LOGICAL EXPRESSION IN THE TIPITAKA: A CASE STUDY OF THE USE OF DEFINITION IN THE SIKKHÃPADAVIBHAṀGA AND THE PÃDABHÃJANĨYA OF THE FOUR PÃRÃJIKAS OF THE BHIKKHU'S DISCIPLINE

Widya Sakyabhinand

Kasetsart University, Thailand

ABSTRACT

This research article deals with 1) logical definition 2) definitions of the *Sikkhãpadavibhaṁga* (Definition on the Training Rules) (SVBH) and the *Pãdabhãjanĩya* (Classification of Words) (PBH) of the four *Pãrãjikas* of the bhikkhu's discipline and 3) a synthesis of SVBH and PBH with the definition principle so as to evaluate them with the Theravãda Buddhist philosophical outlook. There are two categories of definition: real definition and nominal definition. The former explains the essential meaning of words while the latter explains the verbal meaning. A good definition must be equivalent in meaning between *definiendum*, the term to be defined, and *definiens*, the defining term. For instance, an offence involving expulsion from a Buddhist monkhood is called *Pãrãjikas* (Defeat). There are four *Pãrãjikas* out of 237 *Sikkhãpada* (training rules) formulated by the Buddha for training behavior of bhikkhus. The four *Pãrãjikas* consist of six segments embodied as the training rules, one of which is the SVBH & PBH. The definition of words in the four *Pãrãjikas* is

related to the SVBH and the classification used to define them more is related to the PBH. There are 379 definitions in total used in SVBH & PBH: 0.5% are real definition and 99.5% are nominal definition. It could be asserted that definitions in the SVBH & PBH are all nominal because they state something natural, though their 0.5% might be understood as real definition. This is compatible with the Theravãda Buddhist philosophy that rejects anything 'supernatural' in metaphysics, epistemology and ethics.

Introduction

Based on the Buddha's statements in the *Kãlãmasutta Kangkhãni-yatthãna "Be not led by mere logic, nor after considering reasons"* (*The Book of the Gradual Sayings*, Vol. I, 1995: 172), there is a misunderstanding that Buddhism does not attach any importance to logic. But in fact, the core essence of *Kãlãmasutta* focuses on teaching people not to accept anything without examination and pondering. Therefore, we are justified in looking more closely into the *Kãlamãsutta* and its understanding and use of logic.

In fact, the *Tipitaka* consists of logical themes such as deduction, induction, division, classification, fallacy and definition. This is evidence which confirms that human beings, no matter what culture they belong to, or what historical period, are rational beings, that is, they know how to employ logical thought. Or as stated over thousand years ago by Aristotle that man is a *"rational animal"* (Aristotle,1999: I.13)

Among the three scriptures of the *Tipitaka*, the *Vinaya Pitaka* is considered the most important one as it is the basis of Buddhism. What is more interesting in terms of logic is the segments called SVBH & PBH of *Sikkhãpada*, particularly the first three sections – the four *Pãrãjikas*, the thirteen *Sanghadisesas* (An offence entailing initial and subsequent meeting of the Sangha), and the two *Aniyatas* (Undetermined offences) under the *Patimokkha* (Fundamental Rules of the Order). G. S. P.Misra has spoken of the role of definition in the *Vinaya*:

In logical formulation and discussions it is an essential thing that the exact meaning of each and every word used should be laid down in a precise manner. The authors of these early Buddhist texts made sincere efforts toward giving dictionary-type definitions of words. The Vibhaṅga of the Vinaya is replete with definitions which are in nature not very different from those given in modern dictionaries.”
(Misra, 1984: 158)

This means it has placed importance on the meaning of language which is similar to the Greek philosophers of the same period and prior to what we now understand as the linguistic turn in philosophy. It is clear that the definitions in the SVBH & PBH have developed the Buddhist philosophical outlook in terms of metaphysics, epistemology, and ethics based upon the importance of definition.

Realizing the role of the logic shown in the *Tipitaka* above, I intend on examining the definitions of early Buddhist texts, especially the segments called the SVBH & PBH of the four *Pārājikas* of the *bhikkhu's* discipline through a philosophical approach.

A Logical Definition

Definition is a procedure that explains meanings of words and involves two elements, namely, *definiendum*, the term to be defined, and *definiens*, the defining term (Reese, W.L., 1980: 121) The *definiendum* may be compared to the subject, while the *definiens* may be compared to the predicate as in the categorical proposition of Aristotelian logic. Although both, definitions and categorical propositions have similar structures, they are not the same thing because the former emphasize only the meaning of a term/word while the latter focuses on the fact of a statement. Nevertheless, the use of definition is very helpful for categorical Syllogistic reasoning because if the predicate used to explain the subject in a categorical proposition has the right meaning, it will not only make a proposition truthful, but will also make such a Syllogistic reasoning in valid form more trustworthy.

