

LITERAL MEANING & CONTEXT:

An Examination of Pali Commentarial Interpretations

Aruna Keerthi Gamage

ව්‍යවහාරික සහ ප්‍රකරණාර්ථය පිළිබඳ පාලි ත්‍රිපිටකාගත නිදර්ශනයන් මෙන් ම තදනුබද්ධ ථේරවාදී අර්ථ විවරණ හෙවත් පාලි අට්ඨකථාගත විශ්ලේෂණයන් ද තුළනාත්මක ආකාරයෙන් විමර්ශනයට භාජන කෙරෙන මෙම ලිපිය මගින් පූර්වෝක්ත ප්‍රකරණාර්ථයෙහි උපයෝගිතාව ප්‍රමාණ කෙරේ. සමුච්චිත ස්ථානයන්හි ප්‍රාමාණික කෝෂ ග්‍රන්ථ වෙතට ද අවධානය මෙහි දී යොමු වන්නේ පාඨකයාගේ අර්ථ කොශලය පිණිස ය.

Preamble

§1) The principal aim of this paper is to explore Pragmatic methods that are reflected in Theravada exegeses paying substantial attention to both Pali Canonical and Commentarial contexts. However, due to the extensiveness of the scope, this paper only deals with selected amount of accounts, which directly connects with this issue. The striking feature of these pragmatic or contextual explanations given in the Pali Commentaries (*Atthakathâs*) for some terms in the Pali Canon (*Tipitaka*) is the rejection of the literal meaning. The terms ‘Pali Canon’ and ‘Canon’ that are used in this paper refer to the early Buddhism, i.e. Tipitaka while ‘Theravada Buddhism’ and ‘Theravada confraternity’ stand for the Pali Commentarial Buddhism and its exegeses.

§2) According to some modern linguists, *the distinction between Semantics and Pragmatics is exceedingly hard to differentiate*, since they so often overlap. Apparently, the

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මානවශාස්ත්‍ර පීඨ ශාස්ත්‍රීය සංග්‍රහය, 20 කලාපය, 2012/13, මානවශාස්ත්‍ර පීඨය, කැලණිය විශ්වවිද්‍යාලය

Pragmatics more or less represents ‘contextual’ aspect of the language. Nonetheless, some linguists generally distinguish these two aspects in different ways. They refer to Semantics as the study of meaning and Pragmatics as the study of language use. In addition, some scholars maintain that Semantics is the knowledge of language and Pragmatics is the knowledge of the world.¹ In accordance with the foregoing interpretations, it is obvious that in order to ascertain the real or more precise meaning of any given word, phrase or a sentence, one has to go beyond the limits of Semantics and utilize the means of Pragmatics such as the situation, context, culture etc. Thus, Pragmatics enables us to avoid misinterpretations that may result due to the partial application of knowledge of language (i.e. Semantics) to interpret a particular word etc.

§3) It is clear that the Pali Commentators (*Atthakathâcariyâ*) have utilized the knowledge of Pragmatics when they provide interpretations to the Pali Canon. As some Buddhist sources categorically point out, literal meaning is always not capable of expressing precise or accurate intention even though to some extent it is helpful to apprehend the basic sense of any given term, root etymology and derivation. An apparent fact is that the Commentators, having properly realized the semantic aspect of the contents of the Canon, have provided sound interpretations depending on the Pragmatics. In consequence of this strategy utilized by the Commentators, Theravada exegeses, in many cases, preserve the doctrinal and philosophical significance. As a matter of fact, the Pali Commentators seem to be well aware of the problems of understanding language use in the Tipitaka which cannot be handled by semantic methods. Interestingly, when they realize that some words of the Canon semantically make poor sense or make no sense in some contexts, they provide pragmatic interpretations for such terms paying adequate attention to the context.

