Sarvastiv1da* School came into existence in the reign of King Asoka, the son and successor of King *Bindus1ra*. Since the elements exist in all three times, the *Sarvastiv1dins* maintained that the problems of ethical responsibility and continuation of life can be explained without resorting to the existence of the individual. The *Sarvastiv1dins* 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 *Vibhajjav1da*²⁸.

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

²⁸ Rockhill, *Life of the Buddha*, p. 91ff; Masuda, J., *Origin and Doctrines of Early Indian Buddhist Schools*, pp.65ff.

Therav1da to reinterpret their position in the background of the ideologies put forward by the *Vastriputriyas*, *Sarvastiv1dins* and the *Kasyapiyas*. This was carried out in the Third Buddhist Council by articulating the **Therav1da** position in the *Kath1vatthu* the first chapter of which is the *Puggalak1tha*. 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, **Therav1da** too came to be known as *Vibhajjav1da*. As pointed out before, *Vibhajjav1da* is a generic name which takes various Buddhist schools into its scope even though it was considered as a personal designation of **Therav1da** in the Pali sources.

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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 Suttanipīṭa, 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.² 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.”³

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

² Titus, Harold.D.H. *Living Issues in Philosophy*, p.216.

³ Reiser, Oliver L. & Davis, Blodwen– *Planetary Democracy*, p. 212.

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.⁴ Rousseau (1712-1778) at the beginning of his *Social Contract* wrote: "Man is born free; and everywhere he is in chains."⁵ 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.⁶ 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

⁴ Joans, W. T. *History of Western Philosophy*, p. 635 ff.

⁵ Op.cit. p. 886 ff.

⁶ Op. cit. 911 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.”⁷ 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.⁸ 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

⁷ “*Karunīśāla hadaya 9 – paññī-pajjota-vihata-mohatamam*”.

⁸ DhA. I, 112 ff.

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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.”⁹

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.”¹⁰

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.”¹¹

There is another incident about a female elephant called Bhaddavatikī 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 *Dāhādhamma 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 Suttanipīṭa

The Suttanipīṭa¹² 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 Suttanipīṭa provides us with three important discourses dealing with humanism in early Buddhist thought.

The Metta-sutta¹³, the eighth discourse of the Uragavagga of the Suttanipīṭa, is a glaring example where unconditional love is envisaged for all living things. Fifteen character

¹¹ Dh. 129.

¹² Hereafter abbreviated as Sn.

¹³ Sn. 143-152.

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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 kindness' 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.¹⁴ In this regard, the Vasala-sutta, the seventh of the Uragavagga, and the Visevha-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.”¹⁵

The Visevha-sutta adduces a series of sound arguments based on biology to bring out the oneness of humankind. Herein the Buddha convinces the brahmin youth Visevha 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

¹⁴ Gnanarama, *An Approach to Buddhist Social Philosophy*, p. 121 ff.

¹⁵ *Najacc 1 vasalo hoti na jacc 1 hoti br 1hmano Kamman 1 vasalo hoti kamman 1 hoti br 1hmano*. Sn, 136.

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 (samaṇṇī).”¹⁶

The early compilers of the Pali canon displayed their high regard for the sociological importance of the discourse by including it in the Majjhimaṇikāya as well. The Paribava-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.¹⁷

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;¹⁸ and the conceptual frame of Four Noble Abodes: loving-

¹⁶ *Paccattaṃ ca sariresu manussesvetā na vijjate
Vokārañca manussesu samāṇīya pavuccat.* Sn, 611.

¹⁷ Sn. 91-115.

¹⁸ AN. I, p. 21; AN. II, p. 32; AN. IV. P. 219.

kindness, compassion, sympathetic joy and equanimity¹⁹ 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 (*avy1p1da sa9kappa*), though of non-violence (*avihi9s1 sa9kappa*) and thoughts of letting go (*nekkhamma sa9kappa*)

The K111ma-sutta²⁰ 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.²¹ Just as in humanistic thought, according to Buddhism the

¹⁹ DN. III, p. 223. *Vbh.* p. 272.

²⁰ AN. I, p. 188.

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 (*pubbekatahetuv1da*), holding that every experience is due to the creation of an all powerful deity (*issaranimm1nahetu-v1da*) and holding that every experience is uncaused and unconditioned (*ahetuappaccay1*).²² Perhaps, the criticism of the theory of creation as found in the *Bh3ridatta J1taka* 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?”²³

²² AN. I. P. 173.

²³ *Bhûridatta-j1taka*; 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 Dhammasamī¹

Richard Gombrich remarks: “History has shown the importance for the Order of the favour of kings and governments.”² 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 Wachirayanwaroraj (1860-1921) of Thailand, formerly known as Siam, and Ashin Janakabhivāsā (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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² Richard F. Gombrich, “Introduction: the Buddhist Way” *The World of Buddhism*, p. 9.

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 Wachirayanwaroraj.

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

³ Ibid, pp. 21-23, 27, 61-62 & David K Wyatt, *Thailand, A Short History*, pp. 187-208. See also Wyatt, *The Politics of Reform: Education Under King Chulalongkorn*, Yale University Press.

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

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.⁸ 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 *mah1*, “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.

⁸ More on Prince-Patriarch’s reforms see Craig Reynolds, *The Buddhist Monkhood in nineteenth Century Thailand*; Stephen J. Zack, *Buddhist Education Under Prince Prince-Patriarch Warorot*; Yoneo Ishii, *Sangha, State and Society*; David K Wyatt, *Thailand: A Short History*.

were composed in the Thai vernacular in 15th century Ayutthaya.⁹

Having focussed on the students, Prince-Patriarch now turned his attention to the rationalists. For them, he translated selected *suttas* into vernacular Thai. This was significant because the study of the *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 *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 *nikāya*-factor; even some senior monks in the Dhammayuttika-*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 Kaṇḍiyyana, 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

⁹ Although the *Traiphum* and the *Vessandon* (*Vessantarī Jīṭaka*) 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.

in Thai but also introduced a written test in place of the oral one that had been in practice since the 17th century.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.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.

¹⁰ Craig Reynolds, "Introduction" *The Life of Prince-Patriarch Vajira018a*, p. xxxiv.

¹¹ As Stephen Zack remarks: "Prince-Patriarch expanded and developed his father's religious legacy". Stephen J. Zack, *Buddhist Education Under Prince Prince-Patriarch Warorot*, p.1.

One of those who realised this need was Ashin Janakabhivaṃsa, a much junior contemporary of Prince-Patriarch. Ashin Janakabhivaṃsa 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 *sīmaḥera* at the Visuddharāma Monastery, the HQs of the Shwegyin Nikāya,¹² he had already mastered Burmese and Pali, and also studied under a teacher many Pali texts, for instance, the *Jīṭaka*, the *Dhammapada*, the whole *Dīgha-nikāya*, the *Kaṅkhavitarāṇa*, and some *Abhidhamma* canonical texts. At 23 he became a lecturer at the famous monastic universities in Pakhokku and Mandalay.¹³

Ashin Janakabhivaṃsa recognised the changed environment in the country in which nationalist movement for independence was gaining momentum in political front¹⁴ 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* before¹⁵. The new circumstances required that the *Sangha* adjust itself. To do that, Ashin Janakabhivaṃsa saw the need to “purify” the *Sangha*¹⁶ and modernise monastic education.

¹² Ashin Janakabhivaṃsa came from a family with a close link to some prominent sayadaws in the Shwegyin-nikāya. The second head of the Nikāya, Visuddharāma Sayadaw, was his great-uncle. Hta-yankar Sayagi, a Pali scholar and a former head of a leading Shwegyin monasteries, Hta-yan taik, in Mandalay, was his uncle.

¹³ First at Mahāvīṣutīrāma, Pakhokku, and then Mahāvīṣuddhīrāma, Mandalay once he had successfully sat the examinations set by the most famous exam board, Sakyasāha, in Mandalay, he became known as Ashin Janakabhivaṃsa.

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 1st chairman of the reform Shwegyin-*nikaya*, 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.¹⁷ But Ashin Janakibhiva⁹sa 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.¹⁸ So he started writing commentaries on texts, most of which prescribed in the syllabuses of different monastic examinations, and named them *bhath-1-4ik1*, 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.¹⁹ He had written Burmese commentaries on the Vinaya-pi4aka, Abhidhamma-pi4aka, the D2gha-nik1ya 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 thathanayay*, 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-Patriarch²⁰, one of his favourite *suttas* was the K111ma-sutta, which helped him to circumvent the traditionalists and the hierarchy.²¹ 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 Janak1bhiva9sa wanted to prepare the *Sangha* for the challenge that would come with freedom. He therefore wrote a book,²² 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.

²⁰ Out of 27 *suttas* he commented on, the first was the *kalama-sutta*. “Wannana K111ma Sutr [Commentary on the K111ma-sutta]” in *Pramon phra niphon somdet maha samana chao krom phrya Prince-Patriarchwarorot: wannana phra sutr* [Collection of Writings by Prince-Patriarch Wachirayanwarorot: Commentaries on the Suttas], pp. 1-9.

²¹ Ashin Janak1bhiva9sa, “K111ma Thokdaw” [The K111ma-sutta] in *Anagat thathanayay*, pp. 352-354.

²² *Anagat thathanayay*, “the future of the Religion”. Ashin Janak1bhiva9sa began writing this book in 1945. However, the proof copy was misplaced by Prime Minister U Nu who wanted to study Ashin Janak1bhiva9sa’s progressive ideas. The book was eventually published in 1950. Ashin Ghosita, *Tat bhava thathana*, pp. 76-77.

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 Wachirayanwaroraj and Ashin **Janakabhivamsa** 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.²³ 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 *D2gh1vu J1taka*”. Ashin **Janak1bhiva9sa**, 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.²⁴ 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 books²⁵, 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 *D2gh1vu J1taka*, ... 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 **Janak1bhiva9sa**’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.

²⁴ *Sit tat tayadaw*, pp. 108-111.

²⁵ 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.²⁶

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

As well as this, another important factor for their success was that both came from a minority reformist *nik1ya*. With the small and manageable population of their *nik1ya*, their reforms were given a better chance to take roots.²⁷

The difference as we have seen between them was that Ashin **Janak1bhiva9sa** did not have such an unwavering support from the state as did Prince-Patriarch. Prince-Patriarch was a de facto *Sanghar1ja* in the later part of the R1ma V' reign, and eventually was made the *Sanghar1ja* in the next reign. Since then, his creation of a new board of examinations, *Nak Tham*, and the textbooks he prepared

²⁶ Prince-Patriarch's autobiography "covers only the earliest years" up to 1882. It has been translated into English by Craig Reynolds in 1979. Ashin **Janak1bhiva9sa**'s autobiography, *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. *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.

²⁷ Initially, those reforms were seen by monks from the majority *nik1ya* as an internal *nik1ya* business. However, it has been shown in Thailand, and also to a great extent in Myanmar, that those reforms are now universal for the *Sangha* in the whole country.

were never challenged. He travelled extensively on inspection tour throughout the kingdom to witness the fruits of his efforts.

Ashin Janak1bhiva9sa's appeal, however, lies with his writing²⁸ and educational reform²⁹, carried out "single-handedly" in his monastery.³⁰ 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

²⁸ Ashin Janak1bhiva9sa wrote 51 books altogether dealing with grammatical works, the vinaya practices, the canonical texts (except the Sa9yutta and the Majjhima-nik1ya) and their commentaries and sub-commentaries which he termed *bhatha-42k1* [Burmese 42k1], 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 *Tipi4aka* should be in their own language because, unlike one's mother tongue, Pali is difficult to master. Although, Ashin Janak1bhiva9sa preferred this approach, he did not succeed in introducing a method of studying the *Tipi4aka* in Burmese. He, however, was successful in modernising the *nissaya* literature of Burma through his various *bhatha-42k1s*. 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 Janak1bhiva9sa became one of the vice-chairman of the reformist Shwegyin-nik1ya in the 1970s, the position was ceremonial. In fact the Shwegyin-n2k1ya failed to lend a collective support to his initiatives.

called *Samane-kyaw*, which offers the best training to novices in the country.³¹

In today's Thailand, Prince-Patriarch Wachirayanwaroraj remains the most influential ecclesiastical administrator and scholar, just as Ashin Janakabhivamsa 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 Gunaratana¹

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 **Bh1van1 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 if they were Christian.

The Bhuvan 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 **Bh1van1**, 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.

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 **Bh1van1**, many of our supporters come from out of the state, even hundreds of miles, to visit the **Bh1van1**. 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

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 **Theravada** 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 **Vihara**, was a city temple; the other, the **Bhavan Society**, is a very unusual combination of both monastery and retreat center.

At the **Bhavan 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 **Bhavan 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 **Bhavan 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 Theravada 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 **d1na** (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 **Bh1van1**, 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 **d1na** (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.

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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.

The Language of the Buddha

Prof. Bhikshu Satyapala¹

Pali is nowadays considered as the language the Buddha used to preach the world. The Buddha used this language even long before the *Tipi4aka* 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 *Mah1parinibb1na-sutta* or any other *sutta* delivered by him at any stage of his life. The *Sa<g2tik1raka bhikkhus* adopted the same style in the compilation of the words of the Buddha. Even after the composition of first grammar *Mah1kacc1yana Vy1kara8a* 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 *Kacc1yana*, *Moggall1na* 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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versed scholar in the Vedic lore belonging to famous *Udicca Br1hma8akula*.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 *S1kyan* clan, his expertise in the languages used by the *Koliyans* and the *S1kyans*, 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*, *S1kyan*, *Kosalan*, and *M1gadh*² 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 *Catussacca* Buddha, the *Pacceka* Buddha, and the *Sabba00u* Buddha³ . A *Sabba00u* is superior to all beings, human and

² Miln., p. 236.

³ SN. III, p. 23.

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 prevalent 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 *Dhammacakkappavattana*⁴ 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

⁴ MV. pp. 13-18.

time the *Saṅgha* of *Bhikkhus* was founded by him with the five monks. Very soon the number of persons, who having attained the Arahatahood 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.”⁵

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 *Br1hma8a* family. Both of them were expert in the use of metrical form (Ch1ndasa) of

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 *Chandasas* language only, the two Yamelu and Tekula jointly reported the whole matter to the Buddha, thus:

*“Etarahi, bhante, bhikkh3 n1n1g1m1 n1n1gott1
n1n1jacc1 n1n1kul1 pabbajit1. Te sak1ya niruttiy1
Buddhavacana9 d3senti. Handa maya9, bhante,
Buddhavacana9 chandaso 1ropem1’ ti.”*⁶

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 *ChIndasa* language very sharply.

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

*“Neta9, moghap3ris1, appasann1na9 v1 pas1d1ya,
pasann1na9 v1 bhiyyobh1v1ya, athakhveta9,
moghap3ris1, appasann1na9 ceva appas1d1ya’ ti,
na bhikkhave, buddhavacana9 chandaso
1ropetabba9. Yo, 1ropeyya 1patti dukka4assa.”*⁷

Through this instruction the Buddha cautioned that the *Buddhavacana* at no cost should be translated into the *ChIndasa* 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

⁶ CV 5.16, pp. 228-29.

⁷ Ibid. p. 229.

of languages to be adopted by the *Bhikkhus* and *Bhikkhuns*, the Buddha ordered thus:

“*Anujñāmi, bhikkhave, sakāya niruttīyā
Buddhavacanaṃ pariyāpuṅgaṃ ti.*”⁸

The literal translation of this is as follows:

“I order, Oh *Bhikkhus*, to learn the *Buddhavacana* through the *sakā niruttī.*”

Niruttī 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 *Māgadhā-niruttī* or *Māgadhikā-bhāsā*. In such case *Māgadhā* is the name of a language or dialect spoken by the citizens of the kingdom of *Magadha*. The term *sakā* cannot be treated in the same manner as the term *Magadha* has been used in the case of *Māgadhā-niruttī*, for there is no mention of any country or *Janapada* having the name *Sakā* in ancient India, at least certainly not during the time of the Buddha. Mention of names of various *niruttī* or *bhāsā* such as Sanskrit; *Mahārāṣṭrā*, *Āurasenā*, *Māgadhā*, *Ardhā-Māgadhā*, *Apabhraṃśā*⁹ are available abundantly in the ancient Indian literature. But the mention of any *niruttī* having the name *Sakā* is not found in any of the Indian Literature. Hence, one can conclusively remark that the Buddha, by using *Sakā niruttī*, did not refer to any particular dialect (*niruttī*) having the name *Sakā*

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

⁸ Ibid.

⁹ IP. P. 4

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 *Sikyan*. 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.¹⁰ This incidence alone is enough to say that

¹⁰ Ndn., p. 224.

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 *S1kyan*. The ordinance connected with the use of *Sak1 Nirutti* was made by the Buddha at a locality of *S1vatthi* 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 *S1kyan* 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 *Sak1 Nirutti* 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

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 *M3labh1s1* because, as traditionally believed, through this language the human beings even belonging to the first aeon (*1dikappik1*) started talking (to each other). Thus this language (*bh1s1*) becomes the origin (*m3la*) of all the language of the world of human beings.¹²

This has other reasons too of being called so (*M3labh1s1 M1gadhah1s1*). It is through his language the boy Prince Siddh1rtha made the following first utterance immediately after taking his birth and before hearing and sound of any human being.

“Aggo hamasmi, je44ho hamasmi,
Se44ho hamasmi lokasmi 9.
Ayamantim1 j1ti, natthi’ d1ni punabbhavo.”¹³

It is again through this language, the Buddha immediately after his attainment of the Buddhahood, uttered the following first solemn utterance:

“Yad1 have p1tubhavanti dhamm1
It1pino jh1yato br1hma8assa,
Atthassa ka<kh1 vapayanti sabb1
Yato paj1n1ti sahetudhamma 9 ti”.¹⁴

The language in which the boy Prince Siddhattha and the Buddha uttered the first utterances may also be designed as the *M3la-bh1s1* because it is through this very language Sahampati Brahm1 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, *Nid1nakath1*.

¹⁴ MV. P. 1.

Buddhahood under the Bodhi Tree at *Uruvel1*, to preach the *Dhamma* for the well-being of all suffering beings. Sahampati Brahm1 made that request on behalf of the inhabitants of three worlds namely, the *K1ma-bhava*, the *R3pa-bhava*, and the *Ar3pa-bhava*. The language that Sahampati Brahm1 had used while making request to the Buddha, was as under:

“*Desetu, bhante, Bhagav1, dhamma9, desetu, sugato, dhamma9. Santi satt1 apparajakkhaj1tik1, assavanat1 dhammassa parih1yanti, bhavissanti dhammassa a001t1ro ti*”.¹⁵

The same language may also be termed as the *Brahmabh1s1* not because of its use by Sahampati Brahm1 as the medium of his conversation with the Buddha, but, perhaps, because of its use by the Brahmās of all *R3pa-Brahm1-lokas* excluding the *Asa00asatta*¹⁶ 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-bh1s1*, *Buddha-nirutti*, *M3la-bh1s1*, *Brahma-bh1s1*, is also traditionally called *M1gadh2-nirutti* or *M1gadhik1-bh1s1*, to show its close relation with the kingdom of Magadha, the Buddha and the *Buddhavacana* as well.

