
СЕМИОТИЧЕСКИЕ ЭТЮДЫ

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KULUMBA-SUTTA: EXCLUDED OR FORGOT? AN INQUIRY OF NON-PALI CANONICAL EXCERPT IN DHSА 91-92*¹

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The articles treats a number of questions concerning the origins and status of Kulumba Suttanta (KS hereinafter) and the spiritual impact of the Pali Canon. It also involves a discussion on the topic of the authenticity and trustworthiness of KS, and whether it should be rehearsed in three Buddhist joint-recitations.

Key words: Pali, the Pali Canon, Kulumba Suttanta, doctrinal analysis and argumentation, commentaries.

The significance of the Pali commentaries, as a substantial source material of the Theravada confraternity, can be evaluated in many aspects. Apart from the doctrinal exegeses doctrinal analyses for the early Buddhist teachings, this commentarial tradition, since it depicts doctrinal argumentations occurred between Theravada and non-Theravada traditions, is of vital significance for those who are involving in researches on the evolution of Buddhist thought and diverse viewpoints on the early Buddhism. Similarly, this vast literature throws a good light in order to identify the gradual evolution of the content of the Pali Canon and, especially, the nature of the discourses outside the canon [3. P. 201]. Gleaning the scattered data of names and citations of excluded discourses of the present Pali canon from the Pali commentaries is a fairly interesting and intelligible task. Here a special attention is paid on the Kulumba Sutta quotation (KSQ hereinafter) that appears in several Pali commentaries.

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¹ **DhSA 91-92** is the “Dictionary of Pali Proper names. List of Abbreviations” and is borrowed from an electronic source, see: [7]. See: Supplement No 1.

KS is not available in the present Pali Canon. As the commentaries claim, this sutta has not been subsumed in the Pali Canon albeit the exact reason for the exclusion was not given. As the commentary of Pacittiyapaḷi mentions this sutta was not rehearsed also in three joint-recitations (*tisso saṅgītiyo*), which were held after the demise of the Buddha (VA iv 742)¹. However, evident fact that can be observed depending on the commentarial evidences is that this Sutta is a well-known discourse even though it is not included in the three joint recitations (*tisso saṅgītiyo*). Accordingly, this paper analyzes all the existing commentarial data on the KS attempting to reach reliable conclusions.

The commentary of Pācittiyapaḷi (VA iv 742) provides two lists of the names of early canonical texts which cannot be seen in the present Pāli Canon. As VA obviously remarks, out of these two, the first list consisted of words which were not preached by the Buddha (*abuddha-vacanāni*) and the contents of the second list were not rehearsed in the three joint-recitations. This first list with some variations can be found in other two commentaries, namely, SA II 201—2, AA III 160. It is significant to note that SA II 201—2 specifies the content of this list as ‘spurious of canonical supreme doctrines’ (*pariyatti-saddhamma-patirūpakam*).

The reason for the ban of these texts from the joint-recitations and exclusion from the Pali Canon is comprehensible since they have contained *abuddha-vacanāni*; doctrines of non-Buddha-s and *pariyatti-saddhamma-patirūpakam*; imitations of the canonical doctrine. Yet, the reason for the reciters’ reluctance to rehearse the contents of the second list in the three joint-recitations is not mentioned in VA. However, as a result of the non-rehearsal of the texts mentioned in the second list in the three joint-recitations, they have not been subsumed in the Pali Canon. As these two lists are given in VA in the same place, one may get an incorrect notion that the contents of the second list also have the doctrines which were not preached by the Buddha. But it is not so. It should be noted here that VA and SA do not use aforementioned two regressive specifications, i.e. *abuddha-vacanāni* and *pariyatti-saddhamma-patirūpakam* for the second list. It suggests that in the texts mentioned in the second list have contained words of the Buddha (not *abuddha-vacanāni*), and real supreme doctrine (not *saddhamma-patirūpakam*). This second list consists of five texts. Interestingly, the first text of this list is Kulumba-sutta and rest four is Rājovāda-sutta, Tikkhindriya, Catuparivaṭṭa, nandopananda.

