Chapter Five

THE LIBERATION IN THE UPAPIPA āSA
OF THE MAJJHIMA NIKĀYA

I. Introduction

While the First volume and the Second volume emphasize upon the talks on the period of asceticism and the threefold knowledge respectively, the third volume, Uparipa āsa, the “Final Fifty Two Discourses,” refers much to the senses, their control and the right attitude towards them. According to G.C. Pande, this section (Uparipa āsa) may possibly be a later compilation. But at the same time, as the theme arranged in the two previous volumes, this volume too is divided into five divisions, namely, (1) Devadahavagga, “The Devadaha Division,” (2) Anupadavagga “The Division of the Uninterrupted,” (3) Suññatavagga “The Division of Emptiness,” (4) Vibha gavagga “The Division on Analysis,” and (5) Saḷāyatanavagga “The Division of the Sixfold Sense-field” with ten discourses each, except the Vibha gavagga with twelve discourses.

Among these fifty two discourses, thirty two discourses were delivered at Sāvatthī, ten at Rājagaha, two at Kapilavatthu, and one at Kosambi, Vesali, Kusinagar, Sāmagāma, Kammāsadhamma, Nagaravinda, Kaja gala, Devadaha, and Benares (Bārā asī) each. The Buddha himself taught thirty nine discourses;

419 G.C. Pande, Studies of the Origins of Buddhism, p. 117.
Sāriputta four discourses; Ānanda and Kaccāna two discourses each; Bakkula, Bumija, Anuruddha, Lomasaka giya and Nandaka one discourse each. Monks and nuns are the main audients in these discourses (forty two discourses); the rest are Brāhmaś as Householders, lay followers, and others. Only one discourse\(^{420}\) was exhorted to the Order of nuns in two times by venerable Nandaka.\(^{421}\) This shows that the role of the order of nuns was rather inferior at the time of the Buddha or at least at the time of the compilation of this Discourse.

The First Division, “The Devadaha Division,” consists of ten discourses concerning mainly the right view about the cause and effect, speculations, the six sense-fields, thirty seven things belonging to the Enlightenment (bodhipakkhiyadhammā), the stopping of the argument among the members of Order, and the training of a monk… in the Buddha’s teachings. In the Division of the Uninterrupted, the four applications of mindfulness are again intensified to attain final liberation through the practice of nine stages of meditation and the destruction of all cankers. The Buddha teaches here that one who exalts himself and disparages others because of any acquisition even though entering on eight stages of meditation will fall in the dhamma of a bad man; on the contrary, one who neither exalts himself, nor disparages others will attain the dhamma of a good man.\(^{422}\) Moreover, the right attitude towards skilled and


\(^{421}\) Ibid., pp. 322-28.

\(^{422}\) Ibid., pp. 89-94.
unskilled states, the elements, the six sense-fields, and the noble eightfold path etc., are to be investigated and practiced by a monk.

The Third Division, “the Division of Emptiness” refers to the abiding in the concept of emptiness in different levels leading to the state of cankerlessness;\(^{423}\) the practices of the Noble Eightfold Path, the advantage or benefits of remote lodging will lead to the fulfillment of the four stages of meditation, morality, mindfulness, and right observance. In this division we recognize the noticeable event that there was severe argument among the members of the Order of monks in Kosambi at the time of the Buddha himself. The Buddha then taught the way of harmony that all members of the Order should follow. The marvelous qualities of the Buddha, the distinction between boundless freedom and widespread freedom, and the process of training of a monk to become an enlightened one also occupy spaces in this Division. However, there are specially the terrible scenes of the Hell for the evil ones presented by the Buddha.

The Forth Division, “the Division on Analysis,” especially comprises twelve discourses; the first four among those twelve discourses exhort the practice “not follow after the past, not desire the future, but the present mindfulness”\(^{424}\). This division emphasizes that the “deeds are one’s own; beings are heirs to deeds, deeds are matrix, kin, and arbiters.”\(^{425}\) Moreover, that


\(^{424}\) Ibid., pp. 233-48.

\(^{425}\) Ibid., p. 249.
the same time, the ups and downs of a person are because either lovely or evil deeds done earlier or later, or at the time of dying a right or false view was adopted or firmly held by that person. The analysis of the sixfold of sense-organs leads one to follow the middle path, intent on mindfulness, meditation, and wisdom to gain inward happiness. The Four Noble Truths and merits of offerings are included in this Division too.

In the Fifth Division, “the Division of the Sixfold Sense-field,” the eighteen sense fields, elements, and five aggregates were observed and regarded by intuitive wisdom: “This is not mine, this am I not, this is not myself”. Attachment to five strands of sense pleasures is the root of anguish; ones who are devoid of attachment, aversion, and confusion in regard with these eighteen sense fields are to be honoured. In this division, the thirty seven things belonging to the enlightenment, calm and insight, knowledge, freedom and equanimity should be practiced regularly by the Buddhist followers as well.

II. The Liberation in the Devadahavaga, “the Devadaha Division”

In the Discourse no. 101 “At Devadaha” (Devadahasutta), the Buddha taught the monks that some recluses and Brāhmaṇa (reference is to the Nigaṇṭha-s) held that “Whatever this individual experiences, whether pleasant or painful or neither painful nor pleasant, all is due to what was previously done. Thus by burning up, by making an end of earlier deeds, by the non-doing

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of new deeds, there is no overflowing into the future.” 427 The Buddha said that “it would not be suitable” for that view because they do not know: “We ourselves were in the past, we were not”; nor know: “We ourselves did this evil deed in the past, we did not do it”; nor know: “We did not do an evil deed like this or like that” nor know: “so much anguish is worn away, or so much anguish is to be worn away, or when so much anguish is worn away all anguish will become worn away”; nor know the getting rid of unskilled states of mind here and now, nor the arising of skilled ones. 428

The Buddha tried to convince them (The Nigaṇṭha-s) to agree that whenever there is “severe effort” they experienced painful and whenever there is no severe effort they feel no suffering. Then he concluded that they are “deceived by ignorance, nescience, and confusion” by holding that view; so their effort is fruitless. 429 The Buddha taught: “A monk does not let his unmastered self be mastered by anguish, and he does not cast out rightful happiness and is undefiled by that happiness.” 430 Through developing equanimity there is detachment for him. 431 One who has faith in the Tathāgata going forth, observing ten precepts and subtle morality, guarding his senses, mindful of every activity, remote lodging, destroying five hindrances, enters

428 Ibid., pp. 5-6.
429 Ibid., pp. 7-9.
430 Ibid., pp. 10-11.
431 Ibid., p. 12.
into and abides in four kinds of meditation, three kinds of super knowledge, and attains the liberation. Thus is the effort fruitful.\textsuperscript{432}

In the Discourse no. 102 “The Threefold Five” (Pañcattayasutta) some recluses and Brāhmaṇas conjectured and speculated about the future of the self after dying such as “perceive,” does not perceive, neither perceive nor non-perceive, destruction, existence, and \textit{nibbāna} here and now.\textsuperscript{433} The Tathāgata, having known that “what is constructed is gross-material,” but that “there is this that is the stopping of the constructions;” seeing the escape from it, has gone beyond it. The Buddha taught: “having known the arising and the setting and the satisfaction and the peril of the six fields of sensory impingement and the escape as it really is, there is deliverance without grasping.”\textsuperscript{434}

In the Discourse no. 103 “On ‘What Then?’” (Kīṃtisutta), the Buddha taught \textit{dhamma} not for the sake of robe, almsfood, lodging, success or medicine, but for welfare, out of compassion. He said that there may be different views about the Further \textit{Dhamma} among the members of the Order, and the monks should not “fall into contention”. The way of harmony among the members of the Order was the acceptance and respect of different views among individuals. The Buddha taught that the attitude towards the monk who has done the transgression is “equanimity”; and “should not be disdained for


\textsuperscript{433} Ibid., pp. 15-20.

