

B.U.P.H. 11013 – Pre-Buddhist Philosophical Background in India

The Arrival of Aryans (lectured by Mr. Uditā Garuṣiṅgha, given by ven. Suriya-Mon) 2011

The word 'Aryan' comes from India. It is from Indian language called Sanskrit, where "Arya" means "noble one". In 1500 BC, handful of people arrived to India. These people who entered India can be introduced as Indo-European people. A part from Indo-Europeans migrated to Italy. Their language was Italian. Another part migrated to Greece. Their language was Greek. The third part migrated to Iran. It is believed that these Iranian people migrated to India as Aryans.

As far as the arrival of Aryans is concerned, there were four reasons for it, namely natural disasters, scarcity of food, making a suitable environment for rearing animals and search for good land. Further, due to the situations such as change of climate and conflicts with tribal groups, they were able to get different experiences and accumulate knowledge and develop their beliefs. Moreover, people who migrated to Iran entered India through regions of Kashmir and Gandhāra of North Western India. Firstly, they settled around Punjab near five rivers. Four reasons for migration to Punjab area can be mentioned: 1. searching for suitable land, 2. establishing of settlements, 3. making environment suitable for rearing animals and 4. arising of natives (aborigines).

Aryans were foreign people who settled around the village of Punjab. Their complexion of skin was white, male people were handsome and females were beautiful. They liked war more than natives. These newcomers were able to excite natives and introduced themselves as Aryans. They were shepherds and led agriculture. These agricultural settlements led to a civilization. They spent time in a free atmosphere and had enough time because of their free way of living. Therefore, there arose new ideas and attitudes among them.

In connection to the arrival of Aryans, there are various unique characteristics, such as:

- (1) They possessed originality.
- (2) Nomadic way of life led them to travel from one place to another.
- (3) A little barbarian but curious.
- (4) Their main way of living was farming and agriculture.
- (5) They were clever at war and there were tribe conflicts.
- (6) They had a slow but stable development.
- (7) They had small wattle(?) houses and small villages.
- (8) They had a background as invaders, therefore they drew away the natives.
- (9) They developed new towns.
- (10) As a result of inter-mixing with Aryans and non-Aryans, there arose a new thinking, a culture and a emergence of dialects.
- (11) In the early period of Aryans, there arose fundamental knowledge about *Veda*.
- (12) After the settlement of Aryans, their cultural way of thinking, rites and rituals, etc. were developing slowly but in a stable way.
- (13) After passing of more than 5000 years, there arose literature of '*Veda*', the basic knowledge for development of *Veda*.

Thus the *Aryans* arose many centuries ago.

***Period of Veda* (lectured by Mr. Uditā Garuṣiṅgha) 2011**

The history of pre-Buddhist period of religion and philosophy in India can be divided into four eras as follows:

- (1) *Vedic* period
- (2) *Brāhmaṇa* period
- (3) *Āraṇyaka* period
- (4) *Upaniṣad* period

The determination of the time of these periods is difficult. Anyhow, some scholars think that the *Vedic* period started from the time of arrival of *Āryans* as well as from the period they tried to settle in their new settlement around the valley of the local river. Anyhow, we must consider that it took several centuries to build their permanent settlement there.

The religious thoughts and their activities concerning the religion can be seen in the literature of Veda. In this Vedic period there can be seen four kinds of Veda. Those are: (1) *Rig Veda*, (2) *Yajur Veda*, (3) *Sāma Veda*, (4) *Atharvan Veda*. Among these four, the *Rig Veda* is the oldest. *Rig Veda* includes the details about gods, rites and rituals for them and hymns about them. Those gods can be considered as the gods they believed in after the arrival of *Āryans* as well as before the arrival of *Āryans*.

Religious concepts of Indus' *Āryans*

Concepts of gods derived from natural phenomena (objects) such as sun, moon, fire, thunder, lightning, typhoon etc. led to polytheism. The uniqueness of worshiping natural phenomena is not the worshiping gods itself, but deification of nature and worshiping it. Some of the examples of deification of natural phenomena can be given as follows:

- (1) The sun rises daily
- (2) The moon shines at night
- (3) The lightning shines in the sky
- (4) The fire burns on the earth
- (5) The objects are visible to the eye and objects may also be felt by the body.

They deified the phenomena of the nature having seen their miraculous manifestation along with their love and fear of it. As a result, they anthropomorphized the natural. Having deified and anthropomorphized the natural phenomena, they thought these natural deities possess qualities such as kindness, anger, hate etc. like human beings. They believed that these deities are very powerful and that they can do anything they like. Therefore, those people started to make offerings and pray for blessing. This is clear when one examines the list of gods in Vedic literature.

The Period of Veda, Literature (Vedic Period) (lectured by Mr. Uditā Garusingha, given by ven. Suriya-Mon) 2011

In Indian philosophy, there are four periods, namely period of *Vedas*, *Brāhmaṇa*, *Āranyaka* and *Upaniṣad*. Of these four, the first period is very important for the Vedic people. In this period there were accepted many kinds of gods, namely *Sūriya*, *Candra*, *Soma*, *Agni*, *Vāyu*, *Parjanya*, *Rudra*, *Varuṇa*, *Indra*, *Marut* and *Uṣas*.

- Of them, *Suriya* means the Sun. *Aryans* people believed in the sun god. It had to be a powerful one, who everyday causes the sunrise and the sunset. It can make day, night, and help for growth of fruits and other food for living beings. Gradually, the Vedic people started to worship and pray to the Sun.
- *Candra* means 'moon'. It is also a god of the Vedic people. They saw the moon as wonderful god because it can give the light to whole dark world.
- *Soma* had to be another God. The Vedic people believed in the *Soma* god. *Agni* is another god, god of fire. The Vedic people believed in his existence. He was thought to be helpful to all. It gives the people wealth, food, progeny and possibilities.
- In Vedic pantheon, *Vāyu* is also a powerful god, god of wind.
- *Parjanya* is another God, that presides over rainclouds and rain. His functions are to cause rain, wind, storms, thunder and lightning. He is frightening. But he gives water to the people and for the growth of plants. He feeds the beings.
- *Rudra* is another God. The Vedic people believed him. He is the Lord of storms. He represents the fearful aspect of the nature. He destroys the enemies. *Varuṇa* is one of the powerful Gods. He examines good and bad in men and gives fair decision to the people.
- *Indra* was one of the most powerful gods among the Vedic gods. He is the living feature of the God. He is omnipresent. The people could hear the sound of his walking, but he is invisible.
- *Marut* is the lord of the typhoon. He represents a group of gods.
- *Uṣas* is a goddess. She is the goddess of the dawn and responsible for dawn's Sun.

At the end of this period, we may see the recession of the belief in natural objects as gods. Instead of natural objects as Gods, they paid their attention to the gods revealed by the word 'deva'. They increased the gods in numbers and put their faith toward thousands of gods. They believed that the gods live in three places, namely in the sky (*ākāśāśrita*), space (*ajāṭāśrita*) and earth (*paṭhavīśrita*).

Period of *Brāhmaṇa* (lectured by Mr. Uditā Garusiṅgha) 2011

The *Brāhmaṇa* clan is believed to be born from *Āryan* people. It is mentioned in the Pṛli and Sanskrit sources that they were white in color. And they introduced themselves as the highest class in the Indian society. And they told others that they were born from the mouth of the *Mahā Brahma*.

The Brahmins were influenced much on various aspects of the Indian society such as politics, culture, economy, philosophy, religion and so on. It was decided that Brahmins had to learn *Vedic* script including the three *Vedas* since their childhood. Education was compulsory for the *Brahmin* priests. Therefore, the *Brahmin* class enjoyed the highest position in education as well as the power of ruling. All that because the Brahmins were educated people. They were the advisers of the king as well as the leaders of the society. The terms “*vedānaṃ pāraḡu*, *vedesu kovido*” etc. entitle some as experts in the field of education.

They had to learn ancient lore and astrology, science of letters, compendiums and poetics, *byākaraṇa*, sophistry, great signs of man, etymology, etc. We can find the names of very famous Brahmins who seemed to be the educators. Some of the Brahmins had thousands of students and followers. **Soṇadaṇḡa**, **Assalāyana**, **Kūṭadanta**, **Poṭṭhapāda**, **Jānussoni**, **Pokkharasāti** and **Todeyya** were some of them.

A Brahmin priest started his education with the action of *Upanayanakarma*, Sacred Thread. As we mentioned before, the learning of Veda was compulsory for the Brahmin students. The meaning of Veda is knowledge. The term “*Veda*” derived from the root “*vid*”. It means “to know or to understand”. The *Veda* is a revelation of sages (ṛṣi). The ṛṣi heard the *Veda* from **Mahā Brahma**. The *Brāhmaṇa* caste maintained the Veda by learning by heart from generation to generation. This Brahmin tradition received the knowledge by listening. It is called as “*anussava*” or “*suti*”.

There are means of searching knowledge listening traditional hearsays, depending on texts, etc. According to their belief, the pupil should follow the teacher without any change. The pupil must maintain unchanged letters, words, phrases as teacher teaches. There is no criticism, no question, no examining of teacher’s preaching, no argument, no controversy. The Brahmin tradition maintained the four Vedas for a long time in this way. In these four *Vedas* a man can find four values, such as *artha*, *dharma*, *kāma*, *mokṣa*.

The foundations of the teachings of Brahmins was this fourfold *Vedic* text. One of the main characteristics of this tradition was the chanting of hymns. By chanting hymns they expected prosperity of cultivation. The growth of animals such cattle, defeating enemy, curing of diseases and giving births to infants, etc.

As we mentioned before, the Brahmins were accepted by the society as well-educated people. Therefore, they got the highest position in the society, such as chaplains of king. They were the spiritual leaders of the society. They engaged in every important occasion of the society. They were the soothsayers, commentators of astrology etc. One part of the Brahmins enjoyed the spiritual leadership in the society, while the other part enjoyed a secular, mundane life.

There were special requirements which a person should have fulfilled in order to be a Brahmanic spiritual leader:

- (1) Both generations, father’s and mother’s, should be pure. They must be clean up to seven generations.
- (2) It should be an educated person in history, literature, logic, drama, three Vedas and author in relevant subject.
- (3) He should be a handsome person with fair complexion.
- (4) He should be a virtuous person.

(5) He should be a wise person.

This kind of Brahmanic spiritual leader was called as a deity of the earth.

Their main teaching was about the creator God, whose name was **Mahā Brahma, Pajāpati** etc. The **Mahā Brahma** created everything in the universe including human beings and he is supposed to be controlling everything. The *Brāhmanic* teaching was organized into religious concepts, rites and rituals and beliefs depending on this concept of **Mahā Brahma**.

They practice doing sacrifices chanting hymns etc. which was called as *karmamārga* and it was also their main way of searching knowledge. They introduced various kinds of *yāga* (sacrifices). Some of the names of them are *aśvamedha*, *puruṣamedha*, *sammāpāsa*, *vājapeyya*, *nirjara*, and they emphasized that this practice of *yāga* should be done correctly - *hota*, *udgata*, *adhvaryu*, *yajñakāraka* etc. are some of the methods.

Period of *Āraṇyaka* (lectured by Mr. Udit Garuṅgha) 2011

We have seen that in the period of Veda there are four *Vedic* texts. In addition to these four *Vedas*, in the period of *Brāhmaṇa* there were compiled also *Brāhmaṇa* texts. They are like commentaries to the *Vedic* texts. As we know, the last phase is called as *Upaniṣad* period. Between the *Upaniṣad* and *Brāhmaṇa* period, there was another period called *Āraṇyaka*. During the period of *Āraṇyaka* there emerged *Āraṇyaka* literature. Now it can be mentioned that the texts that originated at the time of *Āraṇyaka* may be known as '*Āraṇyaka* literature'. These *Āraṇyaka* texts must be considered as a gradual development of *Veda* and *Brāhmaṇa* literature.

The period of <i>Veda</i>	<i>Brāhmaṇa</i>	<i>Āraṇyaka</i>
<i>Ṛg Veda</i>	<i>Aitareya brāhmaṇa</i> <i>Kauṣātaka brāhmaṇa</i>	<i>Aitareya āraṇyaka</i> <i>Cauṣātaka āraṇyaka</i>
<i>Yajur Veda</i>	<i>Taitareya brāhmaṇa</i> <i>Śatapata brāhmaṇa</i>	<i>Taitareya āraṇyaka</i> <i>Śatapata āraṇyaka</i>
<i>Sāma Veda</i>	<i>Kāṇḍya brāhmaṇa</i>	<i>Chāndogya āraṇyaka</i>

There can be seen the origin of path to philosophy. The *Āraṇyaka* period comes in between the *Brāhmaṇa* priestly literature and *Upaniṣad* literature, which was a mixture of *Āryan* and *Anāryan* concept. In this period there is no evidence or even description of sacrifices and their rules including the conditions that were there. But there is information on mysticism and symbols of *yoga*. It is called *Āraṇyaka* literature because it contained esoteric doctrine which should be learned in the forest.

In this period there were accepted four periods of live (*āśrama*): (1) *brahmacārī*, (2) *grhastha*, (3) *vanaprastha* and (4) *sanyāsī*. The third *āśrama* is called *vanaprastha*. It means 'forest hermit practices'. It is believed that in the period of *āraṇyaka* this forest hermit practices developed among the people. In this period there could be seen the practice of *yoga* and some people also had accepted the concept of *Samśāra*.

There was a *Vedic* belief that one would be born once more after death. As a result of the development of this idea there arose the concept of death and birth happening again and again. These kinds of acceptance were based on reasoning and mere belief, while unproved empirically. The concept of rebirth was recorded in *Ālāhanasūtra* of *Ṛg Veda* for the first time. This concept of rebirth passing through the period of *Āraṇyaka*, developed in the *Upaniṣad* period into the concept of *Samśāra*. The practice of *yoga* doesn't belong to the period of *Vedic* literature. But the *munis* practicing *yoga* are seldom found in the *Vedic* literature. The *Vedic* poets express disgust as well as wonder at *muni*. There is a mention of *ṛṣi* moving in the space, clothed in dirty clothes with long-hair. This concept of *muni* or *ṛṣi* represents the period of *Āraṇyaka* in the *Vedic* literature. The Brahmins have not given a place to *yoga* practice as they did not accept it. There was a big difference between the ascetic life and the luxury life of the Brahmins. This age (*Āraṇyaka* period) considered the renunciation of worldly life and entering forest-life as better than the worldly life and sacrificial activities. This practice of *yoga* could be seen especially among the native people, even though a new civilization arose with the mixture of *Āryans* and *Anāryans*. The *Āryans* also practiced *yoga*.

This becomes clear from the *vanaprasta* stage of the four *āśramas* and the searching of the esoteric meaning of the *yāga* by *Āraṇyaka munis*. By developing this *yoga* practice they entered to the path of knowledge (*nānamārga*). The nature philosophy and thought which are seen in *Upaniṣad* period is the final fruit of the knowledge discovered by practicing *yoga* in the *Āraṇyaka* period. Inquisitiveness into religious and philosophical thoughts, criticism of them and new interpretations can be seen in this *Āraṇyaka* period as well. Thus there were attempts to reveal the mysteries of the world and the beings.

In this *Āraṇyaka* period *Khattiyas* (*Kṣātriya*) (ruling class) were turning to *yoga* practice rather than the Brahmin priests. Those people who practiced *yoga* (*nānamārga*) paid their attention to realistic knowledge through philosophy. Those meditators doubted the *yāga* practices. In the *Āraṇyaka* period there can be seen the weakening of the belief in gods. Offerings to Brahmins decreased. These *munis* who practiced *yoga* organized thus a special tradition and clearly separated from the Brahmin tradition. They searched for knowledge by giving first place to the *yoga* practices. There can be seen debates and controversies with Brahmins very often in that period.

Period of *Upaniṣad* (lectured by Mr. Uditā Garuṣiṅgha) 2011

As far as the *Upaniṣad* period is concerned, the *Upaniṣadic* literature is important. It is accepted that the *Upaniṣadic* literature is the most developed step of *Veda*, *Brāhmaṇa* and *Āraṇyaka* literature. There are texts in *Upaniṣad* literature which have been compiled in pre-Buddhist era, contemporary to the Buddha and after the Buddhist era as well.

Pre-Buddhist Era	Contemporary to the Buddha	Post-Buddhist Era
<i>Chāndogya Upaniṣad</i>	<i>Cha Upaniṣad</i>	<i>Praśna Upaniṣad</i>
<i>Taittareya Upaniṣad</i>	<i>Kathā Upaniṣad</i>	<i>Maitrāyanī Upaniṣad</i>
<i>Kauṣitakī Upaniṣad</i>	<i>Muṇḍaka Upaniṣad</i>	<i>Māṇḍukya Upaniṣad</i>
<i>Kena Upaniṣad</i>	<i>Śvetaśvara Upaniṣad</i>	

It is difficult to find the names of authors and philosophers of this philosophical literature. The reason for that is, that these philosophers perhaps neglected their individual reputation. But we can see some names of superhuman characters in *Upaniṣad* who were called as *Ṛṣis*. *Manidāsa*, *Aitareya*, *Gāṇḍilya*, *Satyakāma*, *Uddālaka*, *Śvetakotu* etc.

Philosophical Background of *Upaniṣad*

The *Upaniṣad* philosophy is not a well-organized philosophy introduced by one philosopher. It has been developing for several centuries. The *Upaniṣad* philosophy represents the well-organized era of Indian philosophy. It was well-matured way of thought which began from the period of the arrival of *Āryans*. The meaning of the term *Upaniṣad* is 'the eradication of the ignorance leading the Brahmins'. The teachings of *Upaniṣad* are not well-opened, therefore they are also called as *Rahasyam*, which means 'secret'. There are many technical terms concerning this secret nature of *Upaniṣad*, such as *rahasyam*, *itirahaśyam*, *guyha ādeśaḥ*, *paramam guyham*, *gudaṃ*, and *guyhatamam*.

There is an another meaning of *Upaniṣad*. That is "sitting near the teacher". When the student sat down close to the teacher, the teacher taught this secret science. There is yet another meaning of *Upaniṣad*, namely "the worship and offering".

As the philosophy of *Upaniṣad* does not belong to one philosopher, there can be seen the different philosophical ideas. It starts with the ideas of free thinkers. Later it developed with the experience of *ṛṣi*, who practiced meditation and cultivated their mind and wisdom. The main task of these thinkers and meditators was to explore the nature of self (*ātmānaṃ vidhi*). They made efforts to go to truth from untruth, to light from darkness, to deathlessness from the defeat. These thinkers presented the concept of *Brāhman* and *ātman*. According to them, from where the man comes, where the man lives after his birth, where the man enters after death, that is *Brāhman*. That is why they used the following phrase to introduce the *Brāhman*: “The *Brāhman* is the noble universal soul.”

The *ātman* is an individual soul. It can be introduced as '*pratyagātma*'. In other words, the '*jagadātma*' (*Brāhman*) represents universal truth, while the '*pratyagātma*' (*ātman*) represents individual truth. According to the *Upaniṣad* philosophy, this *ātman* has five *koṣa* (covers):

- (1) *Annamayakoṣa* (physical body made by food)
- (2) *Prāṇamayakoṣa* (living nature)
- (3) *Manomayakoṣa* (the cover of mind)
- (4) *Viññānamayakoṣa* (the cover of consciousness)
- (5) *Ānandamayakoṣa* (the real soul exists in the consciousness).

Likewise, the *Upaniṣad* thinkers were able to find the internal establishment of *ātman* and later they revealed that the *ātman* and the *Brāhman* are the same. Moreover, according to them, the soul (*ātman*) of a person who practices celibacy, virtuous life and meditation, is not subjected to rebirth.

B.U.P.H.11022

Aims and Objectives of Society (lectured by ven. Ilukkevela Dhammaratana) 2011

The aim of Buddhism is to attain the Enlightenment. It is the only thing that can be attained by our supreme person, **the Buddha**. However, in the *Theravāda* Buddhist tradition, three *Bodhis* are introduced, namely *Sammā Sambuddha*, *Pacceka Buddha* and *Arahant*. The priority is given to the *Arahantship* (*Arahanthood*). According to the *Mahāyāna* tradition, *Buddhahood* is the highest and for that purpose its followers should practice *bodhisatta paṭipadā*. However, none of these traditions is neglected by the society. Therefore, both these traditions are there to preserve the society.

We see in many places of the Buddhist Canon that young men were searching for happiness. They would spend most of their time in the forest for the sake of searching the final goal. **The Buddha** attained the enlightenment in such a time. Having attained the enlightenment, he mentioned that anyone can attain the enlightenment if they follow the right path. According to the facts, enlightenment is not a simple achievement. That is why **the Buddha** introduced *Arahanthood* to His followers. In *Theragāthā* it is mentioned that *Arahants* who have attained enlightenment followed the example of **the Buddha**. In *Ariyapariyesanā Sutta* of *Majjhima Nikāya*, **the Buddha** has explained how He attained the enlightenment.

Visuddhimagga (The Path of Purification), is the Pāli Canon summary composed by **ven. Buddhaghosa**. Accordingly, there are two different practices introduced for laity and clergy. It is called *gihi-vata* and *paridi-vata*.¹ There are introduced three kinds of meritorious deeds and *tisikkhā*. The meritorious deeds are *dāna*, *sīla* and *bhāvanā*. These are introduced to practice for the beginners. They are the foundation of *Nibbāna*. Without practicing them, one may not be able to attain *Nibbāna*. That is why it is introduced for practice by householders. The three *sikkhā* are to be practiced secondly. For the monks *sīla*, *samādhi* and *paññā* are introduced. When one follows the Noble Eightfold Path, he may pass the stages *sīla*, *samādhi* and *paññā* respectively.

¹ But these terms do not appear in *Tipiṭaka*.

Evolution of Society (lectured by ven. Ilukkevela Dhammaratana) 2011

Buddhism is a philosophy formed based on 'dependent origination' (*paṭiccasamuppāda*). Therefore, evolution of the society is also discussed according to the *Paṭiccasamuppāda*. Further more, with the conventional form of language in Buddhism, we may speak about evolution of the society. *Aggañña Sutta* and *Brahmajāla Sutta* in *Dīghanikāya* explain the origin of the society. *Aggañña*, *Brahmajāla* and *Suriyuggamana suttas* state the origin and evolution of the society. *Aggañña Sutta* of *Dīghanikāya* states the origin of the society as follows:

The beings who die at the end of destruction of the world are reborn in the radiant *Brahmā* world (*Ābhassara Brahmāloka*). They are born in *Brahma* world by the power of their *kamma* (deeds committed in their previous lives). They have three abilities:

- (1) *Antalikkhacarā* (floating in the air)
- (2) *Pītibhakkhā* (fed by happiness)
- (3) *Sayampabhā* (self-illumination)

By the time they move through the air, they come to the world (human world). When they come to the world, it is very dark. There is no sun, moon and stars. One greedy being touches the earth by one of his fingers and tastes it. At that time the earth has three qualities: (1) It is colorful (2) It is fragrant (3) It is tasty. Having seen the being who tastes the earth, other beings also follow him. During this time sun, moon and stars have appeared there. As a result of that, day and night, days, weeks, months and years also appeared. Later, the tasty earth disappears. A new kind of mushrooms called *bhūmipappataka* grows there. In this manner, the foods appeared and disappeared one by one as follows: 1. mushrooms, 2. foot-creeper (*padālatā*), 3. rice (*sāli*), 4. rice with cover (*taṇḍulapphalo*), 5. rice with a husk (paddy), 6. disappearing self-grown paddy, 7. cultivation of the paddy.

