Marammaraṭṭhe Syāmamaṇḍale Taunggyi Nagare 2558/2014 Vasse
Migasiramāsassa Kaṇhapakkhassa Dvādasamaterasamadinesu
Dhammasāmino Britaniye Gotitthavijjālaye
Laddhamahāpāragū-upādhitherassa
Paññāsāyuvuḍḍhanamahāmaṅgalavāre
Nānāpadesikamahāsākacchāyaṃ Māgadhibhāsāya Sākacchitā

Theravāda Buddhasāsanasobhanā

"Influential Figures in Learning or Meditation in Theravada Buddhism in 19-20th Centuries"

Pali Papers presented at

The First International Pali Conference in Shan State

Organized by Shan State Sangha Council in honour of the 50th Birthday Celebration of Venerable Prof Dr. Khammai Dhammasami, DPhil (Oxford)

Veluwan Monastery, Taunggyi, Shan State, Union of Myanmar

18-19 December 2014 (2558 BE)



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Preface

The First Pāli Conference in Shan State

The First-ever International Pāli Conference in Shan State, the Republic of Union of Myanmar is taking place at the Weluwan Monastery, Taunggyi on 18th and 19th of December 2014. The Shan State of the Union of Myanmar is a stronghold of Theravada Buddhism. Here many of the different nationalities such as Shan, Pa-O and Ta'ang, posses a centuries-old Theravada Buddhist literatures composed in poetic and elaborate style in their own languages. The contents of their literature are derived from the Pāli Suttas and commentaries. Works with stories are more popular here. The poetic style work is intended for listening, rather than reading, and its rhyming forms a prominent feature of the composition. In Shan, it is called *Lik Luong,* the Great Text. However, Pāli as a subject of study was not widely available here until the Second World War. This is why, in addition to the stimulating scholarly atmosphere it brings, this Pāli speaking conference is also a matter of pride and great joy for the whole Sangha and Theravada Buddhists of the Shan State of the Union of Myanmar.

This International Gathering and the Chosen Theme

At this conference, scholars from sixteen universities in nine countries will present short biographies of some selected influential figures of the Theravada Buddhist world in both study (*pariyatti*) and meditation (*paṭipatti*) during the 19th and 20th centuries. Unlike in the Tibetan Buddhist tradition, not many scholarly attempts have been made in any country or language in the past to explore and record the life and work of important Theravada masters who have greatly contributed to the continuity and growth of the Buddha's teachings. We hope this conference will inspire other researchers to pay more attention to this crucial issue.

The choice of the influential figures of the Theravada world in this conference is largely determined by the limited time available to scholars

and the accessibility of reading materials within reach. It is also more of a matter of convenience that Myanmar and Sri Lanka count slightly more than half of the total. And that some Shan/Tai speaking monastics feature half of those from Myanmar is simply because the young Pāli scholars, with university education outside Myanmar, organizing this conference are all the pupils of the Venerable Dr. Dhammasami and from the Shan State. They are obviously more familiar with the life of some leading figures within their own monastic community.

However, it has to be stressed here that we the organizers of this conference are fully aware that there is a much greater number of very many important text-masters and meditation-masters in this nation and beyond, even if they remain beyond our reach this time. With our modest effort in bringing together Pāli scholars of some standing from many universities around Asia, we wish to genuinely implore scholars and others interested in the subject from any nationality, language group or region to help take the subject forward. We look forward to benefiting from a collective effort in preserving and promoting the inspiring life as well as important work of more Theravada Buddhist leaders in the field of both study and practice.

On the Birthday of Venerable Prof. K. Dhammasami

The Venerable Prof. K. Dhammasami, an Oxford University scholar, was the one who has made so much effort to revive Pāli as an international conference medium. In his position as the Executive Secretary of the International Theravada Buddhist Universities (ITBU), he successfully initiated a Pāli paper presentation panel at the 2nd ITBU conference held in March 2009 at Sitagu International Buddhist Academy, Sagaing. Before that, even Pāli scholars far more learned than him were not confident enough to create an international forum for scholars well-versed in Pāli this way. But he has had that confidence as well as the international academic connection to make that happen.

Indeed, in October of the same year, he was also mainly responsible for organizing another international Pāli speaking conference to mark the

96th Birthday of the late Sangharaja of Thailand, His Holiness Somdet Phra Nyanasamvara (1913-2013), at Mahamakut Buddhist University, Thailand. On both occasions, Pāli scholars from both East and West participated. Since then, often time a Pāli medium panel has been a feature in international Buddhist conferences in Myanmar, Sri Lanka and Thailand. It is only logical therefore that some of those Pāli scholars would want to mark the Golden Jubilee Birthday Celebration of the Venerable Prof. Dhammasami with a Pāli medium conference.

Organizers and Sponsors

This Pāli conference is organized by the Shan State Sangha Council, established in 1957, to celebrate the 50th Birthday Anniversary of Ven. Prof. Dr. Khammai Dhammasami (D.Phil, Oxford) and it is co-sponsored by many monasteries connected with his monastic life and work.

Among those many monasteries, the choice of *Weluwan* of Taunggyi is a coincidence of factors: it was at Weluwan that the Venerable Dr. Dhammasami started a proper Pāli study as a nine and half years old novice in 1973 under the present abbot, the Most Venerable Vijaya (*Dhammacariya, Aggamahā-gantha-vacaka-paṇḍita*), who was then the deputy abbot and principal. Taunggyi is the capital of Shan State, with good transport and facilities and is on the way to Laikha (Lecha), the birthplace of the Venerable where he is celebrating his birthday for the first time with some local development programs. On the part of the Venerable himself, however, it was an easy decision to organize it here because by holding this conference at Weluwan he can express the gratitude he owes his teacher at this and other monasteries while celebrating half a century of his life.

The Venerable Prof. Dr. K. Dhammasami spends all his life studying the Buddha's teaching at many monasteries and universities inside and outside Myanmar. Noticeably, he has spent some considerable times at Kan Gyi Pariyatti Institute in Yawnghwe (Nyaung Shwe) and Sasana Mandaing Pali University in Bago (Hamsavati). It was at those two places that he has mainly learnt Pāli. In Sri Lanka, at the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, he edited a Pāli sub-

commentary (*ṭika*) text on Abhidhamma for his Master of Philosophy Degree. After gaining a Doctor of Philosophy Degree in the field of Theravada Buddhist monastic education at the Oriental Institute, University of Oxford, Britain in 2004, he has examined a few PhD theses on translation of Pāli commentaries (*atthakathā*).

A Different Venue and a New Theme

In 2014, five years after it was first successfully revived in Myanmar and Thailand with the help of many Pāli scholars, the Pāli speaking international conference may no longer be a novelty in other places; yet it is still an entirely new undertaking for Pāli scholars, monastic and lay alike, in the whole Shan State, the Republic of the Union of Myanmar. This is the first time ever such an international gathering of Pāli scholars taking place here. That said, certainly the chosen theme itself is somewhat new to the whole Theravada Buddhist academic world: ***Celebrate and Honor the Life and Work of some Influential Figures in Learning and Meditation in Theravada Buddhism in 19th and 20th centuries.***

Until we all can invest more effort on the subject of discussion here to reflect the dedication of our past Theravada Buddhist masters, for now we truly believe this international Pāli speaking conference will raise awareness of the importance of scholarly study in the biography of key figures in the Theravada Buddhist world and further advance the cause of Pāli as the medium of Theravāda scholarly communication.

Brief Biographies of Some Influential Theravada Figures

This book contains some biographies of some selected Theravada masters in Pāli, presented in the first international Pāli conference in Shan State. This is generally to help introduce their life and work to the readers and participants.

However these biographies are too short to do justice to the achievements of those praiseworthy masters. Despite this, we believe that such a humble undertaking may at least help shed more light onto

this crucial area of study. Besides, this is also intended to help for the non-Pāli scholars to grasp the subject matter of the discussion which they may otherwise have no opportunity to familiarize themselves with.

Two Public Lectures

In addition to the Pāli conference, there will be two special lectures in English on the collaboration of ***Buddhist mindfulness practice and science***. Nowadays, mindfulness meditation is gaining a drastic increase of attention among the intellectuals and educated folks in the West. New books on meditation keep coming out and some of the old ones also get reprinted often. The world, especially the urbanized one, has increasingly taken up meditation. This is true in both Buddhist and non-Buddhist countries. It is a common sight now that books on mindfulness meditation, for example, by (1) the German Theravada scholar monk, Nyanaponika Thera, (2) the Sri Lankan meditation master in the USA, Bhante H. Gunaratana Thera and (3) Zen Buddhist Master Thich Nhat Hanh, adorn bookshops in major airports around the world.

In simple terms, the demand has rocketed not only among the traditional Buddhist communities but also among the scientists who have started publishing articles and books on mindfulness meditation since the early 1980s. The scientist communities worldwide published only one paper on the subject in 1982; but eight years on the number jumps to a three digit, 228 papers/books in 1990, 353 in 2000, 397 in 2011 and 477 in 2012. A small book on mindfulness meditation by the name of *Mindfulness Meditation Made Easy* by the Venerable Dr. Dhammasami has been reprinted eight times for the last 15 years in Malaysia, Korea, Sri Lanka, Thailand and Myanmar in four languages plus the Korean translation that has been made available only online. This includes the Spanish translation by Ricardo Guerrero that was launched at the *Colegio Professional de la Educación* in Madrid in January this year and a translation in the Hungarian and Serbian languages published in August and September respectively, also, this year.

To reflect this growing popularity of mindfulness meditation in the West, the Venerable Dr. Dhammasami has requested two of his colleagues in the field to speak on the subject. The first is Prof. Padmasiri De Silva, PhD (Hawaii), of Monash University, Australia who will be speaking on: ***"Exploring Embodied Emotions and Body-Mind Reactivity; According to the Satipaṭṭhāna & Current Neurology"***. Prof. de Silva, now 81, studies the Pāli Tipiṭaka and Western Philosophy before working on psychotherapy in Australia. The other is Dr. Yeoh Kar Kheng, DPhil (Oxon), School of Chemical Science, Universiti Sains Malaysia (USM), Penang, Malaysia. He graduated with a Doctor of Philosophy in Chemistry from Oxford University, Britain where he met the Venerable Dr. Dhammasami as a meditation teacher. He will be speaking on: ***"Modern Applications of Mindfulness in Different Areas (Psychology, Corporate, Business, Schools, etc) and the Development of Mindfulness in Malaysia"***. The two lectures will offer two different perspectives of mindfulness meditation practice: Prof. de Silva from a philosopher and Buddhist scholar's angle while Dr. Yeoh from a scientist viewpoint.

It is the generous intention of the Venerable Dr. Dhammasami that these two lectures on mindfulness meditation are being organized for the public in Taunggyi. He has a concern that the discussion at the Pāli conference will be inaccessible to the majority of the people with no Pāli knowledge, and decides to arrange these lectures as a gift to the people of Taunggyi and beyond. Indeed, the Venerable has been instrumental in disseminating mindfulness research related information in Myanmar; he initiated in 2011 an annual conference of Buddhist meditation and Psychology at International Theravada Buddhist Missionary University (ITBMU), Yangon where he serves as a professor to inform and update Myanmar scholars on the development of scientists' engagement with Buddhist mindfulness meditation.

Sadhu Sadhu Sadhu to our Collective Efforts

This international Pāli conference in Taunggyi is made possible with the generosity of many people here in Myanmar and abroad. The

international and domestic air tickets for scholars are sponsored by many devotees of the Oxford Buddha Vihara in Britain, Singapore, Malaysia, and Myanmar. Sky Star Hotel, My Hotel and Ruby Hotel Yangon and Shwe Kyun Hotel and Hark Hom Hotel in Taunggyi provide free accommodation for scholars. (1) Kusalasamaggī Dhammacakka Group (2) Thoont Mao Social Group (3) Sujātā Nangkalyā Dhammacakka Group and Numkoung Shan Parahita Assoication offer meals for the entire period of the conference. Golden Flying Tiger (Shwe Kya Phyan) Family, Taunggyi, donated Hand Luggages, and U Ko Ko Aung & Daw Theen Tin Aung, Son, Mong Ming Thiha Aung, Mong Jeyya Aung and Daughter, Ma Devi Aung, Yangon make generous contribution for printing conference proceedings. Devotees from monasteries in Taunggyi such as Wat Veluwan, Wat Pitaka, Wat Jengtung, Sathon Mūlaminkoon Sāsanaman Aung Meditation Center, Ganthavipassanālaṅkāra and Sumanaceti generously provide many kinds of assistance, including transport and volunteering. Devotees from UK, Thailand, Singapore, Barcelona, as well as Myanmar donated financial expense for domestic and international ticket.

The Shan State Government also provides much help including matters related to the foundation stone laying ceremony of the Shan State Buddhist University on 23rd November 2014. This is the first Buddhist orientated university for Shan State. The Government of Shan State also donates saplings of 5,000 hardwood trees to be planted in Laikha, the hometown of the Venerable Prof. K. Dhammasami to mark his 50th Birthday.

Indeed, we must record here the constant encouragement and support that the Vice President (I) of the Republic of the Union of Myanmar, His Excellency Dr. Sai Mauk Kham and family have been offering to the celebrations of the golden jubilee birthday of the Venerable Prof. Dr. K. Dhammasami in general, and this conference in particular. His Excellency's family is the main sponsor of the new Sangha ward constructed as part of the birthday celebrations in the Laikha Hospital as

well as of the free eye clinics for the people during the period of the celebrations.

We are grateful to all of the donors and sponsors for their generosity, hard work and collaboration in making this conference possible. We wish to share the joy and merits in organizing this academic event with all living beings.

May the Lord Buddha's teaching last forever and spread to every corner of the world. May peace prevail on earth.

The Organizing Committee

Ārambhakathā

Syāmamaṇḍale Marammaraṭṭhe Laikha-jātiko hutvā Britaniya-padese (Oxford) Gotitthanagare Gotitthamahāvijjālaye laddhamahā pāragū-upādhino dhammasāmi-therassa suvaṇṇavassasammate paññā sāyuvuḍḍhanamahāmaṅgalavāre Taunggyi-nagare syāmamaṇḍale mara-mmaraṭṭhe aṭṭhapaññāsādhike pañcasatadvisahassabuddhavasse māga siramāsassa kaṇhapakkassa dvādasamma terasamadinesu mūlasyāma maṇḍalasaṃghasamitiyaa nānapadesike paññavante nimantetvā pāli bhāsāya sākacchitā sākhacchanasamiti. Ayaṃ pana samiti syāmamaṇḍale pathāmaṃ katā pālibhāsāsamiti hoti.

Syāmaṇḍalepi nānāgottā nānājātikā nānākulā ṭhānika mānussā pavesanivasena cirakālato paṭṭhāya vasiṃsu. Kincāpi te syāmamaṇḍala jātikā manussā yebhuyyena theravādabuddhasāsana māmakā honti. Apica te thānikamanussā yāva dutiyakappayujjhanā Buddhavacanaṃ pālibhāsāya vitthārena na pariyāpuṇiṃsu. Atha kho te visadisehi attano sakehi bhāsāhi likhitena recitena alaṅkārena vā kāvyena vā Buddha vācanaṃ sākacchanti suṇanti pariyāpuṇanti. Yebhuyyena tehi pariyā puṇitāni buddhadassanāni aṭṭhākathāganthesu āgatāni vatthūnī vā attuppattiyo vā honti. syāmamaṇḍale pubbe īdisāviya pālibhāsāsamiti na bhūtapubbā. Tasmā 'Ayaṃ pālibhāsāsamiti syāmamaṇḍalikānaṃ Buddha sāsanamāmakānaṃ idāneva diṭṭhapubbā pathamasamitī'ti vā visesa samiti' ti vā vatuṃ vaṭṭatiyeva.

Imissaṃ sākacchāsamitiyaṃ navasu nānāraṭṭhesu soḷasasu vijjālayesu theravādabuddhavādīnaṃ tipitakesu ca buddhadassane ca cirakālaṃ sannicitasutā paññvantā bahussutā theravarā ceva pāmokkhā ācariyā ca nimantitā. Te āgantvā **"ekūnavīsatisatakharisavassaānañceva vīsati satakharisa vassānañca antarakāle theravādīnaṃ pariyattipaṭipatti sāsanasobhanā**"ti mātikāya buddhassa bhagavato pariyattipaṭipatti sāsanaṃ sobhentānaṃ theravādīnaṃ parināyakapuggalānam attuppa-ttiṃ pālibhāsāya likhitvā pālibhāsāya sākācchissanti. 'parināyaka puggalā nan'ti ettha puggalā'ti therā ceva therikāyo ca upāsakā upāsikā cā'ti catuparisaṃ sandhāya vuttaṃ. Tasmā 'puggalā'ti diṭṭhamānā sabbā catu

parisā'ti veditabbā. imissayaṃ hi pālisamitiyaṃ tesaṃ puggalānaṃ attuppatiṃ sākacchanti.

Kasmā pana aññaṃ kāraṇam aññaṃ pavattiṃ agahetvā imaṃ mātikaṃ imaṃ kāraṇaṃ mātikābhāvena uccinitvā sākacchantī'ti codanā siyā. Mahāyānikā buddhāvādī viya ahutvā theravāda buddhavādino nānāraṭṭhesu nānāpadesesu patiṭṭhitānaṃ attano parināyakabhūtānāṃ puggalānaṃ buddhasāsanatthāya attano jīvitaṃ viya buddhasāsanaṃ mānentānaṃ yāvatāyukaṃ āraddhavīriyānaṃ puññavantānaṃ sāsana pajjotikānaṃ attuppattiyo kismiñcideva raṭṭhe yāya kāyāciyeva bhāsāya likhitā sannicitā rāsikatā na ahesuṃ. "imāya samitiyā sutesakā paññavantā ājānīyapuggalavaṃvaṃsaṃ pihayantā samuttejitā udagga cittabhāvaṃ pāpentā hutvā sāsanasobhanapuggalānaṃ attuppattiyo sannicituṃ vā sutesanaṃ kātuṃ vā manasikarissantī"ti mayaṃ pihayāma ceva pattahayāma ca. Imāya pana mātikāya sutesakānaṃ sākacchantānaṃ paññavantānaṃ labhitasutesanakālā vasena ceva nissitagan-thānaṃ sukaraṃ paresituṃ sakkuvasena ca ayaṃ mātikā uccinitā. Pariyattipaṭipattitheravādabuddhasāsanaṃ sobhentā parināyakā sāsanā jānīyapuggalā imissaṃ samitiyaṃ sākacchitehi ājāniyapuggalehi bahu tarā avasesā honti. Kālassa appahonākattā imasmiṃ sannipāte pana na sākacchitā.

Imaṃ samitiṃ mayaṃ saṃvidahāma nānāraṭṭhikānaṃ theravāda buddhasāsanasobhanānaṃ parināyakapuggalānaṃ ceva tesaṃ kata pubbapariyattipaṭipattisāsanādhurānañca pūjanatthāya, pālibhāsāpariyā puṇanassa anuggahanatthāya, sāsanapavesaniyaṃ abhinava yobba na sotujanānaṃ pāliparіyāpuṇane cittassa samuttejanatthāya, syāma-maṇḍale Taunggyi-nagare dhammasāmittherena vasitpubbavihārabhūte veluvanapariyattivijjaṭṭhānavihārassa pariyattisāsanakammassa garugā rava karaṇatthāya, dhammasamino Gotitthamahāvijjālaye Britaniya-padese pāmokkhatherassa suvaṇṇavassasammatassa paññāsāyuvaḍḍha nakāle puññvuḍḍhanatthāya maṅgalānaṃ bhavituṃcāti.

nānāraṭṭhesu nānāpadesesu pākaṭesu nānāvijjālayesu abhiññāte paññavante pāmokkhācariye ceva sutesake ca nimantetvā samosaritvā samitiṃ saṃvidahantānaṃ amhākaṃ iminā pamāṇayuttena viriyena

uṭṭhānena samāgatā sannipātā paññavantā ajjato paṭṭhāya anāgate sake vā raṭṭhe yasamiṃ vā tasmiṃ vā raṭṭhe yatthakatthaci vā padese yayā kāyācideva bhāsāya theravādiparinakānaṃ attuppatisaṅkhātaṃ atthaṃ pariyesituṃ sannicituṃ satiṃ uppādessantī'ti manasikarissantī'ti pihayāma.

Ahākaṃ iminā samaggena viriyena cittassa uddaggakabhāvaṃ vuḍḍhā pentānaṃ theravādabuddhasāsanasobhanānaṃ attuppatiyo ciratiṭhi ka raṇe ca patthāraṇapasārane ca mahapphalaṃ upatthambhaṃ bhavissatī' ti saddhahāma.

Imissā palibhāsamitiyā karaṇamūlapadhānaṃ pana Gotitthanagare Gotitthamahāvijjālaye laddhamahāpāragū-upādhitherassa dhamma sāmino suvaṇṇalakkhitakālasammate paññāsāyuvuḍḍhanamhāmaṅgala vāre puññavuḍḍhanatthāya. Dhammasāmi hi thero Syāmamaṇḍale Marammaraṭṭhe Laikha-jātiko hutvā Britaniya-padese (Oxford) Gotittha nagare Gotitthamahāvijjālaye laddhamahāpāragū-upādhi hutvā pacchima padesesu ca purimapadesesu ca nānāraṭṭhesu buddhasāsanavitthāra natthāya saṃvuḍḍhanatthāyā.

So tasmiṃyeva (Oxford) Gotittha nagare ceva sihāpūraraṭṭhe ca malaye ca Yangon- nagare marammaraṭṭhe ca Oxford-buddhavihāre patiṭṭhā petvā buddhasāsavuḍḍhanakaṃmaṃ karoti. Tato parampi dhammasāmi thero nānāpadesikānaṃ theravādabuddhikavijjālayānapūgassa ca (International Association of Buddhist University) theravādabuddhika vijjālaya pūgassa ca (Association of Theravada Buddhist University) viseso sabba-antokammasaṃvidananiyuttako (Executivesecretary)hoti.Tena kāraṇena so thero nānāpadesesu nānāraṭṭhesu nānāraṭṭhike paññavante parināyi tvā nānāpadesikasākacchāsamitiṃ karaṇena vā kārāpanena vā Buddha vādīnaṃ nānālayavijjālaye paññāpariyāpuṇana nayavācananaye dadanto mahussāhena sāsanadhuraṃ vahati. uroparaṭṭhesupi gotittha (Oxford) vijjālaye bhaṇḍakāragopako ca hoti. Tasmiṃyeva vijjālaye sāsanakicca hārako ca hoti. Marammaraṭṭhe Yangon-nagarepi Nānāpadesa theravāda buddhasāsanapesanavijjālaye (International Theravāda Buddhist Missionary University) pāmokkhācariyabhāvena sāsanadhuraṃ vahati.

So thero dhammapaṭisamyuttaganthānaṃ racanena, dhammadesanena, vipassanānayadassana, pālibuddhadhammapariyāpuṇanavācanena cā'ti evamādīhi nayehi manussānaṃ buddhikañāṇasaṃvuḍḍhanatthāya sāsanakiccaṃ karoti. Ayaṃ pana tassa therassa nānāraṭṭhesu nānāpadesesu sāsanakiccakaraṇe saṅkhepapavatti.

Dhammasāmi thero paccakkhakāle lekhanaṭṭhāne potthakeyeva pajojitā māranabhāsā viya samānā pālibhāsā puna nānāraṭṭhesu sākacchābhāsā bhāvaṃ pāpunituṃ mahussāhaṃ katvā pālibhāsaṃ puna jīvantaṃ kārakopi hoti. So thero nānā padesikānaṃ theravādabuddhika vijjā layānaṃ sabba-antokammasaṃvi dananiyuttako hoti. Tasmā dvādhike dvisahassakharisavasse Sagaing-nagare Sitagū nānābuddhikavijjālaye pālibhāsāyā sākacchāsabhā pathamaṃ sundaraṃ niṭṭhāpitā. Tassā samitiyā pana pubbākāle pālibhāsāyaṃ dhammasāmi-therena kovida-tarā chekatarā paññavantāpi pālibhāsāyā sākacchāsabhaṃ kātuṃ na sukkā'ti maññiṃsu. Pālibhāsāpayojanasamitiṃ kātuṃ sakkā'ti na saddhahiṃsu. Dhammasāmi thero pana pālibhāsāyā sākacchāsabhaṃ kātuṃ sakkā'ti saddhayikattā ca aññehi palibhāsākovidehi nānā-padesikehi bahūhi paññāvantehi saddhiṃ niccaṃ sandiṭṭha sambhattattā ca pālibhāsāyā sākacchitaṃ samitiṃ saṃvidahituṃ arabhi. Taṃ kammaṃ sādhukaṃ niṭṭhaṃ jayaṃ pāpuṇi. Ayaṃ pana dhammasāmitherəssa pālibhāsaṃ puna patijīvanta karaṇapatisaṃyuttapavatti.

Tasmiṃyeva saṃvacchare so dhammasāmitthero syāmaraṭṭhe (Thailand) ñāṇasaṃvaramahātheravarassa syāmaraṭṭhikasaṃgharājassa chanavu tyāyuka maṅgaladivase,Mahāmakuṭabuddhikavijjālayepi dutiyaṃ pāl ibhāsāsākacchāsabhaṃ padhānadhuravāhako ahosi. Dvīsu sākacchā sabāsu pacchimapadesikaraṭṭhehi ca purimapadesikaraṭṭhehi ca bahū pālipaguṇā pālikovidā pālīcariyā agantvā sākacchiṃsu, sutaṃ saṃvibhajiṃsu. Tato kalato paṭṭhāya yāvajjanā nānāraṭṭhesu syāma raṭṭha laṅkādipa marammaraṭṭhesu angalisabhāsāsākacchāsabhāya siddiṃ pālibhāsāsākacchāsabhaṃ karonti. Evaṃ dhammasāmithero pāli bhāsāsākathanasamitiyā samuṭṭhāpako pāliṃ puna paṭijivako'ti vadituṃ yujjati. Tasmā tassa dhammasāmino pāmokkhatherassa suvaṇṇalakkhita kālasammaññātassa paññāsāyuvaḍḍhanapuññamaṅgalassa thomanatthā

ya ceva pūjanatthāya ca ekacce pālikovidā therassa sahasāsanakamma kārino pālibhāsāya samitiṃ kātuṃ icchanti.

Ayaṃ pana pālibhāsāsākacchāsabhā Mūlasyāmamaṇḍalasaṃghasamitiyā saṃvidahitā dhammasāmino pāmokkhatherassa paññāsāyuvuḍḍhana vijātādivāpujanatthāya. Bahūhi dhammasāmitherena paṭisaṃyuttehi pariyattivihārehi ayaṃ samiti upathambhitā.

Dhammāsamiṭhero daharakāle jatabhūmiyaṃ Laikha-nagare maṅga lāvihāre ca Panglong-nagare mūlasyāmaṇḍalasaṃghasamītiyā patiṭṭha hāna bhūte tipikasyāmaparivattanavihāre ca Taunggyi nagare veḷuvana vihāre ca Yawnghwe (Nyaungshwe)-nagare Karngyi-vihāre ca pariyatti pāḷipādaṃ pariyāpuṇi. Tato paraṃ Bago-nagare Sāsanamaṇḍala pariyatti vijjālaye ca pariyattiṃ pariyāpuni. Aparabhāge pana laṅkādipe kelaniya vijjālaye ca britaniya-padese (Oxford) gotitthamahāvijjālaye ca vijjālayika pariyattiṃ uggaṇhi. evaṃ so gotittha mahāvijjālaye mahāpāragū (Doctorate) upādhiṃ alabhi. Evañhi dhammasāmi-thero bahūhi pariyatti vijjāṭṭhānavihāra pariyattivijjālayehi paṭisaṃyutto hoti. Tesu vihāresu ayaṃ samiti veḷuvanapariyattiṭṭhāna vihāre kātā hoti.

Imissā samitiyā Taunggyi-nagare veluvanapariyattivijjaṭṭhāna vihāre karaṇassa padhānakāranaṃ pana veluvanapariyattivihārassa dhamma samitherassa ādikammikapālipādapariyāpuṇanaṭhānabhāvato dhamma sami thero veluvanavihārādhipatiṃ Vijayamahātheraṃ aggamahāgan thavācakapaṇḍitaṃ pamukhaṃ katvā attano ācariye pujetukāmo hoti. Idaṃ Taunggyi-nagranāmaṃpi syāmamaṇḍalassa rājadhāninagaraṃ hutvā gamanāgamanamaggasampannaṃ hoti. Icchitā ca paribhoga paccaye pariyesituṃ adigacchituṃ sukaraṃ hoti. Evamādīhi kāraṇehi imaṃ samitiṃ Taunggyi-nagare veluvanapariyattivihāre saṃvidahi.

Imaṃ Palisamitiṃ saṃvidahituṃ veluvanācariyapamukkho veluvana saṇgho samitisaṃvidahanaṭṭhānaṃ dinnaṃ. Tasmā Veluvanavihāradhi patino ca tassa therassa antevāsikabhūtānaṃ ganthavācakānaṃ bhikkhu siridhamma, bhikkhu mahosadhālaṅkāra, bhikkhi jinovād, bhattudde saka bhikkhu sīlacārādīnaṃ vihārabhikkhūnaṃ upakāraṃ anumodi tabbaṃ. Sabbo veluvanasaṃgho amhākaṃ ativiya bahupakāro hoti.

Imaṃ palibhāsamitiṃ pālibhāsāyaṃ ceva theravādabuddhasāsanasobha nānaṃ attuppattiyaṃ ca buddhadassanepica kovidā bahussutā visāradā vyattā theravārā pāmokkhacariyā ca sutesanakārakā ca āgantvā sākacchanti. Attano sutaṃ likhitvā saṃvibhajanti. Theravādabuddhasāsa sasobhanānaṃ sāsanājānīyānaṃ attuppattiyo sannicitvā sāsanaṃ anuggahanti. Tehi paññavantehi ceva tehi likhitehi paṇṇehi ca vinā imaṃ samitiṃ kātuṃ na sakkā. Tasmā te amhākaṃ ativiya bahupakārā. Tesaṃ bahupakārataṃ lakkhitabbameva.

Puna ca paraṃ pana dhammasāminā therena attano paññāsā- yuvuḍḍhanamaṅgalakāle Palibhāsaṃ ajānantānaṃ satipaṭṭhā- naṃ jānanatthāya attano dhammasahāyake dve māhācariye nimantetvā satipaṭṭhānapaṭisaṃyuttatthaṃ kathāpesi. Dve ācariyānāma: Pāmokkho pāragū māhācariyo Padmasiri De Silva namako ācariyo ceva Dr.Yeoh Kar Kheng'ti nāmako ācariyo ca honti. Ubho te ācariyā udaggacittā pasannamānasā sampahaṃsanā hutvā dhammasāmitherassa paññāsāyu vuḍḍhanamaṅgalakāle syāmapadese taunggyi-nagaraṃ āgantvā bahūnaṃ jānānaṃ atthāya sukhāya hitāya satipaṭṭhānapaṭisaṃyuttaṃ sutaṃ kathenti. Ubhinnaṃ tesaṃ ācariyānaṃ bahupākārabhāvaṃ mayaṃ ativiya pamodāma.

Atha paraṃ maraṃraṭṭhe syāmamaṇdale ca pararaṭṭhesupi upāsakupāsikāhi sāsanānuggahanacitena pasannacetanāyā paccayānugga haṃ kariṃsu. Britanika, Sīhapūra, Syāmaraṭṭha, Malaya, Maramma, syāmamaṇdalesu Bahū Oxford-Buddhavihāraṃ upāsakupāsikā saka desika paradesikānaṃ paññāvantānaṃ gamigatthāya agghaṃ dadanti. Yangon-nagare Ākāsatārakā'ti Atithyāvasatho (Sky Star Hotel) ca Maṃ Atithyāvasatho (My Hotel), Maṇi Atithyāvasatho (Ruby Hotel) ca, Taunggyi-nagare Suvaṇṇadīpa Atithyāvasatho (Shwe Khyun Hotel) ca Sugandhapiya Atithyāvasatho (Hark Hom Hotel) ca nānāpadesikānaṃ paññāvantānañ ceva pararaṭṭhajātikānañ ca nivāsanatthāya senāsanaṃ denti. Kuasalasamaggī Dhammacakkasajjhāyanapūgo, Thoont Mao pūgo, Sujātā Nankalyā Dhammacakka sajjhāyana pūgo, Numkhoung Shan Parahita samaggapūgo cā'ti etehi pūgehi samitikāle icchitāni piṇḍapāta- āhāradāyākā ahesuṃ. Suvaṇṇadīpilañchanagehaṭṭhā (Golden Flying Tiger

Family) pasibbake dadanti. Mātapitūnaṃ gunaṃ purekkhatvā U Ko Ko Aung+Daw Theen Tin Aung, puttā Mong Min Thiha Aung, Moung Jeyya Aung, dhītā Ma Devi Aung'ti puttadhītarā imassa potthakassa muddapane dāyākā honti.Taunggyi-nagare veluvanavihāra, Khemaraṭṭhavihara Shan Pitakavihāraganthavipassanālaṅkāravihāra sumanacetiyavihāra saṅkhā-tānaṃ vihārānaṃ upākā upāsikā bahūni icchitavatthūni ceva veyyāvacca kammāni ca datvā samitiyā upatthambha naṃ karonti. Tesaṃ dāyakādā yikānaṃ upakāraṃ anumodāma.

Mūlasakalasyāmamaṇḍasaṃghasamitiṃ pamukhaṃ katvā Dhammasāmino therassa sissabhūtā sakaraṭṭhaparaṭṭhesu visesena antosyāmamaṇḍala maraṃmaraṭṭha syāmaraṭṭha laṅkādipa bhārata sīhapuresu ceva pacchimapadesesu ca nānāvijjālayesu sippaṃ uggaṇhantā sotujānā ca ekacce ācariyā ca samaggā udaggacittā pītisomanassacittasampannā attamanā uttānamukhā hutvā mahussāhena imāya samitiyā sundaraṃ sādhukāṃ niṭṭhāpetuṃ bāhūnī upakākammāni karonti. Tesaṃ pasannacittamūlakena sutena vā cāgena vā paññāya vā vīriyena vā khantiyā vā cetanāyā vā upakārena vā veyyāvaccakammena vā samaggena vā vinā imaṃ samitiṃ saṃvidahituṃ na sakkā. Tesaṃ ca upakāraṃ anumodāmā.

Syāmamaṇḍalassa Sao Aung Myat pamukhā nānāṭhānikā raṭṭhissarā Syāmamaṇḍale Buddhikavijjālayaṃ patiṭṭhāpituṃ bāhūni upakārāni dadiṃsu. Pālibhāsā samitiyā saṃvidahi tumpi yāthābalaṃ upattham banaṃ dadiṃsu. Dhammasamino jātabhūmibhūte Laikha-nagare ropana tthāya pañca sahassāni taruṇabījarukkhāni dadiṃsu. Tesaṃ upaṭṭham bhanampi sāraṇīyaṃ ahosi.

Aparaṃ pana visesato imasmiṃ panne lakkhitabbaṃ upakāraṃ pana maraṃṃaraṭṭhassa pathama-anusammato Dr. Sai Mauk Kham'iti nāmako māhāupāsako attano puttadhītarehi saha dhammasāmi therassa suvaṇṇa vassasammate paññāsāyuvuḍḍhanakāle pujāmaṅgalabhāvanatthāya ca icchitāni upakārāni dadātiyeva anupavattito. Te hi anusammatageha tiṭhikā puttadhītarā dhammasāmitherassa jātibhūme Laikha-nagare Anto nāgarikhaticchālayapariveṇepi gilānasaṃghāraṃassa māpanatthāya agghavimuttapuññavuḍḍhanacakkhurogātikicchanatthāya ca padhāna

dāyakā ahesuṃ. Anusammataṃ pamukhaṃ katvā raṭṭhikhā tiki cchakā pāmokkhā ca agghavimutta puññavuḍḍhana cakkhurogatikicchanadā-naṃ dadanti. Evaṃ imasmiṃ maṅgalakāle yāthādasitā vijjālayācariyā therānutherā ca pāmokkhācāriyā ca upatthambhakā paccayadāyaka upāsakā upāsikāyo ca ahaṃkaṃ ativiya bahupakārā honti.

Evaṃ imasmiṃ potthake samitiyaṃ palibuddhadassanesu ca kovidehi paññavantehi therānutherehi ca pāmokkhācariyehi ca "ekūna vīsati satakharisavassaānañceva vīsatisatakharisavassānañca antarakāle pari-yattipaṭipattitheravādabuddhasāsanasobhanā"ti mātikāyā sākacchi- ttāni pannāni muddāpitāni honti. Āyasmatā Ñāṇasāmilaṅkārena ca āyasmatā ca Devindena imāni paṇṇāni sodhitāni. Yasmā tāni paṇṇāni sundaraṃ sādhukaṃ sodhetuṃ ahākaṃ kālo nappahoti. Tasmā nālaṃ "ayaṃ potthako vikalavisuddhoyevā'ti pasaṃsituṃ. Sace vikalāni ceva ūnabhāvaṃ ca passanti. So vikalo ceva ūṇabhāvo ca ahākaṃyeva. Paññavantā sappurisā khamitvā sodhetvā passathā'ti uyyojayāma.

Tinnaṃ ratanānaṃ ānubhāvena ceve amhākaṃ sahakatānaṃ puñña kammānaṃ nubhāvena ca sabbe ca paññavantā therānutherā pāmokkhā ācariyā ca upāsakā upāsikā ca atthaladdhā budddhasāsane arogā sukhitā viruḷhā hotha saha sabbehi ñātibhi.

Dānaṃ dadantu saddhāya, silaṃ rakhantu sabbadā.
bhāvanābhirātā hutvā. paññaṃ bhāvetha āgatā.

Rācitāyaṃ āraṃbhakathā
Āyasmatā Ñāṇasāmilaṅkārena
Samiti kammanitṭhāpakapugena
Nānākammasaṃvidahāpakena

Marammaraṭṭhe syāmamaṇḍale Taunggyi-nagare veḷuvanavihare, mūlasyāmamaṇḍalasaṃghasamitiyā pathamaṃ katāyaṃ, pāḷisākacchāsabhāyaṃ bhāsitā saṃmodanīyakathā

Paññānandatherena,
mūlasyāmamaṇḍalasaṃghasamiti-ukkaṭṭhekena
Marammaraṭṭhikasaṃghasamūhe
dutiya atthavahakāhipatena
Loilem-nagare Dhat Taw Vihārādhipatinā bhāsitā

Buddhavasso 2558 syāmavasso 2108

kappavasso 2014 marammavasso 1376

Namotassa bhagavato arahato sammāsambuddhassa

Vanditabbāni vanditvā, sakkatvā garukātabbe,
pāḷisākacchāsabhāyaṃ bhāsissaṃ muditākathaṃ.

Idhāhaṃ āgate sakadesiparadesino mahāthere abhivanditvā, sappurise paññāvante pāḷibhāsāyaṃ visārade garuṃkatvā, mūlasyāmm aṇḷasaṃghasamitiyā katāyaṃ imissaṃ pāḷisākacchāsabhāyaṃ sammoda nīya kathāya bhāsitattā ativiya anumodāmi ceva bhahuguṇaṃ ca paṭigaṇhāmi.

Syāmaramaṇḍale Pāḷisākacchāsabhā pubbe kadāci na gatapubbā, īdisā Pāḷisākacchā sabhāca pubbe abhūtapubbā, ayaṃ pathamā.

idāni ahaṃ Pāḷibhāsāsākacchāsabhāya paṭisaṃyuttaṃ dassanaṃ kathemi. Pāḷisākacchāsabhāyaṃ yathā khettaṃ, bhahussutānaṃ paññavantānaṃ imasmiṃ marammaraṭṭhe ca raṭṭhantare ce vissutānaṃ mahātherānaṃ atthuppatyādiṃ nānākārānṃ pāḷibhāsāya bhāsitā likkhitā sākacchitā mahāsabhā.

Pāḷibhāsāyaṃ pana visāradānaṃ paññavantānaṃ aññamaññaṃ pucchana- vyākaraṇavasena dassanaparivattanavasena ca navasutassa laddhā maha- pphalāyaṃsabhā. Sotujanātha pāḷibhāsāyaṃ uggaṇhanalikhanavācanesu laddhadiṭṭhā laddhasutā honti.

Pālibhāsā'ti ettha 'Pāḷī'tipadassa aṭṭho nānācariyehi nānānayehi vaṇṇito. Tattha kehice 'pālī'ti padaṃ Pāṭaliputtakānaṃ vaḷañcatavacanattā Pāṭalī'ti padato cavitvā pālī'tipadabhāvaṃ gatan'ti vaṇṇitaṃ. Kehici pana buddhavacanaṃ pabandhabhāvato panti padato cavitvā pālī'ti gataṇ'ti vuttaṃ. Kehici Asokapāsaṇathambe dhammapaliyāyā'ti diṭṭhattā ādi-antapadāni lopaṃ katvā pālī'tipadabhāvaṃ gatan'ti vaṇṇitaṃ.

Ṇvādimoggallānaganthakārakena ācariyamokkallānatherena pana pāḷī'ti padaṃ 'atthaṃ pāti rakkhatīti pāḷī'ti viggaho kato. Kiñcāpi nānācariyehi nānānayehi pāḷītipadassa attho vaṇṇito. Athakho theravādīnaṃ paññavantā- naṃ samānavādā pana mūlapaṇṇāsa-aṅguttaranikāyaṭīkāsu vaṇṇitā 'paka-ṭṭhānaṃ vacanapabandhānaṃ ānīti pānītiyeva. Imaṃ vaṇṇitaṃ passitvā pāḷibhāsā buddhādīnaṃ pakaṭṭhānaṃ bhāsā'ti veditabbā. Tena pāḷibhāsā ariyabhāsātipi vuccati. Kappādiṭṭhitabhāsā bhāvato mūlabhāsātipi vuccati, aññabhāsāviya aviparitabhāvato pakatiyāva ṭhitattā pakatibhāsātipi vuccati. Pāḷibhāsā hi buddhādīnaṃ pakaṭṭhānṃ bhāsābhāvato theravādabhāsāyeva.

Yathā ñesaṃ aññā vācā ca, likkhitā ca vaḷañjitā, amhākaṃ theravādīnañca vaḷañjitā bhāsā atthi, sā pāḷibhāsāyeva. Tasmā pāḷibhāsā theravādīnaṃ nānājatikottakulānaṃ sambandhāyeva. Sace eko hi theravādī ekapadamattaṃ pāḷibhāsaṃ bhāsituṃ na sakkoti, na so paripuṇṇo theravādī hoti. Antamaso hi namotassāti vā, buddhaṃ saranaṃ gacchāmī'ti vā bhāsitumalaṃ.

Yokoci buddhavādī pāḷibhāsaṃ bhāsituṃ sakkoti, So pāḷibhāsāyaṃ vesārajja bhāvato pāḷibhāsāya desitassa dhammassa atthaṃ jānāti, jānitvā sikkhati, sikkhitvā maggaphalanibbānaṃ pāpuṇāti. Tasmā so maggaphalanibbānaṃ pāpuṇituṃ sakkoti.

Idha sāmaṇerupasampadakammesuca, kathinacīvaradāna parivāsa mānatta dānesu ca evamādīsu saṃghakammesu pāḷibhāsāya na vinā hoti, sabbāni saṃghakammāni pāḷibhāsāyeva sijjhanti.

Athakho pāḷibhāsāyeva manussattaṃ dullabhaṃ labhanti. Pāḷibhāsāya hi desitaṃ buddhavacanasaṅkhātaṃ dhammaṃ sutvā dānasīlādikaṃ puññaṃ karonti, tena manussattaṃ labhanti. Evañca pana pāḷibhāsā theravādīnaṃ bahūpakārā, tena tassā pālibhāsāya aparihānāya viruḷhāya vepullāya ārabhitumalaṃ. Attanāpi Pāḷibhāsā sikkhitabbā, paresañca sikkhituṃ desitabbā. Pāḷibāsāya likkhanakatanesu kosallatthaṃ paricayo kātabbo.

Atīte kāle pokkārāme therā bhikkhū pāḷibhāsāyaṃ visāradā ahesuṃ, ntamaso vidhavāpi paṭṭhānapakāraṇe paccayaniddesaṃ dhāretuṃ sakkā. Bhikkhū pana ke vādā. Tehi pāḷibhāsāya katā saddanītyādayo gantā sāsane pākaṭā.

Idha pana sotujanā bhikkhū pāḷibhāsaṃ sikkhantāpi taṃ likkhituṃ ca bhāsituṃ ca asamatthā honti. Kasmā sikkhananaya abhūtattā micchattā ca. Pāḷibhāsaṃ ādito yāvapariyosānaṃ asikkhitvā pucchanamussave pucchita-ttṭhāneyeva appamattakaṃ sikkhanti. Etaṃ ūnabhāvaṃ viditvā idāni mūlasyāmamaṇḍalasaṃghapamukhena bhaddantadhammasāmi therena saha sissagaṇena katā pāḷisākacchāsabhā. esā sāsanassa ceva therānañca sotujanānañ ca dāyakadāyikānañ ca yāva nibbānapāpuṇā bahupakārā mahapphalā mahānisaṃsā bhavissatīti. Tasmā pāḷibhāsā sākacchāyasabhāyaṃ karontā bhaddantadhammasāmitherena saha sissagaṇā bahūpakārā, tesaṃ bahūpakāraṃ yāvajīvaṃ sāraṇīyanti.

Sammodanīyakathāniṭṭhitā

Pamukha-kathā

Mahācāriyassa dassanasūrino[1] Khammai Dhammasāmissa theravarassa paññāsajāta-saṃvaccharaṃ abhitthavanatthena maramma raṭṭhe shan iti dese pavattitam Paṭhama desantara pālibhāsā samitiṃ ārabbha siri laṅkāyaṃ kalyāṇīmahāvijjālaye sogatadhamma-pālibhāsā-anvopādhi āyatane jeṭṭhakathikācariyena Miriswaththe Wimalagnanena bhikkhunā bhāsitāyaṃ.

Ahaṃ anūnāya tuṭṭhiyā ceva bahumānena ca shan dese paṭhama-desantara pālibhāsā samitiyā imaṃ verajjakaṃ vibudhānaṃ sabhaṃ āmantayāmi. Ayaṃ īdisāya desantara-samitiyā myhaṃ pavattamānā paṭhamā pamukha-kathā api hoti. Ahaṃ imā pamukha-kathā pavattetuṃ mama nimantitānaṃ saṃvidhāyakānaṃ thomayāmi api.

Maramma raṭṭhe imasmiṃ shan dese bhikkhusaṅghassa vidhāyakasabhā mahācariyassa Khammai Dhammasāmissa yatino paññāsa-jātadinaṃ abhitthavetuṃ abhimukhā bhūtā hoti. So'pi thero mānanāraho eva iti pakāsemi. So thero imasmiṃ paticīna passe tassa anekavihitesu ajjhayana-sāsanika kiccesu santesu api imasmiṃ samaye pācīna visaye āsiyāpasse dakkhiṇāya ceva dakkhiṇapubbāya theravāda-raṭṭhesu sogatadhamma-pālibhāsājjhayane balīkaronto pamukhameko hoti. Āṅgala dese Oxford sogata-vihāre adhipati ca Oxford mahāvijjālaye ajjhayana-sāmājiko ca bhūto so thero bahukicco'pi, āsiyā passe dakkhiṇa-dakkhiṇpubbāya raṭṭhesu theravāda sogatadhamma- paṭibaddhesu mahāvijjālayesu sogatadhamma-bhāsāsattha ajjhāpanaṃ bṛūhetuṃ tassa ussukāni akuṭilāni payatanāni pasaṃsiyāni eve honti. So thero bhīyosomatthāya tassa theravāda mahāvijjālayānaṃ samitiyāya (Association of Theravada Buddhist Universities) ca sāmaggikānaṃ jātīnaṃ loka-saṅgame (United Nations') vesākha puṇṇamāyaṃ sammā-sambuddhassa tiṇṇannaṃ maṅgalānaṃ thometuṃ pavattite desantara-

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[1] Āṅgalabhāsāya Doctorate iti nāmassa upādhissa sīhalabhāsāya dinnāya 'darśanaśūrī'iti samaññāya ādātaṃ.

sogatadhamma-samitiyāya (International Buddhist Conference to celebrate the day of Vesak) ca paṭibaddhehi kiccehi pākaṭo hoti. Tasmā, mahācariyassa dassanasūrino Khammai Dhammasami therassa imaṃ visesaṃ jāta-dinaṃ chaṇanisitena upāyena thometuṃ guṇāpacituṃ shan dese mahāsaṅghassa imaṃ payogaṃ mayaṃ pasaṃsāma.

Imasmiṃ desantarasamitiyā mātikāya sallkkhente sati, yaṃ '19-20 satasaṃvaccharesu theravada sogatasāsane gantha-vipassanā dhuresu (ajjhayane ca bhāvanāya ca) mahānubhāvā purisā' taṃ anatidūre sogatasāsana itihāse uttarimpi gāḷhaṃ pariyesitabbo aṃso hoti. Mahāyāna, Vajrayāna iti ādi sogatasāsana sampadāsu iva theravāda-passe vibudhā sogata-sāsana itihāse anatidūre vitthāravante'pi tasmiṃ samaye visesaṃ abhinivesaṃ yāvajjatanā na pātukataṃ hoti iti vattuṃ vaṭṭati.

Ekūnavīsati-visatīsu satasaṃvaccharesu theravāda sogatasāsanikā vibudhā bhīyosomatthāya paticīna desīyānaṃ paravisayakkamaṇaṃ ca tesaṃ rajjāyatta-kicce ca nissāya jāta bhaya-saṅkhobhena pīḷitā api satasaṃvaccharānaṃ paribhāvitā sabhatā pātukaronti. Sallakkhitesu dvīsu satasaṃvaccharesu sāpi sabhatā anantare satasaṃvacchare samāgatānaṃ nūtana samāja-attha-poṇattehi apphusitā eve ahosi. Mayaṃ pāramparikā sogatasāsanikā imasmiṃ samaye dhīmantānaṃ sabhatāya buddhimayā ceva sadācāramayā nimmānakosallatā na kevalaṃ pariyesanānurattatāya gavesitabbo tathāpi anāgate theravāda sogatasāsana sampadānaṃ pavattanaṃ tīretumapi. Kasmā? Bahunnaṃ tesaṃ pariyatti-paṭpatti sāsna nissitānaṃ saddhādiguṇānaṃ akuppā pavatti ajjatane amhākaṃ bahū cintā upaṭṭhapetuṃ pahoti. Tasmiṃ pakaraṇe tasmiṃ samaye dhīmantānaṃ sādhucariyāya tesaṃ attano diṭṭhadhammasukhaṃ saṃpassmāne ca pacchimāya janatāya diṭṭhānugatiṃ āpajjmāne ca ajjhāsayā gāḷhaṃ vīmaṃsitabbā. Tathā, marammaraṭṭhe Jāgara mahātherassa Laṅkāsāsanavisuddhikathāya attho sammā abhisametabbo. Tena theravāda sampadānaṃ aññamaññānaṃ sādhucariyā vicārane ussukatā bodhetabbā. Gatasaṃvacchare theravāda sampadānaṃ aññmññānaṃ guṇadosavicāraṇā na pākaṭā ahosi.

Vijjānugatesu sāsanājjhayana-vidhīsu anukārentesu api mayaṃ aññmaññānaṃ atthapāṭikaṅkhino bhavitabbā. Tathāpi maṇḍale nagare rājakīya potthakāgāre abhimaddakehi vilumpente tasmiṃ sahassānaṃ potthakānaṃ dabbanāmāvaliṃ sampādetuṃ dvāsattimāya vayassa Jeyya sūrassa thāmo mayhaṃ āvībhavitabbo. Siyāmadesato āgantvā laṅkāyaṃ gantha-vipassanādhure punarujjīvetuṃ tesaṃ sakaḷaṃ sesaṃ jīvita-kālaṃ tattha eva khepitānaṃ Upāli mahātherappamukhassa bhikkhu saṅghassa īhā avadhāretabbā. Lady-Hsaya-Daw (maramma raṭṭhe) ceva Hikkaḍuwe Siri Sumaṅgala (siri Laṅkāyaṃ) ādi theravarānaṃ jivitaṃ ca ajjhāpanaṃ ca nissāya sampadānurakkhane ca nūtanattaṃ pāpuṇane ca pakāro upaṭṭhahetabbo. Adhimāsavāda, Pārupānavāda ādi vādehi tasmiṃ samaye dhīmantānaṃ bhāsā-sattha-kovidattaṃ ceva sabhatāya unnatiṃ bodhetabbo. Anglo-German iti paticīna sogatadhamma-ajjhayana-sākhāya vuddhiyā siri laṅkāyaṃ bhikkhūhi kata anuggahānaṃ uḷāracittatā puna vīmaṃsitabbā.

Ethha mayaṃ pāli-bhāsāya pavattamānāya desantara-samitiyā saha bhāgino homa. Sogatadhamma paṭisaṃyuttānaṃ desantara-samitiyānaṃ ayaṃ nawa yojita-kamo pañca vassehi pubbe marammarṭṭhe eva ārabhito. Kitthavassato navādhika-dvisahasse vasse sagain iti padese pākaṭe sitagu desantara sogatadhamma sikkhālaye theravāda mahāvijjā layānaṃ samitiyāya (Association of Theravada Buddhist Universities) saṃvidahitāya ekasmiṃ desantara-samitiyāya pālibhāsāya pavattitaṃ ekaṃ sabhāvāraṃ ahosi. Khammāi Dhammasāmi theravaro tasmiṃ samaye tassa samitiyā mahālekhako ahosi.[2] Tato-paṭṭhāya theravāda sogatasāsana-raṭṭhesu katipayā desā ceva desantarā pālibhāsā ajjayana-sabhā udāhu sogatadhamma-ajjhayana-samitīnaṃ pālibhāsā sabhāvārā vā pavattitā honti. Nissaṃsayena imehi samitiyehi ca sabhāvārehi ca nidānaṃ sogatadhamma-paṭisaṃyutte ajjhāpane niyuttānaṃ pālibhāso ggahaṇe ussukkaṃ jātaṃ eva. Imasmiṃ samaye theravāda-sogata-sāsana-ajjhayana kicce Pālibhāsāya gāḷhaṃ laggetuṃ jojente. Vijjānugata

[2] So vattamāne api samitiyā mahālekhako hoti.

vidhīhi adhīta-pālibhāsānaṃ paṇḍitānaṃ ūnatā ca hoti. Sampadānugata byākaraṇena ceva philology iti vijjānugata vidhinā ca pālibhāsā adhītuṃ upādhi-samaṭṭhāne sissā uttarimpi ussahetabbā. Theravāda sogata-sampadāya mūla-ganthānaṃ kātabbayuttā anekavihitā sodhana, tulana, parivattana ajjayana kiccā bahū honti iti mayaṃ jānāma.

Ettāvatā ahaṃ mama pamukha-kathā niṭṭhāpemi. Carahi, Dhammasāmi theravarassa jātadinaṃ abhitthavetuṃ imāya desantara sabhāya saṃvidahanena, sātthakā mātikā yojetvā pāli-bhāsāya samitiṃ pavattetuṃ kata nicchayena ca sogata-sāsane kata-anuggahāya shan dese bhikkhusaṅghassa vidhāyakasabhā amhākaṃ thomane arahati.

Mahācariyo Khammai Dhammasami theravaro sambuddha-sāsane ciraṭṭhitiyā aññaṃ aḍḍhasatasaṃvaccharṃ ārogyena jivatu.

Imā desantara Pālibhāsā samiti sabbākārena atthavasā sampuṇṇā hotu.

Sabbepi te sabhikkhusaṅghā paṇḍitā tisaraṇānubhāvena sukhitattā hontu.

Mayhaṃ abhitthunaṃ ca patigaṇhātha.

Ven. Buddhadatta Mahānāyaka-Mahāthera

(1887-1962)

By Pategama Gnāṇarāma Thera
Principal, Buddhist and Pali College of Singapore

Born at Polwatta in Ambalangoda, Sri Lanka Ven. Buddhadatta Mahathera bears the highest position among Sri Lankan messengers of Dhamma in the last century. Being a master of Pali, Sinhala, Myanmar and English he rendered his time to propagate Buddhism and popularise the study of Pali.

Myanmar was like his second land of birth. While still being a young novice, he won the hearts of his Myanmar teachers, mastered Pali, English and Myanmar languages and Buddhist scriptures together with allied subjects to be very well recognised in the learned circles as an erudite scholar monk. The works, which he has written in Pali, English, Myanmar and Sinhala languages, are very popular among the students of Pali and Buddhism. He edited many a rare Pali work correcting errors committed by generations of scribes.

He became the professor of Theravada and Mahayana Philosophy at the Vidyalankara University of Sri Lanka. And also he was elected to be the chief prelate (Mahānāyaka) of Kalyanivaṃsa Nikāya, which was founded by venerable Kataluve Gunaratanathera, who had received his Higher Ordination at Kalyani Sīmā in Myanmar. Venerable Buddhadatta-mahānāyaka-thero lived upto seventy-five years rendering an in estimable service to Buddhist dispensation.

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Buddhadatta-mahānāyaka mahātherassa apadānaṃ

Pātegamanāmagāmajena Ñāṇārāmattherena
Sihapura raṭṭhikassa Pali-Buddhika Vijjālayass
Mahānāyakena racitaṃ

Uddeso

SiriLaṅkāyaṃ Ambalangoda'nagare Polvatta'nāmagāmajo Buddha datta mahānāyakatheravaro sogatadhammadūtesu aggaṭṭhānaṃ bhajati. Sīhala-maramma-āṃgala-pālibhāsāsu nipuṇo paṇḍito viyattto visārado so mahānāyakatthero Buddhadhammaṃ ca pāli bhāsaṃca vibudhajana gocarākārena vivaritvā vibhajitvā paṭṭhapetvā ca ekūnavīsatime satavasse osānabhāge mahagghaṃ sevaṃ akāsi.

Marammaraṭṭhaṃ pana tassa dutiyajammabhūmiṃviya ahosi. Sāmanero'va samāno so tasmiṃraṭṭhe vasanto sabbesu ācariyānaṃ cittaṃ ārādhayitvā bhāsāsaddasatthesu viyatto visārado kovido ahosi. Apica dhammavinayaṃ uggaṇhitvā bahussutena tena therapādena attano paññāpāṇavaṃ āvīkarontena viya dhamma dharo vinayadharo mātikā dharo ca hutvā dhammañca pālibhāsañca uddissa katāni agghatamāni sevāni amaraṇīyāni. Tesu Pāli-Sīhala -Angalisa-Marammabhāsāhitena racitāni ganthāni visesato ādhunikānaṃ ce'va paṇḍitānam'picātī'va payojanāni. Lipikārakehi katāni padadosāni apaharitvā dullabhāni pālipottakāni tena muddāpitāni.

Atha aparabhāge amhākaṃ kathānāyako vijjālaṃ bkāravissan vijjālaye theravāda-mahayānadassanesu mahācariyo ahosi. Punacaparaṃ so 'Kataluvanāmagāmajena Guóaratana-mahātherena Marammaraṭṭhe Kalyāṇasīmāyaṃ upasampadaṃ labitvā Siri Laṃkā dīpe patiṭṭhāpitaṃ Kalyāṇivaṃsanāma amarapurasaṃghasabhāya aññatare sākhānikāye Mahānāyakatthero ca abhavi.

Buddhadatta-mahānāyaka-mahāthero pañcasattati vassāni dham masatthā lokaṃ vitanetvā sogatasamayaṃ dīpetvā sagaparā yano ahosi.

Niddeso

Dhammsāmitherassa uppattidinaæanussarituṃ saṃvidahitaṃ imasmiṃ paṇṇitānaṃ mahātherānaṃ sabhāyamajjhe vīsatime satasaṃvacchare sammāsambuddhasāsanaṃ pacāretuṃ ca pālibhāsāya abhivuddhiñca ārabbha Buddhadattena mahānāyaka-mahātheravarena kataṃ mahanīya sevaṃ saṁkhepena pakāsetuṃ paṭhama'meva okāsaṁicchāmi.

Bahussutāya dhammadharāya vinayadharāya Siri Laṅkāya aññatarāya bhikkhuparamparāya tatiyo pana amhākaṃ kathānāyako Buddhadatta-mahānāyaka-mahātheravaro.Yasmā tassa mahānāyakamahātheravarassa ācariyapācariyatherānaṃ jīvanacaritehi'pi tassa nidassanapubbakaṃ yaṃkiñci uttejanaṃ ahosī'ti dissati. tasmā paṭhamam'eva tesam jīvana-caritehi'pi ekadesamattaṃ pakāsetuṃ vaṭṭatī'timaññe.

SiriLaṅkāyaṃ dakkhiṇadisāya 'Ambalangoda' nāma nagare 'Polwatta' nāmaṃ aññataraṃ upanagaraṃ hoti. Tasmiṃ upanagare Aggārāmo'ti ekaṃ saṃghārāmaṃ bhavati. Tāyaṃ puññabhūmiyaṃ ekūnavīsatime satavasse osānabhāge pālakādhikāri 'rājaguru'ti garunāmena Maramma raṭṭhena sammānito Dhammādhāratthero. So pana saṃghīc'eva gaṇī ca ñāto yasassī sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto mahāthero abhavi. Taṃ saṃghārāmaṃ pana na khalu kevalaṃ saṃghassa nivesanaṃ. Tasmiṃ ārāme pabbajite ca gahaṭṭhadārake ca ajjhāpetuṃ patiṭṭhāpitaṃ vijjāyatanaṃ ca ahosi. Apica taṃ ārāmaṃ pana Siri Laṅkāyañca Marammaraṭṭhe ca vibudhajana-vācanāmaggānaṃ samosaraṇamajjhaṭṭhānaṃ viyā'sī'ti sallakkhetabbaṃ.

Dhammādhāra-mahātheravarassa ācariyo Dhammā-nandatthero pana Marammaraṭṭhena saddhiṃ cirakālaṃ bhajana-payirupāsanaṃ karonto Marammaraṭṭhe Kalyāṇi'ti vissutaṃ sīmāyaṃ upasampanno. Navaṅga satthusāsanaṃ ca dhammavinayasaddasatthaṃ ca uggaṇhitvā bahussuto

āgatā-gamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto lajjī kukkuccako mahāthero'va Laṅkādīpaṃ agamāsi.

Tassa theravarassa sisso Dhammādhāra-mahāthero Buddhadatta nāyakamahātherassa ācariyo. So pana attano ācariyaṃ anugacchanto Bhāratadese ca Marammaraṭṭhe ca kālena kālam nivasitvā dhamma vinayaṃ pariyāpuṇitvā sutadharo sutasannicayo bahussuto dhamma dharo vinayadharo'va laddhapaññā-pāṭavaṃca parinatattaṃca nissāya bahuno janassa piyo ahosi manāpo, Bahūhi janehi sakkato garukato mānito pūjito ca. Marammaraṭṭhe Tebo'ti nāmakena sāmantaraññā 'Rājagurū'ti gāravanāmena so sammānito ca ahosi.

Amhākaṃ kathānāyako Buddhadatta-mahānāyakattheravaro ekūnavīsati satasaṃvacchare pabbajito sāmaṇero'va samāno tassa ācariyassa Dhammādhāratherassa antevāsiko hutvā tīni vassāni paṭhamaka-ārāmika-ajjhāpanaṃ labhitvā tena ācariyena saddhiṃ Marammaraṭṭhaṃ gato Molmena nagarāsanne yena Suvaṇṇamaṇi vijjotaratanasīmā. tena upasaṃkamitvā dve vassāni vasanto Sāgarañāṇa mahā therassa samīpe visesavasena Marammabhāsaṃ ca abhidhammaṃ ca uggaṇhi. Tasmiṃ vasanto pālibhāya likhita-potthake yadidaṃ: **Abhidhappadīpikā, Abhidhammattha-saṃgaho, Dhammapadaṃ, Dhātumañjusā, Nāma mālā, Kaccāyana vyākaraṇaṃ, Subodhālaṅkā rañca** vācuggatavasena pāguññaṃ akāsi.

Siri Laṅkāyaṃ gantvā na ciren'eva puna'pi Maramma- raṭṭhe Molmenanāma nagaraṃ gato purimasmā ācariyasmā ca vijayārāme Paññāsāmitherasmā ca dhammavinayasaddasatthaṃ uggaṇhanto virāma velāyaṃ Āṃgalabhāsaṃ ca uggaṇhi.

Tassa ekavīsativassaṃ sampatte, Pālibhāsāya sallapanaṃ uggaṇhā petuṃ **'Pālibhāsappavesini'**nāma ganthaṃ Marammabhāsāya racayitvā muddāpitaṃ. Apica so nibaddhaṃ ussukkena ajjhāpanaṃ labhanto anukkamena dhammavinayesu ca saddasatthesu ca paṇḍiito viyatto ahosi. Puna caparaṃ so **Abhidhānappadīpikā** nāma Pālisadda kosaṃca

Buddhaghosuppatti nāma aṭṭhakathācariya Buddhaghosatheravarassa apadānaṃca Marammabhāsāvaṇṇanāya saddhiṃ muddāpitāni.

Buddhadattatthero alīnaviriyo attano niṭṭhāya appamatto ātāpī pahitatto nacirene'va Pāli-Maramma-Āṃgala bhāsāsu kovido ahosi, pageva Sīhalabhāsāya. Pālibhāsaya ca Āṃgalabhāsāya ca bahūni potthakāni amhākaṃ kathānāyakattherena racitāni ca saṃsodhitāni ca honti. Tesu katipayāni Āṃgaladese Pālipotthakasamitiyā muddāpitāni. Ahaṃettha tesu mukhyapotthakānaṃ nāmāni dassemi.

Tena ādhunikatthāya Āṃgalabhāsāya racitaṃ eka, duka, tikabhāga vasena bhajitaṃ **Pālipāṭhamālaṃ** pana yāvaajja- tanā parosatavāraṃ muddāpitaṃ'timañña. Evameva sissānaṃ Pālibhāsāparicayaṃ ca tesaṃ Pālibhāsā-vohāre vuddhiṃ virulhiṃ vepullaṃ ca āpajjanatthāya **Pālipāöṭhāvalī'**ti kathāsaṃgaham'pi kataṃ. Gegaronāma Jaramānu paṇḍitassa Mahāvaṃsaparivattane sāvajjaṭṭhānāni dassetuṃ **'Gega rassa Mahāvaṃsaparivattanassa Saṃsodhitabbaṭṭhānāni'** nāma gantham'pi tena racitaṃ. Buddhadattattherena saṃkhepavasena racitaṃ **'Pali Angalisabhāsāsaddakosaṃ'**ca evameva' **Āṃgalabhāsā-PaliSaddako saṃ'**ca sissānaṃ atī'va payojanaṃ. **Sammohavinodanī** nāma vibhaṅga ṭṭhakathaṃ ca **Mahāniddesa-Cullaniddesa**nāmāni peṭaka ganthānaṃ **Saddhammapajjotikā** aṭṭhakathaṃ ca **Abhidhammā vatāraṃ, Nāma rûpaparicchedam, Rûpārûpavibhāgaṃ, Vinayavini cchayaṃ, Uttara vinicchayaṃ, Mohavicchedaniṃ, Paramatthavini cchayaṃ, Jinakāla māli**nāma ganthaṃca lipikārehi anavadhānena katāni dosāni apaharitvā Āṃgaladese Pālipotthaka-samāgame muddāpitāni.

Tesu khuddakaganthāni tassa samāgame anukālikasaṃgahe muddā pitāni. Tassa ganthābhisaṃkaraṇaṃ vīmaṃsitvā Pālipotthaka Samāgame paṇḍitā, 'tesu dosāpaharita-potthakesu tiro apadisanāni tena Buddhadatta-paṇḍitavarena vibudho citākārena katānī'ti tassa pasaṃ siṃsu. So mahātheravaro Rīsa Deviṇaṃca Honaraṃca nāma Āṃgaladese PāliPotthaka-samāgame dvīhi ayehi saddhiṃ abhiṇhaṃ sandese pesana

paṭipesanaṃ akari. So mahāthero ayyā Honarāya vinayaparivattana potthakesu saṃkhyāvasena navuti vajjaṭṭhānāni lañcetvā tāya dassesi.

Buddhadattattheravarena Sīhalabhāsāya katāni bahūni potthakāni bhavanti. Sakalaaṭṭhakathāca ṭīkāca sahagataṃ tepiṭakaṃ samālocayitvā **PāliSāhicca-itihāsaṃ**'tināmena tena duveganthe racitāni. Tassa **Aṭṭha kathā Parikkhaṇaṃ** pana aṭṭhakathāsu visadisaṭṭhānāni vīmaṃsetvā likhitaṃ samannesanaṃ. **Samīpātīte-Theravāda-Mahātherā,Mahāyāna samaye Mahātherā** cā'ti duve ganthāni Sīhalabhāsāya nibandhitāni. Apica bhadantena mahā- theravarena Yuvana Cuvaṃnāmena vissutaṃ Cīna-desāṭaka bhikkhuṇodesāṭa navuttantaṃ desavāsīnaṃ atthāya **Yuvana Cuvaṃ Terassa-desāṭana-vuttantaṃ**-nāmena Sīhalabhāsāya parivattitvā mudditaṃ. Tena kataṃ **Kalyāṇasīmāya Itihāsaṃ** pana SiriLaṅkā-Marammasambandhatāya atītapurāvuttaṃ kathetuṃ racitaṃ. Buddhadatta mahātherena hi Sīhalabhāsāya racitāni ganthesu **Pālibhāsā vatraṇaṃ**nāma potthakassa paṭhamabhāgam'eva dutiya bhāgaṃ ca SiriLaṅkāyaṃ Rajja-ajjhāpana-saṃvidhāna-āyatanena pāriveṇikasis sānaṃ pāṭhapotthakānī'ti niddiṭṭhāni.

Punacaparaṃ **Abhidhammamātikā, Pālikathopakathanaṃ, Saccad assanaṃ**nāma ganthānica **Visuddhimagga-Dhammapadaṭṭhakathā** dīni potthakāni ca saṃsodhetvā Sīhalakkharehi muddāpitāni.

Marammaraṭṭhe pavattitaṃ chaṭṭhasaṃgāyanāya Siri Laṅkādūta maṇḍale nāyakaṃ katvā SiriLanṅka-rajjaṃ Buddhadatta-mahā theraṃ sammanni. SiriLaṅkādûtamaṇḍalassa samārambhaka-sabhāyaṃ Marammabhāsāya viyatto vissārado amhākaṃ mahāthero paṇḍita gocarākārena sakadesanaṃ Marammabhāsāya katvā sabbesaṃ sanni patitānaṃ thutiṃ ca gāravaṃca alabhi. Chaṭṭhasaṃgāyanā-samaye Sihala-Maramma-Kambojaādiakkharehi likhitatepiṭakaganthesuca aṭṭha kathātīkādīsu ca Buddhadatto Mahāthero lipikārānaṃ pamādadose apahariṭuṃ anūpamākārena upatthambhako ahosi. Atha aparabhāge so bahūsu pacchimadesesu ca saṃcāraṃ akāsi.

Sattachaṭṭhime vayappatte tena mahātherena Sīhalabhāsāya attano sayaṃ likhita-caritāpadānaṃ racayitvā pakāsitaṃ. Tasmiṃg anthe videsaraṭṭhesu viññātehi vissutehi bahussatehi Pālipaṇḍitehi tassa pasaṃsāvasena pesitā sandesā dissanti.

Siri Laṅkāyaṃ Vijjālaṃkāra-vissavijjālayaṃpatiṭṭhāpite so theravāda mahāyānadassanesu mahācariya-sammānena sammānito. Atha apara bhage kataluvanāma gāmajena Guṇaratana-mahātherena patitṭhāpite Kalyāṇivaṃsanikāye mahānāyako ca ahosi. Kalyāṇivaṃsanikāyaṃ pana tena Guṇaratanattheravarena Marammaraṭṭhe Kalyānisīmāyaṃ upasam padaṃ labhitvā SiriLaṃkādīpaṃ gantvā patiṭṭhāpitaṃ Amarapura saṃ ghasabhāya aññataraṃ sākhānikāyam.

Evaṃ Buddhadatta-mahānāyaka-mahātheravaro sāsanambare jotimanto tārakā'va dhamma-satthālokaṃ vitanonto pañcasattativassaṃ āyuṃ khepetvā saggaparārāyano ahosi.

"Dullabho Purisājañño, na so sabbatthajāyati"

Mahathera Ven. Jagdish Kashyap
And His life achievement – Nava Nalanda Mahavihara (1908-1976)

Dr Ravindra Panth
Director
Nava Nalanda Mahavihara
(Deemed University)

It is a known fact that from the ancient time the land of Nalanda in the state of Bihar, India has been a vibrant place inhabited by the Nobel persons who have worked for the removal of darkness and enlightening of wisdom. As it was in this land that in the ancient time, the foremost disciples of Lord Buddha: Ven. Sariputta, Ven. Moggalana, the great Ven. Mahakashyap who protected and promoted the teaching of Lord Buddha for a long time, for the welfare and happiness of people were all born here. Similarly, it was here in the land of Magadha where the teachings of the Buddha originated but got lost was again revived by great determination and this wise being was known in the world of Pali and Buddhist Studies as Ven. Jagadish Kashyap. It was his untiring effort that the lost teaching of the Buddha was revived in the land of Magadha where with his efforts the Nava Nalanda Mahavihara was established. It was the Mahavihara that for the first time in India published the entire Pali canonical texts in Devanagari script for the propagation of the teaching of the Buddha.

The son of Magadha Ven. Bikkhu Kashyap was born in the town of Ranchi in the state of Bihar on May, 1908. After having his primary and secondary education in the town of Ranchi and Patna he joined Banaras Hindu University in Varanasi as a student of M.A Philosophy. He also took M.A degree in Sanskrit. Thereafter, on the advice and inspiration *Mahapandita* Rahul Sanskriyan he went to Sri Lanka to study Buddhism at *Vidyalankar Parivena*. In this institute he gained the theoretical

knowledge of the teaching of the Buddha and received the degree of *Tipitikāchārya.*

He was fully devoted and committed to the propagation and the teaching of the Buddha in its original form. The land of Magadha which was the land of origin of Pali inspired Ven. Kashyap very much. From the tender age the boy Jagadish had taken a vow to revive the lost glory of the ancient Nalanda Mahavihara.

It was in the year 1951 that the Government of Bihar decided to revive ancient glory of Nalanda with the establishment of Nava Nalanda Mahavihara. In this historical work of the revival of ancient culture the role of Ven. Bhikshu Jagdish Kashyap was foremost. Pushing this year on 20th November the first President of India, Dr. Rajendra Prasad laid the foundation stone and in March 1956 the Vice President Dr. Sarvapalli Radhakrishnan inaugurated the building. From that time onwards Nava Nalanda Mahavihara is imparting knowledge and teaching ancient Indian wisdom, specially the Buddhist thought, doing research and also publishing literature and thereby working in 'the making of man' — which is the need of time. Nava Nalanda Mahavihara is the living example of the contribution of Late Ven. Bhikhu Kashyap in disseminating Dhamma to the world.

Seeing the International importance of the Mahavihara in February 1994 it was taken over by the Department of Culture, Government of India. Now the Mahavihara is a deemed university. The following are the important activities of the Mahavihara.

1. Teaching and Research work.
2. To award the *Vidya Varidhi* (Honorary Causa) degree to eminent scholars.
3. To organize Seminar, workshops, Conferences on relevance to Buddhist Studies, Ancient Indian Culture and other relevant topics.
4. Mapping of Nalanda and around.

5. Exploration and documentation of important Buddhist sties.
6. Compilation of multi volumes Pali - Hindi Dictionary.
7. Creation of a Cultural Village as a fusion of *Pariyatti* (theory) and *Patipatti* (practice).

We firmly believe that this place, emanated with the glory of Ven. Jagadish Kashyap, shall be resurrected once more through Nalanda's lost fame and glory, thus reviving its eminence as a centre of learning.

Ven. Bhikkhu Kashyap visited numerous countries in Asia like China, Sri Lanka, Myanmar, etc. as a *Dhammachārya*, being invited in several Dhamma meetings and Conferences. He induced in mounting the remains of an alumnus of the ancient Nalanda Mahavihara, the *Tripitakacharya* Xuanzang at Nalanda. He had a strong inclination to redeem the Chinese Buddhist education at Nalanda and thus contribute in the cultural exchange between India and China. The majestic Xuanzang Memorial Hall is the product of his efforts. On one hand, it symbolizes the bond of friendship between India and China, while on the hand, it also signifies the grandiose effort of Ven. Jagadish Kashyap.

Ven. Bhikkhu Kashyap was also an efficient literary personnel. He had authored the *Pali - Tripitaka* in Devnagari script which was the first of its kind in India. All modern critics acknowledge this annotated edition of translation into Devnagari script in 41 volumes, is unique and a milestone in the history of Buddhist literature in Pali. Following his annotations and analysis, more than 25*Atthakathas* have been published till date; it has contributed greatly in reviving the lost scholarship on Buddhist texts in India.

Pali is an ancient language of India. So it is difficult for the common mass to read and understand the teachings of the Buddha in Pali. To help in reading the Pali texts in original, Ven. Bhikkhu Kashyap had intended to introduce a massive Pali - Hindi Dictionary. Nava Nalanda Mahavihara has taken up the unfulfilled vision of Ven. Bhikkhu Kashyap and working

upon it with acute precision. This edition will prove to be very efficient and helpful for the Indian readers in future.

This dynamic and luminary personality passed away on 28th January 1976. Today, he is not among us physically, but his magnanimity still lies with us in the shape of the *Pali-Tripitaka*, Nava Nalanda Mahavihara, Xuanzang Memorial Hall and the Pali - Hindi Dictionary.

Mahāthero Jagadīsakassapo
Tassa Jīvanto Kittithambho ca
Navanālandāmahāvihāro

Dr Ravindra Panth
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Bhārataraṭṭhe Bihārarajjassa Nālandābhūmi porāṇakālatoyeva matti padīpahatandhakārānaṃ ariyapuggalānaṃ lokāndhakāradahanmhi mahā padīpabhūtānañca mahāvihārānaṃ samudayabhūmi ahosīti, na saṃsayo. Yathā purā imāyaṃ yeva bhūmiyaṃ Bhagavato Buddhassa aggasāvakā Sariputta- Maggalānā Buddhavacanānaṃ ciraṭṭhittiyā pamukho payojako mahāthero Mahākassapo paṭisandhiṃ gaṇhiṃsu tajjena ca vāyāmena sakalaloke dhammālokaṃ yānālokañca vidamsesuṃ ca, evameva anekesu satakesu mūlapabbhavaṭṭhāne Jambudīpe viluttānaṃ māga dhiyaṃ (pāliyaṃ) saṃgahītāna Buddhavacanānaṃ ca punujjīvanāya etāyaṃ Magadha bhumiyaṃ yeva eko ātāpī, pahītatto ariyapuggalo padubbhavi, yo loke Jagadīsakassapoti nāmena vissuto bhavi. Yo ca Sugatasāsanassa viluttāya paramparāya punarujjīvanāya padhānaṃ padahanto imāyaṃ Magadhabhūmiyaṃ yeva Navanālandā mahāvihāraṃ patiṭṭhāpayi, sampuṇṇaṃ Pali-tipiṭakañca devanāgarī lipiyaṃ pakāsetvā Buddhavacanānaṃ vyāpakaṃ pasārakammaṃ Kari.

Addhattare ekūnavīsatitame īsavīye samvacchare Bihārarajjassa Rānchinagare jāto māgadhiko ayaṃ mahāsatto. Gayāsamīpe Roniyā-nāmako gāmo imassa mahānubhāvassa pettikaṃ vāsaṭṭhānaṃ. Janako assa Siri Rāmanārāyaṇābhidho jananī ca Sirimati Vatāsīdevīti nāmena vissutā. Kumāratte Jagadīsanārayaṇo paṭhana-pāṭhanādīsu tibbachhando ahosi. Ayaṃ sabbajanahitasukhāvaho mahāpuriso Rānchīnagare Pātali puttanagare ca pārambhikaṃ sikkhaṃ uggaṇhitvā Vārāṇasī nagarassa Kāshīhindūvishvavidyālayassa dassanasatthavisaye M.A. upādhiṃ eka timsaccadhike ekūnavīsatitame tsavīye sambacchare labhi. Anantaraṃ sakkatavisaye api asmāyeva vishvavidyālayā M.A. upādhiṃ labhitvā

saddavijjāhetuvijjādīsu sippaṭṭhānesu pārangato bhavi. Paṇīto pākaṭa paṇdito hutvā so sabba paṭhaṃ Devagharanagare ṭhite sakkaṭavijjā pīṭhagurukule pācariyabhāvena kammaṃ karonto puna tattha yeva Dhammapadaṃ paṭhitvā Buddhasāsane pabalasaddho jāto. Anantaraṃ Mahapanditassa Rahulasankrityāynassa anubhāvena sahāyena ca Buddhasāsanassa ñāṇaṃ labhituṃ Sihalaraṭṭha thite Vijjālaṇkāra parivene pāvisi, tattha yeva ca Mahātherassa Dhammānandassa santike pabbajjaṃ Iaṇhitvā Bhikkhu Jagadīsakāssapo iti Pabbajitanāmaṃ labhi-Etasmiṃ yeva pariveṇe so pariyattisāsane virulhiyā Buddhavacana kosalla paridīpakaṃ Tipiṭakācariyoti upādhiṃ alabhi.

Catutiṃsati adhike ekūnavīsatitame īsavīyse sambacchare Kassa pamahābhāgo Rahulasānskriyāyanena saha Jāpānadesaṃ gacchanto Penānganāmake nagare vedesikehi sāsakehi Jāpānagamanāya avarodhi to. Ettha eva so Dīghanikāyassa hindībhāsāyaṃ rūpāntaraṇaṃ kiccaṃ kari Chīnadesīyaniruttiñca uggaṃhi. Panānganagareyeva Kassapamaho-dayo Milindapañhanāmakassa Pāli-potthakassa hindībhāsāyaṃ rūpanta-raṇaṃ api niṭṭhapesi.

