



**MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY**  
**PALISUEKSABUDDHAGHOSA**  
**NAKHONPATHOM CAMPUS**

***(THE INSTITUTE OF TIPIKA STUDY AND ADVANCED BUDDHISTIC LEARNING)***

108/5 Wat Mahasawatnagaphuttaram, Mahasawat Sub-district, Phutthamonthon District, Nakompathom Province, 73170.  
Fax & Tel : 034-299-356.

# ABOUT THE CAMPUS

## Philosophy and Determination

Palisueksabuddhaghosa Nakompathom Campus is the first educational institute of Thai Sangha that introduces the Saddavisesa Scriptures (the Advanced Pali Linguistic Scripture) and the Tripitaka to be an undergraduate curriculum in accordance with the present undergraduate education system. The Campus has the determination to establish the Buddhist educational institute to develop personnel and students to have knowledge and understanding of Buddhist teachings correctly. These are significant factors leading to everlastingly promote Buddhism worldwide.

## Founder:

- Phra Phrommoli (Somsak Upasamo, Pali IX, MA., Ph.D.)
- Vice Recto of Mahachulalongkornrajavidyalaya University, Palisueksa-buddhaghosa Nakompathom Campus.
- A Committee Member of the Thai Buddhist Sangha Supreme Council Administration.
- The Chief of Sangha Regional Governor 1
- The Abbot of Wat Pichayayatikaram
- Somdej Chaophraya Rd., Klongsan, Bangkok, 10600.
- The Head of Buddhist Propagator Unit I

## Administrative Structure

1. Phra Prommoli (Pali IX, MA., Ph.D (Hist.))  
Vice - Rector
2. Phrarajoramuni (Pali IX, MA., Ph.D. (Pali & Buddhist Studies))  
Assistant to Rector for Academic Affairs
3. Mr. Chakkrit Chandam (Pali IV, MA. (Entire Politics))  
Assistant to Rector for General Affairs
4. Phramaha Surachai Varasabho (Pali VII B.A., MA., Ph.D. (Sanskrit))  
Acting Director of Sangha College
5. Phrasrisasanawong (Pali IX, Mp.A)  
Acting Director of Academic Affairs
6. Phramaha Komol Kamalo (Pali VIII, MA. (Sanskrit))  
Director of Campus Office
7. Phramaha Decha Techasamithiko (Pali VIII, MA., Ph.D (Sociology))  
Acting Deputy Director of Sangha College
8. Phramaha Boontiam Yanintho (Pali VIII, MA. (Pali))  
Head of Department of Pali and Sanskrit
9. Mr. Nimitr Photipat (Pali IX)  
Acting Deputy Director of Academic Affairs
10. Mr. Suraphon Yokphavichit (Pali III, Bp.A)  
Head of General Administrative Section

**Location:** 108/5 Wat Mahasawatnagaphuttharam, Mahasawat Sub-district, Phutthamonthon District, Nakompathom Province, 73170.  
Fax & Tel : 034-299-356.

## Establishment :

2530/1987 : Established to be Pali Linguistic Study Institute by introducing the Saddavisesa Scriptures to Thai Sangha's study, under the name of "Palisueksabuddhaghosa Institute."

2535/1992 : Mahachulalongkornrajavidyalaya University approved Palisueksabuddhaghosa Institute to be an institute of the university affiliating to the Office of Rector.

2537/1994 : Palisueksabuddhaghosa Institute was promoted to be Palisueksabuddhaghosa Nakompathom Campus initially managing the Undergraduate Programme in Pali Buddhist Studies.

2543/2000 : Approved to open the second Undergraduate Programme in Buddhism.

2548/2005 : Approved to open an Undergraduate Programme in Buddhist Management targeting the ecclesiastic administrative officers such as abbot and his assistants, etc.

Approved to open a Graduate Programme in Vipassana Meditation.

Approved to open a Certificate Programme in the Administration and Management of Sangha Affairs for the ecclesiastic administrative officers such as abbot and his assistants, etc. only in the 1<sup>st</sup> Sangha Region and the 15<sup>th</sup>.

2549/2006 : Approved to open Certificate Programme in Vipassana Meditation.

Approved to open a Certificate Programme in the Administration and Management of Sangha Affairs for the ecclesiastic administrative officers such as abbot and his assistants, etc. only in the 14<sup>th</sup> Sangha Region.