By the time, as a result of taking rough foods, their bodies become very rough. Their bodies also begin to change as follows:

1. Disappearance of the power to float in the air
2. Disappearance of possibility to feed on happiness
3. Disappearance of self-illumination
4. Two meals for a day are needed
5. Body becomes rough
6. Appearance the genders (male and female)
7. Appearance of difference in color

Beings become greedy and lazy. Therefore, they begin to collect paddy. As a result of this, most of other beings cannot find paddy, therefore they start to steal. Because of stealing there appear many crimes in the society: (1) Stealing (2) Punishment (3) Weapons (4) Killing (5) Telling lies (6) Sexual misconduct (7) Idle talks.

Origin and evolution of the society with reference to the *Aggañña Sutta* (lectured by ven. Ilukkewella Dhammaratana, given by ven. Suriya – Mon) 2011

According to the Buddhist point of view, origin and evolution of the societies has been discussed in *Aggañña Sutta*. In this *sutta* the relationships of ruler to rule is stated as that king is not a super-human being, but a human being selected by general consent and agreement to perform an important social function. In this *sutta*, it is given thus:

“Then those beings came together and lamented the arising of these evil things among them: taking what was not given, censuring, lying and punishment. And they thought: “Suppose we were to appoint a certain being who would show anger where anger was due, censure those who deserved it, and banish those who deserved banishment! And in return, we would grant him a share of the rice.”

By following the process, people elected king or *Mahāsammata*. He brings happiness to others by righteousness. Therefore, he is called *Rāja*. During the responsibility on different occasions, there were discussions between the Buddha and laymen. The four *suttas* are entirely devoted to the subject, namely *Sīgalovāda*, *Mahāmaṅgala*, *Parābhava* and *Vasala Sutta*.

Of them, in *Sīgalovāda Sutta*, the Buddha tells to young *Sīgala* about the way of obtaining happiness both here and hereafter. In the discourse, the Buddha equals parent, teacher, wife, husband, children, friend, the clergy and servants in dependence to the North, South, East, West, the above and the beneath. As parents, they are named as *Brahmās* and called “the first teachers” (*pubbācariyā*). The Buddha names them as they are nourishing and looking after. The greatest pleasure for a parent is to see that a child eats well, sleeps well, grows up healthy, learns well, develops sociable qualities and ultimately becomes a useful citizen.

In this *sutta*, the relationship between an individual and religious men are mentioned. There is no doubt that the *sutta* praises those, who have dedicated themselves to spiritual pursuits and harmony in society. It is they who teach the people about good and bad. They encourage people to be useful to society and to cultivate virtues in them that positively result in social good. In any society we can see three major institutions as family, educational institution and religious institution.

In *Mahāmaṅgala Sutta*, the Buddha gives an account on 38 highest blessings to a certain *Deva*, such as not consorting with fools and so on. In *Parābhava Sutta*, the Buddha tells about downfall to a certain *Deva*. Thus *parābhava* means 'downfall'. The Buddha preaches the *Vasala Sutta* to a Brahmin. This *sutta* is a discourse on outcasts. Thus the above mentioned information dealt with the topic called “origin and evolution of the society”.

Social Institution

Contemporary sociology is more consistent in its use of the term. Generally, contemporary sociologists use the term to refer to complex social forms such as government, family, human language, university, hospital, business corporation and legal system.

Johnathan Tuner defines the term ‘institution’ as follows: “A complex of position, roles, norms and values lodged in particular types of social structure and organizing relatively stable patterns of human activity with respect to fundamental problems in producing life-sustaining resources in producing individual, and in sustaining viable societal structure within earth given environment.”

Anthony Giddens says “Institutions by definition are the more enduring features of social life.” He goes onto list as institutional order, modes of discourse, political institution, economic institution and legal institution.

The contemporary philosopher of social science, **Rom Harre** follows the theoretical sociologist in offering this kind of definition. “An institution was defined as an interlocking double-structure of person as role-holders or office bearers and the like, and of social practices involving gods expressing practical aims and outcome.” He gave as an example a school, a shop, post-offices, police forces, etc.

Buddhist Economy (lectured by ven. Ilukkevela Dhammaratana) 2011

The final bliss in Buddhism is called '*Nibbāna*'. Both the laity and monks (clergy) are on the same way to *Nibbāna*. The only difference between these two groups is the speed. The laity is satisfied with slow attainment of *Nibbāna*, while monks are supposed to be on a quicker way.

According to the western view, Buddhism is an ascetic tradition. Therefore its followers should practice meditation. The practice of meditation should be done alone by associating forests, or empty places etc. To the search practice of economy is not applied. However, the laity which supplies **the Buddha's** disciples with four requisites is considered.

According to Buddhism, economy is very important in order to lead a happy life. The Noble Eightfold Path is also formed with regards to economy. That is why the fifth path factor is named as *sammā ājīva* (right living).² Right living is applied to an *Ariyasāvaka* thus: »*Katamo ca, bhikkhave, micchāājīvo? Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābham*

² Such a theory is inconceivable because the Eightfold Path has been explained as *sīla*, *samādhi* and *paññā*, therefore the *sammā ājīvo* is a part of *sīla*, not of *sukha* or *dhana*. The main purpose of *sammā ājīvo* is to make the people/followers to avoid wrong ways of obtaining sustenance, not to advise them to be wealthy.

nijigīsanaṭā [nijiḡiṃ sanataṭā (sī. syā. kaṃ. pī.)] – ayaṃ, bhikkhave, micchāājīvo. Katamo ca, bhikkhave, sammāājīvo? Sammāājīvaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.«

Majjhima Nikāya – 117. Mahācattārīsaka Sutta

In Buddhism the value of wealth is mentioned in many places. *Samaya Sutta* of *Āṅguttara Nikāya*³ states that if there is any disaster in the society, it is a wrong time to for striving (meditation). Therefore, even **the Buddha** has advised His disciples to be considering their particular situation. This was stated by **the Buddha**. Furthermore, He has stated, that the four requisites should be offered by the laity to the monks. In *Gihisāmīci Sutta* of *Āṅguttara Nikāya*⁴ gives a detailed accounts in this regard.

As the leader of the Buddhist dispensation, **the Buddha** expected the well-being of the disciples. In *Sabbāsava Sutta*,⁵ **The Buddha** has mentioned that the monks should consume to keep their body healthy for attaining *Nibbāna*. The practice of celibacy should be continued with help of feeding the body - »*Imassa kāyassa ihitīyā, yāpanāya, vihiṃsūparaṭiyā brahmacariyānuggahāya...*«

Buddhism concerns not only the economical development of an individual but also his/her inner development. In the *Andhasuttaṃ*⁶, it is mentioned that the individual should have two eyes. **The Buddha** has similarly also one eye for the economical background and the other eye for the moral background.⁷ These facts are discussed in detail in *Vaḍḍhi Sutta*⁸. In the *sutta* ten facts are given. Out of them five represent the economical development while the remaining five represent the moral background of an individual. The first five are given below:

- *Khettavatthūhi vaḍḍhati* (possession of land and goods)
- *Dhanadhaññaena vaḍḍhati* (wealth)
- *Puttadārehi vaḍḍhati* (wife and children)
- *Dāsakammakaraporisehi vaḍḍhati* (servants)
- *Catuppadehi vaḍḍhati* (four-footed animals)

If the person has the above-mentioned fortunes, he/she is a wealthy person. However, in Buddhism there is accepted moral background also. If one has enough money and doesn't have good moral background, he/she is a person with one eye as it is mentioned in the *Andha Sutta*. The morality is therefore emphasized in Buddhism. Thus, it is introduced also as fortunes of a wealthy person. *Vaḍḍhi Sutta* introduced five facts to develop the moral background of an individual. They are: (1) *saddhā* (faith), (2) *sīla* (morality), (3) *suta* (lore, learning), (4) *cāga* (generosity), (5) *paññā* (wisdom). The person who has the other five properties, he is said to posses the first five as well. However, both economical and moral background are expected in Buddhism. *Cakkavattisīhanāda Sutta* of *Dīgha Nikāya* states that the social disharmony occurred as a result of poverty. To fill the gap there are introduced different kinds of help to the poor. As for the government, it can produce the equipment for farmers, carpenters, etc. And for the traders the government can produce a place to sell what the people need.

The general interpretation of economics is “social science that studies production, distribution and consumption of goods and services”. In Buddhism production, distribution and consumption of goods and services are discussed. The difference between Buddhist economics and the subject of economy is the ethical basis. In Buddhism, the priority is given to the morality (*sīla*). All the Buddhists should follow the Noble Eightfold Path. When an individual follows the Path from beginning to the end, he comes to the 5th path factor, *sammā ājīva* (right living). The generally accepted view of *sammā ājīva* is that it means abstaining from wrong way of trading. Accordingly, the fivefold wrong trades are (1) *satta vaṇijā* (selling animals) (2) *sattha vaṇijjā* (selling weapons) (3) *visa vaṇijjā* (selling poisons) (4) *maṃsa vaṇijjā* (selling fish and flesh) (5) *majja vaṇijjā* (selling liquor).⁹

³ *Āṅguttara Nikāya – Pañkanipātapāli – (6) 1. Nīvaraṇavaggo – 4. Samayasuttaṃ*

⁴ *Āṅguttara Nikāya – Catukkanipātapāli – (6) 1. Puññābhisandavaggo – 10. Gihisāmīcisuttaṃ*

⁵ *Majjhima Nikāya – 2. Sabbāsava Sutta; here the teacher is speaking about piṇḍapāta paccavekkhanā.*

⁶ *Āṅguttara Nikāya -Tikanipātapāli – 3. Puggalavaggo – 9. Andhasuttaṃ*

⁷ But this is not mentioned in the *Andha Sutta*.

⁸ *Āṅguttara Nikāya – Dasakanipātapāli – (8) 3. Ākaṅkhavaggo – 4. Vaḍḍhisuttaṃ*

⁹ This is mentioned for example in *Āṅguttara Nikāya – Pañcakanipātapāli – (18) 3. Upāsakavaggo – 8. Rājasuttaṃ*

As traders they should not seek wealth through any of the five wrong tradings. **The Buddha** has mentioned several occupations that do not harm the society. They are (1) farming (2) trading (3) cattle keeping (4) government service (5) occupation on skills.

In *Kāmaḥogī Sutta*¹⁰ of *Aṅguttara Nikāya* is stated how one should earn money. In that *sutta*, the five ways are given: (1) acquiring wealth lawfully, (2) making oneself happy and cheerful, (3) sharing one's wealth with others, (4) doing meritorious deeds and (5) making use of one's wealth without greed and longing, without infatuation, heedful of the danger and approaching own salvation. According to the facts mentioned above not only that a person is directed to production but also to consumption and distribution.

Buddhism and Casteism - Examine how the Buddhism criticized the Casteism using historical arguments (lectured by ven. Ilukkevela Dhammaratana) 2011

The Buddha was born in a time when the caste system rapidly developed. Especially the Brahmins have introduced four different castes. They are: (1) *Brāhmaṇa*, (2) *Khattiya* (*Kṣātriya*), (3) *Vessa* (*Vaiśya*) and (4) *Sudda* (*Śūdra*). **The Buddha** criticized the caste system seeing its inequality. Brahmins have introduced different duties and responsibilities for each caste. Accordingly, Brahmins were the highest while *sudda* were the lowest. In other words, Brahmins were superior to other castes which were respectively lower. Considering that inequality among individuals, **the Buddha** thoroughly rejected the caste system. Brahmins have taught that the beings were created by the supreme God, **Mahā Brahma**. **The Buddha** used different methods in arguments meant to reject the caste system. The arguments used by **the Buddha** were

- (1) Historical argument
- (2) Biological argument
- (3) Sociological argument
- (4) Ethical argument
- (5) Religious argument

The Buddha neglected the superiority given to an individual according to his/her birth-place. For this purpose, **the Buddha** used the historical argument. The Brahmins thought that the world was created by the **Mahā Brahma** and the beings were born from different places of **Brahma's** body. Denying the historical views held by Brahmins, **the Buddha** clearly explained how different sorts of castes came into existence. In *Aggañña Sutta* of *Dīgha Nikāya* **the Buddha** states that considering occupation the caste system appeared. In the *sutta* the reason for appearance of Brahmins was given. They were called Brahmins because they practiced moral life. They did not do anything bad to oneself and to the others. *Khattiya* appeared in the society because they were the owners of the paddy fields. That's why they were called as *Khattiya*.

The third group of the society was *Vessa*. They became *Vessa* because they were trading. The lowest caste according to Brahmins is *sudda*. They were named *sudda* because they hunting. Accordingly, using the historical arguments **the Buddha** severely criticized the caste system or casteism introduced by Brahmins.

Discuss how far the Biological arguments given in Buddhism are applicable to restore the equanimity among the individuals (lectured by ven. Ilukkewella Dhammaratana, given by ven. Suriya) 2011

The Buddha was born in India in the 6th century BC. In this time, the teachings of the Brahmins was spread. According to the Brahmins, the society is fourfold, thus it was named as caste system. There are four castes, namely *Brāhmaṇa*, *Kṣātriya*, *Vaiśya* and *Śūdra*.

¹⁰ *Aṅguttara Nikāya – Dasakanipāṭapāḷi – (10) 5. Upālivaggo – 1. Kāmaḥogīsuttam*

To confirm this view, they have introduced the places of births. Accordingly, from the mouth of the *Brahma*, *Brāhmaṇas* were born. The Buddha, considering the situation, tried His best to reject the castes system. The arguments used by the Buddha were historical, biological, sociological, ethical and religious. He has used different arguments, among which the biological arguments were very helpful to criticize the caste system. The reason was to restore the equanimity among the individuals.

Biological arguments were used by the Buddha. Using biological arguments, the Buddha has rejected the differences among the individuals. Biological arguments are given in various *suttas*, especially *Assalāyana Sutta*¹¹ and *Vāsettha Sutta*¹² are giving these points. Brahmins thought that they were born from various places of the *Mahābrahma*. To criticize and reject it, the Buddha delivered the *Assalāyana Sutta*. In this *sutta*, the Buddha mentions the exact place of the birth of a child. Not only that the Buddha stated the three activities as »*mātapitaro ca sannipatitā honti, mātā ca utunī hoti*« and »*gandhabbo ca paccupaṭṭhito*«. If those three happen, there would be a child in the womb. By following the process, the being would be reborn in the world. That is the reality of the world.

The *Vāsettha Sutta* explains the reality of beings. In this *sutta*, the differences are adduced to the grasses, trees, beetles, moths, ants, four-footed creatures, big and small reptiles, snakes, long-backed animals, fishes and birds. However, the Buddha said no differences can be seen among the individuals. Therefore, all human beings are equal. When we consider the above mentioned two *suttas*, we can prove that all human beings are equal. However, according to the context, it is not equality but equanimity. In Buddhism, though the caste system is rejected, it accepts the equanimity. Each and every man has a position with regard to his supramundane development. That is why we can see the differences among mundane and supramundane beings, *sekha*, *asekha*, *arahants* and non-*Arahants*, *Arahants* and the Buddha.

Therefore, the Buddha has criticized the caste system. He rejected the differences of beings using biological arguments. He would also explain birth of human beings. And he stated very clearly that there is equanimity among beings.

¹¹ *Majjhima Nikāya* – 93.

¹² *Majjhima Nikāya* – 98.

Buddhist Ethic (lectured by ven. Ilukkevela Dhammaratana) 2011

Topics in third term:

- The foundation of Buddhist ethics
- The Buddhist criteria of good and bad
- What is wholesome action and unwholesome action?
- What is merit and demerit (*puñña*, *pāpa*, *kusala* and *akusala*)?
- Awareness
- Materialism
- Causality (*Paṭiccasamuppāda*, dependent origination)
- Effect of an individual
- Authority of an individual
- The concept of morality
- The noble eightfold path.
- The *Nibbāna*

1. *Ambalaṅkīkarāhulovāda Sutta* of M.N.
2. *Kālāma Sutta* of A.N.
3. *Cankī Sutta* of M.N. (it is also called “*Kesamutti*”)
4. *Vīmaṅsaka Sutta* of M.N.
5. *Ādhipateyya Sutta* of A.N.
6. *Brahmajāla Sutta* of D.N.
7. *Sāmaññaphala Sutta* of D.N.

Ethics – Introduction A (lectured by ven. Ilukkevela Dhammaratana) 1st of August, 2011

Ethic is not an easy word to define. Everyone wants to live an ethical life, but knowing what that means is not as simple as it sounds. That is where the phrase “ethical dilemma” comes from. In some situations there are two contrasting ideas that may seem ethical, but it is hard to determine which one is actually the right course of action. Some common ethical dilemmas have little consequences - for example, it is right to tell a false when someone asks you whether they look fat or whether their bad tasting dinner is delicious? In such ethical dilemmas, which is more ethical - lying or being unkind? Other ethical dilemmas become a big more complex - for example, is it right to steal from the rich to give to the poor? Is it right to fight in wars in the name of a good cause, even if innocent people are injured? The answers to these ethical questions deepen one's definition of ethic.

The dictionary defines 'ethics' as:

1. The study of standards of conduct and moral judgment; moral philosophy,
2. A treatise on this study,
3. The system or code of morals of a particular person, religion, group, profession, etc.

According to these explanations, ethic can be one of two things: it can be something that you study and think about, or it can be a course (way) that you follow and live according to. Of course, in the real world, ethic is often both. Philosophers, who think about ethics, usually try to live according to an ethical course, while the people who set up a course of ethic often study and think why they are doing so (why they follow ethics).

Ethics – Introduction (Lectured by ven. Ilukkevela Dhammaratana) 3rd of August, 2011

'Moral' is defined as:

- (1) Relating to, dealing with, or capable of making the distinction of right and wrong.
- (2) Relating to, serving to teach, or in accordance with the principle of right and wrong.
- (3) Good or right in conduct or character; sometimes specifically 'virtuous' (*sīla*).
- (4) Designating support, etc. that involves approval and sympathy without action.
- (5) Being virtually such because of its effect on thoughts, attitudes, etc. or because of its general results on a moral victory(?).
- (6) Based on strong probability, certainty.
- (7) Based on the principle of right conduct rather than legality of moral obligation.
- (8) Law based on general observation of people, analogy, etc. rather than on what is demonstrable as moral evidence.

Thus it would seem that the definition of ethics is a code determined by what is “right” and “wrong”. Unfortunately, that leads us to more questions; to those the definition “right” and “wrong”. As we know, we may go in circles all days here trying to find a clear definition of ethic in the dictionary, and we would just keep finding more and more words that we need to define.

The nine theories of ethics

Because of the difficulty in defining ethics, which we have already begun to see, philosophers have given a lot of thoughts to this question. Since they haven't been able to come up with the clear answer either, they have provided nine theories of ethics that can be used to determine the ethical course of action in a given situation.

1. Consequentialism means an action is ethical or not, depending on the consequences of the action.
2. Value clarification means one's ethic should be determined based on one's internal value, and not what anyone else thinks.
3. Utilitarianism means the action that has the basic(?) result for the most people is the ethical action.
4. Moral absolutism means an action is always moral or ill-moral, regardless of the circumstances.
5. Situation-ethics means the ethical nature of an action is dependent on the situation, and decisions must be made out of love and helpfulness in the particular moment.
6. Ethical realism means the ethical choice that is the lesser of two evils
7. Ethical hierarchicalism means there are many possible choices on the continuum of ethical choices, and we must choose the choice that benefits the greater good.
8. Principle ethics means the ethical decision should be based on an underlying set of logical principles.
9. Cognitive moral development means ethical dilemmas should be solved using critical thinking.

Ethics according to suttas (lectured by Ven. Ilukkevela Dhammarathana, given by ven. Nai Varinda) 8th of August, 2011

Ethics is the subject that discusses the behavior of an individual. Buddhism is a philosophy that leads to the *Nibbāna* and for that introduces a path called the Noble Eightfold Path. This is the path to purification (*Vimuttimaggā* ဝိမုတ္တိမဂ္ဂ). Venerable **Dhammadinna Therī** has divided the path into three. They are:

1. *Sīla* (သီလ)
2. *Samādhi* (သမာဓိ)
3. *Paññā* (ပညာ)

The first state of *sīla* means morality, ethical behavior, way of practice etc. But when one follows morality (*sīla*) he should know the precepts. Otherwise one cannot practice morality. Therefore, ethics is different from morality. Ethics usually depends on one's wishes. But here is not only concerned one's own wishes but also those of others – thus Buddhism is formed with the foundation of morality. That is why we can see number of discourses where **the Buddha** has divulged (preached) the morality. However, during the first 20 years of enlightenment, we cannot see any precept imposed by **the Buddha**. The reason is that those who entered the *Sāsana* (သာသန) have realized ethics. Therefore, they led a life that was beneficial to oneself and the others.

Through this paper, we discussed ethics but not morality. However, it is not easy to separate them or to show the difference between ethics and morality. They depend one on another. In several discourses **the Buddha** has introduced ethical criteria. Though we cannot see any difficulty in separating good action from bad in Buddhism, when we consider the incidents happening around us, we cannot easily distinguish them as 'good' and 'bad'. In this case, applicability of Buddhist criteria is much more important. For this purpose, we can apply the following *suttas*:

1. *Vīmaṃsaka Sutta* of the *Majjhima Nikāya* (ဝိမံသကသုတ္တံ၊ မဇ္ဈိမနိကာယ)
2. *Ambalaṭṭhikarāhulovāda Sutta* of the *Majjhima Nikāya* (အမ္ဗလတ္တိကရာဟုလောဝါဒသုတ္တံ၊ မဇ္ဈိမနိကာယ)
3. *Cankī Sutta* of the *Majjhima Nikāya* (စင်္ကြီသုတ္တံ၊ မဇ္ဈိမနိကာယ)
4. *Kalāma Sutta* of the *Aṅguttara Nikāya* (ကာလာမသုတ္တံ၊ အင်္ဂုတ္တရနိကာယ) (It is also called “*Kesamutti*”)
5. *Ādhipateyya Sutta* of the *Aṅguttara Nikāya* (အဓိပတေယျသုတ္တံ၊ အင်္ဂုတ္တရနိကာယ)
6. *Nibbedhika Sutta* of the *Aṅguttara Nikāya* (နိဗ္ဗေဓိကသုတ္တံ၊ အင်္ဂုတ္တရနိကာယ)

The above mentioned *suttas* reveal the criteria of ethics. Those criteria are not only applicable to Buddhists but also for the others. They depend on the equanimity (သမာနတ္ထတာ) among the individual. In serious places, where we cannot separate good action from bad, we can apply Buddhist ethical criteria. As an example, consumption of liquor is applied as a good action in some religions (Christianity).¹³ But in many places, **the Buddha** has stated it as a wrong action. This is a crucial point. In such a situation, we can apply Buddhist criteria to find out whether it is right or wrong.¹⁴

¹³ This is not true. In Christianity drinking alcohol is not taken as “good”. However, in some cases it is used for religious purposes. There is also rarely a mention, that it is “bad” - but that does not mean, that it is “good”. This is severe misunderstanding on the part of the teacher.

¹⁴ Or we can apply the Islamic criteria, which is more precise than the Buddhist criteria. For example, **the Buddha** does not speak about gambling. However, Islam clearly says, that gambling is not desired by the God. Therefore, we can apply Islamic criteria? ;-)
The teacher, blinded by his “Buddhism” does not realize, that each religion has its “subtle” criteria, which should be applied. The

Goal of life in Buddhism A (lectured by ven. Ilukkevela Dhammarathana, given by ven. Nai Varinda) 10th of August, 2010

Book: “*Individual and society in Buddhism*” by **W.G. Weeratne**

Buddhism is neither pessimistic nor optimistic, it is realistic. The path of the reality and to achieve the goal therein is the Noble Eightfold Path. It is the Middle Path. The extremes rejected in Buddhism are *kāmesukhallikānukamayoga* (sense indulgence) and *attakilamathānuyoga* (self mortification). Having rejected the two extremes, **the Buddha** divulged the Middle Path. The path should be followed by an ascetic. In other words, if someone wants follow the Middle Path, he/she should leave the householder life.

