

MEANING OF ĀMAGANDHA

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Abstract

The *Sutta* which describes the meanings about rank foods is *Āmagandha Sutta*. In this research paper, the meanings of *āmagandha* are presented as expounded in *Sutta-nipāta Pāli* and *Aṭṭhakathā*, other *Pāli Aṭṭhakathās*, *ūṭkās* and *Abhidhans*. In presenting the research paper, the text is divided into three parts namely introduction, body of the text and conclusion. Different views on *āmagandha* at a time when there were many different in India are presented in the introduction. Regarding the meanings of *āmagandha*, the expositions from *Pāli*, *Aṭṭhakathās*, *ūṭkās* and *Abhidhans* are presented in the body of the text. That the meaning of *āmagandha* should be understood and observed in accord with Buddha's will is presented in the conclusion.

Introduction

At the time when different religious doctrines were thriving and popular, a few years before the appearance of Gotama Buddha, a *Brāhmin* named *Āmagandha* together with five hundred young men of the same mind assumed the habits of hermit and lived in a cloister near *Himavantā*. They ate tubers and roots and avoided eating meat and fish. After the appearance of Gotama Buddha, they met with Buddha and had the chance to hear the interpreted meaning of the word *Āmagandha* and the particulars related to eating and not eating meat and fish from Buddha. Buddha practices such as not eating meat and fish, being unclad, head-shaving, braiding hair to collect dust and dirt, these practices not being ways of *kilesā* and life were also preached by the Buddha. After hearing the *dhamma* preached by the

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Buddha, the five hundred hermits headed by *Āmagandha* hermit realised the law of delibrance from *saṃsāra*.¹

Āmagandha is a Sutta which is included in the *Cūlavagga* of *Suttanipāta Khuddaka Nikāya*. *Cūlavagga* comprises 14 suttas such as *Ratana Sutta*, *Āmagandha Sutta*, *Hirī Sutta*, etc *Āmagandha Sutta* is the second of the 14 *Suttas*. *Āmagandha Sutta* is composed of 14 *gāthās* without prose. The origin of *Āmagandha Sutta* is not mentioned in *Pāli Canon*. In the reseance the word *Āmagandha* as included in *Āmagandha Sutta* is presented in keeping with the expositions in *Pāli*, *Aṭṭhakathā*, *Ṭīkā*s and *Abhidhans* from different astects of grammar, history and doctrine.

MEANING OF ĀMAGANDHAS

Āmagandha is a compound word consisting of *āma* and *gandha*. It is defined, *āmassa vasādivatthuno gandho āmagandho*. Therefore it is a Genitive Tappurisa compound ‘dependent determinate compound with genitive’ meaning. Myanmar Minister *Caturaṅgabala*, in his *Abhidānappadīpikāṭīkā* give the meaning of *Āmagandha* as; the smell of raw or rank such as that of meat fat, fish fat.² Furthermore, the *Pāli* text society’s *Pāli-English Dictionary* gives the meaning of *Āmagandha* unter *āma* as: 'smell of raw flesh, verminous odour, a smell attributed in particular to rotting corpses'. *Āmagandho*, therefore means a smell of raw or rank flesh.

Āmagandha in the *Sutta Nipāta* is not only to be taken as rank smelling but also green food and rank food. It is stated, *āmagandho nāma macchmaṃsaṃ*³ in its *Aṭṭhakathā* (commentory), meaning *āmagandha* is fish or meat. Thus *āmagandha* conveys the meanings of raw, rank smell, raw food, and rank food. According to the expression *āmo gandho assa*

¹. Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta Pāṭi. 1997, Department of Religious Affairs press, Yangon.

². Catura ṅgabala, Minister , Abhidhānappadīpikāśucikā, 1957, Department of Religious Affairs Yangon, .

³. Buddhaghosa Mahāthera, Ashin, Suttanipāta Aṭṭhakathā (Dutiyo Bhāgo), 1958, Department of Religious Affairs, Yangon, Myanmar.

atthīti āmagandho, it is taken together with ‘*bahubbīhi*’ (relative or attributive) compound conveying the meaning of meat and fish with rank smell. In the word *āmagandha* ‘*āma*’ is the qualifying word and ‘*gandha*’ is the word which is qualified.