2551/2008 : Approved to open a Doctoral Programme in Pali Buddhist Studies (to be proceeded in October, 2008)

## Future Plan

The Palisueksabuddhaghosa Nakompathom Campus has a certain plan to open another programme, ie., Undergraduate Programme in Vipassana Meditation (on the way to proceed).

## General Information

### 1. Curriculums and Students:

No.	Curriculums	No. of Students
1	Graduate Programme - Vipassana Meditation	56
2	Undergraduate Programmes - Pali Buddhist Studies - Buddhism	8 295
3	Certificate Programme - Buddhist Management - Administration and Management of Sangha Affairs - Vipassana Meditation	34 68 12
	<b>Total</b>	<b>473</b>

### 2. Members and Staff

No.	Kind of Sections	Numbers
1	Academic Section	13
2	Practical Section	7
3	Exceptional Lecturer	13
	<b>Total</b>	<b>33</b>

### 3. Products

No.	Curriculums	Years	No. of Students
1	Graduate Programme - Vipassana Meditation	2551	2
2	Undergraduate Programmes - Pali Buddhist Studies	2541 2542 2543 2544 2545 2546 2547 2548 2549 2550	13 10 13 7 7 19 7 8 5 7
	<b>Total</b>		<b>96</b>
	- Buddhism	2547 2548 2549 2550	31 36 32 41
	<b>Total</b>		<b>140</b>
3	- Buddhist Management Certificate Programme - Administration and Management of Sangha Affairs	- 2548 2549 2550	- 148 82 72
	<b>Total</b>		<b>305</b>
	- Vipassana Meditation	2549 2550	46 15
	<b>Total</b>		<b>61</b>

# MASTER OF ARTS

## MAJOR IN VIPASSANA MEDITATION (AMAZING CURRICULUM)

### 1. TITLE OF PROGRAMME

Graduate Programme in Vipassana Meditation

### 2. TITLE OF DEGREE

2.1 Full title: Master of Arts (Vipassana Meditation)

2.2 Abbreviated title: MA. (Vipassana Meditation)

### 3. OBJECTIVES OF CURRICULUM

3.1 To produce the master who is of knowledge and abilities in the essential doctrines (Pariyatti, Patipatti, and Pativedha), and also training oneself to gain the full result efficiently.

3.2 To enable the students to have a great experiences in direct Vipassana-practicing with the purpose to propagate worldwide.

3.3 To integrate the Dhamma-studying and practicing that enables them to apply in daily life happily and peacefully.

### 4. QUALIFICATIONS FOR ADMISSION

The applicants are expected to possess the following qualifications:

4.1 Hold a Bachelor's Degree or equivalent Degree from an accredited institution.

4.2 Hold a Bachelor's Degree from an accredited institution inside the country with GPA of at least 2.50 out of 4.0, except for the applicants who have continuously been working for two years after graduation.

4.3 Hold a Bachelor's Degree from a foreign accredited institution where the GPA is evaluated differently, with a second class, or equivalent to second class, or

4.4 Complete the Pali IX (highest level of Pali Studies), and

4.5 Never have been dismissed from the Graduate School.

### 5. APPLICATION FOR ADMISSION AND EDUCATIONAL SYSTEM

5.1 Applicants who are interested in enrolling in the regular programme must complete the application form and one copy of official transcript and submit them to the Registrar and Evaluation Office, and pay the admission fee as stated by the University.

5.2 The applicant who has passed the essay-typed exam, must pass the interview exam relating the major subject.

5.3 The academic year is divided into 2 semesters and a summer session. Sixteen weeks are fixed for each semester. And one more summer semester with duration of not less than 6 weeks may be arranged.

5.4 Students who have studied for two formal semesters with a minimum of 16 cumulative credits are allowed to submit the thesis-title for consideration by the committee.

5.5 The duration of the whole course must not less than four formal semesters, but not exceed ten formal semesters.

### 6. STRUCTURE IN CURRICULUM

#### TOTAL CREDITS IN CURRICULUM STRUCTURE

1. Required subjects	8	credits
2. Major subjects	12	credits
3. Elective subjects not fewer than	6	credits
4. Thesis	12	credits
<b>Grand Total</b>	<b>38</b>	<b>credits</b>

### 7. SUBJECTS IN CURRICULUM

**7.1 Required subjects: Students are required to take the following required subjects 8 credits**

600 101	Tipitaka Analysis	2 (2-0-4)
600 102	Vipassanaphavana in Buddhist Texts	2 (2-0-4)
606 203	Seminar on Vipassanaphavana	2 (2-0-4)
606 204	Research Methodology on Vipassanaphavana	2 (2-0-4)
600 105	English	(2) (2-0-4)