\textsuperscript{434} Ibid., p. 24.
such an individual”.\footnote{I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, p. 28.} For the Buddha, the monk cannot attain \textit{nibbāna} if he does not give up his offensive view, malice, discontent or dissatisfaction. Furthermore, the monk neither exalts himself, nor disparages others; no one gives ground for reproach.\footnote{Ibid., pp. 28-29.}

In the Discourse no. 104 “At Sāmagāma” (Sāmagāmasutta), Nātaputta the Jaina’s Teacher died at Pāvā, his followers splitting into two were quarrelling and disputing with one another. Cunda, the novice approached venerable Ānanda and spoke thus to him. Both approached the Buddha and told him about that matter. The Buddha asked them if they see even two monks professing differently about the thirty-seven excellent \textit{dhammas} (\textit{bodhipakkhiya}). Ānanda answered “no”. Yet, according to the Buddha, those who dwell dependent on the Buddha might, after the Buddha passing away, stir up dispute either the mode of living or the Obligations - this would be the woe of the manifold, misfortune of the \textit{devas} and the mankind. There are six sources of dispute:\footnote{Ibid., p. 32.} (1) angry and ill-will, (2) harsh and unmerciful, (3) envious and grudging, (4) crafty and deceitful, (5) evil desires and wrong views, (6) infected with worldliness, obstinate and stubborn. Whosoever be a monk with these vices does not complete the training. Then the Buddha explained the four legal questions, namely,\footnote{Ibid., p. 33.} out of disputes, censure, offences, and obligation; and seven rules for the deciding and settlement of
these legal questions i.e. (1) a verdict in the presence, (2) innocence, (3) past insanity, (4) acknowledgement, (5) decision of the majority, (6) decision for specific depravity, and (7) grass covering.\textsuperscript{439} There are six things in this context to be remembered: (1) friendly act of body, (2) friendly act of speech, (3) friendly acts of thought, (4) sharing lawful acquisitions, (5) dwelling united in moral habits, and (6) dwelling united in Ariyan views; both in public and private to strengthen harmony and unity in the Order.\textsuperscript{440}

In the Discourse no. 105 “To Sunakkhata” (Sunakkhattasutta), the Buddha taught about the five strands of sense-pleasures. He said that when someone is set on the material things, he does not listen to the talk connected with imperturbability. It is like a man coming after a long time being absent. When someone set on imperturbability, he does not listen to the talk of material things. It is like a severed leaf which cannot become green again. When setting on nothing, he does not lend ear to the talk of imperturbability. It is like a rock, if broken cannot become whole again. When setting on neither perception, nor non-perception (it is like the man throwing food, does not want to take it again), perfect nibbāna (like a palm tree whose crown has been cut off cannot grow again), he does not listen to the talk of it; for he is released from material things, fetter of imperturbability, the plain of nothing, and neither perception nor non-perception.\textsuperscript{441} For the Buddha craving is the dart; the virus of


\textsuperscript{440} \textit{Ibid.}, pp. 36-37.

\textsuperscript{441} \textit{Ibid.}, pp. 39-41.
ignorance wracks a man with desires, attachment and ill will. If one is given to deleterious things (vision, sound, smell… through six sensual organs) attachment may assail his thought; he may come to death or pain unto death. It is like a man shot by a poisoned dart, careless in healing his wound, on may reach the death end. Disavowing the training is when one falls into grievous offences. On the contrary, attachment may not assail him. The Buddha claimed that “‘clinging is the cause of anguish,’ and having understood it, one becomes without clinging, freed by the destruction of clinging.”

In the Discourse no. 106 “On Beneficial Imperturbability” (Āañjasappāsutta), the Buddha taught that pleasures of the sense and perceptions of pleasures of the sense, here and now or hereafter are impermanent, hollow, lying, made of illusion and Mara’s realm, stumbling-block in the training of an Ariyan disciple. One who reflects thus abides with thought far reaching, overcoming these. Whatever material shape is material shape consisting of four great elementals and derived from them. There are those material shapes, and those perceptions of material shapes, here and now and hereafter; both are impermanent; and what is impermanent is not worth rejoicing, nor approval nor cleaving to. When those perceptions of the pleasures of the senses, of material shapes, and of imperturbability are stopped without remainders; that is the real, that is the excellent, that is to say the plane of nothingness. One reflects - empty is this of self or of what belongs to self.

443 Ibid., p. 46.
One reflects thus I am naught of anyone anywhere nor is there anywhere aught of mind. When those perceptions are stopped without remainder; this is the real plane of neither perception nor non-perception. One thinks: had it not been it would not be mine; if it be not it will not be mine; I am getting rid of what is or what has come to be. He is thus acquiring equanimity. One who rejoices in this equanimity, approves of it, and cleaves to it does not attain final nibbāna. But one who does not rejoice in that, without grasping, attains final nibbāna. This is deathlessness, the deliverance of thought without grasping.444

In the Discourse no. 107 “To Ga aka-Moggallāna” (Ga aka-moggallānasutta), the Buddha answered the Brāhmaṇa that it is possible to lay down a gradual training in this dhamma and discipline even as a skilled trainer of horses.445 A novice first observes moral habit, living controlled by the control of obligations, endowed with right behaviour and pasture, seeing peril in the slightest faults. Secondly, he guards the doors of the sense organs, not to be entranced with the general or the detail so that evil unskilled states of mind may flow in. Thirdly, he is moderate in eating. Fourthly, he dwells intent on vigilance; be possessed of mindfulness and clear consciousness. Fifthly, he dwells in remote lodging. Sixthly, getting rid of five hindrances, he keeps aloof from pleasures of the senses, unskilled states of mind enters and abides in the first, second, third, and fourth meditations.446 And finally, the way leading to

445 Ibid., p. 52.
446 Ibid., pp. 53-55.
nibbāna exists, and Buddha exists as an adviser; however, some attains nibbāna, but some do not.\textsuperscript{447}

In the Discourse no. 108 “To Gopaka-Moggallāna” (Gopaka-moggallānasutta), venerable Ānanda answered chief minister Brahman Vassakara there is not even one monk who was designated as the leader of the Order. He further said that Lord Buddha had taught them: the Dhamma is our teacher, and the Order was united by following (1) a rule of training, obligation; (2) gathering every observance day (Uposatha) to inquire what happened to each one, and (3) there are ten satisfying things in whom we severe: 1. moral, 2. heard much, 3. content with simple requisite, 4. acquire four meditations, 5. psychic powers, 6. deva-hearing, 7. knowing intuitively the mind of others, 8. recollecting former habitations, 9. purified deva-vision, and 10. the destruction of cankers.\textsuperscript{448} Ananda also said that the Buddha did not praise some kinds of meditation that was obsessed and overcome by attachment, ill will, sloth and torpor, restlessness, and doubt. However, on the other hand, He really praised the kinds of meditation that keeps one aloof from pleasures of the senses entering four kinds of meditation (\textit{jhāna}).\textsuperscript{449}

In the Discourse no. 109 “Greater Discourse (at the Time) of a Full Moon” (Mahāpuṇṇamasutta) and the Discourse no. 110 “Lesser Discourse (at the time) of a Full Moon” (Cūḷapuṇṇamasutta), on the Observance Day, the

\textsuperscript{447} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, pp. 56-57.

\textsuperscript{448} Ibid., pp. 61-62.

\textsuperscript{449} Ibid., pp. 64-65.
Buddha taught about five groups of grasping, whose roots are desire: “whatever is attachment to and desire for the five groups of grasping, that is grasping.”\textsuperscript{450} Four great elements are the cause enabling a definition to be made of the groups of material shape; sensory impingement, that of feeling … that of perception … that of habitual tendencies; mental faculties and shape, that of consciousness.\textsuperscript{451} There is a right view that does not regard five aggregates as self. The satisfaction, the peril, the control, the escape from these five aggregates along with three characteristics: Impermanent, Painful and Not-self are mentioned. The Buddha said that whatever material shape, feeling, perception, habitual tendencies, and consciousness; past, future, or present… should be seen as: “this is not mine, this am I not, this is not myself” by means of perfect wisdom.\textsuperscript{452}

The Buddha taught the monks on the Observance Day about two kinds of persons in the world: a bad man and a good man. A bad man was possessed of bad states of mind, consorts with a bad man, thinks as do a bad man, advises as do a bad man, speaks, acts, has the view, gives a gift as do bad man; on the breaking up of the body after dying arises in some bourns of bad men: Niraya hell or animal birth.\textsuperscript{453} On the contrary, a good man can know of a good man and a bad man; because the good man is possessed of good states of mind …,

\textsuperscript{450} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, p. 66.
\textsuperscript{451} Ibid., p. 67.
\textsuperscript{452} Ibid., p. 69.
\textsuperscript{453} Ibid., p. 72.
after the breaking up of his body, he arises in some bourn of good men: deva-greatness or human greatness.⁴⁵⁴

Among these ten discourses in the Devadaha Division, the element of wisdom is presented in the Discourse no. 101 as comprehending the fruitful training in Buddhism being against the Jaina’s view; in the Discourse no. 102, the right attitude towards speculative views; in the Discourse no. 105, understanding the five strands of sense-pleasures; in the Discourse no. 109, seeing the five groups of grasping (upadāna), five aggregates as “this is not mine, this am I not, this is not myself”; in the Discourse no. 110, distinguishing the bad man and the good man with two opposite destinations: the hell and the heaven.