In the history of Western philosophy, a systematic development of definition took place when Socrates had applied the dialectical method to find the meaning of such words such as piety, justice, wisdom and courage. Plato understood that a concept is something essential which lies behind the terms or words. He calls these forms or ideas. Aristotle, while rejecting that these forms or ideas exist in their own world, has nevertheless accepted that there is some real essence. (Aristotle, 1994-2009 (b): Book 1, Part 4) The modern philosopher John Locke shares Aristotle's view when he is of the opinion that there is a *"real constitution of substances, upon which depends this nominal essence"*. (Locke, 2014: iii. Vi. 2). Although their thoughts are different in some points, philosophers as varied as Immanuel Kant, David Hume, Edmund Husserl, Heinrich Rickert and G. E. Moore, can be considered as essentialists. (Abelson, 1972: 316). The difference between the real essence and the nominal essence is a topic which has been debated in the Western philosophical tradition, and has become the source of the distinction between the real definition and nominal definition in later years. The following quotation expresses succinctly the difference between the two definitions:

> *...to discover the real definition of a term XX one needs to investigate the thing or things denoted by XX; to discover the nominal definition, one needs to investigate the meaning and use of XX* (Gupta, 2015:2)

For example, when Socrates asks "What is virtue?" he is asking for a clear meaning of this word by explaining its root and synonyms. On one hand it is a nominal definition, but since it deals with virtue as an ethical ideal, it can be regarded as a concept or a real definition. There are various types of real definition and nominal definition. The type of real definition which is generally known is Aristotle's "definition by genus and specific difference"[1] (Smith, 2015:13), for instance:

- A triangle is a geometric shape with three straight sides.
- A human being is a rational animal.

The terms "triangle" and "human being" are the *definiendum*, "geometric shape" and "animal" are the genus, while "three straight sides" and "rational" are the specific difference. A nominal definition[2], is definition by etymology, by synonyms, by examples, and by description, for instance:

- Philosophy derives from Greek language, i.e. *philo* "loving" + *sophia* "knowledge", so Philosophy is love of knowledge. (by etymology)
- Philosophy is *philosophia*. (by synonym)
- Southeast Asian countries are Thailand, Singapore, and Brunei etc. (by example)
- The Police are the ones who protect public peace (by description)[3]

Definitions are an important part of logic because when one starts to argue, his/her premises must be clear. Only in this way can the argument be sound argument. This could be exemplified by Aristotle's Syllogistic logic thus:

The one who completes bachelor degree is a graduate.

Somchai is the one who completes a bachelor degree.

Therefore, Somchai is a graduate.

The truth of the conclusion "Somchai is a graduate," depends on the truth of the second premise "Somchai is the one who completes a bachelor degree," but also important is the truth of the first premise (or the concept) "One who completes bachelor degree is a graduate."

Hence, to make our concept clear out of each issue, one needs to have definition. Though there are many principles of good definition, the important one is *definiendum* and *definiens* which must be equivalent or can be replaceable with its meaning remaining the same such as the definition of "graduate", "Graduate means the one who completes a bachelor degree." In reverse, it can be said "The one who completes a bachelor degree is a graduate". Once the definition is made as such, the concept

of the informant has become clear-cut and cannot be understood in any other way. Or as Morris R. Cohen. and Ernest Nagel have claimed over this rule of a good definition from the book entitled **"*Principia Mathemathica*"** by A. N. Whitehead and Bertrand Russell thus:

> …a definition of this type is written by putting the definiendum to the left and the definiens to the right with the sign of equality between them and the letters "Df." to the right of the definiens. Thus implication, symbolized by $\supset$, is defined thus: $p \supset q = p'Vq$. Df. Or, in words, "p implies q" is equivalent by definition to "not p or q." (Cohen and Nagel, 1978: 238)

However, criticisms of Real Definition had taken place since the 17th century, with the development of science, starting with Francis Bacon and Thomas Hobbes. At present, some philosophers have applied logical method of language analysis which resulted in refusal of real essence. Bertrand Russell called the belief in existence of an essence as "*a hopelessly muddle–headed notion*" (Russell, 1948 :187), while Richard Robinson writes:

> They (real and nominal definitions) are too central to the history of man's philosophical reflections and logical theories. They are ubiquitous and fundamental in the sources of Western philosophy, Plato and Aristotle. The concept of definition arose in the complex and confused form represented by the phrase 'real definition', not in the simple and clear form represented by the phrase 'nominal definition'. We shall have, therefore, constantly to use the term 'real definition' in referring to past literature and studying the history of thought. My suggestion is only that we should no longer use it in writing philosophy ourselves. (Robinson, 1972: 191

Ludwig Wittgenstein, in his "*Philosophical Investigations*" (1986) asserted that the meaning of language depends on a context of usage, while the meaning of terms is to be realized through ostentation (Part 1, 43). This means to say that Wittgenstein has rejected the essence or real meaning of terms. In addition, Wittgenstein also viewed that ostensive definition, which is nominal definition, enables us to know only the terms and not the meaning of terms (Part 1, 26-34). Wittgenstein refuses to define every term except when it is necessary to prevent misunderstanding (Part 1, 87), so language, according to its context of usage, has a flexible meaning because the language itself is a form of life and helps us understand the meaning of words in various contexts. In conclusion, Wittgenstein has dismissed real definition, viewing that if there needs to be a definition, we may use ostentation (ostensive definition), which is a kind of nominal definition.