*Remarks : No. 600 105 is non-credit required courses.*

#### **7.2 Major subjects 12 credits**

606 106	Samathabhavana	3 (3-0-6)
606 207	Vipassanaphavana	3 (3-0-6)
606 308	Satipatthanabhavana	3 (3-0-6)
606 309	Buddhist Administrating Strategy Vipassanaphavana Center	3 (3-0-6)
606 410	Vipassanaphavana Practice	7 months

#### **7.3 Elective subjects not fewer than 6 credits**

606 111	Paramatthadhamma	2 (2-0-4)
606 312	The Principle of Lecturer on Vipassanabhavana Practice	2 (2-0-4)
606 313	Evaluation of Vipassanabhavana Practice	2 (2-0-4)
606 314	Vipassanabhavana in the Contemporae World	2 (2-0-4)
606 315	Life and Works of Thai Vipassanabhavana Teachers	2 (2-0-4)
606 316	Information and Communication Technology for Vipassana	2 (2-0-4)
606 317	Independent Study on Vipassanabhavana	2 (2-0-4)

#### **7.4 Thesis**

606 400	Thesis	12 Credits
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# *The Historical Background*

*Palisueksabuddhaghosa Nakhonpathom Campus has been widely known as the only institute of Tipitaka study and advanced Buddhistic learning. Initially, the Campus recognized that "Palisueksabuddhaghosa Institute" was established in 2530 (1987) by Phrasisuddhiphong (Somsak Upasamo, Pali IX, MA, Ph.D., presently holding a Sangha ranking as Phraphrommoli).*

From the beginning, Phraphrommoli had the objectives to revive the Pali Studies in accordance with the Advanced Pali Linguistic Scriptures or Saddavisesa Scriptures and to lay the foundation of knowledge and specialization in Pali language. These would lead to understand the Tipitaka both in meanings and technical terms including the Buddha's sayings in the Pali Canon can correctly be transmitted to Thai and other languages.

Phraphrommoli who at that time was in Sangha ranking as Phrasisuddhiphong and on a duty as Pali-teacher at Wat Chanasonkham learned that Wat Ta Ma-o opened a course in the Advanced Pali Linguistic Scriptures, namely, Vyakarana, Abhidhanappadipika, Vuttodaya, and Subodhalankara. Having studied these four scriptures, students would become specialists in Pali and would be able to analyze the Pali Terms and to investigate the Dhamma correctly. After examining the existing Pali study curriculum of Thai Sangha, Phraphrommoli found that the curriculum could not help students to have enough specialization to analyze and interpret the Buddha's Teachings correctly. Therefore, he decided to leave several routine works, e.g., the Dean of the Faculty of Buddhism at Mahachulalongkomrajavidyala University, the Secretary of Sangha Regional Governor 13, and the Pali teacher at Wat Chanasonkham to study and transliterate the Advanced Linguistic Scriptures at Wat Ta Ma-o, Lampang Province, Northern Thailand in 2518 (1975). The first scripture that was completely transliterated into Thai is Abhidhanappadipikatika.

After keeping a rainy season at Wat Ta Ma-o, he came back to Wat Chanasonkham and made a request for the Abhidhanappadipika Scripture through the Burmese Embassy. Then, he had set up a working committee to translate this scripture into Thai. However, the committee was not able to analyze and interpret Pali terms and the Dhamma correctly because it lacked the knowledge and understanding of the Advanced Pali Linguistic Scriptures, so that, with the purpose to solve such problems Phraphrommoli had proposed the project to establish Palisueksabuddhaghosa Institute

somewhere and somehow. Fortunately, Mr. Mongkol and Mrs. Wanida Watanakiatsan, the owner of Meny King Company Limited, offered him an empty land at Banglen District, Nakhonpathom Province. However, he had to postpone the project because the location was inconvenient for communication and also the funds were not sufficient.

Later, Phrakrusunthomghosit (Jaem Thuwabho, now passed away) from Wat Phrachetuponwimolmangkalam, Bangkok, mentioned that Khunyai Put Hunsawat had offered him an empty land of 16 *rais* (1 rai = 1,600 square metres), 3 *ngans* (1 ngan = 400 square metres), 36 square *wahs* (1 wah = 2 metres) where was left for long time. Consequently, Phrakrusunthomghosit had invited Phraphrommoli to examine the land for building a monastery (now Wat Mahasawatnagaphutharam). Phraphrommoli considered that this land was suitable and easily accessible location. He, therefore, decided to establish Palisueksabuddhaghosa Institute at here in 2530 (1987) with the temporary office at section 11 of Wat Chanasonkham, Banglamphu, Bangkok.

