

A Brief Study of *Pāli* and *Pāli* Derivative Myanmar Words Used to Name Departments of Some Specializations in Universities, Colleges and Institutes in Myanmar

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Abstract

In Myanmar, there are many educational institutions such as universities, colleges and institutes. Those educational institutions offer degrees, diplomas and certificates relating to fields of study or subjects. The names of some departments are named using *Pāli* and *Pāli* derivative Myanmar words. Among them, six subjects are analyzed in this paper. The purpose of this paper is to demonstrate how *Pāli* language plays an important role in educational sector of Myanmar. These terms are used not only for academic sections but also for the administration departments. In fact, some of them are *Pāli* words and some are the words derived from *Pāli* vocabularies adapted by the scholars who masters at *Pāli* language. At present time, those technical terms are still used in educational institutions of Myanmar. Archival research method and analytical research method were used to collect and analyze the collected data in this study. Findings indicate that the names of the departments of all specializations in this study use *pāli* and *pāli* derivative Myanmar words.

Keywords: *Pāli* terms, *Pāli* derivative Myanmar words, Literary meaning.

Introduction

Pāli Literature has been familiar with Myanmar people since it arrived in Myanmar land together with Theravada Buddhism in the early history of Myanmar. Due to Buddhism, both Myanmar Language and *Pāli* Language have developed in Myanmar. Buddhism first arrived in Myanmar in A.D 1st century and it flourished in A.D 4th and 5th Centuries according to the religious evidences at *Śrīkṣetra* of Pyu, *Suvaṇṇbhūmi* of Mon State and Rakhine.² Inscription of *Tharavāda Pāli* Verse beginning with “*Ye dhammā hetuppabhavā ...*” and excerpts of *Pāli Piṭaka* on the gold leaves from Maung Kan Gone in Mawza area near *Śrīkṣetra* ancient city and votive tablets found in various areas of Rakhine State.³ In those areas, there were writings of “*Ye Dhammā Varse*” in *Devanāgarī* script, before the time of King Anawrahta of Bagan 11th century AD. This is a sound proof of influence of *Pāli* Language. Until now, Myanmar people admire law of *Kamma*, theory of cause and effect; this means that they are still appreciating *Pāli* Language. Myanmar culture and literature have arisen and flourished based upon the *Pāli* literature. In Myanmar history, from Bagan era to the present age, it is found that the *Pāli* language has dominated the whole of religious life, literature, traditions and customs. When Myanmar literature, traditions and the whole of the Myanmar society is studied, *Pāli* Language and literature is one needed to scrutinize. Especially Myanmar Literature cannot exist without depending on the *Pāli* Language. Some of the *Pāli* terms used in Myanmar language cannot be substituted by other words. Some words used in present days are *Pāli* words and words derived from *Pāli* words.

Example: *Sammata* (President), *Pāṃokkha* (Professor), *Kathika* (lecturer), *Paññā* (wisdom), *Pāragū* (Doctor), *Loka* (world), *Adhipati* (Chancellor), *Sabhāva* (Nature), *Bahusuta* (General Knowledge), *Upamā* (Example), *Ṭhāna* (Department), are *Pāli* words.

Example: /tɛ² kə θō/WUOIM/ /bō/ AM/ /úpə dē/ Íya' , /-bā dā/b@M, /ðəb'ə/OabM, /ə bi'-dā/t b'd'me/ /θə Jou²/O'ly/ /-thā/Xme/ are the words derived from the *Pāli* words.

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² Sein, Maung, U. *Khetarā*, 1968, 215.

³ Ibid. 192.

Nowadays Myanmar people think that these are Myanmar words, and they are familiar with Myanmar people.

Today, Myanmar language, which is used as the language of Myanmar, *Pāli* Language does not play a part but very important role for the development of Myanmar Language.

Moreover, this paper attempts to express that names of some of the disciplines in Universities and Educational Institutions in Myanmar are *Pāli* names. Moreover, some Mottos, some branches and sub branches of main disciplines in Universities are also used by *Pāli* names.

Aim

The aim of this paper is to demonstrate how *pāli* language plays an important role in the educational sector of Myanmar.

Research Questions

- 1 .Why did Myanmar words expand from *pāli* language?
- 2 .How can *pāli* derivative words be used effectively in daily conversation?

