CHAPTER II

THE SIGNIFICANCE OF THE TRIPITAKA

THE SIGNIFICANCE OF THE TRIPITAKA

2.1 Introduction

The Tripitaka refers to the set of scriptures in which the Buddha’s teachings, the Dhamma ‘Doctrine’ and Vinaya ‘Discipline’, are enshrined. The Pali term Tripitaka ‘three baskets [of teachings]’ denotes the three major divisions of the Canon.

As the Buddha clearly stated that the Dhamma and Vinaya were to succeed him as Teacher after his passing away, it follows that the Pali Canon is in effect where Buddhists can still have an audience with their Teacher and learn his Teaching even though he passed away over 2,500 years ago.

The First Rehearsal, whose purpose was to collect and organize the word of the Buddha, did not take place until three months after his demise. As it was conducted by an assembly of 500 Arahant elders (thera), this event also gave rise to what is now known as Theravada Buddhism. During the rehearsal, once any given portion of the teachings was agreed upon, it was chanted in unison by the assembly. The text chanted was thereby formally endorsed as the model to be committed word for word to memory and to be passed on to others and handed down to posterity.

The teachings thus orally transmitted were first written down during the Fourth Rehearsal, conducted in Sri Lanka around B.E. 460.
The Tripiṭaka of Theravada Buddhism, after two and a half millennia and six major rehearsals, has been generally recognized as the oldest, most original, most complete, and most accurate record of the Buddha’s teachings still available today.

As the ultimate authoritative reference, the Tripiṭaka provides the standards or criteria for judging whether a given teaching or way of practice truly belongs to Buddhism. It is, thus, the duty and responsibility of all Buddhists to preserve and protect the Tripiṭaka, which is crucial for the survival of Buddhism, and hence also for the welfare and happiness of the world.

This part offers an overview of the Tripiṭaka by addressing such crucial questions as: What is the Tripiṭaka? Why is it so important? What is a rehearsal and how was it conducted? How has the Tripiṭaka been preserved and handed down to us? What is its relevance in the modern world? A concise summary of the Tripiṭaka is also provided, with a discussion of its supplemental scriptures.

2.2 Buddhism is a practical philosophy

Before going on to talk about the Tripiṭaka, it is necessary to make a distinction between philosophy and religion. Philosophy is primarily concerned with rational speculation, to try to arrive at the truth of something through reasoning or argumentation. What is at issue or being investigated might not have anything to do with how one’s life is actually conducted. For instance, philosophers might debate the question of the origin and the end of the universe, the doomsday, or the origin of life. Furthermore, the ways philosophers lead their lives do not necessarily follow any principle, or even conform to what they investigate. While
they are doing their philosophical thinking, their personal lives might be just the opposite. Some philosophers, for example, could be highly volatile and unpredictable, some could be habitually up to no good, indulging in drinking or gambling, and some were so miserable and depressed that they committed suicide.

By contrast, religion involves practice, a way of living, or useful application in real life. The way a religion is practiced has to be based on a definitive canon, or fundamental principle accepted as axiomatic, with a clearly stated goal.

Thus, practitioners of a given religion will at the outset have to abide by the tenets of that religion as laid down by its founder, which are referred to as his teachings. For this reason, a religious practitioner will direct his attention to the founder’s teachings, which are collected, preserved, and handed down in the form of a scripture.

Viewed from his perspective, Buddhism is not a philosophy, but a religion. With Gotama the Buddha being the founder, whose Enlightenment all Buddhists believe in, Buddhism teaches a way of life which ultimately leads to the goal of final deliverance from suffering. The voluminous scripture where the tenets of Buddhism can be found is called the Tripitaka. To derive the most benefit from the religion, a true Buddhist has to practice it properly. And to ensure the right practice, a basic understanding of the Tripitaka is called for.

2.3 The word of the Buddha: the quintessence of Buddhism

Generally speaking, the term Buddhasasana ‘Buddhism’ has a very broad semantic coverage, embracing everything ranging from the teachings, the Order of monks, organizations, institutions and religious
affairs, down to religious places and objects. However, if we delve deeply into its real signification, this term refers to ‘The Teaching of the Buddha’, as suggested by its literal meaning itself. This indeed constitutes the quintessence of Buddhism, anything other than this being merely its extension or offshoot.

Once this true meaning is grasped, it can be seen that the survival of Buddhism means in effect the existence of the Buddha’s teachings. Should his teachings fade away, no matter how many individuals, religious affairs, and huge religious places and objects there might be, Buddhism cannot be said to exist anymore. Conversely, even if the foregoing external concrete things should be lost, but if the teachings survive, Buddhism can still become known. For this reason, the true preservation of Buddhism all boils down to maintaining the Buddha’s teachings.

To be more specific, the teachings of the Buddha refer to the word of the Buddha or what the Buddha said (Buddhavacana). Essentially, then, to maintain Buddhism is to preserve the word of the Buddha.

By ‘the word of the Buddha’ are meant the Doctrine (Dhamma) and Discipline (Vinaya) set forth and laid down by him. Not long before his Final Nibbana, the Buddha himself said that not any one monk was to be appointed his successor as Teacher after his passing. Instead, he had it made known to all Buddhists that the Doctrine and Discipline would take his place. A great number of Buddhists even remember the exact wording in Pali, thus:

Yo vo ananda maya dhammo ca vinayo ca desito pannatto
So vo mamaccayena sattha
‘Ananda! The Doctrine and Discipline I have set forth and laid down for you all shall be your Teacher after I am gone’

On this account, the word of the Buddha is both Buddhism (i.e. what the Buddha taught) and the dwelling place of the Teacher by virtue of maintaining and proclaiming the Doctrine and Discipline on his behalf.

2.4 The Tripitaka: preliminary information

The scripture enshrining the word of the Buddha—the Dhamma and Vinaya—is generally known to the Westerner as the Tripitaka, or Buddhist Canon because it contains the fundamental principle of a religion, Buddhism in this case, and the text of this canon is recorded in the Pāli language. The Pāli term for the Tripitaka, however, is Pāli Canon, from it ‘three’ + pitaka ‘text, scripture, or basket (where things are collected)’, which literally designates its three major divisions of teachings:

The Vinayapitaka is the collection of monastic rules laid down.

The Suttantapitaka is the collection of discourses, or specific teachings that were adaptively expounded by the Buddha to suit the individual, place, and event or situation in question, together with supplemental material.

As a matter of fact, the Tripitaka is not a single-volume scripture, but an enormous set of scriptures containing as many as 84,000 textual units. The version in Thai script is conventionally printed in 45 volumes, signifying the 45 years of the Buddha’s ministry, with as many as 22,379 pages (in the Siamese official version) or approximately 24,300,000 letters. Each pitaka is classified into sections and further classified into a complex of subsections.
2.5 The Significance of the Tripitaka

The significance of the Tripitaka in the maintenance of the Teaching can be appreciated more when the Tripitaka is seen in relation to other components of Buddhism.

2.5.1 The Tripitaka and the Triple Gem

The principal reason for the paramount importance of the Tripitaka is that it is where the Triple Gem, also the Three Refuges for all Buddhists, is preserved:

(1) The Tripitaka is the dwelling place of the Buddha. As mentioned earlier, the Dhamma and Vinaya are our Teacher on the Buddha’s behalf after his Final Nibbana. From this perspective, we Buddhists can still have an audience with the Teacher in the Tripitaka even though he passed away over 2,500 years ago.

(2) The Tripitaka performs the duty of the Dhamma. It is through the Tripitaka that we can get to know the Dhamma and Vinaya, i.e. the Buddha’s teachings. The Dhamma and Vinaya are simply abbreviated as the Dhamma. When we need something to symbolize it, it is the Tipitaka that is often used.

(3) The Tripitaka is where the Sangha is accommodated. The Sangha owes its existence to the rules laid down by the Buddha in the Tripitaka. In other words, Buddhist monks that form the Sangha can be ordained and remain in their monkhood only because of the Vinaya.

The Vinayapitaka contains the rules and regulations for the maintenance of the Sangha. Conversely, the Sangha is entrusted with the duty to preserve and keep alive the Teaching. The Sangha is thus closely attached to the Tripitaka.
To sum up, the Triple Gem has to rely on the Tripitaka to manifest itself to the populace of the world, starting with the Buddhists themselves. The Tripitaka is therefore important as the vehicle through which the Triple Gem becomes known. Preserving the Tripitaka is in effect maintaining the Triple Gem, which is also maintaining Buddhism itself.

2.5.2 The Tripitaka and the Four Assemblies

The Buddha once said he would enter the Final Nibbana only when all the Four Assemblies, namely monks and nuns—whether they were elders, middlings or newly ordained ones—together with laymen and laywomen—celibate and married alike—were endowed with the qualities of worthy custodians of the Teaching, as follows:

(1) They must be well-versed in the teachings of the Buddha and have proper conduct in accordance with the teachings;

(2) They must be able to teach others, having learnt the teachings and conducted themselves well;

(3) They must be able to confute false doctrines, or teachings that are distorted or different from the original Doctrine and Discipline, when such teachings arise.

Not long before the Buddha’s demise, Mara the Evil One approached him and pointed out that the Four Assemblies were already endowed with the desired qualities mentioned above—which was as if the precondition the Buddha had earlier set for his own Final Nibbana. When the Buddha saw that that was indeed the case, he immediately agreed to take the Final Nibbana and therefore relinquished his will to live on.
This saying of the Buddha in effect entrusted the Teaching to the Four Assemblies. But care must also be taken as to what type of Buddhist is worthy of this task.

Buddhists can qualify as worthy custodians of the Teaching only when there is a scripture from which to learn and understand the authentic Doctrine and Discipline in the first place.

So in this sense, the Tripitaka is the guiding principle for the Four Assemblies and must exist alongside them, providing the basis for their becoming worth custodians of the Teaching.

These two sides—preservers of the Teaching and the Teaching to be preserved—are mutually dependent. In order for the Teaching to survive and bear fruit, it is the Four Assemblies in whom the Teaching becomes manifested and by whom it is preserved. At the same time, in order for the Four Assemblies to become as such and benefit from the Teaching, it is the Doctrine and Discipline preserved in the Tripitaka that serve as their guiding principles.

2.5.3 The Tripitaka and the three true doctrines

From another perspective, what Buddhism is all about can be summarized in three words: Pariyatti, Patipatti, and Pativedha, or the three true doctrines.

Pariyatti refers to the word of the Buddha that we study, through the Tripitaka, without which the Buddha’s teachings could never reach us. We can say that the Pariyatti is the result of the Pativedha and is also the basis for the practice (Patipatti) of Buddhism.

After achieving the result of his own practice, the Buddha proclaimed the Teaching, based on his own experiences. The word of the
Buddha thus became our Pariyatti, i.e. what we have to learn. However, when we regard the Pariyatti as the result of the Pativedha, we exclusively refer to the Pativedha of the Buddha, i.e. the result of his own practice and the result of the practice accepted by the Buddha, but not that of any yogi, hermit, ascetic, recluse, anchorite, preacher, cult leader, or founder of another religion.

Without learning the Pariyatti or what the Buddha taught, our practice would be misguided, mistaken, and deviant from the original Teaching. If our practice was wrong, whatever result we achieved could not be correct. And if we deceived ourselves with our own findings that were erroneously taken to be true, there could be no way for the Pativedha to ensue.

Hence, without the Pariyatti as basis, the Patipatti and the Pativedha would also fail to materialize. All would collapse together.

To put it simple, from the Buddha’s own Pativedha came our Pariyatti, which we learn and which provides the basis for our practice (Patipatti). When we practice properly, we will achieve the Pativedha just as the Buddha did. As long as this cycle still goes on, the Buddha’s Teaching will survive.

The Pariyatti that was derived from the Buddha’s Pativedha and provides the basis for all Buddhists to practice is to be found in the Tripitaka.

From this perspective, then, if we are to preserve the Pariyatti, Patipatti and Pativedha, we will have to preserve the Tripitaka.

Whether we trichotomise the Teaching into Pariyatti-saddhamma, Patipatti-saddhamma, and Pativedha-saddhamma (i.e. the three true doctrines), or sometimes dichotomise it into Pariyatti-sasana and
Patipatti-sasana (i.e. the two dispensations), it all boils down to the Tripitaka as the basis. Thus if we can preserve the Canon, so can we preserve Buddhism.

2.5.4 The Tripitaka and the Threefold Training

On a more profound level, it is possible to develop Buddhism into part and parcel of oneself, or incorporate it into the life of each person.

Essentially, Buddhism can be seen as the resultant virtue, progress or growth, or the development of the Threefold Training in one’s life.

The sort of Buddhism that constitutes one’s life also has to rely on the Pali Canon, for Buddhism in this sense means the ability to get rid of greed, hatred and delusion, and to be able to get rid of greed, hatred and delusion, has to train oneself in morality, concentration and wisdom.

In organizing the teachings into the Tipitaka, tradition has established a relationship between each of the three major divisions of the Tipitaka with each component of the Threefold Training as follows:

- The Vinayapitaka as the collection of monastic rules for monks, including both the 227 training rules of the Patimokkha and those outside of the Patimokkha, constitutes the Discipline or sila ‘morality’—the training and development of bodily and verbal behaviour.

- As a matter of fact, the Suttantapitaka encompasses all of the Threefold Training, but it has been pointed out that is main focus is on the second component of the Threefold Training, i.e, Samadhi ‘concentration’, or emotional development.

- Finally, the focus of the Abhidhammapitaka is on panna ‘wisdom’. In contemporary parlance, the contents of this pitaka are purely scholarly or academic, bringing up for scrutiny phenomena that
are subtle and profound. It thus belongs to the domain of wisdom, requiring profound penetrative knowledge.

If we observe the principles of morality, concentration and wisdom as expounded in the Tripitaka, our lives will become like the Teaching itself, thereby as if preserving Buddhism with our own lives. As long as we live, so will Buddhism survive. Wherever we are, there will be Buddhism. Whichever place we visit, Buddhism will reach there as well.