¹⁵ Ibid. p. 7.

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 (*Bodhima85a*) sitting upon which the *Bodhisatta* Siddh1ratha 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 *Nera0jar1* at Uruvel1 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 (*majjhim1 pa4ipad1*) and attains the Buddhahood. Immediately after the attainment of the Buddhahood, he makes his first utterance (*pa4hama Buddhavacana*) at this particular place.

As a result, the traditionalists also believe that this original language (*M3la-bh1s1*) appears, for the first time, on this earth each time with the appearance of human beings during the first eon of creation (*1dikappik1*). 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 *M3la-bh1s1* (or so called *Sak1-nirutti* or *M1gadh2-nirutti* 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 (*Sa&g2ti*) give more perfection and a systematic and lasting literary form to that language. There comes a time when the three *Pi4akas* 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 *M3la-bh1s1* 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 *M1gadh2-bh1s1*.

In the *Samantap1s1dik1*, the celebrated commentator *1cariya* Buddhaghosa explained the reasons for which the traditionalists mentioned that Gotama the Buddha by uttering *Sak1 nirutti* had referred to the use of the Buddhas' own traditional language (*Sak1 nirutti*) which later on came to be known as the *M1gadhiko voh1ro* (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

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 *Br̥hmaṅas* 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-bh̥s̥*, 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 *Pr̥krita* (*P̥k̥ata*) language. They are so called because they were not so much rigid in the application of grammatical rules like that of the *Sanskrita* 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 *P1ka41-bh1s1* 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-bh1s1*. 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 *P1ka41-bh1s1* was always larger than those of two extreme languages. Among such languages, *M1gadh2*, *Ardham1gadh2*, *&aurasen2*, *Mah1r1s4r2*, *Pais1c2* and *Apabhra 9sa*, 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 *M1gadh2-bh1s1*. It had other names too such as *M1gadh2-nirutti*, *M1gadhik1-bh1s1* etc. This language was then developing fast as a popular systematized language. The name *M1gadh2-bh1s1*, 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, Kāśī, Kosala, Kapilavatthu in the West; Vesālī, 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 *Māgadhā-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 *Māgadhā-bhāṣā* had covered a vast range of the *Majjhimadesa*, the language of which had always played an important and dominating role over other languages of India. The *Māgadhā-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 *Māgadhā-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 Brahmin 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 *M1gadh2-bh1s1*. Some scholars opine that it is because of this reason Buddha might have preferred *M1gadh2-bh1s1* as the medium of preaching his *Dhamma* to those five monks and consequently the *M1gadh2-bh1s1* became the own language (*Sak1-nirutti*) of the Buddha and his *Bhikkhu Sangha*.

The scholars forward one more reason in favour of the adoption of the *M1gadh2-bh1s1* 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 *Dhamma* in that language. But we find that the Buddha was preaching the *Dhammacakkappavattana*,¹⁸ *Anattalakkhana*,¹⁹ *Idittapariy1ya*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

¹⁸ Op. cit.

¹⁹ Op. cit.

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-bh1s1*) 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 M1gadhan people by imposing

their dialect upon the non-M1gadhan people. Similarly he also could not do injustice with non-M1gadhan disciples by way of imposing the *M1gadh2-nirutti* 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 *Sak1-nirutti* 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.”²¹

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 *Tipi4aka*. 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 Vin. III (SBE) XX, p. 151.

purity of their own language (*Sak1-nirutti*) and the *Buddhavacana*. If he had any inclination towards the *M1gadh2-nirutti*, 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 *Brahm1s*. 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 *M1gadh2-nirutti*, 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 M1gadhan people with the same meaning. But some words which were commonly used in the *M1gadh2-nirutti*, 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 M1gadhan 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 *M1gadh2-nirutti*, missing in the language used by the Buddha.²² Wilhelm Geiger in the Introduction of his *Pali 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 *M1gadh2* 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 *M3la-bh1s1*, 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

²² For detail, see Winternitz, *History of Indian Literature*, Vol. II, pp. 20-21.

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 *Pi4aka* 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 *Tipi4aka*. Neither the language used by the Buddha nor the same used in the composition of the *Pi4aka* was even designated as the *M1gadh2-bh1s1* by him. *1cariya* Buddhaghosa went to Sri Lanka and studied there all the commentaries. He translated them into the *M1gadh2* language.²³ Here, the *M1gadh2-bh1s1* did not refer to the *M1gadh2* language of the Buddha and also it did not refer to the language of the M1gadhan people of the time of the Buddha. The *M1gadh2-bh1s1* of the *A4ahakath1* 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 p1liya 9 a4ahakath1ya 9 pana ...*” Vsm. Ch. P. 107.

An exploration of Venerable U Silananda's book “Pali Roots in Saddanṭi”

Bhikkhu Nandisena¹

Abstract

The book *Pali Roots in Saddanṭi: Pali Roots in Saddanṭi Dh1tum111 Compared with P18inṭya Dh1tup14ha* by Venerable U Silananda (1927-2005)² 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 published³ in

¹ Bhikkhu Nandisena, originally from Argentina, is the Abbot of the Dhamma Vihara, Mexico.

http://docs.google.com/Doc?id=ah7ht8cdqj64_135mm7cqc.

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-saddhammajotikadhaja* 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 online⁴ free of charge, it has gone mostly unnoticed. Therefore the 2nd conference of the Association of Therav1da 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 Therav1da scriptures are recorded.

Introduction

In 1977, the late Venerable U S211nanda published a book in Myanmar language, a comparative study of Aggava9sa's *Saddan2ti Dh1tum1l1* with the *P18in2ya Dh1tup14ha*. I understand that his book is still available in Myanmar. The *Saddan2ti Dh1tum1l1* is the ultimate reference for those who wish to learn the Pali roots as the *P18in2ya Dh1tup14ha* is for those who wish to learn the Sanskrit roots. In his original book published in the Myanmar language Venerable U S211nanda 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 Aggava9sa's work.

In 1995, when I was studying Pali with Venerable U S211nanda at his old monastery in Daly City, California, United States of America, I discovered his comparative study of *Saddan2ti Dh1tum1l1* with the *P18in2ya Dh1tup14ha* 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

⁴ <http://www.btmar.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 Dhammananda **Vih1ra** 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 **S21nanda** got sick, the book still unpublished, and he passed away in August. Before he died a long-time discipl⁶ of Venerable U **S21nanda** 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 **D1na**.

After the book was published and we had the boxes delivered to Dhammananda **Vih1ra** 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 **D1na** books should be easy to read and understand. So, since 2005, many boxes of books are languishing in the garage of Dhammananda **Vih1ra**.

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 **S21nanda** 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.

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 Saddan2ti"

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.

Pali Root	Root Meaning	Ref.	Sanskrit Root	Root Meaning	Ref.
a9sa	sa<gh1te= accumulating; collecting	VII 384	a9sa	sam1gh1te	X 371
aka	ku4ilagatiya9	I 12, 210	ak a	ku4il1y19 gatau	I 829
aki	lakkha8e=marking; mark	I 16	ak i	laks8e	I 87
aki	lakkha8e = marking (sa0018a)	VIII 281	a<ka	pade laksa8e ca	X 382

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 Aggava9sa's explanations in the *Dh1tum111*, 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 *Dh1tum111*. The fourth column shows the corresponding Sanskrit root followed by its meaning and group and number from the *Dh1tup14na* in the fifth and sixth column respectively.

For example, the first root "a9sa" 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 *Dh1tum111*.⁷ In this case the Pali root “amsa” has a similar corresponding Sanskrit root which belongs to the 10th conjugational group of the *Dh1tup14ha*.

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.

Root Meaning	Pali Root
akkosane = abusing; insulting	khusi VIII 347
akkose = insulting; abusing	bi6a I 200, sapa I 121
akkhepe = throwing	sara VIII 335
aggagamane = going first; leading (padh1nagamana, pa4hama9 eva gamana9 v1)	pura I 156
aggisadda-pakkhepa-maddanesu = sound of fire; putting in, throwing in and crushing	mu4a I 54
acchane = sitting (nis2dana)	sa9-kase I 190

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, “*bi6a*” and “*sapa*”, both belonging to the 1st conjugational group. This section is relatively shorter, if compared with the previous one, with approximately 70 pages.

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 S211nanda 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 "dh1tu", root, according to the ancient Pali grammars and provides useful insights on the *Saddan2ti* 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:

Group	Group Name	Total Roots	Conjunctive Sign (Vikara8a)	Remarks
I	Bhuv1diga8a	1110	a
II	Rudh1diga8a	18	7-a	"7" to be inserted after first syllable
III	Div1diga8a	104	ya
IV	Sv1diga8a	30	8u 81 u81	"8" is not an indicative letter
V	Kiy1diga8a	32	81
VI	Gah1diga8a	10	ppa 8ha
VII	Tan1diga8a	14	o, yira
VIII	Cur1diga8a	399	8e, 8ya	"8" indicates strengthening of vowel of 1 st syllable if not already long or followed by double consonant.

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 “*cur1diga8a*”, 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 Saddan2ti* 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: Aggava9sa’s *Saddan2ti*. And not only that, using *Pali Roots in Saddan2ti* is a timesaver because our respected author was able to compile in a handy and well-organized format what

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would take uncountable hours if one were to chose to browse the complete *Saddan2ti* for the same kind of information.

Personally, I have benefited from helping Venerable U S211nanda 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
Since the 19th Century
(Rattanakosin Era: 1782 ~ Present)

Reverend Nun Vimuttiya¹

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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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,

Buddhism dissemination in Lanka etc. (Anant Lualertvorakul 2546/2003: Abstract p. E)

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 Tipiṭaka (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 Vajirañña Bhikkhu. The Pali work was to give his student, namely Paññagga, who was very ill.

The work begins with a verse from Tipiṭaka:

“Appamāyu manussānaṃ hiḷeyya
naṃ suporiso careyyādittasīsova
natthi maccussa nāgamoti
iti idaṃ bhagavatā 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 Marāsaṃyutta Paṭhamaāyusutta)

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 (*maraṇānussati*), 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 Vajirañña 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 Vajirañña 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

3. *Bhājanīya*, elaborating *Niddesa*.

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, **Kassapasamyuttāgatasutta**. 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. Tiratanapaṇāmagāthā
3. Saraṇagamanānussaraṇagāthā
4. Namokāraṭṭhakagāthā
5. Ratanattayappabhāvābhīyācanagāthā

1.3.2 Chants in Buddhist days

1. Visākhapūjāgāthā
2. Aṭṭhamīpūjāgāthā

1.3.3 Chants to request Chanting and dedicate merit

1. Dhammāraḍhanā
2. Devatāpattidānagāthā

3. Sabbapattidānagāthā

1.3.4 Chants from doctrines and disciplines

1. Mokkhupāyagāthā
2. Ovādapāṭimokkhādīpāṭha

**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. Pakkhagaṇanāvīdhānagāthā

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 Inscription 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 Setṭhā and his wife invited people to restore Buddha images. At the last sentence are Pali messages that “*Sabbe sattā averā hontu. 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:

“*Arahattamaggaphalanibbānapaccayo 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 *‘Dīgāyūāyuvannāsukkhambalam (Dīghāyuko āyuvanno sukham balam)* – 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 Mahāvamsa at Jaehaeng Pagoda, made in 1846/2389 B.E.

“*Nibbānapaccayo hotu imirā puññakammena ahampi yāva buddham appatto samsāre samsaranto mā caturāpāye uppajjeyyam kudācanam devesu manussesu uppajjamevassam bhava catūhi sampattikehi sampanno saddhāsīlacāgasutahiri-ottappapaññāsāṅkhātena sattaariyadhanena sampanno dasapuññakiriyaṅvatthum katvā anāgate viriyādhiko bodhisatto ariyametteyyabuddhasantike catupaṭṭisambhīdādiariyaḡuṅam paṭimaṅḡim (arabhanti-pāduranayam) evam patthanā samijjhantu me niccam dhuvam.*”

May this merit be the cause of Nibbāna. As long as I have not attained a Buddhahship, while I wander in the life–cycle, may I not be born in the four states of misery, be with the four accomplishments²

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, bāhusacca – great learning, cāga – liberality, paññā – wisdom. After fulfilling puññakiriāvattu³ – 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 paṣambhidās – 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 paramam sukham*”, for example, the inscriptions at the base of the Buddha image at Wat Muen Lan in Chiang 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 Khao Bandai It, Petchburi, made in 1909/2452 B.E., which is in the reign of King Rama V. Short Pali message was

³ Puññakiriāvattu: 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. ditthujukam : by straightening one's views or forming correct views.

(P.A. Payutto, Dictionary of Buddhism, number 177, 89)

carved that “*Saṃsāre saṃsārantānaṃ natthi santi paraṃ sukhaṃ*” 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 Saṅgīyavaṃsa

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 Mahāvamsa, and in Lanna, which is quoted from Jinakālamālipakaraṇaṃ. 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 Mahāyuddhakāravamsa

2.1.3 Culayuddhakāravamsa

Mahāyuddhakāravamsa is a Mon chronicle, depicting King Rājādhirāja (Rajadhiraj)'s war with Burmese, whereas, **Culayuddhakāravamsa** is an Ayudhya chronicle. Both were written by Somdej Phra Vanarata who wrote Saṅgītiyavamsa.

The manuscripts of Mahāyuddhakāravamsa are not found at present. Luckily, two manuscripts of Culayuddhakāravamsa exist and are preserved at the National Library, Bangkok. Culayuddhakāravamsa depicts sequenced story of first king of Ayudhya Kingdom until King Indaājā 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 Saṅgītiyavamsa, it can be seen that the style of the two chronicles is remarkably similar, particularly on Ayudhya historical events. **Culayuddhakāravamsa** 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 Ratanabimbavāṃsa, the old legend of the Emerald Buddha written by Phra Brahmaṛājapaññā in Lanna Era in 1453/1996 B.E.

The legend presented in Ratanabimbavāṃsa 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 recieved 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 Cakkirōjavan̄sassa ceva Rattanakosindassa ca Nagarassa Dvivassasatapatiṭṭhitakōle Abhithutigāthā : 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 Rājāññagāthā: 89 Pali Verses for 80 Years of the King

Rājāññagāthā 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 pālaṃ
Bhūmiyā siṅcaṭī raṭiṃ.”

*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:

“Antovikampaṃ bhāveṭha mā bhāveṭha payojataṃ
attanā jātaṃ vaḍḍhanaṃ evaṃ ciraṃ 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:

“Dhammena raṭṭhaṃ pāleti pitāva rakkhatim sutam
cirakālam caraṃ Dhammaṃ pūreti sabbapāramī.”

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)

“Khattiyō vaḍḍhano aggo evaṃ lokābhivaṇṇito
sabbaraṭṭhasamitiyā dātabbavatthuko 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 Vajirañāṇa 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

Yuttāyuttapaṭipatti-aṅkanī, 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
āyuñca vaṇṇañca sukhabbalañca

tikkhañca paññaṃ paṭibhāṇabhūtaṃ
laddhā yassī sujano mahiddhī
pahotu sabbattha ciraṃ sujīvī
kulañca rakkhetha samācarañca
sabbehi sattūhi jayaṃ labhetha.

sukhī dīghāyuko hotu putto tissavaravahayo
kumāro jumputtoyam iddhiṃ hotu sabbadā
buddho dhammo ca saṅgho ca iccetaṃ ratanattayam
tassāpi saraṇam hotu sammā rakkhatu naṃ sadā.”

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 Vajirañña 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,

“Atthamayaṃ ‘jīdakkhanun’ gāme nipajjīṃ
navamiyaṃ ‘bayudan’ pabbatāsanne gāme nipajjīṃ
dasamiyaṃ ‘krokbra’ gāme nipajjīṃ.”

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:

“Dutiyatithiyaṃ khvāhaṃ ‘pudsā’ saṅkhāta ‘baddhana’ gāma-
kanadiyā mukhe nipajjitvā rattiyaṃ therena dinnokāso hutvā
pātova bhataṃ bhujjitvā theram āpucchitvā cakkasirinagare
nipannaṭṭimārūpañca ‘bāñkhāma’ gāme ‘layārāma’ vihāre
metteyyarūpañca passitum agamāsīṃ.”

On 2nd of the lunar moon I lodged at Pak Nam, Bang Pudsā 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 Amarābhirakhita to Somdej Phra Sugandhādhipatti, 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

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 Vajirañña 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 Ṭikā, 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 Amarābhirakkhita 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 *Culasamādānasutta* of *Mūlapaññāsa Majjhimanikāya*, and in *Visuddhimagga*. To understand the meaning thus required the knowledge of the texts.

According to similes in *Culasamādānasutta*, 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 ajja kālaṃ kareyyaṃ. Āpucchāmaṃ bhante saṅghaṃ cirapariniḥḥatampi taṃ bhagavantaṃ abhivādemī arahantaṃ sammāsambuddhaṃ tassa dhammaṃ namassāmi ariyañca saṅghaṃ namāmi yamaṃ 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 Arahantship, 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.

“Āturasamiṃpi me kāye cittaṃ na hessatāturaṃ
evaṃ sikkhāmi buddhassa sāsanānugaṭṭiṃ 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:

“Idaṃ mayā raññā paramindamahācuḷālaṅkaraṇasmā syānavijite rajjaṃ 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 fourth 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 Indavajjā 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 Vividhavannapreeḥ informed the crown prince in a Pali verse as follows:

“Bhiyyo iddhañcimam raṭṭham
bhiyyo ca buddhasāsanam
bhiyyo pajañca pāleno
ajjhāvasatu medanim.”

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 (Vāmadevamumī) informed the king with a message that says

“Tathā katvā rājabhāram vahanno bahuno janassa atthāya hitāya sukhāya dhammena samena rajjam 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 imam paṭiggahetvā amhākam uparirājakam ānam pasāretvā nātho hutvā dhammikam rakkhāvaranaguttī samvidahatu.”

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

“Idānāhaṃ brāhmaṇa rājabhāraṃ vahanto ... samena rajjaṃ
kāremi”

*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 Bhūmibalamahārājavaraṇajayamaṅgalagāthā

The Pali verses were composed by the Head of Pali
Examination Department which was assigned by the Sangha
Supreme Council (Mahātherasamāgama) 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), Catumanussadhammo (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 Saṅgītiyaṃsa, 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-aṅgaṇī, 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 Saṅgītiyaṃsa, written by Somdej Phra Vanarata, in the reign of King Rama I. Then came two 'true' Pali chronicles, by the same author, that is, Mahāyuddhakāraṃsa, a Mon chronicle, depicting King Rajadhiraj's war with Burmese army, and Culayuddhakāraṃsa, 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 Dvivassasatapatīṭhitakāle Abhithutigāthā, Rājāññagāthā, Jayamaṅgalagāthā blesses to King Rama V, Pali declaration in royal coronation to King Rama IX, Bhūmibalamaḥārājavaraṃgalagāthā.