The goal of Buddhism should be obtained by practicing morality, which is its cornerstone. Therefore, in Buddhism the priority is given to morality (*sīla*). Unless we cannot practice *sīla*, *samādhi* and *paññā*, we may not be able to achieve the goal of Buddhism.

Goal of life in Buddhism B (lectured by ven. Ilukkevela Dhammaratana, given by ven. Nai Varinda) 15th of August, 2011

It is very essential to have a clear idea of the goal of life. The founder of Buddhism, **the Buddha** and His immediate disciples, such as **Ānanda**, **Upāli**, **Sāriputta**, **Mahā Moggallāna** etc. proved to the world the practicability of this teaching by attaining the goal, *Nibbāna*. *Nagara Sutta* of *Samyutta Nikāya* states:

“Even so have I, brethren (brothers) seen and ancient road traversed by the rightly enlightened ones of former times. And what, brethren, is that ancient path, that ancient road traversed by the rightly enlightened ones of former times? Just this Noble Eightfold Path.”

The idea of *Nibbāna* and the path that leads to its attainment were already there, but obliterated (covered) by the veils of ignorance (*mohajāla*) which **the Buddha** only rediscovered and tread (walked) on the path and then attained the goal. Therefore, to this extent, **the Buddha** was the pioneer, the first person. Having rediscovered the path and having tread it and having reached the goal, He introduces his experience before the world. This explanation is given *Mahāsīhanāda Sutta* of *Majjhima Nikāya*.

According to the *Dīgha Nikāya* and *Majjhima Nikāya* we can see many intelligent young men taking the life of mendicant ascetics (*paribbāja*). Their purpose was to understand and work out a way out of the cycle of births and deaths, because they thought that the basic life of householder denied them the peace of mind. These facts are given in *Sāmaññaphala Sutta* of *Dīgha Nikāya*.

In the ancient India, many intellectuals (scholars); including **Siddhatta Gotama** had discarded the traditional explanation of the world, for example the idea divine creation (*Issaranimmānavāda*). The *Sāmaññaphala Sutta* records six

teacher thinks we can take knowledge from other religions if we are not sure with that of ours. But that is wrong. We cannot apply Buddhist criteria in Christianity, and we cannot apply Islamic criteria in Buddhism. Here the teacher is severely wrong.

views of six imminent teachers of the time. **Pūraṇakassapa** is one of the six teachers. His teaching is a complete denial (rejection) of free will of an individual, a denial of any basis for ethics or morality, and Buddhism calls it a doctrine of non-action (*akiriyavāda*). He says:

“(1) To him who acts or causes another to act, (2) to him who mutilates or causes another to mutilate, (3) to him who punishes or causes another to punish, (4) to him who trembles or causes other to tremble, (5) to him who kills living creatures, (6) to him who takes what is not given, (7) to him who breaks into houses, (8) to him who commits dacoity (banditry), robbery or highway robbery or adultery, (9) to him who speaks lies, (10) to him thus acting - there is no guilt. If with a discus with an edge sharp as a razor he should make all the living creatures on earth one heap, one mass, of flesh, there would be no guilt thence no resulting, no increase of guilt would ensue.”

The Six (non-Buddhist) Teachers (Lectured by Ven. Dhammarathana, given by Ven. Mon Nai Suriya) 2011.08.29

The fourth, **Pakudhakaccāyana**, was a materialist. He rejected the possibility of continuity of life after death and the result of action - good or bad. He also altogether rejected free will of an individual and morality. His doctrine was “the following seven things are neither made nor commanded to be made, neither created nor caused to be created; they are barren, steadfast as a mountain peak, as a pillar firmly fixed, they move not, neither do they vary. They are the four elements – earth (*pathavī*), water (*āpo*), fire (*tejo*) and air (*vāyo*) – and ease (*sukha*) and pain (*dukkha*) and the soul (*attā*) as the seventh. Thus there is no slayer nor causer or slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves the head in twain (two parts), no one thereby deprives anyone of life; a sword had only penetrated into the interval between seven elementary substances.”

The fifth, **Nigaṇṭhanāthaputta**, was a determinist (*neyyatthivāda*). He declared that everything about an individual has been strictly determined by one's own past action (*kamma*). He rejected the theory of a divine creator, like several of his contemporaries, but he built up his teaching on the theory of individual souls (*jīva*), that are eternal, and intrinsically pure and omniscient.

The last of the six, **Sañjyabellatthiputta**, was a sceptic. He declared the impossibility of any direct or indirect statement about philosophical problems. In other words, he avoided positive answers to any philosophical questions.

Fundamental Teachings in Buddhism - Paṭiccasamuppāda (BUPH 12033; lectured by Ven. Dhammarathana, given by ven. Mon Nai Suriya) 30th of August, 2011

Analysis means classification. Therefore, twelve links are the result of analysis. **The Buddha** gives this classification to confirm soullessness (*anattā*). Because of the analysis, listener could be able to understand that there is no permanent entity transmigrating from life to life. This is the teaching against eternalism (*Śāsvatavāda* or *Sassatavāda*). Eternalists are the people who practice self-mortification (*attakilamathānuyoga*).

On the other hand, **the Buddha** makes synthesis. Through this theory **the Buddha** explains the interrelatedness among the twelve links of *Paṭiccasamuppāda*. This is the teaching against annihilationism (*Ucchedavāda*). Annihilationists are the people who believe that there is no life after death. They practice self-indulgence. With the synthesis **the Buddha** showed or explained the continuity, or in other words, the process of rebirth.

This is a crucial point to be understood. On one hand there is no permanent soul, but on the other hand there is life after death. Therefore, if we can understand the reality behind *Paṭiccasamuppāda*, we can realize the reality of the life. In any case, we should not touch or take any extreme called *Śāsvatavāda* / *Sassatavāda* or *Ucchedavāda*. This is what was given in *Dhammacakkapavattana Sutta*: »*Dve me bhikkhave antā pabbajitena na sevittabbam.*« - “There are two extremes that should not be followed by those gone forth (renunciators).

In *Mahānidāna Sutta* of *Dīgha Nikāya* and many other discourses **the Buddha** has explained the twelve links and finally he has summarized those twelve links as follows:

<p>»<i>Imasmiṃ sati idaṃ hoti,</i> <i>Imasmiṃ asati idaṃ na hoti;</i> <i>Imassa uppādā idaṃ uppajjati,</i> <i>Imassa nirodhā idaṃ nirujjati.</i>«</p>	<p>“When this is, that is. When this is not, that is not. When this arises, that arises. When this ceases, that ceases.”</p>
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This is how the Buddha summarized the *Paṭiccasamuppāda*. This follows the method of synthesis. Therefore, twelve links are the analysis and the summarization is the synthesis.

The problem adduced here is, that there was no simile used by **the Buddha** in this regard. However, the commentators have used similes to explain the *Paṭiccasamuppāda*. Especially in *Visuddhimagga* written by **ven. Buddhaghosa**, a simile is given. That is the simile of the wheel of a chariot or a cart. Sometimes it has been explained as a life. Accordingly, there would be a beginning and an end. The beginning point would *avijjā* and the end *jarāmarāṇa*. To understand the nature of life this is also applicable. With regards to the simile of the wheel, there would be no beginning and no end. Everything happens always, one event after another. However, this is also a possible way to explain the nature of life.

Pali Canonical Literature

***The Teachings of the Buddha* (lectured by ven. Dehipagoda Vijitananda) 2011**

Buddhism is one of the ever greatest doctrines which have sprung-up in the world. It was the highest resent of the ascetic tradition in the 6th century B.C. in India.

After renunciation Prince Siddhattha attained his major goal in his 35th year of age, and started the missionary program with *Dhammacakkappavattana Sutta* or setting in motion the wheel of the reality of the world. Since this sermon or discourse Buddha continued for 45 years. His mission was on behalf of general people who were suffering because of committing wrong actions in *Samsāra*. That teaching has been classified as follows:

1. Sentiment of Liberation (*Rasavasena*)
2. Discourses and orders (*Dhammavinayavasena*)
3. First word, middle word, last word. (*Pathama, Majjhima, Pacchimavasena*)
4. Three fold (*Piṭakavasena*)
5. As five sections (*Nikāyavasena*)
6. As portions or parts (*Rasavasena*)
7. As portions of Dhamma (*Dhammakkhandavasena*)

The above formations cropped up gradually in *Theravāda* tradition. Every part has an exact identification as three categories. Those were sort into 7 parts. *Buddhaghosa* had been confused by one part of teaching of the Buddha. It is clear that a statement can be caught from several places of the *Sutta* and *Vinaya Piṭaka*. One of them is:

“*Adhigato kho mayā Dhammo*” in *Brāhmaṇa Saṃyutta* of *Saṃyutta Nikāya*. *Cakkavatti Sīhanāda Sutta* also gives one example for the usage of *Dhamma*: “*Dhammadīpa viharatha bhikkhave dhamma saranā*.” In accordance with this evidence we may say that portion of *Dhamma* was missed by Buddhaghosa in his *Sumaṅgala Vilāsinī*, the commentary of the *Dīgha Nikāya*.

Dhammavasena

A part from Buddhagosa’s classification of teaching of Buddha which mentioned seven parts, there is the most historic term, i.e., *Dhamma*. Especially *Brāhmaṇa Saṃyutta* of *Saṃyutta Nikāya* gives “*Adhigato kho mayaṃ dhammo*,” a statement assuring that there were not both *Dhamma* and *Vinaya* in the beginning of the first part of the Buddha's life. *Cakkavattisīhanāda Sutta* also gives some affirmation of *Dhamma* as “*Dhammadīpa*” of “*Viharatha dhamma saranā*”. In *Vinaya Piṭaka* we can see

“*Alaṃ, bhikkave, mā bhaṇḍanaṃ, mā kalahaṇ, mā viggahaṇ, mā vivadanti, evam vutte aññataro adhammavādī bhikku bhagavaṇtaṇ etadavoca*.”

It also mentions only *adhammavādī*, not *avinayavādī*. Therefore, it is clear that when we examine carefully canonical literature we may come to a conclusion that the most historic term was *Dhamma*, for the teaching of the Buddha. But as far as Buddhaghosa is concerned, this is not how *Dhamma* was taught.

Rasavasena

The *Dhamma* expanded into *Dhamma* and *Vinaya* with the increase of monks from various societies. *Vinaya* (discipline or order) was introduced by the Buddha after his first 20 years of enlightenment. But it is not clear what the time of the origin of *Vinaya* is. The third division is explain in the two ways as *paṭhama*, *majjhima*, *pacchima*, “Thus was the first utterance” But the Buddha never classified his teachings that way. Therefore, it is clear that this division belongs entirely to Buddhagosa as he introduced this division as his own view. According to his view the first utterance of Buddha was:

“*Aneka jāti saṅsāraṇ saṅdhā vissaṇ anibbhisan ...*”

Apart from the above, strange, additional views were also held by Buddhagosa. Thus the commentary on three *suttas* of *Bodhivagga* in the *Udāna Pāli* belonged to first utterance of Buddha, They are as follows:

1. “*Yadā have pātubhavanti dhammā, Ātāpino jhāyato brāhmaṇassa; Athassa kaṅkhā vapayanti sabbā, Yato pajānāti sahetudhamma’nti*.”

2. “*Yadā have pātubhavanti dhammā, Ātāpino jhāyato brāhmaṇassa; Athassa kaṅkhā vapayanti sabbā, Yato khayam paccaṇānam avedī’ti*.”

3. “*Yadā have pātubhavanti dhammā,*

*Ātāpino jhāyato brāhmaṇassa;
Vidhūpayamaṃ tiṭṭhati mārasenaṃ,
Sūriyova [suriyova (sī. syā. kaṃ. pī.)] obhāsayamantalikkha''nti.*

Among those two views the most acceptable choice may be second one which is in the *Udāna Pāli*, because first stanza shows some later poetical significances. But the last three stanzas give us very deep doctrinal teaching. Although these three stanzas contrast in the *suttas*, the first stanza has not been identified in any *sutta* anywhere in *Sutta Piṭaka*, in which case we may come to the conclusion that the second one is more acceptable as the first utterance of the Buddha.

Theravāda traditionally accepts that the final word of the Buddha was “*handadāni, bhikkhave, āmantayāmi vo, veyadhammā saṅkhārā, appamāādena sampādettha.*” of *Mahāparinibbāna Sutta* in *Dīghanikāya*. Everything between first uttering and final word of the Buddha is *majjima* or middle preaching. It is clear that this division was also confused by Buddhaghosa.

Piṭakavasena

The third division is *Tipiṭaka*. “three fold baskets”. According to Pāli, the term *Tipiṭaka* means *Sutta Piṭaka*, *Vinaya Piṭaka* and *Abhidhamma Piṭaka*. This was introduced tradition of *suttas*, which means all discourses of Buddha. *Vinaya* means all orders of Buddha. *Abhidhamma* means the highest doctrine of the Buddhism.

Nikāyavasena Pañcavidhaṃ (Nikāya = part, section, collection)

All Buddha’s teaching was put into five parts as *Nikāya*, by Buddhaghosa in his interpretation. But that division also provides us some confusions in the matter of teaching of the Buddha. Though it mentions only discourses in the quality of *suttas*, some middle length *suttas* are actually longer than long discourses. Therefore, it is not clear that the division of *nikāya vasena* is somewhat correct one. In the wake of this dividing, *Vinaya* and *Abhidhamma* were parts of *Khuddaka Nikāya*, by Buddhaghosa. It’s more unfair explanation and introduction of Buddhaghosa.

Aṅgavasena navavidhaṃ (by division, nine-fold)

The nine fold division included in *Alagaddūpama Sutta* of *Majjima Nikāya* or *Paharāda Sutta* of *Aṅguttara Nikāya* etc. - there was no explanation of what *sutta* is, what *geyya* is, what the *veyyakaraṇa* is etc. In the commentaries Buddhaghosa has tried to put all teaching of the Buddha in to nine fold components. However, his effort was not successful. It is clear, that his work was not successful. It is clear, that his work was unnecessary and thus of not much significance. Especially in the *veyyakaraṇa*, *geyya*, *abbhūtaḍḍhamma*, we can suppose that Buddhaghosa was confused when elaborating those components.

Caturāsītisahassavidhaṃ (eighty-four thousand elements)

The last division of Buddhaghosa is named as *caturāsītisahassa dhammakkhanda* or 84000 which was a numerical system used by Brahmanism. *Brāhmins* always preferred to emphasize their teaching through

the numerical system. As an influence of that in Buddhist literature there are also provided some numerical explanations, *Aṅguttara Nikāya* would be a shining example for it.

The teaching of the Buddha is introduced as 84 000 elements, it was included in Elders' Verses (*Theragāthā Pāli*) as the earliest evidence. The stanza given by Ven. Ānanda is included in Ānanda *Theragāthā* in the 1027th stanza as follows:

“*Dvāsīti buddhato gaṇhiṃ, dve saḥassāni bhikkhuto;
Caturāsītisahassāni, ye me dhammā pavattino.*”

This stanza makes proving historicity of such a division quite easy, maybe even that it is from the time contemporary to the Buddha himself. This concept was very popular in the Asoka's era. He made 84 000 *stūpas* to commemorate those comments.

***Tipiṭaka* (Three-Fold Basket) - Meaning of *Sutta* (lectured by ven. Dehipagoda Vijitananda) 2011**

The three fold basket or *Tipiṭaka* has been used commonly in the traditional society past and present. The term *Tipiṭaka* was used by commentators to introduce the word of **the Buddha** lately. There are some confusions, that arose on behalf of division of the three baskets. *Sutta* is the most important part of that division. Explaining character of **Buddha** and all his fundamental teachings, the term *sutta* or *suttanta* is given several definitions by commentators in the *Sumaṅgala Vilāsinī*. Ven. **Buddhaghosa** has mentioned:

“*Atthānaṃ sūcanato suvuttato, savanatotha sūdanato;
Suttānā suttasabhāgato ca, suttanti akkhātaṃ.*”

According to **Buddhaghosa**, *sutta* may mean various things: “*atthānaṃ sūcanato*” is demonstrating, that *sutta* indicates the meaning of teaching of **the Buddha**. *Savanato* is defined as *Sutta*. According to it, the most simple way to realize *Dhamma* is through hearing. *Sutta* provides the meaning without stopping, cutting or breaking. Basket from the breast of cow.(?)¹⁵ The sixth definition is “*suttānaṃ*”. It occurs that *sutta* always tries to protect the meaning of the word of **the Buddha**. The last definition of **Buddhaghosa** - “*Sabhāgato*” means gathering or collecting from other areas. Those definitions which were originated by **Buddhaghosa** are not clear and perfect. In the long run we can make out that it was not agreed upon in the *sutta* or even among the commentators too.

Prof. Oliver Abenayake gives his own opinion of the term '*sutta*'. In one of his articles he claims that the *sutta* may have originated from the term '*sukta*' used by Brahmans to introduce part of “*Veda*” as “*Purisa Sukta*”. *Sutta* was made as “*su+ukta*”. “*Su*” would then be prefix which means “perfect” and “*ukta*” means explanations, utterance and therefore the complete translation would be 'perfect statement'. We can therefore suggest that the term *sutta* comes in Pāli language as influence of “*sukta*”.

***Dīgha Nikāya* - The long discourses (lectured by ven. Dehipagoda Vijitananda) 2011**

The first *Piṭaka* or division of the *Sutta Piṭaka* is called '*Dīgha Nikāya*' or long length discourses. Generally it is considered to contain longest preachings of the Buddha ever. *Dīgha Nikāya* consists of 34 *suttas* and they are divided into 3 main parts as:

1. *Sīlakkhanda Vagga*
2. *Mahā Vagga*
3. *Pāṭhika Vagga*

¹⁵ The original word is *sūdanato*. I have not found translation for this word. In *Dīgha Nikāya Aṭṭhakathā – Sīlakkhandhavagga-Aṭṭhakathā – Ganthārambhakathā* it is explained as »*Sūdati cetam dhenu viya khīram, paggharāpetīti vuttaṃ hoti.*« I didn't find the word *sūdati* in any of my Pāli-English dictionaries.

Sīlakkhandā Vagga consisting of 13 *suttas* is largest portion of *Dīgha Nikāya*. It starts with the *Brahmajāla Sutta* which elaborates contemporary religious sects, philosophy myths and Buddhist moral too. In the wake of *Brahmajāla* 62 views were arisen in 6th century B.C in India.

More *suttas* provide some dialogues and agreements of Buddha with great *Brāhmaṇas*. *Ambattha*, *Pokkharasāti*, *Soṇadaṇḍa*, *Tevijja* were the Brahmanas who argued with the Buddha. In the matter of caste distinction, we can realize the situation of *Brāhmaṇa* society and their teachings. Throughout the *Sīlakkhandā Vagga* all *suttas* deliver 3 types of moral of a Buddhist monk.

1. *Cūla Sīla* (small morality or virtue)
2. *Majjima Sīla* (middle morality)
3. *Mahā Sīla* (greatest morality)

Sīla (morality), *samādhi* (concentration) *paññā* (wisdom) and eight-fold path also appears in every *sutta* such as *Sāmaññaphala Sutta*. The great scholar V.P. Bar mentions that only *Sāmaññaphala Sutta* and *Tevijja Sutta* can be considered as belonging to the Buddha. According to him, every other *sutta* belong to a later tradition of *Theras*.

Kūṭadaṇḍa Sutta gives us some details about the political features. *Soṇadaṇḍa Sutta* shows some parts of *Brahmaṇ* society. There were 500 students learning under Soṇadaṇḍa. Pokkharasāti also was in connection with Soṇadaṇḍa. It is very easy to understand a lot about Buddha's great character through those *suttas*.

Mahā Vagga

The *Mahā Vagga* contains 10 *Suttas*. Seven of them start with “*mahā*” or “*great*”, as follows:

1. *Mahā Nidāna Sutta*
2. *Mahā Padāna Sutta*
3. *Mahā Satipaṭṭhāna Sutta*
4. *Mahā Sudassana Sutta*
5. *Mahā Goviṇḍa Sutta*
6. *Mahā Parinibbāna Sutta*
7. *Mahā Samaya Sutta*

We should examine whether the term “*mahā*” is given the meaning of “*great*” in *Mahā Vagga*. The first *Sutta* of *Mahā Vagga* in *Dīgha Nikaya* is “*Mahā Padāna*”. It deals with some facts on character of former Buddhas. According to this *sutta*, there were six Buddhas named as Vipassī, Sikhī, Vessabhū, Kakusandha, Kassapa and Gotama. It is very important source to reveal some information on Bodhisatta doctrine in *Theravāda* tradition.

The *Mahānidāna Sutta* of *Mahāvagga* discusses the highest doctrine of Buddhism which is called *Paṭiccasamuppāda*. *Mahā Sudassana Sutta* and *Mahā Goviṇḍa Sutta* shows some features of *Jātaka* stories. Both *suttas* contain details about *Bodhisatta*.

The *Mahāsatipaṭṭhāna Sutta* gives great doctrine to meditate and to make mind strong. In the *Mahāsamaya Sutta*, we can see some accounts on gods who came to meet the Buddha. According to that *sutta*,

some gods approached with the intention to show respect to the Buddha. Some gods did not respect to the Buddha.

The *Mahāparinibbāna Sutta* is very valuable and important *sutta* to study, not only with regards to the Buddhist doctrine but also to the Buddhist culture. It consists reliable information about the last three months of Buddha's life. It provides important historical evidence of the great passing away and deliverance of the Buddha's relics.

There are three *suttas* different from the other seven. They are called *Sakkapañha*, *Janavasabha* and *Pāyāsi*. The *Sakkapañha Sutta* contains a dialogue of the Buddha with god. Those stanzas were sung by Pañcasikha speaking about his unsuccessful love.

The *Janavasabhasutta* explains next existence of king Bimbisāra. He came to meet the Buddha as a deity. The last *Sutta* is *Pāyāsi*. That *sutta* is equal to. *Rāyapasenayi Sutta* belonging to Jaina texts. That *Sutta* was preached by *Arahant Kumārakassapa* to King Pāyāsi.

Pāthika Vagga

The third part of *Dīgha Nikāya* is called *Pāthika Vagga*. There are eleven *suttas* that belong to that portion. Because it starts with the *Pāthika Sutta*, we call that part as *pāthikavagga*. *Aggañña*, *Cakkavatti Sīhanāda*, *Sīngāla*, *Saṅgīti*, and *Dasuttara* - these important *suttas* comprise of features of cosmology, Buddhist political views and social views. Especially *Saṅgīti* and *Dasuttara* *suttas* deal with doctrinal teachings. It is common significance of *Pāthika Vagga*. It is frame of stories. *Aggañña Sutta* consists of one frame of stories which was more famous during the Buddha's life. It explains the origin of world in the Buddhist view.

Cakkavatti Sīhanāda Sutta is also based on a frame of story. *Daḷhanemi* was the king in that story. Using that story the Buddha tried to bring to light what is the most appreciable Buddhist method in political area. *Dassa Rājadhama*, *Satara Saṅgaha Vatthu* is revealed by the Buddha in this *sutta*.

