

A Study of *Saddhamma Saṅgaha* Treatise

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Introduction

The *Saddhamma Saṅgaha* is a work of 14 century AD on the history of Buddhist religion and Pali Literature.

The author of *Saddhamma Saṅgaha* is Venerable *dhammakitti*. He was a Thai native who, being desirous of coming to Ceylon traveled to that country and after performing meritorious deeds he received ordination under the chief monk. While he was staying in Ceylon he composed this work by *Pāli* and then returns to his native land and lived in Thailand. This work is mentioned as Thai *Pāli* Text by H. *Saddhātissa's Pāli Literature of Thailand* (1979) . His work is a History of Buddhism in Ceylon. It has eleven chapters and contains the five Buddhist Council, how Buddha *Sāsanā* arrived in Ceylon, the life and literary works of distinguished commentator *Mahā Buddhaghosa*, the accounts of *Tikās* and *Ganthantara* treatises and the advantage of writing Piṭaka Scriptures and advantage of listing to the discourses. It was published in Roman Characters edited by N. *Saddhānanda* of 1961. In Myanmar no manuscript of it is found and the text has not yet been studied. It is assumed that once, the text was well acknowledged by the Myanmar Buddhist of *Kongbound* period for the stanza beginning with “*Akkharā ekamekañca.....*” was quoted in the writings on the cords of palm leaf manuscripts belonging to that period. This stanza of the *Saddhamma Saṅgaha* is found nowhere in the treatise of *Pāli* Literature. This research paper will be described in the five sub titles as follows.

The Meaning of *Saddhamma Saṅgaha*

The *Saddhamma Saṅgaha* is a collection of good sayings and teachings of the pious ones such as Buddha. *Saddhamma* is a compound of ‘*Satam*’ and ‘*Dhammam*’, traditionally but western scholars take it from *Saddhamma*. It means the teachings of the dhamma of the pious ones, the Buddha, the dhamma of the noble ones, the dhamma which should be practiced by the pious ones, the dhamma observed of the Buddhas, the Pacceka Buddhas and *Sāvakas* (disciples), the teachings of the Buddha and the word of the Buddha etc. And then *Saddhamma* means the doctrine followed, practiced and preached by virtuous persons praise worthy and unblemished doctrine and a well known doctrine. There are three kinds of *Saddhamma*. They are *Pariyatti Saddhamma* , *Paṭipatti Saddhamma* and *Paṭivedha Saddhamma*. Out of those three *Pariyatti Saddhamma* is the most basic of them.

Concerning the Sangaha, it is explained thus; the major meaning is a 'summary, collection' as mentioned in the Abhidhan Tikā '- sankhepena gayhete anenāti sangaho'. The author composed the work in verse mixed with prose.

Indian Buddhist Councils (Sangayana)

In the author described First, Second, Third Buddhist Councils in the First, Second, Third Chapters of the *Saddhamma Saṅgaha* treatise, the author described them in brief appropriately enough for the title of *Saṅgaha*. As a *Saddhamma Saṅgaha* was a treatise that mainly described the history of Buddha *Sāsanā* after the demise of Buddha, there is no doubt about the fact that the accounts of Buddhist Council would be unfailingly included in it. Just as those accounts of Buddhist Councils were described in brief according to *Nikāya* and *Vaṃsa* (chronicles) treatises, dissimilar facts also would be found significantly. For example, there was the time of break of biweekly recitation of *Vinaya* rules and the places where such breaks occurred.

In the first chapter, the way of selecting executive Theras for holding the Great Council was interesting. As the task of holding the great Council was concerned with that of recording again of the *Dhamma* and *Vinaya*, without completely permitting any error, which were preached by the Buddha throughout 45 years, it was absolutely imperative that the executive Theras were fully qualified and up to the monk with regard to *Dhamma* and *Vinaya*. So the Chairman of the first Great Council venerable *Mahākassapa* selected 499 *Arahants* who possessed *Paṭisambhidā Ñāna* (analytical knowledge) and *Abhiññā* (supernormal knowledge) and had committed three *Piṭakas* to memory and venerable *Ānanda* (five folds foremost) who was still a *Sotāpanna*. The reason for selecting venerable *Ananda* was that he had heard and memorized all the teachings of the Buddha and that he was going to be an *Arahant* in time for the Great Council. That Thera was still a *Sotāpanna* up to the night before the First Great Council. He was desirous of becoming an *Arahant* to attend the Great Council as an *Arahant*. So that night he practiced meditation with great effort. But as he was exerting effort exceedingly his meditation did not improve. Thus it was almost down. Then he reduced his effort and was in the act of lying down to sleep with an aim to take a rest for moment. At that very moment when his feet were just free of the earth and during the interval before his head touched the pillow, he attained *Arahatship*. The commentator remarked that that *Thera* became an *Arahant* at the time when he was free from four kinds of postures. (lying down, sitting, standing and walking). Venerable *Ānanda* was the only *bhikkhu* in the history of *Sāsanā* who became an *Arahant* not during the time of lying down, sitting, standing or walking while he was free from the four kinds of postures. No mention was made in the record of Buddhist *Sāsanā* that other Thera become *Arahants* while they were free from the four kinds of postures. So his position of posture during the time of his becoming an *Arahant* was found to be a remarkable one. And then a different record we can see, that the three *piṭakas* with all their existing books and divisions were recited in the First Council.

