

The Study of Some Verses in the Pakiṇṇaka Vagga of Buddhist Canon

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Abstract

Pakiṇṇaka Vagga expresses practical and right ways to live with pliability in society for human beings. And for the *bhikkhus*, various ways that should be avoided and that should be done as they strive to gain their aim are pointed out. Therefore, in this *Vagga*, it is expressed that a few meritorious deeds can produce much benefit. Peace cannot be attained by returning enmity with animosity, enmity can be collapsed without returning enmity with animosity and enmity will increase if it returns enmity with animosity.

“ ဗုဒ္ဓပိဋကတ်ကျမ်းလာ ပကိဏ္ဍကဝဂ်၏ဂါထာအချို့ကိုလေ့လာခြင်း”

စာတမ်းကျဉ်းချုပ်

ပကိဏ္ဍကဝဂ်သည် ဓမ္မပဒကျမ်း၏ (၂၁)ခုမြောက်ဝဂ်ဖြစ်ပါသည်။ ဂါထာပေါင်း (၁၆) ဂါထာပါဝင်ပါသည်။ ပကိဏ္ဍကဝဂ်သည်ပုထုဇဉ်တို့အတွက်လူ့ဘောင်အဖွဲ့ အစည်းအတွင်းနေထိုင်ရာတွင် လိုက်လျောညီထွေမှုနှင့် နေထိုင်တတ်ရန် လက်တွေ့ကျပြီး မှန်ကန်သော နေထိုင်နည်းအမျိုးမျိုးကို ဖော်ပြထားပါသည်။ ထို့အတူ ရဟန်းဘောင် အတွင်းနေထိုင်ကြသော ရဟန်းတို့အတွက်လည်းမိမိတို့၏ ရည်မှန်းချက်သို့ ရောက်ရှိအောင်ကြိုးစားဆောင်ရွက်ကြရာတွင်ဆောင်ရန်/ရှောင်ရန် နည်းလမ်းအသွယ်သွယ်ကို လမ်းညွှန်ထားပါသည်။ လူမှုအဖွဲ့အစည်းအတွင်းတွင်တစ်ဦးနှင့်တစ်ဦး ရန်ကိုငြိမ်းစေပြီး မေတ္တာဖြင့်နားလည်မှုရှိခြင်း မိမိအလုပ်တာဝန်ကို ကိုယ်စီကျေပွန်အောင် ထမ်းဆောင်ခြင်းဖြင့် အရာရာကိုအောင်မြင်မည်။ အတွေးအခေါ်အယူအဆမှန်ကန်မှအလုပ်မှန်မည်။ အလုပ်မှန်မှ ငရဲကဲ့သို့ သူတော်ကောင်း ကဲ့ရဲ့ရာကိုယ်စိတ်ဆင်းရဲမှကင်းဝေး၍ ကောင်းကျိုးချမ်းသာရရှိမည်ကို ဖော်ထုတ်တင်ပြလိုခြင်းဖြစ်ပါသည်။

Introduction

The Buddhist Canon consists of Three *Piṭakas*; one of which is the *Sutta Piṭakas* that consists of five “*Nikāyas*” of which *Khuddaka Nikāyas* is the fifth, That *Nikāyas* again consists of the fifteen books. *Pakiṇṇaka Vagga* expresses practical and right ways to live with pliability in society for human beings. And for the *bhikkhus*, various ways that should be avoided and that should be done as they strive to gain their aim are pointed out. Therefore, in this *Vagga*, it is expressed that a few meritorious deeds can produce much benefit. Peace cannot be attained by returning enmity with animosity, enmity can be collapsed without returning enmity with animosity and enmity will increase if it returns enmity with animosity.

1. *Mattāsukhapariccāgā, passé ce vipulaṃsukhaṃ.*

Caje mattasukhaṃdhīro, sampassaṃ vipulaṃ sukhaṃ.

In this *gāthā* “*mattā*” means (1) division, (2) faculty, perfection, (3) Parts of letter *matra*- duration of time for a twinkling of an eye or a flash of lightning extremely short duration of time, (4) just, this much, (5) measurement, quantity, (6) a little, a small quantity, (7) adorable. In the text “*matta*” means measure and a little.

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When *sukha* is joined to “*mattā*” with the meaning of measurement means happiness equal to a measure. That means happiness that can be measured. Giving up happiness which can be measured is called “*mattāsukhapariccaga*”.

When *sukha* is joined to *mattā* which means a little, the combined word means a small quantity of happiness. Giving up of a small quantity of happiness is called “*mattā-sukhapariccaga*.”