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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P16i Section

Therav1do

Sumanapala Galmangoda¹

- 1 Namassitv1na sambuddha9
dhamma9 sa<gha0ca s1dara9
pavakkh1mi sam1sena
Therav1dassa lakkha8a9
- 2 Sabba9 tepi4aka9 dhamma9
saddhi9 a4hak1th1hi ca
therav1doti ga8hanti
bahuso dhammakovid1
- 3 Atho kehici vi003hi
suttantapi4ak1gata9
catusacc1dika9 dhamma9
1didhammoti vuccate
- 4 Tato vid3hi a00ehi
saccalakkha8am1dika9
nik1yantaras1ma00a9
1didhammoti gayhate
- 5 Tath1 pacchimadesesu
a00e vi003jan1 bah3
1bhidhammoti sa&kappa9
sabbath1 nikkhipanti ca
- 6 Tesa9 matena Buddhassa
dhamma9 samm1 vinicchitu9
P1li Sakkata bho41di
sabbasutta9 pam18ika9
- 7 Etesa9 matav1d1na9

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- Therav1da9 vij1nitu9
ther1namanvaya9 samm1
vi001tabba9 subuddhin1
- 8 Parinibb18asuttante
1gatov1dak1rak1
Kassap1dimah1ther1
aka9su dhammasa<gaha9
- 9 Sambuddhparinibb181
satame vacchare gate
Yas1dittherapamukh1
aka9su dutiyasa<gha9
- 10 T1dino parinibb181
t2su sa9vaccharesu ca
thero Moggaliputtopi
ak1 dhammassa sa<gaha9
- 11 Sa<g2ittayam1r36ha9
ti vidha9 Buddhas1sana9
netv1 desantara9 ther1
4hapesu9 s1sana9 tahi9
- 12 Mah1mahindan1mo so
mah1thero sas1vako
La<k1d2pa9 sam1gamma
s1sana9 jotay2 tad1
- 13 Suva88abh3mi9 gantv1na
So8atthero ga81nugo
s1sana9 suthira9 katv1
pati4h1pesi s1dhuka9
- 14 Marammadeso Sy1mo ca
ta9 padesanti 01yate
etesu ceva La<k1ya9
Therav1do vir1jate
- 15 Ther1na9 kiccabh1vena
1gatatt1 ida9 naya9
therav1doti j1nanti
itih1sa00uno jan1
- 16 Therav1doti vacane

- atthadvaya9 sugopita9
va9sa9 theravar1na0ca
pa4hame ga8hitu9 vara9
- 17 Dutiyattha9 panetassa
va88an2ya9 sam1sato
samm1 pa001panatth1ya
Therav1dassa lakkha8a9
- 18 Dhammasa<g1hakatther1
sa<g2tittayak1rak1
sabbasuttapad1nampi
akaru9 atthanicchaya9
- 19 Tamatthav1can1magga9
mukhap14hena 1nayu9
saddhi9 tepi4akeneva
va55hayitv1 yath1raha9
- 20 Atthanicchayameveta9
Therav1doti vuccati
ta9 sabba9 pacchime k1le
atthasa9va88an1 ah3
- 21 Mah1mahindatheropi
La<k1d2pa9 tam1niya
4hapesi d2pavs2na9
S2hal1ya niruttii1
- 22 Buddhaghos1dayo ther1
pa0came satavacchare
Jambud2p1 idh1gamma
P1lii1 parivattayu9
- 23 Visuddhimagga9 katv1na
pamukha44hakath1naya9
sabbepi sutte va88esu9
pi4akatthesu kovid1
- 24 Sutt1na9 padamekeka9
visesatthehi va88ayu9
atth1na0ca samodh1na9
navamaggena d2payu9
- 25 Idamatthasamodh1na9

- Ther1na9 dassana9 bhavi
tamevatthavas1 yutta9
Therav1danti ma00itu9
- 26 Sammuti9 anatikkamma
suttant1 desit1 ahu
tesa9 atthe samodh1tu9
avassa9 dassana9 siy1
- 27 Tena sabbe mah1ther1
suttantatthavinicchaya9
samodh1tu9 sam1sena
abhidhamma9 pakappayu9
- 28 Tato pa4h1ya sabbepi
suttasa9va88ane rat1
abhidhammanayeneva
suttatthe parid2payu9
- 29 Tasm1 pubbodite sabbe
sallakkhetv1na k1ra8e
therav1doti da4habba9
abhidhammakath1n1ya9
- 30 Uddharitv1 kath1magga9
atthasa9va88an1yaha9
k1ra8a9 kathayiss1mi
nidassanavasenidha
- 31 Manopubba<gam1 dhamm1
manose4h1 manomay1
manas1 ce padu4hena
bh1sati v1 karoti v1
tato na9 dukkhamanveti
cakka9va vahato pada9
- 32 Catubh3mikacitta9 hi
K1m1vacara-1dika9
abhidhammakath1yatta9
manoti parid2pita9
- 33 Vejjassa kamma9 katv1na
atthappakara9a9 idha
manoti pa4igha9 cita9

- domanassena sa9yuta9
34 vedan1sa001sa<kh1r1
khandh1 dhamm1ti va88it1
sabbe te dvipa001sa
dhamm1 cetasik1 mat1
35 Manopubba<gam1 dhamm1
manose44h1 manomay1
manas1 ce pasannena
bh1sati v1 karoti v1
tato na9 sukhamanveti
ch1y1va anap1yin2
36 Atthappakara8e hettha
manoti vacana9 pana
a44ha<ga9 kusala9 citta9
pak1seti yath1raha9
37) 18ena sampayutta0ca
somanassena sa9yuta9
ida9 citta9 gahetabba9
abhidhammanay1nuga9
38 Ityanvatthavaseneva
abhidhammassa dassana9
therav1doti da44habbo
vid3hi s1dara9 sad1

Sri kaly182 yog1ssama sa9s1 sammat1ya 1ra00a patipad1ya sam1ra9bha9

Venerable Na-Uyana Ariyadhamma

Suva88abhumito Sihaladpa9 nita mah1rahanta
Sonuttaratherava9saj1 Sri Lank1 R1ma00a-nik1nika
1ra00av1sika ther1nuthera va9s1yatt1 R1jak2ya Pandita²
M1tara³ Siri)181r1ma Upajjh1ya Mah1thero, R1jak2ya
Pandita Kadavedduva⁴ Siri Jinava9sa Mah1thero c1ti ubho
mah1theras1mino sambuddha s1sana cira4hi9 yeva
apekkham1n1 ima9 Sri kaly1ni yog1ssama sa9s1 [Sri
Kaly1ni Yog1sshrama Sa9sth1] sa<kkh1ta9 pa4ipatti
sa9vid1na9 sam1rabhi9su.

Ara00a pavatti

Sri kaly1ni yog1ssama sa9s1 n1mike amh1ka9 ara00a
sen1sanesu pabbajj1 pekkh1na9 sorasa sattarasa a4h1rasa
vassuddesak1na9 kulaputt1na9 pandupal1sa vattha
nivatt1na9 nekkhamma-dasa2l1ni datv1 te susikkhita9
sikkhapani. Eka sa9vaccarassantare pabbajj1vatta9 catu

¹ The Venerable Na-Uyana Ariyadhamma is Spiritual Advisor and Head of Sri Kaly182 Yog1ssama Sa9s1, 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 Mah1ka4h1n1cariya, "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 palce of the late Venerable Siri Jinavamsa. [Editor]

pīrisuddhiḅlaḅ sīmanerasikkhaḅ ceva kammaḅhīnavīdiḅ
sekhiyīvattaḅ sabbaḅ vattapaḅivattaḅ ca sikkhapenti.
Susikkhitaḅ paḅdupalīsapabbajjīpekkhaḅ saḅghīnumatena
upajjhīyena kappiyarajanehi ratṭṭīni kīsvīni acchīdetvī
pabbījenti.

Upasampadīpekkhīnaḅ sīmanerīnaḅ udakukkhepasḅmīsu
yeva upasampadīdhiḅlaḅ dīyati. Upījjhīyatherapamukhī
gaḅapḅrakī sabbeva bhikkhū āraḅḅavīsino yeva honti.
Aḅḅanīkyehi saddhīḅ kiḅcīpi saḅghakammaḅ na karīyati.
Araḅḅa vīsīpekkhī sikkhīkīmīpi yogīssamakātika
vattīnukḅlaḅ katvīva antogadhī karīyanti.

Anuvassaḅ Jeḅḅhamīse yeva adhiḅlaupasampadī
vinayakammaḅ pavattati. Tato dumīsato pubbe
cittamīsabbhantare ekasmiḅ saḅghasammatadivase
upasampadīpekkha vinayaparikkhāḅ pavattati. Tato
uttīḅḅa sīmaḅerīnameva upasampadīdhiḅlaḅ kīraka
saḅghīnumatena denti. Anuttīḅḅehi sīmaḅerehi punapi
saḅvaccharaḅ vī tato adhikaḅ vī sikkhitabbameva.
Sikkhitasikkha sīmaḅerīyeva adhiḅlopasaḅpadaḅ labhanti.
Laddhḅpasaḅpadī navakī bhikkhū yīva nissayamuttaka
sammutīḅ labhanti, tīva nissayīcariyaḅ amuḅcitvī sabbaḅ
bhikkhu vinayaḅ, maḅgalīmaḅgalesu anumodana attāḅ,
kammīkammavidhīnaḅ, samathavīpassana-nuyogaḅ,
cīvarakammappattapacanīdīni sakalaḅ samana kiccaḅca
sikkhitabbameva.

Chattesu paḅḅachattameva dharenti. Kappiyarajanehi rāḅjita
cīvarīni ceva vinayīnukḅlapacita pattīni ca dhīrenti.
Pīḅdiyīlopabhōjanaḅ avījahanti rīpiya paḅiggahanīdīhi
akappiyavatthuhi sadī viramanti micchījīvaḅ jīgucchanti.
Aḅḅaḅ tiracchīnavījjaḅ pahīya tepiḅaka Buddha
vacanameva nissaranapariyattīḅ pariyīpuḅḅanti.

Araḅḅa paḅipattī

Sabbesu araḅḅa senīsanesu ekīva yogīvacara dinacariyī,
Katīkvattaḅ anvaddhamīsaḅ sīyaḅḅasamaye sajjhīyiyate.

Anvaddham1sa tadahuposathesu p1timokkha9 uddisiyate. Sabbe'pi upasampanna bhikkhu p1timokkha9 dh1renti. Yassa na sakk1 v1cuggata9 k1tu9 so p1timokkhagantha9 niss1ya p1timokkha9 uddisati. Ti88anna9 dvinna9 vasana4h1nesupi p1risuddhiuposatha9 ca, ekassa

vasana4h1ne adhi4h1nuposatha9 ca pavattati. Anuvassa9 pav1ra8a divasesu sa<gha pav1ra8a, ga8a pav1ra8a, puggala pav1ra8a, kamm1ni yath1 dhamma9 yath1 vinaya9 pavatt2yante.

U4h1na-g1mi8i-1patti9 1panna1 bhikkh3 1ditta-s2s1viya yath1 vinaya9 pariv1sa-m1natta9 1caritv1 abbh1na kamma9 k1r1petva u4ahitva 1yatisa9vara9 1pajjanti. Ekacce da6h1dhi4h1n1 supesal1 bhikkh3 y1vaj2va9 u4h1na g1mini9 1patti9 v1 desan1g1mini9 v1 an1pajjanti. Sabbe'pi yog1vacara bhikkh3 catu p1risuddhi 2la9 parip3renti. K111nur3pa9 v1 appa00atta9 sikkh1pada9 na pa001penti, pa00atta9 na samucchindanti, yath1 pa00attesu sikkh1 padesu sam1d1ya vattanti. J1ta-r3pa-rajata pa4iggahan1 sad1 pa4ivirat1. A00esu'pi vatthuk1mesu anupalitt1 appicch1 santu4h1 pavivek1 asa9sa4h1 viharanti.

Terasasu dhuta<gesu'pi ya9 yadeva sakk1 p3retu9 ta9 tadeva yath1satti yath1bala9 sam1d1ya vattanti.

Anudivasa9 aru8uggamanto puretarameva sabbesu sen1sanesu ratanattayavandan1 catur1rakkh1 a4ha sa9vegavath3ni sattasattati018avath3ni at2ta paccavekkhan1 parittavatta9 mett1bh1van1 ca pavattiyante.

Majjha8hepi tatheva ratanattayavandan1 at2ta paccavekkhan1 parittavatta9, k1yagat1sati bhavan1 ca, s1ya8hepi ratanattayavandan1 parittavatta9 at2ta paccavekkhan1 tesattati Buddha018a-sajjh1yan1 a4h1rasa Buddhagu8avandan1dayo ca parittavatta9 ca pavatt2yanti.

T2supi v1resu sugatov1da0ca sajjh1y2yate. Dasadhamma sutta anum1nasutt1di9 satata9 anussaranti sabbesu'pi

sen1sanesu ek1yameva dinaghatik1ya t1ni vatt1ni pavattenti.
Anudina9 rattiy1 pacchimay1me tatiya catuttha
gha4ik1yantarat0 pa4h1ya tadahe purimay1me y1va dasama
gha4ik1 t1va dinacariy1 vatta9 anugamenti.

Pariyatti

Sri kalyani yog1ssama sa9s1 sammat1ya ara00apa4ipad1ya
antogadhehi s1ma8erehi ceva bhikkh3hi ca m1gadhi-
bh1s1ya saddhi9 pi4akattaya ajjhayana9 aniv1ra8a9 hoti.

Saddhim m1gadhi-bh1s1ya vinaya-pi4aka9, suttanta-
pi4aka9 abhidhamma-pi4aka9 ca s144hakatha9 anupubba9
pariy1punant1na9 ekamekasmi9 pi4ake t2hi ajjhayana
samm1nehi uttarana-up1dhi9 sammanti.

Vinaya-pi4ake pa4ham1rambam hi glrava-majjhima-omaka
vasena t2ni samm1n1ni. Vinaya-pi4ake majjhima-os1na
v1resupi evameva9 t2neva vinayapi4akasm19 sakalam'pi
paripunn1na9 vinay1cariya-samm1nena up1dhi9
pa4icch1penti.

Suttanta-pi4aka abhidhamma-pi4aka ajjhayanesupi
evameva9 pa4ham1rambha-majjhima-os1na vasena t2ni
v1r1ni ekamekasmi9 v1re t2neva ajjhayana samm1n1ni ceva
os1ne saddhamm1cariya abhidhamm1cariya n1mehi
samm1n1ni ceva sakalasm19 tepi4aka Buddha vacanasm19
paripu88a samm1na-up1dhi l1bh2na9 tepi4ak1cariya
samm1na up1dhi9 pa4icch1penti. Tisu pi4akesu vis1rada
gantha sa9p1dak1na9 pi4ak1cariy1na9 vis1rada
samm1n1ni'pi denti. Anuvassa9 pavattanaka tipi4aka
ajjhayana parikkhanehi utt881na9 bhikkh3 s1ma8er1na9
sa9vacchara mah1sa<gha sammelana divase samm1na
up1dhi adhik1ra patt1hi ceva pas1dap3ja pad1n1ni ca
paticch1penti. Sabbam'pi pariyatti ajjhayana parikkhana
kicca9 mah1sa<gha sammatena pariyattisa9vidh1na
mandalena sampld2yate.

Athopi vinaya-piṭaka vācūgatānaṃ vinayadhara-sammānaṃ, suttanta-piṭaka vacūgatānaṃ saddhamma dhara-sammanāṃ abhidhamma-piṭaka vacūgatānaṃ abhidhammadhara-sammānaṃ ca sakalampi piṭakattayaṃ vācūgatānaṃ tipīṭakadhara sammanāṃ ca paṭichapenti.

Kammaṅgaṇa bhavaṇa

Sikkhita sikkhī bhikkhū kammaṅgaṇaṃ avijjahanṭi ekacce tipīṭaka pariyattīṃ uttarimpi pariyaṇṭanti. Ekacce pana ujukaṃ kammaṅgaṇameva anuyuṅjanti.

Kammaṅgaṇesu ca paṭhamaṃ Buddhī-nussati-mettī-kīyagatī-sati-maraṇī-nussatīti caturārakkhī kammaṅgaṇameva paguṇaṃ kīrīṇenti. Tato paraṃ cattīlisesu samatha kammaṅgaṇesu anupubbena ekamekaṃ kalyanamittapadesīnusīrena paguṇaṃ karonti. Yaṃ yadeva hi yassa sappīyaṃ hoti taṃ tadeva mālakammaṅgaṇaṃ katvī saddhīṃ caturārakkhehi yīvatīcchikaṃ bhīṇenti.

Tesu pana dasasu upacārakammaṅgaṇesu yīva upacārājjhānaṃ tava paguṇaṃ katvī, ekajjhānikesu ekīdasasu saviṇṇīka avīṇṇīka asubhakammaṅgaṇesu anuyogaṃ karonti. Tikajjhānesu tīsu mettī-karunī-muditīsu brahmavīhīresu ceva catutthajjhānika upekkhī brahma vīhīreca anuyuṅjanti.

Tatheva catutthajjhānika nīpīnasatīyī anuyogaṃ katvī uparī dasa-kasīṇesu ca anuyogaṃ katvī yīva arāpajjhānam uggaṭhanti. Tesu tesu rāpīrāpajjhānesu ye kho pana samatthī bhavanti, te tatoparaṃ vipassanīnuyoge yoṅjenti. Jhānaṃ nibbattetuṃ asakkuṭantī pana yena kammaṅgaṇena laddhaupacārājjhānato paṭhāya vipassanāttīya abhinivesaṃ karonti.

