

# **PALI TIPITAKA CHANTING : ORAL TRADITION OF THERAVADA BUDDHISM**

**AN AUDIO VISUAL DOCUMENTATION PROJECT AT BODH GAYA  
YEAR 2008**



**INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS  
NEW DELHI**

**FIELD RESEARCH WORK**

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# **PALI TIPITAKA CHANTING : ORAL TRADITION OF THERAVADA BUDDHISM**

**AN AUDIO-VISUAL DOCUMENTATION AT BODH GAYA**

**11<sup>TH</sup> TO 22<sup>ND</sup> FEBRUARY, 2008**

Indira Gandhi National Centre for the Arts (IGNCA), an autonomous body under Ministry of Culture, Govt. of India, New Delhi had undertaken a detailed audio-visual documentation programme of the 3<sup>rd</sup> annual Pali Tipitaka chanting ceremony held in Bodh Gaya by the monks and lay devotees of eight South and South-East Asian Theravada countries, viz. India, Sri Lanka, Bangladesh, Nepal, Myanmar, Thailand, Cambodia and Laos and organized by the Maha Bodhi Society of India, in view of research in the context of Buddhist chanting and oral wisdom, from 11<sup>th</sup> to 22<sup>nd</sup> February, 2008. In this regard, I, Arpita Sen, was involved in the project for co-ordination, research and textual inputs of chanting.

As I was guided and instructed by Dr. Gautam Chatterjee of IGNCA, I am enclosing a report of the said documentation as well as future perspective for further detailed research.

## **INTRODUCTION**

The audio-visual documentation of the Pali Tipitaka chanting ceremony in Bodh Gaya is a continuation of the Pilot Project on Buddhist chanting tradition commenced in Kolkata (22<sup>nd</sup> to 29<sup>th</sup> Nov. 2007). In that project, while we documented a few suttas functioning mainly with healing and protection in Theravada tradition, Kathina Chivara Dana festival celebrated in Theravada tradition, we could document the chanting of a chapter of Japan.

Understanding a broader event going to be happen in Bodh Gaya, as eight of the countries of Indian sub-continent and South-East Asia participating in the Pali Tipitaka chanting in Theravada tradition in their respective style in one place, i.e. under the Sacred Bodhi Tree- a rare opportunity to experience – we have documented this tradition in every aspect as far as possible.

Our main focus was to document ‘**Majjhima Nikaya**’ of Sutta Pitaka (The Basket of Discourses) of Tripitaka, canonical text of the Theravada Buddhist tradition. The reason behind this documentation is mainly to preserve the hereditary oral wisdom for the future generation, and also on the other hand, to open up a scope for comparative and analytical study of different schools in Buddhist chanting tradition. Tracing out the origin of the monastic training is also of our concern. The study also focuses on whether any changes have come in the daily life of a monk, in their monastic education and their style of chanting. In future, the study may extend to the Mahayana tradition.

The literature of Theravada tradition remains in Pali and fortunately ninety percent of the literature is published. But at the same time, we observe that though all the Theravada countries follow the same tradition in chanting, but the phonetics, speed, rhythm, punctuation while reciting vary drastically.

It is observed that the monks of India, Bangladesh, Sri Lanka and Nepal were seated together. And there were different pandals or canopies for Thailand, Myanmar, Cambodia and Laos.

Later on, it is found that out of 152 suttas of Majjhima Nikaya, Indian sub-continent group has completed up to Cula-Assapura Sutta (no.40), whereas the Cambodians have gone up to Bhaddali Sutta (no.65). The Thai monks have finished Mahatanhasankhaya Sutta (no.38) and Laos up to Maha Assapura Sutta (no.39). The

Myanmar monks could only finish 152 suttas as well as a repetition of half of Majjhima Nikaya.

Besides this, we have found that there is an effort going on to train the monks in a uniform style of chanting, so that there will be no discrimination among the Theravada traditions of different countries.

Apparently, it sounds great as it will be more uniformed, harmonious and in one level more identified as 'Theravada' tradition.

But, the danger lies under this whether indigenous culture of a country would be influenced or superimposed by the others or forced to follow them or destroyed in the future.

The necessity of preservation of the tradition lies here and that is one of the objectives of IGNCA. The changes in daily routine of a monk, oral and textual training in the monasteries or any new development in style of chanting are to be reviewed in the concerned study.

We have done 52 hours of audio-visual documentation by multi-camera set up and another 24 hours in a single camera.

On the 11<sup>th</sup>, the Maha Bodhi Society of India organized an interactive session named "Beneath the Sacred Bodhi Tree: Gurukul and Buddhist chanting tradition" in collaboration with the IGNCA. The session has seen a gathering of the learned monks from different countries discussing about the chanting tradition as well as the 'gurukul' system. Though in Buddhism, the term 'gurukul' is not found, but the concept of the 'gurukul' exists in a strong way to maintain the lineage and tradition.

The study points out the monastic education by which a monk is elevated from the worldly life.

In the opening ceremony on 12<sup>th</sup> Feb. 2008, a colourful procession of the Buddhist countries in their respective traditional way was seen which is a rare phenomenon to be watched.

Apart from the chanting, we have documented the rituals performed in each canopy during the chanting, the offerings by lay devotees to the temple or to the monks. We could even document a '*pabajja*' ceremony (ordination) of a Thai young man.

The ambience of the Mahabodhi Mahavihara is documented through various ritualistic performances and chanting by Tibetans, Japanese, Taiwanese, Korean, Vietnamese and many other countries.

The documentation also shows the full-moon day celebrations by each country during this period. Specially, the Cambodian and Laotian monks chanted the gatha related to the Buddha in their own language. The Sri Lankans observed the day by chanting Dhammacakka pavattana sutta.

We have visited the temples of each participating country to realize the architecture of the monastery, the religion of art and the daily activities of the temple.

We could interview the monks from each country and it has helped us to understand how the transmission of oral wisdom goes through the generations, and, also to understand if there are any changes coming in a monk's life or in their monastic education.

In this regard, we have taken valuable bytes of the veteran monks like Ven. U. Nyaneinda Maha Thero, Chief Priest, Burmese Vihara, Bodh Gaya; Ven. Dr. Phramaha Boondham Sucitto of Thailand; Ven. S. Dharmapala Maha Thero, Sanghanayaka of Bangladesh; Ven. Dr. Rastrapal Maha Thero, Sangharaja of India; Ven. Pragyadipa Bhikkhu, Treasurer, All India Bhikkhu Sangha.

We could interview Ven. P. Seewalee Thero, Dy. General Secretary, MBSI, Ven. K. Gnanananda Thero, Precept Master of the monks from India, Bangladesh, Sri Lanka and Nepal; Ven. Dr. M. Dhammajothi Thero, Senior Lecturer, University of Colombo; Ven. Dr. Varasambodhi Bhikkhu, Secretary, International Meditation Centre, Bodh Gaya.

Ven. P. Metta Thero, High Priest, Cambodian Temple, Bodh Gaya, Ven. Oudorn Phetchampone Bhikkhu, Assistant Secretary, The Laos Buddhist Fellowship Organisation and Ven. Bhikkhu Kondanya, Gen. Secy., All Nepal Bhikkhu Association have enlightened us delivering their views.

We had among us Ven. Bhikkhu Sujato of Australia and Ven. Bhikkhuni Tathaaloaka of U.S.A. who have not come from the tradition by birth, but who are in the Order for a long time. They have shared their experiences with us.

It is worthy mentioning here that apart from the Pali chanting, we could document chanting of special suttas and gathas translated in the languages of a country so to understand the indigenous incorporations in the respective tradition.



We have got the off-camera interactions with Ven. Pannarama Thero, In-charge, Maha Bodhi Society of India, Kolkata, Ven. Wajirawamsa Thero, MBSI, Kolkata, Ven. Buddharakkhita Thero, In-charge, Bidarshan Siksha Kendra, Kolkata, Rev. Sraman Tissajyoti, Bidarshan Siksha Kendra, Ven. Ashin Theirinda Thero, In-charge, Burmese Vihara, Kolkata, Ven. Wanna Thero, In-charge, Great Holy Land Monastery, Bodh Gaya, Ven. Kusalacitta Thero, MBSI, Bodh Gaya, Ven. Phradev Bodhivides, Abbot, Royal Thai Monastery, Bodh Gaya and Ven. Aggvanno Thero, Royal Thai Monastery, Bodh Gaya.

Major S. Bunnag, Chancellor, Dhamma Society Fund, Thailand and Prof. Toshiichi Endo, Prof. of Pali and Buddhist Studies, Univ. of Kelaniya, Sri Lanka have given their views on the future projects of Tipitaka publications and training.

We have documented a day in a bhikkhu's life and tried to understand the monastic life he leads, the rules of 'vinaya' he observes, the monastic education he acquires, the society he interacts with.

The elderly monks have enlightened us by their valuable knowledge on the dress code or the robe or '*civara*' of a bhikkhu. The colours, measurements, divisions, stitches are vividly documented. Even, the dress code of a bhikkhuni of Taiwanese tradition is documented.

Moreover, the temples of Bodh Gaya as a whole have been visited and some have been documented from the outer side. The surrounding areas of Bodh Gaya like Gaya Sisa, Dungeswari Mountain and Sujata village have been visited.

The concerned study incorporates all these unique features and draw a bigger landscape to open up a scope for further study on the chanting tradition of Buddhism.

## **CHAPTER I**

### **THERAVADA BUDDHISM : A BRIEF NOTE**

The Theravada school is ultimately derived from the **Vibhajjavada** grouping which emerged as the older **Sthavira** group at the time of the Third Buddhist Council (250 B.C.) during the reign of Emperor Asoka in India. After the Third Council, the Vibhajjavadins were divided into four mainly for the geographical distance. They are: **Mahisasaka, Kasyapiya, Dharmaguptaka and the Tamraparniya**. Theravada is descended from the **Tamraparniya**, which means the ‘**Sri Lankan lineage**’. In other opinion, the former three did not evolve directly from Vibhajjavadins.

The name of Tamraparniya was given to the Sri Lankan lineage for the geographical location. There is no indication that this referred to any change in doctrine or scripture. The Theravadin accounts of its origins mention that it received the teachings that were agreed in the Third Council and these teachings were known as the **Vibhajjavada**.

Vibhajjavadins is believed to be the continuation of orthodox Sthaviras and after the Third Council their school was referred to **Sthaviras** or the **Theras** or the **Elders**. History records that in the 7<sup>th</sup> century Chinese pilgrim Hiuen Tsang and Yit Tsing referred to the Buddhist school in Sri Lanka as ‘Sthavira’.

In ancient India, those schools who use Sanskrit as their religious language refer to this school as ‘*sthaviras*’ but those use Pali refer ‘*theras*’. The school used the name Theravada for itself in a written form at least from the fourth century.

#### **History of the Tradition**

According to Sinhalese tradition, Buddhism was first brought to Sri Lanka by Mahinda in the 3<sup>rd</sup> century B.C. during the reign of Emperor Asoka. In Sri Lanka, Ven. Mahinda established the Mahavihara Monastery of Anuradhapura. Later it became divided into three groups. In 1164, all bhikkhus were united into the orthodox Mahavihara school.

A few years after the arrival of Mahinda, Sanghamitta came to Sri Lanka. She started the first Nun Order in Sri Lanka but it died out around the middle of first millennium A.D. In 429 A.D., on the request of China Han Dynasty, a nun from

Anuradhapura was sent there to establish the Nun Order in China. Then it was spread to Korea.

In 1996, 11 selected Sri Lankan nuns were ordained fully as bhikkhunis by a team of Theravada monks with the Korean nuns in India. There is disagreement among the Theravada vinaya authorities that whether this ordination is valid. In the last few years the Dambulla chapter of Siam Nikaya in Sri Lanka has carried out ordination ceremonies for hundreds of nuns. This has been criticized by the other Nikayas. Even the Burmese monks disagree with this ordination.

Though women in Thailand can not ordain as bhikkhuni, they can take part in monastic practices at temples and practice centres. The female Theravada bhikkhuni lineage was never established in Thailand. As a result, the women in Thailand are not meant to play an active role in monastic life. A small number of women choose to become Mae Ji, non-ordained religious specialists who permanently observe either the eight or ten precepts.

### **Ordination**

The minimum age for the first ordination or '*pabajja*' is seven and they are ordained as samaneras or novices. The minimum age for ordaining as a monk or bhikkhu is 20 years and the higher ordination is known as '*upasampada*'. The monks follow 227 vinaya rules whereas the nuns follow 311 rules of discipline.

In most Theravada countries, it is a common practice for young men to ordain as monks for a fixed period of time. In Thailand and Myanmar, young men ordain for the three month Rain Retreat (vassa). Traditionally, temporary ordination was even more flexible among Laotians. Throughout South-east Asia, there is little stigma attached to leaving the monastic life.

In Sri Lanka, temporary ordination is not practiced, and a monk leaving the Order is frowned upon.

## **CHAPTER II**

### **PALI TIPITAKA CHANTING : AN INTRODUCTORY NOTE**

The chanting tradition in Buddhism is one of the core factors in Buddhist way of life. Both in Theravada and Mahayana schools, the chanting with a touch of ritual remains as a dormant factor.

#### **Oral tradition in Theravada**

The First Council (Sangiti) was held in Rajagraha within three months from the Mahaparinirvana of the Buddha under the chairmanship of Mahakassapa. Bhadanta Upali recited the Vinaya, i.e. the monastic rules for the bhikkhus and bhikkhunis which is known as ‘Vinaya Pitaka’ in later period and Bhadanta Ananda recited the Dhamma which is known as ‘Sutta Pitaka’.

The Second Council was held at Vaisali, a century later, under the chairmanship of Bhadanta Revata. Difference of opinions on the interpretation of Vinaya rules can be seen in this Council.

The Third Council was convened in Pataliputra, under the patronage of Emperor Asoka (3<sup>rd</sup> cent. B.C.) under the chairmanship of the Moggaliputta Tissa. There were eighteen sects already divided Buddhist Sangha and all had different views on Vinaya rules. After chanting of the relevant passages from the Vinaya and Dhamma, the Chairman upheld the orthodox view of Sthaviravada by refuting all other heretic standpoints.

Till the 1<sup>st</sup> cent. B.C. the Buddhist teachings were all oral. During the rule of King Vattagamani Abhaya of Sri Lanka, the Fourth Council was convened under the chairmanship of Mahathera Rakkhita. Five hundred monks recited the canons and all the three Pitakas were then written down.

It is interesting to note that though the Pitakas had been recorded in writing, the oral tradition of chanting has never been dispensed with. The samaneras and bhikkhus were being trained to memorise and recite the Pitaka texts in the Viharas.

#### **The language used in Theravada textual tradition**

According to Dr. Satkari Mukhopadhyay, a renowned Sanskrit and Pali scholar, historian and linguist, that most people believe the language Pali is a vehicle

of Buddhist textual tradition. But this language is originated as the language of Theravada school which encompasses scripts of Sinhalese, Burmese, Thai, Cambodian, Tuatham of Laos. And it is noteworthy that ninety nine percent of Pali literature is published. On the other hand, as Sanskrit remained the main language in North India since the Gupta period of 1<sup>st</sup> century B.C. to the medieval era and which spread up to Central Asia wherein the Buddhism travelled very deep at the conceptual level, but unfortunately the literature is still unpublished.

Scholars say that most of the denominations of Buddhist religion which flourished in India and countries far and near, have their own canons, divergent in language and order. The Theravada sect succeeded in preserving their canons, recorded in the Magadhi language in both oral and written traditions since the 1<sup>st</sup> cent. B.C. Pali is a modern name of the language. It is still unknown whether Pali and Magadhi are the same or not.

### **Pali chanting tradition in different countries**

The land of Sri Lanka is blessed because it is there only Theravada canon practically originated during the Fourth Council in 1<sup>st</sup> cent. B.C. The monks of that country learn it from an unbroken tradition of two millennia and the locally spoken idioms belong to the Indo-Aryan family of languages, the pronunciation, rhythm and intonation of chanting Pali Pitakas, as prevalent in Sri Lanka, have a claim to purity and authenticity.

Sthaviravada or Theravada doctrines of Buddhism was preached in Sri Lanka by the Prince Mahinda and Princess Sanghamitta during the reign of Emperor Asoka. And from this land, directly or indirectly, Theravada Buddhism spread to other south-east Asian countries.

The Fifth Council in the Theravada tradition was convened in Mandalay, Burma in the year 1871, under the patronage of King Ming Dong Ming. Two thousand four hundred monks participated in this Council.

The Sixth Council in 1954 was convened by U Nu, the then Prime Minister of Myanmar and under the chairmanship of Abhidhaj Maharatthaguru Bhaddanta Revata. Two thousand five hundred senior monks from Myanmar, Sri Lanka, Thailand, Cambodia and India participated. They reviewed earlier editions of the Tipitaka, the

Atthakathas and the commentaries and an authentic edition of this vast literature was subsequently printed and published in Burmese script.

Theravada Buddhism prevails in a small region of the eastern-most part of Bengal, now in Bangladesh. They are much influenced by the adjacent areas of Myanmar but later on the Sri Lankan monks took a leading role in the chanting process.

In Nepal, Theravada tradition and chanting Pali Tipitaka is a very new phenomenon. Here also, the monks are being guided by the Sri Lankan tradition.

Though, we find that there are many schools in Theravada countries like Sri Lanka, Bangladesh, Thailand, Myanmar, Cambodia and Laos- who all chant in Pali, yet their recitation with pause, punctuation, accent, phonetic style and rhythm vary drastically.

### **Pali Tipitaka chanting in Bodh Gaya**

The Maha Bodhi Society of India, a pioneering Buddhist organization in India has taken up a project of organizing annual gathering of monks from different Theravada countries who chant Tipitaka texts following the oral tradition of their respective countries.

In the year 2006 and 2007, Bodh Gaya, the Land of Buddha's Enlightenment had seen the monks gathered under the Sacred Bodhi Tree and chanted from Pali Tipitaka.

This year, also, the Society organized the monks from eight countries (India, Bangladesh, Sri Lanka, Nepal, Myanmar, Thailand, Cambodia, Laos) to come together and chant Majjhima Nikaya of the Tripitaka.

The Society has taken an initiative to train the monks coming from all over the world in a uniform phonetic pattern. In this regard, the monks are being trained from time to time.

This study explores the oral tradition of chanting coming through the monastic education from generation to generation in different countries, keeping in mind that Buddhism actually revolutionalised the spirit of oral tradition into a textual tradition.

### **CHAPTER III**

#### **SCOPE OF STUDIES**

While working on chanting tradition of Theravada Buddhism, we have observed that the root of this tradition prevails in the monasteries, where the monks are being trained both in oral and textual tradition. So, tracing out the origin in different countries, mainly in south and south-east Asian countries where Theravada tradition holds a strong position, would give further detailing of this study.

We have found the style of chanting of Tipitaka and ‘paritta’ suttas are different. The ‘paritta’ suttas are those which are protective in nature and functioning as a healer. Though we have commenced the study with the documentation of a few suttas of this kind when we worked in Kolkata chapter in Nov. 2007, further study would help the comparison of these two. We have documented only a few suttas from Majjhima Nikaya, the other suttas from other parts of Tipitaka can be documented in due course.

We have found several ‘gathas’ which are very special in the respective countries. It is noticed that indigenous culture has influenced the chanting. Though we have tried to document a few of these, a further study is needed.

In some countries, the local incorporations have given birth to a new school of chanting. One can review the changing trends compared to the traditional one.

Besides this Theravada chanting, we should keep in mind about the Mahayana tradition which includes Vajrayana, Tantrayana, Sahajayana, Kalcakrayana and etc. This tradition holds a major part in Indian sub-continent as well as far east and south-east Asian countries. To understand the Buddhist chanting as a whole, one should study both the traditions.

Further, to understand the chanting tradition, one should have a good knowledge of the history, development of Buddhism, culture, monastic condition and present situation of the respective country. As this is mainly a field study, one should have a basic knowledge of the Sangha, about the rituals, the behavioural pattern with the monks as the Sangha is our main source of learning.

This study gives a further impetus to work in the road to South-east Asia, so that one can understand this rich heritage going deeper within.

We can summarise the above as follows:

- i) To trace the tradition of chanting in different countries
- ii) To document Buddhist chanting as a healing tradition
- iii) To identify monks who can render chanting in Pali and also the incorporation of 'gathas' and Buddha Vandanas
- iv) To document Pali chanting tradition as well as the indigenous incorporation of the respective country
- v) To document the changing trends in chanting tradition and incorporation of local practices and absorption of the influence of Tibetan and other East Asian context
- vi) To document a comparative study between the Tripitaka chanting (mainly discourses) and 'Paritta' chanting (protective suttas)
- vii) To document different patterns and rhythms of sutta chanting according to the Pali texts available specially in Sri Lanka
- viii) To document 'banaka' tradition of Sri Lanka
- ix) To document religio-cultural celebrations in South and South-east Asian countries
- x) To create a cultural mapping in North-eastern states of India
- xi) To create the cultural mapping of Mahayana countries
- xii) To document Buddhist chanting in view of Mahayana tradition
- xiii) To collect all available literature, books in the context of chanting



## CHAPTER IV

### FIELD DOCUMENTATION

Though our focus is on chanting tradition in Buddhism specially the documentation of Majjhima Nikaya chanting, but we have tried to explore the place of enlightenment and its surroundings to experience the history, to realize the ambience as well as the changes taken place nowadays.

Moreover, we have taken some interviews of bhikkhus, bhikkhunis, Pali and Buddhist scholars to get knowledge about this oral wisdom.

We have tried to sketch a day in a monk's life, the robes they wear and the discipline they maintain.

#### **SECTION 1**

##### **BODH GAYA – THE PLACE OF ENLIGHTENMENT**

Prince Siddhartha of the Sakyan dynasty, then a young ascetic, worn out by years of self-mortification, arrived at the outskirts of the small village of Uruvela by the side of the river Neranjara. It was just before the full-moon day of Vesak about the year 528 B.C.

He settled there for meditation. At the last watch of the full-moon day of Vesak, he saw the Truth in all its glory and splendour. He had become the Fully Enlightened One, the Fully Awakened One, the Compassionate One, the Supreme Buddha.

The Buddha spent the next seven weeks near Uruvela after experiencing the bliss of enlightenment. Then he set off for Isipatana near Varanasi to proclaim the truth he had realized.

Bodh Gaya or Buddha Gaya has been known by several names over the centuries. They are: Sambodhi, Bodhimanda, Vajrasana and Mahabodhi. The most commonly used of these names was **Sambodhi** meaning “complete enlightenment”. Even in the Eighth Asokan Rock Edict, we find that he went to visit “Sambodhi” referring to his pilgrimage to Bodh Gaya.

**Bodhimanda**, another common name, refers to a circular area around the Bodhi Tree.

The exact place where the Buddha sat when he was enlightened is called **Vajrasana**, the Diamond Throne. It was called as **Pathavinabhi**, the Navel of the Earth.

The most widely used name of Bodh Gaya was **Mahabodhi** meaning Great Enlightenment. Originally a term for the Buddha's experience, it later came to be used as a name for the place where that experience had happened.

The name Bodh Gaya was first used towards the end of the 18<sup>th</sup> century and it appears on all Indian Geographical Survey maps.

### **Mahabodhi Mahavihara**

The Mahabodhi Mahavihara is one of the shrines out of the 84,000 shrines erected by King Asoka in the 3<sup>rd</sup> cent. B.C. It is still unknown how long it took to create this magnificent structure or who had built the temple. This great Temple is an example of classical Indian temple architecture.

Architecture: "One large inward sloping spire (*sikhara*) 52 metres high and four smaller ones tipped with *amalakas* rise from a rectangular base (*pancayatana*) inside of which is the sanctum (*gabhara*). The Temple is built entirely of brick except for the doorframes, the paving on the floor and the four pillars at the entrance which are made of blue-black granite. The outer surface is covered with decorated moulded plaster".

According to Hiuen Tsang, the Vihara was probably built in the early 5<sup>th</sup> century A.D.

It is widely believed that Bodh Gaya's temples and monasteries were destroyed during the Muslim invasion of India in 1199. There is, however, no evidence to support this belief. On the contrary, the records show that Bodh Gaya continued to function as a centre of Buddhist worship upto at least the beginning of the 15<sup>th</sup> century, about two hundred years after the beginning of Muslim rule.

According to Dharmasvamin, there were 300 Sri Lankan monks in the Mahabodhi Monastery in the year 1234.

The pilgrims from Burma, Tibet and other countries used to come to pay veneration to the Buddha. However, with the decline of Buddhism in India and downfall of royal patronage from different countries, the monks drifted away one by one and the place was eventually deserted.

The Temple underwent several restorations, renovations and repairs in subsequent periods by a number of devout kings and donors from home and abroad. In 1874, by the deputations of the Burmese King Mindon-Min, and with the permission of the Govt. of India, the thorough renovation of the Temple took place, which completed in 1884 under the supervision of the British archaeologists Sir A. Cunningham and J.D. Beglar and the Indian archaeologist Dr. Rajendra Lal Mitra.

Again in 1956, on the occasion of 2500<sup>th</sup> Buddha Jayanti celebrations, Govt. of India did some repair works and enlarged the premises of the Temple.

### **The Buddha Image**

The image enshrined in the Mahabodhi Temple is considered especially wondrous. The image is believed to be the exact likeness of the Buddha himself.

The legend says that there was no good artist found to make a statue to be enshrined in the Temple. One day a man appeared and said that he could do the job. He asked for a pile of scented clay and a lighted lamp to be put in the sanctum and the door be locked for six months. But four days before the required time, the people being impatient, opened the door and found a statue of great beauty, perfect in every detail except for a small part on the breast which was unfinished. It is said that the artist was none other than Maitriya.

The image of the Mahabodhi Temple is mentioned in records for nearly a thousand years.

Its height is more than two metres and is the largest surviving seated Buddha image created through the black stone and painted in gold. The image is in '*bhumisparsa mudra*' (seated cross-legged and one hand pointing to the earth) and installed in the ground floor of the Temple facing east.

### **The Bodhi Tree**

The Bodhi tree is the most important of all the places for a devout Buddhist.

This tree is a variety of fig whose botanical name is *Ficus religiosa* and is called 'pipal' in Hindi.

The tree is revered by the Buddhists not only for sheltering the Buddha during his final struggle for enlightenment, but also it is a fitting symbol of the Buddha himself. The Tree is majestic, silent and cools all who sit under its shade.

The present tree is of course not the original one. Legend says that wife of King Asoka cut down the Bodhi Tree out of jealousy but it sprouted again miraculously. Another legend says that King Pusyamitra (187-151 B.C.) also tried to destroy it.

Finally in about 600 A.D. King Sasanka certainly destroyed the Tree and it must have died off and been replanted on at least several other occasions.

In 1880, Sir A. Cunningham took a seed and planted it in its place, so that the Tree what we see today is a direct ancestor of the original one.

At the foot of the Bodhi Tree, there is a large stone originally placed on the Vajrasana. This stone is 143x238x13.5 centimetres and has unusual geometrical patterns on its upper surface and a line of geese around its sides. This is the oldest antiquity still to be seen at Bodh Gaya.

### **Vajrasana (The Diamond Throne)**

The Vajrasana or the Diamond Throne is the Seat of Enlightenment which was made in the 3<sup>rd</sup> cent. B.C. by Emperor Asoka. It lies between the Temple and the Bodhi Tree.

The Vajrasana is made out of red sandstone, 7 ft 6 inches in length, 4 ft 10 inches in breadth and 3 ft in height.

Aswaghosa in his *Buddhacarita* reveals that this place is the Navel of the Earth. Fa-Hien, the Chinese traveller noted that it was at this place where all the past Buddhas had attained Enlightenment and where all the future Buddhas must come to achieve the same goal.

### **The Railing**

Records show that the first railing around the Bodhi Tree was made of wood. In the Sunga period (2<sup>nd</sup> –1<sup>st</sup> cent. B.C.), this was replaced by the richly carved sandstone and granite pillars which had been donated by Queen Nagadevi and two noblewomen, Kuarangi and Srima. In the early medieval period (6<sup>th</sup>-7<sup>th</sup> cent. A.D.), some portions of the railing had been consecrated. The pillars have sculptured panels and medallions representing themes from Jataka stories, life –events of Lord Buddha, zodiac signs, folk scenes etc. Some of the pillars also bear inscription. The carvings are amongst the earliest examples of Buddhist art.

Nowadays, a railing stands surrounding the Temple, a cement copy of the original.

## **Seven places of Meditation**

### **Bodhi Pallanka (The Place of Enlightenment)**

Prince Siddhartha attained Buddhahood (full enlightenment) in the year 623 B.C. on the Vaisakha full-moon day sitting under the peepul tree. He meditated the first week under this Bodhi Tree and spent other six weeks in six other places in the Temple premises.

### **Animesa locana (The Place of Unwinking Gazing)**

After attaining enlightenment, the Buddha spent the second week in meditation here gazing unwinking at the Bodhi tree. There is one caitya (shrine) dedicated to this event and it is located north-east of the Temple. There is a different opinion about this shrine. In about 11<sup>th</sup> century, this Spired Shrine was built to house three statues of Tara and one of Avalokitesvara, the bodhisattva of compassion. The statue of Avalokitesvara with a lion beside him can be seen in the shrine.

### **Cankamana (Cloister Walk)**

The Buddha spent the third week here walking up and down in meditation. On the platform, lotuses indicate the places where the Lord's feet rested while walking. It is located to the north of the Temple.

### **Ratanaghara (The Place of Basic Contemplation)**

This is a small roofless shrine which is situated in the north-west corner of the Mahabodhi Temple and is known as 'Ratanaghara' or the Jewel house. The Buddha spent the fourth week here in meditation reflecting on the Patthana or the Law of Dependent Origination. While he sat here in deep contemplation the six rays of blue, yellow, red, white, orange and a combination of all these colours together forming the sixth colour emanated from his body. The colours are used in the Buddhist flag.

### **Ajapala Nigrodha tree (Banyan Tree)**

The Buddha spent the fifth week under this tree in meditation after enlightenment. The site is situated in front of the Temple, a little away from the last step of the eastern gate. Here he replied to a Brahmana that only by one's deeds one becomes a brahmana, not by birth.

### **Mucalinda Lake (The Abode of Snake King)**

The Buddha spent the sixth week in meditation here. While he was meditating severe thunder storm broke out. To protect him from the violent wind and rain, the

snake king of the lake 'Mucalinda' came out of his abode and encircling the body of the Buddha several times, held his hood over him.

### **Rajayatana Tree (A kind of Forest Tree)**

It is under this tree the Buddha spent the seventh week in meditation. At the end of meditation, two merchants from Burma, Tapassu and Bhallika offered rice cake and honey to the Buddha and took refuge- *Buddham Saranam Gacchami, Dhammam Saranam Gacchami*. Sangha was not founded then. They were the first lay devotees in the Buddhist world. They took some hairs from the Buddha to be worshipped in their country. According to the Burmese tradition, the hairs are preserved in the famous Shwedagon Pagoda of Burma.

### **Buddhapada (Foot Prints of the Buddha)**

There is a large round hemispherical stone with a pair of symbolic Buddha footprints carved on it. In the Buddhavamsa, the feet of the Buddha are said to have been marked each by the four symbols of vardhamana, wheel, umbrella and flag. An inscription with a date equivalent to 1308 is carved on the side of the stone.

### **Stone Pillar**

King Asoka is known to have erected a great pillar of stone with an elephant capital at Bodh Gaya but this monument disappeared centuries ago. The present pillar originally stood next to Sujata's stupa and was taken to Gaya in the 1820s then re-erected inside the Temple premises in the year 1956.

### **Bodhgaya Temple Management Committee**

A wandering Saivite Hindu monk named Mahant Ghamand Giri settled down near the deserted Mahabodhi Temple in the year 1590 and began to worship the Buddha statues as Hindu gods. The swami's successors became very powerful and wealthy and began to look upon the Mahabodhi Temple as their private property.

In 1877, the Burmese delegation could not do anything regarding restoration of the Temple. Finally, with the insistence of Sir A. Cunningham, the then Director General of Archaeological Survey, the govt. did the job at a total cost of Rs.100,000.

In 1891, a young Sri Lankan named Anagarika Dharmapala, came to Bodh Gaya to worship the place but shocked to see the dilapidated situation of the Temple.

He conceived the idea of restoring Bodh Gaya to its former glory. This immediately put Dharmapala on a collision course with the Mahant and his minions.

In 1949, mainly due to the efforts of the Maha Bodhi Society, the organization Dharmapala established, the Bodh Gaya Act was passed, making provision for the setting up of a Committee of five Hindus and four Buddhists to manage the affairs of the Temple.

### **Daily puja**

At 5.00 am, the door of the Mahabodhi Mahavihara opens till 9.00 at night. At 10.00 am, 'kheer' is offered to the Buddha in the main shrine in commemoration of the great upasika Sujata.

At 5.30 in the morning and at 6.00 in the evening, the monks offer Buddha Puja, sutta chanting and meditation.

The 'civara'(robe) of the Buddha is offered by the devotees. There is no fixed time for offering the civara. Whenever any devotee offers a civara, the monk-in-charge puts it on the image. The colour of the robe should be yellow or its shades.

We went to document some of the places related to the life of the Buddha around Bodh Gaya.

### **Buddha Kusa Grass Temple**

There is a small temple built besides the river Neranjana in the Bakrou village. It is called the Kusa Grass Temple.

It is told that when Siddhartha was coming from Senani village or Sujata village, he took shelter here for a little time. A divine power in disguise of an old poor Brahmin appeared and presented Siddhartha a bundle of 'kusa' (a type of sacred grass). Siddhartha took up the grass and went to Bodh Gaya. He spread the bundle of grass under the Bodhi Tree and attained enlightenment. Then he became the Buddha.

### **Gayasisa**

After teaching his first two discourses at Sarnath, the Buddha returned to Bodh Gaya where Gaya Kassapa, Nadi Kassapa and Uruvela Kassapa and their one thousand followers became his disciples. In this place, the Buddha taught his third discourse, the famous Fire Sermon or *Adityapariyaya Sutta*.

When Hiuen Tsang visited the hill, he saw a stupa on it that had been built by King Asoka. Pilgrims were still coming to this place till 16th century.

Buddhaghosa says that the hill's original name was Gajasisa, 'Elephant's Head' because of its resemblance to a crouching elephant.

The hill is now called Brahmayoni and is considered sacred to the Hindus.

### **Pragbodhi Caves (Dungeshwari Hills)**

The hill is situated about 3 miles to the north-east of Bodh Gaya on the eastern bank of the river Phalgu. The hill had been identified by Sir Cunningham with the Pragbodhi mountain of the Buddhist tradition. Here the Buddha spent six years with severe austerity before he proceeded to Uruvela.

At present, there is a small temple that is maintained by the Tibetan monks and just above the temple there is a cave which sheltered the Siddhartha during his stay there.

### **Dharmaranya Vedi/ Lo Tu Kawa**

According to the Mahayana sect, Siddhartha came here and meditated for six years. In Tibetan Lo means year, Tu is six and Kawa denotes meditation.

### **Bakrour/Senani Village**

Here is a banyan tree under which Sujata is to be believed to offer milk-rice to Siddhartha.

Adjacent to this place, there is a temple named 'Matangarapi', a spot where Hindus come and offer 'pindadana'.

### **Sujata Garh**

The Excavation Branch of the Archaeological Survey of India undertook excavation at the ancient site of Bakrour (Sujata-kuti), near Bodh Gaya, located in the right bank of the river Neranjana.

The stupa made out of brick was constructed to commemorate the residence of Sujata. It has been established through excavations which yielded an inscription of 8th-9th cent. A.D. reading as 'Devapala Rajasya Sujata Griha'. Several plaques of the Buddha, made probably of plaster and surprisingly light in weight, were found near the damaged top of the stupa.

The excavation exposed the double terraced circular stupa with ayakas in cardinal directions. It was constructed in three phases from Gupta to Pala period. There was a wooden railing around the Pradakshina Path at the ground level.



The entire structure was originally plastered with lime. Some of the antiquities unearthed during excavations are displayed in Bodh Gaya Museum.

## **SECTION 2**

### **“BENEATH THE SACRED BODHI TREE: GURUKUL AND BUDDHIST CHANTING TRADITION”: AN INTERACTIVE SESSION**

#### **An interactive session on Feb.11th, 2008 in collaboration with the Maha Bodhi Society of India and Indira Gandhi National Centre for the Arts, Ministry of Culture, Govt. of India**

On 11th February, 2008, the Maha Bodhi Society of India (MBSI) organized an interactive session “Beneath the Sacred Bodhi Tree: Gurukul and Buddhist chanting tradition” in collaboration with Indira Gandhi National Centre for the Arts (IGNCA), New Delhi.

The session commenced with the chanting of Buddha Vandana by Mr. Kiran Lama, Secretary, Daijokyo Buddhist Temple, Bodh Gaya.

Dr. Kailash Prasad, member, governing body, MBSI gave a welcoming address on the perspective of Buddhist oral tradition.

On behalf of IGNCA, Dr. Gautam Chatterjee, Research Associate & Script Writer (Media Centre) paid his veneration to the Buddhist Order and told that he was blessed and honoured in participating this occasion under the Sacred Bodhi Tree. He spoke about the objective, purpose and necessity of documenting audio-visually the celebration of Tipitaka chanting on behalf of the IGNCA and also welcomed the members from different countries to co-operate in this regard with their learned inputs.

Dr. Sanghamitra Basu, Coordinator, Publication, National Mission for Manuscripts, IGNCA read a paper on the history of Buddhist oral tradition as well as the textual tradition found from time to time. She highlighted on the languages of the Theravada tradition also.

Dhamma Society, Thailand has taken an initiative to publish Tipitaka in Roman script so to understand the phonetics of Pali properly. In this regard, they have already printed the Tipitaka under the World Tipitaka Project. It uses the international standard of diacritical marks. There is also e-Tipitaka service to guide how to use this Tipitaka properly. A web service is also available regarding this.

Prof. Toshiichi Endo, Professor in Pali and Buddhist Studies, Univ. of Kelaniya, Sri Lanka and also a member of Pali Tipitaka Project explained how this oral wisdom is being transferred from generations to generations in a monastery. He referred the first textual documentation occurred in the 1st cent. B.C. during the Fourth Buddhist Council held in Sri Lanka. Also, the ‘banaka’ tradition of Sri Lanka has been referred by him.

Prof. Kanchana Ngorungsi, Prof. of Linguistics and also a member of Dhamma Society shared her experience of working six years in completing the Roman scripted Tipitaka.

The venerable monks from different countries were invited to talk about the oral tradition existing in their respective countries.

Ven. Dr. M. Dhammajothi Thero, Senior Lecturer, Dept. of Buddhist Studies, Univ. of Colombo, Sri Lanka focused on the rich oral tradition of Sri Lanka. Though Mangala Sutta, Ratana Sutta and Karaniya Metta Sutta are chanted regularly in every monastery and almost in every occasion, there are special ‘pidith’ chanting of 33 hours. Nowadays, during one night, the ‘paritta’ suttas are chanted. These suttas are mainly ‘protective’ in nature and also used in a healing cause.

There are Pali texts (e.g. Uttodaya) from where the monks can learn the proper pronunciation or different rhythm pattern (tistup, anustup) and apply in their chanting as there is no fixed pattern of chanting them. The monk students take lessons following their teacher.

But, of course, there is a big difference in chanting the discourses like Majjhima Nikaya suttas and the ‘paritta’ suttas. The style is quite different.

The beauty of the Sri Lankan chanting lies in their proper pronunciation of Pali and melodious and rhythmically balanced chanting.

Ven. Pragyadip Bhikkhu, Treasurer, All India Bhikkhu Sangha, told about the lost tradition of India, the birth-land of Buddhism. Now, the Indian monks are mostly trained in Sri Lanka. In the north-eastern part of the country, e.g. Arunachal, Tripura, Meghalaya-where the Buddhist population is much more, have preserved their own tradition and one can find the Burmese influence in their chanting style.

At the same time, he has told about the oral tradition in Theravada Buddhism. But, India as a vast, multi-lingual, multi-cultural country cannot have a particular

tradition. The chanting of Mahayana sect is also very popular and exists in several parts of the country.

There is a small pocket in the eastern – most part of Bengal, Chittagong Hill Tracts, which now lies in Bangladesh. The Buddhism flourished there once and still the Bengali Buddhists have kept their tradition alive.

Geographically, the place is situated adjacent to Arakan, now in Myanmar.

Ven. Dr. Varasambodhi Bhikkhu, Secretary, International Meditation Centre, Bodh Gaya represented Bangladesh.

It is interesting to note that though Burma influenced much on the revival of Buddhism in Bangladesh, the monks follow the Sri Lankan style of chanting tradition.

The south-east Asian countries like Cambodia, Laos and Thailand have originated a different style of chanting. They have Tipitaka written in their own script. The local belief system and culture have incorporated the oral tradition from generation to generation.

Ven. P. Metta Thero, High Priest, Cambodian Temple, Bodh Gaya, highlighted the pronunciation of Pali in his demonstration. He clearly indicated the difference of Pali pronunciation of the monks from Indian sub-continent and from his country, which sounds very different.

Ven. Kamma Pannavicit Bhikkhu of Laos gave his important views on oral tradition prevailing in Laos monasteries.

Ven. Sujato Thero from Australia added colour in this interactive session. An Australian by birth, Ven. Sujato has been trained in Pali and both in Thai and Sri Lankan tradition of chanting. With the increasing number of monks of Theravada tradition in Australia, they hold workshops and seminars on all aspects of Buddhism.

In Nepal, we find that Mahayana school of Buddhism flourished much. But, still, there was an effort by existing Nepalese Theravadin monks to keep their tradition alive. Now, a good number of monks are being trained mainly in Sri Lanka and they follow the Sri Lankan chanting system.

Ven. Dhammasobhan Bhikkhu, Secretary, All Nepal Bhikkhu Sangha has conveyed this information to us.

At the end, Dr. Sanghamitra Basu summed up the views of the venerable monks of different countries.

This interactive session worked as a prelude of the Tipitaka chanting ceremony and opened eye towards an analytical approach of the oral tradition as well as the textual tradition which go hand in hand. The unknown details inside the tradition was exposed and the organizers may be given credit for this noble work.

### **SECTION 3**

#### **INAUGURATION OF THE 3<sup>RD</sup> ANNUAL PALI TIPITAKA CHANTING CEREMONY AT BODH GAYA ON 12<sup>TH</sup> FEB. 2008**

The opening ceremony of the 3<sup>rd</sup> annual Pali Tipitaka chanting in Bodh Gaya commenced with a colourful procession of the venerable monks and lay devotees from different countries showing their own cultural exposition. The procession proceeded to the Mahabodhi Mahavihara and assembled under the Sacred Bodhi Tree.

The ceremonial lamps were lighted by His Holiness Ven. Dr. Rastrapal Mahathera of the Supreme Sangha Council of India, President, International Meditation Centre, Bodh Gaya; H.H. Ven. Dharmasen Mahasthavir, Sangharaj of Bangladesh Supreme Buddhist Council; Most Ven. Satyapriya Mahasthavir, President of Sangha Council of Bangladesh; Most Ven. S. Dhammapala Mahathera, Sanghanayaka of Bangladesh Bouddha Mahasabha; Phra Dhammasiddhinayaka, Official Secretary of H.H. Somdet Phra Buddhacariya, Acting Deputy of His Holiness, Somdet Phrayanasanvor, the Supreme Patriarch of Thailand; H.H. Ven. Somdej Phra Buddachan, Wat Saket/The Golden Mountain Buddhist Monastery, The President of the Senior Committee Acting H.H. The Supreme Patriarch of Thailand; Chief Priest, Tapovana Temple, Sri Lanka; Sangharaja of Cambodia and Sangharaja of Laos.

Ven. P.Seewalee Thero, Dy. Gen. Secy., MBSI and in-charge, Buddhagaya Centre of the Society welcomed the senior venerable monks by offering 'khada'.

The 'khadas' were offered to Major Suradhaj Bunnag, Prof. Kanchana Ngorungsi, Mr. Junichi Konichi, Prof. Toshiichi Endo- members of Dhamma Society, Thailand; Mrs. Milina Sumatipala, Mr. Jagat Sumatipala of Dhhammaduta Foundation, Sri Lanka; Mrs. Wongmo Dixey of Light of Buddhadharma Foundation International and to Dr. Gautam Chatterjee of Indira Gandhi National Centre for the Arts.

600 sets of special edition of the Holy Majjhima Nikaya in Roman-script chanting version printing were gifted to the MBSI to distribute among the monks in memory of the late HRH Princess Galyani Vadhana.

A special dedication of merits towards HRH Princess was read out by Prof. Kanchana Ngorungsi which was translated by Dr. Kailash Prasad.

Ven. Dr. D. Rewatha Thero, Gen. Secy., MBSI accepted the Dhamma gifts from the Dhamma Society.

Major Suradhaj Bunnag, Chancellor, Dhamma Society and President, World Tipitaka Project made aware the reasons behind this kind of publication.

Mr. Jagat Sumatipala, President, All Ceylon Buddhist Congress presented the Holy Tipitaka in Sinhalese version to MBSI.

The speeches delivered on this occasion by Ven. Dr. D. Rewatha Thero, Gen. Secy., MBSI, Ven. P. Seewalee Thero, Dy. Gen. Secy., MBSI, Mr. Rai Madan Kishore, Addl. Dist. Magistrate, Gaya on behalf of Bodh Gaya Temple Management Committee, Mr. Mahendra Singh, Spl. Secy., Finance Deptt., Govt. of U.P. on behalf of Indian Buddhist community.

The Blessings were showered by His Holiness Ven. Dr. Rastrapal Mahathera of the Supreme Sangha Council of India, President, International Meditation Centre, Bodh Gaya.

The significance of Sutta Pitaka and Vinaya Pitaka were discoursed in precise by Most Ven. Dr. K. Mahinda Sangha Rakkhita Thero, Abbot, Kelaniya Temple, Colombo, The Head of Pali and Buddhist Studies, Kelaniya University and Most Ven. Phra Suthivorayan, Vice Chancellor of Mahachula Univ., Bangkok, Thailand respectively.

Ven. K. Gnanananda Thero, the Precept Master of Pali chanting gave the discourse.

Vote of thanks was given by Mrs. Wongmo Dixey, Chief Executive, Light of Buddhadharma Foundation International.

At the end of the ceremony, Jayamangala Gatha and Dhammacakka Pavattana Sutta were chanted by the monks.

The ceremony concluded with the peace prayer followed by candle light procession around the Mahabodhi Mahavihara.

## **SECTION 4**

### **CHANTING OF MAJJHIMA NIKAYA**

Three months after the passing of Gotama Buddha, according to the scriptures, the First Council was held at Rajagaha by some of his disciples who had attained Arahantship (Enlightenment).

At this point, Theravada tradition maintains that no conflict about what the Buddha taught is to have occurred, and the teachings were divided into various parts and each was assigned to an elder and his pupils to commit to memory.

The Council was held under the chairmanship of Mahakassapa where Bhadanta Upali recited the ‘Vinaya’, i.e., the monastic rules and Bhadanta Ananda recited the ‘Dhamma’, the discourses.

In the 3<sup>rd</sup> cent. B.C., Theravadin sources state that a Third Council was convened under the patronage of Emperor Asoka, but no mention of this Council is found in other sources- the Wikipedia Encyclopedia.

Though there are debates whether this Council can be counted or not in the history, it is generally accepted that one or several disputes occurred during Asoka’s reign, involving both doctrinal and vinaya matters.

The chairman of the Council, Moggaliputta Tissa, compiled a book named ‘Kathavatthu’, which was meant to refute these arguments. The Council sided with the Moggaliputta and his version of Buddhism as orthodox. It was then adopted by Emperor Asoka as his empire’s official religion.

Tradition mostly says Buddhism split into 18 schools but unfortunately, with the exception of the Theravada, none of early these schools survived beyond the late medieval period, though a considerable amount of the canonical literature of some of these schools has survived.

The version of the scriptures that had been established at the Third Council, including the vinaya, sutta and the abhidhamma- collectively known as Tripitaka was taken to Sri Lanka by Ven. Mahinda. It was then written in the 1<sup>st</sup> cent. B.C. in the Fourth Council in the Pali language.

### **Tripitaka or Tipitaka**

Tripitaka (Sanskrit) or Tipitaka (Pali) is the formal term for Buddhist canon of scriptures. Many different versions of the canon have existed throughout the Buddhist world, containing an enormous variety of texts. The oldest and most widely known

version is the Pali canon of the Theravada school. In the Mahayana, a mixed attitude to the term 'Tripitaka' developed.

The Tipitaka writings which were originally memorized and recited orally by disciples, fall into three general categories and are traditionally classified in three baskets (tri-pitaka).

1. **Vinaya Pitaka**- the Basket of Discipline or the Code of Ethics to be obeyed by monks and nuns. It is recited by Bhadanta Upali. These were invented in a day-to-day basis as the Buddha encountered various behaviour problems with the monks.
2. **Sutta Pitaka**- literally the Basket of Threads or the Basket of Discourses recited by Bhadanta Ananda. It consists primarily of accounts of the Buddha's teachings. It has numerous sub-divisions, viz., Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya, Anguttara Nikaya and Khuddaka Nikaya. The Sutta Pitaka contains more than 10,000 suttas.
3. **Abhidhamma Pitaka**- the Basket of higher knowledge or special teachings recited by Bhadanta Mahakassapa. It consists of seven books. The Abhidhamma Pitaka is a collection of miscellaneous writings including songs, poetry and stories of the Buddha and his past lives. Its primary subjects are Buddhist philosophy and psychology.