Contextual Meaning & Theravada Tradition

§4) At the very outset, it is worthwhile to pay our attention on Theravada viewpoint of literal meaning and contextual meaning. The literal meaning is often referred in Theravada literature as ‘*byanjanacchâyâ*’ (lit. shadow of letter) and the contextual meaning as ‘*sandhâya-bhâsita*’ (lit. intended meaning). As Pali Commentaries illustrate, the members of Theravada confraternity before entering to doctrinal argumentations often posed following question from their opponents. ‘Should we apprehend the meaning of a *sutta* (i.e. original teaching of the Buddha) considering its literal sense or contextual sense?’²

§5) It is interesting to note here the corresponding viewpoint held by the Mahayanists regarding the literal meaning and contextual meaning. As the Lankâvatâra sûtra clarifies grasping literal meaning of Buddha’s utterances leads for manifold misapprehensions since the real nature of final liberation beyond the limitation of literal sense thus, it is indescribable. Thus, as this discourse instructs, it is prudent rely on meaning, but not rely on letters. Furthermore, as this discourse says, grasping literal meaning is similar with eating rice without cooking.³ In addition, *Kusalamûlaparigraha* and *Brahmavisesacintiparip[icchâ* in many ways insist the same opinion.⁴ Interestingly, Pali Commentarial tradition also emphasizes the same in several places.⁵

§6) In fact, as the Theravada tradition points out, there are manifold drawbacks and pitfalls of taking literal meaning when dealing with subtle doctrinal issues. Many errors and misapprehensions result when the meaning of a Buddha’s utterance is understood depending on the literal meaning. They would most probably get a contaminated or corrupted meaning if they consider only the literal sense.⁶ Thus, it is clear with foregoing evidence the specific concern towards the contextual meaning in Theravada tradition. Consequently, Pali exegetes have scrupulously considered

the contextual meaning when they interpret the contents of the Pali Canon. It is obvious that when Commentators provide the contextual interpretations to the contents of the Canon, they seem to have responded in three ways to the literal meaning, 1. Rejection of literal meaning, 2. Expansion of literal meaning, 3. Invention of new meaning or opposite meaning.

pariyâpunâmi= literal: **(I) recite**, contextual: **(I) know**

§7) *pariyâpunâmi* is the present tense first person singular form of *pariyâpunâti* which the third person singular verb derived from *paryâpnoti*⁷ or *paryavâpnoti*⁸ in Buddhist Hybrid Sanskrit which means ‘to study’, ‘to learn or ‘to recite.’⁹ It can be observed many of attestations of this verb, with some variations and nuances, are scattered throughout the Pali Canon.¹⁰ The Commentaries and Sub-Commentaries also conform the underlined meaning of this verb in several places. For instance, the Commentary of Anguttara Nikâya interprets the term *pariyâpunâti* using *valanjeti* (‘recites’)¹¹ and *katheti* (‘preaches’).¹² In addition, the Sâratthadîpanî, a Sub-commentary of Vinaya, explains this term with *ajjhayati* (‘studies’)¹³ while the Commentary of Majjhima Nikâya comments (the plural form of) this term using *ugganhanti* (‘learn’).¹⁴ Even though there are slight differences in interpretations, it is clear that the overall meaning of *pariyâpunâti* seemingly deals with some closer aspects related to ‘study.’

§8) Before examining the contextual interpretation provided by Theravada exegetical works for the term mentioned above (i.e. *pariyâpunâmi*), it is sensible to pay our attention on a particular statement that appear in Sonadanda Sutta and Cankî Sutta, which come Digha Nikâya and Majjhima Nikâya respectively. Sonâdanda was a well-educated Brahmin who Campâ city and many of pupils studied Veda with its auxiliary subject under his supervision. He came to know that the Buddha has arrived to the Campâ city and decided to visit him. However, his student showed

their dislike to this decision. Then, Sonadanda revealed them some of Buddha's unique qualities, which have prompted him to visit the latter. Especially, Sonadanda insisted Buddha's full enlightenment, impeccable wisdom, and amiable conduct and so on. However, Sonadanda, having quoted several qualities from the Buddha's character concluded his praise with following modest statement; "*ettake kho aham bhoto Gotamassa vanne pariyâpunâmi. aparimânavanno hi so bhavam gotamo.*"¹⁵ This statement can be rendered (using one of interrelations, which have been given above for *pariyâpunâmi*) as follows: 'I recite only these good qualities of venerable Gotama. Indeed he possesses immeasurable good qualities.' We are able to replace 'preach', 'learn' or 'study' instead of 'recite'. Nonetheless, it seems that none of them is fitting with this context. The Commentary having felt the absurdity of the literal meaning of *pariyâpunâti* for this context, comments as '*pariyâpunâmi* means [I] know.'¹⁶ Thus, depending on this Commentarial interpretation aforementioned translation can be amended, as 'I know only these good qualities of venerable Gotama. Indeed he possesses immeasurable good qualities.' Clear fact is that the Commentary refuses the literal meaning of *pariyâpunâmi* and imports new meaning to the latter term. Significantly, this interpretation, i.e. *jânâmi* properly suits with the context making better sense.

