

A Grammatical Study of Pāli Dhammapada (Mala Vagga)

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Abstract

The Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha are expressed in clear, pithy verses. In this paper the especial terms of these revealing Pāli verses(Mala Vagga) by the Dhammapada aṭṭhakathā and divided by the comparing of commentary in grammatically.

Key words : Dhammapada, Dhammapada aṭṭhakathā, Roman Script , gāthā

Intoduction

The Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha are expressed in clear , pithy verses. There verses were called from various discourses given by the Buddha in the course of forty-five years of his teaching , as he travelled in the valley of the Ganges (Gaṅgā) and the sub-mountain tract of the Himalayas. These verses are terse, witty and convincing. Whenever similes are used, they are those that are easily understood even by a child , e.g., the cart's wheel, a man's shadow , a deep pool, flowers. Through these verses , the Buddha exhorts one to achieve the greatest of all conquests, the conquest of self ; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth(dhamma) an exhortation, a piece of advice. Dhammapada verses are often quoted by many in many countries of the world and the book has been translated into many languages. One of the oldest translations into English was made by Max Muller in 1870. In Myanmar, translations have been made in Myanmar, mostly in prose, some with paraphrases, explanations and abridgements of stories relating to the verses. The Dhammapada is the second book of the kuddaka nikāya of the Suttanta Piṭaka, consisting of four hundred and twenty-three verses in twenty six chapters arranged under various heads. Mala Vagga consists of twenty-one verses which are tallergated and divided by the comparing of commentary in grammatically.

Aim and Objective

In this paper , all the Oriental Students get many benefits including knowing the original sources and the meaning of words in the Mala vagga and understanding of grammatical knowledges for the Oriental Students.

Finding

This paper intends to analyze the original sources and meanings of the words in the mala vagga and to compare the words Pāli and Atthakathā the grammatical usages.

Method

The research methodology is composed of two main research processes, explain the words critically and analyze the original sources of the words of Mala Vagga.

Roman Script of Mala Vagga

1. *Paṇṭupalāsova dānisi, yamapurisāmi ca te Upaṭṭhitā.*

Yyogamukhe catithasi, pātheyagampi ca tena vijjati.(235)

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2. So (48) *karohi dīpamattano, khippam āyama paṇṭito bhava.*
Nandhantamalo anaṅgaṇo, dibbam ariyabhūmi upehisi.(236)
3. *Upanītavayo ca dinisi, sampayātosī yamassa santike.*
Vāso te natthi antarā, pātheyampi ca ten a vijjati.(237)
4. So *karohi dīpamattano, khippam vāyama paṇṭito Bhava.*
Niddhantamalo anaṅgaṇo, na punaṃ jātijara upehisi.(238)
5. *Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe.*
kammāro rajatassova, niddhame malamattano.(239)
6. *Ayasāva malaṃ samuṭṭhitam, tatuṭṭhāya tameva khadati.*
Evaṃ atidhonacāriṇaṃ, sāni kammāni nayanti duggatiṃ.(240)
7. *Asajjhāyamaḷā mantā, anuṭṭhānamalā gharā.*
Malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.(241)
8. *Malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ.*
Malā ve pāpakā dhammā, Asmiṃ loke paramhi ca.(242)
9. *Tato malā malataraṃ, avijjā paramaṃ malaṃ.*
Etaṃ malaṃ pahantvāna, nimmalāhotha bhikkhavo.(243)
10. *Sujīvaṃ ahirikena, kākasūrena dhamśinā.*
Pakkhandinā pagabbhena, samkiliṭṭhena jīvitaṃ.(244)
11. *Hirīmatā (49) ca dujjīvaṃ, niccaṃ sucigavesinā.*
Alīnappagabbhena, Suddhājīvena passatā. (245)
12. *Yo pāṇamatipāteti, musāvādaṅca bhāsati.*
Loke adinnamādiyati, paradāraṅca gacchati. (246)
13. *Surāmerayapānaṅca, yo naro anuyuñjati.*
Idevameso lokasmiṃ, mūlam khaṅṭi attano. (247)
14. *Evaṃ bho purisa jānāhi, pāpadhammā asaṅṅatā.*
Mā taṃ lobho adhammo ca, ciraṃ dukkhāya randhayuṃ. (248)
15. *Dadāti ve yathāsaddhaṃ, yathāpasādanaṃ jano.*
Tattha yo maṅku bhavati, paresaṃ pānabhojane.
Na so divā vā rattim vā, samādimadigacchati. (249)
16. *Yassa cetaṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ.*
Sa ve divā vā rattam vā, samādimadigacchati. (250)
17. *Natthi ragasamo aggi, natthi dosasamo gaho.*
Natthi mohasamaṃ jālaṃ, natthi taṅhāsamaṇadī. (251)
18. *Sudassaṃ vajjamañṅesaṃ, attano pada duddasaṃ.*
Paresaṃ hi so vajjāni, Opunati yathā bhusaṃ.
Attano pana chādeti, kalimvā kitava saṭho. (252)

