Chapter Four

THE LIBERATION IN THE MAJJHIMAPA ĀSA

OF THE MAJJHIMA NIKĀYA

I. Introduction

The Majjhimapa āsa, “The Middle Fifty Discourses,” comprises fifty discourses and divided into five divisions (vagga-s) or categories, namely, the Householders, the Monks, the Wanderers, and the Royalty and Brāhmaṇa-s. According to the translator, I.B. Horner, the assemblage and divisions of these fifty discourses in this section are less complicated than either of the other two sections. Besides, these five groups of people were based on five of the main segments of the population of the day. Among these fifty discourses, forty-five discourses were taught by the Buddha himself; three discourses, by venerable Ānanda (the Discourses nos. 52, 53 and 76); one discourse, by venerable Kaccāna (the Discourse no. 84); and one discourse, by venerable Udena (the Discourse no. 94). Fourteen discourses were delivered at Sāvatthī; nine at Rājagaha; three at A guttarāpa; three among the Kosalans; two at Vesālī, Kuruś; and one each at Campa, Kosambī, and Benares.

In the “Division on Householders” (the Discourses nos. 51 to 60), most of the discourses except two (the Discourses no. 57 and 58) were more or less addressed to householders with either their names (the Discourses nos. 54, 55 and 56) or their places (the Discourses no. 51 and 52) in the titles. The

---

Discourse no. 57 deals with ascetics while the Discourse no. 58 relates to Prince Abhaya. The contents of these ten discourses seem to be more appropriate to monks, who have gone forth from home into homelessness, than to householders. For the dhamma which is presented is not adapted to householder than to monks. Some topics that have been issued in the first section as: four types of tormentors, four Brahma-vihāra-s, sense-pleasures, and so on are repeated therein. There are two Discourses nos. 56 and 58 which are related to the Jainas as well as their converts to the Buddha’s disciples.

The “Division on Monks” includes ten discourses (the Discourses nos. 61 to 70), all of them are concerned with ordained monks with either their names (the Discourses nos. 61 to 65 and 69) or their places (the Discourses no. 66-68 and 70) attached to the titles except the Discourse no. 66, “the Simile of the Quail.” The contents of these ten discourses comprise the exhortations to monks to set their energy to overcome or avoid troubles and shortcomings.

In the “Division on Wanderers,” nine discourses (except the Discourse no. 78) were delivered to wanderers, paribbājaka-s. Through this division we see the behaviors of wanderers during the Buddha’s time such as making noise, worldly talking, more active ... as opposed to the Buddha’s disciples; their attitude towards the Buddha is sometimes favourable or unfavourable. Among these wanderers after having heard the Truth, three became monks (two of these three became the perfected ones) in the Buddhist discipline (the
Discourses nos. 73, 75, and 79); two became lay-disciples (the Discourses nos. 74 and 80).

Only two discourses were named after the royal names: King Makhādeva and Prince Bodhi; these discourses nos. 83 and 85 respectively figure out, and the titles of the Discourses nos. 84 and 90 represent the names of places where the discourses were delivered as noted in the “Royal Division” (the Discourses nos. 81 to 90). Five Discourses nos. 86, 87, 88, 89, and 90 concerns with King Pasenadi. King Kuru in the Discourse no. 82, King Avantiputta in discourse no. 84, and Prince Bodhi were royal contemporary names at the Buddha’s time; but King Kiki in the Discourse no. 81 and King Makhādeva in the Discourse no. 83 had been the figures in the stories. One Discourse (no. 84) was delivered by venerable Kaccāna to King Avantiputta when the Buddha had passed away; one Discourse (no. 88) was preached by Venerable Ānanda to King Pasenadi. Although most of royal people respected the Buddha and His Order, only king Avantiputta and Prince Bodhi took refuge in the Triple Gem as Buddhist lay-disciples.

In the “Division on Brāhma a-s,” all ten discourses were named after the names of the Brāhma a-s; and among those ten Brāhma a-s eight persons became lay-disciples, one person became a monk (a perfected one later), and only one person remained with his same status (Brāhma a). Through these ten discourses one sees the Brāhma as’ view on the four castes: Brāhma a being the first class (var a) who is believed to be born from the Brahmā’s mouth,
heir of the Brahmā and so forth. One of the most important traditions of the Brāhmaṇa has been their proficiency in “the marks of the great man.” Consequently, the Buddha was found out as having full thirty marks of the great man who was believed to have two alternative destinies: (1) a great king or (2) a Buddha. One Discourse (no. 94) was delivered by venerable Udena to Brāhmaṇa Gho amukha after the Buddha’s Parinibbāna (the passing away, nibbāna); one Discourse (no. 97) was presented by venerable Sāriputta to Dhananjani; and the rest (eight discourses) were taught by the Buddha Himself.

II. The Liberation in the Gahapativagga, “The Division on Householders”

The Discourse no. 51 “Discourse to Kandaraka” (Kandarakasutta) deals with four kinds of persons in the world: (1) self-tormentors, (2) tormentors of others, (3) both self-tormentor and tormentor of others, and (4) neither self-tormentor nor tormentor of others. The Self-tormentors are named as those who practice self-mortification of asceticism; the tormentor of others are butchers, hunters, etc; both self-tormentor and tormentor of others are the anointed king or a Brāhmaṇa; and neither self-tormentor nor tormentor of others are the Buddha and his disciples. It is because a Tathāgata arises in the world, a perfected one…, the Lord;” he teaches dhamma that is “lovely at the beginning, lovely in the middle, lovely at the ending”; He proclaims the Brahma-faring “wholly fulfilled and purified”. Moreover, because the monks, who have gone forth from home into homelessness, abandon and abstain from onslaught

299 I.B. Horner, tr., The Collection of the Middle Length Sayings (Majjhima Nikāya), vol.2, pp. 5-9.
on creatures … taking what has been given … and so forth as in the Discourses nos. 27 and 39; are freed from all cankers and have attained liberation.\textsuperscript{300}

In the Discourse no. 52 “To a Citizen of Aṭṭhaka” (Aṭṭhakanāgarasutta) venerable Ānanda answered the householder Dasama by presenting eleven ways that were pointed by the Buddha “whereby if a monk dwells diligence… he can attains the matchless security from the bond”.\textsuperscript{301} These are (1) four stages of meditation, (2) four Brahmā-vihāra-s, and (3) three formless stages of meditation as presented in the previous discourses. The most important matter in these eleven ways is that whenever one gets a way, “one reflects and comprehends that: ‘this is affected and thought out; but what is thought out, it is impermanent, it is liable to stopping.’ Firm in this, he attains the destruction of the cankers;” or “by the destruction of the five fetters biding to this lower shore, he is of spontaneous uprising, one who attains nibbāna there, not liable to return from that world.”\textsuperscript{302} There is a difference when Ānanda presents only three formless states of meditation instead of the four states of meditation (the missing one happens to be the Neither Perception nor Non-perception).

In the Discourse no. 53 “For Learners” (Sekhasutta), venerable Ānanda explains the way a disciple of the Ariyan Order does in Buddhism, namely, (1) moral habit, (2) guarding the doors of sense-organs, (4) moderate in eating, (5) intent on vigilance, (6) seven excellent things, and (7) four stages of

\textsuperscript{300} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.2, pp. 10-14.
\textsuperscript{301} \textit{Ibid.}, p. 15.
\textsuperscript{302} \textit{Ibid.}, pp. 15-17.
meditation. One who “lives controlled by the control of the obligation, possessed of right behavior and resort, seeing danger in the slightest faults, undertaking them rightly, trains in the rules of training, is called to be possessed of moral habit.”\textsuperscript{303} Moderate in eating is the same as in the Discourses nos. 21, 27, 33, and 39. Intent on vigilance and four meditations are the same as in the Discourse no. 51. However, seven excellent things first appeared as (1) faith, (2) shame, (3) fear of blame, (4) much-hearing, (5) energy, (6) mindfulness, and (7) wisdom. According Ānanda, those who perform these seven ways are called the ones being “possessed of mental soundness, successful breaking through, for self-awakening, for winning the matchless security from the bonds.”\textsuperscript{304} An Ariyan disciple gets then three kinds of super knowledge, so that all cankers are destroyed.

