



***BUDDHA'S UTTERANCES IN THE COMMENTARY:
AN EXAMINATION OF THE EXCLUDED SUTTA-EXCERPT IN
ATTHASĀLINĪ***

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Atthasālinī, the commentary to *Dhammasaṅgaṇī* (henceforth: DhsA 65-6), the first book in the *Abhidhamma-piṭaka* of the Theravada canon, quotes prose, from a discourse, which is not included in the present *tipiṭaka*. Subsequently, two verses that are interrupted by a single canonical verse are also quoted in the same context. Two factors: the resemblance of the phraseology between the prose passage and these two verses as well as the unavailability of them in the canon, lead us to believe that they also most likely belong to the same prose passage. To the best of my present knowledge, apart from the 'the Expositor, (Maung Tin: 1920, PTS, London, pp. 87-8)' the English translation of DhsA, no considerable remark available in English for this valuable passage. Accordingly, this paper attempts to fill that lacuna paying special attention to all the available canonical, commentarial and corresponding Sanskrit passages related to Buddhism. In addition, relevant lexicographical works will also be consulted so as to reach more sophisticated conclusions.

This passage seems, as its diction suggests, is of not to be a later composition. The commentator of DhsA adducing this passage in order to illustrate the multifarious consequences of karmic results that he is quoting it from a discourse, which is not rehearsed at the joint-recitations (*saṅgīti*). The remarkable expression is that the *sutta* that this passage is consists of is not mentioned as rejected from the *saṅgītis* but 'not rehearsed' (*saṅgīti-an'ārūḥa*) therein. Even though he does not flatly state that this is a Buddha's preaching, the wording that he collocates with the quotation implies that there was no doubt and objection regarding it's the substantiality among the members of *Mahāvihāra* confraternity.

Apart from the critical evaluation to this excerpt that pays the attention to the all canonical parallels and commentarial exegeses, the reasons that led for the exclusion of this remarkable canon will also conjectured.

Keywords: *Pāḷicanon, saṅgītis, Mahāvihāra tradition, commentaries, excluded texts*