

## RELEVANCE OF PALI TIPINIKI LITERATURE TO MODERN WORLD

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### ABSTRACT

Shakyamuni Gautam Buddha taught His Teachings as *Dhamma & Vinaya*. In his first sermon *Dhammacakkapavattana-Sutta*, after His enlightenment, He explained *the middle path*, which is the way to get peace, happiness, joy, wisdom, and salvation. The Buddha taught *The Eightfold Path* as a way to *Nibbana* (salvation). *The Eightfold Path* can be divided into morality, mental discipline, and wisdom. The collection of His Teachings is known as *Pali Tipinika Literature*, which is compiled into Pali (Magadha) language. It taught us how to be a nice and civilized human being. By practicing *Sala* (Morality), *Samadhi* (Mental Discipline), and *Panna* (Wisdom), person can eradicate his all mental defilements. The whole theme of *Tipinika* explains how to be happy, and free from sufferings, and how to get *Nibbana*. *The Pali Tipinika Literature* tried to establish freedom, equality, and fraternity in this world. It shows the way of freedom of thinking. The most basic human rights are the right to life, freedom of worship, freedom of speech, freedom of thought and the right to be treated equally before the law. It suggests us not to follow anyone blindly. The Buddha opposed harmful and dangerous customs, so that this society would be full of happiness, and peace. It gives us same opportunity by providing human rights. It gives many ideas to save our environment also. It is very relevant for every creature of this universe. This is reason; it has religious, philosophical, psychological, historical, social, ethical, and geographical importance. It is very essential to find solution of many problems in this present era. It means that the importance of *The Pali Tipinika Literature* is remarkable, and it cannot be ignored by this world and our India

**KEYWORDS:** Pali, Buddhavacana, Theravada Buddhism, *Dhammacakkapavattana-Sutta*, *The Middle Path (Noble Eightfold Path)*, *Nibbana* (Salvation), *The Vinaya Piṭaka*, *The Sutta Pinaka*, *The Abhidhamma Pinaka*, Universal Brotherhood, Loving Kindness, Right Livelihood, Charter of Religious Freedom, Religious Harmony, and Interfaith Understanding

### INTRODUCTION

Pali term is very popular in Indian literature. It is a unique part of Indian philosophy, Indian culture, Indian languages, and Indian history. The meaning of Pali word is line or canonical text. It was a dialect of Majjhimadesa. In 4<sup>th</sup> and 5<sup>th</sup> century, Acariya Buddhaghosa used Pali term as Buddhavacana. Buddhavacana means the teachings of Shakyamuni Gautam Buddha. The teaching of His chief disciples is also considered as Buddhavacana, because it is approved and appreciated by Him. About the origin of Pali word, it is said: *Pa rakkhae, paleti rakkhatati pali*. Pali came from Pa or Pal root of verb. Its meaning is that one, which protects, preserves, is called Pali. What is protected and preserved by it? Its answer is that it protects meaning; it protects Buddhavacana (the teachings of the Buddha). So it can be said that one, which protects, preserves the whole teachings of the Buddha (Buddhavacana) is called Pali.

Pali is the greatest medium to understand the original teachings of Gautam Buddha. One, who wants to study Theravada Buddhism, must go through Pali Tipitaka Literature. This literature is preserved by Magadhi language (Pali language). In terms of language, Magadhi word is more suitable in compare to Pali language. Magadhi was very popular

language. It was called main language for all people. It was used by everyone. Not only the common people but all the Buddhas also were using this language. Magadhi was used as medium of preaching the dhamma by all enlightened one. The creatures of hell were using this language. About its importance, it is said in Sadhuvilasina:

*Sa Magadhi mālābhasa nara yaya dikappika.*

*Brahmano cassutalapa, sambuddha capi bhasare.<sup>1</sup>*

Shakyamuni Gautam Buddha taught His Teachings as *Dhamma & Vinaya*. In his first sermon *Dhammacakkapavattana-Sutta*, after His enlightenment, He explained *the middle path*, which is the way to get peace, happiness, joy, wisdom, and salvation. It is considered as *Noble Eightfold Path*. The collection of His Teachings is known as *Pali Tipinika Literature*, which is compiled into Pali (Magadha) language. It (Pali language) is also Indian ancient language like Sanskrit, and Prakrit. *The Tipinika* means three baskets of teachings. It is divided into three parts: *The Vinaya Piṭaka*, *The Sutta Pinaka*, and *The Abhidhamma Pinaka*. It explains about Buddhism, which is considered as the greatest source of wisdom.

