

PĀLI TĪPIṬAKA

Lhagvademchig Jadamba Shastri

The Department of Social and Cultural Anthropology

The National University of Mongolia

Түлхүүр үгс: пали хэл, Пали Типитака, Сутта питака, Винаяа питака, Абхидхамма питака.

PĀLI LANGUAGE

Pāli is the canonical language of Theravada Buddhism. There are different theories on the origin of Pāli language. By tradition, Pāli is the purified Māgadhī language (*suddha māgadhī*), the language used in the Magadha, where the Buddha often lived and taught.

Scholars hold different theories based on comparative linguistic studies as well as historical evidence. Dr. Oldenberg holds the view that Buddhism was introduced to Sri Lanka from southern Kalinga not by the mission of Mahinda. Thus, Pāli is the language of Kalinga. Further he confirms his view by the matching character of the inscription of Khaṇḍagiri of Khāravēla which found in Orissa dated in the second century B.C. with the character of Pāli.

Prof. T.W.Rhys Davids affirms that Pāli is derived from the spoken language of Kosala. According to E.Kuhn and Westergaard, Pāli is the dialect of Ujjayini. Their claim is based on the similarity of the languages of the Asoka inscriptions of Girnar found at Gujarat with Pāli. R.O.Franke pointed the region around Ujjayinī is the home of Pāli.

Sten Konow observed the close connection between Paisāci Prākṛit and Pāli and he reached the conclusion that the Vindhya mountain area is the home of Pāli. H.Luder considers the old Ardhamāgadhī is the basis of Pāli. Max Walleser identified Pāli as the language of Pāṭaliputra.

E. Windisch, Grierson, E.Muller, R.Pischel, M.Winternitz, W.Geiger and other scholars hold the theory that Pāli is based on the Māgadhī language. Taking the similarity of the phonetics and morphology with Śaurasenī Prākṛit into account some other scholars conclude that Pāli is an old form of Śaurasenī Prākṛit.

PĀLI TĪPIṬAKA

According to the tradition, the first two piṭakas, Vinaya Piṭaka and Sutta Piṭaka were compiled at the First Council (*saṅgīti*) at Rājagaha after the Buddha's parinibbāna. At that council the venerable Ānand recited the Buddha's teachings (*dhamma*) and the venerable Upāli recited the monastic discipline (*vinaya*). At the Third Council at Pāṭaliputra, the higher teaching (*abhidhamma*)

was recited. The canon was preserved in oral until the first century B.C when it was written down for the first time in Sri Lanka during the reign of the king Vaṭṭagāmani.

VINAYA PIṬAKA

The Vinaya Piṭaka, the basket of monastic discipline, contains the various disciplinary rules for the bhikkhu and bhikkunī from the grave offences to the light offences. Saṅgha, the Order of Buddhist bhikkhu and bhikkhunī, was established when five ascetics, Ajnata Kauṇḍinya, Aśvajit, Bhadrīka, Dasabala Kasyapa and Mahanama Kulika were accepted as the Buddha's disciple after his first sermon of Four Noble Truths in the Deer Park. For the twenty years after the establishment of Saṅgha, there was no rule and regulation for the bhikkhu and bhikkhunī. As more people from all walks of life joined the Order the necessity of monastic rule was arose. The first *Pārājika* rule was laid down when bhikkhu Sudinna committed the offence of having sexual intercourse with his ex-wife. Eventually more offences committed and more rule and regulation were laid down by the Buddha.

The Vinaya Piṭaka consists of five books:

1. Pārājika Pāḷi.
2. Pācittiya Pāḷi.
3. Mahāvagga Pāḷi.
4. Cūḷavagga Pāḷi.
5. Parivāra Pāḷi.

1. Pārājika Pāḷi

The Pārājika Pāḷi, the first book of Vinaya Piṭaka, contains four *pārājika* rules, thirteen *sam`ghādisesa*, two *aniyata*, thirty *nissaggiya pācittiya*.²⁶¹

The four *pārājika* rules guard against four grave offences (*garukāpatti*) which are irremediable (*atekicchā*) and lead the transgressor to lose the bhikkhuhood. The four offences are 1. to commit sexual intercourse, 2. to take what is not given, 3. to murder a human being and 4. to claim falsely that one has attained the spiritual attainment.