John Hospers believed that if anybody wants to define a thing or the real essence, it should not be called definition at all, but should rather be regarded as *"analysis of a thing, either the chemical analysis, or the conceptual analysis*" (Hospers, 1983: 40). Besides, Hospers also viewed that in giving meaning to a term we cannot merely say that "*Meaning is use*" (22), because the word "use" is slippery in meaning. So, in making definition, we have to use equivalent terms both in terms of *definiendum* and *definiens*, so there will be no change in its meaning. *"This is the most usual, most accepted and most "standard" sense of the word "definition"* (22). Therefore, according to Hospers the definition of terms must be nominal definitions, not real ones, and when viewing from its equivalences, it should be definition by synonym rather than nominal definition, one by etymology or by example.

Definition in the SVBH & PBH of the Four Pārājikas of the Bhikkhu's Discipline

The primary document of Theravãda Buddhism is the *Tipitaka*, consisting of three major scriptures i.e. the *Vinaya Pitaka*, the *Suttanta Pitaka* and the *Abhidhamma Pitaka*. The *Vinaya Pitaka* is a compilation

of *Sikkhãpada* of *bhikkhus* (monks) and *bhikkhunis* (nuns), consisting of three main parts i.e. *Suttavibhaṁga* (Classification of Rules), chapters concerning with the *Sikkhãpada* or 237 Disciplinary Rules of *bhikkhus* and 311 Disciplinary Rules of *bhikkhunis*; the *Khandhaka* (Division), chapters regarding details of *Saṁghakamma* or Saṁgha's activities, routine practices, etiquettes, and general behavioral codes of *bhikkhus* and *bhikkhunis*; and the *Parivãra* (Accessory), chapters comprised of a collection of questions and answers to facilitate teaching and understanding. In conclusion, the *Vinaya Pitaka* is consisted of two major parts: *Adibrahmacãriyakasikkhã* or a training for physical, verbal and mental practices which is primary one for strict practice of chastity called *Sikkhãpada*, and *Abhisamacãrikasikkhã* concerned with customs, etiquette, and the noble livelihood of *bhikkhus* and *bhikkhunis*.

Sikkhãpada is a provision concerning prohibitions and approvals issued by the Buddha for *bhikkhus* and *bhikkhunis* concerning violations of proper conduct in the Sangha. These are likened to Articles or Sections of the law, but the difference is that it is meant for physical, verbal and mental training. If any violation takes place, *"An action that violates, resulting from such provision and carries punishment over yourself called āpatti or an offence"* (Somdejphramahãsamanajao Kromprayãvajirayãnvaroros, 2523 (1979): 11). Most of *Sikkhãpada* consist of six segments as follows:

1. *First Transgressor* means a story of the first *bhikkhu* who behaves so badly that results in enactment of each *Sikkhãpada* by the Buddha

2. *Act* means *Sikkhãpada* that the Buddha had enacted to prevent *bhikkhus* and *bhikkhunis* from violation and a violator shall face an ecclesiastical punishment.

3. *Sub-Act* means additional acts enacted later to comprehensively cover the *Sikkhãpada*.

4. *Sikkhãpadavibamga* and *Padabhãjaniya* explains or defines significant terms in each *Sikkhãpada* more clearly, while any terms which are unclear and less comprehensive must be classified and defined additionally in the *Padabhãjaniya*.

5. *Anāpattivāra* means exceptions which are not ecclesiastical offences.

6. *Vinitavatthu* means a study case of violation of *Sikkhāpada* which has been judged by the Buddha himself.

The four *Pārājikas* means *Sikkhāpada* which carry penalty for *bhikkhus* who violate any of the four *Pārājikas* as detailed below:

The First Defeat

> *Whatever monk, possessed of the training and mode of life for monks, but not disavowing the training and not declaring his weakness, should indulge in sexual intercourse, even with an animal, is one who is defeated, he is not in communion.* (*The Book of Discipline.* Vol. 1: 41-42)

The Second Defeat

> *Whatever monk should by means of theft take from a village or from the jungle what has not been given to him in such manner of taking as kings, catching a thief in the act of stealing, would flog him or imprison him or banish him, saying, 'You are a robber, you are foolish, you are wrong, you are a thief,'– even so a monk, taking what is not given him, is also one who is defeated, he is not in communion."* (*The Book of Discipline*. Vol. 1:73)