## HUMAN WELFARE AND PALI LITERATURE

There is no doubt that Pali Literature is source of ethics, which establishes human welfare. The concept of human welfare is central theme of Pali Literature. The concept of human welfare is very essential for every human beings of this world. The Buddha delivered the *Dhamma* to spread happiness, peace and joy in all over the world. He commands his disciples to teach real *Dhamma*, which can provide the state of salvation, deathlessness, heedfulness and *nirvana*. To spread the concept of human welfare, Shakyamuni Gautam Buddha emphasized on good kamma. He taught His *Dhamma* to establish humanity, equality, peace, happiness in the world. He taught how to live and let live. He gave more importance to equality, freedom, and universal brotherhood. Gautam Buddha's teaching is full of human welfare. He has preached for the welfare of all living beings without making any discrimination of caste, color, county, and gender. He ordered to monks to establish happiness among whole world.

## UNIVERSAL BROTHERHOOD AND PALI LITERATURE

Pali Literature has played unique role in the establishment of universal brotherhood in this universe. Everyone wants to live peacefully in this society. Everyone loves to maintain his dignity. Everyone loves happiness. No one wants to face problems in life. Everyone wants to live with respect also. Shakyamuni Gautam Buddha was very much aware to provide all kinds of peace and happiness to living beings. In *Dhammapada*, He says that all tremble at the rod (punishment). All fear death. Comparing others with oneself, one should neither strike nor cause to strike.<sup>2</sup> All tremble at the rod (punishment). Life is dear to all. Comparing others with oneself, one should neither strike nor cause to strike.<sup>3</sup>

To establish universal brotherhood, the practice of loving kindness is very essential. Without loving kindness and universal brotherhood, peace and happiness cannot be established in this world. One, who practices universal brotherhood, can realize the feeling of other living beings. In *Metta-Sutta*<sup>4</sup>, Shakyamuni Gautam Buddha says that one should think in such way: May all beings be happy, may all beings be secure, may all beings be happy. He must radiate the measureless

<sup>1</sup> Sadhuvilasina, Mahathero Yaḍabhivaṣa Dhammasenapati, Igatpuri: Vipassana Research Institute, 1993, P. 26

<sup>2</sup> Sabbe sabbe bhayanti maccuno. Attanaū' upamaū' katva na haneyya na ghataye. The Dhammapada Ed. & Tr. K. Sri Dhammananda, Taiwan: The Corporate Body of the Buddha Educational Foundation, 2006, P.283

<sup>3</sup> Ibid, P.284

<sup>4</sup> Buddha's Teachings Being The Sutta-Nipata or Discourse-Collection, Eds. Lord Chalmers, Delhi: Motilal Banarasidas Publishers Private Limited, 1997, P.36

thoughts of loving kindness to whatever living beings there may be; feeble or strong, tall, medium or short, small, medium or large, thin, medium or short, seen or unseen, those dwelling far or near, those who are born and those who are to be born - may all beings, without exception, be happy. He says that just as a mother would protect at the risk of her own life the life of her only son, even so let him spread boundless loving kindness to every corner of the world; above, below and across, unhindered without any obstruction, without any hatred, without any enmity.<sup>5</sup>

According to Shakyamuni Gautam Buddha, hatred is barrier in the establishment of universal peace. To remove war, unhappiness and problems, he wants to spread the importance of loving kindness among all living beings. One should develop loving kindness, compassion, pity, joyous love to understand feelings of other living beings. By developing loving kindness, one should be free from hatred, ill-will, and envy. He says that hatred never ceases through hatred in this world; through love alone do they cease. This is an eternal law.<sup>6</sup>

## SOCIETY AND PALI LITERATURE

Pali Literature has played unique role in the establishment of an ideal society. Shakyamuni Gautam Buddha wants to establish an ideal society, which should be free from all problems. It should free from slavery system, caste system, inequality, untouchability and social discrimination. He wants to destroy these problems of society. According to Shakyamuni Gautam Buddha, caste system is a barrier (curse) to provide equal facility to common people. This is reason; He has rejected the existence of caste system. According to Him, it is obstacle. He gave more importance to good karma to be a good person. In *Vasala Sutta*,<sup>7</sup> *Vasenna-Sutta*,<sup>8</sup> *Agganna-Sutta*,<sup>9</sup> *Ambanna-Sutta*,<sup>10</sup> He neglected the existence of caste system, and preached to do good deeds in life. In *Vasala-Sutta*, He says that not by birth is one an outcast; not by birth is one a Brahmin. By deed one becomes an outcast, by deed one becomes a Brahmin.<sup>11</sup>