Buddhavacanapasārāya Katasankappo Kassapo Mahāthero Buddha-vacanapasārāya mahāpadhānaṃ padahanto Isipattane migadāye Varāṇasiyaṃ ekaṃ uccataraṃ vijjālayaṃ ṭhapesi tattha ca sabba-paṭhamaṃ palibhāsāya pāthanaṃ samārabhi. Ekūnacattātīsati-adhike ekūnavīsatitame sambacchane so Kashīhiudūvishvavidyalaye pali-bhāsāya M.A. upādhiyā pāṭhanacariyaṃ api samārabhi. Anantaraṃ Vārāṇasī nagare yeva ṭhite Sampūrṇānandasanskrita visvavidyālayeapi sampuṇṇarūpena vikasitaṃ pālivibhāgaṃ patiṭṭhāpesi.

Māgadhiya Paliyā vā uppattiṭṭhanabhūto Magadhamahājanapado māgadhikāya Kassapamahadoyāya visesato upperako ahosi. Vārāṇasiyā Magadhaṃ paccāgantvā so Palibhāsaya punarujjīvanāya mahantāni kiccāni kari. Sabba-paṭhamaṃ Biharasharīfanagare ṭhite Nālandā mahāvijjalaye nhātakavaggesu Palibhāsāya ajjhāpana kiccaṃ kāresi.

Etena kiccena Magadhamaṇḍale Pālibhāsāya pasāro pacāro ca bāhullena bhavi.

Taruṇatte yeva Kassapamahābhāgo Nalandāya porāṇassa lokavissutassa Mahāvihārassa punarujjīvanāya sammāsankappaṃ kari. Sattacattāriṃ sati-adhike ekūnvisatitame sambhacchare Bhāratarattthena svatantratā adhigatā, yā sabbavidhesu khettesu Bhāratīya cetanaṃ jāgaraṇāya upperesi. Porāṇassa Nalanda-mahāvihārassa punarujjīvanāya Nava nalandamahāvihārassa thapanā ekapaññāsadhike ekūnavīsatitame īsavīya vassasate Bihārarajjassa pasāsanena kata. Etihāsikassa puna rujjīvanassa asmiṃ samārambhakicce Bhikkhu Jagadisakassapamahā-bhāgānaṃ kappanā mukaritā yojanā padhānabhāvena payojikā ahosi. Etasmiṃ yeva sambacchare kattika māsassa navambaramāsassa vīsatiya tithiyaṃ Bhārataganarajjassa paṭhamo raṭṭhapati Dr. Rajendra Prasad mahābhāgo ādhārasilaṃ ṭhapesi, chavīsādhike ekunavīsatitame ca tsaviyavassasatte march māse Bhāratassa uparaṭṭhapati Dr. Sarvapalli Rādhākrishnan mahābhāgo paṭhama – bhavanassa subhaṃ dvāraṃ apāpuṇi. Tato paraṃ ajjapabhati porānassa mahāviharassa sikkha ṇacariyamanusaranto ayaṃ Nava-nālandā-mahāvihāro pāramparika-bhāratiya-porāṇavijjāsu visesato Buddha-sāsana-sambuddhāsu vijjāsu sikkhana-sodha-pakāsanānaṃ tividhāni kiccāni sampādento, uttama-mānava nimmāṇssa visiṭṭhaṃ kiccampi nipphādetuṃ tajjena vāyamena samannāgato atthi. Ayaṃ mahāvihāro divangatassa Kassapamahāthera-ssa jīvanto kittithambho hutvā loke dhammalokaṃ vidaṃseti.

Bhāratarattthassa pasāsanassa sanskrita-vibhāgo Mahāvihārassa bahuraṭṭhikaṃ mahaccaṃ anuvilokento catunavutadhike ekunavīsatime kharisavrassasatake Februarymāse etaṃ mahāvihāraṃ adhiganhi. Idāni ayaṃ Mahāvihāro mānitavissavijjālayassa (Deemed University) sarūpaṃ adhigacchi. Tato paraṃ ayaṃ mahāvihāro dinānudinaṃ pagatipathe aggasaro atthi. Etassa keci kriyākalāpā pana adholikhitā –

1. Paṭhana-pāṭhana cariyā sodhakiccāni ca-

Idāni idha pālibhāsāya ekavassikā pamāṇapatrīya paṭhana- cariyā, dvivassikā pathanacariyā diploma; B.A. (Hons.) pathyaka mmaṃ; Pali-sakkata-hindi-english-dassanetihāsa–Buddhadhammavijjā, Bhoṭabhāsā nañca M.A. upadhiyā paṭhanacariyā pavatta mānā atthi. Sabbesu ca paṭhana-visayesu 'Vijjāvāridhi' (honaris causa D.Lit.) iccupādhilābhāya

sodha kicca-cariyāpi samāraddhā. Manavajīvena samath-vipassanā-bhavanāya payogasikkhana cariyāya saha bhavisse paṭhanapāṭhanassa yojaṇapi Mahāvihārena nimmitā. Mahāvihārassa paṭhanacariyāsu aneke ādhunikā visayā api gahitā. Taṃ yathā –

i) Bhāratassa paramparā (culture) sabbhatā ca;
ii) Sugatacintanassa jīvane payogo;
iii) Sodha-paddhati.
iv) Sānskritika paribbhamanaṃ (Cultural tour)
v) Computer –payogo.

2. Mahāviharo kāle kāle suvissata vidū jane 'vijjāvāridhi' iti sammānopa ādhinā alañkaroti.

3. Buddhadhammaṃ, Bhāratassa itihāsaṃ, vividhāni ca aññāni sippa-ṭṭhānāni nissāya mahāvihāro raṭṭhikantaraṭṭhike paṇditajanasamā game vīmaṃsanakiccasālāyo ca āyojeti.

4. Nalandāya porāṇassa mahāvihārassa aññesañca ethihāsikānaṃ ṭhānānaṃ puṇṇañaṇāya nalandāya samīpe ṭhitānaṃ ṭhānānaṃ mānacittīkaraṇaṃ.

5. Etesaṃ yeva ṭhānānaṃ abhilekhīkaraṇaṃ.

6. Pali-hindi-saddakosa-paṇayanaṃ.

7. Paṭipatti-Paṭivedanassa payogabhumibhāvena Xuan Zang-smāraka-parisare (Xuan Zang Memorial) 'Sānskritikagāmassa' (cultural village) saṃracanā yatra samīpavattinaṃ tiṇṇaṃ gāmānaṃ sīppāni, hattha nimmitāni vatthūni pi ṭhapitāni. Mahārtherassa Jagadīsakassapassa ñāṇa goravagarimāya paridīpakaṃ nālandāya idaṃ ṭhānaṃ ekabāraṃ bhiyyopi Nālandābhānuraṃsiyo loke vikaritvā aññāṇatamaṃ apasāretvā ca ñāṇālokena loke olokessatīti mayaṃ vissasāma.

Mahārhero Jagadīsakassapo Sāsanadhaji-dhammācariyabhāvena mahā-dhanmakathika-bahujanahitadharabhāvena ca raṭṭhantarehi sudhī-janasamāgamehi ca āmantito esiyamahādīpassa Sīhala-China Maramma raṭṭhādīsu dhammāloka-vidaṃsanāya cārikaṃ cari. Bharata raṭṭhassa paṭhama-raṭṭhapatinā Dr. Rajendra Prasadena Saha Maramma raṭṭhe

Mahāpanditena Rahula-Sānskrityāyena Saha Malesiyāraṭṭhassa Penāṅga-nagare cārikam caramāno mahāthero yaṃ Bharataraṭṭhe Buddha-sāsanassa bhiyyopi daṭhīkaraṇāya attano abhinīhāraṃ visidīkari. Pañcapaññāsuttare ekūnavīsatitame sambacchare so Cīnaraṭṭaṃ gautvā tassa raṭṭhassa takkālika-(at that time) Padhāna-mantinā Chao-en-lai mahodayena Saha Sammodhi Sallapi ca. Nālandāya porānassa Mahā viharassa saddhivihārikassa Cīnaraṭṭhassa tipitakācariyassa Xuan Zang mahodayassa Sarīradhatuyo nālandāyaṃ patiṭṭha petuṃ Cinadesīya buddha-vijjāya paṭhana-paṭhanaṃ bhaveyya, Cina-Bhārata-raṭṭhānaṃ metta ca pabalotarā bhaveyya, iti Kassapamahodayasson balavati icchā, Anantaraṃ tassa yeva pabalena payāsena Cīnaraṭṭhapasā sanassa, sahayogena ca Nālandāya, Xuan Zang Memorial iti namakaṃ ekaṃ bhabba-bhavanaṃ ramaṇlyo ca parisaro nimmāpito. Ayaṃ pariso ekato Bharata-Cinaraṭṭhānaṃ mettivaḍḍhanāya balavā ādhāratthambho aparato pana Kassapamahodayāmaṃ aññatamo kittiddhajo viya sobhate.

Paṇḍitappavaro Kassapamahāthero Samuppajjakaganthakārakopi ahosi. So hindi-niruttiyaṃ anekāni potthakāni sodhapaṇṇāni ca racitvā hindibhasāya Bharataraṭṭhe Buddhasāsanassa cavirulhiyā vepullāya ca mahagghikaṃ kammaṃ piakāsīti veditabbaṃ. Angla-niruttiyampi so anekāni potthakāni likhitvā bahubhāsāvisāradattaṃ visadīkari.
Tena racitāyo sampāditāyo va racanāyo adholikhitāyo santi –

1. Devanāgarilipiyaṃ Pālitipitakaṃ.
2. Pālimahābyākaraṇam (hindi bhāsāyaṃ)
3. Pāli nisseṇi (hindi bhāsāyaṃ)
4. Tarashāstra (āgamanaṃ) (hindi bhāsāyaṃ)
5. Tarkashāstra (nigamanaṃ) (hindi bhāsāyaṃ)
6. Pali Abhidhamma Philosophy, dvīsu khaṇḍesu (anglabhāsāyaṃ)
7. Buddhist out look (āngla bhāsāyam)
8. Buddhism for every body (āngla bhāsāyam)
9. Tipitaka - Saddānukkamaṇī (sampāditaṃ)

Adholikhitā ganthā Kassapamahodayena hindi bhāsāyaṃ anūdita santi:

1. Dīghanikāyo

2. Saṃyuttanikāyo

3. Milindapañho

Devanāgari-lipiyaṃ pali-tipiṭakassa Pakāsanaṃ Jagadīsakassapa mahā-therassa annpamaṃ kiccaṃ. Idaṃ pana Bharatiya lipiyaṃ pakāsitaṃ pathamaṃ payāsaṃ. Ekacattālīsati-Khaṇḍesu devanāgarī karaṇaṃ Samālocanattikaya Paddhatiya catipiṭakassa Sampādanaṃ Bhārata-raṭṭhassa ñāṇakosassa anupamaṃ ratanamiti sudhinaṃ ajjata- nānaṃ maññanā. Ito pubbaṃ pālibhāsāyaṃ nibaddhāni Buddha vacanāni sampṇṇabhāvena na ekāyamapi bhāratīyalipiyaṃ pakāsitāni ahesuṃ. Etasmiṃ pakāsanakammasamārambhe ajjāvadhi pañcavīsatito adhikā tipiṭakassa nibbacanabhūtā aṭṭhakathāyopi Kassapamahābhāgānaṃ disāniddesānurūpaṃ pakāsitā. Etehi pakāsanakiccehi bhārataraṭṭhe viluttānaṃ buddhavacanānaṃ vyāpako pasāro bhavīti nicchitaṃ.

Pālibhāsā bhāratassa porāṇā bhāsā Ajjatanā Sādhāraṇā janā pāli bhāsāyaṃ nibaddhānaṃ buddhavacanānaṃ atthaṃ phuṭena vijānituṃ appaṭibalā santi. Ete janā buddhavacanānaṃ āsayaṃ Sukhena bujjhanta, iti manasi nidhāya Kassapamahodayo pāmāṇikassa pāli-hindi-sadda kosassa yā yojanā āraddhā sā hindi-bhādi-padesesu buddhavacanā- naṃ pasāraya paramepayoginī bhavissatiti nicchitaṃ.

Chasattati-adhike ekūnavīsatitame īsavīyasambacchare janavari-māsassa aṭṭhavisatiyaṃ tithiyaṃ anomanāmo yaṃ ariyapuggalo parinibbuto. Tassa rūpakāyo' jja na dissati. Dhammakāyo panassa Pāli-tipiṭakarūpena, nava nālandā-mahāvihara Xuan Zang abhavanarūpena ca sadā thassatīti dhuvaṃ.

Bhavatu Sabba mangalaṃ

Sangharājanidānakathā
The Legend of Sangharāja

Phra Maha Dr.Chatchai
Head of Educational administration,
Mahamakut University, Thailand

The position of Sangharaj is old once, in the name of the leader of all the monk who have power to country, there are three main point in Thailand namely:- National, Religions, and the King.

Sukhothai era, Somded PhraSangharaj was in the Supreme of Buddhism supported by the group of monks in Sri Lanka, it was established in King Ramkhamheang the Great Auditorium previous.

Later on Krung Si Ayutthaya era was added the word "Sakol mahasnghaprarinayok" to make more powerful till state. There have 2 kinds of Monk in Thailand – Temple in Town and Temple in Village. Sometime the Monk on both side become the Somded Phrasangharaj such as in the Naresuen Maharaj was established his teacher to be highest on that time. Thonburi era, they have to use that word " Somded Phra Ariyawongsajan Somded Phrasangharaj". There are 19 Supreme of Buddhist's monk, even the highest or simple monk in Rattanakosin Era.

Somded Phrayanasangwon Somded Phrasangharaj Sakolmaha- sangha Prarinoyok, who was in supreme position on 24 year number at 19th and esteemed by the Buddhist people all the world that the Greatest Monk in the world. Moreover, His Majesty was in long live till 100 year old.

Somded Phrasangharaj had over-react to Thai people and Buddhist and become the leader of spirit from Sukhothai Era till now.

Bhaddanta Buddhaghosa Saṃgamahānayaka of Nepal (1921-2011)

Most Ven. Jnanapurnik Mahathera,
Founder Principal, Wishwa Shanti Vihar,
Theravada Buddhist Academy, Kathmadu, Nepal

Ven. Buddhaghosa Mahāthera was one of Bhikkhus who revivived Theravada Buddhism in Nepal, the birth place of Siddhattha Bodhisatta. He firstly found the Nepalese Buddhist Studies and made spread over the country.

Ven. Budddhaghosa Mahāthera was also the authors, translator and editors of many books on Buddhism. With his great effort Ven. Buddhaghosa went to various villages such as Tansen, Trishu, Ridi etc spread the Buddha's teaching, produced many students and make firm establishment of Buddhasāsana. This paper will intend to examine the life and work of Ven. Buddhaghosa in revival of Buddhism in Nepal.

Buddhassa bhagavato Vijātabhūmiyaṃ Nepālaraṭṭhe Aggassa Pañcamassa Saṅghanāyakassa Bhaddanta Buddhaghosa Mahātheravarassa Theruppattikathā

Racanākāro: Dr. Bhikkhu Ñaṇapuṇṇiko Mahāthero
Nepālaraṭṭhassa Theravāda Buddhasāsanassa
Upasaṅghanāyako Dhammācariyo,
Aggamahāsaddhammajotikaddhajo, Aggamahāpaṇḍito,
Vissasanti Vihārassa Saṇṭhāpako Padhānanāyako,
New Baneshwor, Meen Bhawan, Kaṭṭhamaṇḍapa, Nepāla.

Uddeso

Buddhaghosamahāthero Nepālaraṭṭhe Bodhisattajātibhūmiyaṃ Thera vādabuddhasāsanassa puna patiṭṭhāpanakamme patiṭṭhāpanānaṁ bhikkhūnaṃ eko ahosi. Tena hi sabaapaṭhamaṁ Nepāla Buddhadhamma Pariyatti Sikkhā Nāmikam sikkhāpaddhatim paṭṭhapetvā sakalaraṭṭha byāpakam katvā pasāraṇam pattharaṇam katam. Tena therena Buddha dhammasansanditāni bahūni payojanikāni poṭṭhakāni likhitāni, racitāni sampāditāni ca. So thero mahu ssāhena Tansen,Trishulī, Riḍī'ti ādisu nānāgāmanigamanagara padesesu cārikam katvā pāvacanam patthara ṇena saha byatta-paṭibale sissasāvake vaḍḍhāpetvā buddhasāsana pavaḍḍhanapasāraṇakamme mahantam ādhāratthambham ussāpesi. Tasmā imasmiṃ paṇṇe tassa therassa uppattiṃ pakā sayissami.

Niddeso

Yasmin samaye Nepālaraṭṭhe adhammiko rājā pasāsakānaṁ aṭṭaṅgama-nakālo samīpāgato. Tasmiṃ samaye Theravāda Buddhasāsana ssa puna paṭiṭṭhāpano samāraddho ahosi. Tadā Bhikkhu Mahāpañño (pacchā buddhadhammānuyāyī isī), Bhikkhu Paññānando, Bhikkhu Dhammāloko tatheva Bhikkhu Amatānandoti-nāmake mahāthere upatthambhanā nurūpena aggaṭṭhāne patiṭṭhitā. Evaṁ Nepālaraṭṭhe Theravāda

Buddhasāsanassa puna patiṭṭhāpanakamme patiṭṭhitānaṁ Bhikkhūnaṃ Bhikkhu Buddhaghosa mahātheropi eko ahosi.

So pana thero susukāḷakese paṭhamavayeyeva pabbajito. Tassa pabbajitasamaye Nepālaraṭṭhe buddhadhammapaṭhana-pāṭhanaṭṭhāya nevatthi kinci vijjālayo. Tādise kāle tena therena "**Nepāla Buddha dhamma Pariyatti Sikkhā"ti** nāmikaṁ sikkhāpaddhatim paṭṭhapetvā sakalaraṭṭhabyāpakaṁ katvā pasāraṇaṁ paṭṭharanaṁ katam. Idāni imissā sikkhāpaddhatiyā aḍḍhasatavassaṁ atikkantaṁ. Assantare satādhika sahassādhika-vijjatthikā imissā sikkhāya seṭṭhaṭṭhānaṃ adhigamiṃsu; uccapadaṁ paṭilabhiṃsu.

Tena therena Buddhadhamma-sansanditāni bahūni poṭṭhakāni likhitāni racitāni sampāditāni ca. So buddhāgamāya ceva Nepāla-bhāsāya ca saraṇīyaṃ upatthambhanaṁ adāsi.Tansen, Trishulī, Ridī'ti ādīsu nānāpadesesu cārikaṃ katvā pāvacanaṃ paṭṭharaṇena saha byatta-paṭibale sissasāvake vaḍḍhāpetvā buddhasāsana-pasāraṇakamme mahantaṃ ādhāratthambhaṃ ussāpesi.

Itihāsapiṭṭhabhūmi

Tathāgatassa gotamabuddhassa bhagavato vijāta (sañjāta) mahā maṅgalayuttabhūmibhūte nepālaraṭṭhe Theravāda-buddhasāsanassa punarutthānakamme mahussāhena sāhatthika-upatthambhapadāya kānaṃ bhikkhūnaṃ majjhe bhikkhu Buddhaghosa mahātheropi eko anussaraṇīyo puggalo ahosi. Arahantassa buddhassa bhagavato sammāsambuddhassa mahāparinibbānato tisatapañcasattativassa pacchā udāhu jambūdīpe (bharataraṭṭhe) yāva asoka mahārājañño samaye (250 B.C.) buddhasāsanaṁ aṭṭhārasahi sikāyehi vibhattā ahesum. Adhunā padhānapamukhavasena visesato buddhasāsanassa dve nikāyā (yānā) pākaṭā honti; seyyathidaṃ: Theravādo ca Mahāyāno ca. Mahāyānepi pāramitānayo ca mantanayo cāti dvidhā hoti. Mantanayāno pana vajirayānotipi vuccati. Theravādassa ganthā bālibhāsāya lekhabaddhā katāviya mahāyānassa ganthā sakkaṭabhāsāya.

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Influential Figures in Learning or Meditation in Theravada Buddhism in 19-20th Centures

Sammāsambuddhassa bhagavato mahāparinibbānato temāsa- ccayena pañcasatā patisambhidāpattā arahantatherā (visiṭṭhaguṇā theravarā) samāgantvā buddhavacanaṁ saṅgahinsu. Dasabalassa bhagavato sissasāvakā "Therā"ti vuccanti. Dīpavamse kathitamidaṁ "therehi katasaṅgaho theravādoti vuccatī"ti. Theravāda-buddhasāsane bhikkhu bhāvassa mahantā patiṭṭhā. Visesato nepālaraṭṭhassa kaṭṭha maṇḍapa padese. Dharamāneyeva buddhe buddhasāsanassa paviṭṭhabhāvaṁ paññāyati.

Saṃvijjamāne tathāgate pasenadikosalaraññho putto viṭaḍūbho kapilavatthum akkamāpetvā sākiye mahāvināsaṁ pāpesi. Tassam velāyaṁ sakyā kaṭṭhamaṇḍapapadesaṁ āgamma vāsaṁ kappesuṁ. "Mulasabbatthivādī vinayavatthu"tināmake sakkataBuddhabhāsikagan-the "kapilavatthavā sakyā paghātitā keci uttarāpathagatā keci nevālam gatā"ti ullikhitamatthi. Idha nevālanti nepālaṃ udāhu kaṭṭhamaṇḍapa padesaṃ pakāsayati. Imasmiṃyeva ganthe buddhupaṭṭhāko āyasmā ānando attānaṁ ñātigaṇānaṃ sakyānaṃ upasaṅkamanāya nevālaṁ āgatabhāvampi ullikhitaṁ hoti.

Chinaraṭṭhavāsī pathiko Xuan Zang Mahodayassa vasena viṭaḍūbhassa senāya vīrānucitaṁ yujjhamānānaṁ catunnaṁ sakyānaṁ sarajjā nikaḍḍhāpitabhāvaṁ, sesam aññataro sakyo uttarahimālayam āgantvā himatale rajjaṁ akāsi. Himataladesoti nepālaraṭṭho. Evaṁ buddhassa bhagavato samaye kapilavatthuto nikaḍḍhitā sakyā nepālaraṭṭhe buddhasāsanam pasāresum. Tadā ānandatthero nepālaraṭṭham āgami. Nepālikā vaṁsāvaliyā pana kirāntī rājā Jitedaṭṭhissa rajjakāle sayameva bhagavato nepālaraṭṭhāgamanam vaṇṇayanti. Vamsāvalīvasena asokopi mahārājā cārumatī nāma dhītāyā saha nepālapadesaṁ āgamma asokapaṭṭanagaraṁ nimmāpetvā cattāro thūpe ca kārāpesi. Lalitapattanassa (idāni lalitapuraṁ) cattāro thūpā asokena mahāraññā kārāpitāti maññanti. Tassa dhitāya cārumatiyā cāruvihāro ca thūpo ca cārāpitabhāvam ullikhitaṁ.

Keci vassapubbe cāruvihārassa thūpaṁ jiṇṇapaṭisaṅkharaṇam (khaṇḍa phullapaṭi-sarikharaṇam) katakāle thūpassa uparibhāge hammiyassa iṭṭhake brahmī akkhareṇa "cāruvākī"ti aṅkitattam diṭṭhattā upari vuttāya vaṇṇanāya purātanassa pamāṇassa saṅketakatattam gaṇhiyissati. Asokaraññho dhammadūtamaṇḍalo majjhimattherassa pamukhatte himavatakhaṇḍam āgamma theravādasāsanassa pasāraṇa kamme itihāsakārakānaṁ majjhe duvidhattam natthi. Nepālamaṇḍalo hi himavatakhaṇḍantogadho. Atha ca pana cāruvihāra thūpassa parisare-yeva upaladdhe ekasmin abhilekhe **Bhikkhusaṅghassa** ullikhanena saha Pāli jātakakathāyaṃ antogadhassa kinnarī jātakassa cittāni aṅkitassa cetiyassa vaṇṇanaṁ atthi. Nepālaraṭṭhassa Abhilekhālayepi Pāli tepiṭakesu vinayapiṭakassa keci aṅsāni pātubhūtani padissanti. Evam nepālaraṭṭhe yāvapūrā theravādasāsanaṁ ahosi. Api ca rājanītika, sāmājakādi vividhakāraṇehi ayaṁ pacchā vilopabhāvaṁ pāpuṇi. Bhikkhusaṅghassa paveṇī viluttā. Vajirayāna-Paramparāvasena pabbajja kāle yāvacatuddivasaṁ pabbajjakaraṇapavenīyeva avasiṭṭhā. Mahāyāna paveṇīvasena pabbajjāpanam pana viluttam ahosi. Api ca tibbatanānam pabhāvena nava nepālaraṭṭhe keci (ghyalumpabbajita) bhikkhū Sandissanti. Nepālaraṭṭhakā kulaputtāpi ghyaluṁ bhikkhū ahesum, bhavanti ca. Katthamaṇḍapassa nevāla-samudāyato ghyalum bhikkhu bhavantānam bhikkhūnaṁ majjhe bhikkhū mahāpaññō ca bhikkhu kammasīlo ca ahesum. Ime dve bhikkhū mahāyāna paveṇim chaḍḍitvā theravādam upasaṅkaminsu.

Theravādavinayavasene 1928 A.D. Vasse bhikkhu Mahāpaññō kusīnārāyaṁ ghyalumvesam pahāya sāmaṇera pabbajjaṁ pabbaji. Theravāda-Vinayaniyamānusārena yāvaekūnavīso puṇṇarūpena upasampanno bhikkhu bhavitum na labhati. Pabbajitāpi samānā te sāmaṇerā, na bhikkhū. Athāparam 1930 A.D. Vasse bhikkhu kammasīlopi sāmaṇero abhavi. Tassa nāmam parivattetvā "sāmaṇero paññānando"ti kato. Evameva Theravāda-buddhasāsane pabbajitānam bhikkhūnam bhikkhu dhammāloko, sakyānando, aniruddho, subodhānando, Amatānandoti ete ahesum. Tadā kaṭṭhamanḍapanagare sabbapaṭhamam

Pabbajitavesena Bhikkhayācanakārako Theravādiko Sāmaṇero pana paññānandoyeva ahosi. Evam vīsatimo satavassikassa ārambhe nepālaraṭṭhe theravādasāsanassa punapatiṭṭhāpanam samārambhi. Paripuṇṇavasse so sāmanero upasampanno hutvā bhikkhu paññānando ahosi. Bhikkhu buddhaghoso tasseva mahātherassa eko eyatto paṭibalo sisso ahosi.

Bhikkhu Buddhaghosa-mahātheruppatti

Bhikkhu Buddhaghosamahātherassa gahaṭṭha hāman sattaratano vajirācariyo ahosi. So Thero Kaṭṭhamaṇḍapassa thamhiṭi kvā-bahā (vihārassa) saṇṭhāpakassa pasidhassa tantayānikassa wākavajira nāmakassa vamsajo ahosi. sattaratanassa mātā suriyapabhā pitā pana puṇṇānando vajirācariyo ahesum. So Thero 1978 vikkamasamvaccharassa assayujamāsassa sukkapakhassa ekādasiyam budhavāsare vijāyi. Tassa tayo jeṭṭhabhātarā, eko kaniṭṭhabhātā ceva dve bhaginiyo ca ahesum. Ekasmin supatiṭṭhite buddhadhammikakule jāto so sattaratano daharakālato paṭṭhāya dhamme saddhāvanto ahosi. So attano kulaparam parāyam kayiramānam sabbam dhammakammam sikkhi, Tena matihānī vijjālaye ca kaṭṭhamaṇḍapassa daravāra uccavijjālaye ca vijjā ajjhayanaṁ katam. Ājāneyyassa gaṅgālāla mahāsayassa santike ca mahākavi laxmiprasādadevakoṭā mahāsayassa santike ca Āṅgalabhāsam uggaṇhi. Itum vihāre vasantassa Ānandamuni sakya nāmassa cittakalākārassa sammukhe cittakamman sikkhitvā eko dakkho chittakalākāro bhavi.

Yuvako sattaratano sāranāthato (isipatana migadāyato) pakāsitam "dhammadūta" māsikaṁ pattikam olokanaṁ pathanam akāsi. Tasmin bhaddantassa ānanda-kosallāyanassa "bhikkhussa paṇṇam'ti nāmakena likhanena tam ativa pabhāvitamakari. Teneva sopi bhikkhubhāve thatvā jīvitayāpanam kātum cintayi. Paralokagato bhaddanto ānanda kosallāyano jambūdīpassa eko pasiddho pākato bhikkhu ahosi. Tassa likhanam satthāvudhatopi tikhinam hoti. Marammaraṭṭhiko candamaṇi mahāthero, sihaladīpavāsiko anāgāriko dhammapālo, rāhulo Saṅkiccā yano, bhaddnto ānandakasallāyano ca ete puggalā jambūdīpassa thera

vādassa buddhasāsanassa punapatiṭṭhāpakā vibhūtayoyeva ahesuṁ. Etesam ānubhāvo pabhāvo nepālaraṭṭhe pi pabhāvito. Tasmā bahavo nepālaraṭṭhakā kulaputtā bharataraṭṭham gantvā pabbajjimsu.

Yuvako sattaratanopi gahaṭṭhabhāvena jīvitayāpanaṁ kātum na icchi. Kimḍola vihāram gantvā paññānandena bhikkhunā saha samāgamanato pacchā tassa saṇtindriyam mudusabhāvam passanto ativa pabāvito sayampi bhikkhubhāvam patthayi. Paññānando thero tam kusināran netvā āyasmato candamaṇi mahātherassa santike pabbājetum cintayi. Matāpitūnam atipiyam tam puttam pabbajjāya te anuññātam karissantīti vissāsam kātum nāsakkhi. Teneva mittagehagamanākāram katvā so sattaratano gehā palāyi. 1997-vikkamasamvaccharassa phussamāsassa sukkapakkhapuṇṇimāyam kusinārāyam candamaṇi mahātherassa santike sāmaṇerapabbajjam pabbaji.Atikkante ekūnavīsatime vassāyuke sattaratano **sāmaṇero buddhaghoso** ahosi. Tatoparam so marammaraṭṭham gato chavassāni buddhadhammam uggaṇhi. So pana samayo dutiyo vissa mahāyujjhasamayo ahosi. Tasmā sāmaṇero buddhaghoso jātabin gāmam gantvā tasmim vāsam kappesi. Dhammiko upāsako Ū Yukyī tassa sāmaṇerassa piṇḍapātādīhi paccayehi veyyāvaccakammam akāsi. Aparabhāge tasseva upāsakassa mātā daw phwāyiṇ buddhaghosassa sāmaṇerassa upasampadā velāyan catupaccayadāyikā mātā ahosi.

A.D. 1943 vasse 2000 vikkamasamvacchare āsalhimāsassa sukkapakhassa sattamī divase tasminyeva jātabiṇ gāme māṇḍale nāmikāyam sīmāyam aggamahāpaṇḍita ketumālā (bhaunpyan) mahātherassa upajjhāyene upasampanno bhikkhu abhavi.Tassa kammavācācariyā pana bhaddanta āyasmā cakkapālamahāthero, bhaddanta āyasmā sumanamahātherādayo ahesum. 2003-vikkama samvacchare so attano raṭṭham paccāgami. Dvitīham ānandakutī vihare vāsam kappetvā lalitapaṭṭane ṭhite sirī sumaṅgala vihāre vassan vasi. 2007-vikkamasamvacchare tānsenpadesam gato mahācetiye vihāre vassam vasi. Chaṭṭhasaṅgītiyam dhammodaya sabhā, nepālato saṅgitikā-

rakarūpena sammilitum samāgantum 2011-vikkamasamvacchare so thero dutiyampi marammaraṭṭham gami. Saṅgītiyam nepālato bhikkhu buddhaghosatthero ca tadā nepālaraṭṭhassa pūjanīyo upassaṅghanāyako bhikkhu kumārakassapatthero (so pi idāniParalokagāmi ahosi) ca sahabhāgino ahesum. Tatoparam so thero mandalay nāma mahānagaram gantvā myataung taik, shvewāwin vihāre bhaddanta aggamahāpaṇḍita, abhidhaja mahāraṭṭhaguru sāsanābhivamsamahātherassa sammukhe ṭhatvā buddhadhammam ajjhayi. Tato pacchā kabā-aye, yangon nāgare aparagoyāna mahāvihāre temāsam vassam vasanto bhadanta Ñānuttara mahātherassa niddesane vippassanā bhāvanam bhāvesi. aparabhāge puna nepālaraṭṭham paccāgantvā Kaṭṭhamaṇḍapa, Trishulī, Riḍī-ādi ṭhānesu vasanto dhammapasāraṇakammam akāsi.

Nepālaraṭṭhe Theravāda-Buddhasāsanassa pasāraṇapattharaṇa kamme assa therassa bahuṃ upathambhanamatthi. Saṅkhittena vada māno Nepāla Buddhadhamma Pariyatti Sikkhāyapatiṭṭhāpanam, tāya sikkhāya patiṭṭhāpanena idāni Theravāda buddhadhamma paññā patiṭṭhānaṭṭhāya ceva lumbinī buddhadhamma vissa vijjālayaṭṭhāya ca ārambhanato patthāya bahujanabalam samupalabbhanam, dhammika ganthassa ca dassanassa ca pattharaṇam, dhammikācaraṇe anubba- lappadānam, byatta paṭibale dhammapasārake sāvake vaḍḍhāpanam pana tassa therassa cirakāla saraniyam upathambhanam ahosi. Buddhasāsane tīṇi sāsanāni santipariyatti, paṭipatti tathā paṭivedha sāsanam. buddhasikkham savanam, ajjhayana anusandhāna karaṇam, pasāraṇa pattharaṇakammam pariyattisāsanam. So thero pariyatti sikkhāpaddhatim patiṭṭhāpetvā aparabhāge tassa sikkhāpaddhatiyā ājīvano sikkhājjhakkho ahosi. Akhila nepāla bhikkhu mahāsaṅghassa ajjhākkhopi hutvā sāsanassa bhāram sammā abhihari.

Nepālaraṭṭhe paṭipatti sāsanassa abhivuddhiyā Marammaraṭṭha ssa mahopakārakassa pasidhassa pākaṭassa mahāsī mahātherassa anusāsanim garuṃ katvā satipaṭṭhāna vipassanā bhāvanā kammaṭṭhāna-ṭṭhānaṃ nimmāpetvā **vissa buddhadhamma bhāvanāSāsanārāmamti**

nāmakaranaṃ akāsi. So thero tassa sāsanārāmassa dhammānusāsako ahosi. Tasmim sāsanārāme vassam vasitvā satipaṭṭhāna vipassanāvidhiṃ pavaḍḍhanatthāya mahantena ussāhena vāyāmampi akasi. Buddhassa bhagavato desanaṃ dhāraṇaṃ pālanaṃ; dānañca silañca sammā caraṇaṃ, samathañca vipassanañca bhāvanaṃ paṭipattisāsanaṃ. Paṭipattiyā paṭiladdhaṃ phalaṃ Paṭivedhakaraṇaṃ Paṭivedhasāsananti.

Pariyattisāsanapakkhe bhikkhu buddhaghosamahāthero sayaṃ Marammaraṭṭhe buddhadhammajjhayanakaraṇena saha Nepālaraṭṭhaṃ paccāgamma daharayuvakavuḍḍhamahallakānampi dhammaṃ sikkhāpesi. Yadā so thero trishulī nāmake ṭhāne sugatapura vihāre vāsaṃ kappesi, tadā upāsakassa dhammaratana akyassa ca sīlavatī susīlāya ca patthanāvasena buddhadhammaseṇī paṭṭhapetvā paṭhanakkamam vavaṭṭhapetvā upasakopāsikānaṃ uggaṇhanakāmānaṃ pariyattiṃ sikkhāpesi, uggaṇhāpesi. Aparabhāge tameva sikkham akhila nepāla bhikkhu mahāsaṅghassa pamukhatte tena saṅghena 2507 buddhavasse tadanurūpena 1963 A.D. Vasse sakala nepālaraṭṭham byāpetvā nānā ṭhānesu ekasminyeva samaye ekato subhārambham katam. Athāparam imam sikkhāpaddhatim "nepāla buddhadhamm pariyatti sikkhā"ti nāmam adāsi. Yato paṭṭhāya imam sikkhāpaddhatī samāraddhā tato paṭṭhāya imissā sikkhāyakāraṇā satasahassādhikā nepālaraṭṭhikā buddhadhamma ajjhayana-avasaram paṭilabhimsu. Dasa sahassādhikā vijjatthikā pariyatti sikkhāya parikkhāyam samagantvā nānāseṇīsu uttiṇṇā ahesum. Gambhira buddhadassanassa abhidhammassa ñattā so thero abhidhammaṭṭhasaṅgaham ādim katvā vīsādhikani dhamma-poṭṭhakāni likhi ceva sampādesi ca. Tatuttari nānā ṭhānesu nānā sabhāsu nānā saṇṭhānesu pavacanakammam, gocchesu samārohesu dhamma desanaṃ ca akāsi. Dhammapasāraṇatthaṃ dakkhe byatte paṭibale bhikkhū sīlavatā upāsakā pāsike ca vaḍḍhāpesi. Tassa therassa sissasāvakesu bhikkhu ñāṇapuṇṇiko, samaṅgalo, sudassano, bhikkhu paññāloko, sīlavatī susīlā, dhammavatī, māgadhī, mādhavī, uppalavaṇṇā, sīlavatī nikkhamī. Upāsako dhammaratano sakyo trishulī; mahindaratano sakyādayo pamukhā ahesum. Tassa sāvakasissā bhikkhū videsesupi

sāsanapasāraṇakammam karinsu, karonti karissanti ca. Ete sabbe ca tatuttari ca pariyattipakkhe tassa therassa bahūni upatthambhana kammāni ahū.

Tassa therassa eko gahaṭṭhasisso mahindaratano sakyo therassa guṇam thomento evam pakāseti "mampi mahindaratanam sakyam āyasmā thero bahūpakāram akāsi. Buddhasāsane mama akkhinī ugghāṭako so ati pūjanīyo parama ādaraṇīyo garutaro mahāthero ahosi. Tassa therassa santikam upasaṅkamitvā bahūni vassāni dhammu- ggaṇhana mavasaro paṭiladdho. 1998 A.D. vasse tassa therassa 78. Aṭṭhasattatimam vassam sandhāya therassa saṅkhittam theruppattim likhitvā pakāsanamavasaram laddhāna aham sayameva accanta bhagyavantomhīti maññāmi."

Bhagavatā arahatā sammāsambuddhena cattāri parisāni sandassitāni santi-Bhikkhu bhikkhuniyo upāsakā upāsikāyo cāti. Āyasmā buddhaghoso bhikkhuniyo apanetvā tasmim sīlavatiyo pavesetvā imesam catunnam parisānam vinā bhedena bamānarūpena dhammam sikkhāpesi. Pabbajitānam vā gahaṭṭhānam vā sabbesam dhammakamme samānarūpeneva so thero sahabhāgī ahosi. Imasmin khette na ca so thero keci vibhedam karī. Theravādo hi bhikkhupamukho dhammo, api ca imassa adhippāyo upāsakopāsikānamatthāya avakāsam vā ṭhānam vā natthīti paṭisedhanakammam nahoti. Tasmā so thero imesam catunnam parisānam samānarūpeneva okāsaṁ adāsi. Attānam catubbidhānam sissasāvakānam samameva okāsam datvā susikkhitā akāsi. Sissasāva-kānam guṇapakāsanampi akarī. Evam sabbesam samodhāna samatthattā visālahadayadhārakattā ca so thero sabbesam piyo manāpo garu bhāvaniyo ca ahosi. Teneva tam theram kadāci karahacipi vissaritum pamuṭṭhitum ayattam anāraham. Paṭipattipakkhepi so hi āyasmā vinayagaruko sīlavanto samādhivanto paññavanto therabhāvena suparicito supākaṭo ahosi. Buddhapūjanaṃ parittapaṭhanaṃ Buddha guṇānussaraṇam, samathavipassanābhavanābhāvanam tassa āyasmato therassa dhuvācaraṇam ahosi.

Nepālaraṭṭhassa Saṇghanāyakaparamparā

Bhikkhu mahāpaññassa ca bhikkhu paññānandassa ca pacchā anukkamena bhikkhu dhammāloko, sakyanando, aniruddho, amatānando, tatheva subodhānando, etesam therānam pātubhāvena saddhim buddhasāsanikacariyā vaḍḍhimsu. Tesam therānam avissaraṇīyam upathambhanam vissaritum pamuṭṭhitum asakkuṇeyyattā teyeva therā nepālaraṭṭhassa theravāda-buddhasāsanassa aggagaṇino ahesum. Tesam āgamanatoparam 2001 vikkamasamvacchare dhammo dayasabhāya patiṭṭhāpanā, 2008 vikkamasamvacchare akhilanepāla bhikkhumahāsaṅghassa patiṭṭhāpanā, evarūpena 2013 vikkamasam vacchare catuttha vissa buddhadhamma sammelanāya maggo ugghaṭito. Visum visum vihārāpi pavaḍḍhitā. Athāparam bhikkhusaṅghena vinayasammatim nissāya nepālaraṭṭhavyāpakam Theravādabuddha sāsanassa nāyakānurūpena pūjanīyam ariyadhammarakkhita-nepāla buddhasāsanavamsālaṅkārasirī upādhinā ceva marammaraṭṭhato vibhūsitaṃ **aggmahāpaṇḍit**upādhina ca susobhitaṃ āyasmantaṃ paññānandaṃ mahātheraṃ paṭhamo saṅghamahānāyako patiṭṭhāpanato pacchā anukkamena dutiyo saṅghanāyako aggamahāsaddhammajokika dhjo Bhikkhu sakyānando mahathero, tatiyo saṅghanāyako aggamahā saddhammajokikadhjo Bhikkhu aniruddho mahāthero, catuttho saṅgha nāyako aggamahāsaddhammajokikadhjo Bhikkhu subodhānando mahā thero patiṭṭhāpito. 2060 vikkamasamvacchare cittamāsassa solasame divase bhikkhu saṅghena nepālaraṭṭhassa saṅghanāyako aggamahā saddhammajokikadhjo bhikkhu subohdānando mahāthero ca saṅgha-sammatiyā patiṭṭhāpitā. 2063 vikkamasamvacchare nepālaraṭṭhassa catuttho saṅghanāyako bhikkhu subodhānanda mahātherassa paraloka gamanato pacchā bhikkhusaṅghena saṅghasamāgame sumaṅgala vihārassa sīmāgehe saṅghakammam katvā saṅghanāyakapatiṭṭhāpana-vidhianurūpena 2063 vikkasamvacchare jeṭṭhamāsassa catuvīsatime divase upasaṅghanāyako aggamahāsaddhammajokikadhjo bhikkhu buddhaghosamahāthero **nepālaraṭṭhassa pañcamo pūjanīyo saṅgha nāyako**ti patiṭṭhāpito. 87-vassiko navaniyutto nepālaraṭṭhassa pañcamo

saṅghanāyako pūjanīyo bhikkhu buddhaghosamahāthero lalitapuraṭhite sumaṅgala vihāre, lunkhusiyam paṇṇāsavassādhikato pūrā nirantaram āvāsikabhikkhubhāvena vāsam Kappesi.

So pana thero 2004 A.D. Kālato paṭṭhāya madhumeharogena ca nhārudubbalarogena ca pīlito ahosi, dhīghakālam mañcasāyi hutvāpi muṭṭhassati nāhosi. Appasanno mukhavaṇṇo nabhavi. Sadā satimā hutvā jāgarato ahosi. Bālhā vedanā vediyamānopi sacetaniko aniccam dukkham anattam anussaranto aṭṭhāsi. Tassa dehāvasānakālepi sohāyasmā bhagavato pāvacanam satipaṭṭhāna suttam anussaramāno aṭṭhāsi. Dehāvasānato pacchāpi tassa therassa mukhavaṇṇo suddho nimmalo ahosi. 2056 vikkamasamvacchare marammaraṭṭhissarā tam theram sammānentā **aggamahāsaddhammajotikodhajo** upādhinā vibhūsanam ativa sātthakaṁ siddham. Nssansayam sohāyasmā saddhammajotiko saddhammaddhajo itihāsa sammato dhammiko ajāneyyo ahosi.

2068 vikkamasamvacchare assayujamāsassa sattame divase sanivāsare 5:20 ghaṭiyam pubbaṇhasamaye ekanavutivassāyuke so āyasmā divamgato kālakato maraṇamukhappatto ahosi. Idam natveva nepālaraṭṭhamattassa parihāni api ca buddhasāsanassa itihāseyeva eko apuranīyo parihāni ahosi.

Tassa pana therassa aviññānaka matasarīram tidivasam sirī sumangala vihāreyeva ṭhapetvā ahorattam nirantaram bhikkhusaṅghena paritta sutta paṭhanam. satipaṭṭhānasuttamanussaranam karonto sahassādhikehi upāsakopāsikāhi, visiṭṭhapuggalehi, sugandhitapuppha mālāhi, pupphagocchehi, sugandhitadhūpehi dīpehi pūjesum. Saddhañja liṃ samappinsu.

Tassa pana maraṇamukhappattassa therassa maraṇe samavedanaṃ pakāsentā nepālaraṭṭhassa raṭṭhapati Dr. Rāmavaraṇa yādava pamukhā padhānamantī baburam bhattarai, siri lankāya padhānamantī D.M. jayaratane, siyāmaraṭṭhassa saṅghaparināyako saṅgjarājā, marammikā siyāmaraṭṭhikā, siri lankāya rajadūtā, nepālī congress, ekīkrita māovādī

party evam emālehi saha nānāvidhā buddhadhammikā saṅgha, sabhā, santhānā samavedanā samācārā pavāhesum pesesum.

2068 vikkamasamvacchare assayujamāsassa navame divase shankhamolanāmake susāne mahantena sammānena saha antimajjhāpanam akamsu. Tadā mahāmeghena saddhim mahāvassaṁ vassitam ahosi.

Niṭṭhitā Theruppattikathā

Founder of the Vidyodaya Piriveṇa-
Most Ven. Sri Sumaṅgala (1827-1911)

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This article is on Most. Ven. Sri Sumaṅgala, the founder of the Vidyodaya Piriveṇa in Sri Lanka. It aims at understanding the greatness of this revered monk exploring the endeavours of him to establish Vidyodaya Piriveṇa. In any attempts to understand the tradition and the change of the order of sāsana in traditional Theravada contexts, in order to facilitate the cause of Buddhism, it is of great significance to comprehend the biography of Most. Ven. Sri Sumaṅgala.

Vidyodaya Piriveṇa happens to be the first school for monks established under the name of 'piriveṇa' in recent history of Sri Lanka. Founded during the period of Colonial Administration, the Piriveṇa succeeded to be renowned outside Sri Lanka during the lifetime of the founder itself. The Piriveṇa was not merely training and teaching centre but it also was the hub of the freedom activities of Sinhalese against colonial rule, of editing of Buddhist texts and compiling scholarly works, of discussions of all sorts of arts, of research and of accumulating merits for the devoted. It is significant that in the course of time, the Piriveṇa, with the support of colonial government and the sponsorship of local donors, came out to be a University on its former strong basis.

The background of establishment of the Vidyodya Piriveṇa itself is a mark of far sightedness and the ideal character of the great venerable Buddhist monk. Considering also the wider visions into the freedom activities of state and language and his wisdom Most Ven. Sri Sumaṅgala, he could be easily identified to be the forerunner of Buddhist monks

during the period with revered spiritual conduct. His advice itself, during that time, was conceived to be the most authentic.

This paper of Most Venerable Sri Sumaṅgala is oriented up on the background of the Vidyodya Piriveṇa. The paper is based on materials from literature survey and interviews.

Vijjodaya Pariveṇe ādikattā- Siri Sumaṅgala yatissaro

Miriswaththe Wimalagnana bhikkhu
Siri Laṅkāyaṃ kalyāṇī mahāvijjālaye
pāli-sogatadhamma anvopādhi āyatane jeṭṭhakathikācariyo

Uddeso

Ayaṃ lekhanaṃ Sirilaṅkāyaṃ vijjodaya iti nāmena vissutassa priveṇassa paṭhamārambhakassa hikkaduva-gāme siri sumaṅgala theravaraṃ paṭisamyuttaṃ hoti. siri sumaṅgala theravarena vijjodaya pariveṇassa patitṭhāpane tassa vāyāmaṃ vīmaṃsento yatindassa mahattaṃ bodhetuṃ ayaṃ vāyamati. Sambuddhasāsanassa sampadā ca vipariṇāmamaṃ ca sammā bodhetvā sāsanābhivuḍḍhivaḍḍhiyā kicca sādhanaṃ kātabbaṃ. Imasmiṃ pakaraṇe kenacismimpi samaye sumaṅgala theravarassa caritāvabodhanaṃ atthavasaṃ dissate.

Imasmiṃ samaye 'pariveṇaṃ' iti vohāragataṃ paṭhamaṃ patiṭṭhāpitaṃ bhikkhūnaṃ sikkhālayaṃ. Vijjodaya parīveṇaṭṭhānaṃ eve hoti. Pariveṇaṃ laṅkāyaṃ āṅgala pālanasamaye patiṭṭhāpitaṃ yatindassa dharamāna samaye'va desantare'pi uḷārattaṃ pāpuṇāsi. Vijjodaya Pariveṇaṭṭhānaṃ na kevalaṃ sissānaṃ sikkhane sikkhāpane niyuttam hoti. Āṅgala-pālanasamaye sīhalānaṃ jātika-vimuttiyā āraddhakicce samuttejaṭṭhānaṃ, dhamma-sattha ganthānaṃ pabhavaṭṭhānaṃ, sodha-kaṭṭhānaṃ anekavidha dhammasattha sāhicca kalānaṃ vimativinodane vimansanaṭṭhānaṃ, saccagavesīnaṃ pariyesanālayaṃ, puññakāmīnaṃ puññatitthaṃ ca ahosi. Āṅgala-laṅkissarānaṃ anuggahaṃ ca desīya dānapatīnaṃ pariccāge ca laddhāna pariveṇaṃ sammā pātukarosi. Sattahi sissehi samāraddhaṃ pariveṇaṃ tassa unnatilakkhaṇe sallakkhetvā pacchā mahāvijjālayattaṃ āropitaṃ.

Vuttanayena desadesantaresu pākaṭībhūtena anena sikkhālayena eva kevalaṃ bhikkhuvarassa dūradassane tibbatā ca tassa sāmaññassa vatthu sampatthiṃ ca pātukārente. Tassa desa-bhāsā-māmaka kicce ca buddhi-paripākaṃ ca sallakkhetvā siri sumaṅgala yatissaro tasmiṃ samaye laṅkāyaṃ bhikkhūnaṃ puregamo seṭṭho bahussuto sabbākārena sīlādi guṇasampanno kevalaparipuṇṇo vyatto-visārado ahosī'ti vattabbaṃ. Bhikkhūnaṃ sumaṅgala theravarassa vacanaṃ patiṭṭhā ahosi.

Imaṃ pariyesanaṃ siri sumaṅgala yativarena patiṭṭhāpitaṃ Vijjodaya parīveṇaṭṭhānaṃ mūlaṃ katvā kārete, tamapi mukhyavasena gantha-vīṃaṃsanena ca sammukhī-kathāya ca. Tathāvidhena lekhanena sasanabhāraṃ tene eva sṃdhāritākāraṃ dissate.

Niddeso

Siri sumaṅgala yatindo[1] adūrātīte sirilaṅkāyaṃ sogatācariyānaṃ kittisaddena pākaṭatamo iti desantaresu vissuto pālibhāsā visārado polvatte Budadattena mahātherena pakāsito hoti (Budadatto, 1950: 92). Budadattassa mahātherassa imaṃ pakāsanaṃ saddahanto ayaṃ pariyesako siri sumaṅgala mahāthero sirilaṅkāyaṃ sogata-sāsanassa smīpātīte ukkaṭṭhānaṃ laddho iti imasmiṃ lekhane āvīkaroti. Ñāṇena, sikkhāya anurattatāya, uju paṭipattiyā, adīna mānasā, desantaresu kittidaddena, udāra rūpa-kāyena[2] api mahāthero parehi anabhibhavanīyo iti paññāyate. Api ca, anena lekhanena siri sumaṅgala mahātheravarassa jīvanacaritena tasmiṃ samaye sogatasāsane sarūpaṃ vīmaṃsetvā tassa yatindassa udāratā bodhetuṃ api vāyamate.

Siri Simaṅgala yatissaraṃ paṭisaṃyuttā dve apadānakathā honti. Eko nāyakatthere dharamānakāle eva Mātale Ratanajoti iti nāmikena aññatarena bhikkhunā kataṃ hoti. Dutiyaṃ kitthavassato 1947 vasse Yagiraḷa Paññānanda iti siri laṅkāyaṃ atīva vissutena therena racitaṃ.

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[1] Ito paṭṭhāya mahāthero, theravaro, yatindo, yatissaro iti ādi padehi ca tehi sambandhitehi padehi ca dassete

[2] Chāyārūpesu mahāthero tanunā majjhimappamāṇena uttūṅgena kāyena, puthū lalāṭena, tikhiṇehi akkhi-yugehi tutto ānubhāva-sampanno dissate

Imaṃ dutiyaṃ eve paripuṇṇataraṃ, kamānugataṃ, vissutaṃ ca hoti. Anena priyesakena imasmiṃ pariyesane tā dutiyā apadānakathā bhīyosomatthāya payojete. Tattha tattha ucitaṭṭhāne paṭhamaka-dutiyaka geanthe cāpi lekhane payojente.

Imasmiṃ pariyesanalekhane tīṇi khaṇḍāni honti. Paṭhame pabbe Siri Sumaṅgala yatissarassa jīvite visesā avatthā pamukhā katvā so kathaṃ attānaṃ sīlādiguṇehi samannāgataṃ katvā sādhesi iti saṅkhepato vīmaṃseti. Dutiyaṃ siri sumaṅgala mahātherassa vijjāvisayaka kicca paṭiaṃyuttaṃ; tamapi mahātherassa attanā likhitāni ganthāni ca vijjodaya pariveṇaṭṭhāne purimataraṃ sikkhitā visayā ca sallakkhente. Mahāthero samakālīna sogata-sāsane yathāsarūpaṃ bodhetuṃ nidānaṃ api ca hoti. Tathā sallakkhetvā tasmiṃ samaye sāsane sabhāvaṃ vīmaṃsetvā tena mahātherassa kiccānaṃ mahattataṃ bodhetuṃ tatiye khaṇḍe vāyamate.

Siri Sumaṅgala mahātherassa jīvanacaritaṃ saṅkhepato

Mahāthero laṅkādīpaṃ āṅgala desassa paripālane patitvā soḷasa vassesu atikkantesu dakkhiṇa-siri laṅkāyaṃ hikkaḍuwa iti gāme jāto. Kitthavassato 1827 tassa jamma vasso ahosi[3]. Tassa gihī-nāmaṃ Don Nikulas Abeweera Gunawatana iti. Āṅgala-pālana-samaye kittha-sāsane sāsanoddīpana kiccā bahutarā balavantā hutvā sogata-sāsanike ca atīva phusantā ahesuṃ. Padhāna nagaresu sogata-sāsanikā dārakā api Baptism iti dārakānaṃ kittha-sāsane patiṭṭhāna-nidāne cāritte ācarāpitā ahesuṃ. Janmalābhato catusu vassesu atikkantesu ayaṃ dārako api tasmiṃ cārittadhamme ācarāpito hoti. Tassa gihī-nāme Don Nikulas iti koṭṭhāso baptism iti cārittena dinnaṃ hoti. Tathāpi tassa pubbācariyā sogata-sabbhatā sakkaronto, garukaronto tasmiṃ eve gāme sobhita nāmena therena kumārassa paṭhama-gantha-pāṭhana- cārittaṃ akaṃsu.

[3] Phussamāse 20me dine

Joti-sattha-vedīnaṃ vacanaṃ saddahantā kumārassa mātā-pitaro tam pabbājetuṃ icchiṃsu. Darako anāgate puññena hīnataro kāyena dubbalo mūḍho bhavissati iti te dārakassa mātāpitunnaṃ nivedayiṃsu. Tesaṃ vacanehi attānaṃ kampetvā taṃ pabbājetuṃ te rocesuṃ. Taṃ dārakassa saṃsāre upacita puññābhisaṅkhārānaṃ pātubhāvaṃ eve ahosi. Kumārassa terasame vasse Toṭagamuve Vijayābā iti nāmena vissute vihāre Aruggamuve Revata iti theraṃ ācariyaṃ katvā Hikkaḍuve Sumaṅgala iti nāmaṃ katvā tam pabbājesuṃ.

Katipayāhehi Māboṭuvana Revata iti yativarassa samīpe vasanto sāmaṇero jātaka-dhamma-desanā pavattetuṃ uggaṇhi. Ekaṃ tassa jātaka-desanaṃ sutvā pasādaṃ janetvā Abeweera Gunawardhana iti mahāsayo taṃ āṅgala-bhāsāya ca gaṇitasatthe ca sikkhāpetuṃ kiccāni sampādesi. Āsoḷasavassaṃ sāmaṇero imesu dvīsu visayesu dakkho ahosi. Sumaṅgala sāmaṇerassa yathāvidhi-satthoggahaṃ Ratmalāna nāma padese sikkhālaye siddhiṃ sampāpuṇi. Kitthavassato aṭṭhārasa satasaṃvacchare siyāma desato there bhikkhū sampāpuṇāpetvā laṅkādīpe antarahitaṃ upasampadā puna patiṭṭhāpane purogāmī Saraṇaṅkara saṅgharājena parihīṇa ārāmikoggahaṃ abhivaḍḍhetuṃ seṇkhaṇḍaselanagare[4] niyamakanda iti padese sikkhālayaṃ patiṭṭhāpesi. Galle Medhaṅkara nāmo thero tasmiṃ attānaṃ sikkhāpetvā pacchā Pälmaḍulla iti padese aññaṃ sikkhālayaṃ attanā eva samāraddhaṃ ahosi. Tasmiṃ sisso Valāne Siddhattho iti paṇḍito bhikkhu api Ratmalāne paramadhammacetiya nāmagataṃ aññampi vijjālayaṃ samārabhi. Sumaṅgalo sāmaṇero tattha gantvā pariyattiṃ, pāli, sakkata-bhāsā chanda-alṅkārādi kabyocite satthe ca joti-satthaṃ ca sammā uggaṇhi. Imasmiṃ samaye laṅkāyaṃ visiṭṭho paṇḍito iti vissuto Baṭuvantuḍāwe Devarakkhita nāmo vibudho (tasmiṃ samaye so bhikkhu ahosi) tattha ācariyo ahosi. Tamhā sumaṅgalo sāmaṇero pariyyatiyā ca sippantaresu ca gambhīraṃ ñāṇaṃ alabhi. Tena sāmaṇerassa ñāṇaṃ ca paṭibhānaṃ ca tikhiṇā katā.

[4] Nūtane kandy iti nāmena vissute nagare

Adīta pariyatti-sāsanenena ca bhāsā-satthehi ca samannāgato Sumaṅgala sāmaṇero paripuṇṇa-vīsati-vasso kitthavassato 1848 vasse Senkhaṇḍaselanagare Uposatha-pupphārāma vihāre vīsati vaggamhā saṃghaṃhā upasampadaṃ alabhi. Upasampadāpekkho so sāmaṇero Pali-bhāsāya ekaṃ aṭṭhakaṃ racayitvā saṅghasabhaṃ patigaṇhāsi. Saṅgho taṃ disvā nūnāyaṃ na imassa sāmaṇerassa racanā iti saṅkhā uppāditattā sāmaṇero takkhaṇe'va aññaṃ aṭṭhakaṃ katvā sampādesi. Taṃ disvā bhikkhū sāmaṇerassa paññā-pāṭavena viṃhita-mānsā ca tuṭṭhapahaṭṭhā ca anekavihitaṃ pasaṃsā kāriṃsu eva. Tena aṭṭhakena vīsati-vassassa sāmaṇerassa bhāsā-kovidattaṃ paññāyate (paṭhamo upagantho).

Atīva yobbana-samaye eva laṅkāyaṃ uccaraṭṭhe (up-country) ca ninnaraṭṭhe ca (low country) bhikkhūsu Sumaṅgalassa bhikkhuno kitti saddo abbhuggato hoti. Kitthavassato 1855 vasse uppanne adhimāsavāde sattādhika vīsati vassakassa Sumaṅgalassa bhikkhuno attānaṃ niyojanaṃ imassa nidassanaṃ hoti. Taṃ yathā- Tasmiṃ samaye siyāma raṭṭhe bhikkhūnaṃ upasampadaṃ laddānaṃ bhikkhūnaṃ paramparāya āgatānaṃ siyāma-nikāya iti vohāragatānaṃ bhikkhūnaṃ sāmaggi bhiṇṇā ahosi. Uccaraṭṭhe bhikkhū ninnaraṭṭhe bhikkhūsu dummanā ahesuṃ. Imassa nidānaṃ pana ninnaraṭṭhe bahutaresu bhikkhūsu nīcakulehi āgatā pabbajitesu santesu sati uccaraṭṭhe bhikkhū bhīyosomatthāya radaḷa iti vohāragatehi rājakiccāyatta dhurandharehi ukkaṭṭha vaṃsehi ca uccasammato kassaka-kulato (goigama) ca pabbajjā lābhaṃ. Uccaraṭṭhe siyāma nikāyikānaṃ pupphārāma, hayagiri iti imesaṃ ubhinnaṃ vihārānaṃ bhikkhū ninnaraṭṭhe bhikkhuno anārādhentā anāpacāyantā agāravā hutvā pacchā ekasmiṃ samaye ninnaraṭṭhe sāmaṇerānaṃ upasampadākaraṇe api ukkaṇṭhā ahesuṃ.[5] Kitthavassato 1803 vasse aññatarānaṃ bhikkhūnaṃ Amarapuraṃ gantvā tattha bhikkhūhi upasampadā idha ānetvā amarapura-nikāyārambhe api

[5] Tatiye khaṇḍe imaṃ pakaraṇaṃ vitthāritaṃ hoti

ayameva nidānaṃ. Ninnaraṭṭhe bhikkhūnaṃ ca tesannaṃ ekacce uccatarakulesu bhikkhū nīcatarakulānaṃ bhikkhūnaṃ upasampādetum na icchiṃsu. Anena nayena, kitthavassato 1855 vassato paṭṭhāya yāva 1964 vassena ninnaraṭṭhe bhikkhū siyāma nikāye catunnaṃ vaggānaṃ ca upari dassitaṃ amarapura nāma nikāyaṃ kitthavassato 1864 me vasse patiṭṭhāpitaṃ rāmañña-nikāyaṃ cādivasena nikāyānaṃ bhiṇṇā ahesuṃ.

Sumaṅgalo bhikkhu ninnaraṭṭhe jāto api tasmiṃ eke ukkaṭṭhe vaṃse jāto hoti. Toṭagamuve Vijayabā iti cirapākaṭe vihāre pabbajitvā uccaraṭṭhe pupphārāma vihārato sabbākāra thomanāhi attānaṃ sajjetvā upasampadaṃ labhi. So ucca-ninna-raṭṭha-bhedaṃ asallakkhetvā sabbe bhikkhū sāmīcikammeneva payirupāsanaṃ karosi. Vivādāpanna visayesu dhamma-vinayaṃ ca saṅhga-sāmaggiṃ ca sallakkhetvā anuyuñji. Adhimāsavāde tassa ācaraṇaṃ atīva sanlakkhaṇīyaṃ. Adhimāsavādo pana uccaraṭṭhe bhikkhūsu dummaññānaṃ ninnaraṭṭhe bhikkhūhi uppāditaṃ eko vādo. Ayam adhimāsavāde nidānaṃ- Sasi-māsa niyāmena gaṇita saṃvaccharassa ca dinādhika-ravi-māsa kamena gaṇita saṃvaccharassaca ekādasa-dinānaṃ katipaya horānaṃ ca antaraṃ atthitāya tīhi saṃvaccharehi adhika-kālassa rāsībhāvena puṇṇamāsnena ca katipaya dinehi yuttaṃ adhikamāsaṃ labhate. Ayaṃ adhimāsavasso. Vassāvāsakamme imaṃ adhikaṃ paṭibāhetvā vassānasamayaṃ anavajjaṃ tīretva vassāvasituṃ yuttaṃ. Uccaraṭṭhe bhikkhūnaṃ ca sumaṅgala bhikkhunā ca sādhusammataṃ vidhi pana adhimāsavassesu dve āsāḷhe santīti sallakkhetvā paṭhamaṃ nissajjetvā dutiye āsāḷhe vassūpagamanaṃ. Imā vidhi sāvajjā iti paññāpento Bentara Atthadassi iti pākaṭo ninnaraṭṭhe eko vibudho bhikkhu ca (pacchā) tassa sisso Yātrāmulle Dhammārāma nāma bhikkhu ca aññaṃ vidhiṃ dassiṃsu. Imasmiṃ pakaraṇe yuvā Sumaṅgalo bhikkhu uccaraṭṭhe siyāmanikāyikānaṃ matiṃ paṭiganhanto dhamma-vinayānukūlāya ptiṭṭhāya dubbalaṃ Atthadassi therassa matiṃ parikappetvā vivādāgatānaṃ ninnaraṭṭhe bhikkhūnaṃ paṭipakkho ahosi. Paramadhammacetiya vijjāyatane adhipati Sumaṅgalassa bhikkhuno ācariyo Sidattha mahāthere api vivādāgatānaṃ bhikkhūnaṃ

pakkhabhūte sati sumaṅgalatthero attano matiṃ anavajjaṃ tīretvā tameva dīpesi. Api ca so pupphārāma vihāre jeṭṭhataraṃ Bentara Atthadassi theraṃ pamukhaṃ katvā pupphārāma vihāre vivādāpannānaṃ ninnaraṭṭhe bhikkhūnaṃ tesaṃ anavajjaṃ matiṃ vibhāvetuṃ attānaṃ niyojesi.

Siri Sumaṅgalassa bhikkhuno uju paṭipatti nidassane aññepi bahū sādhakā santi.

- Adhimāsavāde ninnaraṭṭhe bhikkhūnaṃ paṭipakkhabhūto api Sumaṅgalo bhikkhu uccaraṭṭhe siyāmanikāyikānaṃ aññe bhikkhū paravambhanaṃ na rocesi. So saṅgha-sāmaggi eva pāṭikaṅkhī ahosi. Adhimāsavāde pavattite sati api sumaṅgalatthero Bentara Atthadassi therena ceva amarapura nikāye Bulatgama Dhammālaṅkāra therena saha sammantetvā viggaha-vivāde apanetuṃ vāyami (Ananda himi, 2014: 7). Adhimāsavādaṃ nissāya bhinnānaṃ bhikkhūnaṃ sāmaggikaraṇe ussahanto Sumaṅgalena bhikkhunā dve yojanā āhari. Ekā pana ucca-ninna-raṭṭhesu bhikkhūnaṃ sāmagginā (na kevalaṃ uccaraṭṭhe bhikkhūhi eva) upasampadā dānaṃ. Aññā pana punapi siyāmaraṭṭhe rājapūjita dhammayuttika-nikāyike bhikkhū ānetvā ucca-ninnaraṭṭhesu bhikkhūnaṃ samodhānena ubhiannaṃ passānaṃ sāmaṇere upasampādanaṃ. Bhikkhunaṃ sāmaggi natthitāya ubhe api yojanā na samudāgacchiṃsu.
- Kitthavassato 1890 dasake vutta rāmaññanikāyikā bhikkhū gihīnaṃ vinayaṃ desituṃ (Kariyawasam, 2014: 113) samārabhiṃsu. Imasmiṃ pakaraṇe mahāthero tesaṃ attano appasādaṃ pātukarosi. Tasmiṃ samaye aññesu nikāyesu sakanikāyassa vipulatā paridīpetuṃ rāmaññankāyikānaṃ ussāho ahosi. Vinaya uggaṇhanaṃ bhikkhūnaṃ bhāraṃ iti mahātherassa ajjhāsayo ahosi. Imehi vinayadesanāhi bhikkhūsu uttarimpi kalaha-vivādā pātubhaveyyuṃ iti mahātherassa mati bhaveyya.

Tathāpi rāmañña-nikāyikānaṃ saṅgha-sobhana-guṇe mahātherassa cittaṃ ārādhayiṃsu. Mahātherassa sahāyako aññatitthiyehi buddhagayaṃ gopetuṃ jīvita-cāgena vāyamanto Anagārika Dhammapālo mahāsayo tassa sahāyakā iva rāmañññanikāyikā cattaro bhikkhū eva nesi. So mahāsayo aññesu nikāyesu bhikkhūnaṃ vuttiṃ niggahetvā rāmañññanikāyike vaṇṇesi ca. Tathāpi na kadāci api mahāthero tassa dummano ahosi, na tassa cintā uparodhetuṃ vāyami ca.

Mahāthero tikkhapañño atthaññū kālaññū eva hutvā tīresi. Aññe ekacce vibudhā bhikkhavo api tassa taṃ visiṭṭha-guṇe bodhesuṃ. Paramadhammacetiya vijjāyatane adhipati Valāne Siri Siddhattha mahā there vayappatte dubbalyappatte tattha dāyakā ceva paṇḍita bhikkhavo ca sammantetvā Siri Sumaṅgala theraṃ eva tasmiṃ ṭhāne padhānaṭṭhāne ṭhapesuṃ. Ekasmiṃ samaye adhimāsavāde sumaṅgalatthero attano ācariyassa Siri Siddhattha mahātherassa matiṃ apanītaṃ api Siri Siddhatta mahāthero ca tassa parisā ca Sumaṅgalattheraṃ eva saddahesuṃ.

Upasampadāya pacchā Siri Sumangalatthero anekavihitesu jāti-sāsanānuggāha-kiccesu ussuko ahosi. 1858 vasse dakkhiṇalaṅkāyaṃ Gālla nāme padese Bogahawatta iti aññatarasmiṃ vihāre vasanto laṅkopakāra nāmena muddālayaṃ samārabhitvā laṅkāloka-pavattipattaṃ, sudarśana iti kālīnapavattisaṅgahaṃ, labdhitulāva, āgamaparīkṣāva, baudavāksāraya ādīhi anekehi pakāsanehi āṅgala-pālanena ca kittha-sāsanabhāradhārīnaṃ ānubhāvena ca pīḷitānaṃ sogata-sāsane saddhāhīnānaṃ janānaṃ jātikāgamika saññā uppādetuṃ (Prajñānanda, 1947: 59) vāyami. Kittha-samaye devapūjakehi kata sogata-sāsana-paṭisaṃyuttā viparīta-matī paṭibāhetvā nimmala sambuddha-sāsanaṃ paridīpanaṃ imesaṃ muddāpita lekhanānaṃ pamukho attho ahosi. Kittha-samaye devapūjakehi saha vādībhasiṃha iti abhidhānena pākaṭena Migeṭṭuvatte Guṇānanda iti therena katesu vādesu mahāthero upacārī sahāyako ahosi. Buddhasāsane unnatiyā anekavihitaṃ ussahanto saṅghasobhana-guṇa-samāpanno yativaro

laṅkāvāsīnaṃ pākaṭo ahosi. Kathaṃ yatissaro nacireneva kālena vipulattaṃ gato iti, so upasampadāya thera-saññā laddhuṃ eka vassato pubbe athavā ekūna-cattāḷīsatime vasse Sabaragamuwa raṭṭhe raṭṭhavāsīnaṃ ārādhanena laṅkāyaṃ cira-sambhāvite satthu-pada-lañchana vihāre adhipatiṭṭhānaṃ aggahesi.

Ito paṭṭhāya nāyakattherassa jātika-sāmayika-kiccā puthu bhūtā ahesuṃ. Tesu eko pamukho pana Sabaragamuwa-raṭṭhe Pälmaḍulla nāma padese vinayapiṭaka-sodhanaṃ hoti. Tasmiṃ raṭṭhe kittivāhakena saddhāsampannenena mahāsayena anuggahito imaṃ kitthavassato 1865 ca 1875 vassānaṃ antare samārabhi. Tasmiṃ samaye paṇḍitā, vyattā visāradāti kitti rūpena samannāgatā vibudhā imasmiṃ kiriye niyojitā ahesuṃ. Yativarassa ācariyo Valāne Siri Siddhatto mahāthero pamukhā Udugampola Siri Ratanasāra, Yātrāmulle Dhammārāma, Laṅkāgoḍa Dhīrānanda, Randombe Dhammārāma Väligama Sumaṅgala, Doḍandūve Piyaratana, Vaskaḍuwe Siri Subhūti ādi vibudhā bhikkhuno ca Baṭuvantiḍāwe Deverakkhita paṇḍita mahāsayo ca tasmiṃ sahabhāgino ahesuṃ. Siri Sidatta mahāthero ādito imassāya paṇḍitasabhāya padhānaṭṭhānaṃ aggahetvā pacchā attānaṃ vuddhattāya taṃ bhāraṃ Siri Sumaṅgala therameva katabhāraṃ ahosi. Imasmiṃ sodhana-kicce sāṭṭhakathā vinayapiṭake tālapaṇṇapotthake sodhitā ahesuṃ. Pañca māsaṃ sodhetvā punapi saṭṭhimattehi aññatarehi vibudhehi bhikkhūhi saha, te saṭṭhimatte bhikkhū catunnaṃ parisānaṃ vibhajetvā visuṃ visuṃ sammantetvā gaṇṭiṭṭhāne (Ñāṇavimala, 2001: 154) paribāhetvā saṅgāyitvā, sodhanaṃ niṭṭhāpitaṃ. 1862 vasse pakāsite Indian Antiquery iti kālīnapavattisaṅgahe imaṃ vinayapiṭaka-sodhana-kiccaṃ sandassitaṃ iti paññānanda therena dassitam hoti (Prajñānanda, 1947: 59).

Purepi vuttanayena Valāne Siri Siddhatta mahāthere vuddhe dubbalappatte 1870me vasse Paramadhammacetiye vijjaṭṭhāne paṇḍitā ācariyā Siri Sumaṅgalattheraṃ samārādhayiṃsu tasmiṃ mukhyaṭṭhānaṃ padhānācariyaṭṭhānaṃ aggahituṃ. Taṃ paṭiggahetvā tasmiṃ kicca-

bhāraṃ vahanto api Kolamba nagare Koṭahena nāma padese paramānanda nāma vihāre vasanto anekavidhesu jātika-sāsanānuggaha kiriyāsu anuyuñji. Don Pilip de Silvā Epā Appuhāmi, Andris Pererā Dharma Gunawardhana, Don Karolis Hewavitarane ādi vikhyātā issarā paṇḍita mahāsayā yatindassa sahāyakā ahesuṃ. Imasmiṃ samaye yatindo tassa ñāṇe vipulaphalaṃ cintento taṃ bahunnaṃ sattha-kāmīnaṃ dāne ucitaṃ sikkhālayaṃ patiṭṭhapetuṃ uppannonnata-viriyo samāraddhakicco ahosi. Taṃ udāra-matiṃ avañjattaṃ patto, yatissaro tassa saddhāsampanna sahāyakehi sahāyaṃ laddho 1873 me vasse vijjodya pariveṇaṃ iti nāmaṃ datvā sammā vavatthitaṃ vijjāyatanaṃ samārabhi.

Imasmiṃ samaye āṅgaladese ajjhāpanaṃ sogatasāsanikānaṃ sīhalānaṃ anucitaṃ iti yatindo sammā jānāsi. So tasmā āṅgala-ajjhāpanaṃ katābhiyogaṃ paramparānuyātaṃ ācāravidhīhi ca cārittadhammehica anūnaṃ pācīna-ajjhāpane unnatikāmī ahosi. 1873 vasse āsāḷhe ajjatana vijjodaya pariveṇaṭṭhāne ekasmiṃ ghare aññehi katipayehi bhikkhūhi saha vassaṃ upagami. Pacchā tasmiṃ eve vasse māgasire puṇṇamiyaṃ pariveṇaṃ samāraddhaṃ. Ārambhe sissānaṃ gaṇanā satta iti ca vīsati iti ca vividhāni lekhanāni dassenti.

Dine dine vijjāṭṭhānaṃ samiddhiṃ pāpuṇi. Tassa anāgate ārakkhasampadaṃ sallakkhento balasampannaṃ sabhā api sammā vavatthāpitā. Imā vijjādhāra iti nāmena pākaṭā sabhāya Kolambanagare vibudhā dhanavantā dānapatino ca laṅkāyaṃ balavantā rājapālanāyatta-mahāsayā ca sabhikā ahesuṃ. Adhipatipade sīlādi guṇasampannaṃ ñāṇena gambhirataraṃ ekaṃ bhikkhuṃ niyametuṃ ca anucitaṃ adhipatiṃ apanetuṃ ca vijjādhāra-sabhā thāmavā hoti (Adikari and Palihapitiya, 2009: 184). Mulleriyāve Gunaratana, Heyyantuḍuve Devamitta, Māboṭuvana Siddhārtha ādi bhikkhuno yatindass ārambhe sahāyakā ahesuṃ. Sāṭṭhakathā-pariyattiṃ ca Sīhala, Pāli, Sakkata bhāsā ca pamukhaṃ katvā itihāsa, jotisattha, āyurvedādi visayā ca tasmiṃ uggaṇhāpitā honti. Kaccāyana, Moggallāyana iti pāli vyākaraṇe, Pāṇinī,

Kātyāyana iti sakkata-vyākaraṇe ca gambhīra ñāṇaṃ theravarassa ahosi. Bālye paṭṭhāya sikkhita āṅgala-bhāsā sammā voharituṃ ca mahāthero samattho ahosi.

Yāvatakaṃ Siri Sumaṅgala theravarassa paññā-gambhīratā, tāvatakaṃ vijjodaye kittirāvaṃ abbhuggataṃ desa-desantaresu patthari. Dhammavinaya-paṭisaṃyuttesu saṃvāda-vivādesu vā sākacchāsu va mahāthero dissamāno eva ahosi. Tathāvidhā ekaccā avatthā uttarimpi dassitā honti. Aññā api tisso avatthā saṅkhepato vā uttānikātuṃ vaṭṭanti eva. Tesu paṭhamataraṃ kitthavassato 1878 vasse Marammaraṭṭhe Jāgara mahātherena saddhiṃ pavattitaṃ vinaya-paṭisaṃyuttā vivāda-kathā dassete, taṃ yathā- Jāgara mahāthero Marammaraṭṭhe pākaṭo paṇḍito vyatto paṭibaḷo *Nissaṅgavinicchaya* nāma ganthassa sampādako. So aparena samayena laṅkādīpamāgantvā dāṭhādhātuṃ namassituṃ Seṇkhaṇḍaselanagaraṃ samupāpuṇi. Tassa ganthe ekacce dosaṭṭhānā laṅkādīpe Sumaṅgala therena ādisitā honti iti aññatarehi imasmiṃ dīpe bhikkhūhi mahāthero puretaraṃ jānāsi. Dāṭhādhātuṃ namassitvā dāṭhādhātu-mandire ṭhatvā 'kiṃ ekacce imasmiṃ dīpe bhikkhū mayhaṃ ganthe dosaṭṭhāne dassenti' iti pucchi. Takkhaṇe Sumaṅgalatthero 'āma bhante tasmiṃ saraṇadānavinicchaya nāma paricchede dosā santī'ti paṭivacanaṃ desi. Jāgaratthero tasmiṃ pakaraṇe vivādaṃ janesi. Taṃ dāṭhādhātu mandire dve divasaṃ pavatti. Pariyosāne Jāgara-mahāthero attano dosaṃ paṭiggahetvā Sumaṅgalattherampi pasaṃsetvā nikkhami. Dutiyo pana bhikkhu-saṅghappamukehe 1200 mattehi janehi parivutena idhāgatena Marammaraṭṭhe saṅghanāyakattherena Vajrārāmena yatindena saddhiṃ vijjodaya parivenaṭṭhāne eva katā saṃkathā. So mahāthero marammadese sogatasāsanālayehi janehi dāṭhādhātuṃ nidahituṃ nimmāpitaṃ ekaṃ mahagghaṃ suvaṇṇa-karaṇḍakaṃ ādāya dāṭhādhātuṃ vandituṃ imāya mahantāya parisāya saddhiṃ samāgato ahosi. Sabbe eva janā paṭhamataraṃ vijjodaya pariveṇaṭṭhāne vāsamakappesuṃ. Tasmiṃ samaye vyattā paṭibalā Marammaraṭṭhāgatā bhikkhū Sumaṅgalattherena saddhiṃ anekavihitā sākacchā pavattesuṃ. Sumaṅgla nāyakattherassa ca Vajirārāma mahātheraassa ca iti ubhinnaṃ

mahātherānaṃ ekā sākacchā sammā sampāditā pavattitā visesā hoti. Vajirārāma mahāthero soḷase marammadesāgatehi bhikkhūhi saddhiṃ saṃkathāya patto ahosi; Sumaṅgalatthero paṇḍitā lāṅkikehi bhikkhūhi saddhiṃ. Väligama Siri Sumaṅgala, Vaskaḍuwe Siri Subhūti, Alutgama Siri Sīlakkhandha, Heyyantuḍuwe Siri Devamitta, Valāne Siri Dhammānanda, sumaṅgala mahātherassa sisso Mahagoḍa Ñāṇissara iti ādi vissutā paṇḍitā bhikkhū Sumaṅgala nāyakattheraṃ parivāresuṃ. Laṅkāyaṃ buddhimantā gihījanā ca sākacchā dassituṃ pāpuṇiṃsu. Sākacchā *Sāsanavaṃso*, mahāvihāravaṃso, paccanta desesu sāsana patiṭṭhāpanaṃ ādī mātikā paṭisaṃyuttā ahosi. Sāyaṇhe sattamattāyaṃ horāyaṃ ārabhitā sākacchā yāva aḍḍharattaṃ pavatti. Sumaṅgalattherassa ñāṇa-gambhīratāyaṃ atīva pasanno Vajirārāma-mahāthero samāgatānaṃ gihī-jane ārabbhā imaṃ vacanaṃ abhāsi-'Tumhākaṃ na kevalaṃ mahābodhi, padalañchanaṃ, dāṭhādhātu iti ādī mahārahe vatthū santi pariyattidharo visārado tejavanto (ayaṃ) mahāthero api hoti' iti. Tasmiṃ samaye samāgatā gihī-janā yatinde anekavihitaṃ tutighosaṃ akaṃsu. Tatiyo pana pārupanavādo. Pariyattiyā ñāṇe paripākamanvāya yatindo ubhayaṃsa-pārupanaṃ eva supaṭicchanna pārupananti ubhayaṃsa pārupaṇe anavajjatā sandassesi. Imasmiṃ pakaraṇe ekacce siyāmanikāyikā vipācesuṃ Tasmiṃ samaye uccharaṭṭhe siyāmanikāyikā bhikkhū ekaṃsa pārupanaṃ paṭiggahitampi mahātharassa vacanaṃ paṭibāhetuṃ asakkontā vinayānukūlaṃ pārupaṇaṃ tīretum upāyaṃ payojesuṃ. Te Sumaṅgala mahātherena uddisitaṃ ubhayaṃsa pārupanṃ anicchantānaṃ bhikkhūnaṃ paṇḍitatarassa Vidyālaṅkāra pariveṇaṭṭhāne adhipatissa Ratmalāne Dhammaloka mahātherassa ca Siri Sumaṅgala yatindassa ca antare vādaṃ uppādesuṃ. Ubhinnaṃ eva paṇḍitānaṃ bhikkhūnaṃ vādasannisitā kathā vinicchayitvā uccharatthe pupphārāma vihāre ca hayagiri vihāre ca nāyakā bhikkhū antaraghare ekaṃsa pārupanaṃ ca gāme ubhayaṃsa pārupanaṃ ca supaṭicchannaṃ kappiyaṃ iti tīresuṃ (Vaṃgīsa thero, 2011: 246). Kitthavassato 1883 vasse kalyāṇī vihāre pavattito ayaṃ vādo pana adūrātīte visaya-gambhīratā ca sabhatāya ca accanta paripuṇṇo visiṭṭhatamo ca vādo hoi iti paññāyate.