There are eight things to be removed in every way of all avocations in the Discourse no. 54 “To Potaliya” (Potaliyasutta), such as (1) onslaught on creatures, (2) taking what is not given, (3) lying speech, (4) slanderous speech, (5) covetousness and greed, (6) angry fault-finding, (7) wrathful rage, and (8) arrogance that result in self-upbraid, blame, and bad bourn.\textsuperscript{305} Pleasures of the senses are likened to “a skeleton … that is of much pain, of much tribulation, wherein is more peril,”\textsuperscript{306} the same as in the Discourses nos. 14, 22. Having seen this thus as it really is by means of perfect wisdom, all grasping after

\begin{footnotes}
\item[304] Ibid., pp. 20-23.
\item[305] Ibid., pp. 25-27.
\item[306] Ibid., pp. 28-32.
\end{footnotes}
material things of the world are stopped entirely and thereby the Ariyan disciple attains three kinds of super-knowledge and realizes the freedom of mind and freedom through wisdom.

In the Discourse no. 55 “To Jīvaka” (Jīvakasutta), the Buddha teaches about meat-eating i.e. “three cases meat may not be taken and three cases meat may be taken.” In this context the Buddha is reported to have said “If it is seen, it is heard, and it is suspected” meat may not be taken; on the other hand, meat may be taken “if it is not seen, it is not heard, and it is not suspected”. This was for the first time and the only Discourse in the Majjhima Nikāya where the Buddha is reported to have dealt with meat-eating; and this has become the matter of controversy relating to the vegetarianism and the non-vegetarianism in Buddhism. The Buddha suggested that while using vegetarian or non-vegetarian food an Ariyan disciple should dwell suffusing the whole world with the mind of friendliness, compassion, sympathetic joy and equanimity so that such eating may not turn into blemish. The Buddha claimed that those who kill a living creature for the purpose of eating or any other purpose store up much demerit. According to the Theravāda Buddhism, the Buddha allowed a monk to choose vegetarian diet. At the same time He prohibited against eating ten kinds of meat: human, elephant, horse, dog, snake, lion, tiger, bear, leopard, leopard,

308 Ibid., pp. 33-35.
and hyena. However, for the Mahāyāna Buddhism, any kind of meat or fish is not allowed to be eaten.  

The Discourse no. 56 “With Upāli” (Upālisutta) discusses three wrongs of body, speech and mind and three deeds of body, speech and mind. For the members of the Jaina faith, the wrong pertaining to body among these three wrongs is blamable while the Buddha said the wrong “deed of mind is more blamable in the effecting of an evil deed, in the rolling on of an evil deed”.  

The Householder Upāli thought that he could debate the matter with the Buddha by his capacity; however, through the Buddha’s illustrations he was defeated and ultimately became one the Buddha’s disciples. After going to the Refuge to the Triple Gems, he got a progressive talk from the Buddha such as giving, moral habit, heaven; an explanation of the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing them; and the Four Noble Truths. Householder Upāli got the dhamma-vision just after hearing the Buddha’s exhortation: “whatever is of the nature to uprise, all that is of the nature to stop”.  

In the Discourse no. 57 “On the Canine Ascetic” (Kukkuravatikasutta), the Buddha said that both ascetic practices - bovine and canine - will result into

---

311 Ibid., pp. 40-44.
312 Ibid., p. 45 (cf. twelve links of conditioned genesis M. 9, M. 11, M. 28, M. 38).
two bourns: “Niraya (hell) or animal birth”.313 He explained four kinds of deeds, namely, (1) dark to dark, (2) bright to bright, (3) dark and bright to dark and bright, and (4) not dark and not bright to neither dark nor bright. The first deals with harmful deeds from body, speech and mind will bring about harmful world; the second, harmless deeds lead to harmless world; the third, a combination of harmful and harmless deeds lead to the world of both harmfulness and harmlessness; and the fourth, the deeds that are conducive to the destruction of deeds. Thus, the Buddha teaches: “creatures are heirs to deeds.”314

The Discourse no. 58 “To Prince Abhaya” (Abhayarājakumārasutta) was the conversation between the Buddha and prince Abhaya about Tathāgata’s speech that had been fixed by Nātaputta the Jaina teacher with the purpose to defeat the Buddha. The Buddha said that “whatever speech the Tathāgata knows to be factual, true, connected with the goal, and liked by others, agreeable to them, the Tathāgata is aware of the right time for explaining that speech … It is, Prince, that the Tathāgata has compassion for creatures.”315 The Buddha is skilled in dhamma in such a way that any constructed question has been answered immediately without having planned.316

In the Discourse no. 59 “On Much to be Experienced” (Bahuvedaniyasutta), the Buddha taught that the Dhamma is according to

---

314 Ibid., pp. 57-58.
315 Ibid., p. 63.
316 Ibid., p. 64.
classification. Thus “those who will accede to, approve of and accept what has been well said … that they will live all together on friendly terms and harmoniously as milk and water blend, regarding one another with the eye of affection. And those who do not do so will live wrangling … and wounding one another with the weapon of the tongue.”\textsuperscript{317} The Buddha agreed that there is happiness in sense pleasure but claimed that there is another happiness that is more excellent and exquisite than that one. These are the happiness in the four stages of meditation, the four formless stages, and the Stopping of Perception and Feelings of mediation.\textsuperscript{318}

The Discourse no. 60 “On the Sure” (Apaṇṇakasutta) discusses false views and right views occurring among the people. False view includes “there are no (result of) sacrifice … there is no (benefit from serving) mother or father … having laid aside three good things: right conduct of body, speech and thought; taking up three bad things: wrong conduct of body, speech, and thought, they practice them.” As such they do not believe that “there is not evil” from harming creatures and “there is not merit” from abstaining evil deed. On the contrary, there are some persons who have the direct opposition. According to the Buddha, “there are a variety of evil, unskilled states that arise thus because of false view,” and “there are a variety of good states that arise

\textsuperscript{317} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.2, p. 66.

\textsuperscript{318} Ibid., pp. 67-69.
because of right view.” 319 Then, four kinds of persons found in the world are presented as the same as in the Discourse no. 51. 320

Among the first ten discourses of the Middle Fifty, the element of wisdom is described in the Discourses nos. 51 and 60 as the distinguishing four kinds of persons in the world and only the fourth kind: “neither a self-tormentor nor a tormentor of others” alluded to the Buddha and his followers was superior; in the Discourse no. 54 as seeing pleasures of the senses as they really are: “a skeleton,” “a flesh,” “a grass torch,” “a dream,” and so on, “of much pain, more peril”. In the Discourse no. 65 the deed of mind is considered as to be decisive and more important than the deed of body and speech, since every deed of body and speech is dependent on what one thinks (deed of mind). This idea is strengthened more in the Discourse no. 57 when the Buddha says “creatures are heirs of deed”. Wisdom has been again comprehended as the distinguishing wrong view and right view and their appropriate conditionings. Because of wrong view one falls into false view, false conception, false speech … and these result in rising in a sorrowful way. On the contrary, because of right view one arises in a good bourn. The element of moral habit is in the Discourse no. 51 as observing precepts of moral habit, controlling sense-organs, comporting or intent on vigilance, remote lodging in the forest. In the same sense in the Discourse no. 53, moderation in eating was added; and in the

320 Ibid., pp. 81-82.
Discourse no. 55, three cases meat-eating have been added where a monk is not allowed to eat: “it is not sees, it is not heard, and it is not suspected”.