It is of worth significance to draw our attention on the fourth *pācittiya* of the Bhikkhu Vinaya, i.e. *padasodhamma-pācittiya* (expiation of word by word chanting) and its commentary. The fourth *pācittiya* says that ‘if a monk makes to recite dhamma word by word to un-ordained novice, the former commits an expiatory offence’: *yo pana bhikkhu anupasampannam padaso dhammam vāceyya pācittiyam* (V iv 14). Commenting this VA says ‘one who chants the doctrine word by word, which was rehearsed in the three joint-recitations, indeed commits offence. If someone chants Kulumba-sutta (Rājovāda-sutta, Tikkhindriya, Catuparivaṭṭa, Nandopananda etc) word by word albeit they have not been rehearsed in three joint-recitations also commits offence’: *tisso saṅgītiyo āruḷha-dhammam yeva pana padaso vācentassa āpatti. tisso saṅgītiyo an’āruḷhepi Kulumba-*

¹ Over the text of the article in brackets we make reference to the DHS.A.91 and SP. iv 742. See: Supplement No 1. — [7].

suttaṃ Rājovāda-suttaṃ Tikkhindriyaṃ Catuparivaṭṭaṃ Nandopanandanti īdise āpatti yeva (VA iv 742²¹⁻⁶¹).

Significantly, a single passage quoted from the Kulumba Sutta is preserved in the Atthasālinī, the commentary of the Dhammasaṅgaṇī. In addition, the same passage with minimal variations can be found elsewhere in the Pali commentaries (CpA 159, ItA II 49, VA II 441). However, it is apparent that the former source is the locus classicus for the KS since its quotation is followed by a motivating doctrinal controversy that was held between Theravada confraternity and non-Theravadins (however, these non-Theravadins were designated by Theravada confraternity as Vitaṇḍavādins, i.e. captious disputants)¹. However, notable fact is that these doctrinal analyses and exegeses provided by the Theravada confraternity sometimes go beyond the simplicity and lucidity of the early Buddhist teachings and some of those seemingly rather complex. Accordingly, some Theravada analyses provided for the early Buddhism have to be accepted weighing their pros and cons. Before analyzing the content here, we leave the complete KSQ² along with literal rendering for the easy reference of the researcher:

“puna c’aparaṃ bhikkhave idh’ekacco samaṇo vā brāhmaṇo vā iddhiṃ cetova-sippatto aññissā kucchigataṃ gabbhaṃ pāpakena manasā anupekkhako hoti ‘aho vat’āyaṃ kucchigato gabbho na sotthinā abhinikkhameyyā’ti. evaṃ bhikkhave kulumbassa upag-hāto hotīti” (DhSA 91⁴¹ — 92¹⁻³).

Translation:

“Then again, o, monks, in this world a Recluse or Brahmin who is endowed with supernatural psychic potency and whose mind is fully controlled (by himself), gawks at the pregnant mother’s embryo with an unwholesome intention as ‘would that embryo were not comes out in safety’. In this manner, o, monks the injury of the embryo happens”³.

KSQ-annotation verbatim:

puna c’aparaṃ: this idiomatic phrase has three units, namely, *puna* (again), *ca* (and) and *aparaṃ* (another reason). Although, these three terms has their own meanings, in this context, they altogether express a single sense as ‘then again, and again, further-

¹ See: *vitaṇḍā* — a captious objection, idle carping, a frivolous or fallacious argument or controversy — [1. P. 1436], *Vitaṇḍavāda* literally means ‘sophism’ or ‘sham doctrine’. The term Vitaṇḍavādin is also found in the aṭṭhakathā literature. The content of Vitaṇḍavāda and the views of the Vitaṇḍavādin as represented in the aṭṭhakathā literature is highly varied and complex. It is extremely difficult to believe that Vitaṇḍavāda belonged to a particular school. It could have been a general name used by Sri Lankan authors of the Mahāvihāra to identify views and doctrines viewed as to be sophistic or false. Because of innovative nature of doctrine and belief, Theravādins might have regarded Mahayana views as Vitaṇḍavāda. It becomes the earliest name that Theravādins gave to Sri Lankan Mahayanists — Mahinda, Deegalle, “Theravada Pre-understandings in Understanding Mahayana”, Three Mountains and Seven Rivers: Prof. Musashi Tachikawa’s Felicitation Volume, Shoun Hino, 2004, Delhi, p.59 (49th footnote); “Critics without a position of their own”, Existence and Enlightenment in the Laṅkāvatāra-sūtra [2. P. 141].

² Some Burmese manuscripts records this term as *kulumpa*.

