

Tipitaka Studies



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY



Mahachulalongkornrajavidyalaya University

Bachelor of Arts Programme
Core subjects in Buddhism

Texts
Code 000 147

Tipitaka Studies



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Project to Produce and Develop Information Technology for Learning Buddhism
Academic Affairs Division and Office of the Library and Information Technology

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- Forth Edition** : February 2016
- First Publication** : 1,000 copies
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National Library of Thailand Cataloging in Publication Data

Lecturers of Mahachulalongkornrajavidyalaya University.

Tipitaka Studies.-- Phra Nakhon Si Ayutthaya : Mahachulalongkornrajavidyalaya
University, 2016.

320 p.

1. Tipitaka--Study and teaching. I. Veerakarn Kanokkamalade, tr. II. Title.
294.318

ISBN : 978-616-300-207-5

- Published by** : Mahachulalongkornrajavidyalaya University
79 moo 1, Lamsai, Wang Noi, Ayutthadya, 13170 Thailand
Tel. (66) 035 248 013 Fax (66) 035 248 013
- Printed by** : Mahachulalongkornrajavidyalaya Press
Wat Mahathat, Bangkok, 10200 Tel & Fax 0-2623-5623

Preface

Mahachulalongkornrajavidyalaya University has a project to produce and develop the information technology for learning Buddhism. The objective is to develop the content of subjects in the general subjects and core subjects in Buddhism to be accepted and used together in order to develop the format of books and textbooks to have the mutual identity on both durability and beauty which are interesting for study and research as well as to have the content to develop the study aid and propagate in different forms of both printing media and electronic media, examination bank system, to develop personnel and academic work of the University to be widespread and to be the stage of presenting the academic work of the University's faculty of teachers.

This project has come into existence because of the cooperation of the University's faculty from every development, consisting of the Main Campus, Sangha Colleges, Academic Service Units and Extended Classrooms cooperating to develop texts and supplementary materials or the textbook of general subjects and core subjects in Buddhism with their strong effort in developing the work in order to have the right content full of meanings and characteristics accepted by the society.

The content of this Tipitaka Studies has been divided into 9 chapters, focusing on studying the origin and history of Tipitaka scripture, classification of the structure and content of Tipitaka, brief explanation of the Tipitaka of commentators, maintenance and inheritance of Tipitaka, Buddhist scripture sequence, history of the Tipitaka in Thailand, International Tipitaka, Tipitaka and modern science, including the benefit obtained from studying the Tipitaka, which its content clearly appears in this book.

(4)

I wish to express my gratitude to the Committee of the Project to Produce and Develop Information Technology for Learning Buddhism, all faculties and staff of the University for devoting their time in developing the course content of this book which will become further the property of the University. I hope that this book will be beneficial with regard to the academic matter on Buddhism for lecturers, students and people who are interested.

A handwritten signature in black ink, reading "P. B. Pundit". The signature is written in a cursive style with a long horizontal stroke at the end.

(The Most Ven.Prof. Dr.Phra Brahmapundit)

Rector, of Mahachulalongkornrajavidyalaya University

Preamble

This book has been developed according to the project for producing and developing information technology for learning Buddhism of the fiscal year 2008 of the Office of the Library and Technology Information together with the Academic Affairs Division, Mahachulalongkornrajavidyalaya University. The objective is (1) to develop the content of courses in the general subjects and core subjects in Buddhism, Bachelor of Arts Programme to be accepted and used together by every Faculty, Campus, Sangha College, Extended Classroom, Academic Service Unit and Affiliated Institute; (2) to develop the format of texts and supplementary materials, books, textbooks to have the mutual identity on both durability and beauty which are interesting for study and research, (3) to bring this content for developing the study aids and propagating in different forms of both printing media and electronic media, examination banks system, (4) to enhance the skills of the faculty of teachers in building the academic work effectively for supporting the educational quality assurance of the University and for being generally accepted at national level and international level.

Tipitaka Studies is a core subject in Buddhism esignated to study the origin, history and development of the Tipitaka scripture, classification of the structure and content of Tipitaka, brief explanation of commentators, maintenance and inheritance by Mukhapātha (word of mouth) and writing, Buddhist scripture sequence, history of the Tipitaka in Thailand and the benefit obtained from studying this Tipitaka of which the writers have presented the details in different chapters.