In the Discourse no. 54, moral habit is described as giving up eight things: onslaught on creatures, taking what is not given, lying, slanderous, covetous, angry, wrathful and arrogant. In the Discourse no. 58, moral habit related to the Tathāgata’s speech: “to be fact, true, connected with the goal, liked by others, agreeable to them, the right time.” Especially in the Discourse no. 57, the standard condition for probationary period (male novice or sāma era, or female novice, sāma erī) is four months to become a fully ordained monk, but it differs among the individuals. The element of meditation in this division is mentioned in the Discourses nos. 51 and 53 as getting rid of five hindrances and abiding in four stages of meditation; in the Discourse no. 52 as abiding in seven stages of meditation (eight stages of meditation except neither perception nor non-perception); and in the Discourse no. 59, nine stages of meditation. The practice of the four Brahma-vihāras (friendliness, compassion, sympathetic joy, and equanimity) is taught in the Discourse no. 55 related to meat-eating and in the Discourse no. 52 referring to the way to nibbāna.

The path leading to the liberation is presented in this division in several steps: observing moral habit, controlling sense-organs, moderating in eating, intent on vigilance, remote lodging, getting rid of five hindrances, abiding in four or seven or nine stages of meditation, dwelling suffusing with the four
Bhrama-vihāra-s, directing to three kinds of super knowledge, destroying all cankers and attaining the Enlightenment.

III. The Liberation in the Bhikkhu vagga, “The Division on Monks”

The Discourses no. 61 “On an Exhortation to Rāhula at Ambala hikā” (Ambala hikā-Rāhulovādasutta) and no. 62 “Greater Discourse on An Exhortation to Rāhula” (Mahā-Rāhulovādasutta) were the Buddha’s exhortation to Rāhula, who was the Buddha’s only son. In the Discourse no. 61, the Buddha teaches about the danger of no-shame at “intentional lying”; for such a man “there is no evil which he cannot do”. For the Buddha the “recluseship” is little, thrown away, overturned, or void and empty (like the water vessel) for those who have no shame at intentional lying. Three deeds of body, speech, and mind in the three life times (past, present, and future) should be reflected: if they conduce to “the harm of the self, the harm of the others, and the harm of the both”, these are unskilled, and it may not be done. If they conduce ‘neither to the harm of self nor to the harm of others”, it is skilled, and it should be done. The Buddha certifies that “only after repeated reflection”, the recluseship and brāhma as can purify their deed of body, speech and mind. In the Discourse no. 62, the Buddha teaches Rāhula that any of the five aggregates should be seen by means of perfect intuitive wisdom thus: “this is not mine, this am I not, this is not myself.” Then, venerable Sāriputta

---

322 Ibid., p. 90.
323 Ibid., p. 91.
addressed Rāhula that “Mindfulness on in-breathing and out-breathing, Rāhula, if developed and made much of it, is of great fruit, of great advantage.” The Buddha explained this for Rāhula through analyzing the elements of extension, liquid, heat, motion, and space with intuitive wisdom: “this is not mine…,” urging that one should develop the mind as the earth, water, fire, wind, and air so that agreeable and disagreeable sensory impressions that have arisen will not persist. Next the Buddha exhorted Rāhula to develop the mind of friendliness, compassion, sympathetic joy, and equanimity, foulness, impermanence, so that malevolence, harming, dislike, sensory reaction, attachment and the conceit ‘I am’ respectively will be got rid of. He also guided sixteen techniques of in-breathing and out-breathing as in the Discourse no. 10 for Rāhula.

In the Discourses no. 63 “Lesser discourse to Mālu kya (Putta)” (Cū a-Mālu kyasutta) and no. 64 “Greater Discourse to Mālu kya (Putta)” (Mahā-Mālu kyasutta) the Buddha taught Mālu kya, who had some speculative views, that these views were not explained by the Buddha because they are not connected with the goal, not related to nibbāna. The Buddha gave a parable of a man who was pierced by a poisonous arrow; he was about to die while wishing to know the information about the murderer and the arrow. The

---

325 Ibid., pp. 92-95.
326 Ibid., pp. 95-96.
327 The world is eternal or not eternal, an ending or not an ending; life-principle is the same or different with the body; the Tathāgata is or is not after dying; the Tathāgata is both or neither after dying (M.63, 97).
Buddha only explained the Four Noble Truths: “this is anguish, this is the arising of anguish, this is the stopping of anguish, and this is the course leading to the stopping of anguish; because it is connected with the goal.”

In the Discourse M.64 the Buddha taught about the five fetters biding to the lower shore: false view of own body, perplexity, clinging to rites and customs, desire for sense-pleasures, and malevolence. Because an uninstructed person lives with his or her mind obsessed by these five fetters, overcome by them, he does not comprehend the escape from them they become fetters biding to the lower shore. On the contrary, an instructed disciple does not live obsessed by them, so they are got rid of with the leaning towards it.

Seven stages of meditation were described as in the Discourse no. 52 (four form and three formless stages of meditation): this is the real; this is the excellent … the stopping, nibbāna.

In the Discourse no. 65 “To Bhaddāli” (Bhaddālisutta), the Buddha introduced one-session-eating that He Himself practiced and suggested his disciple doing the same for good health as in the Discourse no. 21. However venerable Bhaddāli could not follow because if he eats at one session, he might have “scruples,” or “misgivings”. Even though he might take another portion with the Buddha’s permit after meal he might have the same. The Buddha said that one who does not carry out in full the teacher’s instruction, although he resorts to a remote lodging, will be upbraided by others; but one who fully

---

329 Ibid., pp. 103-04.
330 Ibid., pp. 105-07.
331 Ibid., pp. 108-09.
carries out the teacher’s instruction will not be upbraided by the Master and the
Brahma’s farers. Buddha claimed that “in the discipline for an Ariyan, this is
the growth: whoever, seeing a transgression as a transgression, confess
according to the rule, he comes to restraint in the future.”

By fully carrying out the gradual training under the Teacher’s instruction, one enters and abides in four stages of meditation, directing to three kinds of super-knowledge and attaining liberation. According to the Buddha, a monk who is endowed with ten qualities, namely, “adept’s right view … adept’s right thought … adept’s right
speech … adept’s right action … adept’s right mode of livelihood … adept’s
right endeavour … adept’s right mindfulness … adept’s right concentration …
adept’s right knowledge … adept’s right freedom,” is worthy of offering,
hospitality, gifts, saluted, unsurpassed field of merit for the world.

In the Discourse no. 66 “On the Simile of the Quail” (La ukikopamasutta), venerable Udāyī told the Buddha about his transgression of eating at wrong time during the day and at night. The Buddha said that some foolish persons do not want to give up their transgression, thinking, it is a small matter; however, the Buddha said that it is “a strong bond” for them like the trap for the quail or a poor with his belongings. But some good persons gave their transgressions up easily like the great elephant burst its bond for its freedom; it is likened as a householder gives up his wealth to go forth from

---

333 Noble eightfold path plus two more: right knowledge and right freedom
335 Ibid., pp. 119-21.
home into homelessness in the Ariyan discipline.\textsuperscript{336} The Buddha gave a simile of four types of person in the world; only the fourth person who is “without clinging” is unfettered. Then the Buddha explained five strands of sense pleasures as “unAriyan happiness” that it is to be feared, and nine stages of meditation as supreme happiness “that it is not to be feared”.\textsuperscript{337}

In the Discourse no. 67 “At Cātumā” (Cātumāsutta), the Buddha dismissed the monks led by Sāriputta and Moggallāna, who made noise. With the reconciliation of the Sakyans at Cātumā, and Brahmā Sahampati the monks were called back. Then the Buddha taught about the four perils for one going down to the water: waves, crocodiles, whirlpools, and fierce fishes. Similarly, there are four perils for monks: angry wrath, gluttony, five strands of sense-pleasures, and women that make a monk “disavow the training and return the low life of the world”.\textsuperscript{338}

In the Discourse no. 68 “At Na akapāna” (Na akapānasutta), venerable Anuruddha answered the Buddha that they were finding delight in the Brahma-faring and that their renunciations were based on “faith in the Tathāgata, not because of kings’ suggestion, nor those of thieves, nor because of debt, fear.”\textsuperscript{339}

Coveting, malevolence, sloth and torpor, restlessness and worry, doubt, discontent and apathy do not persist in obsessing one’s mind “if one wins joy

\textsuperscript{337} Ibid., pp. 126-28.
\textsuperscript{338} Ibid., pp. 132-34.
\textsuperscript{339} Ibid., pp. 135-36.
and happiness and something more peaceful than that". Anyone among four groups of monks, nuns, laymen and laywomen and attain four fruits of recluses through the destructions of fetters.