Mahātherassa dinapotthake 1886 vasse ṭhapita saṇṭhānena yathottaṃ padalañchanaṭṭhāne adhipatiṭṭhānaṃ vinā so laṅkāyaṃ Gālla padese saṅghanāyaka-dhuraṃ, Kolambanagare nava-koraḷesu padhāna saṅghanāyaka-dhuraṃ ca Pupphārāma vihārena appitāni ahesuṃ. Bhikkhūnaṃ vinayānuggahaṃ karonto dakkhiṇa-laṅkāyaṃ bhikkhūnaṃ pabbajjāyaṃ apalokanakammena kesoharaṇaṃ, sabbesu utūsu uposathakaraṇaṃ, pātimokkhaṃ vitthārena uddisitvā uposathaṃ kātuṃ, parivāsakammaṃ samārabhituṃ ca uggaṇhāpesi.

Yāva mahātherassa kittisaddo desadesantaresu vikhyātaṃ gato tathā idhāpi tesu tesu desesu idhāgatā ca anāgatā ca vibudhā taṃ payirupāsiṃsu athavā aññamaññasambandhena yuttā ca ahesuṃ. Culcutta mahāvijjālaye mahācariyo mahāsayo sSatish chandra Vidyabhushano bhāratadese ajjhāsayā idhāgantvā mahātherassa ca tassa sissassa Mahagoḍa Ñāṇissarassa bhikkhuno sisso hutvā pāli-sakkata bhāsāyo ca Dinnāga, Dhammakitti iti neyyāyikānaṃ neyyasatthaṃ ca uggaṇhi. Bharatadese Dharmananda Kosambi iti ativissuto paṇḍito ca mahātherassa sisso ahosi. So therassa santike pabbajjaṃ laddhāna Pālibhāsaṃ uggaṇhi. Henry Gregory, Robert Charmers iti laṅkāyaṃ āṅgala pālakissarā, ajjhāpana-vidhāyakissaro E.M. Barose ādi issariyā janā mahātheraṃ skkariṃsu, garukariṃsu. Edwin Arnold, Paul Carus, Monior Williams, Max Mullar, Alexander Cunningham iti vissutā paticīna-paṇḍitā mahātherena saddhiṃ aññamaññasambandhena yuttā ahesuṃ. Paul Dalke, Jourge Turner, Rhys Davids, Wilhelm Geiger, Vigo Fausball ādi paṇḍitā yatindaṃ bhajantā mahantaṃ ñāṇaṃ paṭilabhiṃsu. Anatole France iti mahā sāhiccadharo mahātheraṃ abbhāgami. Geiger iti paṇḍito satataṃ laṅkāyaṃ catu paṇḍite bhajesi. Tesu nāyakatthero pamukho ādito dassito hoti (Guruge, 1984 : clxxiii). Laṅkāyaṃ parama viññānattha samāgame upasabhāpati dhūrena ca, Italy iti dese ca Irland iti dese ca rājakīya āsiyātika saṅgamesu yathākkamaṃ Diploma di Osio Honorario iti ca Fellow iti ca sammānanīyapadehi ca mahāthero sammānito ahosi (Sumanasiri, 2001: 96). Laṅkāmāgatā visesā mānanīya puggalā

mahātherampi abhimukhībhūtā ahesuṃ. 1875 me vasse samāgto āṅgala-dese kirīṭe anumānita-dāyādī Eelse dese kumāro mahātheraṃ ekaṃ gantham paṭipādesi. Mahāchūlālongkorn iti siyāma rājā 1896 me vasse āgantvā dāṭhādhātuṃ vanditvā punagacchanto mahātheraṃ Kolambanagare rājagehaṃ saṃpāpuṇāpetvā 'tvaṃ bhante laṅkāyattānaṃ mahārahānaṃ vatthūnaṃ eko'iti ādinā thuti vacanehi pasaṃsetvā bahūhi parikkhāre ca pūjesi.

Mahātherassa maggadesakattena bhūtāni dve desantara kiccāni ca dassitabbāni honti. Uttara-dakkhiṇa sogatasāsanikānaṃ sambandhaṃ janetuṃ paṭhamo payatano mahātherena eva gaṇhitaṃ hoti. Sogatasāsanikānaṃ uttara-dakkhiṇa bhedo mahāthero na rocesi. Taṃ paṭibāhetuṃ so vāyami. Laṅkāyaṃ parama viññāṇattha samāgame sabhāpatinā satthu-sāsanahitesinā Henry Steel Olcott mahāsayena bhārata dese Madhurāyaṃ Adiyār iti padese patiṭṭhite parama viññāṇattha samāgame uttaradakkhiṇa-sogatasāsane niyojita-puggalānaṃ samāgamaṃ katvā ubhinnaṃ passānaṃ dhamma-vinayesu catuddasannaṃ kāraṇānam ekamatikattaṃ patiṭṭhāpesi (Prajñānanda, 1947: 158). Apica, 1893 vasse America dese Chicago iti padese pavattite diṭṭhi sammelanaṃ (Parliment of Religions) attanā pesitaṃ dakkhiṇa-sogata-sāsane pabhāvaṃ vitthārentaṃ ekaṃ paṇṇaṃ paṭhāpesi. Taṃ atīva sundaraṃ sārasaṅkhepaṃ hoti (dutiyo upagantho).

Siri Sumaṅgala nāyakattherassa caritaṃ vicārento ko api so mahāthero sakalampi attano jīvitaṃ sogata-sāsane unnatiyā eva samappito sādhu puriso iva passeyya eva. Evaṃ buddhasāsane anekavihite anuggaha-kicce katvā attanā laṅkādīpaṃ anūnaṃ kittiṃ sampādetvā nayakatthero 1811 vasse cittamāse 29 me dine kālamakāsi.

Siri sumaṅgala mahātherassa dhammasattha uyyuttaṃ

Siri sumaṅgala mahātherassa medhāya ca anavarataṃ parivenāgatānaṃ saddhāsampannānaṃ agiddhānaṃ anuggahehi ca mahātherena ārabhitaṃ kiriyaṃ neva dandhagāmī ahosi. Vijjodaya pariveṇaṭṭhānaṃ

ārabhitvā katipaya saṃvaccharehi pacchā samarāraddhaṃ Vijjālaṅāra Pariveṇena saddhiṃ vijjodaya pariveṇaṃ āṅgala pālakā samekkhiṃsu eva. Visesato desīyānaṃ ākaṅkhānugataṃ ajjhāpanaṃ sādhentā vijjāyatane viya āṅgala pālanādhikārīnaṃ te asallkkhetuṃ nāsakkhiṃsu. Āṅgala pālanakicce yojetuṃ āvassake purise nimmānāya eva patiṭṭhāpita āyatanesu ajjhāpanaṃ paṭipakkhabhūtā apī imesaṃ vijjālayānaṃ ajjhāpane visesatā visiṭṭhatā pālakissarā jānesuṃ. Te pariveṇaṃ iti nāmena ca pācīna vijjāyatane (āṅgala bhāsāya- Oriental Colledge) iti saññitā ahesuṃ. Vijjodayaṃ samārabhitvā atikkante tatiye saṃvacchare pavattitaṃ paṭibalānaṃ sissānaṃ paṇṇākāra-dānossavaṃ laṅkissaro Henry Gregory mahāsayo ca āgato ahosi. Aparena samayena pariveṇānaṃ anuggahāya āṅgalapālakā mūlyādhikāradānaṃ ca akāsi. Vijjālaṅkāra pariveṇaṃ taṃ ādhāraṃ paṭikkhipi. Tathāpi dūradassi mahāthero taṃ paṭiganhāsi. Anena paṭiggahanena aparenasamayena sogatasāsanika āyatanānaṃ rājādhāra-lābhe okāsaṃ pātubhavi.

Theravāda sogatasāsana raṭṭhehi ca aññehi uttara-sogatasāsana raṭṭhehi ca āgatānaṃ sissehi saddhiṃ vijjodaye sissānaṃ saṅkhā abbhuggatā ahosi. Ārambhato cattāḷīsati vassānaṃ abbhantare sissānaṃ saṅkhā 850 ahosi. Ajjhāpana-vidhāyakissaro E.M. Barose iti ajjhāpanādhikāro mahāsayo imehi pariveṇehi samāraddha ajjhāpane visiṭṭhatā bodhetvā taṃ yathānukkamaṃ samvidahituṃ Siri Laṅkāyaṃ pācīna bhāsopakāra samāgamaṃ (The Oriental Studies Society of Sri Lanka) patiṭṭhapetvā (Wimalagnana, 2012: 34) upaparikkhanavidhiṃ (examination) sampādesi. Tena vijjodaye pācīna-ajjhāpanaṃ susaṃvihitaṃ ahosi. 1959 me vasse sīhalabhāsāya mahāvjjālayesu ajjhāpanaṃ paṭipādane ime ubho api pācīna vijjālaye mahāvijjalattaṃ uttāretuṃ imesaṃ ajjhāpane susaṃvihitatā hetubhūtā ahosi.

Siri Sumaṅgala mahātherassa dhammasattha-uyyogo dvidhā vicāretabbo; Siri Sumaṅgala therena racitānaṃ ganthānaṃ vīmaṃsanaṃ ca vijjodaya pariveṇaṭṭhāne vyāpitaṃ ajjhāpanaṃ vimaṃsanaṃ vasena.

Vijjodaya parivaṇe ārabhite sati Siri Sumaṅgala mahātherass kālaṃ ceva ātappaṃ ajjhāpane vuḍḍhīyā bahulīkatāti yaṃ taṃ nissaṃsayaṃ. Mahātherassa sāhiccavisayaka vyāpāro parivaṇassa patiṭṭhāpanena pacchā koṭippatto. Mahātherena 67 mattāni ganthāni (Adikāri ca Palihapitiya, 2009: 114) racitāni honti. Tesaṃ pākaṭatarāni eva ettha sallakkhente.

Māsartulakṣaṇaya

pakkha māsa utūnaṃ udayaṃ sukhāvabodhanāya racitaṃ idaṃ. Adhimāsavāda paṭisaṃyuttesu vivādesu santesu kitthavassato 1859 vasse taṃ likhitaṃ. Uposathādi vinayakamme vinayaṃ anullaṅghetvā kātuṃ pakkhādīnaṃ udyavyaṃ anavajjaṃ tīretuṃ phāsukatthāya likhitaṃ.

Mahāvaṃsassa sihala-bhāsā-parivattanaṃ

Sir william henry gregory laṅkissarassa ārādhanena mahāvaṃsa iti sīhalānaṃ itihāsa-ganthaṃ sodhetvā sihalabhāsāya kata Sīhalabhāsā-parivattanaṃ. Ayaṃ mahātherassa viseso sāhicca visayaka vyāpāro hoti.

Brahmadharmaya

Hindu jaina iti samayānaṃ ganthesu sogatasāsanassa aviruddhe siloke uccinitvā tesaṃ sihala bhāsāya dinna atthena ca tena atthena anuyātaṃ sīhala pajjehi ca sampayuttaṃ ganthaṃ.

Ākhyātavyākhyāva

Sakkata bhasāya ākhyātānaṃ bhāvitatthāya kata vyākaraṇa-ganthaṃ

Sidatsangarāsannaya

Sihalabhāsāya Sidatsangarā iti vyākaraṇa-ganthassa kata Sihālabhāsā-parivattanaṃ

Varṇarītiya

1873me vasse racitaṃ idaṃ. Ādhunikānaṃ sīhala bhāsāya vaṇṇabhadāvabodhanatthāya likhitaṃ.

Kāvyasekharasannaya

Kāvayasekhara iti Siri Rāhula iti yatissarena kitthavassato soḷasa-satasaṃvacchare racitassa mahākabbassa Sīhalabhāsā-parivattanaṃ

Sīmāvibhāgaya

Sāṭṭhakathā-satikā vinayaṃ vīmaṃsetvā 1885me vassappamāṇe racitaṃ

Subodhikā-bālāvatāra ṭīkā

Mahātherassa Pāli, Sakkatādi bhāsāsu nepuññaṃ ca tassa sahiccavisayaka ñāṇe puthuttaṃ ca iminā eva ganthena sammā pātukarente. *Kaccāyana, Moggallāyana, Saddanīti, Rūpasiddhi* ādi pāli vyākaraṇa ganthe ca *Pāṇinī* vyākaraṇato paṭṭhāya *Laghusiddhāntaṃ* ca tathā api Sīhala, Damiḷa vyākaraṇa ganthe ca paṭhitvā tehi udāharaṇe datvā datvā racitamidaṃ.

Varṇapraśnaya (vyākaraṇa), *Satyagranthaya* (sogatasāsane visiṭṭhatā paridīpetvā aññaladdhikehi pattharita dummatī paṭibāhetuṃ) *Samayasaṅgrahava* (sogatasāsane visiṭṭhatā paridīpetvā aññaladdhikehi pattharita dummatī paṭibāhetuṃ), *Saṃskṛta sandhi granthaya* (sakkata bhāsā vyākaraṇa), *Pālivaranägilla* (Pāli bhāsā vyākaraṇa), *Daivajñopadesa* (vejja-sattha), *Saṃdeśakathā, Syāmanikāyadīpaniya* (Siyāma nikāya patiṭṭhāpanaṃ dīpetuṃ), *Samantakūṭavaṇṇaṇāsannaya* (*Samantakūtavaṇṇaṇā* iti Pāli kabbassa Sīhala bhāsā parivattanaṃ), *Saṃskṛtapravesaya* (Sakkata bhāsā vyākaraṇa), *Padanītiya* (vyākaraṇa), sambuddhacaritaya, *Ṛtusaṃhāravyākhyāna, Varāhamihira sannaya* (*Varāhamihira* ganthassa Sīhalabhāsā parivattanaṃ), *Sārasvatavyākhyāva* (*Sārasvata* vyākaraṇassa sīhalabhāsā vyākhyā), *Vaidyajīvanī-sannaya* (vejjasattha ganthassa sīhalabhāsā parivattanaṃ), *Buddhagajjaya* (buddhassa thometuṃ Sakkata bhāsāya racitaṃ kabbaṃ), *Satipaṭṭhānasuttavaṇṇaṇā* iti mahāterena ricitāni aññāni ganthāni honti. Imehi pariyattidhamma, sihala-pāli sakkata bhāsānaṃ vyākaraṇa, kabba-sattha, vejja-sattha ādī visayesu mahātherassa ñāṇaṃ uḷāraṃ paññāyate.

Na kevalaṃ sogatasāsana-paṭisaṃyuttānaṃ ganthānaṃ samakālīna paticīna sāhiccavisayaka ñāṇassa api mahāthero vivaṭo ahosi. Anatole France iti sāhiccadharo mahātheraṃ ārabbha 'dakkhiṇa sogatasāsane Laṅkāyaṃ nāyako Sumaṅgalatthero nūtana-vijjā saṃpaṭcchi; So tāmbūlaṃ cabbanto Herbert Spancer iti dhīmantassa ganthe paṭhati' iti pakāsesi (Adikāri ca Palihapitiya, 2009: 113). G.P. Malalasekara nāmo paṇḍito Russia iti dese bhāsāya theravarena kata dhammapadassa

bhāsāparivattanaṃ attanā Moscow nagare mahā potthakālaye dassitaṃ iti ekasmiṃ sabhāyaṃ avadi (Adikāri ca Palihapitiya, 2009: 113). Imehe udāharaṇehi yatissarassa cintāya puthūttaṃ eva pātukarete.

Yatissro sāhiccavisayaka parissamaṃ ārabbha tassa sissānaṃ ādisiya-rūpaṃ ahosi. Yatindena racitāni sakalāni ganthāni tasmiṃ samaye ajjhāpane payojanaṃ nissāya sampāditāni eva. Tassa sissānaṃ api pamukho sattha-visayaka parissamaṃ pana pariyatti, bhāsā, jotisattha vejja-sattha ādī visayānugate ganthe sodhetvā te muddāya pakāsanaṃ. Saimon Hewavitarana accayena-dānena laṅkāyaṃ muddāya pakāsitānaṃ ganthānaṃ sampādakā bhīyosaomatthāya vijjodaye sissā ahesuṃ (Arunasiri, 2007: 578). Yatissarassa jeṭṭho sisso Mahagoda Ñāṇissaro antha-sodhane ca muddāpane ca upadissako adhikāra-vāhako ahosi.

Ādimasamaye Vijjodaya-pariveṇaṭṭhāne katare potthake uggaṇhāpitāti iti ayaṃ na pākaṭo. Mahāthero paramadhammacetiye laddhaṃ attano ajjhāpanaṃ sallakkhetvā ca attano'va sumatiyā tīretvā pāṭhaganthāni uccinitāni iti sallakkhetabbo. Purāna vācanāmaggānuyātaṃ ajjhāpanaṃ ettha sikkhitaṃ. Bhāṇaka nāmehi porāṇācariyehi (*Sumaṅgalavilāsinī*: 365) tesaṃ attano matīhi asaṃsaṭṭhtā adhītā pariyatti nāma tepiṭakadhammaṃ ca pariyattiṃ vīmaṃsetvā pakāsitā kālena kālaṃ abhivaḍḍhamānā porāṇa matī ca vācānāya dhāretvā anuparamparāya pavattanaṃ purāṇa ajjhāpane pamukho lakkhaṇo. Mahāvihāravāsīnaṃ vācanāmaggaṃ (*Jātakaṭṭhakathā*: 1) itipi sissānusissa-mukhaparamparā itipi ayameva. Ayaṃ purāṇa vācanāmggo adūrātīte api bhikkhūnaṃ ajjhāpaṇe mukhyaṭṭhānaṃ aggahesi. Vācanāmaggena dhāritānaṃ mūlaganthānaṃ pāṭhānaṃ atthavīmaṃsanaṃ, te pāṭhe atireka aṭṭhalathā, ṭīkā, vyākhānādi ganthāgatānaṃ vivaraṇehi saha sansandetvā uggahanaṃ paññāyiṃsu. Sissānaṃ uggahhane nepuññaṃ vīmaṃsituṃ vassāvasāne upaparikkhā ca ahosi. Taṃ ajjhāpanaṃ sissānaṃ vicāraṇa-yuttaṃ abhikkantaṃ gambhīraṃ ñāṇaṃ laddhuṃ upkārī ahosi.

Yagiraḷa Prajñānanda therena 1890 vasse pariveṇe uggaṇhāpane bhāvita patthakāni dinnāni honti. seyyathīdaṃ:
Abhidhammatthasaṅgaha (theravāda abhidhamma)
Cullavagga (theravāda-vinaya)
Mahāvagga (theravāda-vinaya)
Pātimokkha (theravāda-vinaya)
Saṃyuttanikāya (suttapiṭaka)
Majjhimanikāya (suttapiṭaka)
Aṅguttaranikāya (suttapiṭaka)
Dhammapada (suttapiṭaka)
Kaccāyana (pāli vyākaraṇaṃ)
Bālāvatāra (pāli vyākaraṇaṃ)
Hatthavanagallavihāravaṃsa (pāli sāhiccaṃ)
Dhammapadaṭṭhakathā (pāli sāhiccaṃ)
Vṛttaratnākara (pāli chandasaṃ)
Suśṛta (vejja-sattha)
Mugdhabodha (sakkata vyākaraṇaṃ)
Sārasvata (sakkata vyākaraṇaṃ)
Hitopadeśa (sakkata sāhiccaṃ)
Sidatsangarā (sīhala vyākaraṇaṃ)
Säḷalihinisandeśa (sīhala sāhiccaṃ- kabba)
Dhampiyāsannaya (sīhala bhāsā)

Pariyattiye, Sīhala Pāli, Sakkata bhāsāsu ca vejjasatthe ca sisse sammā sikkhāpetuṃ apekkhitaṃ iti imehi ganthehi visadaṃ hoti. Mhātherassa ca tassa sissānaṃ ca ñāṇaṃ imehi visaye samativatti iti niddiṭṭhapubbehi kāraṇehi pākaṭaṃ hoti eva. Samatthatarānaṃ abhīrutānaṃ sissānaṃ nikāyāntara-sogatacintā, jotisattha, takka-nyāyādi atireka visaye ca uggaṇhāpitā iti paññāyate. Tasmiṃ samaye ajjhāpanaṃ sissānaṃ

sāmatthibhāvaṃ sallakkhetvā vivekabuddhiyā eva sādhetuṃ icchitaṃ. Imasmiṃ samaye iva uggaṇhāpane tadā kālaniyamāvali nāhosi. Ācariyānaṃ sāmatthiyāya vyākhyānādi aniddiṭṭha aññe api ganthe gahetvā gahetvā kubbantānam niddiṭṭhaganthānaṃ vitthāraṇaṃ ākatipaya-horaṃ pavatteyya.

Siri Sumaṅgala mahātherassa vijjāvisayaka sāsanika vutti samakālīna bhikkhu samāgame vuttiyā samaṃ vīmaṃsanaṃ

Siri Sumaṅgala nāyakatthero tassa dharamānakāle bhikkhūnaṃ vuttiyā ca ākappasampattiyā ca saṅketaṃ viya sallakkhetvā tassa vuttiyā tasmiṃ samaye sogatasāsana-itihāse katamaṭṭhānaṃ tassa dātabbaṃ iti bodhetuṃ ca sakkā.

Sogatasāsanikassa vutti tīhī aṅgehi dassitā hoti, seyyathīdaṃ- pariyattisāsanaṃ, paṭipattisāsanaṃ, pativedhasāsanaṃ iti (*Sumaṅgalavilāsinī* 2: 654). Pariyatti iti tepiṭakāni (pariyattīti tīṇi piṭakāni). Paṭipatti iti vimuttininnā vutti (paṭipatti iti paṭipadā). Paṭivedhaṃ iti maggaphalehi laddhayutto yathāvabodho (paṭivedho'ti saccapaṭivedho). Imesaṃ aṃsānaṃ bhagavato anusāsanā sāsanaṃ iti (Nyana Tiloka, 1980: 203). Kathañci api, imāni tīṇi aṃsāni bhikkhūnaṃ dhamma-vinaya pariyāpuṇane paricchinna vibhaṅgaṃ viya sallakkhetuṃ na sakkā. Tathāpi bhikkhūnaṃ vuttiyā abhisañjite nicchite dve vibhajane aṭṭhakthāsu ca pacchima kālikāsu ṭīkā ādīsu ganthesu ca dissante, seyyathīdaṃ- ganthadhuraṃ, vipassanādhuraṃ. Ganthadhuraṃ iti tepiṭkassa-uggahnaṃ vā uggaṇhāpanaṃ. Ganthadhurā gihīnaṃ vāsānaṃ samīpe kata vihāresu vasantā tesaṃ sogatasāsanakiccāni sampādetvā vasitattā te gāmavāsino iti paññāyiṃsu. Vipassanādhuraṃ iti attabhāvo aniccādivasena pekkhamāno vimuttiyā bhāvanāya pāripūriṃ gamanaṃ. Te bhiyosomatthāya araññesu nimmāpitesu kuṭīsu viharantā bhāvanā maggaṃ pariyāpuṇiṃsu. Tasmā vipassanikā āraññikā iti paññāyiṃsu. Pariyatti pana ganthadhurena saha sampayutto hoti, paṭipatti

vipassanādhurena.[6] Vinaya-sikkhā anurakkhanā ubhinnaṃ passānaṃ api sādhāraṇaṃ ahosi iti cintetetabbā.

Gantha-vipassanā-dhura-bhedesu pākaṭesu samayesu (kitthavassesu āditamesu satasaṃvaccharehi. Kitthavassato pañcadasa satasaṃvaccharaṃ) api bhikkhūnaṃ vutti kevalaṃ vimutti-pabbhāra-kicche samatikkamītvā jāti-desa hitapubbakehi anekehi lokiyehi kiriyehi samannāgato ahosi. Ekūnavisatiyā satasaṃvacchare bhikkhūnaṃ pavattiṃ vīmansentena ayaṃ api sallakhetabbo.

Sāsanaṭṭhitiyā pariyatti pamāṇaṃ (*Sumaṅgalavilāsinī* 2: 654) iti laṅkāyaṃ sogata-sāsana-sampadāya sandhāritā mati. Tasmā sampadāya ganthadhuraṃ avadhāritaṃ eva. Kitthavassato aṭṭhārasame satasaṃvacchare siri saraṇaṅara mahātheravarena seṅkhaṇḍaselapure niyamakanda ādisu ṭhānesu patitthāpitesu vijjālayesu ajjhāpanaṃ vuḍḍhimanvāya ekūnavīsatime satasaṃvacchare paramadhammacetiyādi vijjaṭṭhānesu paripakkabhūtaṃ iti cintetabbaṃ. Vijjodaya pariveṇaṭṭhāne ajjhāpanaṃ tena nānā iti na cintetabbaṃ. Siri Sumaṅgala therena racitāni ganthāni ca Vijjodaya pariveṇaṭṭhāne ajjhāpanassa sarupo ca tasmiṃ dhamma-vinayaṃ (pariyattiṃ) sammā adhītuṃ pavattite abhiruciṃ pakāsenti. Joti vijjā, vejjasatthādi visayā laṅkāyaṃ sogata-sāsana-sabhatāya ca purāṇa ārāmika ajjhāpane ca aṅgānāṃ thirīkarotuṃ uggaṇhāpitā iti paññāyate. Ime visayā satavassato pubbe api imasmiṃ dīpe bhikkhūhi sikkhitā thirīkatā honti. Jotisattha-paṭisaṃyuttaṃ pakkha-utūnaṃ udayavyaye ñāṇaṃ pana uposathādi vinayakamme tīretvā kātuṃ bhikkhūnaṃ sopakaraṃ eva.

Ganthadhurena susikkhitaṃ ñāṇaṃ yatindassa jīvanacaritaṃ pabhāsesi iti ayaṃ visadaṃ. Yatindassa adīnatā ca dhamma-vinayaṃ suvinicchetuṃ paṭibalattaṃ ca adhimāsavādādi vādesu ca saṅghassa asāmaggi-avatthāsu ca antaravattitā pavattetuṃ tassa patiṭṭhā ahosi. Dhamma-

[6] Ayaṃ bhedo sabbadā atidaḷhaṃ tena bhedassarūpena eva ahosīti na cintetabbo. Ekaccasmiṃ samaye vipassanikā pariyattiyā gambhīrañāṇena samannāgatā viharimsu.

vinaye attānaṃ patiṭṭhāpetvā sasādhakaṃ sadatthaṃ tīretuṃ tassa bhūte vīmaṃsana kosallattaṃ ca ñāṇagambhīratā ca adho-udāhaṭapāṭhena dissante. Ayaṃ yātrāmulle dhammārāma therena saddhiṃ pavattite adhimāsavāda-paṭisaṃyutte ekasmiṃ vāde pavatti-kathana-lekhanamhā (anuvādaṃ) nidassito hoti (Prjñānanda, 1947: 457).

> "Aṭṭhakathāsu adhikamāse vasse vassakasāṭakādīnaṃ ārabbha paṭipajjitabbākāro ca adhika-uposatha kātabbe utū ca dassitā api adhikassa apaharaṇaṃ na anuññātaṃ.
>
> Vinayālaṅkāro api ṭīkā, pālimuttakavinayavinicchaye ṭīkā hoti. Tasmiṃ aṭṭhakathāyaṃ avutte vitthāre dassento adhikamāsehi sampannānaṃ vassānaṃ vidhiniyamo paridīpito hoti. Yadi coḷadese therehi racitānaṃ aṭṭhakathānaṃ saṅgahitāni vyākhyāna-ganthāni ṭīkā iti sallakkhente tambaraṭṭhe (siri laṅkāyaṃ) tipeṭakālaṅkārācariyehi racitaṃ ṭīkā ṭīkā na hoti iti ayaṃ na yuttaṃ. Ayaṃ adhimāsavāda-kathanaṃ na vinayālaṅkārassa kattuno attano mati tathāpi mahāvaggapāḷiyaṃ abhippetatthaṃ ca tassa aṭṭakathaṃ ca anuyātaṃ pakāsanaṃ. Taṃ aññatarānaṃ paṇḍitānaṃ pakāsanānaṃ sabhāgaṃ. Vinayālaṅkāre kattunā antaralīna-bhāvena gahetvā kāraṇāni dassitāni honti.[7]

Ganthadhure avadharite vivādabāhulle imasmiṃ samaye vibudhānaṃ bhikkhūnaṃ aññamaññaṃ pavattite siṭṭhācāratā atīva unnataṃ ahosi iti ca vattabbo. Ayaṃ api vādakārakehi bhikkhūhi likhitehi paṇṇehi ca sākacchāsu pavatti-kathana-lekhanehi ca pākaṭaṃ acchati. Imesu lekhanesu paridīpitesu sādhakesu vyattatā, takka-vīmaṃsanassa anūnatā, savicāraṇatā ca attukkaṃsanādi rahitāhi, aññamaññānaṃ ñāṇa-sīlādi guṇe avidhamitāhi vivādakathāhi apariyāhatā eve honti.

[7] Yātrāmulle Dhammārāma therena adhimāsopaharaṇe Vinayālaṅkāraṭīkā nappamāṇikā iti vittattā Mahātherena imaṃ vīmaṃsanaṃ kataṃ hoti.

Prajñānandassa therassa mati pana ime lekhane sadā sabhatāya ādssake viya sallakkhetabbā iti (Prjñānanda, 1947: 515).

Paṭipattiyā eva antogadhe veṇayika vuttiyā anappakaṃ sāvadhānaṃ Siri Sumaṅgala mahātherassa carite visesena dissate. Bhikkhu vinaye yatindassa ñāṇaparipākaṃ vuttavivādehi eva viññātuṃ sakkā. Mahātherassa upari vutte dinapotthake tena dakkhiṇa-laṅkāyaṃ bhikkhūnaṃ uggaṇhāpite vinaya-cārittadhamme likhitāni honti. Pabbajjāyaṃ apalokanakammena kesoharaṇaṃ, na kevalaṃ vassānakāle aññesu api samayesu uposathakaraṇaṃ, parivāsakamme ārambhanaṃ (Adikari ca Palihapitiya ca, 2009: 119) ca mahātherena bhikkhūnam sañjānāpesi. Vyākūla vinayavinicchayesu uccaraṭṭhe siyāmanikāyikā bhikkhū tasmiṃ mahātherassa matiṃ vimaṃsitaṃ (Dhammananda, 1969: 119). Kadāci api yadi vinayasambandhīnaṃ kāraṇānaṃ mahātherassa mati aññehi bhikkhūhi paṭikkhipitā tasmiṃ pakaraṇe mahātherassa cittavikkhepo ahosi, na taṃ bhikkhūhi attano matiṃ aññehi paṭibāhitattā tathāpi dhammavinayānulomaṃ sadatthaṃ paṭibāhitattā eva. Pārupanavāde sati ubhayaṃsa pārupane vinyānukūlabhāvaṃ uddissa mahātherassa niddese ekāṃsapārupanaṃ eva ākaṅkhamānehi siyāmanikāyikehi aññatarehi bhikkhūhi anārādhite sati sogatavacanaṃ tehi asallakkhanabhavaṃ eva cintetvā mahāthero saṃvegaṃ pattesi (Prajñānanda, 1947: 569). Mahātherassa cintā appamatte vajjepi hiriotappinā samaṅgibhūto bhikkhuṃ dasseti.

Paṭipattisāsane vipassanā ārabbha kathaṃ poṇattaṃ ahosi iti api vīmaṃsitabbaṃ. Kitthavassato āpañcadasasatasaṃvaccharaṃ laṅkāyaṃ bhikkhū gantha-vipassanā dhura bhedena viññātā ahesuṃ. Kitthavassato cātuddasame satasaṃvacchare laṅkāyaṃ Subhapabbatassa (yapahuwa) nāma rājadhāniyaṃ acchagiri nāma vihārato ekacche vipassnādhurā bhikkhū senkhaṇḍaselapuraṃ āgantvā ekasmiṃ vihāre vāsaṃ kappesuṃ iti ca taṃ vihāro api pacchā imehi bhikkhūhi acchagiri nāmaṃ laddho iti ekacche vibudhā ekaṃ purāṇaṃ tālapaṇṇapotthakaṃ nissāya vadanti. Te ayaṃ vihāro aparabhāge hayagiri (nūtane asgiri) nāmo hutvā

uccharaṭṭhe ekaccānaṃ siyāmanikāykānaṃ bhikkhūnaṃ vāso ahosīti ca vadanti. Pubbe vipassanādhurā bhikkhū ettha vasitattā hayagiri athavā asgiri nāmena vissute vihāre bhikkhū vipassanikā araññavāsino ahesuṃ iti te vadanti (Seelakkhandha, 1977: 75). Ekacche vibudhā imasmiṃ matiyā dose ca sañjānāpenti (Vaṃgīsa, 2011: 104). Hayagiri vihāre bhikkhū purāna araññavāsihi āgatā vā nāgatā vā kitthavassato āaṭṭhārasa-satasaṃvaccharaṃ tādisā saṃvihitā vipassanā sampadā ahosi iti cintetuṃ na sukaraṃ. Kasmā? Kitthavassato Pañcadasasatasaṃvaccharato tisatasaṃvaccharaṃ laṅkāyaṃ sogatasāsanaṃ parihāyi.[8] Gāmavāsi, araññavāsi, ganthadhura, vipassanādhurādi bhikkhūnaṃ kappiyā jīvanavuttī antaradhāyi (Wijayavardhana ca Meegaskumbura, 1993: xxxv). Upasannā bhikkhū nāhesuṃ. Bhikkūnaṃ sikkhāsājīvaṃ icchantena punapi upasampadā ptiṭṭhapetuṃ akaṅkamānena yobbanena Saraṇaṅkarena (pacchā Saṅgharājo Saraṇ bhikkhunaṅkaro) bhikkhunā sayaṃ eva ussahitvā pālibhasāya pāguññaṃ alabhi (*Saṅgharājasādhucariyāva*: 3). Aparabhāge, dhammavinaye ñāṇṃ paripācetvā satipaṭṭhāna bhāvanā sayaṃ eva ugganhitvā bhāvetuṃ ārabhi. Satipaṭṭhānādi bhāvanā tasmiṃ samaye bhikkhūnaṃ pākaṭā nāhesuṃ iti anena paññāyate.

Siyāmaopasampadāya patiṭṭhāpanena pacchā siyāmadesato visesena āgatā bhikkhū hayagiri pupphārāma vihāravāsīnaṃ pamukhaṃ katvā lāṅkikā bhikkhū ganthadhure ca vipassanādhure ca sikkhāpetuṃ vāyamiṃsu. Ganthadhurācariyo Varañāṇa mahāthero ca vipassanādhūrācariyo Visuddhācārī mahāthero ca imasmiṃ attāno niyojesuṃ. *saṅgharājasādhucariyāva* iti gantho vipassanā sandhāya '.....kālaṃ antarahitā vipassanā ca sikkhāpento..." (*saṅgharājasādhucariyāva* : 21) ādi vacanehi visesena katheti. Tasmā kiñcismiṃ samaye vipassanā sabbākārena vigatā iti vattuṃ sakkā.

Siyāmadesāgatehi bhikkhūnaṃ bhāvanā nayo abhinavopasampadā patiṭṭhāpita-samaye laṇkāyaṃ patītamahosi. Hayagiri pupphārāma

[8] Mitabbayena, pālane atthāvaratthatāya, paticīnadesīyānaṃ abhimaddanehi ca

ubhaya vihāresu nāyakapadesu dvinnaṃ anunāyaka padesu eko vipassanādhuraṃ ārabbha patiṭṭhāpitaṃ ahosi. Imaṃ anunāyakadhuraṃ vahanto visuddhācariyena mahātherena vipassanā pariyāputo Rambukvelle Ratanajoti nāmena bhikkhunā (*saṅgharājasādhucariyāva* : 48) vipassanāya upatthambhatte ekaṃ ganthaṃ ca sampādesi (Wijitha Dhamma, 2012: 104-120).[9] Tathāpi imā bhāvanā-nayo ajja abhāvito. Tasmiṃ āgate bhāvanāya pubbakicce viya sitthakakaṇḍe ujjāletvā kātabbayuttā buddhavandanā, bhāvanā vaḍḍhanasamye api sitthakakaṇḍe ujjalanaṃ, sabbepi kammaṭṭhāne nāsikāmajjaṃ vā nābhiṃ nissāya upacāra appaṇā vasena vaḍḍhetabbaṃ ādi vidhī (Wijitha Dhamma, 2012: 116-117) imasmiṃ samaye siyāmadese eva dissante na laṅkādīpe.

Siyāmopasampadā patiṭṭhāpite ādimasamaye gantha-vipassanāti ubhe dhure nissāya patiṭṭhāpite dve anunāyaka-dhūre gacchante kāle pubba-sammutiyā apagantvā dhūre asallakkhetvā eva ṭhapitā. Hayagirivihāre vipassanādhurapaṭisaṃyuttaṃ anunāyakapadaṃ kitthavassato āpañcatiṃsādhikaaṭṭhasataekasahassaṃ-vassaṃ pavattayi. Siri Sumaṅgala yatindassa ganthehi vā vijjodaya pariveṇaṭṭhāne ajjhāpane vā vipassanaṃ visesā poṇatā na paññāyati eva. Upari vutta mahātherassa dinapottheke mahātherena lokahitāya kate kicce iti dassitesu kiriyesu dakkhiṇalaṅkāyaṃ bhikkhūnaṃ vinaya-cārittadhamme uggaṇhāpanaṃ ca vijjāvisayaka-kicce[10] ca vinā (Adikari ca Paliyapitiya ca, 2009: 117-118) bhāvanā paṭisaṃyuttaṃ visesaṃ na dissate. Tasmiṃ samaye āṅgalapālanena pīḷitānaṃ sīhala sogatasāsanikānaṃ vibudhānaṃ pamukho ajjhāsayo pana purāṇa desīya ārāmika ajjhāpanaṃ

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[9] *Vimuttimagga* nāmena hayagiri vihārato laddhassa potthake uddānagāthā iti khaṇḍaṃ imaṃ ganthaṃ iti āyasmā Wijitha Dhammo pakāseti.

[10] Kātyāyanāgate sutte Pāḷiyā eva chahi pakārehi vibhāvetvā dassanaṃ, *Hatthavanagallavihāravaṃsaṃ* tathā uggaṇhāpanaṃ (na visadaṃ), Sīhala vyākaraṇe liṅgattayaṃ, Sīhala bhāsāya nipāte pana upasaggānaṃ nipāte iti nidassanaṃ, Pāli bhāsāyaṃ anāgatāsiṃsana vibhattiyāya pavattamānabhāvaṃ vibhāvanaṃ, pālibhāsāya ca aññatitthiyānaṃ bhāsāhi saha visamatā dassanaṃ, kiriyayogavidhī uggaṇhāpanaṃ, gaṇakasatthe terāsikādi vyavahāraṃ pariyācanaṃ, pabandhesu bhūtasaṅkhānaṃ bhāvitaṃ pariyācanaṃ, jotisatthe dasā, duddasā gaṇana vidhi uggaṇhāpanaṃ

samuṭṭhāpetvā sogatasāsanikānaṃ sīhalānaṃ balaṃ abhivaḍḍhanaṃ ahosi. Tasmā ganthadhuraṃ eva avadhāritaṃ ahosi. Aparena samayena Siri Sumaṅgala mahātherassa dve sissā laṅkāyaṃ gampaha iti padese vipassanā pariveṇaṃ iti vijjāṭṭhānaṃ ārabhiṃsu. Sabbe eva nikāyikāyānaṃ ekacce bhikkhū vanavāsa iti nāmena[11] tesaṃ tesaṃ bhāvanāvisayaka-ārāme patiṭṭhāpesuṃ. Imesu ṭhānesu tasmiṃ samaye uggaṇhāpitānaṃ bhāvanānayānaṃ sarūpo katamo iti na jānāma. Tathāpi tesu ṭhānesu ekaṃ asaṃvihitaṃ bhāvanā sampadā ahesuṃ iti cintetuṃ vaṭṭati. Imāya asaṃvihitatāya paticīna desehi āgantvā imasmiṃ dese pabbajitā Nyāṇa Tilokādi bhikkhū marammadesaṃ gantvā bhāvanā pariyāpuṇiṃsu iti cintetuṃ sakkā.

Imasmiṃ samaye laṅkāyaṃ bhikkhūnaṃ upari api kathitāyaṃ asāmaggitāyaṃ mahātherassa vuttiyā sarūpo tassa jīvanacarite atīva visesatā hoti. Ayamettha vitthāretuṃ vāyamāmi. Tisatasaṃvaccharānaṃ abbhantare sogatasāsanassa parihāyana kālato pacchā saṅgharāja mahātherena imasmiṃ dīpe antarahitā upasampadā puna patiṭṭhapetvā sāsanavuddhiṃ akāsi. Siyāmopasampadāya pacchāpi saṅghassa sāmaggiṃ ca sāruppaṃ ākappasampattiṃ ca yathā pure unnāmetuṃ na sukaraṃ ahosi. Upasampadā patiṭṭhāpane ādito hayagiri pupphārāma vihāresu bhikkhū samaggā pupphārāma vihāre sīmāmālake eva upasampadā katā. Tathāpi nacireneva kālena ubhayavihāre bhikkhū bhinnā aññamaññaṃ codentā (dhammananda, 1969: 103) visuṃ visuṃ upasampadākaraṇaṃ akaṃsu. Tathā āraddha bedo yāva nikāya-bhedaṃ saṃvaḍḍhi.

Parihāyanasamaye sogatasāsanaṃ anekā adhammā pavisiṃsu. Hindusamayato āgantvā pariyādito daḷho kulavādo imesu adhammesu pamukhataro gāḷhataro nāsakaro ca. Sabbeva janā kulavādena saññāpitā kulavuttīhi anuyuñjitā eva jīvikaṃ kappesuṃ. Siyāmopasampadā patiṭṭhāpanato pacchāpi bhikkhūnaṃ kulavādena uppannā anekavihitā

[11] Siyāmanikāye mahāvihāravaṃsikānaṃ vanavāsanikāyaṃ (vaturuvila padese), amarapura-nikāye tapovanaṃ (kalapaluvava padese), rāmaññanikāye klyāṇī yogassama sabhā iti.

saññā ahosi. Uccakulehi āgatā bhikkhūnaṃ atimānena hīnajātiyā āgantvā pabbjitesu bhikkhūsu agaticintā ahosi. Uccaraṭṭhe siyāmanikāyikā bhikkhū ninnaraṭṭhe bhikkhūsu api tathāvidhā ahesuṃ. Ninnaraṭṭhe bahū bhikkhū nīcakulajātikā ahesuṃ. Kulavādena uppīḷitā ekacce cīvaraṃ pārupentā attano kulavuttīhi anuyuñjiṃsu, kulavantānaṃ gihīnaṃ abhivādesuṃ ca. Tasmiṃ samye laṅkāyaṃ bhūpālo kittisiri rājasiṃha rājā ayaṃ disvā hīnajātikā anupasampādetuṃ pubbhārāma-hayagiri ubhaya vihāravāsīnaṃ bhikkhūnaṃ anujānāpesi (Vaṃgīsa, 2011: 48). Te bhikkhū ca taṃ paṭiganhiṃsu. Aparena samayena kulavādasaññā paripācetvā uccaraṭṭhe bhikkhū ninnaraṭṭhe samaṇa sāruppena samannāgatānaṃ vyattānaṃ paṭibalānaṃ guṇasampannānaṃ bhikkhūnaṃ sisse api upasmpādetuṃ na rocayiṃsu. Tena anekā vivādā uppajjhiṃsu.

Sumaṅgala yatindo ninnaraṭṭhe jātopi uccajātiko ca pabhuno purisassa kuṭumbe uppajjitvā aparena samayena babbajitvā uccaraṭṭhe pupphārāma vihārato sasammānena upasampadaṃ laddho hoti. Tathāpi so na kadācipi ime kulavāda paṭisaṃyuttā vādakathā rocesi. Bhede asallekkhetvā saṅgha-sāmaggiyā eva ussahi. Siyāmadesato bhikkhū ānetvā ucca-ninna-raṭṭhesu sāmaṇere upasampādetuṃ so avisaṃvādakena, vinayakāminā, pariṇatena eva cintesi. Mahātherena vivādāpannesu avatthāsu vāde uppajjitattā tesu vivāda kathāsu vijjāvisayaka-uḷārattatā, vinayo, vibudhocitatā tesaṃ viggahesu apariṇatānaṃ puggalānaṃ avagāḷho vārito. Mahāthero bahūnaṃ bhikkhūnaṃ sansanna saṅkappe atikkamitvā cintesi. Dharmapāla mahāsayassa siyāma-amarapura-nikāya paṭisaṃyuttesu vivecana-kathāsu mahātherassa majjhattatā imasmiṃ ekaṃ udāharaṇaṃ. Aññamaññehi majjhattatā pavattetvā bhikkhūnaṃ sāmaggiyā ekibhūtā hutvā vāyamituṃ ākappasampattiyā ca sīlādiguṇehi sampannā bhikkhūnaṃ ūnatā sāmayika itihāse sabbadā iva imasmiṃ samaye laṅkāyaṃ sogatasāsane api dissate.

Lāṅkikā bhikkhū samājahitakārikā ca jāti-hitesino ca hutvā rajjapālanāyatta-kiccesu ca samājāyatta kiccesu uyyuttatā (rahula, 1992: 26) ca imasmiṃ dīpe sogatasabhatāya visesatā hoti. Taṃ bhikkhūnaṃ anuyuñjitabbatā (responsibility) iva bhikkhūhi dhāritaṃ hoti. Te itihāse yāvajjatanā pālakānaṃ vasavattatā pavattetuṃ samatthā ahesuṃ. Rajjapālanāyatta-kiccesu vibudhānaṃ sikkhāsājīvasamāpannānaṃ bhikkhūnaṃ sādhusambandho Pālakānaṃ ca raṭṭhavāsīnaṃ ca iti ubhinnaṃ passānaṃ phāsukatthāya hitāya sukāya ahosi. Te raṭṭhavāsīnaṃ ca rañño ca majjhavattino ahesuṃ. Pālanāyatta kiccesu vuttiyā sikkhitā paṭibalattatā sambuddhasāsane unnatiyā ca payojetuṃ samatthā ahesuṃ. Sumaṅgala theravaropī āṅgalapālanena pālakissarehi vasavattakaraṇe samattho ahosi. Tassa adummaññatāya ca pāṇḍiccassa ca mahājanikabalavantatāya ca te tassa sammānayantā eva ahesuṃ. Āṅgalapālakānaṃ sahāyaṃ ca gāravaṃ nissāya mahātherassa kiccānaṃ bādhā nāhosi, phāsukaṃ ahosi. Ekasmiṃ vāre dhūmarathapantiyā (train) Kolamba nagarato Seṇnkhaṇḍaselanagaraṃ gacchantassa mahātherassa dve āṅgalajātikā avaññāya ācariṃsu.[12] Polgahawela iti dhūmarathapantiyānaṃ sandhiṭṭhāne ittarakālaṃ nivattitāya aññatarāya dhūmarathapantiyā kolambanagaraṃ gacchanto tasmiṃ samaye laṅkissaro Arthor Hamilton mahāsayo mahātheraṃ disvā tassasamtikaṃ angantvā gāravapurassarena mahātheraṃ sammodi. Taṃ disvā bhītā āṅgalajātikā laṅkissare apagate sati mahātheraṃ gāravaṃ katvā kathā uppādesi. Anena nayena, na kevalaṃ saogatasāsanikā tathāpi āṅgala-pālanāyattā balavā api mahātheraṃ garukariṃsu. Satavassānaṃ laṅkāyaṃ bhikkhūhi sogatasāsanika-sabhatāya paricita vutti mahāthere api vipulattaṃ gatā. Attānaṃ porāṇika sabhatāyatte rakkhaṇe anuyuñjantānaṃ sīhala-sogatasāsanikānaṃ taṃ atthaṃ avyāpannā hutvā sāmaggiyā ca sandhānena ca buddhiyā ca sādhetuṃ mahāthero purogāmi ahosi.

[12] Tasmiṃ samaye dhūmarathapantīnaṃ paṭhamāya pantiyā kuṭīsu āṅgalajātikā ca pabhū sīhalā ca eva gamiṃsu. Mahāthero tasmiṃ dine paṭhamāya pantiyā kuṭṭiyā gatattā tasmiṃ nisinnā ime dve āṅgalajātikā taṃ anādaraṃ akaṃsū'ti ñātabbo.

Anagārika dharmapālādi desīya jananāyake ca henry steel olcott ādi videsīya buddhimā saddhāvante ca desasāsanābhivuḍḍhiyā pabalīkaraṇe mūlaṭṭhānaṃ vijjodya parivaṇaṭṭhānaṃ ahosi. Tasmiṃ abhiṇhaṃ saddhāvantānaṃ janānaṃ sannipāto ahosi. Taṃ tesaṃ mahāraham puññatitthaṃ ahosi. Nāyakattheraṃ nissāya aññatitthiyānaṃ samayādhikārena pīḷitā sogatasāsanikā punarājīvaṃ labhiṃsu.

N.K. Devaraja iti paṇḍito udāra ajjhāsayehi pahaṭānaṃ sajjanānaṃ jīvitesu sādhāraṇa lakkhanāni dinnāni honti (Devaraja, 1974: 183). Lokiyānaṃ sampattīnaṃ ca vatthūnaṃ ca anādaraṃ ca anapekkhā ca, sīghaphala lābhesu kiccesu anussāho ca iti ime saggunā mahātherepi vijjmānā eva ahesuṃ. Ekasmiṃ dine so thero yācakassa detuṃ samīpe kiñcimpi apassanto aññatarena saddhāsampannena dinnaṃ suvaṇṇena maṇḍitaṃ ekaṃ attharaṇaṃ adāsi. Yativarassa kālakiriyāya katipayāhehi pacchā morning leader iti pavattipaṇṇe mahāthero na kadāci api issarye rocesi iti vutto hoti (Prajñānanda, 1947: 858). Aparaṃ ca mahātherassa aṭṭha-sattati jamma-saṃvassaraṃ ārabbha mohossavaṃ saṃvidahituṃ icchantā sissā atidukkharena eva mahātherassa anumatiṃ labhiṃsu.

Saṇkhepo

Tathāgatena sammāsambuddhe dhammaṃ desite vinayaṃ paññatte samayato aḍḍhādika-pañcavīsati-satasṃvaccharesu atikkantesu laṅkāyaṃ tassa desanaṃ uggaṇhitvā taṃ puthulaṃ vyāpetuṃ ca appamatte vajje bhayadassāvī hutvā satthunā bhagavatā anuññātāya sikkhāya attānaṃ sikkhāpetvā aññe api tasmiṃ netuṃ ca satthuno sāsane ciraṭṭhitiyā mūlapatiṭṭhā saṅghasāmaggi pavattetuṃ sakalaṃ kāya-cittabalaṃ vyāpāritassa siri sumaṅala theravarassa jīvanacaritaṃ tassa saggunṇe paridīpento saṅkhepatopi vitthāritaṃ hoti. Vijjodayapariveṇaṭṭhānassa patiṭṭhāpane garuttaṃ ca kathitaṃ.

Mahātherassa samaye pavattite sogata-sāsane sarūpatāya tassa kicce sallakkhetvā anena kāraṇena añño ko api bhikkhu mahātherassa seṭṭhataro iti paññapetuṃ na sukaraṃ. Sīlādi-anumattehi-guṇehi

paripuṇṇo mahāthero imasmiṃ samaye Maramma-Siyāma raṭṭhesu vissutesu mahātherānaṃ samānavagge antokātuṃ vaṭṭati eva.

Asevitāni lekhanāni

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(Saṃ. Taldena Ariyawimala himi ca Raluve Padmasiri himi ca). Srī laṅkā Rāmañña Mahā Nikāya.

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Paṭhamo Upagantho

(pupphārāma vihāre nāyakatherehi 'mahānāyakatthero'iti dinna mātikāya sumaṅgala sāmaṇerena takkhane racitā gāthā)

puṇṇindu bhāra hara pārada nīradāli, saṃkāsa kitti visaraṃ janasevanīyaṃ seṇkhaṇḍasela mahidheya purādhivāsaṃ, vande sumaṅgala yatindapatiṃ sadāhaṃ seṇkhaṇḍasela nagarambara pātubhūtaṃ, sissoḷu saṅghanivutaṃ suci sīlaraṃsiṃ sajjantu kunda vipinaṃ paritosayantaṃ, vande saumṅgala yatinda patī sasaṅkaṃ sajjantubhiṅga satasaṅgha nisevitaṃ taṃ, saddhādyaneka guṇagandha varappatītaṃ pubbe katāmita supuññabhisābhijātaṃ, vande sumaṅgala yatindapatī sarojaṃ saddhālatā samabhiliṅgita kitti pupphaṃ, sīlorukhandha pavaraṃ katapuññamūlaṃ vijjāsupallava susajjita ñāṇasākhaṃ, vande sumaṅgala yatīpati kapparukkhaṃ

Dutiyo upagantho

A Message from the

VEN' BLE HIKKADUWA SRI SUMANGALA NAYAKA THERO,

Sent to the Parliament of Religions at Chicago, United States,

in 1893

The Sinhalese followers of Arya Dharma, miscalled Buddhism by Western scholars, through their chosen delegate, Mr.Dharmapala, greet the delegates representing all the world's religions in open parliament assembled at Chicago, in the years 2436 of the Buddha's Nirvana- A.D. 1893-To the Advisory Council of the exposition, and human and divine brotherhood.

Be it known to you, brethren, that ours is the oldest of missionary religions, the principle of propaganda having been adopted by its Promulgator at the very beginning and enforced by him in the dispatch of his immediate followers; of the Brethren of the yellow robe shortly after his attainment of the state of perfect spiritual illuminations 2481 year ago, Under the Bodhi Tree at Buddhagaya in middle India.

Traces of these ancient missions have been discovered of late years, and the influence of their teachings recognized by Western scholars in various directions.

The spread of these ideas has invariable been affected by their intrinsic excellence and never, as we rejoice to Know, by force, or appeal to the superstitious weakness of the uneducated masses. No blood stains our temples and no profitable harvest have we reaper from human oppression. The Tathagata, the Buddha, has enjoined his followers to promote education, foster scientific inquiry,respect the

religious views of others,frequent the company of the wise, and avoid unproductive controversy.

He has taught them to believe nothing upon mere authority, however seemingly influential. He has taught them to discuss religious opinions in a spirit of love and forbearance, without fear and without prejudice, confident that truth protects the righteous seeker after truth.

It is evident then, brethren, that the scheme of your Parliament of Religion recommends itself to the followers of Sakya Muni, and that we, one and all, are bound to wish it the most complete success. We should have been glad to accede to the wishes of you. Council in sending one or more of our ordained monks; but being ignorant of Western languages, their presence as active members of the parliament would be useless. For centuries, circumstances have put a stop to our, organized foreign propaganda, and the life of our monks has been one of quiet study, meditation and good work in and near their monasteries. It is therefore, a joy to us that, through the liberality of your Council our young lay missionary, Mr. H.Dharamapala, has been enabled to undertake the honorable duty of presenting this address of greeting and taking part in your parliamentary deliberations. We commend him to you as worthy of confidence, and hope that good may result from his mission.

Education in Ceylon on Western principles has been backward because until quite recently our children could not procure it save at the risk of the destruction of their religious belief under the interested tuition of anti- Buddhist instruction. This is now being remedied by the opening of secular schools by our people under the leadership of the Theosophical Society.

To Colonel Alcott We owe the very catechism out of which our children are being thought the first principal of religion, and our present brotherly relation with our Co – religionists of japan and other Buddhist countries. The religious future of Ceylon brethren, is full of promise and

with the growth of our enlightenment ' We shall be more fit to carry abroad the teachings of the Great Master. Whose mission was to emancipate the human mind from the bonds of selfishness, superstition and materialism?

The labours of orientalist especially of pali scholars, have of late resulted in spreading very widely throughout the world, some knowledge of the Buddha ;s teachings. Sri Edwin Edwin Arnold's epic, The Light of Asia" has created a popular love for the stainless and compassionate character of Gautama Buddha. Justice is being done to Him, now and his personality is seen to shine With exceptional brilliance among the figures of human history. We think that our Arya Dharma reflects the spiritual sunlight of His own pure nobility and the luminousness of His own wisdom. We invite you all to examine and test it for yourselves.

Our founder taught that the cause of all miseries is ignorance; its antithesis, happiness, is the product of knowledge. He taught religious tolerance, the kinship of human families with each other and the universe, and the existence of a common law of being and of evolution for us all. He taught the necessity for the conquest of the passions, the avoidance of cruelty, lying lustfulness and all sensual indulgences, the avoidance clinging to superstitious beliefs whether traditional or modern, and the avoidance of the belief in the alleged infallibility of men or books.

He inculcated the practice of all virtue, a high altruism in word and deed, the following of blameless modes of living and the keeping of an open mind for the discovery of truth. He taught the existence of a natural causation called karma, which operates throughout the universe, and which, in the opposing forces of ignorance and wisdom and the, agent of both retribution and recompense. He taught that existence in physical life is a attended by fleeting pleasures and passing pains. Therefore the enlightened mind should recognize that fact and conquer the lust for life in the plane of physical being. Every effect being related to an anterior,

formative cause, the joys sorrows of life are the fruits of our individual actions; hence man is the creator of his own destiny and is his only possible liberator.

Liberation is enfranchisement form the trammels of ignorance which not only begets the sorrows that scourge us, but also, by keeping active the thirst for bodily life, compels us to be incarnated again and again indefinitely until wisdom dries up the salt spring at we try to quench our maddening thirst for life and´s illusive activities, and we break out of the whirling wheel of re- birth, and escape into the calm and full wisdom of Nirvana. The literature of Southern Buddhism is copious, yet its fundamental ideas may be easily synthesized our scriptures are grouped into three divisions, called "pitakas" of with the first (sutta) comprises sermons or lectures on morality; the second (vinaya) specifies and the third (Abhidhamma) propounds the psychology of our system.

Of course, it would be useless to lay before a transient body like yours a collection of these religious books, written in an unfamiliar language. We must trust our delegate to the inspiration of your presence to give you a summary of what southern Buddhists believe it necessary for the world to know, in the interest of human progress and human happiness."

Venerable Ājeyya (1927-)

The founder of Dhammodaya Institute of Kengtung

Venerable Ñāṇasāmilaṅkāra
M.Phil Candidate, University of Peradeniya

This paper deals with the biography of an Influential figure in learning (pariyatti) in Shan State, Venerable Ājeyya. He is the founder and the abbot of Dhammodaya Teaching Monastery in Kengtung, Eastern Shan State, Myanmar. He is better known as Saosra Dhammodaya among his followers. He is one of the well-known modern Shan/Tai educationists from Kengtung in the Eastern Shan State who wrote his own syllabuses and founded the Dhammodaya Monastic Examination in Kengtung, where medium of instructions and examinations is conducted in Tai medium. He recorded his Dhamma talks number over eighty four thousands in tape, aiming eighty four thousands *Dhammakkhandhā* and were distributed to many monasteries throughout Shan State. He is now 87.

Dhaṃṃodaya pariyattivihārāpadhipatino Ājeyattheravarassa Saṅkhepapavatti

Racitamidaṃ Ñāṇasāmilaṅkārena Bhikkhunā

Uddeso

Ajeyo nāma mahāthero Syāmamaṇḍalassa purimapadese Kengtung'iti nāgare Dhammodayapariyattyālayavihāre laddhaggamahā paṇḍitūpadhi mahāthero hoti. So mahāthero attano vihāre sāmaṇera daharabhikkhūnaṃatthāya pariyattisaddhammusavaṃ patiṭṭhāpesi.

Ājeyyatheravaro pariyattiyaṃ kusalo. Pariyattiṃ padhānaṃ katvā sāsanānuggahanatthāya ceva sāsanaviruḷhīyā ca pariyattivihāraṃ patiṭṭhāpetvā ganthavācanakammaṃ samārabhati. Paṭipattiyaṃ ca sayaṃ sikkhati. Sayaṃ dhammaṃ deseti. Dhammadesanākusalo hoti. Pariyattipaṭipattikusalattā Marammaraṭṭhe ca syāmamaṇḍale ca pākaṭo hoti. So mahāthero dhamadesanenapi syāmamaṇḍalikānaṃ pahupakāro hoti. Caturāsītīdhammakkhandhāsahassānaṃ dhammaguṇaṃ āramma-naṃ katvā caturāsītisahassānaṃ attanā desitānaṃ dhammānaṃ saddaṃ gahetvā caturāsītisaddasannicitavatthūni[1] dhamma sotukāmānaṃ adāsi. evamādhīhi nayehi so thero saddhamma vuḍḍhanapatthāranakammaṃ katvā syāmaraṭṭhe buddhasā sanassa bahupakāro ahosi. Ahaṃ imasmiṃ nānāraṭṭhikasaṃghapalisami tiyaṃ tassa therassa saṅkhepapavattiṃ dassessāmi.

Niddeso

Tassa Jātibhūmi

Āyasmā ājeyyo nāma theravaro pana syāmamaṇḍalassa purima dese "Kengtung" nagare catubamānigame "Sontan"nāma gāme jāto. Tattha so sattavīsatyādhike ekūnavīsatikharisavassasate kattikamāsassa kaṇhapakkhe dvādasamadivase jāto sujāto pubbakammena codito. Lung Sarng Su' nāma upāsako tassa pitā. Par Nang Woe'ti nāma upāsikā tassa mātā ahosi. So pana catunnaṃ puttadhītarānaṃ sabbakaniṭṭhako putto. Mātāpsitūhi tassa "Sai Gam"ti nāmaṃ akaṃsu. Ayaṃ pana therassa jātibhūmiyā paṭisaṃyuttakaṇdo nāma.

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[1] (tapes)

Sāmaṇerapabbajjapaṭisaṃyuttakando

Sattatiṃsādhike ekūnavīsatisatakharisavasse dasavassāyukakāle so Aungmaṅgalā vihāre sāmaṇerapabbajjāya pabbajito hutvā Ājeyo'ti sāsananāmamaṃ labhi. Tato paraṃ pana Kengtung nagareyeva Murng Nai-vihāraṃ gantvā vasi.

Tasmiṃ kāle Murng Nai-viharanevāsiko kalamakāsi. Vihāra-upāsakā upāsikāyo ca patirūnevāsikaṃ pariyesituṃ na sakkā. tasmā sāmaṇeraṃ vihārādhipatibhāvaṃ paṭigganhituṃ yāciṃsu. So aṭṭhārasavassāyuko vihāradhuraṃ sampaṭicchi. vihāradhurasampṭicchana kālato paṭṭhāya sāsanapaṭibaddhakiccāni karonto 'murng nai'ti vihāre yāva upasampadā vihāradhuraṃ āvahanto vihāsi. Evaṃ so sāmanerova hutvā sāsana-dhuraṃ āvahati. Āyāṃ pana therassa vihāradhura sampṭicchanena paṭisaṃyuttakaṇdo hoti.

sattacattālisādhike ekūnavīsatikharisavassasate Indācarattherena upajjhāyena upasampadaṃ labhi. So daharakāle sippaṃ pariyāpunitukā-mo samānopi okāsaṃ na labhati. Vihārarakkhanakammeneva kālaṃ vītināmesi.

Sippugganhanaṃ

Paññāsādhike ekūnavīsatikharisavassasate sippuggaṇhanatthāya sanniṭṭhānaṃ katvā syāmamaṇdale Yawnghwe-nagare Karngyi-vihāraṃ gantvā visutassa vimalābhivaṃsatherassa santike vinayasikkhaṃ ceva pariyattiṃ ca pariyāpuni. So Karngyi-vihāre satta vassāni sippaṃ pariyā puni. Antosattavassakāle so Yawnghwe-nagare kataṃ vināyādinuggaha pucchāvisajjanadhammussavaṃ ceva raṭṭhissarehi kataṃ dhammavinaya pucchanavisajjanussavaṃ vissajjetvā sabbāni dhammussavāni niṭṭhāpesi. Tasmā Sāsanadhaja-sirīpavara dhammacariyā'ti upadhi laddhā. Evaṃ hi so Swe Jin-nikāyassa saṃsāmismiṃ aggamahāpaṇḍito'ti ca abhidhaja mahāraṭṭhagurū'ti ca abhidhajaaggamahāsaddhammajotiko'ti ca nānāguṇanāmāni labhantassa raṭṭhācariyassa Kangyi-pariyattivihāre padhānanāyakassa āyassmā vimalābhivaṃsa nāma mahātherassa ca tasmiṃ vihāre anunāyakānaṃ gantthavācakānaṃ āyasmantānaṃ lakkhaṇasāmittherādinaṃ santike pariyattiṃ ugganhi.

Sippapariyāpuṇanakiccaṃ niṭṭhāpetvā chapaññāsādhike ekūnavīsatikha risavassaste upāsakā upāsikāyo āgantvā jātaṭṭhāne kengtung-nagare vasitapubbassa murng nai-vihārassa puna anurakkhanatthāya yāciṃsu.

So pana saṃvaccharo pañcasatādhika dvisahāssabuddhavassaṃ 'Sam buddhajayantī'ti buddhapujanasaṃvaccharo ahosi. So visesaṃ katvā buddhaṃ pujetukāmo udaggacitto ahosi. Tasmā attano jatibhūmibhūte kengtung-nagare mahāvihāraṃ ca Murng Nai vihāraṃ ceva Aungmaṅgalāvihāraṃ ca tayo vihāre pariyatti vijjāṭṭhānavihāraṃ katvā viharassa ca 'Dhammodaya pariyatti vihāro'ti abhinavanāmaṃ akāsi. pañsattatyādhike ekūnavīsati kharisavassasate dhammodayapariyatti vihāravivarussavaṃ pavattesi. Tassa ussavassa visesato pana Yawnghwe-padesarajā marammaraṭṭha ssa pathamo mahāsammato Sao Khamserk-nāmako Sao Shwe Thik'ti vā samaññāto taṃ usssavaṃ gantvā pūjesi. Theropi Dhammodaya tthero'ti pākataṃ gato.

Dhammodayavihāra pariyatti-ussavo

Dhammodayatthero Dhammodayadhammapucchanavisajjanussavaṃ patiṭṭhāpesi. So aññaṭṭhāne katānaṃ dhammapucchanavisajjanussa-vassa upadesaṃ ceva ganthāni ca agahetvā sayaṃ attano sakaṃ uggaṇhana-upadesaṃ ca uggaṇhitaganthāni[2] ca likhitāni uccinitāni. Yasmā tasmiṃ padese aññabhasāyaṃ achekā ajānantā daharasamaṇera pabbajjā ahesuṃ. Tesaṃ jānituṃ sāṃaṇerapabbajjasikkhaganthaṃ ca yathādhammaṃ samaṇavinayagaṅthaṃ ca aññaṃ ganthāganthaṃ ca sakāya syāmabhāsāya yathakkamaṃ uggaṇhitabbāṅi gaṅthaganthāni sayaṃ ārabhi.

uggaṇhana upadeso

yathakkame uggaṇhana-upadesa-uggaṇhitabbaganthāni pana evaṃ honti.

Kamo	Uggaṇhitabbaganthāni
pathamakkame (Daharasāmaṇerakkame)	pañcasilāni vajja, ānisaṃ sāni ca, ratanattayassa guṇapaṭisaṃyuttakāra ṅaṃ ca lokanītiṃ cā'ti
Dutiyakkame (Mūlakkame)	sāmaṇerapabbajjitasikkhaṃ singālovādasuttaṃ maṅgalasuttaṃ ca
tatiyakkame (Vinayakkame)	vinayasikkhāya padaṃ ca pātimokkhasikkhaṃcāti

[2] Syllabus

Catutthakkame (Suttantapitakakkame)	Dhammapada gāthāyo ca tassa aṭṭhakathā ca

ayaṃ pana dhammodayapariyatti-ussave uggaṇhitabbāni ganthāni. etesu ganthesu chekā pariyāpuṇaniṭṭhitā daharasāmaṇera pabbajjā dhammaṃ desetuṃ sakkoti. Vihāradhuraṃ āvahituṃ sakkoti. Sāsanadhuraṃ āvahituṃ sakkoti. Etāni pana therassa Dhammodayapa riyattiivijjaṭṭhāna vihāre uggaṇhnupadese ganthāni honti.

Sāsanadhurāvahanaṃ

Pariyatti vihāra patiṭṭhāpanato paṭṭhāya sattapaññasavassāni sotujane daharasāmaṇerapabbajjādayo vividhesu dhammussavesu uggaṇhitabbe ganthāganthe uggaṇhāpesi. sattapaññāsavassāni āraddha vīriyo niccaṃ ussukkacitto ratanattayamāmakānaṃ upāsakupāsikānaṃ dhammaṃ desesi.

Sayaṃ sajjhāyadhammussavaṃ gantvā saṃgahaṃ akāsi. Dhmma savanadhammdesanaṃ sayaṃ ādiṃ katvā dhammadānaṃ saṃvibhaji tuṃ adāsi.

So aparena samayena "Kengtung" nagare Kat Tao-gāmapadese dhmmika pubbārāmapariyattivihāro'ti ca Tachilait-nagare nāgaramajjhe"Mahā myat munivihāro'ti ca dve vihāre puna pariyatiṭṭhānavihāraṃ patiṭṭhā pesi.

Chasattatyādhike ekūnavīsatikharisavassasate pana kāle pañcasatapariso ahosi. Tato paṭṭhāya yāva dvādhikadvisahassavassā saṃghanivasana-tthāya nava saṃgharāme akāsi.

Dhmmodayapariyattivihārassa catupaccayānuggahena upattham-bhanatthāya dhmmodayakārī-upaṭṭhakapūgaṃ ca patiṭṭhāpayi. Dhammo dayapariyattivihāre veyyāvaccakarassa upāsaka-upaṭṭhākapūgaṃ ca visākhā-upāsikupaṭṭhakapūgaṃ ca dhammacakka-upāsika-upaṭṭhaka pūgaṃ ca uppādetvā buddhasāsanapaṭibaddhakiccāni anurakkhanto sāsanassa ṭhitatthāya abhimukham katvā ārabhi. Ayaṃ pana tassa therassa sāsanadhurāvahaṇaṃ. Evaṃ so bahūni sasana paṭibaddha kiccāni arabhanto sāsanadhuraṃ vahanto viharati.

Sāsana ājāniya uppādanaṃ

Dhammodayapariyattivihāre tikkhā sāsanamukhakarā gantha-vācakakovidā sāsanabhārāvahanasamatthā bahū sāsanājāniyā samu-ppādi. Dhammodayapariyattivihāre pariyattiṃ paripuṇitvā tato saṇkhamantā vissutā bahū puggalā ahesuṃ. Tesu keci nānādesesu nānāvihāresu sāsanadhuravahantā nevāsikā ahesuṃ. Keci pan vibbhamitvā sāsanamāmakā vihāra-upaṭṭhākā ahesuṃ: Ke yathā? Pubbārāmapariyattivihanevāsika āyassmācandobhāso ca Tachilait-nagare āyassmā paññāvamso ca evamādayo honti. Dhammodayapari yatti vihāram patiṭṭhāpitakālato paṭṭāya yāvajjanā vasamvuṭṭhā dahara-sāmaṇerapabbajjā chasahassādhikāni āsum. Nānādhammussave jayam pāpuṇantā sotujanā chasahassāni ca ahesuṃ. Ayam pana dhammodaya pariyattivihāre sāsanāajāniyānaṃ uppādanaṃ.

Guṇanāmāni

1957-kharisavasse marammaṭṭissaradhammussave dhammacariyam guṇavisiṭṭena jayanto " sāsanasīri pavaradhammācariyamti lachaṇnam guṇanāmam labhi. 1973-kharisavasse Kengtung nagare samghasamagga-upaṭṭhake tassa therassa saṃghasamaggapadhānamahānāyaka pāmo kkho'ti guṇanāmaṃ adāsi. 1991-kharisavasse marammaraṭṭhe ca syāmadesaṭṭhāneca taṃ theraṃ Swe Jin Nikāyassa samghadhurāvahaka therabhāvaṃ uccinasi. evaṃ so nānāsāsadhuraṃ vahanto pariyattipaṭi pattisāsanaguṇehi yāvajjatana jīvati. Saddho silena sampanno sutena ca paññāyā ca sampanno so thero buddhasāsanaṃ joteti. iminā theravarassa attupattikathanena therāparampare ācariyāparaṃpare sāsanājāniye there ca puggale ca pujaṃ karomi.

sukhī hontu sabbe mahātherā pāmokkhā ca upāsakā upāsikāyo ca sabbasattapariyāpannā.

Niṭṭhitaṃ

Ven. Yātrāmulle Dharmārāma: (1829-1872) The Pāli Teacher of Europeans in 19th Century in Sri Lanka

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The Pali language which is considered as the language of the Tripitaka of Theravādins shins in the east and the west in the present world. The disciples of the Buddha in Sri Lanka, Burma and Thailand learned the teachings of the Buddha in Pali from the beginning. But Europeans did not know Pali till 19th Century.

It was Venerable Yātrāmulle Dhammārama of Sri Lanka who initiated teaching the Pali to Europeans. Venerable Dhammarama started teaching Pali, Sanskrit and the Buddhist teachings to the lay disciples and monks from his novicehood at Vanavāsa vihāra, where he lived in Bentara, Nouthern Sri Lankan. There were two English men namely: Robert Caesar Childers and Thomas Williams Rhys Davids among his lay pupils.

Childers came to Sri Lanka In 1862 and learned Pali language from Ven. Dhamarama time to time during his two years he spent in Ceylon. The second foreign pupil of Ven. Dhammarama was T.W. Rhys Davids and arrived Sri Lanka in 1864. He served as a judge at Galle in southern country. For his career purpose he studies Pali under Dhammarama thera.

Ven. Yatramulle Dhammarama taught Pali for many years to R.C Childers. As a result, Childers compiled the first Pali-English Dictionary. He also taught Pali to T. W. Rhys Davids (1843-1922) who found the Pali Text Society in London and propagated oriental studies and Buddhism in the

West. Childers was eulogized by his teacher in the forward of his dictionary.

To what extend does the Pali Text Society owe its line to the Buddhist Sangha of Sri Lanka for its development is the influence of Ven. Yātrāmulle Dhammārama, Ven. Hikkaḍuwe Sri Sumangala and Ven. Waskaḍuwe Sri Subhūti had on the initial Pali and Buddhist Studies of the founder. Rhys Davids delivered a serious of lectures on the knowledge he had gathered under this Thero, in 1881 and these lectures were printed in book form under the title, 'Hibbert Lectures' wherein he pays a tribute to his Pali and Buddhism teacher Yatramulle Dhammarama Thero as well.

Venerable Dharmarama composed a Sinhalese paraphrase on Khuddakapāṭha and started to make a Pali glossary which he could not fulfill due to his untimely death. There is an octad (Aṣṭaka) written for the blessing on R.C. Childers who studied under him.

Finally, it is better to say that Ven. Yātrāmulle Dhammārama is the candle holder of the all kind of developments of Pali studies is Europe from the 19th Century up to now.

Yātrāmulle Dhammārāma Mahātthero
Ekūnavīsatime vohārasatavasse Siri Laṅkāya Yuropīyānāṃ Pāli Ācariyo

Āyasmā Medagampiṭigāmajo Vijitadhammo (*Ph.D)*

Uddeso

Theravādīnaṃ Tepiṭaka bhāsā saṅkhātā Pāli bhāsā imasmiṃ loke pubbāparesu dvīsū bhāgesu virājati. Siri Laṅkā, Maramma, Syāmādisu raṭṭhesu gahaṭṭhapabbajitā ādito paṭṭhāya Pālibhāsāya eva Buddhassa Bhagavato Dhammañca Vinayañca tadaṭṭhakathā-ṭīkādayo ca pariyā puṇiṃsu. Vattamāne'pi pariyāpuṇanti. Api tu Yuropādi aparadesavāsikā na taṃ jāniṃsu yāva ekūnavīsati vohārasatavassaṃ. Aparadesavāsīsu *Robert Caesar Childers, Thomas William Rhys Davids* nāma dve āṅgalajātikā pamukhavasena Laṅkādīpato Pālibhāsaṃ uggaṇhiṃsu.[1] Uggaṇhitapubbā Aṅgaladese Pālibhāsaṃ patthariṭuñca ussahiṃsu. Tesaṃ āṅgalajātikānaṃ Pāli ācariyo āyasmā Yātrāmulle Dhammārāma mahā tthero.

Yatipuṅgavassa tassa mahāttheravarassa Pālibhāsāpāṭhavena yāvajjatanā Yuropādese Pālibhāsā virājati. Ekūnavīsateme vohārasata vasse vusitapubbānaṃ viditasatthānaṃ ñātabahubhāsānaṃ saddhāsīla sutaccāgapaññānaṃ bahussutānaṃ mahāttherānaṃ ayamāyasmā mahā-paṇḍiccena pākaṭo ahosi. Tassa mahāpaṇḍitassa caritaṃ alikhitattā ca apākaṭattā ca sabbe mayaṃ apuññavantā bhavissāma ekūnavīsateme vohārasatavasse vusitapubbassa Laṅkāvāsissa Yuropīyānaṃ Pāli-āriyassa apadānaṃ ñātuṃ asakkontattā.

Niddeso
Tassāpadānaṃ

So hāyasmā Yātrāmulle Dhammārāmo aṭṭhārasādhika-aṭṭha vīsatime vohāravasse idhūpapanno catucattālīsavassaṃ āyuṃ paripā- letvā akāleyeva maccuvasaṃ gato. Laṅkādīpe dakkhiṇa disāya Bentara nāmābhidhānassa nagarassa samīpe patiṭṭhitasmiṃ ekasmiṃ gāme

jātassa tassa pitā *Mallava-āraccige Don Seeman Kommalabadde Police Vidānarāḷahāmī* ti veditabbaṃ.[2] Mātuyā nāmaṃ na katthaci dissate. Tathā tehi mātāpitūhi dinnaṃ tassa nāmampi.

Manussaloke jāto samāno so jātiyā cuddasame vasse tasmiṃ disābhāgeyeva Bentara Vanavāsa nāma mahāvihāre adhipatibhuātassa Bentaragāmajassa Atthadassi nāmābhidhānassa bahussutassa mahāvādissa therapādassa santike pabbaji.[3] So upajjhāyo attano sissabhūtassa sāmaṇerassa Dhammārāmo'ti nāmamakāsi. Taṃ pana tassa sāsanika nāmanti veditabbaṃ. Pabbajitānaṃ sāsanikanāmato pubbe tesaṃ jāta gāmānaṃ nāmassa yojanaṃ Laṅkādesavāsikānaṃ bhikkhūnaṃ ekaṃ cārittaṃ hi. Tasmā ayaṃ sāmaṇero'pi Yātrāmulle Dhammārāmoti pākaṭo ahosi.