The writers hope that this book will be of benefits to the persons concerned according to the project. We wish to express our gratitude to those who have participated in producing this book until it was completed.

(6)

In addition, we apologize for some mistakes or errors, if any, that may appear in any parts of this book.

**The Committee for Developing
the Courses Content for Tipitaka Studies
October 2009**

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Chapter 1

History and Development of Tipitaka

Ajahn Natthaphol Lueksingkaew

Ajahn Phairin Na Wanna

Objectives of the study

After studying the contents in this chapter, the learner will be able to...

1. tell the history of Tipitaka
2. explain the meaning and importance of Tipitaka
3. discuss the development of Tipitaka.

Scope of the content

- Introduction
- Origin and history of Tipitaka
- Development of Tipitaka

1.1 Introduction

Thai people have believed in Buddhism for a long time. Buddhism has been the main institution and identity of the Thai nation and also it has been the mental refuge of the Thai people for a long time. The teachings in Buddhism aim to support reasonable thoughts and living together peacefully.

Every religion has scriptures or religious books used for teaching. Although in the earliest period they might not have been recorded in writing or as a book, but when humans had developed writing and they knew how to use letters, there were inscriptions of the teachings of each religion. As the world has modernized, such teachings have been categorized and published systematically. Many Buddhist teachings called Tipitaka had been also published and recorded for convenience in keeping the teachings of Buddhism. So the inscription of Dhamma principles in Buddhism will exist unceasingly.

Nowadays, a computerized Tipitaka has been produced and it is expected that in the near future there will be more creation and development. The principal source of Buddhist teachings is the Tipitaka, and the explanation scripture consists of commentary, sub-commentary, sub-subcommentary and Pakaranavisesa, including other supplementary scriptures written by former teachers, that are useful for reaching the essence of Buddhist teachings. These Dhamma principles have been transmitted to instill and refine the innate character, mind and thinking of Buddhist people. If anyone would like to study the origin and development of the Tipitaka scripture for more understanding, The history of the Buddha should be studied first for further understanding the teaching's context.

1.2 Origin and history of Tipitaka

1.2.1 Birth of the Buddha

A prince, born¹ in the clan of king of Sakkaya Gotama, was the son of King Suddhodana and Queen Sirimahamaya of Kapilavatthu. After the little prince was born five-day old, king Suddhodana convened the royal families and courtiers and invited 108 Brahmins to take food in the palace, and to witness the naming ceremony as well as examine the birthmarks of the prince. Then the Brahmins gave him the named “Siddhattha Kumara.”² Also, there was a prediction of the prince’s birthmarks. The status of 108 Brahmins was mostly like that of the monks who were sitting around in the ordination ceremony.³ Only 8 Brahmins performed their duty in predicting the little prince’s birthmarks. However, their prediction was divided into two different ways. Seven Brahmins conditionally predicted that if Prince Siddhattha succeeded to the throne, he would be a powerful emperor, but if he renounced the world, he would attain enlightenment to become the Knowing One, the Great Master of the world.

¹ Born on Friday, full moon day of Vesak, year of dog, before Buddhist Era 80 years, near afternoon (born on Thursday, full moon day of Asalha, year of cock, before Buddhist Era 80 years), referring to Somdej Phramaha Samanacao Kromphraya-vajirayanavarorasa, **History of the Buddha (Volume 1)**, 53th edition, (Bangkok: Mahamakuttarajavidyalaya, B.E. 2541), pp. 15-16.

² Siddhatthas is translated as “One whose purpose has been achieved”, which seems to mean having the first prince as wished, but Atthakathācariya interpreted it as “be complete”, obtaining all what is desired, refered in the same volume, p. 18.

³ Assoc. Prof. Nit Sammaphanth, “Buddhist Administration”, 2nd edition (Bangkok: O.S. Printing House, B.E. 2529), p. 4.

Only a youngest Brahmin named Kondañña definitely predicted that the prince would renounce the world to become a Supremely Enlightened Buddha. Later on, Kondañña, the said youngest Brahmin, became the head of 4 young Brahmins called “Pancavaggīya”. All 5 Brahmins followed the Buddha to become ascetics and attained Arahantaship, and were the first disciples of the Buddha in the world. After that, Kondañña was renamed “Aññakondañña.” Other 7 Brahmins were not ordained because they were very old and did not live to see the Buddha renounce the world.⁴

The Buddha renounced the world when he was 29 years old. He went to study in the school of two hermits, namely Ārāratāpasa Kālāmagotra and Udakatāpasa Rāmaputra. After having finished all subjects, he considered that this was not the way of attaining enlightenment. Thus, he decided to go to Uruvela Senanigama sub-district and practiced self-mortification at that place. When he came to know that the practice of such self-mortification was not the way to attain enlightenment, he returned to take food as before and intended to train his mind until at last he attained enlightenment to become “the Fully Enlightened One” in the 6th year of his ordination, falling on the night of Vesak, the 15th day of the 6th lunar month, under the Bodhi tree, 45 years before the Buddhist Era.