This is called Buddhism existing at the consummate level of preservation. Once the Tripitaka has been incorporated into a person’s life, it does not merely exist in letter.

However, before Buddhism can be incorporated into individuals, the Tripitaka must first be there to contain and maintain the Teaching. Even when our practice progresses, we need to consult the monks who have learnt from the Tipitaka, or from the ones who have learnt from their predecessors who in turn have learnt from the Tipitaka. The teachings may have been passed down dozens of generations like this to us. If we can read Pāli, we can consult the Tripitaka ourselves. If we cannot, we have to ask the learned monks for help. After we have obtained the required knowledge about the teachings, we can then practice properly to cultivate ourselves in morality, concentration, and wisdom.

In short, we Buddhists rely directly upon the Tripitaka by applying their teachings so that our practice will bear fruit in real life.
2.6 The relevance of the Tripitaka in the modern world

Although human civilization has made great progress over the last several millennia up to the so-called globalization age of the present, the human race is by no means free or removed from the problems of suffering, infliction of harm, distress, and war. People look to the ethical systems of various cults and religions to help resolve these problems. But these cults and religions in general only come up with rules or dictates for them to follow with their faith, thereby releasing them from their personal and interpersonal problems only to subject them to punishment and reward by forces believed to be supernatural.

In this regard, Buddhism according to the word of the Buddha in the Tripitaka is unique in that it teaches an ethical system of self-development for human beings to be released from all sorts of problems, and become truly independent by not relying upon any forces from without.

The modern man has progressed to a certain stage, which can be regarded as the zenith of human civilization. It is at this very point that civilization has presented the human race with problems of suffering from all fronts: life’s problems and social problems, to be compounded—and complemented—by environmental problems.

Nevertheless, an increasing number of people are beginning to realize that Buddhism as represented in the Tripitaka holds the key to solving all the three-tier problems of human suffering, which can be represented as three circles, as shown in the following diagram:
Three circles of human problems

The innermost circle represents life’s problems, the most profound of which is one of suffering in the human mind. Even its crudest form, namely stress, is quite a pressing problem for the modern man.

In this regard, Buddhism is a system of teachings quite specialized in ridding life’s ultimate problem of mental suffering. With one’s own wisdom, one can eventually attain the objective truth of nature, and completely eradicate the germ of mental distress, the mind being thus released once and for all from suffering, becoming relieved and radiant.

From oneself outwards, in a wider circle, are social problems, or sufferings caused by wrongful relationships, which have resulted in violence and mutual infliction of harm.

In solving problems at this level, Buddhism has distinguished itself all along as a religion propagated without resorting to the sword. Buddhists have never had any religious wars. Nor are there any religious tenets to be used as pretexts for aggression or waging wars. Buddhism has boasted a history of genuine peace, preaching the principle of universal loving-kindness, so that it has been recognized by many scholars as the world’s first truly pacifist movement. The Tripitaka is
therefore the most important principle of universal loving-kindness, so that it has been recognized by many scholars as the world’s first truly pacifist movement. The Tripitaka is therefore the most important source from which peace seekers can learn the rationale and methods in maintaining and protecting peace for the human world.

The outermost circle surrounding man and society represents environmental problems, in particular ecological problems, which are now posing the most serious threat to the survival of humanity.

As far as environmental problems are concerned, it has been acknowledged that such problems have stemmed from the misguided view that humans are distinct from nature. The hostile attitude towards nature has led to their striving to conquer it and act upon it to serve human interests alone. To solve these problems, the human race needs a fresh mentality as a basis.

In this regard, Buddhism preaches the Middle Way, pointing to the objective face that nature is a system of relations of all phenomena—man included—that are causally and conditionally interdependent.

Human beings are a unique component part in that system of relations—the part that learns and that can be trained and developed—when they have cultivated themselves in good qualities on three fronts: behaviorally, to be mutually supportive; psychologically, to possess a constructive mindset; and intellectually, to have a proper understanding of the system of interdependence, and of how such a system should best proceed.

Endowed with such good qualities, they will then know how to conduct their lives and carry out activities to help steer the system of relations of all phenomena towards a direction of greater harmony and
mutual support, thereby leading humanity to attain a world of happiness, free from any infliction of harm.

In short, Buddhism provides a new basis for thinking that changes man’s concept of development from being antagonistic to nature, constantly striving to conquer it, to being the component part that is conducive to nature’s system of coexistence.

In view of the availability of Buddhism in solving these greatest problems, the Tripitaka constitutes an abundant source for studies and researches to achieve that end.

2.7 The Classification of the Tripitaka

We can now turn to the structure and organization of the Tripitaka.

In Thailand the Tripitaka was published in book form using the Thai script for the first time during the reign of King Rama V in B.E. 2431. After the publication was completed, there was a celebration in B.E. 2436 along with the King’s Silver Jubilee. The Tripitaka published on that occasion came in a set of 39 volumes.

In B.E. 2468 during the reign of King Rama VII, the Tripitaka was reprinted by royal command to dedicate the merit to the late King Rama VI. Known in Thai as phra traipidok chabap sayamrat or ‘the Siamese official version of the Tipitaka’, the new impression came in a complete set of 45 volumes, and has ever since served as the standard for volume division of any Thai-script version in Thailand. For convenience sake, references in the following summary of the Tripitaka will also be made to this version.

Generally speaking, it is the Doctrine and Discipline contained in the Tripitaka that serve as the basis for its classification.

The outline of the classification is shown in the following diagram.
Outline of the classification of the Tripitaka

**Vinayapitaka**
(Collection of rules for monks and nuns)
- Mahavibhanga (Major rules for monks)
- Bhikkhunivibhanga (Major rules for nuns)
- Mahavagga (Origin of the Order of monks and regulations on monks’ way of living and monastic administration)
- Cullavagga (Regulations on monks’ way of living and monastic administration; the accounts of nuns and the rehearsals)
- Parivara (Catechism on knowledge about the Discipline)

**Suttantapitaka**
(Collection of sermons, histories, stories and accounts)
- Dighanikaya (‘Collection of Long Discourses’)
- Majjhimanikaya (‘Collection of Middle Length Discourses’)
- Samyuttanikaya (‘Collection of Connected Discourses’)
- Anguttaranikaya (‘Collection of Numerical Sayings’)
- Khuddakanikaya (‘Collection of Minor Works’)

**Abhidhammapitaka**
(Collection of teachings and explanations in purely academic terms)
- Dhammasangani (‘Enumeration of Phenomena’)
- Vibhanga (‘The Book of Divisions’)
- Dhatukatha (‘Discussion with Reference to the Elements’)
- Puggalapannatti (‘Designation of Individuals’)
- Kathavatthu (‘Points of Controversy’)
- Yamaka (‘The Book of Pairs’)
- Patthana (‘The Book of Relations’)

**The Pāli Canon**

The collection includes sermons, histories, stories, accounts, teachings, explanations in academic terms, and discussions.
2.8 A concise summary of the Tripitaka in 45 volumes (arranged by volume number)

2.8.1 The Vinayapitaka

A compilation of the word of the Buddha in the domain of the Discipline, or the rules laid down by the Buddha concerning the conduct, ways of living, customs, and administration of monastic affairs for monks and nuns, the Vinayapitaka is divided into five scriptures (known by their abbreviations as: A, Pa, Ma, Cu, Pa.)\(^1\), and published in eight volumes.

Volume 1: Mahavibhanga, Par 1. Covering the first 19 training rules within the Patimokkha (major monastic rules) for monks, this volume deals with grave offences, i.e. the four rules of Defeat (Parajika), the 13 rules entailing Initial and Subsequent Meetings of the Sangha (Sanghadisesa), and the two Indefinites (Aniyata).

Volume 2: Mahavibhanga, Part 2. This volume covers the rest of the monks’ Patimokkha training rules—those concerned with minor

\(^1\) The first two abbreviations, A and Pa, reflect another way of classification, thus:

1. Adikammika includes the contents in Volume 1, which over the first part of the Mahavibhanga (concerning the training rules related to monks’ grave offences).

2. Pacittiya includes the contents in Volumes 2, which cover the second part of the Mahavibhanga and Volume 3, Bhikkhuni-vibhanga (concerned with the training rules related to monks’ minor offences up to all the training rules for nuns).

In addition, all the eight volumes of the Vinayapitaka, or these five scriptures, can sometimes be further collapsed into three, viz. Vibhanga or Suttavibhanga (= Mahavibhanga and Bhikkhunivibhanga, i.e. Volumes 1-3), Khandhaka (= Mahavagga and Cullavagga, i.e. Volumes 4-7), and Parivara (Volume 8).
offences, i.e. starting with the 30 rules entailing Expiation with Forfeiture (Nissaggiyapacittiya), thereby bringing the total of the Patimokkha training rules (often called precepts) to 227.

Volume 3: Bhikkhunivibhanga. It deals with the 311 training rules for nuns.

Volume 4: Mahavagga, Part 1. This volume deals with the training rules outside of the Patimokkha, i.e. the general regulations on the monks’ ways of living and administration of monastic affairs. The major, or former, portion in this volume covers four divisions (khandhaka), i.e. rules for admission to the Order, the Uposatha meeting and recital of the Patimokkha, residence during the rainy season, and the Invitation.

Volume 5: Mahavagga, Part 2. Still on the major, or former, portion of the training rules outside of the Patimokkha, this volume covers six more divisions (khandhaka), i.e. rules on the use of leather, medicines, the annual presentation of robes (kathina), matters concerning robes, formal censure, and disputes and harmony.

Volume 6: Cullavagga, Part 1, This volume deals with the minor, or latter, portion of the training rules outside of the Patimokkha, covering four divisions (khandhaka), i.e. formal censure, rules for reinstatement of a monk, and ways of settling a legal procedure.

Volume 7: Cullavagga, Part 2, Still on the minor, or latter, portion of the training rules outside of the Patimokkha, this volume covers eight more divisions (khandhaka), i.e. miscellaneous rules, dwellings and furniture, schism, specific rules and etiquette, abrupt termination of the Patimokkha recital, nuns, and the First and Second Rehearsals.
Volume 8: Parivara. This volume is a manual, compiled in the form of a catechism, for reviewing one’s knowledge of the Discipline.

2.8.2 The Suttantapitaka

This is a compilation of the word of the Buddha in the department of the discourses, i.e. his sermons, lectures or explanations of dhamma that were adaptively given to suit particular individuals and occasions, along with compositions, narratives, and stories that were of early Buddhism. Printed in 25 volumes, the Suttantapitaka is classified into five collections (known by their abbreviations as Di, Ma, Sam, Am, Khu) as follows:

1. The Dighanikaya ‘Collection of Long Discourses’ (3 volumes)
2. The Majjhimanikaya ‘Collection of Middle Length Discourses’
   (3 volumes)
3. The Samyuttanikaya ‘Collection of Connected Discourses’ (5 volumes)
4. The Anguttaranikaya ‘Collection of Numerical Sayings’ (5 volumes)
5. The Khuddakanitkaya ‘Collection of Minor Works’ (9 volumes)

2.8.2.1 The Dighanikaya ‘Collection of Long Discourses’

Volume 9: Silakkhandhavagga. This volume contains 13 long discourses, starting with Brahmajalasutta. Several discourses deal with the attainment in morality, which is sometimes divided into Minor Morality (cullasila), Middle Morality (majhimasila), and Major Morality (mahasila). Hence the collective name of the whole division: Silakkhandhavagga ‘the Division Concerning Morality’.
Volume 10: Mahavagga. This volume contains 10 long discourses, mostly starting with the word maha ‘great’, e.g. Mahaparinibbanasutta, Mahasamausasutta, Mahasatipathanasutta, etc.

Volume 11: Patikavagga (also known as Pathikavagga). This volume covers 11 long discourses, starting with Patikasutta.

2.8.2.2 The Majjhimanikaya ‘Collection of Middle Length Discourses’

Volume 12: Mulapannasaka ‘the first batch of 50’. This volume covers the first 50 middle length discourse, some of whose names might sound familiar, e.g. Dhammaddayadasutta, Sammaditthisutta, Satipatthanasutta, Rathavinitasutta, Vimamsakasutta.

Volume 13: Majjhimapannasaka ‘the middle batch of 50’. This volume covers the next 50 middle length discourses. Among those discourses whose names might sound familiar are Sekhapatipadasutta, Jivakasutta, Upalivadasutta, Abhayarakumarasutta, Magandiyasutta, Ratnapalasutta, Bodhirakumarasutta, Angulimalasutta, Dhammacetiyasutta, and Vasetthasutta.

Volume 14: Uparipannasaka ‘the last batch of 50’. This volume covers the remaining 52 middle length discourses, their subject matters being multifarious. Among the discourses are, for example, Devadahasutta, Gopakamoggallanasutta, Sappurisasutta, Mahacattarisakasutta, Anqpanasatisutta, Kayagatasatisutta, Bhaddekarattasutta, Culakammavibhangasutta, Punnovadasutta, Salayatanavibhangasutta, and Indriyabhavanaasutta.
2.8.2.3 The Samyuttanikaya ‘Collection of Connected Discourses’ (This collection of 7,762 discourses is classified into 56 groups (samyutta), arranged in a special order by subject matter. Each group deals with a specific doctrine or personality.)

Volume 15: Sagathavagga. This volume is a collection of verses mostly uttered by the Buddha and in response to different personalities, e.g. deities, Mara the Evil One, nuns, Brahmins, King of Kosala, etc. This section is classified mainly according to the individuals and places concerned into 11 samyuttas.

Volume 16: Nidanavagga. Half of this volume deals with causes and conditions, i.e. the law of the Dependent Origination. The rest deals with the elements, the penetration of Dhamma, the round of rebirths, material gain, etc. This section is classified into 10 samyuttas.

Volume 17: Khandhavagarvagga. This volume deals with the various aspects of the five aggregates and miscellaneous subjects including concentration, together with some false views. This section is classified into 13 samyuttas.