vihari= (literal: **lived**, contextual: **eliminated**)

§9) Venerable Punnamâsa with the intention of revealing his liberation, i.e. attainment to the Arahant-ship, recited the tenth verse in the Theragâthâpâli. As we are already aware of, this text majorly deals with the verses that express the supra-mundane attainments and spiritual realizations of Buddha's male disciples. Although several stereotyped statements are often used in many cases in the first four Nikâya texts to reveal the attainment of liberation, Theragâthâpâli does not contain them since the latter has solely been composed in verses. Thus, for those who are familiar with

diction of those stereotyped statements in the first four Nikâyas can easily apprehend what has concisely been expressed regarding the attainment to the final liberation in Theragâthâ utterances. The first two lines of venerable Punnamâsa's utterance as follows:

“*vihari apekkham idha vâ huram vâ
yo vedagû samito yatatto*”¹⁷

§10) The second of the verse mentioned above, apparently, reveals three identical qualities of a liberated one. If we understand them in accordance with the Buddhist connotation, *vedagû* refers a person who possesses threefold wisdom, namely, clairvoyance, retro-cognition and extinction of proliferations (*âsavâ*). In some cases, it refers to the one who realized four noble truths.¹⁸ Strictly speaking, it denotes one who attained Nibbâna.¹⁹ Both *samito* and *yatatto* stand for one whose faculties are utterly restrained.²⁰ Accordingly, it is clear that the second line of this verse provides substantial proofs on venerable Punnamâsa's Nibbâna. The first term of the first line, i.e. *vihari*, the crux of this verse is an aorist of the third person singular. In other words, it seems like the past tense of *viharati*, which means ‘dwells’, or ‘lives.’²¹ If we literally translate, the first line giving this meaning to *vihari* it runs as ‘he dwelled with desire for this world and hereafter’ it does not suit with what is conveyed in the second line since it speaks of restrained one who has attained to Nibbâna. It is not possible to believe any existence or remnant of desire (*apekkham*)²² of one who attained Nibbâna since it obviously goes against the basic concept of Arahant-ship.

§11) As some Pali Canonical accounts categorically confirm, Nibbâna and Arahant-ship are synonymous.²³ Anyway, according to the unanimous claim of the early Buddhism these statuses are attained as a consequence of eradicating all the desires, longings and so on. The Commentary of this verse finds reliable solution

for this contradictoriness and it ardently interprets *vihari* in unusual but attractive way. *vi* of *vi+hari* gives ‘total’ meaning in this context, as the commentary explains. and, *vihari* means ‘totally removed’, ‘totally eradicated’ and ‘totally eliminated (*viharîti visesato hari apahari apanesi*)’²⁴ thus, it has nothing to do with common (literal) meaning of *vihari*. However, this contextual interpretation for *vihari* brings apt sense to the verse since the first two lines of it can effortlessly be understood as ‘he who attained to Nibbâna has eliminated desire for this world and hereafter.’²⁵ We can insist that this is the only place in the Pali Canon, where the term *vihari* makes sense because of this strange interpretation. However, this interpretation closes the rooms for the irrelevant objection that may have arisen from some sophists with respect to the conditions of Nibbâna or Arahant-ship. Nevertheless, none of modern Pali-English dictionaries has noted this meaning of *vihari* or *viharati*.

viññâna = (literal: **consciousness**, contextual: ***Nibbâna***)

§12) The early Buddhism immensely speaks of *vinnâna*²⁶ under diverse circumstances and especially, it plays a remarkable role in the early Buddhist psychology. In some accounts, it comes as the fifth factor of five aggregates,²⁷ interrelated factor of name & form²⁸ etc. As Mahâvedalla Sutta defines, *vinnâna* is so called because it perceives the objects specifically.²⁹ As Some Pali Commentaries interpret, it means mind.³⁰ Childers lists several meanings of this term as ‘intelligence, knowledge, consciousness, thought and mind’.³¹ PED also presents a long list of meaning for this term adducing both Pali Canonical and Commentarial references.³² However, Y. Karunadasa, a substantial scholar in Abhidhamma, prefers to render this term as ‘consciousness.’³³