The Third Defeat

> *Whatever monk should intentionally deprive a human being of life or should look about so as to be his knife-bringer, or should praise the beauty of death, or should incite (anyone) to death, saying, 'Hello there, my man of what use to you is this evil, difficult life? Death is better for you than life,' or who should deliberately and purposefully in various ways praise the beauty of death or should incite (anyone) to death: he also is one who is defeated, he is not in communion.* (*The Book of Discipline*. Vol. 1: 125-126)

The Fourth Defeat

Whatever monk should boast, with reference to himself of a state of further-men, sufficient ariyan knowledge and insight, though not knowing it fully, and saying: 'This I know, this I see,' then if later on, he, being pressed or not being pressed, fallen, should desire to be purified, and should say: 'Your reverence, I said that I know what I do not know, see what I do not see, I spoke idly, falsely, vainly,' apart from the undue estimate of himself, he also is one who is defeated, he is not in communion. (*The Book of Discipline*. Vol. 1:159)

Any *bhikkhu* who violates any one of the four *Pãrãjikas* are considered the defeated, that is to say, they can no more prosper in the religion of the Lord Buddha, and have been compared to a man who is beheaded, yellow leaves that fell from the extreme end, a thick rock that was broken, and topless sugar-palm tree which cannot be deeply connected and grow as beautifully as previously did.

This is the same to most *Sikkhãpada*, the four *Pãrãjikas* comprise six segments especially segment on the SVBH &PBH which define or explain the content of four *Pãrãjikas* which is the core topic of this research. In brief, SVBH is the definition of the significant terms in each *Sikkhãpada* such as the definition *of "Bhikkhu", "indulges"* and *"sexual intercourse"* etc. (*The Book of Discipline*. Vol. 1:47) of the first *Pãrãjika*.

PBH means classifying the defined terms in the SVBH making additional definition clearly and comprehensively. For example, the second *Pãrãjika* has defined "'What has not been given' means what has not been given; nor granted, nor thrown away; what is guarded, protected, cherished, what belongs to others" (The Book of Discipline. Vol. 1:74), but it does not give detail on type of property, so it needs to have the PBH to figure out that such property means what kind of property it covers.

A study found that there was an explanation to define terms and phrases totaling 377 definitions. Once these definitions are synthesized into four *Pãrãjikas*, they can be classified as follows:

Table 1: Category & Type of Definitions Used in the SVBH &PBH

Category &Type of Definition	1st Defeat	2nd Defeat	3rd Defeat	4th Defeat	Total	Per-cent
1 **Real Definition**	1	0	1	0	2	0.5
By Genus & Specific Difference	(1)	(0)	(1)	(0)	(2)	(0.5)
2. **Nominal Definition**	253	56	38	30	377	99.5
By Synonym	(243)	(18)	(11)	(14)	(286)	(75.5)
By Example	(10)	(31)	(6)	(16)	(63)	(16.7)
By Description	(0)	(5)	(0)	(0)	(5)	(1.3)
By Synonym & Example	(0)	(2)	(21)	(0)	(23)	(6.0)
Total	254(254)	56(56)	39(39)	30(30)	379(379)	100

Note: Number in bracket denotes type of definitions that fall in each category of definitions

Among 379 definitions, 2 are real definitions (0.5%), 377 are nominal definitions (99.5%), out of which 286 are definition by synonym (75.5%), 63 are definitions by example (16.7%), 5 are definitions by description (1.3%), and 23 definitions are definitions by synonym –cum- example (6.0%).

Detailed points in the Table should be considered as follows:

1. 377 definitions are nominal definitions and 286 are definition by synonym. The definition by synonym is using the term with similar meaning to explain the *definiendum*. The following Tables are examples to characterize the popular definition by synonym:

Table 2: Definition by Synonym in a dictionary style (term-by-term basis)

Definiendum	Definiens	Source
Boat	That by which one crosses	Padabhãjanĩya, 2nd Defeat*
Being in a vehicle	The goods are laid down in vehicle	Padabhãjanĩya, 2nd Defeat*
An arranged thief	A crowd having arranged together	Padabhãjanĩya, 2nd Defeat**

(The Book of Discipline. Vol. 1:80-81*, 88**)

However, the definition by synonym in a dictionary style is used less than the one defined by approximate equivalent words as the definition of the term "monk" (*bhikkhu*) in the next Table.

Table 3: Definition by Synonym with approximate equivalent words

Definiendum	Definiens	Source
Monk	He is a monk because he is beggar for alms, a monk because he submits to wandering for alms, a monk because he is the one who wears the patchwork cloth, a monk by designation, a monk on account of his acknowledgement; a monk is called "Come, monk, a monk is endowed with going to the three refugees, a monk is auspicious, a monk is the essential, a monk is a learner, a monk is an adept, a monk means one who is endowed with harmony of the Order, with the solution at which the motion is put three times and then followed by the decision is put three times, with actions, with steadfastness, with the attributes of a man perfected.	Sikkhãpadavibhaṁga, 1st Defeat

(The Book of Discipline.Vol.1:42)

Each *definiens* points to the same meaning of the term *definiendum* - monk.