Volume 18: Salayatanavagga. Almost half of this volume deals with the six sense-bases in accordance with the Three Characteristics. The rest deals with the five precepts, ways of practice leading to the unconditioned, extremist views, etc. This section is classified into 10 samyuttas.

Volume 19: Mahavaravagga. This volume covers the 37 virtues partaking of enlightenment, which are rearranged, starting with the Noble Eightfold Path (including other virtues prior to the Path) the seven enlightenment factors, the four bases of mindfulness, the five controlling faculties, the four right efforts, the five powers, the four paths of
accomplishment, including other related topics, e.g. the five hindrances, the ten fetters, the Four Noble Truths, the absorptions, along with the attributes of Stream Entrants and the meritorious consequences of the fruition of Stream Entry. This section is classified into 12 samyuttas.

2.8.2.4 The Anguttaranikaya ‘Collection of Numerical Sayings’

(This collection of 9,557 discourses is classified into 11 divisions known as nipata, which are arranged in progressive numerical order, starting from the groups of single items, followed by the groups of two and so on, to the groups of eleven.)

Volume 20: Eka-, Duka-, and Tikanipata. This volume covers those topics of dhamma classified into groups of one (e.g. the prime object which when trained is apt for work, i.e. the mind; the inner prime virtue that is for great benefit, i.e. heedfulness; etc. including accounts of the Buddha’s foremost disciples), groups of two (e.g. 13 sets of two types of happiness, two types of fool, two types of wise man, two types of kind reception, two types of prosperity, etc.), and groups of three (e.g. the three parental statuses with respect to their children, three types of intoxication, the three supremacies, the Threefold Training, etc.).

Volume 21: Catukkanipata. This volume covers those topics of dhamma classified into groups of four (e.g. the four noble dhammas, the Four Assemblies, the four efforts, the four biases, the four virtues wheeling one to prosperity, the four bases of social solidarity, etc.)

Volume 22: Pancaka-, and Chakkanipata. This volume covers those topics of dhamma classified into groups of five (e.g. the five powers, the five hindrances, the five ideas to be constantly reviewed, the
five worriors), and groups of six (e.g. the six states of conciliation, the six excellent experiences, the six reverences, the six impossibilities, etc.)

Volume 23: Sattaka-, Atthaka- and Navakanipata. This volume covers those topics of dhamma classified into groups of seven (e.g. the seven noble treasures, the seven latent tendencies, the seven conditions of welfare, the seven qualities of a good man, the seven qualities of a good friend, the seven types of wife, etc.), groups of eight (e.g. the eight worldly conditions, the eight qualities of a messenger-to-be, the eight donations, the eight bases of meritorious action, the eight gifts of a good man, the eight virtues conducive to the present and future benefits), and groups of nine (e.g. the nine objects of malice, the nine mental states of gradual attainment, the nine progressive abiding, the nine states of immediate Nibbana).

Volume 24: Dasaka-, and Ekadasakanipata. This volume covers those topics of dhamma classified into groups of ten (e.g. the ten fetters, the ten perceptions, the ten virtues which make for protection, the ten growth, etc.), and groups of eleven (e.g. the eleven phenomena that naturally arise one after another without volition, the eleven advantages of loving kindness, etc.).

In the Anguttaranikaya, the teachings included are multifarious in nature, ranging from the present benefit (ditthadhammikattha) to the highest benefit (paramattha), meant for both the ordained and the laity. Scattered all over the whole collection, such teachings are arranged in groups according to the number of items in each group.

2.8.2.5 The Khuddakanikaya ‘Collection of Minor Works’
(This is a collection of discourses, verses, explanations, and
miscellaneous subjects that cannot fit into the first four collections. There are 15 scriptures.)

Volume 25: includes five minor scriptures, namely:

(1) The Khuddakapatha ‘Shorter Texts’ covers minor discourses commonly used for chanting, e.g. Mangalasutta, Ratanasutta, Karaniyamettasutta.

(2) The Dhammapada ‘Anthologies of Sayings’ contains 423 verses of dhamma.

(3) The Udana ‘Paeans of Joy’ covers 80 discourses with the Buddha’s solemn utterances in verse, but with introductory prose.

(4) The Itivuttaka ‘Thus Said’ covers 112 discourses, none of which begin with Evain me sutam ‘Thus have I heard’, but all of which use the expression Iti vuccati ‘It is thus said’ to connect the introductory text in prose with the verses that follow.

(5) The Suttanipata ‘Collected Discourses’ is a special collection of 71 discourses, composed either entirely in verse, or mostly inverse but with introductory prose.

Volume 26: comprises four scriptures composed entirely in verse, namely:

(1) The Vimanavatthu ‘Stories of Celestial Mansions’ covers accounts of those born in heaven, narrating their own good deeds in their past lives that brought about their present births. There are 85 such stories.

(2) The Petavatthu ‘Stories of the Departed’ covers accounts narrated by ghosts (peta) of their own evil deeds in the past. There are 51 such accounts.
(3) The Theragatha ‘Verses of the Elders’ contains verses uttered by 264 Arahant elders, expressing the calm and delicate feeling in the penetration of Dhamma.

(4) The Therigatha ‘Verses of the Women Elders’ contains verses uttered by 73 female Arahant elders, expressing the same kind of feeling as in the Theragatha.

Volume 27: The Jataka ‘Birth Stories’, Part 1. This volume is a collection of verses that expound the Buddha’s teachings in his previous lives, when he was still a bodhisatta. These are interspersed with a number of verses uttered by others. The first section ranges from stories with a single verse (ekanipata) to stories with 40 verses (cattalisanipata). There are altogether 525 stories.

Volume 28: The Jataka ‘Birth Stories’, Part 2. This volume is an additional collection of verses like those in Part 1. But the stories are longer, ranging from those with 50 verses (Pannasanipata) to those with a great number of verses (Mahanipata), the last one being Mahavessantarajataka, with 1,000 verses. There are 22 stories in this part, bringing the total to 547 in both parts.

Volume 29: Mahaniddesa ‘Great Expositions’. This volume covers the Elder Sariputta’s explanations on the 16 discourses preached by the Buddha in the Atthakavagga of the Suttanipata.

Volume 30: Culaniddesa. ‘Small Expositions’. This volume covers the Elder Sariputta’s explanations on the 16 discourses preached by the Buddha in the Parayanavagga and Khggavisanasutta in the Uragavagga of the Suttanipata.

Volume 31: Patisambidamagga ‘Way of Analysis’. This volume covers the Elder Sariputta’s explanations in great detail on such profound
topics as insights, false views, mindfulness on breathing, spiritual faculties, and deliverance, all of which constitute the way of discrimination knowledge.

Volume 32: Apadana ‘Lives of Arahants’, Part 1. This volume is a collection of verses about the personal histories of Arahants, especially in their past lives. It covers histories of Buddhas (Buddhaapadana), accounts of Individually Enlightened Ones (Pacceka-buddha-apadana), and autobiographies of Arahant elders (Theraapadana). Beginning with the Elder Sariputta, Mahamoggallana, Mahakassapa, Anuruddha, ...Ananda, etc., totaling 410 in number.

Volume 33: Apadana ‘Lives of Arahants’, Part 2. This volume is a continuation of the first part, covering additional autobiographies of Arahant elders, to be concluded with the 550 th’s.

Then comes the Their-apadana ‘Lives of Female Arahants’, which covers the stories of 40 female Arahant elders, starting with 16 elders whose names might not sound familiar, to be followed by such major female elders as Mahapajapati Gotami, Khema, Uppalavanna, Patacara,...Yasodhara and others.

After the Apadana comes the Buddhavamsa at the end of Volume 33. It is a collection of verses dealing with the stories of the 24 past Buddhas with whom the present Buddha had an audience, and by whom his own future Buddhahood was also predicted. It is then concluded with the history of the present Buddha himself, thus bringing the total to 25 Buddhas.

At the end of this whole collection is a short treatise called Criyapitaka. It deals with the 35 stories of the Buddha’s modes of conduct in his past lives which are already covered in the Jataka but
which are retold, also in verse, exemplifying certain stages of the Ten Perfections.

As a whole, the Khuddakanikaya can be seen as a collection of miscellaneous treatises. Although there are 15 scriptures in nine volumes, only the first volume (Volume 25) focuses on the substance of the Buddha’s teachings. All the five scriptures included in this single volume, albeit small, are quite important and very profound.

The other three volumes (28-30), namely Niddesa and Patisambhidamagga, though directly dealing with the Buddha’s teachings, are actually explanations given by his disciple (i.e. the Venerable Sariputta). These explanations further clarify the Buddha’s teachings which are already in the previous volume, and can thus be regarded as prototypes of the commentaries.

The remaining eight scriptures are all composed in verse, aiming for poetic beauty and to rouse feeling, e.g. to boost confidence:

Volume 26 (Vimanavatthu, Petavatthu, Theragatha, and Therigatha). This volume deals with experiences, feelings, and ways of life of virtuous and vicious individuals, as well as Arahant disciples, which should serve as examples or models for rousing the sense of urgency, providing admonitions, and raising morale for Buddhists not to do any evil, to do good, and to cultivate the Noble Path with diligence.

Volumes 27-28 (Jataka). These stories give moral lessons, which provide instruction, admonition, and moral support, from the Buddha’s own experiences in perfecting the ten qualities leading to Buddhahood.

Volumes 32-33 (Apadana, Buddhavamsa, and Cariyapitaka). Composed in verse, they describe the personal history, way of practice, and conduct of the Buddhas, Individually Enlightened Ones
(Paccekabuddha), and Arahant disciples in such a literary style that will enhance one’s appreciation of, and boost one’s confidence in, the Triple Gem.

2.8.3 The Abhidhammapitaka

The compilation of the Buddha’s teachings classified as the Abhidhamma deals with the quintessence of the Doctrine in purely academic terms, without reference to individuals and events. Published in 12 volumes, the Abhidhamma is divided into seven treatises (known by their abbreviations as Sam, Vi, Dha, Pu, Ka, Ya, and Pa) as follows:

1. Dhammasangani ‘Enumeration of Phenomena’
2. Vibhanga ‘The Book of Divisions’
3. Dhatukatha ‘Discussion with Reference to the Elements’
4. Puggalapannatti ‘Designation of Individuals’
5. Kathavatthu ‘Points of Controversy’
6. Yamaka ‘The Book of Pairs’

Volume 34: (Dhamma) Sangani. The earlier portion of this volume deals with matrices (matika) or summaries of all phenomena (dhamma) organized in sets of three, e.g. things wholesome (kusaladhamma), unwholesome (akusaladhamma), and indeterminate (avyakatadhamma); things past (atitadhamma), future (anagatadhamma), and present (paccuppannadhamma), etc.; and sets of two, e.g. things conditioned (sankhatadhamma), and unconditioned (asankhatadhamma); things mundane (lokiyadhamma), and supramundane (lokuttaradhamma), etc. Altogether there are 164 sets or matrices.
After this comes the important part of this scripture, which comprises expositions on the first matrices as an example, showing how wholesome, unwholesome, and indeterminate states are distributed in terms of consciousness (citta), mental factors (cetasika), corporeality (rupa) and nibbana.

Towards the end of the scripture there are two chapters, each giving brief explanations or definitions of the dhammas in the foregoing matrices until all the 164 matrices are dealt with, yielding two different sorts of definition of the dhammas in the two chapters (though definitions of only 122 matrices are given in the last chapter).

Volume 35: Vibhanga. In this volume 18 important topics of the teachings are separately enumerated, analysed and discerned in all aspects, namely the five aggregates, the 12 sense-fields, the 18 elements, the Four Noble Truths, the 22 faculties, the Dependent Origination, the four foundations of mindfulness, the four right efforts, the four paths of accomplishment, the seven enlightenment factors, the eightfold path, the absorptions, the four unbounded states of mind, the five precepts, the four modes of practice, the various types of insight and miscellaneous topics on the unwholesome states. Each section dealing with one of these topics is called the vibhanga of that topic, e.g. khandhavibhanga, on the five aggregates. Thus there are 18 sections (vibhanga) altogether.

Volume 36: comprises two scriptures: Dhatukatha ‘Discussion with Reference to the Elements’, and Puggalapannatti ‘Designation of Individuals’. In the former, the teachings in the matrices (Matika) and other 125 items of dhamma are brought up to see whether each of them can fit into any of the five aggregates, the 12 sense-fields, and the 18 elements. In the latter, definitions are given to designations of
individuals according to their virtue. For instance, a Sotapanna ‘Stream Entrant’ is an individual who has severed the first three fetters.

Volume 37: Kathavatthu. This treatise was compiled by the Elder Moggalliputtatissa, who presided over the Third Rehearsal, to correct the false views held by the various groups in Buddhism at that time, which had been split into as many as 18 sects. Examples from the Fruit of the Worth One (arahattaphala); that it is possible for Arahantship to be congenital; that all things are conditional on deeds. There are altogether 219 subjects composed in the form of questions and answers.

Volume 38: Yamak, Part 1. This volume explains important topics of dhamma to elucidate the meaning and scope and test one’s in-depth knowledge of dhamma by means of posing a pair of questions in reverse order of each other (literally, yamaka ‘pair’). For instance, whether all phenomena that are wholesome are wholesome; whether (all) corporeality are corporeal aggregates, or (all) corporeal aggregates are corporeal; whether (all) sufferings are the truth of suffering, or (all) the truth of suffering is suffering. The topics of dhamma to be explained in this volume are seven in number, namely roots (e.g. kusalamula), aggregates, sense-fields, elements, truth, compounded things, and latent dispositions. The question pairs as well as their answers and explanations on each topic are known by the name of that topic, e.g. Mulayamaka, Khandhayamaka. Thus there are altogether seven yamakas.