Vipassanābhīnivesaṃpi rāpa kammaṅgaṇato paṭhāya abhinivīsitūṃ sukarattī dvattīsīkīre sattadhī uggaṭha kosallaṃ dasadhī manasīkīra kosallaṃca sampīdetvī paṭcadhī paṭikkasīlīrammaṇena upacārāṃ khaṭhīka samīdhiṃ

paṭilabhitvā dvīcattīḥsesu dhītu koḥḥīsesu anuyuḥjantī
ajjhata rāpa pariggahaṅ sampīdenti. Tato bahiddhīpi
saviḥḥīnika aviḥḥīnikesu dhītu koḥḥīsesu rāpa pariggahaṅ
katvā chadvīra vasena nīma pariggahaḥatthīya yogaṅ
karonti. Ajjhata nīma pariggahanaṅ sampīdetvā, bahiddhī
nīmaṅpi pariggahane yogaṅ katvā tato paraṅ aḥḥavāsati
rāpa dhammesu, dvepaññāsa cetāsika dhammesu ceva
paḥīsandhī bhavaḥga vājjana dassana savana ghīyana
sīyana phusana sampācchana santāraṇa vottapana
manodvīrāvājjana kusala javana akusalajavana
tadīrammaḥa cuttī sabbesu cittavīresupi yathīkkamaṅ
lakkhana rasa paccupaḥḥīna padaḥḥīna vasena catudhī
paricchinditva sakalampi nīmarāpa-pariccheda saṅkhītaṅ
dīḥḥivissuddhīṅ sampīdenti.

Tato paraṅ paccaya pariggahanaṅ kalīpa sammasanaṅ
dīḥ katvā udayabbyānupassanaṅ bhāḥganupassanaṅ
bhayātupaḥḥanaṅ dīdvānupassanaṅ nibbidānupassanaṅ
muḥcitukīmānupassanaṅ paḥīsāḥkhānupassanaṅ ca yīva
saḥkharīrāpekḥhī oīḥaṅ tīva anuyuḥjanti. Evamevaṅ
punappunaṅ anuyuḥjantī sace upanissaya sampaññā uparī
catumagga bhavanaṅ sampīdenti, noce anīgata
upanissayatthaṅ paḥīpajjanti.

Athīparaṅ rāpārāpajjhīnālībhīno pana odītakāsīḥa
tejokāsīḥa līlokakāsīḥesatī tāsukāsīḥesu ekena
catutthajjhīnato uttīya tena patibhīganīmittīlokena ajjhata
bahiddhī rāpa pariggahanaḥca tateva ajjhata bahiddhī nīma
pariggahanaḥca katvā yathī vutta nayena
vipassanībhīnivesaṅ patvā yīva arahattī abhīnīyanti.

Athaca pana mahīsi satīpaḥḥīna vipassanībhīyoge nīyutvā
vīyo phoḥḥhabba dvīrena abhīnīvisantī vipassanī dhīreneva
yīva nibbanaṅ adhīgamenti.

P1-Auk bh1van1

Id1ni kho pana Maramma2pe aggama1
kamma4h1n1cariyena P1-Auk-Say1dawti vissutena U
! ci88a Say1daw Mah1therena Mawlamyine nagare P1-Auk
Cittalapabbata ara00av1sikenā tip4aka Buddhavacane
vittinne samathapubba9gama vipassan1magga9 visuddhi
magga a4akath1gatanayena paguna9 k1r1p2yati. P1-Auk
g1makkhetta9 niss1ya 4hita ara00a9 sandh1ya ta9 bh1van1
magga9'pi P1-Auk bh1van1ti kathenti.

Ta9 kho pana bh1van1 magga9 1n1p1nasati kamma4h1na9
samathavasena y1va catutthajjh1n1 paguna9 katv1 tato
tameva pa4ibh1ga nimitt1loka9 kes1di ko4h1sesu
ekamekasmi9 pathamajjh1natth1ya yo2yati.

Tato tasmi9 yeva s2sakap1la4hissa od1ta9 1rabbha od1ta
kasi8a9 y1va catutthajjh1n1 pavatt2yati. Atha od1ta kasi8a
pa4ibh1ga nimitta9 niss1ya brahmavih1resu tika catuttha9
jh1na0ca tato Buddh1nussati mara8asat2su upac1rajjh1na0ca
avi001naka dasa-asubhesu pa4hamajjh1na9 ca bh1v2yati.
Atha n2la-kasi8a-p2takasi8a lohita-kasi8esupi y1va
catutthajjh1n1 ca tato bh3takasi8a 1lokakasi8a 1k1sa
kasi8esupi di4h1rammana vasena pa4ibh1ga-
nimitt1rammane jh1n1ni va55hetv1 4hapetv1 1k1sa kasi8a9
navasu kasi8esu ekekena ar3pajjhan1ni ca va55h2yanti.

Appan1 kamma4h1nesu sabbesu nipphati9 patv1 od1ta
kasi8a catutthajjh1n1 vu4h1ya patibh1ga nimittena attano
sar2rasmi9 catu dh1tu ko4h1sa9 1di9 katv1 sabb1ni catu
samu4h1nika r3p1ni visuddhena 0181lokena pariganh1ti
evameva9 bahidh1pi. Tato appan1 jh1n1ni saddhi9 jh1na
dhamme ca chasu dv1resuca citta cetasika n1ma dhamme ca
bahiddh1 n1ma dhamme ca pariga8h1ti.

Ajjhatta bahiddh1 n1ma r3pavavath1nassa anantar1 at2ta
n1ma r3pa parampar1nus1rena y1va patisandhi n1ma r3pa9
tato purimabhava cutin1ma r3pa9c1ti catu-pa0ca-atta
bh1vesu n1mar3padhamme pariganh1ti. Tato tesu tesu atta

bh1vesu pa4iccasamupp1da9 anussarati yasmi9 attabh1ve
ya9 yadeva kamma4h1na9 bh1vita9, ta9 tadeva passati,
atha n1mar3pa parampar1nus1reneva vattam1nabhavae y1va
cuti n1mar3pa9 an1gata pa4isandhi n1mar3pa parampar1ca
passitu9 samattho hoti, evameva at2ta vattam1na an1gata
bhavesu n1mar3pa9 ceva pa4iccasamupp1da9 ca
yath1bh3ta9 pariggahetv1 ekamekasmi9 lakkhana rasa
paccupa4h1na pada4h1na vasena sammastiv1 cattal2s1k1ra
vipassan1 nayena sammassana018a9 bh1veti.

Tato para9 vipassan1 0181lokena atisukhum1ni'p2
n1mar3p1ni sammasantoyath1nupubba9 vipassan1 0181ni
bh1vento y1va magga phala nibb1n1 sukareneva bh1vetu9
samattho hoti, eva9 a4ha sam1patti l1bi yog1vacaro
sam1dhi sil1ya sunisita vipassan1 018ena sukh1ya
pa4ipad1ya magga phala nibb1na9 sacchikaroti.

Atha ca pana dasakasi8esu 1loka 1k1sa dve kasi81ni
4hapetv1 a4ha kasi8ajjh1n1ni cuddas1k1ra citta
paridamanena paridametv1 iddhividha-dibbasotacetopariya-
pubbeniv1sa-dibbacakkh3ti pa0ca abhi001yo ca bh1vetu9
samattho hoti.

Ida9 pana visuddhimagg1nus1rena d2pita9 **P1-Auk**
bh1van1ti sammata9 samatha pubba9gama vipassan1
kamma4h1na9, id1ni P1-Auk Say1daw mah1ther1nus1san1-
nur3pameva **Sri kalya8i yog1ssama sa9s1ti** sammatesu
ara00esu paguna9 k1r1p2yate.

Bahunna9 gaha4ha pabbajit1na9 ida9 kamma4h1na9
at2va i4ha9 kanta9 man1panti patibh1ti.

Dasabala selappabbav1
Nibb1na mah1samudda pariyant1
A4ha<ga magga salil
Jinavacana na9 cira9 vahatu.

Cira9 ti4hatu lokasmi9
Samm1sambuddha s1sana9

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Tasmi᠑ sag1rav1 nicca᠑
Hontu sabbe'pi p1nino'ti.

Visuddhimagge asubhakammaññaniddese takkika vyākṣatī

Venerable Miriswaththe Wimalagnanō

Visuddhimagge chañhamo paricchedo Asubha kamma ññana niddeso nīma. Ayañ paricchedo suttapiṭake satipaññana kiyāgatīsati 12su suttasvīgatīya asubhīya athavī navasāvathikīya bhīvanīya vivaraṣaṇa bhavati. Kathaṃcīpi, Visuddhimagge ayañ niddeso adhyatena mayī imīya bhīvanīya pīripīriyī ganthe imsmīñ paricchede dassitesu niddesesu vicīranīya-visayakī ekaccī vyākṣalā santīti diñho'smī, suttīgatañ yathīpagaṣattañ bhīvanī-nayī na vijjate'tī ca . Ettha mayī tīdisīni dve vyākṣatī **sanjīnitīni**. Imasamīñ ekame've niddesañ sallakkhentaṣa mayīhañ ajjhīsayo pana Visuddhimagge ekacce sesu niddesesu evañvidhīnīm vyākṣatīnañ atthitañ satthīnu kṣlena Ṡapaname'va.

1. Asubhabhīvanīyañ kasiṣa bhīvanīsu iva uddhu mītakīdi sabhīvena yutte mattakīye 1rammaṣaṇa gahetvī uppannīni nimitṭīni (uggahanimittañ ca paṭibhīganimittañ ca) ummilitehi ca anummilitehica cakkhīhi samīdhim janenti. Ettha imañ mattakīyañ upacīra appaṣī samīdhīnañ parīpīcanatthīya tassa sabhīva vasena uggahete; seyyiatṭīdañ: vaṣṣato, līgato, sanāhīnato, disato, okīsato, parīyantato, paricchedato, sandhito, ninnato, thalato, samantato cī'tī. Ettha 1rammaṣaṇa sabhīva vasena uggahane

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sutt1gatavidhin1 vipassan1ya sa9yojana9 anavilam na dissate. Visuudhimaggo'yeva samp4icchan1 k1rena asubhabh1van1 r1gacaritassa r1gappah1natth1 y1ti aya9 idha parikappan1yattmeva; athva ragacaritassa ragappah18ana pakati9 na ettha p1ka4a9.

2. Asubhakamma4h1n1na9 bh1van1ya9 upac1ra (pa0ca n2vara81na9 tanutt1) appa8a (jh1na°ag1na9 p1tubh1vena) iti im1ni dvidh1ni samadh2ni (a001hi) ses1hi kasi8a bh1van1hi iva s1ma00e8a pa4ilabhitu9 sakk1'pi jh1navasena pa4hamajjh1nassa upri adhi-gantu9 na sakk1'ti kamma4h1naniddese dassita9. Yadi vuttanayena asubhabh1van1ya jh1nal1bha9 odhika9, kasi8akamma4h1n1na9 uggahane janit1-na9 uggahapa4ibh1ganimit1na9 ca asubhakamm-4h1n1na9 bh1vn1ya pa4iladdha9 tesa9 ca n1n1k1ranatta9 ki9 vatteti'ti aya9 sijjhatyeva.

Id1ni im1 ic1raniya-visayak1 a00ma00a9 upaparikkh1ma. Tattha pathamam sukh1vabodh1ya Asubhakamma4h1na niddese asubhabh1vanaya p1rip3riya dassita9 niyam1vali9 1vikaroma.

1. Padh1natthikena Patir3pa9 kamma4h181cariya9 gatv1 kamm4h18a9 ugganhana9
2. Uddhum1taka9 susane cha55itanti sutv1 (Visuddhi magge dinna9) upades1nukulena tattha gamana9 (upades1ni Asubhakamma4h18aniddese vitth1rena dinna9 hoti)
3. N1tid3re v1 n1tisam2pe (ucita4h1ne) 4hatv1 uddhum1 taka9 sabh1va vasena uggahana9 (upades1ni Asubhakamma4h1naniddese vitth1rena dinnam)
4. Im1ya pa4ipad1ya aha9 jar1mar8ehi mucch1m2ti umm2litehi ca anum2litehi ca cakkh3hi uddhum1

taka⁹ uggha⁸a⁹ tath1 uggha⁸ena ugghanimittassa pa⁴il1bha⁹

5. Uggahanimitta⁹ ar³lha⁹ uggahantena pa⁴ibh1ga nimittassa pa⁴il1bha⁹
6. Uggahanimittassa ca pa⁴ibh1ganimittassa (Memory-images) ca vu⁵⁵hiy1 upac1ra (Access Concentration) sam1dhiy1 ca appa⁸1 (Concentration of application of mind on object)² sam1dhiy1 ca l1bha⁹
7. Appa⁸1 samadhiya att1na⁹ pa⁴h1ya vidassana⁹ bh1vana⁹

Ettha tatiye aⁿke dassita⁹ sabh1va vasena 1rammana⁹ ugghana⁹³ vic1retabba⁹. Aya⁹ sabh1va vasena uddhum1taka⁹ bh1vana⁹ 1rammana⁹ manas1 samm1 upa⁴h1ya 1rammne upac1r1di nimitte pa⁴il1bh1ya vitth1rena ganh1tum eva. Sabbesu a⁰⁰esu pa⁴havikasi⁸1disu bh1van1su yog1vcarassa vy1p1ra⁹ idha⁹ eva. Mama mati pana Visuddhimagge imass1ya bh1van1ya p1rip³ri⁹ dassit1karena bh1van1ya mukyatta⁹ na p1tukaroti. Mukhyatthopana r1gacaritassa bh1van1ya vu⁵⁵hiy1 paripantha⁹ r1gasaⁿkhapp1na⁹ tanuttana⁹. Tasm1 vutta⁹ Meghiyasutte “Asubh1 bh1vetabb1 r1gassa pah1n1y1ti.” Apica padh1natthikena att1na⁹ caritalakkha⁸1nukulena katipay1nipi bh1van1ni va⁵⁵hetum 1vassakabh1vam suttena s³cate.⁴ Punacapara⁹ K1yagat1satisutte uddhum1tak1di mattakalebara⁹ passantena “aya⁹pi kho k1yo

² PALI ENGLISH DICTIONARY (PTS- Ed. by T.W. RHYS DAVIDS), LUZAC & COMPANY LTD, 1966. P 140/ p 51

³ VISUDDHI-MAGGA (Samⁿ Pamunuwe Buddhadatta Thera-^S2halakkhara), The Tipi⁴aka Publication Press, 1920, P135 : Vannato: idam sarram k1lassa v1 od1tassa v1 manguracchavino v1ti, lingato:itthilingam purisaligamv 1ti, pa⁴hmavaye majjhimavaye vati, san⁴h1nato: idamassa s²sa⁴h1nam idam g²va⁴h1nam 1divasena

⁴ *Ud1nap1li* (BJT), P 200 “Asubh1..... mett1 bh1vetabb1 by1p1dassa pah1n1ya, 1n1p1nsati bh1vetabb1 vitakkupacched1ya, aniccassan1 bh1vetabb1 asmim1na samuggh1t1ya

eve⁹dhammo, eva⁹bh¹v², eta⁹ anat²toti”⁵ attani sar²re, parassaca sar²re r¹ga⁹ vinodetabbanti vutta⁹. Tasm¹ asubh¹ny¹d²ni bh¹van¹ni puggalassa bh¹van¹ya ko⁴im p¹pu⁸itum bh²yo^somath¹ya parip³rakavasena bh¹vitant²ti dissate. Tath¹pi asubhabh¹vana⁹ vaddhetv¹ kass¹pi kilesappah¹nam k¹tumpi sakk¹.

Bhavan¹yo catt¹ro adhipp¹yik¹ katv¹ bh¹vita⁹ti vijjanti, ta⁹ yath¹:

- Uggat¹na⁹ gehasit¹na⁹ sarasa¹ṅkhapp¹na⁹ (negative thoughts) tanuttan¹ya
- Ekaccch¹na⁹ kusal¹nam dhamm¹na⁹ bh¹van¹ya
- Cetovimutti¹
- (Upari dassita bh¹van¹yo samatha⁹ ca vipassan¹ca sam¹nabh¹g¹ ca yuganaddha⁹ ca katv¹) ariya maggath¹ya

Asubhabh¹van¹, pa⁴ikk³lamanasik¹rabh¹van¹, mett¹bh¹van¹ ca pa⁴hame vagge saṅgahetabb¹. Sus¹ne cha⁵hitassa uddhum¹tak¹di a⁰⁰ataramavattha⁹ pattha⁹ matakalebara⁹ disv¹ anicc¹di sa⁰⁰¹ cite sannidahana⁹ yog¹vacarassa k¹mar¹gappah¹n¹ya at²va upatthambhka⁹. An¹layassa vacanena asubhabh¹van¹ k¹mar¹g¹bhibhotu⁹ atirekopakara⁸am (Additional tool).⁶ Anena hetun¹ iditoppabh³ti asubhabh¹van¹ vipssan¹lakkha⁸1. Visuddhimagge im¹ya bh¹van¹ya tam mukhyagu⁸am ca tass¹ya ¹yattakamma⁹ ca na pa⁰⁰¹yanti.

Dutiy¹ya⁹ ja⁴iy¹m, upari dassit¹ya niyam¹valiy¹ 4ma, 5ma api 6ma aṅk¹ni upadh¹rente. Uddhum¹tak¹ya⁹ bh¹van¹ya⁹ yog¹vacarassa jh¹nalabhe visama¹ ettha v²ma⁹sete. Idha yog¹vacaro uddhum¹taka⁹ Bh¹vetv¹ pa⁴hama⁹ uggaha

⁵ *Majjhimanik¹ya* (PTS), Vol M-3, P91/92

⁶ An¹nayo, *Satipatth¹na: The Direct Path to Realization*, BPS, 2003 P 153

nimitta⁹ upp1detabb1, uggahanimitta⁹ 1r3⁴ha⁹ uggahanena pa4ibh1ganimitta⁹. Im1ni nimitt1ni ekacce cittar3pe (memory-images), bh1van1pathe sam1dhiy1 1vahane cittekaggat1ya bh1van1nimitt1. Uggahanimittassa ca pa4ibh1ganimittassaca visadatta⁹ tesa⁹ cittar3p1na⁹ yog1vacarassa vijjam1nassabh1vassa ca p1lane pa4ibalattam ca.⁷ Pa4ibh1ganimitte p1tubh3te, yog1vacarassa k1m1dina⁹ 1sav1na⁹tanutt1 upac1rasam1dhi⁹ pati⁴h1ti. Tattha Jh1na⁹ni na balavan1ni. Upac1ra sam1dhi⁹ laddh1na y1va jh1na⁹ni p1tubhavanti t1va pa4ibh1ganimitta⁹ 1ru⁴ha⁹ bh1vetabbam; k1m1vacarajh1n1na⁹ pa4i1bh1ya.