Sīngāla Sutta is also significant *sutta* of *Pāthika Vagga*. It shows the social connection of lay society to Buddha's teachings attempting to give advice on how to be a proper Buddhist lay person. In the *sutta* the society may be divided into six parts and carrying out duties to those parts is emphasized.

Saṅgīti and *Dasuttara* *suttas* follow a systematical way in order to show values of teaching of the Buddha. Those two *suttas* are similar to *Aṅguttara Nikāya*. Both used numerical system to explain *Dhamma*.

***Majjhima Nikāya* (lectured by ven. Dehipagoda Vijitananda) 2011**

The *Majjhima Nikāya* is the second division of *Sutta Piṭaka*. 152 *suttas* are included in *Majjhima Nikāya*. Those *suttas* are further sorted into fifty sections. Those parts are called *vaggas*. Every *vagga* is named as *vibhaṅga vagga* and it has 12 *suttas*. In the other way those 152 *suttas* are categorized into three parts as *pañṇāsaka*. First and second *pañṇāsaka* differ from the third. Though *pañṇāsaka* means 50, the third *pañṇāsaka* has 52 *suttas*.

The *Majjhima Nikāya* traditionally means middle-length discourses. That interpretation was provided by the commentator. But if we scrutinize *Majjhima Nikāya*, we may not agree with that idea. There are two points

against the commentator's idea in *Majjhima Nikāya*.

If we consider *Majjhima Nikāya* as middle-length discourses with regards to the length of those *suttas*, it is not proper. When we examine *Majjhima Nikāya*, we are able to find some *suttas* which are longer than *Mahāli* and *Jāliya Sutta* which belong to *Dīgha Nikāya*. *Alagaddūpama Sutta*, *Mūlapariyāya Sutta* – such *suttas* may be given as examples. On the other hand, when we compare some *suttas* with *Samyutta Nikāya*, we can see that *Āhāra Sutta* and *Nagara Sutta* are longer than some *Majjhima Nikāya suttas*. As such it is hard to agree with commentators about the interpretation of the term *Majjhima Nikāya*.

The *Majjhima Nikāya* is very important to understand the character of the Buddha using traditional and poetical myths.¹⁶ Among those *suttas* *Ariyapariyesanā* is a marvelous one. It provides some facts about prince Siddhattha and the Buddha. According to this *sutta* prince Siddhattha renounced household life without informing his parents and relatives. This *sutta* sheds some light on the ascetic life of Siddhattha too. The *Mahāsīhanāda Sutta* of *Majjhima Nikāya* also gives an account on asceticism of Siddhattha. The *Sela Sutta* and *Brahmāyu Sutta* show the special features of Buddha's physical appearance.

The *Majjhima Nikāya* contains some *Jātaka* stories. The *Maghadeva Sutta* provides *Maghadeva Jātaka* story. The *Ghatikāra Sutta* delivers *Nemi Jātaka*. Some *suttas* give account of stories which are related to recent short stories. One of them is *Raṭṭhapāla Sutta*. It is a very creative *sutta* while it also mentions some doctrinal teachings. *Āṅgulimāla Sutta* is also very close to modern-day short stories. Among those two *suttas* *Āṅgulimāla Sutta* has been very famous and popular in the Sinhalese literature as well. Though *Vinaya* rules arise 20 years after the Buddha's enlightenment (*paṭhamā bodhisamaya*), we may directly bring to light some evidence which are related to *Vinaya* rules in the *Majjhima Nikāya*. Especially *Bhaddāli Sutta*, *Goliyāni Sutta*, *Cūḷa Assapura Sutta*, *Kiṭāgiri Sutta*, *Gopaka Moggallāyana Suttas* contain features of *Vinaya* points.

The *Isigili Sutta* of *Majjhima Nikāya* is also more important as it is a collection of some features of *Mahāyāna* influence in *Theravāda* Buddhism. This *sutta* explains that it is going to provide 500 *Arahantas'* names. But the *sutta* gives only 108 *Arahantas'* names. This number is very important in *Brāhmanism* and *Tantrayāna*. Thereby, it is not too hard to name it a lexicon. It may be more suitable to claim that it was added by redactors or later scholars.

Saccavibhaṅga Sutta, *Dhātuvibhaṅga Sutta*, *Araṇavibhaṅga Sutta*, *Chachakka Sutta* etc. - all these *suttas* deliver commentarial and analytical *Dhamma* expressions. In that case modern scholars mention that the *Majjhima Nikāya* was a tremendous collection which contains features of *Abhidhamma* in the earliest period. *Vibhaṅga* means analyzing. The great (*mahā*) there attempts to show the Buddha's teaching is analytic in his own words. When the Buddha preached, “*jātipi dukkhā, jarāpi dukkhā*” etc., Ven. Sāriputta has discoursed again what is *jāti* (*katamā cāvuso jāti*) what is *jarā* (*katamā cāvuso jarā*). This system was developed by later *Theravāda* monks and led to compilation of *Abhidhamma Piṭaka* following ultimate teaching of *Sutta Piṭaka*.

It is very easy to recognize several *suttas* in *Majjhima Nikāya* similar to other *Nikāya* texts. One of them is *Mahāsatipaṭṭhāna Sutta* (no. 10). It is included in *Dīgha Nikāya* as *Mahāsatipaṭṭhāna Sutta*. *Samyutta Nikāya* also provides *Satipaṭṭhāna Samyutta* in correspondence to *Satipaṭṭhāna Sutta* in *Majjhima Nikāya*. Not only that but also *Vibhaṅgappakaraṇa* deals with *Satipaṭṭhānappakaraṇa*. Besides *Satipaṭṭhāna Sutta* in *Majjhima Nikāya* also the *Vāseṭṭha Sutta* (no. 98) included in *Majjhima Nikāya* is similar to *Vāseṭṭha Sutta* in *Sutta*

¹⁶ It is important to note, that ven. **Dehipagoda Vijitananda** (though a Buddhist monk), does not accept existence of heaven, hell, gods or any transcendental things. The teacher sees occurrence of such things in *suttas* as a proof to show, that those *suttas* are of later date.

Nipāta. *Sela Sutta* is also given in canonical literature two times. One of them is in *Majjhima Nikāya* and next is in the *Sutta Nipāta*. Though *Māgaṇḍiya Sutta* is two times in canonical text, in *Majjhima Nikāya* it is clearly different - the *Māgaṇḍiya Sutta* in *Majjhima Nikāya* was composed as prose, whereas the same *sutta* in *Sutta Nipāta* goes compiled in verses (as stanzas). The *Kosambī Sutta* which is given in *Majjhima Nikāya* can be encountered several times under different names. In *Samyutta Nikāya* we can see *Kosambī Sutta* under the same name, while in another place it is mentioned as *Pārileyyaka*. In *Mahāvagga Pāli* which belongs to *Vinaya Piṭaka* it is given as *Kosambakakkhandaka*. This way we may come to conclusion that *Kosambī Sutta* in *Majjhima Nikāya* spirited other canonical tasks as well.

Indeed, we may categorize all *sutta* in *Majjhima Nikāya* in to two parts:

1. *Suttas* which were preached by the Buddha.
2. *Suttas* which were preached by *Mahāthera*.

It is very easy to sort out *suttas* of *Majjhima Nikāya* into two parts that way. The *Sela Sutta* (no. 92) in the scrutiny of *Majjhima Nikāya* can show that several *suttas* were edited by *Mahāthera*. *Saccaka Sutta* (no. 35) is one example of that – the definition it provides make it a *sutta* of a dramatic type. Therefore, modern scholars suppose that *Saccaka Sutta* was compilation of an elder (*mahāthera*). According to *Mahāsīhanāda Sutta* it is not too difficult to suggest that it was done by a *Thera* who wanted to praise and decorate character of the Buddha because *Assalāyana Sutta* (no. 93) gives the names Yonaka and Kamboja. Some scholars introduced that it also was given by someone who respected them. The one character of *Majjhima Nikāya* is it uses stanzas that were not used every time in *Majjhima Nikāya*, especially some of *suttas* used this verse type. *Upāli Sutta* (no. 56) consisted of ten stanzas. *Isigili Sutta* was originally given in 12 stanzas and *Ariyapariyesanā Sutta*, *Bhaddekaratta Sutta* (no. 131), *Vāseṭṭha Sutta*, *Sela Sutta* were also *Dhamma* discourses in verse.

We have already mentioned that *Majjhima Nikāya* is the most important evolution of Buddha's teaching. Asoka's inscription also proves that idea. When we going through this inscriptions it is not too hard to find out some citation connected to information given in *Majjhima Nikāya*. Among those inscriptions, mainly one inscription mentions *Rāhulovāda Sutta* as *Lāhulovāda*, according to scholars also *Bhaddekaratta* as well. *Sappurisa Sutta* and *Rathavinīta Sutta* also were used in Asoka's inscriptions. These accounts indicate the position inherited by *Majjhima Nikāya*.

In other sects of Buddhism *Majjhima Nikāya* is called *Madhyamāgama*. Anyway, there is no evidence to see whether their own languages matters, but we can see Chinese translation which has been done by two former scholars in fourth century AC. Recent archeology have discovered two *suttas* as belonging to *Madhyamāgama*, from middle age. There concerned *suttas* were *Upāli Sutta* and *Subha Sutta*.

***Samyutta Nikāya* (lectured by ven. Dehipagoda Vijitananda) 2011**

Quantity of *Samyutta Nikāya*

The *Samyutta Nikāya* (Kindred Sayings) is the third of collection of the Buddha's teaching. Generally we believe that the *suttas* contained in *Samyutta Nikāya* are short. It has five *vaggas* named as

- (14) *Sagāthā Vagga Pāḷi*
- (15) *Nidāna Vagga Pāḷi*
- (16) *Khandha Vagga Pāḷi*
- (17) *Salāyatana Vagga Pāḷi*
- (18) *Mahā Vagga Pāḷi*

There are several opinions made by modern scholars with regards to quantity of *suttas* of *Samyutta Nikāya*. The traditional opinion of *Samyutta Nikāya* is that there are 7762 *suttas*. However, there are only 2899 *suttas* in *Samyutta Nikāya*. After a deep examination, Polvatte Buddhadatta Thera has mentioned that there are 9724 *suttas* in *Samyutta Nikāya* within all repetitions. When we exclude those repetitions, we can see only nearly 6000 *suttas* in *Samyutta Nikāya*. B.C Law considering those opinions said that there was another *Samyutta Nikāya* apart from the present one. Anyhow, finally we may come to a conclusion about the quantity of *Samyutta Nikāya*, that there are is no acceptable solution.

At the first council elders, having assembled to rehearse the teachings of the Buddha, divided it into four groups as *Dīgha*, *Majjima*, *Samyutta* and *Aṅguttara* to be handed over to elders generation by generation. At that time Ven. Kassapa had to be responsible for *Samyutta Nikāya*, while being a leader of the first council. In this manner we may put into consideration that maybe *Samyutta Nikāya* was the most important collection of teachings of the Buddha.

Samyutta Nikāya - Sagāthā Vagga Pāḷi

Sagāthā Vagga is the first part of *Samyutta Nikāya*. It belongs to *geyya*, one part of the nine-fold division (*Navāṅgasatthusāsana*). According to *Navāṅgasatthusāsana* it is most suitable portion of teachings of the Buddha to recite. Winternitz claims that *Sagāthā Vagga* is a syntactical compilation of elders and the Buddha. He has utilized to prove his opinion using the *Bhikkhunī Samyutta*, *Sagāthā Vagga*. Anyhow, it is clear that structure of the *Sagāthā vagga* is different from *Dīgha Nikāya*, *Majjhima Nikāya* and the remaining part of *Samyutta Nikāya*. There are some *suttas* compiled as pure stanzas, some *suttas* use stanzas to emphasize explanation of the *sutta's* prose. There is nowhere to find out a *sutta* without even one stanza.

Sagāthā Vagga is very important to identify the deep doctrine as well as combined narratives. Eleven *suttas* of *Samyutta Nikāya* make *Sagāthā Vagga*. They are as follows: *Devatā Samyutta*, *Devaputta Samyutta*, *Kosala Samyutta*, *Māra Samyutta*, *Bhikkhunī Samyutta*, *Brama Samyutta*, *Brāhmaṇa Samyutta*, *Vaṅgīsa Samyutta*, *Vana Samyutta*, *Yakkha Samyutta*, *Sakka Samyutta* (*Vāsava Samyutta*).

Another *vagga* is also included in *Samyutta Nikāya*. The *sutta* that are in those *vaggas* - 291 *suttas* are included in *Sagāthā Vagga*. In the *Sagāthā Vagga* we can see so many *suttas* that are recognizable as catechism. Sometimes they may be only discussion. This *vagga* includes *Oghatarāṇa Sutta*. According to *Devatā Samyutta*, the gods, who may have complex understanding of *Dhamma* have come to meet the Buddha and discussed (with him) about their view and experiences. One example would be the *Jaṭā Sutta*. In that *sutta* the position of gods is given. Their knowledge or contribution to this *sutta* is very important to study, comparing with *Visuddhimagga*, because *Visuddhimagga* is based on one stanza of this *sutta*:

»*Sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvayaṃ;*
Ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭaṃ.«

Devatā Saṃyutta

In *Devatā Saṃyutta* some *suttas* try to crop up Buddha, *Dhamma* and *Saṅgha*. We can prove it true by stanza:

“*Vijjā uppatam seṭṭā, avijjā nipatataṃ varā
saṅgho pavajamānānaṃ, buddho pavadataṃ varo.*”

(The knowledge of reality is greater among cropping up, ignorance is the leader of falling, the Buddhist monks are the greatest of monk wanderers, the Buddha is the greatest of monk speakers.)

Devatāputta Saṃyutta

Devatāputta Saṃyutta is the second of *Sagāthā Vagga*. It also provides some *suttas* explaining norms. Especially *Rohitassa Sutta* gives some account on external world and spiritual world. At the end of that *sutta* the Buddha emphasized that the world should be discovered by proper Buddhist follower, who has five senses.

Kosala Saṃyutta

The *Kosala Saṃyutta* is the third of *Sagāthā Vagga*. King Kosala was one of friends of the Buddha. Normally he used to meet the Buddha three times a day. In this *Saṃyutta* 25 *suttas* provide some facts on contemporary religious situation and the highest doctrine too. The details of six main ascetics were given in *Kosala Saṃyutta*.

Māra Saṃyutta

The fourth one is *Māra Saṃyutta* of *Sagāthā Vagga*. It was named *Māra Saṃyutta* because every *sutta* focused on the evil one. There are several discussions that can be recognized in *Māra Saṃyutta*, which dealt with the Buddha and the evil one.

Bhikkhunī Saṃyutta

The fifth *Saṃyutta* is very important to study because every *sutta* of the *Saṃyutta* comprises the poetical feature as well as higher doctrinal explanations of *Bhikkhunī Saṃyutta*. Especially Bhikkhunī Kisāgotamī had to meet a terrible occasion with the evil one that *sutta* delivers dramatically. In that case Vetānī has mentioned that *Bhikkhunī Saṃyutta* was the later compilation of *Theravāda* tradition. But we may not agree with him, because of the two *sutta* called *Vajira* and *Sela*. The *Sela Sutta* gives a stanza explaining causality. It provides the stanza which is common to understand condition of the world as follows:

“*Hetuṃ paṭicca sambhūtaṃ, hetubhaṅgā nirujjhati.*”

Not only that *sutta* but also *Vajira Sutta* deals with the stanza deeply. This important stanza is both utilized by Ven. Nāgasena to explain reality of *Bodhi* in the *Milindapañhā*;

“*Yathā hi aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti ‘satto’ ti sammutī’ ti*”

The stanzas consisting *Sela*, *Vajira*, *Jāla*, *Upajāla*, *Sisūpajāla* are brought to *Therīgāthā* too. Though poetical features are included in *Bhikkunī Saṃyutta*, the interpretation of *Vetānī* is entirely misleading one because it comprises higher doctrinal teachings also.

Brāhmaṇa Saṃyutta

Brāhmaṇa Saṃyutta is the seventh one of *Sagāthā vagga* in *Saṃyutta Nikāya*. *Ghatikāra Sutta* is very important *sutta* of this *Saṃyutta*. It contributes reliable facts to change one traditional myth. Traditionally we believe that gods are not able to attain *Nibbāna*. However, *Ghatikāra Sutta* gives the facts to change this traditional view.

Abhibhū Sutta may be understood as *sutta* which explains cosmological facts in *Saṃyutta Nikāya*. According to the *sutta*, there was an *Arahant* named *Abhibhū* in the dispensation of *Sikhī Buddha*. He had an ability to recite the stanzas to spread bound to the *Cūlanikālokadhātu*. When *Gotama Buddha* explained the historical incident, *Ven. Ānanda* asked the *Buddha* to explain ability of *Buddha* in that matter. Then *Buddha* explained that he was able to spread this voice beyond *Cūlanikālokadhātu*, *Majjhimakālokadhātu* as well as *Mahāsahassīlokadhātu*. In the wake of this *sutta* it is clear that the *Buddha* had very colorful personality and ability too. This *sutta* is an example that provides *Buddhist cosmology*. In the external appearance it is similar to *Rohitassa Sutta* in *Devatāputta Saṃyutta*. This *Abhibhū Sutta* again comes from *Āṅguttara Nikāya*.

Vaṅgīsa Saṃyutta

The eighth *Saṃyutta* is *Vaṅgīsa*. The *suttas* of *Vaṅgīsa Saṃyutta* were discoursed by the *Buddha* focusing *Ven. Vaṅgīsa*. According to other canonical places, *Ven. Vaṅgīsa* was a great poet. He was wandering from village to village, town to town, country to country residing there. Stanzas of canonical texts provide that *Ven. Vaṅgīsa* had an extra ability of knowing next existences of people. He would touch a skull of those who passed away and exactly declared the next existence of the dead person. But at one experience he was not able to say next existence – in case of a person who was an *Arahant*.

The *Subāsita Sutta* is one of important *suttas* in *Vaṅgīsa Saṃyutta*. It explains the pure or great words and their meaning. According to that *sutta* the words or sounds are to be focused to *Nibbāna* as the final goal.

Vana Saṃyutta

Ninth one is *Vana Saṃyutta*. Those *suttas* in *Vana Saṃyutta* were preached by the *Buddha* focusing on *Ven. Kassapa*. Every *sutta* explains the importance of meditation, forest experience, solitude etc. There is a *sutta* named as *Ānanda*, which is included in *Vana Saṃyutta* as well as in *Vaṅgīsa Saṃyutta*.

Yakkha Saṃyutta

The tenth *Saṃyutta* of *Sagāthā Vagga Pāḷi* is called the *Yakkha Saṃyutta*. This *Saṃyutta* also contains very important *suttas* which explain highest doctrinal teachings. Especially *Indaka Sutta* gives us some points of *Buddhist embryology*. When we study this *sutta* we basically see *Mahāsaṅgha Sutta* in *Majjhima Nikāya*. After a study of this *Indaka Sutta* some scholars were led to a misinterpretation, saying that *Buddhism* accepts different embryological system then *Āyurvedic* science. According to *Āyurvedic* description *kalala* grows up to

man. They accept as the first period *kalala*, second period is *abbuda*, third period is *ghana* etc. *Indaka Sutta* also follows these steps but according to Buddhism the first step is one week, second step one week and the third step also one week. Though some interpreted that consciousness or *viññāṇa* comes to *kalala* after third period, it is entirely incorrect. According to *Samyutta Nikāya Aṭṭhakathā viññāṇa* comes to *kalala* on the first day. Therefore if one who says that *viññāṇa* comes after third period or 21 days, commits a misinterpretation. Anyhow, the *Indaka Sutta* provides an identical teaching of Buddhist embryology.

The *Ālavaka Sutta* is also included in *Yakkha Samyutta* of *Sagāthāvagga Pāli*. This *sutta* can be seen in *Sutta Nipāta* as well. *Ālavaka Sutta* presents the feature of Buddhist drama. Devil *Ālavaka* meets the Buddha. Then he tries to defeat the Buddha, but the Buddha controls the *Ālavaka* who used to eat human flesh. Therefore, *Ālavaka Sutta* is very important with regards to its doctrinal teachings.

The last *sutta* of *Yakkha Samyutta* is called the *Sucīmukhī*. We can see the discussion of a devil. This *sutta* is an example of a Buddhist puzzle in canonical texts.

Sakka Samyutta

The eleventh *Samyutta* of *Sagāthā Vagga Pāli* is called *Sakka Samyutta*, because those *suttas* are related to the god Sakka. This portion also reveals some higher doctrinal teachings as well as historical and mythical designations. First five of six *suttas* give the detail of battle of gods and non-gods. Examples would be *Vepacittī Sutta*, *Kulāvaka Sutta*. They disclose a historical battle which is similar to *Vedic* literature narratives.

When *Bodhisatta* encountered a dangerous incident, he would remind himself the qualities of Triple Gem. *Dhajagga Sutta* mentions important situation in *Sakka Samyutta*. This *sutta* is also included in *Piruvāna* texts. Then we can see there are three *suttas* that mention homage of Sakka to the Buddha and *Mahāsaṅgha* as well as to lay people who live pure lives training *sīla*, *samādhi* and *paññā*. It is very easy to cite the stanza which is very popular in *Theravāda* society:

“*Ye gahaṭṭhā puññakarā, sīlavanto upāsakā;*
Dhammena dāraṃ posenti, te namassāmi mātālī’”ti.”

According to that stanza, god Sakka respects even lay people.

Nidāna Vagga

Nidāna Vagga is the second portion of *Samyutta Nikāya*. There are nine *Samyuttas* in *Nidāna Vagga*. *Nidāna* means cause. Every *sutta* that is included in *Nidāna Vagga* is given the teaching of cause and effect (causality). We can identify two systems which were used in *Nidāna Vagga* to explain *Paṭiccasamuppāda* of cause and effect as theory in chain. The chain system starts with *avijjā* and ends with *soka*, *parideva*, *dukkha*, *domanassa*, *upāyāsa*.

Nidāna Samyutta

Normally we can see twelve parts in the chain of cause. But in the *Upanisa Sutta* in *Nidāna Samyutta* of *Nidāna Vagga* we can see only eleven parts. Nevertheless, the theory of causality differs according to the chain of cause. There are only four parts:

- *Imasmim sati idaṃ hoti.*
- *Imasmin asati idaṃ na hoti.*

- *Imassa uppādā idaṃ uppajjati.*
- *Imassa nirodhā idaṃ nirujjhati.*

Thus there are four theories given in the Buddhist relations. The Buddha tried to explain that there is no essence in any person, that there is only emptiness in the world.

Other *Samyuttas* of *Nidāna Vagga*

The third, *Dhātu Samyutta*, describes the theory of elements as *cakkhu, sota, ghāna, jivhā, kāya, mana, rūpa, sadda, gandha, rassa, phoṭṭhabba, dhamma, cakkhu viññāṇa* etc. In *Anamatagga Samyutta* we can find out more details which explained how the Buddha introduced endless *Samāsāra*. Especially *Assu Sutta* reveals that every person has dropped more tears than there is water in the sea. Through that example we can realize the invisible limits of *Samāsāra*. *Kassapa Samyutta* is the fifth one in the *Nidāna Vagga*. The Buddha advised the newcomers to follow Ven. Mahākassapa Thera because he was an excellent monk. The sixth *Samyutta* is called *Lābhasakkāra Samyutta*. It explains how to handle things without attachment of a monk. One who gives rise to attachment to worldly forms he is like a fish who swallows a hook. *Rāhula Samyutta* also discusses the theory of elements. *Opamma Samyutta* explains deep ideas using similes. Thus we may introduce *Nidāna Vagga* briefly as a source, which helps to realize the main teachings of Buddhism, the *paṭiccasamuppāda*.