Volume 39: Yamaka, Part 2. This volume covers questions and answers explaining the teachings in addition to Part 1 with three more topics: Cittayamaka, Dhammayamaka (Whoolesome, unwholesome and neutral states) and Indriyayamaka, adding up to a total of 10 yamakas.
Volume 40: Patthana, Part 1. This treatise explains the 24 factors in detail, showing the interdependence and mutual conditionality of all phenomena in various respects. The phenomena explained are taken from those in the matrices, or summaries, already dealt with in the earlier portion of the Sangani though only the first 122 matrices, i.e. the Abhidhamma-matika are covered.

The first volume of Patthana explains the meaning of the 24 factors, providing background information before delving into the main subject of the volume, namely anuloma-tika-patthana. It explains the mutual conditionality of all phenomena in the group-of-three matrices through the 24 factors; e.g. how wholesome states are conditions for wholesome states through inducement conditions, how wholesome states are conditions for unwholesome state through object conditions, etc. etc. This volume provides the explanations in regular order, rather than in negative order, hence the term anulomapatthana (anuloma ‘regular’).

Volume 41: Patthana, Part 2, Anuloma-tika-patthana (cont.). This volume further explains the mutual conditionality of all phenomena in the group-of-three matrices as a continuation of volume 40; e.g. past states are conditions for present states through object conditions (as grief arises when one contemplates the impermanence, suffering and selflessness of visual forms and sounds that are gone and past), etc.

Volume 42: Patthana, Part 3, Anuloma-duka-patthana. This volume explains the mutual conditionality of all phenomena in the group-of-two matrices; e.g. how mundane states are conditions for supran mundane states through object conditions (as when visible forms are conditions for eye-consciousness), etc.

Volume 43: Patthana, Part 4, Anuloma-duka-patthana (cont.)
Volume 44: Patthana, Part 5. This volume is still on Anuloma-patthana, but explains the mutual conditionality of all phenomena in the matrices across different groups. It comprises Anuloma-duka-tika-patthana, relating phenomena in the group-of-two matrices (duka-matika) to those in the group-of-three matrices (tika-matika); e.g. how wholesome states that are supramundane are conditions for wholesome states that are mundane through predominance conditions; Anuloma-tika-duka-patthana, relating phenomena in the group-of three matrices (tika-matika) to those in the group-of-two matrices (duka-matika), Anuloma-tika-tika-patthana, relating phenomena in the group-of-three matrices (tika-matika); e.g. how past wholesome states are conditions for present unwholesome states; and Anuloma-duka-duka-patthana, relating phenomena in the group-of-two matrices (duka-matika) to different groups of phenomena also in the group-of-two matrices (duka-matika), e.g. the group of mundane and supramundane states to the group of conditioned things and the Unconditioned.

Volume 45: Patthana, Part 6. This volume deals with paccaniya-patthana. It explains the mutual conditionality of all phenomena, just as in the previous volumes, but in a negative way. The divisions are as follows: paccaniya-patthana, i.e. paccaniya (negative) + paccaniya (negative); e.g. how non-wholesome states arise from non-wholesome states through root conditions; anuloma-paccaniya-patthana, i.e. anuloma (regular) +paccaniya (negative); e.g. how non-supramundane states arise from mundane states through root conditions; and paccaniyanuloma patthana, i.e. paccaniya (negative) + anuloma (regular); e.g. how unwholesome states arise from non-wholesome states through root conditions. In each of the three models, explanations are given using
phenomena in the group-of-three matrices, followed by those in the group-of-two, and then across the groups, i.e. the group-of-two to the group-of-three, the group-of-three to the group-of-two, the group-of-tree to the group-of-three, and the group-of-two to the group-of-two, until all are covered. Therefore, each model is further divided into tika-, duka-, duka-tika-, tika-duka-, tika-tika-, and duka-duka-, respectively (the full forms are: paccaniya-tike-patthana, paccaniya-duka-patthana, paccaniya-duka-tika-patthana, etc., to be concluded with paccaniyanuloma-duka-duka-patthana).

In the Patthana, fairly detailed explications are given only in the earlier volumes, while in the later volumes merely bare outlines can be found, thereby leaving it for those who have already grasped the line of thought to elaborate for themselves. Part 6, in particular, gives the briefest accounts of all. Even so, it comprises six tomes or some 3,320 printed pages. Had detailed explanations been all provided, the number of volumes would have multiplied. Hence this scripture is known as Mahapakarana, literally meaning ‘great scripture’, both in size and in significance.

According to the commentarians, the Tripitaka comprises 84,000 units of teaching (dhammakhandha), of which 21,000 units belong to the Vinayapitaka, 21,000 units to the Suttantapitaka, and the remaining 42,000 units to the Abhidhammapitaka.

2.9 The commentaries and subsequent generations of scriptures

After the Buddha expounded his teachings, namely the Doctrine and Discipline, his disciples, both ordained and lay, would study them. When they found any teachings or words of the Buddha that were
difficult to understand or that needed explanations, not only did they directly put queries to the Buddha himself, but they also sought help from his senior disciples who were their preceptors or teachers for advice, clarification and answers to their questions.

The important explanations and replies were then committed to memory and handed down from one generation of disciples to the next in tandem with the doctrinal and disciplinary items themselves. After the classification of the Buddha’s teachings in the form of the Tipitaka, such explanations became systematized and arranged in accordance with the Tripi
taka.

The explanations of the words of the Buddha, or of doctrinal and disciplinary items—or the explanations of texts in the Tripi
taka—are called Atthakatha (commentaries).

As the Tripi
taka was committed to memory and transmitted orally, so too were the commentaries. When the Tripi
taka was inscribed on palm leaves in Sri Lanka around the year B.E. 460, legend has it that the commentaries were also put in writing at the same time.

It is noteworthy that the words of the Buddha, or texts in the Tripi
taka, are usually referred to, in academic jargon, as the Pâli, meaning ‘the words of the Buddha preserved in the Tripi
taka’. This should not be confused with the Pâli language. (The word Pâli is derived from the root pal, meaning ‘to preserve’.) The Tripi
taka or Tripi
taka was memorized, handed down and recorded in the Pâli language, while the commentaries were in Sinhala.

The Tripi
taka as the primary source text obviously belongs to the Teacher’s side. It should therefore be preserved in its original state as
accurately as possible according to what the Teacher taught. The
comentaries, on the other hand, are explanations meant for the learner.
They are therefore supposed to aid his understanding in the best possible way. When the commentaries were introduced into Sri Lanka, they were
transmitted in Sinhala. It was not until around B.E. 950-1000 that they
were translated and compiled back into Pâli by the Elders Buddhaghosa
and Dhammapala, both of whom travelled from India to Sri Lanka.
Hence the extant Pâli version we study today.

One important characteristic of the commentaries is that they
directly expound on texts in the Canon. This means that for individual
discourses, portions, sections, or subjects in the Canon, there will be
specific commentaries arranged in sequence, which provide explanations
on some technical terms of words, explanations on passages,
clarifications on meanings, explications on doctrinal and disciplinary
items, supplemental matters, as well as the circumstances or background
stories related to the given saying of the Buddha, together with any
pertinent matters that would enhance the understanding of the Buddha’s
saying or the contents in the Tripitaka.

The Tripitaka Volumes together with the corresponding
commentaries are given as follows.

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Apart from the commentaries, which are consulted as major references in the study of the Tripitaka, there were a large number of Pāli-language Buddhist scriptures that appeared in different periods after the

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2 As a matter of fact, it was also specifically entitled Paramatthajotika. As for the contention that Buddhaghosa was the author of both scriptures, he must have been the chief author with the assistance of others.
Buddha’s lifetime—in both pre- and post-commentaries periods, and even in the same period as the commentaries themselves. However, these scriptures were not compiled in such a format as to be regarded as commentaries.

Certain important scriptures were independent works by learned monks who were well-versed in the Doctrine and Discipline. Their works were either compiled according to their own outlines, or brought out under special circumstances, e.g. to answer others’ questions or dispel their doubts about the teachings. Some of such treatises are highly regarded and very often cited, especially Nettipakarana (or Netti, for short) ‘Book of Guidance’, Petakopadesa ‘Instruction on the Pitakas’ and Milindapanha ‘Questions of Milinda’, all of which appeared before the commentaries period. In Myanmar, these scriptures are included in the Tripitaka (subsumed under the Khuddakanikaya).

In the commentaries period, the Visuddhimagga by Buddhaghosa, the great commentarian, was held in high esteem on a par with a commentary, though it was technically regarded as a special scripture since it was composed according to the author’s own outline, not a commentary on any particular portion of the Tripitaka. All Theravada Buddhist countries attach considerable importance to this treatise, regarding it as a standard text on the tenets of Buddhism.

The scriptures that appeared after the commentaries period are of two categories. There are scriptures that are exegetical of the Canon, the commentaries, and some of these scriptures themselves, successively down the hierarchy. There are also scriptures outside the line of the Canon, e.g. legends, histories and grammars. These scriptures or treatises are known by the various names that distinguish their categories. The two
subcategories of the former category worth mentioning here are Tika (subcommentaries) and Anutika (sub-subcommentaries), which are further exegetical down the line of Atthakatha (commentaries).

Arranged along the line of the Tripitaka and commentaries, all the scriptures are of the following hierarchy:

(a) The, Tripitaka or the Pàli Canon;
(b) The commentaries (Atthakatha), or the scriptures expounding on the Tripitaka;
(c) The subcommentaries (Tika), or the scriptures elaborating on the Pali commentaries;
(d) The sub-subcommentaries (Anutika), or the scriptures further clarifying the subcommentaries.

There are several types of scripture other than these down the hierarchy, which are sometimes collectively referred to as tabbinimutta ‘scriptures over and above [the main ones]’.

In Thailand, very few of the voluminous Buddhist scriptures, both in the line of the Tripitaka and outside, have been published in book form. Most of them remain on palm leaves. Only very recently has there been more awareness to revise and publish them. It is hoped that before long a relatively complete collection of Buddhist scriptures will become available to all Buddhists and interested readers for scrutiny.

The Tripitaka and the commentaries were published in their entirety in B.E. 2535. Other scriptures of later generations that are relatively complete and not difficult to obtain are those used in the traditional Pàli studies curriculum.

As these scriptures form a hierarchy of explanations (the commentaries expounding on the Canon, and the sub-commentaries
clarifying the commentaries), the following list will pair the Tripitaka, volume by volume, with the corresponding commentaries, thereby providing background information for further research, and facilitating the cross-referencing of information between scriptures.

(Continued)
Some other important scriptures
(in particular, those texts used in the traditional Pāli studies curriculum in
Thailand)

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2.10 Concluding Remarks

To recapitulate what was discussed earlier, the importance of the Tripitaka can be summarized as follows:

1. The Tripitaka is the collection of the words of the Buddha. All of what the Buddha himself said that has been handed down to us comes in the Tripitaka. It is through the Tripitaka that we have come to know the Buddha’s teachings.

2. The Tripitaka is where the Teacher of all Buddhists resides, as the Doctrine and Discipline, which the Buddha said would be his successor after his Final Nibbana, are enshrined in it. We can have an audience with, or get to know, the Buddha through his words preserved in the Tripitaka.

3. The Tripitaka is the original source of the Buddha’s teachings. Any teachings, explanations, scriptures, books, or textbooks, whether orally provided or compiled by teachers and scholars, that are regarded as Buddhist must of necessity be derived from and in compliance with the principal tenets in the Tripitaka, which are the basis or original source.

4. The Tripitaka is the reference in expounding or confirming the principles claimed to be Buddhist. Any explanations or claims about the tenets of Buddhism will be reliable or well accepted only when referring to evidence found in the Tripitaka, which is regarded as the ultimate reference, with the final say.

5. The Tripitaka provides the standards against which Buddhist teachings are to be judged. Any teachings or sayings claimed to be Buddhist teachings must be in compliance with the Doctrine and Discipline that come in the Tripitaka. (Even any words or tests in the
Tripitaka itself that are suspected to be bogus must also be crosschecked against the general teachings in the Tripitaka.)

6. The Tripitaka approved the standards against which beliefs and ways of practice in Buddhism can be checked. It is by the Doctrine and Discipline found in the Tripitaka that we can judge whether certain beliefs or ways of practices, as well as any behaviour, are right or wrong, whether they really belong to the Buddha’s teachings.

For these reasons, the study of the Tripitaka is a task of crucial importance for Buddhists. It is regarded as the maintenance or survival of Buddhism. In other words, as long as the Tripitaka is studied as the guiding principle for practice, Buddhism will survive. Otherwise, whatever practice one might have would not be in accordance with tenets of Buddhism, and the Teaching itself would die out.

Apart from the importance it directly bears on Buddhism. The Tripitaka is valuable in many respects, particularly the following.

(1) The Tripitaka is a huge record of cults, creeds, religions, philosophies, customs, traditions, cultures, affairs, events, and localities, such as the various city states, in the past.

(2) The Tripitaka is the source of concepts related to various fields of study, as the teachings in the Doctrine and Discipline are related to, or inclusive of, many different disciplines such as psychology, law, governance, and economics, to name a few.

(3) It is the original source of Pàli words used in the Thai language. As the Pàli language is an important basis for the Thai language, the study of the Tripitaka are especially helpful to the study of Thai.

In sum, studies and researches in the Tripitaka are not only of tremendous value to the study of Buddhism, but also of great benefit to a
broad spectrum of disciplines including the Thai language, geography, history, sociology, anthropology, archaeology, political science, economics, law, education, religion, philosophy, psychology, etc.

However, it is rather surprising and disheartening that people nowadays do not seem to understand what the Tripitakas are, why it should be preserved and protected, why it should be employed as the standards or criteria for judging what constitutes the Dhamma and Vinaya, or in other words what constitutes the Buddha’s teachings. Without such basic understanding, some might go so far as to assume wrongly that the Buddha’s teachings can be just anything anyone likes.

Furthermore, there is confusion between the objective principles of the religion and the subjective opinions of individuals. This confusion, perhaps not unrelated to the first problem, is bound to lead to a lot of problems.