The Abhidhamma Pitaka is believed to be a later addition to the first two pitakas, which, in the opinion of many scholars, were the only two pitakas at the time of the First Buddhist Council. The Pali Abhidhamma is not recognized outside the Theravada school.

### **Majjhima Nikaya**

Majjhima Nikaya is the second book of the Sutta Pitaka. It is known as the 'Middle Collection' or the collection of discourses of medium length, compared with the longer suttas of the Digha Nikaya which proceeds it, and the shorter suttas of Samyutta and Anguttara Nikayas.

### **Structure**

Majjhima Nikaya is divided into three parts each consisting of 50 suttas (*pannasas*). The Pali Text Society edition contains 152 suttas, the third book containing two suttas in excess of fifty.

Within each part, the suttas are further grouped into chapters or divisions (*vagga*) of ten suttas each, the next to the last division containing twelve suttas.

The names of these divisions are often derived from the title of the opening sutta, though a partial exception is the Middle Fifty, where the division titles usually refer to the principal type of interlocutor in each of the suttas they contain.

The entire system of classification appears to have been devised more for the purpose of convenience than because of any essential homogeneity of subject matter in the suttas comprised under a single division.

Following is the structure of Majjhima Nikaya:

### **Part I (Mulapannasapali)**

#### **I. Mulapariyavagga**

1. Mulapariyaya sutta
2. Sabbasava sutta
3. Dhammadayada sutta
4. Bhayabherava sutta
5. Anangana sutta
6. Akankheyya sutta
7. Vatthupama sutta
8. Sallekha sutta
9. Sammaditthi sutta
10. Satipatthana sutta

#### **II. Sihanadavagga**

11. Culasihanada sutta
12. Mahasihanada sutta
13. Mahadukkhakkhandha sutta
14. Culadukkhakkhandha sutta
15. Anumana sutta
16. Cetokhila sutta
17. Vanapattha sutta
18. Madhupindika sutta
19. Dvedhavitakka sutta
20. Vitakkasanthana sutta

#### **III. Tatiyavagga or Opammavagga**

21. Kakacupama sutta
22. Alagaddupama sutta



- 23.Vammika sutta
- 24.Rathavinita sutta
- 25.Nivapa sutta
- 26.Ariyapariyesana sutta
- 27.Culahatthipadopama sutta
- 28.Mahahatthipadopama sutta
- 29.Mahasaropama sutta
- 30.Culasaropama sutta

#### **IV. Mahayamakavagga**

- 31.Culagosinga sutta
- 32.Mahagosinga sutta
- 33.Mahagopalaka sutta
- 34.Culagopalaka sutta
- 35.Culasaccaka sutta
- 36.Mahasaccaka sutta
- 37.Culatanhasankhaya sutta
- 38.Mahatanhasankhaya sutta
- 39.Maha-assapura sutta
- 40.Cula-assapura sutta

#### **V. Culayamakavagga**

- 41.Saleyyaka sutta
- 42.Veranjaka sutta
- 43.Mahavedalla sutta
- 44.Culavedalla sutta
- 45.Culadhammasamadana sutta
- 46.Mahadhammasamadana sutta
- 47.Vimamsaka sutta
- 48.Kosambiya sutta
- 49.Brahmanimantanika sutta
- 50.Maratajjaniya sutta

## **Part II (Majjhimapannasapali)**

### **I. Gahapativagga**

- 51.Kandaraka sutta
- 52.Atthakanagara sutta
- 53.Sekha sutta
- 54.Potaliya sutta
- 55.Jivaka sutta
- 56.Upali sutta
- 57.Kukkuravatika sutta
- 58.Abhayarajakumara sutta
- 59.Bahuvedaniya sutta
- 60.Apannaka sutta

### **II. Bhikkhuvagga**

- 61.Ambalatthikarahulovada sutta
- 62.Maharahulovada sutta
- 63.Culamalukya sutta
- 64.Mahamalukya sutta
- 65.Bhaddali sutta
- 66.Latukikopama sutta
- 67.Catuma sutta
- 68.Nalakapana sutta
- 69.Gulissani/Goliyani sutta
- 70.Kitagiri sutta

### **III. Paribbajakavagga**

- 71.Tevijjavacchagotta sutta
- 72.Aggivacchagotta sutta
- 73.Mahavacchagotta sutta
- 74.Dighanakha sutta
- 75.Magandiya sutta
- 76.Sandaka sutta
- 77.Mahasakuludayi sutta
- 78.Samanamandika sutta
- 79.Culasakuludayi sutta

80.Vekhanassa sutta

#### **IV. Rajavagga**

81.Ghatikara sutta

82.Ratthapala sutta

83.Maghadeva sutta

84.Madhura sutta

85.Bodhirajakumara sutta

86.Angulimala sutta

87.Piyajatika sutta

88.Bahitika sutta

89.Dhammacetiya sutta

90.Kannakatthala sutta

#### **V. Brahmanavagga**

91.Brahmayu sutta

92.Sela sutta

93.Assalayana sutta

94.Ghotamukha sutta

95.Canki sutta :

96.Esukari sutta

97.Dhananjani sutta

98.Vasettha sutta

99.Subha sutta

100.Sangarava sutta

### **Part III (Uparipannasapali)**

#### **I. Devadahavagga**

101.Devadaha sutta

102.Pancattaya sutta

103.Kinti sutta

104.Samagama sutta

105.Sunakkhatta sutta

106.Anenjasappaya sutta

107.Ganakamoggallana sutta

108.Gopakamoggallana sutta

109.Mahapunnama sutta

110.Culapunnama sutta

## **II. Anupadavagga**

111.Anupada sutta

112.Chabbisodhana sutta

113.Sappurisa sutta

114.Sevitabbasevitabba sutta

115.Bahudhatuka sutta

116.Isigili sutta

117.Mahacattarisaka sutta

118.Anapanasati sutta

119.Kayagatasati sutta

120.Sankharupapatti sutta

## **III. Sunnatavagga**

121.Culasunnata sutta

122.Mahasunnata sutta

123.Acchariya- abbhuta sutta

124.Bakkula sutta

125.Dantabhumi sutta

126.Bhumija sutta

127.Anuruddha sutta

128.Upakkilesa sutta

129.Balapandita sutta

130.Devaduta sutta

## **IV. Vibhangavagga**

131.Bhaddekaratta sutta

132.Anandabhaddekaratta sutta

133.Mahakaccanabhaddekaratta sutta

134.Lomasakangiyabhaddekaratta sutta

135.Culakammavibhanga sutta

136.Mahakammavibhanga sutta

137.Salayatanavibhanga sutta

138.Uddesavibhanga sutta

- 139.Aranavibhanga sutta
- 140.Dhatuvibhanga sutta
- 141.Saccavibhanga sutta
- 142.Dakkhnavibhanga sutta

**V. Salayatana vagga**

- 143.Anathapindikovada sutta
- 144.Channovada sutta
- 145.Punnovada sutta
- 146.Nandakovada sutta
- 147.Cularahulovada sutta
- 148.Chachakka sutta
- 149.Mahasalayatanika sutta
- 150.Nagaravindeyya sutta
- 151.Pindapataparisuddhi sutta
- 152.Indriyabhavana sutta

**Content, character and format**

The Majjhima Nikaya is the collection that combines the richest variety of contextual settings with the deepest and most comprehensive collection of the Buddha's teachings and this distinguishes Majjhima from the others.

Like the Digha Nikaya, the Majjhima is replete with drama and narrative without much imaginative exaggeration and profusion of legend. Like the Samyutta Nikaya, it contains some of the profoundest discourses in the Canon where radical insights of the Buddha into the nature of existence is explored. Like the Anguttara Nikaya, Majjhima covers a wide range of topics of practical applicability.

But in contrast of these two Nikayas, the Majjhima sets forth not only a form of short, self-contained utterances, but exhibits the Buddha's resplendence of wisdom, his skill in adapting his teachings to the needs of his interlocutors, his wit and gentle humour, his majestic sublimity and his compassionate humanity.

The greatest number of discourses of the Majjhima Nikaya are addressed to the bhikkhus as he is the Head of the Order. At the same time, we see that the Buddha is engaged in conversation with people from various strata of the then Indian society-

the kings and princes, the Brahmins and ascetics , simple villagers, erudite philosophers, the earnest seekers and vain disputants.

In the Majjhima Nikaya, we see that it is not the Buddha alone who appears in the role of teacher. The accomplished disciples he produced are also introduced in this work.

Ven. Sariputta, the General of the Dhamma had spoken 9 discourses. Three of them have become basic texts for the study of Buddhist doctrine. The Ven. Ananda, the Buddha's personal attendant during last 25 years of his life, delivers 7 suttas and participates in many. Four suttas are spoken by the Ven. Maha Kaccana, who excelled in elaborating upon brief sayings of the Master, and two by Ven. Maha Moggallana.

There is a dialogue between the Ven. Sariputta and Ven. Punna Mantaniputta. Scholars say that the stages of purification which have been explored through their conversation, has formed the outline for Acariya Buddhaghosa's Vissuddhimagga.

Another dialogue introduces the bhikkhuni Dhammadinna.

The formats of the suttas are also highly variegated. The majority of these are in the form of discourses. A few among these are delivered in a series of instructional propositions or guidelines to practice, but most of them are adorned with striking similes and parables which impress deeply upon the mind.

Some of the suttas unfold in dialogue and discussion, and in some, the dramatic or narrative element predominates, e.g., Angulimala Sutta (no.86) or the story of Ratthapala (no.82).

Several suttas center upon debate and these highlight the Buddha's wit and delicate sense of irony as well as his dialectical skills.

The Majjhima Nikaya also gives us the fullest canonical account of the Master's early life as a Bodhisattva, a seeker of enlightenment. It shares the miraculous story of his conception and birth and about his great renunciation.

It tells his discipleship under two accomplished meditation teachers of that time, his mastery of their systems and his consequent disillusionment.

Majjhima also tells us his hard ascetic practices during six years and then his attainment of enlightenment.

It takes us past the enlightenment to the decision to teach and the instruction of his first disciples.

A commentarial text shows the Buddha's daily schedule which is divided between periods of instructing the bhikkhus, giving discourses to the laity and secluded meditation or in the attainment of great compassion.

The day's single meal was always taken in the forenoon, either received by invitation or collected on alms food and his sleep was restricted to a few hours at night, except in the summer, when he rested briefly during noon.

The annual routine depended on the Indian climate- a cold season from November to February, a hot season from March to June and a rainy season during July and October.

The suttas also exposed what were the places the Buddha travelled or resided specially during rain retreats.

Overall, the suttas of Majjhima Nikaya throw light not only on the life of the Buddha and his disciples, but also on such subjects as Brahmin sacrifices, various forms of asceticism, the relation of the Buddha to the Jains and other sects and the social and political conditions prevailing at that time.

The Four Noble Truths of the Buddhism, the doctrine of form and action, refutation of the soul theory, different modes of meditation etc. are discussed in the Majjhima Nikaya.

### **Chanting tradition**

Chanting the discourses of Majjhima Nikaya is not a regular phenomenon in the Buddhist monasteries. Though in the monastic education, the samaneras and bhikkhus learn all the Nikayas and suttas of the Pali canon, but these discourses are not for regular chanting.

There is no hard and fast rule in chanting the discourses. But, traditionally, as we have found that there is a big difference in the style of chanting between the discourses and the 'paritta' suttas. The 'paritta' suttas are chanted regularly in the temples while worshipping or during other social customs. The 'paritta' suttas are mainly protective in nature, sometimes it functions as the healer.

While the discourse of the Majjhima are mostly in dialogues thus composed in prose pattern, the 'paritta' suttas are composed mainly in verses. One can go through the Pali texts for proper pronunciation or rhythm pattern in chanting the verses.

In some of the suttas in Majjhima Nikaya, we find beautiful compositions of verses. The style of chanting varies definitely from the prose portion of the suttas.

It is noteworthy that Satipatthana Sutta, Isigili Sutta and Angulimala Sutta of the Majjhima Nikaya are chanted as ‘paritta’ suttas. Satipatthana is chanted for a dying person. Angulimala sutta is believed to give relief the labour pain of a pregnant lady. The Isigili sutta is commonly chanted for the protection from the evils in the whole night ‘pidith’ chanting, specially in Sri Lanka. It is interesting to note that these suttas are chanted as an abridged version when they are used as ‘paritta’ suttas.

The essence and summary of 152 suttas of Majjhima Nikaya are given in the next section with a brief excerpt of Pali sutta in roman script in the beginning.

## **SECTION 5**

### **THE ESSENCE OF THE SUTTAS OF MAJJHIMA NIKAYA**

#### **PART I**

#### **MULAPANNASAPALI**

#### **( THE ROOT FIFTY DISCOURSES )**

#### **I. MULAPARIYAYAVAGGA**

#### **( THE DIVISION OF THE DISCOURSE ON THE ROOT )**

#### **1. MULAPARIYAYA SUTTA : THE ROOT OF ALL THINGS**

EVAM ME SUTAM – EKAM SAMAYAM BHAGAVA UKKATTHAYAM  
VIHARATI SUBHGAVANE SALARAJAMULE.....

IDAMAVOCA BHAGAVA. NA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The Majjhima Nikaya begins with the Mulapariyaya Sutta which was delivered by the Buddha in Ukkattha in the Subhaga Grove at the root of a Sala tree.

The Majjhima Nikaya Atthakatha (hereafter will be mentioned as MA) or *Papancasudam* explains that the Blessed One delivered this sutta to dispel the doubts arisen in five hundred bhikkhus on His teachings. These bhikkhus were formerly Brahmins learned in Vedic literature. The Buddha’s deliberations may have been intended to challenge their Brahmanic views.



The sutta is proclaimed to be one of the deepest and most difficult suttas in Pali Canon striking the keynote of the entire doctrine of Buddhism (sabbadhamma mulapariyaya).

The popular aspect of this important discourse is found in the narrative of Mulapariyaya Jataka.

The Blessed One said this:

“Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, perceives earth as earth. Having perceived earth as earth, he conceives (himself as) earth, he conceives (himself) in earth, he conceives (himself apart) from earth, he conceives earth to be ‘mine’, he delights in earth. Why is that? Because he has not fully understood it, I say.”

So, too, he perceives water as water, fire as fire, air as air.

In just the same way originate his ideas about-

- i. bhuta (beings) [MA says that ‘beings’ here signifies only living beings below the heaven of the Four Great Kings, the lowest of the sense-sphere heavens, the higher grades of living beings are covered by the terms to follow.]
- ii. gods [MA says the gods of the six-sense-sphere heavenly worlds]
- iii. Pajapati [According to MA, here is a name for Mara because he is the ruler of this ‘generation’ of living beings].
- iv. Brahma [Here Mahabrahma, the first deity to be born at the beginning of a new cosmic cycle and whose lifespan lasts for the entire cycle].
- v. Abhassara deities (gods of Streaming Radiance)
- vi. Subhakinna Deities (gods of Refulgent Glory)
- vii. Vehapphala deities (gods of Great Fruit)
- viii. Abhibhu (overlord)
- ix. Base of infinite space
- x. Base of infinite consciousness
- xi. Base of nothingness
- xii. Base of neither-perception-nor-non-perception
- xiii. What is seen
- xiv. What is heard
- xv. What is sensed

- xvi. What is cognized
- xvii. Unity (ekatta)
- xviii. Diversity (nanatta)
- xix. All
- xx. Nibbana

Then the Buddha tells about the disciple in higher training, 'sekha' who is still under training and has reached any of the three lower planes of sanctity- stream-entry, once-returning or non-returning and not yet won Arahantship, the supreme security from bondage.

Buddha says that a bhikkhu who is in higher training directly knows earth as earth and he should not conceive himself as earth, in the earth, apart from earth, should not think earth as 'mine' and should not delight in earth. Because he must bring himself to comprehend it.

Here follows the same about water, fire and etc.

Then the Buddha tells about the Arahant, with taints no more, who has lived the holy life, whose task is done, laid down the burden, reached his own goal, whose bonds to life are no more and has found Final Deliverance.

He has eradicated three unwholesome roots- lust (or greed), hate and delusion. He is not merely without these unwholesome states but has destroyed it at the most fundamental level.

An arahant too recognizes earth as earth but conceives no ideas of earth, in earth, from earth, my earth, he does not delight in earth. Because he has come to comprehend it.

So, too, he recognizes water as water and rest of the elements mentioned earlier.

Finally, the Blessed One tells about the Tathagata. He is accomplished and fully enlightened directly knows earth as earth. He does not conceive himself as earth, an earth, from earth, my earth, he does not delight in earth. Because he has understood that delight is the root of suffering, and when there is birth, there is decay. Tathagata has awakened to supreme full enlightenment.

So, too, he directly knows water, fire, air and rest of the factors mentioned earlier.

But those bhikkhus did not delight in the Blessed One's words.

MA tells us that the bhikkhus were so adhered by their own views, they could not get through the discourse in deep. The pride in them humbled when the Buddha expounded to these bhikkhus the Gotamaka Sutta (Anguttara Nikaya) at a later time.

**Summary:**

*In this sutta, the Buddha analyses the cognitive processes of four types of individuals: the untaught ordinary person, the disciple in higher training, the arahant and the Tathagata.*

*He has critically surveyed the real position of contemporary systems of philosophy and belief. This sutta touches on the soul theory. An idea of Nibbana can be gathered fairly from this sutta.*

*It further informs us that the greatly learned disciples of the Buddha knew Pajapati, Brahma, Abhassara gods and etc.*

**2. SABBASAVA SUTTA : ALL THE TAINTS**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

He teaches the bhikkhus seven methods for restraining and abandoning taints (asavas), which according to him, the fundamental desecrations of bondage of birth and death cycle.

MA explains that restraint is fivefold: through virtue, mindfulness, knowledge, energy and patience.

The Buddha says wise attention does not arise taints. Taints are to be got rid of (i) some by seeing, (ii) some by restraint, (iii) some by use, (iv) some by endurance, (v) some by avoidance, (vi) some by removal and (vii) others by development.

**Taints to be abandoned by seeing (Dassana pahatabbasava)**

According to the Buddha, an untaught ordinary person, who is unskilled, undisciplined in their Dhamma, having no respect for true men does not understand

what are the right things to be attended. He attends such things which arise sensual desire in him, and it increases, then arises taint of being and further taint of ignorance.

But, a well-taught noble disciple, who respects noble ones and is skilled and disciplined in Dhamma, understands what things are fit for attention and what are not.

#### Taints to be abandoned by restraining (Samvara pahatabbasava)

MA explains the five-fold restraint: through virtue, mindfulness, knowledge, energy and patience.

Buddha says that a bhikkhu who has got his eye under restraint, there are no taints, vexation arise in him. Similarly, he has hearing, smell, taste, touch and mind under restraint.

#### Taints to be abandoned by using (Patisevana pahatabbasava)

A bhikkhu, who duly and advisedly, exercises the use of robes only to keep off cold, heat, gadflies, mosquitoes, wind, sun, creeping things and to veil the parts of shame.

He uses the almsfood neither for pleasure nor for delight, but only to support and sustain his body, to save it from hurt.

He uses the resting place only for protection from cold, heat, gadflies, mosquitoes, wind, sun, creeping things, to dispel the seasonal dangers and to enjoy seclusion.

He exercises the use of medical comforts only for protection from pain felt and for the benefit of good health.

#### Taints to be abandoned by enduring ( Adhivasana pahatabbasava)

A bhikkhu who has grown patient of cold and heat, of hunger and thirst, of gadflies, mosquitoes, wind, contact with creeping things, patient of hurtful language, patient of bodily feelings which are painful, acute, sharp, severe, wretched, miserable or deadly- the taints and vexation do not arise in him.

#### Taints to be abandoned by avoiding ( Paribbajana pahatabbasava)

A bhikkhu duly and advisedly avoids a wild elephant, wild horse, wild bull, wild dog, a snake, stump of a tree, a bramble patch, a chasm, a cliff, a cesspit, a

sewer. He should avoid either sitting on unsuitable seats or wandering unsuitable resorts, should avoid association of bad friends.

No taints or vexation would arise for him who knows how to avoid these things.

#### Taints to be abandoned by removing ( Vinodana pahatabbasava)

A bhikkhu who duly and advisedly rejects, discards, removes, extinguishes and annihilates all thoughts of sensual pleasure, an arisen thought of cruelty, arisen evil unwholesome states, have no taints or vexation arisen in him.

#### Taints to be abandoned by developing ( Bhavana pahatabbasava)

A bhikkhu, reflecting wisely, develops the mindfulness enlightenment factors- to wit, self-collectedness, study of the doctrine, strenuous effort, zest, tranquility, rapt concentration, poised equanimity- which are supported by seclusion (viveka), dispassion (viraga) and cessation (nirodha) and ripens in relinquishment.

While taints might arise in one who does not develop these enlightenment factors, no such taints arise for him who cultivates them aright.

#### **Summary :**

*MA explains:*

- *Restraint through virtue is illustrated by avoiding unsuitable seats and resorts*
- *Restraint through mindfulness by restraining sense faculties*
- *Restraint through knowledge*
- *Restraint through energy by the removal of unwholesome thoughts*
- *Restraint through patience by ‘taints to be abandoned by enduring.’*

*According to the Buddha, relief from all banes comes to those who can only see and comprehend all things. It can be destroyed by discernment, restraint, carefulness, endurance, suppression and mental exercise.*

### **3. DHAMMADAYADA SUTTA : HEIRS IN DHAMMA**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCAYASMA SARIPUTTO. ATTAMANA TE BHIKKHU  
AYASMATO SARIPUTTASSA BHASITAM ABHINANDUNTI.

“ Bhikkhus, be my heirs in Dhamma , not my heirs in material things”.

The Buddha uttered this when he was living on one occasion at Savatthi in Jeta’s Grove, Anathapindika’s Park.

Majjhima Nikaya Atthakatha explains that the Buddha delivered this to the bhikkhus because they were becoming proud of the accrued honour of the Sangha and neglecting their spiritual training. He wanted to show the practice of the heirs in Dhamma to those bhikkhus who were earnestly desirous of training.

In this sutta, the Blessed One distinguishes between the two classes of monks (i) Amisadayada, who clings to the food to enable him to practice Dhamma. (ii) Dhammadayada, who clings to the Dhamma. The Buddha praises the latter as he is the keeper of real truth.

Next portion of the discourse was taken by Venerable Sariputta.

He explains that the disciples who live secluded do not train in seclusion; they do not abandon what the Teacher tells them to abandon; they lead a luxurious and careless life, keen in backsliding, neglectful in renunciation- are to be blamed.

In this, the elder bhikkhus (who have spent more than ten vassavas since ordination), the middle bhikkhus (who have spent between five to nine) and the new bhikkhus (less than five rainy seasons) are to be blamed for these three reasons.

Then Sariputta speaks of the middle way for abandoning these evils, which gives vision, knowledge, peace, enlightenment and leads to Nibbana.

The Middle Way is the Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

It is to be noted that this sutta has two parts. First is an introduction by the Buddha and then Sariputta takes the thread of the discourse and explains the doctrinal points involved in this sutta.

**Summary:**

*Heirs of truth, solitude and the Middle Path are the topics of discussion in this Sutta.*

#### 4. **BHAYABHERAVA SUTTA: FEAR AND DREAD**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“ESAHAM BHAVANTAM GOTAMAM SARANAM GACCHAMI  
DHAMMANCA BHIKKHUSANGHANCA. UPASAKAM MAM BHAVAM  
GOTAMO DHARETU AJJATAGGE PANUPETAM SARANAM GATAN”TI.

The Blessed One delivered this sutta on one occasion when he was living at Savatthi in Jeta’s grove, Anathapindika’s Park.

In reply to the questions set by the Brahmin Janussoni, the Buddha says that recluses and Brahmins living in the jungles are beset with fear and dread if they are without purity – of act-of word-of-thought or of livelihood. They evoke fear and dread if they are covetous, pleasure loving, corrupt by sloth and torpor, restless and unpeaceful in mind, uncertain and doubting, exalting themselves and disparaging others, being affrighted, desirous of gain and honour and renown, lazy and slack, unmindful, unconcentrated or witless and driveling.

The Buddha then relates his attempts to conquer fear when he was striving for enlightenment.

He secluded from sensual pleasures, from unwholesome states and entered upon and abided the first *jhana*, “which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion”.

Then he entered upon and abided in the second *jhana*, “ which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration”.

He abided in equanimity, mindful and fully aware, still feeling pleasure with the body, and entered upon third *jhana*.

Abandoning pleasure and pain, he entered upon the fourth *jhana* which has “neither pain nor pleasure and purity of mindfulness due to equanimity”.

In this state of mind, he attained the first true knowledge in the first watch of the night. He could recollect his manifold past lives.

The middle watch of the night saw the second true knowledge attained by him and he understood how beings pass on according to their actions.

Then came the last watch of the night when he attained the third true knowledge.

His mind was purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady and attained to imperturbability.

He understood that his mind was liberated from the taint of sensual desires, from the taint of being and from the taint of ignorance.

The Brahmin understood the Gotama as an Accomplished One, a Fully Enlightened One. He goes to the Buddha, Dhamma and Sangha for refuge.

**Summary:**

*The subject matter of this sutta is how terror may arise in mind. The real value of this sutta consists the reminiscence of the fearless endeavours of the Buddha previous to his enlightenment.*

**5. ANANGANA SUTTA: WITHOUT BLEMISHES**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

‘SADHU VATA, BHO, SABRAHMACARI AKUSALA VUTTHAPETVA  
KUSALE PATITTHAPETI’TI. ITIHA TE UBHO MAHANAGA  
ANNAMANNASSA SUBHASITAM SAMANUMODIMSU”TI.

This discourse was delivered by Ven. Sariputta in Savatthi in Jeta’s Grove, Anathapindika’s Park.

This sutta does not claim to have come from the mouth of the Buddha and it is a discourse among the disciples while the Buddha was still alive.

According to the scholars the inclusion of this sutta within the Nikaya testifies that the suttas were collected not only heard from the Buddha himself, but also because of the seal of approval attached to them by the Blessed One.

In this sutta Sariputta has mentioned four types of individuals:

- i) The blemished man who does not realise aright the blemish within him
- ii) The blemished man who realizes it aright
- iii) The unblemished man who does not realize aright that he is unblemished within
- iv) The unblemished man who realises it aright

In the first pair- of the blemished – the second is superior than the first and similarly of the second pair, the second ranks high and the first one low.

On the request of Maha Moggallana, Sariputta explains that for a blemished person who does not realise it, it can be expected that he will not arouse zeal, effort to



abandon the blemish, and he will die with lust, hate, delusion with mind defiled. A blemished person who realizes it can correct himself.

Similarly, it can be said for the unblemished persons. Sariputta further explains that ‘blemish’ is a term for the spheres of evil unwholesome wishes. He has given several examples and says repeatedly that the anger and bitterness come out of these evil wishes are both a blemish.

Then a reference to a naked ascetic Panduputta as cited by Maha Mogggallana in the course of the discourse shows that the naked ascetics as a sect were in existence and they were not free from corruption. The two great disciples of Buddha rejoiced in each other’s good words.

**Summary:**

*The sutta points out that a man undepraved cannot be free until and unless he himself sees that he is really far from depravation. He should know the pitfalls he may fall into.*

**6. AKANKHEYA SUTTA: IF A BHIKKHU SHOULD WISH**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

ITI YAM TAM VUTTAM IDAMETAM PATICCA VUTTAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park, delivers the sutta.

The Buddha begins the sutta by stressing the importance of virtue as the fundamental training for bhikkhus.

They should fulfill the precepts by threefold training.

Majjhima Nikaya Atthakatha explains:

- i) training is higher virtue (*adhisilasikkha*)
- ii) training in concentration or the higher mind (*adhicittasikkha*)
- iii) training in the higher wisdom (*adhipannasikkha*)

**Summary:**

*In this sutta, the Buddha advises his disciples to observe strict rules of the sila (precepts) and Patimokkha (code of monastic discipline consists of 227 rules) though the longing of fame and reputation and supernatural power may be in their hearts.*

*According to the Buddha, the bhikkhus should only observe the rule, by subdued and restrained and practise the precepts faithfully.*

**7. VATTHUPAMA SUTTA: THE SIMILE OF THE CLOTH**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

ANNATARO KHO PANAYASMA BHARADVAJO ARAHATAM  
AHOSITI.

Once at Savatthi in Jeta's Grove, Anathapindika's Park, the Buddha illustrated the difference between a defiled mind and pure mind with a simile of cloth.

As a defiled and stained cloth dyed in any colour looks poorly dyed and impure in colour for the impurity of cloth, a defiled mind is expected to have an unhappy destination. A pure mind which is like a pure and bright cloth is expected to have a happy destination.

Covetousness (*abhijjha*) and unrighteous greed (*visamalobha*) are taints which defile the mind. Ill will, anger, resentment, contempt, insolence, envy, avarice, deceit, fraud, obstinacy, rivalry, conceit, arrogance, vanity, negligence are imperfections that defile mind.

A bhikkhu should abandon these imperfections knowing they defile the mind and acquires perfect confidence on Buddha as he is accomplished, fully enlightened.

He acquires perfect confidence in Dhamma as it is well proclaimed by the Buddha, visible here and now and immediately effective.

He acquires perfect confidence in Sangha as it is practiced by the Buddha's disciples in good way, straight way, true way, proper way, worthy of gifts, hospitality, offerings and reverence.

When acquiring these, a bhikkhu gains gladness. A bhikkhu of such virtue, concentration and wisdom is imbued with loving kindness, compassion, joy, equanimity, abundant, exalted, immeasurable, without hostility and without ill will.

His mind is liberated from the defilement of sensual desire, being and ignorance.

**Summary:**

*In this sutta, the Buddha exhorts the monks to be pure in mind and to wipe off all impurities.*

*According to the scholars, there are two points worthy of notice:*

- i) the simile of cloth may be interpreted as an illustration of the popular Buddhist conception of mind.*
- ii) it preserves a very ancient Pali couplet mentioning seven important rivers, e.g. Bahuka, Adhikakka, Gaya, Sundarika, e.t.c., Gaya being represented the chief of all.*

**8. SALLEKHA SUTTA: EFFACEMENT**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

‘ETANI, CUNDA, RUKKHAMULANI, ETANISUNNAGARANI,  
JHAYATHA, CUNDA, MA PAMADATTHA, MA PACCHAVIPPATISARINO  
AHUVATTHA’- AYAM KHO AMHAKAM ANUSASANI”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA MAHACUNDO  
BHAGAVATO BHASITAM ABHINANDITI.

In one evening in Savatthi, at Jeta’s Grove, Anathapindika’s Park, the Blessed One replied Maha Cunda that the mere attainment of the meditative absorptions is not the effacement taught by him, but explained how effacement is properly practiced in his teaching.

The four jhanas and the base of infinite space, infinitive consciousness, base of nothingness acquired by a Bhikkhu are not called ‘effacement’ in the Noble One’s Discipline: these are called ‘peaceful abidings’ only.

The Buddha explains to Maha Cunda about what are the effacements to be practiced by a bhikkhu. He should abstain from cruelty, stealing, speaking falsehood, speaking maliciously, harshly. He should not be covetous, not having ill will and wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong deliverance. He should be free from sloth and torpor, restlessness, doubt, anger,

resentment, contempt, insolence, envy, avarice, fraudulence, deceit, obstinacy, arrogance, admonishment.

He should have good friends, he should be delightful, faithful, shameful and energetic. He should establish mindfulness and possess wisdom.

These effacement can be practised even by inclination of mind towards wholesome states, by avoiding the unwholesome state and extinguishing unwholesome states.

**Summary:**

*The main point in this sutta is to be noticed that each of the planes (the four ecstasies, infinity space, of mind, of nothingness) is called by the Buddha not an effacement but an excellent state. He has told in this sutta several ways of effacement which should be practised to follow his discipline.*

**9. SAMMADITTHI SUTTA: RIGHT VIEW**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

‘ETTAVATAPI KHO, AVUSO, ARIYASAVAKO SAMMADITTHI HOTI  
UJUGATASSA DITTHI, DHAMME AVECCAPPASADENA SAMANNAGATO,  
AGATO IMAM SADDHAMMAN”TI.

IDAMAVOCAYASMA SARIPUTTO. ATTAMANA TE BHIKKHU  
AYASMATO SARIPUTTASSA BHASITAM ABHINANDUNTI.

Here, we find that Sariputta delivered this discourse to the bhikkhus at Savatthi in Jeta’s Grove, Anathapindika’s Park on account of meaning of right view.

He says that right view means that the disciples’ knowledge of good and evil with all their roots.

In the fold of unwholesome (*akusala*) are included:

- (i) to kill, (ii) to steal, (iii) to misconduct in sensual pleasure, (iv) to speak falsely, to speak malicious, (vi) to speak harshly, (vii) to speak scandal, (viii) to covet (ix) to cherish ill will, (x) to entertain wrong views.

The roots of unwholesome are: (i) Desire, (ii) Hatred, (iii) Delusion.

In the fold of wholesome (*kusala*) are included: to abstain from (as above in Unwholesome). The roots of wholesome are: (i) Absence of attachment to passion, (ii) Love, (iii) Wisdom.

Sariputta then acknowledges the various ways leading to right view, namely:

- i) understanding nutriment
- ii) understanding suffering
- iii) understanding ageing and death
- iii) understanding birth
- iv) understanding being (existence) – [three kinds of being: sense-sphere being, fine-material being, immaterial being ]
- vi) understanding clinging – [four kinds: clinging to sensual pleasures, views, rules and observances to a doctrine of self.
- vii) understanding craving – [six classes: craving for forms, sounds, odours, flavours, tangibles, mind-objects]
- viii) understanding feeling – [six classes: feeling born on eye-contact, ear-contact, nose contact, tongue-contact, body-contact, mind-contact]
- i) understanding mentality – materiality
- ii) understanding consciousness [six types: eye, ear, nose, tongue, body and mind]
- iii) understanding formations [three kinds: bodily, verbal and mental formations]
- iv) understanding ignorance
- xiii) understanding taints [three kinds: sensual desire, taint of being, taint of ignorance]

and its origin, is cessation and the way leading to its cessation.

Sariputta then narrates the way leading to right view is Noble Eight Fold Path(*Ariya-astangik magga*), i.e. right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

**Summary:**

*It is a very long and important discourse by Venerable Sariputta with separate sections on the wholesome, unwholesome, nutriment, the four Noble Truths, taints and etc.*

**10. SATIPATTHANA SUTTA: THE FOUNDATIONS OF MINDFULNESS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KURUSU  
VIHARATI KAMMASADHAMMAM NAMA KURUNAM NIGAMO.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

This is one of the fullest and most important suttas delivered by the Buddha when he was living in Kammasadhamma, a town of Kuru country.

The Buddha begins the sutta declaring four Satipatthanas (foundations of mind-fullness), leading the way to Nibbana, e.g. to keep watch over body (kaya), feeling or sensation (vedana), mind (citta) and mind-objects/phenomenon (dhamma).

The sutta deals with the meditation, with particular emphasis on the development of insight.

In the fold of contemplation of the Body, he teaches

- i) mindfulness of breathing
- ii) contemplation of four postures
- iii) full awareness
- iv) attention to the foulness- the bodily parts
- v) attention to elements
- vi) to xiv) Nine charnel ground contemplations

In the fold of contemplation of Feeling/Sensation, a bhikkhu can understand feelings as feelings. Whether it is pleasant or painful, or neither pleasant nor painful, worldly, unworldly or neither worldly nor unworldly and etc.

In the fold of contemplation of Mind, a bhikkhu can understand his mind whether affected by lust or not, affected by hatred or not, distracted or not, exalted or not, concentrated or not, liberated or not and etc.

In the fold of contemplation of Mind-Objects, he teaches

- i) Five Hindrances (sensual desire, ill will, sloth and torpor, restlessness and remorse, doubt)
- ii) Five Aggregates (affected by clinging)
- iii) The six bases (eye, sound, nose, tongue, body, mind)
- iv) The seven enlightenment factors (mindfulness, investigation of states, energy, rapture, tranquility, concentration, equanimity).
- v) The Four Noble Truths

**Summary:**

*The structure of this sutta is fairly simple. The body of the discourse falls into four parts by way of the four foundations of mindfulness.*

1. *Contemplation of the body: Fourteen exercises*
2. *Contemplation of the feeling: One exercise*
3. *Contemplation of the mind: One exercise*
4. *Contemplation of the mind-objects: which has five subdivisions.*

*Thus the sutta expounds altogether twenty one exercises in contemplation.*

*Buddha finally concludes that one can pass beyond sorrow and ills of body and mind and attain Nibbana if he practices the Satipatthana.*

*The teachings of this sutta is considered as the corner-stone of the whole of the Buddhist system of self-culture.*

## **II. SIHANADAVAGGA**

### **(THE DIVISION OF THE LION'S ROAR)**

#### **11. CULASIHANADA SUTTA : THE SHORTER DISCOURSE ON THE LION'S ROAR**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“KHINA JATI, VUSITAM BRAHMACARIYAM, KATAM KARANIYAM,  
NAPARAM ITTHATTAYA'TI PAJANATI'TI. IDAMAVOCA BHAGAVA.  
ATTAMANA TE BHIKKHU BHAGAVATO BHASITAM ABHINANDUNTI.

The sutta was delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

MA explains that 'lion's roar' (sihanada) is a "roar of supremacy and fearlessness, a roar that cannot be confuted."

The Blessed One said "Bhikkhus, only here is, there a recluse." MA explains that the phrase 'only here' means only in the Buddha's Dispensation. The four are referred by the Buddha- the stream-enterer, once-returner, non-returner and arahant.

We find here that there are Brahmins declare the Brahma-world to be the goal, the ascetics declare the gods of Streaming Radiance, the wanderers the gods of Refulgent Glory and the Ajivakas the non-percipient state.

Buddha explains that all ideas about self, eternity, non-eternity arise from the clinging to the self, i.e. non-comprehension of the law.

**Summary :**

*This sutta declares that only in Buddha's Dispensation, the four grades of noble individuals are found. He explains here how his teaching can be distinguished and excelled from the votaries of other path:*

1. *Sattharipasada (faith in teacher)*
2. *Dhammepasada (faith in the law)*
3. *Silesu paripurakarita (strict observance of precepts)*
4. *Sahadhammika piyamanapagahattha c'eva pabbajita ca (agreeableness in the company of the fellow believers whether they are laymen or bhikkhus.)*

**12. MAHASIHANADA SUTTA : THE GREATER DISCOURSE ON THE LION'S ROAR**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA VESALIYAM  
VIHARATI BAHINAGARE APARAPURE VANASANDE.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA NAGASAMALO  
BHAGAVATO BHASITAM ABHINANDITI.

The Buddha expounded his superior qualities through this sutta when he was living at Vesali in the grove outside the city to the west.

A popular version of this discourse is to be found in Lomahamsa Jataka.

In this sutta, we find that Sunakkhatta, son of the Licchavis, who left the Order because he was dissatisfied as Buddha did not perform any miracles for him. He spoke ill of Buddha and it was informed by venerable Sariputta. Knowing this, the lion-like Lord began to "roar his lion's roar in the assemblies" by expounding ten powers of a Tathagata, his four kinds of intrepidity, eight assemblies, four kinds of generation, five destinations and Nibbana.

The Buddha relates the austerities practiced by him when he was a Bodhisatta as MA informs us that Sunakkhatta was a great admirer of extreme asceticism.

He has referred the existence of certain kinds of religious men (i) who believe in purification by food, (ii) who believe in purification by offering, (iii) who believe in purification by the fire rituals. But the Buddha proclaims the Wheel of the Dhamma



(dhammacakka) in its twofold meaning: the knowledge penetrating the truth and the knowledge of how to expound the teaching.

The Lomadhamsapariyaya is an alternative title suggested in this sutta. It is referred by this name at Milindapanha 398 and in the commentary to the Digha Nikaya.

**Summary :**

*In this sutta, the Buddha relates the austerities practiced by him when he was a bodhisatta as MA informs us that Sunakkhatta was a great admirer of extreme asceticism.*

**13. MAHADUKKHAKKHANDHA SUTTA : THE GREATER DISCOURSE  
ON THE MASS OF SUFFERING**

\_ EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“PARAM VA TATHATTAYA SAMADAPESSANTI YATHA  
PATIPANNO VEDANAM PARIJANISSATITI- THANAMETAM VIJJATI”TI.  
IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park.

This sutta tells us that bhikkhus were thinking about the distinction between the Buddha’s doctrine and those of other sects, particularly when both taught about sensual pleasures, material form and feelings. The Buddha asked them whether they had put any question to the ascetics of other path : “what is the gratification, what is the danger, and what is the escape in the case of sensual pleasures, in the case of material form and in the case of feelings?”

Then he has explained the bhikkhus the full understanding of sensual pleasures, material form and feelings.

In this sutta, there is a long section on the dangers in sensual pleasures. The sutta informs us that the sensual pleasures bring lots of troubles when kings fight, private persons engage in feud etc.

It is to be noted that the punishable offences by the penal laws of ancient India are enumerated in this sutta, e.g. burglary, robbery, adultery etc. The kind of

punishment has also taken place, e.g. by flogging, by bludgeoning, by cutting off hands, feet, ears, nose etc. or sprayed with boiling oil, or given to starved dogs to devour etc.

There is a reference of sects other than Buddhist monks, for whom too sensual pleasure was the main point to attack.

There is also a mention of various kinds of profession, e.g. conveyancing, accountancy, appraising, agriculture, trade and commerce, cattle breeding, soldiery, royal service, estate-agent, archer, member of the royal household etc.

**Summary :**

*In this sutta, the Buddha explains the full understanding of sensual pleasures, material form and feelings.*

**14. CULADUKKHAKKHANDHA SUTTA : THE SHORTER DISCOURSE ON THE MASS OF SUFFERING**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI KAPILAVATTHUSMIM NIGRODHARAME.....

‘EVAM SANTE AYASMAVA GOTAMO SUKHAVIHARITARO RANNA  
MAGADHENA SENIYENA BIMBISARENA ’”TI.

IDAMAVOCA BHAGAVA. ATTAMANO MAHANAMO SAKKO  
BHAGAVATO BHASITAM ABHINANDITI.

The sutta was delivered by the Buddha when he was living in the Sakyan country at Kapilavatthu in Nigrodha’s Park.

We find here that Mahanama, the Sakya, who is a brother of Anuruddha and Ananda, therefore cousin of Buddha, approaches the Buddha and asks him that though he understands the Dhamma that greed, hatred and delusion are the defilements of mind, but sometimes those state remain in his mind. He asks what state is still abandoned by him internally to overcome this greed, hatred and delusion.

Then the Buddha explains him it is because he is still living at home enjoying sensual pleasures. This state is unabandoned by him internally.

Then he describes about Niganthas whom he met at Rajagaha on the mountain Vulture Peak. They used to live on the Black Rock on the slopes of Isigili and practise austerities like continuous standing, rejecting seats, experiencing painful, racking, piercing feelings due to exertion. Their teacher was Nataputta who believed in bad

works done by them in their past life for which they were to suffer and they believed that through sufferings, one can attain happiness.

The Buddha had a conversation with Nataputta and he had explained how the Gotama abides in great pleasure.

**Summary:**

*Added to the preceding sutta, this sutta narrates conversation with Nataputta on the pleasure and pain.*

**15. ANUMANA SUTTA : INFERENCE**

EVAM ME SUTAM- EKAM SAMAYAM AYASMA  
MAHAMOGGALLANO BHAGGESU VIHARATI SUSUMARAGIRE  
BHESAKALAVANE MIGADAYE.....

IDAMAVOCAYASMA MAHAMOGGALLANO. ATTAMANA TE  
BHIKKHU AYASMATO MAHAMOGGALLANASSA BHASITAM  
ABHINANDUNTI.

This sutta is delivered by Venerable Maha Moggallana when he was living Sumsumaragira of Bhagga country, in the Bhesakala Grove, the Deer Park.

In this sutta, Maha Moggallana indicates the qualities which make a bhikkhu difficult to admonish, e.g. if he has evil wishes, lauds himself or disparage others, or he is angry, resentful, stubborn, or if he reproved and he prevaricates, leads the talk aside, and shows anger, hate and bitterness, or if he is contemptuous and insolent, if he is envious and avaricious, if he is fraudulent and deceitful, or he is obstinate and arrogant, or he is adherent to his own views.

But, at the same time, if he is patient and takes instruction rightly so as to overcome the above-mentioned qualities, then he can easily to be trusted by his companions.

Then, the bhikkhus ought to infer about himself and also should review himself. Then only he can abandon all evil unwholesome states and can abide happy and glad, training day and night in wholesome states.

**Summary :**

*In this sutta, Maha Moggallana enumerates the qualities that make a bhikkhu difficult to admonish. At the same time, he teaches how one should examine oneself and correct oneself removing the defects in one's character.*

*This sutta also enumerates offences and their punishments like the Mahavagga and Patimokkha.*

*According to Buddhaghosa, this discourse was known to the ancients as Bhikkhuvinaya or treatises on discipline.*

## **16. CETOKHILA SUTTA : THE WILDERNESS IN THE HEART**

\_ EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“EVAMEVA KHO, BHIKKHAVE, EVAM USSOLHIPANNARASANGA-  
SAMANNAGATO BHIKKHU BHABBO ABHINIBBIDAYA, BHABBO  
SAMBODHAYA, BHABBO ANUTTARASSA YOGAKKHEMASSA  
ADHIGAMAYA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park describing five “wilderness in the heart” and one who has not abandoned these, it is impossible to come to growth, increase and fulfillment in this Dhamma and Discipline.

The Buddha explains thus:

If a bhikkhu is doubtful, uncertain, undecided and unconfident about the Teacher,  
If a bhikkhu is doubtful, uncertain, undecided and unconfident about the Dhamma,  
If a bhikkhu is doubtful, uncertain, undecided and unconfident about the Sangha,  
If a bhikkhu is doubtful, uncertain, undecided and unconfident about the training, and  
If a bhikkhu is angry and displeased with his fellow companions-

These are the five wildernesses in the heart that a bhikkhu has not abandoned.

The shackles in the heart that he has not severed if a bhikkhu is not free from lust, desire, affection, thirst, fever and craving for sensual pleasures, for body, for form. again, if a bhikkhu eats as much as possible and indulges in pleasures of sleeping, lolling and drowsing and again, if he aspires to some order of gods.

These wildernesses and shackles in the heart keeps away his mind from inclination to ardour, devotion, perseverance and striving. So, these are to be abandoned by a bhikkhu.

It is to be noted that this sutta lays down some Vinaya rules and illustrates the cases.

**Summary :**

*In this sutta, the Buddha says about five wildernesses and five shackles, i.e. mental enslavements or bondages of mind, from which every monk has to free himself in order to achieve the highest goal.*

**17. VANAPATTHA SUTTA : JUNGLE THICKETS**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TENA, BHIKKHAVE BHIKKHUNA YAVAJIVAMPI SO PUGGALO  
ANUBANDHITABBO, NA PAKKAMITABBAM, API PANUJJAMANENAPI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park.

The Buddha lays before his disciples a way of solitude in thick jungle.

He has quoted instances of monks living there with unestablished mindfulness, unconcentrated mind, undestroyed taints and also the requisites such as robes, alms food, resting place and medicines are hard or easy to come forth- they should not continue living in the jungle.

But if his unestablished mindfulness becomes established, unconcentrated mind becomes concentrated, undestroyed taints are destroyed and also he finds difficulty or not in satisfying his requirements – he should continue living in that thick jungle.

The same considerations should guide him if his abode is near a village, a town, a city, a country or an individual.

**Summary :**

*This sutta exemplifies the Vinaya rules. It is a discourse on the conditions under which a monk should remain in the thick forest and the conditions under which he should go elsewhere.*

## **18. MADHU-PINDIKA SUTTA : THE HONEYBALL**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI KAPILAVATTHUSMIM NIGRODHARAME.....

“TASMATIHA TVAM, ANANDA, IMAM DHAMMAPARIYAYAM  
MADHUPINDIKAPARIYAYO TVEVA NAM DHAREHI”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

The sutta was delivered by the Buddha when he was living in the Sakyan country at Kapilavatthu in Nigrodha’s Park.

Dandapani, the Sakya met the Blessed One and asked him what doctrine he held. The Blessed One explained him that he held such a Doctrine that both Brahma and Mara were unable to hold. At this Dandapani retired.

According to MA, Dandapani sided with Devadatta and his manner of asking question was arrogant and deliberately provocative.

In the evening, the Buddha narrated this event to his disciples who also wanted to know what doctrine the Blessed One held.

He then retired after telling them his doctrine in a nutshell that whatever be the source, several obsessions and perceptions which beset a man’s path, find neither approval nor welcome nor adherence, then there is an end of all propensities to passion, to resentment, to speculative ideas, to doubts, to pride, to passion for continuing existence and to ignorance.

The bhikkhus then proceeded to Maha Kaccana who was declared by the Buddha to be the most eminent disciple in expounding the detailed meaning of a brief saying.