Materials and Methods

In this research paper, all the data for technical terms in *pāli* language and words derived from *pāli* were collected from some of the specialized departments, libraries and the universities of Myanmar. Analytical descriptive method was used in the record. The interpretation method, is applied as well, when describing the sources or origins of the *pāli* words used as technical terms in terms of its literary meanings. The materials used for the research are *Pāli*, *Aṭṭhakathā*, *ṭīkā*, some articles from research journals of universities, personal interviews, encyclopedias and articles on the internet and some of the *pāli* language and words derived from *pāli* technical terms of universities in Myanmar.

Literature Review

There are many references in *Pāli*, *Aṭṭhakathā*, *ṭīkā*, and numerous studies in *Abhidhāna (Dictionary)*.

The great chronicles of the Buddha, the author Ven. *Vicitta sārābhi vaṃsa* (1990) mentioned in his book “*paññā*” can distinguish between the good and the bad.

In *Tipiṭaka Pāli Myanmar Abhidhana* (1964), *pālihatwohara Abhidhana* (1968), *Myanmar-English Abhidhana* (2002), *Pāli-Myanmar Abhidhana* (1999), and P.T.S Dictionary (1966), *Pāli-English Dictionary* (1957), it is mentioned that “*beda*” means “knowing and *paññā* means knowledge, science, discipline, letting know, more specifically”.

In *Pāli-English Dictionary*, author A.P Buddhadatta Mahāthera (1957) mentioned that “*paññā*” is defined as “insight”, wisdom, knowledge, and “*citta*” means “mind, thought, name of month, March and April.

In *Myanmar-English Abhidhana* (2002) “*paññā*” is defined as “knowledge, learning, education, skill craft, and *citpaññā* and *cittabeda* have the same meaning.

In *Pāli-Myanmar Abhidhana* by UHoke Sein (1999) in his book, “*paññā*” is defined as knowing, everything, omniscience, *vipassanāmagga* insight, and “*citta*” can be defined as the intellect or incredible fineart.

In *Tipiṭaka Pāli Myanmar Abhidhana* Vol.xii, “*paññā*” is divided into two types: *Lokīpaññā* and *Lokuttarāpaññā*, and Vol.vii, “*citta*” means “state of mind, reaction to impression, art painting, amazing”.

Professor Dr Ba Han, (1952) mentioned in his book *A Legal History of India and Burma* “Upade” means that the system of rules recognized by a particular country or community as regulating the actions of its members when their rights and responsibilities are related to the state or to each other.

In *P.T.S Dictionary* T.W, RHYS DAVIDS (1966), in his book, said “Upade” is defined as “pointing out, indirection, instruction”.

Findings and Discussion

Some *Pāli* terms Used as Name of Disciplines in Some Universities in Myanmar

In Myanmar, there are arts and science universities and educational institutions that have the disciplinary names offered by them. Among them some of the names of the disciplines are *Pāli* terms and some are *Pāli* derivative Myanmar terms. This paper will study some of the names of the disciplines that are related to the *Pāli*.

The followings are the university departments that use *Pāli* terms and *Pāli* derivative Myanmar terms, as their names - *Dassanikabedaṭhāna*, *Dhātubedaṭhāna*, *Rūpabedaṭhāna*, *Jīvabeda* having its two branches *Sattabedaṭhāna* and *Rukkhabedaṭhāna*, *Bhūmibedaṭhāna*, *Saṅkhyāṭhāna*, *Pathavīwinṭhāna*, *Manussabedaṭhāna*, *Aṇṇavabeda-ṭhāna*, *Citpaññāṭhāna*, *Upadepaññāṭhāna*.

In Institute of Agriculture and Husbandry the usage of *Pāli* term, *Kimilabeda* (etymology), and in Institute of Economic the usage of *Pāli* term, *Vāñjabedaṭhāna* (commerce), *Bhogabedaṭhāna* (economic) are found. So also, in Institute of Medicine, *Pāli* terms *Kāyānuppasatipaññā* (or) *Khandhābadaṭhāna* (anatomy or morphology), *Rogābadaṭhāna* (pathology), *Jivakammabedaṭhāna* (physiological), *Āyubbedaṭhāna* (science of health), *Anujīvakhandaṭhāna* (microbiology), *Rogāpoehmwarbeda* (bacteria) are used.