Khandha Vagga

Khandha Vagga is the third part of *Samyutta Nikāya*. There 13 *Samyuttas* as follows:

- | | | |
|-----------------------------|-------------------------------|------------------------------------|
| 1. <i>Khandha Samyutta.</i> | 6. <i>Kilesa Samyutta.</i> | 10. <i>Gaṇḍhabbakāya Samyutta.</i> |
| 2. <i>Rādha Samyutta.</i> | 7. <i>Sāriputta Samyutta.</i> | 11. <i>Valāhaka Samyutta.</i> |
| 3. <i>Diṭṭhi Samyutta.</i> | 8. <i>Nāga Samyutta.</i> | 12. <i>Vacchagotta Samyutta.</i> |
| 4. <i>Okkanta Samyutta.</i> | 9. <i>Supaṇṇa Samyutta.</i> | 13. <i>Jhāna Samyutta.</i> |
| 5. <i>Uppāda Samyutta.</i> | | |

First six *Samyuttas* deliver the teaching of five aggregates of analysis of person and intend to show that there is no internal person or *attā*. It tries to explain person's emptiness (*pudgala nairātma*), which is described by Ven. Nāgajuna in his *Mātalika Pārika*. We can realize that this *Samyutta* was basis to *Mātalika Pārika* of Nāgarjuna. On the other hand, *Bhāra Sutta* was a direct basis to *Puggalavāda* tradition. There are two *vaggas* that contain two *suttas* of *Nidāna Vagga*. *Dhammakathika Vagga* has three portions called *Mūlapaṇṇāsaka, Majjhimapañṇāsaka, Uparipaṇṇāsaka* in the way as it is in *Majjhima Nikāya*.

Nāgasupaṇṇaka, Gaṇḍhabba and *Valāhaka Samyutta* provide same *suttas* and same teachings. Thus called *Samyuttas* indicate gods' behaviorism.

Brief introduction of *Khuddaka Nikāya* (lectured by ven. Dehipagoda Vijitananda) 2011

Though its name is '*Khuddaka Nikāya*' (small collection), there are extensive 15 texts in it. In the First Council, there was no *Khuddaka Nikāya* comparable to the modern collection of that name. The scholars expressed certain opinions, such as that it was a developing *nikāya* from First Council to Third Council. It is very easy to prove that some texts were added by elders for social and

religious purpose. Especially *Sutta Nipāta*, *Udāna Pāḷi*, *Itivuttaka*, *Dhammapada* and *Jātaka* are supposed to have been preached by **the Buddha**. *Vimāna Vatthu*, *Thera/Therī Gāthā*, *Cūlaniddesa*, *Mahāniddesa*, *Cariyāpiṭaka* and *Buddhavamsa* are supposed to be outcomes of later additions.

There are several points to recognize early and later teachings of **the Buddha**:

1. Language - When we study scrutinizingly, it is not too difficult to conclude **that Buddha's** teachings were compiled in proper Pāli language. But elders' words were compiled by them in their own form of Pāli language. Moreover, certain Pāli terms existed also as *Vedic* terms.
2. Doctrine - The later additions were very poor with doctrine when compared to high and deep **Buddha's** original teachings. The later editors tried to consider only social and religious issues.
3. Use of certain parts of other *suttas* - the teachings of **the Buddha** which appears in the *Sutta Piṭaka* is used or even copied in the later texts.
4. The *suttas* mentioned in other *suttas* - The *suttas* which mention the other primary sources are also considered to be composed later than the sources mentioned in them. One time **the Buddha** appreciated the reciting of *Aṭṭhaka Vagga*, was which done by **Ven. Sāriputta**. Also, one devil thanked to **Nandamātā**, a lady devotee, for recitating *Parāyana Vagga*.
5. The term **Buddha** - In the primary sources we can see the terms »*Lokavidū, purisa dhamma sārathī ...*« to introduce **the Buddha**. According to *Sabbhi Sutta*¹⁷ and *Dron Sutta*¹⁸, **the Buddha** was a human being. But according to the later added text in *Khuddaka Nikāya*, **the Buddha** was the greatest God, the greatest *Brahmā*. Therefore, later texts illustrated character of **the Buddha** against **Brahma, Viṣṇu, Śiva** and as a result of that, the character of **the Buddha** was changed in later texts of *Khuddaka Nikāya*.
6. Structure of *suttas* - In the old *suttas*, similes and metaphors were used to elaborate *Nibbāna* (emancipation), *tilakkhaṇa* (three characteristics) and *nekkhamma* (renunciation). However, rather they were used in later texts in a secular way with the purpose to produce secular sentiment.
7. Myths and narratives - These later additions have enriched the scriptures with unbelievable myths and narratives, which were based on the concept of hell and heaven.¹⁹
8. Commentarial comments - There are three texts considered as commentaries in *Khuddaka Nikāya*, namely *Cūlaniddesa* and *Mahāniddesa* (based on *Khaggavisāṇa Sutta*²⁰ and *Aṭṭhakaparāyana Vagga*²¹) and *Paṭisambhidā Magga*, which was an attempt to systematize *Abhidhamma*. In these facts, it is very easy to come into a conclusion that *Khaggavisāṇa Sutta* and *Aṭṭhakaparāyana Vagga* were composed sooner than *Cūlaniddesa*, *Mahāniddesa* and *Paṭisambhidā Magga*.

Vinaya Piṭaka (lectured by ven. Dehipāgoḍa Vijiṭānanda) 2011

In Buddhist literature, there are three *piṭakas*, namely *Vinaya*, *Sutta* and *Abhidhamma*. Of these three, the first division is *Vinaya Piṭaka*. In this *piṭaka*, the rules are divided into five divisions, namely *Pārājika Pāḷi*, *Pācittiya Pāḷi*, *Mahāvagga Pāḷi*, *Cūlavagga Pāḷi* and *Parivāra Pāḷi*. These *Vinaya* books explain the rules of *Bhikkhus* and *Bhikkhunīs* that should be followed. *Vinaya* means 'order' (discipline).

¹⁷ This *sutta* does not exist.

¹⁸ This *sutta* does not exist.

¹⁹ This means, that according to the teacher, heaven and hell do not exist and **the Buddha** never spoke about them. That is why if there is hell or heaven mentioned in *Tiṭiṭaka*, it must be immediately understood as written later. You may accept this idea only if you are not a Buddhist.

²⁰ *Khuddaka Nikāya – Sutta Nipāta Pāḷi – 1. Uragavagga – 3. Khaggavisāṇasuttam*

²¹ This *vagga* is only mentioned and briefly described in *Sutta Nipāta Aṭṭhakathā* in the *Dhammikasuttavaṇṇanā*. The *vagga* itself doesn't appear to exist anywhere in the Pāli texts.

In *Viniya Piṭaka* there are two main groups, namely *Bhikkhu Pātimokkha* and *Bhikkhunī Pātimokkha*. In *Bhikkhu Pātimokkha* there are 227 rules, namely 4 *Pārājikās*, 13 *Saṅghādisesās*, 2 *Aniyatas*, 30 *Nissaggiyas*, 4 *Pāṭidesanīyas*, 92 *Pācittiyas*, 7 *Adhikaraṇasamathas* and 75 *Sekhiyās*. In *Bhikkhuni Pātimokkha*, there are 311 rules, namely 8 *Pārājikas*, 17 *Saṅghādisesās*, 30 *Nissaggiyas*, 8 *Pāṭidesanīyas*, 166 *Pācittiyas*, 7 *Adhikaraṇasamathas* and 75 *Sekhiyās*.

The rules not only guide the Buddhist *Saṅgha*, but also mention the proper conduct of the daily life of *Saṅgha*. These rules are to help the disciples to control their physical and verbal actions. If there is no *Vinaya* in the Buddhist teaching, there is no essence in it, as **the Buddha** said: “*Vinayonāma sāsanaṣṣa āyu.*” Of the rules, the first laid down by **the Buddha** are called *Mūlapaññatti* and the supplement rules is known as *Amūlapaññatti*.

During the first 20 years after **the Buddha's** enlightenment, there was no significant issue with regards to the *Saṅgha*, the Order. During this period, the disciples of **the Buddha** knew what is suitable and unsuitable and they practiced it accordingly. According to *Pārājikaṭṭhakathā*, because of **Sudinna**, who committed the offense of *Pārājika* (sexual intercourse) with his ex-wife, the first *Pārājika* rule came to be promulgated.

On one occasion, the chief disciple, **Sāriputta Thero**²², requested **the Buddha** to promulgate the rules, but **the Buddha** answered him that it was not the time to lay down the *Vinaya*. In this point, **Sāriputta Thero** showed the situation of the Order and wanted to protect the *Saṅgha*, the Order before committing any offense. But **the Buddha** did not want to control disciples without reasoning. After the first *Pārājikāpatti* was committed, **the Buddha** understood that it was the time to lay down the rules. Thus the *Vinaya Piṭaka* and its discipline play very important role in the teaching of **the Buddha**.

Historical Development of *Vinaya Piṭaka* (lectured by ven. Dehipagoda Vijitananda) 2011

Vinaya means 'order' or 'discipline'. It is different from *Dhamma*. The traditional belief is that the *Vinaya* rules were promulgated by **the Buddha** after 20 years of His enlightenment. In **the Buddha's** life, the expert on *Vinaya* was **ven. Upālī** (*Vinayathera*). After passing away of **the Buddha**, **ven. Kassapa** arranged a council, where *Vinaya* developed into several texts. In the early period there was *Ubbatovibhaṅga* and *Khandhaka*. In the long run, *Vinaya Piṭaka* was completed by *Theravāda* monks. In Sri Lanka, especially **ven. Dīpa**, who was a monk in *Mahāvihāra*, introduced *Parivāra Pāḷi* in the period of **king Valākrāma**. In this study of *Vinaya Piṭaka*, we are able to recognize some facts showing, that *Vinaya Piṭaka* was edited by *Theravāda* monks. Maybe those editions were done during the first and second councils by editors. The *Parivāra* and *Pācittiya Pāḷi* were compiled in a special structure. That structure consisted of seven parts as follows:

1. *Vatthu.*
2. *Nidāna.*
3. *Puggala.*
4. *Paññatti.*
5. *Anupaññatti.*
6. *Āpatti.*
7. *Anāpatti.*

These seven parts were not introduced by **the Buddha**. If it is true, *Theravāda* monks should contradict this development in *Vinaya Piṭaka*. It is very easy to recognize the contribution of *Theras* going through *Padabhājanī* system (commentarial explanation on *Vinaya Piṭaka*).

Pañca Satika Khandhaka in *Cūlavagga Pāḷi* is the third evidence to show that the *Vinaya Piṭaka* was developed by *Mahā Therās*. Through that *Khandhaka* consulted the details of the First Council. In that case we can mention exactly that it was added by *Theravāda* monks. The final *Khandhaka* of *Cūlavagga Pāḷi*, mentioned as *Sattasatikakkhandhaka* is also a later addition. It reveals the details of the Second Council, which was held by *Mahā Therās* hundred years after the *Parinibbāna* of **the Buddha**. Because of the information “hundred years later” has also been included there. Thus it is very difficult accept that *Cūlavagga Pāḷi* was entirely

²² Wasn't it **ven. Ānanda**?

preached by **the Buddha**. At the conclusion of this discussion, we are able to mention, that *Vinaya Piṭaka* was much extended by the *Theras*.

Parivāra Pāli is very helpful as it included profound ideas. The *Parivāra Pāli* reveals, that it was compiled by **ven. Dīpa** himself. With this clear evidence, finally, we may come into a conclusion that in *Sutta Piṭaka* there are no points to prove that any monk tried to describe or explain the *Vinaya* rules. According to this argument, in the early Buddhism the master of *Vinaya* promulgation was only **the Buddha**. (That is why the tradition introduced **the Buddha** as *Vinayaka*, used as an adjective.)²³

***Abhidhamma Piṭaka* (lectured by ven. Dehipagoda Vijitananda) 2011**

The *Abhidhamma* means 'highest doctrine'. It was preached by **the Buddha** to explain the reality of person and world. We may find out different works on *Abhidhamma* in modern academic society and historical academic councils that accept the *Abhidhamma* of *Theravāda* tradition as a superior doctrine to realize the conditions of being.

The *Abhidhamma* was compiled by elders as the third basket (*piṭaka*) during the second and third councils. There is no evidence to prove that *Abhidhamma* was revised at the First Council. The seventh text of *Abhidhamma* called *Kathāvatthu Pakaraṇa* was introduced by **ven. Moggaliputtatissa Thera** at the Third Council. With the *Kathāvatthu Pakaraṇa*, *Abhidhamma Piṭaka* was completed. In the manner of above mentioned evidence it is clear that this *Abhidhamma* was delivered by *Theras*. The doctrine of the *Abhidhamma* always aims to reveal non-soul (*anattā*) of person. But *Theravāda* scholars included the concept of non-soul of the *Dhamma* in their *Abhidhamma* teachings, therefore *Theravāda Abhidhamma* was criticized by *Śūnyatāvāda* (Emptiness school) scholars. To face these criticisms, **ven. Sumana Thera**, who was a **Theravāda** monk at *Mahāvihāra* monastery of Sri Lanka, created a mythical story to prove, that this *Abhidhamma* was preached by **the Buddha**. It is called '*Dūre Nidāna*'.

The second story is named as *Santike Nidāna*. According to *Santike Nidāna*, at the fourth week after enlightenment of **the Buddha**, *Abhidhamma* was revised at the *Ratanaghara* (the Jewel House). This *Santike Nidāna* was created by *Theravāda* tradition. Anyhow, these two stories are not enough to be reasonable sources to prove that the *Abhidhamma* was preached by **the Buddha**.

Though *Santike Nidāna* and *Dūre Nidāna* were not enough to ascertain *Abhidhamma's* origin, it is not too easy to prove that *Abhidhamma* was not preached by **the Buddha** himself as well. Actually *Abhidhamma Piṭaka* also elaborates the *Dhamma* which is included in *Sutta Piṭaka*, using different methods. *Abhidhamma* is not an independent doctrine from *Sutta Piṭaka*. The doctrine which was included in *Sutta Piṭaka* has been expanded in the *Abhidhamma* literature. This analytical method was used by *Theras* in **the Buddha's** period as well. We are able to prove it through *Saṅgīti* and *Dasuttara Suttas* of *Dīgha Nikāya*, *Vibhaṅga Vagga* in *Majjhima Nikāya*, some *suttas* of *Saṃyutta Nikāya*, entire *Aṅguttara Nikāya*, and also with *Niddesa Pāli* and *Paṭisambhidā Magga* of *Khuddaka Nikāya*. Especially this method or system was introduced as *uddesa* or *niddesa* in the *Vibhaṅga Vagga* of *Majjhima Nikāya*.

Some scholars believe that the *Mātikādhara* indicates a person who is an expert in *Abhidhamma* in **the Buddha's** period. The main significance of *Abhidhamma* is analysis of *Dhamma* without similes, using only the method of *Dhamma* explanation. Though *Kathāvatthu Pakaraṇa* was compiled by **Moggaliputtatissa Thera**. He always attempted to give own definition with regards to the original **Buddha's** method of explanation and instructions. Therefore, we are not able to reject *Kathāvatthu Pakaraṇa* of *Abhidhamma* as different from **the Buddha's** teachings. *Anāthapiṇḍika Jadidaṃ cattāri purisa yugāni aṭṭhapurisa puggalā*

Sotāpanna phala (plod Vstupu do Proudú), *Sotāpanna magga* (stezka Vstupu do Proudú)

Sakadāgāmī phala (plod Jednoho Návratu), *Sakadāgāmī magga* (stezka Jednoho Návratu)

Anāgāmī phala (plod Nenávratu), *Anāgāmī phala* (stezka Nenávratu)

Arahatta phala (plod Vhodnosti), *Arahatta magga* (stezka Vhodnosti)

²³ This sentence doesn't make sense – 1. *Vinayaka* is a word which does not appear in any Pāli texts, and moreover, it is a synonym for elephant god Ganesha; 2. *Vinayaka* is a noun and not an adjective.

Having attained enlightenment, **the Buddha** decided not to explain the *Dhamma* to the people who were practicing sensual pleasure, because they are not mature to rightly distinguish the *Dhamma* difficult to be understood:

»*Adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.*«

Dīgha Nikāya – Mahāvaggapāḷi – I. Mahāpadānasuttaṃ - Brahmajācanakathā

One may try to realize the teachings of **the Buddha** but there are so many difficulties to reach the attainment, therefore one who tries to realize the *Dhamma*, should follow three facts to achieve this aim, namely:

1. Literary study
2. Philosophical study
3. Historical study

1. Literary Study

The Buddha renounced his palace at the age of 29. It means when he renounced it, he had collected enough experience so that he could understand reality of the world. After he entered the ascetic society, he wandered from village to village, country to country. As a result of that, **the Buddha's** teaching is enriched with more literal features. It is clear that the Buddhism is hard to be understood and realized, at least according to *Ariyapariyesanā* (= *Mūlapariyāya*) *Sutta* and *Māra Saṃyutta*. Therefore, anywhere **the Buddha** has tried to explain the *Dhamma* using similes, metaphors or other ornaments, because they are helpful to understand the deep teachings. In the study of *Dhammapada*, *Suttanipāta*, *Majjhimanikāya*, we could find out the literary way which was followed by **the Buddha** as the great teacher ever in the world.

There is the literary tradition in Buddhism and also literary points of the canonical literature. In *Catukkanipāta* of *Aṅguttara Nikāya*²⁴ there are given four types of people:

1. *Ugghaṭitaññū*,
2. *Vipañcitaññū*,
3. *Neyyo*,
4. *Padaparamo*.

One who has a great knowledge will derive the *dhamma* very quickly, like **ven. Dāruccīriya**. The *padaparama* means a person, who, through his ignorance, feels unable to realize the *Dhamma* in his life. However, *vipañcitaññū* and *neyyo* are improving their knowledge gradually with the association of great teacher or canonical text. **The Buddha** had to use simple preachings when present in people's company, and He then led them step by step toward *Nibbāna*.

2. Philosophical Study

For study of **Buddha's** teaching, second method utilized was 'philosophical study'. All the teachings of **the Buddha** comprises of inner ideas that are to be realized by concentrated mind. The philosophical feature of Buddhism is related to reality of the world. Eightfold path, Four Noble Truths, Three Characteristics, Cause and Effect - these are the

²⁴ *Aṅguttara Nikāya – Catukkanipātapāḷi – (14) 4. Puggalavaggo – 3. Ugghaṭitaññūsuttaṃ*

philosophical teachings of the Buddhism, difficult to be understood because they consist of philosophy. Philosophical teachings of **the Buddha** may be introduced as identical with Buddhist philosophy in Buddhist literature.

3. Historical Study

In the proper study of Buddhism, historical study may be of a great help for us to realize character of **the Buddha** and His teachings, in comparison with other religious teachings and activities. The Pāli canonical literature renders religious, social, political and economical background of the 6th century BC in India. Studying those facts and other historical texts, it is very easy to realize Buddhism and its origination properly. Especially, in study of *Vinaya Piṭaka* the historical study may be well utilized to realize the background of the origination of *Vinaya* rules.

History of Pāli Grammar and Language A (lectured by ven. Dehipāgoḍa Vajitānanda) 2011

To study the history of Pāli language it is very important to compare the contemporary languages used by the people in India at **the Buddha's** time. All Indian languages are divided into three periods by the grammarians who examined the distinct languages of the world. Those are as follows:²⁵

1. Old Indo-Āryan Languages (Sanskrit, from the (unknown) beginning up to 600 BC)
2. Middle Indo-Āryan Languages (Māgadhī, Prakrit, from 600 BC up to 1000 AD)
3. Modern Indo-Āryan Languages (Hindī, Urdu - from 1000 A.D. up to now)

The position of Pāli among old and middle Indo-Āryan Languages can be considered according to the grammarians. In the modern world 'Pāli' is used to denote Pāli Language. But formerly the term Māgadhī was used to denote the Pāli Language. The Pāli Language is considered as a middle Indo-Āryan Language which belongs to the six century BC. Vedic Sanskrit was the old Indo-Āryan Language, while Hindī and some other Āryan languages including even Sinhalese belong to the modern Indo-Āryan group of languages.

The language Pāli plays a important role in this subject. We cannot see the words 'Pāli' denoting the language used in the Buddhist literature before it was introduced to Sri Lanka. Formally the word Pāli signified the texts of the famous commentator **ven. Buddhaghosa** during 5th century AD. In his commentaries he used this word 'Pāli' denoting **the Buddha's** words. As an example:

²⁵According to Wikipedia article on Indo-Aryan Languages: **Old Indic** - The earliest evidence of the group is from Vedic Sanskrit, the language used in the ancient preserved texts of the Indian subcontinent, the foundational canon of Hinduism known as the Vedas . The Indo-Aryan superstrate in Mitanni is of similar age as the Rigveda, but the only evidence is a number of loanwords. In about the 4th century BCE , the Sanskrit language was codified and standardized by the grammarian Panini , called "Classical Sanskrit" by convention. Outside the learned sphere of Sanskrit, vernacular dialects (Prakrits) continued to evolve.

Middle Indic - By medieval times, the Prakrits had diversified into various Middle Indic dialects. "*Apabhramsa* " is the conventional cover term for transitional dialects connecting late Middle Indic with early Modern Indic, spanning roughly the 6th to 13th centuries. Some of these dialects showed considerable literary production; the *Sravakachar* of **Devasena** (dated to the 930s) is now considered to be the first Hindi book. The next major milestone occurred with the Muslim invasions of India in the 13th, 14th, 15th, and 16th centuries. Under the flourishing **Mughal** empire , Persian became very influential as the language of prestige of the Islamic courts. However, Persian was soon displaced by Urdu. This Indo-Aryan language is a combination with Persian elements in its vocabulary, with the grammar of the local dialects. The two largest languages that formed from *Apabhramsa* were Bengali and Hindi; others include Gujarati, Oriya, Marathi, and Punjabi.

Modern dialect continuum - In the Hindi-speaking areas, the main form was *Brāj-bhāṣā*, which is still spoken today, but was replaced in the 19th century by the *Khari Boli* dialect. However, a large amount of modern spoken Hindi vocabulary is derived from Sanskrit. This state of affairs continued until the Partition of India in 1947. Hindustani (Urdu) was replaced by Standard Hindi as the official language of India, and soon the Persian-Arabian words of Urdu began to be excised from the official Hindi corpus, in a bid to make the language more "Indian". A return to Hindi poets such as Tulsidas resulted in what is known as a Sanskritisation of the language. Persian words in common parlance were slowly replaced by Sanskrit words, sometimes borrowed wholesale, or in new compounds. In contemporary times, there is a continuum of Hindi-Urdu, with heavily-Persianised Urdu at one end and Sanskritised Hindi at the other, although the basic grammar remains identical. Most people speak somewhere in the middle: Hindustani. Contemporary evolution of Hindustani also has a British angle to it - since the Indian subcontinent was a colony of Britain - the classical Persian and Sanskrit words are increasingly being replaced by their equivalents in the English language. This development is more apparent in the urban & affluent regions and specially among the younger generation that has better access to English education and media.

»Mahacca rājānubhāvenāti mahatā rājānubhāvena. Mahaccātipi pāḷi, mahatīyāti attho, liṅgavipariyāyo esa.«

(Dīgha Nikāya Aṭṭhakathā – Sīlakkhandhavagga – 2. Sāmaññaphalasuttavaṇṇanā - Komārabhaccajīvākakathāvaṇṇanā)

In *Dīpavaṃsa* chronicle written in 4th century AD there is a mention of the word 'Pāḷi' to denote **the Buddha's** words. As an example:

»Piṭakattayapāḷiṅca, tassa aṭṭhakathampi ca;

Mukhapāṭhena ānesuṃ, pubbe bhikkhū mahāmati.