There is also definition by synonym with equivalent words that explain phrases instead of terms. It comprises 240 definitions. All define such phrases as *"the declaration of weakness, the training not being disavowed"* and *"the declaration of weakness, the training being disavowed"*. To take one example, the phrase *"the declaration of weakness, the training not being disavowed,"* has a definition runs as follows:

Table 4: Definition by Synonym to define phrase with approximate equivalent words

Definiendum	Definiens	Source
The declaration of weakness, the training not being disavowed	The monk who is chafing, dissatisfied, desirous or passing from the state of a recluse, anxious, troubled and ashamed at being a monk, longing to be a householder, longing to be a lay follower, longing to be a park (monastery) attendant, longing to be a novice, longing to be another sect, longing to be a disciple of another sect, longing not to be a recluse, longing not to be a son of the Sakyans-says, and declares: "What now I were to disavow the enlightened one?"	Padabhājanīya, 1st Defeat

(The Book of Discipline.Vol.1:43)

Although the Buddhist definition by synonym exemplified in Table 3 and Table 4 is not in a dictionary style, it could also be understood as a definition by synonym seen in Western logic, coinciding with Rhys Davids' view that using a group of overlapping synonyms can define a term, and should not be considered a fallacy as it would normally be in Western logic (Davids, 1993: xxxv). K. N. Jayatileke shares the same view by raising it in the context of Wittgenstein's approach to language. We substantiate the meaning of a term through usage because each term has its meaning *"by virtue of family resemblance"* that the informant can infer in it. (Jayatilleke, 1980: 300).

2. The second with 63 definitions in total is the definition by example. Unlike the definition by synonym which is mostly used in the first *Sikkhãpada* of the four *Pãrãjikas*, the definition by example is used in almost equal number of the four *Pãrãjikas*, especially used mostly in the second *Sikkhãpada* due to its connection to things like property and places. The definition by example is thus more clear:

Table 5: Definition by Example with property and places

Definiendum	Definiens	Source
Village	A village of one hut, and a village of two huts, and a village of three huts, and a village of four huts, and a village with human beings, and a village with beings who are not human, and a fenced-in village, and a village which is not fenced in, and a village arranged fortuitously, and even a caravan that is camping for more than four months is called a village.	Sikkhāpadavibhaṁga, 2nd Defeat*
King	King of the earth, local king, king's deputies, subordinate chieftains, judges, chief ministers; moreover those who administer torture and maiming are called kings	Sikkhāpadavibhaṁga, 2nd Defeat*
Park	A park with flowers, a park with fruits	Padabhājanīya, 2nd Defeat**

(The Book of Discipline.Vol.1:74*, 82**)

3. Another type of definition in the SVBH &PBH of the four *Pãrãjikas* are definitions which are both definition by synonym–cum–by example, totaling 23 definitions, and most of them are 21 definitions belong to the third *Pãrãjika*:

Table 6: Definition by Synonym–cum-by Example

Definiendum	Definiens	Source
He praises by means of the body	He makes a gesture with the body, saying "Whatever dies thus receives wealth or receives glory or goes to heaven."	Padabhãjanĩya, 3rd Defeat*
A support	He puts a dagger in a support, or smears it with poison, or makes it weak, or he arranges it in a deep ravine, or a pit, or a steep precipice, and says: "Falling down, he will die."	Padabhãjanĩya, 3rd Defeat**
Offering a sight	He arranges a dreadful sight, saying: "Seeing this frightful, horrible thing, and being terrified he will die."	Padabhãjanĩya, 3rd Defeat**

(The Book of Discipline.Vol.1:132*, 135**)

"He makes a gesture with the body" is synonym of "He praises by means of the body", "Putting a dagger in a support" is synonym of "A support", and "Arranging of a dreadful sight" is synonym of "Offering a sight", whereas the following statements are to set examples.