The Discourse no. 69 “On Gulissāni” (Gulissānisutta) Venerable Sāriputta said that the monk who is forest gone and who comes back staying in the Order should be “deferential and respectful toward his fellow Brahma-farers”. He should be “skilled about the seats; he should not enter a village too early nor return during the day, not call upon families before and after a meal, not be proud or inconsiderable nor be scurrilous nor of loose talks. He should be “guarded as to the doors of his sense organs … moderate in eating … intent on vigilance … put forth energy … arouse mindfulness … concentration and wisdom … earnest study in Further Dhamma, in Further discipline … in peaceful deliverances … and in states of further –men.” He further said that “these things are certainly taken up and practiced by a monk who is forest-gone, all the more by one staying near a village.”

The Discourse no. 70 “At Kīāgiri” (Kīāgirisutta) discusses about eating such as not eating at night is of good health without illness; however some monks (Assaji and Punabbasuka) said that eating at night or at a wrong time is

---

342 Horner, op. cit., pp. 142-45.
343 Ibid., p. 146.
of good health.\textsuperscript{344} The Buddha certifies that those who are perfected ones, there is nothing to be done through diligence; but those who are learners, not attained to perfection, there is something to be done through diligence.\textsuperscript{345} The Buddha introduces seven kinds of persons existing in the world: (1) freed both ways, (2) freed by means of intuitive wisdom, (3) mental realiser, (4) won to view, (5) freed by faith, (6) striver after \textit{dhamma}, and (7) striver after faith.\textsuperscript{346} For the Buddha “the attainment of profound knowledge comes by a gradual training, a gradual doing, a gradual course.” He said:

As to this, monks, one who has faith draws close; drawing close, he sit nearby; sitting nearby, he lends ear; lending ear he hears \textit{dhamma}; having heard \textit{dhamma} he remembers it; he tests the meaning of the things he has borne in mind; while testing the meaning the things are approved of; there being approval of the things desire is born; with desire born he makes an effort; having made the efforts he weighs it up; having weighed it up he strives; being self-resolute he realizes with his person and the highest truth itself and, penetrating it by means of wisdom, he sees (I.480).\textsuperscript{347}

Among the ten discourses (from no. 61 to no. 70) in this second division the element of wisdom is known in the Discourse no. 61 as seeing the danger of

\textsuperscript{344} I.B. Horner, The Collection of the Middle Length Sayings, vol.2, pp. 146-49.
\textsuperscript{345} Ibid., pp. 150-51.
\textsuperscript{346} Ibid., p. 151.
\textsuperscript{347} Ibid., pp. 154-55.
intentional lying; in the Discourse no. 62, seeing the five aggregates as they really are: “this is not mine, this am I not, this is not myself”; in the Discourse no. 63 as right and practical attitude towards speculative views; in the Discourse no. 64 the attitude of an instructed disciple towards five fetters: not living obsessed by them; in the Discourse no. 66, as distinguishing un-Ariyan happiness (sense-pleasures) and Ariyan happiness (nine stages of meditation); in the Discourse no. 67, seeing four perils for a monk; and in the Discourse no. 70, seven kinds of person in the world.

The element of moral habit is described in the Discourse no. 61 as “not lying” and “shame at intentional lying”; in the Discourses nos. 65, 66 and 70 as partaking of one session food (the Discourse no. 65), not eating at a wrong time (the Discourses no. 66 and 70); in the Discourse no. 65, as carrying out full of the Teacher’s instruction will not be upbraided by the Buddha nor the Brahmā-farers; in the Discourse no. 69, skilled about the seats, pleasant speech, controlled sense-organs, moderate in eating, intent on vigilance….

The element of meditation is mentioned in the Discourse no. 62 as dwelling in the four Brahma-vihāras, and mindfulness of in-breathing and out-breathing as in the Discourse no. 10; in the Discourse no. 64, entering and abiding in seven stages of meditation as in previous division for getting rid of five fetters; in the Discourse no. 65, four stages of meditation; in the Discourse no. 66, nine stages of meditation; and in the Discourse no. 69, meditation in general.
The path of liberation in this division is stressed on moral habit through ten qualities: right view, right thought, right speech, right action, right livelihood, right endeavor, right mindfulness, right concentration, right knowledge and right freedom. The Liberation is attained by means of gradual training (the Discourse no. 70) in the process of destruction of five fetters (the Discourses nos. 64 and 68) achieving four fruits of recluses (the Discourse no.68). The Buddha said in the Discourse no. 70, “for a disciple who has faith in the Teacher’s instruction and lives in unison with it, monks, one of two fruits is to be expected: profound knowledge here and now, or, if there is any basis (for rebirth remaining), the state of non-return.”

IV. The Liberation in the Paribbājakavagga, “the Division on Wanderers”

In the Discourse no. 71 “To Vacchagotta on the Threefold Knowledge” (Tevijja-Vacchagottasutta), the Buddha himself claimed to be “a threefold-knowledge man,” not as the wanderer Vacchagotta heard: “all knowing, all seeing all-embracing-and-vision….” Threefold knowledge includes (1) recollecting former habitations, (2) seeing beings as they pass hence and come to be, and (3) realizing here and now by super-knowledge that one is cankerless. Therefore the Buddha is reported to have said that the householder could not be freed from the cycle of birth and death, “end-maker of ill,” but could arise in Heaven. However, the naked ascetics could neither be freed from

---

349 Ibid., pp. 159-60.
the suffering nor can attain Heaven, “except the one as he professed kamma, he professed operative kamma”. 350 While the Buddha said that the four groups of his disciples can attain four fruits of liberation in the Discourse no. 68, the Buddha said in the Discourse no. 71: “There is not any householder, Vaccha, who, not getting rid of the householder’s fetters, at the breaking up of the body is an end-maker of ill.” 351

In the Discourse no. 72 “To Vacchagotta on Fire” (Aggi-Vacchagottasutta), the Buddha does not agree with speculative views: the world, life-principle, and the Tathāgata, because these views are “accompanied by anguish,” not leading to awakening, nibbāna. The Tathāgata has got rid of all such speculative views and has seen the five aggregates, their arising and their going down; by the destruction of “all imaginings” that “the Tathāgata is freed without clinging.” 352 It is like a fire that has been quenched, one cannot say where it is gone; as such, the Tathāgata is freed from denotation by the five aggregates because “he is deep, immeasurable, and unfathomable as the great ocean”. 353

The Discourse no. 73 “Greater Discourse to Vacchagotta” (Mahā-Vacchagottasutta) discusses about what are unskilled and what are skilled; greed, aversion and confusion are unskilled; absent from them are skilled. Committing ten evils is called unskilled, and restraining from them is called

351 Ibid., p. 161.
352 Ibid., pp. 162-65.
353 Ibid., p. 166.
skilled. Whenever craving is “cut off at the root,” one is “freed by right profound knowledge”.  