Āma is a *kita* noun (primary derivative) which can be taken together with three genders. *Āma* is obtained by adding ‘*a*’ to the root ‘*am*’ with a prefix ‘*ā*’. The root ‘*am*’ means going, torture, pain, taking food, making sound and eating as defined in *Dhātvattha Pankon* as, *gati, pīla, roga, bhatti, sadda, bhojansu, vattati*.¹ According to this expression *ā īsam amyate paccate ti āmaṃ*², *āma* means 'little done or little cooked'. In the word *āma*’ the vowel ‘*ā*’ or ‘*īsam*’ means a little. Here the root ‘*am*’ means being cooked, cooking. As ‘*āma*’ being combined with prefix ‘*ā*’ and the root ‘*am*’ it conveys the meanings of a little cooked, raw, uncooked.

In *āmagandha*, if the word ‘*āma*’ is taken to be related to three genders, the meaning is raw, uncooked or green, unripe. Regarding the meanings of green uncooked the following statement is found in *Padhāna Sutta*, the *Sutta Nipāta* of *Khuddaka Nikāya*:

“The worlds including got as are unable to defend against the army of *Māra*. But the Buddha proclaimed that 'he will destroy by his power like striking unbaked pots and vessels with a stone cudgel.’³ In this *gāthā*, the word ‘*āma*’ denotes unbaked and conveys the meaning of raw, undone. When it is used in combination with *pattam*, *āmaṃ pattam* means unbaked pots and vessels. Here ‘*āma*’ is a qualifying word.

Regarding the meaning of green, unripe, the word ‘*āma*’ is found to be used in *Aṃba Sutta*, e.g, *āmaṃ pakka vaṇṇī* ‘having the appearance of ripeness though it is green,’ *pakkaṃ āmavaṇṇī* ‘having the appearance of green though it is ripe,’ *āmam āmavaṇṇī*⁴ ‘having the appearance of green though it is green’. Here although *dukkhasaccā* is not thoroughly known,

¹ Kumāra, Ashin, *Dhātvattha Pankon*, 1988, Winlite mate offset, Press, Yangon.

² Ibid.

³ *Khuddakapāṭha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Suttanipāta Pāīi*.1997, Department of Religious Affairs press, Yangon.

⁴ *Aṅguttaranikāya Ekaka*, *Duka*, *Tika*, *Catukka Nipāta Pāli PaṭhamoBhāgo*, 1994, Department of Religious Affairs press, Yangon.

the one has composure, gentle way of conduct to win respects of others. This is referred to having the appearance of being ripe though which is green. Thus in *Pāli* grammar the word 'āma' is a qualifying word conveying the meaning of green, unripe.

Eight kinds of juices are mentioned in the *Vinaya Saṅgaha Aṭṭhakathā*. Mango juices is included. In describing *ambapāna* (mango juice), it is defined as *ambapānanti āmehi vā pakkehi vā ambehi katapānam*¹ 'juice concocted with green or ripe mango fruit'. Here also the word 'āma' conveys the meaning of green, unripe.

In the *Vimativinodanīṭikā*, it is described as 'the fruit juice prepared by novices by crushing green and unripe fruit in water and if offered after draining water can be consumed later'. Here the word 'āma' conveys the meaning of green, unripe. The word 'āma' is found to be used as a qualifying term conveying the meaning of raw or uncooked and green or unripe in the cited expressions. The noun qualifying term *āma* not only conveys the meaning of green, unripe, uncooked but also the meaning of rank. The two words that can tell the rank smell are given as *vissa* and *āmagandhi* in *gāthā*¹⁴⁶ of the *Abhidhānappaddīpikā*. *Āmagandhi* means *āma*(rank)+*gandhi* (smell). Thus it conveys the sense of rank smell.

If the word *āma* is taken as a *Nipāta* word not related to the three genders, it conveys the meaning of 'confession'. This is found to be defined by Venerable Aggavaṃsa in *Saddanīti Suttamālā* as: *evaṃ sāhu lahu opāyikaṃ patirūpaṃ āma āmo iccete sampaṭicchanatthe*.² In the *Abhidhānappaddīpikā* the meaning of *āma*, *sāhu*, *lahu*, *opāyika*, *patirūpaṃ*, *sādvevaṃ* and *evaṃ* is given in aphorsim 1144 as admission.

In the *Poṭṭhapāda Sutta*, Buddha asked, the belief about peaceful *atta* to the *paribbājakas*. Regarding with this case the answer is found as

¹ Sāriputtarā, Ashin, *Vinayaśāṅgaha Aṭṭhakathā* (Dutiyo Bhāgo), 1991, Department of Religious Affairs, Yangon, Myanmar.

