

Topsy-turvy Exegeses & Theravada Confraternity: A Critical Examination of DA's Interpretation on *appa-rajakkha*

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The term *apparajakkha* that often occurs together with *maharajakkha* in the Pali canon is one of debatably interpreted terms in the commentaries i.e. *Atthakathās*). This term that uses as an adjective to specify the people who are under the garb of the ignorance, however has a wider usage in the Sutta collection of the Pali canon. As the Pali commentaries of which the critical editorship has been ascribed to venerable Buddhaghosa, typically interpret, the components or subunits this term has to be disjoined as *appa+raja+* and *akkha*. The first term means 'less' or 'a little' and the *raja* basically stands for two meanings, namely, 'dust' and 'defilements.' And, the last term, i.e. *akkha* means 'eye.' Thus, in accordance with the understanding of the Theravada confraternity, this term literally means 'the people who has little dust in their eyes.'

Interestingly, many western Buddhist scholars who translated Pali canon into English under the supervision of the Pali Text Society (PTS) have considered the aforesaid Theravada analysis as a trustworthy exegesis. For example, professor Rhys Davids translated this term as 'Beings whose eyes were nearly free from dust' while Miss Horner renders it as 'Beings with little dust in their eyes'. Nonetheless, it is manifest that this interpretation provided by the Theravada confraternity, is incorrect when we examine the gradual evolution and etymology of *apparajakkha*. As the Theravada tradition opines Sanskrit '*ksha*' always appears in Pali as '*kkha*.' That is to say, the Theravada tradition seems to have recognized *akkha* as a Pali representation of Sanskrit *aksha* (eye). However, in this context, '*akkha*' has nothing to do with 'eye' and the accurate disjoining of this term should be known as *appa+raja+kkha*. The suffix '*ka*' that abundantly occurs with the nouns to denote the 'possession of a quality' that belong to the Mano-group, appears in Pali as '*kkha*.' Therefore, the term '*[alpa+]rajas+ka*' occurs in the Pali canon as '*[appa]+raja+kkha*' keeping the same amount of syllables protecting the *law of morae*.

This paper, provides a substantial and more trustworthy rendering for '*-rajakkha*' scanning the inaccuracy of the Theravada exegesis provided for this term. In order to reach to a sophisticated conclusion, Pali canonical accounts, sub-commentarial (*Tika*) occurrences, Vedic and Upanishad texts and Buddhist hybrid Sanskrit sources will also examined when necessary.

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