Ajjhayanakiccañca Paṇḍiccapaṭilābhañca

So Dhammārāmo nacirasseva attano ācariyassa santike aṭṭhakathāhi saddhiṃ tepiṭakajjhayanamakāsi. Sutta-vinayābhidhamma-saṅkhātassa tepiṭakassa pariyāpuṇanaṃ tepiṭaka-ajjhayanaṃ nāma. Tepiṭakaṃ buddhavacanaṃ pariyattītipi vuccate. Tena vuttaṃ Manorathapūraṇiyā 'pariyattīti tepiṭakaṃ buddhavacanaṃ sāṭṭhakathā pālī'ti.[4] Yāva sā pariyatti tiṭṭhati tāva sambuddhasāsanaṃ tiṭṭhati. Yadā pariyatti antaradhāyati tadā paṭipatti saṅkhātaṃ sambuddhasāsanampi antaradhāyati. So sāmaṇero'pi pariyattiyā ciraṭṭhitattāya dasavidhāya byañjanabuddhiyā eva taṃ sādhesi. Tattha dasavidhabyañjanāti sithila dhanitādayo. Vuttaṃ hetaṃ Vinayaṭṭhakathāya Sithiladhanitaṃ dīgha rassaṃ garukalahukañca niggahītaṃ Sambandhaṃ vavatthitaṃ vimuttaṃ- dasavidhabyañjana buddhippabhedho'ti[5]

Dhammārāma sāmaṇero'pi tepiṭakaṃ vācanāmaggaṃ āropento ete dasavidha byañjanā sammadaññā attano ācariyamhi buddhavacanaṃ vācesi. Ettha sithilanti akkharānaṃ kavaggādi pañcasu vaggesu paṭhama tatiyakkharā. Dhanitanti dutiya catutthakkharā. Dīghanti dīghakālena vattabbaṃ. Rassanti tato uapaḍḍakālena bhaṇitabbaṃ. Garuka lahukanti tesaṃ dīgharassānaṃ eva vevacanāni. Niggahītanti yaṃ karaṇaṃ

niggahetvā avissajetvā avivaṭena mukhena anunāsikaṃ katvā vattabbaṃ. Sambandhanti yaṃ akkharaṃ parapadena sambandhitvā vuccate tamakkharaṃ. Vavatthitanti yaṃ parapadena asambandhaṃ katvā vicchinditvā vuccati. Vimuttanti yaṃ karaṇāni na gahetvā vissajetvā vivaṭena mukhena anunāsikaṃ akatvā vuccati. Iminā dasavidhabyañjana buddhiyā eva so Dhammārāmo Pālibhāsāya ceva tepiṭakabuddhavacane ca kovidattamapāpuṇi.

Na tu kevalaṃ. So therapādo sanighaṇḍuketubhesu ca sākkhara ppabhede Pālibyākaraṇe ca pāraṅgato mahāpaṇḍito ahosi. Teneva so vacanīyavācakabhāvena atthaṃ saddañca vibhajja dassetuṃ samattho ahohi. Ekekassa atthassa anekapariyādānato gamento atthapūreṇe ca vaṇṇasambandhe ca padasambandhe ca vaṇṇavibhāge ca padavibhāge ca atthavibhāge ca kiriyavibhāge ca niruttisaddasatthe ca atippasattha-buddhimā ahohi. Attano ācariyabhūtassa takkālīna-laṅkāvāsīnaṃ bhikkhūnaṃ aggapaṇḍitabhūtassa Atthadassittheravarassa mahāñāṇa-sambhārena samalaṅkatañāṇavādo so dhammārāmo na cirasseva mahāpaṇḍito ahosi tassa mahāttherassa bahusu sissaganesu. Eso paṇḍito Dhammārāmo bhikkhu tassa ācariyassa tīsu pamukhesu sissesu aggatamo ahosi.[6]

Evaṃ laddhapaṇḍicco paripuṇṇabhāsāñāṇo viyatto visārado so Yātrāmulle Dhammārāmo jātiyā sattavīsatimevasse Seṅkhaṇḍasela nagare Pupphārāmamahāvihāre uposathāgāre Syāmavaṃsikehi therehi adhisīlasikhāsaṅkātāya upasampattiyā patiṭṭahi.[7]

Attano sāṭṭhakathā-tepiṭakavisaye paripūritadhammañāṇañca sabyā karaṇapalibhāsāvisaye sunitthirabhāsāñāṇañca nissāya so Dhammārāma tthero Laṅkāvāsīsu bhikkhūsu pasatthatamo ahosi. Tene'va so thero aṭṭhārasādhika-pañcasaṭṭhi vohāravasse Laṅkāya Sabaragamu nāma disāya Pelmaḍulla nāma nigame Sudassanadhammasālāya pavattitāya Tepiṭakassa saṃsodhana-saṅgītiyā attano paññāpāṭavaṃ dassesi.[8]

Dhammārāmo Ācariyo

Sāmaṇero'va samāno ceva pacchā upasampanno samāno'va ca so Dhammārāmo bahunnaṃ gahaṭṭhapabbajita-sissagaṇānaṃ Pāli-Sakkatā-dibhāsā ca Tepiṭakadhammañca vācesi.

Tassa sadesa-sissagaṇā

Eso paṇḍito sadesikānaṃ gahaṭṭhānañca pabbajitānañaca neke saddasatthe vācesi saddhiṃ tepiṭakadhammena. Tassa pabbajita-sissesu Māvella, Kommala, Potuvila, Bopiṭiya, Ambagahavatta, Veligamādi gāmajā bahavo bhikkhū ahesuṃ. Sabbe te tassa Dhammārāmassa ācariyassa sissā'va ahesuṃ. Apitu tasseva santike sattasatthaṃ vācesuṃ. Tesu Ambagahavatte Indāsabha Varañāṇasāmīti ayaṃ thero Rāmaññadesaṃ gantvā upasampanno hutvā pauna Laṅkādīpamāgamma imsmiṃ dīpe Rāmaññabhikkhuvaṃsaṃ samārabhi.[9] Natvettha. Battaramulle Subhūti, Sirivibhāvi, Velikaḍa Dhammajoti, Kimbiye Sumanajoti, Varāpiṭiye Sugatapālādayo aññe ca bhikkhū ca tasseva santike uggaṇhiṃsu.[10]

Tassa videsa-sissā

Tassa mahāttherassa gahaṭṭhasissesu sadesikā ceva videsikā ca ahesuṃ. Tesu videsikasissesu dve āṅhalajātikā ca ahesuṃ R.C. Childers, Rhys Davids cāti. Tesu paṭhamo Childers mahāsayo aṭṭhārasādhika-dvisaṭṭhi vohāravasse Laṅkādīpamāgamma ticatuvassānamantare kālena kālaṃ Dhammārāmena mahāttherena Palibhāsaṃ uggaṇhi. Tassa paṇḍita varassa Pālibhāsuggahaṇakicce kāriyasādhanatā *'Dictionary of Pali Language'* nāma Pālibhāsāya saddakosato daṭṭhuṃ sakkā. Taṃ hi Pālibhāsāya paṭhamatara nūtana saddakoso'ti daṭṭhabbaṃ. So paṇḍito attano saddakosassa saññāpane etassa mahāttherassa Pālibhāsāya kosallattaṃ atīva vaṇṇitṃ. Tattha vuttanayena Childesr paṇḍite tasmiṃ saddakose kārente tayo Laṅkāvāsino mahadupakārena tassa anuggahiṃsu. Tesu Laṅkikesu pamukho eso Yātrāmulle Dhammārāmo mahātthero hi.[11] Aṭṭhārasādhikadvesattati vohāravasse tena paṇḍitena pakāsitassa *Indian Antiquary* nāma pakāsane ca Dhammārama therapādassa paṇḍiccaña taposīlādiguṇādayo ca kittimukhena vaṇṇito.[12]

Atha dutiyo Rhys Davids nāma paṇḍito bhavati. So aṭṭhārasā dhika-catusaṭṭhi vohāravasse Laṅkādīpaṃ sampāpuṇitvā paṭhamataraṃ takkāla-laṅkaṇḍukārakassa puggalika-lekhakādhikāra dhurañca pacchā Gālū nāma disāya vinicchayakārakadhurañca laddho attano kiccakaraṇī yānamatthāya asmiṃ mahātthere saddhiṃ buddhadhammena Pāli bhāsaṃ uggaṇhi. Tassa Pālibhāsajjhayane ukkaṭṭhatamaṃ phalaṃ ekūnavīsatime vohārasatavasse osānabhāge Yuropādesāyatta Āṅgalī dese London nāma nagare 'Pāli Gantha Samāgama- *Pali Text Society*' nāmena samāraddhaṃ āyatanaṃhi. Taṃ nissāya Pālibhāsāya racitā ganthā jaccantarabhāvitamāpannā yavajjatanā. Rhys Davids mahāpaṇito tassa *Hibbert Lectures* nāma kathāmālāya āyasmato Dhammārāmassa bhāsāppabhāvañca kosallattañca anekākārena sandassitaṃ hoti. [13] Tenetaṃ tattha vuttaṃ.

> *"I once knew such a man he would have seemed nothing to a passing observer, but them a deceased looking monk rather mean in stature. When he first came to me, the hand of death was already upon him. He was sinking into the grave from effects of a painful and incurable malady. I had heard of his learning as a Pali scholar and of his illness and was grateful to him for leaving home under such circumstances to teach a stranger. There was a strange light in his sunken eyes, and he was constantly turning away from questions of Pali to question on Buddhism. I find him versed in all the poetry and ethics of the suttas. There was an indescribable attraction about him. His simplicity and high minded filled me with reverence".*[14]

Tassa Rhys Devids paṇḍtassa pubbadassita-vacanānusārena Dhammārāmattherassa gurubhūmikā ca accudāramanussattañca sammā paridīpīyate.

Dhammārāmattherassa Pali-racanāyo

Eso Dhammārāmo therapādo Suttantapiṭake Khuddakapāṭhassa padatthavaṇṇanā viracayi. Api ca, tena samāraddhaṃ Pāli Akārādiṃ tassa akālamaraṇahutuyā na pariniṭṭhitamagamāsi.[15]

Āṅgaladese *British Museum Library* nāma Britānya Porāṇa- kavatthu Potthakālaye assa mahāttherassa katipayā pālibhāsā mayā racanā dissante.[16] Childers paṇḍitassa āsaṃsanatthāya racitaṃ pāli aṭṭhakaṃ tesvekaṃ. Aṭṭhannaṃ pāligāthānaṃ Chando baddhapaban- dhaṃ aṭṭhaka nāmena gaṇhāti. Sakkata-sāhicce paṭhama tarameva aṭṭhahi silokehi pabandhitaṭṭhakāni dissante. Pāli-gāthāhi pabandhi- taṭṭhakāni paṭhamatarameva Laṅkādese samāraddhāni. Porāṇatamaṃ pāli-aṭṭhakaṃ Jayamaṅgalaṭṭhaka-nāmena pasiddhaṃ Laṅkāyaṃ yaṃ pañcadasame vohārasatavasse viracitanti sūyate. Tato pacchā aṭṭhādasame vohārasatavasse osānabhāgato paṭṭhāya Laṅkāvāsīno therānutherā bahuso aṭṭhakaracane ussukkamāpannā. Tesu aṭṭhakesu gāthā ekena kamanīya-vicittavuttena racayituṃ aṭṭhakaracakā ussahiṃsu sabbagāthāsu osānapādaṃ vā osāna-dvepādā vā samāna vacanehi pabandhituñaca. Dhammārāmattherassa Childers aṭṭhakampi tatthekaṃ udāharanaṃ hi. Ñātukāmānaṃ anuggahatthāya tamaṭṭhakaṃ adho sandassemi.

siva siva sivadantī kunda devinda dantī
tuhina surasavantī sādiso'dāta kittī
mukhajita sitakantī dīghakālaṃ sumantī
jayatu jayatu Childers nāma bhūpālamantī

lalita gati sudantī māghasaṃkāsa dantī
sarada jaladapantī setavaṇṇo susantī
mukhajita sitakantī dīghakālaṃ sumantī
jayatu jayatu Childers nāma bhūpālamantī

vibudhajana paṇīto so niruttā'pa pūto
savaṇa mana paṇīto kanta vākyo paṇīto
mukhajita sitakantī dīghakālaṃ sumantī
jayatu jayatu Childers nāma bhūpālamantī

sujanabhajana saṅgo dujjanā'saṅga'saṅgo
ahita ripupabhaṅgo cāru rūpena'naṅgo
mukhajita sitakantī dīghakālaṃ sumantī

jayatu jayatu Childers nāma bhūpālamantī

janahita suvilaggo ñāyamagge su-aggo
virata agatimaggo sagga maggā'numaggo
mukhajita sitakantī dīghakālaṃ sumantī
jayatu jayatu Childers nāma bhūpālamantī

vividha dharaṇipā'ḷī pāḷi saṃsevitaṅghī
nalina nupamahesī'nuddayā laddha bhogo
mukhajita sitakantī dīghakālaṃ sumantī
jayatu jayatu Childers nāma bhūpālamantī

sumati ratanasāro cāru kāruññña nīro
sujanacarita tīro sindhu bhāyaggabhīro
mukhajita sitakantī dīghakālaṃ sumantī
jayatu jayatu Childers nāma bhūpālamantī

Idamaṭṭhakaṃ Mālinī nāma kamanīyavuttānusārena pabandhitaṃ anuppāsarasavantaṃ gathā pabandhananti daṭṭhabbaṃ. Eatādisāni araparāni aṭṭhakāni ca tena therena racitaṃ aṭṭhārasādika-sattati vohārasatavasse Laṅkādīpāgatassa Alfred nāma Āṅgaladese Edinba rāyaṃ ādipādabhūtassa Victoria nāma takkālīna mahārājiniyā puttassa asiṃsanatthāya. [17] Tāni aṭṭhakāni eakasmiṃ lekhena dissate yaṃ Dhammārāmattherena aṭṭhārasādika-sattati vohāravasse catutthamāse catutthasmiṃ dine Childers paṇḍitassa pesitaṃ.[18]

Tasmiṃ yeva Britānya Porāṇavatthu Potthakālaye satappamaṇehi piṭṭhehi parimitaṃ dīghataraṃ cha lekhanāni'pi santi yāni Dhammā rāma-Childers paṇḍitehi likhitapubbāni nekakāraṇagavesanatthāya.

Upasaṃhāro

Yātrāmulle Dhammārāma nāma mahātthero Ekūnavīsatime satavasse Laṅkāya māhāpaṇḍito'va samāno sadesa-videsa sissagaṇānaṃ sāṭṭhakathātepiṭakañca Palibhāsañca Sakkata-Sīhaḷādi aññabhāsā ca vācitapubbo saddhāsīlaguṇopeto kāruññapūtahadayo vihāsi. R.C. Childers, Rhys Davids nāma dve āṅgalajātikā tena Pālibhāsaṃ

uggaṇhiṃsu. Tassa therassa mahāpaṇḍiccaṃ tehi saṃvaṇṇitaṃ anekākārehi. Childers paṇḍito Dhammārāmattherassa sahāyena nūtanaloke Paṭhamaṃ Pāli Saddakosaṃ sampādesi. Tato pacchā tasmiṃ yeva mahātthere Pālibhāsaṃ uggaṇhitapubbo Rhys Davids mahāpaṇḍito Āṅgaladese London nāma nagare Pāligantha Samitiṃ ārabhitvā sāṭṭhakathātepiṭakaṃ muddāpetuñca āṅgalabhāsāya parivattetuñca anekāni kiccakiriyāni akāsi.

Tasmā ekūnavīsatime satavasse osānabhāgato paṭṭhāya yāvajjatanā yuropādese Palibhāsāsāhicca visaye yaṃ vuddhiṃ virūḷhiṃ vepullaṃ dissate sabbassa tassa assa Yātrāmulle Dhammārāma mahā ttherassa yuropīyesu Pālibhāsā vācana kosallaṃ mulādhārabhūtanti daṭṭhabbaṃ.

End Notes

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[1] Guruge, Ananda, W.P., From Living Fountains of Buddhism, Published by the Ministry of Cultural Affairs, Colombo, Sri Lanka, 1984, introduction-lii

[2] Paññāvāsa, M,. *Bemtoṭa Vanavāsa Mahāvihāravaṃsaya*, Printed by Saṃkha Press, Colombo 10, 1977, p. 110

[3] Buddadatta, Polvatte, *Samīpātītaye Bauddhācāryayo* (Buddhist Teachers in Near-Past),

Published by S. Godage and Brothers, Colombo, Sri Lanka, 2008 (Reprint), p.132

[4] Aṅguttaranikāya Aṭṭhakathā I, Simon Hewavitarana Bequest, Colombo, 1923, p.50

[5] Samantapāsādikā IV, Simon Hewāvitāraṇa Bequest, Colombo, 1948, p.1043

[6] Sannasgala, P.B., *Sinhala Sāhitya Vaṃsaya*, Published by Lake House Press, Colombo, Sri Lanka, 1964, p. 640

[7] Paññāvāsa, p. 110

[8] Paññānanda, Yagirala, *Hikkaḍve Srī Sumaṅgala Caritaya*, published by S. Godage & Brothers, Colombo, Sri Lanka, 2008 (Reprint), pp 172-175

[9] Guruge, Introduction- lvi - lvii

[10] Paññāvāsa, p. 117

[11] Childers, R.C., Dictionary of the Pali Language, Published by Trubner & Co. and 60, Paternoster Row, London, 1872, Preface- Viii

[12] Paññāvāsa, p. 112

[13] Guruge, Introduction- lii

[14] Ibid, 114

[15] Paññāvāsa, p. 117

[16] Guruge, Introduction- lii

[17] Paññāvāsa, pp 118-121

[18] Guruge, Introduction- lvi

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Venerable Vicittasarabhivamsa Mahāthera Tipiṭakadhara Mingun Sayadaw (1911-1993)

Ven.Sumanālaṅkāra
(Dhammācariya)
Namjetlin-Monastery
Kyawk Mae, Shan State, Myanmar

Venerable Vicittasarabhivamsa known as Mingun Sayadaw was one of the prominent and influential figures in learning (pariyatti) in Myanmar in the 20th century. He was the first to be able to recite the whole Tipiṭaka from his memory in the 25th century of Buddhism. He was also a Leader of the Sixth Buddhist Council in 1954-1956 along with Mahāsī Sayadaw Venerable Sobhana. Mahāsi Sayādaw acted as questioner (*pucchaka*) in the deliberation and Mingun Sayādaw was the respondent (*visajjaka*) on all three portions of the canon. And he was the Founder of two modern Buddhist universities which was established one in Yangon and one in Mandalay, Myanmar. With his outstanding erudited Buddhist scholar and service to the Buddhasāsana, Myanmar government conferred him the the highest religious titiles, "Aggamahāpaṇḍita" and "Abhidhajamahāraṭṭhaguru". The Tipiṭakadhara Venerable Mingun Sayadaw Vicittasārābhivaṃsa was also the pioneer of the modern Tipiṭakadhara exam in Myanmar.

Mingun tipiṭakadharassa Bhaddanta Vicittasārābhivaṃsa- mahātherassa uppattikathā

Ayasmā Sumanālaṅkāro,
Kyawk Mae Nagare, Namjetlin-Vihāre Nevāsikao

Namotassa bhagavato arahato sammAsambuddhassa.

Uddeso

Imasmiṃ loke ājaññaapuggalānaṃ jāyamāno anāgatapuggalānaṃ gamiko sumaggo. Ājaññapuggalānaṃ gamikanayeneva gantvā sayampi ājañña puggalo bhaveyya. Ājañña puggalo bhavitukāmo purāṇājaññapuggalā- naṃ uppattikāraṇaṃ vīmaṃsetvā diṭṭhānugatiṃ pāpuṇissati. Maramma ṛaṭṭhe paccakkhasāse ājānīyāpuggalo dassiyamāno Baddanto Vicittasāro tipitakadharatheraṃyeva dasseyya. So hi thero Marammaraṭṭhe tipiṭaka dharasāsanājāniyānaṃ ādikammiko tipiṭakadharo ahosi.

Buddhavassassa pañcavassasatakalato paṭṭhāya pañcavīsasata vassassa khīṇakāle antaradhānaṃ tipiṭakadharakhettaṃ puna pajjotako. Sammā sambuddhe hi parinibbute paṭisambhidāpattakhīṇāsavatherā sāmukkaṃ sikadesaaṃ ca pañcanikāye ca tepiṭakaṃ ca dhamma kkhandhe ca āgamadharā ahesuṃ. Sammāsambuddhaparinibbānassa pana pañca vassasatakālato paṭṭhāya pañcasatādhikānaṃ dvinnaṃ vassasahassānaṃ antare na mukharuḷhā na āgamadharā hutvā potthakāropanaṃ pattā. Tato paraṃ selakkharāropanaṃ pattā. Tato paraṃ potthakā ropanaṃ pattā. Evaṃ pañcavassasatakālato paṭṭhāya pañcasatādhikānaṃ dvinnaṃ vassasahassānabbhantare antaradhānaṃ āgama Buddhavacanaṃ āyasmā vicittasārābhivaṃso imasmiṃ sāsane puna pajjoto. So hi Imasmiṃ marammaraṭṭhe visiṭṭhatipiṭakadharo mahātipiṭakakovido tipiṭakadhara-dhammabhaṇḍkariko ādikammiko ahosi. Āyasmā sayampi tipiṭakadharo hutvā imasmiṃ sāsane anāgate tipiṭakadharavaṃsassa acchindituṃ

samārabhi. Tasmā imasmiṃ panne tassa mahātherassa pavattiṃ ācikkhissāmi.

Niddeso

Jātibhūmiyā paṭisaṃyuttakaṇḍo

Āyasmā vicittasārābhivaṃso thero Mandalay-desake Myinkhyan-nagare Kyipin-gāme jāto. Gāmajeṭṭhakena U Sone-nāma pitarā ceva Daw Sin-nāma mātuyā dvisatādhikasahassa vassassa upari tisattiyaṃ (1273) kattikamāsajuṇhapakkhe ekādasamadivase buddhavāradine jāto. "Ma Thone, Mong Khin, Mong Bathin"ti tiṇṇaṃ puttadhītarānaṃ majjhi maputto hutvā bahūnaṃ narānaṃ piyo mahāpo. Tassa mātāpitūhi "Mong Khin"ti nāmaṃ kariṃsu. So catuvassāyuke vayappatte pitu kālamakāsi. Tato paraṃ mātā mātāpitūnaṃ U Po & Daw Kyan jayampatīnaṃ vasitaṃ Theapyuva-gāmaṃ saṅkamati. Moung Khin dārako pana mātuyā saddhiṃ nānugacchanto tasmiṃ Kyipin-gāmeyeva pitāmahena U Khyea tikiccha-kena saddihṃ Daw Un ti ayyikāya santike vasi.

Sippaṃ uggaṇhena paṭisaṃyuttakaṇḍo

Satta-sattatyādhike dvisatekasahassasaṃvacchare (1277) Moung Khin-dārake pañcavassāyukaṃ vayappatte ayyako siddhiṃ ayyikāya gāmante vihāre adhivuṭṭhassa āyasmato Sāsanassa santike sippaṃ uggaṇhituṃ upadhāresuṃ.

Aṭṭhasattatyādhike dvesatekesahassasaṃvacchare Mongkhin'ti dārake chavassāyukapatte U Chae'ti ayyako pabbajavasena desetukāmo pabbajitvā acireneva vibbhami.

Mongkhin'ti dārake sattavassike kāle mātulene U Kok'ti nāmakena saddhiṃ Do Chin'ti mātā gāmantikāvā sācariyena mantetvā Myinkhyan-nagare Minkyong-vihāre āyasmato sobhitatherass santike upadhāresuṃ.

So dasavasso mātuyā paccayānuggahena dutiyaṃpi pabbajji. Upajjhāyo āyasmā sobhitatthero tassa sāmaṇerassa atiñāṇikattā "Sāmaṇera vicittasāro"ti nāmaṃ akāsi. Pañcāsīti-adhike dvesatekasahassa vasse sāmaṇero terasavassiko Myinkhyan nagare vinayavisajjanadham masabhāyaṃ saddabyākaraṇaṃ vissajjesi. Cuddasavassikakāle pana

sāmaṇere imissaṃeva sabhāyaṃ navakaṇḍaṃ abhidhammasaṅgahaṃ vissajjamāne sammāsajjhāyanato pālakatherānaṃ 'aho acchariyaṃ abbhutaṃ vatā'ti vadanti. Ayaṃ anāgate visiṭṭhatipitakadharabhāvassa pubbanimitto.

Sattāsītyādhike dvesatekasahassavasse sāmaṇere pannarasa vassike cūḷadhammussavaṃ ca soḷasavasse majjhimadhammu ssavaṃ ca visajjamāne jayi. Sattarasavassikakāle pana ācariyo vātacchedarogo (svakkhyāpā darogo) ahosi.

Sāmaṇero attadatthaṃ pariccajitvā ācariyaṃ tīṇi saṃvaccharāni parivisi. Evaṃ parivisitvā so nāsakkhi arogaṃ kātuṃ. Tassa ācariyo Bāḷhagilāno hutvā teneva rogena kālaṅkato. Ācariyassa antimajhāpana sādhukīḷana sabhāyaṃ sāmaṇero kābyāgāthāracanādīhi likhitvā pūjesi. Suṇantā kira sāmaṇerass thomanaṃ akāsuṃ.

Ekanavutyādhike dvistekasahassavasse cittamāsassa juṇhapakke terasadivase sāmaṇero āyasmato Indācariyassa pesanena Minkungāmaṃ patto. Mingun gāmato avidūre Dhammanādavihāraṃ assayānena dve ācariyasissā āgacchṃsu.

Ayasmā sāmaṇeraṃ pucchi "imasmiṃ alasaṭṭhāne sāmaṇeraṃ na upadhāresi. Dve tayo divase vasitvā anabhirato samāno puna ārocehī' ti. sāmaṇeropi "imaṃ ṭhānaṃ āgato ahaṃ devatā ānītā maññe'ti ārocesi. Punadivase dhammanādavihāradāyikā Daw Dhammacārī sāmaṇeraṃ dassanakāmā dhammanādavihārassa majjhimavihāre heṭṭhāpātalaṃ āgatā. "kiṃ nāmo'si tvaṃ sāmaṇera'it pucchi. Vicitto'nāmahaṃ'ti. 'Vicitto nāma cittarūpo hotī'ti uccamāno sāmaṇero anattamano hutvā 'nāmaṃ vicittaṃpi na narovicitto. Sukhitoti vuccamāno naro pana na sukhakāmo yathā'ti. Āma sāmaṇera nāmasiddhi jātakepi buddhena bhāsitaṃ:

Jīvakañca mataṃ disvā, dhanapāliñca duggatiṃ.
Panthakañca vane mūḷahaṃ, pāpako punarāgato'ti. Sāmaṇero taṃ gāthaṃ likhati. Daw Dhaṃmacāri pana sāmaṇerassa anattamanataṃ ñatvā vicittapadaṃ vigato citto assāti vicitto'ti viggahaṃ katvā ujuka-bhāvo hotī'ti vatvā sāmaṇero attamano ahosi. Sā sāmaṇerassa janetti mātāviya ahosi.

Daw Dhammacārī hi sāmaṇerassa catupaccayadāyikabhāvaṃ paṭigga hetvā 'sāmaṇera mā piṇḍapātaṃ cari. Myhameva bhāro'ti. Evaṃ cattālīsavassaṃ sāmaṇerassa parivisi. Tasmā Daw Dhammacārī

sāmaṇerassa posikamātā ahosi. Āyasmā paññācakko sāmaṇerassa moggalānabyākaraṇaṃ dhammapadaṃ subodhalaṅkārachandotyādiṃ divāvācanaṃ rattivācanaṃ vācesi.

Upasampadabhāvattanassa kaṇḍo

Dve navutyādhike dvesatekasahassavasse cittamāsassa juṇha-pakkhe chaṭṭhamadivase candavare sāmaṇero Minkun pabbate Nge Taung-āraññika Swekyin-mahāvihāre khaṇḍasīmāyaṃ dhammanāda vihārikhamahātherassa āyasmato paññācakkassa santike upajjhaṃ gahetvā Mandalay-nagarato Sweyesong mahātherassa U Kye'itnāmikassa ca Masoyeing-vihārikamahātherassa āyasmato sūriyassa ca Minkhyan-nagarato pubbācariyakassa āyasmato sāsanassa ca (Cit Kaing) pabbato Yan-Aung Mangalabhayagyi-vihārikassa therassa jāgarassa ca Vākhyet-gāmato sammāsatimahātherassa lakkhaṇassa ca therādikānaṃ dhammā nuggahena upasampadaṃ labhi.

Saccavādīḷīkāganthakārikaṃ Daw Dhammacāriṃ pamukhaṃkatvā Yangonnagarato mahāseṭṭhi Cha u thun nāmassa bhariyāya Daw Daw Thing nāma dvinnaṃ jayampatīnaṃ paccayānuggahena upasampadaṃ patto.

Nānāvidhaṃ dhammussavaṃ jayakaṇṭno

Āyasamā vicittasāro Dhammanādavihāramahātherassa dhammā nuggahaṃ vācentaṃ divāvijjaṃvā rattivijjaṃvā sativāriyena uggahanato tenavuti adhike dvesatekasahassa vasse raṭṭhissariyena viracikaṃ mahādhammussavaṃ ca catunavutyādhike dvesatekasamāssavasse raṭṭhissaraukkaradhammussavaṃca Mandalay sakyasīha sotujana dhammussacaṃ ca chanavutyādhike dvesa kekasahassavasse Mantalay sakyasīhadhammācariyaṃ vividhṃ jayapupphaṃ labhi.

Āyasmā sakyasīha sotujanadhammussavena dhammacariyaṃ saṃvaccharassa anantaraṃ ādikammikaṃ jitaṃ, tasmā Mantalay nagare pariyattisāsanahitamūgo āyasmāvicittasārābhivaṃsassa vaṭaṃsakāti

lañchakanavaṃ vicāretvā āyasmāvicittasārābhivaṃsa pariyattisāsanahita pū gaṭhāne mahāpūjaṃ akāsi.

Evaṃ vijayena Yangonnagare pāḷiācariyapūgo aṭṭha kathā bhāṇkalañ-chakena raṭṭhissaramhā pathamakyaw lañchakena aññehi pūgehipi sattarasavidhe suvaṇṇalañchake Yangon nagare, gyūbalī mahāghre mahāpūjaṃ kariṃsu. Tepūjavante laddhasuvaṇṇa sattarasa lañchkato cuddasa sucaṇṇalañchaka Shawtigan cetiyassa adāsi.

Dhammanādavihārassa padhānāyakatheraṃ karakākaṇṭo

Navanavutyādhike dvesatekasahassavasse (1299) assayujamāsa ssa kāḷapakkhe navamadine tepaññāsavaya ppatteyeva dhammanāda mahāvihārathero āyasmā paññā cakko kālaṅkato, tasmā navanavutyā dhike dvesatekasaha sse māgasirassa kāḷapakkhe pāḷipadike sorīvāre Nyangkan therappamukhā dhammanādasāsanakārakā saṃghasamiti- yā saṃgho Daw Dhammacāriyā mantetvā sattavassikassa āyasmato vicittasārassa dhammanādamahāvihārassa dutiyaṃ theraṃ padhāna nāyakabhāvaṃ āropesuṃ.

U Lha Than nāma dāyako therassa āroceti hattha gataṃ dhammanādamahāvihāraṃ aparihāniyāpetvā mānassetvā mahādhamma nāda mahāvihārabhāvaṃ ārabhatu.

Tamevakālaṃ ādiṃkatvā thero rattindivesu nānāganthaṃ uggaṇhāpetvā mahādhammanādamahāvihārabhā- vaṃ ārabhati āyasmā vihāradhuraṃ āvahanto mamatthāya dhammussavaṃ vissajjanena dve adhīe tisatekasahassa vase raṭṭhissaradhammācariyena saddhiṃ sāsana- dhaja sīri pavaradhammācariyalañchake labhi.

Navādhike tisatekasahassavasse phussamāse kaṇha pakkhe navamadivase sorīdhāre marammaraṭṭhe muttika kāle mahāseṭṭhi Cha U Thon pamukho buddhasāsanā nuggahamahāpūgo mahāpūgassa chandabhāvaṃ chaṭṭha saṃgītisamitiyā sahatipiṭakadhara Dhammu ssavaṃ kātuṃ samārabhanto dasādhike tisateka sahassavasse māgha māsa juṇhapakkhe chṭṭhadivase gurudhāre sāsane akkharāropana tthāya muttikassa sajātiṃ tipiṭakadhara dhammussavaṃ ādiṃ samārabhi.

Tassa dhammassavassa chandato buddhasāsane pāramīñāṇ sambhāra puggalānaṃ uppajjantthāya ahosi, āyasmā tassa dhammu- ssavassa pathamavāre dutiyavāre karonte vicinantena pucchakatherā- naṃ veyyāvaccaṃ akāsi.

Tatiyavāre karonte dvādassādhike tisatekasahasse māgasi ramāsakāḷpakkhe sattamadine bhūravāre karonte taṃdhammussavaṃ vissajjento samnaṃvinayaṃ āgamale khake guṇavisiṭṭhena jayanto buddhasāsanāvisiṭṭha vinayadharalañchakena mahāvinayakovidalañ chake laddho.

Āyasmā catutthavāre therassadhike tisatekasahassavasse māgha-siramāsa kaṇhapakkhe dasamadivase Mahāsi paṭipattisāsanaṭhāne dhammavāse karonto taṃdhammussa vaṃ abhidhammapiḍakassa pathamakaṇḍo āgamalekhake vissajjento guṇavisiṭṭhena puna jayesi.

Cuddasādhike tisatekasahassavasse phussamāsassa juṇhapakkhe terasamadivase pañcamavāre dhammussavaṃ karonte abhidhamma paḍakassa dutiyakaṇḍe vissajjento āgamalekhake ca visiṭṭhena jayesi, tassa saṃvaccharassa phaggunamāsassa pāṭipadike sammatamahāghare vividhaṃ raṭṭhassa sammato āyasmato vicittasārābhīvaṃsassa sāsana jayadhajena buddhasāsanavisiṭṭha- ābhidhammika- mahā-ābhidhammi kaṃ lañchakaṃ adāsi.

Pannarasādhike tisatekasahassasaṃvacchare dham mussavaṃ karonto suttantapitakaṃ dīghanikāyaṃ visajjen- to āgamalekhake sammā vissajjanato buddhasāsanavisiṭṭha dīghabhāṇaka-mahādīgha nikāya kovidalañchakaṃ labhi.

Sammāsambuddhaparinibbuttikālato paṭṭhāya catu satādhikānaṃ dvinnaṃ vassashassānamupari aṭṭhanavuti- me vase vesākhapuṇṇamiyā paṭṭhāya pañcannaṃ sāsana vassasahassānamupaḍḍhavasse vesākha puṇṇmiyan'ti dve-vassāni sakkarāje vasse va soḷasādhike tisateka sahassa vesse chaṭṭhisaṃgitimahādhammussavaṃ vissajjakathera bhāvena ārabhati. Evaṃ chaṭṭhasaṃgitivissajjakatherabhā- vena karonto poṭṭhakaṃ anoloketvā akkharaṃ avirādhetvā vissajjanato passantā

samaṇamanussā aho acchariyā abbhutā honti. Āyasmā terasādhike tisatekasahassavasse mahābuddhavaṃsaganthaṃ lekhaṇatthāya ārocen-tassa raṭṭhissarasamatassa Paḍikkhipitvā punappunaṃ ārocento chayamakaṃ aṭṭhapotthakaṃ pañcacattālīsakaṇḍaṃ pañcasatādhi kānaṃ pañcasahasamānaṃ uparisoḷasapaṭṭaṅgikaṃ mahābuddhavaṃsa ganthaṃ likhitaṃ ekattiṃsādhike tisate kasahassavasse pathamāsaḷha māsassa kaṇhapakkhe tera samadine pubbaṇha samaye ekādasanāḍi kamatte niṭṭhito.

Āyasmā vicittasārābhivaṃso dhammakataṃ kathen tānaṃ "āyasmā vicittadesanānayo"ti pākaḍo pāḍisesanānayaṃ saṅkaritvā pāḍiṃsajjhayanto atthoyojanaṃ sajjhayanto adhippāyaṃ kathentena sakācariyakaṃ nayaṃ desesi.

Āyasmā laddhalābhṃ attadatthaṃ abhuñjitvā bhe sajjasālaṃ sippasālaṃ giñjakāvasathaṃ sīmāvihāraṃ setukārakaṃ purāṇacetiyaṃ ca paḍisaṅkhāra ṇatthāya adāsi. Ayasmā yokoci akaronto tipiṭaka dharapariyatti dhuraṃ āvahantānaṃ catupaccayaṃ akilamentā viveka sukhaṃ vediyamānā tepiḍakaṃ buddhavacanaṃ vācugga manatthāya adāsi. Taṃ navakammaṃ tipiḍaka nikāya sāsanupaṭṭhāka mahapūgo kappiyaṃ karonto anurakkhanto cattālīsādhike tisatekasahassavasse āsaḷh māsassa juṇha pakkhe pañcamadivase tipiḍakanikāya vihāraṃ Minkon pabbate Momit thalabhumi yaṃ kārāpesi.

Raṭṭhissaro therassa piṭakayachekaguṇaṃ ca gantha dhuravaha guṇaṃ ca mahātheraguṇam ca pariyattivisārada guṇam ca lajjipesala sikkhākāguṇasampannaṃ sammassitvā cattālisādhike tisatekasahassa vasse aggamahāpaṇḍito'ti lañchanaṃ adāsi.

Thero attano mahavayaguṇikānaṃ sādarena upaṅ kamanakhantī gāravanivāta-āraddhavīriyehi dvecattālisā- dhike tisatekasahassavasse jeṭṭhamāsassa juṇhapakkhe terasamadivase sūravāre Yangon-nāma nagare sīrimangala- tthale Kamba-Aye (Lokasāma) nāmakassa cetiyassa āsanne selapabbataguhāvesena karamanā mahāpāsaṇaguhāyaṃ saṃvida hitvā sakalasaṃghagaṇaraṭṭhadhurandharasabhi- kānaṃ therānaṃ mahāsamiti tipitakadharatherassa samuccini.

Tato paṭṭhāya yāvatāyukaṃ sāsanatthāya lokatthāya ca dhurā- vahanto catupaññāsādhike tisatekasahassavasse māghamāsassa kāḷa pakkhe tatiyadine sāyanhe cattālīsa vinaḍikātikkante catunāḍike kālaṅ kato.

Therassa antimaggijhāpanakiccaṃ catupaññāsādhike tisateka sahassa vasse phakkunamāsassa kāḷapakkhe satta madivasato paṭṭhāya yāvaekādasamadivasaṃ raṭṭhissarā vividhā ākārena antimapūjaṃ akāsi.

Ah ova loke sabbe saṅkhārā aniccā sabbe saṅkhārā dukkhā. Sabbe dhammā anattā'ti saṃvegaṃ paṭṭhapetabbaṃ.

Nissitaganthā

1. Minkun Mye Paw Hma Tipiṭakadhara Thekyawmya.
2. Kambakyaw Minkun Theshin
3. Myanmar Nain Ngarn Yahanta hnint Yaharnthoomyar.
4. Kathāsallāpasikkhā

Who is this Rāhula? (1907-1997)

By Dr.Walmouwe Piyaratana,

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This article is written in order to elaborate and to commemorate the contribution made by Ven. Rahula, who was born in a very rural village in Sri Lanka for the progress of the Buddha's Teachings. Reminding the appamattā na mīyanti, the word of the Buddha, the name Rāhula is familiar among the everybody, yet the biography of the Venerable is really hard to find out. Even though the Venerable has made such contribution for the sake of Buddhism, he has never mentioned about his own biography. In this event that celebrates the 50th birthday anniversary of Ven. Prof. Dhammasāmi, it is really essential to evaluate the task has been done by Ven. Rahula Thero, too. It is said that those who are intelligent know the mean of intelligence.

Vijjān eva vijānā ti vidvajjana parissramaṃ

Both Venerable have been worked for the propagation of Buddha's teachings.

Having born in a very rural village in Southern Cost of Sri Lanka, and having ordained as the result of wholesome which has been done in previous lives, with facing various difficulties Ven. Rahula studied. Being an educated person, the Venerable didn't want to limit his knowledge only to himself; he wanted to cause the other people to drink this medicine of Dhamma. Therefore, he has written various Buddhist texts. The text, What the Buddha Taught which was written by the Venerable is too much enough to know about his skill in analyzing Buddhism. After studying the 84000 teachings of the Buddha, having taken the essence of Buddha's teaching the Venerable wrote this book, just like having shaken the Milk Ocean; the God Vishnu collected the moon.

Not only has this text, the Venerable written various other texts on the topics that seem very controversies among the Buddhist scholars. He

didn't limit his knowledge only into the texts; he also visited every corner of the world with delivering the speeches about Buddhism.

With crossing the religious barriers well-educated Venerable has studied other religions, too, especially in Christian Religion. It was the reason to honor the Venerable with title of 'The Real Universal Ambassador-No Frontiers' by Pope John at Vatikanu, the heart of the Christina followers. The Venerable was the 1st Monk who has been invited to teach at Northwest University in USA.

Within this article I'm going point out the contribution made by Venerable for the progress of Buddhist dispensation.

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Ko Panāyaṃ Rāhulo?

Syāmdese Mahācūlālaṅkārarajavijjālayavissavijjālaye
Kathikācariyabhūtena ācariya
Walmoruwe Piyaratananena nāma yatinā
likhitaṃ idaṃ lekhanaṃ

Uddeso

Likhīyate panidaṃ lekhanaṃ pāvacanābhivuddhiyā Walpola gāmajena Rāhulamahāyativarena katāni sāsanakiccāni abhimānetum ca anussarituṃ ca. ***appamattā na mīyanti*** ti etaṃ buddhavacanaṃ anussaranto Rāhulo'ti Rāhulo'ti ayaṃ nāmo pana sabbadasadisāsu pākaṭo, api ca tassāpadānaṃ ñātuṃ atīva dukkharaṃ. Kasmā? So yativaro bahūni sāsanakiccāni katepi attano pavattim kuhiṃ pi kattha pi na viracito.Dhammasāmiyativarassa paññāsavayappattajanmadinaṃ anussa ramānāvasare soṃvidhīyamāna imasmiṃ mahossave rāhulamahāthera ssa caritāpadānaṃ vivaṭetuṃ atīva va yujjati ti maññāmi. Kasmā? *Vijjāneva vijānā ti vidvajjana parissramaṃ.*

Te ubho pi sambuddhasāsanaṃ jotetuṃ pātubhāvā ti idaṃ mama matiṃ. Rāhulo pana mahāthero, laṅkādīpe atīvadukkaragāmavare uppajjitvā, attano pubbekatakusalakammaānubhāvaṃ nissāya pabbajitvā nānā-vidhasambādhakamajjhe sakaccaṃ sippaṃ uggahesi. Na tu pana so mahāthero attano mahāviññū ahosi api ca aññe janā pi dhammaosadhaṃ pātum uyyuñjamāno nānāvidhāni ganthāni viricito ahaosi. ***What the Buddha Taught*** nāma idaṃ ganthaṃ pāvacanassa vivaraṅe ca vibhajane ca tassamahātherassa kosallabhāvaṃ ñātuṃ pamānaṃ. So mahāthero khīrasāgaraṃ kampetvā puṅṅacandaṃ samāhaṭo vāsudevo viya caturā-sītisahassādhikaṃ dhammakkhandhaṃ sammā adhītvā tassa sāraṃ gahetvā idaṃ ganthā viracito ahosi.

Na tu pana idaṃ, api ca so thero vibhudhajanehi saṃvādamāna-vivādamāna-kāraṇāni ārabbha nānāvidhāni ganthāni aracayi. Tathā pi

sogatasāsane kosallo hutvā gāma-nigama-janapadaraṭṭhesu saṃcaranto nānāvidhāmathikāni nissāya desanāni ca akāsi.

Matimato so mahāthero aññsamayāni ca sammā adhīto ahosi, visesena ***kittudesanaṃ.*** Tasmā kittulabdhikānaṃ hadayaṃva maññā-māne Vatikānu devāyatane so mahāthero 'Saccasabbalokirājadūto- Na mariyādo' (The Real Universal Ambassador-No Frontiers) ti POPE JOHN nāmena kittulabdikānaṃ nettā sammānito ahosi. Āmericayāṃ Northwest nāma vissavijjālayena nimantito tattha ganthvā nānāvidha sissa-sissānaṃ Sambuddhavacanaṃ uggahāpesi. Ayaṃ paṭhamataro sammānitamahā-cariyo ti idaṃ pana samanussarituṃ vaṭṭati.

Evaṃ ca aññepi ca tassa therassa sāsanakiccāni mama lekhanena anāvarituṃ iccāmi.

Niddeso

Tassa daharakālaṃ:

Jāto pana'yaṃ kumāro 1907 kituvasse Vesākhamāse navame dine dakkhiṇa laṅkādīpe ramaṇīyabhūmibhāge supatiṭṭhite 'Walpola'nāmo pagāme. 'Heṭṭigoda Gamage Do Carlis Silvā' nāmo saddhāmāmaka-upāsako tassa pitā ahosi, api ca matuno nāmam pana apākaṭaṃ. Tassa pitā sambuddhasāsanoddīpana- tthāya nānāvidhasāsanakiccesu niyutto cāhsi. Api cāyaṃ kumāro daharakāle atīva kelisīḷo ahosi. Pañcavassa-ppamāṇako so bālo mātāpituhi sippoggahaṇa- tthāya pāṭhālayaṃ pesito ahosi. Ath' aññatarasmiṃ ahani tassakelisīlabhāvaṃ asahamāno pāṭhā-laye pamukhācariyo tassa daṇḍṃ paññāpanatthāya attano samīpam ānetuṃ sāsanaṃ pesesi. Ācariyassa sāsanaṃ nikkhipiyamāno ayaṃ kumāro vināvasarena pāṭhālayamhā niggacchi. Tassa mātāpitarā bahvā-kārehi taṃ pāṭhālayaṃ pesetuṃ ussāhamānā pi asakkontā domannsaṃ pāpuniṃsu.

Tassa pabbajjopasampadā:

Nakkhattadosena 'so evaṃ atī va kelīsīlo ahosī ti' cintamānā te tasmā parittāyanāya pabbājetukāmā 'Walpola' gāme paṇṇasālaṃ pesesi.[1] Tāyaṃ paṇṇasālāyaṃ adhipatibhūto 'Paragode Sumanasāro' nāmo vyatta-bahussuta-dhammadhara-vinayadhara-bhāsākosallo mahāthero tassa pabbajjācariyo babhūva. So evaṃ terasame vase 'Walpola Rāhulo' ti nāmena pabbajjaṃ pāpuṇi. Himālapabbatasamīpe saṃvaḍḍamānā rukkhalatādayo tacapapaṭikāyāhi pi pekkhusārehi pi sammā vaḍḍhantī ti pavādaṃ atthi, evaṃ tassācariyassa mūle catusaṃvarasīlādīsu sammā sikkhamāno rāhulo samaṇakarakadhammesu ca nānāvidhasippesu ca māgadhī-sakkata-sīhalabhāsāyesu kosallo ahosi. Vīsatime vasse so rāhulo Kolambanagarassāvidūre Kaḷyānī nāma upanagare patiṭṭhita Kaḷyāni-sāmaggisaṅghasabhāyabhikkhūhi upasmapajjabhāvaṃ adhigacchasi.

Tato paṭṭhāya:

Tasmiṃ samaye kulabhedaṃ paḷibodho viya laṅkādīpe atīva samāja-visamabhāvatthāya hetu ahosi. Hīnakulikā panītakulikehi nindo pahāsaṃ alabhamānā kālaṃ yāpesuṃ. Evamidaṃ samājavisam bhāvaṃ asahamāno so rāhulo sattānaṃ:

na jaccā vasalo hoti, najaccā hoti brāhmaṇo
kammanā vasalo hoti kammanā hoti brāhmaṇo[2] ti

evamādi sogata- vacanaṃ udāharitvā dhammaṃ desesi. Tasmiṃ samaye so samājasodha- koti pākaṭo. So aññehi buddhamāmakehi saddhiṃ 'Paramadhamma sabhā' nāma sabhāṃ patiṭṭhapetvā sattānamatthāya nānāvidhasamāja- kiccesu niyutto ahaosi.

Caratha bhikkhve cārikaṃ bahujanahitāya, bahujana sukhāyā ...desetha bhikkhave dhammaṃ ādikaḷyāṇaṃ majje kaḷyāṇaṃ pariyosāṇa kaḷyāṇaṃ[3] ti idaṃ buddhass'ovādaṃ anussaranto nānāvidha-gāma-nigamesu cara māno sattānaṃ dhammaṃ desesi. So piṇdapātena adhigatabhojanādayo pi sudhāpīlitamanussanaṃ dadāsi. Aññataresu devasesu therappamukhā

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[1] Idaṃ pana vimhayajanakaṃ, ajje pi īdisaṃ micchādiṭṭhiṃ janasantānesu atthi

[2] Sn. 116-142

[3] Mahāvagga. I. II

sabhikā bhattakiccapaṭiviratā taṃ dhanaṃ dukkhapattānaṃ sattānaṃ atthāya āhāra-bhessajja-vasanādayo kiṇituṃ adadiṃsu.

Paropakārāya phalanti vrukṣāh – paropakāra vahanti nadyah
Paropakārāya duhanti gāvah – paropakārārtham idaṃ sarīraṃ[4] ti so bhaddayobbano pi attano sukhaviharanaṃ anapekkhanto paresaṃ sukhaviharaṇatthāya upakārabhūtāni kiccani eva akāsi. So attano dhammadesanāni 'Saccodayapattikā' nāmena muddāpetvā jānānamajjhe samvibhaji, tesaṃ dhammāvabodhanamatthāya. Evaṃ so rāhulo dhammabhāṇako ti samājasodhako ti janānamajjhe pākaṭo ahosi.

Etasmiṃ antare so 'āṅgalabhāsaṃ' uggāhaṇatthāya ussahi. 'Laṅkāvissa vijjālaye' ācariyabhūto E.F.C. Ludowyk āṅgalabhāsāyaṃ pāṭhanatthāya rāhulaṃ uyyojesi. Api ca S.Thanagarajā nāma damilācariyo pi taṃ vijjā-gaṇitavisayesu kosallatthāya pāpetuṃ uggaṇhāpesi. Te dvepi ācariyā na sīhalajātikā, na ca Buddhasāsanānugāmikā, api ca rāhulassa uggahana-tthāya visaye saṃvaḍḍamanaṃ usshāhabhāvaṃ disvā uggāhapanatthāya niyojesuṃ.

Ekūnatiṃsatime vase rāhulo rāhulo 'London Vijjalayaṃ' nāma vijjālayaṃ ajjhāpanatthāya agamāsi. Bahudesamāmakā tamathāya theraṃ dosā-ropanaṃ akamsu. Pañcavasse atikkante so thero attano paṭhamopadiṃ adhigami. Attano ajjhāpanakiccāvasāne laṅkādīpamāgato so thero samājavisamabhāvaṃ asahanto nānavidhadesanāni karonto tasmiṃ samaye mānādhikajānānaṃ dosāropanaṃ akari. Te kodhaparavasena 'ayaṃ rāhulo ghaṭṭanakalahādīsu nimmāpako'ti vadantā taṃ bandhanā-ghāraṃ pesesuṃ. So tivassaṃ tattha kālaṃ yāpesi.

Tasmiṃ samaye bhikkhu ālasaparavasā sāsanakiccāni pi akarontā kālaṃ yāpesuṃ. Te buddhasāsane uyyojamānaparavaso so rāhulo *Ārabhatha nikkhamatha-yuñjatha buddhasāsane*[5] ti idaṃ buddhapāṭhaṃ anussara-māno 'Bhikkhussa Dāyādaṃ' (Bhikshuvakage Urumaya) nāmaṃ ganthaṃ

[4] Bhavan's Journal, VII. 40
[5] Thrg.256

sīhalabhāsāya viracito. Pacchā idaṃ ganthaṃ 'The Heritage of the Bhikkhu' vasena āṅgalabhāsāya parivattitṃ ahaosi.

Pacchā so thero buddhavacanaṃ sammā ācikkhituṃ, desetuṃ, paññapetuṃ, paṭṭhapetuṃ, vivarituṃ, vibhajituṃ uttānikātuṃ attano buddhiṃ nappamāṇan ti cintento puna ajjhāpanatthāya Jambudīpassa, Culcutta nāma vissavijjālayaṃ agamāsi. Tattha so pana thero buddhavacanakovidehi sahāyena buddhapariyesanāni karonto sammā ajjhāpanaṃ gaṇhi. So Mahācariya-Guanapālamalasekarassa saupadesaṃ adhigacchamāno 'Laṅkādīpe Buddhasāsanassa itihāsakathā' (the History of Buddhism in Ceylon) nāma nibandhanaṃ katvā ācariyopādhiṃ adhigami. Idaṃ pana ajjāpi pāṭhākā laṅkādīpassa itihāsaṃ uggahana-tthāya pamānaṃ katvā dhārenti.

So laṅkādīpamāgantvā vijjālaṅkāra nāma pārivene acariyabhāvaṃ adhigatosi. 1950 vasse so thero Mahāyānasāsanaṃ uggahanatthāya 'Paransadese Sobon' nāma vissavijjālayaṃ agamāsi. Mahācariyo 'Paul Demiville' tassa upadesako ahosi. Tasmiṃ samaye therassa viyatta-bhāvaṃ ca bahussutbhāvaṃ ca ñatvā so mahācariyo attano mittānaṃ taṃ sandassāpesi. Tasmā Mahācariyo E. Lamotte, Mahacārinī I.B. Honer nāma bahussutā therassa mittabhāvaṃ pattesuṃ. Te aññamaññehi sommodamānā avavādamānā buddhavanasoddīpanatthāya nānāpariye-sanakiccāni akariṃsu. 'Peris' nāma nagare vasanto so rāhulo sakkata-bhāsāyaviracitaṃ 'abhidhammasamuccayaṃ' nāma ganthaṃ 'Paran-sabhāsāya' parivattesi. Parivattanakiccaṃ nāma na sukaram, api ca atīva dukkaraṃ. *Yaṃ ce hitaṃ ca sādhuñ ca –taṃ ve paramadukkharan*[6] ti idaṃ budddhavacana attano hadaye ṭhapetvā taṃ atidukkharakiccaṃ niṭṭhāpesi. Tasmiṃ raṭṭhe abhidhammamāmakā idaṃ ganthṃ atīva payojanan ti ajjā pi vadanti.

1947 vasse ajjhāpanaṃ pana dhanavantānaṃ eva labhituṃ vaṭṭatī ti idaṃ matiṃ asakkonto ayaṃ mahāthero, Yakkaḍuve Paññārāmādi yatīhi

[6] Dhp 163

saddhiṃ sammoditvā ajjāpanaṃ sabbesaṃ sissānaṃ labhitabbaṃ ti idaṃ lekhanaṃ desapālakānaṃ pesesi. Niddāsīlījanānaṃ pabodhanatthāya idaṃ lekhanaṃ 'Kālaya' nāma lekhane muddpitvā sabbejanānaṃ tassa āyācane upayogibhāvaṃ ārocesi. Taṃ sallakketvā ajjhāpanāmaccādayo attano matyānusārena ajjhāpanaṃ labhituṃ sabbasissānaṃ okāsaṃ adadiṃsu. Iminā hetunā ajjā pi kataññū-gāravapubbakā sissā tassa therassa guṇaṃ manasikaronti, pūjenti ca.

What the Buddha Taught' gantharacanaṃ:

'Sobon' nāmavissavijjālaye bahu-bahussutaviññūnaṃ samā- gamena atīva somanassappatto so thero sogatasāsanavisaye attano ñānaṃ dhammo-sadhaṃ pariyesamānaṃ pacchimadesikajanānamat- thāya āṅgalabhāsāya viracitabban ti cintetvā 'What the Buddha Taught' nāma idaṃ ganthaṃ viracayi. Idaṃ pana sebbesu pubbāparaviññūjanā buddhavacane hatthasāraṃ ganthaṃ ti vadanti. 'Yo taṃ ganthaṃ dhāreti ca paṭhati ca so buddhavacanaṃ hatthapatta āmalakaphalaṃ iva sammā jānāti' ti idaṃ pākaṭaṃ. Marammaraṭṭhavāsibuddhamāmakesu idaṃ atī va pākaṭaṃ. Kiṃ bahunā? aṭṭhārasa bhāsāyaṃ idaṃ ganthaṃ parivattitaṃ tiyeva idaṃ ganthassa mahagghabhāvaṃ ñātuṃ pamāṇaṃ. Tāva asambud dhabhāvato paṭṭhāya yāva parinibbānaṃ sammāsam buddhena desitā asītisahassamadhikadhammassa sāraṃ gahetvā yathā jalamajjhagataṃ khīraṃ attano sakyabhāvam eva nissāya pivamāno haṃsarājo viya, khīrasāgaraṃ kampetvā puṇṇacandaṃ sakahatthena gahito Vessavaṇo dibbarājo viyā so thero pi idaṃ viracitaṃ ti mama matiṃ.

Jaccantarasāsanakiccaṃ:

1958 amhākaṃ mahāthero UNESCO nāma jaccantarasabhāṃ niyojetuṃ 'Paramsadesaṃ' agami. So tattha paṭidinaṃ nānādesāgata vibudhajanehi saddhiṃ sammodamāno, dhammakathā-saggakathā-sīla kathādikathā karonto kālaṃ yāpesi. Tasmiṃ avasareyeva so 'Vatikānu' nāma kittuladdhikānaṃ mūlāyatane adhipatibhūtaṃ 'POPE JOHN XXIII' saha

mittabhāvaṃ agamāsi. Vinā samayaghaṭṭanena te aññamaññe sakkarantā garukarontā mānentā pūjentā ca tattha katipaya dināni kālaṃ yāpesuṃ.

1964 vasse tassa kosallabhāvaṃ dasadisāsu sammā byāpitaṃ. Pacchimadigavibudhajānā tassa dhammañāṇaṃ adhigantuṃ icchamānā 'North Western University' nāma vissavijjālayaṃ mahācariyapadaviṃ dhāretuṃ nimantesuṃ. So taṃ nimantanaṃ adhivāsetvā tattha gacchi. Taṃ vijjālayaṃ kittuladdhikānāṃ uggāhapanatthāya pākaṭo, na tu sogatavacanaṃ. Thero pana paṭamavidesiko bhikkhu yo nimantito tattah gantuṃ. So tatthāyatane mahācariyabhāvaṃ dhārento dasavassāni bahūnisāsanakiccāni karonto va kālaṃ yāpesi. So natu pana theravāde nipuno, api ca Jhanasamaye pi (ZEN) atīva vyatto ca bahussuto ca ahaosi. 'Zen and the Taming of the Bull' nāma potthakaṃ tassa Jhānasamaya visaye ñāṇaṃ vitthāretuṃ pamāṇaṃ. Vinā aññasamayehi saha ghaṭṭhanena so thero yampi aññasamayesu sammānitabbaṃ taṃ sammānito ahosi. Kataññu So mahāthero attano potthake saññāpanaṃ racayanto 'Vissāsā paramā ñātī'[7] ti evaṃ tathāgatavacanaṃ udāharitvā Edmund F. Perry nāmā kittuladdhikaṃ attano mahācariyaṃ vaṇṇito ca pasaṃsisto ca. Idaṃ pana sappurisapaññattan ti nītisatakanāma ganthe evamāha; Manasi vacasi kāye punyapīyuṣapūrṇah –

tribhuvanam upakāraih śreṇibhih prīṇayantah
Paraguṇaparamāṇūn parvatī krutya nityaṃ -
nijahrudi vikasantah santi santah kiyantah[8]

Tipiṭakavāgissarācariya Sammānaṃ:

Evaṃ gacchante kāle tassa sāsanakiccāni ca lokābhivuddhikiccāni ca sallakkhetvā Sirikaḷyānisāmaggidhammasabhā 'Pūjā ca pūjanīyanaṃ'[9] ti sogatavacanaṃ anussaramāno 'Tipiṭakavāgissaro' ti atyuttamagārava-nāmena sammānito. Idaṃ pana atidullabhagāravanāmaṃ. Santi katipayabhikkhū īdisena gāravanāmena sammānitā.

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[7] Dhp 204
[8] Nītiśatakaṃ 79
[9] Khp 5

Upa-vissavijālayādhipatipadaviṃ:

1966 vasse tassa therassa viññūbhāvaṃ ca bahussutabhāvañ ca disvā laṅkādīparājamaṇḍalena so upa-vissavijjalayādhipatiṭhāne patiṭṭhāpito ahosi. So tāyaṃ tivassāni upa-adhipatibhāvaṃ dhārayanto ubhinnaṃ checkkānaṃ c ācariyānaṃ ca abhivuddhiṃ patthayanto bahūni saṃvaḍḍanakiccāni akari. Attano ācariyamaṇḍalaṃ nānādesānāṃ pesetvā te visayakosalle akāsi. So ārādhayī ubhinnānaṃ pi citte. Api ca desapālakānaṃ cite nārādhayī. So tasmā mandossāhībhāvaṃ patto attano kiccaṃ ṭhapetvā puna 1974 vasse puna 'āṅgalaraṭṭham eva' agmasi.

Tahiṃ vasanto so mahāthero nānāvidhavissavijjālayesu ca āyatanesu ca sippaṃ uggahāpento va kālaṃ yāpesi. Nānājātikā, nānāsamayavādā tassovādañ ca dhammañānañ ca patthayantā taṃ ṅkamiṃsu. 1977-1980 vassesu so thero 'Amerikājanapade' katipaya vissavijjālayesu mahācariyapadaviṃ vahnto sambuddhavacanaṃ jotento videsikānaṃ sogatavacanassopayogibhāvaṃ desesi. Tassa desanā kosallaṃ nissāya bahuañññasamayikā buddavacanaṃ sakkarontā ahesuṃ.

1980 vasse so thero laṅkādīpaṃ punāgami. Āgamitvā sambuddha-sāsanassa viddhiṃ patthayanto 'Sogatasāsanaṃ sammā ajjhāpetuṃ 'Buddasāmayiko ca Palibhāsā' (Buddhist & Pali University) nāma vissavijjālaṃ ārabhi. Api ca 'Siri Walpola Rāhula Pariyesanāyatanañ' ca patiṭṭhāpesi pariyesanachekakānaṃ hitāya ca atthāya ca. Ajjepi etesu ubhesu āyatanesu nānāchekāka ajjhāpanakiccaṃ karonti. So pana thero attano sukhivharanaṃ anapekkhento parassa sukhamatthāyeva kiccāni akāsi.

Tassa bahūnisāsanakiccāni sallkhetvā 1998 vasse Mahātheravara-ppamukhā Marammaraṭṭhikā taṃ mahātheraṃ 'Aggamahapaṇḍita-nāmena' sammānesuṃ. Īdisaṃ sammānaṃ adhigatesu sīhalabhikkhūsu antare ayaṃ thero pana tatiyo. Ke pi marammaraṭṭhikā 'What the Buddha Taught' nāma tassa potthakaṃ buddhavacansadiseva ajjhāpanakiccesu pamaṇaṃ katvā gaṇhanti. Ke pi janā laṅkādīpaṃ kuhiṃ patiṭṭhitaṃ ti na

jānanti api ca Walpola Rahulaṃ ti ayaṃ nāmañ ca tassa potthakañ ca jānanti.

Evavidhaṃ sāsanakiccāni kato so rāhulo 1997 vesse pubbasāvane māse aṭṭārasame dine 'sabbe saṅkhārā aniccā' ti buddhavacanānusārena maraṇabhāvaṃ patto ahosi. Tassa adāhanakiccaṃ ekadivasabbantare kātabbaṃ ti tassa abhiyācanaṃ sallakketvā 'Borella' nāma nagare tassa ādāhanakiccaṃ akāsi.

Venerable Narada Thera of Sri Lanka (1898-1983)

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This paper aims to discuss the biography of Ven. Narada Thera of Vajirarama in Colombo, Sri Lanka and analyze his service rendered towards the spread of Buddhism both nationally and internationally and his encouragement to uplift the Buddhist dispensation by composing a number of books.

Narada Thera extended his service to the people of the world for 85 years. Narada Thera studied thoroughly the Pali and English languages since a young Buddhist monk gradually became famous as an eloquent and erudite preacher of Dhamma in both Sinhalese and English.

He went on Dhamma mission and conducted sermons in English in various foreign countries such as India, Indonesia, Nepal, Singapore, Vietnam, Cambodia, Laos, Myanmar, China, Australia, Africa, USA, England, Switzerland, Sweden, Germany and France. Narada Thera However, never expected that non-Buddhists after listening to him to abandon their faiths and embrace Buddhism. I think Narda Thera followed the Buddha's advice: "Oh monks, you travel for the welfare of many including both human beings and deities" (Mahavagga Pāli, p. 16)

Ven. Narada was also an author, translator and erudite scholar in Pali, Sinhala and Sanskrit and Sinhala. He has written nearly 13 books.

Narada Thera's scholarship in Buddhism, Pali and English will become clear when listen to numerous sermons and read his publication of books.

It's conclusion is that Narada Thera shines among other members of the community of Sangha.

Siri Lankāyaṃ Saṃghanetā Vajirāmavāsī Nāradamahāthero

Racitamidaṃ
Siri Lankāyaṃ Pāli sogata pacchādupādhi āyatane
ācariyena Ratana Wijetunge mahācariyena

Uddeso

Siri Laṅkāyaṃ kira Kolambanagare Vajirārāma nāma vihāravāsino Nāradamahātheravarassa apadānañca tena mahātherena kataṃ dhamma ppacārakādi sāsanikakiccañca ganthakaraṇādi ajjhāpanikakiccañca sandassetvā tena mahātherena bahuno janassa atthāya sukhāya kataṃ mahopakāraṃ kīdisanti dīpavāsīnañca dīpantaravāsīnañ ca dassetuṃ aham'ettha vāyamāmi.

Bhadantācariyo Nāradamahāthero pañcāsīti vassāni bahunnaṃ janānaṃ idhalokaparalokasukhaṃ sampādento jīnavacanaṃ dīpetuṃ niyutto asi. Nārada Thero daharakāleyeva Pāli bhāsā ca Ingilisi bhāsā ca sammā uggaṇhi. Aparabhāge Angalisa–Sīhalabhāsāhi tattha tattha pasiddha ṭṭhānesu dhammadesanā pavattane kusalo hutvā desa desantaresu cheko dhammadesako'ti pākaţo'bhavi. Vividhesu raṭṭhesu sañcaranto Nārada Thero Ingilisi bhāsāya dhamma desanā pavattesi. Evaṃ Bhārata desa, Indunīsiyā, Nepāla, Siṃhapura, Viyeţnām, Kamboja, Laosa, Marammaraṭṭha, Osţreliyā, Aprikā, Amerikā, Engalanta, Svisţaralanta, Svīḍana, Jaramani, Praṃsa ādisu raṭṭhesi sañcaritvā vicittākārena dhammaṃ desesi. So Amahākaṃ buddho bhagavā ekasaṭṭhi loke arahante pakkosāpetvā tesam 'Caratha bhikkhave cārikaṃ bahujana hitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya deva manussānaṃ'. (Mahāvagga Pāli-p. 16) anusite ovāde sammā patiţhito'ti maññe. Evaṃ santepi Nārada Thero "dhammaṃ suṇantā paravādijanā tesaṃ matantarāni jahitvā sogatadhammameva paţigaṇhantū"ti kadācipi na cintesi.

Nārada mahātherena Ingilisibhāsāya ca sīhāla bhāsāyā ca bahūni dhammavinayapaṭisaṃhitāni potthakāni racitāni. Tehi potthakehi ca pavattitadhammadesanāhi ca tassa therassa mahātherassa tepiṭaka dhamme ca Pāli bhāsāya ca aññe samayantare ca visāradabhāvo pākaṭībhūto ahosi. So mahāthero Siri Laṅkāyaṃ bhikkhu sanghagaṇānaṃ majjhe Nārada Thero ati viya rocatīti mama mati bhavati.

Niddeso

Siri Lankāyaṃ kira Kolamba nagare Vajirārāmavihāravāsino Nārada mahātheravarassa apadānañca tena mahātherena katadhammappacāra kādisāsanikakiccañca ganthakaraṇādi-ajjhāpanikakiccañ ca sandassetvā tena mahātherena bahuno janassa atthāya sukhāya kataṃ mahopakāraṃ kīdisanti dīpavāsīnañ ca dīpantaraāsīnañ ca dassetuṃ aham'ettha vāya māmi.

Bhadantācariyo Nāradamahāthero pañcāsīti vassāni bahunnaṃ janānaṃ ihalokaparalokasukhaṃ sampādetnto jīnavacanaṃ dīpetuṃ niyutto asi. So kira ekasahassa aṭṭhasata-aṭṭhanavutisaṃvacchare kiṭṭhā bde sāḷhamāse catuddasame divase Kolambanagareyeva jāto'si. Tassa pitā *Kalonis Perera* nāma. Mātā kira *Pabilinā De Silva* nāma upāsikā. So kira Kolamba nagare Sānta Benedict nāma kiristudeva vijjālaye sippugga haṇaṃ niṭṭhapesi. Uppattito aṭṭhādasame vasse Kolamba nagare Vajirā rāme mahānetupādassa antevāsiko hutvā agārasmā anagāriyaṃ pabbaji. Tadā Vajirārāme mahānetā Pelene Siri Vajirañana nāma Nāyakathero tassa upajjhāyo ahosi.

So kira Nāradathero ācariyassa santike dhammavinayaṃ uggaṇhitvā Kolamba nagare vissa vijjālaye sippuggahaṇaṃ niṭṭhapetvā vīsatime vasse adhisīle patiṭṭhāpito ahosi. Nāradathero daharakāleyeva Pāli bhāsā ca āṃgalika bhāsā ca sammā uggaṇhi.

So anukkamena Angalisa–Sīhalabhāsāhi tattha tattha pasiddha ṭṭhānesu dhammadesanā pavattetu'mārabhi. Pacchābhāge desadesanta resu cheko dhammadesako' ti pākaṭo'bhavi. Evaṃ vividhesu raṭṭhesu āṃgalikabhāsāya dhammadesanā pavattetumagamāsi.

Paripunna-ekatiṃ sativassiko Nāradatthero kira attano paṭhamaṃ dīpantaracārikaṃ ārabhi. Kiṭṭhābdhe ekasahassa navutisatanavavīsati (1929) vasse anagārikassa Dhammapālassa mahāsayassa ārādhanena Laṅkādīpavāsīhi sahadhammikehi yativarehi saddhiṃ so kira thero bhāratadese Isipatane Migadāye Mūlagandhakuṭivihārappavesana mahu ssavasamalaṃ karaṇatthāya tattha agamāsi. Tasmiṃ kira vihāramahe sabbāneva nivedanakiccāni Angalisabhāsāyeva niṭṭhāpito Nāradathero nikhilajanasaṃsade pasādaṃ attano hatthagataṃ akāsi. Haṭṭhatuṭṭhā gahaṭṭhapabbajitā therassa caturatāya vimhayappattā ahesuṃ. Bhārata dese aggāmacco kira Javaharlāl Neru mahāsayopi therassa kosallaṃ abhitthavi. Tatoppabhuti Nāradatthero bahujanahitāya ceva bahujana sukhāya ca dīpantara cārikaṃ ārabhi. Evaṃ so thero Indunīsiyā, Nepāla, Siṃhapura, Viyaṭnāmādisu raṭṭhesu cārikaṃ caramāno sāsanasaṃgahaṃ akiri.

Kiṭṭhābde ekasahassa navutisata catuttiṃsa (1934) vase so thero Siri Laṅkāyaṃ jayasiri mahābodhi rukkhassa aṅkuraṃ Indūnisiyā raṭṭhe ropāpesi. Evaṃ so kira thero tasmiṃ raṭṭhe theravādaṃ ciraṭṭhitikaṃ akāsi. Tasmiṃ kira raṭṭhe Borobudur nāma vihāre vesākhapuṇṇamiyaṃ tena therena kārāpite mahussave bahū kulaputtā tathāgatasāsanaṃ paṭigaṇhiṃsu. Ekacce pabbajjampi labhiṃsu. Evaṃ so thero dvādasa kkhattuṃ Indunīsiyā desavāsīnaṃ dhammaṃ desetuṃ taṃ raṭṭhaṃ pāvisi.

Atha Viyaṭnāma (Vietnam) desaṃ gantvā so thero tasmiṃ dese theravādaṃ patiṭṭhāpetvā sakyamuni vihārañ ca kārāpetvā desavāsīnaṃ saggamaggañ ca mokkhamaggañ ca dassetvā tesaṃ ihalokaparaloka sukhassa upatthambhako ahosi. Nāradatthero dhammadūta sevāyaṃ niyutto sattarasakkhattuṃ Viyaṭnāma desaṃ agamāsi.

So kira thero sāsanasaṃgahaṃ kātuṃ Nepāladesaṃchakkhattuṃ agamāsi. Tattha theravādaṃ cirraṭṭhitikaṃ katvā saṃghaparamparāpi patiṭṭhāpesi.So kira thero dhammadūta kiccesu niyutto Siṃhapura raṭṭhaṃ gantvā Laṅkārāmaṃ nāma vihāraṃ kārāpetvā theravādanayā nurūpaṃ baddhasīmañ ca patiṭṭhāpesi. Evaṃ Kamboja, Lāosa, Maramma raṭṭha, Cīnadesādisu raṭṭhesu caranto dhammabheriṃ pavattesi.

Nārado kira thero Osṭreliyā desaṃ gantvā vividhesu nagaresu mahājanānaṃ dhammaṃ desetvā sogatasāsanaṃ āvīkarosi. Tatheva Aparikadese Mombāsā, Dā Er Salām, Sansibāra, Nayirobi-ādisu nagaresu caranto saddhāvantānaṃ pasādaṃ janesi. Evameva Amerikadesaṃ gantvā tattha tattha dhammaṃ desetvā mahājanassa bahūpakārāni katāni.

So thero Yuropa dese Eṃgalanta, Swistaralanta, Swīdana, Jara mani, Paraṃsa-ādisu raṭṭhesu dhammadūtakiccesu niyutto ahosi. Eka sahassa navutisata catupannāsa vasse Nāradathero Landana nagare Buddhavihāre paṭhamādhipatipadavippatto chamāsabbhantare tattha vasi.

Evaṃ Nāradathero paṇṇarasavassappamāṇakāle Asiā mahādīpe ca yuropā mahādīpe ca vividhesu raṭṭhesu caramāno sogatassa saddhamma bheriṃ pavattesi. So buddhassa bhagavato dhammasampadāyaṃ paṭigan hitva vividhesu raṭṭhesu manussānaṃ hitatthāya ca sukhattāya ca paṭipanno ti maññe. Amhākaṃ hi buddho bhagavā loke ekasaṭṭhi arahante vijjamāne te āmantetvā evamāha "Caratha bhikkhave cārikaṃ bahujan ahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya deva manussānaṃ ". (Mahāvagga Pāli- p. 16). Buddhassa Bhagavato imasmiṃ ovāde Nārada thero sammā patiṭhito'ti ahaṃ cintayāmi.

So thero evaṃ dhammaṃ desentopi "dhammaṃ suṇantā parasamayavādi janā tesaṃ matantarāni jahitvā sogatadhammameva paṭiganhantū"ti kadācipi na cintesi. So dhammaṃ desesi dhamma savanamicchantānaṃ paññāvantānaṃ puggalānaṃ savaṇatthāya ceva jānanatthāya ca.

Na ca so Nāradathero dhammadesanādhammadūtādisu kiccesu yeva vyāvaṭo hoti, apica so ganthakaraṇe ca niyutto ahosi. Tena sogata dhammañ ca pālibhāsañ ca ārabbha katipayāni ganthāni viracitāni honti. Tāni yathā:

The Buddha and his Teachings
Buddhism in a Nutshell
The Buddhist Doctrine of Kamma and Rebirth
A Manual of Abhidhamma
An Elementary Pali Course

Life of Venerable Sariputta
Everyman's Ethics
Facts of Life
Dhammapada, Pali text and translation
The Way to Nibbana
The Mirror of the Dhamma: a manual of Buddhist recitations and devotional texts
An Outline of Buddhism
The Life of Buddha, in his own words.

Evam Nāradathero imasmiṃ loke pañcāsīti vassāni vasitvā ekasahassa navuti sata chāsīti kiṭṭhābde satisampajañño paralokama gamāsi. So kira thero laṅkādīpe pātubhūtānaṃ gahaṭṭhapabbajita vibudhajanānaṃ majjhe ativiya rocatīti ahaṃ maññe. Tassa therassa sevā siri laṅkāyañ ca aññesu videsa raṭṭhesu ca sadā pavattatū"ti mama patthanā bhavati. Evaṃ vuttaṃ bhagavatā dhammapade:

"Evaṃ saṃkhārabhūtesu andhabhūte puthujjane.
atirocati paññāya sammāsambuddha sāvako "ti.

Nissitaganthā

Mahāvagga Pāli
Narada Felicitation Volume
Ven. Narada maha Svamin Vahanse, - Ceylon Daily News- 21.12.1966.

Most Venerable Balangoda Ananda Maitreya Mahāthera (1896-1998)

Aruna K. Gamage,
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University of Kelaniya, Sri Lanka

Venerable Balangoda Ananda Maitreya Mahānāyaka Thera of Sri Lanka was a scholar and author of more than fifty books both in English and Sinhalese. He was a unifier, globetrotter, centenarian and simple Buddhist monk. He was a representative of Ceylon Bikkhu Sangha in the Sixth Buddhist Council (Chatthasangayana) held in Yangon from 1954 to 1956. He preached, taught and gave talk in monasteries and universities in UK, like Oxford, Cambridge, Nottingham, Lancaster, and in Europe, USA, and Canada. He was a Pali Teacher of Westerners. One of his noteworthy disciples is Bhikkhu Bodhi, an American Buddhist monk and a Pāli Tipiṭaka translator. With his outstanding in Pariyatti and propagating Buddhasāsana, the government of Myanmar conferred upon him, the title, " *Aggamahāpaṇḍita"* and *"Abhidhajamahāraṭṭha guru"*.

Ānandametteyya-jin'attaj'indo

[Most Venerable Balangoda Ananda Maitreya Mahāthera]

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Uddeso

1. Laṅkādīpe sujanasadume medinī-maṇḍabhūte
   saddhammasmiṃ paṇihita-man'ān'omanām'āvasanti,
   āsī tasmiṃ Tipiṭakadharo Lokanāth'atrajesu
   theroḷāro sukhuma-matim'***ānanda-metteyya***-nāmo.[1]

2. **Bhaṭatthale** nāma gāme – jāto appatta-yobbano,
   vatthuttayasmiṃ saddhāya – patvā Buddh'attajattanaṃ.

3. jivh'aggasmiṃ atisumadhuraṃ Nāthavāṇiṃ vahanto
   taṃ-sambandhaṃ hadayasadane atthabhāraṃ saranto,
   yasmiṃ kaṅkhā tam'api tuvaṭaṃ nijjaṭattaṃ gamento
   sambhās'eso samaṇapadumo sabbam'ānandayanto.

4. saddhamm'ācariyo c'eva – samay'antara-kovido,
   Pāli-Sakkata-bhāsāsu – pārago atthavedako.

5. sallakkhento visadamatiyā Dhammarājassa Dhammaṃ
   yasmiṃ suddhā sit'asita-samā atthasārā lasante,
   līn'atthe te satata-samitaṃ bhattavā saṃyamīso

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[1]**METRES & CADENCES**: All the Pali verses in this abstract are composed in classical metres and cadences. Verse number 01, 03, 05, 07and 12 are in *mandākrāntā* cadence of *atyaṣṭi* metre that has 17 syllables for one line; verse number 02, 04, 06, 08, 09, 11 and 14 are in *Patyāvaktra*. Each line of this category consists of 08 syllables. Thus, some scholars tend to consider it also as *anuṣṭubh* metre. Verse number 10 and 15 are composed in *vasantatilakā* cadence that belongs to *Śakvarī* metre. Each line of this metre has 14 syllables. Verse number 13 belongs to *triṣṭubh upajāti* category, which possesses 11 syllables for each line; the first and third lines of this verse are in *upendravajrā* cadence and the second and the fourth lines are in *Iindravajrā* cadence. All the canonical and commentarial works, except otherwise mentioned, used I this paper are in Pali Text Society's version.

āvīkatvā akari bahudhā saṅgahaṃ sajjanānaṃ.

6. saddhamma-kathiko hutvā – khepesi viññu-saṃsayaṃ,
sahadhammika-vādehi – micchādiṭṭhi-samuccayaṃ.

7. saṃsandetvā Tipiṭakavacaṃ añña-nekāyikānaṃ
saddhiṃ esaṃ sucitarapade n'eka-ganth'antarehi,
ther'ind'eso Sugatasamaye ninna-pabbhāraceto
cittīkatvā vidu-parisatiṃ sādhum'ugghāṭito'si.

8. English-French'ādi-bhāsāsu – cheko vicchinna-saṃsayo,
takka-saṅkhiya-ñāyesu – chando'laṅkāra-pesalo.

9. ther'āsabho sa **Ānanda – Metteyyo**'jeyya-thāmavā,
pākaṭo'hosi sabbattha – 'cara-ganth'ākaro'iti.

10. saṅgh'ādhipaccam'atulaṃ thavir'uttamaṃ taṃ
āgamma suṭṭhu suvirāji supupphitaṃ'va,
sūrassa sūditaripussa raṇañjayassa
muñjo siraṃ samupagamma sutittim'eti.

11. patvā Maramma-desaṃ so – Satthusāsana-māmako,
Chaṭṭhasaṅgītim'muttuṅgaṃ – sādhukaṃ bhūsito ahu.

12. kasmā etaṃ katham'iti ca kiṃ no siyā kiṃ siy'evaṃ
yasmiṃ niccaṃ turita-turitaṃ tantidhammā plavanti,
saddhiṃ nānā nayasahagatāh'atthasaṃvaṇṇanāhi
tuṅgībhūte thavirasamaye niddas'āvīkatāhi.

13. yath'āparādh'ādi-tisāsan'aggaṃ
sam'āharanto vacasā sa tasmiṃ,
sudhī-vasī-maṇḍala-maṇḍapasmiṃ
vitthārayī saṃ hariṇ'indanādaṃ.

14. n'ekadesehi salladdhā – gāravopādhi-saṃhati,
santat'āliṅgitā tassa – kittighosa-guṇ'āvaliṃ

15. ther'aṅga-saṅgha-parivārita-saññatassa
sabbattha patthaṭa-yasassa visāradassa,
medhorucāru-vapum'atra sadā vibhāti
kiñcāpi Indasadane sukhumaṃ sarīraṃ

Translation

1. There was a noble monk called ANANDA MAITREYA THERA who was conversant with the sacred teachings of the Buddha among the community of Mahāsaṅgha in Sri Lanka, the essence of the earth which is the abode for the decent and renounced people who have concentrated their mind in the supreme teachings if the Buddha.