The Buddha answered Vacchagotta that so many monks, nuns, man-followers, woman-followers “by the destruction of the cankers, realized here and now by their super knowledge the freedom of mind and the freedom through intuitive wisdom … or those who have attained nibbāna there and are not liable to return from that world.” Even those who are householders, “enjoyer of sense-pleasures”, also “won conviction, not relying on others”. Vacchagotta praised the four groups of the Buddha’s disciples who tend towards nibbāna as the river Ganges (Ganga) tending towards the sea, and asked for his going forth in the Buddha’s discipline as a novice monk. The Buddha said that in other religions, there is four months of probation; but in Buddhism, it differs from individual to individual. Although Vacchagotta wished four years for probation but the Buddha gave him ordination (upasampadā) immediately. Not long after his ordination, the Buddha taught Vacchagotta to develop two things further: “calm and vision”, according to the Buddha, “if two things are developed further, they will conduce to the penetration of a variety of elements”. The Buddha certified that Vacchagotta was of “threelfold knowledge, great psychic powers, and great majesty”.

The existence of three views among the recluses and brāhma as is reflected in the Discourse no. 74 “To Dīghanakha” (Dīghanakhasutta): (1) all is

---

355 Ibid., pp. 168-70.
356 Ibid., pp. 172-76.
pleasing to me, (2) all is not pleasing to me, and (3) part is pleasing and part is not pleasing to me. In essence, it means that the first view is close to attachment; the second, detachment; and the third, both attachment and detachment. One who holds this view disputes with the others. If there is dispute there is “contention,” “troubles,” and “vexation”. Comprehending these, one gets rid of these views. According to the Buddha, “body should be regarded as impermanent, suffering and … not-self.” So “whatever in regard to body is desire for body, affection for body, subordination to body, this is got rid of.” There are three feelings: pleasant, painful, and neither pleasant nor painful which are also “impermanent, compounded, liable to decay, stopping”. Seeing thus, one turns away from these three feelings, being “dispassionate he is freed”.

In the discourse no. 75 “To Māgandiya” (Māgandiyasutta), the Buddha taught about the pleasures of the senses and the five strands of the sense-pleasures: the uprising, the passing away, the satisfaction, the peril, and the escape from them. The Tathāgata, by getting rid of the craving for sense-pleasures, attained “a deva-like happiness” that are “more wonderful and excellent than human sense-pleasures”, so he did not envy what was low.

The Buddha said that “wanderers belonging to other sects are blind; and the solemn utterance: “Health is the highest gain, nibbāna the highest bliss; / And

---

358 Ibid., p. 179.
359 Ibid., pp. 184-85.
of ways, the Eightfold leads to deathlessness, to security” was uttered by the fully self-awakened ones.\textsuperscript{360} The Buddha used the simile of a blind man to denote one who grasps after five groups of grasping and a man with good vision who gets rid of attachment to the five groups of grasping. He again introduced the summary of conditioned genesis when he said: “conditioned by grasping after this, there was becoming; conditioned by becoming, birth; conditioned by birth, old age and dying, grief, sorrow, suffering, lamentation and despair came into being. From the stopping of becoming … lamentation and despair are stopped.”\textsuperscript{361} Wanderer Māgandiya asked for going forth and ordination as a monk in Buddhism as in the Discourse no. 73.

In the Discourse no. 76 “To Sandaka” (Sandakasutta), Ānanda spoke to wanderer Sandaka four ways of living of a non-Brahma-faring and four comfortless Brahma-farings in which one could not gain success in the Dhamma. The former dealt with materialism such as no result of gift, no merit, no cause etc; while the latter concerned with wrong modes of livelihood such as depending on report, reasoning, stupid and confused, etc. As contrast to that Ānanda introduced the Tathāgata as a fully Self-Awakened One and those who have faith in him, by going forth, by observing moral habit, controlling sense-organs, mindful, removing five hindrances, entering four stages of meditation, endowed with three kinds of super-knowledge, attain liberation (as the

\textsuperscript{360} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.2, pp. 188-89.

\textsuperscript{361} Ibid., pp. 190-91.
Discourse no. 51). For Ānanda, a monk who is perfected one can not become one to transgress five points: (1) intentionally to deprive a living creature of its life, (2) to take what is not given, (3) to indulge in sexual intercourse, (4) to speech based on a deliberate lie, and (5) to enjoy pleasures of the sense organs.

In the Discourse no. 77 “Greater Discourse to Sakuludāyi” (Mahā-Sakuludāyisutta), Sakuludāyi beheld five things for which the Buddha’s disciples revered the Buddha: (1) eating little (2) being contented with rob-material, (3) contented with almsfood, and (4) contented with lodging, and (5) contented with the life of aloofness. However, the Buddha said that some of his disciples observed these five things more seriously than Him. His disciples revered Him because He is of other five things: (1) higher morality, (2) surpassing knowledge and vision, (3) higher wisdom, (4) four noble truths, and (5) thirty seven excellent dhammas, i.e. eight deliverances, eight spheres of mastery, ten spheres of the devices, four meditations, six forms of psychic powers, and super-knowledge.

In the Discourse no. 78 “To Sama ama ikā’s Son” (Sama ama ikāsutta), Uggāhamāna laid down that an individual who is endowed with four qualities: “no evil deed, no evil speech, no evil intention, and no evil mode of livelihood; is abounding in skill, is of the highest skill, an

363 Ibid., pp. 201-02.  
364 Ibid., pp. 206-09.  
365 Ibid., pp. 209-21.
unconquerable recluse, attained to the utmost attainment”. The Buddha said that one who is endowed with four such qualities is neither a bounding in skill, nor is of the highest skill, because “a young baby boy lying on his back” is endowed with these four qualities, but he cannot attain to the utmost attainments.  

According to the Buddha, those who are endowed with ten qualities: Perfect View, Perfect Intention, Perfect Speech, Perfect Action, Perfect Mode of Livelihood, Perfect Endeavour, Perfect Mindfulness, Perfect Concentration, Perfect Knowledge, and Perfect Freedom are “a bounding in skill, are of the highest skill, are unconquerable recluses, attained to the highest attainments”.

The Discourse no. 79 “Lesser Discourse to Sakuludāyi” (Cū-a-Sakuludāyisutta) discusses about the Jaina’s views and the Buddha’s views; Sakuludāyi believed that Nātaputta, the Jaina teacher, who spoke thus: ‘this is the highest luster …,’ was “all-knowing ….” The Buddha teaches about three kinds of super-knowledge and the conditioned genesis with the famous formula: “if this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped”. According to Udāyī, the course for realizing “a world that is exclusively happy” was the giving up and abstaining from onslaught on creatures, taking what is not given, wrong conduct in regard to sense-pleasures, and lying

---

367 Ibid., pp. 224-27.
368 Ibid., pp. 229-30.
speech; and undertaking certain asceticism. The Buddha, on the other hand, said that a monk who enters four stages of meditation, achieves three kinds of super-knowledge, is freed from three cankers, and who comprehends: “destroyed is birth ….” This is really a reasoned course for realizing a world that is exclusively happy.  

The Discourse no. 80 “To Vekhānassa” (Vekhānassasutta) discusses about the Jaina’s views: “this is the highest luster ….” as in the Discourse no. 79. The Buddha teaches about five strands of sense-pleasures: material shapes cognizable to the eye, sound by the ear, smells by the nose, tastes by the tongue, and touches by the body, “agreeable, pleasant, liked, enticing, connected with sense-pleasures, alluring”. According to the Buddha liberation is likened as a baby boy released from its swaddling when he grows up.