And here also, Maha Kaccana elucidated the Lord’s statement and bhikkhus are satisfied and happy.

### **Summary :**

*In this sutta, the Buddha utters a deep but enigmatic statement about “the source through which perceptions and notions tinged by mental proliferation beset a man.” The statement is explained by Maha Kaccana further and is praised by the Buddha.*

## **19. DVEDHAVITAKKA SUTTA : TWO KINDS OF THOUGHT**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“ETANI, BHIKKHAVE RUKKHAMULANI, ETANI SUNNAGARANI;  
JHAYATHA, BHIKKHAVE, MA PAMADATTHA; MA PACCHA  
VIPATTISARINO AHUVATTHA. AYAM VO AMHAKAM ANUSASANI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

According to the Pali scholars, this sutta is very important in the history of  
Pali literature. Maha Kaccana’s exposition on Buddha’s words briefly furnishes that  
the system of Abhidhamma exposition based on philosophical thought and  
explanation of what the Buddha had spoken may be found here. Here we may find the  
genesis of Abhidhamma. The Maha Kaccana was the author.

In this sutta, the Blessed One explains to his disciples that he failed to achieve  
the highest object so long for six years of struggle as he practiced the habit of dividing  
things. It gave rise in his heart the thoughts of sensual desire, ill will and cruelty.

But when he thought more on renunciation, then the thoughts of craving  
passed away.

MA explains that excessive thinking and pondering leads to agitation. To  
overcome this, the Bodhisatta entered a meditative attainment, and he would emerge  
from it and develop insight.

### **Summary :**

*This sutta refers the struggle of Bodhisattva and then the Buddha explains the  
way to overcome unwholesome thoughts and replace them by wholesome thoughts.*

## **20. VITAKKASANTHANA SUTTA : THE REMOVAL OF DISTRACTING THOUGHTS**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“ACCHECCHI TANHAM, VIVATTAYI SAMYOJANAM, SAMMA  
MANABHISAMAYA ANTAMAKASI DUKKHASSA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

The Buddha teaches five methods for dealing with the unwholesome thoughts that may arise in the course of meditation.

- i) If there arises in a bhikkhu bad and wrong thoughts associated with desire, hatred and delusion, then he should divert his mind from that to another which is right. Then the wrong thoughts will disappear, so that his heart stands firm, steadfast, focused and concentrated.
- ii) If after diversion of mind from bad to good, still arise in him wrong thoughts, then he should study the perils these entail, marking how wrong such thoughts are and how they ripen into ill. Then the wrong thoughts will disappear and his heart stands firm, steadfast, focused and concentrated.
- iii) If, for all his scrutiny of their perils, the wrong things keep on arising still, then he should ignore them and not let his mind dwell on them. As he ignores them, the wrong thoughts will disappear and his heart stands firm, steadfast, focused and concentrated.
- iv) After ignoring them, if these wrong thoughts keep on arising still, then he must think how to alloy all those moulds and fashions thoughts. As he does so, these thoughts will disappear and his heart stands firm, steadfast, focused and concentrated.
- v) But, if allay as he may, these wrong thoughts continue to arise, then he should with sheer force of mind, restrain, coerce and dominate his heart. As he does so, these thoughts will disappear and his heart stands firm, steadfast, focused and concentrated.

**Summary :**

*In this sutta, we find that the Buddha teaches five methods for dealing with the taints arise in mind during meditation and how to overcome these thoughts.*



### **III. TATIYAVAGGA OR OPAMMAVAGGA**

#### **( THE THIRD DIVISION)**

#### **21. KAKACUPAMA SUTTA: THE SIMILE OF THE SAW**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TASMATIHA, BHIKKHAVE, IMAM KAKACUPAMAM OVADAM  
ABHIKKHANAM MANASIKAROTHA. TAM VO BHAVISSATI  
DIGHARATTAM HITAYA SUKHAYA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

This sutta points out that the Blessed One reproached Moliya Phagguna, a  
bhikkhu of the Order and who was associating much deeply with the Bhikkhunis. The  
relation was such that Moliya Phagguna and the bhikkhunis were angry and  
displeased to hear dispraise of each other.

Then the Buddha advised him how to behave as a monk who should abandon  
any desires and any thoughts based on the household life. He should train thus: “My  
mind will be unaffected, and I shall utter no evil words; I shall abide compassionate  
for his welfare, with a mind of loving-kindness, without inner hate”.

Then the Blessed One told an instance of a housewife Vedehika of Savatthi  
and her maid Kali. He explained how Vedehika became angry and arrogant so she  
stroke her maid with lynch-pin and broke it. She got the repute of being violent.

The Buddha advised to the bhikkhus that there are five ways in which they  
may be addressed: (i) in or out of season, (ii) truthfully or untruthfully, (iii) mildly or  
harshly, (iv) profitably or unprofitably, (v) in love or in hate.

But the bhikkhus task should be to preserve their hearts unaffected, never to  
allow ill word to pass their lips but always to abide in companion and goodwill.

He explained that even if bandits were to hurt them savagely with a two-  
handled saw, then also a bhikkhu of his discipline should not give rise to a mind of  
hate towards those people. The bhikkhus should always abide pervading the all

encompassing world with a mind involved with loving- kindness, abundant, exalted, immeasurable without hostility, without ill will.

**Summary:**

*In this sutta, the Buddha gave an advice to the bhikkhus on the need to maintain patience even they were addressed with disagreeable words.*

**22. ALAGADDUPAMA SUTTA: THE SIMILE OF THE SNAKE**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“EVAM SVAKKHATE, BHIKKHAVE, MAYA DHAMME UTTANE  
VIVATE PAKASITE CHINNAPILOTIKE YESAM MAYI SADDHAMATTAM  
PEMAMATTAM SABBE TE SAGGAPARAYANA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park.

We find that in this sutta a bhikkhu named Arittha gives rise to a pernicious view that the conduct the Buddha has laid down so far as hindrance concerned, is not yet sufficient.

The fellow monks tried much to correct him saying what Buddha stated on several occasions how to obstructive things are obstructions and how they are able to obstruct one who engages in them. But Arittha formerly of the vulture killers, was stubborn in his view.

Later he was called on the Blessed One and asked about his view. The Buddha reprimands him and stresses the dangers in misapplying and misrepresenting the Dhamma. He told that he has explained through several similes on different occasions that how obstructive things are obstructions and about the dangers who engages in them.

The misguided men learn the Dhamma but do not examine the meaning of its teachings. So they do not enlighten by wisdom, so they do not gain a reflective acceptance of them.

He has put a simile of snake being caught rightly by the snake-charmers so that although the snake might wrap its coils round his hand or his arm or limbs, still

he would not come to death or deadly suffering because of the right grasp of the snake. Buddha explained the right grasp means the right grasp of teaching.

**Summary:**

*Through a simile of snake, the Buddha says how it is important for one bhikkhu to grasp rightly of his Dhamma.*

*The sutta culminates in one of the most impressive disquisitions on non-self found in the canon.*

**23. VAMMIKA SUTTA: THE ANT-HILL**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA KUMARAKASSAPO  
BHAGAVATO BHASITAM ABHINANDITI.

The sutta is delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

The reverend Kumara Kassapa saw a certain deity of illuminated appearance. The deity told him many things as an ant-hill fuming but it was like an obscure riddle to him.

He went to the Buddha and told about his experience.

The Buddha explained that the ant-hill is a symbol for this body; what one thinks and ponders by night based upon one's actions during the day is 'fuming by night'. One's action undertaken during the day after thinking and pondering by night is 'flaming by day'. The Brahmin is a symbol for the Tathagata. The wise one is a symbol for a bhikkhu in higher training. The knife is a symbol for noble wisdom. Delving is the arousing of energy. The bar is a symbol for ignorance. It is to be thrown away. Toad is a symbol for the despair due to anger. It is to be removed. The fork is a symbol for doubt. It is to be abandoned. The sieve is a symbol for the five hindrances to be removed. The tortoise for the five aggregates to be abandoned. The butcher's knife and block is a symbol for the five cords of sensual pleasure to be abandoned. The piece of meat is a symbol for delight and lust to be abandoned. The Naga serpent is a symbol for a bhikkhu who has destroyed the taints.

**Summary:**

*In this sutta, a deity shows a monk an obscure riddle, which is revealed by the Buddha.*

**24. RATHAVINITA SUTTA: THE RELAY CHARIOTS**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

ITIHA TE UBHOPI MAHANAGA ANNAMANNASSA SUBHASITAM  
SAMANUMODIMSUTI.

Once the Blessed one was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

There the name of Ven. Punna Mantaniputta came up as an esteemed bhikkhu in the Blessed One's native land by the bhikkhus present there. Ven. Punna Mantaniputta was born to a Brahmin family and was ordained by Ven. Anna Kondanna at Kapilavatthu. He was later declared by the Buddha the most eminent bhikkhu among the preachers of the Dhamma.

Hearing this, Venerable Sariputta wanted to meet Ven. Punna Mantaniputta when he arrived Savatthi and lived in Jetavana.

Ven. Mantaniputta came to the Buddha and had been instructed, urged, roused and gladdened by him.

On his departure, Ven. Sariputta followed him. He entered the Blind Men's Grove following Ven. Mantaniputta. After meditation, he exchanged greetings with him.

There Mantaniputta explains Sariputta that Nibbana is the goal and to attain it, one has to pass through various states of mind, one leading to other. First, purity of life will take one as far as purity of heart follows purity of views. In the same way, one will have gradually purity by dispelling doubts, the purity by fullest insight into right or wrong paths, the purity by insight into the way by which to walk and the purity which insight gives.

It is to be noted that the questions in this sutta laid by Ven. Sariputta, formerly known as Upatissa is identified by Dr. Neumann with the passage entitled 'Upatissapasine' in Asoka's Bhabru Edict.

**Summary:**

*In this sutta, Ven. Punna Mantaniputta explains Ven. Sariputta about seven stages of purification to reach and attain the goal of Nibbana.*

**25. NIVAPA SUTTA: THE BAIT**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“AYAM VUCCATI, BHIKKHAVE, BHIKKHU ANDHAMAKASI  
MARAM, APADAM VADHITVA MARACAKKHUM ADASSANAM GATO  
PAPIMATO TINNO LOKE VISATTIKAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

In this sutta, the Buddha uses the analogy of deer-trappers to make known to  
the bhikkhus the obstacles that confront them in their effort to free from Mara’s  
clutches.

As a deer-trapper lays down a bait for the deer herd to be trapped and the deer  
herd fails to get free from the deer-trapper’s power control, so Mara lays down some  
bait for the bhikkhus.

Here, ‘bait’ is a term for the five cords of sensual pleasure. ‘Deer trapper’ is a  
term for Mara, the evil one. ‘Deer trapper’s following’ is Mara’s following. ‘Deer  
herd’ symbolises recluses and Brahmins.

But where Mara and his train cannot penetrate?

Buddha says that a bhikkhu who has secluded all sensual pleasures, secluded  
unwholesome thoughts and abides in first ecstasy, he can defeat Mara.

Similarly, a bhikkhu who gradually enters and abides in the fourth ecstasy can  
control Mara. Further one who abides in the plane of infinity of space, the plane of  
neither perception nor non-perception, the plane where feeling and perception cease-  
they can be free from Mara’s control.

**Summary:**

*Through analogy of deer-trappers and bait, the Buddha instructs his disciples how to avoid the sensual pleasures and thus become free from the control of Mara and his train.*

**26. ARIYAPARIYESANA SUTTA: THE NOBLE SEARCH**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TAM KISSA HETU? ANAPATHAGATO, BHIKKHAVE, PAPIMATO”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park, delivers the sutta.

And the bhikkhus were eager to hear the Dhamma discourse from the Blessed One’s lips. They were suggested by Ven. Ananda to go to Brahmin Rammaka’s hermitage.

In the course of time, the Buddha went to the Brahman Rammaka’s hermitage out of compassion and the bhikkhus gathered for Dhamma discussion.

Dr.B.C.Law says that this sutta furnishes us the legends of early days of Buddhahood and later it forms as a historical basis for Jatakas and Avadanas.

**Summary:**

*The Buddha gives a long account of his own quest for enlightenment from his life of Bodhisatta up to transmission of Dhamma to the first five disciples.*

**27. CULAHATTHIPADOPAMA SUTTA: THE SHORTER DISCOURSE ON THE SIMILE OF THE ELEPHANT’S FOOTPRINT**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“UPASAKAM MAM BHAVAM GOTAMO DHARETU AJJATAGGE  
PANUPETAM SARANAM GATAN”TI.

The Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park, delivers the sutta.

The Brahmin Janussoni was driving out of Savatthi in a chariot in the middle of the day. On the way, he met Master Vacchayana who was coming from the Buddha's recluse.

The Brahmin wanted to know about the Buddha and his teaching. In reply Vacchayana said that one would surely have to be equal to Gotama, the Buddha to know his lucidity of wisdom and he is praised as best among gods and humans.

It is as if an expert elephant-tracker came to an elephant forest and seeing there a long and broad footprint of an elephant, assumed it was really a big elephant, so seeing the four footprints of the recluse Gotama, Master Vacchayana concluded that the Lord was all-enlightened, the Dhamma was well proclaimed and the Sangha was practicing the good way.

Then he explained how it is big and why he had come to that conclusion.

Understanding this, Brahmin Janussoni went to the Buddha one day and exchanged greetings.

The Buddha says as the wise elephant woodsman enters an elephant wood and probe in various about the size of the elephant seeing its footprints and finally comes to the conclusion that the elephant is big, so too, the Tathagata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, blessed. The Buddha then narrates all the achievements of Tathagata to Janussoni. This is the Tathagata's footprint.

**Summary:**

*In this sutta, the Buddha explains how a disciple arrives at complete certainty of the truth of his teaching. He uses the analogy of an elephant woodsman in this regard. The sutta gives a detailed description of the step-by-step training of the Buddhist monk. According to the chronicles of Sri Lanka, this was the first sutta preached by Maha Mahinda after his arrival in Sri Lanka.*

**28. MAHAHATTHIPADOPAMA SUTTA: THE GREATER DISCOURSE ON THE SIMILE OF THE ELEPHANT'S FOOTPRINT**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA AYASMA SARIPUTTO. ATTAMANA TE BHIKKHU  
AYASMATO SARIPUTTASSA BHASITAM ABHINANDUNTI.

The sutta is delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

There the Sariputta addressed the bhikkhus. Sariputta says that just as the footprint of elephant which is pre-eminent in size, the right states of mind comprised within the Four Noble Truths, i.e. suffering, origin of suffering, cessation of suffering and the way to cessation of suffering.

He then elaborates the truth of suffering for analysis into its various aspects and enumerates the five aggregates affected by attachment.

He next dwells upon constituents of the attachment of material form.

It is the four great elements and the material form derived from it. The four elements are: earth, water, fire and the air.

Each of the elements is expounded as a basis for insight meditation as well as for developing patience, faith and equanimity.

He concludes by saying that what is true of visible objects is equally true of sound, smell, taste, touch and mind.

**Summary:**

*This sutta is attributed to Sariputta. He begins with a statement of the Four Noble Truths, which he then expounds by way of contemplation of the four elements and the dependent origination of the five aggregates.*

**29. MAHASAROPAMA SUTTA: THE GREATER DISCOURSE ON THE  
SIMILE OF THE HEARTWOOD**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI GIJJHAKUTE PABBATE ACIRAPAKKANTE DEVADATTE.....

“ETADATTHAMIDAM, BHIKKHAVE, BRAHMACARIYAM, ETAM  
SARAM ETAM PARIYOSANAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Buddha at Rajagaha on the mountain Vulture Peak.



It was soon after Devadatta left. Referring to Devadatta's secession from the Order, the Blessed One addressed to the bhikkhus that there are certain youths who outwardly being allured by the life of monks leave household life. As monks, they receive gifts, respect and repute. But they are so pleased and satisfied with their aspirations that they start disparaging others.

Thus they grow a remiss and suffer in life.

The Buddha uses a simile of a heartwood. If a man needs heartwood from a great tree, he has to cut off only heartwood, knowing it is heartwood. The sapwood, the inner bark, outer bark, twigs and leaves do not serve his purpose.

“So this holy life, does not have gain, honour and renown for its benefit, or the attainment of virtue for its benefit, or the attainment of concentration for its benefit, or knowledge and vision for its benefit. But it is this unshakeable deliverance of mind that it is goal of this holy life, its heartwood and its end”.

**Summary:**

*Through a simile, the Buddha explains the unshakeable deliverance of mind that is the goal of a holy life, its heartwood and its end.*

**30. CULASAROPAMA SUTTA: THE SHORTER DISCOURSE ON THE SIMILE OF THE HEARTWOOD**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

EVAM VUTTE, PINGALAKOCCHO BRAHMANO BHAGAVANTAM  
ETADAVOCA “ABHIKKANTAM, BHO GOTAMA, ABHIKKANTAM, BHO  
GOTAMA...PE.....UPASAKAM MAM BHAVAM GOTAMO DHARETU  
AJJATAGGE PANUPETAM SARANAM GATAN”TI.

The sutta was delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

The Brahmin Pingalakoccha came to him and asked whether all the other religious teachers, i.e. Purana Kassapa, Makkhali Gosala, Ajita Kesakambalin, Pakudha Kaccayana, Sanjaya Belatthiputta and the Nigantha Nataputta or had not discerned truth or that the some of them had discerned it or others had not.

Then the Buddha puts the simile of the heartwood. He says to the Brahmin Pingalakoccha that the reward of higher life does not depend on gifts, respect or

repute, nor in a life of virtue, nor in rapt concentration, nor in mystic insight. It is the unshakeable deliverance of mind that is the goal of this holy life, its heartwood and its end.

**Summary:**

*In the above mentioned two suttas, Buddha emphasizes on one proper goal of holy life which is the unshakeable deliverance of mind and all the other benefits are subsidiary.*

**IV. MAHAYAMAKAVAGGA**

**(THE GREAT DIVISION OF PAIRS)**

**31. CULAGOSINGA SUTTA: THE SHORTER DISCOURSE IN GOSINGA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA NATIKE  
VIHARATI GINJAKAVASATHE.....

IDAMAVOCA BHAGAVA, ATTAMANO DIGHO PARAJANO YAKKHO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Nadika in the Brick house.

Ven. Anuruddha, Ven. Nandiya and Ven. Kimbila were residing at the Park of Gosinga Sala-tree Wood.

On one evening, after meditation, the Blessed One went to the park of Gosinga. The park keeper did not allow him to enter. Then Ven. Anuruddha came out and saw the Blessed One and welcomed him.

Three bhikkhus paid their homage to the Lord. The Buddha enquired about their daily life, how they live together in concord “blending like milk and water”, how they succeeded in living thus.

The lord praised Anuruddha, Nandiya and Kimbila who put an end to evil desires and have risen beyond the ordinary mortals.

It is to be informed that Ven. Anuruddha was the cousin of the Buddha and Nandiya and Kimbila were his constant companions.

**Summary:**

*The Buddha praises three bhikkhus who are living in concord.*

### **32. MAHAGOSINGA SUTTA: THE GREATER DISCOURSE IN GOSINGA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA  
GOSINGASALAVANADAYE VIHARATI SAMBAHULEHI ABHINNATEHI  
ABHINNATEHI THEREHI SAVAKEHI SADDHIM-.....  
IDAMAVOCA BHAGAVA. ATTAMANA TE AYASMANTO  
BHAGAVATO BHASITAM ABHINANDUNTI.

Once the Blessed One was living in the Park of the Gosinga sala-tree wood together with his elderly and well known disciples- Ven. Sariputta, Maha Moggallana, Maha Kassapa, Anuruddha, Revata, Ananda and others.

On one moonlit evening these venerable bhikkhus went to Sariputta to listen to the Dhamma. Sariputta asked Ananda that what kind of bhikkhu could illuminate the Gosinga Sala-tree Wood when the Wood was beautiful by nature.

Ananda then speaks of one who treasures and consolidates what he has been taught, learns by heart the ideas which declare the higher life in all its perfection and purity.

Revata says about one who delights in meditation.

Anuruddha tells about the bhikkhus who has a divine eye.

Mahakassapa recommends of one who lives in solitude in the forest.

Then comes Maha Moggallana who speaks of a bhikkhu who holds discourse on the Abhidhamma with another bhikkhu and gaining edification on it. Then Sariputta tells about his view that a bhikkhu who is master of his heart can illuminate the Gosinga Sala-tree Wood.

After that, all of them went to the Blessed One and told about their views. The Buddha praised everybody and told that one whose heart is delivered from all unwholesome desires can illuminate the Gosinga sala-tree wood.

#### **Summary:**

*In this sutta, we find that the senior disciples of the Buddha were discussing about what kind of bhikkhu could illuminate the wood. Each and everybody answered according to their personal ideal. Then the Buddha provided his own answer.*

### **33. MAHAGOPALAKA SUTTA: THE GREATER DISCOURSE ON THE COWHERD**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“VINAYE VUDDHIM VIRULHIM VEPULLAM APAJJITUN”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park.

The Buddha says that there are eleven good or bad qualities which either entitle a bhikkhu to progress in doctrine and rites or disable him from doing such.

He has put a simile of cowherd. As a cowherd not knowing how to keep and rear a herd of cattle, so the bhikkhus not possessing eleven factors, they fail to go long forth.

He has explained about these eleven qualities in detail possessed by a bhikkhu. i.e. if a cowherd has no knowledge in form; is unskilled in characteristics fails to pick out flies’ eggs, fails to dress wound, fails to smoke out the sheds, does not know the watering place, does not know what to be drunk, does not know the road, unskilled in pastures, milks dry, no extra veneration for the leaders and the elders.

What are these eleven factors?

- i) ignorant of form- not really comprehending four elements
- ii) unskilled in characteristics- does not comprehend what marks the doings of a fool and wise.
- iii) fail to pick out flies’ eggs – when a thought of sensual desire has arisen and he does not remove or abandon it.
- iv) fail to dress wounds- when he fails to develop control over his faculty of all five senses.
- v) fail to smoke out the sheds- not expounding to others the doctrine which he has heard and learnt
- vi) does not know the watering place – when he does not go from time to time to the learned elder bhikkhus to learn the Dhamma, the disciplines, the codes
- vii) does not know what is to drunk – when he does not gain inspiration in the meaning of the Dhamma

viii) does not know one road - does not understand the Noble Eight Fold Path  
 ix) unskilled in pastures - does not understand the four foundations of mindfulness  
 x) milking dry - does not know the moderation of accepting from the house holders  
 xi) show no veneration to the elders – when he does not maintain bodily, verbally or mentally acts of loving- kindness towards the elders and learned bhikkhus both openly and privately.

When a bhikkhu possesses these eleven qualities, he fails to grow, increase and fulfill the Dhamma.

On the other hand, if a bhikkhu is well-versed in (i) knowing four elements...., xi) shows veneration to the leaders and learned bhikkhus, he is capable to grow, increase and fulfill the Dhamma.

**Summary:**

*In this sutta, the Buddha teaches eleven qualities that prevent a bhikkhu's growth in the Dhamma and eleven qualities that contribute to his growth.*

**34. CULAGOPALAKA SUTTA: THE SHORTER DISCOURSE ON THE COWHERD**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA VAJJISU  
 VIHARATI UKKACELAYAM GANGAYA NADIYA TIRE.....

“CHINNAM PAPIMATO SOTAM, VIDDHASTAM VINALIKATAM;  
 PAMOJJABAHULA HOTHAM, KHEMAM PATTATTHA BHIKKHAVO”TI.

The sutta was delivered on one occasion when the Blessed one was living in the Vajjian country at Ukkacela on the banks of the river Ganges.

The Buddha says that those who listen to and trust the recluses and brahmins who has wrong views about this world is not the realm of death, they will long suffer and smart for it.

They who follow the recluses and Brahmins who are skilled in this world and the other, skilled in outside Mara's realm and what is outside Mara's realm, skilled in and outside the realm of death – will long enjoy welfare and happiness. In explaining this, the Buddha has put a nice simile of a foolish and wise cowherd.

**Summary:**

*This discourse explains the types of bhikkhus who can get safely across the shore further.*

### **35. CULASACCAKA SUTTA: THE SHORTER DISCOURSE TO SACCACA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA VESALIYAM  
VIHARATI MAHAVANE KUTAGARASALAYAM.....

“YAM KHO, AGGIVESSANA, MADISAM DAKKHINEYYAM  
AGAMMA VITARAGAM VITADOSAM VITAMOHAM, TAM TUYHAM  
BHAVISSATI”TI.

The sutta was delivered by the Blessed One at Vesali in the Great Wood in hall with the Peaked Roof.

In this sutta we find a conversation between Saccaka and the Buddha.

According to MA, Saccaka was the son of Nigantha (Jain) parents who both were philosophical debaters. He had learned a thousand doctrines from his parents and many more from the others. He is also referred as Aggivessana of his clan name.

The debater Saccaka boasts of debate by which he can shake the Buddha and his Doctrine, but when he finally meets the Buddha with a large following of Licchavis and tries to refute his Dhamma, the Buddha explains in detail about his Dhamma. Understanding this, Saccaka bowed down to the Master and satisfied the Sangha with his offerings.

#### **Summary:**

*The debater Saccaka tries to refute the Dhamma preached by the Buddha but hearing and understanding the Dhamma, bows down to the Blessed One and satisfies the Dhamma with his offerings.*

### **36. MAHASACCAKA SUTTA: THE GREATER DISCOURSE TO SACCACA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA VESALIYAM  
VIHARATI MAHAVANE KUTAGARASALAYAM.....

ATHA KHO SACCAKO NIGANTHAPUTTO BHAGAVATO BHASITAM  
ABHINANDITVA ANUMODITVA UTTHAYASANA PAKKAMITI.

The sutta was delivered by the Buddha at Vesali in the Great Wood in the hall with the Peaked Roof.

The Buddha meets again with Saccaka, a son of Nigantha and claimed to a debater and clever speaker by the saints.

MA states that this time Saccaka has approached Buddha intending to refute the Buddha and his doctrine in which he failed earlier (sutta no.35). He comes alone, thinking that if he suffers defeat then no one would know about it.

He intends to ask many questions to the Buddha, even wants to refute with a question about sleeping during the day, but he cannot ask it till the close to the end of the sutta.

The sutta narrates the Buddha's triumph over Aggivessana Saccaka who later agrees that on debate, when the Buddha is assailed by offensive and discourteous speeches, his skin brightens and colour of the face clears as he is accomplished and fully enlightened.

**Summary:**

*In this sutta, we find a long conversation between the Buddha and Saccaka about the doctrine of his teachings. It is to be noted that Mahavira (Nigantha Nataputta) is said to have laid equal stress on manokamma and kayakamma (interaction of the body and mind).*

**37. CULATANHASANKHAYA SUTTA: THE SHORTER DISCOURSE ON THE DESTRUCTION OF CRAVING**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI PUBBARAME MIGARAMATUPASADE.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA  
MAHAMOGGALLANO BHAGAVATO BHASITAM ABHINANDITI.

This sutta was delivered by the Buddha to Sakka, ruler of gods at Savatthi in the Eastern Park, in the palace of Migara's mother.

In the beginning of the sutta, we find that the Buddha explains to Sakka briefly how a bhikkhu is liberated through the destruction of craving.

Ven. Maha Moggallana who was not sitting far from the Buddha, overheard his explanations to Sakka. He thought whether the spirit penetrated rightly to the meaning of the Buddha's words when he rejoiced or not. He disappeared from the place and went among the gods of the Thirty-three.

Seeing Ven. Maha Moggallana from a distance, Sakka, who was enjoying heavenly music at the Pleasure Park of the Single Lotus, dismissed the music and welcomes him.

Ven. Maha Moggallana wanted to hear the discourse given to Sakka and performed some feats of supernormal power to make Sakka agitated.

Then at last Sakka, king of gods told him word to word what the Blessed One expounded. Hearing this, Ven. Maha Moggallana disappeared from there.

**Summary:**

*The Buddha explains how a bhikkhu wins deliverance by the destruction of craving, so as to reaching the ultimate end, ultimate security from bondage, ultimate holy life, ultimate goal and become foremost among gods and men.*

**38. MAHATANHASANKHAYA SUTTA: THE GREATER DISCOURSE ON THE DESTRUCTION OF CRAVING**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

Here we find that the Buddha expounds his doctrine to Sati, a fisherman's son who misunderstands the Buddha's teaching. MA states that through faulty reasoning based on the fact of rebirth, Sati concludes that a persisting consciousness transmigrates from one existence to another without break of identity.

The Buddha reprimands him with a long discourse on Dependent Origination, showing how all phenomena of existence arise and despair through conditions.

The first part of the sutta replicates the opening of sutta no.22.

**Summary:**

*The Buddha expounds his doctrine to Sati, a fisherman's son who misunderstands the Buddha's teaching.*

**39. MAHA-ASSAPURA SUTTA: THE GREATER DISCOURSE AT ASSAPURA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA ANGESU  
VIHARATI ASSAPURAM NAMA ANGANAM NIGAMO.....

“EVAM KHO, BHIKKHAVE, BHIKKHU ARAHAM HOTI”TI.



IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Buddha in the Angan country at a town of the Angans named Assapura.

Here the Buddha enumerates the qualities which are essential for an ideal recluse.

He explains that a recluse should be pure in deed, word and thought. He should train himself to control the senses. He should be moderate in food. He should be devoted to wakefulness. He should be mindful and full aware and live in a solitude and sets his mind on mindfulness. He should remove five hindrances and abide in four jhanas (ecstasies). Then only he knows directly three true knowledges.

According to Buddha, such a bhikkhu is called (i) recluse, (ii) brahmin, (iii) washen, (iv) versed, (v) purged, (vi) noble and (vii) saintly.

(i) A bhikkhu becomes recluse by excluding evil and wrong states of consciousness.

(ii) He becomes a brahmin by precluding evil and wrong states.

(iii) He becomes washen by washing away evil and wrong states.

(iv) He becomes versed by being versed in all about evil and wrong states.

(v) he becomes purged because he is purged of evil and wrong states.

(vi) and (vii) he becomes noble and saintly because he keeps at bay evil and wrong states

of consciousness which is a cause of rebirth and suffering.

**Summary:**

*In this sutta, the Buddha narrates “the things that make one recluse” covering many aspects of the bhikkhu’s training.*

**40. CULA-ASSAPURA SUTTA: THE SHORTER DISCOURSE AT ASSAPURA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA ANGESU  
VIHARATI ASSAPURAM NAMA ANGANAM NIGAMO.....

“ASAVANAM KHAYA SAMANO HOTI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Buddha in the Angan country at a town of the Angans named Assapura.

As in the previous sutta (no.39), the Buddha explains the recluse's regimen. He should not do mere outward practice of austerities but the inward practice of purifying defilement.

It is not the robe which makes him a recluse, nor intoning texts nor having matted hair.

But if he can abandon greed, malice, wrath, revenge, hypocrisy, fraud, evil desires and all the evil qualities, only he can be a true recluse.

**Summary:**

*While in the previous sutta, the Buddha narrated "the things that make one a recluse", here he shows "the way proper to the recluse".*

**V. CULAYAMAKAKAVAGGA**

**(THE SHORTER DIVISION OF PAIRS)**

**41. SALEYYAKA SUTTA:THE BRAHMINS OF SALA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSALESU  
CARIKAM CARAMANO MAHATA BHIKKHUSANGHENA SADDHIM YENA  
SALA NAMA KOSALANAM BRAHMANAGAMO TADAVASARI.....

“UPASAKE NO BHAVAM GOTAMO DHARETU AJJATAGGE  
PANUPATE SARANAM GATE”TI.

The sutta was delivered by the Buddha when he was wandering in the Kosalan country with a large Sangha of bhikkhus and arrived at a Kosalan Brahmin village named Sala.

The Brahmin householders of Sala ask him why some creatures come to rebirth in states of suffering while others are reborn in some happy state or heaven.

The Buddha explains that there are three form of unrighteousness and wickedness for the body: by (i) cruelty, (ii) stealing, (iii) misconducting in several pleasures.

There are four forms of unrighteous speech :

- (i) telling lies
- (ii) by slandering

- (iii) by harsh, hurtful, rough speech
- (iv) by tattling or talking unbeneficial

As regards unrighteous thoughts, there are three:

- (i) if a man is covetous
- (ii) if he is malevolent or wicked of heart
- (iii) if he is wrong in outlook and conceptions

For the above reasons, some creatures take rebirth in states of suffering and woe.

In the contrary, if anybody is righteous bodily, verbally and in his thoughts, he will be reborn after death at the body's dissolution as a great noble.

**Summary:**

*This sutta narrates how the Buddha advised to the Brahmins of Sala, convincing them of the truth of what he said.*

**42. VERANJAKA SUTTA: THE BRAHMIN OF VERANJA**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“UPASAKE NO BHAVAM GOTAMO DHARETU AJJATAGGE  
PANUPATE SARANAM GATE”TI.

The sutta was delivered by the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park to the Brahmins of Veranja.

The text of this sutta is the same as that of sutta no.41.

**43. MAHAVEDALLA SUTTA: THE GREATER SERIES OF QUESTIONS  
AND ANSWERS**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCAYASMA SARIPUTTO. ATTAMANO AYASMA  
MAHAKOTTHIKO AYASMATO SARIPUTTASSA BHASITAM ABHINANDITI

Once the Blessed One at Savatthi in Jeta's Grove, Anathapindika's Park.

There the discussion took place in between Ven. Maha Kotthita and Ven. Sariputta.

This sutta is in a form of discussion of these two great personalities on various subtle points of Dhamma.

The topics are for example, understanding/ wisdom, consciousness, feeling, perception, pure mental consciousness isolated from the five bodily senses, right view, right understanding, types of rebirth, the first jhana, the five faculties, vital formations and deliverance of mind.

**Summary:**

*This sutta is a discussion between Maha Kotthita and Sariputta on various topics such as, understanding/wisdom, consciousness, feeling, perception and etc.*

**44. CULAVEDALLA SUTTA : THE SHORTER SERIES OF QUESTIONS AND ANSWERS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

IDAMAVOCA BHAGAVA. ATTAMANO VISAKHO UPASAKO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

The lay follower Visakha went to Bhikkhuni Dhammadinna and asked about certain details about the Dhamma.

As the previous sutta (no.43) this is also in a form of discussion between Visakha and Bhikkhuni Dhammadinna.

Visakha was a wealthy merchant of Rajagaha and a non-returner. Dhammad, had attained arahatship soon after her ordination as a bhikkhuni. She was declared by the Buddha as the foremost bhikkhuni in the Order.

**Summary:**

*The sutta explores the replies of Bhikkhuni Dhammadina to Visakha's questions on identity/personality, the identity view, the noble eight fold path, concentration, formations, the attainment of cessation, feeling, underlying tendencies for feeling, counterparts of feeling.*

**45. CULADHAMMASAMADANA SUTTA: THE SHORTER DISCOURSE ON  
WAYS OF UNDERTAKING THINGS**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Blessed One at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

The Master says that there are four ways to undertake things.

The first is pleasant for the time being but ripens to the pain afterwards;

The second is unpleasant for the time being and ripens to pain later;

The third one is unpleasant for the time being but ripens to be pleasant  
afterwards; and the fourth is not only pleasant for the time being but also ripens to be  
pleasant thereafter.

**46. MAHADHAMMASAMADANA SUTTA : THE GREATER DISCOURSE  
ON WAYS OF UNDERTAKING THINGS**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Blessed One at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

. As in the previous sutta (no.45), here also the Buddha narrates the four ways  
to undertake things. In addition to that, he enumerates how an ignorant person and  
how a wise person undertakes the things. In describing this, he has used some similes.

**Summary:**

*In the above two suttas, the Buddha has explained the four ways of  
understanding things and how to accept them.*

#### **47. VIMAMSAKA SUTTA : THE INQUIRER**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.”

The sutta was delivered by the Blessed One at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

The Buddha says that an enquiring bhikkhu who searches the heart of others,  
should make a study of the Tathagata in order to find out whether or not he is fully  
enlightened. He should study the Tathagata in respect of the two states of  
consciousness which come through eye and ear.

He should see whether Tathagata is restrained in fearlessness or through fear  
or whether he has eradicated all passions and removed all pleasures of senses.

#### **Summary:**

*The Buddha invites the bhikkhus to make a thorough investigation of himself  
whether he can be accepted as fully enlightened.*

#### **48. KOSAMBIYA SUTTA : THE KOSAMBIANS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSAMBIYAM  
VIHARATI GHOSITARAME.....

“IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.”

The sutta was delivered by the Buddha at Kosambi in Ghosita’s park.

We are informed by this sutta that during the period when the bhikkhus at  
Kosambi are divided by dispute on certain Vinaya rules, the Master teaches them the  
six qualities that create love and respect and conduce to cohesion, non-dispute,  
concord and unity.

- i) if a bhikkhu is instant in acts of goodwill towards his fellows
- ii) if a bhikkhu is instant in words of goodwill towards his fellows
- iii) if a bhikkhu is instant in thoughts of goodwill towards his fellows
- iv) If he shows equally and without favour among all his virtuous companions in  
higher life

v) If a bhikkhu lives among his fellows in the higher life without flaw, spot or blemish, virtues which bestow freedom and

vi) if a bhikkhu lives among his fellows in higher life with the noble and saving creed which guides him to destruct all evil

These are six qualities which in endearing, friendly and respectful which conduces to accord, harmony, concord and unity.

The Buddha also explains seven extraordinary knowledges possessed by a noble disciple who has realized the fruit of stream-entry.

MA states these seven factors the “great reviewing knowledge”(mohapaccavekkhananana) of a stream-enterer.

**Summary:**

*This sutta of creating love, concord, harmony and respect among the fellows of higher life has been advisable by the Master when they are in dispute for a simple reason.*

**49. BRAHMANIMANTANIKA SUTTA : THE INVITATION OF A BRAHMA**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“ITI HIDAM MARASSA CA ANALAPANATAYA BRAHMUNO CA  
ABHINIMANTANATAYA, TASMA AMASSA VEYYAKARANASSA  
BRAHMANIMANTANIKAMTEVA ADHIVACANAN”TI.

The sutta was delivered by the Blessed One at Savatthi in Jeta’s Grove, Anathapindika’s Park.

This sutta tells us that the Buddha held conversation with Baka the Brahma, a high divinity. Brahma adopts a pernicious view that the heavenly world over which he presides is eternal and there is no rebirth. There is no higher state beyond this.

The Buddha was living Ukkattha in Subhaga Grove at the root of royal sala tree at that time. He disappeared from there and went to the Brahma world.

There he explained what is true. Mara tried to conquer both the Buddha and Brahma through his evils but could not do so as the Tathagata has abandoned the defilements and the taints which gives trouble and suffering and cut them off at the root like a palm stump incapable of further growth.

**Summary:**

*In this sutta, the Buddha narrates his disciples about his conversation held with Baka, the Brahma who has a pernicious view of permanency of this world. But Buddha has explained him the truth.*

**50. MARATAJJANIYA SUTTA: THE REBUKE TO MARA**

EVAM ME SUTAM- EKAM SAMAYAM AYASMA  
MAHAMOGGALLANO BHAGGESU VIHARATI SUSUMARAGIRE  
BHESAKALAVANE MIGADAYE.....

“ITI MARAM ATAJJESI, BHIKKHU BHESAKALAVANE; TATO SO  
DUMMANO YAKKHO, NATATTHEVANTARADHAYATHA”TI.

Once the venerable Maha Moggallana was living in the Bhagga country at Sumsumaragira in the Bhesakala Grove, the Deer Park.

Mara, the evil one attempts to harass the venerable Maha Moggallana. But Maha Moggallana could recognize the tempter and the evil one, Mara. He related a story of distant past when the Blessed One Kakusandha, accomplished and fully enlightened had appeared in the world and he was born as Mara Dusi. Maha Moggallana warned the Mara of the dangers in creating trouble for a disciple of the Buddha.

According to the scholars, the verses forming the epilogue of the sutta bear a favourable comparison with the Padhana sutta in the Sutta Nipata.

**Summary:**

*It is a warning to Mara from Maha Moggallana about the dangers an creating trouble by him.*



**PART II**  
**MAJJHIMAPANNASAPALI**  
**(THE MIDDLE FIFTY DISCOURSES)**

**I. GAHAPATIVAGGA**  
**(THE DIVISION ON HOUSEHOLDERS)**

**51. KANDARAKA SUTTA: TO KANDARAKA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA CAMPAYAM  
VIHARATI GAGGARAYA POKKHARANIYA TIRE MAHATA  
BHIKKHUSANGHENA SADDHIM.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Campa on the banks of the Gaggara Lake accompanied by a large number of bhikkhus.

Pessa, the elephant driver's son and Kandaraka, the wanderer came to meet the Blessed One.

On that occasion, the Buddha speaks against asceticism. He discusses four kinds of persons found in the world –

- i) the one who torments and is given to self-mortification
- ii) one who torments others and pursues the practice of torturing others
- iii) one who torments himself and others and is given to tormenting both
- iv) one who torments neither himself nor others

The Buddha praises the last person and says as he neither torments himself nor others, he is hungerless (beyond appetite), extinguished, cooled and he abides in bliss and in holiness.

**Summary:**

*The Buddha explains in various ways why he praises the one who does not torment himself or others.*

## **52. ATTHAKANAGARA SUTTA : THE MAN FROM ATTHAKANAGARA**

EVAM ME SUTAM- EKAM SAMAYAM AYASMA ANANDO  
VESALIYAM VIHARATI BELUVAGAMAKE.....

AYASMANTANCA ANANDAM TICIVARENA ACCHADESI;  
AYASMATO CA ANANDASSA PANCASATAVIHARAM KARAPESITI.

In this sutta, Ven. Ananda speaks of the steps to Nirvana when he was dwelling at Beluvagamaka near Vaisali.

On that occasion the householder Dasama, who is a businessman of Atthakanagara paid his visit to Ven. Ananda.

In reply to a question put by Dasama, Ven. Ananda has explained eleven “doors to the Deathless”.

A bhikkhu divested of sensual pleasures and divested of wrong states of consciousness, enters on and dwells on the first, second, third and fourth jhanas.

He pervades the four quarters of the world with radiant goodwill, pity and sympathy and poised equanimity. He abides in the plane of infinity of space, the plane of infinity of consciousness and the plane of nothingness by passing beyond perception of material objects, perception of sense – reactions and perception of differences.

### **Summary:**

*In this sutta venerable Ananda teaches “eleven doors to the deathless” by which a bhikkhu can attain nibbana.*

## **53. SEKHA SUTTA : THE DISCIPLE IN HIGHER TRAINING**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI KAPILAVATTHUSMIM NIGRODHARAME.....

IDAMAVOCAYASMA ANANDO. SAMANUNNO SATTHA AHOSI.  
ATTAMANA KAPILAVATTHAVA SAKYA AYASMATO ANANDASSA  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha’s Park.

There a new assembly hall built for the Sakyans of Kapilavathu and it had not been inhabited by any human being. The Sakyans requested Blessed One to use it first for their welfare and happiness.

In time, the Buddha went there and after washing the feet he entered the assembly hall and sat down by the central pillar facing the east. The bhikkhus sat down by the western hall. And the Sakyan took seat by the eastern hall facing west with the Blessed one before them.

Then he instructed Ananda to talk about the disciple in higher training who has entered upon the way.

Ven. Ananda then addressed Mahanama, the Sakyan and said how a disciple of the Blessed One is virtuous, abandons all sensual pleasures, is temperate in eating vigilant, established in seven virtuous qualities, having won the perfection of poise and mindfulness out of four Ecstasy.

It is to be noted that the belief of having merit by inviting eminent religious personage when a new home is built for the householder still continues in Buddhist lands. They often invite bhikkhus to hold an all night recitation of ‘paritta’(protective) suttas and dhammadesana in their new home before they enter.

**Summary:**

*The Sutta is delivered by Ven. Ananda on the practices undertaken by a disciple in higher training.*

**54. POTALIYA SUTTA : TO POTALIYA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA  
ANGUTTARAPESU VIHARATI APANAM NAMA ANGUTTARAPANAM  
NIGAMO.....

“UPASAKAM MAM BHAGAVA DHARETU AJJATAGGE PANUPETAM  
SARANAM GATAN”TI.

Once the Blessed One was living in a town named Apana in the country of the Anguttarapans.

One morning he went to Apana for almsfood and after his meal he went to a certain grove for the day’s abiding. There came Potaliya, the householder dressed with parasol and sandals.

When the Buddha greeted him as a “householder”, he was angry and displeased and remained silent. He told the Buddha that he should not be addressed as “householder” as he had given all his wealth to his inheritors and live merely on food and clothing, he had thus cut off all his affairs.

Then the Buddha explains that the way of cutting off all his affairs by Potaliya is one thing but the Noble one's discipline of cutting off of affairs is different.

Then he explains Potaliya how to cut off of affairs in his Doctrine. This includes abstention from killing, theft, lying, calumny, covetousness, taunts, anger and arrogance.

The sutta offers a striking series of similes on the dangers in the sensual pleasures. E.g. if a dog overcome by hunger and weakness waits by a butcher's shop and then a skilled butcher tosses the dog a well and clean hacked, skeleton of meatless bones smeared with blood, the dog does not get rid of his hunger and weakness by growing such meatless bones.

Similarly sensual pleasures are compared to a skeleton by the Blessed One. They provide much suffering and despair while the dangers are great in them.

**Summary:**

*In this sutta, the Buddha narrates Potaliya, a householder the true meaning of "cutting off of affairs" in his discipline.*

**55. JIVAKA SUTTA : TO JIVAKA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI JIVAKASSA KOMARABHACCASSA AMBAVANE.....

ABHIKKANTAM, BHANTE, ABHIKKANTAM, BHANTE...  
PE..."UPASAKAM MAM BHAGAVA DHARETU AJJATAGGE PANUPETAM  
SARANAM GATAN"TI.

Once the Blessed One was living at Rajagaha in the Mango Grove of Jivaka Komarabhacca.

Then Jivaka Komarabhacca came to him and asked about the rules laid by the Buddha about taking meats.

The Buddha then speaks of what is meant by lawful and unlawful meats.

A bhikkhu should not take meat if he sees, hears or suspects that the living beings are slaughtered for him to be taken. They should take the same in other cases expect these three. Because a bhikkhu take alms food without being tied to it, infatuated with it and utterly committed to it, seeing the danger in it and understanding the escape from it.

The points to be noted in this sutta:

1. Jivaka was the abandoned child of a courtesan brought up by the Prince Abhaya, he studied medicine at Takkasila and was later appointed as physician of the Buddha. He became a stream-enterer after hearing the Buddha Dhamma.

But in this sutta, Jivaka declares himself a lay follower who has gone to the Buddha for refuge. Scholars say, that perhaps it is used as a means of reaffirming one's dedication to the Triple Gem (Buddha, Dhamma, Sangha) and not restricted to an initial profession of going for refuge.

2. This sutta states clearly the regulations on meat eating laid down by the Buddha for the Sangha. Buddha does not require the bhikkhus to observe a vegetarian diet, but permits them to consume meat when they are assured that the animal is not killed specially to provide him. Such meat is called "tikotiparisuddha", "pure in three aspects" which are mentioned earlier.

Buddha has laid down the precept of abstaining from killing animals for the lay devotees but does not prescribe purchasing meat prepared from animals which are already dead.

**Summary:**

*In this sutta, we find a clear explanation by the Buddha concerning meat eating by the Sangha.*

**56. UPALI SUTTA: TO UPALI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA NALANDAYAM  
VIHARATI PAVARIKAMBAVANE.....

ATHA KHO NIGANTHASSA NATAPUTTASSA BHAGAVATO  
SAKKARAM ASAHAMANASSA TATTHEVA UNHAM LOHITAM MUKHATO  
UGGACCHITI.

On one occasion the Blessed One was living at Nalanda in Pavarika's Mango Grove.

During that time, the Nigantha Nataputta was also staying at Nalanda. One of his disciples named Digha Tapassi (Tall Ascetic, a name given to him because of his height) came to meet the Buddha.

Digha Tapassi narrates that Nigantha Nataputta is accustomed to three kinds of rod for the performance and preparation of evil action, i.e. bodily rod, verbal rod and mental rod.

The rod or ‘Danda’, originally a stick or staff, acquires the meaning of rod as an instrument of punishment. The Jains regard “bodily, verbally and mental activity as instruments by which the individual torments himself by prolonging his bondage in samsara and torments others by causing them harm”.

Among these three kinds of rods, Nataputta describes the bodily rod as the most reprehensible for the performance and perpetration of evil action.

The Buddha then narrates that the Tathagata is accustomed to use the description ‘action’- i.e. bodily, verbal and mental action. And among these, Tathagata emphasizes on mental action as the most reprehensible for the performance and perpetration of evil action.

Digha Tapassi went off and told to his Master about the incident. The Nataputta was happy about him. Upali, the most prominent disciple of Nigantha Nataputta proposed to go to the Buddha to refute his doctrine.

Upali went to the Buddha and was having various discussions about both the Doctrines. The Buddha explained clearly about the mental action emphasized in his Doctrine. Upali was moved and wanted to become his disciple. In reply, Buddha advised him to investigate thoroughly his Discipline. Upali was more happy to learn this. Buddha also advised him not to dissatisfy and displease the other sects as a householder. Upali was moved by the Buddha’s advice.