Asubhabh1ya bh1van1ya Jh1nal1bha⁹ sasiman²tica tath1 tay1 kevala⁹ pa4hamajjh1nameva laddhu⁹ sakk1ti vutta⁹. Asubh1ramma⁸1ni at2va dubb1n2t2ti visuddhi magge vuttam; Kasm1? Uddhum1tak1di im1ni 1ramman1ni nacireneva vir2lak1di a00a⁹ sabh1vam p1pu8anat1'ti Asubhakamma⁴h1naniddese vutta⁹. Apica vuttamhetam kamma⁴h1naniddese:

“imesu catt1⁶sakamma⁴h1nesu dasakasi⁸1nyeva va55hetabb1ni. Yatta ka0hi ok1sa⁹ kasi8ena pharati, tadabbhantare dibb1ya sotadh1tuy1 sadda⁹ sotu⁹ dibbena cakkhun1 r3pani passitu⁹ parasatt1na⁹ ca cetasa1 cittama001tu⁹ samattho hoti. K1yagat1sati pana asubh1nica na vaddhetabb1ni. Kasm1? Ok1sena paricchinnatt1 1nisa⁹s1bh1v1ti..... Tesu pana

⁷ Yog1vacare nimittesu p1tubh3tesu tassa t1ni ummilitopi anummilitopi dissate. Uggahanimittam na an 1vilam ca th1varam ca. Patibh1ga nimittam puna na kevalam pavittam, tam yog 1varena d2ghattam ca vitth1rattam ca vinimetv1 vinimetv1 p1letum sakk1. Tesu tesu bh1van1su uggahanimittam ca pa4ibh1ganimittam ca vividhattena dissante. Atireka vitth1rassa visuddhimagge Kammatth1naniddesam p1thetabbam.

va55hitesu ku8apar1siyeva va55hati. Na koci
1nisa9so atthi."⁸

Anena vivara8ena dibbasotadh1tv1dina9 abhi001nam
l1bh1ya (1nisam1= benefits) dasakasi81nyeva va55hetabb1-
n2ti vacanena dasakasi81ramman1na9 pa4ibalam
dassetyeva. Asubhakamma4h181ni ku8apar1s2ti ca te
ok1sato te paricchinn1ti (have a definite location)⁹ eta9
vutta9pi tesa9 va55hanenapi anatisesena nimit1ni t1sa9
uggahanena uppac1ra appa81 sam1dhi9 ca laddhum sakk1ti
da4habba9. Appan1 sam1dhim pana sakale sasamadhi1,
sajh1ne padh1nakicche appeti.¹⁰ Bh1van1su ekacce bh1van1
mahapphalanti aya9 buddhavacan1nuk3la9. Tath1pi,
appa81sam1dhi9 ladd1na api asubhakamma4h1na9
vaddhetv1 1ramm81na9 ku8apar1si hetun1 ca
1nisa9s1bh1v1ca pa4hamajj1nena vin1 sese
k1m1vacarajh1ne upaladdhu9 na sakk1ti ida9 vacanam
visa9v1dam. Kasm1? Imesa9 asubhakamma4h181bhatam
upac1r1di sam1diya 1yattakamme visamattassa
atthibh1va9 Visuddhimagg1krena na upaparikkhitm.

Uddesakath1

Visuddhimaggo pana nikhile Therav1dasamaye mahagga9
sañkhepa9 a4hakath1ti ettha viv1do n1ma natthi. Tattha ta9
vitth1raka9, parikappan1yatta9, pariv2ma9sanatta9 hoti.
N1ppaka9yeva ten1-bhata9 upatthambha9 bodhane
Therav1da s1sana9 athav1 sampad1y1nugatam. Kintu
Visuddhimaggak1ro Buddhaghos1cariyo Visuddhimaggena
pa4ipattis1sana9 Therav1danayena a2va parikappan1yatt1nu-
k3la9 viva4hetum upaka4hatt1 karahaci ekacce vy1k3lat1ni
samuppann1ni dissante.

⁸ VISUDDHI-MAGGA (Sam. Pamunuwe Buddhadatta Thera-
S2halakkhara), P83.

⁹ Kasiñ1ramman 1ni viya 1v2bh1vam (clarity) natth2ti attho

¹⁰ ENCYCLOPAEDIA OF BUDDHISM (Vol. II, Ed. by G.P.
Malaasekara), Government of Ceylone, 1966. P 31.

Punapi im1 vy1k3lat1 ajjhatana pariyesana vid12hi pariya-
ttis1sana9 bodhetu9 v1yamant1na9 amh1ka9 tesu vidhisu
ki0cipi dubbalyameva ñgitena s3yanti. Tasm1 nem1ni
vy1kulat1ni kevala9 Buddhaghos1cariyassa p18diccassa
unat1 s3yanti. Buddhaghos1cariyo vis14hapa00o niyam1nu-
gami eva. Apica, imasm9 paricchede kasi8a bh1van1na9
anuk3la9 katv1 samathavipassan1ni vitth1retum
upa4hahana9 ca imesa9 visa9v1d1na9 a00am hetu.
Priyattis1sana9 pa4ipattis1sanena puthakkatv1 dhamma9
samm1 pariy1pu8itu9 na sakk1'ticettha bhavitabbam.

Led2 vipassan1naya n1mako pa4ipattinayo

Bhaddanta J1gar1bhiva9so¹

A mh1ka9 bah3pak1ro Led2mah1theravaro j1tiy1 pa001sa
Avassa k1le s2lasikkh1ya ti9savasse pariyatti
s1sanabhumito pa4ipatti s1sanabhumi9 sa<kami. Eva9
sa<kamana9 ves1liya9 sannipatita bhikkhu sa9gamajjhe
bhagav1 etadavoca- "Yete may1 dhamm1 abhi001 desit1, te
vo s1dhuka9 uggahetv1 1sevitabb1 bh1vetabb1
bahulik1tabb1, tayida9 brahmacariya9 addhaniya9 assa
cira4hitika9, tadassa bahujana hit1ya bahujana sukh1ya
ath1ya hit1ya devamanuss1na9"ti vutt1nur3pa9.

Ath1para9 dv2su dhammavih1r2 suttesu vutta9 "dhamma
vih1r2 lakkha81nur3pa9 ca, ath1para9 tesuyeva suttesu iti
kho bhikkhu desito mah1 pariyatti bahulo (pa) dhamma
vih1r2.

Ya9 kho bhikkhu satth1r1 kara82ya9 (pa) aya9kho
amh1ka9-anus1san2ti" vutt1nur30ca.

Eka Led2mah1thero sippugga8ak1le pi4akavacan1ni
ugga8hitv1 s1sanakicca9 karoti.

¹ Veenrabel J1gar1bhiva9so is Chairman of Ledi Vipassana meditation tradition in Myanmar. He is a dvipi-*pi4akdhara*, who memorises and passed the written examinations on two pi4akas. He is also one of the Assistant Secretary Generals of the State Sangha Mahanayaka Committe, the highest *sangha* administrative body, in Myanmar. He was conferred on the Aggamah1pa85ita title for his elarning, the Aggamah 1kamma4h1n1cariya for his meditation teaching.

Led2vipassan1naya N1mako Pa4ipattinayo

- Dvi Ga8av1cakak1le ga81na9 tepi4ak1ni vacan1ni v1cetv1 s1sanakicca9 karoti.
- Ti Dhammakathikak1le p16ito v1 a44hakath1to v1, uddharitv1 dhamma9 kathetv1 s1sanakicca9 karoti.
- Catu Dhammalekhanak1le dhamma9 likitv1 sat1dhika d2pan2pakara81ni upp1detv1 s1sanakicca9 karoti.
- Pa0ca Dhammadesan1k1le anto ra44he bahira44he ca dhamma9 desetv1 s1sanakicca9 karoti.
- Cha Samathavipassan1ya dassanak1le samathavi passan1naya9 dassento s1sana9 karoti s1sana kamma9 karoti.
- Satta Pucchita pucchitassa dhammassa pucchanak1le pak1setv1 vissajjitv1 s1sana9 karoti s1sana kamma9 karoti.
- A44ha Ara00a9 nikkhamitv1 vasitu9 yuttak1le sattasu ara00a44h1nesu vasitv1 s1sana9 karoti, s1sana kamma9 karoti.
- Nava Ara00a9 nikkhamitv1 samathavipassana9 1rabhitu9 yuttak1le samathavipassana9 1rabhitv1 att1na9 dhammavih1ribh1va9 p1petv1 s1sana9 karoti. S1sanakamma9 karoti. "Attad2p1 bhikkhave viharath1" ty1di desan1nur3pa9 ak1si.

Pa4ipattis1ramida9 s1sananti da6ha9 saddh1ya pa4ipatti-p16iyo sammastv1 1n1p1na kammath1na9 p1dam3la9 katv1 vipassan11rohanamagga9 passitv1 v2ma9sitv1 tameva p16i pa4ipattinaya9 saya9 acari, pad1namanuyu0ji Buddhap16ito— laddhanayena eva9 led2mah1therena carita-vipassan1naya b1vato padh1namanuyu0janato led2 vipassan1 nayoti n1ma9 ahosi. Ledi vipassan1kamma44h1nanti s1sane ca loke ca p1ka4o, anto ra44he ca bahira44he ca p1ka4o p1s18acchatta9 viya garukato bhikkhu s1ma8erehi

manussehi ca, ledimahi¹therena pathama⁹ kato dassito abhinavavipassan¹nayoti pana adhippi¹yo na gahetabbo.

Mah¹satipa⁴h¹na p¹6i¹ditto v¹, visuddhimagga a⁴h¹akath¹ ditto v¹ uddharitv¹ gahito nayo da⁶ho avitatho vipassan¹ nayo eva abhavi.

Imasmi⁹ s¹sane sabba⁰⁰ubuddhato a⁰⁰ena kenaci pugga lenapi Nibb¹namagga kamma⁴h¹na nayo abhinavo ekamattopi upp¹detu⁹ na sakk¹.

P¹6iya⁹ a⁴h¹akath¹su 1gatacatt¹2sa kamma⁴h¹na m³laka vipassan¹nayato adhika⁹ visu⁹ kammath¹na⁹ upp¹detu⁹ na sakk¹.

Ekacatt¹2sa kamma⁴h¹nama⁴h²ti v¹, ekacatt¹2sa kamma⁴h¹na m³lako vipassan¹ nayo atth²ti v¹, abhinava⁹ eka⁹ kamma⁴h¹na⁹ uddharitv¹ pak¹setu⁹ samattho ahanti yena kenaci vutte Buddhap¹vacanato eka⁹gul¹dhika⁹ kamma⁴h¹nameva bhavissati, saccakamma⁴h¹na⁹ na bhavissati.

Led² vipassan¹nayo n¹bhinavo na citranayo, Buddha p¹vacan¹gatapor¹⁸a nayoyeva bhava²ti vattu⁹ yutta⁹.

Ta⁹ vacana⁹ vitth¹retv¹ vakkh¹mi, led¹vipassan¹nayo n¹bhinavo na citranayo, p¹vacan¹gata atisundaranayo, por¹⁸anayo, led²mah¹therassa hatthagga¹hito nayo.

Tikkhagambh²ra⁰⁰18¹na⁹ 018akicca⁹ pattak¹le naya-sahassehi pattharitv¹ 018ak²⁶ana 01naha⁹san¹ asa⁹khyey¹ anant¹yeva honti.

Nanu 1yasam¹ s¹riputto. “Ye dhamm¹ hetuppabhav¹, tesa⁹ hetu⁹ tath¹gato 1h¹”ti 1yasmato assajittherassa santik¹ a⁴h¹rasaakkhara vant¹ni dve p¹d¹ni sutamatteneva aya⁹ loko bramhun¹ nimmito, aya⁹ loko ahetuko ty¹dika⁹ micch¹di⁴hi⁹ pah¹ya vipassan¹vidhi⁹ ca utv¹ anupubba-sikkh¹ya pa⁴ipattiy¹ sot¹patti magga⁰¹na⁹ patto.

Led2vipassan1naya N1mako Pa4ipattinayo

Nanu 1yasam1 s1ripatto buddhap1vacane ekameka9 pada9 ekameka9 v1kya9 passitv1 018ak26anak1ye c36aniddesa mah1nidhesa pa4isambhid1 pakara81ni upp1des2ti.

Amh1ka9 bah3pak1ro led2mah1thero Buddhap1vacan1gata pa4ipattinaya9 passitv1 led2vipassan1naya samu44h1pakopi s1riputta aggas1vaka mah1ther1nuvattako hutv1 018ak26ana samattho puggalaviseso.

Buddhap1vacanam3laka9 katv1 1n1p1nad2pan2, bodhi-pakkhiya2pan2, vipassan1d2pan2, led2mah1kamma44h1na pakara8a, pa44h1nuddesad2pan2ty1di sat1dhikassa pakara8assa upp1dana9, lekhana9 led2mah1therassa 018ak26anakicca9.

Tasm1 1n1p1napubba<gama vipassan1pa4ipattikkama9 led2mah1thero 1dimajjha pariyo1na9 sammasitv1 v2ma9sitv1 018ak26ana9 katv1 nicca9 hatthaggha pa4ipatti kamma44h1na9 katv1 pa4ipajji.

Imasmi9 th1ne pa4ipattidhamma9 mah1cakkaraatha upam1ya dassetu9 yutta9.

Aya9 pa4ipatticakkaratho maggaphalanibb1nasamp1pako mah1vego mahabbaloti eka9sena saddhindriyassa kicca9, saddh1balassa ca.

Tassa pa4ipatticakkarathassa vegupp1dana9 satipa44h1na satindriya satibala satisambojjha<gassa kicca9.

Tassa pa4ipatticakkarathassa vegupp1danak1lato pa44h1ya cakkabalaupp1dana9 sammappadh1nav2riya v2riyindriya v2riyabala v2riyasa9bojjha<gassa kicca9.

Tassa pa4ipatticakkarathassa vegupp1danassa acalabh1vena 4hapana9 pana sam1dhindriya sam1dhibala sam1dhisambojjha<gassa kicca9.

Eva9 vegena gatassa cakkaraatha maggaphala nibb1na sa<kh1tassa icchita44h1nassa gamanatt1ya abhimukh1-

kara⁸a⁹ samp¹pana⁰ca pana pa⁰⁰indriya pa⁰⁰¹bala dhammavicaya sambhojjh^ægassa padh¹na kicca⁹.

Im¹ya⁹ upam¹ya⁹ led²mah¹thero ¹cariyavaro ^{1n1p1na} m³laka vipassan¹pa⁴ipatticakkarathakusalo samp¹jako, teneva.

Tipi⁴akavid³ bh¹santaravid³ ¹yasam¹ ¹diccava⁹so amh¹-ka⁹ daharak¹le sotujanavaye “nibb¹na⁹ na⁴ha⁹viya dissati. ^{V2}satisatar¹sik¹le led²mah¹therena dipan²pak¹ra⁸¹-na⁹ katak¹le puna p¹ka⁴a⁹. Imasmi⁹ marammara⁴he s¹sana sammuppattiya⁹ pi⁴akap¹vacanato nibb¹nasamp¹-paka naya⁹ led²mah¹thero eva passitv¹ patthagata⁹ katv¹ pa⁴ipajjitu⁹ sakkot²ti ¹sabh²v¹ca⁹ thomana⁹ abh¹s²”ti.

Eva⁹ ^{1n1p1na} pubba[<]gama vipassan¹ pa⁴ipatticakka mah¹rathassa samp¹jaka naya⁹ an¹g¹m²ti p¹ka⁴o ¹cariya UBhoThettin¹mako up¹sako ¹cariyamu⁴hi⁹ gahetv¹ alabhi. Gaha⁴ha led²kamma⁴h¹n¹cariyo ahosi.

Tato U Ba Khin, U Goenk¹, U Chit Tin, U Than ti kamma ⁴h¹n¹cariy¹ty¹di mah¹sis¹ ca ¹cariyamu⁴hi⁹ labhitv¹ led²kamma⁴han¹ cari¹ bah³ ahesu⁹.

At²ta vassasat¹dhika k¹lato patth¹ya led²vipassan¹ nayo samubbhav².

Buddhvipassan¹ nayassa antora⁴he v¹ bahira⁴he v¹ vu⁵⁵hiy¹ viru⁶hiy¹ vepull¹ya k¹tuk¹mo Sare Sie Thu, U Bha Khin n¹mako up¹sako verikkhayara⁴he Bahan nagare Kanoo ^{1r1mika}⁹ adhipati⁹ ¹cariyavara⁹ upasa[<]kamitv¹ eva⁹ avoca.

“Aha⁹ bhante bh¹santarachekeo pacchimara⁴hesu buddhassa vipassan¹naya⁹ vivarituk¹mo. Katamo vipassan¹nayo viva⁴a⁹ k¹tu⁹ yutto”ti.

KanOo ^{1r1miko} adhipati¹cariyavaro evam¹ha “Imasmi⁹ marammara⁴he up¹saka vipassan¹nay¹ bah³, tesu vipassan¹-nayesu ya⁹ ya⁹ vipassan¹naya⁹ saya⁹ ¹rabhitv¹ nandasi,

Led2vipassan1naya N1mako Pa4ipattinayo

ta9 ta9 vipassan1naya9 hatthagata9 katv1 1cariyamu44hi9 gahetv1 pacchimara44hesu pattharatu, vivata9 karot3”ti.

Up1sako U Bha Khin n1mako KanOo 1ramikassa adhipati mah1therassa 1cariyavarassa ov1da9 sirasi paggayha maramara44he p1ka4esu tesu tesu kamma44h1na44h1nesu vipassan1dhamma9 1rabhitv1 dhamma9 gavesi, dhamma9 gavesanto vicaranto an1g1m2ti vissutassa up1sakassa santike samathavipassan1naya9 y1ci.

Athassa bah3pak1ra1cariyavarena Led2mah1therena ratan1-pu0ja nagare Kin Wun mah1lamaccassa dassita meva vipassan1 kamma44h1na naya9 sayampi 1raddha vipassan1 naya9 ad1si.

Sovacassat1gu8adharo U Bha Khin n1mako up1sakopi teneva nayena 1rabhitv1 dhamma9 passitv1, abhinandi, dhammupadesa9 alabhi. U Ba Khin n1mako mah1kamma 44h1n1cariro hutv1 1gat1gat1na9 yog2na9 Led2vipassa n1naya9 ad1si.

Marammara44he v1rena mah1sammata r1jak1lo aho, tad1 marammara44ha mah1sammato Sao Shwe Thaik itin1mako aho, sokira attano vasanamah1gehe gabbhe gabbhe sur1p1na9 thapetv1 pivi, ekad1 so mah1sammato U Ba Khin n1makassa mah1kama44h1n1cariyassa santike vipassan1 naya9 y1citv1 1rabhi, vipassana9 1rabitv1 pana na sur1p1na9 piv2ti sutapubba9. Aho ratanattayassa 1nubh1vo.

So buddhas1sane saddh1j1to buddhap16ipi4akassa Shan [Sy1ma] b1s1ya parivattanampi k1r1pesi, dhammavinayassa vu55hiy1 hviru6iy1 vepull1ya uss1ha9 ak1si, anek1ni Shan-b1s1ya pi4aka potthak1ni ahesu9, s1sanassa93lak1ra8a kara8a9 aho acchariya9.