Among the Division of Wanderers the element of wisdom was described in the Discourse no. 71 as seeing the Buddha “a Threefold Knowledge Man;” in the Discourse no. 72, the Buddhist attitudes towards speculative views and the Tathāgata’s natures; in the Discourse no. 73, skilled and unskilled in Buddhism; in the Discourse no. 74, three views and the getting rid of them, and three characteristics, three feelings; in the Discourses nos. 75 and 79, the conditioned genesis; in the Discourse no. 77, five things for which the Buddha

370 Ibid., p. 237.
was really admired; in the Discourse no. 78, ten qualities; in the Discourses nos. 79 and 80, the Jain views and threefold knowledge in Buddhism.

The element of Morality is presented in the Discourse no. 73 as restraining from unskilled ten evils deeds, and in the Discourses nos. 73 and 75, four months of probations for a former member of other sects but different treatment as per the individuals; in the discourse no. 76, not transgressing five points: (i) depriving a living creature of its life, (ii) taking what is not given, (iii) indulging in sexual intercourse, (iv) deliberate lie, and (v) enjoying pleasures of the sense; in the Discourse no. 77, eating little, contented with robe-material, alms-food, lodging, and aloofness, especially higher morality. The element of meditation is illustrated in the Discourses nos. 76, 77, and 79 as four stages of meditation; Thirty seven excellent dhammas (the Discourse no. 77); and in the Discourse no. 78, the first and the second meditations.

The Liberation in this Division is taught as the state of nibbāna that is likened as that of “the quenched fire” (the Discourse no. 72) after the cankers are destructed (the Discourse no. 73) or “the highest bliss” (the Discourse no. 75) “superior and more excellent” (the Discourse no. 79) than the sense-pleasures. This state of nibbāna cannot be gained by the naked ascetic (the Discourse no. 71) even though it can be gained by all four groups of the Buddha’s disciples (the Discourse no. 73). The path leading to the liberation through insight into the Conditioned Genesis (discourses nos. 75 and 79) or the practice of Eightfold Path (discourse no. 75) or ten qualities (the Discourse no.
78). The gradual trainings are also again claimed in the Discourse no. 76 the same as in the Discourse no. 51: moral habit, sense organs controlling, comport oneself, remote lodging and so forth. The main Buddhist doctrines are mentioned in this division which includes: nibbāna, Tathāgata, three the characteristics, five strands of sense-pleasures, Eightfold Path, Tenfold path (ten qualities), Thirty seven excellent dhammas, and four stages of meditation.

V. The Liberation in the Rājavagga, “The Royal Division”

The Discourse no. 81 “On Gha īkāra” (Gha īkārasutta) was presented by the Buddha to Ānanda about his former life: Brāhma n youth Jotipāla who had gone forth under the Buddha known as Kassapa. Jotipāla had his friend named Gha īkāra who had to take care of his parents who were blind and who also was a supporter of Buddha Kassapa. Lord Kassapa praised: “Gha īkāra has gone to the Awakened One for refuge … the Dhamma … the Order for refuge;” restrained from five precepts, “he is possessed of unwavering confidence in the Triple Gem, moral habit, having no doubt on the Four Noble Truths; being a one meal man, a Brahmā-farer, virtuous, lovely in character;” “laid aside gold and silver … not dig the earth … look after his blind and aging parents … by the destruction of five cankers, he attained final nibbāna there, he is not liable to return from that world.”

In the Discourse no. 82 “With Ra ṣṭṭhapāla” (Ra ṣṭṭhapālasutta), the Buddha said that he does not allow one who wishes to go forth without the consent of

his parents. Ra ṭṭhapāla, a young son of the leading family, asked his parents for the going forth three times, but he was refused. He decided to lie down on the ground without eating, drinking; he said: “Here will there be death for me or going forth”. His parents asked him to change his idea three times, but he was still silent. Finally, his parents consented for that with the request that after going forth he must come home to visit them. Ra ṭṭhapāla got ordination in the presence of the Buddha Kassapa, and after a short time he attained liberation through his “dwelling alone, aloof, diligent, ardent, self-resolute ....”

Ra ṭṭhapāla overcame the fascination of his parents’ wealth and the beauty of his former wife. When he approached the deer park, king Kuru talked about four kinds of loss followed by which someone had gone forth from home into homelessness, namely, “old age, illness, loss of wealth, and loss of relatives”; but he recognized and realized that Ra ṭṭhapāla did not belong to those four kinds.

Ra ṭṭhapāla said that he had known or seen or heard “four expoundings of dhamma expounded by the Lord” that he had gone forth: (1) “the instable world is brought to an end,” (2) “the world is no refuge, no guard,” (3) “the world is not one’s own,” and (4) “the world lacks and is unsatisfied, a slave to craving.”

In the Discourse no. 83 “On Makhādeva” (Makhādevasutta), the Buddha told Ānanda about his previous life as King Makhādeva who had handed over

---

373 ibid., p. 255.
374 ibid., pp. 260-61.
375 ibid., pp. 261-62
his Kingdom to his elder son and gone forth from home to homelessness after seeing grey hair growing on his head. He dwelt, having suffused the whole world “with a mind of friendliness, compassion, sympathetic joy, and equanimity”; after dying he reached the Brahma-world.\textsuperscript{376} This custom was remained for a long time by his descendents; and the last descendent, Kaśājanaka, King Nimi’s son broke this custom. The Buddha said that King Makkhādeva had been in his previous life and taught that the practice of four Brahma-vihāras did not conduce to dispassion or to nibbāna – only reaching the Brahma-world. The new custom founded by the Buddha was the “Ariyan Eightfold Path” which leads to dispassion, self awakening, nibbāna. The Buddha taught: “This lovely custom founded by me you should maintain; do not be the last man after me.”\textsuperscript{377}

The Discourse no. 84 “At Madhurā” (Madhurasutta) deals with discussion between venerable Kaccāna the Great and king Avantiputta about the Brāhma a’s position among the four castes. Kaccāna the Great gave five reasons that proved the equality among the four castes: (1) anyone can thrive in wealth and has servants of four castes, (2) anyone who committed ten evil deeds would arise in the sorrowful ways, (3) anyone who restrained from these ten evil deeds would arise in the good bourns, (4) anyone who committed evils would be punished, and (5) anyone who has gone forth and refrained from unwholesome states were reckoned simply as “recluses” and would be

\textsuperscript{376} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.2, pp. 268-69.
\textsuperscript{377} Ibid., p. 272.
deserved to respect. Venerable Kaccāna the Great claimed that: “this is merely a talk in the world, that ‘Only brāhma as form the best castes, all other castes are low; only brāhma as from the fair caste, all other castes are dark; only brāhma as are pure, not non-brāhma as; brāhma as are the own sons of Brahmā, born of his mouth, born of Brahmā, formed by Brahmā, heirs to Brahmā’.”

In the Discourse no. 85 “To Prince Bodhi” (Bodhirājakumārasutta), Prince Bodhi spoke to the Lord that “Happiness is not to be achieved through happiness; happiness is to be achieved through suffering.” The Buddha certified that before his awakening, he used to have this thought that might have been a motive for Him to seek for the truth. The Buddha told his former experiences when He had His training during the partnership of Ālāra Kālāma and Uddaka Rāmaputta and his turning away from them for his own enlightenment (as in the Discourse nos. 26). The Buddha said as an elephant trainer who must have five qualities: faith, good health, honesty, energy, and wisdom could train himself in elephant-riding and the art of handling the goad; even so, if a monk who have five qualities: faith, good health, not fraudulent, energy, and wisdom can abide in it within six years, five years, four years … even half a day.