In this sutta, we notice some gathas uttered by Upali in praise of Buddha and they are remarkable composition characterized by majestic and dignified tone.

**Summary:**

*The Buddha explains about mental action described in his Dhamma to Upali, a householder and a follower of Nataputta who came to refute Buddha’s Doctrine. Instead, he finds himself converted by the Buddha’s “converting magic”.*

**57. KUKKURAVATIKA SUTTA: THE DOG-DUTY ASCETIC**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOLIYESU  
VIHARATI HALIDDAVASANAM NAMA KOLIYANAM NIGAMO.....

‘KHINA JATI, VUSITAM BRAHMACARIYAM, KATAM KARANIYAM,  
NAPARAM ITTHATTAYA’TI ABBHANNASI. ANNATARO KHO  
PANAYASMA SENIYO ARAHATAM AHOSITI.

Once the Buddha was living in the Koliyan country where there was a town of the Koliyans named Haliddavasana.

Then Punna, Koliyaputta (son of Koliyans), an ox-duty ascetic and also Seniya, a naked dog-duty ascetic went to the Blessed One.

MA states that Punna wore horns on his head, tied a tail to his backside and went about eating grass together with the cows. Seniya performed all the actions typical of a dog.

Both Punna and Seniya asked about their destination and future course to the Enlightened One. In reply, the Buddha said that if someone develops duty, habit and behaviour of an animal fully and uninterruptedly, he will reappear in the animal kingdom after death. But if he develops all these qualities having in mind to become a great god or lesser by the virtue of asceticism after death, then he will go to the hell.

Hearing this, both the Punna and Seniya were crying and repenting about their action.

Then the Buddha explains them that there are four kinds of action:

- i) actions which are dark with dark outcome
  - ii) actions which are bright with bright outcome
  - iii) actions which are both dark and bright with dark and bright outcome
  - iv) actions which are neither dark nor bright with an outcome of neither dark nor bright
- conducive to the destruction of Karma.

Both Punna and Seniya took refuge in the Buddha.

**Summary:**

*It should be noted that a wrong ascetic practice has less severe consequences when it is undertaken without wrong view than when it is accompanied by wrong view. The Buddha has explained four kinds of action in this sutta.*

**58. ABHAYARAJAKUMARA SUTTA: TO PRINCE ABHAYA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

EVAM VUTTE, ABHAYO RAJAKUMARO BHAGAVANTAM  
ETADAVOCA- “ABHIKKANTAM, BHANTE, ABHIKKANTAM, BHANTE...  
PE...AJJATAGGE PANUPETAM SARANAM GATAN”TI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrel's Sanctuary.

Prince Abhaya was one of the sons of King Bimbisara of Magadha, though not the heir of the throne. He was a disciple of Nigantha Nataputta.

The Nataputta asked Abhaya to go and refute the doctrine of the Buddha. He taught Prince Abhaya a "two horned question" with which he could put debate with the Blessed One.

Prince Abhaya goes to the Buddha and invites him to his house for the next day.

On that day, after serving alms food to the Buddha the Prince asks him the question what his teacher has taught to him. The question is that whether the Tathagata utter speech that would be unwelcome and disagreeable to others.

Buddha shows a child lying on Prince's lap and says whether he will not attend to him if the child is to put a stick or a pebble in his mouth. In reply, the Prince Abhaya says that he will take it out immediately as he has compassion for him.

The Buddha explains then the Tathagata does not utter such speech which

- i) knows to be untrue, incorrect and unbeneficial and also unwelcome and disagreeable to others.
- ii) knows to be true and correct but unbeneficial and also unwelcome and disagreeable to others.
- iii) knows to be true, correct and beneficial but which is unwelcome and disagreeable to others.
- iv) knows to be untrue, incorrect, unbeneficial but which is welcome and agreeable to others.
- v) knows to be true, correct but unbeneficial and also welcome and agreeable to others.

The Tathagata knows the time to use such speech which is true, correct and beneficial and at the same time which is welcome and agreeable to others.

Learning this, Prince Abhaya takes refuge to the Buddha.

From this sutta, it is found that Nigantha Nataputta knew about the dissension between the Buddha and Devadatta.



**Summary:**

*Prince Abhaya who is a disciple of Nigantha Nataputta wants to refute the Buddha's Doctrine by putting a "two-horned" question to him. But Buddha explains what kind of speech he would and would not utter.*

**59. BAHUVEDANIYA SUTTA : THE MANY KINDS OF FEELING**

EVAM ME SUTAM-EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Buddha was living at Savatthi in Jetavana.

The carpenter for King Pasanedi of Kosala, Pancakanga, who himself was a lay devout of the Buddha comes to Venerable Udayin and asks how many kinds of feeling has been stated by the Blessed One. And on this point, one cannot convince the other.

Hearing their conversation, Ven. Ananada reports the Buddha about this matter.

The Buddha explains that both the presentation is true as he himself has stated two, three, five, six, eighteen, thirty six and hundred and eight kinds of feeling in different presentation.

Then he enumerates that there are five numbers of sense pleasures, namely, material shapes apparent to the eye, sound , smell, taste and touch. Every pleasant gratification arises from these senses are called sensual pleasures.

According to the Buddha, this is not the highest pleasure. Beyond this, the pleasure is excellent which is enjoyed by a bhikkhu abides in the ecstasies, plane of infinity of consciousness and plane of nothingness.

**Summary:**

*The Buddha explains to Ananda about different kinds of pleasure and joy that beings can experience.*

## **60. APANNAKA SUTTA : THE INCONTROVERTIBLE TEACHING**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSALESU  
CARIKAM CARAMANO MAHATA BHIKKHUSANGHENA SADDHIM YENA  
SALA NAMA KOSALANAM BRAHMANAGAMO TADAVASARI.....

“UPASAKE NO BHAVAM GOTAMO DHARETU AJJATAGGE  
PANUPETAM SARANAM GATE”TI.

Once the Blessed One was travelling through the Kosalan country with a large Sangha of bhikkhus and arrived at the village Sala.

The Brahmins of the Sala come to extend their greetings and reverence. MA conveys that as the village was situated at the entrance to a forest, many recluses and Brahmins of different creeds would stay, expound their views and turn down opponents’ views. This has left the villagers perplexed and unable to commit themselves in one teaching.

They convey that there is no teacher agreeable to them in whom they acquire faith supported by reasons.

### **Summary:**

*The Buddha advises that his uncontroversial teachings may be undertaken as it will lead to their welfare and happiness. And then he explains what is the incontrovertible teaching.*

## **II. BHIKKHUVAGGA**

### **(THE DIVISION ON BHIKKHUS)**

## **61. AMBALATTHIKARAHULOVA SUTTA : ADVICE TO RAHULA AT AMBALATTHIKA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

“PACCAVEKKHITVA PACCAVEKKHITVA MANOKAMMAM  
PARISODHESSAMI’TI- EVANHI TE, RAHULA, SIKKHITABBAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA RAHULO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels’ Sanctuary.

On that occasion, Venerable Rahula was living at Ambalathikka. One morning, the Buddha went to visit Rahula. Rahula paid his homage, washed his feet and sat down at one side.

Rahula was the only son of the Buddha, born on the day when his father left the palace to seek enlightenment. He was ordained at the age of seven by Ven. Sariputta on the occasion of the Buddha's first visit to Kapilavattu after enlightenment. He was declared by the Buddha as the foremost disciple those desirous of training.

MA states that this discourse was taught to Rahula when he was seven, shortly after his ordination.

In this sutta, Buddha discourses about lying.

**Summary:**

*The Buddha condemns the lie and advises the bhikkhus to win purity in action, word and thought by constant reflection.*

*According to the scholars, this sutta is the Pali counterpart of the fact referred in the Bhabru Edict under 'Laghulavada sutta', describing the Buddha's discourse on the subject of falsehood.*

**62. MAHARAHULOVADA SUTTA: THE GREATER DISCOURSE OF  
ADVICE TO RAHULA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“EVAM BHAVITAYA, RAHULA, ANAPANASSATIYA, EVAM  
BAHULIKATAYA YEPI TE CARIMAKA ASSASA TEPI VIDITAVA  
NIRUJJHANTI NO AVIDITA”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA RAHULO  
BHAGAVATO BHASITAM ABHINANDITI.

Once Buddha was living at Savatthi in Jeta's Grove, Anathapindika's Park.

In the morning when he went out to seek for alms, Ven. Rahula also followed him.

According to MA, this discourse was taught to Rahula at the age of eighteen, for the purpose of displaying desire connected to the household life. MA also states that when Rahula was following Buddha he noted with admiration the physical

perfection of the Master, who was his father also and happy with the reflection of that beauty in himself. The Buddha could read his mind and decided to admonish at once as those thoughts could misguide him further. The Buddha then advised him to contemplate the body as neither a self nor the possession of a self.

Admonished by the Buddha, Ven. Rahula turned back and sat down under a tree. Ven. Sariputta, his Master saw him and came to him.

**Summary:**

*Sariputta teaches Rahula the meditation on the elements, on mindfulness of breathing and other topics.*

**63. CULAMALUKYA SUTTA : THE SHORTER DISCOURSE TO MALUKYAPUTTA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TASMATIHA, MALUKYAPUTTA ABYAKATANCA ME  
ABYAKATATO DHARETHA; BYAKATANCA ME BYAKATATO  
DHARETHA”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA MALUKYAPUTTO  
BHAGAVATO BHASITAM ABHINANDITI.

Once Buddha was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

There, Ven. Malukyaputta was alone in meditation. In the evening, he rose from the meditation and went to the Buddha.

In this sutta, we find that Ven. Malukyaputta dissatisfied with the life of a recluse as the Buddha did not expound to him metaphysical questions.

The Buddha explains this nicely with a simile of a man struck by poisoned arrow and the situation if he is not taken care of unconditionally.

Similarly it is irrelevant and not conducive to the higher life to know various speculations about the past and present. And if anyone would not lead a holy life until he knows these metaphysical questions, then also the Tathagata would remain silent and meanwhile the person would die.

**Summary:**

*In this sutta, the Buddha explains clearly what he does and does not teach.*

#### **64. MAHAMALUKYA SUTTA : THE GREATER DISCOURSE TO MALUKYAPUTTA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“ETTHA KHO PANESAHAM, ANANDA, INDRIYAVEMATTATAM  
VADAMI”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

The discourse was taught by the Buddha at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

Here the Buddha deals with the five lower fetters or bondages and suggests the  
ways to eradicate these five bondages.

The five bondages (Orambhagiyani Samyojanani) explained by the Buddha as  
follows:

Sakkayaditthi (false view of individuality)

Vicikiccha (doubt)

Silabbataparamasa (affection of rites)

Kamacchanda (desire for sensual pleasure) and

Byapada (malevolence)

They are so called because they lead to rebirth in the same sphere planes.

#### **Summary:**

*The Buddha explains the ways to abandon these five fetters, i.e. to abide in  
four ecstasies, plane of infinity of consciousness and plane of nothingness.*

#### **65. BHADDALI SUTTA : TO BHADDALI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“IMEHI KHO, BHADDALI, DASAHI DHAMMEHI SAMANNAGATO  
BHIKKHU AHUNEYYO HOTI PAHUNEYYO DAKKHINEYYO  
ANJALIKARANIYO ANUTTARAM PUNNAKKHETTAM LOKASSA”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA BHADDALI  
BHAGAVATO BHASITAM ABHINANDITI.

Once Buddha was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

There a bhikkhu named Bhaddali publicly declared in the Sangha about his unwillingness to undertake the training precepts.

This sutta refers to the Buddha's practice of eating a single meal in the forenoon only. According to the Patimokkha, the bhikkhus are prohibited from meals from noon till one next morning. Though this practice is only recommended but not required.

Bhaddali did not present himself to the Blessed one for three month period of rainy season. During the vassavasa (rainy period for three months), the bhikkhus were engaged in making a robe for the Blessed One wearing which he again would wander.

(This continues till today and the occasion is celebrated as "Kathina Chivara Dana" among the Buddhists).

The fellow bhikkhus of Ven. Bhaddali suggested that he should give proper attention to the Dhamma otherwise he would suffer.

Ven. Bhaddali came to the Buddha and paid his homage and begged pardon for his transgress.

The Buddha then explains the ten qualities of a bhikkhu, i.e. right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration and right knowledge and the right deliverance of one beyond training.

When a bhikkhu possesses these qualities, he is worthy of gifts, of hospitality, of offerings, of reverential salutation and an unsurpassed field of merit for the world.

**Summary:**

*In this sutta, the Buddha admonishes Bhaddali to be obedient and to conduct himself according to the Buddha's teachings.*

**66. LATUKIKOPAMA SUTTA : THE SIMILE OF THE QUAIL**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA  
ANGUTTARAPESU VIHARATI APANAM NAMA ANGUTTARAPANAM  
NIGAMO.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA UDAYI  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Buddha was living in the country of the Anguttarapans where there was a town named Apana.

The Buddha and his disciples used to take alms from that town. Ven. Udayin was one of them.

One day Ven. Udayin, rose from his evening meditation and paid his visit to the Buddha.

Their conversation shows that the Buddha restricted the allowable time for bhikkhus meals in two successive stages. He first prohibited only the afternoon meal and allowed a night meal. According to the Vinaya account (Pacittiya 37), no mention is made of this successive prohibition.

In this context, the Buddha explains four kinds of persons to be found in this world.

One who progresses towards giving up acquisitions but his progress is assailed by the thoughts and ideas into which these acquisitions enter.

One who progresses similarly is similarly assailed but dispels, ejects and annihilates the thoughts and ideas which assail in his progress.

One who is similarly progressing but distraction of mindfulness comes from time to time in his progress, so that mindfulness is slow of growth but he dispels, ejects and annihilates the distraction.

One who recognises that bondages are root of all evils and frees himself from them and is Delivered by destroying these bondages.

**Summary:**

*The Buddha says that there are foolish people who thinks that giving up certain matters is easy. They do not give it up. But this insignificant thing grows into a bond strong enough to hold them fast.*

*This particular sutta is illustrated in the Latukika Jataka.*

**67. CATUMA SUTTA: AT CATUMA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA CATUMAYAM  
VIHARATI AMALAKIVANE.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Catuma in a Myrobalan Grove.

There came five hundred bhikkhus to see the Blessed One, leaded by Ven. Sariputta and Maha Moggallana. When they were exchanging greetings with the

resident bhikkhus, preparing resting places and putting away their bowls and the outer robes, they were very loud and noisy.

Hearing this, the Buddha inquired to Ven. Ananda. The bhikkhus were called on by the Buddha. And they were dismissed from the Sangha by the Blessed One.

The bhikkhus departed. On the way, they met the Sakyans of Catuma. They heard the incident of their dismissal by the Buddha.

They came to pay homage to the Blessed One and tried to restore his confidence about those newly ordained bhikkhus. Then the Brahma Sahampati appeared before the Blessed One.

The Sakyans and the Brahma Sahampati were able to restore the Buddha's confidence on the dispelled bhikkhus.

The Buddha asked Ven. Sariputta and Maha Moggallana what they thought when the Sangha was dismissed by him.

MA states that reply of Sariputta did not show his responsibility as he thought that the Blessed One did not want to be troubled just then but to enjoy present bliss and they would also do the same. The Buddha rebuked him.

On the other hand, Ven. Maha Moggallana replied that the Blessed One did not want to be troubled just then but to enjoy bliss and accordingly he and Sariputta would look after the confraternity.

The Buddha praised him and told that either he or they would lead the Sangha of bhikkhus.

In this context, the Buddha then mentions the four terrors to be expected by bhikkhus who have gone forth from the home to homelessness in the Dhamma and discipline.

- i) fear of waves- here 'waves' is a term for angry despair
- ii) fear of crocodiles – here 'crocodiles' is a term for gluttony
- iii) fear of whirlpools – here 'whirlpools' is a term for the five cords of sensual pleasure
- iv) fear of sharks – here 'sharks' is a term for woman

**Summary:**

*The Buddha mentions about four fears or terrors to be overcome by the one who have gone forth into homelessness.*



#### **68. NALAKAPANA SUTTA : AT NALAKAPANA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSALESU  
VIHARATI NALAKAPANE PALASAVANE.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANURUDDHO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Buddha was living in the Kosalan country at Nalakapana in the Palasa Grove.

During that time, many distinguished young men had gone forth from home to homelessness – Venerable Anuruddha, Nandiya, Kimbala, Bhagu, Kundadhana, Revata, Ananda and others.

The Buddha wanted to know whether these clansmen are delighted in their holy life. He asked them. Ven. Anuruddha responded positively in reply.

Then the Buddha narrates that the Truth –finder’s object is that such and such a bhikkhu by tearing five bonds, has been translated to a heaven never coming back to earth, by tearing the three bonds, he is safe from future states of suffering, is not to delude talk, nor to get for himself gains or fame.

For a popular illustration one must turn to Nalakapana Jataka.

#### **Summary:**

*In this sutta, the Buddha explains why, when his disciples die, he declares their level of attainment and plane of rebirth.*

#### **69. GOLİYANI / GULISSANI SUTTA : GULISSANI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

“ARANNIKENAPI KHO, AVUSO MOGGALLANA, BHIKKHUNA IME  
DHAMMA SAMADAYA VATTITABBA PAGEVA GAMANTAVIHARINA”TI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels’ Sanctuary.

There Ven. Sariputta discusses the duties of a forest-dwelling bhikkhu to a bhikkhu named Gulissani, when he came on a visit to stay in the midst of the Sangha.

He explains that such a bhikkhu should show respect and consideration to his fellows in the higher life. He should be skilled in good behaviour regarding seats. He should not visit the village at too early or late in the day. He should be moderate in

eating. He should not be rough tongued and loose spoken. He should be easy to correct and should associate with good friends. He should guard the doors of his sense faculties. A forest dwelling bhikkhu should be devoted to wakefulness. He should be energetic. And he should be established in mindfulness, concentrated, wise, and apply himself to the higher Dhamma. A forest dwelling bhikkhu should be liberated and abide in peaceful, immaterial, transcending forms. He should apply himself to the superhuman state.

**Summary:**

*The Venerable Sariputta gives a discourse on the proper way of life to be led by a forest dwelling bhikkhu.*

**70. KITAGIRI SUTTA : AT KITAGIRI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KASISU CARIKAM  
CARATI MAHATA BHIKKHUSANGHENA SADDHIM.....

“DITTHEVA DHAMME ANNA, SATI VA UPADISESE ANAGAMITA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was travelling in the Kasi country with a large number of bhikkhus. There he lived in the Kasi town, Kitagiri.

There reside the bhikkhus named Assaji and Punabbasuka. Both the bhikkhus do not follow the discipline laid by the Master.

In the Vinayapitaka, these two monks are described as “unscrupulous and depraved” and shown their various kinds of bad conduct corrupting the Order. At Kitagiri, their refusal to obey led to the promulgation of Sanghadisesa of banishment.

Hearing this, the Buddha called on these two bhikkhus and admonishes them for not knowing his teachings.

He explained about the seven kinds of noble disciples be found existing in the world. They are: one liberated in both ways, one liberated by wisdom, he that has fathomed the corporeal, he that has come to see, he that is liberated, he who lives up to the Doctrine, he that lives up to faith.

Such a bhikkhu has done his work with diligence, he is no more capable of being negligent.

**Summary:**

*The Buddha admonishes two disobedient monks and then narrates an important seven fold classification of noble disciples.*

**III. PARIBBAJAKAVAGGA**

**(THE DIVISION ON WANDERERS)**

**71. TEVIJJAVACCHAGOTTA SUTTA: TO VACCHAGOTTA ON THE THREEFOLD TRUE KNOWLEDGE**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA VESALIYAM  
VIHARATI MAHAVANE KUTAGARASALAYAM.....

IDAMAVOCA BHAGAVA. ATTAMANO VACCHAGOTTO  
PARIBBAJAKO BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Vesali in the Great Wood in the Hall with the Peaked Roof.

At that time, wanderer Vacchagotta was staying in the Wanderers' Park of the Single White-Lotus Mango Tree.

One morning, the Blessed One went to visit wanderer Vacchagotta.

Vacchagotta had a wrong idea of the lore possessed by the Buddha.

Then Buddha explains the wanderer that threefold lore possessed by him,

- i) he can call to mind his past existences
- ii) with divine eye, he can see beings passing away and reappearing elsewhere
- iii) he can destroy evil desires with deliverance by wisdom

**Summary:**

*The Buddha points out that there is none except one among the Ajivakas who has made an end of suffering. He also explains threefold lores possessed by him.*

**72. AGGIVACCHAGOTTA SUTTA : TO VACCHAGOTTA ON FIRE**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“ABHIKKANTAM, BHO GOTAMA..PE...UPASAKAM MAM BHAVAM  
GOTAMO DHARETU AJJATAGGE PANUPETAM SARANAM GATAN”TI.

Once the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

The wanderer Vacchagotta visited him and exchanged greetings with him.

Vacchagotta then puts questions on the speculations about the past and the future.

With a simile of the extinguished fire, which cannot be described as having gone to any direction, so the Tathagata who has attained to Nibbana cannot be described in terms of the four alternatives. The Tathagata has abandoned the feeling, perception, formation and consciousness by which one can describe the Tathagata.

**Summary:**

*The Buddha explains to Vacchagotta why he does not hold any speculative view with the simile of an extinguished fire he tries to indicate the destiny of the liberated being.*

**73. MAHAVACCHAGOTTA SUTTA : THE GREATER DISCOURSE TO VACCHAGOTTA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

“DEVATAPI ME ETAMATTHAM AROCESUM-‘TEVIJJO, BHANTE,  
VACCHAGOTTO BHIKKHU MAHIDDHICO MAHANUBHAVO’”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

This sutta and the previous two suttas (no. 71 and 72) seem to present a chronological account of Vacchagotta's spiritual evolution.

Once the Blessed one was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

The wanderer Vacchagotta went to Blessed One and paid homage to him.

In this sutta, we find that Vacchagotta requested the Buddha to teach him the wholesome and unwholesome and the Buddha teaches him so.

**Summary:**

*This sutta narrates the story of the wanderer Vacchagotta's full conversion to the Dhamma, his going forth and his attainment of arahatship.*

#### **74. DIGHANAKHA SUTTA : TO DIGHANAKHA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI GIJJHAKUTE PABBATE SUKARAKHATAYAM.....

“ESAHAM BHAVANTAM GOTAMAM SARANAM GACCHAMI  
DHAMMANCA BHIKKHUSANGHANCA. UPASAKAM MAM BHAVAM  
GOTAMO DHARETU AJJATAGGE PANUPETAM SARANAM GATAN”TI.

Once the Buddha was living at Rajagaha in the Boar’s Cave in the mountain  
Vulture Peak.

There came the wanderer Dighanakha to pay visit to him.

Dighanakha was Ven. Sariputta’s nephew. At the time he appeared to Buddha,  
Sariputta had entered the Order for only two weeks and was still a stream- enterer.

MA states that Dighanakha was an annihilationist (ucchedavadin) which  
explains the assertion : “No (mode of ) rebirth is acceptable to me”.

In reply to Dighanakha’s questions, the Buddha says that i) there are some  
persons who are satisfied with all, hold a view which is allied to passion, bondage,  
pleasure and attachments. ii) There are some who are dissatisfied with all, hold a view  
allied to passionlessness and freedom, aloof from pleasure and attachments. iii) There  
are some who partly take the former and partly the latter view.

The Buddha then teaches the Doctrine leading to liberation.

#### **Summary:**

*The Buddha teaches the sceptic Dighanakha the way of liberation through the  
contemplation of feelings.*

#### **75. MAGANDIYA SUTTA : TO MAGANDIYA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KURUSU  
VIHARATI KAMMASADHAMMAM NAMA KURUNAM NIGAMO,  
BHARADVAJAGOTTASSA BRAHMANASSA AGYAGARE  
TINASANTHARAKE.....

ANNATARO KHO PANAYASMA MAGANDIYO ARAHATAM  
AHOSITI.

Once the Blessed One was living in the Kuru country where there was a town  
named Kammasadhamma, on a grass- bed in the chamber of a Bharadvaja brahmin.

One day after the Blessed One departed for alms food, the wanderer Magandiya came to the place. Knowing that there lived the recluse Gotama, he started to dispraise him.

With the divine ear the Buddha came to know everything and in the evening asked Brahmin Bharadvaja about the conversation held between him and Magandiya.

Then came again the wanderer Magandiya. Buddha explained him he was not a repressionist (Bhunahu) as described by the Magandiya. The Tathagata has tamed the ear, the nose, the tongue, the body , consciousness and their respective functions. He preached the Doctrine subjugating these. The attainment of Nibbana can be obtained by destroying all these.

Knowing this, the wanderer Magandiya received full admission under the Blessed One and the Order. And soon after his admission he became one of the Arahants.

**Summary:**

*The Buddha meets the hedonist philosopher Magandiya and points out to him the dangers in sensual pleasures, the benefits of renunciation and the meaning of Nibbana.*

**76. SANDAKA SUTTA : TO SANDAKA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSAMBIYAM  
VIHARATI GHOSITARAME.....

ITI HIDAM SANDAKO PARIBBAJAKO SAKAM PARISAM UYYOJESI  
BHAGAVATI BRAHMACARIYETI.

Once the Blessed One was living at Kosambi in Ghosita's Park.

On that occasion, wanderer Sandaka was staying in the Pilakkha-tree Cave with a large number of followers.

Once Venerable Ananda went to the Devakata Pool to see the cave with bhikkhus where Sandaka was seated with his followers who were making an uproar, loudly and noisily talking many kinds of baseless talks. Seeing Ven. Ananda, Sandaka and the followers became silent.

Sandaka welcomes Ven. Ananda and requested to give a talk on the Buddha's Dhamma.

Ananda refers to the four ways that negate the living of the higher life.

Firstly, there is the teacher who holds that it does not matter whether actions are good or bad.

Secondly, there is the teacher who holds that no evil is done by him who either acts himself or causes another to act.

Thirdly, there is the teacher who holds that there is no cause or reason for either depravity or purity.

Fourthly, there is the teacher who holds the Sattakaya Doctrine.

Ananda then narrates the four kinds of holy life without consolation.

First, there is the teacher who is all-knowing and all-seeing.

Secondly, there is the teacher who preaches a doctrine which is traditional and scriptural.

Thirdly, there is the teacher who is a rationalist of pure reason and criticism.

Fourthly, there is the teacher who is dull and confused.

All these are false guides to holy life. Then Ananda explained the higher life that is fruitful.

**Summary:**

*Venerable Ananda teaches a group of wanderers about the ways which negate the living of higher life and four kinds of higher life without consolation. The true essence of higher life is then taught to them.*

**77. MAHASAKULUDAYI SUTTA ; THE GREATER DISCOURSE TO SAKULUDAYIN**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

IDAMAVOCA BHAGAVA. ATTAMANO SAKULUDAYI  
PARIBBAJAKO BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

On that occasion, there lived a well known wanderers such as Annabhara, Varadhara, Sakuludayin and others at the Peacock's Sanctuary, the wanderers' park.

One morning the Blessed One went to meet them. At that time, wanderer Sakuludayin was seated with a large number of followers making an uproar, loudly

and noisily talking of baseless things. Seeing the Buddha, Sakuludayin and quieted down his assembly.

Then he welcomed the Buddha and paid homage to him.

When the Blessed One wanted to know the topic of their discussion, Sakuludayin asked him about the sophistic activities made by some other sects and what were the reasons to honour, respect, revere and venerate the Buddha by his disciples.

Then the Buddha explained about five qualities of him for what his disciples honour, respect, revere and pay veneration to him. They are :

- i) the higher virtue
- ii) knowledge and vision
- iii) the higher wisdom
- iv) the Four Noble Truths
- v) the way to develop wholesome states by
  - a) The four Foundations of Mindfulness
  - b) The four Right Kinds of Striving
  - c) The four Bases for Spiritual Power
  - d) The Five Faculties
  - e) The Five Powers
  - g) The Seven Enlightenment factors
  - h) The Eight Liberations
  - i) The Eight Bases for Transcendence
  - j) The Ten Kasinas
  - k) The four Jhanas
  - l) Insight Knowledge
  - m) The Mind-Made body
  - n) The Kinds of Supernormal Power
  - o) The Divine Ear Element
  - p) Understanding the Minds of Others
  - q) The Recollection of Past Lives
  - r) The Divine Eye
  - s) The Destruction of the Taints



**Summary:**

*The Buddha teaches a group of wanderers led by Sakuludayin the reasons why his disciples honour him and how a teacher can command the respect of his disciples.*

**78. SAMANAMANDIKA SUTTA: SAMANAMANDIKAPUTTA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO PANCAKANGO THAPATI  
BHAGAVATO BHASITAM ABHINANDITI.

Once Buddha was living at Savatthi in Jeta's Grove, Anathapindika's Park.

On that occasion the wanderer Uggahamana Samanamandikaputta was staying in Mallika's Park, the single-halled Tinduka plantation for philosophical debates, with three wanderers.

Pancakanga, carpenter of Pasanedi, King of Kosala, went to meet Samanamandikaputta whose followers were making an uproar, loudly and noisily talking various kinds of pointless talk. They kept silent on Pancakanga's arrival over there.

The wanderer Uggahamana then told him about four qualities characterize a triumphant recluse who has won all that is to be won. These four are such :

- i) one who does no evil bodily actions
- ii) one who utters no evil speech
- iii) one who has no evil intentions
- iv) one who does not make his living by any evil livelihood

The carpenter Pancakanga then went to the Blessed One and informed the entire conversation what he had with Uggahamana.

The Buddha narrates ten qualities which will make a bhikkhu a triumphant recluse: who possesses

- i) right view of one beyond training
- ii) right intention of one beyond training
- iii) right speech of one beyond training
- iv) right action of one beyond training
- v) right livelihood of one beyond training

- vi) right effort of one beyond training
- vii) right mindfulness of one beyond training
- ix) right concentration of one beyond training
- x) right knowledge of one beyond training
- xi) right deliverance of one beyond training

**Summary:**

*In this sutta, the Buddha enumerates ten qualities of a recluse who has attained to the Supreme attainment.*

**79. CULASAKULUDAYI SUTTA : THE SHORTER DISCOURSE TO SAKULUDAYIN**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

ITI HIDAM SAKULUDAYISSA PARIBBAJAKASSA PARISA  
SAKULUDAYIM PARIBBAJAKAM ANTARAYAMAKASI BHAGAVATI  
BRAHMACARIYETI.

Once the Buddha was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

On that occasion, the wanderer Sakuludayin was staying in the Peacock's Sanctuary, the wanderer's park with a large number of followers.

One morning the Blessed One went to meet him. Sakuludayin was surrounded by his followers making an uproar, loudly and noisily talking of pointless things.

Quieted the assembly, Sakuludayin welcomed the Buddha and requested him to talk about his Dhamma.

Udayin had a vague idea of what is perfection. With the use of beautiful similes, the Buddha pointed out his emptiness of the tenets and spoke on the Four Jhanas and other states of consciousness. He explained the world of absolute bliss and the way to realise it.

Understanding this, when Sakuludayin wanted to take refuge in Buddha and his Dhamma, the followers of Sakuludayin obstructed him to do that.

MA states that during the Sasana of Buddha Kassapa, Sakuludayin as a monk persuaded another monk to return to lay life in order to gain his robes and bowl, and this obstructive act prevented him for going forth under the Buddha. But the Buddha

preached him two long suttas to provide him with condition of future attainment. He attained Arahantship as the elder Assagutta during the reign of Asoka.

This sutta informs us that according to Mahavira, the four precepts and self-privation are the recognized roads to the blissful state of the soul.

**Summary:**

*The Buddha points out the follies of the Doctrine of Sakuludayin, a wandering ascetic and explains his Dhamma.*

**80. VEKHAṆASSA SUTTA : TO VEKHAṆASSA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

EVAM VUTTE, VEKHAṆASSO PARIBBAJAKO BHAGAVANTAM  
ETADAVOCA-“ABHIKKANTAM, BHO GOTAMA..PE...UPASAKAM MAM  
BHAVAM GOTAMO DHARETU AJJATAGGE PANUPETAM SARANAM  
GATAN”TI.

Once the Blessed One was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

There came the wanderer Vekahanassa to visit the Blessed One.

MA identifies Vekahanassa as Sakuludayin’s teacher. As MA states that even though Vekahanassa was a wandering ascetic, he was keenly intent on sensual pleasures. The Buddha taught this discourse to make him recognize his strong concern with sensual pleasures. And the Vekhanassa was beneficial out of the Buddha’s discourse.

**Summary:**

*This sutta is partly similar to the proceeding one (no.79), with an additional explanation by the Buddha on sensual pleasure.*

#### **IV. RAJAVAGGA**

##### **(THE DIVISION ON KINGS)**

#### **81. GHATIKARA SUTTA : GHATIKARA THE POTTER**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSALESU  
CARIKAM CARATI MAHATA BHIKKHUSANGHENA SADDHIM.....

...

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was travelling through the Kosalans together with a large number of followers.

Then in a certain place beside the main road the Blessed One smiled. Ven. Ananda asked him the reason.

Then the Buddha told about Ghatikara's (a potter by profession) devotion to the Kassapa the Lord. Ghatikara had a Brahmin friend named Jotipala. Once they went together to Lord Kassapa. Hearing his teachings , Jotipala went forth to homelessness but Ghatikara could not do as he had to support his old blind parents. But he in his devotion to Kassapa surpassed all others and fulfilled the laymen's duties as described in the Dhamma.

Once the Kassapa was invited by Kiki, King of Kasi. Kassapa went there Kiki entreated the Kassapa to spend vassavasa over there. But Kassapa told the king that he had already promised to Ghatikara to stay at Vebhalinga under his care. He then praised highly Ghatikara's devotion.

In the conclusion, the Buddha identified himself with the Brahmin disciple Jotipala.

##### **Summary:**

*In this sutta, the Buddha recounts the story of a potter who was a chief supporter of the past Buddha Kassapa.*

#### **82. RATTHAPALA SUTTA : ON RATTHAPALA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KURUSU  
CARIKAM CARAMANO MAHATA BHIKKHUSANGHENA SADDHIM YENA

THULLAKOTTHIKAM NAMA KURUNAM NIGAMO TADAVASARI.....

.....  
“ETAMPI DISVA PABBAJITOMBHI RAJA, APANNAKAM  
SAMANNAMEVA SEYYO”TI.

Once the Blessed One was travelling in the Kuru country with a large Sangha of bhikkhus and arrived at a town named Thullakotthita.

The brahmin householders of Thullakotthita went to the Blessed One and paid their homage. Then they were gladdened, instructed and roused with talk of the Dhamma.

After their departure, Ratthapala, son of the leading clan of the town came to the Buddha and told about his desire to go forth to homelessness.

The Buddha asked him to seek his parent’s permission. As he was only one son of the parents and coming from a wealthy family, his parents were not giving permission first but Ratthapala sought their permission at any cost.

Then he went to the Buddha and received full admission in the Order. MA says Venerable Ratthapala became one of the arahants after twelve years of striving.

This sutta states that a monk follows four propositions enumerated by the Buddha, i.e.

- i) the world is in continual flux and change;
- ii) the world is no protector or preserver;
- iii) the world owns nothing;
- iv) the world lacks and hankers being enslaved to craving;

If a monk goes forth from home to homelessness for old age, failing health, impoverishment and death of kinsfolk – that is not called a true renunciation.

The gathas uttered by Ratthapala gives his highly religious experience. It is interesting to note that these are prototypes of the poems in Theragatha.

**Summary:**

*This sutta narrates the story of a young man goes forth into homelessness against the wish of his parents, later return to visit them and also about his higher religious experiences.*

**83. MAGHADEVA SUTTA : KING MAGHADEVA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA MITHILAYAM  
VIHARATI MAGHADEVA-AMBAVANE.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Mithila in the Maghadeva Mango Grove.

There he recounts a story of Maghadeva, King of Mithila. The king was very righteous and conducted himself by the Dhamma. To enjoy divine sensual pleasures, he went forth from home life to homelessness.

At the end of many years, his son also enjoyed fully worldly pleasures and left the worldly life.

Nimi was the last of the kings who enjoyed their lives like this.

Nimi's son Kalarajanaka broke this tradition. He did not go forth into homelessness.

**Summary:**

*This sutta was mentioned in the Cullaniddesa as one of the four earliest examples of Jatakas. In Maghadeva and Nimi jataka, King Maghadeva and King Nimi were earlier births of the Buddha Gotama.*

**84. MADHURA SUTTA : AT MADHURA**

EVAM ME SUTAM- EKAM SAMAYAM AYASMA MAHAKACCANO  
MADHURAYAM VIHARATI GUNDAVANE.....

UPASAKAM MAM BHAVAM KACCANO DHARETU AJJATAGGE  
PANUPETAM SARANAM GATAN'TI.

Once Ven. Maha Kaccana was living at Madhura, in the Gunda Grove.

The King Avantiputta of Madhura paid a visit to Ven. Maha Kaccana and exchanged greetings with him.

During amiable talk between them, the king asked about the superiority of brahmins as they claim as the highest caste and claim to be born from the mouth of the Brahma, created by Brahma and heirs of Brahma.

Maha Kaccana speaks against the brahminical claims and explains the king whom can be said superior.

**Summary:**

*In this sutta, Maha Kaccana refutes the superiority of the Brahmins.*

### **85. BODHIRAJAKUMARA SUTTA : TO PRINCE BODHI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA BHAGGESU  
VIHARATI SUSUMARAGIRE BHESAKALAVANE MIGADAYE.....

UPASAKAM MAM BHAGAVA DHARETU AJJATAGGE PANUPETAM  
SARANAM GATAN”TI.

Once the Blessed One was living in the Bhagga country at Sumsumaragira in the Bhesakala Grove, the Deer Park.

On that occasion, Prince Bodhi, who was the son of King Udena of Kosambi, his mother was the daughter of King Candappajjota of Avanti invited the Buddha for a meal.

The Buddha went to the Kokanada palace, residence of Prince Bodhi.

The prince welcomed him and proceeded to the palace but the Buddha stopped at the lowest step of the staircase seeing a white cloth lying down. Ven. Ananda told the prince to remove it as the Blessed One would not step on a strip of a cloth.

MA explains that Prince Bodhi was childless and desired a son. He had heard that people can fulfill their wishes by making special offerings to the Buddha. He then thought of spreading a white cloth having an idea that if he had to have a son, the Buddha would step on the cloth, otherwise not.

The Buddha knew that they would be childless for evil kamma in the past and did not step on the cloth.

Later he laid down a disciplinary rule prohibiting the bhikkhus to do so, but subsequently modified the rule to allow bhikkhus to step on a cloth as a blessing for householders.

The Buddha explains Prince Bodhi about the aptness in a bhikkhu, to learn. He says that there are five factors of striving.

- i) If a bhikkhu has faith in the Tathagata’s enlightenment
- ii) If he is free from illness and affliction
- iii) If he is honest and sincere
- iv) If he is energetic to abandon unwholesome states
- v) If he is wise and possesses wisdom regarding the origin of suffering and how to destruct it.

**Summary:**

*The Buddha teaches that pleasure is to be gained through pain with an account of his own quest for enlightenment.*

**86. ANGULIMALA SUTTA : ON ANGULIMALA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“SVAGATAM NAPAGATAM, NAYIDAM DUMMANTITAM MAMA;  
TISSO VIJJA ANUPPATTA, KETAM BUDDHASSA SASANAN”TNTTI.

Once Buddha was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

There lived a bandit named Angulimala who used to murder people mercilessly and wear their fingers as a garland.

He was the son of Brahmin Bhaggava, a chaplain to King Pasenadi of Kosala. He was named Ahimsaka, the ‘harmless one’. He studied at Takhasila, where he became his teacher’s favourite. The fellow students were jealous and complained their teacher that Ahimsaka had committed adultery with his wife. The teacher wanted to ruin him and commanded him to bring a thousand human right hand fingers as an honorarium.

Therefore, the Jalini forest became the shelter of Ahimsaka, later named Angulimala, one who wears the garland of fingers. He used to attack travellers, cut off their fingers and wear a garland around his neck.

This sutta opens when he was short of a thousand and had determined to kill the next person to come along. The Buddha heard about him and proceeded one day walking along the road leading towards Angulimala.

Angulimala saw him from a distance and delighted. Then the Buddha performed feats of supernormal power so that Angulimala could not catch hold of him. He tried to stop the Buddha. But the Blessed One told him while walking “I have stopped, Angulimala, you stop too”. Angulimala asked him why he said so.

The Buddha explained him that he had stopped forever abstaining from violence towards living being but Angulimala did not.

The murderous bandit transformed.



MA explains that Angulimala had just realized that the monk before him was none other than Buddha himself and had come to the forest for the purpose of transforming him.

The Buddha set back to Savatthi with Angulimala as his attendant.

Hearing this, King Pasenadi came hurriedly to the Buddha and inquired about Angulimala. A yellow robed, shaven head monk was introduced to him as Angulimala. He was frightened but the Buddha assured him not to be.

One morning bhikkhu Angulimala wandered on the way of Savatthi for alms. He saw a woman in difficult and painful labour. Though he was never given rise to thought of compassion, now with the power of ordination, compassion arose in him.

The woman and the infant became well by the truth delivered by Angulimala.

In the course of time, Angulimala became one of the Arahants.

One morning, when he was wandering for alms, someone threw sticks to his body, someone threw a potsherd and hit his body. With blood running from his cut head, with his bowl broken, with his outer robe torn, Ven. Angulimala came to the Buddha.

MA explains that any volitional action (kamma) is capable of yielding three kinds of result: a result to be experienced in the same life when the deed is committed; a result to be experienced in the next existence; a result to be experienced in any life subsequent to next.

Because of attaining arahantship, Angulimala had escaped the two latter types of result but not the first, because even arahants are susceptible to experiencing one present- life results of actions they performed before attaining arahatship.

### **Summary:**

*The sutta elaborates the story of the bandit Angulimala and how the Buddha subdued him with compassion and led him to the attainment of arahantship.*

## **87. PIYAJATIKA SUTTA : BORN FROM THOSE WHO ARE DEAR**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“NAMO TASSA BHAGAVATO ARAHATO  
SAMMASAMBUDDHASSA”TI.

Once the Buddha was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

A householder came to him whose only child had died. The Buddha referred to the dear ones do bring sorrow and lamentation. The householder was displeased on this and went off.

Eventually this story reached the King's palace to the King Pasenadi of Kosala and his queen Mallika. Mallika engaged the Brahmin Nalijangha to inquire properly about this matter from the Tathagata.

The Blessed One points out the actual facts how the dear ones do bring sorrow and lamentation, pain, suffering and tribulation.

The brahmin was rejoiced and informed the Queen Mallika about the Buddha's explanation.

Then the Queen Mallika, the devout of Buddha, enlightened the King with the Blessed One's references.

**Summary:**

*In this sutta, the Buddha teaches that sorrow and grief arise from those who are dear.*

**88. BAHITIKA SUTTA : THE CLOAK**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“YAM RAJA PASENADI KOSALO LABHATI ANANDAM  
DASSANAYA, PABHATI PAYIRUPASANAYA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Buddha was living at Savatthi in Jeta's Grove, Anathapindika's Park.

One morning when Ven. Ananda was coming from the Eastern Park, the Palace of Migara's Mother, the King Pasenadi of Kosala met him and paid his veneration.

On the bank of river Aciravati, they came. The king conversed with Ananda on the behaviour of the Buddha. MA explains that the king asked this question with reference to a case of murder of Sundari, a female wanderer. Wishing to discredit Buddha, some wanderers persuaded Sundari to visit Jetavana at night and return at dawn, so the people would become suspicious. After some time they had murdered her and accused Buddha for it. After a week the false report was exposed when the king's spies found out the real story.

This sutta teaches us the behaviour whether of act or of word or of thought is wrong which is blame-worthy, malevolent and which ripens into ill and which conduces to the harm either of one's self or of others or of both. That behaviour is right which is divested of all these evils.

Delighting with the teaching, the King offered Ananda a cloak of sixteen hands long and eight hands wide presented by King Ajatasattu of Magadha, so that Ven. Ananda could make triple robe out of it and shared out his robe among his companions of holy life and the offering would thus overflow.

Ven. Ananda accepted the cloak and went to the Blessed One, informed the entire conversation with the King and presented the cloak to the Blessed One.

**Summary:**

*In this sutta, Venerable Ananda answers King Pasenadi's questions on the Buddha's behaviour.*

**89. DHAMMACETIYA SUTTA : MONUMENTS TO THE DHAMMA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI MEDALUPAM NAMA SAKYANAM NIGAMO.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living in town of Medalumpa in the Sakayan country.

On that occasion, King Pasenadi of Kosala had arrived at Nagaraka for some business. There he addressed Digha Karayana, the commander in chief to visit the Blessed One at Medalumpa. The journey was arranged.

The king went to the Blessed One and paid his veneration. The Buddha asked the great king the reasons for such supreme honour.

King Pasenadi says that there is always strife going on between kings, nobles, brahmins and householders, but the bhikkhus live in peace and concord. The bhikkhus are joyous and joyful being are free from care and worry. The bhikkhus are disciplined.

And he has offered ten reasons why he shows such deep veneration to the Buddha.

Soon after his departure, the Blessed One addressed the bhikkhus to learn, master and remember the monuments of Dhamma which are beneficial and belong to the fundamentals of holy life.

**Summary:**

*In this sutta, King Pasenadi commends the doctrine in the monumental words.*

**90. KANNAKATTHALA SUTTA: AT KANNAKATTHALA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA URUNNAYAM  
VIHARATI KANNAKATTHALE MIGADAYE.....

ATHA KHO RAJA PASENADI KOSALO BHAGAVATO BHASITAM  
ABHINANDITVA ANUMODITVA UTTHAYASANA BHAGAVANTAM  
ABHIVADETV A PAKKAMITI.

. Once the Blessed One was living at Ujuna, in the Kannakatthala Deer Park.

On that occasion, King Pasenadi of Kosala had arrived Ujjuna and paid his veneration to the Blessed One.

Pasenadi asks the Master about omniscience, about the purity of four classes of nobles, Brahmins, middle- class people and peasants and about the Supreme Brahama.

According to him at one and the same time, no brahmin could know and see everything.

The Buddha explains about the five factors of strive (as in sutta no. 85) which give a person welfare and happiness for long time.

The king was gladdened by the Buddha's teachings.

**Summary:**

*In this sutta, the Buddha explains the five factors of strive which make a person happy.*

**V. BRAHAMANAVAGGA**  
**(THE DIVISION ON BRAHMINS)**

**91. BRAHMAYU SUTTA : BRAHMAYU**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA VIDEHESU  
CARIKAM CARAMANO MAHATA BHIKKHUSANGHENA SADDHIM  
PANCAMATTEHI BHIKKHUSATEHI.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was wandering the country of the Videhans with five hundred bhikkhus.

In Mithila, there lived an aged Brahmin named Brahmayu, who was a master of three Vedas, fully versed in natural philosophy and in the marks of a Great Man.

Brahmayu had a young Brahmin student named Uttara who was also well versed in the three Vedas, in the natural philosophy and in the marks of a Great Man.

Brahmayu engaged Uttara to examine the Blessed One whether he possesses the thirty two marks of a superman.

In this sutta, we see that the Buddha convinces both the brahmin Brahmayu and his disciple Uttara about thirty two marks of a Superman which he possesses. The Buddha has narrated about the thirty-two marks of a Great Man.

MA states that this was a science based on twelve thousand works explaining the characteristics of great man. These works included sixteen thousand verses called as “Buddha Mantra”. The Lakkhanasutta of Digha Nikaya explains each of the marks as the kammic consequence of a particular virtue perfected by the Buddha during his existences as Bodhisatta.

**Summary:**

*An old and erudite brahmin learns about the Buddha, goes to meet him and becomes his disciple. The sutta narrates the thirty two marks of a great man which Buddha possessed.*

## **92. SELA SUTTA : TO SELA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA  
ANGUTTARAPESU CARIKAM CARAMANO MAHATA  
BHIKKHUSANGHENA SADDHIM ADDHATELASEHI BHIKKHUSATHEHI  
YENA APANAM NAMA ANGUTTARAPANAM NIGAMO TADAVASARI.....

.....

“BHIKKHAVO TISATA IME, TITTHANTI PANJALIKATA;  
PADE VIRA PASAREHI, NAGA VANDANTU SATTHUNO”TI.

Once the Blessed One was travelling through the country of Anguttarapans with a large number of bhikkhus and arrived at a town named Apana.

There the matted-hair ascetic Keniya came to visit him and invited the Sangha of one thousand and fifty bhikkhus for meal the next day to his hermitage. The Buddha consented in silence.

The ascetic Keniya went to his own hermitage and instructed the friends, companions, kinsmen and relatives to prepare for the invitation.

There lived a brahmin Sela, who was a master of three Vedas, fully versed in natural philosophy and in the marks of a Great Man and was teaching the recitation of the hymns to three hundred brahmin students.

Sela came to know that the Buddha was coming with one thousand and fifty disciples to take a meal to the hermitage.

On the day, he went to Buddha and saw more or less thirty two marks of a Great Man on his body, except two. Knowing this, the Buddha performed act of supernatural power and Sela saw that the Blessed One's male organ was enclosed in a sheath and the length of his tongue.

Seeing this brahmin Sela and his assembly received the going forth under the Blessed One and they received the full admission.