² Aggavaṃsa, Ashin, *Saddanīti (Suttamālā)*, 1968, Department of Religious Affairs, Yangon.

follows. *Te ce me evaṃ puṭṭhā āmā ti paṭijānanti*¹, ‘They answered *āma*.’ Here the word *āma* conveys the meaning of admission.

In the *Mahāparinibbāna Sutta* of *Dīghanikāya*, Venerable Mahākassapa saw Ājivaka coming from a far. When he was near, Venerable Mahākassapa asked, about his teacher the Buddha. Then Ājivaka answered: *āmāvuso jānāmi*² ‘Your reverence, I know.’ Here the word *āma* conveys the meaning of admission also.

In *Dīghanikāya Sīlakkhandhavagga Aṭṭhakathā*, the exposition of *Sāmaññaphala Sutta*, King *Ajātasattu* was diffident to approach Buddha as he had committed heinous patricide. These *Pāli* are explained in *Aṭṭhakathā* thus: *Kiṃ bhagavantam sayam dassanāya upagantum āma na sakkoti*. ‘Why is King *Ajātasattu* unable to go to pay homage to the Buddha personally?’ The answer was *āma na sakkoti* ‘of course he is unable’. The word in the *Aṭṭhakathā* conveys the meaning of admission.

The question and answer between Buddha and golden coloured fish is described in *Kapila Sutta*, the *Sutta Nipāta Aṭṭhakathā* of *Khuddaka Nikāya*. Buddha asked, *tvam si kapilo*.³ ‘Are you not *Kapila*?’ The golden fish answered, ‘*āma bhagavā ahaṃ Kapilo*’. Exalted Buddha, it is true. I am *Kapila*. The word *āma* in this speech also conveys the meaning of admission.

Buddha instructed way of absolving offences of *vinaya* rules by confession among the monks in the *Mahāvagga* of *Vinaya Piṭaka*. The monk who incurs offence approached another monk, sits on his heels with cupped hands and the robe on the left shoulder and says, *ahaṃ āvuso itthandāmaṃ āpatti āpanno taṃ paṭidesemi*. ‘your venerable, your disciple has incurred this offence.’ I own my *āpatti* (offence). The other monk says, *Passasi* ‘do you know your offence?’ Then the monk who breaks the *vinaya*

¹ *Dīghanikāya Sīlakkhandha Vagga Pāli*, (Paṭhamo Bhāgo), 1991, Department of Religious Affairs press, Yangon.

² *Dīghanikāya Mahāvagga Pāli*, (Dutiyo Bhāgo), 1993, Department of Religious

³ *Buddhaghosa Mahāthera*, Ashin, *Suttanipāta Aṭṭhakathā* (Dutiyo Bhāgo), 1958, Department of Religious Affairs, Yangon, Myanmar.

rule says, *āma passāmi*¹ ‘your reverence, I see my fault.’ The word ‘*āma*’ in this answer also conveys admission or confession.

The question and answer between King Milinda and Venerable Nāgasena was described in the *Milindapañha*. King Milinda asked, *bhante Nāgasena yo na paṭisandahaṭi jānāti so na paṭisandahissāmi*² Venerable Nāgasena, does a person know that he no longer undergoes rebirth again? Then Venerable Nāgasena answered, *āma mahārāja yo na paṭisandahaṭi jānāti so na paṭisandahissāmi*. ‘It is right, noble king; a person who is not subject to rebirth knows it.’ In this speech, the word ‘*āma*’ conveys the meaning of admission.

According to the excerpts from *Pāli, Aṭṭhakathā, Ṭīkā* and *Abhidhāna*, the word ‘*āma*’ carries the meanings of (1) admission, (2) rank smell, (3) raw or uncooked, (4) green or unripe.

The word ‘*gandha*’ is a verbal noun which is the combination of the root *gandh* and noun forming suffix ‘*a*’. The meaning of *gandha* is given in the *Dhātuvattha Pankon* as *sucana chedana hiṃsanesu* ‘showing, cutting, torture’. It is given meaning as *addanaṃ hiṃsanaṃ yācanañca* ‘massage, torture, asking’ in the *Abhidhānappadīpikāṭīkā*. This book also defines the meaning of *gandha* as *hiṃsate abhilaṣīyate gandho* ‘torturing is called *gandha*.’ It is also explained as *gandheti attano vatthuṃ sūceti pakāseti idamattha atthi ti pesuññaṃ karontoviya hotīti gandho*³ ‘As one’s own thing is shown clearly by saying there is this thing in this place.’ it called *gandha*. Therefore the word ‘*gandha*’ is a kita noun obtained by adding ‘*a*’ to the root *gandh*.