The *sam`ghādisesa* rule enumerates the thirteen offences which five of them deal with the sexual offences, two with dwelling places, two with false accusation, two with schisms, one with a monk who is difficult to speak, and one with monks who corrupt families. The offences of *sam`ghādisesa* are grave yet remediable (*satekicchā*).

²⁶¹ For bhikkhunīs eight *pārājika*, seventeen *sam`ghādisesa*, two *aniyata*, thirty *nissaggiya pācittiya* rules.

Two offences in *aniyata* can lead to the transgressor either to *pārājika*, *sam`ghādisesa* and *pācittiya* offence or *sam`ghādisesa* and *pācittiya* offence depending on the trustworthy lay woman's testimony. Thus due to its nature of uncertainty of which offence is entailed by it, it is termed as *aniyata* (indefinite, uncertain).

Thirty offences in *nissaggiya pācittiya* rule are light offences (*lahukāpatti*) and remediable. Ten offences related to the possession of robe, ten to the rugs and the use of money and ten to the bowl, medicine and robes.

2. *Pācittiya Pāḷi*

The *Pācittiya Pāḷi*, the second book of *Vinaya Piṭaka*, contains of remaining rules i.e., ninety two *pācittiya*, four *pāṭidesanīya*, seventy five *sekhiya* and seven *adhikaraṇasamatha*.²⁶²

Pācittiya rule is classified into nine chapters, namely, 1. the lie chapter, 2. the living plant chapter, 3. the exhortation chapter, 4. the food chapter, 5. the naked ascetic chapter, 6. the alcoholic chapter, 7. the animal chapter, 8. the in-accordance with the rule chapter and 9. the treasure chapter. Each chapter contains ten offences except the chapter of in-accordance with the rule which contains twelve offences.

The four *pāṭidesanīya* rule deals with the accepting and eating alms-food.

The seventy five *sekhiya* rules are divided into four groups. The first group of twenty-six rules is concerned with good conduct and behaviour when going into towns and villages. The second group of thirty rules deals with polite manners when accepting alms-food and when eating meals. The third group of sixteen rules contains rules which prohibit teaching of the Dhamma to disrespectful people. The fourth group of three rules relates to unbecoming ways of answering the calls of nature and of spitting. (White Lotus, 1993: 9).

The seven *adhikaraṇasamatha* rule deal with the settlement of four disputes within the Order by the seven procedures. The four cases are 1. *Vivādādhikaraṇa*-disputes as to what is dhamma, what is not dhamma; what is *Vinaya*, what is not *Vinaya*; what the Buddha said, what the Buddha did not say; and what constitutes an offence, what is not an offence. 2. *Anuvādādhikaraṇa*-accusations and disputes arising out of them concerning the virtue, practice, views and way of living of a bhikkhu. 3. *Āpattādhikaraṇa*- infringement of any disciplinary rule. 4. *Kiccādhikaraṇa*-formal meeting or decisions made by the Saṅgha. The seven procedures to settle the dispute are 1. *Sammukhā vinaya*-decision to be made in accordance with the *Vinaya* rule after making enquiry in the presence of both parties. 2. *Sati Vinaya*-making declaration by the Saṅgha of the innocence of an Arahat against whom some allegations have been made, after asking him if he remembers having

²⁶² For bhikkhunīs one hundred sixty six *pācittiya*, eight *pāṭidesanīya*, seventy five *sekhiya* and seven *adhikaraṇasamatha* rules.

committed the offence. 3. *Amūḷha Vinaya*- making declaration by the Saṃgha when the accused is found to be insane. 4. *Patiññāta Vinaya*-making decision after admission by the party concerned. 5. *Yebhuyyasika Kamma*-making a decision in accordance with the majority vote. 6. *Tassapāpiyasika Kamma*-making a declaration by the Saṃgha when the accused proves to be unreliable, making admissions only to retract them, evading questions and telling lies. 7. *Tiṇavatthāraka Kamma*-exonerating all offences except the offences of *pārājika*, *sam`ghādisesa* and those in connection with laymen and laywomen, when the disputing parties are reconciled by the Saṃgha. (White Lotus, 1993: 9-10).