2. He who was born in the village called 'BALANGODA' Sri Lanka, having entered to the community of Saṅgha prior to the adolescence with much confident in three gems, i.e. Buddha, noble doctrine and community,

3. [He], the noble lotus of monks, glistened delighting all the people bearing the words of the Buddha of extreme pleasantness in the tip of his tongue together with the meaning related to it in his heart of residence quickly avoiding misapprehensions and detangling perplexities.

4. He was a great teacher who possessed good acumen in many religions; an expert in Pali and Sanskrit with their semantic aspects.

5. This great monk who had flawless knowledge and analytical skill performed a tremendous service to the scholars having examined and explored hidden meaning of the Buddha's doctrine that

endowed with both positive and negative aspects of the world and fruitful sense.

6. He having being a good preacher of supreme doctrine dispelled the doubts of wise people and averted the multitude of heresies with plausible logical statements.

7. This venerable monk whose mind was frequently connected with the Buddhism properly disclosed more trustworthy readings in many scholarly gatherings in a very attractive manner having compared the Pali canon with other non-Theravada Buddhist canons.

8. He had a sound knowledge, which was free from all bewilderments in all the intricacies in European languages such as English and French and superior expertise in oriental classical literature such as logic, theoretical reasoning, Sāṅkhya philosophy, metre and prosodies.

9. The most venerable Buddhist monk Ānanda Maitreyathera who possessed a supreme personality that could not be surpassed by anybody was an eminent in worldwide as 'a walking encyclopedia.'

10. [Methinks] the noble 'chief monkhood' extremely shined just as a blossomed [flower] having accessed to this venerable monk. Indeed, the Muñja grass (i.e. *saccharum muñja*) gets satisfaction having only ascended to the head of the warrior who conquered the battle having defeated enemies.

11. He who treated the Buddhist dispensation as his own life well graced the sixth noble Buddhist joint-recitation having been to the Yangon Burma.

12. Diverse thoughts and swift recollections constantly occurred in his mind regarding the Buddhism as 'on what basis was this said?; how was this said?; what is thė actual meaning of this utterance?; isthis possible or is this impossible?' that can be seen in the Pali canon, and the Pali commentaries, which are endowed with multifarious exegeses, initially imparted by the Arahants belonged to the noble Theravada confraternity.

13. He established his erudition making bold assertions just as a loin in presence of the assembly of the multitude of Buddhist scholars, quoting immense canonical excerpts from his unsurpassable memory at the sixth Buddhist joint-recitation.

14. Various honorary degrees, titles, epithets and appellations that were awarded to him from different countries recurrently embraced his host of fame.

15. Most venerable Balangoda Ānanda Maitreya Mahāthera's figure of subtle pleasant knowledge, whose dignity has been spread out in every directions of the world; replete with immense qualities and well restrained character, which are apt for an elder monk, exists in this world forever, even though his subtle body dwells in the abode of Indra, i.e. heaven.

Niddeso

gāthā-vaṇṇanā

Laṅkādīpe sujanasadume medinī-maṇḍabhūte
saddhammasmiṃ paṇihita-man'ān'omanām'āvasanti,
āsī tasmiṃ Tipiṭakadharo Lokanāth'atrajesu
theroḷāro sukhuma-matim'***ānanda-metteyya***-nāmo.

Laṅkādīpeti imāya gāthāya amhākaṃ therapādassa nāmaṃ nidassīyati. itthaṃ-nāmo āyasmā Sugata-tanujo imasmiṃ Laṅkādīpe āsīti ettha sāro daṭṭhabbo. **Laṅkādīpe**ti Tambapaṇṇidīpe, Sīhalānaṃ dīpeti attho. **sujanasadume**ti suṭṭhu nihita-kammāntānaṃ ācāra-yuttānaṃ nivāsabhūte, sadumanti gehass'etaṃ adhivacanaṃ. **medinī-maṇḍabhūte**ti imināpi Laṅkādīpassa uḷārattaṃ dīpeti. medinīti paṭhavī vuccati. **maṇḍabhūte**ti sārabhūte. paṭhaviyā maṇḍe nissesa-paṭhaviyā maṇḍeti vuttaṃ hoti. vuttaṃ h'etaṃ Therīgāthāya Aṭṭhakathāyaṃ "paṭhaviyā maṇḍeti sakalāya pathaviyā maṇḍabhūte"ti.[2] imasmiṃ bhuvane saṃvijjamānānaṃ nānā visayesu nānā desesu Laṅkādīpaṃ aggam'akkhāyatīti adhippāyo. kasmā? Saddhammassa patiṭṭhānabhuattā. tattha **saddhammasmiṃ** Thathāgatassa saddhamme, maṇda-peyya-guṇa-samannāgate raṅgakkhame appaṭivāṇīye anāsittakam'ojavante Tathāgatappavedite Dhammeti attho. **paṇihita-man'ān'omanām'ā vasantī**ti tasmiṃ saddhamme paṇihitamanā, nikkhitta-cittā pakkhitta-hadayā **anomanāmā**ti na omanāmā, an'omanāmā. anūna-nāmadheyyāti attho. "anomanāmanti sabbaguṇa-samannāgatattā avekallanāmaṃ, paripūranāmanti attho" iti Sāratthappakāsinī.[3] vidhamita-lāmak'ācārā pariyodāta-cittā sajjanā Laṅkādīpe āvasanti nivasanti, Laṅkādīpaṃ ajjhāvasantīti ayam'etha attho daṭṭhabbo. **tasmiṃ** uttama-purisānaṃ, gharamesīnañca pabbajitānañca samaṅgībhute sakala-Sīhaḷaparisāya aggabhūte. **sukhuma-matim'ānanda-metteyya-nāmo** saṇha-buddhiyā upeto, kus'aggamati-sampanno. **Tipiṭakadharo** tividdhaṃ hi Bhagavato vacanaṃ, seyyathīdaṃ: yath'āparādha-sāsanaṃ yath'ānuloma-sāsanaṃ yath'ādhammasāsananti. etāni hi lakkhaṇāni parato āvībhavissati. etaṃ Tipiṭakaṃ yena suto hoti dhāto vacasā paricito manas'ānupekkhito diṭṭhiyā suppaṭividdho, so hi Tipiṭakadharo nāma. etādiso Ānanda Metteyya icc'abhidhāno **theroḷāro** uḷārathero, **Lokanāth'atrajesu** Lokanātho iti Tathāgatass'etaṃ adhivacanaṃ arahato Sammāsambuddhassa. atrajoti tanujo, apaccaṃ, Bhagavato sāvakā pana

[2] Thrīgāthā Aṭṭhakathā, 265
[3] Saṃyuttanikāya Aṭṭhakathā I 85

Dasabalass'eva puttā orasa-samāti bhikkhū Lokanāth'atrajāti vuccanti, tesu bhagavato sāvakesu, Tambapaṇṇidīpe bhikkhuvisarānaṃ majjhe. **āsī** ahosi, viharī, sabbe samassāsento sammad'eva vibhāsīti vuttaṃ hoti.

Bhaṭatthale nāma gāme – jāto appatta-yobbano,
vatthuttayasmiṃ saddhāya – patvā Buddh'attajattanaṃ.

Bhaṭatthale nāma gāmeti imāya Ānanda Metteyyassa theranāthassa jātappadesaṃ vaṇṇeti. Bhaṭatthaleti Laṅkādīpe Samanta-kūṭassa pabbatassa Dasabala-pādalañcha-subhūsitassa Ratanapurassa nāma nagarassa antobhūte purā paradesīhi saddhiṃ saṅgāmagatānṃ sūrānaṃ para-senappamaddanānaṃ vīr'aṅgarūpānaṃ bhaṭānaṃ thala-bhūte nivāsa-bhūte yaṃ Sīhaḷabhāsāya 'Baḷaṅgoda' iti vohariyamāne chāy'udaka-sampanne janapade **jāto. appatta-yobbanoti** anupapanna-yobbano, asampatta-taruṇavayoti attho. patta-aṭṭhārasavasso yobbanoti vuccati. Sīhaladīpe kira yebhuyyena kulaputtā soḷasavassam anatikkamma saddhā agārasmā anagāriyaṃ pabbajanti. tato paṭṭhāya āpāṇakoṭika-pabbajjaṃ parupūrenti. amhākaṃ therapādo hi tesam'ññataro. tena vuttaṃ **vatthuttayasmiṃ saddhāya patvā Buddh'attajattanan**ti. sogatānaṃ Buddha-dhamma-saṅghato aññaṃ santataraṃ vā paṇītataraṃ vā mah'agghataraṃ vā vatthuṃ vā vittaṃ dhanaṃ vā natthi. tasmā Buddhappamukhaṃ tividha-ppabhedaṃ ratanantipi vatthupi vuccanti. ettha ca vatthuttaya-saddena ratanattayam'eva gahitaṃ. tesu ratanattayesu sañjāta-saddho gahaṭṭhakāle 'Puñci-mahattayā' iti laddhanāmo so n'eva pāpiccho pāpicchānaṃ vasaṃgato na khitta-citto na mandattā momūhattā na adhimāmena pabbajjaṃ upagato. kintu pasanna-mānaso sammadeva anuvitakketvā anuvicāretvā Sugata-tanujabhāvam'āpanno. atra vuccati na pan'ayam'āyasmā yo vā so vā satto, api ca Sugata-sāsanassa vuddhikāmo Saddhammaṃ dīpetukāmo jotetukāmo paṇihitamano cetopaṇidāna-yutto brahmalokā cuto itthattam'āpannoti. kāraṇaṃ h'ettha vattati. **Buddh'attajattanaṃ** Buddhassa attajattanaṃ, attajoti

puttapariyāye vattati. attani jātoti attajoti nirutti h'ettha daṭṭhabbā. apic'ettha Dasabalassa gaṇaṃ anuppattattā samaṇā Sakyaputtiyā Sugat'attajā Buddhaputtāti voharīyanti. vuttaṃ hi Arahanta-sutte "pañcakkhandhe pariññāya satta saddhammagocarā pasaṃsiyā sappurisā, puttā buddhassa orasā"ti.[4] Buddhassa sāvakattaṃ patvā, ye imasmiṃ dhammavinaye pabbajitvā sikkhā-sājīvam'āpannā irīyanti viharanti, tesaṃ aññataro hutvati attho.

jivh'aggasmiṃ atisumadhuraṃ Nāthavāṇiṃ vahanto
taṃ-sambandhaṃ hadayasadane atthabhāraṃ saranto,
yasmiṃ kaṅkhā tam'api tuvaṭaṃ nijjaṭattaṃ gamento
sambhās'eso samaṇapadumo sabbam'ānandayanto.

jivh'aggasminti imāya gāthāya therapādassa paṇdiccaṃ vibhāveti. **jivh'aggasmin**ti jivhāya agge, vacanamattam'etaṃ. **atisumadhuraṃ Nāthavāṇiṃ vahanto**ti accanta-madhuraṃ paññ'āvadātaṃ vimaddakkhamaṃ Nāthavāṇiṃ Buddhavacanaṃ, vāṇīti vacanassa etaṃ vevacanam'eva. tasmā Nāthavāṇīti Saddhammaṃ sandhāya vuttaṃ. yo hi koci taṃ Buddhavacanaṃ sammā samanussarati, an'olokento potthakaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ silāya katalekhā viya suvaṇṇaghaṭe pakkhitta-sīhassa vasā viya aviparītaṃ karonto sajjhāyaṃ karoti paresañca deseti vāceti so Buddhavacanaṃ jivh'agge dhāreti nāma vahati nāma. **taṃ-sambandhaṃ** Tepiṭake Buddhavacanena saddhiṃ sambandhaṃ taṃ-nissitaṃ **hadayasadane** hadayavatthu-saṅkhāta ghare. gharaṃ hi sadananti vuccati. **atthabhāraṃ** saṇha-sukhum'atthassa bhāraṃ, Dasabalavacanaṃ hi an'ekattha-sādhanato, vividh'attha-sūcanato atthabhāranti vuttaṃ. yathā kiṃ? Tathāgata-saddassa catu atthā honti samaya-saddassa nava icc'ādina nayena yuttaṃ attha-samuccayaṃ **saranto** anussaramāno **yasmiṃ** yattha yatha **kaṅkhā** hoti vicikicchā uppajjati, sandeso samubbhavati, **tam'apī**ti taṃ api, vacanabyattayo ettha daṭṭhabbo, tāni apīti bahuvacana-vasena attho

[4] Saṃyuttanikāya III 83

gahetabbo, tāni vicikicchā-ṭhānāni tattha tattha **tuvaṭaṃ** khippaṃ, "tuvaṭanti sīghaṃ" iti Udān'aṭṭhakathā.[5] **nijjaṭattaṃ gamento**ti niggumbattaṃ pāpuṇanto, atthavisada-bhāvaṃ karonto **eso samaṇapadumo** ayaṃ samaṇa-saroruho, uttama-samaṇoti attho. "samaṇapadumoti paduma-sadiso samaṇo. padumaṃ nāma paripuṇṇa-satapattaṃ saroruhaṃ, paripuṇṇaguṇattā samaṇapadumo nāma hotī"ti Manorathapūraṇī.[6] **sabbam'ānandayanto** catu parisaṃ deve ca attamanataṃ gamento, tesaṃ santuṭṭhiṃ dadanto **sambhāsī**ti etthapi vacana-mattaṃ, yathārutato pana sambhāsīti pajjalīti hoti. api c'ettha na yathāruta-vasena attho daṭṭhabbo. kasmā? yathāruta-vasena atthe gayhamāne bahudosā uppajjati. tasmā sambhāsīti sammā vihāsi, viharīti attho veditabbo.

saddhamm'ācariyo c'eva – samay'antara-kovido,
Pāli-Sakkata-bhāsāsu – pārago atthavedako.

saddhammācariyoti imāya ther'uttamassa nānā-visaya-sāmatthiyaṃ vibhāveti. so hi saddhammassa sacca-dhammassa ācariyo garu, bahū hi tassa āyasmato santike dhamma-vinayaṃ adhīyantīti vuttaṃ hoti. tasmā saddham'ācariyo **c'eva** na tu pana kevalaṃ saddhamm'ācariyo api ca **samay'antara-kovido** en'eka-samayesu nipuṇo pārappatto. yo hi koci evaṃ vikattheyya 'ahaṃ imam'eva sammā ājānāmi, api tu na kiñcipi aññaṃ jānāmi, kiṃ h'imehi karissatīti' vācā-vatthur'evassa hoti, taṃ rittakañ'eva tucchakañ'eva hassakañ'eva sampajjati. kasmā? itthaṃ vadamāno na sammā vadeyya. yo ekam'ev'āhaṃ jānāmīti vakkhati na so kiñcipi sammā jānātīti pākatam'eva etaṃ. amhākaṃ therapādo Theravāda-mahāyānesu c'eva catuppabhedesu vedesu ca Vedanta-samayesu ca Jina-mahāvīrassa samaye ca anavayo hoti. puna c'aparaṃ so Jesu-nāthassa sāsanesu ca pariyodāta-ñāṇo hoti. tena vuttaṃ **samay'antara-kovido**ti. **Pāli-Sakkata-bhāsāsu** tantibhāsāya c'eva suravāṇiyā ca. etarahi appekacce puggalā Sugata-samayesu tattha tattha

[5] Uādāna Aṭṭhakathā 171
[6] Aṅguttaranikāya Aṭṭhakathā III 113

vikkhalitāni ayoniso gahetvā evaṃ vikkandanti viravanti 'mayaṃ vinā Pāli-bhāsaṃ Sugata-vacanassa atthaṃ yāthāvato vijānāmāti, kiṃ sīhanādaṃ nadanti h'ete? na hi. sīhanādaṃ nadissāmāti sayaṃ maññamānā bheraṇḍarāvam'eva nadanti. bheraṇḍoti sigālass'etaṃ adhivacanaṃ. yo hi eka-hattho samāno bhujāni appoṭhetabbaṃ maññeyya, yo hi koci vinā nāvaṃ samuddaṃ tarituṃ vikappeyya evaṃ sampadam'idaṃ veditabbaṃ yo vinā tanti-bhāsaṃ vinā-pāli bhāsaṃ Tathāgatassa saddhammaṃ anubujjhituṃ paṭibujjhituṃ maññeyyāti daṭṭhabbo. Ānanda-metteyyo therapādo Pāli-Sakkatabhāsāsu **pārago** pāraṃ gato, pārima-tīraṃ sampattoti attho. tathā ca tāsu bhāsāsu na saddavasena oṭṭhapahata-mattena atthassa ca viññātāti **atthavedako**.

sallakkhento visadamatiyā Dhammarājassa Dhammaṃ
yasmiṃ suddhā sit'asita-samā atthasārā lasante,
līn'atthe te satata-samitaṃ bhattavā saṃyamīso
āvīkatvā akari bahudhā saṅgahaṃ sajjanānaṃ

sallakkhentoti imāya theravarassa dhamma-ñāṇassa attha-siddhiṃ āvīkaroti. **Dhammarājassa Dhammaṃ** Dhammarājāti Thathāgato, tassa dhammaṃ attano **visadamatiyā** parisuddha-paññāya, virajena vītamalena ñāṇena **sallakkhento** sammā lakkhī-karonto, sallakkhaṇa-vibhāvana-kiccaṃ sādhento, **yasmin**ti yattha yattha. **suddhā**ti accanta-parisuddhā. **sit'asita-samā**ti sita-asita-samā, sitanti sukkaṃ asitanti tabbiparītaṃ kaṇhaṃ, **samā**ti samānā paṭibhāgā. kaṇha-sukka-sappaṭibhāgo hi Tathāgatassa Dhammo. vuttañca Sampasādaniya-suttante "Bhagavā dhammaṃ deseti uttar'uttaraṃ paṇīta-paṇītaṃ kaṇha-sukka-sappaṭibhāgan"ti.[7] "kaṇha-sukka-sappaṭibhāganti kaṇhañceva sukkañca. tañca kho sappaṭibhāgaṃ savipakkhaṃ katvā. kaṇhaṃ paṭibāhitvā sukkaṃ, sukkaṃ paṭibāhitvā kaṇhanti evaṃ sappaṭibhāgaṃ katvā kaṇha-sukkaṃ desesi, kaṇhaṃ desentopi ca sa-ussāhaṃ savipākaṃ desesi, sukkaṃ desentopi sa-ussāhaṃ savipākaṃ desesī"ti

[7] Dīghanikāya III 101

Samaṅgalavilāsinī.[8] etādisassa Dhammassa nānappabhedā **atthasārā lasante** sāravantā atthā lasanti, virājanti. evaṃ-vidhe saddhamme ye **līn'atthe** anuttān'atthe, apākaṭ'atthe avibhūt'atthe **te satata-samitaṃ** sadā. etāni hi aññamaññ̃a-vevacanāni. tena vuttaṃ Niddese "sadāti sabbadā sabbakālaṃ niccakālaṃ dhuvakālaṃ satataṃ samitaṃ abbokiṇṇaṃ poṅkh'ānupoṅkhaṃ udak'ūmika-jātaṃ avīci-santati sahitaṃ phusitaṃ pure-bhattaṃ pacchā-bhattaṃ purima-yāmaṃ majjhima-yāmaṃ pacchima-yāmaṃ, kāḷe juṇhe vasse hemante gimhe, purime vayo-khandhe majjhime vayo-khandhe pacchime vayo-khandhe"ti.[9] **bhattavā** vibhattavā, vibhajana-sīlo hi ayaṃ **saṃyamīso** attano kāya-vācā-mano-kammānaṃ saṃyamane niyuttoti saṃyamī, bhikkhu. tesaṃ saṃyamīsaṃ īso, īsoti adhipati, nāyako, saṅgha-nāyakoti attho. ayam'āyasmā pubbe vuttappakāre saddhamme yattha yatha līnaṃ atthaṃ saṃvattati, tañca pana apākaṭaṃ hoti paresaṃ te **āvīkatvā** pākaṭaṃ katvā, ugghāṭetvā **bahudhā**ti yebhuyyena sajjanānanti sujanānaṃ, paṇḍita-manussānaṃ **saṅgahaṃ** sakkāraṃ, dhamma-saṅgahaṃ, Dhamma-pābhataṃ **akari** akāsi, Dhamma-upāyanaṃ adadīti attho.

saddhammakathiko hutvā – khepesi viññ̃u-saṃsayaṃ,
sahadhammika-vādehi – micchādiṭṭhi-samuccayaṃ

saddhammakathikoti imāya gāthāya netupādassa sahadhammika-vād'ānupātassa pāṭavattaṃ sandasseti. **saddhammakathiko**ti Buddha-vacanassa sandassako samādapako samuttejako sampahaṃsako vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya. yo kho Buddhavacanaṃ viparītaṃ visadisaṃ akatvā ācariyehi dinna-naye ṭhatvā ākāsa-nadiyā bhassamāna-udakaṃ viya katvā sotukāmaṃ janataṃ ānandayanto avisaṃvādento Dhammaṃ deseti, so dhammakathikoti vattabbo. api ca yo paññcakkhandhassa nibbidāya virāgāya ca dhammaṃ deseti so hi Dhammakathiko nāmāti daṭṭhabbo. tena vuttaṃ

[8] Dīghanikāya Aṭṭhakathā III 882
[9] Niddesa I 18

Dhammakathika-suttante "dhammakathiko dhammakathikoti bhante vuccati. kittāvatā nu kho bhante dhammakathiko hotīti? rūpassa ce bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti dhammakathiko bhikkhūti alaṃ vacanāyā"ti.[10] ayam'āyasmā tādiso **hutvā** bhavitvā **viññu-saṃsayaṃ** paṇḍitapurisānaṃ kaṅkhaṃ **khepesi** apanudi, apahari, anabhāvaṃ gamesīti attho. tathā ca **sahadhammika-vādehi** kāraṇapaṭisaṃyuttavacanehi. appekacce handa mayaṃ asukassa vādaṃ āropemāti nir'atthakaṃ karontā vikkhepaṃ āpajjanti. therapādo'yaṃ na tādiso, satataṃ Tepiṭakaṃ Buddhavacanaṃ sallakkhetvā Aṭṭhakathānayehi saddhiṃ saṃsandetvā saccam'eva tatham'eva sampannam'eva vadati, na kadācipi ananuvicca apariyogāhetvā kiñci vadatīti h'ettha adhippāyo. tena **micchādiṭṭhi-samuccayaṃ** viparīta-diṭṭhi-samūhaṃ saddhammappatirūpaka-vācānaṃ samavāyaṃ ca **khepesi** nāsesi vināsesi, ulūka-samūhaṃ viya suriyātapena, sahadhammikavādehi micchādiṭṭhikā palāpesīti vuttaṃ hoti.

saṃsandetvā Tipiṭakavacaṃ aññā-nekāyikānaṃ
saddhiṃ esaṃ sucitarapade n'eka-ganthantarehi,
ther'ind'eso Sugatasamaye ninna-pabbhāraceto
cittīkatvā vidu-parisatiṃ sādhum'ugghāṭito'si

saṃsandetvāti imāya kiṃ vadati? ther'uttamassa saṇha-sukhuma-dhamma-bhogaṃ. **saṃsandetvā**ti tulayitvā ghaṭetvā. kiṃ ghaṭetvā? Buddhavacanaṃ. ten'āha **Tipiṭakavacan**ti. kiñcāpi Tepiṭake sāvaka-bhāsitāpi santi devabhāsitāpi, Buddha-vacanam'eva tattha aggam'akkhāyati. tena vuttaṃ Sumaṅgalavilāsiniyaṃ "Buddhassa hi bhagavato bhāsite apanetabbaṃ nāma natthi. na hi Tathāgatā ekabyañjanampi nir'atthakaṃ vadanti. sāvakānaṃ pana devatānaṃ vā bhāsite apanetabbampi hotī"ti.[11] Buddhavacanaṃ hi sammadeva uggahitukāmānaṃ kevalaṃ Pāli-bhāsāya ṭhapite Tepiṭake ñāṇaṃ

[10] Saṃyuttanikāya III 163
[11] Dīghanikāya Aṭṭhakathā I 12

nappahoti. tathā hi. Pāli-tepiṭake āgataṃ yathā-satti yathā-balaṃ Sabbathivādi-ādīnaṃ dhammhehi saddhiṃ tulayitabbaṃ. evaṃ hi paṭipajjantānaṃ apakkhapatitānaṃ sādhu hoti. kasmā? ye hi theravādīhi paribāhirā te'pi Tathāgatass'eva arahato sammā Sambuddhassa vacanaṃ paridīpenti, jotenti. tepi Sogatā'va. tasmā Ānandametteyyo mahāthero atam'atthaṃ viditvā tam'eva matiṃ accajanto **aññā-nekāyikānaṃ** heṭṭhā nidassita-Sabbatthivādādīnaṃ. **n'eka-ganthantarehi** aneka-ganthānaṃ antarehi. iminā kiṃ vuttaṃ? tesu āgatehi dhammehīti ettha pāṭhaseso daṭṭhabbo. kasmā taṃ gāthāya an'āgataṃ? chand'ānurakkhaṇ'atthaṃ. chando hi Sugatasamaye gāthānaṃ nidānaṃ mūlahetu, atha vā patiṭṭhā. vuttam'idaṃ Bhagavatā "chando nidānaṃ gāthānan"ti.[12] tesaṃ dhammehi **saddhiṃ** tulayitvā. **sucitarapade**ti parisuddhatarapade, sundaratara-vacane. thānaṃ kho pan'etaṃ vijjati yaṃ dīgh'addhānaṃ Tathāgatassa vacanesu saddhamma-bhāṇakānaṃ mukhā mukhaṃ plavantesu katthaci visadisa-pāṭhānaṃ okkamituṃ. **esanti** pariyesaṃ gavesamānoti atho. **ther'ind'eso**ti eso therānaṃ indo. **Sugatasamaye ninna-pabbhāraceto** nir'antaraṃ Sugatasamaya-ninno Sugatasmaya-poṇo Sugatasamaya-pabbhāro, tassmiñ'eva paṭibaddha-citto. **cittīkatvā**ti sundaraṃ katvā, sa-hetukaṃ sa-kāraṇaṃ katvā, vimaddakkama-paññāya samannāgato samāno ratanopama-kāraṇāni **vidu-parisatin**ti vidurānaṃ parisatiṃ, parisatinti parisamajjhe. vuttañca Aṭṭhakathāsu "parisatinti parisa-majjhe"ti[13] ca "parisatinti sannipatitāya parisāyā"ti[14] ca. **sādhun**ti sādhukaṃ. sādhu-sādhuṃ iti saddhā samān'atthā. tena vuttaṃ Jātake "ayaṃ nu nārī kimakāsi sādhuṃ yā modati saggapattā vimāne"ti[15] sādhu-sādhukanti ek'attham'eva. vuttam'etaṃ Aṭṭhakathāsu "sādhukaṃ sādhūti ek'attham'etan"ti.[16] **ugghāṭito'si** ugghāṭito asi, vivarito ahosi, pātvākāsīti attho.

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[12] Saṃyuttanikāya I 38
[13] Majjhimanikāya Aṭṭhakathā II 21
[14] Aṅguttaranikāya Aṭṭhakathā A III 164
[15] JātakaAṭṭhakathā II 295[Be]
[16] Dīghanikāya Aṭṭhakathā I 171, Majjhimanikāya Aṭṭhakathā I 18

English-French'ādi-bhāsāsu – cheko vicchinna-saṃsayo,
takka-saṅkhiya-ñāyesu – chando'laṅkāra-pesalo

English-French'ādi-bhāsāsūti ayaṃ gāthā hi amhākaṃ Sugata-tanujassa abhinava-paticīnabhāsāsu veyyattiyaṃ pakāseti. ettha **English** nāma Eṅgalanta-raṭṭhe yebhuyyena vohārappatta-bhāsā. **French**iti Praṇsa-raṭṭhavāsinaṃ vohāraṃ gato niruttipatho. na tu pana kevalaṃ etā y'eva. aññābhāsāpi tassa suppaguṇāti daṭṭhabbā, ten'āha **chekoti**. **chekoti** nipuṇo, dakkho, kosalla-samannāgato. tena vuttaṃ Dīghanikāya-ṭīkāyaṃ "chekoti kosalo" iti ca[17] "chekoti paṭu suvisado"ti ca.[18] **vicchinna-saṃsayoti** samucchinna-kaṅkho, nā tassa etāsu bhāsāsu katthaci'pi saṃsayo ahosi, kasmā? sakkacca-ninna-poṇa-pabbhāra-cittattā tāsu sabbattha vijaṭita-jaṭo, tiṇṇa-vicikiccho, vigata-kathaṃkatho. tathāpi **takka-saṅkhiya-ñāyesū**ti takka-satthe ca saṅkhiya-satthe ca ñāya-satthe ca kusalo. etāni hi pariyāpuṇantānaṃ anuvitakkentānaṃ anuvicārantānaṃ manas'ānupekkhantānaṃ ñāṇaṃ paripūraṃ gacchati, vīmaṃsana-kosallañca citte saṇṭhāti. kiñcāpi saṅkhiya-satthaṃ Sugata-samayato paribāhiraṃ tampi paṭirūpam'eva adhīyanāya. yaṃ kiñci atthayuttaṃ kāraṇayuttaṃ taṃ sammā paṭiggahetabbā sudhīhi. yaṃ yuttaṃ paṭirūpaṃ tam'eva gahetabbaṃ yaṃ na yuttaṃ appaṭirūpaṃ parivajjetabbaṃ taṃ iti Sugata-samaye niddiṭṭhaṃ. tena nidassitaṃ āyasmatā Buddhaghos'ācariyena "porāṇakattherā hi anusūyakā honti. na attano rucim'eva ucchu-bhāraṃ viya evaṃ ukkhipitvā vicaranti, kāraṇam'eva gaṇhanti, akāraṇaṃ vissajjentī"ti.[19] **chando'laṅkāra-pesaloti** ettha akkharāṇaṃ niyāmanaṃ chandoti saṅkhaṃ gacchati. tena nidassitaṃ "akkharaniyamo chandaṃ" iti.[20] nanu heṭṭhāpi ca amhehi vuttam'eva chando hi Sugata-samaye gāthānaṃ mūlahetūti. alaṅ pamāṇa-yuttaṃ paṭirūpaṃ karotīti alaṅkāro. gāthānaṃ atthavasena ca saddavasena ca yena sundarattaṃ sotukamyataṃ uppādīyati so alaṅkāro

[17] Dīghanikāya Tīkā I 342
[18] Ibid II 248
[19] Dīghanikāya Aṭṭhakathā III 745
[20] Payogasiddhi, 215[Bc]

nāmāti ñātabbo. vinā chando ca alaṅkārā ca na sakkā sammadeva gāthaṃ saṃyūḷhituṃ. tasmā Bodhisattādayopi etādisāni satthāni uggahesuṃ. vuttam'idaṃ Apadāne "niruttiyā ca kusalo nighaṇḍumhi visārado, padako keṭubhavidū, chandoviciti-kovido"ti.[21] ayam'āyasmā etesu **pesalo** dakkho pārappattoti attho.

ther'āsabho sa **Ānanda – Metteyyo**'jeyya-thāmavā,
pākaṭo'hosi sabbattha – '<u>cara-ganth'ākaro</u>'iti

ther'āsabhoti imāya saṅgh'issarassa ñāṇasampattiṃ dasseti. **ther'āsabho**ti therānaṃ uttamo, seṭṭho. nitutti pan'ettha usabhassa idanti āsabhaṃ icc'evaṃ daṭṭhabbā. usabha-saddo c'eva assa-saddo ca sīha-saddo ca hatthi-saddo ca lokasmiṃ seṭṭh'atthe vattanti. **sa**-iti so, katthaci so-saddo sa-iti dissati tanti-bhāsāyaṃ. "so brahmaṇo so samaṇo sa bhikkhu",[22] "sa sīhapubbaddha-susaṇṭhito ahū"ti[23] ādisu viya. yebhuyyena hi soti vattabbe chand'ānurakhaṇ'atthaṃ sa-iti hoti. **Ānanda– Metteyyo**ti tassa nāmaṃ sāveti. **ajeyya-thāmavā**ti ajetabba-parakkama-sampanno. "ajeyyoti parehi jetvā gahetuṃ na sakkā"ti Paramatthajotikā.[24] therapādo pana appameyya-ñāṇasampattiṃ nissāya na sakkā kenaci abhibhavituṃ, ten'āha ajeyya-thāmavāti. '**cara-ganth'ākaro**'iti jaṅgamaṃ potthak'ālaya-sadisam'iti. ekassa uggahaṇa kāle gahita-sippaṃ gahitamatten'eva nassati, keci dvīhatīhassa accayena vissaranti. tasmā Udān'aṭhakathāyaṃ nidassita-nayen'eva "ekacco uggahaṇakāle sammā uggahetvāpi pacchā sajjhāy'ādivasena manasi karaṇakāle byañjanāni vā micchā ropeti, padapacchā-bhaṭṭhaṃ vā karoti, na evamayaṃ. iminā pana sammad'eva yath'uggahitaṃ manasi katānī"ti[25] veditabbo. tam'eva sandhāya so hi cara-ganth'ākaro iti **sabbattha** na pana kevalaṃ imasmiññ'eva Sirī Laṅkāyaṃ, kintu pārasamuddepi

[21] Apadāna II 502
[22] Dhammapada, 21
[23] Dīghanikāya III 165
[24] Khuddakapāṭha Aṭṭhakathā 223
[25] Uāna Aṭṭhkathā 312

pākaṭo'hosi suto vissuto paññāto ahosi yathā kiṃ majjhantike samaye viddhe vigata-valāhake deve suriya-maṇḍalam'iva.

saṅgh'ādhipaccam'atulaṃ thavir'uttamaṃ taṃ
āgamma suṭṭhu suvirāji supupphitaṃ'va,
sūrassa sūditaripussa raṇañjayassa
muñjo siraṃ samupagamma sutittim'eti

saṅgh'ādhipaccam'atulanti imāya yatināthassa sappatissataṃ nidasseti. anupameyyaṃ saṅgha-netuṭṭhānaṃ saṅgha-parināyakattaṃ iti **saṅgh'ā dhipaccam'atulaṃ taṃ thavir'uttaman**ti ayaṃ Ānanda-Metteyy'ābhi dhānaṃ thera-pavaraṃ. **āgammā**ti nissāya sandhāya paṭicca. vuttam' idam Aṭṭhakathāsu "āgammāti ārabbha sandhāya paṭiccā"ti.[26] Api tu ettha 'upecca' iti atthe ca yujjati eva. saṅgha-pāmokkhaṭṭānaṃ amhākaṃ theravaraṃ upecca icc'evaṃ attho daṭṭhabbo. **suṭṭhu suvirāji** sammā pajjali, suṭṭhu virāji. kathaṃ virāji? **supupphitaṃ'va** phullaṃ kusumatthabakam'iva, seyyathāpi nāma sākhā sampannapalāso kusumito puppha-bhārabharito modati pamodati, tādisaṃ etaṃ saṅgh'ādhi paccañca amhāhaṃ theravaraṃ upecca sammad'eva pamodappattanti vuttaṃ. appekacce attano thāmasā laddhaṃ ādhipateyyaṃ nissāya lasanti, tabbiparīyo hi ayaṃ āyasmā. tathā hi. saṅghādhipaccaṃ imassa āyasmato kitti-ghosaṃ nissāya virājīti veditabbo. yathā kathaṃ? **muñjo**ti muñjatiṇaṃ. saṅgāmagatā hi yodhā parasenappamaddino attano attano sūrattaṃ apalāyana-sabhāvaṃ paresaṃ viññāpetuṃ muñja-tiṇapuñjaṃ attano sire dhārenti. vuttañca amhākaṃ Bhagavatā māra-saṅgāme namucino santike "esa muñjaṃ parihare dhir'atthu mama jīvitaṃ saṅgāme me mataṃ seyyo yaṃ ce jīve parājito"ti[27] **sūrassa** yodhājīvassa **sūditaripussa** nisedita-sattuno, nihat'ārissa sunisedita-paccāmittassa **raṇañjayassā**ti vijita-saṅgāmassa, **siranti** siro vuccati sīsaṃ muddhā taṃ **samupagamma** āruyha

[26] Saṃyuttanikāya Aṭṭhakathā I 159, Majjhimanikāya Aṭṭhakathā III 132
[27] Suttanipāta 76

abhiruyha, siraṃ patvāti attho. **sutittim'eti** tittiṃ eti, tuṭṭhiṃ āpajjati, somanassaṃ anubhoti, sukaṃ adhigaccgatīti attho. na kadācipi muñjo asūrassa bhīrukassa siraṃ upecca vittiṃ labhati, sūrassa sīsaṃ upagamma eva somanassaṃ paṭilabhati vindatīti vuttaṃ hoti. ayam'ettha paṭivath'ūpamā veditabbā.

patvā Maramma-desaṃ so – Satthusāsana-māmako,
Chaṭṭhasaṅgītim'muttuṅgaṃ – sādhukaṃ bhūsito ahu

patvā Maramma-desanti imāya ther'āsabhassa Marammadese pavattitaṃ Chaṭṭasaṅgītiṃ pati sukataṃ anuggahaṃ vibhāveti. **Marammadesaṃ** vuccati Burumaraṭṭhaṃ yaṃ etarahi 'Myanmar' iti vohrīyati. taṃ **patvā** gantvā **so Satthusāsana-māmako** Sugata sāsanasmiṃ appaṭihata-pemo, tasmiṃ gārava-sampanno. **Chaṭṭhasaṅgī tim'muttuṅgaṃ** uttuṅgaṃ uttaraṃ Chaṭṭhasaṅgītiṃ. Cha dhamma saṅgītiyo yāv'ajjatanā Sugata-sāsane theravādisu upalabbhanti. tāsu paṭhamaṃ tiṇṇaṃ māsānaṃ accayena Bhagavato parinibbānassa Vebhārapabbatassa purato Rājagahe, dutiyaṃ Kālāsokassa raññno kāle tasmiṃ yeva Vesāliyaṃ Vālukārāme. tatiyaṃ Buddhassa parinibbāṇato dvinnaṃ vassasatānṃ accayena Pāṭalīputtasmiṃ Asokārāme. catutthaṃ Sirī Laṅkāyaṃ Vaṭṭagāmaṇissa raññno kāle Mātula-janapade Ālokavihāre yattha Tepiṭakaṃ Buddhavacanaṃ mukha-paramparāya ābhataṃ tālapaṇṇa-potthakesu āropayiṃsu Mahāvihārīyā bhikkhū-gaṇā. pañcamaṃ Maramma-raṭṭhe Maṇḍale nāma nagare. atha ayaṃ Chaṭṭha-saṅgīti tatth'eva 'Rangoon' nagare. tañca nānā Sogata-raṭṭhehi samupāgatānaṃ āgatāgamānaṃ dhammadharānaṃ bhikkhūnaṃ samavāyena siddhā pariyosānappattā. Sirī Laṅkādesato ca therā taṃ saṅgītiṃ paggahetuṃ uraṃ dātuṃ tattha agamaṃsu, ye Tepiṭake Buddhavacane ca Aṭṭhakathā-ṭīkād'isu ca Sakkata-Pākata-bhās'ādisu ca chekā nipuṇā vigata-kaṅkhā. theravaro pan'amhākaṃ imaṃ saṅgītiṃ **sādhukaṃ** sammā, suṭṭhu **bhūsito** vibhūsito, maṇḍana-bhūto **ahu** ahosīti attho.

kasmā etaṃ katham'iti ca kiṃ no siyā kiṃ siy'evaṃ
yasmiṃ niccaṃ turita-turitaṃ tantidhammā plavanti,
saddhiṃ nānā nayasahagatāh'atthasaṃvaṇṇanāhi
tuṅgībhūte thavirasamaye niddas'āvīkatāhi

kasmā etanti imāya Thaviruttamassa Chaṭṭha-saṅgītikārānaṃ majjhe dassitaṃ paṇḍiccaṃ saṃvaṇṇeti. ettha **kasmā etan**ti imaṃ pāṭh'antaraṃ visadisa-pāṭhaṃ kasmā gahitaṃ. **katham'iti cā**ti kathaṃ etaṃ āgataṃ, kati atthavase paṭicca etāni pāṭhāni sādhūti bhavantehi gahitāni. **kiṃ no siyā kiṃ siy'evan**ti kiṃ etaṃ siyā, udāhu no siyāti ādinā nayena an'eka-paripucchā-bahulo, paripañhana-bahulo. dhammaṃ sajjhāyantehi sākacchantehi avassaṃ paripañcana-kusalena bhavitabbaṃ. evaṃ nu kho na nu kho kiṃ nu kho kathaṃ nu khoti paripucchitabbo. no ce paripucchati kaṅkhanīyesu ṭhānesu vicikicchaṃ na uppādeti, so vīmaṃsako dhamma-saṅgāhakoti n'ālaṃ vacanāya. **yasmin**ti asmiṃ mahātherassa cittasmiṃ **niccan**ti pākaṭam'eva. **turita-turitan**ti sīghaṃ, khippaṃ **tantidhammā**ti Buddhappaveditā dhammā, Dhamma-padā **plavanti** pilavanti paṭibhanti, upaṭṭhanti, sammā manodvāre samudācaranti. Tepiṭakaṃ hi Buddhavacanaṃ saddhāya samattassa samādinnassa pariyāputassa vinā āyāsaṃ ye ṭhānocitā dhammā te eva suṭṭhu manasi paññāyanti, yathā kathaṃ? pasanne rjatamaye vā ādāse acche vā udapatte attano nibbikārappattaṃ paṭibimbaṃ viya. vuttañca Manorathapūraṇiyaṃ "yepi pubbe sajjhāyamūlikā vācāparicita-Buddhavacana-dhammā, te sabbe pasanne ādāse chāyā viya plavanti pākaṭā hutvā paññāyantī"ti.[28] ayam'āyasmāpi tādisānaṃ aññtaro. tasmā amhākaṃ therapādassa manodvāre na hi kevalaṃ tantidhammā api tu Aṭṭhakathā ca. tena vuttaṃ **saddhiṃ nānā nayasahagatāh'attha saṃvaṇṇanāhi tuṅgībhūte thavirasamaye niddas'āvīkatāhī**ti. ettha **nānā nayasahagatāh'atthasaṃvaṇṇanāhī**ti aneka-nayasamannāgatāhi

[28] Aṅguttaranikāya Aṭṭhakathā A III 170

atthavibhāvanā-paripuṇṇāhi. **tuṅgībhūte thavirasamaye**ti aggabhū tasmiṃ Theravāda-maṇḍalamhi nisithe pajjalita-dīpasikhā viya obhāsa ppattāhi arahantehi ādito ṭhapitāhi Aṭṭhakathā-saṃvaṇṇaṇāhi saddhiṃ yeva assa therassa tantidhammā sukhena paṭibhanti. tena vuttaṃ **niddas'āvīkatāhī**ti arahantehi pakāsitāhi. niddasoti arahato etaṃ adhivacanaṃ khīṇāsavassa katakaraṇīyassa anuppatta-sad'atthassa parikkhīṇa-bhavasaññojanassa. tena vuttaṃ "khīṇāsavo hi dasavassakāle parinibbuto puna dasavasso na hoti..iti bhagavā mama sāsane khīṇāsavassetaṃ adhivacanan"ti.[29] Aṭṭhakathā hi sabbapaṭhamaṃ arahantehi ṭhapitā. tena vuttaṃ Āgam'aṭṭhakathāsu "atthappakāsan' atthaṃ Aṭṭhakathā ādito vasī-satehi, pañcahi yā saṅgītā anusaṅgītā ca pacchāpī"ti.[30]

yath'āparādh'ādi-tisāsan'aggaṃ
sam'āharanto vacasā sa tasmiṃ,
sudhī-vasī-maṇḍala-maṇḍapasmiṃ
vitthārayī saṃ hariṇ'indanādaṃ

yath'āparādh'ādi-tisāsan'agganti imāya thera-nāthena yaṃ Chaṭṭha-saṅgītiyaṃ kataṃ saddhammassa dīpan'atthāya, taṃ dīpeti. **yath'āparā dh'āditisāsan'aggan**ti uttamaṃ Tepiṭakaṃ sandhāya vuccati. yathā parādha-sāsananti Vinayapiṭakass'etaṃ adhivacanaṃ. vuttañca Samanta pāsādikāyaṃ "etāni hi tīṇi piṭakāni yathākkamaṃ āṇā-vohāra-paramattha- desanā, yathāparādha-yathānuloma-yathādhamma-sāsanāni saṃvar'āsaṃvara-diṭṭhivinivetḥana-nāmarūpa-pariccheda-kathāti ca

[29] Dīghanikāya Aṭṭhakathā III 1039
[30] Dīghanikāya Aṭṭhakathā I 01, Majjhimanikāya Aṭṭhakathā A I 01, Saṃyuttanikāya Aṭṭhakathā I 01, Aṅguttaranikāya Aṭṭhakathā I 01

vuccantī"ti.[31] punapi vuttañca "tathā paṭhamaṃ ye te pacurāparādhā sattā te yathāparādhaṃ ettha sāsitāti yathāparādha-sāsanan"ti.[32] taṃ Tepiṭkaṃ, **sa** Ānandamettayya-yatināyako tamhā Tepiṭakā bahūni sādhakāni yuttaṭṭhānesu yeva **sam'āharanto** sammā āharanto, nidassento. kathaṃ? **vacasā** vacana-dvārena, yaṃ pure sammadeva sutaṃ dhataṃ vacasā paricitaṃ manas'ānupekkhitaṃ diṭṭhiyā suppaṭividdhaṃ **tasmiṃ sudhī-vasī-maṇḍala-maṇḍapasmin**ti ye te Chaṭṭha-saṅgītiṃ saṅgāyituṃ tattha samāgataṃ sudhīnaṃ sañcayaṃ sandhāya vadati. suṭṭhu nihitā dhī, buddhi yasmiṃ so sudhī, medhāvī paññavāti attho. tesaṃ vasīnaṃ bhikkhūnaṃ samūho maṇḍalaṃ taṃ sudhī-vasīmaṇḍalaṃ. maṇḍalanti ettha samūh'atthe. tādisānaṃ paṇḍita-bhikkhūnaṃ majjheti attho. **saṃ** attano niyaṃ '**sam**phalaṃ'[33] '**san**diṭṭhiko'[34] ādisu viya hi ettha saṃ-saddo daṭṭhabbo. hariṇ'inda-nādanti sīhanādaṃ. hariṇo vuccati migo. tesaṃ hariṇānaṃ indo pati hariṇ'indo sīho. **vitthārayītī**ti patthari, sammā pavattesi. ettha hariṇ'inda-nādaṃ iti seṭṭha-nādaṃ abhīta-nādaṃ sandhāya vuttaṃ. vuttañca "sīhanādanti abhītanādaṃ"[35] "sīhanādanti seṭṭhanādaṃ abhīta-nādaṃ appaṭimanādaṃ"ti[36] ca. So hi āyasmā tesaṃ viyattānaṃ visāradānaṃ majjhe attano-matiṃ hetuyuttaṃ kāraṇayuttaṃ katvā paresaṃ sammadeva piññāpesi saññāpeyuṃ asakkhī tena Tepiṭakaṃ Buddha-vacanaṃ sodhesīti attho.

n'ekadesehi salladdhā – gāravopādhi-saṃhati,
santat'āliṅgitā tassa – kittighosa-guṇ'āvaliṃ

n'ekadesehi salladdhāti ayaṃ ther'indaṃ samupagamma lasitānaṃ abhidhāna-padānaṃ sabhāvaṃ dasseti. **n'ekadesehi salladdhā**ti aneka-raṭṭhehi upanāmitā. **gāravopādhi-saṃhati** gārava-padānaṃ

[31] Vinaya Aṭṭhakathā I 21
[32] Vinaya Aṭṭhakathā I 22, Dīghanikāya Aṭṭhakathā I 19
[33] Saṃyuttanikāya Aṭṭhakathā I 70
[34] Visuddhimagga, 209[Be]
[35] Dīghanikāya Aṭṭhakathā III 827
[36] Majjhimanikāya Aṭṭhakathā II 07

adhikārānaṃ samūho. saṃhatīti samūha-padassa vevacanaṃ. ther'indassa pana sirī Laṅkāyaṃ nikhila-vijjālayādīhi 'sāhicca-sūrī', 'sācicca-cakkavattī', 'tipiṭaka-vācissarācariya' 'rājakīyapaṇḍita' iccādi upādhināmāni ca Maramma-desato 'Aggamahā-paṇdita' 'Abhidhaja-mahāraṭṭhaguru' iccādi visiṭṭhanāmāni ca upanāmitaṃ. kintu tāni pana ther'āsabhaṃ āgamma lasitā, na ca pana thero etāni sammāna-padāni nissāya lasito. therassa paññā-veyyattiyaṃ nissāya eva etāni ther'indaṃ sampattā, na ca pana ther'indo tāni sampattoti dasseti. appekacce pan'etarahi gharamesino c'eva pabbajitā ca ayoniso kitti-ghosaṃ pariyesamānā atittena pakkantā viya sayaṃ mūḷhā samānāpi paṇḍita-mānino nikhila-vijjāsadumāni upagamma upādhi-nāmāni yācanti, lapanti, seyyathāpi nāma yācakā patigharaṃ gantvā yaṃkiñci annaṃ vā pānaṃ vā yācanti evemeva te'pi. ya hi mudhā upādhināmāni gahetuṃ asakkonti mūlyaṃ datvā dhanena palobhetvā'pi gaṇhanti y'eva. sace lacchanti kevalakappaṃ raṭṭhaṃ paṭākaṃ pariharanti 'passatha bho imā upādhi mayā laddhā' kintu n'āhaṃ tassa pihemi, api ca tesaṃ upādhi-dāyakānaṃ anuddayaṃ paṭicca paṭiggaṇhimha' iti ca vadanti sace na lacchanti tattha tattha gantvā ujjhāyanti khīyanti vipācenti. amhākaṃ therapādo na tādiso. tasmā etāni upādhipdāni **santat'āliṅgitā tassa** nirantaraṃ sajitā tassa **kittighosa-guṇ'āvaliṃ** kitti-ghosaguṇānaṃ samūho ther'indassa kittighosaṃ samalaṅkarīti adhippāyo.

ther'aṅga-saṅgha-parivārita-saññatassa
sabbattha patthaṭa-yasassa visāradassa,
medhorucāruvapum'atra sadā vibhāti
kiñcāpi Indasadane sukhumaṃ sarīraṃ

ther'aṅga-saṅgha-parivārita-saññatassāti imāya thera-nāgassa kitti-sarīrassa idāni'pi atthi-bhāvaṃ āvīkaroti. **ther'aṅga-saṅgha-parivārita-saññatassā**ti thavira-karaṇā dhammā ther'aṅgāti vuccanti. tesaṃ dhammānaṃ saṅho samūho ther'aṅga-saṅghā. saṅghoti samūhe vattati. yo hi teasaṃ dhamma-samūhehi **parivārito** āvuto ovuto samanāgato so ther'aṅga-saṅgha-parivārito hoti. etādisassa **sabbattha** desepi videsepi

Sīhaladīpepi pārasamuddepi **patthaṭa-yasassa** vissuta-kittighosassa pasārita-yaso-kadambassa **visāradassa** vigata-sārajjasa vītabhayassa attano ñāṇappabhāvena vuttañca Sāratthappakāsiniyṃ "visāradoti vigata-sārajjo"ti.[37] punapi vuttaṃ Manorathapūraṇiyaṃ "visāradoti ñāṇa-somanassappatto"ti.[38] etādisassa ther'āsabhassa **kiñcāpīti** anujānana-sambhāvan'atthe nipāto.[39] **Indasadane** devaloke, Indassa sakkassa devānam'indassa sadumaṃ hi Inda-sadumanti vuccati, saduma-saddo geha-pariyāye vattati. tam heṭṭhā nidassitam'eva. **sukhumaṃ sarīraṃ** saṇhatara-dehaṃ. theranātho hi divaṅgato. heṭṭhā nidassita-nayena Sugata-samayaṃ saṅgahetvā sāsanaṃ paggahetvā kāyassa bhedā parammaraṇā tidasapuraṃ sampatto, yattha na upalabbhati oḷārikm kāyaṃ. ten'āha **sukhumaṃ sarīran**ti. tathāpi amhākaṃ thera-puṅgavassa **medhorucāruvapum** medhā vuccati dhammojapaññā. medhāvīti tādiso dhīro. vuttam'idaṃ Dhammapadaṭṭhakathāyaṃ "medhāvīti dhammoja-paññāya samannāgato pana paṇḍito" ti.[40] tādisāya medhāya yuttaṃ **uru** mahantaṃ **cāru** sundaraṃ **vapuṃ** sarīraṃ, kitti-sarīraṃ **atra** asmiṃ loke **visesato** Sogatānaṃ antare **sadā** sabbadā **vibhāti** jalati, pavattati tiṭṭhatīti attho.

bhavam'atthu!

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[37] Saṃyuttanikāya Aṭṭhakathā I 266
[38] Aṅguttaranikāya Aṭṭhakathā III 249
[39] Majjhimanikāya Ṭīkā I 209[Bc]
[40] Dhammapada Aṭṭhakathā I 257

Venerable Ledi Sayadaw U Ñāṇadhaja (1846–1923), Myanmar: A Great Meditation Master and an Internationally Known Author)

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Most Venerable Ñāṇadhaja, known as Ledi Sayadaw, was one of a very renowned figure in learning (pariyatti) and in meditation (patipatti) in the late 19th and early 20th century. He is highly revered by many monks and lay followers until the present time in Burma and among the circle of Buddhist scholars worldwide. He is considered to be the pioneer of the Vipassana meditation technique in Myanmar as most of the later meditation techniques are developed from his method. He was also a prominent exposure of the Dhamma. His books known as "Dipani" are scattering all over Buddhist institutions through out Myanmar. Those books become handbooks for many Buddhist learners and practitioners. His books range from Pali grammar to the higher explanation of the cannons and their commentaries abhiddhamma concept to meditation practices.

Marammaraṭṭhe Pariyatti-paṭipatti-visāradassa Ledi Sayadaw'ti Vissutassa Therassa Saṅkhepappavatti

Racitamidaṃ Devindanāmakena Bhikkhunā

Mahitala vijjālaye, Buddhamaṇḍale, Syāmaraṭṭhe

Uddeso

Idhāhaṁ Ledi Sayadaw'ti vissutassa Ñaṇadhajamahatherassa pariyatti-paṭipatti-saṁhitāni sāsanadhurāni ca tassa pavattim ca katakammāni ca saṁkhittena arocessami. Ledi Sayadaw hi Maramaraṭṭhe ca desantre ca navasatādhike ekasahassavassakāle(ekūnavīsati satavassakāle) sammuti vasse candasūriyo viya ativissuto. So thero pariyattivisaye ceva patipatti visaye ca Buddhasasane viyatto vinīto vyatto paṭibalo visārado hoti. Gandhadhurāni vā vipassanadhurāni vā yāvamaraṇakālā nibaddho vahato. Paccakkhe vipassana kammaṭṭhā-nānaṁ ādikammikopi vadeyya. Sāsanassa bahūpakarani 'dipani'ti vissutāni ganthānipi Paḷibhāsāya ceva Marammabhāsāya ca anekāni likhitāni. Sambahulā Buddhasasana-saṁyuttā pucchāyopi vissajjitā. So Marammaraṭṭhe ceva desantare ca sambuddhasāsanaṃ vuddhiṃ viruḷhīṃ vepullaṃ pāpetvā sāsanaṃ ativirocesi. Yāvajjatanā tassa kammaṭṭhānavidhī ca kammaṭṭhānaṭṭhā nāni ca ganthāni ca bahujanānaṃ bahū-pakāraṃ karonti. Paramparāya sissānusissā vā upāsakupāsikā vā bhikhusāmaṇerā vā tassa ganthāni upanissayaṃ katvā buddhavacanāni uggaṇhanti. Tasmāhaṃ Maramma raṭṭhe Syāmapadese Taunggyi-nagare pathamanānāraṭṭha-paḷisamitiye tassa pavattiṃ ācikkhituṃ chandaṃ upajjāmi.

Niddeso

Marammaraṭṭhe Ledi Sayadaw'ti abhiñāto Āyasmā Ñāṇadhaja mahāthero atipākaṭo ahosi nānāraṭṭhesu viññūsu pariyattivisaye c'eva paṭipattivisaye ca. So **Saing-pyin**-gāme **Dipeyin**-nagare **Shwebo**-nigāme aṭṭhasata-chacattālīsādhikeka-sahassa-sammuti saṃvacchare, aṭṭhādhi

ka dvisateka-sahassa-Marammavasse terasama-divase māgasiramāse kujavāre jāto. Tassa mātāpitaro pana **U Tun Tha** ca **Daw Kyone** ca nāmā ahesum. So pana chaputtadhītaresu dutiyo putto abhavi. Dasavassikakāle **Saing-pyin** gāme Nandattherassa kappiy'upaṭṭhākaṃ katvā_Buddha vandanakathā (gāthā)ca tiratanasambandhakathā ca maṅgalasuttañca ekadasamahāparittasuttāni ca aṭṭhajayamaṅgalagāthāyo ca lokanīti ca dhammanītīti sabbesu etesu kathāsu paguṇabhāvaṃ paṭilabhi. Apare, so kumāro paṇṇarasavasse tasmiṃ gāmavihāre Nandattherassa santike pabbajaṃ labhi.Tato paṭṭhāya so Ñāṇadhajasāmaṇero'ti nāmaṃ dhāresi. Laddapabbajjo so kaccāyanasaddaṃ ca abhidhammatthasaṅgahañca mātikaṃ ca dhātukathaṃ ca yamakaṃ ca paṭṭhānaṃ ca rattibhāge c'eva divasabhāge ca Nandattherassa santikey'eva satataṃ ugganhi c'eva sajjhāyī ca. So aṭṭharasavasse Vedapāragū'ti aparanāmenaca pākaṭo Gandhamāti nāmikassa therassa santike vedāni'pi uggaṇhitvā tasmihi ca pāguññaṃ alabhi. Puna ca paraṃ so nānā ussavasandhāya vaṇṇanakathā ca thutikathā ca thomanakathā ca pajja rūpena sāalaṅkarena bhāsāya likhitumasakkonto sāmaṇerasamayeva viraci katipaya kabbaganthā seyyathidam: mahosadhajātakapavatti vā Buddhapujaniyā ca pabbajja maṅgala-saṃhitāti. Pāḷibhāsāya visārado so "Vaccavācaka Akok Kyan Thit"ti nāmako hatthasārapotthakañca saṅgahi. Tathāpi, tassa vīsati vassāyukakāle Saing Pyin iti vihāre vihārādhipatitthero upajjhāyaṭṭāne ṭhapetvā upasaṃpadaṃ labhi.–Āraddhavīriyo so thero saddhammassa pariyāpuṇañca uggahaṇañca sajjhāyanañca vācuggattañca anupavattito patidine ñāṇavuḍḍhimadhigacchi. Aparabhāge Maṇḍalanagare (Ratana puranagare) tipiṭakaganthakovidānaṃ therānaṃ santike ganthāni pariyā puṇitum icchi.

Apare upasaṃpanno so thero ekavassātikkante gāmavihāre nūtana visayañānamuggahituṃ Ratanapuraṃ agami. Tatra, Ratanapura nagarassa uttaradisāyaṃ Maṅgala San Kyaung vihāre yāva soḷasavassaṃ vasitvā Pāḷibhāsāya ca Marammabhāsāya ca tepiṭakaganthesu ca veyyākaraṇesu ca tathāpi aṭṭhakathāganthesu ca dutiyam San Kyaung āvāsikatherassa santike pariyāpuṇi kosallattaṃ labhitvā. Tassa vihārassa

vissuto Salin Sayadaw'ti pākaṭo ganthavācako Āyasmā Paṇḍiccattherassa santike yebhuyena ganthāni uggaṇhi. So tassa antevāsiko ca abhavi. Tasmā so Ledi Sayadaw'ti vissutakāle punappunaṃ īdisaṃ pakāsesi, "mama kucchimhi saṃvijjamānā sakalā paññā āyasmato Paṇḍiccato" ti. Na tāva San Kyaung Sayadaw santike, Ratanapure Makuṭārāmāvāsike'pi vinaye c'eva abhidhamme ca sāṭṭhakathāsu bahuṃ pariyāpuṇi. Ledi Sayadaw'iti Āyasmā Ñānadhajo na ca tāva byatto paṭibalo ganthavisaye, vicaraṇabhāge c'eva saṅkhāruppattiñāṇe ca that'eva viyatto. Ratanapura-rājadhāniyā Mindon-rājasamaye viññū paṇḍito vidhuro Yaw-mahāmatto ahosi. So mahāmatto Āyasmā Ñāṇadhajabhikkhuṃ etadavoca, "Are daharo bhikkhu, sace tvaṃ paṇḍito bhavituṃ iccheyya, kathāvatthuṃ c'eva tassa aṭṭhakathaṃ ca paguṇaṃ sajjheyya upaparikkheyya"ti. Tato paraṃ Ñāṇadhajabhikkhu pana punappunaṃ kathāvatthuṃ paguṇaṃ kato sajjhāyi upaparikkhi tassaṭṭhakathāya saha. Mindonmin-rājā paccayadāyakaṃ katvā pañcama-saṅgītiye Āyasmā Ñāṇadhajo abhidhammapiṭake kathāvatthu'iti ganthaṃ visodhanavisaye anuyuñji.

Tena kho pana samayena Ñāṇadhajabhikkhunā tassa bhikkhu bhāvato aṭṭhavassakāle ganthavācakabhikkhudhuraṃ adhigato. So tassa sissassa byākaraṇaniruttiñānakosallāya Padarūpasiddhi nāmaganthaṃ vācesi. Atha kho Āyasmā Ñāṇadhajabhikkhu catuddasupasaṃpada vassakāle tassa ācariyo San Kyaung iti vihārādhipatyā pāḷibhāsāya pāramisandhāya vīsatipañhāni paṇḍitatarānaṃ sabbasissānaṃ sotujanā- naṃ vissajjanatthāya ṭhapesi. Apica na kassaci sāmaṇerā vā bhikkhū therā vā vissajjituṃ sakkā tāni pañhāni. Tasmiṃ samaye Āyasmā Ñāṇadhajabhikkhunā pāḷi aṭṭhakathā hi sopakārito -pāḷibhāsāy'eva tāni vīsatipañhāni sādhukaṃ vissajji. Aparabhāge tassa vissajjanākathāyo "Pāramīdīpanī"ti potthaka rūpena muddāpitā.

Thīpawmin-rājā Ratanapure rajjaṃ karonte 1886 iti sammuti vacchare Āyasmā Ñāṇadhajabhikkhu mahājotikārāme ganthavācakova nivāsesi Aparabhāge 1887 saṃvacchare Ratanapuraraṭṭhaṃ paradesa vāsihi āṅgalikehi gahitakāle so Ratanapuranagarato nikkhamitvā **Mon Ywa-**

nagaraṃ gantvā **Shwezikhone** ārāme nivāsi. Tato paraṃ tasmiṃ nagere Ledi Āraññavihāraṃ saṇṭhāpitvā sotujanānaṃ paṭiganhitvā mūlaṃ āditvā bahussutāni ganthāni c'eva aṭṭhakathāyo ca vācesi. Āyasmātā Ñāṇadhajabhikkhunā 1897 saṃvacchare "paramatthadīpanī"ti potthakaṃ likhi. So divasabhāge ganthāni vācetvā rattibhāge kammaṭṭhānaṃ anuyuñjitameko uttamattheroti daṭṭhabbo. So rattiyā kammaṭṭhānaṃ appamattaṃ anuyuñjati. Dasavassaṃ sotujanānaṃ sissānaṃ ganthāni vācetvā dhammadesanadhurampi bhāraṃ vahati, bahujana hitāya bahujanasukhāya. Tato paṭṭhāya so nānāgāmesu ca nānānagaresu ca paribbajitvā saddhammaṃ pakāsito kammaṭṭhānaṭṭhānāni c'eva abhiddhamma-sikkhāpanaṭṭhānāni ca patiṭṭhāpesi. So ekasmiṃ samaye bahujanānaṃ vā abhidhammaṃ deseti vācuggahanatthāya vā anekāni pajjaganthāni ca likhi. So ekacce vihāre ekacce nagare vassaṃ upento vinaye vā abhidhamme vā uggaṇhāpeti gīhibhikkhūnaṃ. Tenahi, tesaṃ kammaṭṭhānaṭṭhānānaṃ ekacce yāvajjatanā vuḍḍhī. Tassa apadāne bahavo desantara-dhammadūtacārikāyo ca pañhāvissajjanakathāyo ca, kabbaganthāni ca, atīvapākaṭāti daṭṭhabbā. Āyasmātā Ñāṇadhajabhi kkhunā likhitapotthakāni saṅkhy'ā vasena sattatīdhikāni honti. Tesānamantare āṅgalisabhāsaya parivattetvā aṭṭhapotthakā dhammasūriyo bhāsamuddālaye muddāpitā.

Ledi Sayadaw'ti vissuto Āyasmā Ñāṇadhajo na ca tāva Marammaraṭṭhe dhammadūtaṃ carasi, paradese'pi Buddhasāsana dīpanatthāya vajasi yathā: London-nagare c'eva Aṅgalisa-Ireland iti. Yasmā Āyasmatā Ñāṇadhajabhikkhunā medhāvī āraddhavīriyo hutvā bahujanānaṃ atthāya hitāya bahuganthāni ca likhi. dhammadesanā ca desesi, pariyattidhurañca paṭipattidhurañca rattiṃdivaṃ bhāvesi. tasmā tasmiṃ samaye Indariyaraṭṭhā tassa "Aggamahāpaṇḍitā"ti lañchanaṃ 1911 saṃvacchare adamsu. Tato pacchā Yangon-vijjālayepi tassa Ñāṇadhajabhikkhu "Ganthapāragū (D.Litt)'ti guṇalañchanaṃ adhigato. Aparabhāge Ledi Sayadaw Āyasmā Ñāṇadhajo **Pyinmana**-nagaraṃ saṅkamitvā tattha vasi tassāntimakāle. So viyatto visārado pariyatti paṭipatti niyutto theravaro 1923 saṃvacchare vassasatta sattatiāyukāle

tatth'eva kālamakāsi. Tassa likhitappakāsitamudditā ganthā vā potthakā vā paṇṇā vā pāḷibhāsāya vā Marrammabhāsāya vā seyyathāpi-

Pāḷibhāsāya

1. Paramattha Dīpanī(vā) Abhidhammatthasaṅgaha Mahāṭīkā.
2. Nirutti Dīpanī (vā) Vuttimoggallāna Ṭīkā.
3. Anu-dīpanī.
4. Vibhatyattha Ṭīkā.
5. Vaccavācaka Ṭīkā.
6. Sāsanasaṃpatti Dīpanī.
7. Sāsanavipatti Dīpanī.
8. Paṭṭhānuddesa Dīpanī.
9. Sammādiṭṭhi Dīpanī.
10. London Pāḷi Devī Pucchā ca Vissajjanā.
11. Pacchimapadesesu raṭṭhesu Buddhasāsanappakāsanakathā
12. Padhāna Sutta (Pāḷittha vā adhippāyattha).
13. Anattavibhāvana.
14. Yamaka Pucchā Visajjanā.
15. Niyama Dīpanī.
16. Vipassanā Dīpanī.

Marammabhāsāya

17. Rūpa Dīpanī
18. Lakkhaṇa Dīpanī
19. Pārami Dīpanī
20. Vijjamagga Dīpanī
21. Nibbāna Dīpanī
22. Mahāsayana Dīpanī
23. Uttama Purisa Dīpanī
24. Paṭiccasamuppāda Dīpanī
25. Āhāra Dīpanī
26. Anatta Dīpanī
28. Kammaṭṭhāna Dīpanī

29. Ānāpāna Dīpanī
30. Catusacca Dīpanī
31. Bodhipakkhiya Dīpanī
32. Somanassupekkhā Dīpanī
33. Bhāvanā Dīpanī
34. Sukumara Dīpanī
35. Saccattha Dīpanī
36. Sāsanadāyajja Dīpanī.
37. Rogantara Dīpanī
38. Dhamma Dīpanī
39. Dāna'di Dīpanī
40. Maggaṅga Dīpanī
41. Gonasura Dīpanī
42. Niyama Dīpanī
43. Sīlavinicchaya Dīpanī
44. Virati-sīlavinicchaya Dīpanī
45. Iṇaparibhoga-vinicchaya Dīpanī
46. Dīghāsana-vinicchaya Dīpanī
47. Asaṅkhāra-Sasaṅkhāra-vinicchaya Dīpanī
48. Sikkha-gahana-vinicchaya Dīpanī
49. Cetiyaṅgaṇa-vinicchaya Dīpanī
50. Upasampada-vinicchaya Dīpanī
51. Ajivatthamaka Sila vinicchaya
52. Vikālabhojana-sikkhapada vinicchaya
53. Saraṇa-gamana-vinicchaya Dīpanī
54. Paramattha Saṃkhitta.
55. Vinaya Saṃkhitta.
56. Sadda Saṃkhitta.
57. "Byañjana" Saṃkhitta.
58. Cuṇṇiya Saṃkhitta.
59. Alaṅkā Saṅkhittaṃ
60. Lekhana Saṃkhitta.
61. Paramattha Saṃkhitta.

62. Nibbāna-visajjanā.
63. Ledi Pucchā-Vissajanā
64. Sotāpanna pacchā.
65. Sāsanavisodhani. (Pathamo, Dutiyo, Tatiyo Bhāgo)
66. Gambhira-kabya-kyan (Manual of Profound Verses).
67. Gomaṃsa bhuñjanato viramaṇaṃ vivarapaṇṇaṃ'di

Ledi Kammaṭṭhānanayo

Ledi Kammaṭṭhānanayo pana buddhapāvacanagato ānāpānasati pubbaṅgamo vipassana-kammaṭṭhānanayo'ti veditabbo. Ledi Mahāthero paṭhamaṃ hi ānāpānasati kammaṭṭhānaṃ dasseti, nāsikagge vā kuchimhi vā assāsapassāṃ vipasseti. Evaṃ pādaṃ katvā nāmarūpa pariccheda ñāṇaṃ vā yathābhūtañāṇa-dassanaṃ ādiṃ katvā anukkamena ñāṇāni bhāvetabbaṃ. Yogino Pathamaṃ tathāgatappaveditaṃ ānāpānasatiṃ vuḍḍetabbo. Tato paraṃ kāyānupassanādi-satipaṭṭhānakammaṭṭhānaṃ anuyuñjitabbaṃ. Tilakkhaṇaṃ aropetvā paṭipajjitabbaṃ.

Cirakālaṃ nisinnakammaṭṭhānaṃ anuyuñjanto vedanaṃ uppādento vedanānupassanaṃ anupassituṃ satiṃ paccupaṭṭhāpetuṃ vāyāmaṃ kātabbaṃ. Sārīrikā hi nānāvedanā dukkhaṃvā sukhaṃ vā adukkha masukhaṃ vā anupassitabbā. Vedanāsu aniccaṃ aniccato'ti anupassi tabbaṃ, no niccato, dukkhaṃ dukhato, no sukhato, anattaṃ anattato, no attato. Icc'evaṃ vedanāsu tilakkhaṇaṃ āropetvā sammasitvā vipassana ñāṇaṃ anukkamena vuḍḍhetabbaṃ.

Amhākaṃ kāye khaṇe khaṇe vedanā dhammā uppajjhitvā khaṇe khaṇe nirujjhanti. Kāye vā vedanāsu vā udayabbayadhammaṃ anupassi tabbaṃ. Yathābhūta-ñāṇadassanaṃ bhāvetabbaṃ. Tīsu vedanāsu uppāda dhammo vā vayadhammo vā khayadhammo vā anupassitabbo. Kiñcāpi tīsu vedanāsu passitabbaṅ'ti vadati. Evaṃ sante'pi vedanāsu dukkha vedanā pākaṭatarā hoti. Tasmā sato sampajāno hutvā dukkhavedanāyaṃ uddayabbayaddhammo anupassitabbo. Yā kāci vedanā oḷārikā vā sukhumaṃ vā hīnā vā paṇītā vā aniccā addhuvā vipariṇāmadhammā"ti anupassitabbā'ti.

Icc'evaṃ tīsu vedanāsu sampajāññaṃ bhāvetabbaṃ. Yadā yogāvacaro dukkhavedanaṃ atikkanto sukhavedanaṃ khāyati. Tadā kāyalahutā vā cittalahutā vā pavattati. Tasmiṃ ca kāle uddayabbayadhammaṃ satiṃ paccupaṭṭhāya anupassitabbaṃ. Evaṃ catūsu iriyāpathesu attanā anucchvikaṃ ekaṃ iriyāpathaṃ gahetvā kammaṭṭhānaṃ anuyuñjitabbaṃ gacchantena vā tiṭṭhantena vā nisinnena vā sayanena vā.

Tassa paramparāyā vissutā sissānusissā pana **Saya Thet Gyi**'ti upāsakato paṭṭhāya **Sayagyi U Ba Khin** ca **Sayagyi S.N Goenka** ca honti. Yāva paccupannā tassa kammaṭṭhānavidhinā vācento kammaṭṭhāna ṭṭhānāni pararaṭṭhe ca marammaraṭṭhe ca bahūni honti.

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Ven. P.A. Payutto (Brahmaguṇābhoraṇ) (1938-)
Thailand :
Internationally known scholar and winner of UNESCO Prize for Peace

Ven. P. A. Payutto is an Thai elder monk, who has been well knowıı in Thailand and across the world. He entered Buddhism since he was a young boy; while at novice hood, he completed the studies of the Dhamma-Vinaya and Pali language in line with the Thai Sangha system and then got higher ordination as a Buddhist monk under the royal patronage according to the Thai Sangha tradition. He was formerly a high member of staff for the administration of Mahachula Buddhist University, where he finished B.A. (Buddhist Studies) along with Pali 9. After leaving Mahachula, he has until now devoted himself to propagate Buddhism, writing Buddhist books in Thai and English such as Buddhadhamma etc. and also preaching Buddhist teachings to serve the world . Consequently he is honored and held up in high esteem by Thais and foreigners, and over 20 years ago, won the UNESCO Prize for Peace.

Payutto nāma Mahāthero Syāmaraṭṭhassa: Nānāvidesesu Paññāto ceva santibhāvassa ca UNESCO-dāyam Dinno Dhīro

Racitamidaṃ Paññarujinā Ācariyena

Uddeso

Ayasmā Brahmaguṇābharaṇo mahāthero syāmaraṭṭhe Paññāto hoti yasassī sādhusammato bahūhi janehi. So kumārakāleyeva buddha sāsane pabbajitvā, sāmaṇerakāle syāmikasamghatantiyā dhammavinaya pariyattiṃ pālibhāsāsikkhanaṃ ca sampādetvā syāmika saṃgha paveṇiyāva rājūpathambhena upasampadaṃ labhi. So atirekadasavassaṃ mahāchulālankaraṇarājavijjālayassa parihārakam mika pubbo ahosi, tato muccitvāva buddhasāsanaṃ pakāseti. Syāma-bhāsāya pi inlishbhāsāyapi bahūni buddhadhammā'dīni potthakāni karonto nānappakārena ca dhammaṃ desento lokassa hitāya. Tassa parahita sampadā sasyāmikavidesikassa lokassa hitāvahā hoti sukhāvā. Tasmā hi nam bahūnaṃ vassānaṃ accayena 'Unesko'-samkhāto kammālayo santibhāvapakāsakassa mahagghadāyassa dānena thomesi pūjesi ca.

ārambhakathā

Yo kho syāmiko thero "Payutto" iti vissuto,
sīladhammādisampanno buddhānupadaṃ gato,
buddhadammaṃ vibhājeti lokadukkhapanūdanaṃ,
vaṇṇayissaṃ guṇam tassa sankhepato ito paraṃ.

Nidānakathā

So kho pana jātito 'Prayuddho'ti nāmam labhi, Upasampadāya ca 'Payutto'ti samaṇanāmaṃ. Buddhassa hi dharamānakakālato param-parāya ābhataṃ bhikkhuvattametaṃ, yaṃ buddhasāsane bhikkhū pabbajitakālato pabhūti samaṇanāmena aññamaññaṃ voharanti, yathā upatissaṃ ca kolitaṃ ca anupubbena "sāriputto moggallāno"ti samaṇanāmehi. Tasmāt'iha so ādikāle "āyasmā Payutto"ti samaṇa nāmena, pacchākāle ca "Brahmaguṇābharaṇo"ti rājadinnanāmena voharito bhavissati.

Jātibhūmi-Jātikāla

So suvaṇṇapure nāma Paccantanagare Siripaccanta-āpaṇe makarā-gamamāse (migasiramāse)dvādasame dine porāṇakehi nevāsikehi 'Thachin'[1]-sankhātāya suvaṇṇapuranadiyā puratthimatire ṭhite paṭa-vaṇijjā'dikāya vaṇijjāya jīvitam kappente gahapatikule jāto.

Dārakakāla

So kira jātibhūmiyamye'va anukkamena anupālapāṭhasālāyam[2] anupālabhūmikasikkhāya c'eva pajāpālapāṭhasālāyam[3] ca paṭhama-bhūmi kasikkhāya[4] pāram agamāsi. Atha khv'ssa pitā vuddhiṃ ākaṅkhamāno taṃ ādāya devanagaram[5] gantvā 'varavirenda' (phra phiren in Thai)nāma rājavihāraṃ[6] upanissāya aññatarassa bhikkhuno santike vasanto padumagangāyaṃ nāma majjhimapāṭhasālāyaṃ majjhimabhūmikasikkhaṃ anuyuñji. Taṃ so sikkhāya kusalabhāvena raṭṭhapālena dinnena dhanadānena niṭṭhā pesi. Bāhusaccena c'ssa gehaṃ āgatakāle paṭibalo jāto bhaginibhātaro englishbhāsaṃ uggaṇhā-petuṃ.

Kāmañce'sa sikkhāya kusalo, atha kho mātāpitādikā ñātayo "sādhu kho pan'ssa pabbajjā"ti sanniṭṭhānam gantvā tassa āckkhiṃsu. Taṃ kissa hetu ? So hi jātito hadaya-udararogā'dīhi rogehi abhibhūto hutvā maraṇamattaṃ dukkaṃ anubhavi. Imā rogā tassa vuddhiṃ

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[1] Pālibhāsāyam "Cinatitthanadí"-iti vacanam yujjati mañňe. Ayam kira Chao Phraya – nadiyā sākhā jātā. Kadāji, yasmā suvaṇṇapuram atikkamma sandati, tasmā "suvaṇṇanadí"tipi vuccati. Tampana tathārūpam imāya atikkamma sandanam sandhāya vuttam.

[2] Anupālapāṭhasālā'ti yattha viññutam appattā dārakā'pi dārikā'pi ca sikkhanti ceva kiḷanti ca. Sā Englishbhāsāya "kinder karten"-pāṭhasālā hoti.

[3] Pajāpālapāṭhasālā'ti yattha viññutam pattā SATTAVASSā kumārā'pi kumārikā'pi sikkhanti ceva kiḷanti ca. Sā Englishbhāsāya "primary shool"-pāṭhasālā hoti; pakatiyā ca rājadhānito dūre paccantajanapade tiṭṭhati.

[4] sā hi Pajāpālapāṭhasālāyeva; nagare pana tiṭṭhati.

[5] Videsesu "PanGkoka"iti paññātam.

[6] Syāmaraṭṭhe, ye keci vihārā raññā kāritā, te "rājavihārā"ti paññāyanti.

icchamānassa sikkhāya antarāyaṃ garonti. Dubbalabhāvena ca so raṭṭhapāṭhasālāyaṃ sikkhatthāya sukhena gamanāgamanaṃ kātuṃ nā'sakkhi. Tena naṃ ñātakā attano jātibhūmiyaṃ desasyāmabhāsāya "Baan krang" -laddhanāme ārāme sāmaṇerapabbajjāya pabbājesuṃ.

Pabbajjā-Upasampadā

So Supannapure (suvaṇṇapure)Siripaccantagāme 2494 buddha- sake dvādasāyukakāle sāmaṇerapabbajjam pabbaji. Atha kho so deva-nagare"Varavirendara"-ārāme ñātassa therassa santike antevāsikavāsam vasi.Tatth'eva dhammavinayaṃ pariyāpuṇanto, sāmaṇerakāleyeva ekato mahāculālamkaraṇarājavijjālaye 'aggakitti'-lakkhikabhūmiyaṃ B. A.-pariyattiyā sadhim syāmikasaṃghassa'aggabhūmi'lakkhitaṃ pālibhāsāya dhammavinayapariyattiṃ sampādesi.

Syāmaraṭṭhe hi nāma, yo sāmaṇero (attano sāmaṇerakāle) syāmikasaṃghassa aggabhūmikāya pālibhāsāya dhammavinayapari yattiṃ sampādeti, so rājūpatthambhena upasampadam labhati. Ayam tanti cakkirājavamsassa paṭhamuppattito pabhūti yāva'jjattanā param parāya ābhatā hoti. Tasmā so "Prayuddho" nāma sāmańero 2505 buddhasake kakkaṭāgamamāsassa (poṭṭhapādamāsassa) catuvīsatime dine bhikkhūpabbajjañca, tadaheyeva ca "Payutto"-samaṇanāmañca labhi. Tassa kittisobhańo nāma sangharājā upajjhāyo ahosi.

Kammantā

Tena āyasmatā[7] Payuttena sakahitabhūtāya sakalāya sikkhāya sampāditāya, so mahāculālankaraṇarājavijjālayassa upanāyakaṭṭhāne patiṭṭhāpito. So taṃ dasa vassāni nirantaraṃ pavattesi, tattakam kālaṃ piṭakakaraṇasikkhātantisampādanādikena mahābhārena vītinā mesi, yo yo ca buddhadhammo gambhīro hoti durānubodho, taṃ taṃ uttānatthañca opanāyikañca desetuṃ vāyāmi, adhunikass lokassa atthāya hitāya sukhāya.