(*Mahāvamsa* 2nd part (= *Dīpavaṃsa*) – *Tettiṃsatima pariccheda* – verse 102)

Mahāvamsa chronicle written in 6th century AD also mentions similar thing:

»Pāḷimattaidhānitaṃ, natthi aṭṭhakathā idha;

Tathācariyavādā ca, bhinnarūpā na vijjare.«

(*Mahāvamsa* – *Sattatiṃsatima Pariccheda* – *Pañcarājako* – verse 227)

Here the word 'Pāḷi' meant **the Buddha's** words. As denoting the Pāḷi language at the first time, this word is found in the book named "*Rasavāhinī*" written in 12th century AD in Sri Lanka.

»Hitāya parivattesi, pajānaṃ pāḷibhāsato;«

Pakiṇṇaka-Gantha-Saṅgaho – Rasavāhinī - Pañāmādikathā

According to the tradition current in ancient Sri Lanka, Pāḷi language was called '*Māgadhī Nirutti*' and '*Māgadhika bhāsā*' - that is to say the language of the region in which Buddhism has arisen. This is very important for strengthening this argument that the Buddhist tradition made the future plan that the *Pāḷi Tipiṭaka* would be composed in the language used by **the Buddha** himself. During the 12th century in *Polonnaruwa* period the word *Māgadhī* of *Māgadhikā Nirutti* was used to denote the Pāḷi language:

»Sadesa bhāsāya kavīhi sīhaḷe,

Katampi vaṃsaṃ jinadantadhātuyā;

Niruttiyā māgadhikāya vuddhiyā,

Karomi dīpantaravāsinaṃ api.«

(*Dāṭhavaṃsa* – verse 10)

Ven. Buddhaghosa has mentioned in his commentary called "*Samantapāsādikā*":

»Sakāya niruttiyāti ettha sakā nirutti nāma sammāsambuddhena vuttappakāro māgadhiko vohāro.«

(*Cūḷavagga-Aṭṭhakathā* – 5. *Khuddakavatthukkhandaṃ - Khuddakavatthukathā*)

Therefore, in contrast to all other collections this alone represents the original canon. For this reason *Māgadhī* is also called *Mūla Bhāsā* as 'the basic language' in which the words of **the Buddha** were originally fixed, whereas the other versions, *Aṭṭhakathā* etc. as secondary version. The traditional *Theravādins* believe that language *Māgadhī* was the original language, saying:

»Sā māgadhī mūlabhāsā, narā yāyā'dikappikā;

Brahmāno cassutālāpā, sambuddhā cāpi bhāsare'ti.«

(Dīgha Nikāya Ṭīkā – Sīlakkhandhavagga-Abhinavaṭīkā-1 - Ganthārambhakathāvaṇṇanā)

History of Pāli Grammar and Language B (lectured by ven. Dehipāgoḍa Vijitānanda) 2nd of August 2011

The Buddha and his disciples are believed to have used to the Māgadhī language for the propagation of the *Dhamma*, since Sanskrit language was limited or confined to the higher class of society. When Māgadhī become popular among the common people in India, it was also appreciated by **the Buddha**, who was born in Kosala province and then traveled around the world. As a result of **the Buddha's** and his disciples' missionary work, many people speaking various dialects entered the order of monks, and for their convenience **the Buddha** allowed them to use their own dialects.

During the 6th century BC India was influenced by philosophical and religious thoughts and thus also religious people had to use different dialects for convenience of their followers. Therefore, even **the Buddha** and his disciples had to confront with this situation and it was compulsory for them to know more than their own dialect. This means that the origin of the Pāli language depends on various dialects of the contemporary languages. **The Buddha** stated that quarreling over particular dialect is not worth it and he appreciated their usages.

»Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyāti – ayamuddeso araṇavibhaṅgassa.«

Majjhima Nikāya – 139 Araṇavibhaṅgasuttaṃ

The meaning of the word '*patta*' is bowl. People in various places used various synonyms for bowl, live '*patta*', '*kanduka*', '*pāti*', '*goḷaka*' etc.²⁶ It is useless to dogmatically use one word, because it is the meaning which is the most important. All these incidents help us to come to the conclusion that the Pāli language was a *lingua franca* of the ancient India. Weighty arguments also prevail, however, we may argue that Pāli is dialectical form of Māgadhī or is based on it.

The chief distinguishing features of Māgadhī, as we know them from the grammarians, from the inscriptions had been unknown to Pāli. These features are as follows:

- The mutation of every “r” into “l” and every “ṣ” into “s”, e.g. *Rāja bhikkhaṃ Rāja*.
- The ending “a” of nominative singular masculine and neuter and stem and consonant inflected like them.(?)

Certain scholar criticized this idea. In Pāli, writing the “r” (changed into “l”) is indeed frequent but not the rule and possesses known(?) as (?) but(?) only “s” and the nominal form mentioned above and in(?) it(?) with all(?), an (Buddho).(?) For this reason, already some scholars contested the theory that Pāli is the Māgadha dialect.

Geographical Expansion of the Pali Language (lectured by ven. Dehipāgoḍa Vijitānanda) 9th of August 2011

Westergard and **E. Kuhn** considered Pāli to be the dialect of Ujjayini, because it stands close to the language of the **Asoka's** inscription of *Girnar Hill* (in Gujarat) and also because the dialect of Ujjayini is said to have been the mother tongue of the **ven. Mahinda Thera** who introduced Buddhism in Sri Lanka

²⁶ Except '*patta*' the other words given in the original note were not applicable to the word “bowl”. Those words were *sāraṇo*, *dhāro* and *voṭṭha* (this word is not a Pāli word anyway).

R.O. Franke reached a similar conclusion by using altogether different means. In his attempt to locate Pāli by eliminating all those Indian popular dialects, which on account of their peculiar linguistic features cannot be regarded as the source of Pāli, finally reached the conclusion that its original home was a territory, which could not have been too far, situated somewhere near the region of the middle or western Vindhya. Thus it is not improbable that ancient Ujjayini was a region or expansion.

Sten Konow too has decided to favor the Vindhya region as the home of Pāli. In his opinion, there is a close relationship between Pāli language and Prakrit language, thus differing from his predecessor in the field, particularly from **Mr. Griyason** who sees the original home of Prakrit in North West India, not in the region of Ujjayini.

Oldenberg considered Pāli to be the language of Kalinga country. He considered the legend of **ven. Mahinda Thera** and his mission to be unhistorical. In his opinion, Buddhism and with it the *Tipiṭaka* was introduced into Sri Lanka.²⁷ rather in course of an intercourse between the island and the neighboring continent, extending over a long period. With regards to the character of the language, he compares it above all with the inscription of *Khandagiri*, which in his opinion agree with Pāli on essential points. Also, **Müller** considered the Kalinga country to be the home of Pāli. He based his conclusion on the observation that the older settlement in Sri Lanka was founded only from the opposite of main land and not by people from Vanga thereabout(?).

Regarding the form of the dialect on which Pāli is based it therefore has not been achieved. **Winternitz**, therefore falls back on the old tradition and **Griyason** is also inclined to do the same. According to him Pāli should be regarded as a form of Māgadhī, the language in which **the Buddha** himself had preached. This language of **the Buddha** was however surely not a popular dialect but a language of the higher cultural classes and which had been brought into being already in the pre-Buddhistic time through the needs of intercommunication in India. Such a *lingua franca* naturally contained elements of all the dialects, but it was surely free from the most obstrusive dialectal characteristics. It was surely not altogether homogeneous. A man from the Māgadha country must have spoken it in one way, and a man from the district of Kosala and Avanti Province in another.

As **the Buddha**, as he was known as a Māgadhan Himself, He practiced his activities mainly in Māgadha and the neighboring countries. The Māgadhī dialect might have been imprinted in His language. Its own characteristics are those that this language could have. Therefore, being well called Magadhī, this term has been used to denote the Pāli language formally.

Literary features in Canonical texts (lectured by ven. Dehipāgoḍa Vijitānanda) 2011

The study of literary features in canonical texts depends on three parts as:

1. Biography of **the Buddha**
2. Teaching of **the Buddha**
3. Teaching of Followers.

The Buddha's biography was more special than that of other religious leaders, such as **Jesus, Makkhalī Ghosāla, Nigaṇṭha Nāthaputta**, etc. who were born in unpleasant places. The four main occasions of **the Buddha's** life were related to natural environment that was pleasant to experience. The first of those was birth of prince **Siddhatta** at

²⁷ For reference see http://books.google.lk/books?id=dXVOXRrYOiQC&pg=PA142&lpg=PA142&dq=winternitz+pali+form+of+magadhi&source=bl&ots=jCU3jdsXo&sig=V3i-Q4C0nfxo4c0Q8Rueon1oTw&hl=en&ei=7iRHTqz6EcT3rQfmcWiDQ&sa=X&oi=book_result&ct=result&resnum=1&sqi=2&ved=0CBYQ6AEwAA#v=onepage&q=winternitz%20pali%20form%20of%20magadhi&f=false

Lumbini Sāla grove, which, strikingly, was a very beautiful place at that time. At the birth of **Siddhattha**, there were blossoming flowers and nice animals who came there. Various types of birds were also playing there. The prince **Siddhattha** had renounced the palace and his relations and entered to forest as an ascetic. After wandering long-time, he reached river situated at Kuruvēla area and chose the village *Senānī*, which was close to river *Nerañjarā*, surrounded by beautiful trees and flowers. Clear sand of river *Nerañjarā* surrounded the environment, which, therefore, was a very beautiful, suitable place to meditate.

The Buddha advised His followers not to dance, sing or laugh in *Āṅguttara Nikāya*, as follows:²⁸

1. *Runṇamidam, bhikkhave, ariyassa vinaye yadidaṃ gītaṃ.* (This, monks, is reckoned to be lamentation in the discipline of the Ariyan, namely, singing.)
2. *Ummattakamidam, bhikkhave, ariyassa vinaye yadidaṃ naccam.* (This is reckoned as causing madness in the discipline of the Ariyan, namely, dancing.)
3. *Komāarakamidam, bhikkhave, ariyassa vinaye yadidaṃ ativelaṃ dantavidamaṃsakahasitaṃ [dantavidamaṃsakam hasitaṃ (sī. pī.)].* (This is reckoned as childishness in the discipline of the Ariyan, namely, immoderate laughter that displays the teeth.)

Going through these points, some scholars tried to interpret this as that **the Buddha** declared not to appreciate beauty and introduced only pessimistic view in the Three Marks/Characteristics (*tilakkhaṇa*). Even though they mention so, it is not difficult to expose the fact, that **the Buddha** appreciated beauty that surrounded him.

- (1) Appreciation of **Pañcasikha's** singing
- (2) Appreciation of **Ven. Soṇa's** recitation
- (3) *Kavi Sutta* of *Āṅguttara Nikāya*
- (4) The statement of **King Kosala** in *Dhammacetiya Sutta*

Sakkapañha Sutta in *Dīgha Nikāya* gives us one fact, that **the Buddha** appreciated singing and music of **Pañcasikha**:

»*Samsandati kho te, pañcasikha, tantissaro gītassarena, gītassaro ca tantissarena; na ca pana [neva pana (syā.)] te pañcasikha, tantissaro gītassaraṃ ativattati, gītassaro ca tantissaraṃ.*«

Dīgha Nikāya – Mahāvaggapāḷi – Pañcasikhagītāgāthā

Not only that but also *Soṇa Sutta* in *Udāna Pāḷi* reveals appreciation of **the Buddha** on behalf of recitation of **Ven. Soṇa**. According to *Kavi Sutta* of *Āṅguttara Nikāya*, **the Buddha** has explained that there are four poets:²⁹

»*Cattārome, bhikkhave, kavī. Katame cattāro? Cintākavi, sutakavi, atthakavi, paṭibhānakavi – ime kho, bhikkhave, cattāro kavī' ti.*«

Āṅguttara Nikāya – Catukkanipātapāḷi – 5. Pañcamapaṇṇāsakaṃ - (23) 3. Duccaritavaggo – 11. Kavisuttam

1. *Cintā kavī* means, that the poet makes poem just after thinking.
2. *Suta kavī* means having heard and studied certain information, the poet is singing such poems.
3. *Attha kavī* creates his ideas as interpretation for certain things. He may be guide and leader of the society.
4. *Paṭibhāna kavī* means 'great one' or 'marvelous thinker'. He always sees the world in different aspects than others. Actually he is a philosopher.

²⁸ Pāli parts are from: *Āṅguttara Nikāya – Tikanipāta – 3. Tatiyapaṇṇāsakaṃ - (11) 1. Sambodhavaggo – 5. (103) Runṇasuttam* ; English translation from „*The Book of the Gradual Sayings (Āṅguttara-Nikāya) or more-numbered suttas*“ by **F. L. Woodward**, M.A. and **E. M. Hare**

²⁹ These four were explained in „*The Book of the Gradual Sayings (Āṅguttara-Nikāya) or more-numbered suttas*“ by **F. L. Woodward**, M.A. and **E. M. Hare** as follows: (1) *Cinta-kavī* – 'he who composes after thinking' (2) *Suta-kavī* – 'who writes down what he has heard said – e.g., myths and legends.' (3) *Attha-kavī* – 'he who writes of the meaning of a thing.' (4) *Paṭibhāna-kavī* – 'who writes of his own invention, like the elder **Vangīsa**.'

The Buddha has given also criticism. As the final point, *Dhammacetiya Sutta* in *Majjhima Nikāya* indicates appreciation of the beauty in Buddhism. **King Kosala** was delighted about the appearance of the Buddhist monks and then of the other religious followers. It is also an example to prove the Buddhist ideas on beauty.

Beauty in Sutta Piṭaka A (Lectured by ven. Mahindarathana, given by ven. Mon Nai Suriya) 2011.08.24

Sutta Piṭaka reveals the attitude to the beauty of *Thera* and *Therī*. Especially *Theragāthā* and *Therīgāthā* come out and represent Buddhist monks and nuns who had to experience beauty, for example when dependent on the natural environment that surrounded them. Having experienced very special moment of natural environment, those *Theras* expressed their emotion with the stanzas. One of them is *Sappakatheragāthā* (or *Sabbakatheragāthā*) of *Catukkanipāta* in *Theragāthā*. **Ven. Sappakathera** was staying at the bank of the river *Ajakaraṇī*. His dwelling place was natural cave which was close to river. One day, when he was meditating, a remarkable rain came from sky. With the coming of the rain the environment changed. The *Thera* speaks about the moving crane in the sky who had clear and white feathers. That incident was very beautiful. The rain was changing the sky in a black color background. Thus the experience was highlighted and by **Sappaka Thera** given as a remarkable one. Then the *Thera* was going to express his inner emotion as follows:

»*Yadā balākā sucipaṇḍaracchadā, kālassa meghassa bhayena tajjitā;*

Palehiti ālayamālayesinī, tadā nadī ajakaraṇī rameti maṃ.«³⁰

(*Khuddaka Nikāya – Theragātāpāli – 4. Catukkanipāto – 11. Sappakatheragāthā*)

Beauty in Sutta Piṭaka B (Lectured by ven. Mahindarathana, given by ven. Mon Nai Suriya) 2011.08.29

(see *Kāḷudāyittheragāthā - Aṅgārino dāni dumā bhadante, ...*)

Example in this study to prove different aspects of the attitude toward environment consists of study of the tenth chapter of *Theragāthā*. According to the Sinhalese text, there are only ten stanzas but according to Burmese *Tipiṭaka*, there are 60 stanzas of *Kāḷudāyittheragāthā*. Today also we can see, that the *Madhuravilāsinī*, the commentary of **Buddhaghosa**, mentions all those 60 stanzas, as they have been agreed upon at the *Chaṭṭha Saṅgāyanā* (the Sixth Council) as a part of the *Tipiṭaka*.³¹ All those 60 stanzas start with

»*Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;*

Te accimantova pabhāsayanti, samayo mahāvīra bhāgī rasānaṃ.«³²

(*Khuddaka Nikāya – Theragātāpāli – 10. Dasakanipāto – 1. Kāḷudāyittheragāthā*)

This stanza explains the significance of the environment. Those trees were bearing new leaves while they still had their decaying leaves. Now that tree is likened to a crest (top) of flame. It means the tree was red.³³ There were new thunder leaves with appearance equal to light of a lamp. This aspect was given by **ven. Kāḷudāyi**. He tried to see the

³⁰ The translation by **C.A.F. Rhys Davids** is as follows: “Whene’er I see the crane, her clear bright wings ; Outstretched in fear to flee the black stormcloud ; A shelter seeking, to safe shelter borne ; Then doth the river Ajakaraṇī ; Give joy to me.”

³¹ However, according to the *Chaṭṭha Saṅgāyanā Tipiṭaka 4* program, in the *Mūla* there are indeed only 10 *gāthās* (527-536) and in the commentary there are the same ten preceded by another 15 *gāthā* and succeeded by 1 (one) more *gāthā*. 60 *gāthās* with regards to **Kāḷudāyi Thera** are nowhere to be seen.

³² The translation by **C.A.F. Rhys Davids** is as follows: “Now crimson glow the trees, dear Lord, and cast ; Their ancient foliage in quest of fruit. ; Like crests of flame they shine irradiant ; And rich in hope, great Hero, is the hour.”

³³ But often the crest of flame is yellow. The color is nowhere mentioned. It is just an idea of the teacher.

environment from a different angle. Being delighted just in environment, ven. Kāludāyi expressed to the Buddha the beauty of the tree in those stanzas. He was maybe hoping to motivate the Buddha to accompany him and see his father and all relatives. According to this stanza, it is clear that Buddhist monks were delighted in beauty, though without any attachment. We can perceive in these stanzas some metaphor and some similes. Actually, those metaphors and similes do not indicate any secular idea.

Vedic language and Prākṛit (Lectured by ven. Piyaratana, given by ven. Mon Nai Suriya) 2011. 08.23

1. Pres. tense, 1. person, pl. verb is ending with 'U' in Vedic language. We can see this feature in the Pāli canon example: »*tayājja guttā viharemu divasaṃ*«³⁴ ; »*yattha gantvāna passemu [gantvā namassemu (sī. syā. pī.)]*«³⁵ ; »*Katāvakāsā bhagavatā, pañhaṃ pucchemu mārisā*''³⁶ This way we may see a Vedic language in ancient Pāli.
2. We may encounter in ancient Pāli the stem *ātuma* instead of *atta*. We can say it has also been an influence of Vedic language: »*yo ātumānaṃ sayameva pāva*«. (from *Suttanipāta*).
3. 'D' and 'dh' between the two vowels changes into 'I' and 'Ih' respectively in Vedic language. These features also can be seen in Pāli language. For example '*tadagga*' (*tadagga* becomes *talagga*). *Dadha* becomes *dalha*.

By means of these features it can be established that Pāli and Vedic language can be traced toward common source.

The features of Prākṛit Language preserved in Pāli

1. The Pāli language is included into middle Indo-Aryan language family by the grammarians, who have examined the language as it was used by the people. Pāli language has many features of Prakrit language, and as such *Māgadhi* language was a language like Prākṛit. Pāli language is not source like Sanskrit and not as much as other Prākṛit languages. When we compare the Pāli and Prakrit languages, there can be seen many similarities.
2. According to the alphabet of both Pāli and Prākṛit, there is not difference in 'iru', 'ilu', 'sa' which in Vedic alphabet have disappeared.(?) In middle Indo-Aryan languages these letters are represented by another vowel. As an example, *mṛiga* becomes *miga*, *maitrī* becomes *mettī/mitti*, *autsukya* becomes *ussuka*.
3. All the consonants ending 'n' become vowel *sandhi*. That means, there is no consonant ending in the Pāli stem. For example: *ātman* becomes *attā*, *rajan* becomes *rājā*.
4. Number(?) in the middle Indo-Aryan language is also disappeared.
5. Dative and Possessive case are generally similar in Pāli and Prākṛit languages.
6. Imperative and potential verbs are found very often, for example: »*saccaṃ bhāṇe na kujjheyya*«³⁷ ; »*ekena bhoge bhuñjeyya*«³⁸ ; »*vadantu maṃ āyasmanto*«³⁹
7. *Attano pada* verbs are found very rarely in Pāli language, for example »*yādisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ*«⁴⁰

³⁴ *Khuddaka Nikāya – Jātaka Pāli – 2. Dukanipāto – 1. Daḷhavaggo - 159. Moraḷātakaṃ (2-1-9)*

³⁵ *Khuddaka Nikāya – Suttanipāta Pāli – 5. Pārāyanavaggo - Vatthugāthā*

³⁶ *Dīgha Nikāya – Mahāvagga Pāli – 8. Sakkapañhasuttaṃ - Gopakavattu*

³⁷ *Dhammapada 224*

³⁸ *Dīgha Nikāya – Pāthikavaggapāli – 8. Siṅgālasuttaṃ - Suhadamitto*

³⁹ *Majjhima Nikāya – 15. Anumānasuttaṃ*

⁴⁰ *Samyutta Nikāya – Sagāthāvaggapāli - 11. Sakkasamyuttaṃ – Samuddakasuttaṃ (and other places)*

8. Past participles are used very often instead of finite verb, for example »*puriso gāmaṃ ragamaso(?)*«⁴¹ (we can use *puriso gāmaṃ gato*) ; »*svākkhāto bhagavatā dhammo*«⁴² , »*so tato cuto idhūpapanno'ti*«⁴³ In *Suttanipāta*, *Theratherīgāthā* etc. we can see this feature very often.
9. In Sanskrit 'a' ending masculine nouns in nom. sg. from is ending *vicarage(?)*, for example »*devo jayati*«⁴⁴ . In Pāli and Prākṛit languages the ending becomes 'o'. Sometimes in Prākṛit there can be seen 'e' as the verb ending. In the ancient Pāli we can see this feature, such as in this example: »*sukhe, dukkhe, jīve sattame*« ; »*natthi attakāre, natthi parakāre*«⁴⁵ ; »*bāle ca paṇḍite ca*«⁴⁶ , »*vanappagumbe yatha [yathā (sī. syā.)] phussitagge*«⁴⁷ , »*nahevam vattabbe*«⁴⁸ - but it should be *vattabbo*.
10. 'R' becomes 'l' in *Māgadhī* language, for example *rājā* becomes *lājā*⁴⁹ ; *taruṇa* becomes *taluṇa* . , *maruta* becomes *maluta*⁵⁰ ; *sukumāra* becomes *sukumāla*.
11. Declension of consonant endings of the stem *rāja*. We can see several stems of *rāja*.

R.E.S.T. 11013

The nature and the scope of Religious Studies (lectured by Mr. Jayanta Bogoda) 2011

Religious Studies is a discipline which examines the origin, evolution, diversity and characteristics of religion. There are many religions in the world which are very different from each other. The aim of religious studies is to find similarities and dissimilarities among these various religions.

One has to be careful to control his/her attitude from becoming biased towards his/her own personal religion when being involved in a religious study. Most people have a religion and everyman who follows a religion thinks that his religion is the best religion in the world. But praises of any religion and condemning any religion is not the aim of religious studies. Religious study examines all religions equally with a moderate mind.

Scope of Religious Studies

Classification of religions is also a very important issue in the scope of religious studies. Some classifications are given below:

- (1) Pre-historical religions and historical religions.
- (2) Primitive (tribal) religions and world religions.
- (3) Theistic religions and atheistic religions.
- (4) Monotheistic, polytheistic and henotheistic religions.
- (5) Ancient religions and modern religions.