In the year 2535 (1992), for systematic administration and public recognition, the administrative committee of Palisueksabuddhaghosa Institute introduced Saddavisesa Scriptures as Pali Studies curriculum (Primary and Secondary Pali) and then submitted to seek an approval from Mahachulalongkom-rajavidyalaya University Council for more systematic administration. The University Council finally approved Palisueksabuddhaghosa Institute as a unit of the University affiliating to the Office of Rector.

In 2536 (1993), Phraphrommoli initiated undergraduate programme with Saddavisesa Scriptures as general subjects for monks and novices whose qualification was not less than Pali V. In the beginning, it was the experimented programme held from March 4 - May 3 (totally 60 days) at Wat Samphraya, Bangkok. The result of experimentation was largely satisfied. After that, Phraphrommoli formed a committee to draft the regulations and Bachelor of Arts Programme in Pali Buddhist Studies with the Tipitaka scripture as major subject and the



Advanced Pali Linguistic Scriptures as core subject in accordance with the general undergraduate curriculum. The drafted curriculum was submitted to seek an approval from Mahachulalongkornrajavidyalaya University affiliating to the Faculty of Buddhism.



Fortunately, the Palisueksabuddhaghosa Institute was approved to proceed the first undergraduate programme in Pali Buddhist Studies from the 1<sup>st</sup> Academic Year of 2537 (1994) while Council of National Culture and Ministry of Education announced this year to be the golden year of Sangha education. In the meeting report No. 3/2537, the Sangha Educational Council reached the resolution to elevate the status of Palisueksabuddhaghosa Institute to be Palisuekbuddhaghosa Campus Nakhonpathom according to the proposal of Mahachulalongkornrajavidyalaya University. And also Somdet Phra Nyanasamvara, the Supreme Patriarch of Thai Sangha, had signed in the announcement of Sangha Educational Committee dated October 25, 2537. Consequently, the Campus had gained an approval from the University to proceed the second curriculum, i.e., Buddhism. Moreover, the Campus also coordinated with Wat Mahasawat to open Prapaniyattidhamma Education, i.e., Nakdhamma Studies, Pali Studies, and Pariyattisaman Studies (General Education) from the year 2543 (2000) onwards.

Later on, in the year 2547 (2004) the Campus had been approved to open a Certificate Programme in the Administration and Management of Sangha Affairs. So that, the Campus accompanied by the Sangha Regional Governor 1 and 15 had provided the academic opportunity to the ecclesiastic administrative officers such as abbot and his assistants, etc. only in the 1st region and the 15th. Meanwhile, the study had been arranged at Wat Phichayayatikaram, Bangkok and Wat Laungphohsod, Ratchaburi Province respectively. Fortunately, a year later (2548/2005), the Campus had been approved to additionally open an Undergraduate Programme in Buddhist Management. The Campus, hence, cooperated by the Sangha Regional Governor 1 targeting only the ecclesiastic administrative officers who completed the said Certificate Programme in the 1<sup>st</sup> Region for their further study continuously. Additionally, the Campus also had proceeded to open the said Certificate Programme targeting

the ecclesiastic administrative officers of the 14<sup>th</sup> Region by arranging the study at Wat Raikhing, Nakhonpathom Province.

Furthermore, the Campus also had drafted a Graduate Programme in Vipassana Meditation and sought an approval from the University. Fortunately, the Campus had been approved to open the said Graduate Programme. The specific characteristic of the curriculum is that before having a class all qualifiers must have a practical test by doing meditation for 10 days; and also after completing the theoretical class they do need to practice meditation for 7 months continuously. Here, it can be said that this is the only academic organization of Mahachulalongkornvidyalaya University that manages study concerning the Buddhistic field directly.

On the other hand, in the year 2549 (2006) the Campus also had drafted the Certificate Programme in Vipassana Meditation and sought an approval from the University. Finally, the University had approved to proceed opening the said Certificate Programme. The Campus, initially, with the target of only the ecclesiastic administrative officers and Dhamma-teachers in the 1<sup>st</sup> Region had arranged the study at Wat Intravihar, Bangkok; later moved to Wat Phijayayatikaram, Bangkok so far. The specific characteristic of the curriculum is that after completing the theoretical class the students do need to practice meditation for 3 months continuously.