The element of Morality was described in the Discourses nos. 101 and 107 as gradual training as a horse-training; in “Kiṃtisutta”, dealing with a transgression among the Order: equanimity; in the Discourse no. 104, six things to be remembered and seven rules for preventing arguing for the harmony of the Order; in the Discourse no. 108, observing rules and disciplines as the Master; and in the Discourse no. 110, getting away from the bad man’s ways, and following the good man’s road.

The element of meditation is taught in the Discourses nos. 101, 107 and 108 as attaining the four stages of meditation; and in the Discourse no. 108, not all meditations are good according to the Buddha.

Liberation in this Division is known as the state of final nibbāna as in the Discourse no. 106, nibbāna as in the Discourse 107, the deathless, the deliverance without grasping, the escape from the five aggregates, five groups of grasping as in the Discourses nos. 106 and 109; heavenly abiding as in the Discourse no. 110; overcoming wrong views as in the Discourses nos. 101 and 102 (speculative views). The path leading to the liberation is presented as the gradual training as in the Discourses nos. 101 and 107 including steps (1) observing moral habit (ten precepts and other subtle behaviours), (2) controlling the senses, (3) moderate in eating, (4) intent on vigilance, (5) remote lodging, (6) destroying five hindrances, (7) entering into four stages of meditation, and (8) attaining three kinds of super knowledge.

III. The Liberation in the Anupadavagga, “the Division of the Uninterrupted”

In the Discourse no. 111 “On the Uninterrupted” (Anupadasutta), the Buddha praised venerable Sāriputta, who has great moral habit, concentration, wisdom, and freedom; seeing him as the Buddha’s own son, born of his mouth, and heir to dhamma. The Buddha said that Sāriputta had attained nine grades of meditation; and having seen by means of intuitive wisdom, his cankers had been utterly destroyed.⁴⁵⁵

In the Discourse no. 112 “On the Sixfold Cleansing” (Chabbisodhanasutta), the Buddha said that a monk who is declared to have profound knowledge, done what was to be done, no more of being such or so.

These words are to be neither rejoiced, nor protested. These words should be tested by his explanation of (1) four modes of statement, (2) five groups of grasping, (3) six elements, (4) six internal-external sense fields…. If his explanations were in accordance with dhāmma, these words should be rejoiced.\(^{456}\) The Buddha taught that the process of liberation of a person was a gradual training, viz. (1) going forth by faith, (2) endowed with the training of a monk: abandoning and abstaining from ten evil deeds and other unskilled states, (3) controlling his senses, (4) remote lodging, (5) removing five hindrances, (6) entering into three super knowledge with the destruction of all cankers.

In the Discourse no. 113 “On the Good Man” (Sappurisasutta), the Buddha taught that bad man exalted himself and disparages others because he has gone forth from a high family, great, rich, eminent family, well-known, famous or acquires the requisites of robe material, alms-food, lodging, and medicines; or has heard much, expert in the Vinaya, a speaker on dhāmma, or a forest dweller, a wearer of robes from dust-heap, a beggar for alms, a root man, a sitting posture man, who eats once a day…. who has attained eight grades of meditation, reflects on his belongings besides on those of others.\(^{457}\) However, a good man thinks that greed, aversion, and confusion are not destructed because of high family..., anyone who fares along in complete accordance with the dhāmma is to be honoured and commended. He does not exalt himself, nor


\(^{457}\) Ibid., pp. 89-93.
disparaged others. But a good man who although got everything reflects thus: lack of desires even for the attainment of eight grades of meditation; “neither exalts himself nor disparages others”. By passing quite beyond the eighth meditation, he enters and abides in the stopping of perception and feeling; and when he has seen by means of wisdom his cankers are caused to be destroyed. 458

In the Discourse no. 114 “On What is to be Followed and What is Not to be Followed” (Sevitabba-asevitabbasutta), the Buddha said that bodily, vocal, and mental conducts; the arising of thought, the assumption of perception, views, and individuality; each is of two kinds; one is to be followed and the other is not to be followed. 459 Sāriputta explained in full what the Buddha said: If a certain kind of thought was followed in such a way that unskilled states grow much, skilled states decrease; this was not to be followed. If a certain kind of thought was followed; unskilled states decrease, and skilled states grow much; this was to be followed. Thus, ten unskilled states should not be followed; ten skilled states to be followed. 460 Material shape through the eye, the sound through the ear, the smell through the nose, tasteful objects through the tongue, tactile objects through the body, mental states through the mind; each is of two kinds, one was to be followed and the other was not to be followed. It is the same as robe-material, alms-food, lodgings, village, market

459 Ibid., pp. 94-95.
460 Ibid., pp. 95-101.
town, town, country district, a person; each is of two kinds – one to be followed and the other one not to be followed.\textsuperscript{461}

The Buddha said in the Discourse no. 115 “On the Manifold Elements” (Bahudhātukasutta) that whatever ‘fears,’ ‘troubles,’ and ‘misfortunes’ do arise, they do arise for the fools and not for the wise. Investigation leads one to become wise. As soon as a monk is skilled in the elements, sense fields, Conditioned Genesis, and the possible and the impossible, it is at this stage that it suffices to say ‘Investigating, a monk is wise’.\textsuperscript{462} Elements include eighteen (six sense organs, six objects, and six spontaneous consciousnesses), six elements (extensions, cohesion, radiation, mobility, space and consciousness), other six elements (happiness, anguish, gladness, sorrowing, equanimity, and ignorance), other six elements (sensuous pleasures, renunciation, malice, non-malice, harming and non-harming), three elements (sensuous pleasures, fine material, and non-materiality), two elements (constructed and unconstructed); six sense fields, conditioned genesis as in previous discourses; the possible and the impossible are presented as seeing construction as permanent, happy or \textit{dhamma} as self … impossible; on the other hand, possible.\textsuperscript{463}

\begin{itemize}
\item[] \textsuperscript{461} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, pp. 102-04.
\item[] \textsuperscript{462} \textit{Ibid.}, pp. 104-05.
\item[] \textsuperscript{463} \textit{Ibid.}, pp. 105-10.
\end{itemize}
In the Discourse no. 116 “At Isigili” (Isigilisutta), the Buddha told about the former five hundred paccekabuddha-s who had lived on the Isigili mountain for a long time.\(^{464}\)

In the Discourse no. 117 “Pertaining to the Great Forty” (Mahācattārīsakasutta), the Buddha taught that whatever ‘one-pointedness of mind’ is accompanied by the rest of the components of the Noble Eightfold Path, i.e. right view, right purpose, right speech… right mindfulness, is called the Ariyan right concentration with the causal association and the accompaniments.\(^{465}\) If one comprehends what is the wrong view and what is the right view, he has a right view. The rest components go the same. They are of twofold; (1) having cankers, on the side of merit, that ripens unto cleaving; and (2) cankerless, supermundane a component of a way.\(^{466}\) According to the Buddha, the learner’s course is possessed of the eight components as in the Middle Path while the perfected one has ten components (the eight components of the Noble Eightfold Path plus perfect knowledge and perfect freedom).\(^{467}\)

In the Discourse no. 118 “On Mindfulness When Breathing-in-and-out” (Ānāpānasatisutta), on the observance day, the fifteenth, full moon night, the Buddha praised the Order of monks which consists of Arahantas, Non-returners, Once returners, Stream-attainers, ones who practice the Four Applications of Mindfulness … the Ariyan Eightfold Path, four Brahma-


\(^{465}\) Ibid., p. 114.