1.2.2 Origin of Dhamma

After attaining enlightenment, the Buddha had taken the bliss of liberation under the Bodhi tree and in the area around it for 7 weeks (49 days).

⁴ Hem Wetchakoin, Pathomsombodhi Picture, (printed for commemoration on the occasion of the cremation ceremony of Ms. Niphet Nitisan at the crematorium of Wat Thepsirintharawad in May 29, B.E. 2518), referring to Mahachulalongkornrajavidyalaya, Tipitaka: History and Importance, (Bangkok : Mahachulalongkornrajavidyalaya Press, B.E. 2533). P. 5

In the beginning, the Buddha thought not to give a sermon to anyone⁵ because he considered that the Dependent Origination was too profound, difficult to follow and understand as well as it was difficult for the people who were full of defilements. It was the Dhamma for learned persons only.

Because he agreed with Sahambadi Brahma's request and also he was kind to the creatures, he considered and compared the character of creatures with lotuses growing in the water; some lotuses were under water level, some were at water level, and some above water level. The creatures who had lots of defilements were compared with the lotuses submerged under water level. The creatures who had slight defilement were compared with the lotuses at water level. The creatures who had no lost of defilements and were ready to attain enlightenment were compared with the lotuses that rose above the water level, ready to blossom.⁶

Besides these three groups of lotuses, namely the lotuses under water level, at water level, and above water level, Atthakathā mentioned another group of diseased lotuses under the water level that would be the food of fish and tortoises. It would be the 4th group of lotuses that were not mentioned in Pali. So the persons were categorized into 4 kinds,⁷ as: (1) Ugghatitaññū (2) Vipacitaññū (3) Neyya (4) Padaparama. Thus, Ugghatitaññū was compared with lotuses above water level, that exposed to sunlight would blossom today, Vipacitaññū was compared with the lotuses at water level that would blossom tomorrow, Neyya was compared with the lotuses submerged under the water level that would blossom on

⁵ Vi. Ma. (Thai) 4/7/ 11-12

⁶ Vi. Ma (Thai) 4/ Preface [16]

⁷ Añ. Catukka (Thai) 21/133/202, Abhi. Pu (Thai) 32/10/142, 148-151/186-187.

the 3rd day, but Padaparama was compared with the diseased lotuses under the water level that would have no chance to blossom and would become the food of fish and tortoises.⁸

After that, the Buddha considered the first person to whom he should give a sermon. He thought of 2 ascetics who had taught him when he was seeking Mogghadhamma; Ālāratāpasa Kālāmagotra and Uddakatāpasa Rāmabutra. But he knew that both of them were dead.

So he thought of the five ascetics who were his former followers. He then immediately went to Isipatana forest, Varanasi district. He made the five ascetics to agree with him and then preached Dhammacakkapa-vatanasutta,⁹ briefly saying “O Bhikkhus, the two extremes that should not be practiced by monks are....

1. Kāmasukhallikānuyoga means the extreme of sensual indulgence. It is a bad Dhamma, it belongs to householders, it belongs to worldly persons, does not belong to noble individuals and it is not useful.

2. Attakilamathānuyoga means the extreme of self-mortification. It is not the way of the noble ones, it is not useful.

“O Bhikkhus, the Middle Way is to keep away from the two extremes. The Buddha has attained an enlightenment, causing the eye,¹⁰ and causing the insight leading to peace, superknowledge, the achievement of enlightenment and Niravāna.....”¹¹

After that, he preached Anattalakkhanasutra to the five ascetics until they achieved the Dhamma and asked for ordination. He expounded

⁸ Vi.Ma.(Thai) 4/9/14 (Footnote)

⁹ Sañ. Ma.(Thai) 19/1081/572-598, Khu.Pa.(Thai), 31/37/501-506.