19. *Paravajjānupassissa (50), niccam ujjhānasaññino.*

Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā. (253)

20. *Ākāseva podam natthi, samaṇo natthi bāhire.*

Papañcābhiratā pajā, nippapañcā tathāgathā. (254)

21. *Ākāseva podam natthi, samaṇo natthi bāhire.*

Sankhārā sassatā natthi, natthi buddhānamiñjitaṃ.

Mālavaggo aṭṭhārasamo niṭṭhito. (255) (Dh, 50-52)

Grammatical explanation of Mala Vagga in the Dhammapada

The Mala Vagga consists of the twenty-one gāthā and the twenty-one expositional words .

There are-

1. It is found that there are four gathas in the Goyatakputta vatthu of Mala Vagga. The meanings of terms yamapurisa patheyya and upanitavayo are described and explained in grammatical way in the followings.

(a) Yamapurisa

Yamapurisati yamadutā vuccanti, idaṃ pana maraṇameva sandhāya vuttaṃ,(Dh, A, 2,215)

In this gāthā the term yamapurisa means the message of the king of Hell. However, in this gāthā, the word messenger highlights the Death.

Yama + purisā

‘Yamapurisa’ is a compound in which the two nouns:‘yama’ and ‘purisa’ are combined. This term is derived from the chatthī tappurisa compound ‘yamassapurisa’. The meaning is the Death’s messenger of the king of Hell. (Dh, A, 2,335)

(b) Pātheyyaṃ

Pātheyyanti gamikassa taṇḍhuladipātheyyaṃ viya paralokaṃ gacchantassa tava kusalapātheyyaṃ. (Dh, A, 2,216)

In this gāthā, it means that for a traveller, the package of food is necessary in his journey.

Similarly good deeds or merits are also necessary for all being who are reborn in the circle of Rebirth. Thus the term pātheyyaṃ means the package of good deeds or merits that is necessary for the coming life when a person passed away.

pātha + nya (Pāli Myan dhan, 660)

‘Pātheyya’ is a secondary derivation that is made of the noun ‘pātha’ and the Optative Mood ‘eyya’.

(c) Upanitavayo

Upanitavayoti upatinipātamattaṃ, nitavayoti vivatavayo atikkantavayo, tvancasidāni tayovaye atikkamitva maraṇamukhe ṭhitoti attho. (Dh, A, 2,216)

In this gāthā, the term upanitavayo is an Assatti Taddhita that is made up of “upa,” the prefix and nitavayo, the noun. The meaning is an aged person. Therefore, the term upanitavayo means that now you are aging as well as you are at the last period of life.

Thus, you are like a person who is standing at the mouth of the Death,

Upa + Nīta + Vaya(Pāli Myan dhan, 227)

‘Upanīta vayo’ is and Assatti Taddita made up of the ten ‘upanita’ and ‘vaya’.

2. It is found that there is only one gāthā in the Annatarabrahmana Vatthu of Mala Vagga. The meaning of the terms niddhame and malamattano from this gāthā are described and explained grammatically as follow.

(a) Niddhame

Kusalaṃ karonto paṇḍhito attano rāgādimalaṃ niddhameyya, evaṃ niddhantamalo nittilesova hoīti attho. (Dh, A, 2,213)

In this gāthā, it means that the wise man eliminates the impurity like the attachment or raga by doing the good deed all the times and he always tries to be a pure person without such attachment.

Niddhame= Ni + √ dhm +a+eyya(Pāli Myan dhan, 527)

Niddhame is a verb that comes from the root dham that is prefixed by the word ni and accompanied by the particle a and the preposition eyya. The preposition eyya changed into e. The meaning is to eliminate.

(b) Malamattano

‘Malamattano’ is the Niggahita Sandhi made up of the terms ‘malaṃ’ and ‘attano’. The meaning is one’s impurity.