\(^{466}\) Ibid., pp. 114-15.

\(^{467}\) Ibid., p. 119.
vihāras; on the foul, perception of impermanence, mindfulness on in-breathing and out-breathing.\textsuperscript{468} The description of the practice of in-breathing and out-breathing is the same in the four applications of mindfulness. When the mindfulness of in-breathing and out-breathing is developed, it brings to the fulfillment of the four applications of mindfulness. When the four applications of mindfulness is developed, it brings to the fulfillment of the seven links in awakening. When seven links are developed, it brings to the fulfillment of freedom through knowledge.\textsuperscript{469} The Buddha taught that an elder instructs from ten to forty newly ordained monks.\textsuperscript{470}

In the Discourse no. 119 “On Mindfulness of Body” (Kāyagatāsatisutta), the Buddha presented the practice of mindfulness of body that was of great fruit through six steps: (1) A monk who was a forest-gone, sits down cross-legged, holding his back erect, arousing mindfulness in front of him; mindful he breatheds in; mindful he breathes out as in the Discourse no. 10; (2) when walking, standing, sitting, lying, eating, drinking … he comprehends that it is like that; (3) reflecting on the nature of his body (impurity); (4) reflecting on the elements of material shape; (5) observing the dead body at a cemetery; and (6) aloof from pleasures of the senses and entering into four stages of meditation.\textsuperscript{471} The Buddha claimed that anyone whose mindfulness of body has


\textsuperscript{469} \textit{Ibid.}, pp. 125-29.

\textsuperscript{470} \textit{Ibid.}, p. 122.

\textsuperscript{471} \textit{Ibid.}, pp. 130-34.
been developed skilled states arising; Māra cannot access to.\textsuperscript{472} The Buddha said that there are ten advantages that are to be expected from pursuing mindfulness of body: (1) overcoming like and dislike, (2) overcoming fear and dread, (3) bearing unbearable conditions, (4) acquiring four meditations, (5) experiencing various psychic powers, (6) hearing both kinds of sound (of devas and men), (7) Comprehending the minds of others, (8) Recollecting manifold former habitations, (9) beholding beings as they pass hence and come to be, and (10) abiding the freedom of mind and freedom through intuitive wisdom.\textsuperscript{473}

In the Discourse no. 120 “On Uprising by Means of Aspiration” (Sa kāravattīsutta), the Buddha taught about the uprising by means of aspiration. He said that one who is endowed with faith, moral habit, learning, relinquishment, wisdom develops his mind on the companionship with rich nobles, brāhma as, four great regent devas, thirty three … the Yama devas …devas of delight, the devas who delight in creating … the devas who have power over creation … the Brahmā of one thousand … hundred thousand worlds, devas of infinite ether, consciousness, no-thing, neither perception nor non-perception. This is the way to uprising there. By the destruction of the cankers, having realized hear and now through his own super knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, he enters thereon, abides therein.\textsuperscript{474}

\textsuperscript{472} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, p. 135.
\textsuperscript{473} Ibid., pp. 137-38.
\textsuperscript{474} Ibid., pp. 139-43.
Among these ten Discourses in the Anupadavagga, the element of wisdom appears in the Discourse no. 112 as comprehending the real perfected one, in the Discourse no. 113 as distinguishing a bad man and a good man, in the Discourse no. 115 as the investigation of manifold elements and the conditioned genesis, in the Discourse no. 117 as the Noble Eightfold Path and ten perfect components, in the Discourses nos. 119 and 120 as freedom of mind and freedom through wisdom.

The element of meditation is mentioned in discourses nos. 111 and 113, as entering and abiding in nine stages of meditation, in the Discourses nos. 112 and 119 as the four stages of meditation; in the Discourses nos. 118 and 119, and the practice of mindfulness of in-breathing and out-breathing as in the Discourse no. 10.

The element of moral habit is described in the Discourse no. 111 as great moral habit of venerable Sāriputta; in the Discourse no. 113, neither exalting oneself nor disparaging others; in the Discourse no. 114, following what is skilled and stopping what is unskilled; and in the Discourse no. 117, Right Speech, Right Action, And Right Mode Of Livelihood.

Liberation in this Division is known as the destruction of the cankers in the Discourses nos. 112 and 113; as the fulfillment of freedom through knowledge in the Discourse no. 118, as freedom of mind and freedom through wisdom in the Discourses nos. 119 and 120. And the path leading to the liberation is a gradual training as in the Discourse no. 112 as (1) going forth,
(2) abandoning and abstaining from unskilled states, (3) controlling sense-organs, (4) remote lodging, (5) getting rid of five hindrances and entering four meditations. The practice of mindfulness of in-breathing and out-breathing as well as the mindfulness of the body was stressed as good means for further mental development.

IV. The Liberation in the Suññātavagga, “the Division on Emptiness”

In the Discourse no. 121 “Lesser discourse on Emptiness” (Cū asuññatasutta), the Buddha confirmed that “through abiding in emptiness, he abides in the fullness thereof.”\(^{475}\) For the Buddha, a monk, not attending to the perception of a village, human beings, forest, earth, the plane of infinite ether, infinite consciousness, nothingness, neither perception nor non-perception, attends to the solitude grounded on the concentration of mind that is signless.\(^{476}\) But this concentration is affected and thought out. Whatever is affected and thought out, that is impermanent, liable to stopping. When he knows this thus, his mind is freed from the cankers of sense-pleasures, becoming, and ignorance.\(^{477}\) And there is only this that is not emptiness: six sensory fields that, conditioned by life, are grounded on this body itself. One regards that which is not there as empty of it. But in regard to what remains, he


\(^{476}\) Ibid., pp. 150-51.

\(^{477}\) Ibid., p. 151.
comprehends: “that being, this is”. Thus this comes to be for him a true, utterly purified and incomparably highest realization of the concept of emptiness.\textsuperscript{478}

In the Discourse no. 122 “Greater Discourse on Emptiness” (Mahāsuññatasutta), the Buddha taught that a monk who was intent on seeking delight in groups can hardly acquire at will the happiness of renunciation, aloofness, calm, self awakening. But a monk who dwells alone can acquire at will the happiness of these, the freedom of mind that is temporal and pleasing or on that which is not temporal and is unshakable.\textsuperscript{479} The Buddha has fully awakened to this abiding by not attending to any signs, entering and abiding in an inward emptiness. Wherefore, one who desires entering on an inward emptiness should steady calm, make one-pointed and concentrate his mind precisely on what is inward. One aloof from pleasures of the senses… enters on and abides in the first, second, third, and fourth meditations.\textsuperscript{480} While he is attending to an inward or external or inward and external emptiness or imperturbability his mind is satisfied or not satisfied, he is clearly conscious in regard to it. While pacing up and down, standing, sitting, lying … no covetousness or dejection will flow in; speaking only good things: morality, concentration, wisdom, freedom…; having thoughts of renunciation, non-malevolence, harmlessness….\textsuperscript{481} Five strands of sense-pleasures, five groups of grasping… by reflecting and comprehending that the attachment to these has or


\textsuperscript{479} Ibid., pp. 153-54.

\textsuperscript{480} Ibid., pp. 154-55.

\textsuperscript{481} Ibid., p. 157.
has not been got rid of. It is fit that a disciple should follow after a teacher for the sake of talk which is austere, detachment, stopping, wanting little, contentment, wisdom, freedom … even though being repulsed. There is affliction for teachers, pupils, and Brahma-farers, because while they dwell in remote lodging, people crowd in on them they become infatuated … and revert to abundance.