Additionally, the Palisueksabuddhaghosa Nakom pathom Campus has made a certain plan to open another two programmes, i.e., the Doctoral Programme in Pali Buddhist Studies (already gained permission to proceed in the coming October) and the Undergraduate Programme in Vipassana Meditation (on the way to proceed).

**The Palisueksabuddhaghosa Nakom pathom is only one Campus of the University that produced a large number of academic books and curriculum directly concerning Buddhistic Study. Consequently, ordinary people have remembered the Campus as the Institute of Tipitaka Study and Advanced Buddhistic Learning so far.**



# The World Heritage

The Palisueksabuddhaghosa Nakompathom is only one Campus of Mahachulalongkomrajavidyalaya University that has produced a large number of academic books directly concerning Buddhistic Study. Furthermore, the Campus is only one that arranges curriculums dealing with only the Buddhism, for example, Buddhism, Pali Buddhist Studies, and Insight Meditation, etc. which is regarded as the specific characteristic of Buddhist University.

On the other hand, the Campus has introduced several Pali Linguistic Scriptures well known as Saddavisesas and a large number of Pali-grammatical scriptures as a very important Buddhism-educational aid to the Thai society. Here, the said Scriptures

## ***Saddaniti Scripture (Vols.1-2-3)***

The author of the Scriptures is Aggawansa (1777-1793/1234-1250), an Arittanian, now well-know as Pukam, was the one of three teachers who was expert in Buddhistic study in that period. He had classified the Scriptures into 3 volumes as follow:

- 1) Saddaniti Padamala
- 2) Saddaniti Dhatumala
- 3) Saddaniti Suttamala

Both Burmese and Lanka Pali-scholars, such as Supreme Patriarch of Sri Lanka named Siirahula, the writer of Moggallanapancipadipa Scripture, accepted this Scripture. After that, it was spread into Lannaperiod of Thailand. Thai scholar has also accepted this Scripture, especially Phrayanakitti who wrote The Vinaya-atthayojana (the Scripture explaining the Discipline) and Abhidhamma; and Phra Siimangalacaraya, the writer of Manggalatthadipani. They had much quoted and referred in their work.

### ***Saddaniti Padamala***

**Saddaniti Padamala** completes with essence being full of the method to use Pali term, explanation, and distribution of various terms. The specific characteristics of this Scripture is to analyze, criticize and consider vocabularies such as nouns, verbs etc., including different terms, especially, several different-meaningful synonyms. The Scripture's examples have been brought out from Tipitaka, Commentaries, Sub-commentaries and Special Scriptures. Accordingly, it can be said that the Scripture, which is most useful for the Pali-learner who wants to be a specialist in higher and advanced Pali, would provide leamer the correct understanding the real meaning of Pali-words as the Awaken One aimed to explain.

### ***Saddaniti Thatumala***

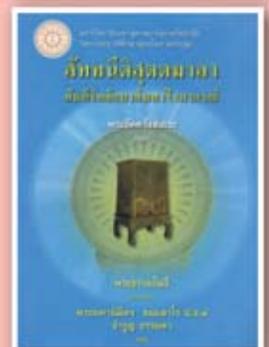
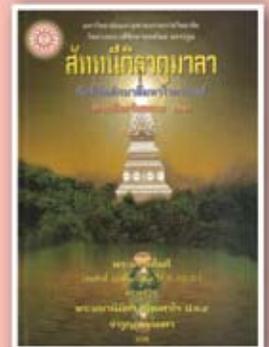
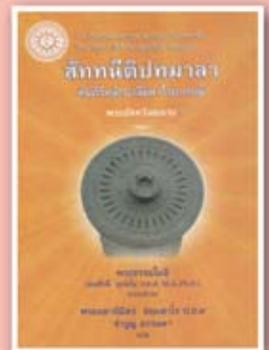
**Saddaniti Thatumala** is the Scripture that a large number of Pali-word-elements (thatus) has been collected in more details than other Scriptures with a very clear explanation of each element, including examples used in the Tipitaka, Commentaries, Sub-commentaries and Special Scriptures like Visuddhimagga, etc. As well known that Pali language consists of Element or Root, Case, and Suffix; and thatu is a most important part of Pali-word, hence, the author aimed to present how to use thatus, which is the root of nouns and verbs, including its methodology. The Pali-learner who seriously studied the Scripture would be able to deeply realize the elements of Pali-words and exactly make others clear in the Buddha's explanation.