In the Second Chapter, there was not found different record. It was found that there were indeed some differences between the *Aṭṭhakathā* version and that of *Saddhamma Saṅgaha* in describing

the Third Great Council the root course of holding the Great Council was the wish for the purification of the Buddha *Sāsanā* and doctrine based on the intension of heretics of outside faiths into Buddha *Sāsanā*. At that time heretics of outside faiths changed from their faiths to Buddha *Sāsanā* and they performed *Samgha kamma* such as reciting biweekly *Vinaya* rules and *pavāraṇās*, etc. in performing so with those of outside faiths together with noble *bhikkhus*. The noble *bhikkhus* were not pleased with their performance. So there was a break in the task of *Samgha kamma* of recitation of *Vinaya* in *Sīmā* on full moon day in *Asokārāma* monastery. Here an interesting thing was that *Kathā Vatthu*, One of the seven *Abhidhammā* treatises, was described to have preached by Ven. Mahāmoggalliputtatissa Thera in the chapter of the Third Great Council. The *Saddhamma Saṅgha* described that that *Kathāvattu* treatise had been already included in the collection of seven *Abhidhamma* treatises even at the end of the First Great Council and that it was preached by the Buddha himself quoting archaic verses.

Ceylon *Sāsanā* and Ceylon Buddhist Council

The Fourth, Fifth and Sixth Chapters were those where how the *Sāsanā* arrived in Ceylon and the two Great Councils of the Fourth Great Council held in Ceylon and another Great Council which was like the fifth Great Council were described. In Chapter four of *Saddhamma Saṅgha* treatise what Ven. *Mahā Moggalliputtatissa* thought after the Third Great Council was described. After holding the Third Great Council, Ven. *Mahā Moggalliputtatissa Thera* deeply contemplated the perpetuation of future *Sāsanā*. In doing so he came to know that *Sāsanā* would flourish in frontier area and remote parts of the country. So *Sāsana* missions headed by *Majjhantika Thera*, etc., were sent to nine divisions such as *Kasmīra* and *Gandhāra*. Here Ven. *Mahinda* was assigned to *Srīlankā* together with *Ittiya*, *uttiya*, *Sambala* and *Bhaddasāla*. Such a group of five *bhikkhus* were sent to remote areas. Ven. *Mahinda* and his group came to Ceylon to propagate *Sāsanā* at the exportation of his preceptor and *Samgha*. In *Saddhamma Saṅgha* treatise he went there after king *Sakka* reported him that it was time for him to travel to Ceylon. The Ven. *Mahinda* and his mission arrived *Srīlankā*. From that time onwards, the arrival of the Ven. *Mahinda* one and his mission in *Srīlankā*. Buddhism flourished and developed there gradually.

Here although there was nothing special about the arrival of *Sāsanā* in Ceylon the fact that the Great Councils were held twice was different from other versions. It was differently described in the *Saddhamma Saṅgha* that the Great Council was held orally during the reign of *Devānampiyatissa* approximately in 236 S.E. That it was the Fourth Great Council. That it was recorded on palm leaves during the reign of king *Vaṭṭagāmaṇi* in approximately 433S.E. and that it was like the 5th Great Council. The Scholars only acknowledged the Great Council recorded on palm leaves during the reign of king *Vaṭṭagāmaṇi* as the Fourth Great Council. They did not acknowledge the version of *Saddhamma Saṅgha* that described that the Great Council was held during the reign of *Devānampiyatissa*. it could be known that this inscription on Palm- Leaves was acknowledged as the fourth Great Council also *Srīlankā* on consideration of two verses contained in *Sāsanavaṃsa Dīpanī* were included in appendix of the *Mahāwin Vatthu*.