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[7] Bhagavatā attano parinibbānakāle "āyasmā"ti vacanam anuññātam, tena navatarā bhikkkū theram "āyasmā"ti gāravena voharanti. Ayam adhippāyo mahāparinibbānasuttante dissati.

Puna ca'paraṃ so āyasmā 2516 buddhasake "upāvāsika"[8]-ṭhāne patiṭṭāpitapubboyeva ahosi. taṃ pana tinnaṃ vassānaṃ accayena mahātherasamāgamassa anumatiyā pajahi.Tato so jīvite anpekkho hutvā buddhavacanaṃ vibhajituṃ vivarituṃ uttānīkātuṃ potthake akāsi, nimantitaṭṭhānesu dhammaṃ desesi. Mahāvijjālayesu ca sissācariyā'dīhi viññūhi saddhim dhammasākaccham akāsi. Tena so "bahussuto mahāpañño mahādhīro"tveva paññāto hoti.

Ye potthakā tena racitā, tesu "Budhhadhammo" nāma potthako mahatthiko hoti. So hi buddhasāsanam sobheti yathā ābharaṇavajiraṃ ābharaṇāni. Atīte kira 950-1000 buddhasake visuddhimaggo nāma pakaraṇaviseso buddhaghosena rajito lankādipaṃ jotesi, yāvajjattanā ca buddhasāsanassa upatthambhakathambo viya tiṭṭhati. Tathāyev'ssa buddhadhammo thito maññe bhavissati. Taṃ kissa hetu ? Idāni hi ayaṃ potthako buddhasāsanassa "vajiraggo"ti akkhāyati. Tena so māhāthero syāmaraṭṭhassa anto ceva bahiddhā ca dasuttarehi makāvijjā-layehi "tuṭṭhipaṇditakittimasatti"-thomanapattam, 2537 budhhasake ca 'yunesko'-kammālayato syāmikapāden 600,000-pādadhanamūlikam 'santibhāvasikkhā'dāyam vindati. Tañca so sikkhatthāya kaṭumbham patiṭṭhāpetum syāmaraṭṭhe 'sikkhādhikāra'-kammālayassa pariccaji. Tena '**santibhāvāya dhammapiṭakassa[9] sikkhānidhi** patiṭṭhāpitam.

Bhikkhubhāve Thitiyā Manopaṇidhāna

Idam kira pañhākammam hoti "kim nu khv'ssa budhhasāsanam pakāsetum manopaṇidhiyā hetū'ti. Tatr'idam visajjanam :-

So punappunam tam pañham puṭṭho "ekadā aham sujīvena (sujip) nāma bhikkhunā rajite "Dhammasenākathā[10], Pacchimadisāsuri

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[8] upāvāsikā"padassa "upa +āvāsika"- padacchedo. Āvāsiko"ti āvāsassa issaro bhikkhu

[9] So vattamānass "brahmaguṅābharaṅa"-dinnanāmato pubbataram raññā "dhammapiṭaka'- dinnanāmam labhi.

[10] Dhammasenākathā"ti buddhanāyakāya dhammasenāya samvaṇṇanāya paṭisamyuttā kathā. Buddhakāle kira buddho bhikkhusanghaparivāro

yuggamanakathā[11]"-ādike potthake vācento tādisam manopaṇidhim uppādesim'iti paṭivacanam adāsi. Tatra buddhappamukhāya Dhamma-senāya ceva Pacchimadisāsuriyuggamanassa ca samvaṇṇanā suṭṭhu katā, yassa kassaci tam vācentassa balavantam pītipāmojjam jāyati, tass'eva tādisampi jāyati.

Samaṇasatti[12] : Rājadinnā Yasā Thānāni Ca

So hi mahāthero raññā anukkamena "2512buddhasake '**Sirivisuddhimoli**'-rājadinnanāme pathama rājagaṇa bhūmibhūte yase; 2516 buddhasake '**Rājavaramuni**'- rāja dinnanāme dutiyarājagaṇabhūmibhūte yase; 2530 buddhasake '**Deva vedī**'-rājadinnanāme tatiyarājagaṇabhūmibhūte yase ; 2536 buddha sake '**Dhammapitaka**'-rājadinnanāme catuttharājagaṇabhūmibhūte yase ; 2547 buddhasake ca '**Brahmaguṇābharaṇa**'- rājadinnanāme pañcama rājagaṇabhūmibhūte ajjattanikayase" iti imesu 'samaṇasatti'-sankhā tesu yasesu patiṭṭhāpito.

tato c'uttarim devanagara-rājadhānīyā avidūre ṭhitassa ñāṇavesa kavanassanāma ārāmassa āvāsikaṭṭhāne, tassā ca pubbadisāyam pabbate ṭhitassa 'dhammacittadhārā'-sammatassa bhikkhūpassayassa gopakaṭṭhāne ṭhāpito.

Adhikārassa Mahākittisaddo

Adhikāro"ti adhikam mahantam anekavāram katam puññakammam bahuno janassa atthāya hitāya sukhāya. Brahmagunābharaṇo mahā-thero tādisam bahum bahum anubrūhamāno mahākittisaddam patila-bhati. Tesu kiñci pavattati dhammavinayam ārabbha vivādādhikaraṇam vupasametum, yena abhāsuvihāro syāmikasamghamajjhe pātubhavi;

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janapadacārikam cari sattānam kilesārayo madditum, yodhaparivāro rājā raṭṭhārayo viya.

[11] Pacchimadisāsuriyuggamanakathā"ti ayam upamākathā. Sujivo nāma rajako "Pacchimadisā nāma sakalam Uroparaṭṭhām; suriyuggamanam nāma Uroparaṭṭhe buddhasāsanassa pātubhāvo"ti adhippāyam akāsi.

[12] samaṇasatti nāma yo yaso raññā guṇasampannānam bhikkhūnam dinno.

kiñci pavattati syāmikaraṭṭhapālam sammādassanass āpathe patiṭṭhāpetum. Tatr'idam nidassanam :-

1. So hi mahāthero tipiṭakapariyattinissitam sutacintāmaya paññam āgamma bahuvāram jane santiasoka-dhammakāyārāma-hetu micchādassanato vinimocetvā sammādassane paṭiṭṭhāpesi.

Puna ca'param, so tameva āgamma raṭṭhapālam raṭṭhapari-hāre vinesi, syāmaraṭṭhe videsakaṭumbapaṭibaddhāya serivaṇijjāya bhayam sandassento ceva ekato ca kāyabhāvanampi cittabhāvanampi amanikarontānam yuropa-americānam diṭṭhānugatiyā nivārento. Tassa sandassanā mahantam attham hitam āvahantī bahū syāmike raṭṭhapasāsanacintake buddhadhammam sikkhāpesi tañca te sakasakaciccesu upanesum syāmikānam atthāya hitāya sukhāya.

2. So hi dhammācariyassa kiccāni pūrayamāno Mahāchulālankara narājavijjālaye katādhikārapubbo ca "Saharaṭṭhe Pensilvania-mahā vijjālaye ca Hārvārd-mahāvijjālaye cā"-ti imesu ca mahāvijjālayesu dhammapariyāyam kātum nimantitapubboyeva ahosi.

Paccuppanne

So kho pan'idāni jarābyādhipīḷito samāno'pi sakakhedam agaṇetvā parahitāya samaṇakiccesu niccam pasuṭo bhavati. So, na cevalam pariyattiyam garuko hoti, atha kho paipattiyampi ; byādhi-pīḷitakāle kira so khaṇe khaṇe dukkhavedanam satiyā anupa ssati, dukkham vikkhambhento ceva potthakakaraṇādīni ca kiccāni sampā-dento. Ekadā so maraṅamattāya rogajāya bālhāya dukkhavedanāya abhibhūto paccantajanapade pabbate paccantasenāsane vivekavāsam vasati. Na idāni sulabho hoti, yo pubbe viya dhammasākacchāya upasamkamanassa ca upanisīdanassa okāso.

Nigamakathā

Tiratanānubhāvena ciram jīvatu so sadā
dullabhasāvakānam hi eko va hoti dāni yo.

Bhikkhu Buddhadāsa (1906-1993)

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Siam is one of the countries where the Buddhist teaching well established. Historical treatises affirm and folklore says that ever since the arrival of Soṇa and Uttara Buddhism established there and continued well up to the present time like a pillar in front of a city gate. In that country, some Buddhist disciples tasted the Dhamma and Vinaya almost dedicated their lives in order to preserve and to provide it for outsiders and Buddhadāsa can be mentioned one of them. The reason is he made efforts to reduce the errors among the Thai Sangha community by that time and to spread Buddhism in abroad as well. Therefore, in this paper I would like to explain the biography and wisdom of that monk in brief.

Sāsanajotako Buddhadāso

Ācariyo Khemānando,
Mahācūḷālaṅkāranikhilavijjālayaṃ

Uddeso

Sammāsambuddhadesitadhammavinayacirasaṇṭhitesu raṭṭhesu syāmaṃ ekaṃ raṭṭhaṃ. Soṇuttaranāma dve sāvakānaṃ tatrā gamanato paṭṭhāya saddhammassa tasmiṃ indakhīlassaviya thāvarabhāvañca tassa yāva paccuppannā akhaṇḍā'chiddabhāvañca noce'va itihāsagatānusārena atho'pi janappavādānusārenaca sammādissanti ca sūyanti ca. Tasmiṃ raṭṭhe ādito paṭṭhāya tathāgatadhammavinayarasappītā ekacce sāvakā tamaññaṃ pāyituñca samrakkhituñca kālenakālaṃ sāsane uraṃ datvā ghaṭimsu ca vāyamimsu ca. Siyāmaraṭṭhe jātesu tesu seṭṭhabuddha puttesu eko buddhadāsanāma bhikkhu'ti saññāpetum vaṭṭhati. Kasmā? Paññavā so yativaro sāsane tadāpavattitaṃ yaṃkiñci sakaṇṭhakattaṃ disvā tamuddharitum vāyamitattāca tathāgatadhammavinayaṃ jagati ppadesesu pesanatthāya viriyakatattā ca. Tenakāraṇena imasmiṃ okāse ahaṃ yassatherassa jīvitakathañca ñāṇappabhāvañca samāsena gaditum ussahāmi.

Niddeso

Ko nāmo'yaṃ Buddhadāso?

Sabaññūlokanāthassadhammvinayāṅkathānaṃ itihāsa gatānaṃ bhikkhūnamantare paññāveyyattiyenu'peto eko bhikkhu buddhadāso. So paṇḍita bhikkhu vīsatisatasamvacchare ekasahassottara navasatādhika chaṭṭhamavase vesākhamāse sattavīsatimadine syāmaraṭṭhe dakkhiṇa padese jāto. Tassa ca kittisaddaṃ yāva paccuppannā bahunnaṃ viññū purisānaṃ sotapathesu ninnadati. Vīsativaye pabbajjaggahanaṃ syāma raṭṭhavāsīna ekaṃ paricinṇaṃ cārittaṃ. Sammā surakkhayaṃ Nguam Panitch nāma bhaddavayasiṭhito ca susukālakeso ca eko sudūradassī yuvā ekasahassottara navasatādhika chavīsativasse siyāmaraṭṭhe mahānikāye inda paññño'ti nāmaṃ gahetvā purisadhammasārathissa sāsano'raṃ dadi.

Tassa pitā kusalo āpaṇiko ahosi. Mātāpi paramparā' gatā kāruññahadayā gehasāminī ahosi. Yesaṃ jātadesaṃ pubbe Ban Phumriang'ti nāmena pākaṭaṃ hutvā paccuppanne pana SuratThanī'ti paññāyati. Pabbajjūpasampadā'ccayena katipayasamvaccharesu tasmim yeva ārāme dhammavinayugga hane niyutto ahosi.

So siyāmaraṭṭhe agganagaraṃ payātum icchā uppajji. Ācariyu pajjhāyehi anuññāto so tadanandataraṃ cittasamka ppānaṃ paripūra ṇattaṃ manasi ṭhapento taṃ ṭhānaṃ pāpuṇi. Tathā'pi icchitāni ca patthitāni ca tāni samkappāni agga nagaretathe'va passitum so sudhī so asamattho. Kasmā? Yebhuyyena agganagarānivisamāni ca sakaṇṭha-kānica sapali bodhāni. Bhagavatidharamānakāle'pi jambudīpeca aggana garāni tene'va sabhāvam dhāresum.

Tadā tena agganagare ārāmesu ajjhattikabhāhira' parisuddha ttañca gahaṇabhāvañca supassi. Apica bhikkhū- naṃ dūsitabhāvaṃ tasmiṃ manasi adhikataraṃ byākūlattaṃ janesi. Bahudhā tāni kāraṇāni ukkaṇṭhitassa tassa maha jjhā sayassa sammakāmdadan'ti sumaññitaṃ gganagaraṃ pariccajitum hetubhūtāni na cirena'va paccante patiṭṭhita jātabhūmiṃ patitassa paccāgamanañca abhavi.

Ārāmapatiṭṭhāpanaṃ

Tatrasmā gato so sammāsambuddhasāvako lokanāthadhamma vinayasurakkhaṇāñca maññamāno bahūnaṃ syāmavāsijanānaṃ hitāyaca sukhāyaca abhinavaṃ ārāmaṃ patiṭṭhā payitum manasi adiṭṭhānaṃ akari. Tene'va ajjhāsayena attano jātagāmasamīpe vijanavātaṃ gamanā-gamanasampunnaṃ manussarāhaseyyakaṃ ekaṃ vanakhaṇḍaṃ paṭhamaṃ alabhi. Tasmiṃ patiṭṭhāpitassa ārāmassapi mokkhārāman'ti attha- sampunnaṃ nāmaṃ sandāpesi.

Sabbapāpassa akarañaṃ, kusalassa upasampadā, sacitta pariyo dapanan'ti etasmiṃ upadesapāṭhe ṭhito so sugatassa putto tassā'nu gāmike'pi noce'vatasmiṃ pāṭhe tesaṃ kiriyānica tasmiṃ niyojetum adikene'va vāyami. Yassā'rāmaṃ appa kiccehi ca sallahukavuttīhi ca purisadhammasārathissa sampadāyikā'kappehi ca paripuṇṇaṃ. Tene'va

kāraṇena siyāmaraṭṭhe tadā bhikkhūhi ca rajjenaca aññamaññe sambandhitāni yānikāni ca desapālanikakiccāni ca parāni bahūni sāmājikavatāni ca tena parivajjitaṃ. Kasmā? Diṭṭhadhammasamparāyika sukhatthāya athavā saggamokkhatthāya tesaṃ asambandhabhāvattā. Taṃkāraṇaṃ tadā tassa ārāmassa bahujane ākaḍḍhicā āvaṭṭetesi ca. Apica so sudhī tathāgata dhammavinayegambhīrāni dhammakāraṇāni ativitthārena ca subodhākāreṇa ca visadīkatvā jane tosesi nijappadese pakthai'ti visesataro' pabhāsāṃ nissāya.

Janehi tassa mokkhārāmaṃ pūretum tamaññakāraṇaṃ. Gacchatikāle bahujanā tasmiṃ dhammavinayavitthāraṇe pasannā mokkārāmaṃ taramānārūpā ahesum mahāsamu ddaṃ uddissa yathe'va mahānadiyo. Taṃ ārammaṇaṃ katvā tena therene ekaṃ hassavākyaṃ pakāsitan'ti ce'taṃ kāraṇaṃ paññāyati. Tannāmakiṃ? Ete bahujanā uccārapassāvakam- maṃ kātuṃ asmiṃ ṭhāne nivattantī'ti ahaṃ maññāmi.

Tassa Dassanaṃ

Vīsatime satavasse antamaso dutiyadasakato paṭṭhāya siyāmaraṭṭhe yamkiñci parivattanaṃ athavā vipariṇāmaṃ jātaṃ bhūtan'ti āgatanayena passitum sakkā. Cirappavattitaṃ rājānusāsanaṃ vihāya raṭṭham ekādhipatittaṃ agamāsi ca raṭṭhaṃ siyāmaṃnāma purāṇanāmam'pi jahitvā tāyilantan'ti abhinavapadaṃ vyavahariṭuñca samārabhi.Tadāayaṃ bhikkhu atī'va vippalavamatadhārī desamāmako'va raṭṭhe paññāyi.

Tena tassa yānikāni ca bhayāni ca upaddavāni ca santāsāni ca sampāpunimsu ca tassa bahusissā ca anugāmikā ca yehi kehica pīlitā raṭṭhāpalāyimsu. Atho'pi so bhikkhu mahā vāyāmena kāsāvaṃ paridhahitvā nija'jjhāsaya paripūrako bhavi. Apica kadāci karahacitesu upaddavesu niṭṭhaṃ gatesu puna'pi so thero abbhāmutto candimā'va janesu pākaṭo ca nijakamme atirekatarena niyutto videsehi ca tassa paññā-veyyattiyassa kittighosaṃ sutvā nānājanā taṃ samāgamimsu.

Amhāmaṃ sammāsambuddho'pi ekaccesu ṭhānesu tasmiṃ samaye pavattitāni vividhāni matavādāni tulayitvā sakasamayaṃ sādhutarena tassa sāvakānaṃ kaṇṇamūlesu ṭhapesi. Tena samantā parisarena gahitāni upamopeyyāguṇā' guṇānaṃ gaṇanaṃ anantaṃ. Kasmā? Samayantarānaṃ vividhāni dubbalamicchāṭhānāni dassayitvā tassa sāvakānaṃ kudiṭṭhiṃ pavāhetvā ariyemagge ṭhapetum.

So buddhadāsabhikkhu'pi bahusu ṭhānesu taṃkāraṇaṃ anukari. Brāhmaṇa dhammaṃ buddhakālato paṭṭhāya janehi paricitam'pi bhuddhadāsabhikkhukāle aññasamayantarāni ca paricitāni. Seyyathīdaṃ, tāo, kittudhammaṃ, yonakadhammañca. Taṃyuttame'va. Kasmā? Tathāgatena adhigatadhamme hīnattaṃ vā dubbalaṭhānaṃ vā micchāṭhānam vā natthieva. Munino kāle'pi sāriputtamoggallānakassapā' dimahāthārā'pi tassa vacanaṃ vivecetuñca tassa aññaṃ vematiṃ āharituṃ asamattā'va ahesum. Kiṃ? Lokavidhunā lokassa sabhāvaṃ yathā bhūtena desitattā. Tato paṭṭhāya yāva paccuppannā koci neva tasmiṃkicce dakkho ato'pi sakañāṇānusārena passitum. Ko nāma lokanāthato adhikarataṃ dhammaṃ passati? Tāo kittvā disamayāni purisadhammasārathissa dhammavinayā pabhāvi tānī'ca vattamāne karīyamānapariyesanādīhi uggacchanti.Tena kāraṇena tāni muni dhammena samsanditum na sakkā. Api ca bhagavato dhammavinayassa seṭṭhattaṃ. Yonakadhammānugatānaṃ puggalānaṃ satthuno dhammato gahitabbaṭhānāni bahūni bhavanti. Tene'va kāraṇena buddhadāsa bhikkhu samayantaraladdhapuggalehi saddhiṃ samāgamaṃ satatame' va patthesī'ti anumānetum vaṭṭati. Yaṃ kāraṇaṃ dassetum

> "yathā saṅkāradānasmiṃ, ujjhitasmiṃ mahāpathe, padumaṃ tatthajāyetha, sucigandhaṃ manoraman'ti

Bhagavatā pakāsitā.

Sammāsambuddhā nāma imasmiṃ loke uppannā appaṭi-puggalāca' nūpamapuggalā ca. Bhagavtidharamāne'pi tato yāva'ntamso tīni satasaṃvaccharāni koci puggalo tassā'nurūpaṃ paṭimaṃ nimmānetum naussahi. Tato'pi tathāgatadhammavinayasambandhitāni yāni kānici saṅketāni seyyathīdaṃ, dhammacakkaṃ, bodhidumaṃ

bhagavantam'va maññamānā sakkariṃsu garugariṃsu mānesuṃ pūjesum ca. Yathā kathañ ca gacchantakāle eke nimmāpakā dvattimsa māhāpurisalakkhaṇānusārena sambuddhasamaṃ paṭimaṃ nimmānetuṃ ussahi ṃsu cakālassa'ccayena nānāvidhabuddharūpānitesu tesu pade sānurūpena samvaḍḍhimsu. Ekacce puggalā taṃ bhagavato avamānañca tamaññe sammānananami'vā cintayiṃsu cintayanti 'pi. Buddhadāsa bhikkhu'pi taṃ sugatassa avamānanan'ti kāraṇāni'ti adassayi.

So bhikkhu adhigatasakañāṇena ekacchesu ṭhānesu aparāni matāni ca dassesi. Tassa vicārānusārena dhamma-padassa cattāri atthāni dissanti. seyyathīdaṃ, sabhāvo, sabhāvassa niyāmo, sabhāvaniyāmena paṭipajjitabbāni kiccāni, tesaṃ kiccānaṃ phalāni. Mayaṃ dhammassa atthaṃ yathābhūtena na jānamatena sandiṭṭhikaphalāni sabbākārena gaṇhitum nasakkā'ti so thero matiṃ ñāpesi. Sace ye dhammaṃ yathābhūtena paṭipajjantite sabbāni bhayāni ca upaddavāni atikkamitum sakkonti. Kathaṃ hi nāma dhammaṃ yathābhūtena paṭipajjitabbaṃ? Cattāri aṅgāni seyyathīdaṃ: sati, sampajaññā, paññā samādhica sammā bhāvetabbā.

So bhikkhu aparamhi ṭhāne sabbe dhammā nālaṃ abhinivesāyā'ti tathāgathena desitadhammapadassa ca byāka raṇaṃ sampādesi. Yo puggalo asmimānaṃ yāvavaḍḍhe sitāva so vimuttimaggaṃ adhigantum napaṭibalo'ti tassa therassa mati. Virāgena venibbānaṃ sādhetum yuttan'ti so sammā byākari. Lobhadosamohānaṃ khayañca asmimāna pajahanañca suññatamitica tassa vacanānusārena ñātabbaṃ. Diṭṭhe diṭṭhamatto, sute sutamatto sāvako nibbānaṃ sacchīkaroti.

Tathāgatassa dhamme samājasambandhatā sammā adhigato so bhikkhu tassa anugāmikānaṃ taṃ dassetuṃ vāyami. Alobhā'dosā'-mohaṃ dhammikasajājaṃ māpetuṃ paṭibalaṃ. Apica mattaññutā dhammikasamājanimmāpane mahopakārī aṅgaṃ taṃkissa hetu? Taṃ aṅgaṃ mettākaruṇāca bhāvanāya.

Upasamhāro

Vīsatime satavasse siyāmaraṭṭhe atīva vissuto eko bhikkhu buddhadāso. Dakkhiṇadesejāto so tahimeva pabbajjū pasampadaṃ labhitvā agganagaraṃ patvā tathāgatadhamma vinaye pavattita sabhāvaṃ sammā'ññāsi. Puna sanikaṃ jātabhūmiṃ gantvā ṭhānaṃ patiṭṭhāpetvā jinasāsanaṃ jotayituṃ ussahi. Munidhammaṃ sammā uggaṇhitvā taṃ anugāmikānaṃ dāpesi. Ajja'pi tassa therassa matimatāntarāni ekacce janā mahatādarena patigaṇhanti.

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Venerable Bhikkhu Bodhi (1944-) of USA: One of the Best-known Tipitaka Translators of Our Time

Ven. Prof.Dr.K.Dhammasami
DPhil (Oxford), Oxford-Buddhavihara, UK

Bhikkhu Bodhi is an American Theravadin senior monk, a learned and popular translator of the Pali Tipitaka. Nowadays most westerners use his new translation of the Anguttara Nikāya, the Majjhima Nikāya and the Saṃyutta Nikāya to understand the Buddha's dhamma. He was ordained under a well-known Mahathera of Sri Lanka, Ananda-Metteya, with whom he studied Pali and Tipitaka for three years. Later, he serves as the editor of the English language for the Buddhist Publication Society in Kandy, Sri Lanka. This paper briefly describes his life and translation work.

Bhikkhu Bodhi Mahāthero (1944 -): Tepiṭakapāvacanaṃ Pālibhāsāya Angalisabhāsaṃ Abhinava-parivattako Mahāpaṇḍito

Dr. Khammai Dhammasāmi bhikkhunā
(Oxford) Gotittha-nagare Britaniya-padese
Oxford Buddha Viharavāsinā racitamidaṃ)

Uddeso

Bhikkhu Bodhi nāma mahāthero American-jātiko Yuropa-America-dīpesu yassassī hoti paṇḍitasammato paṇḍitehi samaṇa brahmaṇehi. So Anguttaranikāya-Majjhimanikāya-Saṃyuttanikāyesu suttā \suttāni Pāli-bhāsāya Angalisabhāsaṃ parivattati. Taṃ kho pan'etaṃ parivattanaṃ abhinavaṃ'ti daṭṭhabbaṃ. Idāni Yuropa-America-dīpesu Buddhapāva- canaṃ jānitukāmā tena Angalisabhāsāya pavattitāni potthakāniyeva nissāya pariyāpuṇanti. So saddhāpabbajito ativisutassa Ananda-Metteya-Mahānāyakassa santike upasapadetvā, tasseva pāde dhammavinayaṃ yāva tiṇi vassāni uggahitvā Lankādīpe Kandy-nagare (Buddhist Publication Society) Buddhāgamānaṃ Muddāpana-samāgame Angalisabhāsāya muddāpitapoṭṭhakāni buddhadesita paṭisamyuttāni visodhakādhipati hoti. Paṇḍito so sikkhākāmo. Tassa pavattiṃ idha samkhepena pavakkhāmi.

Niddeso

Ratanattayaṃ dvārattayena namāmi. Therānutherepi vandāmi.

Bhikkhu Bodhi nāma mahāthero American-jātiko Yuropa-America-dīpesu pākaṭo hoti yassassī sādhusammato bahujanehi, paṇḍitasammato ca paṇḍitehi samaṇabrahmaṇehi. So mahāthero Suttantapiṭake Anguttara nikāya-Majjhimanikāya-Saṃyuttanikāyesu āgatāni suttāsuttāni Pālibhāsāya Angalisabhāsaṃ parivattati. Taṃ kho pan'etaṃ parivattanaṃ abhinavaṃ'ti daṭṭhabbaṃ. Theravādīnaṃ hi tepiṭakaṃ Pālibhāsāya Angalisabhāsaṃ parivattiapubbaṃ aññehi **T. W. Rhys Davids**-ādīhi Angalisa-jātika-paṇḍitehi.

T. W. Rhys Davids'ti mahācariyo h'ettha Lankādīpe Britaniya-rañño rājapuriso hutvā ekassa Lankājātika-therassa santike Pālibhāsaṃ

uggahitvā tato Britaniya-raṭṭhaṃ paccāgantvā 1881 vohāravasse (Pali Text Society) **Pāligantha-samitī**'ti paṇḍitānaṃ samāgamaṃ ārabhi patiṭṭhāpesi vā, Pālibhāsāya racitāni nānāganthāni Yuropadīpikānaṃ Roman-akkharesu muddāpituṃ, Angalisabhāsāya parivattituṃ ca.

Bhikkhu Bodhi mahāthero pana New York mahānagare Jew-laddhikehi mātāpitūhi 1944 vohāravasse jāto. Tassa **Jeffrey Block**'ti nāmaṃ mātāpitūhi dinnaṃ. So 1966 vohāravasse "City University of New York"-mahāvijjālayassa "Brooklyn College"-vijjālaye aparagoyānavāsi-ācariyānaṃ nānādassanaṃ uggahitvā paṇḍitupādhiṃ labhati. Tato paraṃ California-raṭṭhe America-padesassa paṭiṭṭhite "Claremont Graduate School"-mahāvijjālaye Yuropadīpavāsi-dassanikā-cariyesu ativiya paññā-tassa "John Locke'ti mahācariyassa dassanaṃ sammā vicāretvā ekaṃ ganthaṃ racayitvā (Doctor of Philosophy Degree) ācariyupādhiṃ 1972 vohāravasse labhati.

Idāni Yuropa-America-dīpesu Buddhapāvacanaṃ jānitukāmā bahujanā Bhikkhu Bodhi Mahātherena Angalisabhāsāya pavattitāni potthakāniyeva nissāya pariyāpuṇanti, na pubbācariyehi pavattitāni. Taṃ kissa hetu? Kiñcāpi ye kho keci pubbe Yuropa-American-jātikā mahā-paṇḍitā parivattakaā Pālibhāsāyaṃ ativiya kusalā, na pana tathāpi te Buddhamāmakā, na tathāgatena janatā sammāsambuddhena desita-dhammaṃ saddahitvā paṭipajjanti, kammavādaṃ na saddahanti, natthi tesaṃ bhāvāyamayañānaṃ. Na kho panā'yaṃ Bhikkhu Bodhi Mahāthero. So hi Buddhe ativiya pasanno, saddahitvā upasampannabhāvaṃ latvā varupajjhāyassa pāde dhamma-vinayaṃ saṭṭhakathā-ṭīkaṃ yāva tīṇi saṃvaccharāni suṭṭhu uggahetvā nānākammaṭṭhānānipi bhāvāyamāno sutta-parivattanakiccaṃ ārabhati. Tasmā tiha'so mahāthero tathāgatena bhāsitassa atthaṃ pubbācariyehi parijānanto nivesanto sundarataraṃ yuttataraṃ ca parivattanakiccaṃ kātuṃ sakkotī'ti.

Ekavīsativassakāle kira anupasampannassa etassa "Clare- mont Graduate School"-mahāvijjālaye (PhD) ācariyupādhiyā laddhuṃ(Western Philoso phy) aparagoyāna-dīpikācariyānam nānādassanaṃ nānāvādaṃ ca uggahamānassa etadahosi, yaṃnūnā'haṃ bhagavato svākkhātadham-maṃ sammā pariyāpuṇetvā sallakkhetvā sakalaloke bahujanānaṃ atthāya hitāya sukhāya deseyyaṃ pakāseyyaṃ. So yathā cinteti, tathā aṭṭhavīsativassikakāle Lankādīpaṃ gantvā Ananda-Metteyo'ti paññātassa

Mahānāyaka-thera-varassa santike upasampādeti. Tato paraṃ tiṇṇaṃ saṃvaccharānaṃ accayena saddhāpabbajito so Lankādīpeyeva vasanto Kandy-nagare (Buddhist Publication Society) Buddhāgamānaṃ Muddāpana-samāgame Angalisabhāsāya muddāpita- poṭṭhakāni dukkha-nirodha-dhammosadha-paṭisamyuttāni visodhakā-dhipati hutvā Buddhasāsanavepullāya ussukkaṃ karoti. Paṇḍito vata so sikkhakāmo aṇumattesupi vajjesu bhayadassāvi okkamane pubbangamo paviveke nikkhittadhuro.

Idāne'ttha **pathamaṃ** Pāligantha-samitiyā Romanakkharesu(Pālibhāsā ya) samuddāpitānaṃ ganthānaṃ nāmāni saṃkhepena pākaṭaṃ kareyyāmi. (Idha pana kiñcāpi tepiṭakapāvacane Angalisa-jātika-paṇḍitehi pubbe kevalaparipuṇṇam parivattite, Anguttaranikāya-Majjhimanikāya-Saṃyuttanikāyā'ti tiṇṇaṃeva imesaṃ nikāyānaṃ Bhikkhu Bodhi mahātherena parivattattā tehiyeva nikāyehi yebhuyyena paṭisaṃyutta-sākacchameva karissāma.)

Samuddāpita-vasse	**Samuddāpita-ganthānaṃ nāmāni**	**Visodhakānaṃ nāmāni**
1884, 1888, 1890, 1898, 1904	Pañca-bhāgiyo Saṃyutta-nikāyo	L. Feer (1-5) (Akkharāvali Mrs. C. A. F. Rhys Davids katā 1904 vasse.)
1885, 1888, 1897, 1899, 1890	Pañca-bhāgiyo Anguttara-nikāyo	R. Morris (1-2) E. Hardy (3-5) (Akkharāvali M. Hunt & Mrs. C. A. F. Rhys Davids katā 1910 vasse.)
1889, 1903, 1910	Ti-bhāgiyo Dīgha-nikāyo	T. W. Rhys Davids & J. E. Carpenter (1-2); J. E. Carpenter (3) (Akkharāvali M.

		Yamazaki, Y, Ousaka, K. R. Norman & M. Cone katā 1997 vasse.)
1888, 1896, 1899	Ti-bhāgiyo Majjihma-nikāyo	V. Trenkner (1); R. Chalmers (2-3). (Akkharāvali M. Yamazaki & Y. Ousaka katā 2006 vasse.)

Idha pana Pāligantha-samitiyā **pathamaṃ** Angalisabhāsāya parivattitvā samuddāpita-ganthānaṃ parivattaka-mahāpaṇḍitānaṃ ca nāmāni saṃkhittena pavakkhāmi.

Vasse	Parivattita-ganthānaṃ nāmāni	Parivattakā
1899, 1910, 1921	Ti-bhāgiyo Dīgha-nikāyo (*Dialogues of the Buddha*)	T. W. Rhys Davids (1), T. W. Rhys Davids & Mrs. C. A. F. Rhys Davids (2), C. A. F. Rhys Davids (3)
1917, 1922, 1924, 1927, 1930	Pañca-bhāgiyo Saṃyutta-nikāyo *(The Book of the Kindred Sayings)*	Mrs. C.A. F. Rhys Davids (1-2); F. L. Woodward (3-5)
1932, 1933, 1934, 1935, 1936	Pañca-bhāgiyo Anguttara-nikāyo *(The Book of the Gradual Sayings)*	F. L. Woodward (1-2, 5); E. M. Hare (3-4)
1954,	Ti-bhāgiyo Majjihma-	Ms. I. B. Horner

1957, 1959	nikāyo *(Middle Length Sayings)*	

Idāni pana Bhikkhu Bhodhi Mahatherena Angalisabhāsāya parivattitvā samuddāpita-ganthānaṃ nāmāni saṃkhepato pakāsissāmi.

Vasse	Samuddāpita-ganthānaṃ nāmāni	Parivattakā
1984	Mahānidāna-suttaṃ saṭṭhakathaṃ (*The Great Discourse on Causation: The Maha Nidana Sutta and its Commentaries)*	Bhikkhu Bodhi
1989	Samaññaphala-suttaṃ saṭṭhakathaṃ (*The Samaññaphala-sutta: The Discourse on the Fruits of Reclueseship, the Second Sutta of the Digha Nikaya*)	Bhikkhu Bodhi
1995	(Sakala) Majjihma-nikāyo (*The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya*)	Bhikkhu Bodhi (saha ñaṇamoli Therena)
2000	(Sakala) Saṃyutta-nikāyo (*Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*)	Bhikkhu Bodhi
2000	Anguttara-nikāyato Vicinita-suttāni (*Numerical Discourses of the Buddha: An Anthology of the Suttas from the Anguttara Nikaya*)	Bhikkhu Bodhi (saha ñaṇaponnika Mahātherena)
2005	Nānā-nikāyehi Vicinita-suttāni (In the Buddha's Words: An Anthology of Discourses from the Pali Canon)	Bhikkhu Bodhi

2012	(Sakala) Anguttara-nikāyo (*The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikaya)*	Bhikkhu Bodhi

Ettāvatā me bhasitā Bhikkhu Bodhi Mahātherassa samkhepa-pavatti, tassa ca Buddhadesita-dhammassa Pālibhāsāya Angalisabhāsaṃ parivattane aggabhāvo. Yadi mandapaññāya pamādena vā atthi kiñci doso khalito vā imasmiṃ duracita-paṇṇe, khamatha me bhante ādarena.

Iminā me dulikhita-paṇṇena mahāpaṇḍitassa viññuno pariyatti-visāradassa Bhikkhu Bodhi nāma America-jātika-mahātheravarassa adhikāro hotu adhipūjā. Iminā ca sammāraddha-paṇṇena dhammaṃ sakkaromi garuṃ karomi mānemi pūjemi.

Apicā'haṃ ativiya pamodāmi mama paññāsama-āyuvaddhana-mangala samaye navapamaṇehi aparadesehi imaṃ sannipātaṃ āgatānaṃ gantha-dhura-vipassanādhura-vahānam sīlavanta- paññavanta- therānutherā-naṃceva bahūhi mahāvijjālayehi āgatānaṃ hitānukampīnaṃ mahā cariyānam ca dassanāya. Lābhā vata me (na vata me alābhā!), suladdhaṃ vata me (na vata me duladdhaṃ!), yassa me evaṃ gihi-pabbajita-mahācariyānaṃ sakkacc-āyācitānaṃ idhāgantvā Pālibhāsāya sakalalo-kato pariyatti-patipattiyesu visārada-mahātherānaṃ pasattha-jīvapava-ttiṃ sākaccham karonti; āgacchanti ca te therānutherā mahācariyā ca mayhaṃ paññasama-vassāyuvaddhana-paṭisamyutta-puññakammesu anumodituṃ.

Ettha so khvā'yaṃ sakala-theravādīnaṃ ekantena bahukataṃ hoti, yo imasmiṃ Syāmaratthe Marammapadesassa Pālibhāsāya **nānājātika-pathama-sannipāto** imasmiṃ divase imasmiṃ mahāpabbata-nagare imasmiṃ Veluvanārāme hotī'ti maññe.

Nigamane ekaṃeva vacanaṃ bhāsissāmi: "imasmiṃ Syāmaratthe Pālibhāsāya saddhammassa ca vuddhiyā virulhāya amhehi saddhiṃ ussukkaṃ karotha ārabhathā'ti sakkaccaṃ yācāmi.

Niṭṭhitaṃ.

Venerable Paññābhoga (1891-1971): The first Shan State Sanghamahanayaka and Shan Tipitaka Translation Pioneer

Venerable Mahosadhālaṅkāra
PhD Candidate, University of Peradeniya

Born in 1892 in Murng Su, a city in Southern Shan State, Venerable Paññābhoga, was the founder-chairman (*saṅghanāyaka*) of the *Shan State Saṅgha Council* and was one of the chief architects of Shan/Tai[1] Tipitaka. In 1956, the *Shan Pitaka Translation Committee* was formed by a group of eminent Tai monks of the Shan State of Myanmar, whose mission was to translate Pāli Tipitaka into Tai language. The translation was necessitated to make it accessible for the Tai people who otherwise did not have direct access to the original source. Venerable Paññābhoga was the key player for both Tipitaka translation into Tai/Shan and the forming of Shan State Sangha Council. Their projects and works are sponsored by Sao Shwe Thaike, The first President of the Republic of the Union of Myanmar soon after its independence. This paper will be talking about life and works of Venerable Paññābhoga.

[1] Shan is a Burmese corruption of Siam. The Shan of Myanmar are formerly known as Siam. The Shan people call themselves in their own language as Tai. Therefore in some places Tai is used to denote the Shan people or Shan langauge.

Syāmamaṇḍale Saṃghamāhānāyakassa Tipitakaṃ Syāmabhāsāparivattane parināyakassa Paññābhogamahātherassa pavatti (1892-1971):

Mahosadhālaṅkārena Bhikkhunā
Peradeniyavijjālaye Laṅkādipe Pāragūsotujanena

Uddeso

Ratanattanayaṃ tīhi dvārehi namāmi. Mahānāyathere ca ācariyā nucariye vandāmi. Dhammamitte ca nānāraṭṭhike upāsake Upāsike gāra vāmi.

Paññābhogo nāma mahāthero Syāmaṇ-jātiko Syāmamaṇḍale tipiṭakaṃ Pālibhāsāya Syāmabhāsaṃ parivattane pariṇāyako ahosi syāmajanaṃ dhammaṃ sādhukaṃ jānituṃ. So Syāmāmaṇḍale Syāmikabhikkhu saṃkhaṃ ca buddhasasanaṃ anuggahantā upāsakupāsikāyo ca sayaṃ nimantivā saṅhitvā tipiṭakaṃ Syāmabhāsaṃ privattetuṃ āraddho ahosi. So piṭakaparivattanasaṃghassa nāyakaṭṭhāne patiṭṭhitvā pañcatiṃsa potthake niṭhāpesi. Attanā pana viriyaṃ ārabhitvā likhitapotthakā aṭṭha santi. Tasmā so sayaṃ ahosi gantha-kārakopi. ajja bahū bhikkhusanghā ca sāmaṇerā tassa potthake payojenti piṭakattayaṃ uggaṇhitakāle. Tasmā so mahāthero Syāmadese buddhasāsanassa ca pabbajitānañca upāsakūpasi-kānañ ca ativiya bahūpakāro ahsoi. idhāhaṃ tassa pavattiṃ saṅkhepena pavakkhāmi.

Niddeso

So dvinavutyādhike aṭṭhārasakharisavassasate Par-kea gāme Murng Kharng dese, Murng Su nagarapadese jāto. Atha kho so cha puttadhītarānaṃ dutiyo putto hutvā daharakāle Sai Paan Sing'ti nāmaṃ ahosi..

navādhike ekūnavīsativassasate kharisavasse tasmiṃyeva Murng Su padese Pakea-gāmavihāre sāmaṇeraṃ pabbaji. Terasādhike ekūnavīsati vassasate kharissavasse pana Kesi nagarapadese Partep-vihāre nevāsi kassa santike upasampadaṃ labhi.

So Parkae-vihāreyeva pathamaṃ sippuggaṇhanaṃ akāsi. Tato paraṃ Syāmamaṇḍale Kesi nagare Wan Yok vihāraṃ ceva Kyauk Mae nagare Wan Kha-vihārādike ca saṃkami sippuggaṇhanatthāya.

Tato paraṃpi Yameatheen-nagaraṃ ceva Shwegyin-nikāyasaṃghassa mūlaṭṭhānabhūtaṃ Mandalay-nagare visuddhārāmaṃ ca saṃgami. Kyaitkasarn vihāre Yangon-Nagare ca Pubbārāme Pegu nagare ca sippaṃ uggaṇhi.

Aparabhāge pana ekūnatiṃsādhike ekūnavīsativassasatakāle pathamaṃ bhāratarattḥaṃ (indiyaṃ) buddhadasanaṭṭhāyā pathamaṃ gataṃ. Bhāratharaṭṭḥato Lankādīpaṃ Colombonāgaraṃ gantvā Buddha dhammaṅceva Pāḷiṃ ca Sakkataṃ Māgadhiṃ Hindiṃ Anglisabhāsaṃ uggaṇhi. So Laṅkādipe yāva tettiṃsādhikā ekūnavīsati vassasatakālā vasi. Evaṃ so paraṭṭhesu sippuggaṇhānaṃ syāmabhikkhūnaṃ pathamo bhikkhu'ti vadituṃ yujjati.

Aṭṭhapaññāsādhike pana ekūnavīsativassasate pitakaṃ Pāḷibhāsāya syāmabhāsaṃ (Tai-bhāsaṃ'ti vā) pathaṃo parivattako ahosi. So Panglong-nagare Pitakapariyattivijjāṭṭhānavihāraṃ ca patiṭṭḥāpesi. Tasmiṃ yeva piṭakapariyattivijjālayavihāre ceva Murng-su padese Yum Paung vihāre ca vasitvā pitakaparivattanakammaṃ yāva niṭṭhitā kataṃ. Taṃ piṭakaparivattanakammaṃ pana Sao Kham Serk(Sao Shwe Thaik) nāmako Maramma raṭṭhassa pathamamahāsammato māhā-upāsako paccayānuggahaṃ kātvā chaṭṭyādhike ekūnavīsatikharisavasse 35 potthakāni niṭṭhitaṃ pattāni.

Ajjadivase piṭakapariyattivijjāṭṭhānavihāvihāre chasatādhikā bhikhu sāmaṇerā viharitvā pariyattiṃ pariyāpuṇanti. So tasmiṃyeva Panglong-nagare piṭakapariyattivijjaṭṭhānavihāre sakalasyāmaraṭṭhika saṃghassa ceva yuvabhikkhusāmaṇerānañca syāmaraṭṭhikānaṃ upāsakupāsikānaṃ ca saddhammapariyāpuṇanasovanapāthanaṭṭhāya 'Syāmamaṇdale Pariyattisaddhammapālo'ti dhammussavaṃ patiṭṭhāpesi. idāni tasmiṃ pariyattisaddhammapāladhammapucchavisajjanussavaṃ saṃvacchare saṃvacchare sahassādhikā bhikkhusāmaṇerā āgantvā dhammapucchana visajjanaṃ karonti.

Likhitapotthakā

Idāni pana Paññābhoga Mahātherena racite ekacce potthake saṅkhepato pavakkhāmi. Tena hi therena vuccamānā potthakā racitā. seyyathāpi:

(1) Pālipagunaṃ (the basic of Pāli) (1950 kharisavasse
(2) Syāmabhāsāya Bhikkhupātimokaṃ (2004 kharisavasse, puna mudditaṃ)

(3) Syāmabhāsāya Pāli grammar kaccāyanaṃ (1991 kharisavasse, Puna mudditaṃ
(4) Syāmabhāsāya Abhidhammatthasaṅgahaṃ (1995 kharisavasse, Puna mudditaṃ)
(5) Syāmabhāsāya Khuddasikkhā (1967 kharisavasse)
(6) Syāmabhāsāya Mūlasikkhā (1969 kharisavasse)
(7) Kambozahitarāsi ganthaṃ (1346 Cūḷasakkarājavasse)
(8) Sāmaṇerasikkhā (1994 kharisavasse Puna mudditaṃ)

Adhigacchitāni guṇaṭṭhāni

Idānettha tassa adhigacchitaṃ paṭiggahitaṃ gunanāmaṃ

(1) 1921 kharisavasse Si-paw rājakumārena **Paññābhoga gaṇa vācaka dhammarājagurū**'ti guṇanāmaṃ dinnaṃ.
(2) 1928 kharisaavasse Mong-Suraññena **Shwe-Kying Nikāya-Ukkatha Mahānāka rājagurū**'ti nāmena pūjito .
(3) 1939 kharisavasse pana **Shan Pyi Nay Taung Paing Budda-Sasanāpyu Gaṇavācaka Dhammakadhikā**'ti nāmaṃ upādhiṃ paṭiggahī Shwe-Kying-gaṇasaṃghamahārajasmā.
(4) 1947 kharisavasse **Chaṭṭhasangīti-Ovādācariya Saṅghanāya ko**'ti nāmaṃ upādhiṃ paṭiggahī Marammaraṭṭhassa mahāsam ma tamhā U Nu nāmasmā.
(5) 1948 kharisavasse **Ukkatha Mahānāyaka Sangharājā**'ti nāmaṃ upādhiṃ paṭiggahī Syāmaraṭṭhikasaṃghasmā.

Evaṃ so Buddhasāsanañca ganthadhūrañca piṭakaṃ parivattanañca āraṃbhakārako. Vinayagaruko ca laccī pesalo sikkhākāmo ganthakārako bahusacco ahosi. Apica saṅkhāradhammānaṇ aniccattā 1971 Kharisavasse ekūnāsītivayoppatte kālamakāsi Myaratanā tikicchālaye Yangon nāgare. Tato tass rūpakalāpaṃ Pang Long nāgaraṃ abhinetvā 1972 Kharisavasse jhāpesi. Tassa avasiṭṭhaṃ dhātumasirāsiṃ gahetvā piṭakapariyattivijjaṭṭhānavihāre Pang Long nāgare dhupacetiyaṃ patiṭṭhāpesi.

Nigamanakathā

Ettāvatā me pavakkhitā Paññābhoga Mahānāyakassa samkhepapavatti, tassa ca Buddhapavacanassa Pālibhāsāya Syāmabhāsaṃ parivattanassa

pavatti ca. Sace pamadena vā akusalo vā imasamiṃ doso atthi, khamatha me bhante.

Iminā me tipiṭakaṃ Pālibhāsāya Syāmabhāsaṃ parivattakassa mahānāyakatherassa Pariyatti-Paṭipatti-visaradassa Paññābhogatherass a hotu pūjā. Garuṃ karomi. sabbe imasamiṃ sannipāte āgatā mahā cariyatherā ca pāmokkhācariyā ca upāsakā ca upāsikāyo ca sukhī attā naṃ pariharantu.

The Indomitable Buddhist Debater in Ceylon: The Biography of Most Venerable Mohottivatte[1] Gunananda (1823-1890)

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Ven. Gunanadan was a Buddhist orator and leader in the Panadura debates with Christians in 1873.

During the ruling of Western nations such as Portuguese, Holland and English, Buddhists and Buddhist monks in Ceylon were overpowered and harmed and temples and pre-historic Buddhist educational institutions in this Island were destroyed.

In this period, it was Ven. Gunananda who was expert in Buddhism, entered into the assemblies of heretics, debated with them and overcome all the heretics. Later on, venerable Gunananda who wondered place to place and debated with heretics for the establishment of Buddhism and the welfare of Buddhists in Ceylon obtained an honour title '*vādibhasīha*'. Especially, he was famous inside and outside the country for organizing five great debates against to heretics (Christians). Particularly the *Panadura* debate which was translated into English by Mr. *'Edward Perera'* was famous throughout the world.

The abilities of venerable Gunananda were not limited to debates only, in his leisure times, he wrote a number of articles to Sinhalese newspapers such as *'Satyamarga, Lakminikirula'*. In his documents, he substantiated falseness of heretical teachings. In addition to this, he assisted to venerable *Hikkaduwe Siri Sumangala* to found *Vidyodaya pirivena* in Colombo.

In this manner, he awakened the Buddhists in the Island. It should be understood that he was one of eminent leaders who led the society in

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[1] Somebody uses the term *'Migettuvatte'*. What is the precise one? It is *Mohottivatte*.

recent Buddhist renaissance in Ceylon. I intend to examine, in this paper, how extent his practices can be employed to overcome present arguments posed by heretics against to Buddhism and Buddhists in the world.

Sīhaladīpe Vādibhasīho: Mohoṭṭivatte[1] Guṇānandassa Mahāyativarassa Apadānamidaṃ

Ācariyo Vijitha Kumaro

Uddeso

Gunananda thero Laṅkādīpe Panaduraṭṭhāne visārado vādāropako vādabhāsanasīho ahosi.

Laṇkādīpe hi Potugālikānaṃ Polandikāṇam Angalikānañca vījāti kānaṃ micchādiṭṭhikānaṃ videsikānaṃ rajjaṃ kārentakāle sogata laddhikā atīva madditā ahesuṃ. te micchādṭṭhikā jinasāvake anekapariyā yena garahiṃsu ca parahiṃsu ca. Paṇṇasālāni ca porāṇa sogata parivenā dyāyatanāni ca nāsitāni ahesuṃ.

Īdisasamaye, dakkhiṇasīhalaraṭṭhe jinasāsane Guṇānando'tyābhi dhāno Saddhammajjhayane katakicco bahussuto visārado hutvā aññā titthiyānamajjhe pavisitvā vādāropito, sabbe te micchādiṭṭhike abhibhūto kittimavisāri. Athāparasmiṃ samaye, so Guṇānando jinasuto tattha tattha āhiṇḍito micchāladdhikehi saha vādāropito 'vādibhasīho'ti aparanām añca adhigacchi. Micchādiṭṭhikānaṃ vādamathanatthāya pañcamahāvādā ṭhapito so sadeseca videseca supākaṭo hosi. Tesaṃ pañcamahāvādānaṃ 'Edward Perera' iti mahāsayena āṅgalibāsāya parivattitaṃ Pāsāṇadure paṭṭhapitavādaṃ sadeseca videseca atīva vissutaṃ.

Guṇānando na tu vādāropaṇavisayeva seko āraddho, apica so antarantare viraci katipayāni lekhaṇāni sīhalabāsāya muddāpitapattikā naṃ sandhāya yathā 'Satyamārga' 'Lakmiṇikiruḷa'iti. So micchādiṭṭhikā naṃ attano desanāya nissāratthakabhāvañca abhūtatthañca samuddhari. So thero aparasmiṃ samaye anuggahi Hikkaduwagāmajassa Siri Sumaṅgalassa mahātherassa samārabhituṃ Vijjodayanāmadheyyaṃ pariveṇaṃ, Kolambanagare.

Evaṃ so thero suttasogatajane saddhamma ssarena pabodito, sabbena sabbaṃ vikhaṇḍi micchādiṭṭhikānamatayo, sammādiṭṭhiṃ saṇṭhāpito. so

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[1] Ekacco Migeṭṭuvatte'ti vadati. Ko pana niravajjo? Mohoṭṭivatteyeva niravajjo'ti daṭṭhabbo.

sattasaṭṭhivassāyukakāle ekasaha ssaṭṭha satanavutiyā poṭṭapādamāse ekavīsatiyā majjahne sammāsatiyā kāla makāsi. So kho pana siri laṅkādīpe abhinava sogatapunaruggamane eko niyāmako'ti veditabbo. Imasmiṃ upaparikkhāmi, kittāvatā tassa thera varassa ñāṇañca, kossallañca paṭipadañca paccuppanna micchādiṭṭhi kānaṃ matayo mathanatthāya yojitabbanti.

Niddeso

Bhikkhvatthupaparikkanaṃ

'Bhikkhu' iti tepiṭake āgatamekaṃ padaṃ viññāpetuṃ uttamattaṃ yassājjhattādhiga manaṃ. Nayidaṃ sogatasāsanasseva sādhāraṇapadaṃ. Aññatitthiyaparibbājakāpi bhikkhūtināmaṃ sandhārenti. Kintu, bhikkhū ti padanupanissāya imasmiṃ buddhasāsane vahati aññāsāsādhāraṇa tthañca, vyañjanañca. Vuttaṃ hetaṃ bhagavā pārājikā pāḷiyā *"bhikkhūti bhikkhakoti bhikkhu bhikkhācariyaṃ ajjhūpagatoti bhikkhu bhinnapaṭa dharoti bhikkhu samaññāya bhikkhu paṭiññāya bhikkhu ehibhikkhūti bhikkhu..."*[2]iti. Tenahi viññutabbamidaṃ bhikkhūtipadaṃ tassa vavatthā-nurūpeyeva. Apica, yo dhammānudhammapaṭi padaṃ paṭipanno sova bhikkhūti daṭṭhabbo. Sace, so gahaṭṭho vā pabbajito vā bhikkhubhāveva ṭhapetvā sallakkhitabbo. Idhetaṃ pabbajjaṃ pana aññaṃ. Netaṃ sabbena sabbaṃ pakāseti kiñcipi adhigamalābhaṃ. Vācetimaṃ ekaṃ parisuddhaṃ brahmacariyaṃ samājagaṇaṃ. Vīmaṃsitvā imāni kāraṇāni, tamarahati bhāsituṃ yathā " yo pabbajito imasmiṃ dhammavinaye so bhāveyya cittaṃ nibbānassa sacchikaraṇatthāyā˜ti. Natvevetaṃ, yo bhikkhu yuñjati buddhasāsane kāmaṃ hi so attahitatthāya ca parahitatthāya ca paṭipajjitabbo.[3] Kathaṃ karaṇīyanti? uṭṭhānaviriyā

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[2] Vin III, p. 24

[3] Idha, bhikkhave, ekacco puggalo khippanisantī ca hoti kusalesu dhammesu, sutānañca dhammānaṃ dhārakajātiko hoti, dhātānañca dhammānaṃ atthūpaparikkhī hoti atthamaññāya dhammamaññāya, dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā,

dhigto yo pabbajito ohitabhāro anuppatta sadatto so attano pacchā-dhigamanato paṭṭhāya potujjanikānaṃ upāsa kūpāsikānamatthāya hitāya dhammadesako hutvā maggaṃ ācikkhamāno kevalaparipuṇṇaṃ saddha-mmaṃ vivariyamāno gāmenagāmaṃ, naga rena nagaraṃ vicarati. Tenahi so kho pana ubhayatthahitatthāyeva katakiccho eko samājasṅkhātoti evaṃ sallakkhitabbaṃ.

Kiṃ imasmiṃ buddhasāsane vādaṃ sāruppaṃ vā no vā?

Āraddhimasmiṃ kāraṇe pekkhāmahaṃ uddharituṃ katipayāni visamāni ādesāni ca. Ettha hi saṅghasāmaggiyavisaye vādaṃ pana nūnaṃ bāhetabaṃ.[4] Yattha katthaci āgacchanti nidassanāni yathā pabbajitāna mantare uppannavādā sāsanaparihānivisaye upanissitāti.[5] Sabbattha hi evaṃ na dissate. Apicāññatthāgacchati yaṅkiñci ādesaṃ "tathāgathopi vādāropito paresaṃ micchādiṭṭhiṃ viddhaṃsito"ti.[6] Kintu, netaṃ gahitabbaṃ yathā "bhgavāpi vādamicchitoti".[7] Sacāyaṃ pana yassa vādāropitassa tathāgatassa abhimukhe tassa paṭidānavaseneva bhagavā vādāropesi. Tasmiṃ hi paṭipucchanayena tena saddhiṃ vādāropito so tathāgato tassa micchādiṭṭhikassa diṭṭhūpahato sammādiṭṭhiyāva paṭṭhapesi, yathā Upāli gahapati ca Abhayarājakumāro ca Saccako cāti.

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sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Evaṃ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca. A II, p. 97

[4] Taṃ vo vadāmi bhaddaṃ vo yāvantettha samāgatā;
Sammodatha mā vivadatha mā hotha issaphandanā. Ja IV, p. 211

[5] Tena kho pana samayena niganṭho nāṭaputto pāvāyaṃ adhunākālaṅkato hoti. Tassa kālaṅkiriyāya bhinnā niganṭhā dvedhikajātā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti ., M II, p. 243

[6] "kiṃ samaṇo gotamo saccakassa niganṭhaputtassa vādaṃ āropessati, atha kho saccako niganṭhaputto samaṇassa gotamassa vādaṃ āropessatī"ti? Ekacce licchavī evamāhaṃsu – "kiṃ so bhavamāno saccako niganṭhaputto yo bhagavato vādaṃ āropessati, atha kho bhagavā saccakassa niganṭhaputtassa vādaṃ āropessatī"ti? M I, p. 229

[7] "Nāhaṃ, bhikkhave, lokena vivadāmi, lokova mayā vivadati. Na, bhikkhave, dhammavādī kenaci lokasmiṃ vivadati. S III, p. 138

Buddho so bhagavā abhimaddi attano sambuddhañāṇena sabbā te paṭipakkhā. Apica, vuttamidaṃ Dhammapadaṭṭhakathāyaṃ yathā Sāriputtattheropi Bhaddākuṇḍalakesīti paribbājikāya saddhiṃ vādāropito tassā micchādiṭṭhiṃ apahatvā tīhi saraṇehi patiṭṭhāpesīti.[8] Idhekasmiṃ samaye, Cittoti gahapati ca Niganṭhena Nātaputtena saha samāpanna vādo, tassa Nāthaputtassa gambhīrapañhāni dassito takkanena kīḷamāno atīva viheṭhesi[9] Seyyathīdaṃ: kīḷamāno biḷālova dantehi gahitamūsikena saha. Tattha hi sudaṃ Cittopi tathāgatassa vacanameva Uttānīkarosi. Athekasmiṃ samaye bhagavati parinibbute 'Miḷindo'ti rājā nāgasenena khīṇāsavena saha vādābhimukho bahuso vādā dassesi. Nāgaseno so thero ca Milindena ṭhapitā sabbā vādā adhipātesi.[10] Anena nayena vividhehi sammutirūpehi bhagavā ca tassa sāvakabhikkhū ca kadāci upāsakā ca saddhammaṭṭhitiyā micchādiṭṭhikehi saha bhiyyosomattāya vādāropitāti evaṃ daṭṭhabbaṃ. Vuccatīdaṃ 'kālānurupena yaṃ kareyyuṃ sabbaṃ taṃ kātabbaṃ tassamattakappattiyā'ti.

Guṇānandattherassuppatti kathā

Yadā Sīhaladīpe rājadhāniṃ 'Koṭṭe' nāmadheya nagare patiṭṭhahi, tasmiṃhi antimakāle Potugālikāti paticīna videsikā tambapaṇṇiṃ pavisiṃsu.[11] Evaṃ te samuddatīre paṭivasamānā anekanayehi sogate paripīḷesuṃ. Tatra, tesumussāhaṃ pana dve ārammaṇāni āraddha abhavi. Kāni tāni? ekaṃ hi kira yaṅkiñci samayavādaṃ te paṭiggahiṃsu,

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[8] Paribbājikā theraṃ āha – ''bhante, pucchāmi te pañha''nti. ''Puccha, bhaginī''ti. Sā vādasahassaṃ pucchi, pucchitaṃ pucchitaṃ thero vissajjesi . Dhp-a II, p. 224

[9] Sace te, bhante, purimaṃ saccaṃ, pacchimaṃ te micchā. Sace pana te, bhante, purimaṃ micchā, pacchimaṃ te saccaṃ. Ime kho pana, bhante, dasa sahadhammikā pañhā āgacchanti. Yadā nesaṃ atthaṃ ājāneyyāsi, atha maṃ paṭihareyyāsi saddhiṃ niganṭhaparisāya . S IV, p. 299

[10] Āsajja rājā citrakathiṃ, ukkādhāraṃ tamonudaṃ;
Apucchi nipuṇe pañhe, ṭhānāṭṭhānagate puthū. , Mil, p. 1

[11] Courtenay, P. (1913)., p.18

tameva imasmiṃ dīpe atīva vyāpayituṃ vāyamiṃsu.[12] Dutiyaṃ kira vāṇijakammameva. Evaṃ te attano adhippetāni micchākammāni karonte, āgatā Sīhaladīpaṃ Olandikā nāmā aññā paticīnajātikā. Tato paṭṭhāya Potugālikāhi saddhiṃ katasaṅgāmā, te Olandikā bāhetvā potugālikā attano balaṃ patiṭṭhāpesuṃ[13] Kintu, tepi potugālikehi saddisāva hutvā Sīhaladīpe micchādiṭṭhivyāpanaṃ abhivaḍḍhiṃsu.[14] Etthantare, antime aṭṭhādasasatavasse āṅgalikā ca idhāgamiṃsu.[15] Yāvathā te vasiṃsu atra tāvatā tepi vāyamiṃsu pattarituṃ sakasamayavādaṃ Sīhalaraṭṭhavāsīna mantare. Tattha, ekasahassaṭṭhasatapañcadasato pacchā, te issaranimmā navādī 'Kristiyānī'ti micchādiṭṭhikā turiyaṃ turiyaṃ samayavādaṃ patthariyamānā maddiṃsu atīva bhikkhū ca upāsakūpāsikā ca, jāniṃsu paṇṇasālārāmāni ca [16] Kathaṃ nu kho te abhimaddiṃsu? Te kiñcāpi bhikkhuṃ vā nindiṃsu, aññataraṃ paṇṇasālaṃ vā bhindiṃsu. Athavā buddapaṭimā vā bhañjiṃsu. Gihī sogate tajjiṃsu. Apica te visamacāra paṭipadani visāritā yathā maṃsamajjā, dhammacārī sogate adhamma-cariyāhi padūsesuṃ. Natu etāni, kadāci karahaci te paññapiṃsu

[12] ibid

[13] Rajasinghe II, the king of Kandy, made a treaty with the Dutch in 1638 to get rid of the Portuguese who ruled most of the coastal area of the island, http://en.wikipedia.org/wiki/History_of_Sri_Lanka., Courtenay, P. (1913)., p. 528

[14] The Dutch (Protestants) persecuted the Catholics and the remaining Portuguese settlers left the Buddhists, Hindus and Muslims alone, http://en.wikipedia.org/wiki/History_of_Sri_Lanka

[15] Courtenay, P. (1913)., p. 556, During the Napoleonic Wars Great Britain, fearing that French control of the Netherlands might deliver Sri Lanka to the French, occupied the coastal areas of the island (which they called Ceylon) with little difficulty in 1796, http://en.wikipedia.org/wiki/History_of_Sri_Lanka

[16] British negligence on the threats to Buddhism by the Missionaries, Social oppression at the hands of the new local ruling class, increasing lawlessness and breakdown in peace and harmony due to opening of taverns,... 1818 Missionaries get the British to break the promise of not establishing Missionary schools in Kandy Governer Robert Brownrigg came under Missionary pressure as early as in 1816 regarding the establishment of Christian Missionaries in Kandy. http://www.scenicsrilanka.com/history-of-sri-lanka-1948.html

navapaññattiṃ yathā "sabbā garabandhnāpekkhakā gihīsogatā 'Kristi-yānī'ti samayavādaṃ anugacchantū"ti.[17] Apica, te yaṅkiñci pūjaṃ vā ussavaṃ vā vāresuṃ.[18] Itarathā, tadā te lekhaṇena vā bhāsanena vā tīhi saraṇe garahamānā ganthāni vā pattikāni vā muddāpayiṃsu.[19] Īdisena nayena paṭipajjitehi micchādiṭṭhikehi saddhiṃ pāritosikādhigacchitukā mā ekaccā sīhalā ca mittasanthavaṃ pavattesuṃ.

Evarūpasamaye puññavanto so kumāro uppajji dakkhiṇaraṭṭhe Balapitiyanāmanagare Mohoṭṭivatta iti gāme ekasmiṃ kulaghare.[20] Taṃ kho pana sammuti-saṃvaccharena ekasahassaṭṭhasatapañcadasamaṃ.[21] Athāparasmiṃ samaye mātāpitūhi āsiṃsito so kumāro dahareva pabbajito, māgadhībhāsāya ca sakkatabhāsāya ca katakiccho hutvā adhītasaddhammo, mātūpaṭṭhānatthāya pabbajjarūpaṃ paṭikkhipi.[22] Punapi gahaṭṭho hutvā so kumāro tassa dubbalamātuyā upaṭṭhahato kālena kālaṃ attano pitupasse sālohitañātiyā santike bayibalanti micchādiṭṭhikānaṃ samayaganthaṃ uggaṇhi. Athaca, so 'Vesli' iti vijjālayaṃ pavisitvā paṭiladdhasiddhasissabhāvo anukkamena āṅgali bhāsāya ca pariyāpuṇi. Athekasmiṃ samaye, Doḍandūva iti gāme Kumāravihāre ekaṃ ganthalekhanavyāpāraṃ ahosi. Tassantimadine, punapi so kumāro imasmiṃ buddhasāsane pasannacittohutvā pabbaji. Tassa sāmaṇerassa ācariyo pana Telikaḍagāmajo Soṇuttaro iti mahāthero abhavi. Don Dāniyel Vīrasūriyo pana tassa upaṭṭhāko.[23] Kumāravihāre paṭivasato so Guṇānando sāmaṇero anadhivāsamāno micchādiṭṭhikānaṃ desanaṃ vā paṭipadaṃ vā, sabbesu sogatesuppannakāññahadayo

[17] Tilakasiri, S. (2000)., p.18
[18] ibid
[19] Ibid pp. 26-27
[20] Buddhadatta, A. P. (1950)., p.136
[21] ibid
[22] Dhammaratana himi, U., Revata himi, A. & Mahatantri, G. (2001)., p.l 38
[23] Buddhadatta, A. P. (1950)., p.137

Koḷambanagaraṃ gantvā sāsanaciraṭṭhitiyā yaṃ kattabbaṃ taṃ kātumicchi. Kintu, tadā Koḷambanagare vasitā bhikkhū anekavidhehi kāyena vā vācāya vā ninditā micchādiṭṭhikehi taruṇehi.[24] Tathāpi, tatra na bahavā paṇṇasālā santi. Modaragāme Mirandārāmo ca, Kuppiyā vattagāme Jayasekarārāmo ca Koṭahenagāme Paramānandavihāro ca Huṇupitiyagāme Gaṅgārāmavihāroti katipaya vihārā bhavanti. Yadipi, chiṇṇabhayo so Guṇānandatthero pana saṅgāmagato senādhipova Kaṭhena iti padese Dīpaduttārāmanti vihāraṃ katvā tattheva vihāsi. Tasmiṃ samaye, te micchādiṭṭhikā rājānuggahena Koḷambanagare sabbāni bodhirukkhāni chindiṃsu.[25] Athassāraddha, paṭiviruddho Guṇānando so thero micchādiṭṭhikānaṃ adhamakammāni niggahyamāno paṭṭhapesi 'bodhirājasamiti'iti samāgamaṃ. Thatāpi sogatānamupakāraṃ laddo so thero Koḷambanagare yattha ropitabbaṃ sabbattha patiṭṭhāpesi bahūni aṅkurabodhirukkhāni.[26]

Tathāpi so thero racamāno katipayāni lekhanāni pākaṭīkato micchādiṭṭhi kānaṃ samayavāde asārattaṃ ca abhūtattaṃ ca. Evaṃ hi so bahusaṃ likhi sīhalabhāsāya muddāpitapattikānaṃ yathā: Satyamārga, Satyaprakā śanaya, Lakmiṇikiruḷa, Kristiyāni-vighātanīyāti.[27] Apica, so Guṇānanda-tthero bhindi sabbena sabbaṃ sabbato sabbaṃ, tesaṃ micchādiṭṭhi-kānaṃ sāvajjamatāni ca. Atha so cintesi vivadituṃ sammukhena vā asammukhena vā tehi micchādiṭṭhikehi saha. Imasmiṃ samayeva, pubbekatapuññavibhūtiyā viya Hikkaḍuvagāmajo siri Sumaṅgalatthero ca Koḷambanagareva paṭivasito tassa Guṇānandassa theravarassa sadanusāsi.[28]

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[24] Tilakasiri, S. (2000)., p.316
[25] Dhammaratana himi, U., Revata himi, A. & Mahatantri, G. (2001)., p.40
[26] ibid
[27] Buddhadatta, A. P. (1950)., p.138
[28] Dhammaratana himi, U., Revata himi, A. & Mahatantri, G. (2001)., p.40

Athāparasmiṃ samaye, micchādiṭṭhikānaṃ balamaddanatthāya vādāro pito so thero pañcamahāvādā katvā saddammaṃ uttānīkāresi. Tesānamantare paṭhamavādaṃ pana pahiṇṇayeneva katanti daṭṭhabbaṃ. Sammukhanayena katāparehi vādehi sabbena sabbaṃ micchādiṭṭhikānaṃ samayavāde nissārattañca abhūtattañca pākaṭīkari. Idhassu pañcamahāvādānamantare, pāsāṇadūrekatavādaṃ pana atīva pākaṭaṃ.[29] Yadidaṃ tasmiṃ hi 'Kristiyāni' iti micchādiṭṭhikānaṃ pakkhe katipaya kathikā bhagavatassa dhammaṃ sunakhāvalokanena gahitā pakatiñca atthavyañjanañca hitvā sakavādaṃ maṇḍaṇatthāyeva micchānayena vivaritvā dassesuṃ.

Kathaṃ so Guṇānandatthero vādāropesi?

Pāsāṇadūre pavattitaṃ vādaṃ pana ekasahassaṭṭhasatatesattiyā sāvaṇamāse chavīsatiyā ca aṭṭhavīsatiyā cāti ubhesu dinesu paṭṭha pesuṃ.[30] Tatra micchādiṭṭhikānaṃ pakkhe paṭhamo kathiko pana 'Dāvit Silvā' iti pūjako abhavi. So kira, tassa kathāvāre yebhuyyena vāyami avadhārayituṃ "cuti cavanatāya pacchā aññaṃ sattaṃ uppajjatī"ti vattuṃ.[31] Ettha hi so Guṇānandatthero pana paññapesi katipaya anucchavikāni nidassanāni āharitvā Kathāvatthuppakaraṇaṃ vā nikāyaganthāni vā. Tasmiṃ hi so takkī vīmaṃsī aññaṃ nidassanaṃ ca paridīpesi, seyyathīdaṃ: "Sace idhamatthi tvayā parisīlitaṃ yaṃ Bayibalaṃ, na kho panimaṃ paṭhamameva racitaṃ Bayibalaṃ imasmiṃ loke. Yadi tatra yadā racitaṃ Bayibalaṃ paṭhamatarova, tamupanissāya aññaṃ āgatanti veditabbaṃ. Kintu, ime ganthā akkharehi ekarūpā na gaṇhanti. Apica ve tesu ganthesu āgatadesanāni pana ekarūpamevāti daṭṭhabbaṃ. Kiṃ tvaṃ vadasi imaṃ ajjatana Bayibalaṃ tu aññanti?

[29] Tilakasiri, S. (2000)., p.175
[30] Peiris, P. A. & Dias, J. (2009)., p.1
[31] Ibid p.3

Natveva. Evarūpena hi sattassa cuticavanaṃ ca veditabban"ti vatvā sappamāṇatakkavācāya tassa micchādiṭṭhikassa mataṃ bāhesi.[32]

Punapi so Guṇānandatthero attapaṭivādā ca āhari. Evaṃ so tassa kathāvāre uttānīkari tesaṃ micchādiṭṭhikānaṃ devassa issamatthīti. Kena hi so evaṃ bhāsati? Bayibalanti ganthe āgataṃ *'Jealous God'* iti padaṃ uddharīyamāno paridīpesi tesaṃ micchādiṭṭhikānaṃ devo pana pothujjanikoti' Atha, so paññāpento aññaṃ nidassanaṃ santhambhetuṃ tassa 'Yehovā' iti devassa paripuṇṇa balaṃ vā ñāṇaṃ vā natthīti, 'Bayibal' iti ganthe 'vinicchayan'ti paricchede āgatamekaṃ nidassanaṃ uddharitvāva pakāsesi. Tasmiṃ hi āgatanayena so 'Yehovā' iti devo asakkonto anubandhituṃ rathāni yāni nimmitāni ayanena.[33] Tamāraddhaeva uparivādaṃ paṭṭhapesi.

Etthantare, punapi 'Dāvit' iti pamūḷho, micchānayena alagaddaṃ gahitova Mahānidānasutte āgataṃ paṭiccasamuppādadesanaṃ vivariyamāno evaṃ abhāsi: "Paṭiccasamuppādaṃ hi vuccati, yathā pitānissāya puttoca puttaṃ nissāya pitācā"ti.[34] āraddhimaṃ vācaṃ paṭivādamāno so thero uttānīkato "na yuttaṃ vattuṃ tathā paṭiccasamuppādaṃ sandhāyāti. Apitu, evrūpanidānakathaṃ hi sādhāraṇaṃ tassa Bayibal iti ganthassā"ti vatvā dīpesi ekaṃ vivaraṇaṃ Mariyāya apadānaṃ uddissa yathā: "Sace yehovā abhinimmi Mariyā nāma itthiṃ, tenahi yehovā pana tassā pitā bhavati. Apare, yadi suddhatto mariyāya gabbhe paṭisandhiṃ gaṇhi, tenahi 'Yehovā' iti Mariyāya putto bhavati. Punapi 'Jesus' nāmo Mariyāya puttoti vadati. Nūnaṃ, so Yehovāti tassā purisoti veditabbo. Sacāyaṃ paridīpeti sā Mariyā panekasmiṃ tassa devassa dhītā ca bhariyā ca mātā ca bhavatīti."[35] Kenassu taṃ vidhiṃ paṭiccasamuppādaṃ uddissa? Anena

[32] Ibid p.11
[33] Ibid p.17
[34] Ibid p.59
[35] Ibid p.66

nayena so tassa micchādiṭṭhikassa vādaṃ bhindanto vane paviṭṭha migindo'va attano dhammañāṇañca vākkaraṇañca sandassesi. Athaca, bayibal iti ganthāgatadesanāpāṭhantare sammukhā visamatā ca pākaṭīkato aññañca bhāsati. Kimetaṃ? Tasmiṃ hi āgatamekaṃ pāṭhaṃ āraddhimaṃ abhāsi yathā: "Jesus nāmassānubhāvena sabbā sattāyo mocessantī"ti. Tathāpi, aññatthāgacchati "dhammikā'va mocessantī"ti pāṭhaṃ. Kimidaṃ visamaṃ ekasmiṃ samayagantheva? Evaṃ so paṭivādena micchādiṭṭhikamatā adhipātesi.[36]

Idhevaññaṃ sallakkitabbamekaṃ lakkhaṇaṃ tassa Guṇānandassa theravarassa apadāne. Taṃ kho pana: kathaṃ so saddhammavisaye ca vādavisaye ca ekarūpaṃ chekatthaṃ laddhosī'ti. Ettha, so paticīnadesesu kata atinūtana pariyesanāni ca uggaṇhi. Atireda vasena tassa kathāvāre āṅgalidese 'Bradlaw' iti paṇḍitassa mataṃ vā āharati. Tathāpi 'Bishop Clonton' iti paṇḍitassa mataṃ vā uddarati.[37] Punaca, bhūmisattavisaye viyattassa 'Isaac Niwton' iti mahāsayassa matañca 'R. J. Morisson' iti paṇḍitassa matañca uddharīyamāno sakavādaṃ uttānikāsi.[38] Evaṃ so paticīna gantesu ca nūtane vijjāvisaye ca paricchedo hutvā micchādiṭṭhikānaṃ avijjāndhakāraṃ vidhamesi. Tathāpi so sakkata-bhāsāvisaye ca Brahmaṇaganthavisaye ca nakkhattavisaye[39] ca cheko hutvā vādāropito kadalivane paviṭṭha gajova sabbena sabbaṃ sabbato sabbaṃ micchā-diṭṭhikānaṃ matāni dhunesi.

Nigamanaṃ

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[36] Ibid p.57
[37] Ibid p.33
[38] Ibid p.71
[39] Ibid p.83

Passāmi ahaṃ katipaya visesalakkhaṇāni imasmiṃ Guṇā nanda ttherassāpadāne āgatāni. Tassa ganthañāṇaṃ pana nūnaṃ pasaṃsiyā rahaṃ. So thero uggaṇhi sīhalabhāsañca māgadhībāsañca sakkatabhāsañca. Tena hi laddhokāso so varathero uggaṇhituṃ porāṇācariyavāda ñca nūtanavisayañāṇañca. Tathāpi so satatabhāvito evaṃ sabbāni sippāni pariyāpuṇi. Tassa vyākaraṇañāṇañca saddammassa vivaraṇe ca vibhajane ca atīva upakāri. Na tu tassa sāmatthaṃ tathāgatassa dhammavinaye, so abhigacchi nipuṇattaṃ aññasamayavādesu ca. Apica, tassa paṭibhānañca takkanañāṇañca pāsāṇadūre kata vādaṃ samekkhitvāva daṭṭhabbaṃ. Itthambūtassa vādibhsīhassa Mohoṭṭivatte Guṇānandassa theravarassa apadānaṃ hi yuttaṃ paṭṭhapetuṃ paccuppanne satthusāsanavisaye āgacchantānaṃ anekavidhamicchādiṭṭhikānaṃ matamathe tumāraddhāya. Kathaṃ hi te paccuppannabhikkhū samāda pitabbā? Te pamukhatareneva māgadhīsakkatabhāsāsu kovidattañca āṅgalibhāsāya sāmatthañca tathāgatadhammavinaye nipuṇattañca bhāvitabbā. Tathāpi nūnaṃ aññasamayesu ca nūtanavisayesuca vyatta- visāradapaṇḍitānaṃ matāni ca jānitabbā. Evañca atīte theravādī bhikkhu yathā chekā bhaveyyuṃ takkane ca vīmaṃsane ca, tatheva paccuppanna bhikkhū ca kovidattaṃ adhigantu tesu tesu visayesu. Etthahi, nūnaṃ so Mohoṭṭivatte Guṇānandatthero paṭipajjanakova hutvā imasmiṃ buddha-sāsane, paridī pesi kathaṃ hi ajjatana bhikkhū saṃvidhitabbāti.

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Jālavatthu

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http://en.wikipedia.org/wiki/History_of_Sri_Lanka

Venerable Mahasi Sayādaw (1904-1982)

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Venerable Mahasi Sayādaw is a widely known figure in both Myanmar and abroad for two reasons. Firstly, he was a well-respected and erudite Buddhist scholar who was able to dig deep meanings of Tipitaka, the Theravada Buddhist scriptures, profoundly. One of his works, The Visuddhiagga Mahaṭikanissaya, proves his erudition. Secondly, Venerable Mahasi Sayadaw was well-advanced in meditative experience. He was also able to teach Vipassana meditation practice effectively. Hundreds of thounsands of people inside Myanmar as well as abroad, who learn and practise through his spoken and printed teachings have benifited immense peacefulness. Therefore, this article is to highligth the works and life of Venerable Mahasi Sayadaw so that many will learn from his good example and get inspired.

Mahāsītheravarassa visesaguṇānubāvapaṭisaṃyuttakathā

Āyasmā Therindo
Raṭṭhapariyattitakkasilāyaṃ
Kabbhāaye-thale **Yangon**-nagare

Mahāsītheravarassa guṇanubhāvā Marammaraṭṭhe ceva añña raṭṭhesu ca ativiya pākaṭā honti dvīhi kāraṇehi. So hi thero pariyattiyaṃ cheko kusalo. Tīsu piṭakesu ogāha samattho. Idamettha visuddhimagga mahātīkānissayakaraṇaṃ tassa therassa piṭakachekabhavassa bahūsu sādhakesu ekaṃ sādhakaṃ. So pana thero paṭipattinayepi kovido vipassanā dhammaṃ sayaṃ ārabhitvā aññe ca sāvake niyojeti. Tañca theraṃ upasaṅkamitvā bahūjanā marammaraṭṭhikā ceva aññaratthikā ca vipassanāyā bhāvitattā anupubbaṃ vipassanādhammarasaṃ anubha vanti. Cittappaṭipassaddhiṃ adhigacchanti puggalānurūpaṃ. Tam upanidhāya tameva sādhakaṃ katvā tassa mahātherassa paṭipatti nayakovidabhāvopi pākaṭo hoti. Tasmā Mahsīti kittisaddena abhipā-kaṭassa mahātheravarassa pariyattipaṭipattigunṇānubhāve saṅkhepena uddharissaṃ sutesīnaṃ ñaṇasaṃvaḍḍhanatthāya ceva diṭṭhānugati māvajjanatthāya cāti.