From the above mentioned disciplines, *Citpaññā*, *Upadepaññā*, *Dassanikabeda*, *Bhūmibeda* and *Jīvabeda*, will be studied in this paper. The study will be done to elaborate their *Pāli* words and meanings, disciplinary definitions together with branches offering and sub-branches using *Pāli* terms and *Pāli* derivative Myanmar words.

(1) *Citpaññā* (Psychology)

The word “*Citpaññā*” (ပဏိဗျာဏ) comes from the two words, one is *Pāli* term “*Citta*” which becomes *Pāli* derivative Myanmar term “*Cit*” (ပဏိ) and the other word is *Pāli* term *Paññā*. By combining these two words, it becomes “*Citpaññā*” (ပဏိဗျာဏ).

In the Myanmar-English Dictionary, “*Citpaññā*” (ပဏိဗျာဏ) is defined as Psychology, the study of mind. It is said that “*Citpaññā*” (ပဏိဗျာဏ) and “*Cittabeda*” (ပဏိဗျာဏ) have the same meaning.⁴

Definition of “Psychology” is that it is a science that studies behavior of man, knowing of mind and, processes of mind.⁵

“*Citta*” can be defined in many ways, the intellect or cognitive facility, incredible, fine art, the months of March, April,⁶ state of mind, reaction to impressions, art, painting and, amazing.⁷ It is also defined as cognitive facility of living being, idea, thought, attitude, aim,

⁴ Myanmar-English Abhidan, 122.

⁵ Swesonekyan, Vol.IV, 38.

⁶ Hoke Sein, U. Pali-Myanmar Abhidan, 389.

⁷ Tipiṭaka-Pāli-Myanmar Abhidan, Vol. VII, 345.

intention, impulse, design, mood,⁸ and disposition. There are many more definitions of “*citta*” as mind, thought, name of a month, March and April⁹ or the first month of the year, March, April¹⁰ etc.

According to Buddha Abhidhammā, “*Citta*” is defined in *Pāli* as:

“*Ārammanam Cintetīti Cittaṃ*”

Literary means “Mind is thinking of an object”.¹¹ In other word it may be rendered as “One which thinks about an object is mind” or “Awareness of an object is mind”.

From the word “*Citpaññā*” (ပဏ္ဍိတ) “*paññā*” is defined in many ways.

In the Myanmar-English Dictionary, it is defined as “knowledge, learning, education, schooling, skill craft”¹² etc.

In the Dictionary of A.P Buddhadatta Mahāthera, it is defined as “insight wisdom, knowledge,¹³ etc.”

In the *Ṭipitaka-Pāli-Myanmar Abhidan*, it is defined as “insight, by which one can think critically, analysis in detail; evaluate the value of things, intellect, cleverness, wisdom”¹⁴.

In the Pali-Myanmar Dictionary by U Hoke Sein, “*Paññā*” is defined as knowing everything, Omniscience, *Vipassanāmagga* insight etc.¹⁵

“*Paññā*” is a general term, which has a wide range of meaning from the trivial knowledge of lay people in their daily activities to the Four Noble truths. Six kinds of wisdom are mentioned in *Uparipannāsa Pāli*. They are (1) *Mahāpaññā* (great wisdom), (2) *Puthupaññā* (broad wisdom), (3) *Hāsapaññā* (witted wisdom), (4) *Javanapaññā* (quick wisdom), (5) *Tikkhapaññā* (sharp wisdom) and (6) *Nibbetikapaññā* (penetrative wisdom).¹⁶ In brief, *Paññā* is divided into two types: *Lokīpaññā* and *Lokuttarāpaññā*.¹⁷

It is found that sub branches and branches of Psychology Department use the *Pāli* terms and *Pāli* derivatives. They are *Jīvakammabeda* (Biological Psychology), *Jīvakammacitpaññā* (Physiological Psychology), *Dhammatālwecitpaññā* (Abnormal Psychology), *Padhānaaṅgāyat* (Cardinal trait), *Citīahsaukaounvāda* (Structuralism), *Citbhāsābada* (Psycholinguist), *Jāticitthīorī* (Instinct Theory), *Jīvakammaloinmya* (Physiological Needs), *Dhammadhiṭhān-kyakya* (Objective), *Paṭipakkha* (Conflict), *Hāsanyan* (Sense of Humour), *Rūpabedacitpaññā* (Psychophysics), *Rūpabedacitpaññā-hsaingyarupadesamya* (Psychophysical Laws), *Kolahāḷa* (Rumor), *Aryuṃkhanhmu* (Sensation), *Arum̐sihmu* (perception), etc.