In Myanmar also this inscription on Palm-leaves was acknowledged as the Fourth Great Council. The holding of Great Council by inscribing on stone slabs at Mandalay during the reign of King Mindon and holding of Great Council at *Mahāpāsana* cave, Thirimaṅgalarkabaaye Mount, Yangon, were known as the fifth and the Sixth Great Councils respectively.

Life of *Buddhaghosa* and his Commentaries

The chapter seven of the *Saddhamma Saṅgaha* was where the biography of the famous writer of commentaries Ven. *Mahā Buddhaghosa* who was distinguished enough to bring out a Myanmar sayings, that sayings “ *Budh a-ca, budh a-le, budh a hsone*”.(The three of the most distinguished *Sayadaws* whose *bhikkhu* names were initiated by *Buddhaghosa*.)That Thera had outstandingly set up an historical landmark in *Sāsana* history. It could be said that that Thera became a human being in accordance with the historical duty just like Ven.*Moggalliputtatissa*. How Ven. *Mahā Buddhaghosa* enters the *Sāsana* was the same as that of Ven. *Moggalliputtatissa*. Thus as he was the one who was born to carry out historical landmark of *Buddha Sasana*. Thanks to him devotees have the chance to learn *Piṭaka* Canons till the Present age in accordance with the wish of the Buddha. His historical landmark of Buddhist Scriptures would be of benefit till the future age. The *Saddhamma Saṅgaha* described about his arrival at a monastery while *Buddhaghosa* was on his moving around the *Majjhima* region for competition in Creeds. He met with the Venerable *Revata* at that monastery. As he could not answer the question, as contained in the *Buddha Mantra*, put forward by the Venerable monk, he becoming interested to learn about the Buddha Mantra. The Venerable monk insisted on his being ordained a monk. Only then he would teach him about that mantra. So he let himself ordained as a monk before the venerable monk. Accordingly, it is learnt that his preceptor was the venerable *Revata* and that the place of his ordination was the monastery where the venerable monk presided.

According to the *Saddhamma Saṅgaha* the questions put forward by the venerable *Revata* was concerned with the section *Citta* of *Yamaka* which was included in *Abhidhamma Piṭaka*. The Buddha mantra was connected with the *Abhidhamma*. The section on *Citta* says; The meaning of this passage is “A certain person’s consciousness is in the process of arising and yet it is not disappearing. As such a person’s consciousness is going to disappear, it will not arise. As such a person’s consciousness is going to arise, shall not that consciousness disappear? Such a set of questions constituted the Buddha Mantra, so it is said. In the *Buddhaghosuppatti* it is mentioned that the question was related to the “ *Kusalā dhammā, Akusalā dhammā* and *Abyākatā dhammā*.(neither wholesome nor unwholesome dhamma) from the *Dhammasaṅgani*. In these two verses regarding the Buddha Mantra, the *Saddhamma Saṅgaha* relied upon the *Mahāvamsa* for its statement.

Then he started translating the Ceylonese Commentaries into the Magadha language. At the time of his arrival in the early part of the 5th century, the commentaries taught in Ceylon were all written in the Ceylonese language. They were the *Mahā Aṭṭhakathā* , the *Mahāpaccarī Aṭṭhakathā* and

Kurundī Aṭṭhakathā. In this way he compiled commentaries on the *Tipitaka* by eliciting the materials and facts from these three commentaries, written in the Ceylonese language.

The Commentaries he compiled are:

1. The *Sammantapāsādikā*
2. The *Sumaṅgalavilāsinī*
3. The *Papañcasūdanī*
4. The *Sāratthappakāsanī*
5. The *Manorathapūraṇī*
6. The Commentary on the *Khuddaka Nikāya*
7. The *Atthasālinī*
8. The *Sammohavinodanī*
9. The *Visuddhi Magga* Commentary

