

# A Critical Study of Pāpavagga to Lokavagga in The Pāli Dhammapada: With Special References to Kaccāyanabyākaraṇa<sup>\*</sup>

Kusala<sup>1</sup>

Assoc.Prof. Nilratana Klinchan

Dr. Narongchai Pintrymool

Doctor of Philosophy in Linguistics, Faculty of Humanities<sup>1</sup>

Mahachulalongkornrajavidyalaya University

Corresponding Author, E-mail: 6501103012@mcu.ac.th<sup>1</sup>

## Abstracts

This qualitative research work has three main objectives: 1) To study the Pāli Grammar of the Pāpavagga, Dhammavagga, Rajavagga, Attavagga and lokavagga in Pāli Dhammapada based on Kccayanabyakarana., 2) To analyze the Pāli Grammar of the Pāpavagga, Dhammavagga, Rajavagga, Attavagga and lokavagga in Pāli Dhammapada based on Kccayanabyakarana, and, 3) to do a critical study of the Pāpavagga, Dhammavagga, Rajavagga, Attavagga and lokavagga in Pāli Dhammapada based on Kccayanabyakarana.

The research results were found that:

The research contains a study of five vaggas starting with Pāpavagga and ending with lokavagga. These vaggas and a total of 80 verses, from verse No. 166 to No. 178, had been treated as thoroughly as possible. In Pāpavagga, the first of those treated in this chapter, there are altogether five vaggas and 12 stories relevant to the verses. Most of the verses are Vutta Gāthās, but some verses in Pāpavagga such as verses, 125,127 and 128 are Ariya Gāthās.

**Keywords :** Pali Grammatical; Pāpavagga to Lokavagga in the Pāli Dhammapada,

---

<sup>\*</sup> Received January 23, 2022; Revised March 5, 2022; Accepted March 8, 2022

## Introduction

Hirakawa Akira stated that the Khuddaka Nikaya represents a stage in the development of the Pali Canon Agamas. New material was not added anymore to the rest of the Sutta Pitaka, but was added to a 'Khuddaka Pitaka' instead. Khuddaka Pitaka was the repository for materials left out of the four Agamas/Nikayas (the Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya, and Anguttara Nikaya) and thus included both early and late texts. Some of the other schools that had a Khuddaka Pitaka in their canons were the Mahisasaka, Dharmaguptaka, and Mahasanghika.

The Khuddaka Nikaya of the Theravada school is the only complete extant example of such a Khuddaka Pitaka. Some texts from the Dharmaguptaka Kṣudraka Āgama are preserved in Chinese and Tibetan translations, and fragments of Gandhari versions have also been discovered. The Khuddaka Nikaya is divided into two strata, one being early and the other late. The texts Sutta Nipata, Itivuttaka, Dhammapada, Therigatha, Udana, and Jataka belong to the early stratum. The texts Khuddakapatha, Vimanavatthu, Petavatthu, Niddesa, Patisambhida, Apadana, Buddhavamsa, and Cariyapitaka can be categorized in the later stratum. The Dhammapada (Pāli; Sanskrit: Dharmapada; Burmese: is a collection of sayings of the Buddha in verse form and one of the most read and widely followed Buddhist scriptures.

The Dhammapada, which is composed only of the teachings of the Buddha, is all in Gāthās. Gāthā means verse. As in the Myanmar form of poetry, there are restrictions on rhymes and the number of words in individual lines to admit no verbosity. The Dhammapada contains (423) Gāthās, each roughly comprising lines or three at the most. So there is a total of about nine hundred lines. All the Gāthās are divided into Vaggas, numbering 26. The grammatical explanation is based on 'Kaccāyanabyākaraṇa' also known as Kacci Grammar. \* Stars are shown before every Kacci Sutta to distinguish it from any other. Kacci Grammar is not adequate 'Padarūpasiddhi' by Ashin Buddhappiymathe, The foot-note throws light on those words and phrases that are difficult to understand. In order to enable students of Pāli language grammar to understand, quotations from original Dhammapada Attakathā and Pāli Grammar as regards particular definitions were provided.

This paper had been written to the maximum dimensions of the applicant below the title "A Grammatical study of Pāpavagga, Dhammavagga, Rajavagga, Attavagga, and lokavagga Pāli-Dhammapada: with special reference to Kaccāyanabyakarana" had made the

best possible Study of the Verses from Verse No.116 of Pāpavagga to Verse No.178 of lokavagga.

### Objectives of the Study

1. To study the Pāli grammar of the Pāpavagga, Dhammavagga, Rajavagga, Attavagga and lokavagga in Pāli Dhammapada based on Kaccāyanabyakarana.
2. To analyze the Pāli grammar of the Pāpavagga, Dhammavagga, Rājavagga, Attavagga and lokavagga in Pāli Dhammapada based on Kaccāyanabyakarana.
3. To do a critical study of the Pāpavagga, Dhammavagga, Rajavagga, Attavagga and lokavagga in Pāli Dhammapada based on Kccayanabyakarana.