The meaning of the word ‘*gandha*’ is given variously as smell, the sense of smell, fragrant essence, fragrant ointment, *dhamma*-like smell.

¹ Buddhaghosa Mahāthera, Ashin, Suttanipāta Aṭṭhakathā (Dutiyo Bhāgo), 1958, Department of Religious Affairs, Yangon, Myanmar.

² Vinayaṭṭakā Pārājīkakaṇḍa Pāḷi (Paṭhama Bhāgo), 1992, Department of Religious Affairs press, Yangon.

³ Kumāra, Ashin, Dhātuvattha Pankon, 1988, Winlite mate offset, Press, Yangon.

Regarding the fragrant essence and ointment, it is stated in the *Pārājika* as *sambahulā itthiyo gandhañca mālañca ādāya ārāmā āgamamsu vihārapekkhikāyo*¹ ‘The women desiring to look at the monastery have come bringing fragrant essence and floweres’. The word ‘*gandha*’ here conveys the meaning of fragrant essence.

Regarding the Sabbath keeping, Buddha preached in the *Uposatha Sutta*, ‘*Bhikkhus*, just like abstaining until death from dancing, singing, playing music, listening to music, looking at dancing, wearing flowers, smearing fragrance, bearing fragrance , and beautifying with fragrant paste, abstain from dancing, singing, playing music, listening to music, looking at dancing, wearing flowers, smearing fragrance, bearing fragrance, and beautify in with fragrant paste for the whole day this day’ The word ‘*gandha*’ in the here conveys the meaning of fragrant essence and ointment.

Buddha preached to a lay devotee called *Dharmika* in *Dharmika Sutta*, *Cūlavagga*, the *Suttanipāta* of *Khuddaka Nikāya* thus, *mālaṃ na dhāre na ca gandhamācare*² ‘neither wear flowers nor smear fragrant essence.’ Here the word ‘*gandha*’ conveys the meaning of fragrant essence.

Regarding to the sense of smell, Buddha preached on *Indriyas* in *Sāmaññaphala Sutta*, the *Sīlakkhandha Vagga* of *Dīgha Nikāya* as *ghānena gandhaṃ ghāyitva*³ ‘Smelling with your noses’. In this expression, the word ‘*gandha*’ means smell or odours.

In *Mahāsatipaṭṭhāna Sutta*, the *Mūlapaṇṇāsa Pāli* of *Majjhima Nikāya*, Buddha preached on the six kinds of senses in connection with *dukkhasaccā as honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā* ‘undesirable, unlikable, uncherishable physical appearance, sound, smell, taste, touch and thought arise.’ Again the Buddha preached, *honti iṭṭhā kantā manāpā rūpā saddā gandha, rasā phoṭṭhabbā*

¹ Vinayaṭṭhaka Pārājikakanda Pāli (Paṭhamo Bhāgo), 1992, Department of Religious Affairs press, Yangon.

² Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta Pāli. 1997, Department of Religious Affairs press, Yangon.

³ Dīghanikāya Mahāvagga Pāli, (Dutiyo Bhāgo), 1993, Department of Religious

dhammā.¹ ‘Desirable, likable and cherish able physical appearance, sound, smell, taste, touch and thoughts arise’. The word ‘*gandha*’ here also means smell and sense of smell.

In *Sakka Sutta*, the *Salāyatana Vagga* of *Samyutta Nikāya*, Venerable Moggallāna preached *Sakka* on taking refuge in the three *ratanas* and the benefits accrued from it. There are ten kinds of benefits that can be accrued, by taking refuge in the three *ratanas*. These benefits are: “*te aññe deve dasahi thānehi adhigaṇhanti dibbena āyunā dibbena vaṇṇeana dibbena sukkena dibbena yasena dibbena ādhipateyyena dibbena rūpehi dibbena saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi*.” “the celestial beings who take refuge in the three *ratanas*, will enjoy superior benefits to other celestial being in celestial long life, celestial wealth, celestial attendance, celestial lordship, celestial appearance, celestial voice, celestial odour, celestial taste and celestial sense of touch.”² The word ‘*gandha*’ in this expression conveys odour.