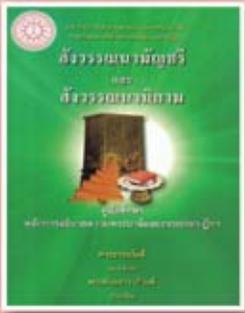
### ***Saddaniti Suttamala***

**Saddaniti Suttamala** is the Scripture providing several rules of making word in Pali language. The said rules have paid a very great role of word-making system in Pali language, which is determined by fomulas. Here, there are also several examples of fomulas used in the Tipitaka, Commentaries, Sub-commentaries and Special Scriptures. On the other hand, it can be said that these three Scriptures are the great Pali-grammatical Scripture being very useful for the one who wants to be an expert in higher and advanced Pali. And also those would provide leamer correctly understand the real meaning of Pali-words as the Awaken One aimed to explain.

## ***Kaccayanasararnajai Scripture***

During the 17th Buddhist Century the Scripture was written by Phrayasathera, a Burmese monk, in the time of Pukam. The Scripture regarded as a famous one contains grammatical principles being composed as 72 verses totally. In the beginning of the Scripture, the author cited that he wrote this with the help of Sanskrit Scripture named Janghadasaka. To translate into Thai language translator, Phragandhasarabhivamsa and editor, Phraprommoli had spent lots of time to study several Scriptures like Kaccayanasarasarupathadipani Scripture, and both the old and new sub-commentaries including Yojana that can provide more details of the Scripture.





### Sivvannaramajai Scripture

Generally speaking, it was Phrayanavarathera or Phrayanalangka, a Burmese monk who wrote the Scripture. Factually, in the Scripture, there are several techniques of analyzing Pali term and its meanings in the Commentary and Sub-commentary. Although the names of methods in the Scripture do not directly appear in the Commentary, those are very important and helpful in realizing the explanations of Phraatthakathacarya and Phradikacarya. Thus, the Scripture has been praised throughout the period of times so far.

### Questions-Answers of Ganthipada in Padarupasiddhi Scripture

As widely known the Padarupasiddhipakarana is handbook of Pali-learners, it is very difficult for them to properly understand the real explanation because the Scripture was written by Burmese language. Meanwhile, the Padarupasiddhi Scripture is plenty with several words that is very difficult to understand the real meaning called Ganthipada being the translations of Sutta and Vutti including specific meaning of Pali-word in Sutta. To solve the said problems of Pali-leamer the book entitled Questions-Answers of Ganthipada in Padarupasiddhi Scripture was composed. Through seriously study of the book Pali-leamer will find fine answers of the questions concerning Pali-word and also grammatical ones. Additionally, the book also becomes to be a very useful handbook for Pali-leamer and Pali-teacher as well.

### Kaccayanasuttanidesa Scripture

Among the Scriptures explaining Pali grammar in Kaccayana Scripture, the four Ones, i.e., Nyasa, Padarupasiddhi, Balavatara and Suttanidesa, have been regarded as the best. In matter of fact, due to specific characteristics of those scriptures, a large number of Pali grammar-scholars always praise them so far. Historically, among the Four it was Phra Saddhammajotipaka, a Burmese monk, who wrote the Suttanidesa Scripture during the period of time of the King Parakkamabahu VI of Pukam (1955-2007/1412-1464). It has been recorded that he had collected lots of grammatical scriptures from both Pali like Nyasapakarana, Padarupasiddhi, Balavatara, Moggallana, Saddaniti and Atthabyakhyana, and Sanskrit such as Katantra etc. as the reference of the Scripture. Accordingly, the Pali scholars have widely praised and regarded the Scripture as the best grammatical handbook.

### Kaccayanavannara Scripture

Kaccayanavannara Scripture is a Pali-grammatical Scripture that clearly explains formulas and grammatical rules in Kaccayana Scripture, the Great Pali Grammatical Book. It was Phra Vjittavee, a Burmese Pali-scholar, spent 12 years to compose the Scripture (from 2157/1614-2169/1626). The Pali-leamer who studied the Scripture in more details would be a specialist in Pali grammar; consequently, he can get into to discover the real explanation in the Pali Canon.

### Vuttodayamanjari Scripture

Here, it can be recited that in 1700 (1157) the Scripture was written by a wise Sri Lankan monk, Phrasangharakkhitathera, who later became one of Sri Lanka's Supreme Patriarchs. The Scripture is plenty with several kinds of Chanda (Verse) including the specific rules of verse-composition that comprises of two types, viz., Vannavutti (to compose the verse by counting numbers of word) and Matravutti (to compose the verse by counting Matrapart of word). Fortunately, also both Scriptures: Varittaratanakara and Mahapanama have been added in the Vuttodaya Scripture for the purpose of comparative study. Having studied the whole Scripture seriously, the leamer would be able to deeply understand the methodology of composing Verse and correct Verses appeared in the Pali Canon and the Commentaries.