### Research Methodology

The research methodology described in detail how the researcher collected the data and the research method of the Study in exploring a grammatical study of pāpavagga to Lokavagga in the pāli dhammapada: With particular references to kaccāyanabyakarana, the pāli Grammar of Pāpavagga, Dhammavagga, Rājavagga, Attavagga, and Lokavagga in Dhammapada based on Kaccāyanabyakarana was studied and analyzed Dhammapada based on kaccāyanabyakarana.

### Results

This result contains five vaggas starting with Pāpavagga and ends with lokavagga. These vaggas and a total of 80 verses, from verse No. 166 to No. 178 were treated as thoroughly as possible.

In Pāpavagga treated in this chapter are five vaggas and 12 stories relevant to the verses. Most of the poems are Vutta Gāthās, but some verses in Pāpavagga such as verses, 125,127 and 128 are Ariya Gāthās.

Some verses are similar in composition, with only a few slight differences. Poems No. 119 and No. 120 in Pāpavagga, for instance, are all identical except in the first stanza. They differ only in mentioning the opposite such as good deed and evil deed.

The verses 121 and 122 are similar, with only a slight difference in saying 'foolish' and 'wise' respectively in the first Pāda. The verses No. 127 and 120 have a little difference in this respective fourth Pāda, one saying 'bad deed' and the other saying 'death'.

The Dhammapada Verses have Pali words that are used in order to conform to prosody. For instance, in Verses 116 of Papavagga' Ramati' with a long vaucel sound is used instead of Ramatī in conformity with the rules of versification. This practice is versification known in Pali as Chandānurakkhaṇa (following the Pali meter).

For the purpose of better understanding, some combined words are shown as they break up into separate individual words as follows:

e. g. Verse No (121)

Udabindunipātena = udabindu + nipāta (Ta. S)

udabindu = udaka + bindu (Ta. S)

udaka > uda = √unda + ka, bindu = √vida + ku

nipātena = nipata + na, nipāta = ni √pata + ṇa

The unique formation Pāli words was explained in terms of morpheme as follows.

e. g. Verse No (117)

kayirā < kayleryya = √kara + yira + eyya > ā

In 'Kalirā' in the above example, the last vowel 'ra' celled out, and 'eyya' is changed into a. Similarly, the unique formation of 'anveti' and 'ass' is explained.

Daṇḍavagga has 17 verses from No. 124 to 145 and 11 stories. The verses

141, 142, 144, and 145 are Ariya Gāthās, the rest being Vutta Gāthās

The Verses 129 and 130 have similar Pādas except for the second Pasa; the difference is only between gaining well-being and not gaining will-being.

Daṇḍavagga has some words that are changed to conform to prosody. For instance, it has 'Paṭṭivadeyyu' for 'paṭṭivadeyyum,' which is the right word.

It has long combined words. Like the one in Verse No. 141, which is explained

thaṇḍilasāyikā = thaṇḍila + sāyikā (Ta. S)

thaṇḍila = thaṇḍa + ila (As. Td)

thaṇḍa = √thaḍi + ka, sāyikā = √sī + nvu + ā

There are also unique and formations like this one:

Pabhaṇḡuraṁ = pa √bhañja + ghura

Jarāvagga has (11) Gāthās from (146) to (156), with (9) stories. Only verse No. 151 is Ariya Gāthā, and the rest are Vatta Gāthās.

The Verses 155 and 156 are similar in the first and second Pada with the rest's difference. They, however, have the same meaning.

Jarāvagga has long combined words. One of them in Verse 153 is explained morphologically as follows:

anekajāṭisasasraṁ = anckajāṭi + saṁsāra (Km. S)

anekajāṭi = aneka + jāṭi (Km. S). aneka = na + eka

jāṭi = √jana + ti. Samsāra = saṁ sara + ṇa

There are unique formations. One of them in Verse No. 148 is explained as follows:

(A) pūṭisandeho = pūṭi + saṁ + deho

(Na) (Adv) (Na)

(B) pūṭisandeho = pūṭi (kri) saṁdeho (Nā)

Attavagga has 10 Gathas from Verse 157 to 166 and a total of 10 stories.

Verses 162 and 164 are Ariya Gāthās, and the rest are Vatta Gāthās.

'icchatī' in Verse 162 is used instead of 'icchatī' to conform to prosody.

A long combined word like the one in Gāthā No. 162 is explained as follows:

accantadussilyaṁ = accanta + dussilyaṁ (Ta. S)

accent = ati + anta, dussilya = dussila + ṇa

A unique formation like the one in the Verse 165 is explained as follows:

Visodhaye = vi + √sudha + ṇaya + cyya > e

In this formation 'eyya' is made 'e'. 'ṇaya' is not Karitapaccaya. It is only an curādi.