⁴¹ I didn't find this anywhere. And the word "ragāmaso" does not even sound like a Pāli word.

⁴² *Majjhima Nikāya – 7. Vatthasuttaṃ / Vatthūpamasuttaṃ* (and other places)

⁴³ In *Tipiṭaka* it appears 43 times. One of the places is, for example, *Majjhima Nikāya – 4. Bhayabheravasuttaṃ*

⁴⁴ I cannot find anything similar to this in *Tipiṭaka*, the most similar would be "devo thanayati" in *Sagāthāvaggapāli*.

⁴⁵ *Dīgha Nikāya – Sīlakkhandhavaggapāli – 2. Sāmaññaphalasuttaṃ - Makkhalīgosālavādo*

⁴⁶ *Majjhima Nikāya – 76. Sandakasuttaṃ*

⁴⁷ *Khuddaka Nikāya – Khuddakapāṭhapāli – 6. Ratanasuttaṃ*

⁴⁸ *Dhammasaṅganī Aṭṭhakathā - Nidānakathā*

⁴⁹ But this is a nonsense, because according to Pāli-English Dictionary, *rājā* means 'king' and *lājā* means 'fried grain' or 'the flower of *Dalbergia Arborea*'.

⁵⁰ Neither of these two words exist in Pāli Canon.

Definitions of “Religion” (lectured by Mr. Jayanta Bogoda) 2011

4. “Religion is the sigh of an oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless situation. It is the opium of people.” (**Karl Marx**)
5. “Religion is a daughter of Hope and Fear explaining to ignorance the nature of the unknowable.” (**Ambrose Bierce**)
6. “A religion is a unified system of beliefs and practices related to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a church all those, who adhere to them.” (**Emile Durkheim**)
7. “It seems best to fall back at once on this essential source, and simply to claim as a minimum definition of the religion, the belief in spiritual beings.” (**Edward Tyler**)
8. “Religion is what the individual does with his solitariness.” (**A. N. Whitehead**)
9. “Psychoanalytic investigation of the unconscious mental life reveals that religious beliefs correspond closely with the fantasies of infantile life, mainly unconscious ones, concerning the sexual life of one’s parents and the conflicts this gives rise to.” (**Sigmund Freud**)
10. “Human recognition of superhuman controlling power and especially of a personal God entitled to obedience.” (The Concise Oxford Dictionary, 1990)
11. “Any specific system of belief and worship often involving a code of ethics and a philosophy” (Webster’s New World Dictionary)

Origin of Religion (lectured by Mr. Jayanta Bogoda) 2011

Finding the origin of religion is not an easy task. Before we find the origin of religion, one has to find the origin of mankind. But still there is not a clear explanation on the origin of mankind. Mainly we can see there are three sources which explain the origin of mankind in the universe:

- (1) Religious explanation
- (2) Philosophical explanation⁵¹
- (3) Scientific explanation.

Religious Explanation

Religious explanation has been given by various religions in their religious scriptures. As for Buddhism, it would be for example *Aggañña Sutta* of *Dīgha Nikāya*, for Christianity it would be Bible, for Hinduism it would be *Rg Veda*.

Scientific Explanation

From the three kinds of explanation, the scientific explanation is especially important. In 1871 **Charles Darwin** published his famous book “*On the origin of species*”. In this book **Charles Darwin** argued against the Bible's story of creation. He rejected God’s creation of mankind and discovered that human beings evolved from apes. According to **Darwin’s** theory, all beings on the earth have one origin - it is *amoeba*, a simple organism which constitutes only of one cell. It took millions of years to this *amoeba* to evolve into human beings.

Herbert Spencer, one of British social and political thinkers, published a book called “*The principles of Sociology*” in 1876. **Herbert Spencer** also accepted the theory of evolution presented by **Darwin**. In this book **Spencer** tried to explain the origin of religion. According to **Spencer’s** opinion, religion originated with ancestor worship. **Spencer** further explained the reasons behind ancestor worshipping or worshipping dead people. According to him, the reason behind this custom was dreaming. The person who saw

⁵¹ Philosophic explanation was not explained by the teacher.

dead people or his/her relatives in dream, started to believe, that his/her dead relatives are living somewhere else. This kind of dream experiences caused the people to believe that there is an indestructible spirit in the human body. Later this spirit was known as 'soul'. Thus **Spencer** decided, that religion was born with rituals for worshipping dead people due to fear generated by dreams.

Sigmund Freud (1856 – 1939), the father of psychoanalytic theory, published a book by the name “*Totem and Taboo*”, which also tried to explain the origin of religion. According to **Sigmund Freud**, sexual instincts are the prime motives of human beings. **Freud** said, that at the beginning human being lived as tribal groups. In these groups the prominent character was father, who, however, did not allow his sons to have sex with women in that group. But sons wanted to have sex with their own sisters and therefore they killed their father. Though they satisfied their sexual desires, later they understood that by killing father they committed an evil action. This guilty concept led them to ask for excuse from their father. Rituals that they followed gradually developed into religion. Thus according to **Freud**, religion is a form of mental disease called “neurosis”.

Edward B. Tyler (1832 – 1917) was an early anthropologist, who published a book by the name “*Primitive Cultures*”. He studied many African primitive people. According to **Tyler**, at the origin of religion there was the concept of “animism”. Animism is belief that both animated and inanimate objects have a spirit or soul. **Tyler** argued, that origin of religion began with animism, which was common to primitive people.

Sir James Frazer (1854 – 1941) , a famous author of “*The Golden Bough*”, with reference to **Tyler’s** opinion, pointed out that religion evolved from magic. Magic is a power attempting to control the nature according to man’s will. At the beginning, primitive people thought that human beings are more powerful than nature. Therefore, **Frazer** said that magic was practiced before the origin of religion. But later people understood that nature is more powerful than human. This understanding led them to worship nature and pray for the nature to protect their lives from natural disasters such as floods, fires, famine etc.

Archaeologists and Anthropologists divide human history into three ages:

- (1) Stone Age
- (2) Bronze Age
- (3) Stone Age

Stone Age

Stone age may be further divided into three ages. The first one is Paleolithic, second is Mesolithic and third is Neolithic age. Paleolithic means “old stone age” and it begins with the first use of stone tools. Thus Paleolithic is the earliest period of Stone Age. The early part of the Paleolithic is called the Lower Paleolithic, which predates *Homo Sapiens* (“Intelligent Man”), beginning with *Homo Habilis* and with the earliest stone tool, dated to around 2.5 million years ago. *Homo Sapiens* originated some 200,000 years ago, ushering the Middle Paleolithic. Anatomic changes indicating modern language capacity also arose during the Middle Paleolithic. The systematic burial of the dead, music, art and use of complicated tools are highlights of Middle Paleolithic. Middle Paleolithic period is much related to our discussion because systematic burial of the dead can be seen in this period for the first time. There should be a reason for systematic burial of the dead. Perhaps, reason may be the belief in life after death. If so, it is very clear that history of religion is related to Middle Paleolithic period.

We can find several religious concepts in prehistoric religions, such as ancestor worship, burial rituals and also nature worship along with the concept of *mana*. Prehistoric man considered natural phenomena as divine and sacred, hence they considered sun, moon, clouds, thunder, air and fire directly as gods while the earth, forest, night and dawn were considered to be goddesses.

Prehistoric source material (lectured by Mr. Jayanta Bogoda)

The main difficulty in any approach to prehistoric religion lies, of course, in the absence of written sources from this extensive period in the history of man. In such a case a prehistorian is referred to silent survivals of the past – bone materials, stone arrangements, rough stone figures, rock drawings and similar materials. Prehistoric source materials are generally classified into several categories:

- (1) Burial places and burial finds.

- (2) Depositions of offerings.
- (3) Representation of deities, spirits and cult figures (curved idols, rock paintings and cave paintings).
- (4) Remains of constructions with religious association, such as altars, temples or foundation work pillars.

Primitive Religions part-1 (Tribal Religions) (lectured by Mr. Jayanta Bogoda) 2011

There are many tribal people all over the world and they have an unchangeable existence from very distant past. But with the influence of modern society, some primitive societies have changed. However, still there are some primitive societies which are not yet influenced by the modern society. The religious beliefs of tribal people are generally recognized as primitive religions. Primitive religions are the basis of world religions. The term 'world religions' implies the religious beliefs of modern men, such as Christianity, Islam, Hinduism, Buddhism and Judaism. All such popular religions are based on primitive religions. Therefore, we cannot discriminate or condemn any primitive religion though one may have such thoughts by considering the word "primitive".

Basic characteristics of primitive religions

- (1) Primitive religions are oral or verbal, because primitive people have no written or recorded texts. Therefore, primitive religions are also recognized as oral traditions or oral religions.
- (2) Primitive religions are mostly limited to one language and one nation.
- (3) The main focus of primitive religion is worldly-life and matters of the present life.
- (4) Primitive religions provide all seeds of world religions.⁵²
- (5) Religious life and social life of primitive people are interrelated in an inseparable way.

As examples of primitive religions, following religions can be identified:

- (1) Aborigine religion of Australia
- (2) Religion of *Wedda* (Sinhalese aborigines) in Sri Lanka
- (3) Zulu religion in South Africa
- (4) Inca religion in North America
- (5) Red Indians' religion in America
- (6) Eskimos' religion

Primitive Religions part-2

Primitive religions have some very important religious concepts within them. Basically, following religious concepts can be identified as primitive religions:

- (1) Nature worship
- (2) Concept of '*mana*' - The concept of *mana* implies that there is a sacred power which is spread all over the universe. But *mana* is not representing a person, but it is an impersonal natural power. This belief leads primitive people to worship nature.
- (3) Ancestor worship
- (4) Animism
- (5) Totemism - The English term '*totem*' is derived from the word '*ototemen*', which is found in North American Ojibwa tribes. Ojibwa people used this concept to represent the blood relationship between brother and sister. These tribal people used this concept to keep together members of their family. Oxford dictionary defines the term '*totem*' as follows: "Totem is an animal or a natural object that is chosen and respected as a symbol of a tribe or family, especially among native Americans."

⁵² This is only a theory. There is no proof to believe this kind of Darwinian theory. It simply says, that religions are made by men and thus there is no divinity or higher truth in them.

Prehistoric Religious Beliefs in India (Pre-Vedic Religious Thought or Indus Valley Civilization) (lectured by Mr. Jayanta Bogoda, given by ven. Suriya-Mon) 2011

In 1922, Indian scholar Rakhil Das Banerji from Bengal began to excavate a mound in the Larkhana district in Sind, between the Hindus and an old branch of this river. This city was called Mohenjo-Daro. Again, another ancient city was recovered in Panged. It is called Harappa. Generally, both Mohenjo-Daro and Harappa date back to 5000 BC. It is believed that Aryans invaded India around 3000 BC. If so, it is very clear, that India has prehistoric civilization, called Indus Valley civilization.

According to archeological findings of Indus Valley Civilization, we can identify following basic religious concepts from Mohenjo-Daro Harappa: the symbol of *swastika* is a famous religious symbol even among war religions. Especially, *swastika* is very related symbol to the Hinduism or for Hinduism. There are two kinds of *swastika* symbols. They are: One is turning its hands to the left side and the other one is turning its hands to the right side. These two contrasting symbols represent life and death. As for Buddhism or according to Buddhism, *swastika* is the holy mark which is very important one among the thirty-two marks of a great person.

In the Indus Valley Civilization, Indus people worshiped many kinds of gods, such as animal, *Liṅga*, *Paśupati* (the lord of animals), Horned Mother and *Bodhi* tree (*Ficus Religiosa*) and so on.

- (1) Indus people worshiped the animal god. Because animals were found from both cities, especially bull and elephant. But it is surely impossible to say directly that they worshiped animals. However, it is clear, that they respected these animals within a religious mind.
- (2) Indus people worshiped liṅga god. There is very obvious evidence to prove that they worship both *liṅga* of man and woman. Today, Indus people worship *Śiva liṅga* to bring prosperity and luck to their lives.
- (3) Indus people worshiped Paśupati god and Horned God. The image of Horned God is considered to be the god of animals, because he is depicted as surrounded by animals, such as tigers, elephants, bulls and deers or goats. The portion of this image is very important because it is a *yogi mudra*.
- (4) Indus people worshiped Mother God. The concept of *Jagath Mātā* or 'Great Mother' is a very common religious concept all over the prehistoric civilization. It is very clear that they also had that concept within their religious beliefs.
- (5) Indus people worshiped the tree god and the Bodhi tree. Thus it is evident, that the people of Indus Valley Civilization worshiped many gods.

Ancient Religions (lectured by Mr. Jayanta Bogoda) 2011

Some historical religions have been neglected or forgotten by their followers due to arrivals of new religions into their cultures or due to eliminating their existence on earth. Therefore, when we say "ancient religions", it implies that these religions are practiced no more. Such ancient religions can still be studied because they have written sources. Basically, following four religions can be identified as ancient religions:

- (1) Egyptian Religion
- (2) Greek Religion
- (3) Roman Religion
- (4) Vedic Religion

Egyptian Religion

Ancient Egyptian religion was a complex system of beliefs and rituals which was integral to ancient Egyptian society. Egyptian religion was a polytheistic religion, which indicates that there many gods and goddesses. There were many mythical stories around these gods and goddesses. Formal religious practice was centered on the pharaoh, the ruler of Egypt. Although he was a human, the pharaoh was believed to possess a divine power by virtue of his kingship. Pharaoh acted as the intermediary between his people and the gods and he was obliged to sustain the gods through rituals and offerings, so that they could maintain order in the universe.

The Greek and Roman Gods (lectured by Mr. Jayanta Bogoda, given by ven. Suriya-Mon) 2011

According to the history, the Greeks and Romans worshiped twelve gods and goddesses. All of them were supposed to live on Mountain Olympus and they were honored with temples and festivals. They are as follows:

For Greeks	For Romans
Zeus and Hera	Jupiter and Juno
Poseidon and Pallas Athenae	Neptune and Minerva
Ares and Aphrodite	Mars and Venus
Phoebus Apollo and Artemis	Apollo and Diana
Hephaestus and Hestia	Vulcan and Vesta
Hermes and Demeter	Mercury and Ceres

Of them, **Zeus** was the king of heaven, and he had power over everything. **Hera** was the queen of heaven, and she was happy to lead a married life. **Poseidon** was the god of the sea, and he had a trident with which he could cause earthquakes and produce islands. **Pallas Athenae** was the goddess of wisdom and war, and she was patroness of all accomplishments and arts including spinning and weaving. **Ares** was the god of war, and he was giving strength for fighting. **Aphrodite** was the goddess of love and beauty, and she was gentle.

Similarly, **Phoebus Apollo** was identified with Helios, the Sun god, and he was the patron of athletics. **Artemis** was the goddess of hunting, and she was the patroness of unmarried girls. **Hephaestus** was the god of fire, and he was the patron of metal workers. **Hestia** was the goddess of the hearth, and she was a maiden deity. **Hermes** was the messenger of the gods, and he was the patron of tradesmen and travelers. **Demeter** was the goddess of corn, harvest and agriculture, and she was the patron of vegetables.

The Roman gods were not much different from the Greek Gods. For example, **Zeus** and **Hera** are similar to **Jupiter** and **Juno**, **Poseidon** and **Pallas Athenae** are **Neptune** and **Minerva**, **Ares** and **Aphrodite** are **Mars** and **Venus**, **Phoebus Apollo** and **Artemis** are **Apollo** and **Diana**, **Hephaestus** and **Hestia** are **Vulcan** and **Vesta**, and **Hermes** and **Demeter** are **Mercury** and **Ceres**.

The interesting point is that the Greek gods are different from mankind in three ways, namely that they were immortal and did not grow old, and that they had superior power. But they were humans by form and had the same human feelings. The Greeks believed that the deities could be seen. Roman religion was influenced very considerably by the religious ideas of the Greeks.

Characteristics of Religion (lectured by Mr. Jayanta Bogoda) 2011

There are hundreds of religions in the world. Each of these religions has a different characteristics and own identity. Whatever it is, one can find some basic characteristics which are common to all religions. Actually it is very difficult to find common features of all religions. Although it is very difficult, we can find some common characteristics of all religions in the world:

1. Belief in a deity - with regards to the belief in the deity there are three main philosophical views on existence of a deity. They are atheism, theism and agnosticism. In theistic religion the belief was divided into three types, namely monotheism, polytheism and henotheism.
2. Doctrine of salvation - As far as the doctrine of salvation is concerned, in most major religions one can see such a concept. Buddhism, Hinduism, Jainism, Judaism, Christianity and Islam - all these religions are based on the concept of the salvation or a similar one (*vimutti, mokṣa*). Those religions stress that salvation is the highest goal of the faithful ones and that all followers should try to achieve it. Religions differ, however, in that what salvation is and how it can be gained.
3. Code of conduct - A code of conduct is a set of moral teachings and values that all religions have in some form. Such a code tells believers how to conduct their lives. It instructs them how to act toward the deity and toward one another. Religious codes of conduct differ in many ways, but mostly agree at least on several major themes.
4. Use of sacred stories - Use of sacred stories: For thousands of years followers of religions have believed in sacred stories, called 'myths'. Religious leaders often used these stories to dramatize the teaching of their faith. Today there are scientific explanations for many of the subjects dealt with in sacred stories. But some religious groups still insist that the stories are true in every detail. Other groups believe only in the message contained in the stories, not in the specific details.
5. Religious rituals - Religious rituals include the acts and ceremonies by which believers appeal to and serve God, deities or other sacred powers. Some rituals are performed by individuals alone and others by groups of worshipers. Important rituals are performed according to a schedule and are repeated regularly. The performance of a ritual is often called 'a service'.

The five major points above thus may be accepted as a brief description of the general characteristics of religions.

R.E.S.T. 11022

The Evolution and Origin of Religion (lectured by Mr. Samanta Ilaṅgakon) 2011

According to **Sigmund Freud**, as he explained in the work '*Totem and Taboo*', it is a well-known fact that many primitive people believe in concept, which is represented by a totem, a secret animal or plant. However, on ceremonial occasions this totem is killed and eaten. According to **Sigmund Freud**, this ritual appeared at the origin of religion. He said "God himself was an animal and had evolved from a totem". '*Totem and Taboo*' is an exhibition exploring the relationship between art and design.

The need for religion arises from child's feeling of haplessness. When the child grows up and finds that he/she is destined to remain a child forever and that he/she can never live without protection against unknown mighty power, he/she creates for him/herself a God. **Sigmund Freud**'s theories assumed that the society has arisen out of the need for sex and aggressivity. He was born on 6th of May 1856 and died on 23rd of September 1939. In his book, he wrote four chapters such as 'The Horror of Incest', 'Taboo and Emotional Ambivalence', 'Animism, Magic and Omnipotence of Thoughts' and 'The Return of Totemism in Childhood'. **Sigmund Freud** finds a close connection between the father and the belief in God. He said "Youthful persons lose their religious belief as soon as the authority of the father breaks down".

To **Sigmund Freud** this very wish for a father has its basic role in the child's infantile period. Due to their dependence on adults, for Freud religion has its origin in man's helplessness in the face of the danger from the society and from nature. Thus man develops an illusion which is taken from his own individual experience as a child.

Sigmund Freud compares religion with the neurosis found in children. He thinks that the religious phase of culture will be replaced by scientific one. The religion is bound to disappear with the spread of knowledge and with man's education of reality. Since **Sigmund Freud** believes that religion is an illusion. He is was sure to believe that the continuous connection of religion and ethics will lead to the destruction of our normal values.

Sigmund Freud's theory, as of the founder of psychology, has explained the value of religion. He believed religion to be a psychological phenomenon. Therefore, he is the father of psychology of religion. As mentioned above, this topic is therefore very important with regards to **Freud's** religion.

BONUS: Sigmund Freud on the Origins of Religion (from

http://www.associatedcontent.com/article/280547/sigmund_freud_on_the_origins_of_religion.html?cat=38) **2011**

The pioneering psychologist Sigmund Freud had much to say regarding the topic of religion, particularly monotheism, despite his lack of expertise on the subject matter. Nonetheless, he brings about many arguments with which we must deal when investigating the nature and purpose of religion. Throughout his career Freud returned various times to the topic of religion. Each time he focused on slightly different aspects of the topic however, he consistently presents a very critical view of religion based on his theory of psychoanalysis and other personal opinions. While he presents many logical hypotheses, they remain largely untestable or to go against ethnographic data. Even more important to evaluating the ideas of Freud over this theme, is taking note of his inconsistency.

In his early work *Totem and Taboo*, Freud explores the origins of indigenous clan religions. Various clans here are referred to as totems. His attempts to isolate the origins of animistic religions mirror the work of Tylor and Frazer. His approach nonetheless is quite different. In this work Freud attributes the origin of religion to emotions such as hatred, fear and jealousy. These emotions are directed toward a father figure in the clan from the sons who are denied sexual access to the females. These emotions eventually drive the sons to murder the father resulting in the most important emotion in the forming of the totem, guilt. The father figure becomes the first totem when the sons realize their misdeed (Hicks 9).

With the creation of the sacred totem, also come taboos. Taboos are rules governing the treatment of totem animals, which come to represent the father, and interactions between members of the same totem or clan. These taboos are particularly strong in regards to incest. In short Freud attributes totem religions to be a result of extreme emotion, rash action and the resulting guilt. Tylor and Frazer on the other hand produce a much more deliberate view of developing religion. The natives they explain are consciously attempting to explain the world around them, creating a ritualistic magic based religion. Essentially Freud's theory of the origins of indigenous religions differs from the intellectualists' in the degree of volition he attributes to the natives in attempting to describe the world around them.

When moving on to further religious development, in *Totem and Taboo* Freud states, "All later religions are seen to be attempts at solving the same problem....all have the same end in view and are reactions to the same great event with which civilization began and which, since it occurred, has not allowed mankind a moment's rest." (Hicks 11). Here Freud is again referring to the original murder of the father. Only now he is attributing all religion to be rooted in the event. He speculates how the totem animal evolved into polytheistic gods then condensed again to a monotheistic father figure (Pals 68). Like the intellectualists, he traces a direct line from primitive forms of religion to modern forms. However once again, his method for justifying such is quite different that those of Tylor and Frazer.

In his later work *The Future of an Illusion*, Freud seems to abandon the idea that monotheism can be traced to the murderous origin of totemism. He claims the second book is a look to the future of religion as opposed to an attempt at describing its past (Pals 69). However, he clearly makes claims regarding the origin of monotheism in this work. Freud describes the origins of civilization as stemming from a need for protection from nature. Further, he explains the illusion that men create in order to cope with the reality of these forces. He states, "...a man makes these forces of nature not simply into persons with whom he can associate as he would with his equals-that would not do justice to the overpowering impression which those forces make on him-but he gives them the character of a father. He turns them into gods..." (Freud 21). Like in *Totem and Taboo*, Freud looks at the connection between monotheistic gods and earthly fathers. However, each work presents a quite different opinion of the father nature of God. In *Totem and Taboo*, God stems from a literal father. In *The Future of an Illusion*, men desired a father figure and wished him into existence through God.

The arguments of God's origin presented by Sigmund Freud in *Totem and Taboo* offer a unique theory on the development of religion. It is important to keep in mind that despite his tedious efforts to describe a detailed scenario at the dawn of civilization, it is still just a theory. Freud provides his readers with no evidence that the situation he described ever transpired. Further he provides no explanation of how knowledge of this event somehow spread to all humans everywhere prompting them to form religious doctrines. His theory presented in *The Future of an Illusion* seems slightly more plausible, but requires more in depth criticism than is currently allowed. For the given purpose it will suffice to point out that his complete theory on the origin of God changed from his previous work, lending little credit to either.