***Tīkās* and other *Ganthantara* treatises**

The Eighth and Ninth Chapters of *Saddhamma Saṅgaha* treatise expressed eight *Tīkās* and other 29 *Ganthantara* treatises . It described that *Vattagamani* took the reign in the year 683. By that time the commentaries on the *Tipitaka* had already been translated. After the lapse of 1154 years *Parakkamabahu I* (1153-86) was crowned king in 1582 SE. Before describing about the reasons for writing the Sub-commentaries, it tells about the purification of the *Sasana* it was accomplished under the auspices of *Mahākassapa Thera*. Thousand of monks held a meeting in the monastery which were presided by *Mahākassapa Thera*. He told that the ancient authors had interpreted the commentaries on the *Tipitaka* in ancient usage, that many paragraphs were written in the Ceylonese language and that some treatises were a mixture of other languages. So he urged them to expunge such weaknesses which were difficult to understand and he expressed the need for new commentaries which were easy to understand. Therefore, at the insistence of the monks, the *Mahā Thera* sent for king *Parakammabāhu* and told him about the situation. After receiving the support of the king, the monks began to write sub-commentaries on the *Tipitaka*. In this chapter when the Buddhist scripture are written, Ven. *Mahākassapa* was only the guide. The authors of this scripture were mentioned as followed;

1. *Sāratthdīpanī Tīkā (Sāriputta)*
2. The First *Sārattha mañjūsā Tīkā (Cūḷadhammapāla)*
3. The Second *Sārattha mañjūsā Tīkā (Cūḷadhammapāla)*
4. The Third *Sārattha mañjūsā Tīkā (Cūḷadhammapāla)*
5. The Fourth *Sārattha mañjūsā Tīkā (Cūḷadhammapāla)*
6. The *Paramatthapakāsanī mūla Tīkā (Ānanda)*
7. The Second *Paramatthapakāsanī mūla Tīkā (Ānanda)*
8. The Third *Paramatthapakāsanī mūla Tīkā (Ānanda)*

The above mention *Tīkā* , *Anu Tīkā* is also written by *Ācariyadhammapala*.

Chapter Nine of the *Saddhamma Saṅgha* described the spiritual texts and their authors. There are 29 scriptural texts. Here, the texts are described collectively in the alphabetical order of the author's names. They are

1. The *Sotatthakī by Cūla Buddhaghosa Thera*
2. The *Visuddhimagga by Buddhaghosa Thera*
3. The *Kaṅkhāvitaraṇī Aṭṭhakathā by Buddhaghosa Thera*
4. The *Dhammapada Aṭṭhakathā by Buddhaghosa Thera*
5. The *Netti by Kaccāyana Thera*
6. The *Kaccāyana by Kaccāyana*
7. The *Paramatthamañjūsā (a) Visuddhimagga Tikā by Dhammapāla Thera*
8. The *Paramatthadīpanī (a) Sub-commentary on the Petavatthu by Dhammapāla Thera*
9. The *Paramatthadīpanī (a) Vimānavatthu's exposition by Dhammapāla Thera,*
10. The *Paramatthadīpanī (a) exposition on the Thera and Therī by by Dhammapāla Thera,*
11. The *Abhidhammāvatāra by Buddhadatta*
12. The *Kaṅkhāvitaraṇī Aṭṭhakathā by Buddhanāga Thera*
13. The *Paramatthadīpanī (a) Khemāpakaraṇa by Khemā Thera*
14. The *Abhidhanappadīpikā by Moggallāna Thera*
15. The *Subodhālaṅkāra by Saṅgharakkhita Thera*
16. The *Vuttodaya by Saṅgharakkhita Thera*
17. The *Khuddasikkhā Tikā by Saṅgharakkhita Thera*
18. The *Jinālaṅkāra Tikā by Dhammarakkhita Thera*
19. The *Rūpasiddhi Text by Buddhapiya Thera*
20. The *Jinacarita by Medaṅkara Thera*
21. The *Abhidhammaṭṭhasaṅgha (a) Abhidhammaṭṭhavibhāvinī Tikā by Sumaṅgala Sāmi Thera*
22. The *Paramatthavinicchaya Tikā by Mahā Bodhi Anuruddha Thera*
23. The *Saccasaṅkhepavaṇṇanā (a) Sāratthasālinī by a disciple of Sāriputta*
24. *Vinayasaṅgha Aṭṭhakathā by Sāriputta or Sāgaramati Thera*
25. The *paramatthavinicchaya by Anuruddha Thera*
26. The *Abhidhammaṭṭha Saṅgha by Anuruddha Thera*
27. The *Saccasaṅkhepa by Ānanda Thera, who was not Ānanda, the author of Mūla Tikā*
28. The *Khuddasikkhā (Khuddasikkhāpurāna Tikā) by Dhamma Sīri Thera*
29. The *Vinayavinicchaya by Buddhasīha Thera*