Mah1kamma44h1n1cariya U Ba Khinti visutassa mah1up1-sakassa santik1 U Goeng1ti n1mako up1sako ca, U Chit Tin tin1mako up1sako ca, Daw Mya Thwin-tin1mik1 up1sik1 ca, Led2vipassan1naya9 sutv1 nayopadesa9 alabi9su, a00epi

nayopadesa⁹ laddh¹ Led²kamma⁴h¹nacariy¹ yath¹ 1cariya mu⁴hi⁹ labhanti, tath¹ led²vipassan¹ naya⁹pak¹sesu⁹.

Id¹ni navutimattara⁴hesu as²timattabh¹santarena sattaty¹-dhika satakamma⁴h¹na⁴h¹n¹ni vivaritv¹ Led²vapassan¹ naya⁹ dassesu⁹. T²8im¹ni bhikkhave viva⁴ni virocanti no pa⁴icchann¹ni, katam¹ni t²8i, ca⁸5a ma⁸5ala⁹ s³riyama⁸5ala⁹ tath¹gatappavedito dhammavinayo, viv⁴o virocati, no pa⁴icchannoti buddhassa desita⁹ sirasi paggayha akari⁹su.

Eva⁹ Led²vipass¹nayo, bahira⁴he viva⁴o parampar¹bhatoti.

Bahira⁴hesu buddhas¹sanassa viva⁴atth¹ya katasamitiy¹ amh¹ka⁹ bah³pak¹ro led²mah¹thero pubbe Dhamma vinayassa vu⁵hiy¹ viru⁶hiy¹ vepull¹ya gamanak¹le tepi⁴aka vacan¹ni gahetv¹ gato, adhun¹ pana eva⁹ pi⁴aka vacan¹ni gahetv¹ na gat¹ tasm¹ pi⁴akavacan¹ni v¹ amh¹ka⁹ Led²d²pan² pakara⁸1d²ni v¹ n¹n¹bh¹s¹hi mudd¹petv¹ 4hapitu⁹ pattharitu⁹ gahetv¹ gantu⁹ yutta⁹ti ovadi.

Evamida⁹ ov¹da⁹ sirasi katv¹ led²va⁹s¹nurakkhak¹ MonYw¹ nagare mah¹led²-1r¹me navamaled²mah¹therap-pamukh¹ mah¹ther¹ buddhassa pi⁴aka vacani v¹ buddha desan¹ya anur³p¹ni led²mah¹ttherena racit¹ni likhi¹ni p¹6ibh¹s¹ya v¹ marammabh¹s¹ya v¹ bh¹santarena v¹ visodhetv¹ mudd¹petv¹ antora⁴he v¹ bahira⁴he v¹ viva⁴atth¹ya led²mah¹therass¹numatiy¹ parip³retu⁹ kat¹ni, 4hapit¹ni, dhammad¹n¹ni kat¹ni.

Led²mah¹therena racit¹ni buddhadesan¹ya anur³p¹ni led²d²pan²pakara⁸1ni sekkhyataung-1cariyavarena likhi¹ni pa⁸5itavedaniya pakara⁸1d²ni led²kamma⁴h¹n¹ cariyehe ca yog²hi ca pa⁸5itehi ca nicca⁹ passitabb¹ni.

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

A⁰⁰epi bah³pak¹rassa led²mah¹theravarassa led²dipan² pakara⁸1ni hatthato amu⁰citv¹ led²kamma⁴h¹n¹cariy¹ viya

Led2vipassan1naya N1mako Pa4ipattinayo

ca, yog2no viya ca, pa8dit1 viya ca garu9katv1 vipassan1 padh1nakamm1ni karoth1ti uyyojana9.

Led2mah1thero anekad2pan2pakara8a k1rako pa4ipatti niyat1c1ro evampi ovadi, j1tiy1 pa001savassapattak1le bhikkh3 v1 manuss1 v1, ya9 v1 ta9 v1 k1ra8a9 adassetv1 (hatthip1da, hatthihattha9 adatv1) bhogasampattigavesavanato nikkhamitv1 buddhas1sane bhavasampatti9 gavesitu9 yuttanti.

Ath1pi attani p1ram2dhammo atthi v1 no v1ti j1nanatth1ya samatha vipassan1kamma4h1na9 1rabhitv1 v2ma9sat3 tipi ovadi.

Samathavipassan1 kamma4h1nassa padh1nakammakara8a k1le sace sam1dhi9 labheyya, n1mar3pa9 tilakkha8ato passeyya, attani p1ram2 dhammo atth2ti vinicchaya9 koreyya.

Sace sam1dhi9 na labheyya kha8ikasam1dhi9 v1, upac1ra sam1dhi9 v1, appan1sam1dhi9 v1, na n1mar3pa9 tilakkha8ato passeyya'na attani p1ram2dhammo atth2ti, vinicchaya9 kareyy1ti 1dika9 ov1da9 sirasi paggayha led2kamma4h1n1cariyasamiti9 katv1 samathavipassan1 kamma4h1nagavesana4h1n1ni vivaritv1 anekesa9 yog2na9 anek1 led2kamma4h1n1cariy1 anto marammara4he dassetv1 dhammad1na9 katv1 anek1 yogino led2vipassan1naya9 gahetv1 padh1nakamma9 akari9su.

Eva9 bahira4he v1 antoa4he v1 padh1nakamma9 anek1 yogino padh1nakamma9 anuyu0ji9su. Eva9 anto ra4he v1 bahira4he v1 led2vipassan1nayo viva4o hutv1 dhamma vinayassa vu55hiy1 viru6hiy1 vepull1ya ahoasi.

Nigamana kath1

Ekam311 ekokkhandho,
tato s1kh1 pabhijjare.
Tato pal1sa pa881ni,

eva9 n1n1nik1yak1.
N1n1cariya bh1vena,
visu9 visu9 pabhijjare.
Sogatonatather1na9,
naya9 seveyya pa85ito.
So gata00o nat1na9 tu,
na hi seveyya sajjano.

Ekam3l1 ekakkhandho abhavi ekakkhandhato s1kh1yo
pabhijjare, tato pal1sa pa881ni pabhijjanti yat1.

Tath1 buddham3lato sa9ghakkhandho abhavi, sa9ghakkhan
dhato aggas1vaka as2timah1s1vak1 pakatis1vak1 arahanto
s1kh1yo pabhijjitv1 gat1pi eko eva m3lasa9gho abhavi,
buddhas1sanassa pacchimak1le pana asamav1da visamav1da
hatthaggh1haka 1cariyasa<kh1t1 pa4ilom1 ahesu9,
mahakkhandha samagga sa9ghato nikkhamitv1 pabhijj9su,
tesa9 1cariy1na9 siss1nusiss1 pal1sapa88asa<kh1t1
n1n1nik1y1 n1n1ga81 ahesu9.

Eva9 pabhinnak1le sogataonatather1na9 buddhavadana
garukat1na9 pariyatti pa4ipattinayavara9 pa85ito seveyya.

Buddhavadanato a00amicch1dhamma onat1na9 1cariya
pa4ir3pak1na9 vadana9 punappuna9 v2ma9sitv1 attano
matiy1 vutta9 abhinavakata9 pa85ito na seveyy1ti.

M1tulu<gatitth1r1me pariyattividh1nakath1

Venerable Ghandhas1r1bhiva9sa¹

Desabh1s1ya **Wat Tamaoh** icc1bhidh1nassa **M1tulu<-
gatitth1r1massa** pariyattividh1nakath1 sa<khepato vuccati
imasm19 dvipa881s1dhikapa0cav2sativassasate buddhavas
sampa881savassaparipu88a9 pariyattividh1nasamu4h1pa-
kassa tip1ak1sa<ga018ac1rino bhadanta **Dhamm1nanda-
tther1sabhassa** vi00uppasatthakittigu8a9 pak1setu9
pacchim1ya ca janat1ya di4h1nugatim1p1detu9 imass-
atthassa 1vibh1vattha9 aya9 siloko vuccati.

1r1mo c1pi 1r1maj-jh1pako ganthasikkhana9
Dhammaparikkh1 sot1ro-iccath1 vi00uveti1ti.

! r1mo

Sirisy1mara4he sakalara4hav1sipiy1yitabh1vena piyamah1-
r1j1ti pat2tagu8asa0cayassa cakki r1java9sassa pa0camar-
r1m1dhipatira00o (King Chulalongkorn or Rama V, 1868-
1910) k1le marammaj1tiko **U San Ohn** n1ma up1sako
Lampa9 nagaram-1gamma v1sa9 kappento d1rukkhan-
dhav1nijjakammena 3vita9 y1pesi. So ratanattayam1mako
saddh1sampanno s1san1bhivu55hik1mo hutv1 satta
ti9s1dhikacatussatadvisahasse buddhavasve va9ka nadiy1

¹ Venerable Ghandhas1r1bhiva9sa, 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.

m1tulu<gatitthe bh3mi9 ki8itv1 sa<ghass1r1ma9 k1r1pesi. Athopi vih1ra0ca bhattas1la0ca upa4h1nas1l1yo ca vaccaku4iyo ca udap1n1ni ca uposath1g1ra0ca i4hahakap1k1ra0ca k1r1pesi. Imasmi9 1r1me vasante bhikhu s1ma8ere cat3hi paccayehi nibaddhamup4hahi. Eva9 asatipi tasmi9 puttanattuparampar1 upa4hahanti y1vajjatan1.

Aya9 1r1mo m1tulu<garukkh1na9 vir36hana4h1natt1 va9kanaditthato c1sannatt1 m1tulu<gatitthamup1d1ya **M1tulu<gatitth1r1moti** vohar2yati “**Wat Tamaoh**” iti desabh1s1ya. “**Wat**” vuccati 1r1mo. “**Ta**” iti tittham. “**Maoh**” iti ca m1tulu<go. Padavipariy1sena” M1tulu<gatitth1r1mo’ti padasiddhi veditabb1. 1r1mabh3mi pana antop1k1re 1y1mato catt1l2saby1mappam181 hoti, vitth1rato catt1l2saby1mappam181. Bahip1k1re uttaradis1bh1ge 1y1mato ekati9saby1mappam181 hoti, vitth1rato a4h1rasaby1mappam181.

Ettha ca therakkamo-

Pa4hamo **Nandiyo** thero dutiyo **Tikkhan1**mako

Nemindo tatiyo thero ete thera diva<gat1

Dhamm1nando therod1ni dhamm1cariya-up1dhiko

Etth1r1me nivasati s1sanassa hita9 caranti.

1r1majjh1pako

Adhun1 imassa pariyattividh1nassa samu4h1pako p1s18achattamiva garukat1cariy1sabho 1r1majjh1pako 1dikappik1na9 manuss1na9 manaso ramma4h1natt1 manoramanti vattabbe no k1ralopa9 katv1 marammanti laddhavoh1rassa marammara4hassa uttarabh1ge **Pakhokekupure Yesagyonigame Tharzig1**me tesa4haya dhikacutuv2sativassasate buddhasa9vacchare m1gasira m1sassa k16apakkhacuddasiya9 soriv1sare sambuddhadham m1bhil1s2na9 samaci88asajjan1c1r1n19 **U Pho Thit - Daw Nyawe Yee** n1mik1na9 dampat2na9 cat3su tatiyorasattamu pagato handa ga8h1hi damanaggharatananti samappitova.

Soya9 m1t1pit3hi katan1madheyyavasena **Muang Than Maung** iti abhi001to. Atha sattavassappatto tasmi00eva g1me nijam1t1pit3hi k1r1pite **Thomethat** vih1ramajjh1 vasato 018attherassa santike “samayod1namh1ka9 putta9 sikkh1petun”ti cintetv1 0181bhivuddh1bhika<kh2hi tehi s1dara9 niyy1tito ahosi. Therassa p1dam3lamhi katapu00u patthambhito kum1ro 1dhito akkharavidh1na9, tato namakk1raparittalokan2tiganthe li<gan1sanada85akamma sekhiyavatt1ni cuddasa khandhakavatt1ni ca samugga<ha9 nacirasseva samattappatto ahosi yath1 ta9 1raddhav2riyo analasaj1tiko. C1rittmita9 marammara4hav1s2na9 kum1ra k1na9, yadida9 pa4hama9 t1va yasmi9 ki0mi0ci 1r1me 1cariyassantik1 akkharavidh1na9 namakk1r1diganthe ca samugga<hana9.

Ath1para9 cuddasame vasse vic1rindamah1therassantike s1m8erabh1v3pago 1yati9 saddhamm1nandajananatth1ya j2vat3ti j2vakotiy1t2ni viya dhamme 1nandat3ti atthena dhamm1nandoti tad1cariyassaropit1bhidh1no s1cariy1r1dhita vattapa4ivatto sak1cerasamm1naniyatam1pajji. Tato 1cariyo padesena kacc1yanasutta9 v1cuggata9 katv1 y1vajjatan1 dissam1nap16iby1kara8esu pur1tanabh3ta9 kacc1yana by1kara8a9, marammabh1s1ya s1dhipp1yatthasamala9 kata9 kacc1yanasuttattha9 kacc1nasa<khepa0c1nukkam-mugga8hi.

Athassa tikkhajanabuddhivikkamm001ya tad1cariyat-theravaro **Yesagyo** nigamabbhantare pattap85ik1r1mmajjh1 vasato uttaramah1therassa niyy1tetv1 n1n1ganthe ugga8h1pesi. Seyyathidam. P111vat1ro saddan2tiy1 sutta m111 abhidhammatthasa<gaho dvem1tik1 khuddasikkh1 saka<kh1vitaranivinayap1laka9 ca. Paripu88av2sativasso pana U **Bala** n1mup1sakassa tappiy1ya **Daw Sein Mya** n1mup1sik1ya ca anuggahitacatupaccayo marammara4hassa dakkhi81ya **Mawlamyaing Kyunpure Nyaungpinthar** vih1r1dhipatherapavaropajjh1yena upasampadam-alattha.

So ca laddh³pasampado satth¹gama⁸⁸avap¹rappattumbhi
l¹sito n¹n¹ganth¹viratanikkhattakkhim¹naso **Mandalaypure**
Mah¹visuddh¹r¹me Seeshin icc¹khyaparive^{8e} sakasamaya
samantaragahanajjhog¹hasamatthassa n¹n¹vidhagantha
k¹rakassa **Shwekyin-nik¹**yadhammasen¹pati bh³tassa
Kosall¹bhiva⁹sattherassa santikamupagato yath¹ ta⁹
t¹r¹ga^{8o} vigataval¹hak¹nilapathe sampu⁸⁸induno. Tattha ca
pan¹ya⁹ sambuddhaparinibb¹nato cuddasasate vasse
bhadantabhuddappiy¹cariyatthena Kacc¹yanby¹kara^{8e}
l¹gata⁹ suttakkama⁹ vih¹ya ud¹hara^{8a} Padar³pasiddhi-
anukkamena viracita⁹ Padar³pasiddhi⁹ Mah¹visuddh¹r¹m¹
dhipatino ca Visuddh¹c¹rattherassa nayopadesamanvaya
c¹rittattherena kata⁹ padavicaramugga[<]hi.

Pavatte c¹ya⁹ dutiyalokasa⁹g¹me (World War II: 1939-1945)
Mandalaypurato Mahlai pura⁹ sa[<]kamma **Kangyig¹**me
sirisom¹r¹mamajjh¹vasato k¹vyavid³p¹dhidh¹rino
Candajotittherassa santike tatuttarim-pi n¹n¹ganthe ugga^{8hi}.
Seyyathida⁹. Nigha^{85u} Chando sattham ke⁴ubha⁹
Saddatthabhedacint¹ Kacc¹yanas¹ro Paramattha-
sar³pabhedan² M¹tik¹ Dh¹tukath¹ s¹⁴hakatha vinaya
pi⁴aka^{0ca}. Tatr¹ya⁹ s¹ma⁹ ugga⁸hanto paresa^{0c}-
ugga⁸h¹pento pathamavisayabh³t¹ya **Pathamya-gne**
dhammaparikkh¹ya² jayam¹panno pa⁰casa¹vacchara⁹
v¹sa⁹ kappesi y¹va so sa[<]g¹mo santimajjhag¹. Tato
Mandalaypure Mah¹visuddh¹r¹me Seeshinicc¹khyapari-
ve^{8a}⁹ pacc¹gamma 1nandapa^{85it}1bhiva⁹so suva⁸⁸ajoti
bhiva⁹so c¹ti imesa⁹ satthavis¹rad¹na⁹ ther¹na⁹ santike
n¹n¹ganthesu paricaya⁹ katv¹ tatra dutiyavisayabh³t¹ya
Pathamalatdhammaparikkh¹ya³ jayamadhi⁸gga^{8hi}.

Atha ca panesa **Wayyambhunthar**vih¹ramupagantv¹
vih¹r¹dhipassa bhadantakaly¹⁸attherassa santike nayagg¹hi
hutv¹ ganthasikkha⁹ karonto sabbaladdhajaya¹na⁹

² Junior Level in the Pali Pathamapyan Examinations held by the
Gvoerment of Myanmar.

³ The Intermediate level.

tatiyajay1valil1bhena tatiyavisayabh3t1ya **Pathamagyi** dhammaparikkh1ya⁴ jayapuppha⁹ pilandhi. Atha pacchl tasmi00ev1r1me sikkhitasikkho pariyod1tasippo hutv1 catutthavisayabh3t1ya **Dhamm1cariya**dhammaparikkh1ya⁵ paripu88a⁹ vijayam1panno “s1sanadhajadhamm1cariyo”ti up1dhiratana⁹ pisandhi yath1 ta⁹ s144hakathe nava<ga satthus1sane saddhammas1r1bhiratacetaso. Tato para⁹ mah1vagg1dhi-a44hakath1 samyuttanik1ya44hakath1 vibha⁹-g1di-a44hakath1 c1ti im1su a44hakath1su paricaya⁹ karonto ta<sa00uttadhammaparikkh1ya⁶ jayam1pajjiya “s1sanadhaja siripavaradhamm1cariyo”ti up1dhi⁹ sam1labhi.

Sampa0cav2sativassasate buddhavasase amh1kam1cariyap1do videase jinas1sanujjotanath1ya buddhas1sanasamitiy1 nimantito “verino khayanti etth1”ti atthena verikkhaya sa00it1ya **Yangon** n1ma r1jadh1niya⁹ lokas1man1makassa cetiyassa 1sanne **Kaba-Ayeiti** voharite sirimangalatthale sa84hitadhammadutavijj1laye bhasantaram1cinanto vasa⁹ kappesi, yattha saddhamma44hitik1m2hi therv1d2nek1yi kavibuddhappamukhehi satth1gamaratan1layas1rag1h2hi veyy1kara8akesar2hi mah1theravarehi seyyath1pi n1ma pa4hamasa⁹g2tipabhutiyo, eva⁹ cha44hasa<g2ti accanta nimmala018ena pavattit1.