---

379 Ibid., pp. 277-78.
380 Ibid., p. 281 (cf. M.14, 123).
381 Ibid., p. 281.
382 Ibid., p. 283.
In the Discourse no. 86 “With A gulināla” (A gulinālasutta), A gulināla, who was a pierce robber was tamed to be a monk by the Buddha’s psychic power. A gulināla was known as one who “restrained from onslaught on creatures, from taking what is not given, from lying speech”; and who was “a one-meal-man, a Brahma-farer, virtuous, of lovely character,” “a forest dweller, an almsman, a rag-robe wearer, one who wears the three robes”. When he went for alms, some people recognized him being the former robber, he got beaten seriously. Seeing A gulināla coming with a bloody broken head, the Buddha claimed that it was the ripen result of his former karma (robbery) he must pay in this life instead of being boiled in the Hell for many years. The Buddha said to him: “Do you endure it, Brāhmaṇa, do you endure it, Brāhmaṇa. You are experiencing here and now the ripening of that kamma through the ripening of which you would (otherwise) boil in Niraya Hell for many years, many hundreds of years, many thousands of years.” A gulināla uttered the famous verse as his great aspiration: “one who was sloth, but afterwards is diligent illumines this world like the moon when freed from a cloud.”

In the Discourse no. 87 “On ‘Born of Affection’” (Piyajātikasutta), the Buddha claimed that “grief, sorrow, suffering, lamentation and despair are born

---

384 Ibid., pp. 287-88.
385 Ibid., p. 290.
386 Ibid., p. 290.
of affection, originate in affection”;\(^{387}\) although some householders hold that bliss and happiness come from affection, originate in affection. Queen Mallikā, who was the Buddha’s disciple, became successful in persuading king Pasenadi to believe that suffering originates in affection.\(^{388}\)

In the Discourse no. 88 “On the Foreign Cloth” (Bāhitikasutta), Ānanda talked to king Pasenadi that the Buddha would not engage in bodily conduct, conduct of speech, or conduct of thought as was offensive to intelligent recluses and Brāhma as, namely, whatever conduct is unskilled, a blemish, injurious, ill in result, conducive to torment of self, torment of others, torment of both; and of which the unskilled states increase much, the skilled states dwindle away.\(^{389}\) On the contrary, any conduct that is skilled, no blemish, non-injurious, joyous in result, not conducive to torment of self nor torment of others, nor torment of both is not offensive to intelligent recluses and Brāhma as.\(^{390}\) King Passenadi offered Ānanda many valuable things but he refused by his vow of poverty. However, finally he received only a foreign royal cloth.\(^{391}\)

In the Discourse no. 89 “On Testimonies to Dhamma” (Dhammacetiyasutta), King Passenadi kissed the Buddha’s feet with all his respect with seven reasons: (1) Buddha is a fully self-awakened one, well


\(^{388}\) Ibid., pp. 295-96.

\(^{389}\) Ibid., p. 298.

\(^{390}\) Ibid., p. 299.

\(^{391}\) Ibid., p. 300.
taught is the Dhamma, and the Order of monks were perfectly purified; (2) the monks lived harmoniously like milk and water blending, (3) the monks are joyful, very exultant, looking contented and cheerful; (4) when the Buddha’s preaching there was no sound of expectorating or coughing, (5) some clever nobles, Brāhma as, householders and recluses became the Buddha’s disciple; (6) the equerries, Isidatta and Purana who were under the King support did not pay him respect as they did the Lord, and (7) The Lord was noble, a Kosalan, and eighty years old the king was also having the same.\textsuperscript{392}

In the Discourse no. 90 “At Kaṇṇakatṭhala” (Kaṇṇakatṭhala-sutta), king Passenadi heard that recluse Gotama spoke that: ‘there is neither a recluse nor a Brāhma a who, all-knowing, all-seeing, can claim all-embracing knowledge and vision – this situation does not exist’. The Buddha confirmed that this statement was not true with what he had said. He only claimed: “there is neither a recluse, nor a Brāhma a who at one and the same time can know all, can see all – this situation does not exist.”\textsuperscript{393} The Buddha again claimed that there was no distinction between the four castes, and there might be the possibility of existence of the five qualities for striving in every individual irrespective of his caste and there are: faith, good health, honesty, absence of deceit, energy, and wisdom. It is likened to different sticks, but producing the

\textsuperscript{392} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.2, pp. 301-07.
\textsuperscript{393} Ibid., pp. 309-310.
same fire, the same heat. Even so there was “no difference in freedom as against freedom among the four castes”. 394

Among these tens discourses in this division, the Royal Division, the element of wisdom was described in the Discourse no. 82 as four expoundings of dhamma, impermanent, suffering and not-self; in the Discourse no. 83 as seeing the Noble Eightfold Path (new custom) being more superior than the four Brahma-vihāras (old custom); in the Discourses nos. 84 and 90, no distinction among the four castes; in the Discourses nos. 85 and 90, five qualities for striving for achievement; in the Discourse no. 87, suffering arises from affection; in the Discourse no. 88, distinction between skilled and unskilled states.

The element of moral habit is presented in the Discourse no. 81 as observing morality and the offering of a householder (Ghaṭīkāra); in the Discourse no. 82, not allowing anyone to go forth without the parents’ permission; in the Discourse no. 84, restraining from ten evil deeds; in the Discourse no. 86, enduring troubles; in the Discourse no. 88, neither tormentor of self, nor the others, nor both. The element of meditation is dealt with in the Discourse no. 83 as dwelling suffused the whole world with the mind of friendliness, compassion, sympathetic joy, and equanimity and practice of Right Effort, Right Mindfulness, and Right Concentration in the Ariyan Eightfold Path.

VI. The Liberation in the Brāhmaṇavagga, “The Division on Brāhmaṇas”

In the Discourse no. 91 “With Brahmāyu” (Brahmāyusutta), the brāhmaṇa Brahmāyu heard “lovely report” about Lord Buddha and he wanted to know and verify the fact. He asked his pupil brāhmaṇa a youth Uttara to approach the Buddha to test the news. Uttara saw “all the thirty two marks of a great man” on the Buddha’s body, then he watched the Buddha’s conduct before going back to Brahmāyu with his full report. The Buddha was seen by Uttara as “he does not strive after hurt of self, he does not strive after hurt of others, he does not strive after hurt of both,” “striving only after weal of self, weal of others, weal of both, weal of the whole world”. Thereafter, Brahmāyu approached the Buddha with deep respect, and the Buddha gave him dhamma talks on “giving, moral habit, heaven; explaining the peril, the vanity, the depravity of the pleasures of the senses, the advantage in renouncing them” as well as the Four Noble Truths. Brahmāyu attained dhamma-vision just after hearing what the Buddha had taught. Not long after offering food for the Buddha and the Order of monk and taking refuge in the Triple Gem, Brahmāyu passed away. The Buddha said that he (Brahmāyu) had “attained nibbāna there, not liable to return from that world” (a Non-returner).

In the Discourse no. 92 “With Sela” (Selasutta), Keniya, a matted hair ascetic offered food for the Buddha and his Order of twelve hundred and fifty

---

396 Ibid., p. 325.
397 Ibid., p. 330.
398 Ibid., pp. 331-32.
monks at his house after being delighted with dhamma talk by the Buddha. Sela, the learned Brāhmaṇa along with three hundred Brāhmaṇa youths approached the Buddha and having seen “all the thirty two marks of the great man” on the Buddha’s body, he and three hundred Brāhmaṇa youths asked the Buddha for their renunciation; the Buddha agreed. Venerable Sela and his accompany after dwelling alone, aloof, diligent, ardent, self-resolute … realized the truth with their own supper knowledge and became perfected ones.