³ See also [4. P. 120].

more' and 'there is this one way' and so on [see: 5. P. 71]. The commentary of Paṭisambhidāmagga interprets this phrase as '*puna c'aparanti puna ca aparame kāraṇaṃ*'; again, another reason (PtsmA III 585). This phrase has a wider usage in the Pali Canon (D I 74, Ibid II 85, M I 56, S IV 42);

bhikkhave: literally 'O, monks!' this is vocative plural form of *bhikkhu*. This vocative form is common address form of the Buddha's teachings, thus, suggests that this was preached by the Buddha. This address form cannot be seen in the sermons preached by the Buddha's disciples, instead we can find the term *āvuso bhikkhavo*; 'O, dear, colleague monks' (M I 95, S V 71, A III 293). As the commentators further confirm, *bhikkhave* is an identical vocative form of the Buddha and his disciples never use it (MA I 99);

idh'ekacco: this connected term has two terms as *idha* (here) and *ekacco* (some of people), yet here it give the sense as 'some who live in this world'. Thus, the commentary of Dhammasaṅgaṇī simplifies this phrase as '*idh'ekaccoti imasmim sattaloke ekacco*' (DhSA 401). However, the plural of *ekacco* is *ekacce*. Interestingly, irrespective of the singularity and plurality both these terms occur to denote plural sense in the Pali Canon. These terms have been used in the Pali canon to refer specific person or people out of the whole humankind or out of the particular community, but not the all;

samaṇo vā brāhmaṇo vā: this phrase is fairly familiar to the Pali Canon since it occurs in large number of discourses with slight variations of the declinations. *samaṇo* literally means '[he] who restrains [bodily faculties and eliminates defilements]' and generally this stands for a whosoever ascetic or a monk. *brāhmaṇo* literally refers to a Brahmin, a person who has a mastery in sacred Hindu texts and Hindu religious activities. The first term out of these two terms necessarily refers to a one who has entered to the homelessness while the second term denotes a layperson and this phrase encapsulates all the ascetics and Brahmins, i.e. those who are inside and outside of the Buddhist dispensation. However, here, this phrase seemingly uses only for the outsiders of the Buddhist order. *vā* (or) occurs two times here to give the alternative sense. Nonetheless, it is evidenced that this indeclinable term has been used in the Pali canon to indicate collective sense (i.e. and-sense). Both venerable Buddhaghosa and Dhammapāla note the Pali canonical usage of these two senses of *vā* (MA I 67, AA I 29, UdA 211). However, it is more apt to accept the alternative sense, (i.e. or-sense) for this context;

iddhimā: this term stands for the 'one who possessed of supernormal power' and it has two parts, namely, *iddhi* and *mā*. The term *iddhi* is a homonymous. It can be observed this term occurs in various senses in the Pali Canon such as 'prosperity, power, majesty; supernatural power, magical power, miraculous faculty; a miracle and so on and *mā* is a suffix that denote the possession. The commentary of Majjhimanikāya provides a laconic explanation for this term as "*iddhimā* means one who possesses supernatural power *iddhimāti ānubhāvasampanno* (MA III 59)". Yet, venerable Dhammapāla's interpretation given in the commentary of Theragāthā is rather descriptive. As this interpretation shows, '*iddhimā* is so-called because he is endowed with supernormal power of determination, supernatural power of performing miraculous transformations etc.: *iddhimāti adhiṭṭhān'iddhi-vikubban'iddhi-ādīhi iddhīhi iddhimā, iddhividhañña-lābhīti attho* (ThA II 162);

cetovasippatto: this term literally means ‘one who has controlled his mind’ and it consists of three subunits, viz. *ceto* (of mine), *vasī* (DPL,552; 1. P. 1401)¹, (self-control, subjugation, fascinating, bewitching, having the senses under control, holding others in magical submission to the will), [*p*] *patto* (having reached). The third unit is a past participle of the root √*pad* (to go) [1. P. 958—9]. Number of Pali canonical attestations are available for this term;

aññissā kucchigataṃ gabbhaṃ: literally ‘an embryo which is existing in other woman’s womb.’ *aññissā* (of certain women) is genitive singular form of *aññā*, the feminine form of *añña* (certain). *kucchigataṃ* has two units, namely, *kucchi* (womb) and *gataṃ* (lit. reached, but in this context ‘located’, ‘placed’, ‘existing’). The latter unit is a past participle of the root √*gam* (to go) [1. P. 549—50]. *gabbhaṃ* is accusative singular of *gabbho* and it has several meanings such as ‘womb; interior; an embryo, a foetus; a sprout; an inner room, a closet, a private sitting room, a bedroom; the calyx of a flower and so on. It should be noted here that no direct attestation is available in the Pali Canon for this phrase in a single place even though its three units are separately scattered;