Advantage of Writing Three Piṭaka

The Tenth Chapter of *Saddhamma Saṅgha* treatise described the advantage of writing *Piṭaka* Scriptures. Writing *Piṭaka* literature was *Dhamma dāna* The words contained in three *Piṭakas* which were preached by the Buddha throughout 45 years are indeed the Buddha himself of the most exalted Buddha. Each of that are spoken words is the same as a Buddha in nature. Which is lying on a bed on which the Buddha was going pass into *Parinibbana*, the Buddha. Himself said to younger

brother *Ānanda* that the Buddha's such spoken words would teach being taking the responsibility of a teacher." *Ānanda* , I the Buddha have preached and laid down *Dhamma* and *vinaya* for you when I pass away into *parinibbana*, That *Dhamma* and *Vinaya* will become your teacher. The Buddha said as above with reference beings while he was alive, 84000 units preached by the Buddha would teach beings taking the responsibility of teacher after the Buddha had passed into *Parinibbana* So there was a Myanmar Sayings." The author quoting 27 Pali verses so as to make "*Sartalone phayar tasu*" (a word of the Buddha is similar to a Buddha in nature). He also pointed out that these were preached by the Buddha by introducing the word "*Vuttam hetam bhagavatā*". This word preached by the Buddha. Although it was described thus, the said verses were not found in *Piṭakas*. However, it is assumed that the first eight verses out of twenty seven verses were composed and included based on the words said to Ven. *Ānanda* cited in the above the *Mahāparinibbana*. It seems that the remaining verses were composed based on *Vaḍḍhanguli Jātaka*. It did not appear that the *Saddhamma Saṅgha* was the popular in Myanmar. However, the authoritative saying cited in those treatises, "*Akkharā ekamekañca buddharūpaṃ samam siyā*", Each letter of alphabet is similar in nature to one Buddha. It was and still is, popular till today. It will also be popular in future. However

It was the excellent, best and noblest of all gifts. It might be that *Saddhamma Saṅgha* described that point as he wished others to gain the, it was thought that people of the noblest gift. Scarcely knew that that saying belonged to the *Saddhamma Saṅgha*.

The Advantage of Listening to the Discourses

The eleventh chapter of *Saddhamma Saṅgha* described the advantage of listening to the Discourses with reference to 8 verses cited in *Tipiṭaka* and it was supported by examples of Stories. The Buddha said to the *Vakkali* that the *Saddhamma Saṅgha* described the huge advantage of worshipping and donation, etc., with regard to *Dhamma* further *Vakkali* Thera revered the Buddha by gazing at the Buddha's physical appearance slowly and steadily. The Buddha who knew of it instructed him that one who see the *Dhamma* which is the moral principles of the virtuous persons sees the physical appearance of the Buddha and one who does not see the *Dhamma* does not see the physical appearance of the Buddha. In consideration on of this fact it is evident that the Buddha gave priority to *Dhamma* group over physical appearance. The author gave an example through *Nandaka Thera* story. Then the Buddha said to *Nandaka Thera* that the Buddha had preached others as a way of fulfilling the perfection of wisdom in the existences of minister *Vidhūra*, Brahmin *Mahāgovinda*, *Paṇḍita Kuddāla*, Youth *Jotipāla* itinerant heretic *Bhaddhi* and Wiseman *Mahosadha*. It is again taken out lay the example of *Uppalagandhaka* story. According to this discourse and saying *Sādhu* are indeed beneficial. So , it should be noted that everyone who wish for such benefit should say *Sādhu* after listening to the discourse.

Not only customary *Dhamma dānas* such as preaching, listening and sharing of merit gained are beneficial but *Dhamma* related music also is beneficial. An example of how it is beneficial will be taken out and presented long ago a man together with his seven song went into a forest worked

the whole day there and came back from forest in late afternoon. A woman was pounding paddy at the entrance of the door. Her song Dhamma related sons while pounding paddy. The father and sons who returned from the forest contemplated on the sound of Dhamma music through wisdom.

Listening to the Dhamma is beneficial not only to men and Devas but also to animals. Those were frog, common bat; young deer, first boa constrictor and rat snake. They were expressed in *Saddhamma Saṅgaha*. Once the Buddha preached the Norm to the inhabitants of Campaka. A frog made the Buddha's voice an object of its thought, but it met with its death suddenly and was reborn in a big celestial abode in the Tāvātimsā heaven.

Once, at the entrance of a cave, *Sāriputta* repeated the *Abhidhamma Piṭaka*. Five hundred bats listened to his recital. They then passed away without taking any food and were reborn in heaven. They were again reborn in this world as comrades and entering the Order became *arahants* and reached *Nibbana*.