Niddeso

"**Mahāsī**"ti samaññā marammaraṭṭhe ceva tiroraṭṭhesu ca bāhujīññā abhipākaṭā patthaṭā abbhugatā. kasmā? mahācīmahātheravarassa pariyattigunānubāvena ceva paṭipattigunānupāvena ca. tesu pana gunānubhāvesu paṭipattigunānupāvo abhipākaṭataro hoti. "**Mahāsī**"ti samaññāya hi pākaṭapatthaṭābhāvaṃ paṭipattiyeva āpādeti gameti sampāpeti.

Shwebhonagarassa hi pacchimadisābhāge **Sikkhon**-nigame **Mahāsī** vihāro tiṭṭhati. So pana vihāro **Mahāsī-theraṅkurassa** āyasmato sobhanassa dhammadesanākālato vippassanānuyuñjāpanakālato pubbe-yeva saṃtiṭṭhati. Tassa ca vihārassa pamukhe eko mahāsirīsarukkho atthi susiro cirajīviko jarābhibhūto, so pana rukkho mahāvātena vāyito

paripati. Tassa rukkhassa khandho bherīkaraṅatthāya yutto. Tasmā mahābheribhāvaṃ katvā rittiṃdivesu buddhavandanakāle vā vikāle vā bheriṃ paharitvā kālārocanabhāvena (kālasañjāpanabhāvena) sā mamābherī valañjitā hoti. Tāya ca mahābheriyā patiṭṭhitavihārabhāvato so vihāro " **Mahāsī-vihāro**" ti vuccati. Āyasmā pana sobhano **Moulmein** nagare marammavohārena "**Taung Wai Ka Lay**" ti vohārito maṇḍalā-calavihārito nikkhamitvā **Sikkhon**-nigamaṃ saṅkamanakāle tasmiṃ mahācīvihāre vasati. Tato paṭṭhāya āyasmā sobhano " **Mahāsī-thero**" ti voharīyati. "tasmiṃ ca vihāri **Mahāsī**-therassa dhammadesanākāle tameva mahābheriṃ paharitvā kālārocana" makāsi. Evaṃ **Mahāsī**-therassa ca mahābheriyā ca sambandhanabhāvato **Mahāsī**-thera-samaññā samubbhavī"ti āyasmatā sīlānandābhivaṃsena vuttaṃ mahāsī-mahātherassa theruppattiyaṃ paṭhamabhāge.

Tassa pana mahātherassa guṇānubhāvā mahantarā (bahulatarā) honti. Sabbe guṇanubhāve anavasesaṃ katvā dassetuṃ na sukarā. Tasmā acece yeva guṇānubhāve samuddharissaṃ. Samuddharaṇe ca ānandathera-gāthāyaṃ āgataṃ:

"pūjanīyo bahussuto, kosārakkho mahesino,
cakkhu sabbassa lokassa, pūjanīyo bahussuto"ti

ekaṃ gāthaṃ sarīraṃ katvā pakāsayissaṃ. Tissaṃ gāthāyaṃ āyasmato ānandattherassa pūjanīya bahussutakosārakkhasabbalokacakkhuvasena cattāro guṇānubhāvā āgatā honti. Mahācīmahātherassāpi teyeva guṇābhāve pakāsetuṃ icchāmi. Kasmā? Tesaṃ therānaṃ saṅgītipadhāna dhurandharabhāvena samanattā.

Pūjanīyo

Idāni mahācīmahātherassa pūjanīyaguṇānubhāvasampannabhā-vaṃ paṭhamaṃ dassayissaṃ pūjanīyaguṇo nāma hi sambahulehi manussehi ceva bhikkhusāmaṇerehi ca tehi guṇehi samannāgato hoti. So ca thero sīlasikkhaṃ avirādhetvā āyuṃ viya vinayaṃ visesena garuṃ katvā sikkhati. Khuddānukhuddakasikkhāpadesu viya sakkaccaṃ katvā sikkhati carati aviraddhaṃ karoti. **Molamyine**-nagare pana maṇḍalā-calato nikkhamitvā **Sathon**-nagare rājagaha jetavanavihāraṃ vipassanā-bhāvanā'manuyuñjanatthāya āgatakāle navabhikkhu samānopi vinaya-sikkhāpadaṃ anucarati. Chattupāhanampi ayojetvā ekañca pattaṃ,

ticīvaramattameva ca gahetvā yebhuyyena pādeneva carati. Na pana yānena. Kasmā? Rajatagahaṇāpattito muñcitukāmatāya.

So pi mahāthero chaṭṭhasaṅgītipariniṭṭhitakāle buddhasāsana-kiccakaraṇatthāya **Japan**-raṭṭhaṃ gato. Tadā pi vinayasukkhāpadaṃ sakkaccaṃ rakkhati. Tasmiṃ hi raṭṭhantare āhiṇḍanakāle sakalameva rattiṃ cakkarathe sayanti. Na pana **Mahāsī**-thero. So thero sabbarattiṃ nisīdantova viharati sayaseyyāpattimocanatthāya. Taṃ ākāraṃ disvā sagamiko **Aneesakhan**-mahāthero eva'māha "Mahācīthero amhehi rakkhituṃ asakkuṇantampi sikkhāpadaṃ rakkhato rakkhituṃ samattho hotī'ti.

Amhākaṃ pana **Mahāsī**-mahāthero pakatiya pi dhitisampanno samāhitacitto hoti. Yebhuyyena pariyattiyaṃ ca samādhibhāvanāyaṃ ca vipassanābhāvanāyaṃ ca cittaṃ āhito ṭhapito abhimukhaṃ ṭhapento viharaṇasīlo hoti. Dine dine hi aruṇuggamanato pubbe tighaṭikakālato paṭṭhāya sayanato vuṭṭhahitvā kāyaṃ parisuddhaṃ katvā satiñāṇa-pubbaṅgamena caṅkamanena vā buddhānussatibhāvanāya vā vipassanā-bhāvanāya vā pariyattipaṇṇaṃ passanena vā lekhanena vā dhamma-desanāya vā dhammanidassanena vā yena vā kenaci dhammārammaṇena kālaṃ khepeti. Tasmā so mahāthero visesañāṇena samannāgato hoti. Evaṃ tassa mahātherassa sīlasamādhipaññāguṇehi samannāgatattā pūjanīyaguṇānubhāva-sampannabhāvo daṭṭhabbo.

Bahussuto

Idāni Mahāci-mahotherassa bahussutaguṇasampannabhāvaṃ dassetuṃ icchāmi. So hi mahāthero pariyattibahussutenā pi samannāgato hoti. So ca **Mandalay**-nagaravāsīhi bhikkhūhi atimaññātaṃ garukataṃ mānitaṃ abhivaṃsupādhiṃ alabhanto pi tehi abhivaṃsupādhikehi ekeccehi bhikkhuhi durānubodhaṃ duddasaṃ durogāhaṃ gūḷhaṃ gambīrampi pariyattidhammaṃ jānituṃ passituṃ ogāhituṃ samattho hoti. Tassa ca mahātherassa paṭhamaṃ likhitaganthopi vattabbo vipassanābhāvanā nayagantho tassa mahātherassa bahussutaguṇa-sampannabhāvassa niddiṭṭho eko sādhako. So pana gantho dutiya-kappayuddhantarakāle likhito sattamāsena pariniṭṭhito hoti. Likhita-kamme pana pariniṭṭhitepi vipattikālabhāvato mudditabhāvaṃ na patto hoti. Ekissaṃ ca rattiyaṃ **Sikkhun**-nigamanato nikkhamitvā mudda-ṇayantālayaṭṭhānaṃ **Ywāthā gyi**- āmaṃ dukkhena gantvā niyyādito. Paṭhamabhāge anantarāyena

parinitṭhitepi dutiyabhāgo na parinitṭhito. Kasmā? Ākāse vāyuyānato vissaṭṭhāvudhehi tassa bhāgassa aggidayhana-bhāvato. Tassmā tassa ganthassa dutiyabhāgo dutiyampi likhito hoti mahābuddhaghosattherassa visuddhimaggo viya. Dutiyakappa yuddhe ca parinitṭhite sattādhika tisatasahassavassakāleyeva sakarāje so dutiyabhāgo mudditaganthabhāvaṃ sampatto. Evaṃ dvihi bhāgehi alaṅkato vipassanā-bhāvanānayagantho pāḷiaṭṭhakathāṭīkādayo sādhakaṃ katvā likhitattā **Mahāsī**-mahātherassa Pariyattibahussutaguṇasampannabhāvampi vise-sena viñāpako hoti.

Tassa pana mahātherassa bahussutaguṇasampannabhāvato aññato sādhakaṃ dassayissaṃ teneva hi mahātherena chaṭṭha-saṅgīti parinitṭhitakāle visuddhimaggamahā ṭīkānissayo likhito hoti. Tassmiṃ pana ganthe samayantaraṭṭhāne gambhīraṃ gūḷhampi vijaṭitaṃ pākaṭaṃ katvā likhituṃ sakkā. Tasmā eko mahāthero **Mandalay**-nagaravāsī abhivaṃsaladdhupādhiko pākaṭaganavācakācariyo abhiñāto taṃ ganthaṃ passitvā eva'māha "pubbe mayaṃ **Mahāsī**-mahātheraṃ pariyattikusalabhāvena nātimaññimha. Idāni pana visuddhimagga-mahāṭīkānissayassa samuppannakāle amhehi anaññātaṃ anajjhogāhitaṃ avijaṭitaṃ nipuṇaṃ gambhīraṃ gūḷhaṃ gaṇṭhiṭṭhānampi pariyatticheka-bhāvena ceva paṭipattichekabhāvena ca saṃsanditvā likhitakāraṃ sampassāma. So pana gantho sāsane paṇḍitānaṃ saraṇo parāyaṇo avassayo, sappurisānaṃ ārādhako. Aho vata **Mahāsī**-mahātherassa bahussutaguṇasampanna-bhāvo"ti.

Chaṭṭhasaṅgītidhammasabhaṃ pana āgato rattaññumahānāyako vuddho mahallako vayoanuppatto pariyattisu kovido gaṇapāmokkho therāsabho sīhaḷadīpavāsiko abhiññāto ānandametteyyamahāthero **Mahāsī**-therameva sandhāya eva'māha "na kevalaṃ marammaraṭṭhe tipiṭakadharo eko yeva. Atha kho dve honti. Ekañca piṭakaṃ sāṭṭhakathāṭīkāya dhāretuṃ samatthabhāvaṃ passāmi jānāmi"ti.

Mahāthero ca piṭakesu saha aṭṭhakathāṭīkādīhi bahulapaguṇttā pāḷibhāsāya lekhane ceva bhāsane ca kovido hoti. Pāḷilekhanassa ca kovidabhāve visuddhimagganidānaṃ nidassanaṃ. Taṃ pana nidānaṃ āyasmato buddhaghosassa uññātaṃ avaññātaṃ ohīḷitaṃ katvā likhitaṃ **Harvard**-vijjālaye pāmokkhassa dhammānandakosambino lekhanaṃ paṭilikhitaṃ hoti. Tassa pana nidānassa lekhanassa visuddhimagga-

ganthassa mudditakāle niṭṭhitattā visuddhamaggassa nidānaṭṭhāne na ṭhapetuṃ sakkā. Visuṃ ganthabhāvena pana saṇṭhitaṃ hoti.

So pana mahāthero pāḷiya bhāsane ca kovido hoti. Chaṭṭhasaṅgīti karaṇatthāya hi pubbakiccabhāvena taṃ taṃ syāmādikaṃ raṭṭhaṃ gantvā taṃ raṭṭhikehi mahātherehi saddhiṃ sammantayitvā tesaṃ chandaṃ gaṇhi. Tadā ca so mahāthero pāḷiyāyeva abhāsi. Tathā sīhaḷadīpagamane ca chaṭṭhasaṅgītisabhaṃ āgatehi tiroraṭṭhikattherehi bhāsane ca. pāḷiyā ca sammāsambuddhadesitabhāsābhāvato so mahāthero taṃ bhāsaṃ payujjatiti maññe. Evamādīhi kāraṇehi **Mahāsī**-mahāthero bahussutaguṇānubhāvena samannāgato hotīti daṭṭhabbo.

Kosārakkho

Idāni tassa mahātherassa kosārakkhaguṇānubhāvasampanna-bhāvaṃ dassayissaṃ-kosārakkho nāma mahesino sammāsambuddhassa dhamma bhaṇḍāgāraṃ avināsanatthāya rakkhako gopako patiṭṭhāpako. **Mahāsī**-mahāthero hi ānandatthero viya sammāsambuddhassa dhamma-bhaṇḍāgāre avināsento yathādesitaṃ hadaye nidheti. Aññepi sāvake nidhapeti desanāpakāsananayena.

So pana mahāthero chaṭṭhasaṅgītiṭṭhānaṃ mahāpāsāṇaguhaṃ āgatānaṃ sāgārānāgāraparisānaṃ dhammarasaṃ anubhavanatthāya dine dine pubbe saṅgītikālato aṭṭhakathāṭīkāyo vicinitvā pasādanīyāni uddharitvā desato hoti. Tadā ca tassa mahātherassa pariyattithāmā-nubhāvo ca ativiya pākaṭo hoti ākāse chandova pannarasiko vigatadoso. Tameva vicinanaṃ dine dine mahārahapallaṅke nisīditvā suṇanto chaṭṭhasaṅgīti dhammasabhāyaṃ sangharājabhūto asokārāmika (masoeyin) mahāthero bhaddantasūriyābhivaṃso evaṃ abhitthavi "Ito paraṃ **Mahāsī**-therassa pariyattipaṭipattithāmena sadisampi laddhuṃ na sukarā. Pageva atirekatara'nti.

Ādhuniko pana raṭṭhasaṃghamahānāyakaukkaṭṭhabhūto Bamaw-mahāthero chaṭṭhasaṅgītikāle nava(khuddaka)bhikkhubhāvena osāna-sodhaka samitiyaṃ dhurandharo asosi. So ca eva'māha "tadā sā samiti aṭṭhakathācariyehi sādhakapāṭha- bhāvena niddiṭṭhānaṃ pāṭhānaṃ ganthanāmañca piṭṭhisaṅketañca pariyesitvā nidasseti. Dine dine soḷasopiṭṭhippamāṇaṃ ekarāsiṃ niṭṭhāpeti. Ekacce sādhakapāṭhe

pariyesitvā niddisituṃ na sukarā. Dukkarā ve'te. Yāthā mahāpalāya-puñjāyaṃ sūciṃ. Tadā **Mahāsī**-mahātheraṃ upasaṅkamitvā pucchi. Taṅkhaṇeññeva so mahāthero vissajji niddisi. **Mahāsī**-mahāthero yattakena pariyattiṃ passati. Tattakampi sañjānāmi'ti. Evamādi kāraṇehi so mahāthero kosārakkhaguṇānubhāvena samannāgato hotīti daṭṭhabbo.

Cakkhu sabbassa lokassa

Idāni **Mahāsī**-mahātherassa cakkhu (cakkhuda) guṇasampanna-bhāvaṃ dassayissiṃ. Cakkhūti ettha cakkhudoti vattabbe uttara d-kāralopaniruttinayena cakkhūti vuccati. Yo hi mahāthero sissānaṃ yogāvacārānaṃ ñāṇacakkhuṃ vivaraṇa-bhāvena parisampuṇṇāpana-bhāvena dadāti. So cakkhu (cakkhudo) nāma hoti. So ca thero sissānaṃ pariyatti ñāṇalokañca paṭipattiñāṇalokañca vivarati uppādeti samujja-lāpeti. Api ca kho pana paṭipattiñāṇalokavivaraṇabhavassa abhipākaṭattā tameva viva-raṇabhāvameva pakāsayissaṃ.

Mahāsī-mahātheriṅkuro ca āyasmā Sobhano jātiyā aṭṭhavisati-vassiko bhikkhu-bhāvena aṭṭhavassiko sakkarāje tinavutyādhika-dvisatasahassa vasse phagguṇamāse juṇhapakkhapañcamīdivasato paṭṭhāya **Sathon**-nagare rājagahajetavanavihāraṃ sam patto. Tadā pana tameva ārāmissaraṃ **Mingun**-mahātheraṃ upasaṅkamitvā tena dinnanayena vipassanābhāvana'manuyuñji. Visesakāraṇe ca avijjamāne vācampi abhāsanto rattiṃ vā divā vā āraddhavīriyena vipassanā-dhammaṃ bhāvayi. Catumāsa-cirāyako hoti. Tato paraṃ **Molamiyne Taung Waiyn Ka Lay**-ārāmassa mahātherassa gilānabhāvaṃ gilānamañce sayana bhāvaṃ ārocante tameva nagaraṃ paṭinivatto hoti. Katipayadivase attikkante so mahāthero divaṃ gato. Tadā ca āyasmā Sobhano taṃ ārāmaṃ adhipatibhāvena rakkhati gopati. Dutiyakappa-yuddhakāle pana so padeso sampahāraṭṭhānato appamutto hoti. Tasmā taṭṭhānato **Shwebo**-nagare Sikkhun-nigamaṃ saṅkamanto viharitvā vipassanā dhammampi deseti nidasseti anuyuñjāpeti.

Mahāsī-mahātherassa pana vipassanādesanānayo mahāsati-paṭṭhāna suttādimhi agatanayo. So ca thero te sutte sarīraṃ katvā desiyapākaṭa suviññāpanavohārena niddisati. Manussā hi vijātakālato paṭṭhāya yava maraṇantā jīvitasamyuttakāle niccameva suviññeyyo hoti. Tasmā tamevā'kāraṃ ārammaṇaṃ katvā ñāṇaṃ pesetvā satiṃ upaṭṭhapetvā gabbhassa unnatakāle vitthampitakāle unnati vitthampatīti sampajā-

neyya. Onatakāle sithilakāle onati sithilaṃ bhavatīti sampa-jāneyya. Evaṃ paṭhamaṃ vipassanānuyoganayo niddiṭṭho hoti. Tasmiṃ ca anuyuñjante ekekasamiṃ kāyappadese uṇhākāro vā sītakāro vā rujjanākāro vā ti evamādayo ākārā sandissanti. Tadā so ākāro saṅjānitabbo. Tato paraṃ gabbhassa unnatonatakāro paṭisañjānitabbo. Evamādinā nayena vitakke uddhacce sadosādike uppannepi tathākāro sañjānitabbo.

Caṅkamanakāle pana paṭhamaṃ vāmapāde atikkante tadākāro sañjānitabbo. Tathā dakkhiṇapāde. Tato ca vaḍḍitvā sañjānantehi yogāvacarehi pādassa ukkhipanakāro ca atikkamanākāro ca nikkha-panākāro cāti tayo ākārā sañjānitabbā. Abhivaḍḍitvā sañjānitukāmehi ca tehi ākārehi saddhiṃ phusanākāro ca jānanākāro cāti pañca ākārā sañjānitabbā. Evamādinā nayena sañjānitabbākāraṃ vaḍḍetvā vaḍḍetvā aññe ārammaṇe amanasikatvā appamādena sañjānitabbo.

Bhuñjanakāle pana asite pīte khāyite sāyite sampajānena kātabbaṃ. Yoginā hi bhojanamaṇḍalaṃ apekhane vā bhojanādiṃ ganaṇe vā ādāne vā mukhassa pakkhipane vā bhuñjane vā gilane vā so so ākāro sañjānitabbo. Evamādinā nayena yathā yathā ākāro satiyā sampajānena anuyuñjitabbo. Tathā uccārapassāvakammādike.

Evaṃ **Mahāsi**-theranayena vipassanābhāvanānuyogā yogāvacarā ekekakkha ttumhi ekekaghaṭippamāṇena ekasmiṃ dine aṭṭhakkhattuṃ nisīditvā ca aṭṭhakkhattuṃ caṅkamitvā ca vipassanābhāvanāyo anuyuñ-janti. Visesato pana tasmiṃ **Mahāsi**-sukhacchāyaṭṭhāne kammaṭṭhānā-cariyo yogāvacarānaṃ vipassanāñāṇahāyanavaḍḍa-nassa jananatthāya ca micchāmaggato sammāmaggassa sampāpanatthāya ca ussāhajana natthāya ca dine dine vicināti pucchati attano viññātadhammasabhāvaṃ te ārocāpeti. Iminā pana nayena so mahāthero yogāvacarānaṃ anekasatasahassappamaṇānaṃ ñāṇacakkhuṃ uppādeti jotalayati samujjalāpeti. Tasmā so mahāthero cakkhu (cakkhuda) guṇānubhāvena samannāgato hoti.

Evaṃ iminā vuttāvacanakkamena niddiṭṭhavisiṭṭhaguṇānubhāvehi ceva aññehi ca samannāgatassa **Mahāsī**-mahātherassa te guṇānubhāvā yāva kappantā patiṭṭha-hissanti. Te guṇe ca jānantānaṃ anussarantānaṃ pasannānaṃ puggalānaṃ ekantena lokiyakusaladhammā abhivaḍḍi-ssanti. Tasseva pana Mahāsī-therassa yathāniddiṭṭhanayena vipassanā-

bhāvanaṃ anuyuñjantehi tato kusalato visiṭṭhakusalānubhāvā laddhuṃ sakkāti daṭṭhabbā.
Tatthe'tā iti vuccare-
-**Mahāsī**ti mahāthero maramme cābhipākaṭo
Tiroraṭṭhe ca bhūtale paṭipattīsu kovido.

-**Sikkhun**-gāme **Mahāsī**rāme visitvā dhammabherikaṃ.
Paharanto no ācero Mahāsīti samubbhavo.

-Idāni tassa therassa supākaṭaṃ mahāguṇaṃ
Visesaṃ uddharitvāna dassayissaṃ yathābalaṃ.

-Theragāthāya'māgataṃ ānandaguṇadīpakaṃ
Pūjaniyaṃ bahussutaṃ kosārakkhañca cakkhudaṃ.

- Pūjanīyo Mahāsīthero bahujanehi sattato
Sikkhattayehi puṇṇattā sutādīhi guṇehi ca.

-Bahussuto sa no thero pariyattīsu kovido
Gambhīraduddasaṭṭhānepi vijaṭituṃ samatthako.

-Chaṭṭhasaṅgītikālamhi kassapova sampucchako
ṭīkā'ṭṭhakathāganthānaṃ vicinanadhurandharo.

-Vipassanānayagantho mahāṭīkāya nissayo
Therassa ñāṇānubhāvaṃ visesena pakāsako.

-Pāḷibhāsāya lekhane chekabhāvo vijāniyo
Visuddhimagganidānaṃ tassa chekanidassanaṃ.

-Etissāya kathanepi sukovido mahāthero
Tiroraṭṭhīnaṃ kathane tappayoganidassanaṃ

-Kosārakkho mahāthero nidheti piṭakattayaṃ
Sā'ṭṭhakathāya hadaye puṭṭhaṃ puṭṭhaṃ visajjaye.
-Yogīnaṃ dhammakāminaṃ dhammālokena andhakaṃ
Vidhamento mahāthero cakkhudoti pavuccati.

-Vithambhite ca sithile jānitabbanti niddise
Tato paraṃ chadvāresu āpāthārammaṇe tathā.

-Gate ṭhite sannisinne sutte bhāse pabujjhane
Uccārapassavakamme evaṃ pākaṭārammaṇe.

-Iminā pana ñāyena ñāṇujjotanakāmiko
Yogīnaṃ dhammakāminaṃ ñāṇacakkhuṃ uppādaye.

-Anekasatasahassānaṃ nānāraṭṭhavihārinaṃ
Cakkhuṃ thero uppādeti idamettha nidassanaṃ.

-Evaṃ no so mahāthero pūjanīyo bahussuto
Kosārakkho cakkhudopi ānandova dhurandharoti.

Niṭṭhitaṃ

S.N. Goenka (1924-2013)
Vipassana Meditation Master

Professor Mahesh Deokar
Pune University

Abstract

This paper talks about the world renowned lay meditation master, S. N. Goenka (1924 –2013) of Myanmar/India. S.N. Goenka was a noted Burmese-Indian teacher who reintroduced Vipassana Meditation to India and beyond. He set up more than 80 meditation centre around the world and tens of thousands of people from all walks of life come to practice meditation in his centre under his guidence. He learnt meditation technique from lay meditation teacher, Sayagyi U Ba Khin from Myanmr (then Burma). S.N. Goenka was one of the great personalities like Dr. B.R. Ambekar, Bikkhu Sangharakkhita and Dalai Lama who revive Buddhism in India in modern time.

Vipassanāya aggadūto saccanārāyaṇo goyankā[1]

Pavācako - Pācariyo (Professor) Maheso Devakaro

Sāvitthibāi Phule pune vissavijjālayo, pune

disembaramāsassa 18-19 dināni

Uddeso

vīsatimaṁ satakaṁ jambudīpe buddhasāsanassa sañjīvanasatakanti vattuṁ vaṭṭati. assasatakassapubbabhāge buddhasāsanaṁ sajjhāyantānaṁ tañca samādentānaṁ katavāyāmena jambudīpe sogatamataṁ jānituṁ pariyāpuṇituñca janānaṁ pavatti sañjātā. aparabhāge kho pana catunnaṁ mahāpurisānaṁ kiccānubhāvena na kevalaṁ bhārate buddhasāsanaṁ puna patiṭṭhāsi api ca taṁ vuḍḍhaṁ viruḷhaṁ phīitañca ahosi. ime ca kho mahānubhāvā bodhisatto bhīmarāvo ambeḍakaro, bhadanto saṅgharakkhito, paramapāvano dalāilāmā, tathā ca ācariyo saccanārāyaṇogoyankāti nāmena vissavissutā honti. imesaṁ catunnaṁ pi sugatasāsanassapatiṭṭhāya katūpakāroatulyo anekavidho ca hoti. tesu goyankākulasambhavassa saccanārāyaṇācariyassa theravādassa pariyattiṁ paṭipattiñca sandhāya kataṁ kiccaṁ na kevalaṁ jambudīpe api ca sakalavisse ativisiṭṭhaṁ pasatthataraṁ loke pākaṭañca hoti. athāpi bodhicariyāvatāre santidevācariyassa "na hi kiñcidapubbamettha vāccaṁ,na ca saṅganthanakosalaṁ mamatthi. api natthi ca me paratthacintā, samanaṁ vāsayituṁ kataṁ mayedan"ti vuttavacanaṁ urasikatvā ācariyassa goyankāvariyassa caritaṁ kittayissāmi. ettha samāgatā bhonto viññūpavarā idāni taṁ sādhukaṁ suṇātha, manasikarotha. ahaṁ kathessāmi.

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[1] marammadesassa sānajanapade bhadantadhammasāmino paññāsavassakāle sānadesiyena sanghena āyojite- ekūṇavīsativīsatisaṃvaccharasatesu theravādassa sikkhāyaṃ vā bhāvanāyaṃ vā mahānubhāvā puggalāto etaṃvisayake pālibhāsāsannipāte sāvitaṁ visodhanapaṇṇaṁ.

dhammo sīlapatiṭṭhāno, jhānaṁ dhammassa bhittikā,
dhammassa chadanaṁ, paññā gehaṁ punitamangalaṁ.[2]
(mūlahindīgāthā saccanārāyaṇo goyankā)

Niddeso

pubbacariyā

mūlato jambudīpassa rājaṭṭhānajanapadassa curunigamassa nivāsī saccanārāyaṇo goyankā marammadesassa maṇḍāle nagare ekūnavīsati- saṁvaccharasatādhike catuvīsatime vasse māghamāse sukkapakkhassa dvādasiyaṁ aññatarasmiṁ vāṇijakule jāto. medhāvi jātapañño ca so vijjālayassa dasasaṁvaccharikāyaṁ upaparikkhāyaṁ sakalamaramma-raṭṭhe aggaṭṭhāniyo ahosi. sāsanakārato (government) dhanasahāyyaṁ labhitvā pi parijanānaṁ jīvitayāpanatthāya nāsakkhi so bhiyyo vijjaṁ uggaṇhituṁ. aṭṭhārasavassuddesakāle guṇavatiyā ilāyacīdeviyāsaddhiṁ tassa āvāho sampanno ahosi. tadāneva dutiyassa vissasangāmassa (World War II) kāraṇā taluno saccanārāyaṇo anattamanova parijanehi saddhiṁ marammadesānikkhamma kicchena jambudīpaṁ sampāpuṇi. tattha curunagare vasanto so hindībhāsāya visāradoti padavīṃ adhigañchi. anantaraṁ so dakkhiṇbhārate vāṇijjaṁ katvā vissasangāmā-vasāne puna marammadesaṃ yangūnanagaraṁ paccāgato. tattha mahatāvīriyārambhena vāṇijjaṁ karonto so mārammike vāṇije ekato samodhānetvā yangūnavāṇijjudyogasankāyassa (Yangoon Chamber of Commerce and Industry) nimmāṇe sahāyo ahosi. marammadesassa nāgariko hutvā tassa vāṇijjamantālayassa ovādako (advisor) ahosi. ito paraṁ so vividhesu sāmājika-dhammika-ajjhayana-sevāsankāyesu gilā-nupaṭṭhānañcadāsakammakarānaṁ veyyāvaccañca anāthānaṁ dārakā-naṁ sangaho ca dhammikasankāyānaṁ sañcālanañca hindī-bhāsāya saṁvaḍḍhanañca,kalā tathā ca vijjājjhayanaṁ iccādīni sandhāya bahūni kiccāni niṭṭhāpesi. nānā pāsaṇḍānaṁ pamukhācariyehi

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[2] śīla dharma kī nīv hai dhyāna dharma kī bhīt, pragyā chata hai dharma kī maṅgala bhavana punīt.

saddhiṁ dhamma saṁsadanaṁ karonto so tesaṃ anvayo ahosi. bahavo rājanetāro kalākārā lekhakā ca tassa sahāyā ahesuṁ.

vipassanāpaṭilābho

atha kho pana so satataṁ yasakittidhanissariyaparāyaṇattā addhasisīti saṅkhātena dussahena sīsābādhena pīḷito ahosi. nekehi mahantehi mahantehi disāpāmokkhehi vejjehi tikicchito pi nāsakkhi so tasmā ābādhā parimuñcituṁ. atha kho u chān tuṇ-savhayo tassa sahāyo taṁ dasadivasiyaṁ vipassanābhāvanopavesanaṁ gantuṁ viññāpesi. atītakālato pariharitaṁ diṭṭhijālaṁ mānagahanaṁsaññāpagumbañca chindituṁ avisahanto pi so nirupāyattā taṁ upavesanaṁ agamāsi.

tena kho pana samayena yangūnanagare āyasmā u bā khinoti gahatthā cariyo gihīnaṁ hitatthāya internationalmeditation centre iti saṅkhāte jhānāgāre bhāvanārāmānaṁ puggalānaṁ vipassanābhāvanaṁ sikkhā-peti. ekūnavīsatisaṁvaccharasatādhike pañcapaññāse vasse tasmiṁ dasadivasīye upavesane goyankā tassa santike vipassanābhāva-nānayaṁ uggaṇhāsi. upavesanāvasāne kho pana so sīsābādhā parimucci dhamma-magge ca patiṭṭhāsi.

tato aṭṭhavassānam accayena marammasāsanākāraṁ sabbesaṁ vāṇijja-saṅkāyānaṁ adhiggahaṇaṁ ugghosesi. ugghosanānantaraṁ khippameva goyankāvariyassa sabbe vāṇijjasaṅkāyeadhigahetvā taṁ tesaṁ sāmi-bhāvā voropesi. khaṇena ayaṁ mahāsāro vītasāro sañjāto. ayaṁ pana āpadā tassadīgharattaṁ atthāya hitāya ca saṁvatti. idāni so ahorattaṁ dīghakālaṁ vipassanābhāvanaṁ anuyutto viharati. evaṁ ātāpino pahi-tattassa tassa bhāvanaṁ anuyuñjitvā viharantassa chavassāni atītāni.

vipassanāya jambudīpapaccāgamanaṃ

tena kho pana samayena ācariyo u bā khino saccanārāyaṇaṁ āmantesi "ayaṁ tāta vipassanābhāvanā ito tevīsatisaṁvaccharasatānaṁ pubbe mahārājena dhammāsokena pesitehi dhammadūtehi idha

marammadese ānītā. marammācariyā kho yāva ajjatanā kālāimaṁ bhāvanānayaṁ tassasuvisuddhabhāvena paṭijaggiṁsu. jambudīpe pana etarahi tassa nāmaṁ pi dullabhaṁ hoti. kā kathā puna tassa paṭipattiyā paṭivedhassa ca? kālo dāni taṁ ādāya jambudīpaṁ pacchā dātuṁ tassa iṇato pamuñcitun"ti. atha kho u bākhināchariyo taṁ vipassanācariya-ṭṭhāne ṭhapitvā ekūnavīsatisaṁvaccharasatādhike ekūnasattativasse jambudīpaṁ pahiṇesi.

garunā upadiṭṭho kho so khippameva jambudīpaṁ agamāsi. tattha gantvā tena na cirasseva julāimāsassa tatiyāto yāva catuddasiṁ ımumbainagare ekasmiṁ āvasathe paṭhamaṁ vipassanābhāvanopave sanaṁ āyojitaṁ. tato paṭṭhāya nekesu ṭhānesu etādisāni upavesanāni satataṁ samāyoji-yanti. atha kho so ekūnavīsatisaṁvaccharasatādhike chasattativasse igatapurinigamassa samīpe ekasmiṁ pabbatapadese dhammagiri vipassanā-vissavijjāpīṭhasaṅkhātaṁ mahantaṁ jhānāgāraṁ māpesi. anantaraṁ jambudīpassa vividhesu gāmanigamanagaresu amerikā inglaṇḍ-iccetesu ca videsesu bahūni jhānāgārāni nimmāpitāni. bandha nāgāresu ārakkhibalānañca nivāsesu pasāsanikasaṅkāyesupi jhānā gārāni māpiyanti yattha bandhakā ārakkhijanā pasāsanikapurisā ca sīlasamādhipaññāsu sikkhanti. sabbāni kho pana etāni jhānāgārāni jhāyijanehi kiñci pi dakkhiṇaṁ agahetvā saddhāpasannehi puggalehi dinnadānena pavattanti. ime va jhānadhamme pasannājanā jhāno pavesanesu dhammasevakabhāvena veyyāvaccaṁ karonti. evaṁ paṭi-pajjantānaṁ tesaṁ sīladhammo vaḍḍhati samādhidhammo ca.

evaṁ hi paccupanne kāle na tveva jambudīpe api ca videsesu vipassanābhāvanāmaggaṁ āruḷhānaṁ sāvakānaṁ gaṇanā gaṇanapathaṁ vītivattā dissati. etarahi pi nūtanānaṁ jhānāgārānaṁ jhāyinañca gaṇanā paccahaṁ vaḍḍhateva. vibhinnadesakālaṭhite sāvake sāmaṁ va sikkhā-petuṁ asakkonto so aneke jeṭṭhasāvake vipassanācariya-sahāyakācariya-jhānāgārikādiṭṭhānesuṭhapesi. sabbattha padese kho sikkhāya ekarū-pattaṁ suvisuddhabhāvañca sunicchetuṁ so attano ovādaṁ sadda-muddikāsu muddāpetvā tassa sahāyena sāvake ovadesi. ayameva sadda-

muddito ovādo etarahi vividhesu jhānāgāresu payujjati. tena hi kālakate pi ācariye ajjatane kāle vipassanābhāvanāya sikkhā sabbattha avicchinnā nirābhādhā ca pavattati.

ācariyadesito bhāvanānayo

goyankācariyena sikkhāpiyamāno ayaṁ bhāvanānayo le ḍi sayādo, sayā the ji tathā ca sayāji u bā khiniti marammadesīyāya ācariyaparamparāya āgato hoti. tattha kho u bā khinācariyo desavidesehi āgacchantānaṁ gihīnaṁ atthāya attano yangūnaṭṭhite jhānāgāre dasadivasīyaṁ vipassanābhāvanopavesanaṁ samārabhi. tattha kho sāvakā paṭhamaṁ pañcadināni ānāpānasati-ārammaṇaṁ samathabhāvanaṁ sikkhanti. anantarāni kho catudivasāni vipassanaṁ antime ca dasame dine mettābhāvanaṁ bhāventi. bhāvetāro kho pana yāvadasadivasaṁ vācaṁ abhindantā kāyasmiṁ pātubhavantānaṁ aṇuthūlānaṁ vedanānaṁ paccavekkhaṇena aniccataṁ sacchikaronti. kāyagatāya satiyā vedanāsu upekkhakā hutvā uppannuppannānaṁ saṅkhārānaṁ khayaṁ karonti.

goyankācariyo kho pana etehi bhāvanopavesanehi nayaṁ gahetvā jambudīpe tādisāneva upavesanāni samārabhi. api ca tena samathabhāvanāya kālo dvīhi dinehi hāpetvā yāvatidivasaṁ avadhārito. jeṭṭhasāvakānaṃ atthāya tena ekadivasato ārabbha yāvasaṭṭhidivasaṃ bhinnāvadhikāni upavesanāni samāraddhāni. tesu pi samathabhāvanāya kālapamāṇaṃ vipassanābhāvanāya aḍḍhaṃ yeva dissati. etesu kho pana bhinnāvadhikesu upavesanesu bhāviyamāno jhānanayobhāvanākkamo ca mettābhāvanā ca iccetaṁ sabbaṁ pi sādhāraṇameva patīyati.

goyaṅkācariyo kira aviditabuddhasāsanānaṁ nānādhammikānaṁ sāvakānaṁ sukhāvabodhatthāya pālivacanāni yathābhūtaṁ aggahetvā pothujjanikena vacanapathena dhammaṁdesesi. vipassanābhāvanāya

sabbakālikattaṁ sabbasattasādhāraṇattaṁ ca dhammanirapekkhattañca sādhento soassāsapassāsā kāyagatā vedanā cāti sabbapuggalasādhāraṇāni ārammaṇāni paṭiggahesi. puna ca paraṁ so attā issaro paraloko iccetāni pāsaṇḍikāni puggalasāpekkhāni ca vivādārahāni ca atthajātāni vajjetvā ādhunikenasatthañāṇasammatanayena dhammaṁ vibhāvesi. evañca kho so mettāsīlasamādhipaññādayo lokābhimate dhamme purakkhatvā yathābhinnadhammikānaṁ bhāvanāmagge pavatti bhaveyya tathā sāvake ovadesi. iminā kho pana upāyena sakkhi so desavidesesu nānājacce nānādhimuttikenānāpāsaṇḍike ca puggale vinā dhammaparivattanabhayenavipassanābhāvanāmagge paṭipādetuṁ. kimettha pamāṇanti ce, vipassanājhānāgārānaṃ māpanato pubbaṃ etāni jhānopavesanāni hindu-niganṭha-musalima-khiritthidhammānuyāyīnaṃ pūjāṭhānesu āyojiyanti. puna ca paraṁ nānādhammapāsaṇḍānaṃ upāsakā gaṇino gaṇācariyā ca vigatābhinivesā saddhāpubbakaṃ vipassanābhāvanaṃ anuyuñjantīti idameva assa atthassa pamāṇaṁ. sārato kho pana vuccamāne vipassanābhāvanāya apāsaṇḍikabhāvassa ādhunikasatthañāṇānukūlatāya cavibhāvananti idaṁ goyankācariyassa buddhasāsane dinnaṁ mahantaṁ bhāgadānanti vattuṁ vaṭṭati. tena kho dhammavisiṭṭhanibaddhā vipassanābhāvanā tassā sabbapuggalasādhāraṇe pakatirūpe patiṭṭhāpitā viruḷhiñca nītā.

vipassanāvisodhanaviññāsassa patiṭṭhāpanaṃ

tena kho pana samayena jambudīpe tepiṭakā ganthā aṭṭhakathāyo ca dullabhā honti. ekūnavīsatisaṃvaccharasatādhike chapaññāse vasse nālandāṭhito navanālandāmahāvihāro akhilaṃ tipiṭakaṃ nāgarīlipiyā muddāpesi. anantaraṃ tattheva kācana aṭṭhakathāyo aññe pi ke cana ganthā pakāsaṃ gatā. nacirasseva pana etāni potthakāni dullabhāni ahesuṃ. api ca navanālandāmahāvihārena muddāpitānaṃ ganthānaṃ gaṇanā pi parittā ahosi. tena hi nāgarīlipiparicitānaṃ ajjhetūnaṃ tipiṭakajjhayanaṃ dukkaraṃ ahosi. ganthānaṃ anupalabbhattā ajjhetūnaṃ ussāho gaṇanā ca parihāyati. tatonidānaṃ neva dhammassa abhivaḍḍhi hoti, na ca vepullaṁ. parihānīva tassa pāṭikaṅkhā. atīte pi dhammadharā bhikkhū sāsanassa ciraṭṭhitiyā buddhavacanaṃ

sajjhāyitvā manasikatvā dhāretvā vācuggatañca akaṃsu. atha kho tipiṭakadharānaṃ bhikkhūnaṃ appakattā sāsanassa parihāniṃ āsaṅkiya taṃ potthakesu pi likhāpesuṃ. anantaraṃ likhitapotthake va sandhāya tipiṭakassa saṅgāyanaṃ pi akaṃsu. tena hi ajjatane pi sīhaḷamaramma-siyāmadesesu sugatasāsanaṃ thiraṁ daḷhaṃ ca tiṭṭhati. jambudīpe pana pariyattisāsanassa luttattā paṭipattipaṭivedhā pi dullabhā honti. na hi sakkā vinā pariyattiṃ paṭipattisāsanaṁ paggahetuṁ paṭivedhaṁ ca sacchīkātuṁ. puna ca paraṃ paccupanne kāle puggalānaṃ paritta-satikāraṇā na sakkā likhitapotthakaṁ vinā pariyattisāsanaṁ paṭija-ggituṁ.

pariyatti nāma paṭipattiyā ādhāro padaṭṭhānañca. paṭipattipaṭi pannā sāvakā buddhavacanānaṃ ajjhayanena samuttejiyamānā sampa-haṃsiyamānā sammā paṭipajjissanti. tipiṭakassa ajjhayanena loke sāsanaṃ paṭicca pavattānaṃ micchādiṭṭhīnaṃ pahānaṃ katvā sāvakā dhamme vigatavicikicchā chinnasaṃsayā ca bhavissanti. atītasatthuke pāvacane pariyatti yeva sāvakānaṃ garuṭṭhānīyā hotītipi ācariyo abbhaññāsi.

sāsanassa ciraṭṭhitiṃ icchanto goyaṅkācariyo kira etamatthaṃ viditvā ājānīye sāvake samuttejetuṃ vipassanāsambandhivāṅgmayaṃ tathā ca vipassanābhāvanañca adhikicca visodhanaṃ kātuṃ ekūnavīsatisaṃvaccharasatādhike chaḷasītime vasse igatpurisamīpe dhammagirismiṃ vipassanāvisodhanaviññāsaṁ samārabhi. tattha pālibhāsāvisāradānaṃpaṇḍitānaṁ sahāyena aṭṭhakathāṭīkānuṭīkā-sahitaṃ tipiṭakaṃ saṅgaṇake āropetvā paññāsasahassuddesikesu paṇṇesu cattālīsādhikesu satapotthakesu nāgarīlipiyā muddāpesi. sabbā khvāyaṃ ganthasampadā saṅkkhittasaddamuddikāyaṃ saṅgaṇaka-antarajāle pi nāgari-romanā-siyāmī-sīhaḷī-marammi-khameri-maṅgolī iccetāsu sattasu lipīsu sabbapuggalānaṃ hitāya paṭilābhāya ca vināsuṅkaṃ pakāsesi.

idaṃ kho pana buddhasāsanassa ciraṭṭhitiyā goyaṅkācariyena dinnaṃ dutiyaṃ suppasatthaṃ bhāgadānaṃ hoti. etena bhāgadānena

paṭhamameva bhāratīyehi sakalaṃ tipiṭakaṃ sāṭṭhakathaṃ saṭīkānuṭīkaṃ nāgarīlipiyā paṭiladdhaṃ. aññesupi saṅgaṇakīyasādhanesu etissā ganthasampadāya upaladdhattā sātaṃ sajjhāyakānaṃ saṃsodhakānañca bahūpakārā hoti. bhinnalipinibaddhānaṃ tipiṭakaganthānaṃ paṇṇaṅkaniddeso saddasūci tathā ca suttasaṅkhepo iccādīni etesu potthakesu saṅgahitānisādhanāni na tāva viññūnaṃ api ca puthujjanānaṃ atthāya saṃvattanti. saha pariyattiyā taṃ dhārentānaṃ potthakānampi ciraṭṭhitiṃ icchanto goyaṅkācariyo tāyavānadese tesaṃ sundaraṃ thirañca muddāpanaṃ akāsi yena hi tāni parovassasatampi tiṭṭheyyuṃ. atha kho so etānipotthākāni vijjāsaṅkāyānaṃ potthakālayānaṃ tathāca ajjhetūnaṃ vinā suṅkaṃ datvādhammadānaṃ sabbadānaṃ jinātīti vacanaṃ saccāpesi. evañhi ācariyena kiṃ mayā vipassanādhurena bhavitabbaṃ udāhu ganthadhurenāti vimatiṃ akatvā paṭipattiyā sahitaṃ pariyattisāsanampi sandhāritaṃ ciraṭṭhitikañca kataṃ.

dhammadesanā

ayaṃ kira vipassanācariyo yāvajīvaṃ vipassanābhāvanāya loke vitthāratthāya vāyami. desavidesesu vibhinnesu ṭhānesu so buddhasāsanaṃ vipassanābhāvanañca sandhāya dhammakathaṃ katvā manusse sandassesi samādapesi samuttejesi sampahṃsesi. desanāpariyosāne kho pana sotūnaṃ pañhavissajjanaṃ katvā bahumanussebhāvanāmagge paṭipādesi. imassa bhāvanāmaggassa sabbasattahitāvahattaṃ viditvā vissanetāro taṃ svijjharaleṇḍ-dese(Switzerland) *World Economic Forum*iti vāṇijjasannipāte amerikā-nedaraleṇḍadesesu (America, the Netherlands) ca "*Spirit in business congress*" iti saṅkhāte upavesanesunimantiṃsu. tattha kho so vissassa aggavāṇijja-satthañño rājanītikovidānañcadhammaṃ desesi. kofi annānavariyassa kho pana aggatāyaṃ sannipātāpite saññuttaraṭṭhassa sahassavassike vissasantisikhara-sannipātepi so nānādhammānaṃ nānāpāsaṇḍānaṃ sahassādhike ācariye dhammiyā kathāya sampahaṃsetvā sattānaṃ yattha kattha ci dhammapāsaṇde parivattanato (conversion) akusaladhammehi cittassa kusaladhamme parivattanaṃ seyyanti viññāpesi. tassa desavidesesu

hindī-igarisabhāsāsu dinnapavacanāni saddamuddikāsu (audio CD) rūpamuddikāsu (video CD) ca upalabbhanti. etarahi anekāsu tiro-dassanavāhikāsu (television channels) pi ācariyassa dhammadesanā satataṃ sūyate.

ācariyo kho pana na kevalaṃ sallāpakusalo api ca kho so gajjapajjaracanāsu pi pāraṅgato dissati. tena kho hindī-igarisa-rājaṭṭhānībhāsāsu buddhasāsanaṃ adhikicca parassaṭṭhi potthakapotthi-kāyo tathā ca parodvisatañca lekhā likhitā. tesu anekesaṃ lekhānaṁ parivattanaṃ vividhāsu bhāratīyāsu videsikāsu ca bhāsāsu upalabbhati. vipassanāsāvakehi dhuvasallāpaṃ kātuṃ te ca antarantare anusāsituṃ samuttejetuñca so hindī-igarisabhāsāsu Vipassana Newsletteriti nāmakaṃ niyatakālikaṃ pavattipaṇṇaṃ samārabhi.tatthāpi so vividhe visaye sandhāya bahuppakārakaṃ vipulaṃ lekhanaṃ pakāsesi. sabhāvato kira kavipakatiko so vipassanācariyaṭṭhāne ṭhapitakālato paṭṭhāya attano kavittenāpi dhammameva nisevesi. so attanāvahindī-rājaṭṭhānībhāsāsu viracitehi parodvisahassehi dohāsaṅkhātehi gāthā-bandhehi manussānaṃ dhammaṃ pavedesi. sussaraṃ gīyamānā imā gāthāyo pāsādikattā dhammarasena paripurattā ca sotūnaṃ hadaye saṃvegaṃ uppādenti te ca bhiyyo vāyamanatthāya samuttejenti.

vissavipassanādhātugabbhaṃ

yassa kassaci sāsanassa saṇṭhahanābhivaḍḍhanahetu pariyatti-paṭipattipaṭivedhehi saddhiṃ cetiyānipi ativiya āvassakāni honti. cetiyāni nāma na kevalaṃ pūjāṭhānāni api ca kho tāni nibbānagāmimaggaṃ paṭipannānaṃ paṭhamapadakkhepabhūtānaṃ saddhāviriyānaṃ-paccayāni. jambudīpassa aparantake pacchimasamuddatate mumbainagara-samīpe goyaṅkācariyassa sammāsaṅkappato samubbhūtaṃ vissa-vipassanādhātugabbhaṃ nāma saddhāviriyakataññutānaṃ paññāṇaṃ hoti.

dhammāsokena sannipātitāyaṃ tatīyadhammasaṅgītiyaṃ mogga-liputtatissattherena sāsanaṃ visodhetvā jambudīpe vibhajjavādassa tanti

ṭhapitā. asokena raññā pahīnā dhammadūtā vibhajjavādassa patākaṃ sabbadūraṃ netvā sīhaḷa-maramma-gandhārādisu pariyattipaṭipatti-sāsanaṃ daḷhaṃ akaṃsu. tato paṭṭhāya yāvajjatanā kālā yebhuyyena jhānārāmehi marammavāsibhikkhūhi vipassanābhāvanāya tanti tassā suvisuddhabhāvena paṭijaggitā. cirarattaṃ paṭijaggitaṃ idaṃ dhamma-ratanaṃ puna jambudīpassa padānena bahūpakārā ime mārammā bhikkhū bhāratīyānaṃ. atova dhammāsokassa moggaliputtatissa-ttherādīnaṃ ācariyaparamparāya ca marammavāsibikkhuparamparāya ca katūpakāraṃ uddissa bhāratī-yānaṃ kataññutaṃ dīpetuṃ goyaṅkā-cariyena assa mahantassa dhātugabbhassa nimmāpanaṃ āraddhaṃ.

pāsāṇiṭṭhikāhi nimmitaṃ idaṃ tebhūmakaṃ dhātugabbhaṃ vitthāratoasītyadhikadvihatthasatappamāṇaṃ ubbedato pañcavīsatya-dhikatihatthasatappamāṇaṃ ca hoti. marammadesiyassa suveḍegāna-saṅkhātassa dhātugabbhassa paṭirūpakaṃ dhajachattamaṇighaṇṭikāhi paṭimaṇḍitaṃ idaṃ dhātugabbhaṃ ṭhapatisippassa uttamaṃ nidassanaṃ hoti. thambharahite kho imasmiṃdhātughare ekato aṭṭhasahassādhikā puggalā jhānatthaṁ nisīdituṃ sakkonti. teneva idaṃ vipassanādhātugabbhanti saññaṃ alabhi. dvisahassūpari chaṭṭhe vasse ākṭobaramāsassa ekūnatiṃse dine ācariyotassa dhātugabbhassa paṭhamabhūmiyaṁ sahatthā tathāgatassa sārīradhātuyo sakkacca patiṭṭhāpesi. sattanavutivassādhike ekūnavīsatisate saṃvacchare samāraddhaṃ assa dhātugabbhassa nimmāpanakiccaṃ ekādasavassehi dvisahassupari aṭṭhamavassassa novhembaramāse niṭṭhaṃ agamāsi. anantare saṃvacchare phebruvarīmāsassa aṭṭhame dine takkālikena raṭṭhapatinā āyasmatiyā patibhāpāṭilavariyāya idaṃ dhātugabbhaṃ cātuddisassa vipassakasaṅghassa padattaṁ. ganthālayaṃ padassanasālā potthakāpaṇaṃ bhojanasālā visodhanaviññāso jhāyakanivāso jhāna-gharaṃ iccetehi susajjitaṃ asokathambhadhammacakkehi virājitaṃ dvāratoraṇasopānamālāhi susobhitañca idaṃ suvaṇṇavaṇṇaṃ dhātu-gabbhaṃ nāma pariyattipaṭipattidhammadesanaṃ uddissa goyaṅkā-cariyena katabhūriparakkamassa phalaṃ nissando pāripūri vipariṇāmo ca.atha ca idaṃ jambudīpe paripuṇṇabuddhasāsanassapunarāgamanassa

bherināḍo punarārohassa ca bījaṅkuro punapatiṭṭhāya ca paññāṇanti pi vattuṃ vaṭṭati.

saṅkhepato saccanārāyaṇo goyaṅkācariyo nāma jambudīpe tantyanusārassa pariyattipaṭipattisāsanassa patiṭṭhāpako ahosi. vīsatime kho saṃvaccharasate bhārate buddhasāsanassa yaṃ punarāgamanaṃ ahosi tattha paṭhamaṃ tāva ācariyo dhammānando kosambī,-mahā paṇḍito rāhulo saṅkaccāyano, bhikkhu jagadīso kassapo, bhadanto ānando kosallāyano iccetehi paṇḍitehi laṅkādīpe buddhasāsanaṃ pālibhāsañca uggaṇhitvā jambudīpe tadajjhayanassa tanti ṭhapitvā sāsanaṃ suppakāsitaṃ. ayothithāso lakkhinarasu, issaracando medhatthi iccetehi pi laṅkādīpato sahāyaṃ labhitvā ekacce hīnajātikā janā sāsane bhikkhupabbajāya vā upāsakapabbajāya vā pabbājitā. pacchimabaṅgāla-janapade kho sāsanassa punaruddhāre marammadesīyo bhikkhusāra-medho sahāyo ahosi. anantaraṁ puññasāro ca kripāsaraṇamahāthaviro cāti dvīhi bhikkhūhi pariyattidhammassa ajjhayanatthaṃ vijjāsaṅkā-yānaṃ nimmāpanaṃ kataṃ. tato kho mahāraṭṭhajanapade āyasmā bhīmarāvo ambeḍakaro yuropāmerikāsu pacchimakaṃ sippaṃ uggaṇhitvā bhinnāca sāsanaparamparāyovīmaṃsetvā tūletvā ca ādhunikabuddhasāsanassa sarūpāvadhāraṇaṃ katvā anekasatasahasse hīnajātike jane sāsane patiṭṭhāpesi. tena pakāsito kho panāyaṃ ādhuniko sogatadhammo manussānaṃ mutti samatā bandhutā takkaparāyaṇatā iccetesu guṇesu patiṭṭhito hoti. atha kho igarisadesīyena bhadanta-saṅgharakkhitenakho pana vibhinnasāsanaparamparāhi sāraṃ gahitvā āyasmatā ambeḍakarassa pāvacanena samodhānetvā sāsanaṃ susandhāritaṃ. asseva satakassa ekūnasaṭṭhisaṃvacchare bhoṭadesato jambudesaṃ sampattena dalāīlāmāvariyena sāsanassa bhoṭaparamparā bhārataṃ samānītā. evañhi etehi dhammadhoreyhehi jambudīpato tattha tattha vikiṇṇā sāsanatantiyo tato tato puna ānetvā bhāratassa padattā.

goyaṅkācariyopimarammaraṭṭhe sunihitaṃ vipassanābhāvanānidhiṃ tato jambudesaṃ āharitvā sabbesaṃ saṃvibhajitvā paṭipattisāsanassa dhajaṁ ussāpesi. atha kho tipiṭakassa aṭṭhakathāṭīkāhi saddhiṃ

muddāpanaṃ katvā pariyattisāsanaṃ pi sandhāresi. tena hi sāsanassa pāripūriyā icchitabbāni pariyattipaṭipattipaṭivedhāti tīṇi pi aṅgāni etarahi jambudīpe samupalabbhanti honti. vipassanābhāvanāya apāsaṇḍikabhāvaṃ dīpetvā tena attano upāyakosallena idaṃ sāsanaṃ na kevalaṃ buddhadhammānuyāyisu api ca aññesupi tathārūpena vitthāritaṃ na yathā pubbe. idaṃ kho ācariyassa bhāgadānaṃ aññehi heṭṭhā niddiṭṭhehi mahāpurisehi visiṭṭhataraṃ hoti. vipassanābhāvanāya sabbapāsaṇḍasādhāraṇattaṃ sabbajaniyattañca satthaññāṇaparāyaṇattañcāti tassa desanāya visesoti vattuṃ vaṭṭati. ācariyena lokamaṅgalatthaṃ yāvatāyukaṃ kataṃ idaṃ kammaṃ bhārata-sīhaḷamarammadesīyehi puggalehi saṅkāyehi ca sāsanakārehi ca mānitaṃ pūjitaṃ abhinanditaṃ. sabbesaṃ bhāvanāmaggaṃ ārocento ayaṃ maggadesako navutivassiko hutvā terasavassādhike dvisahassasaṃvacchare saptembaramāsassa ekūnatiṃse dine attanā desiteneva maggena vipassanaṃ vaḍḍhetvā rattibhāge vimuttinagaraṃ agamāsi. kāyassa bhedā paraṃmaraṇāpi ayaṃ vipassanāya aggadūto attano likhitabhaṇitaovādehī aneke maggatthike puggale sattaṃ dhammācaraṇe payojeti.

goyaṅkāguṇakittanaṁ

1 vanditvā jhāyinaṁ buddhaṁ jhānadhammaṁ ca muttidaṁ |
sanghañca bhāvanārāmaṁ niccaṁ bhāvitamānasaṁ ||

2 vandāmi viññupavaraṁ sānadesāvataṁsakaṁ |
dhammitthaṁ dhammadhoreyhaṁ bhadantaṁ dhammasāminaṁ ||

3 paññāsaṁ abhinandāmi vassānassa vipassato |
ito picchāmi paññāsaṁ āsavakkhayapattiyā ||

4 sabbe ca sāsanādhāre sannipāte samāgate |
natvā dāni karissāmi goyaṅkāguṇakittanaṁ ||

5 saccanārāyaṇo nāma nāmena vissuto budho |
maramme nivasantasmiṁ jātoyaṁ vāṇije kule ||

6 vāṇijjaṁ dhammasatthañca uggaṇhāsi bahussuto |
vayappatto yadā cāsi sīsābādhena bādhito ||

7 rogāpagamanatthāya āhiṇḍanto ito cito |
tādisaṁ bhisagaṁ patto chindi yo rogakāraṇaṁ ||

8 ubākhinoti nāmena vissutācariyo gihī |
gihīnaṁ pi hitatthāya bhāvanaṁ anusāsati ||

9 tassa saraṇamāgamma labhitvā so vipassanaṁ |
sīsābādhaṁ vinodesi pasīdi bhāvanānaye ||

10 mārammā paṭijaggiṁsu mahagghaṁ ratanaṁ imaṁ |
kālodāni tamādāya jambudīpassa dātave ||

11 idaṁ vo hoti dāyajjaṁ pettikaṁ sugatāgataṁ |
sādaraṁ paṭiganhātha vijjāyaṁ jambudīpiyā ||

12 gacchāhi bhārataṁ dhīra sikkhāpehi vipassanaṁ |
bhāvetāro bhavissanti iccāditṭho sayājinā ||

13 garūpadesamāgamma pacchāgantvāna bhārataṁ |
dhammabheriṁ carāpesi dhammanādaṁ ninādayi ||

14 paṭipattiṁ pavedento vicaranto purāpuraṁ |
jhānāgārāni māpesi jambudīpamhi sabbato ||

15 samuttejetumājaññe sandhāretuñca sāsanaṁ |
hitatthaṁ bhāratīyānaṁ sammāsaṅkappagocaro ||

16 sāṭṭhakathaṁ saṭīkañca sānuṭīkamasesato |
tipiṭakaṁ pakāsesi nāgarīlipiyaṁ budho ||

17 pūjetuṁ dhammadāyādaṁ dhammāsokaṁ yasassinaṁ |
ācariyetha mānetuṁ gopente bhāvanānayaṁ ||

18 sāgarassa taṭe ramme mumbāpure aparantake |
tuṅgaṁ selamayaṁ daḷhaṁ dhātugabbhaṁ akārayi ||

19 niccaṁ dhammaparetassa yuttassa bhāvanānaye |
paṭibhaṁsvassa gāthāyo dohārūpena vissutā ||

20 sussaraṁ tā ca gāyitvā katvāna dhammadesanaṁ |
kaṅkhājālaṁ vinodetvā sāsanaṁ so pakāsayi ||

21 evaṁ bahūni katvāna puññāni yāvatāyukaṁ |
pāletvā pariyattiṁ so paṭipattiṁ ca desiya ||

22 dhātuyo'tha pūjetvā pūrento puññasañcayaṁ |
aniccataṁ sarāpento satthā'yaṁ parinibbutoti ||

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Venerable Ajahn Chah (1918-1992)
(Bodhiñāṇatthera)

Phra Mahāpranom Dhammalaṅkāra
Wat Jakdeng, Bangkok, Thailand

Venerable Ajahn Cha was a famous vipassana meditation master from Thailand and the founder of two major monasteries in the Thai forest tradition. Wat Pa Pong Narnarchart, founded in 1954, in northeastern Thailand, became his main centre which provides training of monks, nuns and lay people, both Thai and non-Thai. He strictly taught the monks and nuns to follow Dhamma and Vinaya. Many westerners also came to practice meditation under his guidance. He introduced vipassana practices to the Europe, the United States and the British Commonwealth. He also established meditation centres in England, Switzerland, Australia, New Zealand and Italy.

Bodhiñāṇattherassa atthuppattikathā

Pramahā Pranom

Dhammālaṅkārena Bhikkhunā

Wat Jakdeng, Devanagare, Syāmaraṭṭhe

Uddeso

So sayaṃ vipassanaṃ paṭipajjitvā paresaṃ ca vipassanādhammaṃ desesi. So pacchimapadesesu raṭṭhesu vipassanāṭhānaṃ patiṭṭhāpetvā vipassanādhaṃmaṃ dasesi. To bahūhi janehi garukato piyo manāpo ahosi. Ahaṃ tassa theravarassa pavattiṃ pavakkhāmi.

Niddeso

Idha pana ānetvā tassa mahātherassa jātibhumyādikkamo vuccate. sojāto tassa vārinjamrāpnigame cikkawgāme ekasaṭṭiyadhike catusatadvisahassake buddhasāke mithunamāsassa sattarasame dine sukkavāre tassa "chā chongchoti"ti nāmagottaṃ gahitaṃ. So dasasu bhātaresu pañcamo putto. tassa mātā phim nāma. pitā pana mā nāma.

Yasmā pana kulasssantakaṃ pahonakaṃ atthi. tasmā ghāravāsino. sumanā dayāluno niccaṃ duggatassa saṃgahaṃ kātaṃ samatthā honti. Kumārakāle sopi ajjhāsayato sakhilo hoti sukhasambhāso sammodako uttānamukho pāmokkhapurisalakkhaṇo dhammarato abhikkhaṇaṃ-adhammato pīḷitajanānaṃ dhammikavinicchayakkhāyī. Uttamupa nissayato pana so vivekarato uṭṭhānasampanno javano kāyena ceva cetasā ca paramena javenena samannāgato hoti. Tasmā kulassa kasi gorakkhādikammapayojanesu adhimattabalo nissayo hotīti dhamma desanākāle mahāthero evaṃ vuttapavuttivasena vicitaraṃ upamā-upameyyaṃ akāsiyeva.

Pakatiyā pana so dhammaninnacitto. tato tassa dutiyavasse pathamapanti-abbhantare sippasālāto pakkantassa mātāpitaro vihāraṃ ānetvā paribbājkaṃ katvā pabbajjaṃ anuññāsaṃ. so terasavassikakāle sāmaṇerabhāvaṃ sampatto ahosi. Tīṇi vassāni pabbajitvā na

uppabbajitvā pañcavassāni āgāriyaṃ kammantaṃ suṭṭhu upayojesi. atha ekavīsativassikkāle agārasmā nikkhamitvā upsampadaṃ upagato subhaddoti gahitanāmako catuvassamattaṃ "nakdham and pālī" iti pariyattiṃ uggaṇhi. Tasmiṃ samaye tassa pitā bāḷhagilānabhūto maraṇāsannakāle taṃ sambādho gharāvāso rajopatho, abbhokāso pabbajjā ti ovaditvā brahmacariyassa caraṇatthāya paṭiññaṃ gahāpesi. So sādhūti paṭiññaṃ adāsi .

So hi jīvitassa aniccabhāvaṃ samanupassanto sammāsambuddhassa dhammānudhammapaṭipattiyā tibbacchanto sikkhattaya pūraṇe bahalacchanto yadhābhūtasabhāvavipassanaṃ icchanto patthayanto mūlavihārā nikkhamitvā tattha tattha vipassanādhuraṃ vācetaṃ usamatthaṃ ācariyaṃ gavesanto vicarati . tasmiṃ samaye pana "Luang pumun bhūridatto" ti nāma ekassa therassa kittisaddo Esānpadhavāsikesu kammaṭṭhānikesu patthari. tamatthaṃ ñatvā so aññatarasmiṃ vanavihāre taṃ theraṃ daṭṭhaṃ agañchi, tattha therena katokāso vimaticchedanatthāya vinaye pañhaṃ pucchitvā dhammaṃ sutvā tasmiṃ bahulapītipāmujjasañjāto ahosi.

Tato kadācipi katthacipi pallaṅkaṃ ābhujitvā nisīdantassa vā caṅkamaṃ caṅkamantasssa vā tassa cittaṃ niccaṃ Mon ācariyena yathānusiṭṭhaṃ ovādaṃ sampaṭicchantaṃ viya hoti. tasmā so dhutaṅgasamādāne niṭṭaṃ katvā nānaṭṭhānaṃ gantvā vivittaṃ senāsanaṃ bhajati, araññaṃpi pabbataṃpi susānnaṃpi niccaṃ maraṇaṃ paccavekkhanto, maraṇānussatiṃ paṭiccacittassekaggatājāyati, samāhite citte tattha tattha dvāresu pavattāni chaḷārammāṇāni sallakkhetvā yathābhūtaṃ vipassanto sadā kilesānaṃ pahanāya paṭipajjati. Tathā sātisayussāho ukkaṭṭhaṃ vīriyaṃ adhiṭṭhāti, vuttañ cetaṃ ahaṃkiñci na icchāmi, saddhameva ākaṅkhāmi, jīvitampi pariccajāmīti.

Tassa panāyaṃ Nongpāphong ārāmo ceva cariyāvattaṃca vuccate. upsampadato paṇṇarasamavasse so mātupakāraṃ samanusaranto dhammadesanāya tassā paṭikārakaraṇaṃ cintetvā puna jātibhūmiṃ

paccāgañchi. Tattha vanasaṇḍarājiyaṃ vihārakaraṇatthāya abhippasannā hi upāsaka-upāsikāhi abhiyācito, so nongpāphong nāmavihāraṃ kataṃ navakammaṃ adhiṭṭhāti. vihārakaraṇeniṭṭhite sosaṅghassa phāsuvihārāya vihārakatikaṃ ṭhapesi. imasmiñca nongpāphong ārāme bhikkhūnaṃ jīvitavutti-upasaggabahulā kicchabahulā kilamathabahulā atthi sappāyabāhirapaccayavekallato ceva sammāsambuddhassa vinaya saṅkhātato bhikkhusāmaṇerehi paṭipajjitabbakatikavattato ca. so mahā thero sisse diṭṭhānugatiṃ gāhāpento sahatthā tesaṃ paccakkhaṃ karoti sannipatitānaṃ ca kāyasāmaggī-atthāya sammukhā vasati, vinayagaruko hutvā vinayānuggahaṇatthāya saṃghassa katikaṃ paññapeti. jātarūpa rjata-aggahaṇaṃ viññatti-akaraṇaṃdhūmavaṭṭi-apānaṃ pūgaphala tamphūla-akhādanañcāti iminā kāraṇena nongpā phong ārāmo yāva-ajjattanā sākhāphūta-ārāmānaṃ mūlaṃ hoti.

Tassa pana ovādānusāsanīkathā vuccate . ayamassānusāsanāvidhi, paresaṃ diṭṭhānugati-āpādanaṃ yadidaṃ yathāvādī tathākārī yathākārī tathāvādīti. tathā indariyasaṃvaravattapaṭipattivīriyārambhapaviveka-asaṃsaggādikadhāhi-abhikkhaṇaṃ saddhivihārik antevāsikānaṃ-ovādānusāsanaṃ kataṃ, sarūpato pana appabhuṇjanaṃ-appalapanaṃ-appaniddāyanaṃ paṭipattibāhullameva. Ayaṃ hi yebhuyyena attano paṭipattiphalato dhammaṃ uccinitvā sisse ovadati ceva anusāsati ca "micchāvitakkena īdisaṃ dukkhaṃ sambhavatīti. mahāthero pakatiyā kalyāṇajjhāsayo mettacitto hutvā ittarajane ādiṃ katvā yāva issarajanehi bhahūpi jane sāsitaṃ sakkoti.

tasmiṃ pana samaye mahātherassa kittiguṇo syāmaraṭṭhe vitthaṭo hoti. Ingalisādayo nānāverajjakā sutesakā imaṃ syāmaraṭṭaṃ āgantvā nongpāphong–āvāsaṃ patvā mahātherassa paṭipadāya abhipasannajātā pariyatti-uggahaṇa sikkhatatya pūraṇatthaṃ pabbajaṃ upasampadañca yācitvā taṃ nissāya vasanti.

so videsikabhāsāya kathetaṃ appaṭibalopi appakāya uttānāya kathāya tikkhagambhīrāya byattiyāya te anusāsitaṃ sakkoti. Tthā visesasā matthiyato so gambhiraḍhammaṃ ānetaṃ samatthabhūto

uttānīkatvā rukkhādivatthusaṅkhātena puggalādhiṭṭhānena upāyena sotūnaṃ sandasseti .

Tatrāyamassa-uttamā ovādānusāsanīkathā. sace koci lokanāthena paññattaṃ maṃ vītikkāmeti, ahaṃ appeva jīvitaṃ jahe, jīvitahetupi vinayaṃ nātikkamāmiti. namron namhon hotwater uṇhodakanti vā vacanaṃnāma paṇṇattimattameva, hatthena taṃ phusante tassa sabhāvaṃ jānāti, yokoci jānātiyevāti . passasi nu dārukhaṇḍaṃ rassaṃ vā dīghaṃ vā, sace-ito dīghataraṃ-icchasi, idamassa dārukhaṇḍaṃ rassaṃ hoti, sace-ito rassataraṃ-icchasi, idamasssa dīghaṃ hoti , taṇhāyeva hi rassaṃ vā dīghaṃ vā pamāṇaṃ kārikā hoti kalyāṇaṃ vā pāpakaṃ vā dukkhaṃ vā sukhaṃ vā, sace taṇhā pahīnā siyā.....sabbaṃ nirodhaṃyeva-āpajjatīti ca.

Ettāvatā bodhiñāñoti rājadattiyanāmadheyyassa mahātherassa uppattikkamo saṅkhepato kathito hoti.

Aggamahāpaṇḍita Venerable Paṇḍita of Murng Nong (1912-1989)

Ven. Sīhanādālaṅkāra, BA, MA (Kelaniya),
Mangala Yan Aung Meditation Center,
Murng Nong, Shan State, Myanmar

Venerable Paṇḍita known as Sao Sra Murng Nong among the Shan followers and Main Naung Sayadaw among the Burmese was a famous meditation master of the Sathon-mulamingun tradition. He was the poineer of Satipaṭṭhāna vipassana meditation among the Shan State nationalites. He founded eight Institutes for Pariyatti and more than thirty Vipassana meditation center in Shan State. He was also actively involved in Shan Tipitaka translation project, establishing Pariyatti saddhammapāla Exam and the setting up of the Shan State Sangha Council together with Venerable Paññābhoga of Mong Su. He authored several dhamma books in Shan both in prose and poet. He was also a promiment dhamma preacher and travel widely through out the Shan State, often on foot, to propagate Buddha's dhamma. Recognizing his contribution for the Buddhasāsanā, the government of Myan mar conferred him the title 'Aggamahāpaṇdita'.

Aggamahāpaṇḍitaladdalañchako Bhaddanta Paṇḍitanāmako Mahānāyakatherassupattikathā

Racitamidaṃ Sīhanādālaṇkāratherena
Maṅgalāverijayavihāre
Murng Nong nagare

Uddeso

Murng Nong ācariyoti ativissuto aggamahāpaṇḍito sakala-syāmapadesa-saṃghavaṇasamitiyā dutiyasaṃghamahānāyaka (dutiya-saṃgharājā) bhaddanta paṇḍitamahānāyakatherassuppatthi kathāyaṃ.

Mahāthero catusattatidvisatādhikekasahasse cūḷaskkarāje (1274) (1912 Jun 20th) āsaḷhīmāsassa juṇhapakkhassa sattamadivase *Tanyan*-nagare *Murng Lurne*-padese *Khoyao*-gāme jāto. *Long Mork Kham Sai*'ti nāmako upāsako saha *Pa Hseng Sar*'ti nāmikā upāsikā tassa mātāpitaro.

Aṭhāsītidvesatāḍhikekasahasse cūḷasakkarāje cuddasavassikakāle *Kesi* nagaraṃ *Wanwa* gāmaṃ gantvā *Wanwa* gāmavihārādhipatissa bhaddanta Nandanāyakatherassa santike pabbajitvā chabbassaṃ nirutti abhidhammatthasaṅgahādayo tepiṭakamūlaṃ buddhavacanaṃ uggaṇhi.

Catunavutidvesatādhikekasahasse cūḷasakkarāje āsaḷhīmāsassa jūṇhakāla aṭhamadivase *Murng Nong* nagarake *Mark Lang* gāme bhaddantapaññāti vissuto *Mark Lang* vihārādhipatiṃ upajjhyaṃ katvā *Murng Nong* nagare *Warso* vihārassa khaṇḍhasīme upasaṃpadaṃ labhi.

Sippuggaṇhanaṃ

Vīsativassāyukakālato pathāya pañcavīsativassikaṃ pañcavassaṃ *Murng Nong Warso*vihārādhipatissa santikā ca. *Kyaukme* arimaddana-vihārādhipatiyā saha *Kyaung Yord* vihāravāsino bhaddanta-Nandavaṃsa therassa santikā ca. *Murng Kut* nagare Asokārāme *Masoeyin* vihārādhi patissa santikā ca. *Murng Su* nagare *Yom Pong* vihārādhipatissa bhaddantapaññābhoga mahānāyakatherassa santikā ca. *Yawng Hwe* (

Nyaung Shwe) kamboja-nagare mahāpokkharaṇīvijjālayassa abhidhaja mahāraṭṭhaguru bhaddantavimalābhivaṃsatherassa santikā ca sippaṃ uggaṇhiṃ.

Murng Nong Mahārājā nimantanaṃ

Ekūnasatadvesatādhikekasahasse cūḷakkarājetherassa chabbassa-upasampadavassakāle *Sao Khun Sar*'ti nāmakena *Murng Nong* mahāpadese mahārājena saha sabbe upāsakupāsikā theraṃ *Murng Nong* nāgaraṃ nimantetvā *warso* vihāre vasāpesi.

Theropi tasmiṃ vihāre vasanto bahū bhikkhusāmaṇereca upāsa-kupāsike ca dhammaṃ vācenti ceva ugganhāpenti ca sāsanā dhūraṃ vahati.

Pañcatisatādhikekasahasse cūḷasakkarāje (1305) *Yawng Hwe* (*Nyaung Shwe*) mahārājā nimantesim. Sakalasyāmarajje vasantā bhikkhū ekekaṃ nagarakaṃ tiṇṇaṃ tiṇṇaṃ bhikkhūnaṃ nimantetvā temāsa vassakāle arimaddanavihāre sakalavinayapiṭakaṃ pañcapottha kaṃ uggaṇhāpenti. Temāsaccayena mahāsaṃghasannipātaṃ katvā *Shan Yo Ma* saṃghagaṇasamūho'ti gaṇanāmaṃ datvā Syāmarajja pabba tajātika-saṃghagaṇaṃ karoti.

Bhaddantapaṇḍhitatherā aññataro tesaṃ. Saṃgho "amhākaṃ Syāmarajje na nānā saṃghagaṇa. Nānāmagaṇā bhavitabbaṃ. Eko saṃghagaṇoyeva bhavitabban'ti vatati. Tasmā tasmim mahāsannipāte ovādācariya nāyaka adhipati upādhipati mahālekha upalekhakādayo there vicinitvā samūhaṃ karonti.

Accharaṃ ekavāraṃ *Taunggyi*nagare mahāsannipātaṃ kātabban' ti vinicchayanti ṭhapetvā āpātādhivesanakiccaṃ. Tasmim pana samaye Syāmaraṭṭhe pañcasaṃghanikāyā santi. Tesu *sudhamma* nikāyo, *Shwekyin* nikāyo *PoyKyaung* nikāyo *Myinkyaw* nikāyo' ti. Tesu nikāyesu PoyKyaungnikāyena saha *Myinkyaw* nikāyo attano nikāyaṃ jahitvā sudhammanikāyabhāvaṃ gaṇhanti.

Ekādasavassaccayena pannarasatisatādhikeka-sahasse cūḷa-sakkarāje(1315)ayaṃ Syāmapabbatajātikasaṃghaganasamūho accharaṃ mahāsannipātaṃ *Murng Nong* nagare bhaddanta-paṇḍitatherassa maṅgalāverijayamahāvihāre karoti. Tasmim mahā sannipāte sakala saṃgho *Murng Su* nagare *Yom Pong* vihāre vasitatthā *Sao Sra Yom Pong Murng Su* t'i laddhanāmaṃ bhaddanta-paññābhoga mahānāyakatheraṃ ukkaṭhaṭhānaṃ ceva *Murng Nong* Bhaddanta-paṇḍitatheraṃ upa-ukkaṭhaṭhānaṃ ca *Taunggyi* nagare *Kungsā* vihārādhipatim tatiya-ukkaṭṭhaṃ ca ṭhapenti *Murng Yai* nagare Janindathero mahālekho, 'uparekhakaṃ pana *Wan Yein* gāmavāsino Bhaddantakumāro'ti.

Piṭakattayaṃ Syāmabhāsāya parivattana ārambhakathā

Ekadā aparaccayena samayena paṇḍitamahāthero *Murng Su* nagaraṃ bhaddantapaññābhogamahānāyakassa santikaṃ gantvā evamārocesi "ahaṃ bhante Syāmapabbatajātikasaṃghaganasamūhe ekādasavassaṃ bhāraṃ vahantopi kiñcipi kaṃmaṃ ahmākaṃ Syāma jātikakulassa attho natthi. Ayaṃ samūho māraṇantikama nussasadiso kimittho sacāyaṃ manusso maraṇam bhavissati.

Taṃ attano kehato bhahi maritabbaṃ. Anto kehaṃ pana na bhavitabbaṃ maññe'ti. Sace mayaṃ dhūraṃ vahituṃ na sakkā. Taṃ na kattabbaṃ. Kasmā mahālekhamahāthero atiduraṭṭhāne *Murng Yai* nagare vasati. Tathāpi upalekhakathero potthakamuddanakādayo pariyesana-kiccaṃpi atidukkaraṃ. Tasmā mayaṃ taṃkiccaṃ samāgaṃma kātuṃ na sukāran'ti.

Tasmaṃ kāle paññābhoganāyakathero pucchi "yadievaṃ dvaṃ kim kattukāmosī" ti. Sace tuṃhme bhante me khamatha. Ahaṃ imaṃ garukabhāraṃ mūlassa samūhassa paṭicajitukāmomhī'ti. Sundarāvuso tava vacanaṃ ahaṃ ruccāmi. Sace mayaṃ kiccaṃ vahituṃ na sakkā, aññe garahissanti. Paṭipesitabbho'ti. Tena hi bhante vo ekaṃ likhaṃ likhitvā sabbhaṃ abhilekhapotthakanatthyādayo ahaṃ gantvā dadissāmi. Paññābhogamahānāyakatheropi ekaṃ lekhaṃ likhitvā adāsi.

Catupañcadivasaṃ allāpasallāpaṃ kathetvā *Murng Su* mahā nāyakathero evaṃ vadi "dvam ekādasavassaṃ Syāmapabbatajātika gaṇasamūhaṃ bhāraṃ vahantopi Syāmākulassa attho nattīti vadati. Ahmākaṃ kulānaṃ atthāya kataṃ bahūpakāraṃ kātuṃ karotīti.

Ahaṃ bhante buddhassa vacanaṃ tepiṭakaṃ Syāmabhāsaṃ anuvādaṃ parivattanaṃ karoti. Taṃ bahūnaṃ amhākaṃ kulānaṃ atthāya bhavissatī'ti maññāmi. Sace mayaṃ tuṃmhākaṃ dassitasikkhāpanauggahananayaṃ gahetvā tuṃmhe amhākaṃ nāyakaṃ katvā taṃ bahūpakāraṃ bhavissatī'ti bhante. Mahānāyakatheropi taṃ vacanaṃ sutvā atipamoditvā "sādhu sādhū"ti vatvā ahaṃpi piṭakatta yaṃca, dhammaṃca syāmabhāsāya parivattetumvā uggaṇhi tumvā desetumvā taṃ uddissa vo sikkhāpenti. paṇḍitanāyakathero mahānāyaka therena catupañcadivase vasitvā sammodanīyaṃ sāraṇīyaṃ kaṭhaṃ kathetvā sabbaṃ lekhyāruḷhapotthakaṃ gahetvā *Taunggyi* nagaraṃ gantvā *Kungsā* nāyakatherassa paḍidadāti.

paṇḍitanāyakathero paccāgantvī sīhanādatherassa vasaṭṭhāna bhūtaṃ *Murngpon* nagare mahāvisuddhārāme pacchimavihāre ekarattinivāsaṃ karoti. Rattikālapubbayāme *Murngpon* mahāmattena saha jeṭṭhakādayo upāsakā mahātheraṃ passituṃ āgacchanti. Mahāthe ropi taṃ okāsaṃ gahetvā paññābhogamahānāyakatherassa chandaṃ ca sakajjhāsayaṃca dāyakānaṃ tepiṭakaṃ syāmabhāsāya parivattetuṃ āsīsaṃ kathetvā cūḷasannipātaṃ karoti. sabbe saṃghupāsakā abhiruccanti therassa āsīsaṃ. Taṃ paṭicca mahāthero sattarasatisatā dhikekasahasse cūḷasakkarāje jeṭṭhamāsassa juṇhapakkhe tatiyadivase *Panglong* nagaraṃ āgantvā bhaddantavicittasāraṃ passitvā taṃ kāraṇaṃ ārocetvā *Munrgpon* nagaraṃ paccāgantvā sannipātaṃ karoti. Sabbe ekacittī bhavanti.