If we ask what the Buddha taught, or what he taught about a particular subject, we have to turn to the Tripitaka for the answer, for there is no other source that can answer this question.

But if we are asked, given what the Buddha taught, what we think about it, then we are entitled to what we think; it is our freedom of expression to comment on what the Buddha taught.

Even in the latter case, to do justice to the Teacher, we should first study the explanations in the scriptures until we understand them clearly before making a summary of our study. If it is properly summarized, then the summary will be in accord with what the Buddha taught. Otherwise, it would be faulty, in which case further study is called for. But at least we have to draw a distinction, as pointed out above, between what the Buddha taught—which should be faithfully presented—and
what we ourselves think about it—which we are free to express. Unfortunately, this distinction has now often been blurred, with a great deal of confusion going around.

As a matter of fact, the main tenets of Buddhism are quite distinct and definitive, and not merely a matter of opinion or conjecture. They are firmly based on the evidence regarded by Buddhists to have directly come down from the Buddha, in the form of the Tripitaka, with the commentaries, among other scriptures, providing supplemental explanations. Recognized by Buddhists throughout the ages to constitute the Teaching proper, to be the most authoritative references, these scriptures have been painstakingly preserved in their original state with rehearsals conducted as large-scale projects in different periods all along.

Whoever claims that he can practice without recourse to the Tripitaka in effect says that he can practice without recourse to the Buddha. Since he practices without recourse to the word of the Buddha, how can we call his practice Buddhist? Of course, it is simply practice in accordance with a cult, creed or opinion of his own, or of somebody else who has either conjured up his own way of practice, or at best based his view on something derived by word of mouth from the Tipitaka, which naturally runs the risk of deviation or distortion.

Thus, all Buddhists should keep a watchful eye on these two types of individual: (1) those who confuse the actual word of the Buddha with their personal opinions on the pretext of so-called ‘academic freedom’ and under the guise of ‘academic research’, and (2) those who claim that they can practice without recourse to the Buddha. These two types of individual, who it is not uncommon to find in our present society, can
indeed cause serious damage to the Teaching in the long run, especially when they have garnered a great number of gullible followers.

We should therefore be alerted to the threat and join forces to tackle it by promoting proper practice based on the true teachings, which we must help preserve in the pristine state. In fact, it is high time of Buddhists to be rehabilitated, i.e. to be directed back to the course of the Dhamma and Vinaya, and take up a serious study of the Tripitaka once again.

As pointed out earlier, as long as the Tripitaka exists, so will Buddhism—the original, authentic Buddhism. Hence, as long as the Tripitaka is there, we still have a chance to get to know Buddhism and derive the genuine benefits that are available from this noble religion.

It is hoped that the Pāli Tipitaka will become the vehicle, like a Buddhist missionary who travels far and wide, for expounding the Dhamma, which is beautiful in the beginning, beautiful in the middle, and beautiful in the end, in accordance with the Buddha’s instruction for the first batch of his disciples to proclaim the Teaching so as to attain the goal of expanding the welfare and happiness of the multitude to cover the entire populace of the world for many years to come.

Without the Lord Buddha’s prejudice on human’s behavior, Sin or Evil naturally exists before the master realized it by ways of his own recognition via meditation. He, then, taught his own disciples to realize any state of mind about facts that human intelligence is necessarily determined on it. He preached how we can without a second thought realize that the Goodness and Badness lay upon human’s way of life as if the “Day” and “Night” or black and white exist among the changing world. Buddhism is science which depends on logical process of thinking.
This nature reveals that Goodness and Badness always work in this own way and such things cause people suffering by its sequences of impact. He teaches people to be realized on the causes of suffering mind and effectives of the solution to it by means of good spirit in order that they can recover their own wisdom to eliminate the existence of badness in their suffering mind for good.

The concept of Evil (Sin) according to Tripitaka

2.11 The analysis of religious terms used in this study

2.11.1 Meaning & Definition

The term of “Evil” in Buddhism has broad meaning. Badness as A Dh a r m a leads people downward to the bottom of self-declination. On the other hand, a person who commits sin is regarded as if a sinner, a villain or a rascal. Sin would predict some other activities which exercise all wrong doings and reasons. “Evil” in Buddhism is categorized into two as under:

1. Dharma Evil (Papdharma) is defined as the state of bad dharma or evil or depravity, baseness, defilement, obscene, cruelty existing in inner mind of human creature; also “passion” like ignorance, lust, hallucination, greed, wrath, delusion, etc.

2. Karma Evil (Papkarma) is defined as any behavioral activities which express personal wills; they are concerned with doing with passion by means of three avenues of action; body, speech and mind. All these are human’s behavior corrupted and unwholesome action.

In the extensive meaning “Evil” generally describes a person who commits Karma sin with indecent wills by means of three avenues of action. But its more specific definition is referred to Dharma evil existing
in human’s mind, and in all creatures; but this Dharma will never be
ignited in the Master’s spirit. Lord Buddha, completely abandons it out
of his spiritual mind. Unlike all merit Dharma or goodness, this Dharma
is all bad doings.

In the Tripitaka, “Evil” is defined as “Badness”\(^3\) which is split into
three different parts; definition of evil by the Vinaya pitaka (Discipline
Basket), Suttanta Pitaka Dharma lecture; and Abhidhamma Pitaka (the
Basket of the higher doctrine) It can be described as in the followings;

2.11.2 Definition of evil by Vinaya pitaka (Monk’s general disciple)

It is believed that committing sin is against lord Buddha’s
scripture. He formulated the Fundamental Precepts (Patimokka) and
higher training in proper conduct as he directed members of Bhikku
(Buddhist monk) and Buddhist nun that in order that those under his
territories are obliged to sustain precept and the disciplinary code. Those
who accordingly violate his good proposal, would be committing
ecclesiastical offence and are regarded as sinners.

Based on Vinaya pitaka, the Lord literally formulated number of
disciplines or obligation ordained for all Bhikkus (Buddhist monk) to be
followed. Any who fails to obey the rules would be found as holders of
misconduct; and they were given penalty. The followings are “Sin” cases.

1. The case of Verancha Brahman who was active during the
Lord’s Session of Questions and Answers.

……When those Brahman stated that I was only a monk who
never take an action. So I said accordingly that they were right
since I would never act misconduct in action, misconduct by

\(^3\)Vin,7.,p 195.
speech and misconduct by mind and all unwholesome actions related to sins. It was but not relevant to your accuses.

...... When those Brahman stated that I was only a monk who failed to believe in faiths. So I said accordingly that they were right since I would fail to believe in greed, wrath, delusion and all unwholesome actions related to sins. It was but not relevant to your accuses.

...... When those Brahman stated that I was only a monk who hated. So I said accordingly that they were right since I would hate misconduct in action, misconduct by speech and misconduct by mind and all unwholesome actions related to sins. It was but not relevant to your accuses.

...... When those Brahman stated that I was only a monk who like to eliminate. So I said accordingly that they were right since I would eliminate greed, wrath, delusion and all unwholesome actions related to sins. It was but not relevant to your accuses.

...... When those Brahman stated that I was only a monk who always demolished. So I said accordingly that they were right since I would demolish misconduct in action, misconduct by speech and misconduct by mind which all are Dharmas deserved for demolition and all unwholesome actions. Those who ignore and raze their roots out would completely deprive from them.

...... I may state that all unwholesome Dharmas are radically destroyed from your mind till they are neglected for good. It was but not relevant to your accuses.  

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\(^4\) Vin.,1.,p.2.
In the aforementioned case, Sin features in three components, that is, misconduct in action by all wrong doings; misconduct by speech by all wrong oral and expression and misconduct by mind by all wrong intentional thoughts and the three unwholesome actions like greed, wrath and delusion are termed “ Unwholesome actions related to sins as shameful manner are deliberately eliminated from man’s mind until they naturally would not be existed.

2. The case of *Sutina* who suffered after having sexual intercourse with his ex-wife. It appeared in Parajikkarnta (Major offences portion or primary grave sin; ) for *Prathom Parajikkarnta* (Bhikku’s orders; *Prathom Parajiksikkhapota*) partly stated that

…..”My aging man like you Sutina, you looked healthy in all your great physical appearances before. Look at you at the moment, you looked depressed without your great bodily strength and mind. You are not allowed to conduct Brahmacarnya (chaste life) if you really need help.”

…..” My all elderly companions, I may say I wouldn’t really be glad if I am not allow to conduct it” sutina insisted. “ In fact, I had sexual intercourse in according to Purantutiyiika (Faith Book).

I therefore found myself irritated as I got nothing from doing this. My sin was already committed and I was contaminated by its impact. As long as I was in the monkhood with his majesty’s preaching , I would not be determined as the virgin.  

The statement made by *Sutina* provens the impact of Sin on his intuitional mind; that having sexual intercourse is one of his master’s

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5Vin.,1.,p.34.
forbidden preaching principle which causes persons suffering who violate it.

2.11.3 Definition of Sin by *Sutta Pritaka* (Monks’ ordain)

Evil particularly means all wrong doings regarding badness which violate the Lord’s all preaching principles.

The Sutta pitaka explains the sin in forms, types of sin, disadvantages or its impact and prevention from forming sin. In addition, there are number of ways in eliminating existing sins of cases and individuals. The sin and its synonyms are mainly provided in *Sutta* (Monk’s ordains). The following cases are brought out for extensive study:

Buddhist is not allowed to act as he like for actions based on this would cause sorrow in the individual. It should be overcome as mentioned by the Lord

*May I have your attention, all bhikkus, virtue gained from it is called* 5 SikhaTurapala 5 (5 Ways of neglecting sins) specified as Panatibatta 1, Atinnatana 1, Kamesumichajara 1, Musawata 1 Suramarayamatchapamatadtana 1

...*May I have your attention, all bhikkus. You are obliged to perform conscience of the four foremost in order that you are able to ignore to do it.*

In particular, *Sikhaturapala* in *Sutta* is what we do against the 5 precepts. All Buddhist should not do this. Ones who fail to follow those can be regarded as immediate sinners. The *Satipattatana* (4 consciences) is introduced by the master.

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6 A.II., p. 478.
2.11.4 Definition by *Abhidharmma Pitika* (The basket of the higher doctrine)

The state of sin is naturally an existing component in planetary creature in the form of unwholesome mind or evil mind; in turn, it is an unwholesome Dharma which enables evil mind of those persons to act accordingly by sins and other wrong doings against the three components guided by *Abhidhamma pitaka* (the basket of the higher doctrine). The sin dominated in mind can be simply expressed as well known 12 immoral consciousness (*Akusolajita 12*), that is, 8 greed of fundamental consciousness (*Lopamulajitta*), 2 wraths of fundamental consciousness (*Tosamulajitta*) and 2 delusions of fundamental consciousness (*Mohajitta*).

2.11.5 Definition by religious glossary of the scholars

Now definition of evil by religious gurus and distinctive scholars is as follows:

1) *Dhatupapatepika or Pàli – Thai language Dictionary* defines “Evil” in serious terms like badness, obscene, baseness while decent people would keep themselves away from it.  

2) The *Pàli-Thai-English-Sanskrit* defines Evil as karma (action) conducted by individuals which end up in agony, obscenity and demerit.  

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3) The Royal institute dictionary issued in 1986 provides meaning of evil as any action that breaks either the Lord’s preaching principle or religious regulation.  

4) The Ethical Buddhism’s Book 3 (Bhuddhasatara Book 3) gives the meaning of evil, that is, depravity, filthy, obscene, declination and gloominess. All with one’s mind negatively falls or becomes in the dark sides. 

5) Theravada Buddhist Philosophy Book provides the meaning of evil as a state of depravity or an express of evil mind in Tukhati (Tukhati distraction on vile); is technically used since human’s mind naturally is comprised of its components; greed, anger and delusion. 

6) The Buddhism’s Encyclopedia, defines Sin as all viles and obscene performance by human, through three avenues of actions; bodily action (Kayakarma), verbal action (vacikarma) and mental action (Manokarma) 

7) The ethical Buddhism’s record says the cause of “Evil” is the state of gloominess expressing through bodily, verbal and mental

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means; so it calls it as “bodily, verbal and mental misconduct. In broad meaning sin, consists in suffering mind.”

2.11.6 Religious analysis and Synonym to “Evil”

The term dharma “Evil” is originally defined as badness, harm, suffering affected by declined action. Disgrace as analysed figure as “Pàp§ Pa Akkhorn nai abaya in the words of Yatàga pañjati pàp§ p§ apày§ peti gacchati aetenàti pàp§. Karma causes all vices (Pasattàpabod na patcai ae. ko.”

Karma sin counts if there are any individual misconducts with depravity. This is related to evil deeds where badness causes the state of loss and woe, Realm of woe, perdition and hell. According to a Pra Vinaya Pitaka Mahavipangga;

…When we meditate, passion would not dominate our mind. We always would pave ways for perception (Jhana).

The birth and existence of all creature are discerned via intellect….All creature have been giving birth and been born, as well as been existing.

This occurrence originate all beings with fine and coarse skin layer, ones who was wealthy and poor. Through his intellectual, the Lord is proven to foresee what has been happening even the original Karma of all living creatures who can be bodily, verbal and mental misconduct. Ones who condemn the master are regarded as mistaken notion

(Micchatithi)…. the possibility would lead to the state of loss and woe (Abaya), Realm of woe, perdition and hell.  

In Pakornapali, the synonym to sin is sin itself. Sins are Unwholesome actions meaning nonsense, dishonesty (Tucarita) etc.

1) Papa (scripture) of Vinaya Pitaka, sin is subscribed that “May these gentlemen pay my attention, you deserved to gain sinful much more since your hostile manner turned the master in wounded.”

2) Akusola (Suttanpitok Anggutaranikaya Tukanibata) described “evil action as: “…May I have your attention, all bhikkus are able to gain profits and happiness if you intend to ignore such an evil action”

3) Sutta Pitaka (Suttanpitok Anggutaranikaya Tukanibata) described “dishonest (Tucarita and improper action (Akaraniya) as: “…Anonta, my best disciple, may I have your attention, I mentioned about the negligence of practicing in misconduct in action, misconduct by speech and misconduct by mind.”