According to *Brahmajala-Sutta*<sup>12</sup> (*Discourse on the Net of Perfect Wisdom*) of *Daghanikaya*, common people are appreciating Shakyamuni Gautam Buddha because of His morality. He abstains from the acceptance of women and maidens. He abstains from the acceptance of male and female slaves.<sup>13</sup> He was not in favor of slavery. He has opposed to earn money by involving in prostitution and selling of females. It is a dangerous and unwholesome deed for the destruction of society. Because of it, ethical and moral values are reducing from society, and unethical sins are increasing in social system. It is responsible for many other dangerous and harmful problems. So, one should not promote wrong livelihood. In *Parabhava-Sutta*<sup>14</sup>, He says that every person should follow moral ethics, avoid involving in unwholesome deed of prostitution. It is a big reason of human's downfall.

Shakyamuni Gautam Buddha taught the importance of right livelihood (*Samma ājavo*) in The Eightfold Path. *Samma ājavo* means right living.<sup>15</sup> By abandoning wrong livelihood, a noble person, who survives by good and blameless

<sup>5</sup> Mata yatha niyaü puttaü ayusa ekaputtamanurakkhe. Evampi sabbabhâtesu manasaü bhavaye aparimaðaü.

Mettaü ca sabba-lokasmiü manasaü bhavaye aparimanaü. Uddhaü adho ca tiriyaü ca asambadhaü averaü asapattaü. Ibid

<sup>6</sup> The Dhammapada, Ibid, P.45

<sup>7</sup> Buddha's Teachings Being The Sutta-Nipata or Discourse-Collection Ibid, P.30

<sup>8</sup> Ibid, P.146

<sup>9</sup> The long Discourse of The Buddha - A translation of The Dāgha Nikaya Tr. Maurice Walshe, Boston: Wisdom Publications, 1995, P.407

<sup>10</sup> Ibid, P.111

<sup>11</sup> Na jacca vasalo hoti, na jacca hoti brahmaõo. Kammana vasalo hoti, kammana hoti brahmaõo.

Buddha's Teachings Being The Sutta-Nipata or Discourse-Collection, Ibid, P.34

<sup>12</sup> The long Discourse of The Buddha - A translation of The Dāgha Nikaya, Ibid, P.67

<sup>13</sup> Ibid

<sup>14</sup> Buddha's Teachings Being The Sutta-Nipata or Discourse-Collection, Ibid, P.26

<sup>15</sup> A Dictionary of The Pali Language, Ed. Robert Caesar Childers, New Delhi: Asian Educational Services, 2003, P.433

income, is called Right Livelihood. He preached to human beings not to involve in five kinds of business like trading in other living beings for slaughtering, trading in weapons, trading in flesh by causing the slaughter of animals, trading in intoxicating drinks and drugs, and trading in poison. He says that *Paṅcama, bhikkhave, vanijja upasakena akaraniya. Katama paṅca? Satta-vanijja, satta-vanijja, mansa-vanijja, majja-vanijja, visava-vanijja'ti*<sup>16</sup>. A lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings, business in meat, business in intoxicants, and business in poison. Shakyamuni Gautam Buddha opposed slavery system. He wants to illuminate it. In *Kānadanta-Sutta*, He suggested not to misbehave with slaves. Regard and respect should be given to them also, because they are human beings. They have right to live properly in this earth. He has suggested to human beings to earn through right way. In the name of religion and rituals, one should not kill animals. One should not promote slavery. One should have good relationship with servants and slaves. One should not harm them. Being an owner, one should earn money by reducing their profits. According to their physical exercise, one should pay money to one's employees and servants. He has very corner towards slaves. Because of His good attitude and teaching, Puo<sup>17</sup> changed her bad life, which was full of suffering and torture. By accepting His shelter, she became Buddhist nun, and she got salvation, which is considered as *Nibbana*. In the same way Sunita,<sup>18</sup> who was a scavenger of Rajgiri city at His period, became a Buddhist monk, and finally he got salvation. For mental purification, He gave more importance to virtue, good deeds, right vision and righteousness. Shakyamuni Gautam Buddha says:

*Kammaü vija ca dhammo ca salaü javitamuttaü*

*Etena macca sujjhanti na gotten va dhanena va.*<sup>19</sup>

By deeds, vision and righteousness, by virtue, the sublimest life

By these are mortals purified, and not by lineage (ancestry) and wealth.<sup>20</sup>

## EQUALITY AND PALI LITERATURE

According to Buddhism, all men are equal. All are subject to the same law of nature. All are subject to birth, old age and death. The law of Karma is binding on everyone. Everyone reaps what he sows. All men are born equal. Everyone is equal by birth. Any kinds of discrimination cannot be found between Brahman; Kshatriya, Vaishya, and Shudra. There is no discrimination in the process of taking birth. In *Assalayana-Sutta*<sup>21</sup>, Shakyamuni Gautam Buddha has declared this truth that every human being is same based on the process of taking birth in this universe. Caste system is man-made. This discrimination is made by human beings for their personal gain. But in real sense, there is no discrimination among people. This is reason; He opposed the existence of caste system, which is a barrier in the development of human beings. To establish equality, He has opposed slavery system also. He wants to illuminate this bad custom, which is barrier in human equality and respect.

<sup>16</sup> Ibid

<sup>17</sup> Therāgathapali (Tr. & Ed.) Swami Dwarikadas Shashtri Varanasi: Bauddha Bharati, 2003, P.34

<sup>18</sup> Gyanaditya Shakya, Bauddha Dharma Darshana Mein Brahmavihara-Bhavana, Ahmadabad: Reliable Publishing House, 2013, P.170

<sup>19</sup> Visuddhimarga, Tripitakacharya Bhikshu Dharmarakshita, Delhi: Gautam Book Center, 2010, P.4

<sup>20</sup> The Path of Purification, Ed. & Tr. Bhikkhu Yaṁamoli, Taiwan: The Corporate Body of the Buddha Educational Foundation, 2004, P.3

<sup>21</sup> Majjhima Nikaya - Medium Length Discourses of The Buddha (A Translation of Majjhimapaṭṭasaka Pali), Tr., U Htin Fatt, Taiwan: The Corporate Body of the Buddha Educational Foundation, 2008, P.491

## WOMEN EMPOWERMENT AND PALI LITERATURE

Pali Literature has played unique role in women empowerment. Shakyamuni Gautam Buddha wants to uplift the miserable condition of women in society. He provided an opportunity to practice spiritual life. He has said that like man, any woman can get salvation. Women are capable to get progress in spiritual life. This is the reason; He established Buddhist Order for nuns (Bhikkhuna Saïgha). Many nuns have preached holy teachings also. The contribution of Buddhist nuns can be studied in Buddhist text Theragatha.

## FREEDOM OF THINKING AND PALI LITERATURE

Pali Literature has played an important role in providing Freedom of thinking to this world. Shakyamuni Gautam Buddha has given Freedom of thinking, which is considered as a unique feature of Buddhism. According to Him, person should think freely. It is fundamental right of common human being also. He wants to provide different kinds of freedom in life to His followers. He has given freedom to think on religious, spiritual, social, economical, cultural, educational, and political issues. He did not teach even a single line of *Dhamma* by force. He did not teach based on weapon, and wealth. He suggested His followers to follow it after having proper understanding. If there is any teaching, which is not good, should be rejected. If there is any teaching, which is good, should be followed or accepted. By accepting it, person can be free from many dogmas, superstitions, bad rites, and dangerous ceremonies. This is the reason: The Buddha has given more importance to right view (Right understanding) in His teachings. In the form of *Kalama-Sutta*<sup>22</sup>, is called by impartial thinkers as the Charter of Religious Freedom, Shakyamuni Gautam Buddha gave proper and scientific guidelines for every intellectual. He advised followers not to believe anything without considering it properly.

## HUMAN RIGHTS AND PALI LITERATURE

Pali Literature has played unique role in the establishment of human rights. The basic human rights have been declared by Shakyamuni Gautam Buddha in the 6<sup>th</sup> century B.C. They are included in all declarations of the Human Rights Commission of the United Nations. In fact, they are the foundation on which the United Nations' structure has been built.