In course of time, Ven. Sela and the assembly together became Arahants.

### **Summary:**

*In this sutta, we find that the brahmin Sela questions the Buddha and knowing him as a Great Man, takes refuge in the Buddhist Triad.*

### **93. ASSALAYANA SUTTA : TO ASSALAYANA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

EVAM VUTTE, ASSALAYANO MANAVO BHAGAVANTAM  
ETADAVOCA-“ABHIKKANTAM, BHO GOTAMA..PE...UPASAKAM MAM  
BHAVAM GOTAMO DHARETU AJJATAGGE PANUPETAM SARANAM  
GATAN”TI.

Once the Blessed One was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

At that time five hundred brahmins from different regions were staying at Savatthi for some business or other.

On that occasion, there was a brahmin student named Assalayana aged about sixteen years, master of the three Vedas, fully versed in natural philosophy and in the marks of a Great Man.

The brahmins forced Assalayana to put a debate on the superiority of the brahmins.

This sutta deals with the same subject depicted in the Madhura sutta (no.84) and the Buddha repeatedly talked against the brahmanical pretensions that the brahmins are superior to all other castes.

The importance of this sutta lies in its allusions to Yona and Kamboja region where the caste system of the Brahmins did not prevail.

#### **Summary:**

*In this sutta, Assalayana approaches to the Buddha to argue on the superiority of the brahmins but Buddha talks against the Brahmanical pretensions.*

### **94. GHOTAMUKHA SUTTA : TO GHOTAMUKHA**

EVAM ME SUTAM- EKAM SAMAYAM AYASMA UDENO  
BARANASIYAM VIHARATI KHEMIYAMBAVANE.

ATHA KHO GHOTAMUKHO BRAHMANO ETISSA CA  
NICCABHIKKHAYA APARAYA CA NICCABHIKKHAYA PATALIPUTTE  
SANGHASSA.UPATTHANASALAM KARAPESI. SA ETARAHI  
‘GHOTAMUKHI’TI VUCCATITI.

Once the Ven. Udena was living at Benares in the Khemiya Mango Grove.

On that occasion, the brahmin Ghotamukha arrived there to meet Ven. Udena.

In this sutta, we find that the revered Buddhist monk, Ven. Udena, explains Ghotamukha about the inefficiency of self torture.

Kaudaraka Sutta (no. 51) also deals with the same subject.

Being satisfied and pleased with the Ven. Udena's words, Ghotamukha built an assembly hall for the Sangha at Pataliputta and that is now known as the Ghotamukhi.

**Summary:**

*Venerable Udena explains Ghotamukha about the inefficiency of self-torture.*

**95. CANKI SUTTA : WITH CANKI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSALESU  
CARIKAM CARAMANO MAHATA BHIKKHUSANGHENA SADDHIM YENA  
OPASADAM NAMA KOSALANAM BRAHMANAGAMO TADAVASARI.....

.....  
“ABHIKKANTAM, BHO GOTAMA..PE...UPASAKAM MAM BHAVAM  
GOTAMO DHARETU AJJATAGGE PANUPETAM SARANAM GATAN”TI.

Once the Buddha was travelling through the Kosalan country with a large Sangha of bhikkhus and arrived at a Brahmin village named Opasada. There the Buddha stayed in the Gods' Grove, the Sala-tree Grove to the north of Opasada.

Knowing this, Canki, the brahmin ruling Opasada went to meet the Buddha with a large company of Brahmins.

In the discourse, the Buddha condemns the superiority of the Brahmin to all other castes. He narrates about the preservation of truth, the discovery of truth and the final arrival at truth.

**96. ESUKARI SUTTA : TO ESUKARI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

EVAM VUTTE, ESUKARI BRAHMANO BHAGAVANTAM  
ETADAVOCA-“ABHIKKANTAM, BHO GOTAMA, ABHIKKANTAM, BHO  
GOTAMA..PE...UPASAKAM MAM BHAVAM GOTAMO DHARETU  
AJJATAGGE PANUPETAM SARANAM GATAN”TI.



Once the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

There came the brahmin Esukari to exchange greetings with the Buddha.

Esukari considers the services rendered to all class of people prescribed by Brahmins is correct. He also considers the birth as the criterion of division of people.

But Buddha speaks against it and explains how a man of any caste is capable of developing his mind.

#### **97. DHANANJANI SUTTA : TO DHANANJANI**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE.....

“KALANKATOCA, SARIPUTTA, DHANANJANI BRAHMANO,  
BRAHMALOKANCA UPAPANNO”TI.

Once the Buddha was living at Rajagaha in the Bamboo Grove the Squirrels' Sanctuary.

On that occasion, Ven. Sariputta was wandering in the southern Hills with a large number of bhikkhus. There came a bhikkhu who spent the Rains at Rajagaha. Ven. Sariputta inquired about the Buddha and Sangha and at the same time about brahmin Dhananjani living at the Tandulapala Gate.

Sariputta came to know that Dhananjani lacked in zeal for pious acts.

Wandering by stages, Ven. Sariputta arrived at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. There he met the brahmin and explained about the merit of pious acts.

Then Ven. Sariputta having established the brahmin Dhananjani in the inferior Brahma-world rose from his seat and departed.

Soon after the Sariputta left, the Brahmin died and reappeared in the Brahma-World.

#### **Summary:**

*The Venerable Sariputta admonishes a brahmin who is neglected to his duties. Later Sariputta guides him to rebirth in the Brahma-World after death.*

## **1. VASETTHA SUTTA : TO VASETTHA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA ICCHANANGALE  
VIHARATI ICCHANANGALAVANASANDE.....

UPASAKE NO BHAVAM GOTAMO DHARETU AJJATAGGE  
PANUPETAM SARANAM GATE”TI.

Once the Blessed One was living at Icchanangala, in the wood near Icchanangala.

On that occasion a number of well known brahmins were staying there, e.g. brahmin Canki, Tarukkha, Pokkharasati, Janussoni, Todeyya and others.

One day, while discussion between brahmin students Vasettha and Bharadvaja one could not convince the other about how a brahmin should be. It created a dispute between them.

They decided to go to the Buddha for this reason.

The Buddha expounded to these young brahmins, as to who is a real brahmin.

According to him, one who has abandoned clinging, overcome all bondages, whose shaft is lifted, who endures without a trace of hate and violence, who does not flare up with anger, who is deep in understanding, whose speech is free from harshness, has no more inner yearning, has no more indulgences, who is truly wise and other qualities- he is called a brahmana.

### **Summary:**

*In this sutta, the Buddha resolves a dispute between two young brahmins on the qualities of a true brahmin.*

## **99. SUBHA SUTTA : TO SUBHA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“LABHA RANNO PASENADISSA KOSALASSA, SULADDHALABHA  
RANNO PASENADISSA KOSALASSA YASSA VIJITE TATHAGATO  
VIHARATI ARAHAM SAMMASAMBUDDHO”TI.

Once the Blessed One was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

On that occasion, the brahmin student Subha, Todeyya's son, came to meet the Buddha.

On various questions put by Subha, the Buddha explained the real union with brahma and teaches him the way to rebirth in the Brahma-World.

#### **100. SANGARAVA SUTTA ; TO SANGARAVA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSALESU  
CARIKAM CARAMANO MAHATA BHIKKHUSANGHENA SADDHIM .....

“ESAHAM BHAVANTAM GOTAMAM SARANAM GACCHAMI  
DHAMMANCA BHIKKHUSANGHANCA. UPASAKAM MAM BHAVAM  
GOTAMO DHARETU AJJATAGGE PANUPETAM SARANAM GATAN”TI.

Once the Blessed One was travelling the Kosalan country with a large Sangha of bhikkhus.

On that occasion a brahmin woman named Dhananjani, a devout of Buddha was staying at Candalakappa.

At that time, there was a brahmin student named Sangarava at Candalakappa and he was a master of three Vedas, fully versed on natural philosophy and in the marks of Great Man. He had a thought that the brahmin woman disgraced and disrespected the brahmins whereas she had faith in the Buddha.

The Buddha eventually arrived at Candalakappa at one time. There he lived in the Mango Grove belonging to the brahmins of Todeyya clan.

Hearing this, the brahmin Sangarava went to meet the Buddha.

When asked by the brahmin, the Buddha said that he discerned a Doctrine and so had by insight won the greed and achieved the Perfection, recognizing the foundations on which the holy life was based.

#### **Summary:**

*A brahmin student Sangarava questions the Buddha about the basis on which he teaches the fundamentals of holy life.*

**PART III**  
**UPARIPANNASAPALI**  
**(THE FINAL FIFTY DISCOURSES)**

**I. DEVADAHAVAGGA**  
**(THE DIVISION AT DEVADAHA)**

**101. DEVADAHA SUTTA: AT DEVADAHA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI DEVADAHAM NAMA SAKYANAM NIGAMO.....

“EVAMVADINAM , BHIKKHAVE, TATHAGATANAM IME DASA  
SAHADHAMMIKA PASAMSATTHANA AGACCHANTI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Buddha in Devadaha, a town in the Sakyan Country.

In this sutta, we find that the Buddha characterizes the doctrine of the Niganthas as fatuous.

According to Niganthas, the individual experiences, whatever it may be, come from former actions. The misdeeds from former action should be expiated and liberation is to be attained by self mortification.

The Buddha explains that there are ten legitimate deductions from their assertions. On the other hand, he proposes a different account how striving becomes fruitful. And there are ten legitimate grounds for praising the Tathagata.

**Summary:**

*In this sutta. The Buddha examines the Jain thesis of self-mortification whereas he shows a different path for liberation.*

## **102. PANCATTAYA SUTTA : THE FIVE AND THREE**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“CHANNAM PHASSAYATANANAM SAMUDAYANCA  
ATTHANGAMANCA ASSADANCA ADINAVANCA NISSARANANCA  
YATHABHUTAM VIDITVA ANUPADAVIMOKKHO”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

This sutta was delivered by Buddha at Savatthi in Jeta’s Grove,  
Anathapindika’s Park.

The Buddha here refers to the various schools of thought.

Some of them do the speculation about the past and future, hold views about  
the past and future and assert various doctrinal proposition concerning the past and  
future.

Some assert that the existing self is unimpaired after death and while others  
deny it; some describe annihilation and the destruction of the existing beings while  
the others do not. Some hold misconceptions about Nibbana.

The Buddha does not support these speculations. The supreme state of sublime  
peace has been discovered by the Tathagata, i.e. “liberation through not only clinging,  
by understanding as they actually are the origination, disappearance, the gratification,  
the danger and the escape in the case of six bases of contact”.

It is noteworthy that this sutta is a “middle length” counterpart of the longer  
Brahmajala Sutta, included in Digha Nikaya.

### **Summary:**

*In this sutta, we find various speculative views of different schools of thought  
about the future and the past and lastly it describes the Buddha’s Doctrine of  
attaining the Nibbana.*

## **103. KINTI SUTTA : WHAT DO YOU THINK ABOUT ME ?**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA PISINARAYAM  
VIHARATI BALIHARANE VANASANDE.....

“DHAMMASSA CANUDHAMMAM BYAKAROTI, NA CA KOCI  
SAHADHAMMIKO VADANUVADO GARAYHAM THANAM AGACCHATI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Blessed One at Kusinara, in the Grove of Offerings.

The Buddha states clearly that he teaches the Dhamma out of compassion, not for anything else.

He teaches the bhikkhus four foundation of mindfulness, four right kinds of striving, four bases for spiritual power, five faculties, five powers, seven enlightenment factors, Noble Eightfold Path – and these things should be trained in concord, with mutual appreciation, without disputing.

He further teaches the bhikkhus if there is any dispute between a bhikkhu and the other on the Abhidhamma, if a bhikkhu is guilty, everything should be settled amicably.

**Summary:**

*In this sutta, the Buddha admonishes the bhikkhus to resolve disagreements in between them about the Dhamma amicably.*

**104. SAMAGAMA SUTTA: AT SAMAGAMA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI SAMAGAME.....

“TAM VO BHAVISSATI DIGHARATTAM HITAYA SUKHAYA”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living in the Sakyan country at Samagama.

At that time, Nigantha Nataputta had just died at Pava. On his death, the disciples split into two and there arose quarrels and disputes among them.

The incident was referred to the Buddha by the Venerable Ananda and a novice monk, Venerable Cunda, who was the younger brother of Venerable Sariputta. Ananda was worried about thinking that there might be some disputes about livelihood and Patimokkha in the Sangha after the Blessed One’s passing away. The Buddha assured them that though a dispute might arise in the cases of livelihood and

Patimokkha, but a dispute should not arise in the Sangha about the path or the way because it would cause harm, unhappiness and suffering for the gods and human.

He also explained about six roots of disputes.

- i) If a bhikkhu is angry and resentful
- ii) If a bhikkhu is contemptuous and insolent
- iii) If a bhikkhu is envious and avaricious
- iv) If a bhikkhu is deceitful and fraudulent
- v) If a bhikkhu has evil wishes and wrong views
- vi) If a bhikkhu adheres to his own views -

he does not fulfill the training and unbeneficial towards the Teacher, the Dhamma and the Sangha.

There are four kinds of litigation. Litigation because of dispute, because of accusation, of offence and litigation concerning proceedings.

There are seven kinds of settlement of litigation. It should be settled by : removal of litigation by confrontation, removal of litigation on account of memory, removal of litigation on account of past insanity, the effecting of acknowledgement of an offence, the opinion of majority, the pronouncement of bad character against someone and covering over with grass.

To maintain the harmony in the Sangha, the Buddha suggested six principles of cordiality that create love and respect. They are:

- i) a bhikkhu should maintain bodily act of loving- kindness both in public and private.
- ii) a bhikkhu should maintain verbal act of loving- kindness both in public and private
- iii) a bhikkhu should maintain mental act of loving kindness both in public and private
- iv) a bhikkhu should enjoy things in common
- v) a bhikkhu dwells both in public and private possessing in common with his companion
- vi) a bhikkhu who leads the one to complete destruction of suffering.

This sutta testifies the fact that Nigantha Nataputta Mahavira predeceased Buddha by few years.

**Summary:**

*In this sutta, the Buddha lays down disciplinary procedures for the guidance of Sangha to ensure its harmonious functioning after his demise.*

**105. SUNAKKHATTA SUTTA : TO SUNAKKHATTA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA VESALIYAM  
VIHARATI MAHAVANE KUTAGARASALAYAM.....

IDAMAVOCA BHAGAVA. ATTAMANO SUNAKKHATTO  
LICCHAVIPUTTO BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Vesali in the Great Wood in Hall with the Peaked Roof.

There a number of bhikkhus had declared attaining final knowledge in front of the Blessed One and asked him whether their declaration was right, whether the bhikkhus professed all they had really won.

The Buddha said, “If a bhikkhu is in full control of his six sense organs to see in attachments the root of ill; and therefore to detach himself and to find deliverance in removing attachments, such a bhikkhu cannot possibly either surrender his body or devote his thought to attachments”.

**Summary:**

*The Buddha discusses the qualities of a bhikkhu who can profess all they have really won.*

**106. ANENJASAPPAYA SUTTA : THE WAY TO THE IMPERTURBABLE**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KURUSU  
VIHARATI KAMMASADHAMMAM NAMA KURUNAM NIGAMO.....

“JHAYATHANANDA, MA PAMADATTHA, MA PACCHA  
VIPPATISARINO AHUVATTHA. AYAM VO AMHAKAM ANUSASANI””TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

The sutta was delivered by the Buddha in Kammasadhamma, a town in the Kuru country.



In this sutta, the Buddha talks about the real permanence. He also explains several paths leading to permanence, e.g. abandonment of sensual pleasures.

He further explains the way directed to the imperturbable, the way directed to the base of nothingness, the way directed to the base of neither perception nor non-perception, the dependent origination and noble liberation.

These are the approaches to various levels of higher meditative states culminating in Nibbana.

**Summary:**

*In this sutta, the Buddha explains the real permanence.*

**107. GANAKAMOGGALLANA SUTTA : TO GANAKA MOGGALLANA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI PUBBARAME MIGARAMATUPASADE.....

“UPASAKAM MAM BHAVAM GOTAMO DHARETU AJJATAGGE  
PANUPETAM SARANAM GATAN”TI.

Once the Blessed One was living at Savatthi in the Eastern Park, in the Palace of Migara’s Mother.

On that occasion, the Brahmin mathematician Ganaka Moggallana came to the Buddha to pay his homage.

The Brahmin inquired to the gradual training, gradual practice and gradual progress in the Dhamma and Discipline whereas he saw this gradual training, practice and progress among Brahmins, archers, accountants and others.

The Buddha explained that the system propounded by him also admits the idea of graduation.

A bhikkhu is being tamed by the first discipline, i.e. to be virtuous, to restrain with the restraint of Patimokkha, to be perfect in conduct and resort and to undertake precepts.

Then he has to guard the doors of his sense faculties.

Thirdly, he has to moderate in eating .

In the next step, he is devoted to wakefulness.

This follows possession of mindfulness and full awareness.

Then the Tathagata disciplines him to resort to a secluded place : the forest, root of a tree, mountain and others.

Gradually, he is to abandon five hindrances and follow the teachings of the Blessed One.

When asked by the Brahmin that whether every disciple do attain Nibbana, the ultimate goal, the Buddha said that some of them do not.

The Tathagata is one who shows the way. He has explained it with a beautiful simile.

**Summary:**

*The Buddha explains the Ganaka Moggallana about the gradual training of the Buddhist monk.*

**108. GOPAKAMOGGALLANA SUTTA : WITH GOPAKA MOGGALLANA**

EVAM ME SUTAM- EKAM SAMAYAM AYASMA ANANDO  
RAJAGAHE VIHARATI VELUVANE KALANDAKANIVAPE  
ACIRAPARINIBBUTE BHAGAVATI.....

.....

“ANAKKHATASSA MAGGASSA AKKHATA, MAGGANNU,  
MAGGAVIDU, MAGGAKOVIDO MAGGANUGA CA PANA ETARAH  
SAVAKA VIHARANTI PACCHA SAMANNAGATA”TI.

Once Ven. Ananda came to stay at Rajagaha in the Bamboo Grove, the Squirrel’s Sanctuary, not long after the Blessed One had attained to final Nibbana.

Majjhima Nikaya Atthakatha states that after the Buddha’s Relics had been distributed, Ven. Ananda had come to Rajagaha for the recitation of the Dhamma (the First Great Council).

One morning Ven. Ananda went to visit the Brahmin Gopaka Moggallana who was also staying at Rajagaha.

In reply to the question asked by the Brahmin, Venerable Ananda explained that there was no single bhikkhu possessed in each and every way all those qualities possessed by the Blessed One.

During one discussion, the Brahmin Vassakara, the chief minister of Magadha joined them. He also asked whether there was any bhikkhu appointed by the Blessed One or by the Sangha who could be refuge after the Blessed One’s demise. And if not so, what was the cause for the concord in the Sangha.

In reply, Ven. Ananda said that Dhamma is the only refuge for them.

Then he explained the path what the Blessed one traced out and his disciples followed him in the path which had come down from him.

In this context, we can refer Digha Nikaya. The Sangha is governed by the personal judgments of its members but by the dhamma and disciplinary code laid down for it by the Buddha. In this, the bhikkhus follow the Buddha's final injunction: "what I have taught and explained to you as Dhamma and Discipline will, at my passing, be your teacher".

**Summary:**

*Venerable Ananda explains how the Sangha maintains its unity and internal discipline after the passing away of the Buddha.*

**109. MAHAPUNNAMA SUTTA : THE GREATER DISCOURSE ON THE FULL-MOON NIGHT**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI PUBBARAME MIGARAMATUPASADE.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI. IMASMINCA PANA VEYYAKARANASMIM  
BHANNAMANE SATTHIMATTANAM BHIKKHUNAM ANUPADAYA  
ASAVEHI CITTANI VIMUCCIMSUTI.

The sutta was delivered by the Blessed One on the Uposatha day of the one fifteenth(fifteenth day of a fortnight), on the full-moon night at Savatthi in the Eastern Park, in in the Palace of Migara's Mother .

There a bhikkhu questioned the Buddha on the five aggregates, clinging, personality view and the realization of non-self.

The Majjhima Nikaya Atthakatha explains that this bhikkhu was himself an arahant and the teacher of sixty other bhikkhus who lived in the forest with him and striving in meditation. By the guidance of the teacher, they had developed various insight knowledge but could not attain paths and fruits. The teacher thought of bringing them to the Buddha so that they could be guided by him for supramundane attainments. Therefore, the teacher was asking questions to the Buddha, not because he had doubts but in order to dispel the doubts of his disciples.

**Summary:**

*On the questions put by a bhikkhu, the Buddha explained on five aggregates, clinging, personality view and the realization of non-self.*

#### **110. CULAPUNNAMA SUTTA: THE SHORTER DISCOURSE ON THE FULL-MOON NIGHT**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI PUBBARAME MIGARAMATUPASADE.....

“KA CA, BHIKKHAVE, SAPPURISANAM GATI? EVAMAHATTATA  
VA MANUSSAMAHATTATA VA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The sutta was delivered by the Buddha at Savatthi in the Eastern Park, in the Palace of Migara’s Mother on one full-moon night.

In this sutta, the Buddha explains the difference between an “untrue man” and a “true man”.

According to the Buddha, an untrue man is bad in nature, nurtured on bad, bad in the thoughts, speech, action, views, resolves and in distribution of alms.

On the other hand, a true man is good in nature, nurtured on good, good in his thoughts, speech, action, views, resolves and in distribution of alms.

#### **Summary:**

*In this sutta, the Buddha narrates the qualities of an “untrue man” and a “true man”.*

## **II. ANUPADAVAGAGA**

### **(THE DIVISION OF ONE BY ONE)**

#### **111. ANUPADA SUTTA : ONE BY ONE AS THEY OCCURRED**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“SARIPUTTO, BHIKKHAVE, TATHAGATENA ANUTTARAM  
DHAMMACAKKAM PAVATTITAM SMMADEVA ANUPPAVATTETI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

The Blessed One delivered this sutta praising Venerable Sariputta at Savatthi in Jeta's grove, Anathapindika's Park.

The Buddha says that Sariputta is wise, he has great wisdom, wide wisdom, joyous wisdom, quick wisdom, keen wisdom, penetrative wisdom.

He further says that Sariputta has gone through the complete course of training as laid down by the Master. And he is assured that the matchless Wheel of Dhamma set rolling by the Tathagata is kept rolling rightly by Sariputta.

**Summary:**

*The Buddha praises Sariputta for his development of insight when he was training for the attainment of arahatship.*

**112. CHABBSISODHANA SUTTA: THE SIXFOLD PURITY**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“LABHA NO, AVUSO, SULADDHAM NO, AVUSO, YE MAYAM  
AYASMANTAM TADISAM SABRAHMACARIM SAMANUPASSAMA””TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

This sutta was delivered by Buddha at Savatthi in Jeta's Grove, Anathapindika's Park.

In this sutta, the Blessed One speaks of the six fold scrutiny by which a bhikkhu is to know whether one is justified in saying that rebirth is no more; that he has lived the highest life.

A bhikkhu should visualize one's heart whether it has been absolutely delivered from the cravings with regard to all faculty of senses.

**Summary :**

*Here the Buddha teaches how a bhikkhu should be interrogated when he claims final knowledge and how he would answer if his claim is genuine.*

**113. SAPPURISA SUTTA : THE TRUE MAN**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“AYAM, BHIKKHAVE, BHIKKHU NA KINCI MANNATI, NA KUHINCI MANNATI, NA KENACI MANNATI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO BHASITAM ABHINANDUNTI.

This sutta was delivered by The Blessed One at Savatthi in Jeta’s grove, Anathapindika’s Park.

In this sutta, the Buddha narrates the characters of a true man and an untrue man.

A true man neither lauds himself nor disparages others because of his aristocratic family, influential family, because of his renown, of his gain, because he is learned, is expert in Discipline, is a preacher of the Dhamma, because he is a forest-dweller, refuse-rag wearer, open-air dweller, one-session eater and so on.

He never lauds himself nor disparages others because of his attainment of Four Ecstasies and one planes of infinite space, of nothingness, of neither perception nor non-perception and he enters upon and abides in the cessation of perception and feeling.

On the other hand, an untrue man lauds himself and disparages others for all these reasons. He does not conceive anything in regard to anything, in anyway.

**Summary:**

*In this sutta, the Buddha distinguishes the character of a true man from that of an untrue man.*

**114. SEVITABBASEVITABBA SUTTA : TO BE CULTIVATED AND NOT TO BE CULTIVATED**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA SARIPUTTO BHAGAVATO BHASITAM ABHINANDUNTI.

This sutta was delivered by the Buddha at Savatthi in Jeta’s Grove, Anathapindika’s Park.

In this sutta, the Buddha expounds what should be cultivated and what should not.

In this regard, the Buddha sets up three brief outlines of what are the things to be cultivated and what are not.

In the first exposition, the Buddha has told about of bodily conduct, verbal conduct, inclination of mind, acquisition of perception, acquisition of view, acquisition of individuality- which are of two kinds : to be cultivated and not to be cultivated.

In the second exposition, the Buddha narrates the cognizable forms, sounds, odours, taste, tangibles and mind-objects are of two kinds : to be cultivated and not to be cultivated.

In the third exposition, the Buddha speaks on the robes, alms food, resting places, villages, towns, cities, districts, persons are of two kinds : to be cultivated and not to be cultivated.

**Summary:**

*The factors which cause unwholesome states to increase and wholesome states to diminish in one who cultivates them, should not be cultivated. Such factors which cause unwholesome states to diminish and wholesome states to increase in one who cultivates them, should be cultivated.*

**115. BAHUDHATUKA SUTTA : THE MANY KINDS OF ELEMENTS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

This sutta was delivered by the Buddha at Savatthi in Jeta's Grove, Anathapindika's Park.

Venerable Ananda asked the Buddha in what way could a bhikkhu be called a wise man and an inquirer.

In reply, the Blessed One says that a bhikkhu who is skilled in the elements, in the bases, in dependent origination, skilled in what is possible and what is impossible, called a wise man and inquirer.

And then he explains how a bhikkhu is skilled in this way.

**Summary:**

*In this sutta, the Buddha expounds in detail the elements, the bases, dependent origination and the possible and impossible kinds of situations in this world.*

#### **116. ISIGILI SUTTA : ISIGILI : THE GULLET OF THE SEERS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI ISIGILISMIM PABBATE.....

“TE SABBASANGATIGATE MAHESI’

PARINIBBUTE VANDATHA APPAMEYYE”TI.

Once the Blessed One is living at Rajagaha, at Isigili- the Gullet of the Seers.

The Buddha relates five hundred paccekabuddhas dwelt long on the mountain at Isigili.

A paccekabuddha is one who attains enlightenment and liberation on his own, without relying on the Dhamma taught by the Buddha. He is not capable of teaching the dhamma to others. A paccekabuddha arise only at a time when no Dispensation of a Buddha exists in the world.

These paccekabuddhas entered the hill Isigili but once gone in, they were no longer seen. People who saw this said “This mountain swallows up (gilati) these seers”. The name Isigili came from this.

In Sri Lanka, this sutta is regularly recited as a “paritta” sutta (protective discourse).

#### **Summary:**

*The Buddha enumerates the names of the paccekabuddhas who had been long residents on the Mount Isigili, one of the five hills surrounding Rajagaha, the capital of Magadha.*

#### **117. MAHACATTARISAKA SUTTA : THE GREAT FORTY**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TAM KISSA HETU? NINDABYAROSA-UPARAMBHABHAYA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

This sutta was delivered by the Buddha at Savatthi in Jeta’s Grove, Anathapindika’s Park.



The Buddha expounds to the bhikkhus right concentration. Its supports and requisites are right view, right intention, right speech, right action, right livelihood, right effort and right mindfulness. Unification of mind equipped with these seven factors is called noble right concentration with its support and its requisites.

**Summary:**

*The Buddha defines the factors of the Noble Eightfold Path and explains their inter-relationships.*

**118. ANAPANASATI SUTTA : MINDFULNESS OF BREATHING**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI PUBBARAME MIGARAMATUPASADE SAMBAHULEHI  
ABHINNATEHI ABHINNATEHI THEREHI SAVAKEHI SADDHIM.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One is living in at Savatthi in the Eastern Park, in the Palace of Migara's Mother, together with well known senior disciples – Sariputta, Maha Moggallana, Maha Kassapa, Maha Kaccana, Anuruddha, Ananda and others.

On the full-moon night of the Komudi full moon of the fourth month (Kattika full-moon day, the fourth month of the rainy season), the Buddha praises the Sangha.

Then he expounds on the development of mindfulness of breathing.

**Summary:**

*The Buddha narrates sixteen steps in mindfulness of breathing and of the relation of this meditation to the four foundations of mindfulness and the seven enlightenment factors.*

**119. KAYAGATASATI SUTTA : MINDFULNESS OF THE BODY**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“KAYAGATAYA, BHIKKHAVE, SATIYA ASEVITAYA BHAVITAYA  
BAHULIKATAYA YANIKATAYA VATTHUKATAYA ANUTTHITAYA  
PARICITAYA SUSAMARADDHAYA IME DASANISAMSA PATIKANKHA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

This sutta was delivered by the Buddha at Savatthi in Jeta's Grove, Anathapindika's Park.

In this sutta, the Buddha deals with meditation on the body-how is mindfulness of the body cultivated and developed so as to abound in fruit and blessings.

In reality, like Anapana, the Kayagatasati sutta is only a portion of Satipatthana sutta.

## **120. SANKHARUPAPATTI SUTTA : REAPPEARANCE BY ASPIRATION**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“AYAM, BHIKKHAVE, BHIKKHU NA KATTHACI UPAPAJJATI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

This sutta was delivered by the Buddha at Savatthi in Jeta's Grove, Anathapindika's Park.

In this sutta, The Buddha teaches how one can be reborn in accordance with one's wish.

Majjhima Nikaya Atthakatha states that there are five qualities mentioned are sufficient for rebirth into the sense-sphere realm, but for the higher modes of rebirth and destruction of taints, more is required.

With the five qualities, if one attains the Ecstasies, one is reborn in the Brahma-world; if one attains immaterial attainments, one is reborn in the immaterial world; if one develops insight and attains the fruit of non-returning, one is reborn in the Pure Abodes; and if one reaches the path of arahantship, one attains the destruction of the taints.

### **Summary:**

*In this sutta, the Buddha teaches about the rebirth.*

### **III. SUNNATAVAGGA**

#### **(THE DIVISION ON VOIDNESS)**

#### **121. CULASUNNATA SUTTA : THE SHORTER DISCOURSE ON VOIDNESS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI PUBBARAME MIGARAMATUPASADE.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

The discourse was delivered by the Blessed One at Savatthi in the Eastern Park, in the Palace of Migara's Mother.

In reply to a question asked by Ven. Ananda, the Buddha speaks on "genuine, undistorted, pure descent into voidness".

#### **122. MAHASUNNATA SUTTA: THE GREATER DISCOURSE ON VOIDNESS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI KAPILAVATTHUSMIM NIGRODHARAME.....

"NIGGAYHA NIGGAYHAHAM, ANANDA, VAKKHAMI; PAVAYHA  
PAVAYHA, ANANDA, VAKKHAMI. YO SARO SO THASSATI"TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

One morning the Buddha went to the dwelling of Kalakhemaka the Sakyan.

MA states that the dwelling built in Nigrodha's Park by Kalakhemaka, the Sakyan had beds, chairs, mattresses and mats and the bhikkhus were so close together that the dwelling looked like the residence of a society of bhikkhus.

MA explains that the Buddha knew the matter by direct knowledge of the Buddhas wished to know. He knew that the bhikkhus delighted in the society and would act in improper ways.

He thought to expound the Great practice of voidness which would be like a training role (prohibiting delight in society).

The Buddha inquired Ven. Ananda about the matter. MA states that Ananda told that the bhikkhus were in delight because of making robs.

Then the Blessed One explained the true solitude to be mastered by the bhikkhus.

He says that if a bhikkhu delights in company, takes delight in company, devotes himself to delight in company or in a society, it is not possible for him to obtain the bliss of renunciation, bliss of seclusion, the bliss of peace, bliss of enlightenment.

So it is discovered by the Tathagata to enter and abide in voidness internally by giving no attention to all signs.

**Summary:**

*In this sutta we find that by seeing that the bhikkhus have grown fond of socializing, The Buddha emphasizes the necessity of seclusion in order to abide in voidness.*

**123.ACCHARIYA - ABBHUTA SUTTA : WONDERFUL AND MARVELLOUS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA AYASMA ANANDO. SAMANUNNO SATTHA AHOSI;  
ATTAMANA CA TE BHIKKHU AYASMATO ANANDASSA BHASITAM  
ABHINANDUNTI.

Once the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

On that occasion the bhikkhus were sitting in the assembly hall and discussing about the qualities of Tathagata.

During that time, the Buddha entered the hall and asked about their discussion. Knowing the subject he told Ananda to explain in detail the wonderful and marvellous qualities of Buddha.

Then Ven. Ananda explained about the births bodhisattas preceded to the Buddha, his descendance into his mother's womb, the wonderful events at the time of his birth.

The bhikkhus were satisfied and delighted hearing words of Ven. Ananda.

**Summary:**

*In this sutta, Ananda expounds fully the marvellous and wonderful events that preceded and attended the birth of the Buddha.*

**124. BAKKULA SUTTA : BAKKULA**

EVAM ME SUTAM- EKAM SAMAYAM AYASMA BAKULO  
RAJAGAHE VIHARATI VELUVANE KALANDAKANIVAPE .....

.....  
“YAMPAYASMA BAKULO MAJJHE BHIKKHUSANGHASSA  
NISINNAKOVA PARINIBBAYI, IDAMPI MAYAM AYASMATO BAKULASSA  
ACCHARIYAM ABBHUTADHAMMAM DHAREMA”TI.

Once the Venerable Bakkula was living at Rajagaha in the Bamboo Grove, the Squirrels’ Sanctuary.

Acela Kassapa, a former companion of Ven. Bakkula came to visit him and asked how many years Ven. Bakkula had gone forth into homelessness.

Ven. Bakkula said that it was eighty years that he had gone forth.

In reply to another question, he told that he did not recall any perception of sensual desire to have arisen in him.

And also, we find that Ven. Bakkula did not recall any perception of ill will, any thought of cruelty. He also did not recall ever having accepted a robe from household, ever having accepted an invitation to a meal, ever having accepted grasped at the signs and features of woman, ever having given the going forth, ever having bathed in a bath house, and so on.

MA states that Ven. Bakkula became a monk at the age of eighty. This sutta took place when he was in his one sixtieth year. He was declared by the Buddha to be the foremost disciple with respect to good health.

**Summary:**

*The elder disciple of the Buddha, Ven. Bakkula enumerates his practices during his eighty years of monastic life and passes away respectably.*

**125. DANTABHUMI SUTTA: THE GRADE OF THE TAMED**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE .....

“IDAMAVOCA BHAGAVA. ATTAMANO ACIRAVATO  
SAMANUDDESO BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels’ Sanctuary.

On that occasion the novice Aciravata was living in a forest hut. Prince Jayasena went to meet him. MA identifies Prince Jayasena as a son of king Bimbisara. On the request by Jayasana, novice Aciravata told him about the Dhamma but Jayasena was not satisfied with the words of Aciravata.

When Aciravata went to the Buddha and narrated the incident, the Buddha then spoke of discipline. He says it is impossible for one who lives in luxury and enjoyment to know what is to be known by renouncing worldliness.

As a wild elephant is being tamed by discipline, he should be under training if he likes to see what is to be attained by giving up worldliness.

**Summary:**

*The Buddha here expounds how he trains his disciples with an analogy of training an elephant.*

**126. BHUMIJA SUTTA : BHUMIJA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE .....

“IDAMAVOCA BHAGAVA. ATTAMANO AYASMA BHUMIJO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrel’s Sanctuary.

One day when he was asked by Ven. Bhumija about the fruits of the higher life, the Buddha says that the recluses and Brahmins having right view, right intention, speech, action, livelihood, effort, mindfulness and concentration, making an aspiration and leading the holy life, they are able to procure fruit.

The Buddha explains this with a series of similes to illustrate the natural fruitfulness of the Noble Eightfold Path.

**Summary:**

*In this sutta, the Buddha says the right outlook is essential in order to obtain the fruits of higher life. He illustrates this with many similes.*

### **127. ANURUDDHA SUTTA : ANURUDDHA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“LABHA TE, GAHAPATI, SULADDHAM TE, GAHAPATI, YAM  
TVANCEVA TAM KANKHADHAMMAM PAHASI, MAYANCIMAM  
DHAMMAPARIYAYAM ALATTHAMHA SAVANAYA”TI.

Once the Buddha was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.  
Venerable Anuruddha is one of the senior disciples of the Buddha.

This discourse is given to Pancakanga, the carpenter of the king by Ven.  
Anuruddha.

The boundless and immeasurable deliverance of mind and the exalted  
deliverance of mind are explained to Pancakanga.

If a bhikkhu dwells with radiant thoughts of love pervading all the quarters of  
the world, the whole length and breadth of the world, above, below, around,  
everywhere- this is termed the deliverance of the mind that is immeasurable. If the  
bhikkhu pervades with the idea of vastness, that is termed exalted deliverance of the  
mind.

Anuruddha then speaks of four states of rebirth, among the Parittabha gods,  
the Appamanabha gods, the Sankilithabha gods and the Parisuddhabha gods.

#### **Summary :**

*In this sutta, Ven. Anuruddha clarifies the difference between the  
immeasurable deliverance of mind and the exalted deliverance of mind.*

### **128. UPAKKILESA SUTTA : IMPERFECTIONS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSAMBIYAM  
VIHARATI GHOSITARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANURUDDHO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Buddha was living at Kosambi in Ghosita’s Park.

On that occasion the bhikkhu at Kosambi were deep in disputes.

The Buddha tried to settle the dispute, but he failed. He then retired to the village of Balakalonakara. Ven. Bhagu was living there at that time. The Blessed One instructed, urged, roused and gladdened the Ven. Bhagu with talk on the Dhamma. He then went to the Eastern Bamboo Park and met Ven. Anuruddha, Ven. Nandiya and Ven. Kimbila who were living with concord, with mutual appreciation, without disputing, “blending like milk and water, viewing each other with kindly eyes”.

The Blessed One inquired about their way of living and was happy.

He then discussed the various impediments to meditative progress he encountered during his quest for enlightenment, with particular reference to the divine eye.

**Summary:**

*In this sutta, the Buddha discusses the meditative progress he developed during his quest for enlightenment.*

**129. BALAPANDITA SUTTA : FOOLS AND WISE MEN**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“AYAM, BHIKKHAVE, KEVALA PATIPURA PANDITABHUMI”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Buddha was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

In this sutta, the Blessed One speaks of men, wise and fool. He has given three characteristics of a fool, signs of a fool, attributes of a fool. A fool is one who thinks bad thoughts, speaks bad words and does bad deeds.

A fool is reborn with the sufferings of hell and animal kingdom through his evil deeds.

On the other hand, a wise man always thinks good thoughts, speaks good words and does good deeds.

He gets the pleasures of heaven through his good deeds.

It is interesting to note that this sutta forms a prose background of the Balavagga and the Panditavagga of the Dhammapada.

**Summary:**



*In this sutta, the Buddha speaks about the sufferings of hell and animal life into which a fool is reborn whereas the pleasures of heaven for a wise man.*

### **130. DEVADUTA SUTTA : THE DIVINE MESSENGERS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TE KHEMAPPATTA SUKHINO, DITTHADHAMMABHINIBBUTA;  
SABBAVERABHAYATITA, SABBADUKKHAM UPACCAGUN”TI.

Once the Buddha was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

The Buddha describes that one who is well conducted in body, speech and mind, not revilers of noble ones, right in their views, giving effect to the right views in their actions, on the dissolution of the body, after death, reappears in the heavenly world or among human beings.

But those who are not, they reappear in the realm of ghosts or even in hell.

The Buddha says that king Yama punishes those who do evil in the world.

#### **Summary :**

*In this sutta, the Buddha describes the sufferings of hell that await for the evil-doer after death.*

### **IV. VIBHANGAVAGGA**

#### **(THE DIVISION OF EXPOSITIONS)**

### **131. BHADDEKARATTA SUTTA : A SINGLE EXCELLENT NIGHT**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“BHADDEKARATTASSA VO, BHIKKHAVE, UDDESANCA  
VIBHANGANCA DESESSAMI’TI- ITI YAM TAM VUTTAM IDAMETAM  
PATICCA VUTTAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

### **132. ANANDABHADDEKARATTA SUTTA : ANANDA AND A SINGLE EXCELLENT NIGHT**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

**133. MAHAKACCANABHADDEKARATTA SUTTA : MAHA KACCANA  
AND A SINGLE EXCELLENT NIGHT**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI TAPODARAME.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

**134. LOMASAKANGIYABHADDEKARATTA SUTTA : LOMASAKANGIYA  
AND A SINGLE EXCELLENT NIGHT**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA LOMASAKANGIYO  
BHAGAVATO BHASITAM ABHINANDITI.

In these four above mentioned suttas, the Buddha has emphasized on which concerns oneself mainly with the immediate present, not on having much to do with the past and future.

**Summary:**

*The four suttas all revolve around a stanza spoken by the Buddha which emphasizes on one need of the present effort and thus develops insight into things as they are.*

**135. CULAKAMMAVIBHANGA SUTTA : THE SHORTER EXPOSITION OF  
ACTION**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“UPASAKAM MAM BHAVAM GOTAMO DHARETU AJJATAGGE  
PANUPETAM SARANAM GATAN”TI.

The discourse was delivered by the Buddha at at Savatthi in Jeta’s Grove, Anathapindika’s Park.

Once the Brahmin student Subha, Todeyya's son, came to pay veneration to the Buddha.

He asked the Buddha that what is the cause and condition for the human beings are seen to be inferior and superior, short-lived and long-lived, sickly and healthy, ugly and beautiful, unfluent and influential, poor and rich, low-born and high-born, stupid and wise.

The Buddha then says that their deeds are their possessions and heritage. Their parents and their deeds which divide the beings into high and low.

According to MA, The Brahmin Todeyya was reborn as a dog in his own hour because of his extreme stinginess. The Buddha identified him to Subha by getting the dog to dig up the hidden treasure Subha's father buried before his death. This inspired Subha's confidence in the Buddha, so he inquired about the workings of kamma.

**Summary:**

*The Sutta explains how Kamma accounts for the fortune and misfortune of the beings.*

**136. MAHAKAMMAVIBHANGA SUTTA: THE GREATER EXPOSITION OF ACTION**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANDAKANIVAPE .....

“ATTHI KAMMAM BHABBANCEVA BHABBABHASANCA, ATTHI  
KAMMAM BHABBAM ABHABBABHASAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrel's Sanctuary.

On that occasion, Ven. Samiddhi met the wanderer Potaliputta, where Potaliputta misinterpreted the Dhamma. Ven. Samiddhi further came to the Blessed One and narrated the incident.

The Buddha tells about four kinds of persons existing in the world. (1) The person kills living beings, (2) takes what is not given, (3) misconducts himself in sensual pleasures, (4) speaks falsehood. But on the dissolution of the body, after death, he reappears in an unhappy destination, even in hell.

He can see some people who abstain from killings, from taking what is not given, from misconduct in sensual pleasures and from false speech, he reappears in a happy destination, even in the heavenly world.

**Summary:**

*As in the previous sutta, in this sutta the Buddha reveals subtle complexities in the workings of Kamma that overturn simplistic dogmas and sweeping generalization.*

**137. SALAYATANAVIBHANGA SUTTA : THE EXPOSITION OF THE SIXFOLD BASE**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“ITI YAM TAM VUTTAM IDAMETAM PATICCA VUTTAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

There he expounded the six fold base, six internal bases, six external bases, six classes of consciousness, six classes of contact, eighteen kinds of mental exploration, thirty six positions of beings should be understood.

Then he has explained the six fold base. These are six spheres of sense more or less of the Abhidhamma type. This sutta is the sutta counterpart of the Abhidhamma exposition of ayatanas in the Vibhanga.

**Summary:**

*In this sutta, the Buddha has explained the six internal and external sense bases and other related topics.*

**138. UDDESAVIBHANGA SUTTA : THE EXPOSITION OF A SUMMARY**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“EVANCA NAM DHAREYYATHA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Ven. Maha Kaccana elaborates upon a brief saying of the Buddha which was delivered at Savatthi in Jeta's Grove, Anathapindika's Park.

Mahakaccana says that an almsman's thoughts should always be so conducted that, as he thinks, his mind may not either be externally diffuse and dissipated or be internally set, and through non-dependence he may be imperturbed, so that, with his mind thus secure, birth, old age and death and the arising of all ill do not happen.

**Summary:**

*The Venerable Maha Kaccana elaborates upon a brief saying of the Buddha on the training of consciousness and the overcoming of agitation.*

**139. ARANAVIBHANGA SUTTA: THE EXPOSITION OF NON- CONFLICT**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“SUBHUTI CA PANA, BHIKKHAVE, KULAPUTTO  
ARANAPATIPADAM PATIPANNO”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

In this sutta , the Buddha teaches an exposition of non conflict. A man should neither pursue sensual pleasure, nor give himself over to self – mortification . Buddha says him to follow the Noble Eightfold Path for complete deliverance .

The Middle Way discovered by the Thathagata avoids both the extremes and it is giving right vision , giving right knowledge , showing right way . Therefore this is a state without conflict .

**Summary:**

*In this sutta , the Buddha gives a detailed discourse on things that lead to conflict and things that lead away from conflict.*

**140. DHATUVIBHANGA SUTTA : THE EXPOSITION OF THE ELEMENTS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA MAGADHESU  
CARIKAM CARAMANO TENA RAJAGAHAM TADAVASARI.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was travelling through the Magadhan country and arrived at Rajagaha.

There he went to Bhaggava , the potter and wanted to stay one night in his workshop. On that occasion a clansman named Pukkusati who had gone forth out of faith in the Blessed One was already staying there. At that time, Pukkusati had never seen the Buddha before .

According to MA, Pukkusati had been the king of Pakkasila and had entered into a friendship with king Bimbisara of Magadha through merchants who travelled between the countries. In an exchange of gifts Bimbisara sent Pukkusati a golden plate inscribed with the description of the three jewels and various aspects of the Dhamma. When Pukkasati read the inscription , he was filled with joy and decided to renounce the world.

Without taking formal ordination , he shaved his head, yellow robes and left the palace.

He went to Rajagaha to meet the Buddha who was then at Savatthi , about three hundred miles away.

Knowing Pukkusati's capacity to attain the paths and fruits, the Buddha journeyed alone on foot to Rajagaha to meet him. To avoid being recognized, the Buddha concealed the marks of a Great Man and appeared just like an ordinary wandering monk. He arrived at the potter's shed shortly after Pukkusati had arrived there.

To the revered Pukkusati the Buddha expounded the six elements- earth, water, fire, air, space and consciousness .

This forms the Suttanta counter part of the Abhidhamma exposition of dhatus in the Vibhanga.

**Summary:**

*The Buddha gives Pukkusati a profound discourse on the elements culminating in the four foundations of arahantship.*

**141. SACCAVIBHANGA SUTTA : THE EXPOSITION OF THE TRUTHS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA BARANASIYAM  
VIHARATI ISIPATANE MIGADAYE.....

IDAMAVOCA AYASMA SARIPUTTO. ATTAMANA TE BHIKKHU  
AYASMATO SARIPUTTASSA BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Benares in the Deer Park.

There he addresses the bhikkhus about the noble truth of the origin of suffering, the cessation of suffering, the noble truth of the way leading to the cessation of suffering. In the Deer Park at Isipatana, the Tathagata set rolling the matchless wheel of the dhamma which cannot be stopped by any recluse or Brahmin or god or Mara or Brahmin or anyone in the world.

The Buddha also advises the bhikkhus to cultivate friendship of Sariputta and Moggallana. He narrates that Sariputta is like a mother, Moggallana is like a nurse. Sariputta trains others for the fruit of stream – entry, Moggallana for the supreme goal.

Thereafter he has instructed the bhikkhus to listen to the Four Noble Truths from Sariputta.

The Ven. Sariputta expounds elaborately the Noble Truths to the Sangha.

This sutta corresponding to the Saccaniddesa in the Mahasatipatthana Sutta of the Digha Nikaya.

**Summary:**

*In this sutta, the Venerable Sariputta gives a detailed analysis of the Four Noble Truths.*

**142. DAKKHINAVIBHANGA SUTTA : THE EXPOSITION OF OFFERINGS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAKKESU  
VIHARATI KAPILAVATTHUSMIM NIGRODHARAME.....

“ABHISADDAHAM KAMMAPHALAM ULARAM,  
TAM VE DANAM AMISADANANAMAGGA”NTI.

Once the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha’s Park.

On that occasion Mahapajapati Gotami offered a new pair of clothes which was been spun by her, woven by her specially for the Blessed One.

The Buddha advised her to offer it to the Sangha. The Venerable Ananda requested the Buddha to accept the pair of cloth given by Mahapajapati.

Mahamapajapati Gotami was the younger sister of the queen Mahamaya, the Buddha's mother and was also the wife of king Suddhodana. After Mahamaya's death, she became the Buddha's foster mother. The present sutta takes place at an early point in the Buddhasasana. After the death of king Suddhodana, Mahapajapati pleaded the Buddha to admit her into the Sangha. Her acceptance marked the beginning of the Bhikkhuni Sangha, the Order of Nuns.

