

## BUDDHA'S REINTERPRETATION OF RELIGIOUS WORDS OF CONTEMPORARY INDIA

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The Buddha, who investigated not a new religion but the nature of conditionality (*idappaccayatā*) as the first, was reluctant to speak of his new discovery. The way-out for this difficulty was to use the available language with new connotations or with new interpretations. This must have no doubt, became a linguistic issue, where completely new ideas had to be presented in the available language. This philosophy was known as the dependent arising (*paṭiccasamuppāda*). Here, the Buddha had to express his new thoughts or observations using the same stereotyped vocabulary. At the very beginning, it was quite difficult to convey these ideas to the ordinary human beings in an easy way. In this paper I wish to suppose that it was the reinterpretation that became important to introduce some of religious words for introducing non-speculative teachings of Buddhism.

For instance: 'dhamma' is used to mean 'discourse' which distinguishes *guṇa* (quality, virtue); *hetu* (cause, condition); *nissatta* (truth, non-substantiality); *desanā* (instruction); and *pariyatti* (text, canonical text). For the term *dhamma*, it had occurred even in the pre-Buddhist philosophical movement as 'dharma'. With the sense of *dhamma* as the liberating law discovered and proclaimed by the Buddha, can be found through the *Tripiṭaka*. *Dhamma-cakka* [the Wheel (realm) of the Law], *Dhammadesanā* (Exposition of the Doctrine), *Dhamma-dhātu* (Mind-object element), *Dhammānupassanā* (Contemplation of the mind-objects) *Dhammānusāri* (the *Dhamma* Devotee), *Dhammānussati* (Recollection of the Law); and *Dhammāyatana* (Mind-object as Base) are some of them. In this paper I will collect and give analytical conceptions for some of those terms. Some of eminent scholars like Prof: TW Rhys Davids, Prof: DJ Kalupahana, and Prof: H. Nakamura have written based on the Buddha's standpoint that tells linguistic expressions should not be taken as an essential burden to be carried on.

Here we may differ from those writings and research for the means of reinterpretation as a new dimension for analysis of the Buddha's way of expression. Objectives of the paper would be as follows:

- (i) Finding of 15 such doctrinal terms that have specific Buddhist connotations
- (ii) How they stress distinctive ideas in different contexts of the Canon
- (iii) The flexibility and fluidity of those words

Considering all these objectives, the research basically goes with the relevant references from the Canon and secondarily post canonical texts, books and Encyclopedia of Buddhism.

Conclusion of the paper will be come up with new suggestions that are more applicable in Linguistics.