3. *Mahāvagga Pāḷi*

The Mahāvagga Pāḷi, the third book of Vinaya Piṭaka, consists of ten chapters (*khandhakas*) in which the Buddha's enlightenment, his discovery of the law of dependent origination (*paṭiccasamuppāda*) and the first sermon on the Four Noble Truths (*dhammacakkappavattana sutta*) followed by the discourse of Non-Self (*anattalakkhana sutta*), the establishment of the Order, the entrance of his eminent disciples as Sāriputta, Moggallāna, Mahā Kassapa into the Order, the rules for formal admission to the Order (*upasampadā*), the procedure of *Uposatha* meeting, the recitation of *Pātimokkha*, the rules for rain retreat (*vassa*), the ceremony of *pavāranā* in which an accused bhikkhu receives criticism from his fellow bhikkhu, the rules for sick bhikkhu and the finally *kathina* ceremony in which bhikkhus receive the robes are narrated.

4. *Cūḷavagga Pāḷi*

The Cūḷavagga Pāḷi, the fourth book of Vinaya Piṭaka, consists of twelve chapters in which the rules and procedures for institutional acts (*sam`ghakamma*) such as rules for observance of penances as well as rules for reinstatement of a bhikkhu, the duties of tutors and novices are provided. The tenth chapter narrates the story of the establishment of bhikkhunī order when Mahāpajāti together with five hundred Sakyan ladies was ordained by the Buddha. The last two chapters give the historical account of the First Council and of the Second Council held at Rājagaha and Vesāli respectively.

5. *Parivāra Pāḷi*

The Parivāra Pāḷi, the last book of Vinaya Piṭaka, provides the classification of the disciplinary rules, official acts of the Order under the separate categories.

SUTTA PIṬAKA

The Sutta Piṭaka, the compilation of the various discourses given by the Buddha, consists of five collections (*nikāyas*):

1. Dīgha Nikāya (Long Collection)
2. Majjhima Nikāya (Medium Collection)
3. Saṃyuta Nikāya (Collection of Groups)
4. Anguttara Nikāya (Collection of Expanding Groups)
5. Khuddaka Nikāya (Lesser Collection)

The first two collections were compiled on a basis of the length while the next two collections were on a basis of content. The last collection contains suttas which did not fit easily into the other four divisions.

1. Dīgha Nikāya

The Dīgha Nikāya, the collection of long discourses, contains thirty-four suttas, which are divided into three sections, i.e. the *Sīlakkhandha Vagga*, the *Mahā Vagga*, and the *Pāthika Vagga*.

Sīlakkhandha Vagga, the division on morality, contains thirteen suttas in which minor, middle and major morality were promulgated. Among the suttas of this division, *Brahmajāla Sutta* lists sixty-two kinds of wrong views which are based on contact of the six sense-bases and their objects. *Sāmaññaphala Sutta* tells the fruits of the holy life led by the gone-forth.

Mahā Vagga, the large division, contains ten suttas among which are famous *Mahāparinibbāna Sutta*, *Mahānidāna Sutta*, the discourse on Dependent Origination (*paṭiccasamuppāda*) and *Mahāsatipaṭṭhāna Sutta*, the discourse on the foundations of Mindfulness.

Pāthika Vagga, the *pāthika* division, contains eleven suttas. *Udumbarika-Sīhanāda Sutta* points the faults in a self-mortifier. In the *Cakkavatti-Sīhanāda Sutta* the Buddha prophesies that human life-span will be decreased upto ten years as a consequence of the immoralities. *Sigālaka Sutta* gives an advice to lay people how to lead successful family life.

2. Majjhima Nikāya

The Majjhima Nikāya, the collection of medium length discourses, consists of one hundred fifty two suttas. These are divided into three parts called Sets of Fifty (*pañṇāsa*), and further into fifteen divisions (*vagga*). Each *vagga* contains ten suttas except the last *vagga* which contains twelve suttas. The three parts are the *Mūlapañṇāsa Pāḷi*, the *Majjhimpañṇāsa Pāḷi* and the *Uparipañṇāsa Pāḷi*.

Mūlapañṇāsa Pāḷi, the root fifty discourses, consists of five *vaggas*, i.e. *Mūlapariyāya Vagga*, *Sīhanāda Vagga*, *Tatiya Vagga*, *Mahāyamaka Vagga* and *Cūlayamaka Vagga*.

Majjhimaṇṇāsa Pāḷi, the middle fifty discourses, consists of five *vaggas*, i.e. *Gaḥapati Vagga*, *Bhikkhu Vagga*, *Paribbājaka Vagga*, *Rāja Vagga* and *Brāhmaṇa Vagga*.

