

THE PLACE OF THE DISCOURSES OF THE *ARAHANT SĀRIPUTTA* AS REPRESENTED IN THE *MAJJHIMANIKĀYA*.

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The prime concern of this paper is to document and reconstruct the role of the *Arahant Sāriputta*, the chief disciple of the Buddha and the General of the *Dhamma* (*Dhammasenāpati*), paying special attention to his discourses and the other discourses as recorded in the *Majjhimanikāya*. Both *Sāriputta* and *Moggallāna* remained the Buddha's faithful disciples until their death. The *Pāli* commentaries present a close friendship between *Sāriputta* and *Moggallāna*. And also they provide a detailed account about his life and intuition rather than the Canonical texts. The Brahmin youths were born on the same day and were named as *Upatissa* and *Kolita*. *Sāriputta* himself introduces *Puñnamantāniputta* his name as *Upatissa*. The Theravada Buddhist *Vinaya* reports about the conversion of *Sāriputta* after meeting with the *Arahant Assaji*. He is recognized as the foremost among the Buddha's disciples who possessed great wisdom. He was highly praised by the Buddha for his unique qualities as recorded in various places of the Canon especially even in the *Majjhimanikāya*. He could explain the four forms of logical analysis (*paṭisambhidā*) in various ways. The four discourse in the *Samyuttanikāya* also explains some special characteristics of *Sāriputta*. The *Saṅgīti* and *Dasuttara sutta*-s of the *Dīghanikāya* are also attributed to *Sāriputta*. On some occasions, the Buddha merely suggested the topics and *Sariputta* explained them in details such as the *Dhammadāyāda*, *Anaṅga*, *Mahāgosiṅga*, *Mahāvedalla*, *Sevitabbā'sevitabba* discourses. The *Anupadasutta* shows his profound knowledge of the *Dhamma* and spiritual maturity. It further says that he is the Buddha's own son, born of his mouth, born of *Dhamma*, formed by *Dhamma*, an heir to *Dhamma*, not an heir to material things. In the *Saccavibhaṅgasutta*, the Buddha instructs the monks to associate *Sāriputta* and *Moggallāna* who are wise men and patrons. *Sāriputta* is like a mother to them because he guides them in the fruit of Stream winning. Except those discourses the *Anaṅga*, *Sammādiṭṭhi*, *Mahāhatthipadopama*, *Gulissāni*, *Dhanañjāni*, *Anāthapiṇḍikovāda*, *Chaṇṇovāda* are spoken by *Sāriputta*. They can directly be assigned to him. These *suttas* emphasize that how he trained and advised the disciples as the Buddha recommended. The researcher attempts to survey literature relevant to this study namely, the primary Buddhist sources, scholarly articles and books written on the field. Through careful analysis of facts and information provided in these text, the research will discuss how these discourses could be utilized for the above purpose.

Keywords: Majjhimanikāya, Sāriputta, Moggallāna