3. It is found that there is only one gāthā in the Tissatthera vatthu of Mala Vagga. The meaning of the term ‘atidhonaecāri’ from this gāthā is described and explained grammatically as following way.

(a) Atidhonaecāri

Atidhonaecārinanti dhonā vuccati cattāro paccaya “both idamattham etc” ti paccavekkhitvā paribhuñcanapannā, taṃ atikkammitva caranto atidhonaecāri nāma. (Dh, A, 2,220)

In this gāthā, it means that the ability to know the advantages and disadvantages of taking alms food, robe, loss, and medicine with attention is called dhona. Thus, it said that the practice of not taking these four objects(a food, robe, lodging, and medicine), more that limit is called ‘atidhona’.

Atidhonaecāri = Ati + Dhona + Cāri

‘Atidhonaecāri’ is a dutiya tappurisa that is prefixed by word ‘ati’ and followed by the word cāri. The meaning is the person who takes the four objects with attention and limit.

4. It is found that there is only one gāthā in the laludāyitthera Vatthu Mala Vagga. The meaning of term asajjhāyamala from this gāthā is described and explained in grammatical way as follow. The meaning of term asajjhāyamala from this gāthā is described and explained in grammatical way as follow. The meaning of term asajjhāyamala from this gāthā is described and explained in a grammatical way as follows.

(a) Assajjhāyamalā

Asajjhāyamalāti yākāci pariyatti vā sippaṃ vā yasmā asajjhāyantassa ananāyuñcantassa vinassati vā nirantaraṃ vā na upaṭṭhati tasmā “asajjhāyamalā mantā” ti vuttam. (Dh, A, 2,222)

In this gāthā, it means that if a person does not practice or apply the artistic or scientific knowledge that learnt in his profession, that knowledge will be useless one and he cannot exist for a long time in the professional field. For that reason, it is important to preserve and emphasise all the knowledge that are necessary in one's career.

Asajjhāyamālā = a + sajjhaya + mala

'Asajjhāyamālā' is the term that is formed by the word 'sajjhaya' accompanied with the prefix 'a' and combined with the word 'malā'. The meaning is the knowledge that does not practice or apply will be useless.

5. It is found that there are two gāthās in the Annatarakula Putta vatthu of Mala vagga. The meanings of the terms pahantvā and nimmala from this gāthā are described and explained grammatically in the followings.

(a) Pahannāna

Pahannanati etaṃ malaṃ jahitvā bhikkhave tumhe nimmalā hothāti attho. (Dh, A, 2,224)

In this gāthā, it means that the Bhikkhus should try to become the morals who are free from the stain called Dellusion.

Pahantvāna = Pa + √han + tvāna

'Pahantvā' is a primary derivation that comes from the root √han prefixed by the word 'pa' and accompanied by the gerundial suffix 'tvāna'. The meaning is removing.

(b) Nimmalā

Nimmala = Ni + Mala

The term 'nimmala' is an Abhyayībhāva compound that combined the two words 'ni' and 'mala'. The meaning is freedom from stain.

6. It is found that there are two gāthās in the Culasari Vatthu of Mala Vagga. The meaning of terms ahirikena and suddhajīva from this gāthā are described and explained in grammatical way as follows.

(a) Ahirika

Ahrikenāti chinnahirottappakena (Dh, A, 2,224)

In this gāthā, it means that a person who have cut both moral shame and moral dread or a person without moral shame and moral dread.

Ahirika = a + hiri + ika

'Ahirika' is noun that is prefixed by the word 'a' and accompanied by the Taddhita suffix 'ika' and its meaning is a person who is lack of moral shame and moral dread.

(b) Suddhājīvena

Suddhājīvenāti evarupo hi puggalo suddhājīvonāma. (Dh, A, 2,227)

In this gāthā, it means that the person who made the right livelihood.

Suddhājīvena = suddha + ajīva

'Suddhājīva' is a Bahubhihi compound combined with the words 'suddha' and 'ajīva'. The meaning is the person who made the right livelihood.

7. It is found that there are three gāthās in the Pañcaupāsika vatthu of Mala Vagga. The meaning of the term panamatipateti from this gāthā is described and explained grammatically as follows.

(a) Paṇamatipāṭeti

Panamatipāṭetīti yo sahatthikādīsū chasu payogasū ekapayogenāpi parassa jīvitindriyaṃ upacchindati. (Dh, A, 2,227)

In this gāthā, it means that if a man makes effort to kill a person himself or urges the others to kill someone it can be said that he is the robber as he committed one of the six efforts of killing.