pāpakena manasā: lit. ‘with evil mind’. Both terms of the phrase are in instrumental plural of *pāpaka* and *mano* respectively. Aṅguttaranikāya has four attestations for this phrase *so macche vajjhe vadhāyupanīte pāpakena manas’ānupekkhati* (A III 302) and its commentary interprets the phrase as ‘with evil mind / (*pāpakena manasā*) means ‘with an inferior and murderous intention’: *pāpakena manasāti lāmakena vadhakacittena* (AA III 351);

anupekkhako hoti: lit. ‘one who looks at carefully.’ *anupekkhako* is a nominative singular noun. The Pāli Canon often uses *manas’ānupekkhati* (D III 242, A III 22) in order to denote one’s deep mental consideration. *anupekkhati* has two units as *anu*+*pekkhati*. *anu* is a prefix and here, it gives sense as ‘according to.’ *pekkhati* has derived from the root √*pekkha-* [1:1138]². PED interprets *anupekkhati* as ‘to concentrate oneself on, to look carefully, to consider, to consideration for (PED, 39).’ As the commentary of Cullavaggapāli explains this term means ‘repeatedly consideration’ about something’: *anupekkhatīti... punappunañca pekkhati* (VA vi 1191). In KSQ too, *anupekkhako* occurs to denote a mental consideration. This fact further manifests when we pay our attention on the precedent term of *anupekkhako*, i.e. [*pāpakena*] *manasā. hoti* derived from the root √*hu* (PED, 499) and shows the correlation between *bhavati* and *hoti*, is present tense singular verb that has many meanings such as ‘to be; to exist; to become; to take place; to befall; to behave. However, here it occurs for the completeness of the sentence;

aho vat’āyaṃ: this phrase contains three units, namely, *aho*+*vata*+*ayaṃ*. However, the last term, i.e. *ayaṃ* refers to the subsequent term of KSQ (*kucchigato gabbho*). *aho*, the first term when occurs in isolation would expresses the meaning ‘oh’ or ‘ah’ and *vata*,

¹ See: PED, 605, SED, 929. *vaṣī* = one who is controlled, cf. *sarva-karmāṇi manasā-sannyāsyāste sukhaṃ vaṣī, nava-dvāre pure dehī-naiva kurvan na kārayan* — Bhagavadgītā, V. 13. tr. When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done. — <http://vedabase.net/bg/5/13/> [6].

² Skt. √*prekṣ*: ‘to see, behold, look at, perceive’.

the second term has the meaning ‘alas’, ‘indeed’, ‘verily.’ Nonetheless, aho vata, as a single particle gives the slight different meaning as ‘it had better’ or ‘it would be better’. Interestingly, the Pali commentaries offer diverse interpretations on this term;

sotthinā: lit. ‘safely’. Even though sotthi (health, welfare, blessing, happiness) is an indeclinable word, it has been occurred in some places of the Pali Canon as a declinable term. Here also one of attestations to prove that fact. It apparently has two units as sotthi+nā, and the suffixed term (i.e. nā) gives the instrumental sense;

abhinikkhameyyāti: This is a 3rd person optative singular term which means ‘may come out’ but due to the precedent negative term *na* it gives quite opposite meaning. This conjugated form can be analyzed as **abhi+ni+[k]khama+eyya+iti**. The last term *iti* here is a stoppage denoting term in Pali language;

kulumbassa: this is the keyword of this citation. It is genitive singular case. The nominative form of this term is kulumba. The meaning of the term kulumba seems like a Prakrit term strange to Pali literature, thus having known the ineligibility of this term Sāratthadīpanī, a sub-commentary of Vinayapīṭaka dubiously offers two interpretations as ‘*kulumba* means embryo or family: *kulumbassāti gabbhassa kulass’eva vā, kuṭumbasāti vuttaṃ hoti* (VAT II 257^{Be}’).

The early Buddhism (here, we use the this term to denote the Pali Canon) classifies all the wholesome and unwholesome acts that can be commit by a person into three parts, namely, bodily act (kāya-kamma), verbal act (vacī-kamma) and mental act (manokamma) and the latter, albeit it is an invisible and intangible process, is predominant as well as immensely integral among these three acts.