§13) ‘*vinnânam anidassanam*’ is mentioned as the first line of one of verses in the Kevatta sutta of Dîghanikâya³⁴ and it can literally be translated into English as ‘consciousness has no

examples.³⁵ Then, it gives a notion that the nature of the consciousness is indescribable by means of examples, illustrations or similes. The substantiality of this idea seems debatable since some Pali Canonical accounts some accounts provide sharp contrast details regarding the nature of *vinnâna*. As the Sâmannaphala sutta states, *vinnâna* is a verifiable object to the one whose mind is concentrated as a result of eliminating defilements. As this discourse tells us, such a person is able to clearly observe own *vinnâna* just as a thread that is threaded through an extremely translucent lapis lazuli can be observed by a person who has clear vision. Here, the physical body is compared to lapis lazuli while the thread symbolizes *vinnâna*.³⁶ This account shows that *viññâna* is observable object also; it has been clarified with the help of a simile. Furthermore, Phenapindûpama sutta of Samyutta Nikâya says that *vinnâna* similar to an illusion.³⁷ It is clear with foregoing factors that the literal sense of '*vinnânam anidassanam*' gives rise to an inter-contradistinction in the Pali Canon. In order to avert the emergence of such an arguable nature, the corresponding Commentary of this statement (i.e. the exegesis of Kevatta sutta in DA) interprets *vinnâna* as a synonym for Nibbâna. This interpretation is, however, new import to the both Pali Canonical and post-Canonical literature.³⁸ Even though Asankhata Samyutta lists 35 synonyms for Nibbâna, this term (*vinnâna*) cannot be seen in them.³⁹ Abhidhânappadîpikâ, the earliest traditional Pali lexicon also has not recognized *vinnâna* as a synonym for Nibbâna though it provides 46 synonyms for the latter.⁴⁰ Surprisingly, such a meaning of this term has not been noted in any of modern lexical works mentioned above.

hiyyo=(literal: **yesterday**, contextual: **tomorrow**)

§14) *hiyyo* occurs in Sanskrit as *hyas*.⁴¹ In a mass of attestations, it has been used both in the Pali Canon and in the Sanskrit literature in the sense of 'yesterday.' In contrast, *suve* that appears in Sanskrit as *shvas*⁴² means 'tomorrow.' In other

words, *hiyyo* refers to the past while *suve* stands for the future. It is apparent these words function as indeclinable words in these two literatures to denote these two opposite connotations. However, interestingly, as some Commentarial works interpret *hiyyo* conveys quite opposite meaning in some contexts of the Pali Canon even though none of modern lexical works has not yet noted this important nuance. As the Pâcittiyapâli records, six-grouped monks⁴³ approached to the place where food is donated for recluses. Since they were well treated on that day by the generous and pious people who were working there, they approached to the same place on the next day and day after for food and they got the same agreeable response. Accordingly, they decided to stay there without going back to the monastery so as to receive food easily. The way they thought is given in the Pâcittiyapâli with following sentence (a literal translation of it is given for the convenience of the reader).

*kim mayam karissâma ârâmam gantvâ,
hiyyopi idh'eva âgantabbam
bhavissatî'ti, tatth'eva anuvasitvâ
anuvasitvâ âvasathapindam bhunjanti*⁴⁴

“What shall we do having gone back to the monastery?
(As we do not have special work there.) We will have
to come here YESTERDAY too (in quest of food)”
[Having decided, thus,] they take food staying in the
same place.

§15) It is clear that the literal translation of *hiyyopi* as ‘yesterday too’ yields a ludicrous sense in the sentence quoted above. In fact, since ‘yesterday’ has already exhausted, it is impossible anyone to come on ‘YESTERDAY’! In order to omit this bizarreness, the Commentary instructs us take the meaning of ‘*hiyyopi*’ in quite opposite sense in this context, i.e. as *suve*; TOMORROW.⁴⁵ This interpretation, i.e. ‘YESTERDAY means TOMORROW’ is absolutely fitting with this context although it looks semantically

absurd. Thus, in the light of this new interpretation, we are able to recast abovementioned sentence as ‘ What shall we do having gone back to the monastery? (As we do not have special work there.) We will have to come here TOMORROW too (in quest of food).’ Having decided, thus,] they take food staying in the same place.