Usages in this context will be extracted from *Canonical texts and Aṭṭhakathās*. It is interpreted as stated in the *Ṇguttaranikāya* as *satañca gandho pativātameti*. ‘The fragrance of the virtuous goes against the wind.’ This is expressed in *Aṭṭhakathā* as *satañca gandho paṭivātaṃ gacchati*³ ‘The fragrance of the attribute of the virtuous wise such as Buddha, Pacceka Buddha and Buddha’s disciple go against the wind’.

The word ‘*gandha*’ is found to denote name. Ten kinds of elephants are described in the *Mūlapaṇṇāsa Aṭṭhakathā* of *Majjhima Nikāya*, *kālāvakañca gangeyyaṃ, maṇḍaraṃ tambapingalaṃ, gandha maṅgala*

¹ Majjhimanikāya Mūlapaṇṇāsa Pāli (Pathamo Bhāgo), 1991, Department of Religious Affairs press, Yangon.

² Samyuttanikāya Khandhavagga-saiyatanavagga (Dutiyo Bhāgo), 1997, Department of Religious Affairs press, Yangon.

³ Buddhaghosa Mahāthera, Ashin, Aṅguttara Aṭṭhakathā (Dutiyo Bhāgo), 1995, Department of Religious Affairs, Yangon, Myanmar.

hemañca, uposaṭha chandanta elephants.¹ Thus the word ‘*gandha*’ denotes a name of one kind of elephants.

The meaning of the word ‘*gandha*’ is given as ‘heart’ in the *Pārājika Aṭṭhakathā* of *Vinaya Piṭaka: gandhanti hadaya vuccati*² ‘*gandha*’ should be called heart’. It is also stated in the *Vinayapiṭaka Pārājika Pāli* as *uppala gandha paccattikā* ‘Here the word *gandha*’ is defined by the commentator as heart.’ ‘The extraction of heart, the decay of heart and bile is called *uppālagandha*.’ Thus it is explained in the *Aṭṭhakathā* as *gandhamṭi hadayaṃ vuccati, taṃ uppātentī ti uppālagandhā*. The explanation is further illustrated by a story.

People were not engaged in cultivation and trading to earn living. They earned and fed their families by killing the travelers and destroying the villages. All these people wanted their present way of earning livelihood to be successful. Therefore they swore by their weapons. They extracted people’s hearts and offered to gods in sacrifice. It was not easy to get men to kill. As the recluses lived in the jungle, they could get them easily. Therefore they took only recluses who were not virtuous. But they were reluctant to destroy the recluses who were virtuous. Therefore they brought women and made them stay with the recluses. The spoiling of the virtues of recluses was called ‘*uppālagandha paccattikā*.’ The word ‘*gandha*’ contained in this expression denotes heart.

The word ‘*gandha*’ gives the meanings of destroying, termination, and severing. In *Putta Sutta*, the *Itivuttaka Pāli* of *Khuddaka Nikāya*, the Buddha preached the three kinds of sons and daughters. *Atijāta* sons and daughters who are superior in virtue to their parents. *Anujāta* sons and daughters are equal in virtue to their parents. *Avajāta* sons and daughters are inferior in virtue to their parents. The *avajāta* sons and daughters are called *kulagandha* who destroy their lineage.

¹ Buddhaghosa Mahāthera, Ashin, *Mijjhimanikāya Mūlapaṇṇāsa Aṭṭhakathā*, 1958, (Paṭhamo Bhāgo), Department of Religious Affairs, Yangon, Myanmar.

² Buddhaghosa Mahāthera, Ashin, *Pārājikaṇḍa Aṭṭhakathā*, 1992, Department of Religious Affairs, Yangon, Myanmar.

"Atijātamaṃ anujātamaṃ puttamicchanti paṇḍitā.

*Avajātamaṃ na icchanti yo hoti kulagandhano."*¹

‘The wise desire *atijāta* and *anujāta* sons and daughters. They do not desire *avajāta* sons and daughters who spoil their lineage.’ In the above *Pāli*, The word ‘*gandha*’ in *kulagandhana*, conveys the meaning of destroying or spoiling. It is also stated in the *Itivuttaka Aṭṭhakathā*: ‘*yo hoti kulagandhano*² is the one who destroys one’s lineage’. It conveys the meaning of one who serves or destroys the lineage. Thus in *kulagandhana gandha* has the *chedana* meaning of severing or destroying.