Tasmiṃ māse juṇhapakkheyeva pañcamadivase mahāthero vicittasārena saha *Loilem* nagare vihāraṭṭhānaṃ labhituṃ *Lalam* nagarī bhojakassa santikaṃ gantvā jānāpenti. Nagarībhojakopi pamoditvā anuññātaṃ labhituṃ Sao Kham Noom'ti nāmakassa *Laikha* mahārājassa

santikaṃ pesesi. Mahātheropi *Laikha* nagaraṃ gantvā *Kyaungpang* vihārādhipatiṃ bhaddantaguṇatheraṃ nimantetvā mahārājantapuraṃ pāvisi. Mahārājopi anumatitvā anuññātakāraṇaṃ nagarabhojakassa santikaṃ ekaṃlikhaṃ likhitvā adāsi. Mahānāyathero vicittasāratheraṃ pesetvā dhātuthale vihāraṭṭhānaṃ paṭisaṅkhakarāpeti.

Attano pana *Murngkueng, Kesi, Murngsu, Murngnong* ādayo yaṃyaṃ mahātheraṃ passitvā nagarena nagaraṃ gāmena gāmaṃ ekaṭṭhāne ekadivasaṃ pādena vā yānena vā caranto saṃghe saṃyojayati.

Imasmiṃ vasseyeva (1317) vicittasaratherañca vicitta *Mwe Taw* therañca nāyakaṃ katvā pathamaṃ saṃghasannipātaṃ karoti. *Loilem* nagare dhātuthalapariveṇe majjhe dhammasālāca samantā ekekaṃ ekekaṃ kuṭiñca piṭakānuvādavibhāgaṭṭhānaṃ paṭisaṅkhakaronti.

Aṭṭhārasatisatādhikekasahasse cūḷasakkarāje (1318) arimaddana nagarato kambojavihārādhipatiṃ kelāsanāyakathera-ppamukhā agga mahāpaṇḍita sāsanadhajasīripavara dhammācariya-laddhupādhinā bhaddanta Ñāṇasambhāra therena saha Nāgindatheroca Kittisāratheroca Narindatheroca bahū saṃghā *Loilem* nagare samāgantvā piṭakattayaṃ syāmabhāsāya parivattituṃ mahabbalataro ahosi.

Paṇḍitathero sakalasyāmarejje vasantā saṃghe nimantetvā ekūnavīsati-tisatādhikekasahasse cūḷasakkarāje 1319 (1957. 11. 3,4,5) piṭakattayaṃ syāmabhāsāya parivattituṃ mahāsangasannipātaṃ *Loilem* nagare *Aungsīri*calacitrasālāyaṃ karoti. Tasmiṃ mahāsannipāte marammaraṭṭhissarasaṃghasāsanassa pathamaraṭṭhādhipatibhūtena *Sao Kham Surk*'ti nāmakena *Yawnghwe* mahārājena saha sabbe syāma padesamahārājā samāgantvā mahāsaṃghasannipātaṃ orohitvā upatham bhakaṃ catupaccayadāyakabhāvaṃ paṭiggaṇhanti. Apica *Loilem* nagare saṃghassa vasanaṭṭhānaṃ appahonti ceva piṇḍapātādipaccayaṃ appakaṃca piṭakaparivatanaṭṭhānaṃ kātuṃ na sakkonti. *Sao Kham Surk* mahārājā taṃ kiccaṃ *Panglong* nagaraṃ saṅkamantitvā kātuṃ saṃgassa ārocesiṃ. Tasmiṃyeva vasse māgasiramāse Paññābhoga *Murngsu*

mahānāyakatheraṃ nāyakaṃ patiṭṭhāpetvā tassa sissā Sobhanatherañca Muninda therañca Sucārinda therañca Paṇḍava therañca pakkhosāpetvā pañcamāsaṃ buddhassa tepiṭakaṃ vinayapārājikapāḷiṃ ādito paṭṭhāya parivattanakiccaṃ *Murngsu* nagare karonti. Paṇḍitatheraṃ pana vinayacūḷavaggapāḷiṃ datvā parivattanakiccaṃ niṭṭhāpeti. 'parivattana kiccaṃ' ti ettha pāḷiyā ekekaṃ ekekaṃ padaṃ atthaṃ syāmabhāsāya karotīti adhippāyo.

Sattapaṇṇāsādhike navasatekasahasse Iṅgalisavasse chaṭṭhama māse kambojavihārādhipati kelāsatheroca *Hsenwi* nagaravāsī agga mahāpaṇḍita bhaddantaālokanāyakatheroca Nāgindatheroca *Jengtung* nagarato (edāni mahāsaddhammajotikadhaja Somdej-ayatham'ti laddhu pādhinā *Jengyer*n vihārādhipatinā) bhaddanta-khemācāratherena saha *Sao Kham Surk* mahārāja catassa mahādevī ca paññābhoñga mahānāyaka theram *Panglong* nagare vasanatthāya nimamtitum *Murngsu* nagaraṃ gacchanti. Tasmim pana kāle *Panglong* nagare anuvādavibhāgaṭṭhāna paṭisaṅkharaṇakiccaṃ tāva na niṭṭhitattā mahānāyakathero na ppaṭi ggaṇhi. *Murngsu* nagareyeva vassāvāsam vasitvā pañcavinayapotthakam niṭṭhāpenti. Tam disvā mahānāyakathero abhippamodati.

Temāsavassaccayena vīsatitisatādhikekasahasse cūḷasakkarāje (1320) Iṅgalisavasse pana aṭṭhapaṇṇāsādhikā navasatekasahasse dvārasama māse (1958) *Panglong* nagaraṃ āgaṇtvā mahāsaṃgha-sannipātam karonti. Tasmin mahāsannipāte *Murngsu* nagarato Pññā-bhogamahā theram "samghamahānāyakabhāvaṇca" bhaddanta vicintā *Wanhard* gāmaṃ, *Langkhur* nagarato ukkaṭṭhabhāvaṃca paṇḍithero upa-ukkaṭṭha bhāvamca bhāra vahanti. Anuvādavibhāganiṭṭitavinaya piṭakam paḍa sodhetvā *Yangon* nagare muddāpitam. Avasasā dīghanikāyāca abhidhammapiḍakamca niṭṭhāpenti.

Pariyattisāsanam ārambhakathā

Piṭakaanuvādavibhāgakiccam niṭṭhitakāle paṇḍitathero samghassa evamārocesi "edāni piṭakam syāmabhāsāya tipiṭakam sikkhitumvā

uggaṇhitumvā dhāraṇamvā pucchāvā vissajjanāvā kātum sakkonti. Tam ciraṭṭhitiya mayam parikkham kātabbanti." Sabbe samghā tassa vacanassa abhiruccitvā "sādhu sādhū"ti satvā parikkham karonti. Tasmā edāni syāmadese *Panglong* nagare "sakalasyāmadesa pariyatti-saddhammapāla pucchā vissajjanāparikkhāti" pannāyati. Parikkhāya nāmami sayameva deti. Sā yāvajjakālā patiṭṭhati. Ekapaṇṇāsavassam atikkantaṃ. Acirakālato mahāsuvaṇṇasaraṇusuvam katam. Idāni tāya parikkhāya sākhā dvāvīsaṭṭhānā santi. *Murngnang* dese "vinayādi nuggahaparikkhāti" ca tasseva samānaṃ. Idampi Paṇḍitamahātherasa mahussahena bhavati. Mahānāyakathero pariyattisāsanam ciraṭṭhitiyā aṭṭhapāḷivijjālayam (pariveṇam) patiṭṭhāpenti. Te-

1. *Murngnong* nagare maṇgalāverijayavihāroca.
2. *Murngnang* dese mahāvihāroca
3. *Wan Fueng* gāme vijjālayoca
4. *Panglong* nagare piṭakasyāmabhāsāvihāroca
5. *Tontee (Taunggyi)* nagare piḍashyāmabhāsāvihāroca
6. *Tontee* ragare veḷuvanavihāroca
7. *Mark Lang gāme, Murngnang* dese vihāroca
8. *Wan Sang* dese, *Laikha* nagare vihāroca

Ekeke ekeke vijjālaye antimaso paṇṇāsa vā ekasatā vā dvisatā vā uparimato chasatā vā saṃghā vasanti.

Mahātherassa raciganthā

Murngnong mahānāyakathero piṭakam syāmabhāsāya parivattitvā bahūni ganthānipi likhitam. Sabbe gantā syāmabhāsāya likkhati.

1. vinayapārājikapāḷi syāmabhāsāya atthayojanañca.
2. vinaya cūḷavaggapāḷi atthayojanañca.
3. dīghanikāye mahāvaggapāḷi atthayojanañca (nissayaṃ ca)
4. paṭiccasamuppādam pathamabhāgena saha dutiyabhāgam ca.
5. paṭhānadhammañca

6. gambhīratthapakāsanī
7. satipaṭṭhānasaṇkhepo
8. parittasuttattena saha tassāṭṭhupattiṇca.
9. mahāsatipaṭṭhānasuttañca
10. anattalakkhaṇasutta
11. dhammosadha
12. buddhavandanā
13. lokanīti
14. lokīsippam
15. nibbānassa adhippayañca
16. pātimokkha pucchāvissajjanā
17. vipassanā sīghamkāra
18. aṭṭhajayamaṇgalāya (mahāsyāmakābyaṃ)
19. vipassanāñāṇavīthi
20. sīvalitherassuppattikathā(mahāsyāmabhāsākābyaṃ)
21. upaguttatherassuppattikathā(mahāsyāmabhasākābyaṃ)
22. pakiṇṇakovāda
23. mūla mollī(kamma kammabhalaṇca)
24. dhammasabhāva

Ime catuvīsatigante likhitam. Mahāthero syāma marambhāsam ca pāḷibhāsam ca jānāti. Syāmabhāsāyam gāthāca mahākābyamca rassakābyamca likhitum sakkoti. Atipākaṭo dhammakathikapuggaloca ahosi. Tassa saddo atimadhūro manussa tassa dhammam suṇitvā abhiruccanti.

Paṭipattisāsanam ārambhakathā

Mahāthero aṭṭhārasatisatādhitekasahasse cūḷasakkaraje(1318) *Langkhur* nagare pathamavāram kammaṭṭhānabhāvanam āradda pubbam. Dutiyavāram pana paṇcavīsatitisatādhikekasahasse cūḷasakka raje (1325) piṭakaparivattanakiccam niṭṭitakāle *Murngsu* mahānāyaka therassa evamārocesi "idāni bhante pariyattikiccam āraddham. Anāgate paṭipattikiccambi kātabbam. Tasmāham paṭipattikiccam kātum icchāmi.

"Upakāram katvā anujānātha me" ti. Samgharājo anujānitvā *Murngnong* mahāthero *Langkhur* nagaram puna gantvā 'Sathongmūmingun jetavana sāsanamārajino'ti nāmako bhaddantanāradatherassa kammaṭṭhāna nayam gahetvā dassito *Loong Khun Tun* nāmakassa upāsakassaca kammaṭṭhānācariyassa ādiccatherassaca santike kammaṭṭhānabhāvanam bhāvayi. Tato paccāgantvā sakalasyāmarajje paṭipattisāsanam kathetvā bahū dese kammaṭṭhānavihāram kārāpenti. Tesu kammaṭṭhānesu-

Pathamam sakassaṭhānabhūtam *Murngnong* nagare sattavīsati-tisatādhikekasahassa cūḷasakkarāje (1327) kammaṭṭhānārāmam patiṭhāpitam. Tato param *Nongsoom* gāmeca *Kesi* nagareca *Loilem* nagareca *Jengtung* nagareca *Kunheng* nagareca *Murngsat* nagaeca *Murngpain* nagareca *Nongmon* nagareca dasasu ṭhānesu kārāpetvā yam vā tamvā kālam tam tam ṭhānam gantvā bahū bikkhusāmaṇera upāsakupāsike yogāvacare kāyacittavedanādhammānupassanādayo vipassanāsatipaṭhānam yāvajīvam desesi. Idāni cattālīsādhikā kammaṭhānasākhā santi.

Sattiṃsa tisatādhika jakasahassa cūḷasakkarāje paṭipatti sāsanā nuggaha samūho *Langkhur* nagare *Sathongmūlamingun*-sāsanamara linaya mahāsannipātam kantvā mahānāyaka theram sakala-syāma-padessa paṭipattiyā ukkaṭṭhathānānam (adhipatiṃ) patiṭhāpeti.

Sāsanassa sambhandhā laddhupādhi

1. *Sao Kham Surk (Sao Shwe Thaik)* 'ti nāmako Yawnghwe (Nyaunt Shwe) mahārājā paṇditatherassa "syāmarajjapabbatajātikagaṇa saṇgītikārako *'Shanyoma*-magaṇasamūha saṇgītikāraka" ti lañcanamuddam adāsi.
2. *Murngnong* mahārājā therassa "sudhammanikāyassa samghassa sudhammanikāyādhipatiṃ" ti laṇcanamuddakam adāsi.
3. Sattatisatādhikekasahasse cūḷasakkarāje(1307) *Sao Khun Sar*'ti nāmako *Murngnong* mahārājo therassa sāsanadhūram vahitattā

ceva samghakiccam kārakattā ca catunikāyassa samghassa nāyako "catuganādhipatisamgharājo"ti lañcham adāsi.

4. *Murngnang*dese vinayādinuggahaparikkhāya samgha mahānāyako ca
5. Syāmarajje sakalasyāmikasamghasamitiyā samghamahānāyakoca
6. Marammaraṭhissara saṃghasāsanassa 'mahāraṭhasaṃgha nāyako 'ca
7. Marammaraṭhissara chaṭhasaṇgāyanakāle 'chaṭhasaṇgīti kārako' ca
8. Marammaraṭhissara saṃghasāsanassa "aggamahāpaṇḍito" ca
9. *Sathong Mūlamingun Sāsana Man Aung* paṭipattisāsanā-nuggaha samitiyā 'ukkaṭṭha nāyaka thero' ca paṭiggaṇhāti.

Sīlavantasikkhākāmabahussuta appicchasantuṭṭhityādi guṇasampanno mahānāyakathero ekapaṇṇāsatisatādhikekasahasse cūḷasakkarāje(1351) (1990-1-10) phussa māsassa juṇhapakkhapannarasamadivase *Taunggyi* nagare piṭakavihāre kālam kato. Baddantavipassanathero tassa sarīradhātum gahetvā *Panglong* ganare *Mingun* kammaṭhānavihārassa samīpe thūpam karoti. So sadā bikkhusāmaṇera sissupāsakapāsike 'appamādena vihārituṃceva samaggassa ānisaṃsaṃ ca ovadati? Mā attatthañca paratthañca hāyetha'ti anusāsenti.

Ven. Rerukane Chandawimala Thero (Teacher of the *Vipassanā* Meditation in Sri Lanka)

Ven. Jambugahapitiye Dhammaloka[1]

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It is a significant feature of the Buddhist order in Sri Lanka when the *dhamma* declined; a great person is born to develop it. Amongst such pioneer monks of the modern Buddhist renaissance in Sri Lanka Ven. Rerukane Chandawimala, the mahānāyaka thero of the Śvejin chapter of Sri Lanka who had an excellent knowledge on *dhamma* and *vinaya* especially, on *abhidhamma,* a follower of the pure Buddhist path is a prominent figure. He has written 27 books in simple language and he is one of those writers who can explain the basic abstruse concepts in Buddhism in simple manner so that the general public can understand. Some of those books are on *vipassanā* meditation. Among them is on the traditional *vipassanā* meditation of Myanmar. Actually, Ven. Chandawimala who had studied in Myanmar for about 10 years is a distinguished scholar in *tripiṭaka* and Pali language. Furthermore, it is said by many people that he who motivated and gave valuable instructions to meditators could reach to whatever attainment. Hence, this research intends to examine his life, the literary service and the contribution in propagation of *vipassanā* meditation and *dhamma*.

Ven. Chandawimala thero has written four books on *vipassanā* meditation entitled The method of *vipassanā* meditation, The traditional

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satipaṭṭhāna meditation, Forty folds *vipassanā* meditation and A review on *satipaṭṭhāna* meditation in Sinhala. All these books attested for the fact that he had realized even the subtle points of the *vipassanā* meditation and practiced it. In The method of *vipassanā* meditation, the priesthood and the *vipassanā* meditation, instructions for *vipassanā* meditation, seven purifications, the special things to be known by meditators, the obstacles to meditation and thirty seven enlighten factors, in Forty folds *vipassanā* meditation, forty words of meditation, the way to meditate, training the eight folds path and thirty seven enlighten factors, attainments, arahantship, *samatha* and *vipassanā* meditation and description of five hindrances, in The traditional *satipaṭṭhāna* meditation which has been written after learning and practicing the traditional *satipaṭṭhāna* meditation in Myanmar, the order of *satipaṭṭhāna* meditation, *vipassanāñāṇa*, *niyyāṇaniyyāvaraṇa*, four folds *ghana* and four noble truths have been explained. Apart from them, the theory of causality, *nibbāna*, one thousand five hundred defilements, minor defilements, rebirth, ten perfections and lots of *abhidhamma* concepts were the themes of his other books. Having read these books many people have started to follow the Buddhist teachings. Some of them have become monks. Some of his books have been published over ten times, to say the least.

On the other hand, the principled thero has mentored others in meditation with effective instructions. He constantly provides his assistance to the meditation centre in Kanduboda, Sri Lanka. Moreover, after being appointed as the mahānāyaka thero of the Śvejin chapter in Sri Lanka the attention has been paid on the improvement of the meditation of monks especially, in the same chapter. According to the statistics in 2006, there were 28 meditation centers in Śvejin chapter in Sri Lanka. The total number of all the temples of this chapter was 64 at that time. Though he died in 1996, on account of his commemorative contribution to the Sri Lankan Buddhist community, his fame outlives him.

Sirilaṅkādīpe vipassanābhāvanaṃ pattharane atipūjanīyassa Rerukāne Candawimalamahātherassa dāyakattaṃ (1897 - 1997 AD)

Jaṁbugahapiṭiyagāmajena

Dhammālokena bhikkhunā[1]

Yasmiṃ samaye sirilaṅkādīpe amhākaṃ sāsanaṃ parihīnabhāvaṃ gacchanti tasmiṃ samayeva ye keci mahāpurisā uppajjitvā sāsanaṃ dīpenti jotenti abhivuddhiṃ nīyanti. Sirilaṅkāyaṃ nūtanasāsanābhi vuddhiyā pamukhabhūtesu mahātheresu sirilaṅkā-svejinnāmanikāye mahānāyakadhurandharo dhammadharo vinayadharo maggapaṭipanno sāsanaciraṭṭhitirato Rerukānanāmagāmajo Candawimalanāmatthero eko mahāpuriso. So sattavīsati mattāni dhammapotthakāni likhitvā atigam bhīrataradhammaṃ atisaralāya bhāsāya vitthāresi. Tesu katipayāni vipassanābhāvanaṃ ārabbha likhitāni. Tesupi ekaṃ porāṇa-maramma-satipaṭṭhānabhāvanaṃ nissāyeva. Dasavassamattakāle marammadese dhammavinayabhāsāsaddādīni uggahito so tepiṭakabuddhavacane ca māgadhīvohāre ca kovido ahosi. Tatheva so bhāvanaṃ vaḍḍhane ca kammaṭṭhānadāne ca niccamanuyuñjito yaṃ kiñci adhigamaṃ laddhoti bahavo cintayanti. Tasmā idaṃ pariyesanapattaṃ tassa potthakāni ca jīvanacaritañca nissāya vipassanābhāvanāya pattharane tassa dāya kattaṃ vīmaṃseti.

Candawimalamahāthero bhāvanaṃ nissāyeva vipassanābhāvana-kkamo, porāṇikasatipaṭṭhānabhāvanakkamo, cattāḷīsākāramahāvipassa nā- bhāvanā, satipaṭṭhāna-bhāvanāvivecananti cattāri potthakāni alikhi. So sukhumadhammaṃ gambhīravasena avabujjhitvā bhāvanāparica-yañca labhitvāva imāni likhitānīti tāni paṭhante sabbesaṃ paṭibhāti.

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Vipassanābhāvanakkamanāma potthake vipassanā pabbajjāca, vipassanāya ovādā, sattavisuddhi, yogāvacarehi visesena ñātabbāni dhammāni, bhāvanāya antarāyā, bodhipakkhikādhammā iti anumātikāyo ca cattāḷīsākāravipassanābhāvanā nāmapotthake cattāḷīsabhāvanāpadāni, bhāvanākaro, ariyaṭṭhaṅgikamaggāni ca bodhipakkhikadhammāni ca paricayo, maggaphalalābhaṃ, arahattaṃ, samatha vipassanā ca, pañcanīvaraṇa vibhāgo iti anumātikāyo ca marammadesato uggahitvā paribhāvitvā tassa paricito hutvā likhite porāṇika-satipaṭṭhānabhāvanakkamanāmapotthake satipaṭṭhānabhāvanāya anupubbapaṭipadā, vipassanāñāṇaṃ, niyyāṇa niyyā varaṇāni ca, cattāri ghanāni, cattāri ariyasaccāni iti anumātikāyo ca vitthārenti. Vipassanāñāṅalābhāya upakāravasena paṭiccasamuppādaṃ, nibbānaṃ, pañcasatādhika ekasahassāni kilesāni, cittopakkilesā dhammā, punabbhavaṃ, pāramitāyo ca bahūni abhidhammāgatakāraṇāni ca vitthāretvā potthakāni sampāditāni. Tāni paṭhitvā vatthuto bahavo gahaṭṭhapabbajitā saddhammamagge patiṭṭhahiṃsu. Ye keci puggalā agārā anagāriyaṃ pabbajiṃsu. Sace tāni potthakānaṃ kīvamahantaṃ kittivisesamatthīti vadati tesu kānici potthakāni dasakkhattumpi mudditāni.

Tatheva paṭipattikāmī amhākaṃ thero vipassanābhāvanaṃ vaḍḍhetumpi aññe ussāhesi. So kanduboḍa bhāvanāyatanassa niccamupakari. Api ca svejin nikāye mahānāyako bhūtvā, visesena tasmiṃ nikāye pabbajitānaṃ bhāvanābhivuddhiṃ cintayanto mahāseva makāsi. Anu chavassādhikadvisahassimavasse sagaṇanalekhanaṃ svejin nikāye catusaṭṭhipaṇṇasālāsu aṭṭhavīsati bhāvanāyatanāni bhaviṃsu. Kiñcāpi amhākaṃ mahāpuriso kālakato tassa sevaṃ yāvajjatanepi daṭṭhuṃ sakkā. Kiñcāpi so sattanavuti navasata ekasahasse vasse kālakato tassa kittisarīraṃ amhākaṃ santike sadā anāsayantaṃ vattate.

Niddeso

Saññāpanaṃ

Yasmiṃ samaye sirilaṅkādīpe amhākaṃ sāsanaṃ parihīnabhāvaṃ gacchanti tasmiṃ samayeva ye keci mahāpurisā uppajjitvā sāsanaṃ

dīpenti jotenti abhivuddhiṃ nayanti. Atītakālato paṭṭhāya bahugahaṭṭha pabbajitā tasmiṃ kāraṇe niyuttā yāvajjatanaṃ attano attano kittiṃ loke vitthārenti. Aññe'pi te sadā vaṇṇayanti. Vohārikarajjavassato pubbe ekasatasaṃvacchare coḷadesato āgantvā anurādhapure dhajaṃ ussāetvā eḷāre raññi rajjaṃ karonte duṭṭhagāmaṇīnāmarājā ca pacchā kāle vaṭṭagāmaṇī-abhayanāma rājā, dhātusena, mahāvijayabāhu, mahāpara kkamabhuja, paṇḍitaparakkamabhujādirājāno ca amhākaṃ sāsanassa rakkhāvaraṇagopanāya mahopakāramakariṃsu. Tatheva yena kenaci samayena sāsane micchādiṭṭhikarājaññehi akkamantehi vā kehici nidāghajalavātadīhi sabhāvadammehi vā upaddute dhīravantā ñāṇavantā nibbhayā sāsanassa ciraṭṭhitimicchantā sambahulā bhikkhavo ca uppajjitvā taṃ posesuṃ abhivaḍḍhesuṃ rakkhāvaraṇaguttiṃ sampāda yiṃsu ca. Tesu vaṭṭagāmaṇi-abhayaraññο upakāribhūto tissatthero, isidattatthero, mahādevatthero, mahāsumanatthero, dhūmarakkhapabba te kassapatthero, weliwiṭanāmagāmajo saraṇaṅkaratthero pamukhā bhavanti.

Vohārikavasse soḷasasatavassārambheyeva sirilaṅkādīpamāgatā yuropīyajātikā dīpaṃ gaṇhituṃ nānāvidhopāyāni yojesuṃ. Te paṭhamaṃ rajjabhāravahanasamatthā kumārakumārikā payogena micchadiṭṭhibhā-ve patiṭṭhahiṃsu. Sīhaḷānaṃ vividhāni ṭhānāni ca rajjaseve vividho -kāsañca dhanañca adādiṃsu. Tatheva aññakhuddavaggikā jātikā manussā sīhaḷesu bhindiṃsu. Bahusogatā majjapāne ca aññadhutta-kiriyāsu ca yojayiṃsu. Amhākaṃ raṭṭhe kasīkammañca porāṇika vārikammañca vinaṭṭhāpitā te sīhaḷe atīva daḷidde kariṃsu. Yehi kehici upakāramalabhantā bahujanā sogatadhammaṃ pajahitvā khittudhamme patiṭṭhahiṃsu. Kamena bhikkhavo ca khayaṃ gatā sāsanañca parihīna-bhāvaṃ gataṃ. Tasmā bahūni paṇṇasālāyo bhikkhūhi vinā naṭṭhāyo. Yuropīyajātikā tesaṃ vatthūni corayiṃsu. Upasampadākammañca nābhavi upasampannabhikkhūnaṃ abhāvattatāya. Dhammānudhamma-paṭipattiñca sāhiccakaraṇañca dhammavinayuggahaṇañca nābhaviṃsu antamaso accāvassasikkhāpadānipi. Tesaṃ sabbesaṃ phalavasena gahaṭṭhapabbajitānaṃ antarasambandhaṃ abhāvaṃ gataṃ.

Tasmiṃ samaye sabbesaṃ sogatānaṃ diṭṭhiyā ca bhāgyatāya ca eko mahāpuriso uppajji. So vinaṭṭhaṃ sāsanañca sīhaḷamāgadha sakkatasāhiccañca abisaṃvaḍḍhi. So pana wæliwiṭagāmajo saraṇaṅkara-nāmayatissaro. So accantadukkarena mahantena adhiṭṭhānena ācariye ca tālapaṇṇapotthake ca pariyesitvā māgadhasakkatasīhaḷabhāsāyo uggaṇ-hitvā tāsu bhasāsu ca dhammavinaye ca pāmāṇikaṃ ñāṇamalabhi. So laṅkādīpe nānappadese porāṇikapaṇṇasālāyo paṭisaṅkharosi navāni ca karosi. Bahavo saddhāvante puññavante bālake pabbājitvā tesaṃ dhammavinayañca bhāsāsatthañca uggaṇhāpesi. Tattha tattha pariveṇāni ca patiṭṭhahi. Tesu sikkhitabhikkhavo laṅkādīpe vividhesu padesesu pariveṇāni katvā sāsanaṃ jotayiṃsu. Aññatitthiyehi saddhiṃ vāda-paṭivādaṃ katvā dulladdhimalaṃ jahiṃsu. Dhammavinayaṃ vitthāretvā vaṇṇayitvā dhammapotthakāni ca saṅgahalekhanāni ca racayiṃsu. Tesaṃ bhikkhūnaṃ hikkaḍuwagāmaja sirisumaṅgalatthera, ratmalāna-gāmaja dhammārāmatthera, migeṭṭuwattagāmaja guṇānandatthera, vaskaḍuwagāmaja subhūtitthera,veligamagāmaja sumaṅgalatthera ādayo amaraṇīyā bhavanti. Tato pacchā tesaṃ sissā dutiyaparamparā taṃ kāriyaṃ sammā pavattesuṃ. Tesupi baḷangoḍagāmaja ānandametteyya tthera, walpolagāmaja rāhulatthera, yagiralagāmaja paññānandatthera, maḍihegāmaja paññāsīhatthera, henpiṭagedaragāmaja ñāṇasīhatthera, rerukānagāmaja candawimalatthera, yakkaḍuwagāmajapaññārāmatherā-dīnaṃ nāmāni suvaṇṇakkharena likhitabbāni sīhaḷasāsanetihāse.

Ārammaṇaṃ

Tasmā pubbe vuttakkamena sirilaṅkāyaṃ nūtanasāsanābhivu-ddhiyā pamukhabhūtesu mahātheresu sirilaṅkā-*śvejin*nāmanikāye mahānāyakadhure niyutto dhammadharo vinayadharo sogatamagga paṭipanno sāsanassa ciraṭṭhi-tirato rerukānanāmagāmajo candawimala rāmatthero eko mahāpuriso. So sattavīsati mattāni dhammapotthakāni likhitvā atigambhīrataradhammaṃ atisaralāya bhāsāya vitthāresi. Tesu katipayāni gambhīratheravāda dhamma saṅkapāni ārabbha, katipayāni sāmaññadhammakāraṇāni ārabbha, katipayāni abhidhammaṃ ārabbha,

tatheva katipayāni vipassanābhāvanaṃ ārabbha likhitāni. Tesupi ekaṃ porāṇa-maramma-satipaṭṭhānabhāvanaṃ nissāyeva. Dasavassamattakāle marammadese dhammavinayabhāsāsaddādīni visesena abhidhammañca uggahito so tepiṭakabuddhavacane ca māgadhīvohāre ca kovido ahosi. Tatheva so bhāvanaṃ vaḍḍhane ca kammaṭṭhānadāne ca nicca manuyuñjito tāya pattharaṇe ca ussahesi. Tatheva tassa ñāṇavisuddhiñca guṇasampattiñca bhāvanāvaḍḍhane bahulībhāvañca paricitañca sallakkhetvā tena imasmiṃ attabhāveyeva yaṃ kiñci adhigamaṃ laddhan'ti bahavo cintayanti. Tasmā idaṃ pariyesanapattaṃ tassa jīvanacaritañca potthakāni ca nissāya vipassanābhāvanāya pattharane tassa dāyakattaṃ vīmaṃseti.

Jīvanacaritaṃ

Rerukāne candawimalatthero sattanavuti-aṭṭhasatavassādhika-ekasahassime vasse sattamiyaṃ māse (*July*) ekūnavīsatitame dine sirilaṅkādīpe rayigamanāmakorale adhikāripattuwe rerukānanāmagāme uppajji. So ekabhātarena ca catūhi bhaginīhi ca samanvite tasmiṃ kule jeṭṭhaputto ahosi. Tassa pitā pana Don Bastiyan da Pavulis Guṇawardhananāmo, mātā Muṇasinhage Poḍinonānāmā. Ekasmiṃ samaye yū. Vinayālaṅkāranāmo ekobhikkhu marammadesato āgantvā tasmiṃ gāmeyeva paṭivasati. Tadā saddhāvanto puññakāmī pitā niccaṃ attano jeṭṭhaputtena saddhiṃ vihāraṃ gacchati. Ekadivasaṃ attano puttaṃ pabbājetukāmo pitā taṃ āmantetvā "kiṃ putta, tvaṃ pabbajituṃ icchasī'ti" pucchi. Pituno vacane tuṭṭho samaṇānaṃ dassanena saddhammassavaṇena vattapaṭivattakaraṇena pūjāvandanena ca virūḷhaṅgatasaddhā pūritapāramitādipuññakammehi samanvito so kumāro pabbajjāyaṃ cittaṃ abhirāmesi. Atīvapasanno pitā navavassikaṃ taṃ kumāraṃ yū. Vinayālaṅkāranāmassa mahātherassa santikaṃ nesi. Thero chavassādhika-navasata-ekasahassime vasse paṭhame māse (*January*) aṭṭhamiyaṃ taṃ rerukāne candawimalanāmena pabbājesi. Tadā tena saddhiṃ chavīsati aññabālake ca pabbājesi.

Pabbajjāya pacchā pokuṇuviṭagāme vinayālaṅkārārāme vasanto candawimalasāmaṇero baṭuviṭagāmajamhā susīmattheramhā paṭhamaṃ akkharasippañca dhammavinayañca uggaṇhi. Tassa therassa santike so dhammapada, *pāli varanægilla* (*Pali declension and conjugation*), *Sāmaṇera baṇadaham pota* (*Preliminary texts of novice*) ādiṃ sammā manasi dhāresi. Etthantare tassa dhaññavato sāmaṇerassa maramma-desaṃ gantuṃ okāsaṃ labhi. So aṭṭhavassādhika-navasata-ekasahassime vasse paṭhame māse sattavīsatime dine sabbehi aññasāmaṇerehi ca vinayālaṅkārattherena ca saddhiṃ marammadesaṃ gato. Tasmiṃ samaye *Śvejin*nāma nikāye mahānāyakabhūtassa mahātherassa paṇṇasā lāyaṃ te sabbe avasiṃsu. Candawimalasāmaṇero tattha dasavassa-mattaṃ kālaṃ vusitvā māgadhībhāsañca dhammavinayañca maramma-bhasañca uggaṇhi, visesena pana abhidhammañca aṭṭhakathāṭīkā-ganthehi ca saddhiṃ. Tasmā kālakkamena amhākaṃ thero sīhaḷabhāsāya iva marammabhāsāya ca kovido ahosi. Abhidhamme ca mahāvisārado ahosi. Tatheva idaṃ pana avassameva vattabbaṃ, marammadese vasanakāle tena porāṇikasatipaṭṭhānabhāvanā sammadeva paricitā bahulīkatā susamāraddhā'ti. Gambhīrañāṇasampattiñca dhammavinaye visāradabhāvañca nissāya paripuṇṇavīsativassaṃ taṃ marammadese dhammikārāmasīmāya *Śvejin*nikāye mahānāyakattherapamukhā bhikkha vo upasampādesuṃ.

Tato pacchā so punareva sirilaṅkādīpamāgami. Demaṭagoḍagāme visuddhārāmo pana sirilaṅkādīpe tassa paṭhamaṃ vasanaṭṭhānaṃ. Visuddhārāme adhipatibhūto abhidhammācariyo araṅgalagāmajo siridhammatthero attano paṇṇasālāyaṃ niccaṃ sisse abhidhammaṃ uggaṇhāpesi. Rerukāne candawimalatthero ca katthaci dinesu tesaṃ abhidhammaṃ uggaṇhāpesi. Kathamapi, pacchā tāya nikkhamitvā pānaduragāme vællabaḍasmiṃ avasi. Tasmiṃ vasanto candawimala-tthero tassa paṭhamaṃ potthakaṃ 'nibbāna vinicchayaṃ' (sīhaḷa. *nirvāṇa viniścaya*, āṅgala. *Determination of Nirvāṇa*) alikhi. Tato pacchā bolgoḍagāme paṇṇasālāyañca Kirivattuḍuwagāme paṇṇasālāyañca avasi.

Osāne so thero pokuṇuviṭagāme vinayālaṅkārārāmādhipatino therassa kālakiriyāya suññaṃ vihāraṃ āgato.

Rerukāne candawimalattherena vinayālaṅkārārāme vasantena sattavīsati potthakāni sīhaḷabhāsāya racitāni. Ettāvatā ca kāle sati paṭṭhānabhāvanaṃ pattharane ca ussuko abhavi. Visesena kanduboḍa gāme patiṭṭhite vipassanābhāvanāyatane bhāvanākamavedaṃ saṃsodhetuñca pamukho ahosi. *Śvejin*nikāyānubaddhāsu paṇṇasālāsu bhāvanāyatanāni patiṭṭhahiṃsu. Sasanaciraṭṭhitimicchaṃ so bahavo gahaṭṭhabbajita-sisse ca nimmāyi. Tesu goḍigamuwagāmaja soratatthera, henegoḍagāmaja kalyānadhammatthera, kirioruwagāmaja dhammānandatthera ādayo padhānā bhavanti. Tathāpi goḍigamuwagāmajo soratatthero ca henegoḍagāmajo kalyānadhammatthero ca ācariyassa dharamānakāleyeva kālaṃ katā. Kirioruwagāmajo dhammānandatthero pana amhākaṃ therassa aggupaṭṭhāyako ahosi.

Candawimalattherassa buddhasāsanavisaye anagghānappadāyakattaṃ sallakkento sirilaṅkādīpe pācīnabhāsāsamāgamo (*Oriental Studies Society of Sri Lanka*) paṇḍitopādhiyā (*paṇḍit degree*) sammānesi. Tatheva vijjālaṅkāranikhilavijjālayamhā (*University of Sri Jayawardhanapura*) abhidhammavisaye mahācariyaṭṭhānañca (*professor of* Abhidhamma) sāhicca-cakkavatti-upādhiñca (*sāhitya-cakravarti degree*) sirilaṅkāyaṃ bhikkhūnaṃ nikhilavijjālayamhā (*Sri Lanka Bhikkhus' University*) pāvacanavisāradopādhiñca (*pravacana viśārada degree*) laddhāni tena mahātherena. Api ca sirilaṅkādīpe amarapuranikāye *Śvejin*nāmanikāye mahānāyakattherassa accayena candawimalatthero tassa abhinavamahānāyakaṭṭhānaṃ patto'si amarapura *mahāmahopādhyāya-śāsanaśobhana* iti gāravanāmasammutiyā saddhiṃ.

So thero dānābhirato niccaṃ nānāvidhadāne niyutto bhikkhūnañca vuddhānaṃ upāsakopāsikānañca bālānañca gabbhinīnaṃ mātarānañca dānavatiṃ pavattento ahosi. appicchatā-santuṭṭhitā-subharatādīhi guṇehi sampuṇṇo so attano osāna-icchā-paṇṇañca (*last will*) paṭigacceva likhitvā hatthamuddamadāsi. Tasmiṃ evaṃ niddiṭṭhaṃ.

"Mā yojayittha nivedanapaṇṇaṃ mama maraṇaṃ paṭi. Mā pākaṭamakari mama maraṇaṃ. Ekampi dhajam mā yojayittha. Dehaṃ mañceyeva ṭhapetha. Mā mañjusaṃ akattha dehanikkhepanāya. Vihārabhūmiyameva citakaṃ kāraya. Dehaṃ dārumayahārake ṭhapetvā eva citake āropayitvā pajjālaya. Yadā citakaṃ niṭṭhāpeti taṃ pana dahanāya kālaṃ. Etaṃ sabbaṃ niṭṭhapetvā mahājanaṃ ārocessathā'ti." Api ca tassa sogatasāsanasevaṃ pavattetuñca dhammapotthakāni rakkhāvaraṇāya ca dāyakā siri-candawimala-dhammapotthaka-saṃrakkhaṇa-maṇḍalamiti ekaṃ saṃvidhānañca ārabhiṃsu. Tassābhāvato pacchā ācariyo ittæpānagāmajena dhammālaṅkārena yatissarena tassa jīvanacaritaṃ likhitaṃ.

Sāhiccasevā

Pubbe vuttappakārena candawimalatthero sattavīsati potthakāni viraci. Tesu bhāvanaṃ abhidhammaṃ mūlikadhammasaṅkappaṃ ārabbha likhitāni katipayāni potthakāni santi. Sabbāni tāni atisaralāya bhāsāya likhitāni sāmaññajanehi ca sammā avabujjhituṃ sakkā. So kadāci rattikāle potthakāni na likhi, sabbāni divākāleyeva alikhi. Upapīṭhe ṭhapetvā na likhi, pīṭhe upanisajja ekeasmiṃ dāruphalake potthakaṃ vā pattāni vā ṭhapetvā alikhi. Tepiṭakapotthakāni paṭhanto paṭhanto na likhi, paṭhamaṃ paṭhitvā avabujjhitvā adhigatadhammameva alikhi. So dhanalābhāya vā kittilābhāya vā potthakāni na likhi, paṭhamaṃ attano sammohavinodanāya ceva dutiyaṃ dhammapatthāranāya ca potthakāni alikhi.[2]

Tassa sabbāni potthakāni visayavasena bhājetvā iminā nayena sandassituṃ sakkā.

bhāvanāpotthakāni

- *Vidarśanā Bhāvanā Kramaya (Method of Vipassanā Meditation)*

[2] Dhammālaṅkāratthero, Ittæpāne, ***Rerukāne candawimala maha nāhimi (carita kathāva)***. Śrī candawimala dharmapustaka saṃrakṣaṇa maṇḍalaya, Pokuṇuwiṭa, 1998 p.09

- *Paurāṇika Satipaṭṭhāna Bhāvanā Kramaya (Method of Ancient Satipaṭṭhāna Meditation)*
- *Satipaṭṭhāna Bhāvanā Vivecanaya hā Venat Kṛti (Review of Satipaṭṭhāna Meditation and Other Books)*
- *Cattāḷīsākāra Mahā Vipassanā Bhāvanā (Forty Folds Vipassanā Meditation)*

mūlikasogatasaṅkappaṃ ārabbha likhitāni ganthāni

- *Caturārya Satyaya (Four Noble Truths)*
- *Vañcaka Dharma hā Cittopakkleśa Dharma (Plausible Defilements and Sub-Defilements)*
- *Pāramitā Prakaraṇaya (Exposition of Perfections)*
- *Bodhipākṣika Dharma Vistaraya (Description of Thirty Seven Enlightenment Factors)*
- *Paṭiccasamuppāda Vivaraṇaya (Annotation of Theory of Causality)*
- *Dharma Viniścaya - Prathama Bhāgaya (Determination of Doctrine – Part I)*
- *Keles Ekdahas Pansiyaya (One Thousand and Five Hundred Defilements)*
- *Nirvāṇa Viniścaya saha Punarutpatti Kramaya (Determination of Nirvāṇa and the Mode of Rebirth)*

Sāmaññadhammakāraṇaṃ ārabbha likhitāni potthakāni

- *Bauddhayāge Atpota (Hand-Book of the Buddhist)*
- *Maṅgala Dharma Vistaraya (Description of Good Omens)*
- *Buddha Nīti Saṅgrahaya (Collection of the Buddha's Advices)*
- *Puṇyopadeśaya (Advices for Merits)*
- *Sūvisi Maha Guṇaya (The Great Twenty Four Qualities)*
- *Pohoya Dinaya (Poya Day)*
- *Bodhi pūjāva (Offering to the Bodhi Tree)*

vinayapotthakāni

- *Vinaya Karma Pota (The Book of Ecclesiastical Rules)*
- *Śāsanāvataraṇaya (Entering into the Order)*
- *Upasampadā Śīlaya (Precepts of High-Ordination)*
- *Anuvāda Sahita Ubhaya Prātimokṣaya (The Dual Prātimokṣa with Translation)*

abhidhammapotthakāni

- *Paṭṭhāna Mahā Prakaraṇa Sannaya (The Comment of Paṭṭhāna Mahā Prakaraṇa)*
- *Abhidharma Mārgaya (The Way of Abhidhamma)*
- *Abhidharmaye Mūlika Karuṇu (Fundamental Factors of Abhidhamma)*
- *Anuvāda Sahita Abhidharmārtha Saṅgrahaya (Abhidharmārtha Saṅgraha with Translation)*

Candawimalatthero potthakāni racayanto sabbāni tāni kiñci nimittaṃ nissāyeva alikhi. Taṃ sandhāya imāni pana katipayāni nidassanāni. Paṭhamaṃ potthakaṃ pana 'dharma śrī' nāma saṅgahe saṃvādaṃ nissāya racitaṃ. Puṇyopadeśanāma potthakaṃ ekaṃ vandanācārikaṃ gantuṃ laddhārādhanaṃ paṭiggahetvā tāyaṃ cārikāyaṃ pariharaṇāya sampādesi. Baṇḍārawelanāmapadese maha-ulpotanāma-gāme tapodhanārāme vasante ekasmiṃ samaye katipayehi therehi katārādhanaṃ sallakkhento iminā therena vinayakaṁmapotthakanti ekaṃ viracitaṃ. Api ca ekasmiṃ samaye kanduboḍanāmapadese patiṭṭhitassa vipassanābhāvanāyatanassa virodhā ekacce bhikkhavo yaṃ yaṃ vadiṃsu likhiṃsu ca. Tasmā tattha uggaṇhitabhāvanāya yathā atthaṃ pākaṭīkātuṃ so satipaṭṭhānabhāvanāvivecananāmaṃ ganthaṃ alikhi. Candawimalattheramhā paṭṭhānappakaraṇaṃ uggaṅhituṃ tatthā-gatāya muṇasiṃhanāmopāsikāya katārādhanena paṭṭhānamahappaka raṇasannanāmapotthakaṃ sampādesi.[3]

[3] - tameva- p.17-21

Vipassanābhāvanaṃ pattharane dāyakattaṃ

Amhākaṃ therassa sabbapaṭhamaṃ mūlabhūtaṃ sevā pana vipassanābhāvanā pattharane katā'ti vattabbaṃ. Marammadese uggahaṇasamayato paṭṭhāya bhāvanā vaḍḍhane paricito so attanāva laddhaṃ ānisaṃsameva kathesi attāno potthakesu. Tasmā so evaṃ vadati. "ahaṃ nādhigataṃ kiñci kārāṇaṃ na mama potthake alikhin'ti."[4] Porāṇikasatipaṭṭhānabhāvanānāma potthake niddiṭṭhāni kāraṇāni bhāvanaṃ aparicitena kadāci likhituṃ na sakkā. Atisukhumakāraṇānipi sugamāya bhāsāya so vitthāresi ñāṅaparipuṇṇatāya ca anubhava-bahulatāya ca. So vinayālaṅkārārāme bhāvanābhiratānaṃ sissānaṃ bhāvanaṃ uggaṇhāpesi. Laddhokāse kandubodanāmagāme vipassanā-bhāvanāyatane ca bhāvanaṃ uggaṇhāpesi. Tāhi sabbāhi sevāhi paṇīta-taraṃ pana ganthakaraṇe sāmatthiyan'ti sabbe paṇḍitā paṭiggahesuṃ paṭiganhanti ca.

Candawimalamahāthero bhāvanaṃ nissāyeva vipassanābhāvana-kkamo, porāṇika-satipaṭṭhānabhāvanakkamo, cattāḷīsākāramahāvipassa-nābhāvanā, satipaṭṭhāna-bhāvanāvivecananti cattāri potthakāni alikhi. So yathāvuttanayena sukhumadhammaṃ gambhīravasena avabujjhitvā bhāvanāparicayañca labhitvā imāni likhitānī'ti tāni paṭhante sabbesaṃ paṭibhāti. Ekasahassanavasata-aṭṭhacattāḷīsatime vasse paṭhamavāre pakāsite vipassanābhāvanakkamanāma potthake imāyo mātikāyo vitthāritāyo tena mahātherena.

- vipassanā ca pabbajjā ca
- vipassanāya ovādā
- sattavisuddhi
- yogāvacarehi visesena ñātabbā dhammā
- bhāvanāya antarāyo
- bodhipakkhikā dhammā

[4] - tameva- p.22

Vipassanāya niruttatthaṃ paridīpento thero evaṃ vadati. "Vipassanā'ti dassanāya ca vijānanāya ca nāmaṃ. Sattapuggalageha paṭhavipabbatarukkhādivasena khandhādīnaṃ dassanaṃ pana sāmañña-dassanaṃ. Khandhādīnañca nāmarūpadhammānañca puthulakkhaṇāni ca aniccādisādhāraṇalakkhaṇāni ca dassanaṃ pana sāmaññadassanamhā visiṭṭhatarā. Tasmā sā vipassanā nāma. Saṅkhittena, sāmaññajanena itthi –purisasattapuggalavasena sandissamānānaṃ vatthūnaṃ abbhantaraṃ yathābhūtaṃ vijānanalakkhaṇaṃ ñāṇaṃ vipassanā'ti vuccatī'ti."[5] Sabbehi yogāvacarehi paṭhamaṃ tāva sīle patiṭṭhāya eva cittañca paññañca bhāvetuṃ ussukkā bhavitabban'ti amhākaṃ bhagavato buddhassa anusāsanaṃ. Tasmā bhāvanāya sīlassa upakāraṃ pakāsayanto canda-wimalatthero upamādīhi samalaṅkatabhāsāya evaṃ vitthāreti. "Yadi yogāvacaro gahaṭṭho vā pabbajito vā jhānamaggaphalakāmī so attano anurūpasīlassa patiṭṭhahitvā rukkharopaṇe niyutto manusso paṭhamaṃ bhūmiṃ parisodhento iva bhāvanaṃ ārabhati."[6] Aaṭṭhasaṭṭivassādhika-ekasahassa-navasatime vasse muddāpetvā pakāsite cattāḷīsākāra-vipassanābhāvanānāmapotthake imesaṃ mātikānaṃ sākacchā atthi.

- cattāḷīsa bhāvanāpadāni
- bhāvanākāro
- ariyaṭṭhaṅgikamaggāni ca bodhipakkhikadhammāni ca paricayo
- maggaphalalābhaṃ
- arahattaṃ
- samatha vipassanā ca
- pañcanīvaraṇavibhāgo

Paṭisambhidāmagge vipassanākathaṃ sannissito so thero imaṃ potthakamalikhi. Idaṃ pana tepiṭake niddiṭṭhaṃ ativitthāragataṃ vipassanābhāvanakkamaṃ. Tatheva cattāḷīsākāravipassanābhāvanaṃ

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[5] Candawimalatthero, Rerukāne, ***Vipassanābhāvanakkamaṃ***, A.D. Pemasiri Sugatadāsa, Kolamba, 1948 p.45
[6] - tameva- p.56

vitthārayantaṃ aññaṃ ekaṃ sīhaḷapotthakampi natthi. Tasmiṃ potthake so evaṃ likhati. "Dullabho buddhuppādo. Yadi yena kenaci puggalena buddhasāsanamhā accuttamaphalalābhāya vāyāmaṃ karīyate so nissaṃsayena imasmiṃ sāsaneva vijjamānā aññatra avijjamānā vipassanābhāvanā eva vaḍḍhetabbā. Tathevāhaṃ samathabhāvanā na vaḍḍhetabbā'ti na vadāmi. Tathāpi yo koci puriso samathabhāvanāya samādhiṃ uppādetvā vipassanaṃ vaḍḍhemī'ti cintayati so vipassanaṃ avaḍḍhetvā'va jīvitakkhayaṃ pappoti jīvitassa khaṇāyuppamāṇattatāyā' ti"[7] Marammadesato uggahitvā paribhāvitvā tassa paricito hutvā likhite porāṇikasatipaṭṭhānabhāvanakkamanāmapotthake satipaṭṭhānabhāvanāya katipayamukhyakāraṇāni vīmaṃseti.

- satipaṭṭhānabhāvanāya anupubbapaṭipadā
- vipassanāñāṇaṃ
- niyyāṇaniyyāvaraṇāni ca
- cattāri ghanāni
- cattāri ariyasaccāni

Thero imaṃ potthakaṃ ārabhanto iminā buddhabhāsitapāṭhe neva ārabhi. "Yaṃ bhikkhave satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya. Taṃ vo kataṃ mayā. Etāni bhikkhave rukkhamūlāni, etāni suññāgārāni. Jhāyatha bhikkhave mā pamādattha. Mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī"iti.[8] Maggaphalalābhāya paṭipadaṃ so padato padaṃ vibhājeti. Bhāvanaṃ ārabbha viracitehi aññehi potthakehi saha sallakkhente imasmiṃ potthake antogadhaṃ niyyāṇaniyyāvaraṇānaṃ vitthāraṃ[9] ativisesataraṃ bhavati. Satipaṭṭhānabhāvanāvivecananāmapotthake padhānavasena satipaṭṭhānabhāvanāya virodhīmatakhaṇḍanañca aññe

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[7] Candawimalatthero, Rerukāne, ***Cattāḷīsākāravipassanābhāvanā***, A.D. Pemasiri Sugatadāsa, Kolamba, 1968 p.xiv-xv

[8] ***Majjhimanikāya, Prathama bhāgaya***, Buddha jayanti tripiṭaka grantha mālā, 2006 p.298 Candawimalatthero, Rerukāne, ***Porāṇikasatipaṭṭhānabhāvanakkamaṃ***, Śrī candawimala dharmapustaka saṃrakṣaṇa maṇḍalaya, Pokuṇuwiṭa, 2011 p.23

[9] Candawimalatthero, Rerukāne, 2011 p.87-115

keci micchāmatanirākaraṇañca katāni tena mahātherena. Tasmiṃ potthake mātikā adho likhitāni.

bhāvanāmātikāni

- sammāsamādhi micchāsamādhi ca
- yogāvacarānaṃ aphāsutā
- bhāvanā ca rogā ca
- samādhi vipassanā ca
- bhāvanāya vividhamatayo
- satipaṭṭhānavipassanābhāvanā

aññamātikā

- pūjāvādanirākaraṇaṃ
- suvaṇṇamālicūḷāmaṇivaṇṇanā
- vinayālaṅkāramahātherassa caritaṃ
- *śvejin*nikāya
- sangharatanaṃ
- vinayālaṅkārasampadā

Satipaṭṭhānabhāvanāvivecananāmapotthakaṃ likhanto candawi malatthero marammaraṭṭhe mahāsināmattherena bhāvanaṃ nissāya likhitaṃ ekaṃ potthakañca apaṭhi. Tasmiṃ potthake niddiṭṭhaṃ bhāvanakkamaṃ paricayitvāva imaṃ likhitan'ti thero eva vadati.[10] Tena sabbā virodhamatayo buddhabhāsitāni eva āharitvā khaṇḍitāni. Imaṃ pana tassa sukhumadhammañāṇassa ca bhāvanāparipākassa ca lekhana samatthatāya ca ekaṃ nidassanaṃ. Keci dummatadhārino bhikkhavo evaṃ vadanti. "Sammāsamādhiṃ uppādanāya sattaguṇa dāyakaṃ āhāraṃ avassameva. Tathāpi macchamaṃsāhāramhā rajo tamo iti duve guṇāni labhituṃ sakkā. Sattaguṇaṃ labhituṃ na sakkā. Tasmā parisuddhaṃ āhārakiccaṃ apariharīyamānānaṃ marammabhikkhūnaṃ

[10] Candawimalatthero, Rerukāne, ***Satipaṭṭhānabhāvanāvivecanaya saha tavat kṛti***, Śrī candawimala dharmapustaka saṃrakṣaṇa maṇḍalaya, Pokuṇuviṭa, 2008 p.18

sammāsamādhiṃ kathaṃ atthi? iti." Thero tassa pañhassa imaṃ paccuttaramadāsi. "satta-rajo-tamo iti guṇāni hindusamaye yogapotthakesu santi. Etāni tepiṭake na santi. Aṭṭhakathāsu ca ṭīkāsu ca na santi. Aññesu sogataganthesu ca na santi. Sammāsamādhilābhāya imāni āhārāni bhuñjitabbāni imāni āhārāni na bhuñjitabbānī'ti buddhassa dhamme katthaci anuññātāni na bhavani. Buddhena yogāvacarānaṃ kevalaṃ āhāre mattaññutā anuññātā."[11]

Vipassanāñāṅalābhāya upakāravasena paṭiccasamuppādaṃ, nibbānaṃ, pañcasatādhika-ekasahassāni kilesāni,cittopakkilesā dhammā, punabbhavaṃ, pāramitāyo ca bahūni abhidhammāgatakāraṇāni ca vitthāretvā tena bahūni potthakāni sampāditāni. Tāni potthakāni pana sakaladīpe sogatānaṃ piyatarāni bhavanti. Catuvīsatimahāguṇam, puññopadesaṃ, sogatānaṃ hatthapotthakamādini ganthāni ca dhamma-rasāvahāni niccamāvassikehi sukhumadhammehi samannāgatāni janānam saddhāpaññāpavaḍḍhane mahopakārino bhavanti. Na tu kevalaṃ tameva. Thero abhidhammañca aññadhammakāraṇāni ca bhāvanāya saddhiṃ sampayojetvā sammā abhivitthāritaṃ. Sāsanā-vataraṇanāmapotthake "Ye te bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā nivesetabbā patiṭṭhā-petabbā"[12] iti sugatassa dhammarañño buddhassa vacanaṃ samanu-ssaranto bhikkhūnaṃ evaṃ ovadati. "Pabbajjā pana na jīvanopāyaṃ tathāgatena niddiṭṭhaṃ. Taṃ pana bhāvanābhiratiyā ca paññābhi vaḍḍhanāya ca avassaṃ vivekañca phāsuviharaṇañca sampādetumeva buddhena niddiṭṭhaṃ. Bhāvanā eva samaṇakiccā'ti vadati. Bhāvanā pana sīle patiṭṭhahitvā eva kattabbā. Tasmā pabbajitena pabbajjāyeva bhāvanābhūmiṃ sammā susādhitaṃ. Yadi pabbajito patiṭṭhitasīle nivatteti na uttariṃ gacchati so khettaṃ kasitvā bījāni avapitvā jahitakhetto kassako viya phalaṃ na labhati. Tasmā visiṭṭhatarasāmañña-

[11] - tameva- p.22-23
[12] ***Saṃyuttanikāya***, pañcama bhāgaya, Buddha jayanti tripiṭaka grantha mālā, 2006 p.264

phalalābhāya sabbehi bhikkhūhi bhāvanā vaḍḍhetabbā" iti.[13] "Sīla rakkhaṇe anuyuttā bhāvanāya ananuyuttā janā khettaṃ vatiyā parivaṭṭen tā bījāni avapantā kassakā viyā'ti" ca vadati.[14]

Abhidhammo kathaṃ bhāvanāya saddhiṃ ghaṭetī'ti rerukāne candawimalatthero abhidhammamagganāmaganthe sādhukaṃ paridīpeti. Visesena abhidhamme uggaṇhāpitaṃ paccayavibhāgaṃ yogāvacarassa dhammañāṇalābhāya mahantamupakāraṃ karoti. Tatheva bhāvanābhisaṃvaḍḍhitañāṇaṃ paccayavibhāge sammohavinodetuñca ādhāro bhavati. Tasmā so evamabhāsi. "Tāni dhammāni paccakkhena adhigantuṃ bhāvanāya abhivuddhimāpannaṃ samādhiñca ñāṇañca avassameva. Tasmā dhammaganthāni uggahaṇena laddhaṃ ñāṇaṃ parisodhetuñca bhāvanāya niyantuṃ vaṭṭati" iti.[15] Evameva pūjāvandanādiṃ nissāya racite puññopadesanāmapotthake ca so yogāvacarassa bhāvanāya ādhārabhūtaṃ samādhiyā hetubhūtaṃ ekaṃ namakkārakkamañca sañjānāpesi.[16]

Amhākaṃ mahānāyakatthero ekadā evamavadi. "Mama ganthakaraṇassa ca bhāvanāya ca na antaraṃ. Duve pana ekā eva. Sabbāni potthakāni pana gāme ca vihāre ca aññasabbakiccāni karontena mayā likhitāni. Evameva laddhokāse niccaṃ bhāvanāñca bhāvemi" iti. Kathamapi tassa potthakāni paṭhitvā vatthuto bahavo gahaṭṭhapabbajitā saddhammamagge patiṭṭhahiṃsu. Ye keci puggalā agārā anagāriyaṃ pabbajiṃsu. Sace tāni potthakānaṃ kīvamahantaṃ kittivisesamatthīti vadati tesu kānici potthakāni dasakkhattumpi mudditāni.

Tatheva paṭipattikāmī amhākaṃ thero vipassanābhāvanaṃ vaḍḍhetumpi aññe ussāhesi, niccaṃ kammaṭṭhānāni adadi. So

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[13] Candawimalatthero, Rerukāne, ***Śāsanāvataraṇaya***, Anula Printing, Boralæsamuwa, 1966 p.177

[14] dhammālaṅkāratthero, Ittæpāne, 1998 p.44

[15] Candawimalatthero, Rerukāne, ***Abhidharma mārgaya***, Śrī candawimala dharmapustaka saṃrakṣaṇa maṇḍalaya, Pokuṇuviṭa, 1993 p.359

[16] Candawimalatthero, Rerukāne, ***Puṇyopadeśaya***, Indika Printing, Maradāna, 1981 p.213-218

kanduboḍa bhāvanāyatane kammaṭṭhānācariyo hutvā niccamupakari. Api ca *śvejin*nikāye mahānāyako hutvā, visesena tasmiṃ nikāye ca avisesena aññanikāyikānaṃ pabbajitānañca bhāvanābhivuddhiṃ cintayanto mahāsevaṃ dāyakattaṃ akāsi. Vatthuto tasmiṃ āyatane vattamāne parihariyamānā bhāvanā pana rerukāne candawimalathe-rena sañjānāpesi. Anu chavassādhika-dvisahassime vasse saṅgaṇana-lekhanaṃ *śvejin*nikāye catusaṭṭhipaṇṇasālāsu aṭṭhavīsati bhāvanā-yatanāni bhaviṃsu. Kiñcāpi amhākaṃ mahāpuriso kālakato tassa sevaṃ yāvajjatanepi daṭṭhuṃ sakkā. Tatheva kiñcāpi so sattanavuti-navasata-ekasahassime vasse kālakato tassa kittisarīraṃ amhākaṃ santike sadā anāsayantaṃ vattate.

Sannissitāni

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3. Candawimalatthero, Rerukāne, ***Abhidharma mārgaya***, Śrī candawimala dharmapustaka saṃrakṣaṇa maṇḍalaya, Pokuṇuviṭa, 1993
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Antarajālaṃ

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16. http://sinhalabuddhism.wordpress.com/buddhist-books/

Venerable Mogok Sayadaw

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Venerable Vimala, better known as Mogok Sayādaw was one of the most renowned meditation masters who contributed to the legacy of Vipassana meditation in 20th century Myanmar. His meditation technique involves looking at things as they arise and pass away (*anicca*), which is an extension of the theory of Dependent Arising (*paticcasamuppāda*).

He is considered as an Enlightened Being in Myanmar, and many supernatural incidents were associated with him. The government conferred on him *Aggamahāpaṇḍita*, 3 months before his death. He passed away on 17th October, 1962, in Mogok.

Āyasmā bhaddhanta vimalatthero

(Mogok sayartaw)

Racitamidaṃ bhaddanta paṇḍitatherena
nānādesīya theravāda buddhasāsana
dhammadūta mahāvijjā-layaṃ,
verikkhayanagare, marammaraṭṭhe

Marammavijite vasantānaṃ pariyattidharānaṃ paṭipattidharāna-ñca bhikkhūnaṃ vissuto pākaṭo bhaddanta vimalatthero ahosi. ayam hi mahāthero amarapūranagare maṅgalāmahāvihāre vasanto aggamahāpa-ṇṭhitoti lañchanāya raṭṭhissariyehi rājūhi abhipūjito. tena visesato sataīsatikhette (kharistavasse 1899-1962) antoraṭṭhe vipassanānayaṃ bhāvetukāmānaṃ parisānaṃ atthāya hitāya sukhāya dhammakathāya desitattā taṃ "mahādhammakathikoti ca mahākammaṭṭhānācariyoti ca marammabhāsato mo gok sarartawtica" nāmamakaṃsu.

Daharakāle catuvassikakāle tassa mātāpitaro ācariyassa U san Hla nāmakassa santike mūlikapāṭhasālāyaṃ sippaṃ uggaṇhāpesi. tato nava vassikakāle bhaddanta jāgarattheraṃ upajjhaṃ gāhāpetvā pabbajjaṃ akāsi. wassācariyassa pāde pādassa buddhavacanassa anurūpāni mahāvagge āgatāni sekhiyasikkhāpadāni ca kaccāyanabyākaraṇena saddhiṃ abhidhammatthasaṅgahabhāsāni ca pariyāpuṇāsi. so sāmaṇero pāvacane kosallattā kadāci parisānaṃ sīlañca dhammañca nipuṇaṃ kathesi. apica sāmaṇero attano sīlaṃ paripuṇṇaṃ caritvā ācariyassa upajjhāyavattaṃ sekhiye āgatanayena upaṭṭhāpesi. idaṃ vattaṃ ābhisa-mācarikasīlanti pārājikakaṇḍāṭṭhakathāyaṃ vuttattā ekaṃsena taṃ sādhukaṃ paripūretabbaṃ. ābhisamācārikavatte pana paripūre sīlaṃ pa-ripūrati, sīle paripūre samādhi gabbhaṃ gaṇhātīti mahābuddhaghosā cariyena vittaṃ. vittañhetaṃ bhagavato "so vata, bhikkhve, bhikkhu ābhi-samācārikaṃ dhammaṃ aparipuritvā sīlāni paripūressatīti netaṃ ṭhānaṃ vijjatī" ti vitthāretabbaṃ.

Tatoparaṃ sāmaṇero vimalo attano ācariye jarādubbalatāya jina-vacanāni vācetuṃ asakkonte mātāpitūnaṃ anuññāya amarapūranagaraṃ

maṅgalāvihāraṃ gantvā bhaddanta sujātattherassa santike pariyattiṃ puna adhīte. kiñcāpi so sāmaṇero ācariyatāya laddhūpanessayo pāḷi aṭṭhakathā ṭīkāsi ca kosallo hutvā uposathadivase upaṭṭhāna sālāyaṃ dhammakathaṃ byattapaṭibalaṃ kathesi. tathāpi tassācariyo puna dhammakathaṃ paṭibāhasi. kasmā? sāmaṇero daharo sotujano hoti. athavā tassa taṃ kammaṃ bahukiccaṃ bahukaraṇīyaṃ hutvā gantha-dhūrepi palibodhattā. tadā sāmaṇerassa baginī daw susārī nāma sīlavatī tāya kaniṭṭhabhātikaṃ sāmaṇeraṃ abhidhamme kalyāṇassa vissutassa pākaṭassa U on tināmakassa ācariyassa santike abhidhammabhāsaṃ uggaṇhāpesi. tasmā bhaddanta vimalatthero sāmaṇera kāleyeva abhidha-mmapiṭkādayo ganthe sādhukaṃ nipuṇaṃ parijānāsi.

Mhāthero pabbajitakālato paraṃ tassācariyena U on nāmakena anuññāto hutvā sotujanānamatthāya ekadā abhidhammapiṭakāni vācesi. atha mahāthero sesāni pañcanikāyāni piṭakāni pariyāpuṇituṃ icchitatthā divasaṃ ratha yānena mantalay nagaraṃ gato. tattha ganthesu kusalassa vissutassa pākaṭā (1) khemāsīvaṃ therassa (2) bharāgyī ārāmādhipatino vasantassa bhaddanta khantī therassa (3) shwe yay saung iti vissutassa bhaddanta ādiccaraṃsī theravarassa ca santikā pāḷiaṭṭhakathāṭīkāgan-tharehi tññamaññaṃ saṃsanditvā mahussāhena uggaṇhi.

Marammavassato chasītidhikadvisatuttarasahassama (1286) vassakālato paṭṭhāya bhaddanta vimalatthero maṅgalamahārāmikassa antonava māpite majjhe ṭhite piṭkaiṭṭhakavihāre (a le piṭakat taik kyaung) vasanto tassa santikaṃ āgatānaṃ sotujanānaṃ yāva tiaṃsa vassaṃ abhidhamma piṭakāni visesena mātika dhātukathāni ca paṭṭhānāni ca eka-saṃvacchare tikkhattuṃ vācesi. ito vassakālato pabhuti sabbadā dhammasabhāyaṃ karitvā parisānaṃ dānasīlasamathadhammena vipa-ssanābhāvanā dhamme ca desesi.

Puna ca paraṃ mahāthero abhidhamme dubbalānaṃ mandānaṃ bhikkhūnaṃ sotujanānaṃ atthāya abhidhammena saṃyutaṃ ganthaṃ (tbhidhammā nya war ta khun kyan) (1927) niṭṭhaṃ gamituṃ ārabhi. tañhi ācariyena U on upāsakena racitaṃ ganthaṃ ahosi. tathāpi taṃ gan-

thaṃ na niṭṭhitaṃ pāpuṇi. kasmā? upāsakassa kālaṅkato. atha mahāthero abhidhamme yamakena saṃyuttena yamaka vīthimañcarī ganthena (1928) saddhiṃ puthujjanānaṃ ālokaṃ ujjotaṃ ganthaṃ (puthujjana a lin pya kyan) racayi. tasmā sabbe heva paṇḍitehi tāni mānitabbāni.

Dhammasaṃvego. yadā bhaddanta vimalatthero sissānaṃ piṭa-kāni buddhavavanāni vāceti ca, parisānaṃ ca dhammaṃ katheti, tadā bhaddanta nāgavaṃsatthero (aung khyin sayartaw) āyasmā vimala-ttherassa imaṃ ovādaṃ deti " dhammaṃ vācentena ca dhamma-desentena nāma puññaṃ labbhati yeva, attano pana samaṇakiccaṃ caritum na sukaraṃ, dukkaraṃ, tasmā pathamameva samaṇkiccaṃ kātabba" nti. tato paṭṭhāya mahātherassa dhammasaṃvego satisaṃ-vegoca uppajjai. attano vihāre appakameva kālaṃ vītināmetvā sīhaseyyaṃ katvā rattiyā majjhanhikakālato paraṃ saddhāvīriyena samannāgato hutvā vipassanākammaṭṭhānaṃ bhāvesi. mahāthero dhammapadapāḷiṃ ca aṅgkttaranikāya pāḷiṃ ca saṃyuttanikāyapāḷiṃca sādhukaṃ paguṇakāle ñātatīraṇapahānasaṅkhātā tividhāpariññāyeva sāvakakiccaṃ nāma hotīti ñatvā te dhamme sayameva bhāvayitvā attāno parisānaṃpi tāni dhamme desesi. te dhamme hi vatthāremi "nāmarūpaṃ parijānanto ñātapariññā nāma, nāmarūpānaṃ anicca dukkha anatta saṅ-khātāni tīṇi lakkhaṇāni parijānanto tīraṇapariññā nāma, catusaccadha-mme parijānanto ceva kilese pajahanto pahānapariñña nāma" ti. atha mahāthero pañcakkhandhānaṃ nāmarūpānaṃ niccaṃ khayavaye ceva khaṇikamaraṇasabhāveca niccaṃ anucintesi. mahāthero attano āvahita-bbāni kiccāni moghakālaṃ na khepetvā samaṇakiccaṃ niṭṭhitaṃ pattuṇ kammaṭṭhanaṃ anuyuñjasi. tasmā mahāthero attano upāsakehi bhattena nimanti yamānopi tesaṃ gehaṃ na gantvā satiṃ upaṭṭhapetvā kamma-ṭṭhanaṃ ārabhi. tasmā bhagavā bahikiccaṃ saṃharāya "cara brahmacari-yaṃ sammā dukkhassa antakiriyāyā" ti avoca.

Atha tivssādhikatisatuttarasahassamavassa (1303) kālato paṭṭha-ya dutiyakappayuddhantare mahāthero Mo gok nagaraṃ gamitvā susāna vihāre ceva tato catugāvute dūre Baw pa tan gāmassa vihāre ca vasati. tattha Baw pa tan ārāmo hatthato catusahassādhikaucce girismiṃ

tiṭṭhati. tasmiṃ leṇguhā ca atthi. tato ndṭṭhite dutiyayuddhakappe mahāthero bhatta-nhāyana-desanakālādīni ṭhapetvā sesakāle tasmiṃ leṇaguhāyameva āvasanto vipassanābhāvanaṃ ārabhi. tasmā dhamma-pada aṭṭhakathāyaṃ āgate poṭṭhilavatthu sattavassikasāmaṇero poṭṭhilaṃ nāma theraṃ " bhante ekasmiṃ vammike cha chiddāni, tattha ekena chiddena godhā anto paviṭṭhā, tam gaṇhitukāmo itarāni pañcachi-ddāni thaketvā chaṭṭhaṃ bhinditvā paviṭṭhachiddeneva gaṇhāti, evaṃ tumhepi chadvāri kesu ārammaṇesu sesāni pañcadvārāni pidhāya manodvāre kammaṃ paṭṭhapethā" ti evaṃ vadeti viya tathā bahussu-tassa mahātheravarassa etthakeneva padīpujjalanaṃ viya ahosi.

Sattanavutidhikadvisatuttarasahassamavassakālato (1297) paṭṭhāya Mo gok upāsakā upāsikāyo mahātherena desitaṃ dhammassa ruccitvā anumoditvā amarapūranagare maṅgalāvihārāmikassa antare sotujanā-naṃ dhammaṃ vācetuṃ ca mahātheropi viharituṃ ca vihāraṃ denti. evampi mahāthero Mo gok nagaraṃ gamitvā desitattā ca Mo gok upāsakā upāsikāhi mahātherassa dinnattā ca tasmiṃ vihāre sayaṃ viharattā ca mahātherampi Mo gok sayar taw ti voharimṣu. tattha tasmiṃ vihāre mahāthero brahmacariyaṃ vasanto vassaṃ vasitvā sotujanānaṃ abhi-dhammaṃ vāceti ca parisānaṃ deseti cāti vuttaṃ. mahāthero amarapūra min kun- sa kaing- nyaung lay pin nagarāni gantvā sabbavassaṃ caritvā nivasitvā buddhavacanāni nānāparisānaṃ kathesi.

Āyasmā vimala mahāthero 1322-mrammavasse (1961 kharista saṃvacchare) amarapūranagare desanakālato paṭṭhāya U than daing, U tun yin nāmakehi yācito dhammasuṇantānaṃ sukhucchāraṇatthāya paṇṇe paṭiccasamuppādena saṃyuttaṃ desanaṃ pākaṭaṃ cakkaṃ viya likhitvā paricayi ceva suṭṭhamuddāpesi ca.

Atha āyasmā mahāthero parisānaṃ buddhānubuddhehi rocitaṃ pasaṃsitaṃ ānāpānakammaṭṭhānaṃ ārabhituṃ adesayi. yāva yogāvacarassa ñāṇssa samādhi na uppajjati, tāva samādhibhāvanāyeva ārabhitabbotīti anusāsati. samādhibhāvanāyapāripūriyā gate vipassanā-bhāvanaṃ sikkhāpeti. mahāthero parisānaṃ vipassanā bhāvanānayaṃ

evaṃ desesi "vipassanābhāvanānāma paññāmagge citte namitvā nāmarūpānaṃ uppajjati ca nirujjhati ca. tadā yogāvacarehi aniccadukkha anattasaṅkhātāni tīṇilakkhaṇāniyeva uppadavayadhamminoti jānitabbaṃ. yadā saṅkhārā hi aniccaṃ nāmarūpaṃ dukkhaṃ nāmarūpaṃ anattā nāmarūpanti bahuṃ dissanti, tadā yogāvacarassa ñāṇaṃ udayabbayañāṇaṃ pāpuṇātīti ñāyate. udayabbayañāṇato paṭṭhāya ñāṇaparamparā vipaccamānā uggantvā nacirasseva saṅkhārupekkhāñāṇādīni pāpuṇissanti. atha mahāthero pañcakkhandhānaṃ udayabbayānaṃ upari kārakamaggeneva bhāvetabbanti nidssesi.

Ettha kārakamaggo nāma "sammādiṭṭhi sammāsaṅkappa sammā-vāyāma sammāsati sammāsamādhī" ti saṅkhāto pañcaṅgika maggoti vuccati. tampi lokiyamaggoti ceva pubbabhāgamaggoti nāmenti. nanu bhagavā ariyo aṭṭhaṅgiko maggoti kathesi. kasmā yogāvacaro ariyo aṭṭhaṅgiko maggoyeva bhāvetabbo. pañcaṅgikena maggena puthujjanāna santāne yeva sakkā ṭhituṃ. tasmā yogāvacarehi ariyo aṭṭhaṅgiko maggo yeva bhāvetabbo. tena dhammasaṅgaṇīaṭṭhakathāyaṃ mahābuddhaghosācariyena niyyānaṭṭhena ca hetvaṭṭhena ca pañceva dhammā maggaṅgāni hontīti vuttaṃ. lokiyacitte pana ekakkhaṇe tisso viratiyo na labbhanti, tasmā pañcaṅgikoti vutto. saṅkhepena yasmiṃ samaye lokiyamāmāvacaraṃ paṭhamaṃ kusalamahācittaṃ uppajjati, tasmiṃ samaye pañcaṅgiko maggo hotīti bhagavatā vuttaṃ. kadā ariyo aṭṭhaṅgiko maggo hoti. yadā yogāvacaro nāmarūpānaṃ khayavayānaṃ upari vipassanā paññāya pariggahetvā santatiyā vikopitāya aniccalakkhaṇādīnaṃ yāthāvasarasato upaṭṭhānakāle lokuttarabhūmiṃ āgacchissati. tadā ariyo aṭṭhaṅgiko maggopi niyatā ekatova paripūyessatīti mahāthero parisānaṃ desasi.

"paṇḍhitehi puggalaviseso jānetabbotī" ti vuttattā mahātherassa atthuppattiyaṃ kira visesena tīṇinimittāni uppajjittha. tesu yadā mahāthero pathamavaye dvādasavasse ekadivase cīvararajjuyaṃ attano vīvaraṃ āropeti. tadā samantato āgatā bhamarā uppatitvā tassa cīvara rajjuyā upari sannipatanti. taṃ kāraṇaṃ disvā tassa upajjhāyo bhaddanta jāgaratthero (gwe pin sayar taw) evaṃ cintetvā nimittavacanaṃ āha

"ayaṃ sāmaṇero anāgate paññāvā vidvā eko bhikkhu bhavissatī" ti. idaṃ pana pathamavisesanimittaṃ.

Atha mahāthero paripuṇṇavīsativassakāle upasampadaṃ alabhi. tadeva divase sīmāya nikkhamitvā attano kuṭiṃ punarāgato. tasmiṃ kāle attano cīvaraṃ cīvararajjuyaṃ āropesi. tadā bhamarāpi pathama-nimittaṃ viya uppatitvā therassa cīvararajjuyā upari sannipatanti. taṃ kāraṇaṃ passitvā Aung khyin sayar taw ti pākaṭo bhaddanta nāgavaṃso taṃ visesalakkhaṇaṃ cintetvā evaṃ avaca "ayaṃ navo bhikkhu imasmiṃ bhave visesādhigamaṃ ladheyya, imassa bhikkhussa kathitaṃ dhammañca parisā suṇeyyuntī" ti maññāmi. idaṃ therassa dutiyavisesa-nimittanti vuttaṃ.

Tatiyanimittaṃ pana maraṃāparaṃ mahātherassa utujakalāpaṃ rūpakalāpamaṇḍapaṃ nimantanakāle pubbakāle viya bhamarā utuja-kalāpassa samīpadesaṃ uppatitvā rūpakalāpamaṇḍape sannipatantīti vuttaṃ. mahāthero amarapūranagare maṅgalāmahāvihāre vipassanā-ñāṇaṃ manasikaritvā tesaṭṭhi vassikakāle marammavassato catuvīsatā-dhikatisatuttarasahassamevasse assayujamāsassa kāḷapakkhe catuttha-divasase divāvikāle ekanāṭikamattakāle aṅgalisato (17, 10, 1962) kāle khandhabhāranikkhepanaṃ akāsi. mahāthero maraṇāsannakāle attano parisānaṃ evaṃ ovādesi "khandhahārahārā sabbe puggalā attano vedanaṃ paññāya passeyya. bhārādānaṃ loke dukkhanti bhagavatā vuttaṃ. tasmā tumhe khandhabhāraṃ nikkhamitvā sukham labheyya. appamādena sampādethāti".

Idāni amhākaṃ marammaraṭṭhe mahātherassa kammaṭṭhānaṃ upanissayaṃ anuvattitvā caritā pannarasasatasahassamattā vipassanā-yogīno vipassanaṃ āraddhā honti. paro pañcādhikasattasatika (705) kammaṭṭhānavihārehi ca sobhitā. iminānayena buddhasāsanampi vuddhiṃ vepullaṃ āpajjitvā padīpo viya ācariyaparamparāya ciraṃ ṭhassatīti..

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စာတမ်းအလှူရှင်

ပါမောက္ခ ဆရာတော် ဒေါက်တာဓမ္မသာမိ

(အဂ္ဂမဟာသဒ္ဓမ္မဇောတိကဓဇ) Dphil (Oxford)

အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒဗုဒ္ဓသာသနာပြုတက္ကသိုလ်

ဓမ္မပါလကုန်းမြေ၊ မရမ်းကုန်းမြို့နယ်၊ ရန်ကုန်

အတွင်းရေးမှူးချုပ်

ထေရဝါဒဗုဒ္ဓတက္ကသိုလ်များအသင်း

(Association of Theravada Buddhist Universities)

နှင့်

နစ်ဘက်သောမိဘများအားအမှူးထား၍

ဦးကိုကိုအောင် + ဒေါ်သင်းတင်အောင်

သား - မောင်မင်းသီဟအောင်

မောင်ဇေယျအောင်၊ သမီး - မဒေဝီအောင်

မိသားစု ၊ ရန်ကုန်

“Vyattā vinītā visāradā bahussutā dhammadharā
dhammānudhammapaṭipannā saṃghaṃ sobhenti”

A. IV, Sutta 07, Sobhana Sutta

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