Psychology enables us to learn all knowledge in relation to mind and intellect. It fulfills the requirement of Myanmar society demanding up to the time and situations of the state as much as it can. It can also empower to build up the moral beings.

⁸ Tun Myint, U. *Palithatwohara Abhidan*, 57.

⁹ A.P Buddhadatta Mahāthera, 103.

¹⁰ *P.T.S*, 268.

¹¹ *Abhi, Aṭṭhakathā, Vol.I*, 106.

¹² *Myanmar-English Abhidan*, 249.

¹³ A.P Buddhadatta Mahāthera, 155.

¹⁴ *Ṭipitaka Pāli Myanmar Abhidan, Vol. XIII*, 535.

¹⁵ Hoke Sein, U. *Pali-Myanmar Abhidan*, 572.

¹⁶ Venerable, *Aṭṭhakathā, Uparipannāsa Pāli*, 75, 107. *Buddhaghosa*, 56.

¹⁷ *Ṭipitaka Pāli Myanmar Abhidan, Vol. XIII*, 535-536.

The Pāli term “Citta” which becomes Pāli derivative Myanmar as “Cit” (ပဏ္ဍိ) and Pāli word “Paññā” are combined to become a name of the study. And then, it is also found that, as already said, the branches and sub-branches of the “Citpaññāṭhāna” use Pāli terms and Pāli derivatives.

(2) Upadepaññā (Law)

The word “Upadepaññā” comes from Pāli term “Upadesapaññā”. In accordance with “Uttaralopa” (Apocope) method, deleting the last syllable “Sa” of “Upadesa” the remaining word, “Upade” is combined with another Pāli term “paññā” to create the Pāli derivative “Upadepaññā”.

It is too difficult to define the Pāli term “Upade” because it has various features and characteristics. So the nearest definition by Dr Ba Han mentioned in his book “A Legal History of India and Burma”.** For him, “Upade” means that the system of rules is recognized by a particular country or community as regulating the actions of its members; that when their rights and responsibilities are related to the state or to each other, their rights and responsibilities are to be stated; that no matter how “Upade” is defined, most important thing is to protect the right of the people and determine their responsibilities and duties that the rules are to resolve conflicts among the citizen fairly.¹⁸

The term “Upade” is defined in the Myanmar English Dictionary as “enacted law, customary law”.¹⁹ In the Pali-Myanmar Dictionary of U Hoke Sein it is defined as “pointing out, indication, instruction and advice”.²⁰ In P.T.S dictionary, it is defined as “pointing out, indication, instruction”, etc.²¹

In the Abhidhan Ṭikā, it is found that “Ācariyaṃ Upagantvā dissati Uccārī ya yīti Upadeso” means having approached the teacher, reciting is “Upadesa”.²²

The term “paññā” from Upadepaññā is defined in Myanmar English Abhidhan as knowledge “learning, education, schooling, skill, and craft”.²³ In A.P Buddhadatta Mahāthera’s Dictionary, it is defined as “wisdom, knowledge, insight”.²⁴ According to U Hoke Sein’s Pāli-Myanmar Abhidhan, “Paññā” means “knowing everything, Omniscience, Vipassanā, Magga insight”.²⁵

“Paññā” has been identified as “Ratana” in Paṭisambhidāmagga Aṭṭhakathā, because “paññā” is highly respected, its benefits can be enjoyed, it can give intellectual pleasure, it can be acquired only through hard work and concentration, so it is acquired at a high cost, and it can be accessed to by those with noble aims to use it for their blameless and honest livelihood and career.²⁶

According to the Ven. Vicittasārābhivamsa, “Paññā” can distinguish between the good and the bad. Just as a well-qualified Physician can distinguish between suitable and unsuitable

** will be described here

¹⁸ Ba Han, Dr. *Alegal History of India and Burma*, 1952.

¹⁹ *Myanmar-English Abhidhan*, 440.

²⁰ Hoke Sein, U. *Pali-Myanmar Abhidhan*, 224.

²¹ *P.T.S*, 142.