¹⁰ Caksu here means Paññācaksu (Eye of Wisdom), (Vi.Ah.(Thai) 3/13/25).

¹¹ Vi.Ma.(Thai) 4/13/20.

Anupubbīgathā and Sā mukkaṅsika Dhammadesanā (the Four Noble Truth) to Yasa Kulaputra and his family together with friends. He sent his Arahanta disciples to propagate Buddhism. Even the Buddha himself went to Uruvelā Senānikama, gave a sermon called Ādittapariyāyasutra to 3 Jatila brothers and expounded Anupubbīkatha and Sā mukkaṅsika Dhammadesanā to King Bimbisara and his courtiers of 12 Nahutas (about 120,000 persons). Later, the Buddha permitted his disciples to be the preceptors to ordain faithful persons.

1.2.3 Origin of Vinaya

The Buddha resided at Veranja in the 12th rains-retreat,¹² Venerable Sariputra Thera asked about the cause of long and short existence of the sublime life (Buddhism).

The Buddha talked about the factors that caused the long and short existence of the sublime life (Buddhism) as follows:

1) The cause of short existence of the Sublime Life¹³

(1) The Great Teacher did not give a sermon exquisitely to his disciples, so “Sutta Keyya Veyyākarana Gāthā Udāna Itivuttaga Jātaka Ubbhutadhamma Vedalla” (Navaṅgasutthusasana) of the Buddha was very few.

(2) The Great Teacher did not lay down any disciplinary rules .

(3) Pātimokkha (the fundamental precept) was not expounded.

When there were no the Buddha and enlightened disciples, the later disciples were not able to maintain the sublime life (Buddhism), making Brahmācariya (the sublime life) rapidly extinct.

¹² Vi.Ma.(Thai)1/preface/7.

¹³ Vi. Ma.(Thai)1/19/11-12.

The religion of the Buddha that did not exist long consisted of the religion of Vipassi Buddha, Sikhi Buddha and Vessabhu Buddha.

2) The cause of long existence of the Sublime Life ¹⁴

(1) The Great Teacher did not hesitate to give a sermon to his disciples.

(2) The Buddha laid down disciplinary rules for his disciples.

(3) Pātimokkha (the Fundamental Precepts) had been chanted.

When there were no the Buddha and enlightened disciples, the later disciples were able to maintain the sublime life (Buddhism) for a long time, making the sublime life (Buddhism) spread rapidly. The religion of the Buddha existing for a long time consisted of the religion of Kakusandha Buddha, Konagamana Buddha and Kassapa Buddha.

3) The cause of laying down disciplinary rules

After hearing the answer, Venerable Sariputra Thera asked the Buddha to lay down the disciplinary rules by expounding Pātimokkha to the disciples in order to maintain the sublime life (Buddhism) for a long time. But the Buddha restrained Venerable Sariputra's ideas by giving the reason in laying down the disciplinary rules and the Buddha expounded Patimokkha to the disciples that can be summarized as follows:

The Buddha laid down the disciplinary rules and expounded Pātimokkha to his disciples as follows :

(1) There were some Āsavatthāniyadhammas (the Dhamma which was the base of mental defilement consisting of various kinds of badness and goodness) occurring in the Sangha.

¹⁴ Vi.Ma.(Thai)1/20/12.

(2) The Sangha was a big group of long-ordained monks, that is to say, there were a lot of monks. (At that time, there were a few faithful people who requested to be ordained in Buddhism).

(3) The Sangha was a big group because there were a lot offerings occurring in the Sangha. (At that time, there were a few offerings because Buddhism was not widely propagated, people did not know of it yet).

(4) The Sangha was a big group because there were the monks of great learning – well-learned and experienced in Dhamma. This means the Dhamma had been learned throughout. (At that time, all monks were chaste and flawless, and well-behaved. Also, the monks of that time must be at least Sotāpana).¹⁵

The Buddha had not yet laid down the disciplinary rules and expounded Pātimokkha to his disciples as proposed by Venerable Sariputra Thera for these reasons.

4) In the 20th rains retreat, the disciplinary rules were laid down

Laying down the disciplinary rules or the origin of Vinaya began in the 20th rains retreat.¹⁶ While the Buddha was residing in Klantagam village, Vesali (Phaisali), there was a son of a millionaire named Suthin who was faithful and requested the Buddha to be ordained in Buddhism. Not long after his ordination, he did something bad to Buddhism. A short story had been told as follows:

At that time, a famine occurred in Vesali or Phaisali which was the capital city of Vajji. Venerable Suthin had a lot of rich relatives, so he thought to go for alms at his hometown. When he got to Vesali, his

¹⁵ Vi. Ma. (Thai) 1/21/13-14.