In the Discourse no. 123 “On Wonderful and Marvelous Qualities” (Acchariyabhattadhammasutta), the Bodhisatta arose, remained in the Tusita group, mindful and clearly conscious; for as long as his life-span lasted, entered his mother womb, then illimitable glorious radiance surpassing even the deva-majesty of devas; while entering his mother’s womb, four devas approached so as to guard the four quarters; his mother became virtuous through her nature; no desire connected with sense-pleasures but enjoying five strands of sense pleasures … mother died seven days after he was born… Ānanda regarded this as wonders, marvelous qualities of the Buddha. The Buddha said that the feelings, perceptions, thoughts that arose in the Tathāgata were known; known to persist; known they went to destruction were regarded too as the wonders of the Tathāgata’s qualities.

In the Discourse no. 124 “By Bakkula” (Bakkulasutta), wanderer Kassapa asked venerable Bakkula about his morality. Venerable Bakkula said

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483 ibid., p. 159.
484 Ibid., pp. 160-61.
485 ibid., pp. 163-69.
that during eighty years he was not aware of any perception or thought of sensual pleasure, malevolence, harming rising in him; not aware of having accepted house holder’s robe- material; cut out, sewn, or dyed robe-material… accepted invitation … sat down, eaten amid the houses … observed the characteristics of women-kind … taught dhamma to nuns… let go forth, ordained, given guidance, bathed in bathroom, carried medicine, laid down to sleep … and finally, venerable Bakkula attained final nibbāna among the Order. All these were considered as wonders, marvelous qualities in venerable Bakkula.486

In the Discourse no. 125 “On the ‘Tamed Stage’” (Dantabhūmisutta), the Buddha taught that one who is enjoying sense pleasures cannot understand what a renunciation realizes. It is like one on the top of the mountain and one at the foot of the mountain.487 The training of a monk is like the taming of a forest elephant to become a king’s elephant. The process of training an Ariyan disciple was a gradual training as in the previous discourses: (1) going forth, (2) living controlled, (3) being guarded as to the doors of sense-organs, (4) being moderate in eating, (5) abiding on vigilance, (6) composed of mindfulness, (7) remote lodging in the forest, (8) getting rid of five hindrances, (9) faring along contemplating the body in the body, feelings in the feelings, mind in the mind, mental states in mental states, (10) enter into second, third,

487 Ibid., pp. 176-77.
fourth meditation, done what is to be done.\textsuperscript{488} If a king elephant died untrained, it is reckoned as one that has died untrained. If a king elephant died tamed, it is reckoned as one that has died tamed. Even so, a novice, middle standing, or elder monk died with the cankers destroyed can be reckoned as one that has died tamed.\textsuperscript{489}

In the Discourse no. 126 “To Bhūmija” (Bhūmijasutta), Prince Jayasena asked venerable Bhūmija how to get the fruit. Venerable Bhūmija answered that with expectation, without expectation, both; neither with expectation nor without expectation, if one fares the Brahma-faring inattentively, he is incapable of obtaining the fruit. However, if one fares attentively, he is capable of obtaining the fruit.\textsuperscript{490} Hearing this the Buddha taught that if those who are of wrong view, wrong aspiration, wrong speech … wrong concentration fare the Brahma-faring with expectation, without expectation, both, neither with nor without expectation, they are incapable of obtaining the fruit; because this is not the method for obtaining the fruit. It is like a man walking about in need of oil, milk, butter, or fire acts in a wrong way although with expectation, without or both, neither expectation nor without expectation, he is incapable of obtaining the fruit. However, if those who are of right view … right concentration with or without expectation, they are capable of obtaining the

\textsuperscript{489} \textit{Ibid.}, p. 183.
\textsuperscript{490} \textit{Ibid.}, pp. 183-84.
fruit. It is like a man walking about in need of oil, milk, butter, or fire acts in the right way, will be capable of obtaining the fruit.⁴⁹¹

In the Discourse no. 127 “With Anuruddha” (Anuruddhasutta), Five Tools, the carpenter invited venerable Anuruddha to take meal at his house, and then asked questions about boundless freedom of mind and widespread freedom of mind. Venerable Anuruddha answered that “boundless freedom of mind” and “widespread freedom of mind” are different in connotation and denotation. “Boundless freedom of mind” means a monk abides, having suffused the first, second, third and fourth quarters with a mind of friendliness, compassion, sympathetic joy, and equanimity; just so above, below and across the whole world everywhere in every way that is far reaching, widespread, immeasurable, without enmity, without malevolence.⁴⁹² While “widespread freedom of mind” means a monk, thinking meditation is widespread like as a single root of a tree, two, three roots, one, two three villages, one, two three kingdoms… dwells suffusing and pervading that size in meditation.⁴⁹³ Four uprisings into a new becoming: limited light, boundless light, tarnished light, and pure light. One who thinks of every light, after dying, will arise in companionship with devas of that light.⁴⁹⁴

In the Discourse no. 128 “On Defilements” (Upakkilesasutta), the monks at Kosambi gets engrossed in arguments, the Buddha went there to stop

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⁴⁹² Ibid., p. 191.
⁴⁹³ Ibid., pp. 191-92.
⁴⁹⁴ Ibid., pp. 192-97.
them, but they did not heed his advice. Therefore, He arrived at the Bamboo Grove where venerable Anuruddha, venerable Nandiya, and venerable Kimbila were staying. The Buddha advised them how to live harmoniously among themselves. Then venerable Anuruddha said:

... friendliness as to the act of the body ... speech ... thought, whether openly or in private ..., surrendered his mind according to the mind of others, living all together on friendly terms and harmoniously, as milk and water blend, regarding one another with the eye of affection. Once in every five nights for dhamma talk. 

The Buddha explained illustrating His previous experiences that doubt, lack of proper attention, sloth and torpor, consternation, elation, distress, too much energy, too feeble energy, longing, perception of diversity, too intent on material shapes are defilements of the mind that should be got rid of. When defilements are got rid of one develops concentration with initial and discursive thought. The development with rapture without rapture, accompanied by delight, and equanimity, thereafter, knowledge and vision arise: unshakable is the freedom of mind for him. This is the last birth.

In the Discourse no. 129 “On Fools and the Wise” (Bālapaṇḍitasutta), the Buddha said that there are three marks of a fool: (i) thinking wrong thoughts, (ii) speaking wrong words, and (iii) doing wrong deeds. A fool

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496 Ibid., p. 201.
experiences threefold anguish and dejection here and now. When hearing appropriate and suitable talk about himself or seeing a thief arrested and got punishment by the king or when lying on the bed and reflecting on his wrong deeds, he grieves, mourns, laments, beats his breast, wails and thus falls into disillusionment. After his death the fool suffers in the sorrowful ways – the bad bourn, the downfall, Niraya (hell). The Buddha described the sufferings in the hell for such a monk. The suffering of a man stabbed with three hundred spears is compared with the suffering in the hell as the small stone compared with the Himalaya Mountain. The scenes of punishment in the Niraya Hell are terrible. There are animals, breathing creatures, grass-eaters, dung-eaters, born in the dark, born in water, born in filth. The fool who has previously done evil deeds, after dying, gets birth in the companionship with those beings. It is very difficult for the fool to become human once again after going to the downfall just as the blind turtle pushing his neck through one hole in the yoke in the ocean. If the fool comes to the human status, he would be born in a low family associated with poverty, illness, weakness, and so on.

Likewise there are also three marks of a wise man: (i) thinking right thoughts, (ii) speaking right words, (iii) doing right deeds. A wise man experiences threefold happiness and joy here and now. A wise man after dying arises in a good bourn, a heaven world. The Buddha described the heaven
world: a wheel-rolling king endowed with seven treasures\textsuperscript{497} and four efficacies\textsuperscript{498} and beings experience happiness and joy from that source.