### Subodhalankaramajai Scripture

Actually, it can be said that the Alankarasattha is not only helpful for the study of Sanskrit literary works but also for the Pali Canon. Additionally, the Alankara's principles enable leamer to understand and realize Pali language used in Tipitaka that is plenty with linguistic beautifulness and sweetness caused from the sayings of Buddha and Arahants who attained Niruttisampada (specialization in language). The one who wants to smoothly compose Pali-Verse refreshing the other needs to serious study and understand the techniques of sound-content-composition as well. Thus, the Pali-leamer should pay a great attention to study of the Alankarasattha that is one of important scriptures concerning Pali study. As the final verse of the scripture recited that

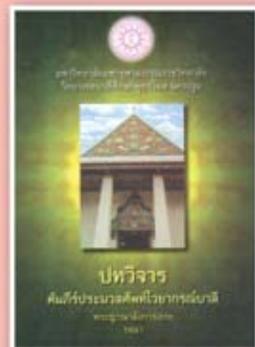
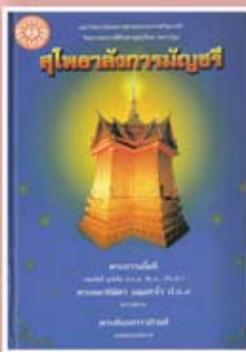
*Yo Saddasatthakusalo Kusalo Nighandhu-  
Chandoalanggaktisu Niccakatabhijogo  
So'yang Kavittavikalopi Kavisu Sangkhaya-  
Mogeyha Vindati Hi Kittimamandarupang*

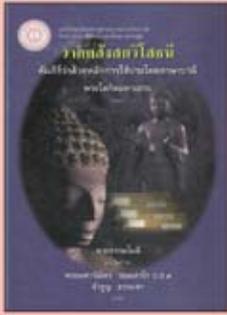
Studying the Scripture of Grammar, Nighandhusattha,

Chandasattha and Alankarasattha, The wise always spends his great effort on those. Although he would be lack of verse-composer, But still gets in on the midst of verses. He, hence, attains reputes.

### Padavijara Scripture

It was Phravarathera, a Burmese, who had written the Scripture presenting collection of new grammatical knowledge unlikely the others such as Kaccayana, Saddaniti, and so forth. Furthermore, the contents of the Scripture cover general principle of Pali Grammar including important points concerning grammar orderly and easy for study and finding out some grammatical terms. Thus, it can be recorded that the Scripture is the best Pali-grammatical Encyclopedia. The one who paid great attention on study of the said Scripture and remembered all contents can be regarded as the expert in Pali Grammar.





### Vakyasamsayavisodhani Scripture

The Scripture written by Phrasobhitamahathera in 2527 (1984) comprises of 4 parts, viz., definition of sentence, declension of sentence, logical significance and finding of sentence's relationship.

Vakyasamsayavisodhani that stands for a scripture eradicating doubtedness in the matter of sentences shows specific characteristics of Pali-sentence in more details such as Vitthara-sentence, Vakyarambha-sentence including Laddhaguna-sentence and Laddhdosa-sentence, etc.

Furthermore, the scripture also presents Takkanaya to logically finding the relationship of sentence that is plenty with several examples used in commentaries and sub-commentaries. Thus, it can be said that surprisingly every Pali-sentence becomes to be logic, which is a result that the learner clearly understands the Pali-sentence, enables him to apply in composition and translation.

### Ganthabharanananjanai Scripture

The Scripture that is written by Phra Ariyavamsa expectedly born in 1971 (1428) indicates the collection of Nipata (Adverb) showing substance of various kinds of sentence like Vitthara-sentence, Vakyarambha-sentence, etc. including several sentence that consists of the said Nipata. Furthermore, the scripture also presents the significance of Nipata being generally used in large numbers, for example, *ca, va, eva*, and *iti* etc., as appeared in the Pali Canon, commentaries, and sub-commentaries. Having seriously studied the scripture, the learner would be able to understand about Nipata including the relationship between sentences deeply and obviously. In this connection, he also can correctly consider substance of sentence without any doubt concerning word and significance of the sentence.