Shakyamuni Gautam Buddha gave more importance to equality, freedom, and universal brotherhood. The concept of human rights can be found in these three points, which are source of happiness for all living beings. The impact of Buddhist ethics can be found in this concept. It means that His ethical principles played an important role in the development of human rights. There is a relationship between Buddhist ethics and human rights. According to His teachings, everyone is equal (*Sabbe paoa samasamka*). Each has the potential to realize the truth by one's own will and attempt. Anyone can help others to realize it.

To establish fundamental rights of all human beings, Shakyamuni Gautam Buddha taught about morality, mental concentration, and wisdom without thinking about caste, color, language. He has opened His door of Dhamma for salvation to everyone. To provide fundamental rights of all human beings, he tried to remove the existence of caste system and slavery system. To establish social equality and peace, He gave theory of live and let live. In the name of *Kalama-Sutta*, He has given Freedom of thinking. To establish equality, He has given more preference to education, which very essential in the mental development, spiritual development, social development, economical development, cultural development, and political development.

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<sup>22</sup> Aïguttara-Nikāya (Discourses of the Buddha An Anthology) Part I, tr. Nyanaponika Thera and Bhikkhu Bodhi, Kandy: Buddhist Publication Society, 2010, P.32

## INTERFAITH UNDERSTANDING AND PALI LITERATURE

Buddhism is known as *Dhamma* of peace and social harmony. Buddhism has historically been open to other religions. Buddhism promotes better understandings of religion. Buddhism regards other religions. The meaning of religion is a discipline, which allows a person to support and respect one's own beliefs without in any way being disrespectful or discourteous towards other religions. One must establish mutual understanding, mutual co-operation with friendliness towards other religions to achieve religious harmony. Gautam Buddha compared his doctrine to a raft, which one uses to cross over a lake or stream, but is left behind when one reaches beach. It would make no sense to continue carrying the raft about, once it had served its purpose.

Gautam Buddha taught how to live and let live. In the history of the world, there is no evidence to show that Buddhists have interfered or done any damage to any other religion in any part of the world for the purpose of introducing their religion. Buddhists do not look the existence of other religions as a barrier to worldly progress and peace. Gautam Buddha wants to establish universal peace, happiness, social harmony, universal brotherhood, rationalism, democracy, morality, equality, brotherhood, self-respect, freedom, loving kindness, compassion, welfare and happiness of mankind in this world. This is the reason; He gave more importance to morality, concentration, and wisdom. He introduced this Teaching for people to practice with human dignity. He says that a proper religion should be full of peaceful messages and teachings. Every religion should encourage respect for another religion. Every religion should teach about loving kindness towards other religions and their followers.

## LITERARY IMPORTANCE OF PALI LITERATURE

Pali Literature has played unique role in the development of world literature. Pali Tipitaka Literature is the collection of the teachings of the Buddha. The whole teachings of The Buddha can be divided into three parts, which are considered as the Discipline (Vinaya Pitaka), the Discourse (Sutta Pitaka), and Ultimate Doctrine (Abhidhamma Pitaka). After the compilation of Pali Tipitaka literature, a lot of books are written by Buddhist scholars. But for new Buddhist literature, Pali Tipitaka literature was main source. This new literature came to existence to explain the teaching of Buddha, which is preserved as Pali Tipitaka literature. This kind of Buddhist literature can be called as Anupinaka Literature (Nettipakarana, Petakopadesa, Milindapanha), Pali commentaries, Vaüsa Literature (Dipavamsa, Mahavamsa, Culavamsa, Vamsatthappakasini, Mahabodhivamsa, Thupavamsa, Dathavamsa, Samantakutavannana, Hatthavanagalla-viharavamsa, Saddhamma-sangaha, Chakesadhatuvamsa, Gandhavamsa, Sasanavamsa), Abhidhamma Manuals (Abhidhammavataara, Rupa-rupa-vibhaga, Saccasankhepa, Abhidhammattha-sangaha, Namarupa-pariccheda, Paramattha-vaicchaya, Khemappakarana (Namarupa-samasa), Mohavicchedani, Namacaradipaka), Pali poetic literature, Pali grammar (Kaccayana Pali Grammar, Moggallana Pali Grammar, Saddanati Pali Grammar, Bodhisatva, Sabbaguoakar), and Pali dictionary.