¹⁶ Vi. Ma. (Thai) 1/36/221.

relatives heard the news and they then brought lots of food to offer him. Then Venerable Suthin gave that food to other monks and after that he went to Klantagam (his birth place). When his parents heard this, they invited him to take food at their house and prevailed upon him to leave the monkhood by enticing him with property but Venerable Suthin refused.

His mother waited until Venerable Suthin's ex-wife had her monthly period and she told that she would have a child then they went to meet Venerable Suthin at Mahāvana forest to persuade him to leave the monkhood. Venerable Suthin had not left the monkhood yet. His mother said to him "If you do not disrobe, please provide me with lineage to continue our family."

At that time, the disciplinary rules i.e. Vinaya relating to abstaining from sexual intercourse had not been laid down. Venerable Suthin had just been ordained for a short period of time, according to the history, just only 8 rains retreat, he was ordained in the 12th rains retreat of the Buddha.¹⁷ When his mother requested him with such words, he misunderstood that sexual intercourse could be permitted. In order to have a child to continue the family lineage, he committed sexual intercourse with his ex-wife. She became pregnant and gave birth to a child of Venerable Suthin. So the child was named "Plant". Venerable Suthin's ex-wife was named "Mother of Plant." Later, after both the mother and the child renounced the world, they achieved Arahantship.

For Venerable Suthin, after committing sexual intercourse, he felt sad and his body became thin. Many monks asked him about it and when they heard of the matter, they blamed him and informed the Buddha. The Buddha called a meeting of Sangha, when he examined the matter, blamed him, and laid down the disciplinary rules by restraining monks

¹⁷ Vi. Ah. (Thai) 1/31/304.

from committing sexual intercourse. If any monk who violated this rule should be punished for major offences as the following passages :

“Any monk that has sexual intercourse, such a monk shall be punished for major offences and he will have no a communion.”¹⁸

Later, a Vajjiputra Bhikkhu of Vesali understood that sexual intercourse was only not allowed with human, so he had sexual intercourse with a female monkey. When the Buddha heard about this matter, he laid down an additional disciplinary rule clearly stating that sexual intercourse had to be restrained also with animals, called “sub-regulation”. Any monk who had sexual intercourse even with a female animal would be punished for major offences and could not find any communion”.¹⁹ There were many Vajjiputra monks of Vesali who did not leave the monkhood, but still committed sexual intercourse. So they were considered not to be monks any longer but they wanted to be re-ordained, and requested Venerable Ananda to ask the Buddha for permission . The Buddha did not give permission, saying that he could not repeal the disciplinary rules for major offences that had been regulated for many disciples only for the benefit of Vajjiputra monks.

The Buddha gave the sermon to many monks, and stated about this case as a cause and then gave additional disciplinary rules called Sub-regulation, saying that “for another thing, any monk that violated the disciplinary rules, did not leave monkhood, did not tell his disheartenment and had sexual intercourse even with a female animal, he must be punished for major offences and unable to find any communion”.²⁰

¹⁸ Vi.Mahā.(Thai)1/39/29.

¹⁹ Vi. Mahā. (Thai) 1/42/31.

²⁰ Vi. Mahā. (Thai) 1/4/44/32

After lots of matters had occurred, the Buddha called a meeting for the Sangha to consider and decide such cases and then laid down more disciplinary rules (Vinaya) called “Vinītavatthu”. Many other disciplinary rules were laid down up to 227 rules for monks, 311 rules for Bhikkhunīs and 10 rules, 8 rules, and 5 rules as appeared at the present time. For Venerable Suthin, he would not be punished according to the discipline because he was the first doer.²¹ There was no any retroactive punishment.

This is the story of the origin of Vinaya or the cause of laying down the disciplinary rules for monks. This case occurred in the 20th rains retreat of the Buddha.