MA states that the Buddha asked Mahapajapati to give the gift to the Sangha because he wanted her volition of generosity to be directed both to the Sangha and to himself and it would inspire the next generations how to show respect towards the Sangha and supporting the Sangha with the four physical requisites towards the longevity of the Dispensation.

The Buddha states here about alms giving. Donations to individuals are ranked in fourteen grades, e.g. a truth finder, Arahat, All-enlightened, Pacceka Buddha, non-returner, Truth-finder's arahat disciples and so on.

There are seven kinds of offering to the Sangha.

**Summary:**

*In this sutta, the Buddha enumerates fourteen kinds of personal offerings and seven kinds of offerings made to the Sangha.*

**V. SALAYATANAVAGGA**

**(THE DIVISION OF THE SIXFOLD BASE)**

**143. ANATHAPINDIKOVADA SUTTA : ADVICE TO ANATHAPINDIKA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“YAVATAKAM KHO, ANANDA, TAKKAYA PATTABBAM,  
ANUPPATTAM TAM TAYA. ANATHAPINDIKO SO, ANANDA,  
DEVAPUTTO”TI. IDAMAVOCA BHAGAVA. ATTAMANO  
AYASMA ANANDO BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

On that occasion, the householder Anathapindika was gravely ill. He sent a messenger to pay his veneration to the Buddha and to Sariputta a request if he would come to his residence.



Venerable Sariputta consented in silence and went to the householder's residence accompanying Venerable Ananda.

Sariputta exhorted the householder not to be a creature of sight, hearing, smell, taste, touch and mind. He should not cling to the elements such as earth, water, fire, wind, space and consciousness. He should not cling to the plastic forces, of the realm of infinity of space, of the realm of nothingness, of the realm of neither perception nor non-perception.

Soon after the departure of Sariputta and Ananda, the Anathapindika died and reappeared in the Tusita heaven.

**Summary:**

*In this sutta, Venerable Sariputta gave a stirring sermon on non-attachment to Anathapindika on his death bed.*

**144. CHANNOVADA SUTTA : ADVICE TO CHANNA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANAKANIVAPE.....

“ANUPAVALLO CHANNO BHIKKHU SATTHAM AHARESI'TI  
EVAMETAM, SARIPUTTA, DHAREHI”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA SARIPUTTO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

On that occasion Sariputta, Maha Cunda and Channa were living on the mountain Vulture Peak. Ven. Channa was gravely ill at that time.

When Sariputta and Maha Cunda went to pay visit to Channa, they found that Channa had no desire to live and he wanted to commit suicide.

Sariputta exhorted him not to do so and discussed the Dhamma with him. But soon after they had gone, Channa used his knife(committed suicide).

MA throws light in this regard. MA says that Maha Cunda gave him this instruction thinking he must still be an ordinary person, since he could not endure the deadly pains and wanted to commit suicide.

It also says that he cut his throat and just at that moment the fear of death descended on him and the sign of future rebirth appeared. Recognising that he was

still an ordinary person, he was aroused and developed insight. Then he attained arahantship just before he expired.

**Summary:**

*The Venerable Channa, gravely ill, takes his own life despite the attempts of two brother-monks-Sariputta and Maha Cunda to dissuade him.*

**145. PUNNOVADA SUTTA: ADVICE TO PUNNA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“PARINIBBUTO, BHIKKHAVE, PUNNO KULAPUTO”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Savatthi in Jeta’s Grove, Anathapindika’s Park.

There the Venerable Punna requested the Buddha for an advice on the Dhamma.

After having the discourse, Ven. Punna decided to go to Sunaparanta and live among the fierce people of a remote territory.

He eventually arrived there and lived. During the rains, the Ven. Punna established five hundred women lay followers in the practice and he himself realized the three true knowledge. Later, the Venerable Punna obtained final Nibbana.

**Summary:**

*In this sutta, Ven. Punna asked how he should live alone and aloof, strenuous and purged of self. The Buddha counselled to Punna.*

**146. NANDAKOVADA SUTTA : ADVICE FROM NANDAKA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TASAM, BHIKKHAVE, PANCANNAM BHIKKHUNISATANAM YA  
PACCHIMITA BHIKKHUNI SA SOTAPANNA AVINIPATADHAMMA NIYATA  
SAMBODHI-PARAYANA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

On that occasion, Mahapajapati Gotami together with five hundred bhikkhunis requested the Blessed One to advise, to instruct and to talk on the Dhamma to the bhikkhunis.

The elder bhikkhus were taking turns in advising the bhikkhunis but Ven. Nandaka did not want to advise them when his turn came.

We find one of the eight important rules laid down by the Buddha when he established the bhikkhuni Sangha that every fortnight the bhikkhuni should request the bhikkhus to send a bhikkhu for the purpose of giving them an explanation.

MA states that in a previous life Ven. Nandaka had been a king and those bhikkhunis were his concubines. He wanted to avoid his turn as he thought the other bhikkhu possessing the knowledge of past lives would think that still he could not separate himself from his former concubines if he had been surrounded by the bhikkhunis.

But the Buddha saw that Ven. Nandaka's discourse would benefit the bhikkhunis and he requested him to instruct them.

Then Ven. Nandaka gave his discourse to the bhikkhunis on impermanency of sight, forms and six groups of perception.

**Summary:**

*In this sutta, Ven. Nandaka gives the nuns a discourse on impermanence.*

**147.CULARAHULOVA SUTTA: THE SHORTER DISCOURSE OF  
ADVICE TO RAHULA**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“TASANCA ANEKANAM DEVATASAHASSANAM VIRAJAM  
VITAMALAM DHAMMACAKKHUM UDAPADI- YAM KINCI  
SAMUDAYADHAMMAM SABBAM TAM NIRODHADHAMMAN”TI.

Once the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

One morning, he accompanied Rahula to the Blind Men's Grove as he thought that the states that ripen in deliverance have ripened in Rahula and supposed to lead him on further to the destruction of the taints.

Then he speaks of transitoriness of things material and advises Rahula in order to school him in the eradication of defilements.

**Summary:**

*In this sutta, the Buddha gives Rahula a discourse that leads him to the attainment of arahantship.*

**148. CHACHAKKA SUTTA ; THE SIX SETS OF SIX**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI. IMASMIH KHO PANA VEYYAKARANASMIM  
BHANNAMANE SATTHIMATTANAM BHIKKHUNAM ANUPADAYA  
ASAVEHI CITTANI VIMUCCIMSUTI.

This sutta was delivered by Buddha at Savatthi in Jeta's Grove,  
Anathapindika's Park.

The Buddha explains the bhikkhus the six sixes-

Six internal senses (senses of hearing, sight, smell, taste, touch and mind).

Six external sense-objects (forms, sounds, odours, savours, touch, mental  
objects)

Six groups of perceptions (sight and forms, hearing and sounds, smell and  
odours, taste and savours, touch and tangible objects, mind and mental objects)

Six groups of cravings.

**Summary:**

*This is an especially profound and penetrating discourse on the contemplation  
of all the factors of sense experience as not- self.*

**149. MAHASALAYATANIKA SUTTA : THE GREAT SIXFOLD BASE**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA SAVATTHIYAM  
VIHARATI JETAVANE ANATHAPINDIKASSA ARAME.....

“VIJJA CA VIMUTTI CA- IME DHAMMA ABHINNA  
SACCHIKATABBA”TI.

IDAMAVOCA BHAGAVA. ATTAMANA TE BHIKKHU BHAGAVATO  
BHASITAM ABHINANDUNTI.

Once the Blessed One was living at Savatthi in Jeta’s Grove, Anathapindika’s  
Park.

There he has taught a discourse to the bhikkhus on the great sixfold base.

They are : sense of sight, sense of hearing , sense of smelling, sense of taste,  
sense of touch and the sense of comprehending.

He also speaks the if one abides inflamed by lust, fettered, infatuated,  
contemplating gratification, then one’s bodily and mental troubles increase, one’s  
bodily and mental torments increase, one’s bodily and mental fevers increase and one  
experiences bodily and mental suffering.

At the same time, if a view of a person is right view, intentions is right  
intention, effort is right effort, mindfulness is right mindfulness, concentration is right  
concentration and thus the Noble Eightfold path comes to fulfillment in him.

**Summary:**

*In this sutta, the Buddha narrates that wrong view about the six kinds of sense  
experience leads to bondages whereas the right view leads to liberation.*

**150. NAGARAVINDEYYA SUTTA : TO THE NAGARAVINDANS**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA KOSALESU  
CARIKAM CARAMANO MAHATA BHIKKHUSANGHENA SADDHIM YENA  
NAGARAVINDAM NAMA KOSALANAM BRAHMANANAM GAMO  
TADAVASARI.

“ETE MAYAM BHAVANTAM GOTAMAM SARANAM GACCHAMA  
DHAMMANCA BHIKKHUSANGHANCA. UPASAKE NO BHAVAM GOTAMO  
DHARETU AJJATAGGE PANUPETE SARANAM GATE”TI.

Once the Blessed One was wandering in the Kosala country with a large  
Sangha of bhikkhus, and eventually arrived at a Kosalan village named Nagaravinda.

The brahmins of Nagaravinda went to the Buddha.

The Buddha delivered a discourse on what kind of recluses and Brahmins should not be honoured, respected, revered and venerated and what kind of recluses and Brahmins should be honoured, respected, revered and venerated. He explained that those who should get honour had shed all lust, hate and delusion in connection with the six domains of sense.

**Summary:**

*In this sutta, the Buddha has explained to a group of brahmin householders what kind of recluses and brahmins should be honoured.*

**151. PINDAPATAPARISUDDHI SUTTA : THE PURIFICATION OF ALMSFOOD**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA RAJAGAHE  
VIHARATI VELUVANE KALANAKANIVAPE.....

“TASMATIHA, SARIPUTTA, ‘PACCAVEKKHITVA  
PACCAVEKKHITVA PINDAPATAM PARISODHESSAMA’TI- EVANHI VO,  
SARIPUTTA, SIKHITABBAN”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA SARIPUTTO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels’ Sanctuary.

On one evening, he told Sariputta that the recluses and brahmins in the past have purified their alms food reviewing thus : whether on the path he used to go for alms food there was desire, lust, hate, delusion or aversion in mind, and so the five cords of sensual pleasure arises in mind. If he can abandon these, he can abide happy and glad, training day and night in wholesome states.

And a bhikkhu should make an effort to achieve the four foundations of mindfulness, five faculties, five powers, seven enlightenment factors and the Noble Eightfold Path.

Thus a bhikkhu can purify the alms food by repeatedly reviewing himself.

**Summary:**

*The Buddha teaches Sariputta how a bhikkhu should review himself to make worthy of alms food.*

## **152.INDRIYABHAVANA SUTTA : THE DEVELOPMENT OF THE FACULTIES**

EVAM ME SUTAM- EKAM SAMAYAM BHAGAVA GAJANGALAYAM  
VIHARATI SUVELUVANE.....

“ETANI, ANANDA, RUKKHAMULANI, ETANI SUNNAGARANI,  
JHAYATHANANDA, MA PAMADATTHA, MA PACCHA VIPPATISARINO  
AHUVATTHA. AYAM VO AMHAKAM ANUSASANI”TI.

IDAMAVOCA BHAGAVA. ATTAMANO AYASMA ANANDO  
BHAGAVATO BHASITAM ABHINANDITI.

Once the Blessed One was living at Kajangala, in a grove of mukhelu trees.

There came Uttara, a pupil of the Brahmin Parasariya.

Asking about how the development of the faculties is being taught by  
Parasariya, the Blessed One said the supreme development of the faculties in the  
Noble One’s Discipline made it different from other doctrines.

According to the Buddha, a bhikkhu is indifferent to something agreeable or  
disagreeable which results either from his seeing forms with the eyes or from his  
hearing sounds with the ears.

### **Summary:**

*In this sutta, the Buddha explained the supreme development of control over  
the sense faculties.*

## **SECTION 6**

## **CHANTING TRADITION OF THE PARTICIPATING THERAVADA COUNTRIES : AN UNDERSTANDING**

As told earlier, the countries participated in this Pali Chanting Ceremony are  
Sri Lanka, Bangladesh, India, Nepal, Thailand, Myanmar, Cambodia and Laos.

The study deals with the chanting tradition of these countries. It is observed  
that **Ratana Sutta**, **Mangala Sutta** and **Karaniya-metta Sutta** are the three suttas  
chanted on almost every occasion in the Theravada Temples. Before the sutta  
deliverance, the monks chant **Buddha Vandana** (Invocation to the Buddha),  
**Trisaran** (Three Refuges), **Pancasila** (Five Precepts), **Buddhanussati** (9 qualities of  
the Buddha), **Dhammanussati** (6 qualities of the Dhamma) and **Sanghanussati** (9  
qualities of the Sangha). This is the general order of chanting.

There are suttas in Theravada tradition which are used as healing purpose or for protection from the evils, such as, **Angulimala Sutta** (to diminish the labour pain of a pregnant lady), **Bojjhanga Sutta** (mantra for prevention of diseases), Supubbana Sutta (mantra of protection from fear), **Jinapanjara Gatha** (mantra for long life), **Atanatiya Sutta** (invocation to Buddha with his disciples, healer for disturbances, fear, worries etc.), **Seewalee Paritran** (to develop business and other monetary transactions), **Bhumi Sutta** (for land purification), **Khanda Parittan** (to destroy poison of snakes and other poisonous creatures), **Jalanananda Sutta** (for any problem of a girl), **Atavisi Piditha** (28 names of Buddha), **Satipatthana Sutta** (for a dying person) and etc. **Jayamangala gatha**, **Mahajayamangala gatha** are chanted on the occasion of marriage, entering a new house or any other good occasions. It is believed that any problem can be solved by the power of a sutta if chanted properly.

We have visited the temples of the participating countries in Bodh Gaya. The countries like Laos and Nepal have no temples in Bodh Gaya. The Cambodian temple is under construction. We have interviewed a few number of monks from different countries. It has helped us to realize the tradition prevailing in their monastery as well as in the respective country.

Though the concerned study mainly focuses on the chanting tradition and its origin in different countries, but at the same time, tries to understand the architecture of the temple to some extent, religion of art, the activity of the temple and activity of the resident monks.

## **6.1 SRI LANKA**

Buddhism in Sri Lanka is primarily of the Theravada school and 70% of the population believe in this faith.

Ceylon (now Sri Lanka), is blessed, as it is written in Mahavamsa, a Sri Lankan chronicle, by the arrival of the Buddha, though the evidences are not found. According to Dipavamsa, another Sri Lankan chronicle, Buddhism was introduced into Sri Lanka in the 2<sup>nd</sup> cent. B.C. by Venerable Mahinda, son of Emperor Asoka during the reign of Sri Lanka's king Devanampiyatissa. A sapling of the Bodhi Tree was brought to Sri Lanka and the monasteries were established under the royal patronage.



The Sri Lankans observe the Poson (June) full-moon day as the arrival of Maha Mahinda to their country.

The Pali Canon, preserved as an oral tradition, was first written in Sri Lanka around 1<sup>st</sup> cent. B.C.

Sri Lanka has the longest continuous history of Buddhism of any Buddhist nation, with the Sangha having existed in a largely unbroken lineage since its inception in the 2<sup>nd</sup> century.

During periods of decline, the Sri Lankan monastic lineage was revived through the contact with Myanmar and Thailand. The repeated revivals and resurgences- most recently in the 19<sup>th</sup> cent.- have kept the Theravada tradition alive for over 2000 years in the island.

### **Nikayas**

In the course of time, the Buddhasasana was nearly to abolish from the country. There was no 'upasampada' or the process of higher ordination existed at that time in the island. During the Kandyan period, a samanera named Saranankara was sent to Siam (Thailand) and he brought 'upasampada' from there. The 'govigama' (people involved in agriculture), renowned as the highest caste in Sri Lanka influenced the Buddhist clergy at that time. The tradition was then named after **Siam Nikaya**.

This Nikaya is again divided into six sub-chapters- viz. Asgiriya, Malwatta, Kelaniya, Dambula, Kotte etc.

Later on, we see the influence of Myanmar tradition in the Buddhist Sangha. **Amarapura** and **Ramanna Nikaya** are the results. Amarapura Nikaya is further divided into 21 branches.

These Nikayas differ in customary disciplines though the 'vinaya' rules are the same, e.g. the monks of Siam Nikaya use umbrella when they go out, shave eyebrows, wear 'ekansika' (one-sided) way of wearing the civara (attire), whereas the monks of other Nikayas never shave their eyebrows. Amarapura monks also carry umbrellas. Ramanna monks use a special type of umbrella made out of white palm tree which

looks like a snakehood. The monks of both these Nikayas wear the robes in 'dvajika' (both sided) style.

The monastic tradition is of two kinds in Theravada Buddhism.

**Temple tradition-** where the monks are engaged in Puja, daily activities of a temple, dhammadesana to the laity, social gathering etc.

**Forest tradition-** where the monks prefer seclusion and mainly abide in meditation.

### **Monastic education:**

The monks of Sri Lanka are educated in the '**Pirivena**' (institute of monastic training). There are three types of Pirivena:

- **Moulika Pirivena-** training centre for the monks only
- **Vidyayatana Pirivena-** laypersons can be trained with the monks
- **Visvavidyalaya Pirivena-** advanced training centre for the monks as well as lay persons

The **educational structure** is as follows:

a) Basic course for 5 years

Exam: Pirivena Avasana which is equivalent to 'O' level (school certificate) of general education

b) Pracheena (1yr. course)

Prarambha (1 yr. course)

Exam of Prarambha is equivalent to 'A' level (10+2)

c) Madhyama (2 yr. course)

Exam is equivalent to graduation.

d) Rajakiya Pandita

Highest degree conferred in a Pirivena

In the basic years, a student has to study Sinhala, English, Mathematics, Science, History, Geography, Health Science, Craft etc. apart from Pali and Buddhist Culture and Sanskrit.

From the Pracheena level, the course focuses only on Pali, Buddhist Studies, Sinhala and sometimes Sanskrit.

The Pirivenas are residential strictly for the monks. Apart from the textual education, they follow the Guru's instruction, learn the 'vinaya' rules of the Order, learn the rituals and the chanting of suttas.

It may be noted that laypersons if joined in the Pirivena are not given training like the monks. They go through the textual studies only. And there lies the difference in oral training or knowledge.

Though the 'Prarambha' is equivalent to 'A' level (10+2), the students of Pirivena cannot join directly to the University. They have to pass 'A' level in the mainstream education and join there.

Sometimes the monks who have joined the Order at the later age finishing their education, come to the Pirivena for monastic training.

There is no age bar in taking admission to the Pirivena.

Most of the temples have their own Pirivena. If not, the samaneras and the monks of those temples are sent to the nearest Pirivena for education. In the vacations, they can come to the temple and serve there.

In Sri Lanka, the Pirivenas are aided by the govt.

### **Chanting tradition**

As we have mentioned the different Nikayas, it is observed that the differences between these Nikayas are only on customary disciplines, the 'vinaya' rule or the style of chanting the suttas are quite same.

Since the chanting of the Theravada canon practically originated in Sri Lanka, the monks have learnt it from an unbroken tradition of two millennia and the locally spoken idioms belong to the Indo-Aryan family of languages, the pronunciation, rhythm and intonation of chanting Pali suttas, as prevalent in Sri Lanka, have a claim of purity and authenticity.

The slower rhythm of chanting, a pause between the phrases and melodious tunes are the characteristics of this tradition of chanting.

Mangala Sutta, Ratana Sutta and Karaniya Metta Sutta are three main suttas chanted regularly in each temple on every occasion. They are called '**Mahapidith**' when chanted together.

Apart from these, '**sarvaratrika paritranadesana**' or whole night chanting of suttas is another feature of Sri Lankan tradition. Previously, the monks used to chant for 33 hours. Nowadays, it has come down to few hours of a night.

Before the beginning of chanting, devatas, yakkhas, gandharvas, pretas, asuras and all beings of the world are invited through a ‘gatha’. The instruments such as **vera** (drum), **horanewa** (shehnai type instrument) are played during this time.

Then followed **Buddha Vandana, Jayamangala Gatha** and the **Mahapidith**. The first phase (pathanakavanavara) begins with **Saranagamana** followed by **Dasasikkhapada, Samanerapanna, Dvattinsakar, Moraparintha, Candaparintha, Suriyaparintha** etc. The second phase (dutyakavanavara) begins with **Mahakassapa thera bojjhanga parittha, Mahamoggallana thera bojjhanga parittha** etc. This concludes with **Atavisi parittha, Jinapanjara Sutta, Bhavatu sabba mangalam**. Then merit is transferred to the devas, Brahmins, bhutas through **Akasattha**. It is noted that in the middle of **Dhammacakkapavattana sutta**, drums, flutes and horns are being played.

The Sri Lankan monks use different types of rhythm in their chanting.

### **Rituals and festivals**

It is noted that in this school, a white thread (**Pidith Nool**) is tied with a pot full of water (**Pidith Pan**) placed in front of the monks. It is believed that during chanting suttas, the water in the pot gets purified passing through the thread. The thread is the medium. This purified water has medicinal value and devotees intake this.

**Poya** or Full-moon days in a calendar are celebrated throughout Sri Lanka with festivity and grandeur.

1. **Vesak (May):** The Birth, Enlightenment and Mahaparinirvana (passing away) of the Buddha.
2. **Poson (June):** The arrival of Arahata Mahinda Mahathera to Sri Lanka in 236 B.E. (308 B.C.) and introduction of Buddhism to Sri Lanka.
3. **Esala (July):**
  - a. Queen Maya’s dream of the white elephant (the announcement of the birth of the coming Buddha).
  - b. The Great Renunciation of Prince Siddhartha, the Bodhisattva.

- c. The Buddha's first sermon after his enlightenment- Dhammacakkapavattana at Isipatana, Magadaya near Varanasi.
- d. The bhikkhu's Wassupagamana or Wass-Elabima (an annual ceremony in connection with bhikkhus taking residence for the rainy season).
- 4. **Nikini (August):** Annual ceremony in connection with the bhikkhus taking residences in the second rainy month.
- 5. **Binara (September):** The Buddha inaugurates 'Bhikkhuni Sasana'.
- 6. **Vap (October):**
  - a. Bhikkhus receiving 'Kathina civara' after the end of 'pavarana' or the observation of Rainy-Retreat.
  - b. The Buddha sent out his first disciples to preach the Law.
  - c. Prince Arittha was sent to King Asoka to bring a branch of the Sacred Bodhi Tree to Sri Lanka.
  - d. Thera Mahinda entered Parinibbana.
- 7. **Il (November):**
  - a. Some says, the Buddha commenced his Ministry on this full-moon day, not in Vap. And, he himself went to Uruvela and delivered an important discourse 'Aditya Pariyaya Sutta' to the Kassapa brothers.
  - b. Thera Moggaliputta Tissa, Head of the Sangha during King Asoka sent out missionaries to different countries.
  - c. The bringing of the First Relics to Lanka.
- 8. **Unduvap (December):** The Theri Sanghamitta arrived in Lanka with Sacred Young Bodhi Tree.
- 9. **Durutu (January):** The first visit of the Buddha to Sri Lanka.
- 10. **Navam (February):**
  - a. Sariputta and Moggalana became two chief disciples of the Buddha.
  - b. The preaching of Ovada Patimokkhasana: this means a disciplinary code, based on advice (ovada), which on all full moon and new moon days is to be recited in the presence of the assembled community of monks who have received higher ordination. This code of discipline was meant to be observed by the monks during his first twenty years of the forty-five year long Buddhahood.
- 11. **Medin (March):**

- a. Charikava of the Buddha- the Buddha had opened for King Suddhodana, Yasodhara and Rahula and many others the gates to Nirvana.
- b. The Tooth Relic was brought to Lanka.

12. **Bak (April):** Buddha's second visit to Sri Lanka.

All the Poya days are being observed with Pancasila, Astasila, sutta chanting and meditation.

'**Perahara**' is a festival of Kandy with the Tooth Relic exposition. This goes on for 10 days in the month of August. Kandyan dance performed in this festival is dedicated to the Buddha. The content of this religious dance are taken from Buddhist stories.

### **Art and Architecture**

The Sri Lankan temple architecture is quite similar to the 'stupa' style of Buddhist architecture prevailed in the land of India.

In Bodh Gaya, Jaya Sri Mahabodhi Temple of the Maha Bodhi Society of India (MBSI) is the temple of Sri Lankan tradition. But the architecture of the temple under review is different.

In the year 1891, Anagarika Dharmapala came to India on a pilgrimage. By seeing the dilapidated situation of the then Bodh Gaya and the Mahabodhi Maha Vihara he was shocked. He stayed at Bodh Gaya about six weeks and studied the physical and legal condition of the Temple. He founded the "Buddhagaya Maha Bodhi Society" on 31<sup>st</sup> May, 1891 in Colombo for the cause of Maha Bodhi Temple.

The Society's office of Colombo was shifted to Kolkata in 1892. The same year Dharmapala started a Buddhist journal "The Maha Bodhi". Many Bengali intellectuals at that time supported Dharmapala's view. The case of Maha Bodhi Temple was getting popular in other countries, but on the other side the conditions of Bodh Gaya were becoming very difficult.

Dharmapala continued his sincere effort to collect fund and erect a building of the Society at Bodh Gaya. Even after getting a plot of land, it was very difficult to construct a building at the site. But, anyhow, he managed to get the construction work complete by the Gaya District Board, during the chairmanship of Mr. C.E.A.W. Ldham and when Sir John Woodburn K.C.S.I. was Lft. Governor of Bengal.

The arches of the building is thus seen in the churches and the 'cross' signs are also to be noticed in the temple structure.

This is the first Buddhist establishment in Bodh Gaya and still serves many pilgrims from different countries.

In February, 2007, this old building has been converted into Jaya Shri Mahabodhi Temple. A portion of the Sacred Relics of the Buddha from Kandy, Sri Lanka and those of his two chief disciples, Arahant Sariputta and Maha Moggallana from the custody of the Maha Bodhi Headquarters were brought here and enshrined.

There are five statues in the Shrine Hall. The seated Buddha is the main statue and the statues of Maitreya and Avalokitesvara installed on the both sides. The statues of Sariputta and Maha Moggallana are also installed here.

The ceiling of the Temple has been painted in geometrical floral designs beautifully. The interior sidewalls have been depicted with the scenes of the important life events of the Buddha. At the right of the Temple entrance a Peace Bell is installed. An Eternal Lamp Stand has been fixed and it will be kept lighted constantly. All this work have been done by the Sri Lankan artists.

The fans and umbrellas used by the monks have been documented. In the opening ceremony, we have observed the umbrellas are hold on the head of an elderly chief monk. Umbrella is believed to be a good sign for all Buddhist rituals in Sri Lanka.

### **Interviews**

We have taken a few interviews of the monks of this school on and off the camera.

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Bhikkhu-in-charge, Buddhagaya Centre

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Ven. P. Seewalee Thero was born in Pelwatte village in the Northern Province of Sri Lanka as the youngest one of five brothers and six sisters. At the age of nine, he entered the Order in the village temple under the preceptorship of Ven. K. Piyatissa

Maha Thero of Siam Nikaya. At the same temple, he took 'upasampada' or the higher ordination.

Ven. Seewalee got his first education from a Moulika Pirivena and for further study he came to famous Vidyalkara Pirivena at Colombo. After finishing the course there, Bhante went to Galle and took admission in Revata Vidyayatana which is a type of Visvavidyalaya Pirivena. At the same time, he completed the 'A' (10+2) level also.

Bhante stated very clearly that the govt. should take more care about the educational standard of Pirivenas. The monks should be trained in other subjects also apart from Pali and Buddhist Studies as it is very necessary nowadays to communicate with the people and the world.

While he was telling about his childhood, he told that in earlier days, by seeing a child's horoscope or knowing the family, the elder monks used to decide whether he could come to the Sangha, as nowadays it is not the custom. Sometimes people join the Sangha for the sake of their own benefit or for poor economic condition of the family. As a monk, they get many facilities from the govt. It should be handled very carefully otherwise the Sangha will be deteriorated.

Ven. Seewalee came to India to study Pali and Buddhist Studies in the Sampurnanand Sanskrit University in Varanasi and completed his Masters.

He used to give training to the samaneras from time to time and thus joined Maha Bodhi Society.

Now, he is serving as the bhikkhu-in-charge of the Society's Buddhagaya Centre about six years. During his tenure, we have seen the Pali chanting ceremony commenced annually since 2006. The Jaya Shri Mahabodhi Temple was opened in Feb. 2007.

As an organizer, Bhante has highlighted some points on the ceremony.

Firstly, the Society's aim to get all the Theravadin monks under one umbrella and as a pioneering Buddhist organization, it is a responsibility of the Maha Bodhi Society.

Secondly, the countries should share their views and Pali Tipitaka chanting can be the common thread in binding them together.

Thirdly, during the Rain -Retreats, the Society has arranged a Precept Master to train the monks for chanting Tipitaka in proper Pali pronunciation and phonetics.



Fourthly, the Society has already taken a project to train the monks from different countries in a uniform way.

## **2. Venerable Dr. Medawachchia Dhammajothi Thero**

Senior Lecturer, Pali and Buddhist Studies Unit, University of Colombo

Colombo-03, Sri Lanka

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As a scholar monk, Ven. Dr. M. Dhammajothi Thero has enlightened us about the chanting tradition of Sri Lanka.

‘Uttodaya’ is a Pali book for rhythm system for the Pali gathas, but, unfortunately, it is a copy of Sanskrit Uttaratnakaraya. The ‘tistup’, ‘anustup’ pattern of rhythm can be found in Pali verses.

Bhante says that there is a big difference in chanting of discourses of Tipitaka and the ‘paritta’ suttas. These ‘paritta’ suttas are mainly taken from the books of Khuddaka Nikaya which in the scholars’ opinion, a later incorporation in the Buddhist Canon.

The monks use ‘samudraghosa’ rhythm (as ups and downs of the waves) for the gathas, e.g. Jayamangala Gatha.

Atanatiya Sutta , which is an invocation to the Buddha with his disciples to triumph over disturbances, fear, worries etc. is recited in a vigorous and demanding voice as if to chase the devils.

‘Sasapulutu’ is another rhythm of chanting the suttas where the rhythm goes faster like a jump of a rabbit.

The practice of these styles among the monks is decreasing as the new generation monks are not studying carefully about these rhythm systems.

The ‘subodhalankar’ is another Pali book where ‘alankar’ of Pali can be found.

Ven. Dr. Dhammajothi, now in his late 30s, took ‘pabajja’ at the age of ten in Sri Dharmapala Ramaya Temple in Colombo. His Guru Most Ven. P. Dharmavasa Anunayaka Thero was a famous scholar monk in Sri Lanka.

As a monk of Amarapura Nikaya, Bhante has given an account of Amarapura Nikaya. There are 21 branches of Amarapura and each branch head is known as a Mahanayaka. In the recent past, these 21 branches together formed ‘Amarapura Sangha Council’.

The Anunayaka is in the second position of the Nikaya after Maha Nayaka.

In this Nikaya, each of the 21 branches has a particular place for giving ordination to the samaneras. There is only once in the history where 21 samaneras together have been higher ordained in one place. Bhante had been very much fortunate to be selected as one of the samaneras and achieved monkhood.

### **3. Venerable Kiribathgoda Gnanananda Thero**

Head monk, Mahamevnawa Monastery

Polgahawela, Sri Lanka

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Venerable K. Gnanananda Thero has been the trainer for the Pali chanting programme and led the group of Sri Lankan, Bangladeshi, Indian and Nepalese monks.

During three months of Rain -retreat, Ven. Gnanananda had given the training to the monks and received a vast experience in working with them. Bhante has stated his joy and satisfactoriness while training the bhikkhus in this manner.

As a Head Monk of Mahamevnawa Monastery and a believer in the Forest Tradition, Ven. Gnanananda prefers to be in seclusion and guides his disciples in that way. He gives training programmes in Sri Lanka and abroad where there are branches of the Mahamevnawa.

Ven. K. Gnanananda is a Pali scholar of his own credit. He has translated some popular and important Pali suttas into Sinhala. He has composed a few gathas also in Sinhala. Thus he has set a new trend in chanting tradition.

He has enlightened us about the chanting tradition in Pali. According to him, chanting the Majjhima Nikaya is a journey towards inner mind and an awareness of self.

### **4. Ven. Horowpotane Kusalacitta Thero**

Resident Monk, Maha Bodhi Society of India, Buddhagaya Centre

In his 25 years life, Ven. H. Kusalacitta Thero has experienced two times of ordination.

He took his first ‘pabajja’ at the tender age of ten in the Sri Somananda Pirivena under the preceptorship of Ven. M. Dhammissa Maha Thero of Ariyawansa Saddhamma Yuttika Amarapura Nikaya.

Out of six brothers and six sisters, Ven. Kusalacitta was the eleventh one. Though his parents were not agreed to make him a monk, he had forced them to change their mind.

He had joined the Pirivena when he was only seven as a lay boy. Gradually, he passed Moulika Pirivena Avasana and entered in the Pracheena. During prarambha course, he left the Pirivena and also the robe for ten days.

He came to Mahamevnawa Monastery and became a disciple of Ven. K. Gnanananda Thero of the Kalyanawamsa Mahanikaya of Amarapura and Head Monk of the Mahamevnawa Monastery.

This monastery has 35 branches all over the country. The monks are given training in Forest tradition. The young monks are been transferred each four months and the chief monk resides in one branch for one year.

The monks of this tradition concentrates on meditation. They don’t go for paritta chanting for dead persons or any kind of paritta chanting arranged in the private houses. They wear the attire made by themselves and dye the clothes in a mixed colour of brown, red, maroon and yellow.

The daily routine is as follows:

3.00am: get up and meditation

6.00am: breakfast

6.30am: study

8.00-10.00am: meditation together with the Sangha

10.00-11.00am: own work

11.00am: lunch

12.00noon: going together to the Temple for sutta chanting, each day one sutta

12.30pm: study

2.00-4.00pm: group meditation

4.00-5.30pm: study

6.00-7.00pm: puja, vandana both in Pali and Sinhala

7.30pm: hearing dhammadesana

9.00pm: going to bed

The monks give dhammadesana to the laymen once in a month (8am-4pm), generally on a Saturday or a Sunday.

The full-moon days are kept for children and young students for giving dhamma discourses.

## **5. Venerable K. Wajirawansa Thero**

Resident Monk, Dharmarajika Vihara

Maha Bodhi Society of India

4A, Bankim Chatterjee Street, Kolkata 700 073

Ph: 033 2241 5214

A young monk of 27, Ven. K. Wajirawansa Thero has come to India one year back to serve the Maha Bodhi Society.

Being trained in the Gangaramaya Pirivena, Colombo, Ven. Wajirawansa went to Jayawardenapura College for Buddhist Studies and completed his B.A.

In his village temple Sri Sudarsana Ramaya, Bingiriya, he took his first ordination when he was only twelve. Under the preceptorship of Ven. R. Rewatha Maha Thero, he started his journey towards monkhood and finally took ‘upasampada’ in the age of twenty.

Ven. Wajirawansa was a teacher in the Pirivena before he came to India. His intention is to develop the Pirivena education in the future.

## **6. Venerable Ginnaliye Pannarama Thero**

Bhikkhu-in-charge, Dharmarajika Vihara

Maha Bodhi Society of India

4A, Bankim Chatterjee Street, Kolkata 700 073

Ph: 033 2241 5214

Venerable G. Pannarama Thero has taken charge of Dharmarajika Vihara in Kolkata only a few months back. He was in Sarnath for few years.

A graduate from Buddhist University, Colombo, Ven. Pannarama Thero started his novice life at the age of eleven in Asokaramaya Temple, Matara under the preceptorship of Ven. Atthadassi Maha Thero.

Having been trained in Galauda Pirivena at Ampara and Urukoduwa Pirivena, Colombo, he stated about a disciplined routine of a samanera or a monk in the Sri Lanka temples.

Generally, at 4.00 in the morning they get up and clean their room. Then they study. At 7.00 there is puja in the temple following meditation. Then at 8.00, there is breakfast following study. In the meantime, they have to clean the temple and its premises. Samaneras are engaged in plantation sometimes. They take lunch before noon. After lunch, they go to Pirivena for study. In the evening at 6.00, there is puja in the temple. The teachers teach them the rituals, the chanting of suttas and also dhamma talks apart from the textual study. At about 10.00, they go to bed.

## **6.2 BANGLADESH**

Bangladesh, a part of historical Bengal has a unique place in the history of Buddhism, mainly for two reasons.

Firstly, Bengal was the last stronghold of Indian Buddhism where it could survive as socio-cultural force until the 12<sup>th</sup> century, despite its disappearance from other parts of the Indian sub-continent.

Secondly, it is believed that Bengal has given birth to the Tantric Buddhism.

The decline of Buddhism, did not totally disappear from the land of its birth, and it is continued to survive in various forms of popular worship, rites and rituals until its resurgence in modern India.

In the districts of Chittagong Hill Tracts, the south-eastern parts of Bangladesh, a Buddhist minority had been practicing Theravada long before the Mughals and the British arrived in Bengal. In course of time, these Buddhists reformed their Sangha and in 1887 founded the Chittagong Buddhist Association, believed to be the first Buddhist Society to be formed in the South Asian sub-continent.

### **Nikayas**

In the year 1864. Ven. Saramedha Mahasthavir, the Sangharaj of Arakan visited Chittagong and found no pure Theravada tradition existing in the land. From

that time, Bangladesh Buddhist Sangha had been divided into two- **Sangharaj Nikaya**- those who followed the revived and purified Upasampada. The other one is **Mahasthavir Nikaya**- those who retained in the old tradition.

These two Nikayas follow the same Theravada tradition, yet the customary disciplines are different in them.

### **Monastic education**

The educational tradition dating back to the Vedic age followed up to the medieval period is based on an individual teacher. The ancient term ‘gurugriha’ (the teacher’s house) refers to the fact that the religious leaders and organization devised their own educational system. In such a way, the tradition of Buddhist education is also prevalent in the monastery. This system is known as ‘Antevasika’ (a pupil under a teacher). The Doctrine (Dhamma) and Discipline (Vinaya) are being taught here. The samanera (novice) used to receive oral wisdom from Bhikkhu (a fully ordained monk). Now also in Bangladesh we find the monasteries where this tradition is followed.

Kadalpur Bhikkhu Training Centre at Raozan, Chittagong is a famous training centre for the bhikkhus.

The Pali ‘**Tols**’ are found in Bangladesh. Previously, Pali Sanskrit Educational Board was existing and any person could sit for the examination ‘**Adya**’, ‘**Madhya**’ and ‘**Upadhi**’ of Pali. Nowadays, there is a rule that no one can sit for the ‘Adya’ or the basic examination until he passes the class X or School Certificate Exam. in the general stream.

The monks of Bangladesh get education in the general schools together with the laypersons. For the higher monastic training, they go to Sri Lanka or Myanmar.

### **Chanting tradition, rituals and festivals**

It is to be noted though the Nikayas are much influenced by Burmese tradition, the chanting style of Bangladesh what we find now is a truly Sri Lankan tradition.

At the same time, some suttas are translated into Bengali by scholar monks of Bangladesh. The gathas in Bengali have been incorporated in the chanting tradition. The style of chanting these gathas are influenced by the local culture.

Apart from these, there are chanting which have been incorporated later on and used specially for rituals. For example, **Utsagga mantra** (mantra for offering to

the Mahasangha by the devotees), **Punn anumodana mantra** (for transferring merits), **Vivaha mantra** (for marriage) etc.

**Vaisakha Purnima** and **Kathina Civara Dana** are two main festivals celebrated in Bangladesh.

The Buddha's, birth, enlightenment and passing away are observed on the full-moon day of Vaisakha.

During 'vassavasa' or rainy season (Ashadi Purnima to Ashwin Purnima), the monks do not go out of viharas and give 'dhammadesana' to the devotees. They follow all the orders of 'vinaya' with Dasasila being in the temple. The devotees also follow Astasila during this time. One month during Ashwin and Kartik Purnima, each and every temple celebrates the Kathina Civara Dana festival. The devotees offer a 'civara' (robe of a monk) to the Mahasangha which is purified through vinaya and sila. There are certain rules and regulations for making this 'civara'. And one temple can celebrate this 'dana' only once a year. The Kathina Civara Dana is an important event in the Theravada tradition.

Besides these two, Bangladesh celebrates **Madhu Purnima** during the month of September (full-moon day of Bengali month 'bhadra'). It is believed that a devoted monkey offered honey to the Buddha on this day.

### **Art and architecture**

The newly built temple of Bangladesh Buddhist Monastery in Bodh Gaya is run by Bangladesh Bouddha Kristi Prachar Sangha, Dhaka follows the Mahasthavir Nikaya tradition. It is founded by Late Sanghanayaka Most Ven. Visuddhananda Maha Thero.

It is a simple monastery where inside a big hall the Buddha image is enshrined. There are some small rooms where bhikkhus can stay.

### **Interviews**

#### **1. Most Venerable Sanghanayaka Sasanajyoti S. Dharmapal Maha Thera**

Chief Patriarch of the Buddhists of Bangladesh

Dharmarajika Buddhist Mahavihara

Atish Dipankar Sarak, Dhaka 1214, Bangladesh

Tel: 0189806507, Fax: 8802 9558757, E-mail: falguni@1postbox.com

The Most Venerable Sanghanayaka of Mahasthavir Nikaya of Bangladesh at first refutes the divisions of the Nikayas. He clearly states that all are in the same under the Buddhasasana. There is no difference in that. The Nikayas should act as different organizations, not more than that.

As a Tripitaka Visharad, Ven. Bhante has explained us the chanting tradition in Bangladesh monasteries and the transmission of oral wisdom to the next generation.

He has also emphasized on the educational qualities of a monk so that they can enrich the Sasana in a better way.

Bangladesh monasteries are keeping on trying to revive the Pali 'Tol' traditions.

## **2. Venerable Kalyan Priya Bhikkhu**

Abbot, Bangladesh Buddhist Monastery

Bodh Gaya 824231, Bihar

Ph: 0631 2200226, E-mail: kpbhikkhu@yahoo.com

A young monk-in-charge of the Bangladesh Buddhist Monastery, Ven. Kalyan Priya Bhikkhu is very dynamic in his vision.

At the moment, he is organizing to build a rest house for the Bangladesh pilgrims.

When Bhante was asked about the condition of Buddhists in Bangladesh, he told that there might be conflicts between the political parties, but the minorities are having no problem there. Specially, the Buddhists in the country can work freely and nowadays, many organizations have come up to propagate the Buddha's teachings among the common people. The participation of the people has also been increased these days.

According to Bhante, a monk is always a monk and should behave the proper disciplines of monkhood, whether he is old or he is of the new generation.

## **3. Venerable Buddharakkhita Thero**

Bhikkhu-in-charge, Vidarshan Siksha Kendra

50T/1C, Pottery Road, Kolkata 700 014



Ph: 09433210505

A senior meditation teacher of Vipassana Research Institute, Igatpuri, Ven. Buddharakkhita Bhikkhu has come to the Buddhasasana in a matured age of 29.

Born and brought up in a Bengali Buddhist family of Midnapore district of West Bengal, Bhante had a long association with the Buddhist monasteries. He in his lay life was a good athlete, an NCC cadet with many awards in his credit. He was looking after a small business also.

One fine morning, Bhante decided to join the Sangha and took permission from his parents who were very much happy with his decision.

In the year 1989 on 14<sup>th</sup> May, he took 'pabajja' in the Midnapore Temple and observed all the precepts of a samanera for four years.

On 19<sup>th</sup> April, 1993, he took 'upasampada' in 'udaka-seema' (the place, here in a place in water where 'upasampada' is given) and came to Vidarshan Siksha Kendra under the preceptorship of Vidarsanacariya Ven. Prajnajyoti Mahasthavir of Sangharaj Nikaya of Bangladesh.

Bhante went to Maharagama Pirivena, Sri Lanka for higher training. There he had studied deeply the Buddhist texts. He joined Vipassana course conducted by Vipassana Research Instt., Igatpuri and now he has become a senior meditation teacher.

Throughout the year, Ven. Buddharakkhita is engaged in conducting courses of meditation and dhamma teachings in several parts of the country.

He has enlightened us about the processes of Vipassana and emphasized that it is necessary for each and every individual to experience the Vipassana meditation. Man has to be aware of himself, analyse himself then only he can serve the society.

Bhante states that only self-culture through meditation can give peace to one, then to the family, the surroundings and to the society.

According to him, participation in the Majjhima Nikaya chanting ceremony is a nice experience. The study of Majjhima Nikaya is very much important to understand the Buddha Dhamma. At the same time, chanting the suttas purify the sound waves created by the vibration. The teaching of the Buddha spread worldwide through purified soundwaves.

#### **4. Reverend Tissajyoti Samana**

Resident Sraman, Vidarshan Siksha Kendra, Kolkata

Born in a Buddhist family of Bowbazar, Kolkata, Rev. Tissajyoti Samana was simply a boy from the next door. As there is a tradition in the Buddhist families, that one should be ordained and follow the Precepts atleast for a few days in his lifetime, Rev. Tissa took 'pabajja' in his 16 years in the International Meditation Centre, Bodh Gaya. He states honestly that he did not like the state of novice that time and came back after 11 days.

He was working as a chef in an international hotel. One day, at the age of 28, when he saw a boy from the neighbourhood was going to take 'pabajja', he also wanted to join. But this time, he could not go back home, left everything and continued to stay in the Vihara.

It is interesting that during his seven years samana (novice) life, he has never wished to take 'upasampada' as he thinks the time has not come as yet for him to become a monk.

### **6.3 INDIA**

There are various reasons for the decline of Buddhism in India, the land of its birth. But after independence, the leadership of the new nation was not only expressive in recognizing the importance of the Buddha and his teachings but also symbolized this admiration by the incorporation of Buddhist symbols in state insignia: the dhammacakka in the national flag, the Lion Capital of the Asokan Pillar of Sarnath as the state seal and the installation of the Mathura Standing Buddha in the Lok Sabha in New Delhi.

Babasaheb Dr. B.R. Ambedkar, the first Law Minister of India and the author of the Constitution embraced Buddhism on Oct. 14, 1956 with a large number of followers and thus gave a new life to Indian Buddhism.

All India Bhikkhu Sangha is founded by Ven. Jagadish Kashyap who contributed a lot in the revival of Buddhism.

There is no temple in the premises of the Sangha, only a beautiful bronze statue is installed in the premises of the Sangha.

The Bhikkhu Sangha provides facilities to the newly ordained bhikkhus, gives Dhamma training to them to understand the Buddha Dhamma.

## **Interview**

### **Venerable Bhikkhu Pragyadeep**

Treasurer, All India Bhikkhu Sangha

Bodh Gaya, Bihar

Ph: 0631 2201199

Ven. Bhikkhu Pragyadeep is a veteran bhikkhu in India. As there is no bhikkhu training centre as such, he agrees that a bhikkhu training centre is very essential, specially in Bodh Gaya.

As for Indian chanting tradition, Ven. Pragyadeep highlights that the bhikkhus follow mostly the Sri Lankan or Burmese style of chanting the suttas. It is an irony that the tradition originated in India but it is lost in its origin. The All India Bhikkhu Sangha is trying to teach Pali to the monks so they can pronounce Pali properly.

The north-eastern provinces of India is influenced by the Burmese tradition of chanting. The other parts of India follow the Sri Lankan style. Apart from that, India has a tradition of Mahayana chanting also.

The Venerable Bhante also states that Hindi translation of Pali gathas and suttas is very much necessary in propagating the Dhamma.

For the rituals of ‘upasampada’, the monks use the ‘seema’ of the nearby Burmese Temple.

## **6.4 NEPAL**

Nepal, the land of birth of the Buddha, has been officially a Hindu state but an active Buddhist minority, identified as Newari Buddhists, has preserved the Vajrayana Tradition through the leadership of non-monastic Vajracaryas and Sakya bhikkhus. There was also a small population of Tibetan Buddhists led by the lamas.

According to the recorded history, after the social reforms carried out by King Jayasthiti Malla, Buddhism was on decline. Ven. Mahaprajna, a Hindu by birth, then became the first person to be ordained as the Buddhist monk in 1924 by Ven. Tsering Norbu, a Tibetan Lama.

During the Prime Ministership of late Chandra Shamshe Jung Bahadur Rana, the law of Nepal strictly banned conversion or proselytization. Ven. Mahaprajna was expelled from the country along with other four Buddhist Lama-monks. The Ven. Mahaprajna in exile became the Theravadin monk in 1928 at Kushinara with the most

Ven. U. Chandra Mani Mahathera (Burmese). Late Ven. Bhikkhu Mahaprajna Thera is the first Nepalese Theravadin Buddhist monk of modern Nepal.

In 1943, Ven. Dhammalok established Anandakuti Vihara, the first Theravadin Buddhist monastery in Modern Nepal. In 1946, a goodwill mission from Sri Lanka, headed by Ven. Narada Mahathera visited Nepal. The mission was allowed to visit the places of Buddhist pilgrimage but did not have the permit to preach the Dhamma and not to interact with other Buddhists.