As the Theravada confraternity unanimously claims one can commit a murder by body-door and verbal-door, yet the mind-door is not capable of committing a murder without the involvement of other two doors even if someone possesses supernatural mental power. Whereas another non-Theravada group designated as Vitandavādins insisted that one could commit a murder solely using mind-door. Since this view goes against the Theravada standpoint, they thoroughly protested to the Vitandavādins and demanded from the later to adduce a substantial proof from the early Buddhism. Very interestingly, Vitandavādins cited a passage from the *Kulumbasutta* in support of their opinion that explores (wholesome) unwholesome physical act could be fully committed with purely mental act at the mind-door.

Even though this *Kulumbasutta* cannot be seen in present Pali Canon, Theravadins also seem to have not rejected the authenticity of this discourse whereas they attempted to provide an unusual interpretation for the *Kulumba-sutta*-excerpt quoted by the Vitandavādins. Nonetheless, as this *sutta*-excerpt reveals one who possesses a supernatural power can commit infanticide by the mind without any involvement of the physical and verbal doors. The aim of this paper is to examine the substantiality of *Kulumbasutta* excerpt in comparison with the parallel statements existing in the Pali Canon.

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[7] http://What-Budda-Said.net/library/DPPN/ku/kulumba_s.htm

Supplement No 1

DICTIONARY OF PALI PROPER NAMES

List of abbreviations:

- P.T. S. = published by the Pāli Text Society. <http://www.palitext.com>
S.H. B. = published in the Simon Hewavitarne Bequest Series (Colombo).
A. = Anguttara Nikaya, 5 vols. (P.T. S.).
AA. = Manorathapūranī, Anguttara Commentary, 2 vols. (S.H. B.).
AbhS. = Abhidhammatthasangaha (P.T. S. Journal, 1884).
Anāgat. = Anāgatavamsa (P.T. S. Journal, 1886).
Ap. = Apadāna, 2 vols. (P.T. S.).
ApA. = Apadāna Commentary (S.H. B.).
AvS. = Avadāna Sataka, ed. Speyer (Bibl. Buddhica).
Barua: History of Pre-Buddhist Indian Philosophy (Calcutta).
Beal = Romantic Legend of the Buddha (Kegan Paul).
Beal = Buddhist Records of the Western World (Kegan Paul).
Bode = The Pali Literature of Burma (R.A. S.).
Brethren = Psalms of the Brethren, by Mrs. Rhys Davids (P.T. S.).
Bu. = Buddhavamsa (P.T. S.).
BuA. = Buddhavamsa Commentary (S.H. B.).
CAGI. = Cunningham's Anct. Geography of India, ed. Majumdar (Calcutta).
CNid. = Culla-Niddesa (P.T. S.).
Codrington = Short History of Ceylon.
Compendium = Compendium of Philosophy (P.T. S.).
Cv. = Cūlavamsa, ed. Geiger, 2 vols. (P.T. S.).
Cv. Trs. = Cūlavamsa, translated by Geiger, 2 vols. (P.T. S.).
Cyp. = Cariyāpitaka (P.T. S.).
CypA. = Cariyāpitaka Commentary (S.H. B.).
D. = Dīgha Nikaya, 3 vols. (P.T. S.).
DA. = Sumangala Vilāsinī, 3 vols. (P.T. S.).
Dāth. = Dāthāvamsa (P.T. S. Journal, 1884).
DhA. = Dhammapadathakathā, 5 vols. (P.T. S.).
DhS. = Dhammasangani (P.T. S.).
DhSA. = Atthasālinī (P.T. S.).
Dial. = Dialogues of the Buddha, 3 vols. (P.T. S.).
Dpv. = Dipavamsa, ed. Oldenberg (Williams and Norgate).
Dvy. = Divyāvadāna, ed. Cowell and Neill (Cambridge).
Ep. Zey. = Epigraphia Zeylanica (Oxford).
ERE. = Encyclopædia of Religion and Ethics.
Giles = Travels of Fa Hsien (Cambridge).
GS. = Gradual Sayings, 5 vols. (P.T. S.).
Gv. = Gandhavamsa (P.T. S. Journal, 1886).
I.H. Q. = Indian Historical Quarterly (Calcutta).