Panamatipateti = Panam + atipateti

‘Panamatipateti’ is a combination made up of the two words ‘panam’ and ‘atipateti’. The meaning is destroy one’s life quickly.

(b) Atipāṭeti = Ati + √pat + e + ti

Atipāṭeti is a verb that come from the root √pat that is prefixed by the word ‘ati’ and followed by the causative suffix ‘e’ and the present tense third person singular ‘ti’. The meaning is destroyed quickly.

8. It is found that two gāthās are mentioned in the tissadahara vatthu of Mala vagga. The meaning of terms smadhimagacchati and yathasaddha from the gatha are described and explained in grammatical way as follows.

(a) Samādhimagacchati

Samādhinti so puggalo divā vā rattimvā upacārappanāvasena vā maggaphalavasena vā samādhim adhigacchati. (Dh, A, 2,229)

In this gāthā, it means that a person who is eager concentration (Samādhi). And he attempts practice it both during the day and at night, that person can get the power of concentration by means of upaca, Appana or Magga phala.

Samadhimagacchati = Samadhim + adhigacchati

‘Samādhimagacchati’ is a Niggahita combination made up of the terms ‘samādhim’ and ‘adhigacchati’. The meaning is getting the power of concentration.

(b) Yathāsaddham

Yathāsaddhanti lukhapaṇitādisu yaṃkiñci dentojano yathāsaddham attano saddhānurupameva deti. (Dh, A, 2,230)

In this gāthā, it means that a person who donates his property to both the lower or higher receiver. He donates them through his faith (on the consequence of giving).

Yathāsaddham = Yathā + saddham

‘Yathāsaddham’ is a abyayībhāva compound made up of the terms ‘yathā’ and ‘Saddam’. The meaning is through ones faith.

9. It is found that there is only one gāthā in the Pañcaupasaka vatthu of Mala vagga. The meaning of the term ragasamo from this gāthā is described and explained grammatically as follow.

(a) Rāgasamo

Rāgasamoti dhumadisū kiñci adassetva antoyeve utthaya chyapanavasena regena samo aggi nama natthi. (Dh, A, 2,231)

In this gāthā, it means that any other sentiments cannot tense like the attachment that is similar to the moulding fire. The moulding fire burns the things without showing flame or

smoke. In the same way, attachment is a sentiment that is provoked in the mind of a person and attacks him all the time.

Rāgasamo = rāga + samo

‘Rāgasamo’ is a tatiyatappurita compound made up of the two terms ‘rāga’ and ‘samo’. The meaning is like the attachment.

10. It is also found that there is only one gāthā in the Mendakasetthi vatthu of Mala vagga. The meaning of the terms vajjhamannesam and sudassam from this gāthā are described and explained in a grammatical way as follows.

(a) Vajjamaññesam

Vijjamaññesanti parassa anumattampi vajjam khalitan sudasam sukheveva passitum sakka, attano pana atimahantampi duddasam. (Dh, A, 2,238)

In this gāthā, it means that some people find in detail a nor one’s delect seeino even a minor guilt as tiny as an atom. However, they cannot see their major guilt. They are the ones who can see easily the others weak point.

Vajjamaññesam = Vajjam + aññesam

‘Vajjamaññesam’ is a niggahita combination made up of two terms ‘vajjim’ and ‘aññesam’.

The meaning is guilt of the other people.

(b) Sudassam

Sudassam = Su + √dis + a + m

‘Sudassam’ is a verb prefixed by the word ‘su’ and the root dis followed by the conjugational sign ‘a’ and the Accusative case ‘m’. The meaning is seen well.

11. It is found that there is only one gāthā in the Ujjhanasannitthera vatthu of Mala vagga. The meaning of the term ujjhanasannino from this gatha is described and explained grammatically as follows.

(a) Ujjhanasannino

Ujjhanasanninoti evam nivaseatabbam evam parupitavvanti paresam antaragavesitaya ujjhanavahulassa puggalassa jhyanadisū ekadhammopi na vaddhati, atha kho asavava tassa vaddhanti. (Dh, A, 2,239)

In this gāthā, it means that a person who always criticizes the others about their affairs will become more and more attachment and neither Jhana nor any other Dhamma will be dwell in his heart.

Ujjhanasannino = u + √ jhan + sannino

‘Ujjhanasannino’ is an abhayibhava compound made up of two terms ‘ujjhana’ and ‘sannino’. The meaning is the person who always criticizes the others.’Ujjhana’ is a primary derivation formed by the root jhan that is prefixed by the word and is followed by the suffix ‘a’.