²² *Abhidhan Ṭikā*, 412.

²³ *Myanmar-English Abhidhan*, 608.

²⁴ A.P Buddhadatta Mahāthera, 59.

²⁵ Hoke Sein, U. *Pali-Myanmar Abhidhan*, 224.

²⁶ Mahānāma, Venerable, *Paṭisambhidāmagga Aṭṭhakathā, Vol.I*, 344.

things for his patients, in the same way, a wise person can distinguish between the good deeds and evil deeds.²⁷

The scope of the field study of *Upadepaññā* is very wide, and *Upadepaññā* has a broad scope and many branches. The names of those are given by using many *Pāli* term and *Pāli* derivatives. They are *Upadesippampaññā* (Jurisprudence), *Padinnyinupade* (Law of Contract), *Rājasatthaupade* (Criminal Law), *Ñānapacceupade* (Intellectual Property Law), *Nissaya* (Supporter), *Nissita* (Dependent), *Kittima* (Adopted Son), *Apatitṭha* (Abandon), *Pubbaka* (Step-Child), *Chātabhatta* (Graunt), *Kaniṭṭha* (Youngest), *Puggalika* (Personalise), *Cuditaka* (The accused), *Kiḷita* (Orgiastic), *Codaka* (Complainant), *Vinicchayaṭhāna* (Chancery) etc.²⁸

The subject “*Upadepaññā*” provides knowledge and lessons in relation to traditions, cultural social ethics, and principles of Myanmar Buddhists. Field of study of sub branches of this department uses many *Pāli* terms and *Pāli* derivatives. Especially, Myanmar traditional law and Myanmar customary law use many *Pāli* terms and *Pāli* derivatives. Moreover, the name of the department is also a *Pāli* derivatives “*Upadepaññāṭhāna*”.

(3) *Dassanikabeda* (Philosophy)

According to the Myanmar English Dictionary, “*Dassanikabeda*” and “*Dassanapaññā*” have same the meaning as Philosophy.²⁹

Pāli term “*Dassanikabeda*” can be analysed as - *Dassana* + *ika* + *beda*. The term “*Dassana*” means revealing, indicating, making prominent, letting know,³⁰ world outlook, opinion, ideology, thought,³¹ listening, knowing, vision, and seeing³². Furthermore, vision of truth, to see or to be seen, perceiving³³, sight, intuition, and insight³⁴ are the meaning of “*Dassana*”.

The term “*ika*” is a “*Taddhitapaccaya*” (Secondary suffix). It is a kind of grammatical term which means “relating”.

“*Beda*” means art of knowing,³⁵ *paññā*³⁶, knowledge, science, discipline,³⁷ letting know³⁸, and more specifically.³⁹

In the *Ṭiṭṭaka*-Pali-Myanmar *Abhidhan*, there found are six kinds of “*Dassana*” such as “*Visesika*, *Nyāya*, *Mīmamsā*, *Sāṅkhya*, *Patañjaliya* and *Vedanta*”.⁴⁰

In *Pāli* Literature, there are two kinds of “*Dassana*” concerning with the term “*Dassana*”. They are *Cakkhu Dassana* and *Ñāṇa Dassana*.⁴¹

The following are the terms related to the *Pāli* term “*Dassanikabeda*”: *Anusukhumadassana*, *Rasapañña* (Aesthetics), *Sukhumamū* (Aesthetic), *Rasabeda* (The study

²⁷ Vicitta Sārābhivamsa, Ven. *The Great Chronicles of the Buddha Vol.I, Part.I*

²⁸ *Myanmar Dhalaeh-tone Turnmya*, 2-418.

²⁹ *Myanmar-English Abhidhan*, 216.

³⁰ *Abhidhan Ṭikā*, 161.

³¹ Hoke Sein, U. *Pali-Myanmar Abhidhan*, 464.

³² *Ṭiṭṭaka Pāli Myanmar Abhidhan, Vol. X*, 219.

³³ *P.T.S.*, 316.

³⁴ A.P Buddhadatta Mahāthera, 124.

³⁵ *Ṭiṭṭaka Pāli Myanmar Abhidhan, Vol. XV*, 317.

³⁶ Tun Myint, U. *Palithatwohara Abhidhan*, 201.

³⁷ *Myanmar-English Abhidhan*, 313.