Upariṇṇāsa Pāḷi, the final fifty discourses, consists of five *vaggas*, i.e. *Devadaha Vagga*, *Anupada Vagga*, *Suññata Vagga*, *Vibhanga Vagga* and *Salāyatana Vagga*.

3. *Saṃyutta Nikāya*

The *Saṃyutta Nikāya*, the collection of the connected discourses, consists of 7,762 *suttas*.²⁶³ These are contained in the five major divisions (*vagga*) i.e. *Sagāthā Vagga*, *Nidāna Vagga*, *Khandha Vagga*, *Salāyatana Vagga* and *Mahā Vagga*. These *vaggas* contain fifty-six chapters (*saṃyuttas*) based on related themes.

Sagāthā Vagga, the book with verses, contains eleven *saṃyuttas* which are divided into twenty-eight *vaggas*. The eleven *saṃyuttas* are: 1. *Devatā Saṃyutta*, 2. *Devaputta Saṃyutta*, 3. *Kosala Saṃyutta*, 4. *Māra Saṃyutta*, 5. *Bhikkhunī Saṃyutta*, 6. *Brahma Saṃyutta*, 7. *Brāhmaṇa Saṃyutta*, 8. *Vangīsa Saṃyutta*, 9. *Vana Saṃyutta*, 10. *Yakkha Saṃyutta* and 11. *Sakka Saṃyutta*.

Nidāna Vagga, the book of causation, consists of ten *saṃyuttas* which contain twenty-seven *vaggas*. The ten *saṃyuttas* are: 1. *Nidāna Saṃyutta*, 2. *Abhisamaya Saṃyutta*, 3. *Dhātu Saṃyutta*, 4. *Anamatagga Saṃyutta*, 5. *Kassapa Saṃyutta*, 6. *Lābhasakkāra Saṃyutta*, 7. *Rāhula Saṃyutta*, 8. *Lakkaṇa Saṃyutta*, 9. *Opamma Saṃyutta* and 10. *Bhikkhu Saṃyutta*.

Khandha Vagga, the book of the aggregates, contains thirteen *saṃyuttas* which are divided into thirty-three *vaggas*. The thirteen *saṃyuttas* are: 1. *Khandha Saṃyutta*, 2. *Rādha Saṃyutta*, 3. *Diṭṭhi Saṃyutta*, 4. *Okkanti Saṃyutta*, 5. *Uppāda Saṃyutta*, 6. *Kilesa Saṃyutta*, 7. *Sāriputta Saṃyutta*, 8. *Nāga Saṃyutta*, 9. *Supaṇa Saṃyutta*, 10. *Gandhabba Saṃyutta*, 11. *Valāhaka Saṃyutta*, 12. *Vacchagotta Saṃyutta*, and 13. *Jhāna Saṃyutta*.

Salāyatana Vagga, the book of the six sense bases, consists of ten *saṃyuttas* which contain thirty-three *vaggas*. The ten *saṃyuttas* are: 1. *Salāyatana Saṃyutta*, 2. *Vedanā Saṃyutta*, 3. *Mātugāma Saṃyutta*, 4. *Jambukhādaka Saṃyutta*, 5. *Sāmaṇḍaka Saṃyutta*, 6. *Moggallāna Saṃyutta*, 7. *Citta Saṃyutta*, 8. *Gāmaṇi Saṃyutta*, 9. *Asan`khata Saṃyutta* and 10. *Abyākata Saṃyutta*.

Mahā Vagga, the great book, contains twelve *saṃyuttas* which are divided into 111 *vaggas*. The twelve *saṃyuttas*: 1. *Magga Saṃyutta*, 2. *Bojjhan`ga Saṃyutta*, 3. *Satipatṭhāna Saṃyutta*, 4. *Indriya Saṃyutta*, 5. *Sammappadhāna Saṃyutta*, 6. *Bala Saṃyutta*, 7. *Iddhipāda Saṃyutta*, 8. *Anuruddha Saṃyutta*, 9. *Jhāna Saṃyutta*, 10. *Ānāpāna Saṃyutta* and 11. *Sotāpatti Saṃyutta* and 12. *Sacca Saṃyutta*.

²⁶³ According to Ācariya Buddhaghosa's commentary *Saṃyutta Nikāya* contains 7,762 *suttas*.

