

## Notes

1. Unless otherwise stated, all Pāli references are to the PTS Pāli edition.
2. See the canonical story in Vin I 15-16.
3. M I 290 (*Sāleyyaka-sutta*), 368 (*Potalīya-sutta*), 379 (*Upāli-sutta*), 391 (*Kukkuravutika-sutta*), 413 (*Apaṇṇaka-sutta*), 489 (*Aggīvacchagotta-sutta*), 501 (*Dīghanakha-sutta*); D I 47 (*Sāmuññaphala-sutta*); S V 271 (*Brahmaṇa-sutta*); A I 56, II 173 (*Abhaya-sutta*), etc.
4. A IV. 220: *Buddhaṃ suraṇaṃ gato hoti, dhammaṃ suraṇaṃ gato hoti, saṅghaṃ suraṇaṃ gato hoti.*
5. A V 328. Also see D II 93-94, III. 5; A I 208, III 286, IV 406-407, V 330, etc.
6. M III 253ff (*Dakkhiṇavibhaṅga-sutta*).
7. A I 63; D III 255 (*Saṅgīti-sutta*); M III 78 (*Anāpānasati-sutta*); Ud 51ff (*Uposatha-sutta*), etc.
8. A V 328.
9. *Sekha* (trainee) group includes all the seven individuals except the arahat who is called *asekha* (trained), see D III 218; A I 63, 231, A II 86; M I 4, etc.
10. D II 72ff: *Viyattā vīnītā vīsārudā bahussutā dhammadharā dhammānu-dhammappaṭipannā sāmciippaṭipannā anudhammacārino.*
11. A II 8 (*Sobhana-sutta*)
12. A I 10, III 55, IV 68, V 60, etc.
13. *Papañcasūdanī*, Venerable Buddhaghosa's commentary on the *Majjhima-nikāya* introduces this synonym: 'cattāro maggaṭṭhā cattāro phalaṭṭhā 'ti aṭṭha puggalā ariyasuṅgho nāma.' See Woods (1928), p. 312.
14. Dh 11. See also M I 228-234 (*Cūḷasaccaka-sutta*), III 116-117 (*Mahāsuññata-sutta*); D I 233 (*Lohicca-sutta*), etc.
15. D II 86, 92-93 (*Mahāpurinibbāna-sutta*); M I 304 (*Cūḷavedalla-sutta*), M I 467 (*Nalākupāna-sutta*); A III 203-204, IV 257, 220-221, etc.
16. D II 92, III 124-126 (*Pāsādika-sutta*); M I 29 (*Anaṅga-sutta*), 439 (*Bhaddāli-sutta*), etc.
17. D III 37 (*Udumbarikasāhanāda-sutta*); M I 439 (*Bhaddāli-sutta*); A V 185, 189, etc.
18. M I 8 (*Sabbāsava-sutta*), 434 (*Mahāmālunkya-sutta*); M III 18 (*Mahāpuṇṇama-sutta*), etc.
19. M I 1 (*Mūlapariyāya-sutta*), 433 (*Mahāmālunkya-sutta*), M III 17 (*Mahāpuṇṇama-sutta*), etc.
20. M III 253ff.

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21. M III 230ff.
22. The laity can continue to lead a family life even if they are *anāgāmis*. See footnote # 28 & 29.
23. S 198.
24. A 163
25. The 5 abandoned factors are: *kāmacchanda*, *byāpāda*, *thīnamiddha*, *uddhaccakukkucca* and *vicikicchā*. The 5 endowed factors are: *sīla*, *samādhi*, *paññā*, *vimutti*, and *vimuttiñānadassana*. S 198. cf. footnote# 26.
26. A I 67ff. reasons out that one enjoying sensual pleasures is not ideal for gifts and reverential salutations.
27. Khp 4: *Ye puggalā attha sutampasatthā...te dukkhineyyā sugatassa sāvukā, etesu dinnāni mahapphalāni.*
28. A IV 208-212
29. A IV 112-116
30. See sākiyan pride at Vin II 183, II 181ff; D I 90; J I 88; Dh-p-a III 163; see also Malalasekara (1960), pp. 959-972.
31. Ven. Channa who was the charioteer of prince Siddhattha disregarded the *saṅgha* members so much so that Buddha on his deathbed instructed the *saṅgha* to exercise the *Brahmadanda* upon him. D II 72ff.
32. M I 1 ff. (*Mūlapariyāya-sutta*)
33. Ud 6ff.
34. A III 451.
35. Thī-a 141.
36. Vin II 255
37. A IV 219
38. M III 253ff: *Upāsikā Mahāpajāpati Gotamī* was described as *saṅghaṃ saraṇaṃ gutā*.
39. V III 24: *Ehi bhikkhūti bhikkhu, sekho bhikkhu, asekho bhikkhu, kammaṇa, akuppena and thānāruhena upasampanno.*
40. *Ibid*: *Bhikkhūti bhikkhakoti bhikkhu, bhikkhūcariyaṃ ajjhupagatoti bhikkhu, bhinnapaṭadhuroti bhikkhu, samaññāya bhikkhu, paṭiññāya bhikkhu, tīhi saraṇagamaṇehi upasampannoti bhikkhu, bhadro bhikkhu, sāro bhikkhu, samaggena saṅghena, and ñatticatutthena.*
41. Vin II 102.
42. *Saṅgho 'ti iminā pana padena kiñcāpi avisesato puggulasamāho vutto, atha kho so dukkhineyyusaṅgho, sammutisaṅgho cāti dūvidho hoti.* See Maskell (1956), p. 2.
43. *Tattha dukkhineyyusaṅghoti attha ariyapuggulasamāho vuccati. Sammutisaṅghoti avisesena bhikkhusamāho, so idha adhippeto.* *Ibid*
44. *Satavā ariyasāvako* and *assutavā puthujano* appear at A I 10, III 54-55, IV 68, etc.

Karmananda Tanchangya : The *Saṅgha* of the Triple Refuge:

45. Some have attempted to define this *mahāsaṅgha* as the four assemblies of Buddhist followers (see Sangharakshita, 1967, p. 150) but in Theravāda Buddhist countries, it refers to this *duvidhasaṅgha* of three spheres of time, *traikālika mahāsaṅgha* as the Sinhalese theras put it.
46. The exact and original source of this non-canonical formula too remains untraced.
47. Vin II 147
48. Chakravarti (1996), p. 57.
49. Carrithers (1983).
50. Tiyanich (1997) and *Khantipalo* (1994).
51. Dhutaṅga is an austere form of spiritual practice recommended for monks by Buddha. See M. 5. 113; A V 181-190; A130, etc.