1.2.4 Origin of Abhidhamma²²

Abhidhamma is the teaching relating to Citta, Cetasika, Rupa and Nibbāna and the regulation relating to Paramattha consisting of Citta, Cetasika, Rūpa and Nibbāna which is the great Dhamma, special Dhamma, exquisite Dhamma, deep Dhamma and superior Dhamma more than any other Dhammas that will lead the living beings to heaven and Nibbāna. It is as if the great umbrella is more superior than any other umbrellas because many animals, persons, places and events are not mentioned. It is all about the Buddhist academic matter of 42,000 Dhamma-khandhas.

Theravāda Buddhism believed that Abhidhamma was the teaching coming from the Buddha’s mouth directly, it was the Dhamma given to Devas (deities) in Tavatingsa heaven where the Buddha’s mother was the leader, it showed the gratitude to the Buddha’s mother in the 7th rains retreat.

²¹ It is the monk who was the cause of regulation, that the Buddha had to lay down the disciplinary rules.

²² Abhi. Saṅ. (Thai) 34/ preface [7] – [9].

In the human world, the Buddha expounded Abhidhamma to his right disciple named Venerable Sariputra for the first time at red sandalwood forest near Anodad pond,²³ then Venerable Sariputra used it for teaching his followers. Therefore, Abhidhamma has been the principle of Buddhist studies up to now.

We can see that in the Buddha's time, Dhamma-vinaya of the Buddha was named "Tipitaka" of which the evidence was very clear but it had just appeared in the words "Buddhavacana, Dhamma, Pāvācāna, Dhamma-vinaya, Vinaya, Sutta, and Abhidhamma."²⁴

1.3 Development of Tipitaka

1.3.1 The development of the teachings in the Buddha's time at the early period

At the beginning, the Buddha remembered the teachings by himself, and he himself gave an ordination to people which was called "Ehibhikkhu Upasampadā". The Buddha's teachings were called "Dhamma" or "Brahmacariya". He trained, taught and transmitted the teachings to his

²³ While giving a sermon, at the time of going for alms, the Buddha performed a miracle and made a twin Buddha and then let his twin Buddha preach Abhidhamma instead of him until he came back. Then he went to Himabana forest, and after eating, he granted an audience to Venerable Sariputra, saying "Sariputra, today, I give such Dhamma, you have to tell your followers (500 monks)". Then he returned to heaven and gave the Dhamma after his twin Buddha. Venerable Sariputra went to give the Dhamma (Abhidhamma) to those 500 monks who were ordained in his school because of having faith in miracle of the twin Buddha. All 500 monks became expert in Abhidhamma of 7 Pakaranas since the Buddha had stayed in the monastery during the Buddhist lent in Tavatingsa heaven. Khu. Dha. Ah. (Pali) 2/14 9/170.

²⁴ Sucheep Punyanuphap, Tipitaka for People, (Bangkok: Mahamakuttarajavidyalaya Press, B.E. 2539), p. 16.

disciples by himself. The transmission of his teachings was through sermon, and training each individual by word of mouth. Disciples would be able to choose the way in studying and memorizing Dhamma where they were skillful such as Venerable Upali was excellent in remembering Vinaya, Venerable Ananda was expert in Dhamma (Sutta) and Venerable Sariputra was expert in Abhidhamma.²⁵

1.3.2 The development of the teachings in the Buddha's time at the middle period

After the Buddha sent his disciples to propagate Buddhism and allowed the disciples to be preceptors to ordain people, they preserved the memory and inheritance of the teachings: Vinaya, Dhamma (Sutta) and Abhidhamma, except when the Buddha gave a sermon by himself, the disciples who were allowed to be the preceptors were able to ordain people and instruct their own followers, for example, Venerable Upali became a teacher of Vinaya whose follower was named Dasaka. Venerable Ananda , who remembered Dhamma (Sutta) directly from the Buddha, had a chance to teach his followers after the Buddha passed away. Venerable Sariputra was a teacher of Abhidhamma whose follower was named Bhaddaji.

1.3.3 The development of the teachings in the Buddha's time at the end period

At the middle period of the Buddha's time , except when the Buddha preached the Dhamma by himself, there was still a teacher-disciple who taught Vinaya, Sutta and Abhidhamma. There were disciple-monks who

²⁵ Sucheep Punyanuphap. Tipitaka for People. 16th edition, Bangkok : Mahamakuttarajavidyalaya , B.E. 2539) p. 16.

studied the teachings divided into Vinaya group, Sutta group and Abhidhamma group (Mahāvibhaṅga Saṅgādhisesa, item 7).