4. *Anguttara Nikāya*

The Anguttara Nikāya, the collection of numerical discourses, is arranged in accordance with the numerical scheme. It contains 9, 557²⁶⁴ short suttas in its eleven chapters (*nipāta*) named after their numerical rubric as from the *Ekaka-nipāta*, the Chapter of the Ones to the *Ekādasa-nipāta*, the Chapter of the Elevens.

The Anguttara Nikāya constitutes an important source book on Buddhist psychology and ethics, and provides an enumerated summary of all the essential features concerning the theory and practice of the Dhamma. (White Lotus, 1993: 91).

5. *Khuddaka Nikāya*

The Khuddaka Nikāya, “the collection of minor texts”, contains fifteen texts²⁶⁵ varied in their length, content and literary form. Although the literal meaning of “khuddaka” is “minor” or “small” it contains the largest number of heterogeneous texts among the five nikāyas.

The fifteen texts are:

1. *Khuddakapāṭha*, “the readings of minor passages”, is collection of nine short suttas, i.e. 1. *Saraṇagamana*, “taking refuge”, 2. *Dasasikkhāpada*, “ten moral precepts” 3. *Dvattimsākāra*, “32 parts of the body” 4. *Kumārapañha*, “questions of the boy” 5. *Maṅgalasutta*, “auspicious sutta” 6. *Ratanasutta*, “jewel sutta” 7. *Tirokuḍḍasutta*, “sutta across the wall” 8. *Nidhikaṇḍa*, “paragraph on the treasure” 9. *Mettasutta*, “loving-kindness sutta”. These suttas are used as a manual for novices under training. (White Lotus, 1993: 104).

2. *Dhammapada*, “the words of the Dhamma”, consists of 423 verses divided into 26 chapters (*vaggas*).

3. *Udāna*, “the inspired utterances”, contains eighty joyful utterances made by the Buddha. It has eight chapters (*vaggas*) and each chapter contains ten *udānas*.

4. *Itivuttaka*, “(text beginning with) thus spoken”, consists of 112 suttas which are numerically arranged into four *nipātas* from *Eka-nipāta* to *Catukka-nipāta*.

5. *Suttanipāta*, “the groups of discourses”, comprises five *vaggas* namely, 1. *Uruga Vagga*, 2. *Cūla Vagga*, 3. *Mahā Vagga*, 4. *Aṭṭhaka Vagga* and 5. *Pārāyana Vagga*.

6. *Vimāna Vatthu*, “(text having) the heavenly palaces as topic”, consists of eighty-five stories (*vatthus*) in seven *vaggas*. It tells the stories of persons who have been reborn in the heavenly realm by their merit done in the previous human world. The first four *vaggas* deal with the stories told by *devi* while the last three *vaggas* deal with *deva*’s stories.

²⁶⁴ The traditional number of suttas in AN is 9,557 against 2344 actually counted. (Hiniüber, 1997: 39)

²⁶⁵ In Burma *Suttasan gaha*, *Nettipkaraṇa*, *Petākopadesa* and *Milindapañha* have been added to the *Khuddaka Nikāya*.

7. *Peta Vatthu*, “(text having) the ghosts as topic”, contain fifty-one stories (*vatthus*) in four *vaggas*. It narrates the stories of persons who have been reborn in the miserable hungry ghost (*peta*) as a consequence of their demerit in the previous birth.

8. *Thera Gātā*, “verses spoken by elders”, comprises 1279 verses²⁶⁶ spoken by 264 elders upon their attainment of Arahantship. The verses are divided into twenty-one *nipātas* in accordance with the numerical system.

9. *Therī Gātā*, “verses spoken by female elders”, consists of 494 verses spoken by 73 *therīs*. The verses are arranged in sixteen *nipātas*.

10. *Jātaka*, “birth stories”, comprises of 547 stories²⁶⁷ of previous births of the Buddha while he was still Bodhisatta. The stories consist of around 2500 verses and are numerically arranged into *nipātas* in accordance with the number of verses they contain.

11. *Niddesa*, “explanation (of Suttas)”, consists of two parts, i.e. *Mahā Niddesa* and *Cūḷa Niddesa*. Ascribed to Sāriputta, *Niddesa* is the only commentary besides the *Suttavibhaṅga* that has been included into the canon. (Hinüber, 1997: 59)

12. *Paṭisambhidā Magga*, “the path of discrimination”, is the only Abhidhamma text in *Khuddaka Nikāya*. It comprises of three *vaggas*, namely, *Mahā Vagga*, *Yuganaddha Vagga* and *Paññā Vagga*. Each *vagga* contains ten *kathās*. *Paṭisambhidā Magga* is credited to Sāriputta.