All Nepal Bhikkhu Association (Akhil Nepal Bikshu Mahasangh) was founded by Ven. Dr. Amritananda in 1951.

Now, there are many temples constructed in Nepal. There are only four “Seemas” (place where higher ordination takes place) throughout Nepal.

### **Monastic education**

Mostly senior monks of Nepal completed their study from Sri Lanka and Myanmar. Besides that, the monks go to Thailand and Taiwan R.O.C.

Ven. Ashwaghosh Bhikkhu started Sangharam Bhikshu training Centre at Chhetrapati-Dhalko. It is the first monk training school. Ven. Bhikkhu Gnanapurnika established Vishwa Shanti Bauddha Shikshalaya where teenaged samaneras are given training in the Dhamma. They are students of govt. school.

### **Chanting tradition, rituals and festivals**

In modern Nepal, we find that as the bhikkhus are mainly trained in Sri Lanka, they follow the chanting style of that country. But there are Nepalese gathas which have been composed by the learned monks of Nepal.

**Vaisakha Purnima** in the month of May is celebrated by all the Buddhists and other communities of Nepal with great enthusiasm. Slaughter of animal for eating their meat is banned legally on that day. The celebrations last for a week in different parts of the country.

On the eve of **full-moon night of Ashadh (July)**, a Buddhist procession is taken out from all walks of life.

During the whole month of **Bhadra (Aug-Sept)** holy Buddhist suttas are chanted and prayers are held for peace and harmony in the morning and evening in the viharas. Buddha’s teachings are expounded.

Meditation, lecture and special programme are held in every Uposatha Day (full-moon day, half-moon day).

### **Interview**

#### **Venerable Bhikkhu Kondanya**

General Secretary, All Nepal Bhikkhu Association

Buddha Vihara Bhrikuti Mandapa

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The General Secretary of All Nepal Bhikkhu Association, Ven. Bhikkhu Kondanya has given a brief history of the Theravada Buddhism in Nepal and the development of the tradition. He has also informed us the activities in Nepal in the recent past.

It is good to listen from Bhante that there is no Nikaya exists in Nepal. He states that as the monks put their full effort to revive and develop the tradition, it is very important to keep unity among the Sangha.

Ven. Kondanya has enlightened us about the chanting tradition in Nepalese language. According to him, though they follow the Pali texts mainly, but the scholarly monks from Nepal have composed gathas in Nepalese language for the convenience of Nepalese people, e.g.

#### **Jhyalanam Phaye Vala**

Jhyalanam phaye vayu mata jaka sita yoma

Jyha tigu gaye.....

#### **Raguni Nugale**

Raguni nugale gunhu gunhu nwayeka.....

### **6.5 MYANMAR**

Burma or Myanmar holds predominantly the Theravada tradition or the southern school of Buddhism. About 89% Burmese practices Buddhism.

The history of Buddhism in Burma extends nearly a millennium. The Sasana Vamsa, written by Pinyasami in 1834, summarizes much of the history of Buddhism in Burma.

Since 1948, when the country gained its independence from Great Britain, both civil and military governments have supported Theravada Buddhism. The Ministry of Religious Affairs, created in 1948, was responsible for continuing Buddhism in Burma. In 1954, the Prime Minister, U Nu, convened the Sixth Buddhist Council in Rangoon (Yangon), which was attended by 2500 monks and the World Buddhist University was established.

### **Nikayas**

In Myanmar, nine Nikayas are recognized. They are:

**Shwegyin, Sudamma, Veluvan, Muladvarya, Mahadvarya, Satubumika, Dvara, Mahayin and Ganavimutti.** Among them, Shwegyin, Sudamma and Dvara are the most common.

Like other countries, these Nikayas differ from each other in customary disciplines, e.g. in the Shwegyin Nikaya, the monks wear very deep maroon colour robe, always walk in bare foot, use fan made out of palm tree. They don't touch money, so a lay boy wearing white dress always accompany them. They never chew bettle leaves nor they smoke. The monks of other Nikayas are not that much strict in the customary rules.

### **Monastic education**

There are three types of Temples in Myanmar:

1. **Phon Gyi Kyaung-** only temple
2. **Sarthantaik-** temple with education centre
3. **Kamathan Kyaung-** meditation centre

The monks are taken 'pabajja' and 'upasampada' in the Phon Gyi Kyaung and are educated in Sarthantaik.

The structure of the education is as follows:

- Basic or Primary or Patthamange
- Middle stage or Patthamalat
- Higher stage or Patthamagyi, equivalent to 10+2
- Dharmacariya which is 3yr. course, equivalent to graduation

- Tipitaka, the highest degree conferred

In parallel, the monks can study in the schools and colleges.

### **Chanting tradition**

Myanmar has its own style of chanting suttas. The rhythm is much faster than others. They pronounce 'tha' instead of 'sa', 'sa' instead of 'ch' and etc., e.g. Buddham saranam gacchami, the Burmese pronounces 'Buddam tharanam gassami'.

The novice or the 'koyin' take lessons from 'ashin' or the fully-ordained monks. 'Sayadaw' is the Maha Thera.

Like other Theravada countries, the 'paritta' suttas are chanted for several causes, e.g. Mangala Sutta for marriage; Pancasila, Metta, Atanatiya for a dying person; Bojjhanga Sutta for anyone who suffers from diseases. Mora Oaritta is chanted for danger of fire, Angulimala Sutta for pregnant women; Khanda Paritta for snake bites and etc.

Besides that, **Sambude Gatha** and **Surasmi Gatha** are very special chanting in Myanmar. Sambude Gatha is chanted while one goes out, Surasmi is for any good occasions.

### **Rituals and festivals**

As in Sri Lankan tradition, Myanmar monks also use thread while chanting. Mostly they give purified threads to the sick persons to get well soon. Using fans or 'yat' and umbrella or 'shwet' are the special features of Myanmar tradition. Veteran monks hold the fans in front of their mouth while chanting. The umbrella is hold on their head.

**Vaisakha Purnima** is the main festival. Vassavasa or the three months Rain-Retreat is observed in a very pious way. They observe three full- moon days during these months. **Kathina Civara Dana** is another big occasion to be celebrated. The Burmese **New Year** in April is also celebrated throughout the country.

### **Art and architecture**

Myanmar is often called 'the land of Pagodas'. The Shwedagon Pagoda in Yangon is steeped in myth and legend. Relics are kept on the top of the Pagoda. Sometimes, precious gems are also kept. The monks chant Mangala or Metta sutta while putting these relics to avoid any mishap.

The fans used by the monks are generally inscribed by Arya Astangika Magga (Eightfold Path) or twenty four Paticca Samuppada (Dependent Origination).

The chanting beads or 'japamala' (Burmese 'pidi') are used in Burmese tradition for chanting any Buddha mantra.

The Temple under review in Bodh Gaya is Burmese Vihara. It is built in a typical Burmese architectural style. The walls of the temple are nicely covered with the painting in Burmese style. The stories are taken from the life of Buddha.

There are variety of Buddha images seen in the Burmese temple. The Buddha under the Bodhi tree is one of them. There is another image of 'Sheeva Koda' with the begging bowl depicting a myth in Myanmar. The Buddha's feet are also a common religion of art in the country.

## **Interview**

### **1. Venerable U. Nyaneinda Maha Thera**

Chief Priest, Burmese Vihara

Bodh Gaya, Bihar 824231

Ph: 0631 2200721

Ven. Nyaneinda Maha Thera is living in India for the last forty four years. From his vast experience, Ven. Maha Thera has shared his views with us. As for Buddhagaya, he told there were only four monasteries. Burmese Vihara is one of the oldest among them. Now, there are more than forty monasteries from different countries. But, there is no training school in Bodh Gaya. It should be built atleast for the Indian monks.

As a veteran monk, Ven. Maha Thera says that Nikaya divisions are not necessary. It is a barrier among the monks to be unified under one umbrella.

Ven. Maha Thera has explained forty types of meditation. And, in Myanmar, japamala or 'pidi' is very common. Both the monks and laypersons use this and chant Buddhanussati, Dhammanussati or Sanghanussati. He has chanted Patthana from Abhidhamma, which is very popular in Myanmar with his disciple Ashin Sareikta.

### **2. Venerable U. Wanna Thero**

Asstt. Bhikkhu-in-charge, Great Holy Land Monastery

Bodh Gaya, Bihar

Ph:06312200671,E-mail:Wanna2008@gmail.com



This Holy Land Monastery is a traditional temple of Arakan, constructed only seven-eight years back.

According to Ven. U. Wanna Thero, tradition and culture of Arakan is almost similar as in mainland Burmese tradition, only the dialect is different. The culture of Arakan goes more with the Bengali Baruas of Chittagong, as Rakhaine in Arakan is the place in northern Myanmar which is adjacent to Chittagong Hill Tracts.

Ven. U. Wanna has taken 'pabajja' when he was ten years old in his village Zeetaw Monastery under the preceptorship of Ven. Indawansa Maha Thera. He was moved to Rangoon after six years and put into Sasana Mande Monastery in Bogo. While studying there, he took 'upasampada' in King Oo Monastery under the preceptorship of Ven. Gnanasara Maha Thera.

Bhante has completed the Dharmacariya course in the monastery and he was a teacher of Patthamagyi for seven years before coming to India. As a Masters from Magadh University, Ven. Wanna has emphasized on the education of monks. He told that there are only fifteen monks in Myanmar who has passed 'Tipitaka'.

His vision in life is to look after the poor people in Myanmar, specially for their education.

### **3. Venerable Ashin Thireinda**

In-charge, Myanmar Buddhist Temple

10A, Eden Hospital Road, Kolkata 700 073

Ph: 033 2234 5039, 033 2237 3731, E-mail:uthirein@rediffmail.com

At the age of fourteen years, Ven. Ashin Thireinda has joined the Order in the Thukhitayan Monastery at Bogo Dist. under the preceptorship of Ven. Ashin Gambira Bodhi of Shwegyin Nikaya.

Bhante stated about his daily life in Myanmar. Early in the morning at 4.00 o'clock, he would start his day. At 4.30, there was prayer. The monks of Myanmar go out for begging alms at 5.30 and then they used to take breakfast. After that, he would study. At about 9.00, they go out again for almsfood. In Bhante's temple, the food is served by the householders. They did not have to go out for almsfood. In the forenoon, the monks take lunch. Then from 1.00 to 4.00, he used to study in the monastery. From 4.00 to 6.00 the monks look after the work in the temple. At 6.00, there is prayer and meditation. From 7.00 to 9.00, again he used to study. And then,

he used to retire for the day. In between, they go to Dhammadesana. Sometimes they translate the suttas of Pali into Burmese. But they don't chant in Burmese language.

## **6.6 THAILAND**

By the third century B.C., Buddhism had spread widely in Asia, and divergent interpretations of the Buddha's teachings had led to the establishment of several sects. Theravada Buddhism was made the state religion only with the establishment of the Thai Kingdom of Sukhothai in the 13th cent. A.D.

The details of the history of Buddhism in Thailand from the 13th to the 19th century are obscure. Among the chief characteristics of Thai kingdoms in the centuries before 1800 were the tendency to expand and contract, problems of succession and the changing scope of the king's authority. The kings who expanded their power also had a greater control over the Sangha and when a king was weak, the protection and supervision were also weakened and the Sangha declined.

In the year 1851, when King Mongkut came into power and who himself was a monk for 27 years, the Sangha became more centralized and hierarchical in nature and its links to the state more institutionalized.

The most visible influence is that of the Theravada school of Buddhism, imported from Sri Lanka. The second major influence on Thai Buddhism is Hindu beliefs received from Cambodia, particularly during the Sukhothai period.

### **Nikaya**

King Mongkut was a distinguished scholar of Pali Buddhist scripture. Moreover, at that time the immigration of numbers of Mon from Burma was introducing the more rigorous discipline characteristic of the Mon Sangha. Influenced by the Mon and guided by his own understanding, Mongkut began a reform movement which became the basis of the **Dhammayuttika Nikaya**.

Under the reform, all practices having no authority other than custom were to be abandoned, canonical regulations were to be followed not mechanically but in spirit, and acts intended to improve an individual's standing on the road to nirvana but having no social value were rejected. This more rigorous discipline was adopted by only a small number of monks. The **Mahanikaya Order**, was somewhat influenced by Mongkut but with less exacting discipline.

### **Monastic education**

There are Pariyattidharma school under Thai monasteries where the monks are taught Dhamma studies. They are upto three guides. History, Philosophy, Vinaya and other subjects related to Buddhism are taught there.

Parallel to this education, there are Pali Studies School where only Pali is taught. There are nine stages, which is called 'Prayak'. Now, this Pali IX is equivalent to B.A.

These schools under monasteries are run by the monks. Apart from the monastic study, one can join the general school and further to the university.

### **Rituals and festivals**

Vedic Hinduism played a strong role in the early Thai institution of kingship, so it has influenced the Thai society as well as Thai religion. Certain rituals practiced in modern Thailand, either by monks or Hindu priests, are either explicitly identified as Hindu in origin, or are easily seen to be derived from Hindu practices. Though the influence of Hinduism has been diminished during the Chakri dynasty, particularly the shrines to the god Brahma continue to be seen in and around Buddhist institutions and ceremonies.

**Vaisakha festival, Vassavasa and Kathina Civara Dana** are the most important events in Thai culture.

### **Art and architecture**

There are two kinds of monasteries in Thailand- one is Royal Monastery funded by the king. The other one is the Public Monastery which is run by the upasakas and upasikas (lay devotees).

The Temple under review is the Royal Thai Monastery in Bodh Gaya. In the '70s, the construction work of the temple began. Gradually, it has come to the present form.

The Royal Thai Monastery has the typical Thai architectural pattern. The walls of this temple are painted with beautiful murals, done by the Thai artists. The colours used here is very much typical of Thai tradition. The stories from the life of the Buddha and the Jataka stories are depicted in these paintings.

### **Interview**

## **1. Venerable Dr. Phramaha Boondham Sucitto**

Wat Chamnihatthakarn

119 Rama – 1 Road

Bangkok, Thailand

Ph: 02 613 7741, 087 029 3700

As a veteran monk, Dr. Phramaha Sucitto has enlightened us about the Buddhist culture developed in Thailand.

Serving the monasteries in U.S.A. for a quite long time, Ven. Sucitto finds that general education is not enough for a nation, the education on Dhamma can complete one's goal in life.

He told about the similarity of Indian and Thai culture and it is originated from India. At the same time, he emphasized repeatedly that the younger generations of India should be guided in a right way as they are the people who can preserve the tradition and transmit it to the next generation.

Ven. Sucitto talked about the Disciplines shown by the Buddha and those Disciplines of Dhamma can only guide us to lead our life in a proper way.

## **2. Venerable Aggvanno Thero**

Resident Monk, Royal Thai Monastery

Bodh Gaya, Bihar

Ph: 09934019577, E-mail: yanroiet@yahoo.com

Working in a car company in Thailand, Ven. Aggvanno Thero has come to the Sasana at the matured age of 24. In his village temple Wat Nikornbumrung he was given training by his preceptor Ven. Phrakhrū Vimondhammavatr. He explains that Thai 'phra' means noble or who is a teacher of the monks and 'dhammavatr' is the one who is good in Dhamma. In his 28th year, Ven. Aggvanno became a fully-ordained monk.

Having a graduation from Mahamakut Vidthyalaya in Thailand and a Masters from Magadh University, Ven. Aggvanno is doing his research in Kolkata University on "The strategy in ethical cultivation for Thai youth: the School of the Buddhist way of life".

According to him, the monks in Thai tradition are very social. They run the village shops even. They are very much active in social affairs. And, they can leave

their robes at any time, if they find that it is not suitable for him. It is not a shameful act in Thailand.

## **6.7 CAMBODIA**

Buddhism has existed in Cambodia since at least the 5th cent. A.D., with some sources placing its origin as early as the 3rd cent. B.C. Theravada Buddhism has been the Cambodian state religion since the 13th cent. A.D. excepting the Khmer Rouge period.

Buddhism entered Cambodia through two different streams. The earliest forms of Buddhism, along with Hindu influences, entered the Funan kingdom with Hindu merchants. Later, Buddhism entered Khmer culture during the Angkor empire when Cambodia absorbed the various Buddhist traditions of the Mon kingdoms of Dvaravati and Haripunchai.

### **Nikaya**

As in Thailand, there are two Nikayas. **Dhammayuttika**, which is influenced by the reform movement of Thailand and the other one is **Mahanikaya**, which maintains the ancient tradition of the country.

### **Monastic education**

In Cambodia, there are educational centers for the monks in the monasteries. Up to class IV – **Pathama I**, it can be found everywhere in the country  
Class V – VIII – **Pathama II**, it is found in the Provinces  
Class IX – XII – **Dutiya**, only found in the capital Phnom Penh – equivalent to 10+2  
**Tatiya** – 4 years course which is equivalent to B.A.  
**Uttama** – 2 years course which is equivalent to Masters Degree

### **Chanting Tradition**

From the 6<sup>th</sup> to 7<sup>th</sup> century A.D., the south Indian variety of Brahmi script went to Cambodia where it developed into Khmer script from which Burmese, Thai, Laos and Indonesian scripts evolved. These scripts were written in Pali as well as the regional languages. It help to spread the Buddhist religion and culture in those

regions. Buddhism virtually brought literacy to these regions in the field of literature, art and socio-religious cultural exposition.

Cambodian chanting tradition is based on the oral wisdom transferred in the monasteries. Besides the Pali suttas, Cambodians have translated some suttas and gathas in their language.

### **Religion of art**

The Cambodian Temple in Bodh Gaya is under construction. But, we have observed the Buddha images of different pattern. The Buddha under the head of Muchalinda is very common one. There is another image which has four head like Brahma which depicts the influence of Hinduism in Cambodian culture. The Maitreya Buddha is also worshipped.

### **Interview**

#### **Venerable Poeuy Metta Thero**

Chief Priest, Cambodian Buddhist Monastery

Bodh Gaya, Bihar

Ph: 0631 2200882

Ven. P. Metta Thero has come to Buddha Gaya ten years back to study M.A. in Nalanda University. He is the Chief Priest of this monastery since its inception in 2004.

Ven. Metta has enlightened us about the Buddhist history in Cambodia, the monastic education and chanting tradition.

According to his view, the Nikayas in Cambodia differ only in a few customary disciplines and in pronunciation of Pali, e.g. he states that the Dhammayuttika monks chant: *namo tassa bhagavato arahato sammasambuddhassa*, whereas the Mahanikaya monks will chant: *neark motassa bheark geark veark tou arahatou samma samput tassa*.

Bhante has shared his memorable events with us when he took 'pabajja' at the age of nineteen only in the Patuma Monastery in Phnom Penh under the preceptorship of H.H. Ven. Maha Sumedhear Noun Nget Thero. The 'pabajja' is celebrated in the Cambodian families in a grand way. This is called 'Pithi Bombousneark'.

Bhante remembered that he had come to the temple riding on a horse with a white coloured cloth wrapped on his body, with a crown on his head and adorned with gold and diamond jewelleries.

His parents invited the relatives and neighbours to participate in the ceremony. He was taken to the temple in a procession and made three rounds to the temple. Then he entered the temple and paid veneration to the elderly monks. He was offered a ‘civara’ and alms bowl. After the ceremony, he became a novice. In the age of 21, he became a full-ordained monk.

Bhante has also told about the festivals of Cambodia. They are:

- **Makha Bochjear** – celebrated on the March full-moon day
- **Visakha festival** – The Buddha’s birth, enlightenment and Mahaparinirvana
- **Vassavasa** – Rain-Retreat
- **Chumben festival** – celebrated the last three days during Vassavasa
- **Kathina Civara**

## **6.8 LAOS**

Theravada Buddhism is believed to have first reached Laos during the 7<sup>th</sup>-8<sup>th</sup> centuries A.D. through the kingdom of Dvaravati. During the 7<sup>th</sup> cent., tantric Buddhism was also introduced to Laos from the kingdom of Nan-chao, an ethnically Thai kingdom centered in modern day Yunnan, China. The Nan-chao kingdom also likely introduced the political ideology of the king as defender and protector of Buddhism, an important ideological tie between the monarchy and the Sangha in much of Southeast Asia.

In the later period, subsequent alliances with Burma and Thailand helped Theravada Buddhism to become one of the primary unifying features of Lao culture.

### **Nikaya**

The **Laos Buddhist Fellowship Organisation** is the only one under which the Lao Sangha is unified.

### **Monastic education**

During the 1920s, the administration of Buddhism in Laos was reorganized by Prince Phetsarath, who established a system of schools for providing instruction to the Lao clergy.

The monastic school in Laos is called **Hong Hien Wat**. The structure is as follows:

**Hong Hien Pathom Song** or Primary school- Class I-V

**Hong Hien Maddhayom Ton** or Secondary school- Class VI- VIII

**Hong Hien Maddhayom Pai** or Upper Secondary school- Class IX-XI

After each part, there is an examination. In these schools, besides sutta, vinaya and abhidhamma the subjects such as Maths., Geography, History, Lao, Biology, Physics, Chemistry and English are taught. The syllabus in a monastic school and in a general school is same. Only the monastic schools are restricted to the monks. The syllabus is kept same as if a monk leaves his robe, then as a layperson he can immediately join the general school. And it often happens in Laos. The Laotian education system is somewhat advanced than in other countries.

### **Interview**

**Venerable Phra Maha Oudorn Phetchamphone**

Wat That Foun

Chantabooly Dist., Vientiane, Laos

Ph: 856 20 9770502, E-mail: oudorn@mail2world.com

Assistant Secretary of Laos Buddhist Fellowship Organisation, Ven. Oudorn enlightened us about his vast knowledge on Laos Buddhism, the chanting tradition and the festivals of Laos.

He took his first ordination in the age of 15 years in the Nonesavang Wat under the preceptorship of Ven. Kambai Bhikkhu. He has done his B.A. and M.A. from Myanmar. He has visited Sri Lanka and Thailand also and gathered experience.

According to him, the chanting tradition of Laos is quite different from Sri Lanka and Myanmar. It is more similar to Thai tradition, but the rhythm is different. The suttas are chanted in Pali but in Laotian pronunciation. Apart from traditional Pali suttas, the monks chant the suttas translated from Pali in to Lao language. They also chant the composition of great Masters of Laos. **Mahajaya** and **Culajaya** are two suttas taken for example.

According to Bhante, Laos follows the Buddhist era. The **festivals** are as follows:



- **Maga buja or full-moon day of Vesak**
- **Maga buja in February-** It is told that in Veluvanarama, Rajagaha, one thousand Arahats monks led by the Kassapa brothers and two hundred fifty led by Sariputta and Maha Moggallana, altogether 1250 'arahats' had come there to participate in the assembly presided over by the Buddha and took refuge.
- **Maga buja in Asalha (Khaopansa festival)-** celebrating dhammacakka day
- **Khao Padabdin festival and Khao Salakapatta festival-** offerings for the departed ones
- **Ork Pansa festival-** ending of vassavasa
- **Kathina civara dana-** in this time boat racing or Boun Suang Heua is held
- **Lao New Year** in April- famous water festival is held
- **Vessantara festival-** celebrated in March. It is one of the oldest tradition of Laos. The story of the Vessantara Jataka are narrated by the monks. The festival encourages the people to receive the ten paramitas. At night, sutta chantings held in the temples. Next morning, the story is told in Lao language.

## **6.9 CHAKMA**

The Chakmas are a tribe dwelling in the north-eastern part of India and Bangladesh. They have their king who lives in Bangladesh and the community chief and custodian of the customary law. Chakmas have their own scripts. They follow the Theravada tradition of Buddhism.

### **Interview**

#### **Venerable Priyapal Bhikkhu**

In-charge, Chakma Buddhist Temple' Bodh Gaya, Maya Sarovar Area, Bihar

Ph: 0631 2200298, E-mail: priyapal5@yahoo.com, P\_bhante@hotmail.com

As a monk from Chakma tribe, Ven. Priyapal Bhikkhu has given a brief account on Chakma culture. According to him, there are two traditions prevailing in the Chakma Sangha. One is Temple tradition under which the socio-religious institutions exist, and the other one follows the Forest tradition.

The chakmas have their own language. 'Agartara' is a book which is a compilation of different suttas in Chakma script. According to him, the present

generation does not know the Chakma script as it is of no much practice. Recently, Meghalaya govt. has introduced ‘chakma’ as a language in the schools.

Bhante informs us that an effort is being made about translation of Pali suttas into Chakma language so as to preserve the language as it will reach the common Chakma people.

## **6.10 NON-CONVENTIONAL COUNTRIES**

Until the late 19<sup>th</sup> century, the teachings of Theravada were little known outside of southern Asia, where they had flourished for some two and one-half millennia. In the past century, the world has begun to take notice of Theravada’s unique spiritual legacy in its teachings of Awakening. In the recent decades, the monastic Sangha from various schools within Theravada have been increased over America, Europe and Australia.

### **AUSTRALIA**

#### **Venerable Bhante Sujato**

Santi Forest Monastery

6 Coalmines Road, Bundanoon

NSW 2578, Australia

E-mail: sujato@gmail.com

An Australian by birth, Ven. Sujato was attracted to the Order when he once travelled to Thailand and visited a meditation retreat. He joined the Sangha in his 26<sup>th</sup> year of life in Wat Pa Nanachat in Thailand. Ven. Ajahn Brahmavamso from England and Ven. Ajahn Chah of Thailand inspired him in Buddhism and became the preceptors in his life.

Ven. Sujato conveys that the position of Theravada Buddhism in Australia is good and day by day the number of followers are increasing.

Santi Forest Monastery holds seminars on different aspects of Buddhism and workshops for the training of the monks from time to time.

Ven. Sujato plays a key role to revive the Bhikkhuni Order as he finds that the upasikas in the society go very often to the temple and they must communicate with the bhikkhunis there. Bhante says then only the Sangha and the society will be complimentary for each other. Sometimes the upasikas cannot speak out their

problems to the residing bhikkhus. The bhikkhunis will be of great help to them. The Bhikkhuni Order is also very important besides the Bhikkhu Sangha. In this regard, Ven. Sujato holds a regular training programme for the newly-ordained bhikkhunis.

Ven. Sujato is a scholar in Pali. He is well trained in Pali sutta chanting both in Thai and Sri Lankan tradition. And he enjoys both the styles.

He has become a fully-ordained monk for the last 14 years. As an instrumentalist in his lay life, he was much busy with performing with his troupes. Somehow, there was no peace in mind. Bhante tells us that within the chanting of suttas, he gets eternal peace and touched by the bliss of the Dhamma.

### **U.S.A.**

#### **Venerable Ayya Tathaaloka Bhikkhuni**

Dhammadharini Vihara

(Buddhist Women's Monastic Residence)

37959 Essanay Place, Fremont, CA 94536, U.S.A. E-mail: tathaaloka@msn.com

An American by birth, Ayya Tathaaloka Bhikkhuni took 'pabajja' or the first ordination as a 'samaneri' in Un Mun Sa, a south Korean Temple under the precept of Ven. Bhikkhuni Myeong Seong Sunim at the age of 19 only.

In February, 1997, she has taken 'upasampada' or higher ordination under the precept of Ven. H. Ratanasara Sangha Nayaka Thera of Sri Lanka at the International Meditation Centre at Los Angeles, U.S.A.

Born of her scientist parents, Ven. Tathaaloka was a student of medicine in her lay life. Now, she is doing research on the history and development of the Bhikkhuni Order. When asked her the reasons behind joining of a Buddhist Order, she conveyed that she did not want to suffer in life and do not want the rebirths, and in Buddhism she has found the ways for cessation of sufferings and that was the only cause for what she had come to this path.

According to her view, the seed of the Bhikkhuni Order must exist somewhere. It cannot be lost. Though in China, Taiwan and other Mahayana countries the bhikkhunis are being accepted as 'bhikkhunis', but there should be consciousness among the Theravadin practitioners on this matter.

Ven. Tathaaloka is now engaged in training the juniors or novices in the Dhamma.

Interestingly, she has stated the Pali suttas with the English translation. It is observed that how one Pali sutta can be interpreted in so many languages.

Apart from these countries, we have taken interviews of some important personalities. They are as follows.

### **6.11 INTERNATIONAL MEDITATION CENTRE**

This is the first meditation centre of its kind founded by Ven. Dr. Rastrapal Maha Thera in the year 1970. The Centre gives training in Vipassana meditation throughout the year. Besides that, it runs a primary school and a charitable homoeopathic dispensary in Bodh Gaya.

The Centre has shifted to its present building a few years back. The monks residing here worship the Buddha daily in the morning and evening but their main focus is on meditation. There is a large hall for the meditators to meditate. During the Kathina Civarā festival, a special course of training on meditation is offered.

#### **Interview**

##### **1. Venerable Dr. Varasambodhi Bhikkhu**

Secretary, International Meditation Centre

Bodh Gaya, Bihar

Ph./Fax: 0631 2200707, Fax: 0631 2200407

Born in Banskhalī village in Chittagong, Bangladesh, Ven. Dr. Varasambodhi Bhikkhu took ‘pabajja’ in his seventh year of age in the Thagorpuni Temple under the preceptorship of Ven. Subudhiratna Mahasthavir, Dy. Sangharaj of Bangladesh. He studied up to B.A. in Bangladesh. Thereafter, he went for higher training to Maharagama Bhikkhu Training Centre, Sri Lanka for four years. In the meantime, he had been well versed in Vipassana meditation and went to California for five years as a meditation teacher.

On the invitation of Ven. Dr. Rastrapal Maha Thera, he joined in this Centre of Bodh Gaya as a meditation teacher.

An M.A. from Nalanda University and a Ph.D from the Sampurnanand Sanskrit University of Varanasi, Ven. Dr. Thero highlighted that chanting remains a core factor in Buddhism and it is also one way for purifying the mind. But, in the

Vipassana, silence plays a vital role for controlling the chaotic thoughts of mind. It is purely a contemplating method of mind and not in action level.

## **2. Most Venerable Dr. Rastrapal Maha Thera**

Sangharaj, Indian Supreme Sangha Council

President, International Meditation Centre

Bodh Gaya, Bihar

Ph./Fax: 0631 2200707, Fax: 0631 2200407

An erudite scholar of Buddhism, Most Ven. Dr. Rastrapal Maha Thero was requested to give a message to the new generation. In his message, Ven. Maha Thero has conveyed that the peace and harmony of the Buddha's teachings can only guide the younger generation to find the right way. It is more necessary for the leaders of the country, so that they can guide the people towards non-violence.

## **6.12 DHAMMA SOCIETY, THAILAND**

Dhamma Society of Thailand has published a complete set of Tipitaka in Roman script. Under the World Tipitaka Project, they have opened their website and also e-Tipitaka service to propagate the Tipitaka and teach how to use this Tipitaka in a proper way. We have taken two interviews from the members of the Dhamma Society.

### **Interview**

#### **1. Major Suradhaj Bunnag**

Chancellor, Dhamma Society Fund, Thailand

E-mail: [worldtipitaka@dhammasociety.org](mailto:worldtipitaka@dhammasociety.org)

Major S. Bunnag has enlightened us about the World Tipitaka Project. In the year 1999 (B.E. 2542), the M.L.Maniratna Bunnag Dhamma Society Fund under the patronage of H.H.Somdet Phra Nadassadvara, the Supreme Patriarch of Thailand, initiated the commemorative Romanised Pali Tipitaka Project, upon request from abroad to support the printing of the sacred texts of the Buddha's word in script. It is a complete set of 40 volume Romanised edition of the 25-century old Tipitaka.

The Tipitaka Project took six years to complete the full volume and many scholars from different parts of the world contributed in this Project. In the Tipitaka, they have used international standard of phonetical signs and the Dhamma Society branches in Sri Lanka and Japan are working regularly to teach the common people on this.

He has informed us that still now there are some difficulties about using the Roman scripted Tipitaka specially in Thailand, Cambodia and Laos. They are surveying on the matter on this Pali chanting ceremony and try to solve the problems.

Further, he conveys that this Tipitaka is not for sale as they donate the Tipitaka who are worthy to accept this.

## **2. Prof. Toshiichi Endo**

P.G. Instt. of Pali and Buddhist Studies

University of Kelaniya, Sri Lanka

Member, Dhamma Society

E-mail: endo 5296 @slt.net.lk

When asked about the first document of Tipitaka, Prof. Endo enlightened us about the Buddhist Councils. In the Fourth Council in 1<sup>st</sup> cent. B.C. in Sri Lanka the documentation of Tipitaka has been done in a written form.

According to him, though in the Asokan Edicts the inscription is not Pali, up to now there is a controversy and confusion whether Magadhi and Pali are same language or not.

He also explained about the importance of oral tradition as it is the tradition which prevailed before the textual tradition. The tradition mainly transmitted through orally. So, both the oral and textual tradition should go hand in hand for the development of Buddhist culture. For that, the Dhamma Society is trying their best.

## **6.13 OTHER TEMPLES AROUND BODH GAYA**

Apart from the participating countries, we have taken some exterior shots of different monasteries in Bodh Gaya. They are: Tibetan Temple, Indosan Nipponji Japanese temple, Royal Bhutanese Monastery, Nyingma Monlam Chenmo International Foundation Monastery, Maha Bodhi meditation Centre, Pal Targar Rigzin Khacho Dargye Ling, Duidul Jyangchub Choling Monastery and of course, the 80 ft. Buddha statue of Daijokyo Buddhist Temple.

Among these, we have taken an interview of Mr. Kiran Lama, Secretary, Daijokyo Buddhist Temple.

## **DAIJOKYO BUDDHIST TEMPLE**

### **Interview of Mr. Kiran Lama**

Secretary, Daijokyo Buddhist Temple

Bodh Gaya, Bihar

Ph: 0631 2200747, 0631 2200407, E-mail: daijokyotemple\_bg@yahoo.co.in

The Great Buddha statue of 80 ft. in height has been constructed on a 2 acres land is a mark of symbol for World Peace and Happiness. It is built of pink Chunar stone seated on a lotus built of yellow chunar stone. The statue is in the meditation posture with eyes half closed.

The statue is erected on a solid concrete hollow pedestal (height 10 ft) and the statue too is hollow type with a spiral stair-case from the groundfloor to the chest of the statue- which makes four storeys.

Mr. Lama shows us the floors excluding the ground floor there are wooden shelves made surrounding the inner-walls of the statue for enshrining small Buddha images made of bronze measuring 5” in height.

The Great Buddha statue and the pedestal has been designed by Shri Thiru V. Ganapati Sathpati, Principal, Govt. College of Architecture and Sculpture, Mahamallapuram in Tamil Nadu. In the year 1989, the statue was unveiled by H.H. the 14<sup>th</sup> Dalai Lama.

The statues of ten great disciples were designed by Most Ven. M.Wipulasara Maha Thero, the renowned sculptor-monk. The ten disciples are: Ananda, Sariputta, Punna, Maha Kaccana, Rahula, Anuruddha, Maha Moggallana, Maha Kassapa, Upali and Subhuti. The statues were unveiled in the year 1986.

Mr. Lama informs that the Daijokyo Sect of Japan which is a sect of laymen (Dai means great and Jokyo means the Wheel of Law) financed this work. They are maintaining a temple also in the same premises.

## **SECTION 7**

### **A DAY IN A BHIKKHU’S LIFE**

The Vinaya Pitaka of the Tripitaka deals with the disciplinary rules of the monks and nuns. One can find in detail the regulations relating to the moral, ethical and religious aspects of the lives of the monks. In the Patimokkha, there are 227 rules for the monks whereas 311 rules for the nuns.

The minimum age for ordaining as a Buddhist monk is 20 years. The boys under that age are allowed to ordain as novices (samanera). Novices shave their heads, wear the yellow robes and observe ten basic precepts. They are:

- Abstaining from killing
- Abstaining from stealing
- Abstaining from sexual misconduct
- Abstaining from false speech
- Abstaining from intoxicants
- Abstaining from afternoon meals
- Abstaining from musical entertainments
- Abstaining from perfumes and garlands
- Abstaining from sleeping in decorated beds
- Abstaining from handling gold, silver and monetary transactions

Although no specific minimum age for novices is mentioned in the scriptures, traditionally boys as young as seven are accepted. The tradition follows the story of the Buddha's son, Rahula, who was allowed to become a novice at the age of seven.

The first admission is called '**pabajja**' which means 'leaving the world'. The family, wealth, sensual enjoyments and everything is left for the cause of the Dhamma by the monks.

The '**upasampada**' or the higher ordination is given to a novice when his teacher finds him suitable.

Whereas the 'pabajja' can take place in any temple, the place for 'upasampada' is a specific one and it is called '**seema**'. Minimum ten monks should be present for 'upasampada'. Before the ceremony takes place, monks purify the place by performing rituals and chanting the suttas. They are named after '**bhikkhu karmavacha**'. A 'seema' can be the temple premises or a tank or a river.

There are many vinaya rules to be observed by the bhikkhus, e.g. a bhikkhu should not do any plantation whereas the samanera can do it. A bhikkhu cannot touch a full-bloom tree but a samanera can touch. Likewise there are many rules to be observed.

A bhikkhu's life starts from the morning by meditation. Then service to the guru is essential. A bhikkhu has to memorise all the suttas by daily chanting in the



temple. Cleaning the temple premises is another duty of a bhikkhu. In between, he has to study.

A bhikkhu takes lunch in the forenoon. And, he abides in meditation. After meditation, he goes to study.

In the evening, he goes to the temple and does Buddha Vandana. He meets people from various walks of life and listen to them carefully. He gives ‘dhammadesana’ to the laity and it is very much important in a bhikkhu’s life.

A bhikkhu retires for the day after meditation.

Through his life, a monk maintains the discipline and without the discipline, the Order or the Sangha cannot exist. The discipline in eating, the discipline in sitting, the discipline in speech and discipline of mind through meditation are things to learn from a bhikkhu’s life.

In the recent past, we have found that a bhikkhu’s life has been influenced by some other factors. As several institutions and organizations are coming up and the bhikkhus are to take charge of these. The system under which they have been brought up in the monasteries is often broken. This, of course, changes a bhikkhu’s life pattern, e.g. ‘pindapata’ or begging alms food have now become a symbol only.

## SECTION 8

### ATTIRE OF A BHIKKHU

‘**Atapirikara**’ or eight things are essential for a bhikkhu. They are: alms bowl, razor, needle and thread, sieve, waist-belt and three ‘civaras’ (Uttarasangha, Sanghati and Antarvas).

‘Civara’ may have derived from ‘cira’ which means the torn cloth or rags.

- i. **Alms bowl** – used for begging of alms food
- ii. **Razor**- used for shaving
- iii. **Needle & thread** – used for stitching the ‘civara’
- iv. **Sieve** – used for taking purified water
- v. **Waist belt or katibandhani** – used to tie up the robes in the waist
- vi. **Uttarasangha** – the cloth used as a wrapper to cover the upper portion of the body
- vii. **Sanghati** – the cloth kept on the shoulder, it can be used as a shawl in the winter or used as a seat for meditation

viii. **Antarvas** – the cloth worn to cover the lower portion of the body

### **Characteristics of a ‘civara’**

It is not a single plain cloth but pieces of clothes stitched together used as a single cloth. Secondly, the civara is stitched in its periphery as a border. There are no loose threads hanging from the ends. Specific measurement and stitching are there to make a civara.

**Uttarasangha** – It is measured as  $4\frac{1}{2} \times 5\frac{1}{2}$  arm size. Uttarasangha is made out of minimum 15 pieces to 21 pieces.

**Sanghati** – It is measured as  $(4\frac{1}{2} \times 5\frac{1}{2} \text{ arm size}) \times 2$ . It is made out of minimum 15 pieces with no upper limit. Even 1000 pieces of clothes can be stitched.

**Antarvas** – It is measured as  $2\frac{1}{2} \times 5\frac{1}{2}$  arm size. Antarvas is a single cloth used to cover the lower parts of the body. Two ends of an antarvas are not joined.

The three civaras are basically wrappers in form.

Stitching of a civara is also very special. It is said that one day when the Buddha was walking over the borders of a land, he was charmed by its beauty and instructed the Sangha to stitch the civaras like land-borders. Moreover, if the clothes are stitched into pieces, it cannot be robbed.

### **Colours**

There are seven common colours of a robe or civara. They are : gold, orange, yellow, mustard, dark red or maroon, brown and dark brown.

It is observed that while the Burmese monks prefer dark brown robes, Thai monks wear generally the gold or mustard colour. The Sri Lankans wear orange or dark red. Cambodians generally wear the brown and the Laotian monks prefer orange. It is a general custom while the young monks wear the bright colours like orange and yellow, the elders wear little bit dark colour. Also, the forest tradition monks wear very dark colour robe.

### **Style of wearing a civara**

The style of wearing the civara varies from one to the other. Generally, there are three styles to wear a civara.

1. wearing cover one shoulder tied at the chest is for performing Sangha kama or religious activities for instance chanting and uposatha ceremony.

2. wearing cover one shoulder without tie at the chest for paying respect to the elders and when stay in the monastery premises.
3. wearing cover two shoulders is for going outside

Whereas the Burmese monks prefer always to wear covering both the shoulders, the Sri Lankan monks from Siam Nikaya never put the robe like that. The Amarapura and the Ramanna Nikayas always use the Burmese style. Though the Laotian monks sometimes wear the robes covering both the shoulders, the style is different from Myanmar. The documentation is done with the explanation. The Thai, Cambodian and Laotian monks put the waist belt in such a way that it can be seen from outside. It is a belt made out of cloth. The monks from other countries put the waist belt inside and it is not to be seen. The material of the belt is not a cloth.

The pictures in the following pages show a description of different types of wearing the robes.

Bhikkhunis in the Theravada tradition also wear the civaras like the monks. We have documented the attire of a bhikkhuni of Fokuangshan Sect of Taiwan. The photograph shows the tradition in the following page.

‘**Hi Ching**’ or the black dress can be worn by the laywomen also when taking five precepts. But, the nuns wear ‘**Chhi I**’ of brown colour which is made out of 21 pieces. The orange colour robe is called ‘**Cho I**’ or ‘**Chayasa**’ made out of 27 pieces. ‘**Chhan Tsang**’ or the brown dress shown in the picture is also worn by a nun.

The shoe they wear is called ‘**Lo Han she**’. It has six holes which denote six paramitas.

## **CHAPTER V**

### **IN ROAD TO SOUTH – EAST ASIAN THERAVADA BUDDHIST TRADITION**

**List of addresses of Buddhist Temples of Theravada Tradition, Bhikkhu  
Training Centres, Buddhist Cultural Centres in South & South-east Asian  
Countries**

**(India, Bangladesh, Nepal, Sri Lanka, Myanmar, Thailand, Laos, Cambodia and  
in addition to Indonesia and Malaysia)**

Following is a list of important temples of Theravada tradition of Buddhism of South-east Asian countries. There are some addresses of Mahayana temples also which are worthy to be mentioned. The phone and fax numbers are requested to be checked.

## **INDIA**

### **1. All Assam Buddhist association**

Namphake Buddhist Temple  
P.O. Naharkatia 786610, Dibrugarh, Assam

### **2. All India Youth Monk Association**

Myanmar Buddhist Temple  
P.O. & Dist. Kusinagar, UP 274403  
Tel: 91 5564 271035, 272012, E-mail: aiy\_monk@yahoo.co.in

### **3. Buddhist Society of India**

Anand Bouddha Vihar  
216, Siddhartha Nagar, Juni Indore, Madhya Pradesh 452001  
Tel: 91 7 312465443, E-mail: raj\_indian19in@yahoo.co.in

### **4. Asoka Mission Vihar**

Mehrauli, New Delhi-110030  
Tel: 011 26644470, 24620968, 24624628, Fax: 011 24624628  
E-mail: sumedhothero@yahoo.com

### **5. Bhikkhu Sangha's United Buddhist Mission (BSUBM)**

Sarvodaya Buddha Vihar  
Kurla Railway Terminus, Tilak Nagar  
Chembur, Mumbai 400089  
Tel./Fax: 022 25220738, E-mail: rahulbodhi@hotmail.com

### **6. Bauddha Dharmankur Sabha (The Bengal Buddhist Association)**

1 Buddhist Temple Street, Kolkata 700012  
Tel: 033 22117138, 033 22119294

### **7. Burmese Buddhist Temple**

Sarnath, Varanasi, UP

### **8. Burmese Buddhist Temple**

10, Eden Hospital Road, Kolkata 700012  
Tel: 033 22345039, 033 22373731

### **9. Buddhist Society of India-Rajasthan**

21, Mangal Vihar Extension, Gopalpura Bypass  
Jaipur, Rajasthan 302015  
Tel: 91 41 2590907, 2760151, E-mail: gautam\_buddha03@yahoo.com

### **10. Bodhi Meditation Centre and Library**

12-27-124, Seelamvari Street, Kothapet  
Guntur, A.P. 522001

Tel: 2224018, E-mail: sadhanavihara@yahoo.com

**11. Dhamma Kranti Mahasangh**

110/111, Shantinagar, Yerwada

Pune, Maharashtra 411006

Tel: 20 6693883, E-mail: Nileshchavan@yahoo.com

**12. Druk Thupten Sangag Choling**

Hill Cart Road, West Point

Darjeeling, W.B.

Tel: 0354 272441, Fax: 0354 272567

**13. Trilokya Buddha Mahasangha Gana (Pune)**

Raja Harishchandra Road, Dapodi, Pune 411012

Tel./Fax: 20696812

Branches: Aurangabad, Mumbai, Pimpri, Thane, Wardha

**14. Mahabodhi International Meditation Centre**

Devachan, PO Box 22, Leh, Ladakh 194101

Tel: 01982 264372, Fax: 01982 264401

E-mail: mimdevachan@hotmail.com

Affiliation: Maha Bodhi Society, Bangalore

**15. Maha Bodhi Society of India**

4A, Bankim Chatterjee Street, Kolkata 700073

Tel./Fax: 033 22415214

Branches:

Buddhagaya, Bihar

Dharmapala Road, Sarnath, Varanasi, U.P.

Risaldar Park, Lucknow, U.P.

Mandir Marg, New Delhi 110001

Dr. Anandrao Nair Road, Mumbai 8

Buddhist Temple Street, Parel, Mumbai 12

**16. Maha Bodhi Society**

14, Kalidasa Road, Gandhinagar

Bangalore 560009, Karnataka

Tel: 080 2250684, 080 2264438, E-mail: mahabodhi@vsnl.com

**17. Vipassana International Academy-Dhamma Giri**

P.O.Box 6, Igatpuri 422403

Dist. Nasik, Maharashtra

Tel: 025 25384076, 4086, 4302, Fax: 025 25384176

E-mail: dhgiri.vri@axcess.net.in

**18. Wat Kushavadee Buddha Vihar**

Kushinagar Dist., Padarauna, U.P. 274404

**19. Wat Thai Kusinara Chalermraj**

Dist. Kusinagar 274403, U.P.