4) Sutta Pitaka (Suttanpitok Matijhimanikaya Mullapananaska saleyakasutara) described Athamcariya (discrimination) and Visomacariyavata (irregular behavior as:

\[\text{Vin.,1.,p.7.}\]
\[\text{Vin.,7.,p.183.}\]
\[\text{A.,20.,p.74.}\]
\[\text{Ab..20.,p.73.}\]
“May I have your attention, all Brahman and bureaucrat, some beings in this planet equally access to state of loss and woe. Realm of woe, perdition and hell as they misbehave; in irregular way”  

In Pāli Lipikrom records, “Evil” is described as:

**Dharma Evil (Papdharma)**, another definition is unwholesome dharma which can be divided into 9 different words; 1. Mental intoxication (Aṇāsava) 2. sea of pity (Ogha) 3. endeavors (Yogha) 4. bond (Kantha) 5. Hallucination (Upādān) 6. Hindrance (Nivorna) 7. seven underlying tendencies (Anusay) 8. The ten fetters (Sagyojana) 9. Defilement (Kilas). This type of evil cause the individual to suffer. Pāp§ as being indecent Pāp§ por akkra nai abaya in the words as (Yatā ga patjati pāp§ p§ apāy§ peti gacchati aetenāti pāp§) pāpak§ as being indecent. Pāpakot as being bad sin and pāpaggho as Babkrau and Pāpatama as the most evil. Pāpataro is the worst sin, and pāpabhīru is afraid of sin. Pāpavirajans§, it is exceptional of the sin. Pāpasamājadi is samajarn that being indecent, pāpā is from the bad behavior or bad karma. Pāpā is akusolakarma as being indecent. Pāpani is the karma that bring to animals upon all the hell. Pāpittho is the worst sin, pāpimā is mara and it is the bad spiritual mara and pāpimā is also the bad sinner. Pāpiyasikā (tassapāpiyasikā, the action that the monk would do as he acts as the the bad sinner). Pāpiyo pāpittho pāpataro pāpatamo pātāpagg§, the man is the more sinner (the worst sinner). Pāpisasikos
the more sin, much of sin, Pàpi is the the much evil and Pàpojàto is as the sin who is the existed sinner and Pàpo is the sinner. 20

The term and its synonym in different context are provided in the lexicon Pali –Thai- English and Sanskrit; for instance, Demerit Akusal§ Pap), Karma/ transaction (Akusalakammapatho Karma) and course of action (Akusalapatho Karmabota) are the sea of evil while the three roots of evil (Akusalâmål§) means the root of evil as well as Tu, Tura related to wicked deed, woe and harmfulness (Tukkath§, Tukkat§)

Evil deed; sin, perdition (Tukkati); hell, fraudulent (Tucacarith§)

; misconduct, sinner

(Tujjano), wrong action (Pàp§); Evil, wrong-doing Pàpakammam§).

Wrong doer (Pàpakàrâ), good conduct (Pàpakà Samàcàrâ),

Realm of sin ; obscene; Gloominess; wickedness 21

Wiroj Nakchatree cited a variety of Evil “Papa” terms and its synonym from what they appeared in the Buddhism’s log as the followings,

1. Pàpa means a cause of ruin which is related to evil.
2. Kimpis defines as punishment and imprisonment.
3. Hatred (Vera) means loathing.
4. Hide (Om) means blues, gloominess, unhealthy and pains.
5. Dishonesty (Tucarita) is bad behaviors in bodily, verbal and mental action

6. Misconduct (Tukkata) is all wrong doings; by bodily, verbal and mental action
7. Apuããa means demerit and blamable.
8. Immorality (Akusola) means declination and demerit.
10.Àgu means irritation and hostility 22

2.2 ADharma as cause of Evil

The principle of Buddhism is mainly put together into “Ovadapatmokkha (the Buddhist’s fundamental teaching; Ovadapatmokkha)”. The Dharma (fundamental teaching) is divided into 3 components:

1. The negligence of committing various kinds of Evil (Sabbapàpassa akaraô§)
2. The Making of merits (Kusalasasàpasampatà)
3. The spiritual meditation (Sacittapariyotapan) 23

In this context, sin is defined in many different ways. Only particular cases the Lord Buddha has preached for example lust representing the 3 wholesome actions, unwholesome thought as 10 fetters and as 16 impurities. “The root of evil/ karmically unwholesome roots (Akusolamàla)” is put for its cause. The Buddhist’s fundamental teaching features in The mode of dependency (Pajjayàkàl). Thus, the unwholesome root of evil always is relevant to its causes. In accordance with the Lord Buddha’s preaching they are displayed like:

22 Wirochana Nakchatri, Theravada Buddhism Philosophy, Bangkok: Ramkamhaeng University, 1997, p.63.

23 Kh.25.,p. 39.
...Look, all thy bhikkus, where the unwholesome dharma is symbolized, it exists.

...where the story is told, it exists or vice versa ....where event occurs, it exists or vice versa....where the cause is triggered, it exists or vice versa... where factors are arose, they exist or vice versa, where physical forms are created, they exist or vice versa. ....where mercy is provided, it exists or vice versa....where commitment is done, it exists or vice versa.....where soul is highlighted, it exists or vice versa. ....and where conditioned things are created, it exists or vice versa.

The lord Buddha accordingly proves that the unwholesome actions of sin would be comprised of the mental image (Nimita), source/story (Nitāna), causes (Hetu), component, condition (Paccay), form (Rāpa), sensation (Vetanā), perception (Sanyā) and consciousness (Vīṇyāna). Conditioned things (Sagkhatadharma) are caused by emotion as those 5 aggregates (5 Khanta), that is, sign (Nimita), story (Nitāna), component including causes and conditions which are always related to the evil actions.

2.2.1 Passion (Kīlesa)

Sin is caused by Dharma-evil or black Dharma. Based on the Lord Buddha’s teaching; the cause and effect usually lead passion to form evil dharma in our mind. In some cases, Passion and Dharma are alike in meaning since passion is believed to be the Dharma evil, a major form of evil basically categorized in 2 parts; ignorance and bodily state/

24 A.,ll.,p. 102-103.
25 D.,ll.,p. 246.
component things (*Sagkhara*). These two lead to add lust, hallucination (*Aupatana*) and a state of existence for 5. The Evil committed in the past influences its effective form in the present. As ignorance is called delusion which distracts people from recognition of Cattari Ariyasaccani (the four noble truths; Ariyasacca 4), 8 material. These mentioned factors are grouped for state of the merits (*Kusolacettana* = virtue) subdivided by *Kamavacorkusola* 8 and *Rapavacarakusola* 5 and evil deeds of the unwholesome actions (*Kusolacettana* = virtue); also subdivide by those actions with 8 greed, 8 wrath, 2 delusion, 2 bodily state as factors of 22 spiritual states causing an abstract and physical form namely, 2 abstract and 28 physical forms. These forms cause other forms to effect others in sequence, that is, an abstract and physical form influence the six senses (*Sanayatana* 6) as a condition to form contact (*Sanayatana* is the Passa’s factor), 6 contacts to form sensation, 5 sensations to form passion, 108 passions to form mental images, 4 mental images to form two states of existence such as *Kammabhob and Aupattidpob* which is a condition of 4 births to form aging, death, anguish (*Soka*), sorrow, lamentation (*Pariteva*), suffering (*Tukkha*; bodily and mental) and sadness. Under the circumstance, numbers of aforementioned naturally exist by their own causes and effects.

The passion drive, a dominant stimulus in our mind is called lust. Lust stimulates our mind to inspire or possess something. When lust with component things regain, it, no doubts, leads to spiritual state, abstract and physical form, *Sanayatana*, contact (*Phassa*) and sensation (*Vetana*)

According to the law of dependent origination (*Paticcasamupata*),

\[ 26 \text{ Vin.,4.,p.17.} \]
Human’s sensations are effected from created emotion either in pleasure or sorrow which influences people’s happiness and indifferences at the same time.

Through the three avenues of actions decent, indecent and/or neutral (Appayākrita), passion indicates human’s behavior which is said to be downward to the bottom of evil. Naturally, passion is expressed by wills or physical convenience as a whole. Logically, passion is wholesome actions affecting misery, lust and agitation. This state of access may lead to a state of non-existence for good until the human individual finds ways for elimination of passion.

“Passion” originates in all unwholesome actions of sin. (Sutcadharm). This is proved by the Lord Buddha: “Look, all my Bhikku (Buddhist monks), passion causes all misery which may impact on a new state of existence. The state we call is comprised of sexual desire with distractive pleasure in the forms of sensuality (Kàmmatanha), craving for existence (Bhavatanha), craving for self-annihilation (Vibhavatanha)”

In Tripitaka, passion is divided in three different definitions as the followings:

1. **Definition by three passions like;**
   1. Sensuality (*Kàmmatanha*)
   2. Craving for existence (*Bhavatanha*),
   3. Craving for self annihilation (*Vibhavatanha*)

2. **Definition by three passion like ;**
   1. Sensuality (*Kàmmatanha*)

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27 S., III., p.40.
2. Physical desire of appearance (Råpatanha)
3. Abstract desire (Aråpatanha)

3. Definition by three passion like
1. Physical desire of appearance (Råpatanha)
2. Abstract desire (Aråpatanha)
3. Self-Annihilated desire (Nirotatanha)²⁸

In Buddhism passion is described as the cause of misery (Tukkhasamutaya). and is sub-grouped in 3;

1. Sensuality (Kàmmatanha) is define as ambition, strivings, sexual hunger in the forms of physical body, sound, smell, taste and contact wishes and pleasure inside our spiritual mind with outside physical stimulus. All combinations trigger passion inside our mind called “Kama (sexual desire)” ; meanwhile it is split into two:

1) Sensual pleasure (Vatthukàmma or Kàmmavatthu) is define as a state of Kama (desire), meaning cause of desire.

2) Subj ective sensuality (Kilessakàmma) is define as a state of craving hidden in the bottom of individual’s mind which includes wishes, pleasure, concupiscence, strivings, jealousy, possession and a state of dissatisfaction in one’s possession (Asantutathi ). All combinations are greed.

The above mentioned two strands dominate passion in the individual’s mind when they are connected with stimulus. The sexual objects naturally exist unless we would not refer to it. Expressed by

²⁸ D.,III.,p. 228.
pleasure (Rati), concupiscence and avidity, all combination in greed would result in unpleasant object (Anithàrom= Arati).

2. **Craving for existence (Bhàvatanha)** means craving for materialism (Ràpadhàtu) and abstract matter (Aràpadhàtu); craving for possessive desire like places of sensuality (Kàmmadhàb), immaterial worlds (Ràpadhàb) and the formless realms (Aràpadhàb). In Sassatatighati context, it means the nature of materialized possession including the sustenance of human races. This concrete complexity for living style and powers would increasingly be inspired by their own nature.

Other definitions of this craving include a state of serene contemplation (Ràpajhàna) called the four meditative absorptions (Jhàna 4) such as the first to fourth Jhàna/absorption (Patomjhàn, Tutiyajhàn, Tatijhàn, and Jatutathajhàn). This attachment is called the form-plane (Ràpàvacarapàmi).

3. **Craving for self-annihilation (Vipàvatanha)** means craving for wishes, the so called release from ones’ existing realm. Immersed in boredoms and struggling it is unlike the supreme merit dharma called “Dispassion (Nippità)” which is distinctive by detachment (Viraka and deliverance (Vimutì)

Other definition of this craving includes the formless realms (Aràpajhana), that is, the ultimately four meditative absorptions of such a sphere of unbounded space (Aàkàsànancàyatana). They are dominant for one’s satisfaction for happiness.

In conclusion, it is believed that passion is a gate way to misery (Tukkhasamutaya); otherwise human’s behavior rebounds misconduct
forming the unwholesome actions of sin. The Lord Buddha gave a stress on disadvantages of passion:

.....Passion forms when you all bhikku experience satisfaction from time to time on numbers of factors of hallucination. Since passion as a factor originates hallucination and then hallucination as a factor originates a state of existence when as a factor originates birth. Finally, birth as a factor originates a state of aging and death. The existence of all anguish (Soka), lamentation (Pariteva), misery (Tukkha), sorrow (Tomanassa) and despair (Upàyàsa) brings their occurrence of all agony in sequent. 29

Consequently, passion causes hallucination (Upàtana) which effects a state of existence gaining further to birth. All agony like death, gloomy, illusion, mourning, suffering, sorrow and vengeance is followed after the birth. If birth is none, there wouldn’t be all agony.

The Buddhism’s principle is that of the dependent origination (Patcayàkàn). The principle stresses the lack of logical explanation in coincidence with the creator like the supreme being; extinct by any causes and conditions. The Lord Buddha once gave an address in the meeting:

...All Bhikkus, I may preach that ....when there is any materials, there is covertly some materials. When this matter occurs, other exists while there is none material, other is due to extinct. Ignorance as factor causes bodily states to form consciousness... the existence of all misery is naturally formed ....when ignorance is totally eliminated, bodily states is decomposed to effective extinction of

29 S.,ll.,p.102.
consciousness….The extinction of all misery is what there are always solution to them.\textsuperscript{30}

The Buddhist’s approach is termed “the mode of dependency (\textit{Patcayàkàn}) meaning that any condition depends on any other causing and vanishing sins or evils. Passion is even as lust.