13. *Apadāna* is the life stories of the Buddha, of forty-one Paccekabuddhas and of 559 *thera* Arahants and of forty *therī* Arahants. It is divided into four parts, i.e. *Buddha apadāna*, *Paccekabuddha apadāna*, *Thera apadāna*, and *Therī apadāna*.

14. *Buddhavam̐sa*, “lineage of the Buddhas”, consists of twenty-nine sections in verse. In the first two sections are the Buddha’s first resolution for the attainment of the Complete Buddhahood, the prophesy of Dīpaṅkara Buddha and the Buddha’s fulfillment of ten perfections (*pāramī*) narrated. In the sections three to twenty-seven are accounts of the twenty-five Buddhas. In the twenty-eight section Metteyya Buddha is prophesied by the Buddha. The last twenty-ninth section narrates how the Buddha’s relics are distributed and where they are preserved.

15. *Cariyā Piṭaka*, “basket of conduct”, contains thirty-five stories of former lives of the Buddha as a Bodhisatta. It is divided into three sections.

ABHIDHAMMA PIṬAKA

The Abhidhamma Piṭaka²⁶⁸, the third section of the Piṭaka, is the systematic explanation and classification of the teaching of the Buddha found in the Sutta Piṭaka. It consists of seven books:

²⁶⁶ According to the tradition 1360 verses. (Hinüber, 1997: 51)

²⁶⁷ The total number of *Jātaka* was originally 550, but only 547 survive. (Hinüber, 1997: 55)

1. Dhammasan`gaṇī
2. Vibhan`ga
3. Dhātukathā
4. Puggalapaññatti
5. Kathāvatthu
6. Yamaka
7. Paṭṭhāna

1. Dhammasan`gaṇī

The Dhammasan`gaṇī, “collection of dhammas”, the analysis of dhammas, is divided into four divisions i.e., the *Cittuppāda Kaṇḍa*, the *Rūpa Kaṇḍa*, the *Nikkhepa Kaṇḍa*, and the *Aṭṭhakathā Kaṇḍa* based on the *Mātikās* of *tikas* and *dukas*.

Cittuppāda Kaṇḍa, the division on the arising of consciousness and mental concomitants, enumerates all types of consciousness together with their mental concomitants under the headings of *kusala*, *akusala* and *abyākata* with regard to the three planes., i.e. *kāmāvacara*, *rūpāvacara* and *arūpāvacara*.

Rūpa Kaṇḍa, the division on corporeality, deals with the all states of matter that come under the heading of *abyākata*.

Nikkhepa Kaṇḍa, the division of avoidance of elaboration, summarizes of distribution of all the *tikas* and *dukas*.

Aṭṭhakathā Kaṇḍa, the division of supplementary digest, is the summary of the *dhammas* under the different headings of the *tikas* and *dukas*. (White Lotus, 1993: 119).

2. Vibhan`ga

The Vibhan`ga, the book of analysis, consists of eighteen chapters. The first six chapters analyze *khandha* (aggregates), *āyatana* (bases), *dhātu* (elements), *sacca* (truths), *indriya* (controlling faculties) and *paṭiccasamuppāda* (dependent origination). The chapters from the seventh to the twelfth namely *satipaṭṭāna* (foundations of mindfulness), *sammappadhāna* (supreme efforts), *iddhipāda* (means of accomplishments), *bojjhan`ga* (factors of wisdom), *magga* (path) and *jhāna* (absorption) deals with the spiritual practice of brahmacariya. The rest chapters i.e., *appammaññā* (illimitables), *sikkhāpada* (precepts), *paṭisambhidā* (analytical knowledge), *ñāṇa*

²⁶⁸ According to Theravāda tradition the Abhidhamma is attributed to the Buddha except the Kathāvatthu. The Buddha first taught the Abhidhamma to his deceased mother in the Tāvattim`sa heaven during the fourth week after his enlightenment. In Sarvastivāda, it is attributed to the elders who compiled it from the Suttas.