Lokavagga has a total of 12 Gāthās from 167 to 178 with 11 stories. Most of the Verses are Vatta Gāthās except the Verse No. 177, which is an Ariya Gāthā.

Lokavagga contains no similar Verses and no word that is used to conform to prosody. But it contains long combined words such as the one explained below:

e. g. Verse No. 171

rājarathūpamaṁ = rājaratha + upamani (Km. S)

rājaratha = rāja + ratha (Ta. S)

upamaṁ = upa √mā + a + ā

There unique formations like the one explained below:

e. g Verse No.172

candimā = canda + imantu, cand = √cadi + ka

'Kadariyā' in No. 177 and Pathabyā in No. 178 are unique formations, and they are explained as in the above instance.

This research was conducted on all of the Pāli grammarians, which related to Pāli Dhammapada based on Kaccāyanabyākaraṇa. The scope of content covered all of the Pāli Grammar; Kaccāyana, Saddaniti, and Mogglana schools. The Scope of this Study was the Pali grammar from Pāpavagga, Dhammavagga, Rājavagga, Attavagga, and lokavagga in the Pāli Dhammapada based on the Kaccāyanabhyākaraṇa in the Khudakanikaya of the Buddhist Scriptures. In this research, the data mentioned about Buddhist Scriptures of the Buddha. Especially, they consisted of kuddakapatha, Dhammapa, Udana, Itivuttaka, Suttanipata and Kuddahkanikaya. Kuddha kanipatha Dhammapada is made the core element concerning: DhammapadaAtthakathā, DhammapadaNissaya, Dhammpada verses and stories, and Dhammapada Pangon. It focuses on the Pāli Dhammapada based on Kaccāyanabyākaraṇa.

## Conclusion

The purpose of this study was to study the Pāli Grammar of the Pāpavagga, Dhammavagga, Rajavagga, Attavagga, and lokavagga in Pāli Dhammapada based on Kaccāyanabyakarana and to analyze the Pāli Grammar of the Pāpavagga, Dhammavagga, Rājavagga, Attavagga, and lokavagga in Pāli Dhammapada based on Kaccāyanabyakarana. For qualitative research, the researcher had applied pali grammar mainly, consisted of kuddakapatha, Dhammapada, Udana, Itivuttaka, Suttanipata, and Kuddahkanikaya. Kuddhakanipatha Dhammapada was made the core element concerning DhammapadaAtthakatha, DhammapadaNissaya, Dhammapada verses and stories, and Dhammapada Pangon.

## Discussion

The Dhammapada Verses have Pali words that are used to conform to prosody. For instance, in Verses 116 of Papavagga' Ramati' with a long parcel sound is used instead of Ramatī in conformity with the rules of versification. This practice is versification known in Pali as Chandānurakkhaṇa (following the Pali meter). The Verses 155 and 156 are similar in the first and second Pada with the rest's difference. They, however, have the same meaning. The original version of the Dhammapada is in the Khuddaka Nikaya, a division of the Pali Canon of Theravada Buddhism.

## Suggestion

Studying a Pāli grammar is very important for a learner of Kaccāyanabyākaraṇa. Pāli language is the primary language of Theravāda. Therefore, one, who wishes to know Buddha's teaching with the original language, would not be perfect or could not understand without knowing the Pāli language and Grammar.

Therefore, the researcher would like to give studies on the Pāli language and literature such as "A grammatical Study of Buddhavagga and Sukhavagga in the pāli dhammapada furthermore: with special references to Kaccāyanabyākaraṇa" or "The grammatical Analyzing of Sukhavagga and Piyavvagga in the pāli dhammapada: with special references to Kaccāyanabyākaraṇa" etc.

## References

- Andrew Skilton. (2004). A Concise History of Buddhism. Windhorse Publications.
- Bhikkhu, Bodhi. (1996). The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya. Boston: Wisdom Publications.
- Buddhappiya. (1992). Ven. Padarūpasiddhi, Khin Cho Htun Puty, Yangon.
- Hirakawa. Akira. (1993). A History of Indian Buddhism. Tr. by Paul Groner Motilal. Banarsidass Publishers, Delhi.
- James, Gray. (1887). The Dhammapada, or Scriptural Text: A Book of Buddhist of Burmese Manuscripts. Calcutta.
- Oliver Abeynayake. (1984). A Textual and Historical Analysis of the Khuddaka Nikaya. Colombo: Cultural Publ.
- Thera, Narada. (2000). The Dhammapada Pali Text & Translation with Stories in Brief & Notes. Dehiwala, Sri Lanka.