kudda-mula= (literal: **bottom of a wall**, contextual: **dining room**

§16) *kudda* stands for the wall in Pali. In Sanskrit, this term appears as *kudya* to convey the same meaning.⁴⁶ Some of sub-Commentaries of Vinaya Pitaka explains this term as ‘*geha-bhitti*; wall of house.’⁴⁷ Since *mûla* means ‘base, bottom or foot’, *kudda-mula* can literally be rendered as ‘bottom of a wall.’ Venerable Ratthapâla and venerable Sudinna⁴⁸ had the lunch, as we are told by Majjhima Nikâya and Pârâjikapâli respectively, leaning against a wall (*kudda-mulam nissâya*).⁴⁹ Here, the Commentarial tradition seems to consider that having food sitting near a wall or leaning against a wall is improper for a monk. Thus, with an extensive interpretation *kudda-mula* has been changed to a DINING ROOM (!) in two Commentaries⁵⁰ as follows: “In this district there are rooms in the houses of the large householders where there are seats prepared, and where the recluses going for alms sit down and eat the gruel offered to them. Therefore, this (i.e. *kudda-mula*) also should be known as a ‘DINING ROOM. Indeed the disciples of the Buddha never eat food sitting in inappropriate places just as beggars.” Some modern translators have influenced by this interpretation. For instance, Miss Horner renders *kudda-mula* as ‘room provided for the purpose’ in her translation of Pârâjikapâli⁵¹ but Bhikkhu Ñâgamoli and Bhikkhu Bodhi ‘by the wall of a certain shelter.’⁵² It is obvious that the meaning of *kudda-mula* is ‘bottom of a wall’ even though it has been changed by the Commentarial tradition. Conversely, we can see this term in the Theragâthâ where it is reported that venerable Mahâkassapa had his lunch sitting against a *kudda-mula*.⁵³ Surprisingly, the

Commentator of Theragâthâ, i.e. venerable Dhammapâla does not interpret this term as ‘DINING ROOM’ whereas recognizes it as a ‘bottom of a wall.’⁵⁴

apisunâ=(literal: **free from slanderous speech**, contextual: **free from all verbal misconducts**)

§17) Fully liberated ones (i.e. Buddhas and Arahants), as the early Buddhism firmly attests in many Pali Canonical accounts, are endowed with utterly immaculate physical, vocal and mental activities and they have fully abandoned all the misconducts which arise from the body, verb and mind. As the early Buddhism classifies verbal misconduct is fourfold, namely lying speech (*musâ-vâda*), slanderous speech or backbiting (*pisuna-vâcâ*), harsh speech (*pharusa-vâcâ*) and frivolous talking (*samphappalâpa*) which have been totally eradicated by fully liberated ones. As the Sâmannaphalasutta depicts total abandonment of these fourfold verbal misconduct is in fact, a prequalification before attaining Nibbâna.⁵⁵

§18) In the Âtânâtiya-sutta we read: *ye c’âpi nibbutâ loke yathâbhûtam vipassisum te janâ apisunâ mahantâ vitasâradâ* and this statement can be translated as ‘those people who attained to the Nibbâna in this world saw the realistic nature and they who possess a great personality and intrepid command are free from slanderous speech.’ The subject of this statement is *te janâ*; those people. However, this phrase does not directly reveal to whom it refers. In other words, we cannot see any term that directly refers to a fully liberated one, (as Arahant, Pacceka-Buddha or Buddha) whereas some terms which contain here such as *nibbutâ* (those who attained to the enlightenment, *vita-sâradâ*⁵⁶ (those who are fearless) suggest that they stand for fully liberated ones. The Commentary also recognizes *te janâ* refers to Arahants.⁵⁷ As we have already mentioned they have completely freed from fourfold verbal misconducts mentioned. Yet, according to the literal meaning of the aforementioned expression, Arahants only free from

slanderous speaking (*apisunâ*). The commentary, therefore, produces pragmatic as it mentions *apisunâ* is a heading of expression (*desanâ-sisa*). These types of expressions can often be found in the Commentarial literature. When the Commentators notice that some Canonical terms makes poor sense or when they feel the literal meaning of some Canonical terms goes against the doctrinal analyses of the Theravada confraternity, they frequently mention such a term as *desanâ-sisa*.⁵⁸ This *desanâ-sisa* refers to a term that should be understood without taking its literal sense but the contextual sense. Here also, *apisunâ* should not be understood as a term that only stands for ‘the abstinence of slanderous speech.’ It, according to the Commentary, refers the abstinence of lying speech, slanderous speech, harsh speech and frivolous talking of Arahants.⁵⁹ It is clear that the Pali Commentaries reject the literal sense of Canonical terms and expressions for several reasons, namely, when they make no sense or make poor sense, when they seem incomplete and when they go against the doctrinal analyses of Theravada confraternity. The purposes of making pragmatic interpretations rejecting literal sense are TO: keep the glory the Buddha and his disciples; avert misapprehensions about the doctrine; find reliable solutions for awkward wordings that have occasionally crept into the Canon; keep the uncontroversial nature in Theravada tradition.