(wisdom), *khuddhaka vatthu* (minor subjects) and *dhammahadaya* (essence of truth) are the supplement to the first two groups.

3. *Dhātukathā*

The Dhātukathā, “discuss on the elements”, discusses whether dhammas are included or not included in, associated with, or dissociated from *khandha*, *āyatana* and *dhātu*. It consists the fourteen chapters.

4. *Puggalapaññatti*

The Puggalapaññatti, “the designation of individuals”, consists of ten chapters in which different types of individuals are classified in groups from one to ten.

5. *Kathāvatthu*

The Kathāvatthu, “the points of controversy”, is the refutation of the heterodox views of other Buddhist schools. It was compiled by the venerable Moggaliputtatissa who presided at the Third Council about 218 years after the parinibbāna of the Buddha. At that council the five hundred orthodox statements are made against the five hundred heretical views. This collection of statements was recited by one thousand theras and it was incorporated in the Abhidhamma Piṭaka.

6. *Yamaka*

The Yamaka, the book of pairs, is composed in the form of pairs of questions which consist questions and their converses. For example: Are all wholesome Dhammas wholesome roots? and Are all wholesome roots wholesome Dhammas? The book is divided into ten chapters i.e., *mūla* (roots), *khandha* (aggregates), *āyatana* (bases), *dhātu* (elements), *sacca* (truths), *saṅkhāra* (conditioned things), *anusaya* (latent dispositions), *citta* (consciousness), *dhamma* and *indriya* (faculties).

7. *Paṭṭhāna*

The Paṭṭhāna, “the causal relations”, arranges all conditioned things under twenty-four kinds of relations. It is divided into four divisions i.e., *anuloma paṭṭhāna*, *paccanīya paṭṭhāna*, *anuloma paccanīya paṭṭhāna* and *paccanīya anuloma paṭṭhāna*. (White Lotus, 1993: 125).

Reference:

Akira, Hirakawa. 1990. *History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*. Hawaii: University of Hawaii Press.

Bodhi, Bhikkhu. 2000. *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya*. Boston: Wisdom Publications.

Hazra, Kanai Lal. 1994. *Pali Language and Literature: A systematic survey and historical study*. N.Delhi: D.K.Printworld (P) Ltd.

Hinüber, Oskar von. 1996. *A Handbook of Pāli Literature*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

Lester, Robert C. 1973. *Theravada Buddhism in Southeast Asia*. Michigan: The University of Michigan.

Maha Thera, Narada. 1979. *A Manual of Abhidhamma*. Kuala Lumpur: Buddhist Missionary Society.

Ñāṇamoli, Bhikkhu and Bodhi, Bhikkhu. 2001. *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. Boston: Wisdom Publications.

Prebish, Charles S. 1994. *A Survey of Vinaya Literature*. Taipei: Jin Luen Publishing House.

Thera, Nyanaponika and Bodhi, Bhikkhu. 2000. *Numerical Discourses of the Buddha: A Anthology of Suttas from the An`guttara Nikāya*. N.Delhi: Vistaar Publications.

Walshe, Maurice. 1995. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications.

White Lotus. 1993. *Guide to the Tipitaka: an introduction to the Buddhist Canon*. Bangkok: White Lotus Co., Ltd.

Wijayaratna, Mohan. 1990. *Buddhist Monastic Life*. Cambridge: Cambridge University Press.

Winternitz, Maurice. 1999. *History of Indian Literature, Vol II*. Delhi: Motilal Banarsidas Publishers.

ПАЛИ ТИПИТАКА

(Хураангуй)

Энэтхэг судлал, Буддын судлалд ер Энэтхэгийн шашин, соёлыг судлан тайлан уншихад пали хэл дээрхи судар ном түүний дотор МЭӨ 6-р зууны үеийн Энэтхэгийн гүн ухаан, шашин зан үйл, соёлын талаар үлэмж мэдээллийг агуулж буй пали хэл дээрхи Пали Типитака (Гурван аймаг савын ном)-ыг судлах нь нэн чухал билээ.

Энэхүү бэсрэг өгүүлэлд пали хэлний үүсэл гарвалын тухай уламжлалт болон эрдэмтэдийн баримтладаг үзэл бодлыг цухас дурдан Пали Типитака буюу Сутта питака, Винаяа питака болон Абхидхамма питакад багтах судар номын талаар дэлгэрэнгүй танилцуулан бичив.