4.   There have been seven statements of the definition by description under the second Defeat, for example:

Table 7: Definition by Description

Definiendum	Definiens	Source
The Jungle	What remains leaving a side the village and the outskirts of the village.	Sikkhãpadavibhaṁga, 2 nd Defeat*
A thief	He who takes by means of theft (anything) having the value of five mãsakas or more than five mãsakas that has not been given.	Sikkhãpadavibhaṁga, 2 nd Defeat**
A field	Where grain and pules are produced.	Padabhãjanĩya, 2 nd Defeat***

(The Book of Discipline.Vol.1:74*, 75**, 83***)

5. Of the total 379 definitions, definitions, there are 2 places that should be called "Real Definition". They are as follows:

Table 8: Real Definition by Genus and Specific Difference

Definiendum	Definiens	Source
Sexual intercourse	What is not verily dhamma, village dhamma, low caste dhamma. wickedness, the final ablution, secrecy, between couples.	Sikkhāpadavibhaṁga, 1st Defeat*
Human being	(The body)[4] from the mind first arising, from (the time of) consciousness becoming first manifest in a mother's womb until the time of death.	Padabhājanīya, 3rd Defeat***

(The Book of Discipline.Vol.1:47*, 87**,126***)

That it is regarded as Real Definition because *"dhamma (tradition)"*, and *"the body"* are raised as a genus for classification, whereas the following terms/phrases, namely, *"not verily, village, low caste , wickedness, the final ablution, secrecy, and having in couples"* are employed as specific differences for *"sexual intercourse"*; and *" the mind first arising, from (the time of) consciousness becoming first manifest in a mother's womb until the time of death"* are employed as specific differences of *"the body"*.

Discussion

1. Among the 379 definitions, there are some definitions which are interestingly close to the use of definition in the modern English Dictionary. Or as G. S. P. Misra' words, *"The authors of these early Buddhist texts made sincere efforts toward giving dictionary-type definitions of words. The Vibhanga of the Vinaya is replete with definitions which are in nature not very different from those given in modern dictionaries."* (1984:158). Hence we will compare the definition of the same word in the SVBH &PBH from "*The Book of the Discipline, Vol.1"* (1992) with that from "*Longman Dictionary of Contemporary English"* (2009), for example :

Table 10 : Example of Comparative Definitions

The Book of the Discipline	**Thief** means he who takes by means of theft (anything) having the value of five māsakas or more than five māsakas that has not been given. (75)
Longman Dictionary	**Thief** means someone who steel things from another person or place. (1831)
The Book of the Discipline	**Boat** means that by which one crosses. (80)
Longman Dictionary	**Boat** means a vehicle that travels across water. (171)
The Book of the Discipline	**A field** means where grain and pules are produced. (83)
Longman Dictionary	**A field** means an area of land in the country, especially one where crops are grown or animals feed on grass. (636)
The Book of the Discipline	**Intentionally** means a transgression committed knowingly, consciously, deliberately. (126)
Longman Dictionary	**Intentionally** means done deliberately and usually intended to cause harm. (917)

However, the definitions of the SVBH &PBH of the four *Pãrãjikas* and of *Longman Dictionary of Contemporary English* has significant differences due to the contextual differences of words. The first one had been used 2,500 years ago in the context of each *Pãrãjika*, while the one under *Longman Dictionary of Contemporary English* is the definition that covers all current contexts of words, so it has multiple meanings as shown in the dictionary.

2. Among 379 definitions, only two of them can be considered real definition in terms of definition by genus and specific difference, but not a real definition in terms of an abstract intangible truth which is supernatural. These are empirical truths because the two definitions i.e., *"Sexual intercourse means what is not verily dhamma, etc",* and *"Human being means the body from the mind first arising, from (the time of) consciousness becoming first manifest in a mother's womb until the time of death."*

These examples remain under the realm of nature which corresponds to the viewpoints of Phra Phromkunaporn (P. A. Payutto) (2555 (2012): 166 -167) and Kalupahana, (1982:19) that what we understand as supernatural is a natural thing, but due to its being complicated and unattainable, it is then viewed as supernatural and miraculous. It may be for this reason that Theravāda Buddhism did not develop a variety of definitions as did by Western Philosophy, especially Definition by genus and specific difference, in order to find an essence or real meaning of a term. However, the two definitions which appear in the SVBH &PBH which correspond to the definition by genus and specific difference could agree through a typical usage of language.
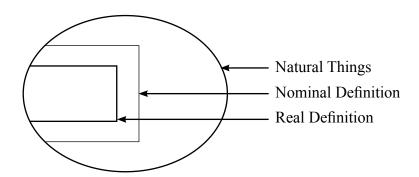
3. Based on the reasons in No.2 and with 377 definitions (99.5%) being the nominal definition, suggests that in Theravāda Buddhism there are no real definitions which would indicate abstract or supernatural things, and this applies to abstract concepts as well. Real meaning should be one type of nominal meaning which agrees with what Hongladarom calls *"the abstract object that can be analyzed"* (Hongladarom: 2555 (2012): 43), so only the nominal meaning should be the meaning of language because the main function of language that holds the logical value is its informative function (Copi, 1978: 56), if the receiver understands the information, whether the communication is true or false, it can be considered that the function of language is accomplished.