Under the circumstance, ignorance and lust particularly co-exist; they lead to a state of existence and the three circles of rebirth (\textit{Vatta 3}) like the circle of passion (\textit{Kilesavatta}), the circle of \textit{Kamma} (\textit{Kammavatta}) and the circle of tolerance (\textit{Vipàkvatta}) are constantly formed to complete their circle. Consequently, the ignorance obstructs when lust fetters human’s mind and other components like aging and death depress from time to time. This sequence leads to anguish (\textit{Sopa}), lamentation (\textit{Parîteva}), misery (\textit{Tukkhà}), sorrow (\textit{Tomanasa}) and despair (\textit{Upayasa}). Thus, the four mental intoxication (\textit{Aàsava 4}) arises bodily state/ component things (\textit{Sagkhàra}) as factor of karma (post actions) with consciousness to resume actions. Without any primary and finally three state of existence, the karmic cycle of passion, actions and tolerance occurs. Under the involvement by sequence of the activity, it is assumed that the definition of Dharma by the Dependent Origination (\textit{Patiöcasamupapàta}) is that this afore-mentioned Dharma forms coincidence in existence at the same time.

\textsuperscript{30} S.,II.,p.77.
2.2.2 The karmic ally unwholesome roots (*Akusolamâlla*)

All passions cause the unwholesome; action as a single passion is called the unwholesome dharma. The evil deed caused by passion, the ultimate action is called the karmically unwholesome roots which are comprised with three roots of them.

The karmically unwholesome roots (*Akusolamâlla*) means a cause of evil deed committed by the individual. This is a passion, a person is triggered to commit evil, misconduct and corruption. The passion is the root of sin or depravity and the Lord Buddha preached about the three root;\(^3\) Greed (*Lopa*), wrath (*Tosa*) and delusion (*Mohâ*) for example. The three dharmas or any one of them is regarded as a declined one. These three karmically unwholesome roots are defined as under:

1. Greed (*Lopa*) refers to aiming for need or wishes a person demands on something he/ she does not belong. Ironically, this mental hunger expressed unlimited demands for some things and others. The bad result from it is ignored until selfishness is gradually formed.

Consequently, a passion called greed (*Lopa*) is primarily termed pleasure (*Rati*). Then it converses the demand termed jealousy (*Itja*). After that, the mental hunger is formed to struggle for something bigger termed by *Mahitcha*. This arouses an individual to seek for tricky ways formed by indecent *Pâpijacha*. Greed achieves when a person searches for something more and more until covetousness (*Apitchajhâ*) occurs at last. The accumulation of greed termed by *Apichajhâvisamalopa* is dominant in an individual’s mind.

Related to greed, it dominates individual’s mind expressed by craving for yearning, karma for hankering and karmic impact of burning.

\(^3\) D., lll., p. 227.
The Lord Buddha, hence, stressed that “Any who gains what he/she possesses should be satisfied since the surplus of greed gives nothing but declination.”

The dominant greed in one’s mind is particularly divided into 4:

1. *Aàrammanagkahalakkano* refers to confiscation of emotion
2. *Abhisaïgaraso* refers to confiscation of flavor at time
3. *Aparicacàkapaticupatatâno* refers to ineffectiveness of contribution called mode of appearance (*Paccupattatâna*)
4. *S§yochanâyathammesu Aassatatasasanapatathâno* refers to pleasure when consideration on the ten fetters (*S§yochanadhamma*) which influence the cause called the book of causal relations (*Patathân*)

2. Wrath (*Tosa*) means the intention on assaulting someone; it means anger, hatred, unwilling to one’s emotional sense, thought of indecent manners in demolition, defamation and physical abuses.

The supremely state of wrath expressed by fury leads to large scales of severe actions (*Karma*) as such a condemnation, violation and elimination.

A passion called wrath causes a state of displeasure (*Arati*), irritation (*Patiga*). Consequently, annoyance increases to a level of rage (*Kodha*). The cycle of baseness forms by expression of wrath in other terms of vengeance and finally encroachment

The dominant wrath in one’s mind is particularly divided into 4:

1. *Jantikkalakhano* refers to harshness

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32 Vin., 3., p. 96, J.27., p. 44.

33 Atthasàlinã., p. 306.
2. *Nissayatahanaraso* refers to components of forming corrupted mind of oneself and other’s at the times.

3. *Tussanapaccupatathåno* refers to ineffectiveness of contribution called mode of appearance (*Patcupattathan*).

4. *Aàkàtavitapatakathåno* refers to a proximate cause (*Pathatthàn*) expressed by demolition of objects which influences the cause.

3. Delusion (*Moha*) means ignorance, credulity, misinterpretation called nescience (*Avitchà*) and distraction of factual dharma. This results individual’s misconception on Buddhism’s main dharma and forms of unwholesome deeds expressed by sacrilege and stubbornness in big scales.

When the truth (*Satcadhama*) is ignored, it is impossible to evade the cycle of birth and death (*Vatthasoïsàra*). The so called nescience (*Avitchà*) is naturally sunk into people’s mind except one’s in a state of Arahant (Buddhist saint). The faulty determination formed in mind called false view (*Mitchàtithi*) is expressed by misinterpretation of Buddhism’s principle. This state of dharma in brief can be explained:

Nescience (*Avitchà*) basically originates in a passion called wrath. It is a elaborated state of all passion in mind meanwhile it causes a state of greed (*Lopa*), wrath (*Tosa*) and delusion (*Moha*). According to tripitaka, Attakatha and other Buddhist’s Books the Lord Buddha gave the term of mental intoxication (*Aàsava; Kilesa*) to describe nescience as cause (*Samutaiya; Hetu*) and extinction of *Aàsava* (*Kilesa*). The Dharma of nescience can be subdivided into 8 parts, that is, ignorance of Cattari Ariyasaccani (the four noble truths; *Ariyasacca 4*) with the three *Jhanal*

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34 Atthasàlinã., p.314.
absorption such as Saccajhana. In addition, passion is the cause of suffering when an extinction of suffering (Tukkhanirotha) is achieved, as of the noble paths (Ariyamakka I) and ability to determine their own proper actions (Kiccjrana) in Cattari Ariyasaccani/ the four noble truths indicating that the cause of suffering (Tukhasamutaya) should be recognized and ignored. But comprehension in suffering should be clarified. At the same time the noble paths should be completed by conscience including the ability to comprehend their proper post actions in the noble truths called (Katajhana). This process is called “Jhanaatassana” while unconsciousness of the past, future or both individual’s nature as well as the rule of the dependent origination (Paticcasamupapata) meets the eight mentioned parts. The misconception, in turn, is termed as “the wrong view (Micchitithi)”; this is expanded to variety of other Dharma. The number of the wrong view (Micchitithi) via mental avenues can be described later on.

The dominant delusion in one’s mind is particularly divided into four:

1. Aunayaunalakkano refers to lacks of knowledge
2. Arummanasabhavatchatanaraso refers to confiscations of flavor to obstruct an emotional senses
3. Aatakarapatjupathano refers to mode of appearance (Paccupattana) expressed by impact of gloom
4. Ayonisomanasikarapathano refers to Patathana expressed by insensible reviews

In conclusion, the karmically unwholesome roots namely greed, wrath and delusion cause the unwholesome actions of sin. This Dharma

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35 Attha.lina,.p.306.
influences human’s self-inclination like a state of loss and woe (Abàya), realm of woe (Tukatì), perdition (Vinipàt) and hell (Narok). When human’s mind is occupied by its affection, the individual always is led to misconduct. The Lord Buddhist’s saying is stated that “greed (Lopa), wrath (Tosa) and delusion (Moha) formed in individual’s mind would cause encroachment to sinner himself”.\(^{36}\)

As a bad Dharma, greed (Lopa), wrath (Tosa) and delusion (Moha) always turn the individual’s mind depressed with unwholesome roots expressed by action, speech and mind. The Lord Buddha once said ....The three unwholesome roots such as greed, wrath and delusion, a passion based on greed, wrath and delusion, aggregate of sensation and consciousness accompanied by greed, wrath and delusion, action, speech and mind accompanied by greed, wrath and delusion, all are called Samutathana, Savadharma as the dark Dharma.

The three unwholesome roots are conversely effective in oneself ’s mind. Generally, passion is a kind of greed which leads to a pleasure of the five sensuality access. In accordance with the Lord’s saying, the advantages and disadvantages of the wholesome roots result at time, are:

All bhikkus, may I have your attention. .... Greed (Lopa), wrath (Tosa) and delusion (Moha) when compared. Greed gains less bad effect but release from it slowly. Wrath gains more bad effect but release more rapidly. Delusion gains more bad effect but release more rapidly.

.... Propitious sign (Supanimitta) defines any simple scheme in individual’s mind, which is not relevant to this sign may cause a hidden passion or existing passion to form gradually.

\(^{36}\) S.,l.p.143.
Repulsive sign (*Patinimitta*) defines any actions conducted, which is not relevant to this sign may cause a hidden or existing wrath to form gradually.

Unsystematic attention (*Ayonisomanasikâra*) defines any thought in individual’s mind, which is not relevant to this sign may cause a hidden or existing delusion to form gradually. 37

When the master relates to the three unwholesome roots, he explained the logic of thought that “All bhikkus, the three karmically unwholesome roots (*Akusolamalla 3*) I am mentioning are the unwholesome roots of greed (*Lopaakusolamalla*), the unwholesome roots of wrath (*Tosaakusolamalla*) and the unwholesome roots of delusion (*Mohaakusolamalla*)...”38

Whoever is influenced by greed regarded as the unwholesome roots expressed by actions via physical body, speech and mind, he/she would trouble others by means of encroachment, engagement, defamation, condemnation or expulsion. Undoubtedly, any individual would always be effective by greed. 39

It is believed that wrath is as the unwholesome roots expressed by actions via physical body, speech and mind, he/she would trouble others by means of encroachment, engagement, defamation, condemnation or expulsion. Undoubtedly, any individual would always be effective by wrath.

It is believed that delusion is as the unwholesome roots expressed by actions via physical body, speech and mind, he/she would trouble

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37 Dhs.,34.,p. 267.
38 A.,ll.,p.258.
39 A.,ll.,p. 263.
others by means of encroachment, engagement, defamation, condemnation or expulsion. Undoubtedly, any individual would always be effective by delusion\textsuperscript{40}

Consequently, any individual who causes others to suffer with or without factual matters by means of encroachment, engagement, defamation, condemnation or expulsion may decline or may not attempt to decline about that. Those who believe such things are of improper manners at time, for instance, telling lies and telling without any references. Thus, they at the time would be suffering and striving for life. When they decease, they would descent to the realm of woe (\textit{Tukkati}) where they gain only a state of ruin and the downfall at last.

\textbf{2.3 The nature of intention causing sinful conduct}

The conduct or action (Karma) arises from intention as a major component, which is a major subject to bodily state or condition. Action results from three conditions.\textsuperscript{41} They are:

1. Bodily formation (\textit{K\=ayasagkh\=ara}) refers to condition of physical action in two ways; directly affects condition of striving for life like in-breath and out-breath and affect condition of physical acting via bodily movement expressed by twenty volitions of bodily avenue (\textit{K\=yasanjettan\=a}).

2. Verbal formation (\textit{Vac\=asagkh\=ara}) refers to condition of verbal speech like worries and criticism expressed by twenty volition of verbal avenue.

\textsuperscript{40} A.,ll.,p. 263.

\textsuperscript{41} Phrarajthanmanithes (Rabab Thitayano), \textbf{Buddhist Context}, Bangkok: Mahamakut, 1994, pp. 179-184.
The volitions of bodily and verbal avenue are cited by karmajornkusolajit 8 and Kàrmàvacara akusola 12. You are allowed to comprehend only misconduct of unwholesome action called Kàrmàvacara akusolacita or a familiar expressed by a sinful mind of Karmapumi 12. The Karmapumi 12 can be categorized into 3 roots; 8 greed of fundamental consciousness (Lopamullacitta 8), 2 wraths of fundamental consciousness (Tosamullacitta 2) and 2 delusions of fundamental consciousness (Mohamullacitta 2)

The 8 greed of fundamental consciousness (Lopamullacitta 8) are driven by greed, that is, gladness, need and confiscation of emotion. They are as the followings:

1. Somanasatsahakat§ tittikatasampayutt§ asgkhàrik§ refers to one’s mind without any persuasion accompanied by gladness and sensation combining with the wrong view (Mitchàtitthi).

2. Somanasatsahakat§ tittikatasampayutt§ sasgkhàrik§ refers to one’s mind with any persuasion accompanied by gladness and sensation combining with the wrong view (Mitchàtitthi).

3. Somanasatsahakat§ tittikatasampayutt§ sgkhàrik§ refers to one’s mind without any persuasion accompanied by gladness and sensation with the none wrong view (Mitchàtitthi).

4. Somanasatsahakat§ tittikatasampayutt§ sasngkhàrik§ refers to one’s mind with any persuasion accompanied by gladness and sensation with the none wrong view (Mitchàtitthi).

5. Aupekkhàsahakat§ tittikatasampayutt§ asgkhàrik§ refers to one’s mind without any persuasion accompanied by neutrality and sensation combining with the wrong view (Mitchàtitthi).
6. Aupekkhāsahakat§ tittikatasampayutt§ sasagkhārik§ refers to one’s mind with any persuasion accompanied by neutrality and sensation combining with the wrong view (Mitchātitthī).

7. Aupekkhāsahakat§ tittikatasampayutt§ asagkhārik§ refers to one’s mind without any persuasion accompanied by neutrality and sensation with the none wrong view (Mitchātitthī).

8. Aupekkhāsahakat§ tittikatasampayutt§ sasagkhārik§ refers to one’s mind with any persuasion accompanied by neutrality and sensation with the none wrong view (Mitchātitthī).