In the Island of *Sīhala*, in a beautiful *vihara*, named *Uddalolaka Vihāra*, there lived many deer, pigs and the like. A deer of that hermitage, while going to the landing place to drink water, heard the elder preaching the Norm. Then struck by a hunter it died and was reborn in the womb of the younger sister of *Thera Abhaya*, and afterwards obtained Arahantship.

Once, many merchants, desirous of going to the island of Lanka, boarded a sea-going vessel. As the ship went on peacefully, a monk who accompanied them, recited a portion from the scriptures. A great fish listened to the monk's recitation, but later it was killed by the people on the landing place. In consequence of its listening to the recitation of the monk, it was reborn in a wealthy family in the *Rohini* country. He was later initiated as a monk and afterwards attained Arahantship.

In describing the benefit of listening to the discourses the Pre- Buddha, the Buddha and up to Ceylonese Eras were included. He presented it profusely with 10 examples of *Jataka* Stories. It seemed that he wished scholars to know that listening to the discourses could produce great benefit up to the liberation from the miseries of life through progress in wisdom and knowledge.

Thus this research paper explained elaborating what has been described in brief based on the descriptions of the author of *Saddhamma Saṅgaha*. Additions were also made where necessary. When there were difference opinions it was presented through critical comparison. The sources were also described wherever necessary. Therefore, it can be said that this paper is a treatise which highlights the *Saddhamma Saṅgaha* treatise which was lost in obscurity.

Field of Saddhamma Sangaha

Nowadays, the Saddhamma Sangaha is mentioned in the following works. They are:

- 1 . Pali Literature of Ceylon by Malalasekera
- 2 . History of Pali Literature by B.C. Law

3. Pali Literature by K.R. Normal
4. Hand book of Pali Literature by Hinuber
5. Pali Literature of Thai by Saddhatissa
6. Dictionary of Pali Proper Names by Malalaseka
7. Pali Literature Transmitted in Central Siam by Peter Skilling (Bangkok 2002)
8. Pali Texts Printed in Srilanka in Singalese Characters (1997, Nagoya, p.2)
9. Journal of Siam Society (January, 1977. Vol.65 part 1)
10. Pakhukku Sasanavamsa (1997)
11. Merits honouring to the writing down of the three Pitakas, the light of the Dhamma, Vol, III, No.2, 1316 kason (U Aung Than)etc.

In addition, the Saddhamma Sangaha palm-leaf version edited by a Ceylonese monk, Saddhananda is mentioned in J.P.T.S in Roman Character. This work was translated edited and published in 1941 for the first time by B.C.Law.

Conclusion

This paper was a critical study of the Saddhamma Sangaha treatise and it has been presented through five chapters. the word Saddhamma was a combination of the words Saddhamma and Sangaha. Saddhamma means the doctrine followed, practiced and preached by virtuous persons (doctrine of virtuous persons) praise worthy and unblemished doctrine and a well known doctrine. there are 3 kinds of Saddhamma. They are Pariyatti Saddhamma, Patipatti saddhamma and Pativedha Saddhamma. Out of them the doctrine that is to be learnt and acquired is pariyatti Saddhamma. The doctrine that is followed and practiced is Patipatti Saddhamma. The doctrines of Magga, Phala and Nibbana which are indeed to be penetrated and realized are Pativedha Saddhamma. These three are known as three Saddhamma, three sasanas as well as Sasana consisting of three Saddhamma through the combination of those two titles. Out of those three Pariyatti Saddhamma is the most basic of them. Only when Pariyatti is correct, will Patipatti be correct. Only when Pattipatti is correct, will Pativedha be realized. Here out of three Saddhamma, Pariyatti Saddhamma was referred. The word Sangaha has already been explained in eight kinds of meaning in introduction. But in taking out the meaning in combination with the preceding word Saddhamma it was introduced in the introduction that it referred to coming together, gathering up and taking in brief more than that if it is taken as Great Council. It is considered that it will be more in accordance with the opinion of the original writer of the treatise. It was because the way of holding Great Council contained in the Saddhamma Sangaha treatise was presented in five chapter

in this paper. So if the word Sangaha is taken as coming together and gathering up in brief, if Saddamma Sangaha is to be taken as Pariyatti, the doctrine of virtuous persons sweepingly and briefly and if the meaning of Sangaha is taken as Great Council, it means the treatise of how the Great Council on Pariyatti, the doctrine of the virtuous persons, is recorded. Out of those two explanations it was said that the second one would be more in accordance with the opinion of the writer of treatise as it was more compatible with the formation of chapters described in the treatise.