³⁸ Hoke Sein, U. *Pali-Myanmar Abhidhan*, 710.

³⁹ *P.T.S.*, 647.

⁴⁰ *Ṭiṭṭaka Pāli Myanmar Abhidhan, Vol. X*, 214-219.

⁴¹ *Mahasam Pāli*, 60; *Mahasam Aṭṭhākathā*, 179; *Iti Pāli*, 269; *Iti Aṭṭhākathā*, 314.

of beauty and of the Psychological response to it), “*Takkabeda*” (logic-science of reasoning), thought⁴², “*Sabhāvattabeda*” (Philosophy),⁴³ (Nature, Condition, and Reality).⁴⁴ “*Yuttibeda*” is “dialectic”⁴⁵, “*Yutti*” is “credibility, logic, Reason, Justice), “*Sabhāvayutti*” is (something) innately logical (or) which is obviously true.⁴⁶ “*Āgamayutti*” is “Reference from book, Question from book”.⁴⁷

As the scope and the field of study of “*Dassanikabeda*” are very wide, it has many branches. It is also found that branches and sub-branches and schools of Philosophy use *Pāli* terms and *Pāli* derivatives. They are The *Carvaka* Philosophy, The *Jina* Philosophy, The *Āyā Visesika* Philosophy, The *Sāṅkhya* Yoga Philosophy, The *Mīmāṃsā* Philosophy, The *Vedānta* Philosophy, *Sippamṇiekyaniebeda* (Scientific), *Upadedassanapaññā* (Legal Philosophy), *Apaṭhānavāda* (Indeterminism), *Khethitsaṅkhyārupabeda* (Modern Mathematical Physics), *Paramatthasabho* (Absolute), *Parahitavāda* (Altruism), *Man-ussabedapanyarshinmya* (Anthropologists), *Sabhāvaakhepyuvāda* (Naturalism), *Attahita-vāda* (Egoism), *Takkikabeda* (Metaphysics), *Cittamulavāda* (Idealism), *Thihmūbeda* (Cosmology) and so on.

In *Rasapaññā* (Aesthetics), a branch of philosophy, *Subodhālinkāra* and *Nātaśyatra*, Aesthetics treatises written in *Pāli* were used as text or references and, Aesthetic theories and ideas were studied as an Oriental aesthetic theories. Moreover, Aesthetic theories of Sayagyi U Shwe Aung taken from the Sanskrit Aesthetic text were learned.

“*Dassanikabeda*” is the rational investigation of questions about existence and knowledge and ethics.

“*Dassanikabeda*” is the search for knowledge and truth, especially about the nature of man and his behaviour and beliefs. It carefully thought about the fundamental nature of the world, the grounds for human knowledge, and the evaluation of human conduct.

Branches and sub-branches studied in Department of Philosophy are named in *Pāli* terms and *Pāli* derivatives as well as the name of the department itself are used *Pāli* term “*Dassanikabedathāna*”.

(4) *Bhūmibeda* (Geology)

By combining the two *Pāli* words “*Bhūmi*” and “*beda*”, the term “*Bhūmibeda*” (Geology) has developed. In the Myanmar-English Dictionary, it is given the word “Geology”⁴⁸ is used for *Bhūmibeda*.

The definitions of “*Bhūmi*” are land part, paradise, the cause of an effect, senses that cause defilement,⁴⁹ ground, land,⁵⁰ earth, region, stage, plane,⁵¹ and soil.⁵²

The definitions of “*beda*” are “*paññā*”, knowledge,⁵³ science, and discipline.⁵⁴

⁴² A.P Buddhadatta Mahāthera, 114.

⁴³ *Myanmar-English Abhidan*, 488.

⁴⁴ A.P Buddhadatta Mahāthera, 203.

⁴⁵ A.P Buddhadatta Mahāthera, 215.

⁴⁶ *Myanmar-English Abhidan*, 488. Tun Myint, U. *Palithatwohara Abhidan*, 201.

⁴⁷ *Myanmar-English Abhidan*, 488. Paṇḍmathe, Asin, *Shwe Hinthar Toyatham*, 23.

⁴⁸ *Myanmar-English Abhidan*, 122.

⁴⁹ *Abhidhan Tikā*, 188.

⁵⁰ Hoke Sein, U. *Pali-Myanmar Abhidan*, 738.