The two wraths of fundamental consciousness (Tosamāllacitta 2) are driven by wraths, that is, offensive and irritation. They are as the followings:

1. Tomanassasahakat§ patikasampayuttat§ asagkhārik§ refers to one’s mind without any persuasion accompanied by sensation combining with repulsion (Pathīgha)

2. Tomanassasahakat§ patikasampayuttat§ sasagkhārik§ refers to one’s mind with any persuasion accompanied by sorrow and sensation combining with repulsion (Pathīgha)

The two delusions of fundamental consciousness (Mohamāllacitta 2) are driven by delusion, that is, ignorance. They are as the followings:

1. Aupekkhāsahakat§ vigikitchāsampayutt§ refers to one’s mind accompanied by neutrality and sensation combining with doubts (Vicikitchā)

2. Aupekkhāsahakat§ auttajajasampayutt§ refers to one’s mind accompanied by neutrality and sensation combining with restlessness (Authatacca)
3. **The mental formation** (*Jītas$khan or Manos$khan*) means a state of stimulating components in mind called perception (*Sanyā*) and sensation (*Vetana*) described by the volition of mind that engages in the avenue of 29 minds. The mind is not yet expressed by the two *Vinyattirāpa_* called *Kàyavinyatti* and *vajāvinyatti*. They are as the followings:

1. *Kāmavajon kusolajīta 8 and Kāmavajon akusolajīta 12*, the foregoing ones

2. *Rāpāvajon kusolajīta* refers to *Kusolajīta* as in *Rāpavajonpāmi*, the only novice’s mind formed by the *Jhanas* absorptions of the fine-material sphere (*Rāpachān 5*)

3. *Arāpavajon kusolajīta* refers to *Kusolajīta* as in *Arāpavajonpāmi*, the only novice’s mind formed by the four absorptions of the formless sphere (*Arāpajhān 4*)

The combined minds of 29 called the 29 sensations or the 3 component things (*Sagkhāra 3*) engage in the three avenues of actions (*Tawān 3*) expressed by bodily formation (*Kāyasangkhāra*); in-breath (*Lomatsāsapatsāsa*), verbal formation (*Vajisangkhāra*); thought conception (*Vītok*) that is, realization, discernment and thoughts regarded as the attachment of mind in a state of emotion and the un-graded mind to thought (*Sagkappa*) along with discursive thinking (*Vijāra*); consideration, a considered case, an accessible case for consideration, the transform of mind to emotion and concentrated mind for emotion. This process leads an individual to speak something meaningfully. The component things are of mind such as perception (*Sanyā*); recognition of actions by means of the appropriated materials (*Manovīṇyāntātu*). The

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42 M.,l,p. 550, M.,ll,p.83.
recognition and sensation are responsive to emotional mind by Cetosampassa in the present and the past. The time periods promote the conditions of an individual’s mind.

The conditions result the act of doing; the volition of action called condition of forming action (Apisagkhàra) expressed by 3 conditions as:

1. Punỳàpisagkhàra refers to a positive condition, a merit part, is composed by the wholesome volition (Kusolacettanà), a detailed condition like the mentioned Cettanà as Kàmàvacon, the 8 wholesome consciousness (Kusolacita 8) and Ràpàvacornkusolacita 5. The same result includes other individual’s wholesome (Kusola) conducted via bodily, verbal and mental forms.

2. Apunỳàpisagkhàra refers to a negative condition, a base part, is composed by malice/ vicious intent (Akusolajettana) a detailed condition like the mentioned volition of Kàmàvacon akusolacita 12; the 8 greed of fundamental consciousness (Lopamàllacita 8), the 2 wraths of fundamental consciousness (Tosamàllacita 2) and the 2 delusions of fundamental consciousness.

3. Anenchàpisankhàra refers to repose (Anenchà) condition, a stable part, is composed by volition of Aràpàvajornkusolacita 4 described that a state of mind in stability with the active concentration from the fourth Jhàna (absorbtion) to achieve the absorptions of the formless sphere (Aràpajhàn) or vice versa.

In the dependent origination, the combination of the 3 component things (Sagkhàra 3) and (Apisagkhàra 3) describing that the two are caused by nescience, a black dharma which can be extinctive to the extinction of the combined twos. Base on the origination, a state of component things is split into two periods of time as the past where
nescience, component, passion, attachment/clinging (Aupāthāna) and the state of existence (Bhob) accommodate. The post-action is effective to the present period at the time, of where the four said conditions are comprised. The present period as it is called promotes further an individual’s actions beyond a state of existence for tomorrows.

The volition of karmas or actions conditioned by the component things is recognized in three actions as: the wholesome action (Kusolakharma 1), the unwholesome action (Akusolakharma 1) and Appayākrittakarma.

1. The wholesome action (Kusolakarma) is defined as decent actions expressed by the wholesome volition (Kusoljettanā) which occurs through either of the three avenues of action.

2. The unwholesome action (Akusolakarma) is defined as bad actions expressed by the malice/evil intention (Akusoljettanā) which occurs through either of the three avenues of action.

3. Appayākatakarma is defined as neutral manners neither good or bad actions expressed by Appayākatajettanā which occurs through either of the three avenues of action.

Generally, actions by volition can be separated with two manners as: the wholesome action (Kusolakharma 1) and the unwholesome action (Akusolakharma). In fact, it is difficult to recognize whether a person conducts or misconducts properly since some actions are unable to identify. In this study, the unwholesome actions or defilement are targeted in accordance with the Buddhism’s preaching principle. The accessibility of misconduct or baseness is discussed when the unwholesome actions with the source of greed, wrath and delusion (Lopamālla, Tosamālla and Mohamālla) form. As the roots cause all sins
or black *kharmas* suggested in the Buddhism’s cores, the master once addressed:

...Look! All bhikkus, the nature of greed, wrath and delusion the individual conducts with greed, from greed, by greed and caused by greed

Actions or karmas are unwholesome manners when they cause bad result and suffer. They at the same time transfer effectively to further other actions but do not eliminate their own effects.

Look! All bhikkus, the nature of greed, wrath and delusion the individual conducts with wrath, from wrath, by wrath and caused by wrath. Actions or karmas are unwholesome manners when they cause bad result and suffering. They at the same time transfer effectively to further other actions but do not eliminate their own effects.

Look! All bhikkus, the nature of delusion, wrath and delusion the individual conducts with delusion, from delusion, by delusion and caused by delusion. Actions or karmas are unwholesome manners when they cause bad result and suffering. They at the same time transfer effectively to further other actions but do not eliminate their own effects.\(^{43}\)

In addition, the Lord Buddha described the drawbacks in the unwholesome roots of the cored Buddhism’s principle as follows:

...Look all bhikkus, the three unwholesome sources such as the unwholesome source of greed (*Lopa akusolamalla 1*), the unwholesome source of wrath (*Tosa akusolamalla 1*) greed (*Lopa*) are the unwholesome actions through an individual who misconduct in action, speech and mind. One who gains a state of greed would always make others troubles regardless about facts; encroachment, engagement,

\(^{43}\) A.,ll.,p.338.
defamation, condemnation or expulsion. Such an unwholesome dharma with mostly lust, the he individual conducts with greed, from greed, by greed, conditioned and caused by greed. Actions or karmas are unwholesome manners when they cause bad result and suffering on the base actor.

Look all bhikkus, wrath is the unwholesome action through an individual who misconduct in action, speech and mind. One who gains a state of wrath would always make others troubles regardless about facts; encroachment, engagement, defamation, condemnation or expulsion. Such an unwholesome dharma with mostly lust the he individual conducts with wrath, from wrath, by wrath, conditioned and caused by wrath. Actions or karmas are unwholesome manners when they cause bad result and suffering on the base actor.

Look all bhikkus, delusion is the unwholesome action through an individual who misconduct in action, speech and mind. One who gains a state of delusion would always make others troubles regardless about facts; encroachment, engagement, defamation, condemnation or expulsion. Such an unwholesome dharma with mostly lust the he individual conducts with delusion, from delusion, by delusion, conditioned and caused by delusion. Actions or karmas are unwholesome manners when they cause bad result and suffering on the base actor.

The term of “the unwholesome of actions” referred to bad or base action with the volition of the unwholesome actions misconduct in action, in speech and in mind. When this processed in action and speech are

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44 A.,Il.,258.
effective by it via one’s obvious behavior but excluded in the majority of mind.

2.4 The nature of evil committed

The base action compounded with volition of the unwholesome actions is expressed by 3 channels; the three actions and the three avenues of actions are as in the followings:

1. The Bodily Action (*Kāyakarma*) refers to a physical actions by means of bodily movement.
2. The verbal action (*Vajākarma*) refers to a talk by means of speech.
3. The mental action (*Manokarma*) refers to thoughts by means of mind

The Lord stressed in Pāli language the sin conducted through three actions, four verbal actions and three mental actions. All this combination is called the tenfold unwholesome course of action (*Akusollakarmabotha 10 or Tucarita 10*). Since this base action is a cause of other sin dharma, a sinner or a bad person is through the three avenues of actions; body, speech and mind is called. The following three actions are:

1. The Bodily Action (*Kāyakarma*) refers to the movement of one’s body to perform something immoral; for example, the killing of all living animals, robbery, sexual harassment or pornography and alike.
2. The verbal action (*Vajākarma*) refers to speech conducted improperly and immorally; for example, lying, insulting, vulgar language, prattle or pornography and alike.
3. The mental action (Manokharma) refers to corrupted thought of taking someone’s personal belongings, of vengeance, of misleading by interpretation and pornography.

The tenfold unwholesome course of action (Akosolkharmabota 10) is dominated by the hidden unwholesome roots in an individual’s mind. We can clarify in particular way as:

Based on the 8 greed of fundamental consciousness (Lopamâllacita 8), the corrupted manner originated through the three avenues of actions with 7 components. They are:

1. Through the 2 outlets of bodily senses expressed by Aninnâtâna and Khàmae sumitchàcara

2. Through the 3 outlets of verbal senses expressed by false speech (Musâvàta), malicious speech (Pisunavàcà) and prattle (Sampapplâpa)

3. Through the 2 outlets of mental senses expressed by covetousness (Apitjhà) and the wrong view (Mitchàthittì)

Based on the 2 wrath of fundamental consciousness (Tosamânlacita 2), the corrupted manner originated through the three avenues of actions with 7 components. They are:

1. Through the 2 outlets of bodily senses (Kàyatavàra) expressed by Pànâtibàta and Atinnâtâna

2. Through the 4 outlets of verbal senses (Vacitavàra) expressed by false speech (Musâvàta), malicious speech (Pisunavàcà), harsh speech (Pharutsavàcà) and prattle (Sampapplâpa)

3. Through the 1 outlet of mental senses expressed by vengeance (Payàbata)
Based on the 2 delusion of fundamental consciousness (Mohamânlacita 2), the corrupted manner originated through the three avenues of actions with 10 components. They are

1. Through the 3 outlets of bodily senses expressed by Pânâtibâta aninâtâna and Khâmae sumitchâcâra

2. Through the 4 outlets of verbal senses expressed by false speech (Musâvâtâ), malicious speech (Pisunvâcà), harsh speech (Pharutsavâcà) and prattle (Sampapplâpa).

3. Through the 3 outlets of mental senses expressed by covetousness (Apichhâ), vengeance (Payâbâtâ) and the wrong view (Mitchâtîtihî)

Considered by the tenfold unwholesome course of action (Akosolkharmabota 10) The greed of fundamental consciousness influences on the expression of the three components; Kâmaesumitchâcâra, covetousness (Apichjhâ) and the wrong view (Mitchâtîtithi) caused by greed. The wrath of fundamental consciousness influences on the expression of the three components; killing (Pânâtibâtâ), the rude speech (Pharutsavâcà) and vengeance (Payâbâtâ) caused by wrath. Either The greed of fundamental consciousness led by greed or The wrath of fundamental consciousness led by wrath with influence on the expression of the four components; Atinnâtâtâna, false speech (Musâvâtâ), malicious speech (Pisunvâcà) and prattle (Sampapplâpa). Whatever consciousness causes the expression of the components, the completion of performing the tenfold unwholesome course of action (Akosollakharmabota 10) is indirectly formed by those components as the state of nescience influences the post-actions done by the individual. This state can be explained that the greed of fundamental
consciousness is dominated by the causing wrath accompanied by the delusion while The wrath of fundamental consciousness is lead by the causing wrath accompanied by the delusion which is led by itself.

Consequently, the afore mentioned the unwholesome course of action (Akosollakharmanabota) can be concluded in 3 actions namely the bodily, verbal and mental actions (Kàyakhàrma, Vacikhàrma and Manokkhàrma). The mental action is distinctively regarded as the severe penalty since the Lord Buddha once stressed that:

*May I have your attention, Tapassã, the three base actions I regulated are bodily action, verbal action and mental action. Among those three, the mental action is the most degree of penalty in consideration when compared.*

All The three actions pave ways to either base and decent actions. However, the mental action is no doubt the most important agent. The Lord gave some suggestion that:

*....All considerable Dharma lead by enforcing mind which depends on the negative intention. The base action committed by the individual always is proven to be a stimulus of agony. It is a metaphor that the malpractice of the three actions like the wheels of the pulling cart by cows rolling after the cow’s footing tracks.*

*....All considerable Dharma lead by enforcing mind which depends on the positive intention. The decent action committed by the individual always is proven to be a stimulus of bliss. It is a metaphor that the

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45M.,ll.,p. 55.

46 Dh.,25.,p.15.
proper practice of the three actions like the guarding shadow along the person.

The bodily and verbal actions always depends on the involved mind, volition of mind which alone is considered to be all actions via an expression of bodily and verbal manners of the individual.

“Expressed by the wrong view (Mitchàthiiti) meaning wrongly interpretation of dharma, this mental action (Manokharma) is accounted for the baseness or evil which is badly effective by the Buddhism’s concept. The wrong thought is described when an individual considers about the ineffectiveness of decent, immoral or merit actions, non-existence of goodness and badness as a result, no a state of individual’s deliverance and no heaven and hell, for example. The ultimate results of the wrong view (Mitchàthiiti) cause an individual to misconduct in action and mind and the suffering factors are formed at the end.”

The aforementioned describes that the base action is expressed through the three avenues of action. They are categorized in Akosollakharmabota 3. In particular way, they are subdivided into 10 components called Akosollakharmabota 10 which is separated in 3 bodily, 4 verbal and 3 mental forms. The expanded explanation on this issue will be later in the Buddhism’s cores for the layman (Kaluahatha).

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