## ECONOMICAL IMPORTANCE OF PALI LITERATURE

Pali Literature has played unique role in the development of economical thoughts. Shakyamuni Gautam Buddha has given valuable economic theory for happy human life. He appreciated the concept of right livelihood. It means that one should earn a living without violating these principles of moral conduct. Buddhists are discouraged from being engaged in the following five kinds of livelihood: trading in other living beings for slaughtering, trading in weapons, trading in flesh by causing the slaughter of animals, trading in intoxicating drinks and drugs, and trading in poison. He says that the way of our earning should be very innocent and blameless. Money should not be earned through unethical or

unrighteous means. He teaches his disciples to avoid harmful and bad occupation or job. It should not be cause of harm and suffering to other living beings. The disciple should earn a living in an honest, harmless and peaceful way.

Wealth should be earned by mental, verbal, and physical work. One should use such money in proper way. One should not use such money, which is earned by bad sources. If one uses such money, it will create bad results in one's life. So to be free from such bad results and to dwell in happiness, and peacefully, one should follow Right Livelihood in one's daily life. The Buddha also says that a person, who wants to live peacefully, should avoid deceitfulness, hypocrisy, high pressure salesmanship, and trickery, or any kind of dishonest way of acquiring means of support. This is the reason; the Buddha suggested not surviving by doing any bad deed. One should avoid wrong livelihood as practicing dishonesty, cheating, treachery, soothsaying, trickery, and usury.<sup>23</sup>

One should earn wealth through proper ways. In the same way, one should spend one's wealth in proper and wholesome activities. One should not invest one's money to do any bad deeds. One should use it for parents, wife, children, workers, servants, relatives, friends, and colleagues. One should donate to needful persons. One should use for the five kinds of offerings: to relatives, guests, ancestors, the king, and the religious personalities. But one should not utilize one's money for womanizing, drunkenness, gambling, and evil friendship. These deeds lead to suffering, and one cannot get happiness in one's life. So spend of wealth should be done by wisdom. To be happy, one should be free from debt in life. It means, one should earn and some money should be kept for good future. If one's income is based on Right Livelihood, one's life can be source of blamelessness, and one can enjoy it.

## RELIGIOUS IMPORTANCE OF PALI LITERATURE

Shakyamuni Gautam Buddha taught dhamma to establish humanity in this world. He taught *Sala* (Morality), *Samadhi* (Mental Discipline), and *Panna* (Wisdom). The Buddha explained the summary of His teaching by one verse (*Gathaapada*) in *The Dhammapada*. He says:

*Sabba papassa akaraõaõi kusalass upasampada.*

*Sacittapariyodapanãõi etaõõ buddhasanaõõi.*

Not to do any evil, to cultivate good, to purify one's mind, - this is the Teaching of the Buddhas.<sup>24</sup>

Shakyamuni Gautam Buddha has given more importance to *Sala*, *Samadhi*, and *Panna*. By practicing it, anyone can be free from sufferings and problems of life. In *The Visuddhimagga*, Acharaya Buddhaghosha says that *Sala* (Morality), *Samadhi* (Meditation), and *Panna* (Wisdom or Insight) are three steps of the stair, which leads to the holy city of *Nibbana*. So without travelling these three steps, one cannot get final goal of human life. In *Jana Sutta* of *Sãiyãutta Nikaya*, The Buddha says:

*Sile patinnhaya naraõ sapanno cittaõ bhavayam*

*Ãtapi nipako bhikkhu so imam vijataye jatam ti.*

When a wise man, established well in virtue,

Develops consciousness and understanding,

Then as a bhikkhu ardent and sagacious

He succeeds in disentangling this tangle.

<sup>23</sup> The word of the Buddha, Nyanatiloka, Kandy: Buddhist Publication Society, 1959, P.55

<sup>24</sup> The Dhammapada, Ibid, P.288

## POLITICAL IMPORTANCE OF PALI LITERATURE

Pali Literature has political importance. During His teachings, Shakyamuni Gautam Buddha has taught many valuable teachings to kings like king Prasenjit, king Bimbisara, and king Ajatsattu. He taught how to be a good ruler or administrator. The Buddha preaches that the ruler or administrator ought to rule righteously (*dhammena*) and not unrighteously (*a-dhammena*). Rulers in addition to keeping the same precepts as their subjects were expected to possess all the wholesome qualities that go to make a good head of the state. The Buddha says that a king ought to follow ten duties or Principles of a king, which are called *dasa raja dhamma*. These are considered as, generosity in giving, morality, self-sacrifice or unselfishness, honesty, gentleness, not being given to luxurious living, self-restraint, no anger, no violence, patience, and agreeability.<sup>25</sup> Because of its political importance, Panchashila Samjhauta has taken place between prime minister of India and China after independent of our country.