At the end period of the Buddha's time, before his passing away, he did not appoint any monk to be the Great Teacher who would rule the Sangha instead of him but he gave the last instruction as the guideline by saying that "After my passing away, Dhamma and Vinaya that I have taught and regulated for you all will be your teacher".²⁶ He called all the teachings "Dhammavinaya or Dhamma and Vinaya", that is, Dhamma and Vinaya taught by him.

1.3.4 The development of the teachings after the Buddha's time

After the Buddha's passing away, Buddhists embraced Dhammavinaya as if it was their teacher that represented the Buddha. In the Buddha's time, the memory of teachings was made by recitation (word of mouth). If not, Dhammavinaya might have vanished. After the Buddha's time, the Sangha issued a measure for keeping Dhammavinaya called "Council", meaning the assembly of the Sangha in arranging the classification of Dhammavinaya given by the Buddha.

1) The development from Mukhapāṭha (word of mouth) to the letter record

The Council of Dhammavinaya was held many times and the number of times counted of the Council was different for each Buddhist country. However, the Council accepted by every group was of 3 times that had been held in India.

The 1st Council called "Dhammavinaya Council" was held near Rājagaha 3 months after the Buddha's passing away. There were 500

²⁶ Dī. Ma. (Thai) 10/216/164.

Arahantas in the Council, Venerable Maha Kassapa was the president and examiner, Venerable Upali answered questions relating to Vinaya and Venerable Ananda answered the questions relating to Dhamma. The answers of Venerable Ananda began with the sentence “Evaṃme sutāṃ” translated as “I have heard like this”.

The 2nd Council, still called “Dhammavinaya Council”, was held in B.E. 100. Dhammavinaya had not been clearly divided into Tipitaka yet. Maintenance and inheritance were still made by way of oral recitation (word of mouth).

The 3rd Council which classified the Dhammavinaya into the form of Tipitaka was held in B.E. 235 at Pātaliputra city in India. Maintenance and inheritance were still made by the way of oral recitation as before.

Maintenance and inheritance of the Buddha’s teachings in the form of the Council were conducted in various countries that will be briefly described as follows:

There were four meetings of the Council conducted in India, that is, the 1st, 2nd and 3rd time as mentioned above. For the 4th time of the Council, it was the mixing Council of Mahāyāna and it was not counted in the sequence of Councils by Theravāda Buddhists.

There were two Buddhist Councils in Burma and seven Buddhist Councils in Thailand, especially in the reign of King Rama V, the Tipitaka was printed in book form for the first time in Thailand and in the world. It was the Pali Tipitaka written in Thai script consisting of 39 volumes/sets. For the Council conducted in the reign of King Rama VII, the Tipitaka was printed in Thai script called “Tipitaka of Siam Rath Edition”. The Council was conducted five times in Lanka (Sri Lanka).

The Tipitaka of “Mahachula Tepitaka Edition” begun in B.E. 2500 was finished in B.E. 2535, and the translation of Thai Tipitaka into Mahachulalongkornrajavidyalaya Edition began in B.E. 2538. The revision and publishing of Tipitaka were finished early in B.E. 2542. In addition, Ajahn Phorn Rattanasuwan revised and published Atthakathā (Commentary) and finished it early in B.E. 2535. It was printed in book form for the first time in June, B.E. 2529.

2) Development to computerized system.

Besides the development of the Buddha’s teachings that would be maintained and inherited in various ways in the form of Tipitaka inscribed on palm leaves and published in book form later, at present, the maintenance and inheritance of Tipitaka have been developed and modernized in the form of information retrieval by computer and CD-ROM according to the development of modern technology. Next, the example of the computer and CD-ROM Tipitaka of Mahidol University is given as follows:

The Project for Computerization of Tipitaka begun in B.E. 2530 by Mahidol University Computing Center has succeeded in putting 45 volumes of Pali Tipitaka onto computer, together with program development for retrieval called “ Budsir Buddhist Scriptures Information Retrieval”, consisting of 45 volumes of Pali Tipitaka written in Thai characters with the information quantity of 25 millions of characters, using the Tipitaka of Siam Rath Edition. This work took only 7 months to produce and was completed on May 30, B.E. 2531 on Visakha Puja Day. The “Computerized Tipitaka” was celebrated on the most auspicious occasion of His Majesty the King becoming the world’s longest reigning monarch. Every word, vocabulary and phrase of the Buddha can be

retrieved rapidly with an accurate and perfect result. It is the first computerized Tipitaka that has been developed in Thailand.