Atikkantesu ca dv2su vassesu dv1dhike pa0cav2satibuddha vassasate sy1mra44hassa uttarabh1ge **Nakhonsawanpure Pradhammgunaponi** r1jadattiyop1dhidh1rin1 Bodh1r1m1 dhipatitheravarena nijara44has1sanappac1ra8atth1ya marammara44hato bahussuta⁹ 1gat1gama⁹ a00atara⁹ satthavis1radathera⁹ buddhas1sanasamiti 1y1cit1. Tato t1yeva s1daramajjhesito kgalisabh1s1vi00un1 Sobha8attherena saddhi⁹ ra44hamidam1gamma tasmi00ev1r1me

⁴ Senior Level, which is equal to university entrance examinations.

⁵ The first degree in Buddhist textual studies of the Dhammacariya Examinations 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 v1canakamma9 pavattesi vissajjesi ca kadaci
karahaci sam1gadhabyakara8a tipi4ak1yattapucch1yo.

Pa0c1dhike pa0cav2satibuddhavassasate amh1kam1cariya
ku0jaro buddhas1sanasamitiya ajjhesito nijar44ha99
pacc1gamma sirimangalattathe vasanto 42k1sa<g2ti
pariyos1ne **Mah1si Sayadaw**'iti sara44ha00ara44hesu
pattha4akittighosa-Sobha8attherapamukhehi s144hakathap1
vacanakovidehi p16ivi003hi saddhi9 p16imarammikasahita9
tipi4akamah1bhidh1namak1si, subodh1la9k1rapur181bhi
nava42k1yo ca pam1dalekh1j1t1nekados1ki88aby1kula
saddhi9 visodhakasamitiya khalit44h1n1ni nir1karitv1
accantanimmala018ambun1 an1kulattam1p1di. Eva9 so
ekasa9vacchara9 ganth1yattas1sanakiccaml1vahanto
42k1sa<g2tiya n44hit1ya bahussutam1cinitu bh1ratara44he
s2halad2pe ca dvim1samatta9 sa0caritva sy1mara44ha
pun1gami.

Sampatte ca pana a44h1dhike pa0cav2satibuddhavassasate
syamara44huttaradis1bh1geyeva khe61<ga9 iti sama00ite
Lampang pure s2tacch1y1tar3peto pavivitto manoramo
Tamaoh iti 1r1mo atthi, tassaadhipatimah1thero
“aggamah1pa85ito”ti laddhala0chadharo bhadanta Nemindo
n1man1vutikabh1vena jar1dubbalabh1vappatto Buddha
s1sanasamitiya tabbh1va9 pavedetv1 amh1kam-1cariy1
sabham1y1ci. Tato so t1ya samitiya ajjhesito tasm00eva
sa<vacchare 1s16aham1sassa ju8ha44hame dine Bodh1r1mato
imam1r1ma9 sa<kami sasissaga8o hutv1. Atikkante
pa0cam1se Nemindamah1thero sudh1s2nam-
1y1canamadhi1 saya9 devasabha9 pavi44ho.
Tasm1mh1ka9 theravaro nav1dhikapa0cav2sativassasate
catutthan1yakabh1vena sa<ghasammato hutv1
das1dhikapa0cav2sativassasate subha9 p14has1la9
samu44h1pesi.

Ittha9 vibudhava4a9sak1yitassa sara44ha00ara44ha sugata
kittivegassa amh1kam-1cariy1sabhasa marammara44hi-

ssarehi catutti9s1dhikapa0cav2sativassasate vasse
“aggamah1pa85ito” p1dhi, **Mahachulalongkornraja-
vidyalaya University** icc1khayavissavijj1layena
navatti9s1dhikapa0cav2sativassa sate vasse “Honorary
Doctory of Pilosophy in Buddhist Studies” iti voharito
buddhas1san1yattap1rag3 iccup1dhi, sirindhar1r1jakum1riy1
ca pa881s1dhikapa0cav2sativassasate vasse
s1sanujjotanakiccas1dhakayogaya9 **Outstanding Buddhist
Awards (Semadhammajak Award)** iti voharita9
sadhammacakk1sokatthambhapatibimba9 samappita9.
Eva9 sak1yakhedamaga8ayat1 parahitas1 dhananiratena
tena Sy1mara4hik1namatth1ya samapa881savass1ni
pariyattis1sanabh1ro y1vajjadiva1 samm1vahito ahosi

Ganthasikkhana9

Amh1kam1cariyakesarin1 **Nakornsawanpure** Bhodh1r1me
nivasitv1 Say1mara4hik1na9 ganthajjh1pana9 kurum1nena
Sy1mara4hik1na9 bhikkhus1ma8er1na9 by1kara81va
bhodha018assa 3nabh1va9 manasikatv1 by1kara81niyeva
padh1nabh1vena ajjh1pit1ni ahesum. Tesu hi kovidabh1vap-
pattehi sakk1 hoti m1gadhahh1s1ya viracitasa42k144hakathati
pi4ake sa018avisaya9 katv1 vicaritu9, yath1 ta9 s1vudhehi
balasampannapurisehi 2habayaggh1div16asampariki88a
prah1ra00e. Tasm1nena **Tamaoh** 1r1mamajjh1sitv1
so6as1dhikapa0cav2satibuddhavassasatato pa4h1ya “by1ka-
ra8a9 nigha85u chandosattha9 ke4abha9 abhidhammat-
thasa<gaho m1tik1dvaya0c1” ti chayime ganth1
pa4hanap14hanavasena padh1n2kat1.

By1karana9 n1ma saddasattha9 visesena 1kar2yante
pakatipaccay1dayo abhinipph1d2yante etth1 anen1ti v1
by1kara8anti katv1, ya9 sadd1nus1sanantipi saddalakkha8an-
tipi vohar2yati. By1kara8ena ca n1ma sabb1su bh1s1su
bh1vitabbameva. Ida9 hi j1nanto sadd1na9 s1dhuva
s1dhutta9 0atv1 as1dhusadde vajjetv1 s1dhusaddeyeva
pa4igga8hanto y1th1vato attha9 j1nitu9 samattho hoti.

Tasm1 s1dhusadd1namanv1khy1yaka9 by1kara8a9 ya9 ka0ci bh1sa9 paricayant1na9 1savassaka9 hoti. Yo nirutti kusalata9 asampatv1 bhagavato p1vacanabh3ta9 sakalampi tepi4aka9 ugga8h1ti, so ara00e caram1no andhahatth2 viya pade pade ka<kh1ya p26ito appati44ho bhavayya. Vutta0ca s1ratthavil1sin2tyaparan1madhey1ya9 moggall1napa0cik1 42k1ya9 -

Yo nirutti9 na sikkheyya sikkhanto p1akattaya9

Pade pade vika<kheyya vane andhagajo yat11ti

By1kara8a9 hi padh1nato bh1s1nurakkha8attha9 hoti. Lop1gamavik1ra003 hi sammadeva bh1sa9 pari p1layitu9 sakku81ti. Tasm1 bh1s1nurakkha8atthamavassamajjhe tabba9 hoti kulaputtehi s1san1bhivu55hik1m2hi. Tath1 hi yadi ag1rasm1 anag1riya9 saddh1ya pabbajit1 kulaputt1 by1kara8amasikkhant1 m1gadhabh1sa9 yath1bhucca9 n1vaj1neyyu9, tehi na sakk1 pabbaj1k1le ubhatosuddhi bh1vena buddha9 sara8a9 gacch1m2ti 1disara8agamana9 nicch1retu9, n1pi upasampad1k1le bya0janabuddhiy1nus-savana9 k1tu9. Evampi s1sanad1y1d1bh1vato s1sana9 khippameva antaradh1yeyya. Iceva9 m1gadhabby1kara8a9 accanta p1vacan1nuk3la9 sammadeva s1taccapa4hanap14ha navasena paricinitabba9 hoti.

M1gadha-bh1s1ya ca pana viracitaby1kara81ni sak2yasutta vutta-ud1hara8avibh3sit1ni y1vajjatan1 pariyattis1sana manurakkhiya 4hit1ni kacc1yana9 moggall1na9 saddan2ti padasa<gaho c1 ti catt1ri honti. Tesu ca marammara44hikehi ther1nuttherehi Arimaddanak1lato (Pagan/Bagan: 11th-14th AD) pabhuti *kacc1yana*-by1karana9 paricita9. Tath1 hi bah3 ta9 dissam1napayog1 *saddan2iyam*-ud1ha41. Visesato panetarahi marammara44he sudhammena k1yikehi tameva bahuso pathamatarama dh2ta9, Shewkyin-nik1yikehi tu Shewkyin-nik1ye Dhammasen1patibh3tena sasamayetara p1ra<gatena t2h2pi r1jadattiyo p1dh2hi pat2tatarena Mah1visuddh1r1m1dhipatin1 **Visuddh1c1rattherena** kato *kacc1yanasuttattho*.

Eva⁹ santepi ganthadvaya⁹ suttakkamena viracitatt1 sot³na⁹ n1tisubodha⁹ hoti n1tisukhaggaha⁸a yogga⁰ca. Ta⁹p¹⁴hakehi dvattikkhattu⁹ tatuttari v1 paricaya⁹ katv1 sakk1 hoti suttavidh1nena payoga siddhima⁰⁰¹tu⁹. Tato imin1cariyavarena “Bhadanta Buddhappiyattherena viraci¹ padar³pasiddhi suttakkama⁹ vih1ya ud1hara⁸apada r³pasiddhianukkamena racitatt1 visesato sukh1vabodh1 hutv1 saddalakkha⁸¹nabhi⁰⁰¹na⁹ b1l1na⁹ bah³pak1r1 hoti. Mah1siddhantakomud²pabhutisakkataby1kara⁸¹nipi ta⁹-nay1nus1rena p18in²yaby1kara⁸assa suttakkama⁹ vih1ya ud1hara⁸apadar³pasiddhianukkamena racit¹n²” ti mantv1 s1 idh1r1me padh1n²kat1 yath1 ta⁹ Ledi¹r1me Ledi Sayadaw-iti vissutassa bhadanta 018adhajattherassa (1846–1923) dharam1nak1le. Sy1matthanissayagantho panim1ya atthayojan1dhipp1ya vibh1van1la<kato M1tulu<gatitth1r1me nivasantena Gandhas1r1bhiva⁹sattherena anekehi m1gadha sakkata by1kara⁸ehi sa⁹sandetv1 sattacatt1l²s1dhike pa⁰cav²sati buddhavassasate racito tass1cariy1sabhassa nay1nus1rato.

Nigha⁸⁵u n1ma rakkh1d²na⁹ n1mappak1sakasattha⁹ vacan²yav1cakabh1vena attha⁹ sadda⁰ca nikha⁸⁵ati bhindati vibhajja dasseti nigha⁸⁵u. So eva khassa ghak1ra⁹ katv1 nigha⁸⁵3ti vuttoti katv1, ya⁹ kosoti ca abhidh1nanti ca vohar²yati. Ida⁰ca padakosalla⁰¹⁸assa jananak1ra^{8a}⁹, itara⁹ tu by1kara^{8a}⁹ akkharakosallassa. Tath1 hi nigha⁸⁵usatthesu kusalo padakosalla⁰¹⁸am1gamma yogik1na⁹ ayogik1na^{0c}1ti sabbesa⁹ sadd1namatthaj1nane cheko hoti, saddasatthesu kusalo pana akkharakosalla^{018a}⁹ niss1ya pakatipaccayaadivibh1gena yogik1na⁹ sadd1na matthaj1nane samattho hoti.

Suddham1gadhik1namatth1ya rajitan^{5a}⁸⁵usatth1ni abhidh1 nappad²pik1 ekakkharakoso j1ti duvidh1ni hoti. Tesvidha abhidh1nappad²pik1 padh1n²kat1 hoti yath1 ta⁹ maramma ra⁴⁴he Pathamangi dhammaparikkh1ya verikkhayanagare cetiya<ga⁸aparikkh1ya ratanapu⁸⁸anagare ca sakyas²ha

parikkh1ya. S1 ca sambuddhavasase chana vutyadhike chasatasahasase la&k1rajjasiru9 pattena pa4hamamah1 parakkamah1hura001 id1ni polonanaruvaiti voharite pulatthinagare k1r1pite mah1jetavanan1make vih1re vasantena tasseva ra00o as1dh1ra81nuggaha9 patv1 ganthak1ratta9 pattena santavuttin1 dh2mat1 1cariyamoggall1nattherena visesato amarakos1kyasakkata nigha85usattha9 niss1ya virajit1. Abhinavo panim1ya Sy1matthanissayagantho atthayojan1dhip1yavi-bh1van1 la&kato r1jadh1nibh3tadevanagare mah1dh1tuvih1re pa0ca v2satimaparive8e nivasantena muditattherena abhidh1nappa d2pik142k1ya vacanatthe nava&gasatthus1sanato ca nidassan1ni ud1haritva tavicatt1l2s1dhike pa0cav2satibuddha vassasate racito tasse v1cariyassa nay1nus1rato.

Chandosattha9 n1ma chandasi anu4a4hubh1divutt1na9 pa4ip1daka9 vajja9 ch1dayat2ti chantanti katvaya9 chandoviji2ti vohar2yati suddham1gadhik1namatth1ya racitachantosatth1ni vuttodaya9 chandoma0jar2 c1ti duvidh1ni hoti. Tesvidha chandoma0jar2 pad1n2kat1 hoti yath1 ta9 marammara4he. Ta0ca tasseva pathama mah1parakkamah1hura00o k1le (Par1kramabh1hu I or Par1kramabh1hu the Great: 1123–1186 AD) pulatthinagare selantar1 yatanavaasino bhadanta S2latherassa udambaragirivih1ra v1sino ca anakaganthak1rakassa S1r2puttattherassa sissabh3tena Sa&gharakkhita mah1s1mittherena pi&gala chando satthavuttaratan1kar1khyasakkatachandosatth1ni niss1ya viracita9 Sy1matthanissayagantho panimassa atthayojan1 dhip1yavibh1van1la&kato Gandhas1r1bhiva9sattherena pi&galachandosatthena ceva vuttaratanakarena ca sa9sa&- detv1 catucatt1l2s1dhike pa0cav2satibuddhavassasate racito tass1cariyassa nay1nus1rena.

Ke4ubha9 n1ma kav2na9 hito kariy1kappavikappo ki4anti gacchanti kosalla9 kavayo bandhanesu eten1ti ke4ubhanti katv1, ya9 ala&k1rot2pi ala&kara8anti ala&kat2tipi vohar2yati,

suddh1m1gadhik1namatth1ya racitake4ubha9 subōdh1la<k1
roti ekameva. So c1ya9 subodh1la<k1ro vuttodayak1rakena
sa<gharakkhitamah1s1mitthereneva kabbad1sa9 a001ni ca
sakkatake4abh1ni niss1ya viracito. Sy1matthanissayagantho
panimassa atthayojan1dhipp1yavibh1van1la<kato Gandha-
s1r1bhiva9sattherena kabb1d1sena ceva a00ehi ca sakkata
ke4abhehi sa9sandetv1 chacatt1l2s1dhike pa0cav2sati
buddhavassasate racito tam1cariyanay1nus1rena.

Abhidhammatthasa9gaho n1ma s144hakatha9 sakala9
abhidhammap1aka9 og1hetva accantopak1r1va he
abhidhammatthe sa<ga8hantena paramaveyy1kara8ena
tipi4akadharena kavise44hena cirak1la9 abhidhamme
nikkhittanettacittena Anuruddh1cariyena 1dito abhidhammu
gga8hant1na9 kato. Tassa ca kattubh3to 1cariyavaro
co6ara44hanti voharite dakkhinaindiyar44he ka0cipurap-
padese k1verinagare j1to k1lena k1la9 tambara44he
ta<jan1make nagare ca s2ha6ad2pe ca v1sa9 kappesi. Aya0ca
gantho paris2lit3namupak1r1vaho cando viy1ni lapathe
t1r1ga8aparivuto 42k1nu42k1dibahupariv1raganthehi
samala<kato ativiya s1sane vir1jati. Nissayaganth1pimassa
anek1hi marammas1mai<galis1dibh1s1hi por18ik1 dhunik1
bhidhammikama1s2hi sara44hav1s2namatth1ya kat1.
Sy1matthanissayaganth1pi atthayojan1dhipp1ya vibh1van1
la9kat1 bah3yeva. Eko cimassa paramattha0panisahitassa
nissayagantho Gandhas1r1bhiva9sattherena rajito
imass1cariy1sabhassa nay1nus1rena.

M1tik1dvaya9 n1ma bhikkhup1timokkha9 bhikkhuni
p1timokkha9 c1ti ubhatop1timokkha9, ya9 khudd1nu
khuddasikkh1patasa9kh1ta9 1dibrahmacariyakabh3ta9
1bhisam1c1rikanti vohar2yati. Tattha pa4hama9 nid1nud-
deso p1r1jikuddeso sa<gh1disesuddeso aniyatuddeso
vitth1rutteso cati pa0cavidha9, ga8anato pana v2s1dhika
dvisata9 sikkh1pad1ni honti. Vutta0hi pariv1re “v2sa9 dve
sat1ni bhikkh3na9 sikkh1pad1ni uddesa9 1gacchanti
uposathes3”ti. Yath1 bhikkunip1timokkhe satta adhikara8a

samath1ni antogadhani katv1 na ga8it1ni, eva9 bhikkhup1timokkhe. Dutiya9 nid1nuddeso p1r1jikuddeso sa<g1disesuddeso vitth1ruddeso cati catubbidha9, ga8anato pana catuttaratisata9 sikkh1pad1ni honti. Vutta0hi tattheva “t28i sat1ni catt1ri bhikkhur2na9 sikkh1pad1ni uddesa9 1gacchanti uposathes3”ti.

Chasu cetesu by1kara81diganthesu by1kara8a9 akkhr1nam-avabodhanattha9, nigha85u pad1na9, chandosattha9 chand1na9, ke4ubha9 kriy1kappavikappassa, abhidhammat thasa<gaho abhidhammatth1na9, m1tik1dvaya9 pana sikkh1pad1na9. Id1nyasantasupi bhikkhur2su t1sa9 pa00att1ni k1nici sikkh1pad1ni bhikkh3hipi pa4ibaddh1neva. Tath1 hi bhikkhur2na9 nacca9 v1 g2ta9 v1 v1dita9 v1 dassan1ya gamana9 p1cittiy1patti9 samu4h1peti, bhikkh3-na9 pana tath1r3pagamana9 dukka41patti<yeva. Esa nayo a00esupi. Vutta0hi samantap1s1tik1ya lasu<a vaggassa dasamasikkh1padava88an1ya9 “sabbattha p1citti yanti sabb144hakath1su vutta9. Bhikkhuno dukka4an”ti. Tasam1 yath1vuttaganthasikkhana9 s1tthasa<kh1tasa<s1radukkha mocanath1ya paratthasa9kh1tas1sanujjotanath1ya ca pa4ipannak1na9 buddhaputt1na9 accantamupak1r1vaha9 hoti. Tenevidh1r1me chayime ganth1 padh1n2kat1ti veditabb1.

