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**Is the Paṭisambhidāmagga an Abhidhamma Text?**  
**(A Critical study of the Paṭisambhidāmagga)**

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## Abstract

The objectives of this study is to identifying and conclude whether *Paṭisambhidāmagga* is a text belong into *Abhidhammapiṭaka* or a text belonging to the *Khuddakanikāya* by discarding any prevalent misunderstandings on this subject.

Accordingly the following conclusions can be drawn:

1. *Paṭisambhidāmagga* is a contemporary text to *Niddesa* or was composed before *Niddesa*.
2. Just as *Niddesa* is a commentary on *Suttanipāta*, *Paṭisambhidāmagga* is a commentary on *Mātikā*.
3. Although we cannot say the exact date of composition for *Paṭisambhidāmagga* as it has extracts from *Suttapitaka*, we can safely mention that it is a text compiled after the first *Nikāya* text, *Dhammapada*, *Udāna*, *Suttanipāta* and *Jatakapali* Text, in *Suttapitaka* and before the composition of the *Abhidhammapiṭaka*.
4. The reason for including the *Paṭisambhidāmagga* in *Khuddakanikāya* was that since *Abhidhammapiṭaka* was not compiled at the time of the composition of *Paṭisambhidāmagga*, it was not possible to include in the *Abhidhammapiṭaka*, but *Khuddakanikāya* was always kept open to include new texts.
5. However it is certain that *Paṭisambhidāmagga* is a text belonging to the Canon.

The study was undertaken according to the following order.

The definition and contextual usages of 'paṭisambhidā'.

The Linguistic features of *Paṭisambhidāmagga*.

The style of Doctrinal points presentated in *Paṭisambhidāmagga*.

The Doctrinal points in *Paṭisambhidāmagga*.

Here scholarly view points about the traditional conceptions about the texts of *Khuddakanikāya* including *Paṭisambhidāmagga*, the structure and historicity of *Paṭisambhidāmagga* and categories of “*Paṭisambhidā*” and the chronology in “*Paṭisambhidā*” and the *Mātikā* in the *Abhidhamma* literature and *Mātikā* in *Paṭisambhidāmagga* has been discussed. When examining the linguistic features of *Paṭisambhidāmagga*, the linguistic features of *Suttapiṭaka* and *Abhidhammapiṭaka* were discussed. Then the linguistic features of *Paṭisambhidāmagga* are stated separately and I have compared them with those in the other *piṭakas*.

In the examination of the study of the doctrinal points presented in *Paṭisambhidāmagga*, how the technical methodology used by the Lord Buddha in his preachings of Dhamma were used in *Paṭisambhidāmagga* were discussed. Then the doctrinal points of *Paṭisambhidāmagga* were studied and I have observed three topics that were developed from *Suttapiṭaka* to *Abhidhammapiṭaka*. *i. e. Pañcaskhandha, Citta and Jhāna*. Thereafter those doctrinal points of *Paṭisambhidāmagga* were compared with doctrinal points in *Suttapiṭaka* and *Abhidhammapiṭaka*. Here, the relationship of *Paṭisambhidāmagga* to the development of those doctrinal points were examined. The above mentioned conclusions were derived from such discussion.