Later, in B.E. 2549, Mahidol University developed the computerized search system for Tipitaka which is the most modern in the world and it is called “International Computerized Tipitaka”. The program has been developed to show the result in the letters of eight different languages i.e. Devanagri, Singhalese, Burmese, Khmer, Lanna, Lao , Roman and Thai from only one database by designing and developing the effective database to be able to display the letters in various languages easily, it saves space for storing, and expanding the development on retrieval effectively and facilitating the search, that is, it is able to retrieve the information in 8 letters of various languages in all scriptures, being able to open 15 windows at the same time, and being able to link and compare between information of each set of scripture so that the learners can read the explanation relating to the opinions on various matters immediately as needed.

The Computerized Tipitaka, International Edition, is the most perfect collection of scripture consisting of 194 volumes; 45 volumes of Thai Tipitaka Edition, 45 volumes of Pali Titaka of Siam Rath Edition, 57 volumes of Pali Commentary Edition, 27 volumes of the important Pali Tika and other important scriptures such as 20 volumes of the textbook of Dhamma courses, Pali Division of the Thai Sangha.

This Computerized Tipitaka of International Edition is regarded as the first and only one edition in the world that includes 8 languages with its meaning translated into Thai, having complete information retrieval of phrase, and having a dictionary to search for the meaning of word in the Tipitaka as well. The set of the Computerized Tipitaka, International

Edition, consists of 2 CD-ROMs, 1 book of English Tipitaka produced by Mahidol University, the Ministry of Culture, Mahachulalongkornrajavidyalaya University, Mahamakutarajavidyalaya University, the Pali Sanamluang Division and the National Office of Buddhism.

The latest computerized Tipitaka was presented to Her Royal Highness Princess Maha Chakri Sirindhorn on celebrating the most auspicious occasion of the 60th anniversary of His Majesty King Bhumibol Adulyadej' s accession to the throne on May 9, 2006 at Wat Phra Srirattanasatsadaram where the International Buddhist Conference was held.

At the mentioned ceremony, Her Royal Highness Princess Maha Chakri Sirindhorn offered the International Edition of a Computerized Tipitaka to the Supreme Patriarch and the international Sangha leaders from 45 countries who participated in the conference.²⁷

As for the Tipitaka made in the form of CD-ROM, it was produced by many schools and organizations for educational services such as...

Tipitaka CD-ROM of "Tipitaka Studies" (not used for reference) was produced by Mutter & Sohn Limited Partnership as the memorial book consisting of the following book sets :

1) Pali Tipitaka in Thai scripts of " Siam Rath Edition" consisting of 45 volumes

2) Pali commentary in Thai scripts of "Siam Rath Edition" consisting of 45 volumes

3) Thai Tipitaka of " Siam Rath Edition" consists of 45 volumes

²⁷ Thai Post Newspaper of May 5, B.E. 2549, Ref. File://localhost//H:/ Phrathainet.newsdetail htm.

4) Tipitaka and Thai commentary of “Mahamakutarajavidyalaya Edition” consist of 91 volumes

Conclusion

The Tipitaka is one of the oldest Buddhist scriptures in the world. Counting the age of scripture, it is over two thousand years old. Because of being an old scripture, younger generations who do not have knowledge of Buddhism may think that the Buddhist teachings are out of date. As a matter of fact, the Tipitaka is of significance and value in many respects.

Because of the mentioned reasons given the study of Tipitaka is very important and regarded as continuing and preserving Buddhism. If there is still the study and research of Tipitaka for practice, Buddhism can be maintained. We can see that for the Council of Tipitaka, inscription and transmission of Tipitaka through various ages as above mentioned, the substance or the last essence of the work is the maintenance and preservation of the words of the Buddha inherited by us in the form of Pali Tipitaka to purify and protect the original words of the Buddha collected in the 1st Council. In this way, learners can directly approach the original teachings of the Buddha without any teachings of anyone else to hinder them. But according to the opinions of Phra Dhamma-sangkha-kacariya, if it would have, the other person’s teachings would be informed and separated in order to give an opportunity to learners to use their intelligence fully.

The Tipitaka has had the content for 84,000 Dhammakhandas in total. In popularity, the Thai edition has been divided into 45 volumes to refer to the period of time that the Buddha performed propagation of his teachings for 45 years. The Buddha gave his last instruction as a guideline