Vipula means nobility. Noble happiness is called the bliss of *Nibbāna*. “*Passece vipulasukham*” is interpreted as: “In case the bobble *Nibbāna* is seen.

On account of giving up a small quantity of happiness that can be measured, if the great and noble bliss of *Nibbāna* is perceived, the wise person who perceives the bliss of *Nibbāna* should give up a small quantity of happiness that can be measured.

For example, the happiness that is obtained by dispensing a meal is small quantity of happiness. One’s body is comfortable for a short period of nourishment supplied from the small meal. When nourishment is exhausted, one will have to look for further nourishment. That happiness is not permanent. It is also small in quantity. Therefore the small quantity of happiness should be given up. The person who performs charity and who observes morality after giving up a small happiness can achieve the bliss of *Nibbāna*.

The person who achieves the great bliss of *Nibbāna* by giving up the small and measurable happiness is exhorted to give up the small quantity of happiness. It is pointed because it is greatly beneficial although the cause is small. A person who says that he will guard his property and perform charity will never give away in charity at any time. One will be able to accomplish charity only when one’s “*ālayā*”, attachment to property is cut off and is resolute to perform charity at any cost. One who is replete with *saddhā*, will be able to overcome stinginess (*mocchariya*). Charity is performed based on *saddhā*, etc. he will be able to accrue benefit as big as a big banyan tree, although charity is as small as a seed of banyan tree.

When the Buddha was a Brahmin called *Sankhapāla*, he cleared the precincts of a stupa by clearing away grasses and weeds, then covered the ground with sand and sprinkled with water. On account of the virtue of these small performances, the Buddha enjoyed worldly benefits of being free from violent waves in crossing the one yojana wide Ganges River which curiously was then filled with five kinds of lotus in full bloom and homage paid by *Nagās* with five hundred gold, silver and ruby boats. The giving up of small pleasures enabled the *Boddistta* to get to a stage of establishing morality which was the basic work of Samadhi (faith) and *paññā* (wisdom). By cultivating *sīla*, *samādhi* and *paññā* in his continuum, he achieved the bliss of *Nibbāna*. Therefore, one can gain the great bliss of *Nibbāna* by giving up small worldly pleasures.

“Giving up” cannot be accomplished easily by everybody. The one who is able to give up worldly pleasures is designated as “*Dhīro*”. “*Dhira* means” one who is able to take many a benefit with his intelligence”. Therefore, a person who is able to derive many benefits with his wisdom will be able to give up happiness of small measure. It is said in the *gāthā* 920 as “*caje mattā sukham diro.....*”

Gāthā 290 shows to give up small pleasure to attain great bliss as the Myanmar saying goes “Risk a hundred to reap a thousand.”

2. *Duppabbajjaṃ durabhiramaṃ, duāvā sā gharā dukkhā,*
Dukkho samanasamvā so, sukkah nupatitaddhagū,
Tasmā na caddhagū siyā, na ca dukkhānupatito siyā.

One will be able to enter monkhood only when he is able to give up little rich or very rich family circle. Therefore, it is difficult to become a monk. “*Du*” conveys the meaning of difficult and “*pabbajja*” means becoming monkhood.

Although one attains monkhood, it is difficult to be delighted in going alms rounds, in observing the numerous Vinaya rules, and in practicing supramundane dhamma. In “*durabhiramaṃ,*” “*du*” means difficult and “*abhirama*” means “being very delighted.”

The householders in secular life have duty to perform for the administrators. There are duties for the ruling class. There are obligations for one’s retinue. There are affairs of the monks and Brahmins to attend to. Although the householders have to carry out multifarious affairs it is not easy to fill up a pot with a hole or to fill up the great ocean. Therefore, the householders are living in difficulty in the society of men they have founded. The Buddha said, “*Durāvasā gharādukkhā.*” to show the condition of secular life.

“*Ghara*” not only denotes house or dwelling but also denotes setting up household”.

Lay persons who are of the same status in lineage, prosperity, honor, etc. or persons who are of the same in morality, etc. are competing against one another. Thus, disputes arise among them. They are said to be different in opinion, to be different in disposition. It is miserable to dwell with persons and who have different disposition. This suffering in life is expressed with “*dukkho samā nasaṃvā so.*” “*Samvāsa*” means associating, social relation, intercourse and “*saṃāna*” means equality.

