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PAPER

What should be correct Ḷ of the word "PALI?"

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The language which was used by the Buddha to preach dhamma for forty five years is known as Pali or Pali language. As the Buddha was resident in the state of Kasala, some scholars say that the Buddha preached dhamma in the Kosal language. Some scholars say that the Buddha preached dhamma using the Magadhi language, which was used in the state of Magadha. It is not clear how his language was named in the time of the Buddha. However, in the present, it is introduced as Pali language.

The word of Pali has been used for a long time. Examples can be found in the *Visuddhimagga* as given below.

"Yasmā pana idan cariyāvibhāvanavidanan sabbakarena neva paliyan na atthakathāyan agatan." "Imani tāva pāliyan āgatarupaneva"

The words of Pali, given in the sentences above, have not introduced a language. It introduces only the teachings of the Buddha. The words of Pali have been used as a meaning of language in the book of *Rasāvahinī* which was written in the 12th or 13th century as given below:

Mahāvihare tan gutta vankaparivena vasiko

Hitāya parivattesi pajānan pali Bhāsato.

The words of Pali language given in the verse above is the Magadhi language, or Tanti language. It is the language, the Buddha's teachings have been recorded in. Otherwise it is not a special language. Likewise, Pali is the language of the Buddha's preaching and other compositions such as commentaries and sub commentaries related to it. The purpose of this study is to verify: what the correct Ḷ of the word "PALI" is. Some scholars use both cerebral Ḷ and dental L. Baddegama Vimalavansa Thero states that both are correct. Polwatte Buddhadatta Thero also states in the Pali-Sinhala dictionary, that both cerebral Ḷ and dental L are correct for the word 'Pali'. The researcher believes there should be a certain agreement about this matter, so this research is to point out with reasons what the correct Ḷ/L of the word "PALI" should be. That is the objective of this research paper.

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Who is Responsible for Victims of War? With reference to Buddhism

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The minds and the conversation of people turn towards different areas according to the incidents which take place in certain times in society. On May 18, 2009, the ferocious war came to an end, with the death of Prabakaran. During that war, numerous people were also killed. There was homicide. Therefore, the discussion of war is not finished totally yet. In particular, people are talking of the invisible side of the war as homicide. So it cannot be thought that talking about the war will end soon. This is partly because more and more information is coming to light day by day. The purpose of this study is to research and compare these incidents of modern society with Buddhism. Though there was a lot of killing of enemies, most Buddhists ask questions as to who is responsible for the deaths and the victims of war, in light of Buddhist teaching. This is a very controversial question which is addressed in this paper.