- Ind. An. = Indian Antiquary.
Itv. = Itivuttaka (P.T. S.).
ItvA. = Itivuttaka Commentary (P.T. S.).
J. = Jātaka, ed. Fausboll, 5 vols.
JA. = Journal Asiatique.
J.P. T. S. = Journal of the Pali Text Society.
J.R. A.S. = Journal of the Royal Asiatic Society.
KhpA. = Khuddakapātha Commentary (P.T. S.).
KS. = Kindred Sayings, 5 vols. (P.T. S.).
Kvu. = Kathāvatthu (P.T. S.).
Lal. = Lalita Vistara, ed. S. Lefmann.
Law = Ksatriya Clans in Buddhist India.
Law = Geography of Early Buddhism.
M. = Majjhima Nikaya, 3 vols. (P.T. S.).
MA. = Papañca Sūdanī, Majjhima Commentary, 2 vols. (Aluvihāa Series, Colombo).
Mbv. = Mahābodhivamsa (P.T. S.).
Mhv. = Mahāvamsa, ed. Geiger (P.T. S.).
Mhv. Trs. = Mahāvamsa Translation, by Geiger (P.T. S.).
Mil. = Milindapañha, ed. Trenckner (Williams and Norgate).
MNid. = Mahā Niddesa, 2 vols. (P.T. S.).
MNidA. = Mahā Niddesa Commentary (S.H. B.).
MT. = Mahāvamsa Tika (P.T. S.).
Mtu. = Mahāvastu, ed. Senart, 3 vols.
Netti. = Nettippakarana (P.T. S.).
NidA. = See MNidA.
NPD. = P.T. S. Pali-English Dictionary.
PHAI. = Political History of Anct. India, by Chaudhuri, 2nd. ed. (Calcutta).
P.L. C. = The Pali Literature of Ceylon, by Malalasekera (R.A. S.).
PS. = Patisambhidāmagga, 2 vols. (P.T. S.).
PSA. = Patisambhidāmagga Commentary (S.H. B.).
Pug. = Puggalapaññatti (P.T. S.).
Pv. = Petavatthu (P.T. S.).
PvA. = Petavatthu Commentary (P.T. S.).
Ras. = Rasavāhinī
Rockhill = Life of the Buddha (Kegan Paul).
S. = Samyutta Nikaya, 5 vols. (P.T. S.).
SA. = Sāratthappakāsinī, Samyutta Commentary.
SadS. = Saddhammasangaha (P.T. S. Journal, 1890).
Sās. = Sāsanavamsa (P.T. S.).
Sisters = Psalms of the Sisters, by Mrs. Rhys Davids (P.T. S.).
Sp. = Samantapāsādikā, 4 vols. (P.T. B.).
Sn. = Sutta Nipata (P.T. S.).
SnA. = Sutta Nipāta Commentary, 2 vols. (P.T. S.).
Svd. = Sāsanavamsadīpa, by Vimalasāra Thera (Colombo, 1929).
Thag. = Theragāthā (P.T. S.).
ThagA. = Theragāthā Commentary, 2 vols. (S.H. B.).
Thig. = Therīgāthā (P.T. S.).
ThigA. = Therīgāthā Commentary (P.T. S.).
Thomas = The Life of Buddha (Kegan Paul).
Ud. = Udāna (P.T. S.).

UdA. = Udāna Commentary (P.T. S.).

VibhA. = Sammoha-Vinodanī, Vibhanga Commentary (P.T. S.).

Vin. = Vinaya Pitaka, 5 vols., ed. Oldenberg (Williams and Norgate).

Vsm. = Visuddhi magga, 2 vols. (P.T. S.).

VT. = Vinaya Texts, trs. by Rhys Davids and Oldenberg, 3 vols. (Sacred Books of the East).

Vv. = Vimānavatthu (P.T. S.).

VvA. = Vimānavatthu Commentary (P.T. S.).

ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft.

КУЛУМБА-СУТТА: ИСКЛЮЧЕНА ИЛИ ЗАБЫТА? ОБРАЩЕНИЕ К НЕКАНОНИЧЕСКОМУ ФРАГМЕНТУ DHSА 91-92 НА ЯЗЫКЕ ПАЛИ

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В статье рассматриваются вопросы, касающиеся происхождения и статуса Кулумба Суттанты (или КС) и духовное влияние Канонического Пали. Также предлагается обсуждение вопроса аутентичности и достоверности КС, и стоит ли ее воспроизводить в трех связанных в единое целое буддистских декламациях.

Ключевые слова: пали, канонический пали, Кулумба Суттанта, богословский анализ и аргументация, комментарии.

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