The Discourse no. 93 “With Assalāyana” (Assalāyanasutta) presents a discussion between Brāhmaṇa youth Assalāyana and the Buddha about the four castes. Assalāyana said that only the Brāhmaṇas form the best caste … however, the Buddha said that this idea was not true with the reasons: (1) every Brāhmaṇa is born as everyone else, (2) everyone who commits ten evils arises in the sorrowful ways, (3) everyone who refrained from these ten evils arises in the good bourns, (4) everyone can develop a mind of friendliness.

In the Discourse no. 94 “With Ghoṭamukha” (Ghoṭamukhasutta), venerable Udena said to Brāhmaṇa Ghotamukha that there are four kinds of persons found existing in the world as in the Discourse no. 51. Brāhmaṇa Ghoṭamukha said only the fourth person: neither a self-tormentor, nor a

399 1250 monks plus 301 new monks equal to 1551 monks.
401 Ibid., pp. 341-43.
tormentor of others, nor both appeal to his mind. After hearing the dhamma, Gho amukha offered five hundred kahāpa as but venerable Udena refused and declined because he was “not allowed to receive gold and silver”.

In the Discourse no. 95 “With Caṅkī” (Caṅkīsutta), the Buddha discusses the Brāhma a’s view: “this alone is the truth, all else is falsehood,” and concluded that “the words of the Brāhma as turn out to resemble a string of blind men”. He says that there are five things: “faith, inclination, report, consideration, and reflection; by following, developing and continuously practicing, there is attainment of truth.” Even though something is believed or inclined or reported or considered or reflected, it may be empty, void, and false. Preserving a truth is not enough to conclude: “this alone is the truth, all else is falsehood.”

In the Discourse no. 96 “With Esukārī” (Esukārisutta), it has been observed that the Brāhma as laid down four types of service for noble, Brahman, merchant, and worker; and four types of treasures: Brahman’s wealth, noble’s wealth, merchant’s wealth, and worker’s wealth. The Buddha said that better or worse not because of birth in high class family or the splendour of complexion or of possession. Further He claimed that a man’s wealth is dhamma, Ariyan, and super-mundane. As a fire, no matter on

---

403 Ibid., p. 353.
404 Ibid., p. 363.
405 Ibid., pp. 360-61.
account of what condition it burns is reckoned precisely as that. If one who has
gone forth from any caste, “owing to the dhamma and discipline promulgated
by the Tathāgata refrains from ten evils, he is accomplishing the right path, the
dhamma, what is killed”. All four castes are capable of developing a mind of
friendliness (mettā).\textsuperscript{407}

In the Discourse no. 97 “With Dhānaṇjāni” (Dhānaṇjānisutta), venerable
Sāriputta exhorted Brāhma a Dhānaṇjāni while he was negligent. Dhānaṇjāni
said that he could not be diligent because he had to support his family: parents,
wife, children and others. Sāriputta said that these reasons do not persuade the
 guardian of the Hell hurling him into the Hell. Finally, Dhānaṇjāni agreed that
dhamma-faring, even faring was better than non-dhamma-faring, uneven-
far ing.\textsuperscript{408} When he (Dhānaṇjāni) was ill, Sāriputta showed him eleven realms:
Niraya hell, animal womb, the departed, human-kind, Four Great Regent devas,
Thirty Three, Yama’s devas, Tusita devas, devas of the creation, devas that
have the power over the creations of others, and the Brahma world; and taught
him how to attain the companionship with the Brahma world. By practicing the
Four Brahma-vihāras as Sāriputta taught, after dying, he uprose in the Brahma-
world.\textsuperscript{409}

In the Discourse no. 98 “To Vāse ha” (Vāse hasutta), Brāhma a youth
Bhāradvāja and Brāhma a youth Vāse ha discussed about how one was a

\textsuperscript{408} ibid., p. 375.
\textsuperscript{409} ibid., pp. 375-79.
Brāhmaṇa. The former held that the one who is of pure birth through seven generations ... is then a Brāhmaṇa; the latter, one is of moral habit and right practice ... is a Brāhmaṇa. Neither of them was able to convince each other; ultimately, both came to the Buddha. The Buddha taught them through the verse: “Who cuts all fetters, thirsting not, fears not, Fetter-free, boundless, Brāhmaṇa him I call ....”

In the Discourse no. 99 “With Subha” (Subhasutta), Brāhmaṇa a youth Subha spoke to the Buddha that “a householder is accomplishing the right path, dhamma, what is skilled”; but “one who has gone forth is not....” He clearly held that a householder, who has a great deal of moral habit and good practice, so has great fruit; and a monk or nun, who has few duties, so has small fruit. The Buddha said that he did not praise a wrong course and praised the right course in either a householder or one who has gone forth. If either of them is faring rightly, he is accomplishing the right path, what is skilled. For the Buddha any occupation which is failed is of small fruit; any occupation which succeeded is of great fruit. The Buddha talked about five hindrances and five strands of sense-pleasures and the way entering into the first and the second meditation. He also presented the way to the attainment of the companionship

411 Ibid., pp. 386-86.
412 Ibid., p. 387.
413 Ibid., pp. 387-88.
with the Brahma-wold by dwelling suffused the entire world with a mind of friendliness, compassion, sympathetic joy, and equanimity.\textsuperscript{414}

In the Discourse no. 100 “To Sangārava” (Saṅgāravasutta), the Buddha claimed to be one who has attained here and now the excellence and the going beyond through super knowledge. He told his experiences from his renunciation to his attainment of the Enlightenment, and his turning the \textit{dhamma} wheel as in the Discourse no. 26.\textsuperscript{415} He presented three smiles as in the Discourse no. 36, three stages of meditation, and three kinds of super knowledge as in the Discourse no. 36.\textsuperscript{416} The Buddha again confirmed to Bhāradvāja that there are \textit{devas} commonly agreed in the world.\textsuperscript{417}

Among these ten discourses in the Division of Brāhma as the element of wisdom is illustrated as thirty two marks of the Buddha in the Discourses nos. 91, 92, 95, and 100; in the Discourses nos. 93 and 96 as equality among four castes; in the Discourses nos. 95 and 98 as the discussion about the Brāhma a’s views, and how one is called a Brāhma a; and in the Discourse no. 99 as comprehending the five hindrances and five strands of sense-pleasures.

The element of moral habit (\textit{Sīla}) is described in the Discourse no. 91 as the Buddha’s activities; in the Discourse no. 94 as neither self-tormentor, nor tormentor of others, nor of both; in the Discourse no. 96 as refraining from ten


\textsuperscript{415} Ibid., p. 401.

\textsuperscript{416} Ibid., p. 401.

\textsuperscript{417} Ibid., p. 402.
evils and accomplishing the right path; and in the Discourse no. 110 as removing ascetic practices and following the middle path.

The element of meditation (Samādhi) is mentioned in discourse no. 94 as removing five hindrances and entering in four stages of meditation; in the Discourse no. 96 as developing a mind of friendliness (one of the four Brahma-vihāras); in the Discourses nos. 97 and 99 as dwelling suffused the entire world with a mind of friendliness, compassion, sympathetic joy and equanimity; and in the Discourse no. 100 as the three stages of meditation.

The state of liberation is known in this Division as nibbāna of Brahmāyu after his dying as a non-returner in the Discourse no. 91. Brahmāyu, who had attained dhamma-vision after listening to what the Buddha taught, took refuge in the Triple Gem. Venerable Sela and his company became “perfected ones” by “dwelling alone, aloof, diligent… there is no more of being such and so” in the Discourse no. 92. For venerable Udena, the state of liberation of the Buddha after his passing away was described as “final nibbāna” in the Discourse no. 94. The Brahma-world was considered as the state of liberation in Brahmā’s view through the practice of the Four Brahma-vihāras in the Discourses nos. 97 and 99. The state of liberation in the Discourse no. 100 as abiding in three meditations, gaining three kinds of super knowledge, and being freed from all cankers.