12. It is found that there are two gāthās in the subhaddhaparibbājaka vatthu of Mala vagga. The meaning of the terms ‘nippapanaca’ and ‘buddhanaminjitam’ from this gāthās are described and explained in a grammatical way as follows.

(a) Nippapañca

Nippapañca bodhimuleyeva sabbapañcanaṃ samucchinnattha nippapañca tathāgata. (Dh, A, 2,240)

In this gāthā it means that all the Buddhas one have cut and abandoned all the three expansion Dhammas since they are enlightened at the feet of Bodhi trees. Therefore, they are honoured as the nippapañca.

Nippapañca = ni + papañca + a

‘Nippapañca’ is a secondary derivation made up of the word of ‘papañca’ that is followed by the particle ‘a’. The meaning is the Tathagata who has already cut and abandoned the expansion Dhamma.

(b) Buddhānamiñjitaṃ

Injītaṃ Buddhānaṃ pana tanhamanadisū injītesu yena saṅkhāra sassatati gaṇheyya, taṃ injītaṃpi nāma natthīti attho. (Dh, A, 2,240)

In this gāthā it means that people who considered that the formation like the attachment is permanent, the Pride as the craving are influent in their mind. However, the Tathāgata who has enlightened the Dhamma of Impermanence, neither pride nor attachment cannot be existed in their mind. The Tathagatas are free from them.

Buddhānamiñjitaṃ = Buddhānaṃ + Injītaṃ

‘Buddhānamiñjitaṃ’ is a niggahita combination made up of two terms ‘buddhānaṃ’ and ‘injītaṃ’. The meaning is that there are no expansion for the Buddha.

In Mala vagga, there are twelve vatthus and twenty-one gāthās. Among them, the meaning of nineteen gāthās are described and explained in grammatically according to the introductory of commentary.

Conclusion

In this paper mentioned about the word of the mala vagga in Dhammapada, the brief History of Dhammapada Treaties, Dhammapada Commentary, Roman Script and Translation.

It contains the Dhammapada Pāli words compared by Dhammapada Aṭṭhakathā in grammatically. Therefore, this paper has numerous advantages for students pursuing the Oriental Studies specialization.

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Khuddakapāṭhaṭṭhakathā, မြန်မာနိုင်ငံ ဗုဒ္ဓဘာသာအဖွဲ့ပုံနှိပ်တိုက်၊ ရန်ကုန်၊ ၁၉၅၈။

ဓမ္မပဒကထာ (ဒုတိယောဘာဂေါ)၊ မြန်မာနိုင်ငံ ဗုဒ္ဓဘာသာအဖွဲ့ပုံနှိပ်တိုက်၊ ရန်ကုန်၊ ၁၉၆၈။

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Sārāsī, Ashin, ဓမ္မပဒကထာနိသယ (ပဌမောဘာဂေါ)၊ ရန်ကုန်၊ ဣစ္ဆာသယပိဋကတ် ပုံနှိပ်တိုက်၊ ၁၉၆၄။

ဓမ္မပဒကထာနိသယ (ဒုတိယောဘာဂေါ)၊ မန္တလေး၊ ပိဋကတ်တော်ပြန်ပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၀။

တိပိဋကပါဠိ-မြန်မာအဘိဓာန်၊ အတွဲ (၁၁)၊ရန်ကုန်၊ သာသနာရေးဦးစီးဌာန၊၁၉၈၀။

မြန်မာအဘိဓာန်အကျဉ်းချုပ်(အတွဲ-၅)၊ ရန်ကုန်၊စာပေဗိမာန်ပုံနှိပ်တိုက်၊၁၉၈၀။

ဟုတ်စိန်၊ ဦး။ ပါဠိ-မြန်မာအဘိဓာန်၊ ရန်ကုန်၊ ပြည်ထောင်စုမြန်မာနိုင်ငံတော်အစိုးရစာပုံနှိပ်ရေးနှင့် ကိရိယာဌာန၊
၁၉၅၉။

ဓမ္မပဒ ပါဠိတော်မြန်မာပြန်။ရန်ကုန်၊ ဗုဒ္ဓဘာသာအဖွဲ့ပုံနှိပ်တိုက်။

မြန်မာစာလုံးပေါင်းသတ်ပုံကျမ်း၊ မြန်မာစာအဖွဲ့၊ ရန်ကုန်၊၁၉၈၆။

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