In the Discourse no. 130 “On The Deva-Messengers” (Devadūtasutta), the Buddha with the purified deva-vision sees beings passing from hence, coming to be there, are mean, excellent, comely, ugly, well gong, ill going according to their former deeds. Those who are endowed with right conduct in body, speech and thought; not scoffers at the Ariyans, are of right view after dying, are arising in a good bourn, heaven world or among men. But ones who are endowed with wrong conduct in body, speech and thought, scoffers at the Ariyans … after dying arise in the realm of the departed ones or animal womb or the sorrowful ways, the bad bourn, the Downfall, Niraya hell.\textsuperscript{499} One who did evil deeds is seized and presented to king Yama to answer what he did before punishment. The punishment is terrible and he suffers feelings that are painful, sharp, and severe. There are some hells he must pass through such as Niraya, Filth, Ember, Forest of Silk-cotton trees, great sword-leafed forest, Great River of caustic water…. Those who do evil deeds in the world are subjected to a variety of punishments like these.\textsuperscript{500}

Among the ten Discourses of the Suññatavagga, the Division on Emptiness, the element of wisdom is seen in the Discourses nos. 121 and 122

\begin{footnotes}
\item[497] I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, p. 217; Wheel, elephant, horse, jewel, woman, householder, and adviser.
\item[498] \textit{Ibid.}, pp. 217-221; Lovely, long life, little illness, and dear to Brahmans.
\item[499] \textit{Ibid.}, pp. 223-24.
\item[500] \textit{Ibid.}, pp. 224-30.
\end{footnotes}
as reflective on the concept of emptiness; in the Discourse no. 126, right view and right thought in the Noble Eightfold Path; in the Discourse 127, as distinguishing boundless freedom of mind and widespread freedom of mind; in the Discourse no. 129, comprehending the fool and the wise; and in the Discourse no. 130, seeing living beings with cause and effect.

The element of moral habit appeared in the Discourse no. 122 as dwelling alone, keeping away unskilled states; in the Discourses nos. 123 and 124, marvelous qualities of the Buddha and Bakkula respectively; in the Discourse no. 125, moral habit, the training of a novice at the beginning; in the Discourse no. 126, right speech, right action, and right mode of livelihood of the Noble Eightfold Path; in the Discourse no. 128, the way of harmony among the monks; in the Discourse no. 129, following the activities of a wise man; and in the Discourse no. 130, being endowed with good conduct in body, speech and thought.

The element of meditation is highlighted in the Discourse no. 121 as attending to the perception of forest, earth, the plane of infinite ether, the plane of infinite consciousness, the plane of nothingness, the plane of neither perception nor non-perception, and finally attending to the solitude grounded on the concentration of mind that is signless; in the Discourses nos. 122, 124 and 128, four stages of meditation; and in the Discourse no. 127, dwelling suffused on the four Brahma-vihāras and other locations.
The concept of liberation is illuminated in the discourses 121 and 122 as “incomparably highest realization” of the concept of emptiness. Historically speaking, the concept of emptiness first appeared in the Majjhima Nikāya as a main subject of this division; and long therefore, the same concept was presented by Nāgārjuna (150-250 CE)\(^{501}\) in his famous work, the Mūlamadhyamaka-kārikā, “Fundamental Verses of the Middle Way,” as the fundamentals for the culmination of Mahāyāna Buddhism. The concept of liberation in this division is known as freeing the mind from the cankers, in the discourse no. 111 or final nibbāna of venerable Bakkula in “Bakkulasutta” or boundless freedom of mind and widespread freedom of mind in the Discourse no. 127. In some sense, it has been also known as arising in the companionship with devas in the Discourse 127, a good bourn in the Discourse no. 129, the heaven in the Discourse no. 130, and even obtaining the fruits as in the Discourse no. 126. The path leading to liberation has been known as the gradual way likened to the elephant’s training as in the Discourse no. 125: (1) going forth, (2) living controlled, (3) being guarded, (4) being moderate in eating, (5) intent on vigilance, (6) composed of mindfulness, (7) choosing a remote lodging, (8) getting rid of five hindrances, (9) contemplating the four applications of mindfulness, (10) entering into the second and the third meditations, and three kinds of super knowledge.\(^{502}\) The Noble Eightfold Path

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is also described as the Middle Path for the realization of the truth as in the Discourse no. 126.\textsuperscript{503}

V. The Liberation in the Vibhaṅga gavagga, “the Division on Analysis”

In the Discourse no. 131 “On the Auspicious” (Bhaddekarattasutta), the Buddha taught the monk in verse that:

The past should not be followed, the future not desired.

What is past is got rid of and the future has not come.

But whoever has vision now here of a present things

Knowing that it is immovable, unshakable, let him cultivate it.

Swelter at the task this very day.

Who knows whether he will die tomorrow?

There is no bargaining with the great hosts of Death.

Thus abiding ardently, unwearied day and night,

He indeed is Auspicious called, described as a sage at peace.\textsuperscript{504}

The Buddha explained that one who thinks “such was my material shape, feelings … consciousness in the distant past but does not find delight therein” does not follow the past; and one who thinks “may my material shape … consciousness be thus in the distant future, but does not find delight


\textsuperscript{504} Ibid., p. 233.
therein,” does not follow the future.\textsuperscript{505} An instructed disciple, who does not regard material shape … consciousness as self or self as having material shape … consciousness … or consciousness as in self or self as in consciousness, is not drawn away among present things.\textsuperscript{506}

In the Discourse no. 132 “Ānanda’s Discourse on the Auspicious” (Ānandabhaddekarattasutta), Ānanda presented his exposition for monk in front of the Buddha. The content is the same as in the “Bhaddekarattasutta”.\textsuperscript{507}

In the Discourse no. 133 “Mahākaccāna’s Discourse on Auspicious” (Mahākaccāna-bhaddekarattasutta), a certain deva appeared beside venerable Samiddhi asked for an exposition on Auspicious and said: this exposition was “connected with the goal,” “fundamentals to the Brahma-faring”. Hearing that, the Buddha recited the verses as in the respect of the “Bhaddekarattasutta” but did not explain it in detail. Bhadanta Kaccāna was required to explain it for the monks. He said: One thinks: “such was my vision, material shape … my mind, my mental states in the distant past; and his consciousness is bound fast there by desire and attachment, because of that he delights in it; thus he follows after that past”. If one thinks of these but his consciousness is not bound fast by desire and attachment, he does not delight in it, and he does not follow after the past.\textsuperscript{508} One thinks: “may my vision, material shape … be such in the future, but does not bend his thought,” so, he does not desire the future. If there are at

\textsuperscript{505} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, p. 234.

\textsuperscript{506} Ibid., pp. 234-35.

\textsuperscript{507} Ibid., pp. 235-37.

\textsuperscript{508} Ibid., p. 241.
this present both vision and material shapes … to which his consciousness is not bound fast by desire, he does not delight in them; thus, he is not drawn away among present things.\textsuperscript{509}

In the Discourse no. 134 “Lomasaka giya’s Discourse on Auspicious” (Lomasaka giya-bhaddekarattasutta), Deva Candana appeared and talked to venerable Lomasakangiya asking about the exposition of the auspicious that is the same as in the Discourse no. 133. Venerable Lomasakangiya approached the Buddha to report the event; and the Buddha taught him the same as in the Discourse no. 131.\textsuperscript{510}

In the Discourse no. 135 “On the Lesser Analysis of Deed” (Cū akammavibha gasutta), Brāhma a youth Subha asked the Buddha about the cause for the differences among human form. The Buddha taught: “Deeds are one’s own, beings are heirs to deeds, deeds are matrix, deeds are kin, and deeds are arbiters. Deed divides beings by lowness and excellence”\textsuperscript{511} He explained: One who makes onslaught on creatures will arise in the bad bourn, Downfall, Niraya Hell or human form with short life span, many illnesses. But one, by getting rid of this, will arise in a good bourn, a heaven world or having human form with length of life-span, few illnesses. One who often gets angry becomes ugly. But one who does not often get angry becomes lovely; jealous-minded becomes little account; not jealous-minded is of great account; one

\textsuperscript{509} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, pp. 242-44.

\textsuperscript{510} Ibid., pp. 245-48.