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Pals, D. *Eight Theories of Religion*. New York: Oxford University Press, Inc., 2006.

Sigmund Freud was born to Jewish parents in the heavily Roman Catholic town of Freiburg, Moravia. Throughout his life, Freud endeavored to understand religion and spirituality and wrote several books devoted to the subject, including *Totem and Taboo* (1913), *The Future of an Illusion* (1927), *Civilization and Its Discontents* (1930), and *Moses and Monotheism* (1938).

Religion, Freud believed, was an expression of underlying psychological neuroses and distress. At various points in his writings, he suggested that religion was an attempt to control the Oedipal complex, a means of giving structure to social groups, wish fulfillment, an infantile delusion, and an attempt to control the outside world.

Freud's Jewish Heritage:

While he was very up front about his atheism and believed that religion was something to overcome, he was aware of the powerful influence of religion on identity. He acknowledged that his Jewish heritage as well as the antisemitism he frequently encountered had shaped his own personality. "My language is German. My culture, my attainments are German. I considered myself German intellectually, until I noticed the growth of anti-Semitic prejudice in Germany and German Austria. Since that time, I prefer to call myself a Jew," he wrote in 1925.

Religion According to Freud:

"Religion is an illusion and it derives its strength from the fact that it falls in with our instinctual desires." --Sigmund Freud, *New Introductory Lectures on Psychoanalysis*, 1933.

"Religion is comparable to a childhood neurosis." --Sigmund Freud, *The Future of an Illusion*, 1927

"Religion is an attempt to get control over the sensory world, in which we are placed, by means of the wish-world, which we have developed inside us as a result of biological and psychological necessities. [...] If one attempts to assign to religion its place in man's evolution, it seems not so much to be a lasting acquisition, as a parallel to the neurosis which the civilized individual must pass through on his way from childhood to maturity." --Sigmund Freud, *Moses and Monotheism*, 1939

Freud's Criticism of Religion:

From *Group Psychology and the Analysis of the Ego* (1921): "A religion, even if it calls itself a religion of love, must be hard and unloving to those who do not belong to it."

From *The Future of an Illusion* (1927): "Our knowledge of the historical worth of certain religious doctrines increases our respect for them, but does not invalidate our proposal that they should cease to be put forward as the reasons for the precepts of civilization. On the contrary! Those historical residues have helped us to view religious teachings, as it were, as neurotic relics, and we may now argue that the time has probably come, as it does in an analytic treatment, for replacing the effects of repression by the results of the rational operation of the intellect."

From *Civilization and Its Discontents* (1930): "The whole thing is so patently infantile, so foreign to reality, that to anyone with a friendly attitude to humanity it is painful to think that the great majority of mortals will never be able to rise above this view of life. It is still more humiliating to discover how a large number of people living today, who cannot but see that this religion is not tenable, nevertheless try to defend it piece by piece in a series of pitiful rearguard actions."

"The different religions have never overlooked the part played by the sense of guilt in civilization. What is more, they come forward with a claim...to save mankind from this sense of guilt, which they call sin."

Religion in Individual Psychology (Carl Gustav Jung and Alfred Adler on Religions) **(written by ven. Suriya – Mon) 2011**

As far as religious psychology is concerned, there are many scholars of religions in individual psychology, such as **Carl Jung** and **Alfred Adler**. They are very famous in the world and in their own religions.

Carl Jung was born on 26th of July 1875 and died on 6th of June 1961. He was a psychiatrist from Switzerland. He was a Swiss psychiatrist and founder of analytical psychology. He is best known for his theory, which is quite different, more sympathetic to religion and more concerned with a positive appreciation of religious symbolism. **Jung** considered the question of existence of God to be unanswerable by psychologists and adopted a kind of agnosticism.

The other scholar of religious psychology was **Alfred Adler**. He was born in 1870 and died in 1937. He was an Austrian psychologist. **Adler**, who was with **Freud**, emphasized the law of goals and motivation in his individual psychology. One of his most famous ideas was that we try to understand four imperialists.

According to **Adler**, religion is a phenomenon that is experienced by an individual. This theory is called the individual approach to psychology of religion. One of **Adler's** more famous ideas is that we try to fight inferiorities that we find in ourselves. A lack of power lies at the root of feeling inferior. One way that religion entered into this feature is through our belief in God which characterizes our tendency to strive for perfection and superiority. For example, in many religions God is considered to be perfect and common people likewise should be perfect. If we achieve perfection, we may become one with God by identifying ourselves with Him. This way we feel our imperfection and inferiority.

Our ideas about Gods are important indicator of how we view the world. According to **Adler**, this idea had changed over time as our vision of the world and our role played in it has changed. Traditional belief that people were placed intentionally on Earth as God's ultimate creation is being replaced by the idea that people have evolved by natural selection. This coincides with a view of God not as a reality but as an abstract representation of nature's forces. In this way, our view of God has changed from one that was specific to one that is more general. Therefore, as mentioned above, this topic is very important in religious psychology.

Sociological Approach to religion (lectured by Mr. Samanta Ilañgakon) 2011

Classical theorists were interested in the relationship between types of religious belief and types of society. These four persons are among the greatest of the classical theorists of religion:

- (1) **August Comte** believed that religion and science represent two different stages of social evolution. **Comte** contends that animism characterizes priest-led theological society.
- (2) **Emile Durkheim** showed how religion forged common values and ethics in society. **Durkheim** said that animals and plants totemism was a sacred custom in early tribal societies.
- (3) **Karl Marx** claimed that religion was an other-worldly substitute for misery on earth. **Marx** claimed that a belief in the hereafter compensates for exploitative relationship in capitalist society.
- (4) **Max Weber** discovered a link between religious belief and capitalistic behavior. **Weber** highlights an affinity between Protestantism and an economic outlook that embodied the spirit of capitalism.

August Comte (lectured by Mr. Samanta Ilañgakon) 2011

Comte believed that social facts could be studied objectively as things. The human mind evolved through three stages. Each stage was a type of society and each stage represents a progress.

- **Primitive-theological stage** - This stage is preoccupied with religious thought, especially animism - religious society cherishes feeling and places great emphasis on blood rites.
- **Metaphysical stage** - The metaphysical stage involves justification of universal rights of beings on a higher plane. The belief in many gods transits to belief in one God. Natural forces were identified as super-human power.
- **Positive (scientific) stage** - This stage started with the revolution of **Copernicus**. The purpose of this period was for the people to find solution for social problems and bring them into force. This stage is a secular and scientific one. People are questioned about life and nature instead of religion. **Comte's** third stage reveals the replacement of religion by sociability. Sociology removed God from the science. **Comte** has given the positive stage the last position in his list because it was in accordance with the evolution of human thinking.

He believed this law of three stages to be applicable to society across the world and throughout time. He regarded the transition from one stage to another to be more of a crisis than a progress.

Émile Durkheim, in his famous book "*The Elementary Forms of Religious Life*" (1912) focused on totemism, the religion of the aboriginal Australians. He believed in the simplicity of the aboriginal religion. The book is discussing the essential elements of religion. In this work, he looked at the social origin and function of religion. He said:

“At the foundation of all systems of belief and all cults, there ought necessarily to be a certain number of fundamental representations or conceptions and of ritual attitudes which, in spite of the diversity of forms which they have taken, have the same objective significance and fulfill the same functions everywhere. These are the permanent elements which constitute that which is permanent and human in religion; they form all the objective contents of the idea which is expressed when one speaks of religion in general.”⁵³

Max Weber on Religion (lectured by Mr. Samanta Ilañgakon) 2011

Max Weber is different from other theorists. He focused his work on the effects of religious action and inaction instead of discussing religion as a kind of misapprehension or as a social cohesion. **Weber** did not attempt to reduce religion to its essence. Instead, he examined how were religious ideas and rules related to other aspects of social life, especially economy. In doing so, he attempted to get at religious subjective meaning, to the individual.

Max Weber believed, that religion, specifically Protestant Calvinism, actually helped to give rise to modern capitalism as he asserted in his most famous work “*the Protestant Ethics and the Spirit of Capitalism*”. In *Protestant Ethics* **Weber** argues that capitalism arose in the West because of how the belief in predestination was interpreted by everyday English Puritans. Puritan theology was based on the Calvinist notion that not everyone would be saved.⁵⁴ They believed, that there is only a specific number of the elected (people who will be permitted to live eternal life in heaven). This was based on predetermined will (of the God) and not on any action that one could perform in this life.

For **Weber**, religion is best understood as a response to human needs. Human beings are troubled with the question of theodicy, the question of how the extraordinary power of a divine God may be reconciled with the imperfection of the world that He has created and rules over. People need to know why there is undeserved good fortune and suffering in the world. Religion offers people soteriological answer or answer that provides opportunities for salvation. The pursuit of salvation like the pursuit of wealth became a part of human motivation.

Max Weber was a non-believer. However, his discussion on the sociology of religion proceeds from the assumption that a belief in the supernatural is universal. He distinguishes between the social function of a magicians, priests and mediators and people and the supernatural. The priests pray to God for divine intervention and supernatural beliefs have both magical and religious aspects.

He identified two kinds of prophets:

- (1) Exemplary prophets – they are ideals that followers can take as example for their life because these prophets are supposed to embody the highest level of virtue.
- (2) Ethical prophets - they impose moral duties and demands on followers. The followers should follow the prophet’s precepts.

Christianity is the religion to which **Weber** devoted most of his attention. Calvinists believe, that success in business demonstrates righteous living - thus it has the divine approval. In his book **Weber** outlined the above mentioned theory. Calvinism regarded material success as a sign of divine favor like other salvation-based religions. The Calvinists asked for a better hereafter. God predetermines everything including whether one goes to hell or heaven. For this, adherents should be righteous by

- (1) Carrying out religious duties, for example, worshipping and pray.
- (2) Being morally pure, for example, avoiding self-indulgence.
- (3) Developing one's heart, for example, giving valuable possessions.
- (4) Striving to make money, for example, reinvesting earnings.

The surest sign that one was leading a righteous life was to be successful in business. **Weber’s** theory was, that religious belief had an impact on economy. His theory on the relationship between the Protestant ethics and the development of modern

⁵³ From <http://durkheim.uchicago.edu/Summaries/forms.html> .

⁵⁴ It must be noted, that here two Christian sects are dealt with – Protestant Calvinism and Puritanism. According to Christianity, only by belief in Jesus people can attain salvation and live eternal life in heaven. According to Puritans, not all Christians can attain salvation and not all Christians will be permitted to live eternal life in heaven, that means not all Christians will be saved from suffering.

capitalism remained to be some of the greatest sociological works. He provided evidences to show that in spite of capitalism, religious things tend to go in the other direction. Protestantism, especially in the era of capitalism, produced exactly the kind of mind-frame, which encouraged capitalistic habits.

Karl Marx on Religion (lectured by Mr. Samanta Ilaᅅgakon) 2011

Among all the thinkers of 19th century, it is **Karl Marx**, who has most influenced the events of the 20th century. He was a materialist. He did not believe in supernatural power. When he wrote in his early years on religion, he asserted that “man makes religion, religion does not make man”. He argued, that religion produces an ideological mystification of reality. In this way, religion sanctifies established order. It proclaims that the political authority of the ruling class is an ordained supernatural authority. It is best to begin with our consideration of what **Marx** understood to be religion. A classical statement, in this regard, occurs in the introduction to his book “*Contribution to the Critique of Hegelian Philosophy of Law*”.

Anthropological Study of Religion (lectured by Mr. Samanta Ilaᅅgakon) 2011

For Anthropologists, religion is a cultural system. The anthropologist **Clifford Geertz** suggests this definition of religion:

"Religion is a system of symbols which acts to establish powerful, pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic."⁵⁵

According to anthropologists, religion has been evolving from its origin up to now. According to **Geertz** (as mentioned in the quotation given above), religion formulates religious conceptions with a seeming fatuality that moods and motivations are realistic.

Anthony Wallace gives four categories of kinds of religion, namely:

- (1) Individualistic religion – most basic, simplest nature of religion e.g. vision, dream, illusion.
- (2) Shamanistic religion – shaman uses religion to heal and to contact the divine. Shaman is a religious practitioner.
- (3) Communal religion – Group of people arranges in clans or some religious societies to practice ancestral worship.
- (4) Ecclesiastical religion – This religion dominated in agricultural society.

Following **Charles Darwin's** “*Origin of Species*”, which offered a new way to look at the origins of humankind and the many facets of human culture, **H. Spencer, L. H. Morgan, E. B. Tyler, H. Maine** and **Malinowski** selected Darwinian theory to interpret cultural aspects. In **Morgan's** view, cultures evolved in several stages from low savagery society to civilization. **Malinowski**, by studying the primitive society in Australia, could explain that the original forms of religion are still prevalent in today world. Thus as the original form of religion or primitive religion is alive, it can be studied by participatory observation.

Facets of religion (Lectured by Mr. Samantha, given by ven. Mon Nai Suriya) 30th of August, 2011

5. Practices such as worship, prayer, regular gatherings, sacrifices and rites and rituals.
6. People react when they encounter something, which they believed is very profound, for example feeling of the presence of the god/God.
7. Stories which explain and inspire. For example, one such a story is that of *Hopi* tradition about how peaches became sweet and about the depiction of god's wings.

⁵⁵ From <http://www.colorado.edu/ReligiousStudies/chernus/4800/GeertzSummary.htm> .

8. This dimension provides rational for many of the practices and ideas of the religion, for example Holy Trinity; *Ātman-Brāhman*; *Bodhisatta*.
9. This dimension relates to the idea that shapes one's behavior, for example five precepts (*pañcasīla*); laws of **Manu** etc.
10. Social outgrowth of religious experience, for example church, *Saṅgha*, *masjid* etc.
11. An outgrowth of religious encounter, for example music, arts, symbols and images.

R.E.S.T.12052 Introduction to world religions

Syllabus (lectured by ven. Gallele Sumanasiri) 2011

1. Western Religion

Judaism - founders

Christianity - history

Islam - text and main teachings

1. Indian Religious Tradition

Prehistoric Indian Religion - founders

Vedic and *upaniṣadic* Religion - history

Buddhism, Jainism and Sikhism – texts and main teachings

2. Chinese Religious tradition

Prehistoric Chinese Religion - founders

Confucianism, Taoism, Shintoism

Chinese Religious Tradition (lectured by ven. Gallele Sumanasiri) 2011

Religion in China, Korea and Japan

- (1) Prehistoric Chinese religious tradition (up to 6th B.C.)
- (2) Classical period (from 6th century BC up to 6th century AC; Taoism, Confucianism)
- (3) Post-Buddhist period (from 1st century AD to 9th century - Neo-Confucianism)
- (4) Medieval period (from 9th century's Chinese revolution to 19th century)
- (5) Modern period (after 19th century)

China is one of ancient civilizations in the world. History of China goes as far back as 2000 BC. In the historic period and prehistoric period we cannot find any established religion. But, archaeological findings are providing evidences of religious nature of ancient Chinese. According to those evidences, ancestor worship and worship of spirits

and deities can be considered as their first religion. In the terms of religion a proper religion can be found after Buddhism was introduced to China. Chinese Buddhism spread in China in the first century BC. When Buddhism reached China, there were well-reputed philosophical and ethical systems. But they did not have religious characteristics.

Lao Tze spoke out his teachings as well as **Confucius**, and they began to be recognized as religious leaders and their teachings as religious doctrine respectively after 1st century. China is known as the country of three religions. Three religions of China are Taoism, Confucianism and Buddhism. Taoism and Confucianism are indigenous religions whereas Buddhism is a foreign religion. Even though many conflicts arose among these three religions, later on these three religions collectively influenced Chinese people. As far as the Chinese religion and culture are concerned, the contributions of **Lao Tze** and **Confucius** are very important. **Lao Tze** was born in 604 BC. **Lao Tze** means 'old master'.

Lao Tze is the founder of Taoism, with a life similar to that of other religious leaders. His life too was surrounded by many miraculous events. According to one such event, he was in mother's womb for 82 years. He was born as an old man with a white beard and wrinkled skin. Some say that the reason for him to be named as 'old master' is because he was born old. Some others are of the opinion that he was not born as an old man, rather because he was matured in knowledge since his birth.

According to another legend, at his last period of life, he left China and reached towards West. Reaching towards West is also something controversial. Some say his reaching to West means that he went to western paradise, which is called *Sukhāvati* in *Mahāyāna* Buddhism. Some others are of the opinion that he went to India. When he was crossing the border, custom officers asked him to declare his possessions. Then he said: "I have no material possessions to declare and what I have is in my brain." Then security forces forced him to keep his knowledge in China and leave the country. According to the legend, he died three days after he crossed border having written the book. And his book is known as "*Tao Te Jing*".

Some are of opinion that the content of *Tao Te Jing* is not the philosophy of **Lao Tze** alone, rather that it is a compendium. We know of many Chinese philosophers who lived prior to him. But, there is no proper evidence to prove this view. Further, some other said that the structure and contents of the *Tao Te Jing* seems to have undergone certain Indian influence. Though there are such close similarities, there is no evidence for such close relationship between these two countries as far back as 6th century AC.

On the other hand, despite the similarities, there are many unique characteristics which separate these two traditions. Taoism can be evaluated on its own. Anyhow, *Tao Te Jing* is one of the high esteemed compositions in China. His teachings has had an immense influence in enriching Chinese culture. Its influence is so tremendous that **Wing-tsit Chan**⁵⁶ comments that no one can hope to understand Chinese philosophy, religion, politics, medicine or even cooking without real appreciation of profound philosophical thought in this little book "*Tao Te Jing*".

⁵⁶ http://en.wikipedia.org/wiki/Wing-tsit_Chan

Tao Te Jing (lectured by ven. Gallele Sumanasiri) 11th of August, 2011

Tao Te Jing is one of the general texts of ancient China. Its teachings influenced Chinese culture in many aspects. That is why it is said that without knowing the teaching of Taoism one cannot understand Chinese philosophy, religion, politics and even the system of cooking properly. The teachings of Taoism are the teachings of *Tao Te Jing*, which mainly focuses on two things - '*Tao*' and '*Te*'. In Chinese religious and philosophical tradition, these two terms have been used in different contexts and in different meanings. *Tao* should be understood in philosophical context according to Taoism. *Tao* means the 'way'. The 'way' is the universal nature of 'cosmos'. It is the ultimate reality. It is the mother of everything in the universe. Everything on earth and heaven evolved from *Tao*. It is the first cause of everything. This ultimate reality is named *Tao* but there is nothing with regards to God. Searching it is formless as said in Indian philosophy.

10: The nature of Tao has been explained as: „Tao that can be called is not the eternal Tao, The name that can be told is not the eternal name, Nameless is the origin of heaven and earth, The named is mother of everything.“

15: Everything existing in the world was given birth by *Tao*. So it is said, that *Tao* is just like a great womb. The motherliness of *Tao* is explained: „(*Tao*) existed before heaven and earth, Soundless and formless, It depends on nothing and does not change, It operates everywhere, It is free from danger, It may be considered the mother of the universe, I don't know its name, I call it *Tao*.“

23: *Tao* is the essence of everything. It is just like a seed that hid the possibility of creating a plant. As same as mother delivers child, *Tao* evolves everything in the universe. Though *Tao* is the first cause of the universe, it is different from the concept of creator God in theology.

27: It is just an impersonal ultimate reality. *Nibbāna*, *Moksha*, salvation and oneness with absolute reality are the end aim of many religions in the world. but Taoism does not recognise absolute reality, that one must have perceived. *Tao* is not a goal. It is just a reality. Contrary to other religion it does not recommend any moral code. *Tao* is a reality to understand for having a harmonious life with nature. *Tao* has intrinsic power to procreate. We have nothing to do in this universe but to be accord with nature. *Tao* does everything. „*Tao* does nothing and yet there is nothing left undone.“

41: Living harmonious life with nature is the way to peace and tranquility. The living harmony with nature is non-activity (*Wu-wei*). Universe possesses evolving power and there is nothing that man should perform. The order of the universe would be polluted in case of man's involvement with it. The practice of non-intervention or non-activity is living in harmony with nature.

Allowing to self activate the evolving power of universe is the morality of *Te* in Taoism. It is nothing but non activity or silence. Non activity is not aimed at gaining anything. An endeavor to gain something is a desire. Harmony with nature simply means allowing nature to evolve its own way.

49: *De* has been used in two different senses in Chinese philosophy and religion:

1. Non-interference with natural processes. Taoism used *De* in the above sense.(?)
2. Make one's life according to prescribed moral code. *De* is used in Confucianism in the latter sense.

Taoism recommends to abandon sageliness and learning. Then there will be no sorrow. Non-activity is the way to tranquility.

„More taboos and prohibitions there are in the world,
The poorer the people will be,
The more sharp weapons the people have,
The More troubles the state will be in.“

Moral codes are unnecessary to live with nature. When people are devoid from the natural flow the necessity of moral code comes into existence.

„When the tao is rejected,
It is then that we have the virtue of
Humanity and righteousness,
When knowledge and wisdom appear
It is then that there is a great hypocrisy.“

Confucius and Confucianism (Lectured by ven. Gallele Sumanasiri, given by ven. Mon Nai Suriya) 25th of August, 2011

As mentioned earlier, political situation of the country was weakening at the time of his birth. It is mentioned in one of the stories. According to a story contained in one of the Confucian texts, political situation of the country was more and more corrupted and general public was in this regard disappointed. According to the story, on one occasion **Confucius** was traveling in a remote part of the country, when he came across a loudly lamenting woman. Asking the cause of her lamentation, he was informed that at the very spot her father-in-law, her husband and her son had been successively killed by a tiger. Then **Confucius** asked: “Why do you not live in this place?” Then she replied: “Here there is no oppressive government.” Then **Confucius** turned to his disciples and said: “remember, my students, oppressive government is more terrible than a man-eating tiger.” From this evidences we can assume that the political condition contemporary to **Confucius** was not stable.

Religious background contemporary to Confucius is not clear, but there are evidences to assume that belief in good and evil was spread and that they followed certain religious belief at the time also. In addition to that they believed in heavenly God named **Sandi**. He was supposed to be the one who appointed the ruler of the country. Thus the ruler was supported by 'appointment by the heavenly God'. He held reverential position in the country. According to this tradition, rulers were accepted as sages, and therefore ordinary people in the country had to respect him. Ruler in the country alone was permitted to worship the heavenly God and at the same time he was represented by the heavenly God. Ordinary people were obliged to worship the ruler. In addition to that ordinary people had chance to practice offering sacrifices and performing rituals toward the provincial god while they had no chance to worship the heavenly God. According to this, morality of the country was preserved only when the ruler and other nobles were following ethical values. If rulers became morally bad, it would naturally effect the downfall of morality among the people below.

Under this political and social background, what **Confucius** wanted was to bring back past glory of the country. Thus he always focused his attention to study of antiquity. His dream was to create glorious dynasty again in the country. For that he selected three sages who lived in the past and tried to learn the virtue that they followed and establish such rules in the country. According to his wish, he wanted to apply these rule in politics - but no one cared about him, his teaching or his followers. It seems, that his followers were considered as critical people. In spite of that, he or his teachings were accepted posthumously. He was considered as a great personage and as a religious leader. Teachings of **Confucius** had been applied as essential element in politics. By the time of 1st century BC, on behalf of improvement in former directions, a university has been established and Confucian education was accepted as compulsory. One would have to follow it to become an employee of government service or holding high position in the government and thus have a degree. By that university the Confucian education was established.