⁵¹ A.P Buddhadatta Mahāthera, 200. Lily de Silver, 141.

⁵² Tun Myint, U. *Palithatwohara Abhidan*, 201.

⁵³ *Tiṭṭaka Pāli Myanmar Abhidan*, Vol. XV, 317.

⁵⁴ *Myanmar-English Abhidan*, 313.

A kind of study, “*Bhūmibeda*” has a wide scope of study, so, it has many branches and sub branches. The names or titles of these branches and sub branches are actually *Pāli* terms and *Pāli* derivatives. They are: *Aṅṅvabeda* (Oceanography), *Udakabeda* or *Jalabeda* (Hydrogeology), *Bhūkampabeda* (Seismology), *Nehtarbhūmibeda* (Structural Geology), *Khanijabeda* (Elements of Mineralogy), *Selabeda* (Petrology), *Nikhātakabeda* (Invertebrate Paleontology), *Purārukkhabeda* (Botanology), *Purāṇabeda* (Vertebrate Paleontology), *Aṇunikhātakabeda* (Micropaleontology), *Tharabeda* (Stratigraphy), *Bhogabhūmi-beda* (Economic Geology), *Bhūmirūpabedapaññā* (Geophysics), *Bhūmiyoukthwinpaññā* (Geomorphology), *Bhūmidhātubedapaññā* (Geochemistry), *Bhūmidhātu Sabhotayarmyar* (Principles of Geochemistry) etc.⁵⁵

“*Bhūmibeda*” is the science that deals with the earth’s physical structure and substance, its history, and the processes that act on it. Geology is the study of the Earth, its composition, its history, and it’s constantly changing character.

“*Bhūmibeda*” studies the origin and evolution of our planet; the chemical and physical properties of minerals, rocks, and fluids; the structure of our mobile crust - its newly forming ocean floors and its ancient drifting continents; the history of life; and the human adaptation to earthquakes, volcanoes, landslides and floods.⁵⁶

The subject matter of “*Bhūmibeda*” ranges from dinosaurs to the prediction of earthquakes. If you are intensely curious about the planet on which we live, challenged by problems which involve the Earth, and are intrigued by the potential of a subject which combines the best of both the arts and sciences, geology is a major subject you should consider.

The branches of “*Bhūmibeda*” are named by using *Pāli* terms and *Pāli* derivatives in Myanmar. Its name itself is called by using *Pāli* term, “*Bhūmibeda*”.

***Jīvabeda* (Biology)**

“*Jīvabeda*” (Biology)⁵⁷ has its two branches, namely “*Rukkhabeda*” (Botany - study of Plant and “*Sattabeda*” (Zoology - study of animals).⁵⁸

(5) *Rukkhabeda* (Botany)

The original *Pāli* term of “*Rukkhabeda*” was formed by combining the two *Pāli* words “*Rukkha*” and “*beda*”.⁵⁹ “*Rukkhabeda*” is a study of plants.⁶⁰ The word “*Rukkha*” is defined as “tree,⁶¹ a tree,⁶² a tree rough cruel”.⁶³

The definitions of “*beda*” are “*paññā*”,⁶⁴ knowledge,⁶⁵ science, and discipline.⁶⁶

⁵⁵ *Swe Sone Kyan, Vol.V, 185.*

⁵⁶ *Swe Sone Kyan, Vol.VIII, 316.*

⁵⁷ *Myanmar-English Abhidan, 150.*

⁵⁸ *Swe Sone Kyan, Vol.IV, 352.*

⁵⁹ *Myanmar-English Abhidan, 403.*

⁶⁰ *Swe Sone Kyan, Vol.XI, 281.*

⁶¹ A.P Buddhadatta Mahāthera, 219.