Endnotes:

- 1 Yule, p. 03
- 2 *suttam kim yathâruta-vasena gahetabbattham udâhu sandhâya-bhâsitam?*—PPAT, p. 87Be
- 3 LV, iii p. 38
- 4 Lugli, p. 143
- 5 *byanjane abhinivesam akatvâ âcariyânam naye thatvâ attho upaparikkhitabbo. attho hi patisaranam, na byanjanam*—MA ii, p. 351, SA iii, p. 95. See also AAI, p. 73
- 6 *pâlidassana-matten’eva voharantassa anitthappasangato... yathâruta-vasena pâliyâ atthe gayhamâne bahudosâ âpajjanti*—AAPT, ii, p.191Be See: Pieris, p. 208

- 7 The plural form of *paryâpnoti* occurs in many Buddhist Sanskrit works. Cf. *bhâsatâm vâ bâhusrutyam na paryâpnuvanti*—MV, Vol. i, p. 117, *sramanabrâhmano bahun dharmân paryâpnuvanti*—KP, p. 76 *8dhârayati vâcayati paryavâpnoti pravartayati*—ASPP, p. 223
- 9 to learn (by heart), to master, to gain mastership over, to learn thoroughly—PED, p. 433, see also DPL, p. 350
- 10 M i p. 133, A ii, p.103, V v, p. 75,
- 11 *pariyâpunâtiti... valanjeti*—AA iii, p. 170
- 12 *pariyâpunâtiti... katheti*—AA iii, p. 266
- 13 *pariyâpunâtiti... ajjhayati*—SAT ii, 88Be
- 14 *pariyâpunantiti... ugganhanti*—MA ii, 106
- 15 D i, p. 117. With the exception of the name of Canki, Brahmin, rest of the account is similar in Canki-sutta. See: M ii, p.168
- 16 *pariyâpunâmiti jânâmi*—DA i, p. 288, MA iii, p. 423
- 17 Th, p. 02
- 18 SA i, p. 207, UA, p. 426
- 19 *vedaguti... nibbânam adhigato*—ThA i, p. 57
- 20 *yatattoti maggasamvarena samyata-sabhâvo*—ThA i, p. 57
- 21 *viharaftî iriyati yapeti yâpeti pâleti*—DA i p. 71
- 22 The term *apekkhâ* has several meanings such as longing, desire, attachment, craving, and expectation. See also: *apekkhâti âlayo nikanti*—SA i, p. 147, *apekkhâti tanhâ yo sneho*—SnA i, p. 76, *apekkhanti tanham*—ThA i, p. 56
- 23 See for two clear explanations on Nibbâna and Arahant-ship S iv, pp. 451-2
- 24 ThA i, p. 56
- 25 See also: Norman, op. cit. p.02 and notes on p. 121
- 26 This term occurs in Sanskrit as *vijnâna*. It has been rendered as ‘knowledge, wisdom, intelligence, understanding’—PSED, p. 1434, ‘the act of distinguishing or discerning, understanding, comprehending, recognizing’—SED, p. 961
- 27 D iii, p. 233
- 28 D ii, p. 62
- 29 *vijânâtivitvinânam*—M i, p. 292
- 30 *vinnânanti yam kinci cittam*—MA i, p. 209, *vinnânanti cittam*—SA ii, p. 24
- 31 DPL, p. 576
- 32 PED, pp. 618-19
- 33 Karunadasa, p. 69
- 34 D i, p. 223. In addition, the same expression appears in Brahmanimantanika-sutta as a statement. See: M i, p. 329