\textsuperscript{511} Ibid., p. 249.
who does not offer becomes poor; offering becomes rich and wealthy; one not respecting becomes low family man; respecting becomes high family man; not asking for further understanding of the dhamma becomes weak in wisdom; otherwise, of great wisdom.\textsuperscript{512}

In the Discourse no. 136 “On the Greater Analysis of Deed” (Mahākammavibha gasutta), the Buddha taught about the four kinds of persons: (1) committing evil deeds arises in heaven,\textsuperscript{513} (2) committing evil deeds falls in hell, (3) refrains from evil deeds arises in heaven, and (4) refraining from evil deeds falls in hell. He further explained: (1) one who commits evils falls in the sorrowful ways because either an evil deed done earlier or later or at the time of dying a false view was adopted or firmly held by him; (2) one who commits evils arises in heaven because lovely deeds were done by him earlier or later, or at the time of dying a right view was adopted and firmly held by him; (3) one who restrains from evils arises in heaven because lovely deeds were done by him earlier or later, or at the time of dying a right view was adopted and firmly held by him; and (4) one who restrains from evils falls in hell because either an evil deed done earlier or later or at the time of dying a false view was adopted or firmly held by him.\textsuperscript{514}

In the Discourse no. 137 “On the Analysis of the Sixfold (Sense-)Field” (Sa āyatanavibha gasutta), the Buddha said that there are (1) six internal

\textsuperscript{512} I.B. Horner, \textit{The Collection of the Middle Length Sayings,} vol.3, pp. 249-53.

\textsuperscript{513} Onslaught on creatures, stealing, misconduct, lying, slandering, harsh speech, gossiping, covetousness, malevolence, and wrong view

\textsuperscript{514} \textit{Ibid.}, pp. 254-62.
sense-fields, (2) six external sense-fields, (3) six classes of consciousness, (4) six classes of impingement, (5) eighteen mental ranges\textsuperscript{515}, and (6) thirty modes for creatures.\textsuperscript{516} Wherefore, because of this gets rid of this. There are three arousings of mindfulness practiced by an Ariyan.\textsuperscript{517} By six joys of renunciation one gets rid of six joys and six sorrows of worldly life; six sorrows of renunciation remove six sorrows and six joys of worldly life; six equanimities of renunciation remove these of worldly life.\textsuperscript{518} There is equanimity in face of multiformity; it is equanimity among material shapes, sounds, smells, flavours, and touches. There is equanimity in face of uniformity; it is equanimity connected with four formless classes of meditation. By means of this equanimity in face of uniformity one gets rid of the equanimity in face of multiformity.\textsuperscript{519} The teacher teaches \textit{dhamma}, but disciples do not listen. One who is driven by the Tathāgata courses to eight directions: (1) seeing material shapes, (2) external material shapes, (3) intent on the Fair, (4) entering the plane of infinite ether, (5) infinite consciousness, (6) no-thingness, and (7) neither perception nor non-perception, (8) stopping of perceptions and feeling.\textsuperscript{520}

\textsuperscript{515} Having seen, heard…with eye, ear… mind one ranges over them that give rise joy, sorrow, and equanimity each.

\textsuperscript{516} Six joys connected with worldly life and six joys, renunciation; six sorrows with life, six with renunciation; six equanimity with worldly life and six with renunciation.

\textsuperscript{517} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, pp. 263-64.

\textsuperscript{518} Ibid., pp. 265-68.

\textsuperscript{519} Ibid., pp. 268-70.

\textsuperscript{520} Ibid., pp. 270-71.
In the Discourse no. 138 “On An Exposition and Analysis” (*Uddesavibhaṅga sutta*), the Buddha taught in brief that “a monk should so investigate that his consciousness of what is external be undistracted and of what is internal be unslackened so that it may not be disturbed by grasping there is no rise of birth, old age and dying or of anguish in the future.” Venerable Kaccāna explained that: seeing material shapes, hearing sounds … one does not run after the signs of them, not bound to satisfaction, and then the consciousness of what is external is undistracted. Otherwise, distracted, diffused. Entering the first, second, third, fourth meditation, one does not run after the rapture and joy of aloofness … concentration, equanimity, neither anguish nor joy his thought is called unslackened in regard to what is internal. An instructed disciple does not regard five aggregates as self or self as in five aggregates, he is neither afraid nor annoyed or full of longing and he is not disturbed by grasping.

In the Discourse no. 139 “On the Analysis of the Undefiled” (*Araṇavibhaṅgasutta*), the Buddha taught that one should not be intent on the happiness of the sense-pleasures, nor on the practice of self mortification; but follow the Middle Course; intent on inward happiness, simply teaching *dhamma*; not utter secret speech, nor vexatious thing; speech slowly; not affect

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522 Ibid., pp. 272-73.
523 Ibid., pp. 273-75.
524 Ibid., pp. 275-77.
525 Ibid., pp. 278-79.
the dialect of the countryside, nor deviate from recognized parlance and so forth. Five strands of sense pleasures are happiness of “an average person” that is to be feared by the monk. Aloof from pleasures of the sense… a monk enters into four meditations that is inward happiness.\textsuperscript{526}

In the Discourse no. 140 “On the Analysis of the Elements” (\textit{Dhātuvibha gasutta}), the Buddha taught that one has six elements, six fields of impingement, eighteen mental ranges, four resolves.\textsuperscript{527} He said: “when there is stability, conceit and boasting do not continue in existence, and when they do not continue in existence the sage is said to be at peace.” And “one should not be slothful in wisdom, guard the truth, cultivate relinquishment, \textsuperscript{528} trains oneself for peace itself.”\textsuperscript{529} The Buddha explained these by saying: “it is like the heat obtained from the contact and friction of two sticks; when these two sticks are separated their complemented heat is stopped, is allayed.” Even so, feeling arises on account of the impingement of the sense organs and the corresponding objects.\textsuperscript{530} The Buddha taught: “Not constructing, not thinking out for becoming or for de-becoming, he grasps after nothing in the world; not grasping, he is not troubled, being untroubled he himself has individually

\textsuperscript{526} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, pp. 281-84.
\textsuperscript{527} Resolve for wisdom, truth, relinquishment, and calm.
\textsuperscript{528} Giving up.
\textsuperscript{530} \textit{Ibid.}, pp. 290-91.
attained nībōna.”\(^{531}\) (Pukkusāti is a fake monk met the Buddha and repaired to get ordained from the Buddha but he died by accident).

In the Discourse no. 141 “On the Analysis of the Truth” (Saccavibha gasutta), the Buddha taught the monks about the four ariyan truths: truth of anguish, the arising of anguish, the stopping, and the course leading to the stopping of anguish (The Four Noble Truths). Venerable Sāriputta explained these in detail for the monks: (1) birth, old age, dying, grief, sorrow, suffering, misery, and despair are anguish; (2) craving is the arising of anguish; (3) whatever the stopping of such craving; (4) and the Ariyan Eightfold Path is leading to the stopping of anguish.\(^{532}\) The knowledge of the Four Noble Truths is right view; renunciation, non-malevolence, and harmlessness is right aspiration; refraining from lying, slanderous, harsh, and gossip is right speech; refraining from onslaught on creatures, stealing, misconduct is right action; getting rid of wrong mode of livelihood is right livelihood; four right endeavour;\(^{533}\) fare along contemplating body, feeling, mind, and mental states is right mindfulness; aloof from unskilled states of mind enter into four meditations is right concentration.\(^{534}\)

In the Discourse no. 142 “On the Analysis of Offerings” (Dakkhi avibha gasutta), Mahāpajāpati Gotami offered a pair of new cloths to the Buddha, but He suggested offering it to the Order of Monks (Bhikkhu-


\(^{532}\) Ibid., pp. 296-98.

\(^{533}\) Strive for non-arising, getting rid of evil, the arising of skilled, complete of the skilled.