To assert that only the nominal definition exists not only coincides with the Theravāda Buddhist metaphysics which does not believe in anything supernatural, but also coincides with the Theravāda Buddhist epistemology and ethics as stated in the *Majjhimanikāya*:

> *Visual consciousness, your reverences, arises because of eye and material shapes; the meeting of the three is sensory impingement, feelings are because of sensory impingement; what one feels one perceives; what one perceives one reasons about; what one reasons about obsesses one; what obsesses one is the origin of the number of perceptions and obsessions which assail a man in regard to material*

shapes cognizable by the eye, past, future, present. (Other consciousness that arises from the contacts between ear and sounds, nose and smells, tongue and tastes, body and touches and mind and mental objects, has been described in the same way). (*The Middle Length Sayings*, Vol.1., 1992: 145)

According to the *Majjhimanikãya* mentioned above, when the sense-organs (eye, ear, nose, tongue, body and mind) converge with the sense-objects (form, sound, smell, taste, tangible objects and mind-objects), there arises consciousness or perception (epistemology). After this follows the positive or negative behavior called an action or *kamma* towards perception through three channels of action – bodily, verbal, and mental (ethics). Hence according to the *kamma* principle as the basis of human's behavior, human language is a verbal action which expresses facts of human activity, and this language should communicate nominal meaning. So according to the Theravãda Buddhist philosophical outlook, the definition in the SVBH & PBH of the four *Pãrãjikas* of the *bhikkhu's* discipline should be understood only by nominal definition.

Natural Things
Nominal Definition
Real Definition

Therefore, with all mentioned above, the features of definition in the SVBH & PBH of the four *Pãrãjikas* of the *bhikkhu's* discipline can be concluded in the following illustration.

Conclusion and Suggestions

The 379 definitions that have been taken from the SVBH & PBH for analysis reflect an overall view of Theravãda Buddhist Philosophy on the problem of meaning in language. They show that philosophical approaches to linguistic meaning such as "meaning is use", "nominal meaning" and "real meaning" can be understood from a Buddhist perspective. What Theravãda Buddhist philosophy emphasizes would be nominal meaning, because the so-called real meaning, according to the Buddhist viewpoint, would be just another form of the nominal meaning. Therefore, if we go through the Buddhist scriptures and encounter metaphysical words such as *nibbãna*, *kamma*, *dhamma*. *vinnãna*, *jhãna* and *samsãra*, we should understand them in the sense of nominal meaning.

However, much more work needs to be done. A study of the definitions of the SVBH & PBH which would allow us to develop a Theravãda Buddhist position on the nominal definition still requires more comparative study of scriptures of the *Tipitaka*, or between the scriptures of *Tipitaka* and their commentaries. It is also important to study the use of abstract definition which explains *dhamma* topics in the *Abhidhamma Pitaka*. This would allow us to understand the Theravãda Buddhist refusal of the Western concept of real definition. Also important would be the comparison of the use of definition in the *Tipitaka* on specific topics with the definitions of the *Thai Dictionary of the Office of Royal Society*, or with English dictionaries to develop an awareness on the precise meaning of words for the right understanding of the Buddha's teachings.

ENDNOTES

[1] Another type of Aristotle's Real Definition which is not included here and could be regarded as another form of Definition by Genus and Specific Difference is the Definition by Cause. It states the genus of the term by substituting specific difference with a cause. A cause is something material, formal, efficient and final for its existence. (Aristotle,1994-2009(a): Part 3)

[2] Excerpted from : 1. Baum (1975: 429-456), 2. Copi (1978: 126-154), 3. Moore and Parker (1992:28-31) and 4. Porter (2002 : 43-63)

[3] This definition takes a logical property of a term to describe the *definiendum*.

[4] The term "body" is introduced here as a genus to facilitate our classification because the Pali term "viggaha" in the compound word "*manussaviggaham*" (translated as "human being") could also mean "the body" (attabhavam). *See :1) Sama*ntapasadika, Vol. II, (1969:437) which explains the term "manuss*aviggaham" as "manussatta*bhavam" (human body) and 2) Davids and Stede (1975: 615). The term "body" has denotative meaning as the genus in the sense that it refers to either living or dead body etc.

REFERENCES

Abelson, Raziel. (1972). "Definition", *The Encyclopedia of Philosophy*. Vol. 2. ed. by Paul Edwards. New York: Macmillan Publishing, pp.314-324.

Aristotle. 1999. *Nicomachean Ethics*. trans. By W. D. Ross. Accessed May 18,2016. https://socserv2.socsci.mcmaster.ca/econ/ugcm/3ll3/aristotle/Ethics.pdf

_____.1994-2009 (a). *Physics*. Trans. by Trans. by R. P. Hardie and R. K. Gaye. Accessed December 10, 2014. http://classics.mit.edu/Aristotle/physics.2.ii.html

_____.1994-2009 (b). *Posterior Analytics*. Trans. by G.R.G. Mure. Accessed September 15, 2014. http://classics.mit.edu/Aristotle/posterior.html

Baum, Robert.1975. *Logic*. New York: Holt, Rinehart and Winston.