## PHILOSOPHICAL IMPORTANCE OF PALI LITERATURE

Pali Literature has played unique role to preserve philosophical teachings of Shakyamuni Gautam Buddha. He taught His dhamma in the shape of *Sala* (Morality), *Samadhi* (Mental Discipline), and *Panna* (Wisdom). He has taught theory of Cattari Ariya Saccani (Four Noble Truths), Ariya annhaṅgiko Maggo (Eightfold Path or Middle Path), Tilakkhana (Three Characteristics of Existence), Brahma Vihara Bhavana (Four Perverted Views), Paniccasamuppada (Theory of Dependent Origination), Ksanikavada (Momentariness), Citta, Cetasika, Rāpa, Nibbana, Theory of Perfection (Paramita), Karma and Rebirth (Patisandhi), Bodhisattva Ideals, Arhat, and Anatmavada (No Soul Theory). To get mental peace, The Buddha has taught vipassana meditation. Vipassana Meditation is considered as a part of Ariya annhaṅgiko Maggo (Eightfold Path or Middle Path. There are two kinds of meditation in Buddhism. Samma Samadhi can be divided into Samatha and Vipassana. By practicing Vipassana, anyone can be free from suffering; and human life will be full of real happiness.

## HISTORICAL & GEOGRAPHICAL IMPORTANCE OF PALI LITERATURE

Pali Literature has its Historical & Geographical Importance. It preserved much information about our country of 6<sup>th</sup> century. Pali Literature is full of religious, philosophical, psychological, historical, social, ethical, and geographical importance. Aṅguttara Nikaya is called Collection of Discourses arranged in accordance with number. This is Buddhist text, which has introduced about sixteen mahajapadas of ancient India. Buddhist texts give information about big cities of ancient India. It describes about their democratic system also.

## ENVIRONMENTAL THOUGHTS AND PALI LITERATURE

Early Buddhist teaching is very relevance for environmental issues. The Buddha has spent His early life in nature. He has great attachment towards forests. He was in favor of all living beings. He does not want to destroy all smallest trees or insects also. This is the reason; He has suggested His disciples to follow precepts in their daily life. He has given more importance to loving kindness. To spread the Buddhism education for the mankind monks play major role by following 227 precepts.

It is known by everyone that Pali Language and Literature gives the Holy message of loving kindness, compassion, peace, freedom, equality, fraternity, and universal brotherhood. There is no doubt that this language will continue to spread universal peace and humanity in future also. It is very useful language for Students & scholars of

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<sup>25</sup> The Buddha's Ancient Path, Thera Piyadassi, Taiwan: The Corporate Body of the Buddha Educational Foundation, 2003, P.156

ancient history, philosophy, sociology, economics, psychology, philology, philosophy, and archeology. Pali Language was an ancient dialect of common people of ancient Indian society. Pali Language and Literature is only one representative language of Buddhist community in India. Pali language is not only the language of Buddhists, but it is an ancient language of our country India also. It is very necessary language to promote the relationship between our country India and other countries. It is playing a unique role in Indian foreign policy. It affects Indian foreign policy with SAARC and South Asian countries.

The Buddha taught *The Eightfold Path* as a way to *Nibbana* (salvation). *The Eightfold Path* can be divided into morality, mental discipline, and wisdom. It taught us how to be a nice and civilized human being. By practicing *Sala* (Morality), *Samadhi* (Mental Discipline), and *Panna* (Wisdom), person can eradicate his all mental defilements. The whole theme of *Tipinika* explains how to be happy, and free from sufferings, and how to get *Nibbana*. *The Pali Tipinika Literature* tried to establish freedom, equality, and fraternity in this world. It is very relevant for every creature of this universe. This is reason; it has religious, philosophical, psychological, historical, social, ethical, and geographical importance. It is very essential to find solution of many problems in this present era. It means that the importance of *The Pali Tipinika Literature* is remarkable, and it cannot be ignored by this world and our India.

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