When the words ‘*āma*’ and ‘*gandha*’ are combined and used as ‘*āmagandha*’, the meaning of confession disappears and gives the meanings of unripe, uncooked, foul smell, rank smell. *Āmagandha* is defined in the *Aṭṭhakathā* as: *Āmagandha sakunapagandha pūtigandhāyevāti vadati*. ‘Foul smell, rank smell, putrid smell are *āmagandha*.’ This is the direct interpretation. It is also found to be used as figuratively in *āmagandhenāti kodhasankhātena vissagandhena*³ ‘The foul smell is the poisonous smell of anger, rage and wrath.’

In *Kaṭuviya Sutta, Tikanipāta Pāli* of *Anguttara Nikāya*, Buddha saw a wandering monk who had lost awareness and asked him, ‘*Bhikkhu*, do not make your body unclean and filthy. *Bhikkhu*, your body being permeated with foul smell and rank smell, flies will always follow you.’ In this preaching, the word, ‘*āma*’ conveys the meaning of rotten smell.

The word *Āmagandha* is found to be used as a proper name in the *Aṭṭhakathās*. For example, a *Brahmin* called *Āmagandha*, an ascetic called *Āmagandha* are mentioned in the *Aṭṭhakathās*. *Āmagandha* the ascetic is described in the *Aṭṭhakathā* as *Āmagandho nāma brāhmaṇo pañcahi māṇavakasatehi saddhiṃ tāpasapabbajjamaṃ pabbajitvā...* ‘A *Brahmin* called

¹ Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta Pāṭi.1997, Department of Religious Affairs press, Yangon.

² Dhammapāla, Ashin, Itivuttaka Aṭṭhakathā, 1958, Department of Religious Affairs, Yangon, Myanmar.

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Āmagandha and five hundred youths lived as hermits', and as *taṃ sutvā āmagandhatāpasas*¹ 'On hearing that word, *Āmagandha* the hermit.'

Āmagandha Sutta is the *sutta* in which the description of the answer given by the Buddha to the questions supplicated by *Āmagandha* the hermit regarding to *āmagandha*. In this *Sutta*, *Āmagandha* the *Brahmiṇ*, and *Āmagandha* the ascetic are not important. They are spoken as things which are foul and rank. Thus *Āmagandha*'s meanings given in *Pāli* and *Aṭṭhakathās* will be given in excerpts. *Āmagandha* is rank smelling fish and meat. This view was held by Tissa the hermit during the lifetime of Kassapa Buddha and *Āmagandha* the Brahmin during the lifetime of Gotama Buddha. The words spoken by them are given in the *Aṭṭhakathā* as *Āmagandho nāma maccha- maṃsaṃ gahapatayo*.²

The two Buddhas did not mean *Āmagandha* to be foul smelling fish or meat. The meaning of *āmagandha* is given in the *Aṭṭhakathā* as *na brahmaṇa macchamaṃsaṃ āmagandho, api ca kho āmagandho nāma sabbe kilesā pāpakā akusalā dhammā*³ *kilesas* are the factor which defiles the mind. It is likened to fire for it burns one's own mind and those minds in association. Thus these factors are metaphorically called fire of greed, fire of anger, etc. In association with the factors of defilements, the mind is not clear. It is impure with *kilesa*.

These *kilesas* are included in the term *āmagandha*. It conveys the meaning of one who is permeated with foul smell. While monks were arranging for convening the first *Saṅgāyanā*, some of the monks, intending *Ānanda* who was a mere *sotāpanna*, said, *Imasmiṃ bhikkhusaṃghe eko bhikkhu vissagandhaṃ vāyanto vicarati*. 'In all these monks, one monk permeated with foul smell is wandering.' In this *Pāli*, permeated with foul smell means that one is still not free from *kilesas*. Therefore *kilesas* are

¹ Buddhaghosa Mahāthera, Ashin, Mijjhimānikāya Mūlapaṇṇāsa *Aṭṭhakathā*, 1958, (Paṭhamo Bhāgo), Department of Religious Affairs, Yangon, Myanmar.

² Buddhaghosa Mahāthera, Ashin, Mijjhimānikāya Mūlapaṇṇāsa *Aṭṭhakathā*, 1958, (Paṭhamo Bhāgo), Department of Religious Affairs, Yangon, Myanmar.