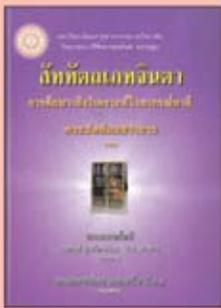
### An Analytical Study of Dhammapada's Verses (Vols.1-2)



As well known that the Dhammapada is one of the nine Navangasatthusart (the Teacher's nine-factored dispersion) of which Verses are the form of Buddha's Teachings presenting sweetness of Pali language. Fortunately, it was Phra Phrommoli (Somsak Upasamo) who was interested by the study of this field and paid his great attention on it for several years. Through the study, it has been found that there are lots of grammatical depth and beautifulness hiding in Verses of Dhammapada. The study has been done on the base of the four principles of Saddavisesas follows:

- 1) Through the Principles of Chandakaksana (the techniques to compose Pali Verse) in accordance with Vuttodaya Scripture, the study has been done by analyzing 423 Dhammapada-Verses comprising of 83 Vannavuttis (to compose the verse by counting numbers of word) and 25 Matravuttis (to compose the verse by counting Matrapart of word).
- 2) Through the Principles of Upacaraya, the study has been done by analyzing Dhammapada's Verses in order to show method of using the literary styles of approached words (Upacara) and the system of interpretation including deep-meaning-word (Naya).
- 3) Through the Principles of Grammar, the study has been done by analyzing complexity and difficulty of Pali word to present its original element in the form of division according to the grammatical scriptures such as Kaccayana, Padarupasiddhi, Moggallana and Saddaniti, etc.
- 4) Through the Principles of Alangkara, the study has been done by analyzing sound-equalizing system and explanation of the Dhammapada's Verses to appearance of word's melody and its context. The sound-equalizing system is generally called Saddalangkara comprising of 10 categories; while, explanation called Athalangkara consisting of 35 categories.

### Saddatthabhedacinta Scripture



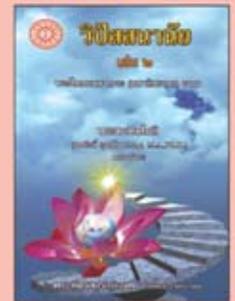
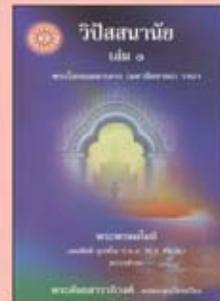
The author of Scripture is Phra Saddhammasinithera dwelling in Tuyavintse of Pukam, Myanma. Unfortunately, the certain evident cited period of time in writing the scripture could not be found. However, the current scholar sympathized that the said scripture might be written after the Saddaniti Scriptures (between 1777-1793/1234-1250).

Saddatthabhedacinta stands for a scripture analyzing word and its meaning that consists of 400 Verses. The word "cinta" is meant "to analyze", which is the thought to find philo-logical reason of language. The one who seriously studied the Scripture in deep details would exactly be skillful and expert in analyzing Pali-word and understand its real meaning without any doubt at all. Furthermore, with the help of grammatical principles in the said scriptures, he would be able to read the original Pali Canon and properly understand the real meaning as the Buddha aimed.

### Vipassanaya (Vols.1-2)

Historically, it is recorded that Phrasobhanamahathera (Maha Si Sayador), a Burmese Buddhist scholar, had composed the Vipassanaya in the year 2487 (1944). It has been regarded as handbook of practitioner including the one who is interested in Insight Meditation. In the matter of fact, it contains of 2 volumes providing in more details about Insight Meditation. While, the first volume released in the year 2548 (2005) presents the needful information for the beginner respectively, but the second released in the year 2550 (2007) gives the more depth and details being suitable for the one who used to experienced Insight Meditation before. On the

other hand, the Vipassanayas are plenty with evidences originally from the Pali Canon, Commentaries and Sub-commentaries. Thus, it can be said that 2 volumes of Vipassanaya becomes to be very useful for every one who is interested in Insight Meditation, especially students of a graduate programme in Insight meditation.



### Mahasatipatthanasutta

Besides the Vipassanaya, the Mahasatipatthanasutta has paid a very great role in the field of Vipassana study due to be regarded as the handbook of Vipassana practitioner. Like the other Scriptures, i.e., Saddavisesas, the Mahasatipatthanasutta is originally derived from Burmese language and composed by Phrasobhanamahathera (Maha Si Sayador) in the year 2493 (1950). It was firstly released in Thai version in the year 2549 (2006) with the great attempt of Phraphrommoli and his staff. Accordingly, it becomes very active in the field of Buddhist studies so far.