Sy1mara44he ca pana pariyattividh1namettha sa<khepato vattabba9. Tath1 hi ito vassasatamattato pabhuti purimik1 sy1mara44hika bhikkhus1ma8er1 pa4hama9 t1va *kacc1yana* by1kara8a9 sa<khipitv1 tato s1rattham1d1ya kata9 nissay1 la<kata9 *m3lakacc1yana9* n1ma pakarana9 atthi, ta9 pa4hanap14hanavasena bahuso vala0ji<su. Tato pacch1 *dhammapada44hakatha9* *ma<galatthad2pani9* *s1ratthasamgah1d2ni* ca samugga8hi9su. Tesamatth1ya dhammaparikkh1 tatiyasa9vacchare ekav1rameva ahosi. Laddho c1hu k1yacittakhedo m3lakacc1yanamugga8hitv1 bahuvass1ni khepetv1 asakkontehi yath1bh3tamattham-avabujjhitu9. Te niratthakabh1vena cirak1lalamatikk1metv1

m1gadhabh1s1sikkh1ya9 nikkhattadhur1 osakkitacitta
ahesu9. Tasm1 khipp1va bodhanatth1ya pa0camar1m1
dhipatira00o k1le chatti9s1dhikacatuvsatibuddhavassasate
Vajira018avarorasa (1860-1921)'iti r1jadattiyup1dhidh1rin1
mah1therena tem1sa9 catum1sa9 v1 sikkhit1raha9
sa<khitta9 p16iby1kara8a9 viracita9. Tato pa44h1ya
ta9yeva by1kara8a9 sy1mara44he n1n1r1mesu
padh1n2kata9 bahuvala0jita0ca. *M3lakacc1yana9* pana
appavala0jita9 thoka9 thoka9 avisadam1gacchanta9 k1le
gacchante antaradh1yi. Yato kho kacc1yan1diby1kara8a9
nigha85u 1diganth1 ca jinavacanassa bah3pak1r1 honti tesu
aviditesu tass1va bodhan1bh1vato, viditesu pana tabbh1vato.
Tato **Tamaoh1**cariyavarassa santik1 imasmi9 ra44he puna
jj2v2katayath1vuttaganthasikkhana9 sikkh1g1m1na9 buddha
putt1na9 s1ttha9 hoti saphalameva. Na kevala0c1nena
ganthasikkh1 pavattit1, atha kho upac1ranayasahit1
nettih1ratthad2pan2 upasampadakamma1c1vinicchayo
sa<khittap1timokkhuddhesavinicchayo n1n1vinicchayo
c1time catt1ro saby1kara8asaddhammasa00uttaganth1
ganthit1.

Dhammaparikkh1

Nija018atulanattham1si ten1cariy1sabhena dhammaparikkh1
samupp1dit1. Chasu ganthesu eke ken1yattapa0h1 cha divase
vissajjetabb1. Ten1ya9 v2satyadhik1 pa0cav2sati
buddhavassasatato pabhuti y1vajjatan1 pavatt1. Katha9.

Pa44hamav1re v2satyadhike pa0cav2sativassasate uppann1.
Cattaro jayappatt1 ahesu9.

Dutiyav1re dv1v2satyadhike pa0cav2sativassasate uppann1.
Pa0ceva.

Tatitav1re catuv2satyadhike pa0cav2sativassasate uppann1.
Catt1rova.

Catutthav1re chav2satyadhike pa0cav2sativassasate uppan1.
Pa0ceva.

Pa0camav1re sattav2satyadhike pa0cav2sativassasate
uppan1. Catt1rova.

Cha4hav1re ekatti9s1dhike pa0cav2sativassasate uppan1.
Dveyeva.

Sattamav1re dvatti9s1dhike pa0cav2sativassasate uppan1.
Tayova.

A4hamav1re chacatt12s1dhike pa0cav2sativassasate
uppan1. Teraeva.

Sattamav1re a4hacatt12s1dhike pa0cav2sativassasate
uppan1. Chayeva.

Honti cettha-

Pa4hame v1re catt1ro jayapuppha9 pilandhayu9

Dutiye pa0ca tatiye catt1ro tu catutthake.

Pa0ca Pa0camav1re tu catt1ro cha4hame pana

Dveyeva sattame v1re tayo v1re tu a4hame.

0eyy1 terasa navame a4ha ime jaya9gat1

Tamaoh1r1me Dhamma parikkh1ya kat1yidha.

Sot1ro

Iha pa001kh2rasup1yino ala<katapa4iyattajayapupphapilan
dhan1 sabbe sotujan1 a4hacatt12seva honti. Te d1ni tattha
tattha v1sa9 kappetv1 isidhajabh3tasaddhammamujjota
yant1 ti4hanti. Tesu gandhas1r1vhayabhikkhu v2riy1rambha
pa00aveyyattiya9 sak1cariy1bhinandito marammar4ha9
pahito ahosi uttarimpi sikkhitu9. So c1'yasm1 **Prome**pure
Visuddh1r1mab1r18as2vih1re sattavass1ni vasitv1 **Mandalay**
pure Visuddh1r1me t28i vass1ni v1sa9 kappento maramma
ra4hissarasamu4h1pita-dhammaparikkh1ya *dhamm1cariya-*
*pantiya*9 jayappatto hutv1 s1sanadhamm1cariyoti laddhu
p1dhiko ahosi. Tatha c1lattha **Yangon**pure **Cetiya9ga8a**
samitiy1 “Gandhas1r1bhiva9so cetiya9ga8aga8av1caka

dhamm1cariyo”ti up1dhi9 laddhajay1na9 dutiyajay1vali
l1bhena. Ayam1yasm1 anu001tapa4i001to sake 1cariyake
saby1kara81dip1vacane adhun1 s1sanabh1ram1vahanto
Tamaoh1r1me v1sa9 kappeti v1can1magga9 pavattento
ganthak1rakicca9 karonto vipassan1naya0ca pak1sento.

A00epi cassa siss1 *dhammacariyop1dhidh1rino* tayo honti
1yasm1 ca Dhamm1lank1ro 1yasm1 ca 018akusalo Mr.
Jamroonitin1mako ca up1sako. Pa4hamo Amarap3ranagare
Mah1gandh1r1me vasitv1 Pa0canik1yavih1re v1sa9 kappesi.
Itare Yangonpure Mah1gandh1r1me vasi9su. Etarahi panete
marammara4hato pacc1gamma k1lena k1la9 cha ganthe
ugga8h1penti dhamma9 desenti ganthak1rakicca0ca karonti.
Iceva9 vi00uvediy1na9 1r1m1d2namattho vitth1rena
kathito hoti.

Ettheta9 vuccati-

1. Sambuddhas1sanavarassa mahopak1r1
N1n1niruttinaya2panak1 pasatth1
Por18ikehi nijabuddhikaf’ dha santi
Kacc1yan 1dibahubhedaniruttiganth1.
2. Kacc1yana0ca jirak1latana9 pasattha9
Tann1madheyyayatin1 rajita9 vigayha
K1tantap18iniyam1dikasakkata0ca
Sambuddhabh1ratitada4hakatha0ca su4hu.
3. Suttakkamena racan1ya tu ta9 subodha9
N1hosi, r3pamanugamma tato pasatth1
Buddhappiyena racit1 *padar3pasiddhi*
Buddh1game sakalasotuhit1ya tasm1.
4. *Ny1sappabh3tipari v1rikava88ana0ca*
Niss1ya ta0ca sukhabodhanasampa82t1
Byatta9 suka85amujuka9 kurut1va b1la-
Bodh1ya s1 jinagir1bahuk1rayutt1.
5. Buddhappiyo dam1ara4hadhaj1yito ca
D2pa9kar1khyavidito’ndiyadakkh8asmi9
B1l1didiccama8ikammikac3lak1di-

- 1r1man1yakavaro kaviva9sad2po.
6. 1nandara00aratan1dimah1yatindo
La<k1dhajo suvidito varan1gad2pe
Yok1si santajanava88itam3la4ka9
Sissosi tassa gu8ava sa pat2tapa00o.
7. Nibb1nato sirighanassa tathagatassa
Upajji cuddasasate sugatassa vasse
K1ru00acoditamano sa ima9 para0ca
Vatthuttayaggu8ikapajjamadhu9 ak1si.
8. Rukkh1din1mikapak1sakaganthas1ro
Khy1to'bhidh1nakapad2pikan1maso'ya9
Therena P1vacanamoggaha8ena *moggal-*
*L1*mena sappa00athutena kato pasattho.
9. *Vuttodaya* 9 atha subodh1la<kat2pi
Sot3namatthahitam1vahanena samm1
Sa<gh1dirakkhitamah1cariy1sabhena
Samp1dit1si vipulatthapak1sayant2.
10. Ganth1 ime ca Anuruddhasama00athera-
P1dena sa 9gahavas1 *abhidhammikatto*
Vuttova yatra sa ca m1rajim1tik1 dve
Sabbe padh1nisukat1'cariy1sabhen1ti

Deyyaraṭṭhapaṭhuggahaṇavatthu

Venerable Devavisuddhikav²¹

SU*ANTU me sādhave āyasmanto mahātherānu-
theruppāsakupāsikā, yadi āyasmanto pattakallam,
idānāham kho āyasmanto saṅkhepato deyyaraṭṭhe
pāṭhappavattiggahaṇam pavakkhāmi.

Yo ca kho jambudīpassa dakkhiṇāya anudisāya
suvaṇṇabhūmippadeso paṭiṭṭhati, so padeso deyyadeso vā
deyyaraṭṭho vā syāmrāṭṭho vāti vissuto paṭivissuto.
Yattha hi deyyikassa buddham saraṇam cacchāmi,
dhammam saraṇam gacchāmi, saṅgham saraṇam
gacchāmi sakkaccam buddhamāmakā honti, tattha 235
buddhasake asokamahārājā, tatiyam dhammavinaya-
sangāyanāyam tena asokārāme katāyam, tatha
saddhammapakāsanatthāya sonatthero ca uttaratthero ca
jhānitthero ca bhūritthero ca munitthero cāti paṇca
dhammadūtabhikkhū pesesi. Te pālibhāsāyeva
deyyikānam buddhavacanam desesi. Iccevam pālibhāsā
vā māgadhībhāsā deyyaraṭṭham agamāsi.

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Pamā8ato kho aṭṭhamabuddhasate navapurādimhi uttaradisābhāge deyyamahātherā maṅgalatthadīpanī ceva lokadīpanī ca jīnakālamālipakara8am cāti Buddha-sāsanānuṭṭikāyo akaṅsu. Te mahātherā attano attano buddhasāsane gambhīrakā ahesum paṭi-vedhakā kovidā visārādā. Te bhiyyoso pamā8ato anumodanakā. tattha maṅgalatthadīpanīdha deyyasaṅghassa paṭhuggaha8a-vidhānena catutthe ca pa0came ca bhikkhūna0ceva sāma8erāna0ca sikkha-natthāya gambhīrapa88am hoti.

Puna ca param deyyagambhīrapa88am sukhodaya-rājadhāniyā lideyyarājassa tebhūmikathāti nāmena pakaṭam. Tassa sabbasārattho pāliya iddhibalam deseti. Yathā hi ādivuttā, tathā tattha tassa atthakathā. Yathā ca tattha vacanasaddo yebhuyyena pālivacanasaddo hoti. Syāmikānam pacchā ayuddhayārājadhāniyā samaye rājāno tantiyāyeva bhikkhūna0ceva sāma8erāna0ca pālipariyāpunam saṅvidhāniṅsu upathambhiṅsu. Tasmim samaye pālisikkhanakiccam vitthārato vitthāresi. Tasmī0ca samaye rājapurohitā vā gāmapurisā vā laddhūpasampadā va hutvā rājapurohitaṭṭhanam vā āvāhavivāhanam vā gacchitum asakkhissamsu. Tantam pālisikkhanokāsassa vaddhanakam hoti.

Athāparabhāgepi kolāhale ayuddhayārājadhāniyam uppanne, bhikkhusāma8erā8am pāliuggaha8akiccam appaṭivattiyam āgatam, tam puna ratanakosindasamaye cakkivaṅsassa tatiyarājassa upathambhanakiccena katam. So kira tatiyacakkivaṅsiko rājā sammāsambuddhasāsane atisaddho ahosi abhippasanno.

Aparabhāge paṇīdha catutthacakkivaṅsiko rājā daharakālato pāṭhamhi pagu8o hutva, vīsativassuddesike sante, sammāsambuddhasāsane sattavīsativassāni pabbajjam pabbaji. So kho pana vajiraṅa8abhikkhūti laddhanāmo hutva teṭṭakapagu8aparam agamāsi. Yam yam mantapadam deyyaraṭṭhe buddhamāmakehi paccuppannasamaye aru8e vā atthangate vā

sajjhiyamānam, tam tam yebhuyyena eteneva racitam. So hi saggagatakā lato paṭhamatarampi atisaḥena pāligirāya saṅghassa sāmīcikkammam akāsi.

Tatiyacakkivaṁsassa ra00o upathambhanakiccena syāmrattḥe pālisikkhanam anupubbena atiphītam. Athāparabhāge buddhasāsanapavatti, pa0camacakkivaṁsike mahāculālaṅkarane rajjam kārente, tassa piya-bhāgineyyena mahāsamaḥena vajiraṅḥavarorasena katavidhānavasena atirocati. So esodha vajiraṅḥavaroraso mahāthero, yasmā so pariyattivīsārado ahoṣi pālibhāsakovido, tasma syāmrattḥassa Paccuppanna-samaye sikkhanassa pitu viya hutvā sabbasikkhanakiccā vaddhetum sakko ahoṣi. Tena hi katapatirūpasikkhanakammam paccuppanne mahapphalam hoti.

Puna ca param āyasmanto, tattha katapatirūpapāli-pariyāpunaphalam rājpālividhānāgāraṅḥa rājpālividhānāpāmokkḥo cāti duvidham uppādesi. Yathā pana raṅḥa sabbapāliuggahaḥakiccā katam, tathā rājāṅḥapāli pākāṭā. Ratanakosindassāpi paṭhamasamaye upāsakapakkhiko rājā ceva saṅghapakkhiko saṅgharājā mahāthero cāti dve puggala pālisikkhanasamyuttakicce pāmokkhā ahesum. Ye ca bhikkhū vā sāmāḥerā vā tattha tahha phalappattā, rājā yasenapi paccayenapi teyeva atigāravena upathambhati.

Paccuppannasamayepi rājā bahukicco hutvā bahukaraḥīyo pāliśāṅḥāyanakicce nādhigacchati, atha sabbapālikiccā rājūpathambhakam hoti. Sabba-saṅvacchare sabbo deyyaraṭhapālo deyyajātibuddhasāsanāgāreṅḥa raṅḥo paramābhi-dheyyūpathambhane kahāpaḥarūpiyādi catupaccayehi upathambhati. Tampana etehi kāraḥehi saṅvattati :-

1. Pālibhāsā sakavinayāya sakatantiyā buddhasāsanam asammulham katva rakkhati anurakkhati.

2. Pālibhāsā pamāṣato 2300 saṅvacchare deyyabhāsādutiya hutva deyyabhāsamahāguṣa deyyabhāsamulaka, paccuppannasamaye deyyabhāsād-dhikā pālimulato āgacchati.

3. Etasmim samayepi pālibhāsā va avacanikā hoti, mayam pana akhayato deyyabhāsāyatthāyam pari-puṣṣam sakkoma. Kadāci aparabhāsam deyyabhāsam parivattitum na sakkāma. Tadā pana pāliyam amhehi deyyabhāsam katvā parivattiyam, pālibhāsam deyyabhāsam parivattitum sakkā hutvā tam tam aparabhāsassa anurūpam “vidyu vā dorasaddam vā doradassanam vā doragamanāgamam vā rathayantam vā ākāsāyanam vā jhāpanasathanam vāti ādivacanehi saṅgahitum sakkhissāma.

4. Sabbadeyyarājāno buddhasāsane atisaddhā honti acalasaddhā nivīṭṭhasaddhā, te cīdha sammāpaṭipanna honti buddhasāsanūpathambhā. Te paṇidha pariyatti-paṭipattipāṭivedhasaddhesu nivīṭṭhasaddhā honti nivīṭṭhapemā ekantagatā abhippasannā. Tasma hi deyyabhikkhusaṅgho pālim sikkhitum ciratṭhitikam vāyamissati.

5. Tasmim samaye deyyadesappālisikkhanam veyyākaraṣa 3 – 9 parivāvivhajanaṭcāti nava-bhūmikam vibhajiyati. Ekekaṅvacchare bhikkhu-sāmaṣerānam pamāṣato paṇcattīṅsadasa-sahassāni (35,000) attano attano pāliparinṀāya upasādhika honti. Tattha pamāṣato bhikkhusāmaṣerāṣam paṇca-vīsatidvesatādhikāni ekādasasahassāni (11,225) phalap-pattāni honti. Tesam pana satabhāgiye dvattīṅsabhāgi bhikkhusāmaṣera phalasadhim agamiṅsu.

Yathāvuttappariyayena, yathā deyyabhikkhusaṅgho atthi, yathā deyyikā buddhamāmakā atthi, deyyikā deyyabhāsāya vācanti, buddhasāsanam syāmikānam jātikasāsanam atthi. Tathā tathāyeva pālibhāsā lokato

na hāyati apagatam nādhigacchissati. Yathā ca mayā navamam pālisikkhanam sampattam, tathāham tam kātum vāyamissami, evam pālibhāsā buddhasāsanassa mahatthikā honti mahapphalā. Tathāyeva lokassa. Nissamsayam kho sādhave deyyikabhikkhusaṅghassa pālibhāsuggahaṇam na deyyaraṭṭhasseva atthikam hoti, atha kho sabbalokassa. Ta0hi deyyaraṭṭhe Buddha-sāsanassa ca deyyabhāsāya ca anagghamūlam hoti.

Āyasmanto sādhave sabbe	lokassa ceva attano
Atthāya pālisikkhismim	vāyāmpi karotha vo.
Yam yam icchitam patthitam	tam khippaṇva samijjhatu.
Dīghāyukā suva88ā ca	balavanto ca sabbadā.
Sabbe sattā ca niddukkhā	sukhitā hontu nibbhayā.
Sabbabuddhānubhāvena	sadā sotthī bhavantu vo.
Sabbadhammānubhāvena	sadā sotthī bhavantu vo.
Sabbasaṅghānubhāvena	sadā sotthī bhavantu voti.

Racitāyam kathā Devavisuddhikavinā
Rājadhivāsavihārikena Devamahānagararājadhāniyam.