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āmagandha called *vissagandha*... ‘*esāmagandho na hi maṃsabhojanaṃ*’¹ killing, no restraint in sensual desires, craving for sense of taste, etc. are *āmagandha*. The food prepared with meat or fish was not *āmagandha*.

Regarding to this *Pāli* word, it is fully described in the *Aṭṭhakathā* as: *Kilesa* collection such *akusala* as killing, etc. are *āmagandha* which has foul poisonous smell. Why? These *kilesas* are mixed with killing, they are disgusting, mixing with impure *kilesas*, it is abhorred by the virtuous person and they exudes foul smell. The living beings who are not yet free from *kilesas* exudes foul smell. Even the dead corpses of the virtuous persons who are free from *kilesas* do not have foul smell. Therefore *kilesas* are *āmagandha*. Unseen, unheard and undoubted foods mixed with fish or meat are innocent. Therefore the foods mixed with fish or meat are not *āmagandha*” but only *kilesa* or mind defining factors are *āmagandha* but only *kilesa* mind-defiling factors are *āmagandha*.

Therefore on studying the definitions in *Pāli* texts and *Aṭṭhakathā*, although *āmagandha* conveys the meanings of rank smell and foul smell, the foods such as meat, fish are not *āmagandha* but the *kilesa* are known to be *āmagandha*.

Conclusion

In preaching *Āmagandha dhamma* by the Buddhas, vices, conducts rife with defilements, craftiness in social dealing, deceit, haughtiness, boasting, etc. are preached as *Āmagandha* objective discourses. When compared to other *Suttas* in *Piṭaka*, ten kinds of unwholesome deeds, breach of the five precepts, conducts, practices and behaviours contradictory to the *Maṅgala dhamma*, the characteristic characters of unscrupulous persons as described in *Vasala Sutta* are included as *Āmagandha dhamma* in this *Sutta*

¹ Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta Pāṭi.1997, Department of Religious Affairs press, Yangon.

In showing the persons who are replete with *Āmagandha* subjectively, the depraved persons in the world, evil persons who pretend to be saintly persons, persons who are abusive in speech, who are stingy, who are vain, deceivers and religious persons with wrong practices are included. In this place, it is necessary to understand the cause and effect connectivity of the *Āmagandha* conceived by the hermits and the *Āmagandha* preached by the Buddhas.

The word *Āmagandha* conveys the meaning of rank or foul smell in direct sense. The hermits called meat and fish which have unpleasant rank, foul and raw smell as *āmagandha*. According to their concept, eating meat and fish is eating *āmagandha*. *Āmagandha* must be avoided. They believed that avoiding *āmagandha* was the purification of *kilesas* and life. But according to the Buddhas, purification of *kilesas* and life can be achieved by extinguishing the minddefiling unwholesome *kilesās*. If purification of *kilesa* and purification of life can be attained by avoiding *āmagandha*, the *kilesas* are then called figuratively as *āmagandha* and these *āmagandha* must be avoided. Practice must be made to abandon defilements called *Āmagandha*. Purification cannot be attained by mere avoiding meat and fish called *āmagandha*. This is the *dhamma* preached by the Buddha.

It can be clearly understood from the presentation of this paper that Buddha preached *Esāmagandho na hi maṃsa bhojanaṃ* unwholesome *kilesa* is called *āmagandha*. Meat and fish is not *āmagandha*. Knowing this preaching, the avoiding of the hermits to eat meat and fish is not a true practice to achieve purity of *kilesas* and life. The abandonment of the *kilesas* as preached by the Buddhas is a true practice to achieve purification of *kilesas* and life.

On summing up these studies, the word *Āmagandha* is an original *Pāṭi* word. It is a compound noun formed by combining *āma* and *gandha*. The direct meaning of *āmagandha* is rank smell, foul smell. In metaphorical usage, ill reputation such as being angry is compared to foul smelling meat and fish. In this *Āmagandha Sutta*, according to the hermits view rank smelling meat and fish is *āmagandha*. The name of a hermit holding such a view was also named *āmagandha*. According to the *dhamma*

of the Buddhas, *kilesas* or defilements, unwholesome deeds, evil deeds are called *āmagandha*. This *Sutta* included in the *Cūla Vagga* of *Sutta Nipāta* in *Khuddaka Nikāya* is also named *Āmagandha*.

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