Tel: 5564 271189, Fax: 5564 272089

E-mail: enquiry@watthaikusinara.org

**20. Mahabodhi Mahavihara (Buddhagaya Temple Management Committee)**

P.O.Bodhgaya, Gaya, Bihar 824231

Tel: 0631 2200735, Fax: 0631 2200777

E-mail: mahabodhi@hotmail.com, btmc@vsnl.net

**21. Burmese Vihar**

Bodhgaya, Gaya, Bihar 824231

Tel: 0631 2200721

**22. Chakma Buddhist Temple**

P.O.Bodhgaya, Gaya, Bihar 824231

Tel: 0631 2200298

**23. All India Bhikkhu Sangha**

P.O.Bodhgaya, Gaya, Bihar 824231

**24. Daijokyo Buddhist Temple**

P.O.Bodhgaya, Gaya, Bihar 824231

Tel: 0631 2200747, Tel./Fax: 0631 2200407

E-mail: daijokyotemple\_cg@yahoo.co.in

**25. Bangladesh Buddhist Temple**

P.O.Bodhgaya, Gaya, Bihar 824231

Tel: 0631 2200226, Fax: 0631 2201951

E-mail: dipanandab@yahoo.com, kpbhikkhu@yahoo.com

**26. The International Meditation Centre**

P.O.Bodhgaya, Gaya, Bihar 824231

Tel./Fax: 0631 2200707

**27. Tamang Nepali Temple**

P.O.Box No.17, Bodhgaya, Gaya, Bihar 824231

Tel: 0631 2200802

**28. Thai-Bodhi Kham**

P.O.Bodhgaya, Gaya, Bihar 824231

Tel: 0631 200419

**29. Thai Temple**

P.O.Bodhgaya, Gaya, Bihar 824231

Tel./Fax: 0631 200740

**30. Vajra Bodhi Society**

P.O.Box 8, Bodhgaya, Gaya, Bihar 824231  
Tel: 0631 2330576, 2330577, Fax: 0631 221904  
E-mail: vajrabodhi\_buddhagaya@yahoo.com

**31. Wat Pa (Thai-Bharat Society)**

P.O.Bodhgaya, Gaya, Bihar 824231  
Tel: 0631 2200257

**BANGLADESH**

**1. Aburkhill Janakalyan Samiti-Bangladesh**

GPO Box No. 1054  
Chittagong 4000, Bangladesh  
Tel: 8831 617078, Fax: 8831 610098  
Affiliation: World Fellowship of Buddhists Youth

**2. Agrasara Memorial Society of Bangladesh**

Sudarshan Vihar, GPO Box No. 491  
Chittagong, Bangladesh  
Tel: 880 209777  
Affiliation: World Fellowship of Buddhists

**3. Aliswar Santiniketan Buddhist Monastery**

Vill. & Post: Aliswar, P.S. Laksam  
Dist. Comilla, Bangladesh  
Tel: 0171953835, 0171104150, Fax: 88 02 8815595  
E-mail: jogesh69@yahoo.com

**4. Bangladesh Bouddha Kristi Prachar Sangha**

Dhammarajika Bouddha Maha Vihar  
Atisa Dipankar Sarak  
Kamalapur, Dhaka 1214  
Tel: 88 02 841162, Fax: 88 02 841162, 831339  
E-mail: Mahathero@Dhammarajika.com  
Affiliation: World Fellowship of Buddhists

**5. Bangladesh Bouddha Kristi Prachar Sangha (Youth)**

Nava Pandit Vihar, 15 Katalgoni  
Chittagong 4000, Bangladesh  
Tel: 88 31 624075, Fax: 88 31 225793

**6. Anoma Cultural Association**

44 Commerce College Road, Mogaltooly  
Chittagong, Bangladesh  
Tel: 88 031 225768, Fax: 88 031 624316  
Affiliation: World Fellowship of Buddhists

**7. Bangladesh Rakhaing-Marma Sangha Council**

Asoka Buddhist Temple  
Nilla Chowdhury Para, P.O. Ranghikhali, P.S. Teknaf  
Dist. Cox's Bazar, Bangladesh  
Mailing address: S.Ahmed Building(3<sup>rd</sup> Floor),  
House # 135, Road # 1, CDA R/A  
Agrabad, Chittagong, Bangladesh  
Tel: 88 031 714320, Fax: 88 031 710057  
E-mail: info@upandita.org, asoka@gononet.com  
Affiliation: World Fellowship of Buddhists

**8. Bangladesh Bouddha Juba Parishad  
(Young Buddhist Association of Bangladesh)**

Ismail Mansion(3<sup>rd</sup> Floor), 9-H, Motijheel Comm. Area  
Dhaka, Bangladesh  
Tel: 88 2 508 484, Fax: 88 2 863 209  
E-mail: Eecbang@bdcom.com

**9. Bangladesh Buddhist Association**

Buddhist Monastery, Buddhist Temple Road  
Chittagong, Bangladesh  
Tel: 880 31 208405, 504709, Fax: 880 31 225098  
Affiliation: World Fellowship of Buddhists

**10. Bangladesh Buddhist Federation**

Merul Badda, Dhaka 1212  
Tel: 02 8812288, Fax: 02 8823163, E-mail: upatishyasraman@hotmail.com

**11. The Bengal Buddhist Association**

Atisa Dipankar Sarak, 52/1, Sabujbagh-3F,  
Bashaboo, Dhaka 1214, Bangladesh  
Tel: 088 0189 119665, Fax: 088 02 720 4164  
E mail: priyatissa bmonk@yahoo.com  
Affiliation: Bangladesh Bouddha Kristi Prachar Sangha

**12. Buddha's Light Universal Welfare Society**

Dharmankur Vihara  
Kutu Palong, P.S.& P.O. Ukhiya  
Dist. Cox's Bazar, Bangladesh  
Tel: 03427 280, 03427 366, Fax: 03427 232  
E mail: bluws@watthai.net  
Branches: Dharmarajika Mahavihara, Kamlapur, Dhaka  
Chittagong Buddhist Temple, Nandan Kanan, Chittagong

**13. Buddha Shashana Shavok Sangha**

House # X/41, Road # 2, Chandgong R/A



Chittagong 4212, Bangladesh  
Tel: 880 31 671587, 018 845215, Fax: 880 31 624912  
E mail: swarupbarua@yahoo.com  
Affiliation: World Fellowship of Buddhists Youth

**14. East Potia Buddha Temple**

East Potia, 023 Potia 1817, Bangladesh  
Tel: 088 031 725480, Fax: 088 031 658902  
E mail: mance031@yahoo.com

**15. Buddhist Brotherhood Assembly**

Mannan Bhaban (1<sup>st</sup> Floor), 156 Nur Ahmed Sarak  
Jubilee Road, Chittagong 4000, Bangladesh  
Tel: 880 31 621243, 637351, Fax: 880 31 610326  
E mail: madalbd@yahoo.com  
Affiliation: World Peace Prayer Society

**16. Chakaria Central Buddhist Monastery**

Nijpankhali, Chakaria Municipality  
Chakaria, Cox's Bazar 4741, Bangladesh  
Tel: 880 29557053, Fax: 880 29559433  
E mail: rahulb00s@yahoo.com  
Affiliation: Bangladesh Supreme Sangha Council

**17. Buddhist Peace International Mission**

Kadalpur Sudharmananda Buddhist Monastery  
GPO Box No. 863, Chittagong 4000, Bangladesh  
Tel: 880 189 328512, Fax: 880 31 610715, 610581  
E mail: bidhanbarua2000@yahoo.com, hhdharmasenmahathero@yahoo.com

**18. Forum of Buddhist Community Service**

16, Satish Babu Lane, Patharghata  
Chittagong 4000, Bangladesh  
Tel: 880 31624188  
E mail: ppbarua@banglalive.com

**19. Mahamandal Welfare Organisation**

GPO Box 1100, Chittagong, Bangladesh  
Tel: 880 31 763 520, Fax: 880 31 710 113  
E mail: mwobd@yahoo.com , mwobd@mwobd.org

**20. International Buddhist Monastery**

Merul Badda, Gulshan  
Dhaka 1212, Bangladesh  
Tel: 088 02 8812288

E mail: pratimbarua@hotmail.com

**21. Parbatya Bouddha Mission**

Pilotpara, Kamalchari, Khagrachari Sadar  
Khagrachari Hill Tracts, Khagrachari 4400  
Tel: 880 2 9011134, 880 371 841, Fax: 880 2 8013574  
E mail: pbm@bdonline.com  
Affiliation: International Network of Engaged Buddhists

**22. Kadalpur Sudharmananda Buddhist Monastery**

GPO Box No. 863, Chittagong 4000, Bangladesh  
Tel: 0880 18 6444 60, Fax: 0880 31 610581  
E mail: dharmasenmahathero@yahoo.fr

**23. Kanaimadari Buddha Jubak Samity**

Vill. Kanaimadari, P.O. Pathandandi  
P.S. Chandanish, Chittagong, Bangladesh  
Tel: 9884755, 9895389, Fax: 880 2 810181  
E mail: babu762002@yahoo.com

**24. Mahananda Sangharaj Vihar**

Mohamoni Paharthali, P.S. Rowzan, P.O. Paharthali  
Chittagong Rowzan 4848, Bangladesh  
Tel: 088 0189377315  
E mail: pratimbarua@hotmail.com

**25. Parbatya Bouddha Sangha, Sakyamuni Bouddha Sangha**

Mirpur 13, Dhaka 1221, Bangladesh  
Tel: 802 686, Fax: 804 803  
Affiliation: World Fellowship of Buddhists

**26. Purnachar International Buddhist Monastery**

Dev Pahar Lane (Near Chittagong College)  
Chittagong 4000, Bangladesh  
Tel: 018 843639, Fax: 031 621165

**27. Ramu Sima Vihara**

Merong Loa, Ramu  
Dist. Cox's Bazar, Bangladesh

**28. Satbaria Santi Vihara**

5, Poet Nazrul Islam Road, Kotwali  
Chittagong 4000, Bangladesh  
Tel/Fax: 088 31 618468, E mail: ktrade@abnetbd.com

**29. Sudarshan Vihara**

Vill. & P.O. Kadalpur, P.S. Raozan  
Chittagong, Bangladesh

**30. Ukhiya Ananda Bhavan Vihara**

Vill. Pata Bari, P.S. & P.O. Ukhiya  
Dist. Cox's Bazar, Bangladesh  
Tel: 03427 366

**31. Rajavana Vihara**

Rajavan, Rangamati  
Rangamati Hill Tract, Dist. Chittagong 4500

**32. Ramdas Vihar**

Vill. East Guzra Hoarapara, P.S. Raozan  
Chittagong 4346, Bangladesh  
Tel: 0171381856  
E mail: sharan017@hotmail.com

**33. West Ratna Sudarshan Vihara**

Vill. West Ratna, P.O. Koat Bazar  
Ukhiya, Cox's Bazar, Bangladesh

**NEPAL**

**1. Buddhadharma International Foundation**

P.O. Box 8975, EPC 735  
Kathmandu, Nepal  
Tel: 977 1 546705  
E mail: dhammapiyo@wlink.com.np, dhammapiyo@buddhadharma.org

**2. Dharmakirti Buddhist Study Circle**

Dharma Kirti Vihar  
Shreeha, naghal Tole  
Kathmandu, Nepal  
Tel: 977 1 220466, Fax: 977 1 228028  
Affiliation: Mahasi Sayadaw Meditation Centre

**3. Dharmodaya Sabha Buddha Vihara**

P.O.Box 4053, Bhrikuti Mandap  
Kathmandu, Nepal  
Tel: 977 1 22717

**4. International Buddhist Society**

Buddhanagar, Lumbini  
P.O.Box 3007, Kathmandu, Nepal  
Tel/Fax: 977 1 227058

**5. Nepal Buddhist Council**

Nahtole, Lalitpur 20, Nepal  
Tel: 977 1 534277  
E-mail: Nepal\_bp@hotmail.com

- 6. Lotus Research Centre**  
Mahapal, P.O.Box 59  
Lalitpur, Nepal  
E-mail: lrc@wlink.com.np
- 7. Lumbini Development Trust**  
GPO Box 4072  
Kathmandu, Bagmati 1234, Nepal  
Tel: 977 1 4268285, 4268494, Fax: 977 1 4268286  
E-mail: brp@lumbinitrust.com
- 8. Nagarjuna Institute of Exact Methods (A Centre for Buddhist Studies)**  
P.O.Box 100, Chakupat  
Lalitpur 44701, Kathmandu, Nepal  
Tel: 977 1 5520558, Fax: 977 1 5527446  
E-mail: niem@wlink.com.np
- 9. Nepal Bauddha Pariyatti Siksha**  
Manimandap Vihara  
Patko, Lalitpur, Nepal; Tel: 977 1 526517
- 10. Nepal Vipassana Centre**  
Dharmashringa, Muhan Pokhari  
Buddhanilkantha, Kathmandu, Nepal  
Tel: 977 1 225490, 371655, 290655, 290669
- 11. Panditarama Lumbini International Vipassana Meditation Centre**  
Lumbini Gardens, Nepal  
Tel: 977 1 580118, E-mail: panditaramalumb@yahoo.com
- 12. Shree Shakyasinha Vihara**  
Thaina Tole, Lalitpur 12  
Bagamati 12/189, Nepal  
Tel: 5524760, 981037331, E-mail: shakya\_singh@yahoo.com
- 13. Young Men's Buddhist Association of Nepal**  
Loka Kirti Mahavihar, Lalitpur  
GPO Box 1162, Kathmandu, Nepal  
Tel: 977 1 538413, Fax: 977 1 526049  
E-mail: shikhar@unlimit.com, Aleppo@sekken.mos.com.np
- 14. Srikirti Vihara**  
Naya Bazar, Kirtipur  
Kathmandu, Nepal  
Tel: 977 1 330836
- 15. World Buddhist Federation (Lumbini, Nepal)**  
GPO Box 20827, Putalisadak  
Kathmandu, Nepal  
Tel: 0977 1 4240929, E-mail: wbflumbini@hotmail.com

**16. World Peace Temple**

Bishwa Santi Vihara  
Naya Baneshwara, Min Bhawon  
Kathmandu, Nepal  
Tel: 977 1 226984, 482984

**17. International Gautami Nuns' Temple**

Lumbini Gardens, Nepal  
Tel: 977 1 580177

**18. Lumbini International Research Institute**

Lumbini Gardens, Nepal  
Tel: 977 1 580175, E-mail: liri@mos.com.np

**19. Royal Nepal Buddha Vihara**

Lumbini Gardens, Nepal  
Tel: 977 1 580172, E-mail: vimlavat@wlink.com.np

**20. Maha Bodhi Society of India**

**Maha Maya Vishwa Shanti Buddha Vihar**  
Lumbini, Nepal

**SRI LANKA**

**1. Abhayagiri Sangha Foundation**

Purana Maha Viharaya, Kabilipapola  
Hakmana, Southern Province, Sri Lanka  
Tel: 94 41 86423, Fax: 9416 96008  
E-mail: kalupahanap@yahoo.com

**2. All Ceylon Saddharmouddya Buddhist Congress**

165, Nallawatta Road, Maharagama  
Colombo, Sri Lanka  
Tel: 0094 01 851967, E-mail: priya\_lanka@hotmail.com

**3. All Ceylon Buddhist Congress**

380, Buddhaloka Mawatha  
Colombo 7, Sri Lanka  
Tel: 0094 1 688517, 691695, Fax: 0094 1 691695  
E-mail: acbc@isplanka.lk

**4. Balangoda Ananda Maitreya International Buddhist Fund**

Sri Gunananda Mawatha, Miriswatta  
Balangoda, Sri Lanka  
Tel: 0094 045 87112, Fax: 0094 045 87500  
E-mail: S\_anagarika@yahoo.com

- 5. Buddhist Centre (Dharmodaya Pirivena)**  
Girandurukotte, Mahiyanganaya, Uva  
Tel/Fax: 0094 27 54312
- 6. Buddhist Cultural Centre**  
125, Anderson Road  
Nedimala, Dehiwala, Sri Lanka  
Tel: 94 1 734256, 728468, Fax: 0094 1 736737  
E-mail: wim@sri.lanka.net
- 7. Buddhist Publication Society**  
54, Sangharaja Mawatha  
P.O.Box 61, Kandy, Sri Lanka  
Tel/Fax: 94 8 223679, E-mail: bps@metta.lk
- 8. The Buddhist Practical Organization**  
Rajamalwatta Meditation Institute  
Sri Jayawardenapura Mawatha, Kotte, Sri Lanka  
Tel: 94 1 863635, Fax: 94 8 388158, Attn. Tissa/Civil  
E-mail: tissad@pdn.ac.lk
- 9. Centre for Inner Peace**  
(Training Centre for Theravada Buddhist Monks)  
Sri Subodharama Buddhist Centre  
Colombo Road, Peradeniya, Sri Lanka  
Tel: 0094 08 388080, 387568
- 10. Compassion Buddhist Institute**  
372/1, Himbutana Road  
Mulleriyawa, Angoda, Sri Lanka  
Tel: 94 1 578329, Fax: 94 1 569130  
E-mail: joti@sri.lanka.net, fa\_guang@hotmail.com
- 11. Dhammakuta-Vipassana Meditation Centre**  
Mowbray Galaha Road, Hindagala (near Kandy)  
Peradeniya, Sri Lanka  
Tel: 0094 08 34649
- 12. Devanam Piyathissa International Meditation Centre**  
Pallekele (Gam Udaya)  
Kandy, Sri Lanka  
Tel: 0094 08 2420050
- 13. International Meditation Centre**  
Kananwila, Horana (near Colombo)  
Sri Lanka
- 14. The Golden Temple-Dambulla**  
Dambulla, Central Sri Lanka  
Tel: 94 66 84708, Fax: 94 66 84518

E-mail: goldentemple@email.com

**15. Lanka Vipassana Bhavana Centre**

108, Wijerama Mawatha, Colombo 7, Sri Lanka

**16. Kande Viharaya Aluthgama**

Kaluwamodara, Aluthgama, Sri Lanka

Tel: 94 34 74453, Fax: 94 34 74369

E-mail: kandevihara@eureka.lk

**17. Lewella Meditation Centre**

150, Dharmasoka Mawatha, Kandy, Sri Lanka

Tel/Fax: 0094 8 225471

**18. Meetirigala Nissarana Vanaye**

Meetirigala 11742, Sri Lanka

**19. Maligatenna Meditation Centre**

(Maligatenna Viweka Senasanaya)

Maligatenna, Buthpitiya, Sri Lanka; Tel: 0094 33 79733

**20. Narada Centre (Buddhist Information Centre)**

380/9, Sarana Road, Colombo 7, Sri Lanka

Tel: 0094 075 364115, E-mail: bps@nc.metta.lk

**21. National Buddhist Youth Council Sri Lanka**

53/2, Waidya Road, Dehiwala, Sri Lanka

Tel: 94 1 736797, Fax: 94 1 717118

E-mail: bandula1@sri.lanka.net

**22. National Children's Educational & Benevolent Foundation**

Sri Wimala Kirthyaramaya

Lellopitiya, Ratnapura, Sri Lanka

Tel: 0094 45 29321, Fax: 0094 45 25206

E-mail: kassapa\_indrasiri@yahoo.com

**23. Parama Dhamma Cetiya Pirivena**

70, Pirivena Road, Mt. Lavinia, Sri Lanka

Tel: 94 1 730149, 712886, Fax: 94 1 734679

E-mail: bud1@sri.lanka.net

**24. Parappaduwa Hermitage**

Katudampe, Dodanudwa 80250, Sri Lanka

**25. Puranaraja Maha Vihara**

Kolamediriya, Bandaragama, Sri Lanka

Tel: 0094 38 91159, E-mail: ketepola@yahoo.com

**26. Purvarama Buddhist Temple**

47, Dias Place

Gunasinghapura, Colombo 12, Sri Lanka  
Tel: 0094 1 324900, E-mail: dahampg@singnet.com.sg

**27. Rangiri Dambulla Development Foundation**

Kandy Road-Dambulla  
Dambulla, Sri Lanka  
Tel: 94 66 2284850, Fax: 94 66 2284518  
E-mail: rangiri@rangiri.lk

**28. Raniswala Sunada Foundation**

Sri Sugathanandanaramaya  
Bekkegama, Panadura 12500, Sri Lanka  
Tel: 94 38 2236059, 2275656, E-mail: rsunada@sti.lk

**29. Sishya Bhavana Samajaya (Student Meditation Society)**

University of Peradeniya, Peradeniya, Sri Lanka  
Tel: 94 8 388302-5, 388345, Fax: 94 8 388151, 388933, 388104  
E-mail: smeditation@pdn.ac.lk

**30. Sri Bodhiraja Foundation**

Sri Bodhiraja Bhikkhu Training Centre  
Hingura, Embilipitiya  
Ratnapura 70200, Sri Lanka  
Tel/Fax: 94 47 30088  
E-mail: enquiries@bodhiraja.org  
Affiliation: Bodhiraja Buddhist Society

**31. Sri Dalada Maligawa (Temple of the Sacred Tooth Relic of Lord Buddha)**

Kandy, Sri Lanka  
Tel: 94 08 225571, 94 035 65858, 94 01 889342  
E-mail: sdm\_dn@sri.lanka.net

**32. Sri Jinendrama Vihara and Sunday School**

Himbutana, Mulleriyawa, Sri Lanka  
Tel: 94 1 578539, E-mail: rev\_m\_saranasiri@yahoo.com

**33. Sri Mahendraramaya**

Kuda Arukgoda  
Alubomulla, Panadura, Sri Lanka  
Tel: 0094 38 34691, E-mail: ratanasiri@yahoo.com

**34. Sri Nandaramaya**

356, Koswatta, Talangama North  
Battaramulla, Colombo, Sri Lanka  
Tel: 0094 1 788051, E-mail: siriwimala@hotmail.com

**35. Sri Lanka Regional Centre of WFB**

380, Buddhaloka Mawatha



Colombo 7, Sri Lanka  
Tel: 94 1 691695, 610813, Fax: 94 1 449069

**36. Sri Pushpadeva Arahanta Raja Maha Vihara**

Maraluwawa, Kurunegala  
NW Province, Sri Lanka  
Tel: 94 37 33779

**37. Sri Pushparama Temple**

Delkanda, Gangodawila  
Nugegoda, Sri Lanka  
Tel/Fax: 0094 1 2853593, E-mail: gbpelpita@webstation.lk

**38. Sri Rajawalukaramaya/Rajawalukarama Social Service Ins.**

New Town, Digana  
Rajawella, Central Province, Sri Lanka  
Tel/Fax: 94 8 374271, E-mail: sisdra@col7.metta.lk

**39. Sri Sonuttara Buddhist Social Welfare Centre**

Nugawela Purana Vihara  
Nugawela, Maharachchimulla, Sri Lanka  
Tel/Fax: 94 37 7814, E-mail: buddhistsocial@yahoo.com.sg

**40. Sri Sumanarama Buddhist Vihara**

No. 86, Udammita  
Veyangoda, Sri Lanka  
Tel: 94 33 88168, E-mail: upanandatd@yahoo.ca

**41. Sri Visuddharamaya**

Olagama, Rambodagalla, Ridigema  
Kurunegala 94, Sri Lanka  
Tel. /Fax: 0094 37 52539  
E-mail: pangnaloka@hotmail.com, pannasekara@hotmail.com

**42. Student Meditation Society (Shishya Bhavana Samajaya)**

Dept. of Political Science, Faculty of Arts  
University of Peradeniya, Peradeniya 20400 Sri Lanka  
Tel: 0094 08 388345  
E-mail: smeditation@pdn.ac.lk

**43. Tisarana Buddhist Centre**

Sriwardanaramaya, Walgama  
Rambukkana, Sri Lanka

**44. Vajiraramaya**

Vajirarama Mawata  
Primrose Gardens, Kandy, Sri Lanka  
Tel: 0094 08 225353, E-mail: Primerose@col7.metta.lk

Affiliation: Maharagama Bhikkhu Training Centre

**45. Vidumina Pirivena Vidyayatanaya**

**(Sri Lanka Development, Educational and Welfare Foundation)**

Maratugoda, Pujapitiya

Kandy, Sri Lanka

Tel: 0094 8 461204, 461418, E-mail: viduminamaratugoda@yahoo.uk

**46. Vidyakara Pirivena**

136, Bandarabatawala, Bemmulla

Gampaha 11040, Sri Lanka

Tel./Fax: 0094 03394497, E-mail: vidukara@sltnet.lk

Affiliation: The Department of Education, Sri Lanka

**47. Vidyarannya Vinayakrama Sabha**

Polwatta Maha Temple, Kollupitiya

Colomba 3, Sri Lanka

Tel: 94 1 326956

**48. Visaka Social Welfare Foundation**

Imbulgasdeniya 71055, Sri Lanka

Tel: 0094 777589510, E-mail: dammi57@yahoo.com

**49. Viwekanandarama Maha Viharaya**

Bandiya, Wekada

Panadura, Sri Lanka

Tel: 94 38 32812, Fax: 94 38 34895, E-mail: ksugatananda@col7.metta.lk

Affiliation: Dhammaniketana Organisation

**50. World Fellowship of Buddhist Youth-Sri Lanka**

465, Galle Road, Ravatavatta

Moratuva, Sri Lanka

Tel: 94 1 645345, 94 1 646669

E-mail: rasikats@sunnet.lk, rasikats@mail.dialogsl.net

**MYANMAR**

**1. Dhamma Joti Vipassana Centre**

Wingaba Yele Kyaung

Nga HtatGyi Pagoda Road

Bahan Township, Yangon, Myanmar

Tel: 95 1 549290, E-mail: BANDOOLAMYANMAR@mtp400.stems.com

**2. Saddhamma Ransi Meditation Centre**

7 Zeyar Khemar Road, Mayangone 7SHP, Yangon, Myanmar

**3. Chanmyay Yeiktha Meditation Centre**

55A Kaba Aye Pagoda Road, Kaba Aye P.O. Yangon 11061  
Tel: 01 661479, Fax: 01 667050  
E-mail: chanmyay@mptmail.net

- 4. International Theravada Buddhist Missionary University**  
Dhammapala Hill, Mayangone P.O. Yangon, Myanmar  
Tel: 0095 1 650715, 652627, 652628, fax: 0095 1 652629
- 5. Mahavijayaransi Vijjalaya & Mahaatularansi Dhamma Yeiktha**  
Kya-Swa Chanung (Valley), Sagasaing Hills  
Sagasaing Township, Myanmar  
Tel: 0011 95 72 21541, Fax: 0011 95 72 22034  
E-mail: ulkyaswa@myanmar.com.mm
- 6. Mann Ai Khur Tai Temple**  
Dhamma Yeiktha Street, Lashio  
Northern Shan State, Myanmar  
Tel: 82 23618
- 7. Panditarama Meditation Centre**  
80A, Thanlwin Road, Shwe Gon Dine P.O.  
Bahan, Yangon, Myanmar  
Tel: 95 1 535448, 705525
- 8. Pak Auk Forest Monastery**  
653 Lower Main Road, Mawlamyine  
Mon State, Myanmar  
Tel: 032 22132
- 9. Shwe Oo Min Dhamma Sukha Yeiktha**  
The International Centre  
Aung Myay Thar Yar Road  
Gone Tala Pong Village, Mingaladon Township  
Yangon, Myanmar  
Tel: 95 1 636402, E-mail: headway2mptmail.net.mm
- 10. Sitagu International Buddhist Academy**  
Sagaing Hills, Sagaing, Myanmar  
Tel: 0095 72 21611, 21587, 21610, 22044, Fax: 0095 72 22066, 21587
- 11. Buddha Sasana Nuggaha Organisation**  
Mahasi Sasana Yeiktha (Meditation Centre)  
16, Sasana Yeiktha Road, Yangon, Myanmar  
Tel: 0095 1 545918, 541971, Fax: 0095 1 289960, 289961  
E-mail: mahasi\_vgn@mptmail.net.mm
- 12. The State Pariyatti Sasana University (Yangon)**  
Kabayye, Yangon, Myanmar  
Tel: 0095 1 662998 (Rector), 0095 1 665362 (Registrar)

**13. The State Pariyatti Sasana University (Mandalay)**

62 St. Aungmyethazan Township, near Atumashi Monastery  
Mandalay Hill, Myanmar  
Tel: 0095 2 61114

**14. Pariyatti Saddhammapala Society**

East Gwaygyi, Pale Road, Myingyan; Tel: 95 66 21259

**15. Paritatti Sasanahita Society**

Malun 85<sup>th</sup> Street, Between 34/35 St.  
Mandalay, Myanmar

**THAILAND**

**1. A&P (International Vipassana Meditation Centre in Thailand)**

206/1, Moo4 Tambol Sam Roi Yod, Pranburi  
Prachuabkirikhan, 77120, Thailand  
Tel./Fax: 032 559 218, E-mail: hornbillresort@hotmail.com

**2. Wat Chamnihatthakam**

199 Wat Chamnihatthakam, Rama 1 Rd  
Rongmaung, Patumwan, Bangkok 10330, Thailand

**3. Wat Chandaram**

276 Therdthai Rd, Thonburi, Bangkok 10600, Thailand

**4. Mahachulalongkorn Buddhist University**

Bangkok 10200, Thailand

**5. Wat Mahaprutharam**

517 Wat Mahaprutharam, Bangkok 10500, Thailand

**6. Wat Mahathat**

Section 7, Phranakorn, Bangkok 10200, Thailand

**7. Wat Nalaung**

T. Kamdung, Banphua, Udonthani, Thailand

**8. Wat Srisongthamma**

Bannongdinji, T. Phon-ngam  
Nonghan, Udon, Thailand

**9. Wat Mahapurttaram**

Bangrag, Bangkok 10500, Thailand

**10. Wat Plang**

Bangplud, Bangkok 10700, Thailand

- 11. Wat Chonglom**  
Chongnonthree, Yannana, Bangkok, Thailand
- 12. Wat Chonpratanrangsarn**  
T. Samngau, Samngau, Tak, Thailand
- 13. Wat Pa Hmumi**  
Matao, Matag, Chiangmai
- 14. Wat Ampawan**  
Ratchawat, Dusit, Bangkok, Thailand
- 15. Wat Santibod**  
Mae-taeng, Chiangmai
- 16. Wat Varuwan**  
Thongphaphom, Kanjanaburi, Thailand
- 17. Dhamma Kamala**  
Thailand Vipassana Centre  
200 Baan Nernpasuk, Tambon Dongkeelek  
Maung District, Prachinburi 25000, Thailand  
Tel./Fax: 037 403515, E-mail: sutthi@ksc.th.com
- 18. Dhamma Kuta**  
929 Rama 1 Road, Patumwan, Bangkok, Thailand  
Tel: 22164772, Fax: 2153408
- 19. Samui Dharma Healing Centre**  
63 Mu Tee 1, Ang Thong  
Koh Samui, Surat Thani 84140, Thailand  
E-mail: samuifasting@hotmail.com
- 20. Dhammodaya Meditation Centre**  
45/1 Mu 4 Tambol Tanoun-krat  
Ampur Muang, Nakorn  
Pathom 73000, Thailand  
Tel: 1 810 9632, E-mail: dhammodaya@hotmail.com
- 21. The House of Dharma**  
26/9 Lardprao Lane 15, Jatujak  
Bangkok 10900, Thailand  
Tel: 2 511 0439, Fax: 2 512 6083, E-mail: selenal@bkk.loxinfo.co.th
- 22. Songdharmakalyani Temple**  
P.O. Box 108

Nakhon-pathom 73000, Thailand  
E-mail: chatsumarn@hotmail.com

**23. Luang-Poh Viriyang Sirintharo Foundation**

754/222 Soi Punnavithee  
Soi 101, Sukhumvit Road, Prakanong  
Bangkok 10110, Thailand  
Rel: 2 332 8226, 2 311 3903, Fax: 2 311 3994  
E-mail: dhammamongkol@usa.net, polygon@cscoms.com

**24. Praya Suntornlikhit & Khunying Rabiad Foundation (PSRB)**

227/12 Charansanitwong Soi 3  
Charansanitwong Road, Tapra, Bangkokyai  
Bangkok 10600, Thailand  
Tel: 868 2895, 2467 1292, Fax: 2868 2895

**25. Suan Moke**

Ampoe Chaiya Surat Thani  
84110 Thailand  
Fax: 77 431 597

**26. Sangha Metta Project**

Wat Sri Suphan  
100 Wualai Road, Soi 2 Tambon Haiya  
Muang Dist., Chiang Mai 50100  
Tel./Fax: 6653 201 284, E-mail: laurie@cm.ksc.co.th

**27. Wat Bhaddanta Asabha Theravada**

118/1 Moo 1, Baan Nong Pru, Nong Pai Kaiw  
Baan Bung, Chonburi 20220, Thailand  
Tel: 38 292 361, E-mail: wat\_asabha@yahoo.com

**28. Wat Chakrawaddirajawas**

225 Chakrawaddi Road  
Samphanthawong Dist., Bangkok 10100, Thailand  
Tel: 2 225 3283, Fax: 225 6433

**29. Wat Hin Maak Peng**

Tambol Pra Putabat  
Amper Sri Chiangmai  
Nong Khai 43130, Thailand  
Tel: 042 451 110

**30. Wat Kow Tahm**

International Meditation Centre  
P.O.Box 18, Koh Pah-Ngan, Surat Thani 84280, Thailand

**31. Wat Pah Ban Thad**

89 Phosi Road, Udon Thani 41000, Thailand

**32. Wat Nak Prok**

Khet Pasicharoen  
Bangkok 10160, Thailand  
Tel: 2869 1699, 2467 2380  
E-mail: watnakprok@hotmail.com, poonsak@wanakprok.org

**33. Wat Phradhatu Sri Chom Tong Voravihara**

Tambon Ban Luang  
Amphur Chom Tong, Chiang Mai 50160  
Tel: 53 826 869, E-mail: Thailand@sirimangalo.org

**34. Wat Pah Nanachat (International Forest Monastery)**

Bahn Bung Wai  
Amper Warin Ubon 34310, Thailand

**35. Wat Pratumvanarama**

Rama 1 Road, Prathumwan  
Bangkok 10330, Thailand  
Tel: 66 0 0251 2315, 0 2252 5465, 0 2253 8822  
E-mail: sala999@script.co.th

**36. Wat Sampran**

T.Sampran, A. Sampran  
Ch. Nakornpathom 73110, Thailand  
Tel: 034 324000-1, E-mail: buddho@watsampran.com

**37. Wat Pichaiyat Vipassana Centre**

Tn. Somdet Chao Phraya  
Klong San, Thonburi, Bangkok, Thailand  
Tel: 66 0 1 777 9346, E-mail: udhamma@yahoo.com.au

**38. Wat Sanghathan**

Bangphai, Muang  
Nonthaburi 11000, Thailand  
Tel: 02 4471766, 4470799-800, E-mail: vimokkha@hotmail.com

**39. Wat Tungsammakeedhamm**

Nong Pak Naag, Sam Chuk  
Suphamburi 72130, Thailand  
Tel: 35 571645, E-mail: mckaruna@yahoo.com

**40. Wat Tham Thong**

Chom Thong Insight Meditation Centre  
157 Ban Luang  
Chom Thong, Chiang Mai Province 50160, Thailand  
Tel: 018449561, E-mail: wscthong@ntic.intanon.nectec.or.th

**41. Wat Thaton**

Tambon Thton, Amphur Mae Ai  
Chiang Mai 50280, Thailand

E-mail: webmaster@wat-thaton.org

**42. The World Buddhist University (WBU)**

616 Benjasiri Park Soi- Medhinivet off Soi Sukhumvit  
24 Sukhumvit Road, Bangkok 10110, Thailand  
Tel: 66 02 2580369-73, Fax: 66 02 2580372  
E-mail: wbuisp@wb-university.org, pinayo\_1@hotmail.com

**43. Wat U-Mong**

Tambon Suthep  
Amper Muang, Chiang Mai 50000, Thailand  
Tel: 053 277 248

**44. Wat Vivek Asom**

Vipassana Meditation Centre  
Amper Muang, Chonburi 20000, Thailand  
Tel: 66 38 283 766

**45. Young Buddhist Association of Thailand**

58/8 Petchkasem 54, Parsi-Charoen  
Bangkok 10160, Thailand  
Tel: 2 413 7106, 2 805 0794, Fax: 2 413 3131  
E-mail: ybatoffice@ybat.org

**46. The World Fellowship of Buddhists (WFB)**

616 Benjasiri Park Soi-Medhinivet off Soi Sukhumvit  
24 Sukhumvit Road, Bangkok 10110, Thailand  
Tel: 2 661 1284-89, Fax: 2 661 0555, E-mail: wfb\_hq@asianet.co.th

**47. Dhamma Society**

The M.L. Maniratana Bunnag Dhamma Society Fund  
E-mail: worldtipitaka@dhammasociety.org

**CAMBODIA**

**1. Buddhist Association Khmer Republic**

c/o Buddhist Institute Library  
P.O.Box 1047, Phnom-Penh, Cambodia  
Affiliation: World Fellowship of Buddhists

**2. Khmer-Buddhist Educational Assistance Project (KEAP)**

P.O. Box 42, Siemreap, Cambodia  
E-mail: keap@rep.forum.org.kh

**3. Dhamma Kamboja (Cambodia Vipassana Centre)**

P.O. Box 867  
Dist. Koh Thom, Kandol Province



Phnom Penh 7, Cambodia  
Tel/Fax: 855 23 26594, E-mail: ivcc@forum.org.kh

**4. Wat Samrong-Andeet**

Khum Phnom Penh Thmey, Srok Reusseykeo  
Phnom Penh, Cambodia  
Tel/Fax: 855 23 368 223

**5. Wat Koh**

Monivong Blvd.  
Phnom Penh, Cambodia

**6. Wat Sompoumeois**

Sangkat bung bralit Khan  
7 Makara, Phnom Penh, Cambodia

**7. World Buddhism Association for Development Centre of Cambodia Region**

No. 11C Road 1986  
Sangkat Phnom Penh Termei, Khan Russey Keo  
Phnom Penh, Cambodia  
Tel: 855 368506  
Affiliation: World Fellowship of Buddhists

**LAOS**

**1. Khoualuang Temple**

Chanthabooly District, Vientiane, Laos  
Tel: 00856 20 215789, 00856 20 5937930

**2. Nakhoonnoy Temple**

Naxaithong District, Vientiane, Laos

**3. Hong Gah Temple**

Chanthabooly District, Vientiane, Laos

**4. Seanxum Phailorm Temple**

Xaithani District, Vientiane, Laos

**5. Wat Tepnimit (That Foun)**

Lanxang AVE, Chanthabooly District, Vientiane, Laos  
Tel: 856 21 412193, 856 20 9770502, 5042610  
E-mail: oudorn@mail2world.com

**INDONESIA**

### **Central Java**

- 1. Kabupaten Ambarawa**  
Vihara Dharma Dharsana  
Jl. Bendungan Ambarawa  
Jawa Tengah  
Kabupaten Banjar Negara
- 2. Cetya Amerta Buddha**  
Jl. Bulu Pengnten, Kec. Penganten  
Kab. Banjar Negara, Jawa Tengah
- 3. Cetya Bhawa Dharma Loka**  
Desa Marden, Kec. Purwanegara  
Banjarnegara, Jawa Tengah
- 4. Vihara Ho Tek Bio**  
Jalan Raya Barat  
Banjarnegara, Jawa Tengah  
Kabupaten Banyumas
- 5. Cetiya Srada Upasampada**  
Jl. Selenegara Rt. 1/1 No.15  
Kec. Sumpiuh  
Banyumas, Jawa Tengah
- 6. Vihara Cakra Dharma Loka**  
Kel.wangi, Kec. Mandirojo  
Kab. Banyumas, Jawa Tengah
- 7. Vihara Setia Dharma**  
Jalan Kebokura Rt. 3 Nomor  
36, Banyumas, Jawa Tengah
- 8. Cetiya Metta Karuna**  
Jl. Buntu Sidamulya, Kec. Kamrajen  
Kab. Banyumas, Jawa Tengah  
Kabupaten Boyolali
- 9. Cetiya Djoyodinomo**  
Jati Roto, Kel. Sumbung  
Kec. Cepogo, Kab. Boyolali, Jawa Tengah
- 10. Cetiya Wirodimejo**  
Plukisan, Kel. Sumbung  
Kec. Cepogo, Kab. Boyolali, Jawa Tengah
- 11. Cetiya Tunggul Rejo**  
Tunggul Rejo, Kel. Gubuk  
Kec. Cepogo, Kab. Boyolali, Jawa Tengah

**12. Cetiya Mbeduk Kulon**

Mbeduk Kulon, Kec. Ampel, Kel. Sido Kulon  
Kab. Boyolali, Jawa Tengah

**13. Cetiya Dharma Loka**

Tankisan, Kel. Kaligentong, Kec. Ampel, Kab. Boyolali, Jawa Tengah

**14. Vihara Sasana Dharma**

Kali Dadap, Kel. Urut Sewu  
Kec. Ampel, Kab. Boyolali, Jawa Tengah

**15. Cetiya Gumuk Rejo**

Gumuk Rejo, Kel. Ngargo Sari  
Kec. Ampel, Kab. Boyolali, Jawa Tengah

**16. Cetiya Tarto Wiyono**

Desa Ngelo, Kel. Kaligentong  
Kec. Ampel, Kab. Boyolali, Jawa Tengah

**17. Vihara Veluvana**

Dk. Ngelo, Desa Kaligentong  
Kec. Ampel, Kab. Boyolali, Jawa Tengah

**18. Cetiya Rekuning**

Rekuning, Kel. Banyu Anyar  
Kec. Ampel, Kab. Boyolali, Jawa Tengah

**19. Vihara Jati Kulon**

Jati Kulon, Kel. Ngadirejo  
Kec. Ampel, Kab. Boyolali, Jawa Tengah

**20. Vihara Sasana Dharma**

Karang Anyar, Kel. Sidokulon  
Kab. Boyolali, Jawa Tengah  
Kabupaten Brebes

**21. Cetiya Dharma Kencana**

Jalan Pasarehan Nomor 91  
Kroya Jawa Tengah

**22. Vihara Dharma Mulya**

Jalan Kelenteng Nomor 55  
Losari Timur, Kabupaten Brebes, Jawa Tengah  
Kabupaten Cilacap

**23. Cetiya D. Setia Dharma**

Jalan Bunder, Desa Mujur  
Kec. Kroya Kab. Cilacap, Jawa Tengah

- 24. Cetiya Dharmakusala**  
Ds. Karang Tawang, Kec. Nusa Wungu  
Kab. Cilacap, Jawa Tengah
- 25. Cetiya Dharma Loka**  
Desa Bangkal, Kec. Binangun  
Kab. Cilacap, Jawa Tengah
- 26. Vihara Dharma Dwipa**  
Jl. Rumah Sakit Nomor 2, Cipari  
Kec. Sidarejo, Kab. Cilacap, Jawa Tengah
- 27. Cetiya Dharma Sila**  
Desa Brani, Kecamatan Maos  
Kabupaten Cilacap, Jawa Tengah
- 28. Cetiya Parami Dharma Loka**  
Widoro Panjang Wetan  
Kec. Binangun, Kab. Cilacap, Jawa Tengah
- 29. Cetiya Virya Dharma Loka**  
Desa Bringkeng  
Kawunganten- Cilacap, Jawa Tengah
- 30. Cetiya Shanti Loka**  
Ds. Widarapayung  
Kec. Binangun, Kab. Cilacap, Jawa Tengah
- 31. Cetiya Sariputra**  
Jepara Kulon, Kec. Binangun, Kab. Cilacap, Jawa Tengah
- 32. Cetiya Anuradha**  
Ds. Karangmangun, Kroya  
Cilacap, Jawa Tengah
- 33. Cetiya Yasodara**  
Banjar Sari, Kesugihan Karang, Jengkol-Cilacap  
Jawa Tengah
- 34. Cetiya Karuna Dharma**  
Desa Merneg Wetan  
Kedawung, Kroya, Cilacap, Jawa Tengah
- 35. Cetiya Vimala**  
Sumingkir, Jeruk Legi- Cilacap, Jawa Tengah  
Kabupaten Demak

**36. Vihara Dewa Ruci**

Jalan Kudus, Desa Mranak, Wanosalam  
Demak, Jawa Tengah

**37. Vihara Metta Nanda**

Jalan Benteng 296, Demak, Jawa Tengah

**38. Vihara Hok Tek Bio**

Jl. Siwalan No.1 (alun-alun timur)  
Demak, Jawa Tengah  
Kabupaten Grobogan

**39. Vihara Hok An Bio**

Kampung Vandaran Rt. IV/III  
Gubuk, Grobogan, Jawa Tengah

**40. Vihara Bodhi Karuna**

Juwetan, Kec. Kecapi, Kec. Jepara  
Kab. Jepara, Jawa Tengah

**41. Vihara Bodhi Dharma**

Srobyong Rt. 22/V, Kel. Srobyong  
Kec. Mlonggo, Kab. Jepara, Jawa Tengah

**42. Cetiya Bodhi Vimala**

Wates Rt. 2/VII. Kel. Darmolo, Kec. Bangsri  
Kab. Jepara, Jawa Tengah

**43. Vihara Suryakaruna**

Ds. Tunahan Rt. 07/II, Kec. Keling  
Kab. Jepara, Jawa Tengah

**44. Vihara Eka Metta Loka**

Kel. Jugo, Kec. Keling  
Kab. Jepara, Jawa Tengah

**45. Cetiya Bodhi Pipankara**

Medono Rt. IV, Kel. Damar Wulan, Kec. Keling, Kab. Jepara, Jawa Tengah

**46. Vihara Bodhi Paramita**

Simo Rt. 4/II, Kel. Blingoh  
Kec. Keling, Kab. Jepara, Jawa Tengah

**47. Vihara Bodhi Vinnana**

Senggrong Rt. 8/II, Kel. Blingoh  
Kec. Keling, Kab. Jepara, Jawa Tengah

**48. Vihara Metta Dharma Loka**

Sidorajo Rt. 6/II, Kel. Ujung Watu  
Kec. Keling, Kab. Jepara, Jawa Tengah

**49. Vihara Bodhi Dharma**

Umbuk-umbuk (Nganjir)  
Kel. Nguyangan, Kec. Banjari, Kab. Jepara, Jawa Tengah

**50. Vihara Bodhi Sukadan**

Sukadana Rt. 02/03, Kel. Sukadarna  
Kec. Jepara, Kab. Jepara, Jawa Tengah  
Kabupaten Karang Anyar

**51. Cetiya Shanti Dharma I**

Sentoso, Tawang Sari, Kec. Kerja  
Kab. Karang Anyar, Jawa Tengah

**52. Cetiya Shanti Dharma II**

Kel. Genangan, Jumatoro, Karang Anyar, Jawa Tengah

**53. Cetiya Shanti Dharma III**

Tlogo Dringo, Kel. Condosuli, Kec. Tawang Mangu  
Kab. Karang Anyar, Jawa Tengah

**54. Cetiya Shanti Dharma**

Kalangan Kel. Metesan, Meteseh  
Karang Anyar, Jawa Tengah  
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- 6. Vihara Sasana Subhasita**  
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- 1. Ekayana Buddhist Centre**  
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Jl. Kamal Raya Lingkungan III, Rt. 0010/09, No.30 Tegal Alur  
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Jl. Kemandoran I No.11 Pal Merah  
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Jakarta Timur

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Pontianak, Maubi
2. **Vihara Maitreya Kayana**  
Mempawah, Pontianak, Mapanbumi

3. **Vihara Maitreya Murti**  
Jalan Parit Wasalim No. 2  
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Jl. Dr. Setia Bumi Nomor 7A  
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6. **Vihara Tri Ratna**  
Jalan Gusti Sulung, Lelanang Nomor 16  
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7. **Vihara Panca Dharma Sradha**  
Jalan Gajah Mada Gg. Ketapang 123  
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Jalan W.R. Supratman Nomor 1  
Pontianak, Kalimantan Barat

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1. **Cetiya Dharma Buddha Maitreya**  
Desa Teluk Suak, Kec. Sei Raya  
Kabupaten Sambas, Kalimantan Barat
2. **Vihara Tri Dharma Bumi Raya**  
Pasar Pemangkat, Kabupaten Sambas, Kalimantan Barat
3. **Vihara Dharma Buddha Maitreya**  
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Kabupaten Sambas, Kalimantan Barat
4. **Cetiya Dharma Buddha Maitreya**  
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Kalimantan Barat, Kabupaten Kotawaringing Timur
5. **Vihara Dharmayana**  
Jalan D.I. Panjaitan Nomor  
27, Mentawai Baru, Hulu Sampit  
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6. **Vihara Dharma Mula**  
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**7. Vihara Duta Praba**

Jalan Ratauan, Keliling Nomor 65  
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Jl. Ds. Rama Agung Arga Makmur  
Bengkulu Utara, Bengkulu  
Kabupaten Rejanglebong

**2. Vihara Karuna Putera**

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Curup-Bengkulu

**3. Vihara Panca Karuna**

Jl. Dr. AK Gani, Gg. Setia Kawan  
Curup- Rejanglebong, Bengkulu

**JAMBI**

**1. Vihara Buddhayana**

Jalan Sri Soedewi Nasehun, Kuala Tungkal  
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**2. Vihara Sakyakirti**

Jl. P. Diponegoro No. 56, Jambi

**SUMATERA SELATAN**

**1. Kab. Muara Enim**

Vihara Avalokitesvara  
Jl. Sidorajo Jo.13, Muaraenim  
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**2. Cetiya Indra**

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Lubuk Linggau Barat, Sumatera Selatan

**3. Vihara Jaya Dhipa**

Jl. Ds. Sukawarna, Kec. Jaya Loka  
Kab. Musirawas, Sumatera Selatan

**4. Vihara Arya Prajna**

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Palembang, Sumatera Selatan

**5. Vihara Bhakti Vihara**

Jalan Talang Buruk Ds. Sukaramsi  
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**RIAU**

**1. Vihara Buddhayana Batam**

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**2. Vihara Samudera Bakti**

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Ds. Pulau Buluh, Batam Riau, Kab. Bengkalis

**3. Vihara Chin Bu Kion**

Jalan Banglas Selat Panjang  
Bengkalis, Riau

**4. Vihara Hau San Co Bio**

Jalan Alabair, Selat Panjang, Bengkalis, Riau

**5. Vihara Maitreya Sakti**

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Jalan Berek Motor No.52 Kijang  
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**2. Vihara Mahavira Graha Denpasar-Bali**

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**4. Buddha Sasananuggaha Society of Malacca**

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**6. Buddhist Wisdom Centre**

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**7. Bandar Utama Buddhist Society (BUBS)**

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**8. Buddhist Hermitage Lunas**

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**11. Dhammacakka Buddha Vihara**

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## **SUMMING UP**

During the concern period, our main focus was to document the Majjhima Nikaya suttas of Theravada Tipitaka. We have found that 152 suttas of the Majjhima could not be completed by the monks. We could document the available suttas during this period. The interviews with the monks and scholars have guided us to study further on the tradition. We have documented a few examples of localized gathas.

Apart from chanting, we have documented the temples of different countries in and around Bodh Gaya to have an understanding of the architectural pattern of the respective countries. The religion of art was also another area of our concern.

Through this audio-visual documentation we intended to get through the overall Theravada tradition of Buddhism.

At the same time, we have observed that the countries like Japan, Korea, Taiwan, China, Vietnam celebrate the religion in their own ways. To understand the Buddhist tradition as a whole in different countries with various indigenous incorporations, one must study the chanting tradition of all the schools of Buddhism.

IGNCA has taken the initiative to document the chanting tradition with the ‘gurukul’ studies and it is just the beginning. Indeed, the field work for this documentation would help as references for further study.



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## **BIBLIOGRAPHY**

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