Cohen, Morris R. and Nagel, Ernest, 1978. *An Introduction to Logic and Scientific Method*. Bombay: Allied Publishers.

Copi, Irving M. 1978. *Introduction to Logic*. 5th Edition. New York: Macmillan.

Davids, Caroline A.F. Rhys .1993. *A Buddhist Manual of Psychological Ethics***.** Oxford: Pali Text Society.

Davids, T. W. Rhys and Stede, William. 1975. *Pali - English Dictionary*. New Delhi: Munshiram Manoharlal.

Gupta, Anil. 2015. "Definition", *Stanford Encyclopedia of Philosophy***.** Accessed August 30, 2014. http://plato.stanford.edu./entries/definitions/

Hongladarom, Soraj. 2555(2012). *Philosophy of Language***.** (In Thai). Bangkok: Chulalongkorn University Publication.

Hospers, John. 1983. *An Introduction to Philosophical Analysis*. Bombay: Allied Publishers.

Jayatilake. K. N. 1980. *Early Buddhist Theory of Knowledge*. Delhi: Molital Bararsidass.

Joyce, George Hayward. 1916. *Principles of Logic*. London, New York: Longmans, Green and co. Accessed February18, 2015. https://archive.org/stream/principleslogic00joycgoog#page/n6/mode/2up

Kalupahana, David J.1982. *Buddhist Philosophy: A Historical Analysis*. Honolulu: The University Press of Hawaii.

Locke, John. 2014. *An Essay Concerning Human Understanding*. Accessed July 31,2014. https://ebooks.adelaide.edu.au/l/locke/john/l81u/

Longman Dictionary of Contemporary English. 2009. 5th Edition. London: Pearson Education.

Misra, G. S. P. 1984. *Development of Buddhist Ethics***.** Delhi: Munshiram Manoharlal.

Moore, Brooke Noel and Parker, Richard .1992. *Critical Thinking*. California : Mayfield Publishing. Plato, 1994-2009. *Euthyphro*. Trans. by Benjamin Jowett. Accessed July 8, 2014. http://classics.mit.edu/Plato/euthyfro.html

Porter, Burton F. 2002. *The Voice of Reason Fundamentals of Critical Thinking*. Oxford: Oxford University Press.

Phra Phromkunabhorn (P. A. Payutto). 2555(2012). *Buddhadhamma*. (Thai Enlarged Edition). 35th Reprint. Bangkok: Plidharma Publication.

Robinson, Richard.1972. *Definition*. Oxford: The Clarendon Press.

Russell, Bertrand. 1948. *A History of Western Philosophy*. London: Gorge Allen &Unwin.

Reese, W. L. 1980. *Dictionary of Philosophy and Religion: Eastern and Western Thought*. New Jersey: Humanities.

Smith, Robin. 2015. "Aristotle's Logic", in *Stanford Encyclopedia of Philosophy*. Accessed July 17, http://plato.stanford.edu/entries/aristotle-logic/#SpeGenDif

Samantapasadika (*Buddhaghosa's Commentary on the Vinaya Tipitaka*). Vo.II.1969. Ed. by J. Takakusu M. Nagai. London: Pali Text Society.

Somdejphramahasanajao Kromprayavajiarayanvaroros. 2523 (1979). *Vinayamukh* (*The Entrance to the Vinaya*). (In Thai). Vol.1, 32nd Reprint. Bangkok: Mahamakutrajavidyalaya Press.

Stcherbatsky, Th. 1963. *Buddhist Logic*. Vol. I New York: Dover Publication.

The Book of the Discipline. (Vinaya Pitakam). Vol.1. 1992. Trans. by I.B. Horner: Oxford: Pali Text Society.

The Book of the Gradual Sayings (Anguttaranikaya). Vol. I. 1995. Trans. by F. L. Woodward. Oxford: Pali Text Society.

The Middle Length Sayings (Majjhimanikaaya). Vol. 1.1992.Trans. by I B. Horner. Oxford: Pali Text Society.

The Tipitaka (Pali in Thai Script). 2538 (1995). Vols.1, 12 and 20. Siamese Edition. Bangkok: Mahamakutrajavidyalaya Press.

The Tipitaka (Thai translation). 2521 (1978). Vols.1, 12 and 20. Royal Edition. Bangkok: Mahamakutajavidyalaya Press.

The Tipitaka (Thai translation). 2539 (1996). Vol.1 Mahachulalongkorn-rajavidyalaya Edition. Bangkok: Mahachulalongkornrajavidyalaya Press.

*The Vinaya Pitakam***.**Vol. 3. 1993. Ed. by Hermann Odenberg. Oxford: Pali Text Society.

Wittgenstein, Ludwig.1986. *Philosophical Investigations***.** Trans. by G. E. M. Anscombe.

Accessed September 17, 2015. https://docs.google.com file/d/0Bw-duXxYihdvWVlFaUhzclY5Vmc/view