As the persons are going on a journey of the round of rebirths, they are called “*addhagū*” (traveler for *Samsāra*). Those who are travelling the journey of *Samsāra* are subject to many kinds of suffering. This meaning is shown by the expression “*dukkhanupatīitaddhagū.*” “*Anupatita*” means befall. (*Ampata* and *anupatita* are the same in meaning). “*Dukkha*” means suffering. Falling into *dukkha* is suffering and going on a journey of *Samsāra* is also suffering. Therefore, *Gāthā* 302 exhorts to strive not to be a traveler of *Samāra* and to strive not to become a person to whom suffering befalls again and again.

3. *Saddho sīlena sampanno, yasobhogasamappito,*
yamyam padesam bhajati, tattha tattheva pūjito.

Belief in *kamma* and its results is called *lokīsaddha* and belief in the attributes of Triple *Ratanas* is called *lokuttara- saddhā*. He, who is endowed with the two kinds of *saddhā* is called “*saddho*” (the one who is endowed with *saddhā*).

Restraining bodily and verbal actions is called *sīla* (morality). There are two kinds of *sīla*. “*Agāriyasīla*” is the *sīla* that must be observed by laymen and “*anagāriya-sīla*” is the *sīla* that must be observed by monks. He who is endowed with *sīla* for laity is called “*silasampanno.*”

Anāthapīṇḍika Upāsakā and *Dhammida Upāsakā* had 500 *upāsakā* followers each. These attendant *upāsakā* followers called “*āgā riyasaya*” were the followers they were worthy of receiving. The person who is possessed of the two kinds of wealth-mundane wealth such as gold, gems, paddy, etc. and supramundane wealth such as *saddhā*, *sīla*, *suta*, etc. is called “*bhoga*.”

The person who is endowed with mundane wealth and supramundane wealth is said to be “*yasobhogasammappito*.”

In other words, the benefits of two kinds of followers and two kinds of wealth will arrive to a person who is endowed with the two *dharmas-saddhā* and *sīla*. A person to whom such benefits arrive is called “*yaṃyaṃ padesam bhajati*.”

Gāthā 303 tells to strive to be replete with *saddhā* and *sīla* to be a person who is worthy of veneration.

4. *Dūre santo pakāśenti, himavantova pabbato,*

Asantettha na dissanti, rattim khittā yathā sarā.

“*Santo*” in the *gāthā* means calmness of the persons such as the Buddha who have eradicated defilements such as *lobha*. The living being who have performed good deeds in the lifetime of the previous Buddha, who have accumulated merit and cultivated mental culture in the present life, are called “*santo*.”

Because of the presence of snow in every winter, and snow is vomited in every summer, the mountain is called *Himavantā*. Although the *Himavantā*, 300 *yojanas* in breadth, 500 *yojanas* in depth and 84 thousand *yojanas* in height, is very far away, it is very distinct as if it is situated directly in front. Although the virtuous persons who have previous merit and prayer are far from the Buddha, they are distinct in Buddha’s mind.

“*Asanto*” are the foolish persons who pay attention to the present life, who neglect the next life, who have eye for acquirement called “*āmisā*” and who enter monkhood for a livelihood. Although “*asanta*” persons are staying at the foot of the Buddha, they are indistinct in Buddha’s mind.

The Buddha said, “*Rattiḷaṃ cittā sarā rathā*” to give a simile. What is meant to say is that an arrow is released in the dead of the night because it is the fourteenth waxing night, it is in middle of a deep forest, the sky is overcast with dark clouds and it is in middle of the night, the arrow is indistinct. Similarly, those who have no previous accumulated merit do not appear distinct to the mind of the Buddha.

According to the *Gāthā* 304, those who want to be near to the Buddha must strive to be replete with the previous good *kammās* and the present good *kammās* well for the well-being in future life.

Conclusion

Pakiṇṇaka Vagga expresses practical and right ways to live with pliability in society for peoples. And for the bhikkhus, various ways that should be avoided and that should be done as they strive to obtain their aim are pointed out. In the verses, a few meritorious actions can produce much result. It shows how great benefit can be produced on account of performing a few meritorious deeds. If volition is interesting in performing meritorious good deeds whether the charity is few or much, it can produce greatly beneficial results. If

a volition appears, one will offer and if a volition does not appear, one will not offer. Therefore, to accomplish an act of charity, volition is a main cause, any charity cannot happen to a person who is attached to his property. Charity happens to only those who are free from attachment. Therefore, *alobha* associated with volition is called donation, passion.

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Th.A.II.	Theragāthā Aṭṭhakathā (Dutiyo bhāgo)
Tg. Bht	Saṅgaha Bhāsā Ṭikā
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T.P.D (II)	Ṭipitaka pāli (Vol.II)
T.P.D (X)	Ṭipitaka pāli (Vol.X)
Ppd.	Pāli padakyam