- 35 *nidassana*: example, comparison, attribute—PED, p. 358
- 36 D i, p. 76
- 37 *Mâyupamanca vinnânam*—S iii, p. 142
- 38 *vinnâtabbanti vinnânam nibbânass'etam nâmam, tad'etam nidassan'âbhâvato anidassanam*—DA ii, p. 393 (Tr. *vinnana* means that what should be finely realized. This is a synonym for Nibbâna since the latter has no illustrations). Strangely, the Commentary of Brahmanimantanika-sutta takes both *vinnâna* and *anidassana* as two synonym for Nibbâna (*padadvayen'api nibbânam'eva vuttam*—MA ii, p. 413).
- 39 S iii, pp. 361-72
- 40 AP, pp. 2-3Be
- 41 *âgâmini-divase*—SSMN, p. 412, PSED, p. 1756
- 42 *gata-divase*—SSMN, p. 482, PSED, p. 1581
- 43 This six-grouped monks (namely, Mettiya, Bhummajaka, Panduka, Lohitaka, Assaji and Punabbasuka) are extremely ill-famed in Vinaya Pitaka due to whose notorious activities Buddha had to promulgate many of disciplinary rules.
- 44 V iv, p. 69
- 45 *hiyyopiti svepi*—VA iv, p. 810. See for another context of the same interpretation; *hiyyoti suve*—JA iv, p. 481, SD, iii, p. 50Be
- 46 *bhittau*—SSMN, p. 113
- 47 *kuddanti gehabhittim*—SD ii, p. 168Be, VV i, p. 204
- 48 M ii, p. 62, V iii, p. 15
- 49 Interestingly PED, p. 220 renders *kudda-mula* as 'a sort of root.' Miss Horner translates this
- 50 *kuddamulanti asmim kira dese dânapatinam gharesu sâlâ honti, âsanâni c'ettha pannattâni honti, upatthâpitam udakakanjiam. tattha pabbajitâ pindâya caritvâ nisiditvâ bhunjanti. tasmâ tampi annatarassa kulassa idisâya sâlâya anataram kuddamulanti veditabbam. na hi pabbajitâ kapana-manussâ viya asâruppe thâne nisiditvâ bhunjanti*—MA iii, p. 297, VA i, 209
- 51 Horner, p. 27
- 52 MLD, p. 226
- 53 *kuddamulanca nissâya âlopam tam abhunjisam*—Th, p. 94
- 54 *kuddamûlam...ti...gharabhitti-samipe nisiditvâ*—ThA iii, p. 139
- 55 D i, p. 04
- 56 *vasârâdâti nissârâdâ vigata-lomahamsâ*—DA iii, p. 963, *vasârâdâ* means people who are free from fright and horripilation, *vasârâdanti sârâjjakarânam kilesânam abhâvena*—ItiA ii, p.75, Tr. *vasârâda* means free from the defilements that cause fear

- 57 *te janâti idha khinâsavâ janâti adhippetâ*—DA iii, p. 963
 58 MA iv, p. 140, SA iii, p. 271, UA, p. 114
 59 *apisunâti desanâ-sisa-mattam'etam, amusâ apisunâ aphasusâ mantabhâninoti attho*—DA iii, p. 963

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 AA Anguttara Nikâya Atthakathâ
 AP Abhidhânappadipikâ
 APT Abhidhammâvatâra-purâna-tikâ
 ASPP Astasâhasrikâ Prajnâpâramitâ, Nagarjuna Institute, Nepal
 D Digha Nikâya
 DA Dighanikâya Atthakathâ
 ItiA Itivuttaka Atthakathâ
 JA Jâtaka Atthakathâ
 KP Kâsyapaparivarta-sutra, Nagarjuna Institute, Nepal
 IV Lankâvatâra-sutra, Nagarjuna Institute, Nepal
 M Majjhima Nikâya
 MA Majjhima Nikâya
 MV *Mahâvastu*, Chuo Academic Research Institute, Tokyo
 PPAT Pancappakarana-anutikâ
 S Samyutta Nikâya
 SA Samyutta Nikâya
 SAT SaCtutta NikâyaTikâ
 SD Sâratthadipani
 SnA Suttanipâta Atthakathâ
 Th Theragâthâ
 ThA Theragâthâ Atthakathâ
 UA Udâna Atthakathâ
 V Vinaya Pitaka
 VA Vinaya Atthakathâ
 W Vimativinodani

NB. *Except otherwise mentioned all the Pali Canonical, Commentarial and Sub-Commentarial works used in this paper refer to the editions of Pali Text Society (PTS) London.*

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- Yule George Yule, Pragmatics, Oxford University Press, Bristol, 2004

Special Abbreviations

- Be Burmese edition
- Cf. Compare
- Ibid ibidem, i.e. the same place
- infra below
- Op. cit. opus citatum est, i.e. the work has been cited
- supra see above