⁶² *P.T.S, 571.*

⁶³ *Ṭiṭṭaka Pāli Myanmar Abhidan, Vol. XVII, 640.*

⁶⁴ Tun Myint, U. *Palithatwohara Abhidan, 201.*

⁶⁵ *Ṭiṭṭaka Pāli Myanmar Abhidan, Vol. XV, 317.*

⁶⁶ *Myanmar-English Abhidan, 313.*

(6) *Sattabeda* (Zoology)

Original *Pāli* term for “*Sattabeda*” is “*Satta*” and “*beda*”, it means zoology.⁶⁷ The definition of “*Sattabeda*” is a study of animals and it is known as zoology in English.⁶⁸ It is a study of animals so that it is also called “*Tiracchanabeda*”.⁶⁹

Of the term “*Sattabeda*”, “*Satta*” is defined as “prominent event, year, animal,⁷⁰ creature, living being, a living being,⁷¹ sentient being, a person.”⁷²

“*Beda*” is defined as “*paññā*⁷³, knowledge, science, and discipline”.⁷⁴

In the *Abhidan Tīkā*, it is found that “*Jīvanti Sattā Yenā ti jīvo*”⁷⁵ that means “*Jiva*” means “living, livelihood, and longevity”.

The disciplines of “*Rukkhabeda*” and “*Sattabeda*” have the wide scope of study, living plants and living beings. So also they have many branches. The name of those branches and sub-branches use *Pāli* terms and *Pāli* derivatives. They are: *Gehabeda* (Ecology), *Khandābeda* (Anatomy), *Jīvakammabeda* (Physiology), *Aṇujīvabeda* (Microbiology), *Rogābeda* (Pathology), *Sandhetharbeda* (Embryology), *Purāpāṇabeda* (Paleontology), *Macchabeda* (Ichthyology), *Sakuṇabeda* (Ornithology), *Tissuebeda* (Histology), *Kalasibeda* (Cytology), *Youkthwinbeda* (Morphology) and so on.....⁷⁶

The branches of “*Rukkhabeda*” and “*Sattabeda*” are called by using *Pāli* terms and *Pāli* derivatives in Myanmar. Their names themselves are called by using *Pāli* term, “*Rukkhabedaṭhāna*” and “*Sattabedaṭhāna*”.

Conclusion

In Universities and Educational Institutions, such terms as *Khandhābeda*, *Kimilabeda*, *Vāñijjabeda*, *Bhogabeda*, *Dhātubeda*, *Rūpabeda*, *Aṇṇavabeda*, *Bhūmibeda*, *Jīvabeda*, *Sattabeda*, *Rukkhabeda*, *Dassanikabeda*, *Manussabeda* are directly taken from Original *Pāli* Terms. *Pāli* derivatives terms are *Citpaññā*, *Upadepaññā*, *Pathavīwin*, and so on. However, at Department of “Myanmar Language”, the name itself does not use *Pāli* terms, but many branches and Sub-branches of it use *Pāli* terms and *Pāli* derivatives terms, for examples, *Bhāsābeda* (Linguistics), *Saddabeda* (Phonetics), *Atthālaṅkāra* (Allusive embellishment in Prose and Poetry), *Saddālaṅkāra* (Euphony), *Rasasarpe* (Aesthetic), *Akkharāsin* (Alphabetical order), *Atthabeda* (Semantics), *Alaṅkāra* (Prosody), *Kabyā* (Poem), *Saddā* (Grammar), and so on.

As Arts subjects can develop our critical thinking skills, they are like human’s eyes. Likewise, Science subjects are like human’s body because they can make our view on life developed. By combining them, we will become a perfect one in our life. Moreover, a country can be a developed one if we can combine Arts and Science subjects systematically.

⁶⁷ Myanmar-English *Abhidan*, 516.

⁶⁸ *Swe Sone Kyan*, Vol.XI, 195.

⁶⁹ Tun Myint, U. *Palithatwohara Abhidan*, 35.

⁷⁰ Hoke Sein, U. *Pali-Myanmar Abhidan*, 950.

⁷¹ A.P Buddhadatta Mahāthera, 258.

⁷² *P.T.S*, 673.

⁷³ *Tipitaka Pali Myanmar Abhidan*, Vol. XV, 317.

⁷⁴ Tun Myint, U. *Palithatwohara Abhidan*, 201.

⁷⁵ Myanmar-English *Abhidan*, 313.

⁷⁶ *Swe Sone Kyan*, Vol.XI, 195.

As an example, if a cart does not have a wheel, it cannot move forward. That is why, it is necessary to wisely combine our knowledge on Arts and Science subjects in order to make our nation into a developed one.

Therefore, the Technical Terms being used in Arts and Science Universities are guidelines for moral conducts, responsibilities and obligations for everyone forever. By following such guidelines in these Technical Terms in *Pāli*, it is believed that people can gain benefits at present and in future.

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