\(^{534}\) Horner, op. cit., pp. 298-99.
sa gha). It is due to a person that one goes to the Triple Gems, refrains from evils … there is no proper requital in regard to that person. There are fourteen grades of offering: (1) The Buddha or Tathāgata, (2) Pacceka Buddha, (3) Arahanta, (4) Arahanta farer, (5) non-returner, (6) non-returner farer, (7) once-returner, (8) once-returner farer, (9) stream attainer, (10) stream attainer farer, (11) one without attachment, (12) ordinary person, (13) poor moral habit, (14) and animal.\footnote{I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, p. 302.} There are also seven kinds of offerings: (1) both the Orders with Buddha as header, (2) both the Orders after the Buddha’s passing away, (3) Order of Monks, (4) Order of Nuns, (5) Monks and nuns specified by the Order, (6) Monks specified by the order, and (7) Nuns specified by the Order.\footnote{Ibid., pp. 303-04.}

Four purifications of offerings: purified by the giver but not by recipient (rich fruit), purified by recipient but not by the giver (poor fruit), purified neither (poor fruit), and purified both by the giver and the recipient (rich fruit).\footnote{Ibid., pp. 304-05.}

Among the twelve discourses of this division the element of wisdom has been seen in the Discourses nos. 131, 132, and 133 as not following the past, not desiring the future, not regarding the five aggregates as self or self as in them; in the Discourses nos. 134 and 135, comprehending the law of cause and effect; in the Discourses nos. 137, 138, and 140, the analysis of the elements, the functions of sense organs, the objects and the consciousness; in the
Discourse no. 142, understanding the Four Noble Truths; and in the Discourse no. 139, the Middle path. The element of moral habit is presented in the Discourse no. 135 as getting rid of onslaught on creatures, anger, jealousy, meanness and so forth; in the Discourse no. 136, refraining from ten evil deeds; in discourse no. 139, neither being intent on sense-pleasures, nor the practice of self mortification; in the Discourse no. 141, stopping of craving. The element of meditation is described in the Discourse no. 137 as entering the four formless classes of meditation; in the Discourses nos. 138, 139 and 141, entering into the four stages of meditation.

The liberation has been known in this division as freedom from suffering; and the path leading to liberation is the practice of the Middle Path or the Noble Eightfold Path: Right View, Right Thought, Right Speech, Right Action, Right Mode of Livelihood, Right Endeavour, Right Mindfulness and Right Concentration.

VI. The Liberation in the Saṃyātanavagga, “The Division of the Sixfold Sense”

In the Discourse no. 143 “On An Exhortation to Anāthapi ika” (Anāthapi ikovādasutta), householder Anāthapi ika was sick; venerable Sāriputta came to bless for him and said:

You must train yourself thus: ‘I will not grasp after vision and so will have no consciousness dependent on vision.’ I will not grasp after hearing … smelling … tasting … body … mind … material
shapes … sounds … smell … tastes … touches … mental objects and so will have no consciousness dependent on mental objects.\textsuperscript{538}

The same is applied to six consciousnesses, six impacts, six feelings born of impacts, six elements, five aggregates, four formless states, this world and the world beyond, that which is here seen, heard, sensed, cognized, sought after, pondered over with the mind.\textsuperscript{539} Anāthapiṇḍika after hearing cried and required letting this \textit{dhamma} for householders. Then Venerable Sāriputta exhorted him with this exhortation and departed. After that Anāthapiṇḍika died and arose in the Tusita Heaven.\textsuperscript{540}

In the Discourse no. 144 “On An Exhortation to Channa” (Channovādasutta), venerable Channa was terribly sick; and venerable Sāriputta and venerable Cunda came to exhort him. Venerable Sāriputta asked him about his attitude towards eighteen sense fields; and venerable Channa answered that he regarded them as “\textit{this} is not mine, this am I not, this is not myself”.\textsuperscript{541} Venerable Sāriputta reminded him with the Buddha’s teaching:

For him who clings there is wavering; for him who clings not there is no wavering; if there is no wavering there is impassibility; if there is impassibility there is no yearning; if

\textsuperscript{538} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, pp. 310-12.
\textsuperscript{539} Ibid., pp. 310-12.
\textsuperscript{540} Ibid., pp. 312-15.
\textsuperscript{541} Ibid., p. 317.
there is no yearning, there is no coming and going (saṃsāra); if there is no coming and going, there is no deceasing and uprising; if there is no deceasing and uprising, there is no ‘here’ itself nor ‘yonder’ nor ‘in between the two.’ This is itself the end of anguish.542

Channa killed himself without blemish. But one who lays down his body and grasps another body is to be blamed.543

In the Discourse no. 145 “On an Exhortation to Puṇṇa” (Puṇṇovādasutta), the Buddha exhorted venerable Puṇṇa that there are five strands of sense-pleasures; one who delights in them will get anguish; from the stopping of delight is the stopping of anguish.544 Venerable Puṇṇa was staying in district Sunāparanta where the people were fierce, revile, rough. Venerable Puṇṇa reacted with their behaviours with his love, compassion and excellent reflections. If they abuse him, he is pleased because they do not strike him; if they strike him he is pleased because they do not kill him… If they kill him, he is pleased because the body is compiled with defiled elements. He converted five hundred lay-disciples and five hundred female devotees there and attained final nibbāna.545

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543 Ibid., pp. 318-19.
544 Ibid., pp. 319-20.
545 Ibid., pp. 320-32.
In the Discourse no. 146 “On An Exhortation From Nandaka” (Nandakovādasutta), venerable Nandaka gave dhamma talk to nuns by putting questions: “Is the eye, ear, nose, tongue, body or mind permanent or impermanent?” “Permanent” they replied. Is it right to regard them as: “This is mine, this am I, this is myself”? “No sir,” they answered. The same was applied as to six external sense-fields, six classes of consciousness that were regarded as impermanent, and non-self. There are seven links in awakening: mindfulness, investigation, energy, rapture, impassibility, concentration and equanimity; “from the development and making much of which a monk, by the destruction of cankers … entered and abided therein”. 546

In the Discourse no. 147 “Lesser Discourse on An Exhortation to Rāhula” (Cūḷarāhulovadasutta), the Buddha exhorted Rāhula that there are six sense organs, six external objects, six internal consciousnesses that are impermanent, anguish, and non-self (anicca, dukkha, anatta). By turning away from them one is dispassionate; by dispassion he is free…. 547

In the Discourse no. 148 “On the Six Sixes” (Chachakkasutta), the Buddha said that six internal, six external, six classes of consciousness, six classes of sensory impingement, six classes of feelings and six classes of craving are to be understood. By turning away from them one is dispassionate; by dispassion he is free…. 548

547 Ibid., pp. 328-30.
548 Ibid., pp. 331-36
In the Discourse no. 149 “Pertaining to the Great Sixfold (Sense-)Field” (Mahāsāyatanikasutta), the Buddha taught the monks that not knowing eye, ear, nose, tongue, body, mind as it really is; not seeing material shapes … visual consciousness … impact on the eye… on the mind as it really is, the experience is attached to the eye, nose … mind; the five groups of grasping go on to future accumulation. Thus his craving increases in him. He experiences anguish of body and mind.  

But knowing eye … mind as it really is, seeing material shapes … impact on the eye … the mind as it really is, the experience is not attached to the eye … mind; his five groups of grasping decrease in him. He experiences happiness of body and mind. Whatever is the view, aspiration … concentration of what really is, that is right view … right concentration. Thirty-seven excellent dhammas develop and fulfillment occurs. Calm and insight occur simultaneously. By super knowledge, he understands five groups, he gets rid of ignorance and craving, he develops calm and insight, he realizes knowledge and freedom.

In the Discourse no. 150 “To the People of Nagaravinda” (Nagaravindeyyasutta), the Buddha taught that those who are not devoid of attachment, aversion and confusion (lobha, dosa and moha) in regard to material shapes, sounds … mental states cognizable by the eye, ear… mind, whose minds are not inwardly tranquilized, unevenly in body, speech, and

550 Ibid., p. 337.
551 Ibid., pp. 338-39.
thought, are not to be revered. Those who are devoid of attachment, aversion, confusion … are to be honoured.\textsuperscript{552} Those whom frequent remote lodging in lonely forest glades; but no material shapes, sound, smells… delight them. These are the grounds we certify they are either devoid of attachment…confusion or practicing for the driving out of attachment, aversion and confusion.\textsuperscript{553}

In the Discourse no. 151 “On Complete Purity for Alms-Gathering” (Piṇḍapātapārisuddhisutta), Sāriputta answered the Buddha that abiding in the concept of emptiness he abides in the fullness thereof.\textsuperscript{554} The Buddha taught that whenever one recognizes that attachment, aversion and confusion or sensory reaction in regard to sixfold sense cognizable by six sense organs, one should make an effort to get rid of them.\textsuperscript{555} Whenever one recognizes that no attachment … remains in his mind, one with rapture and joy can forsake them. The same runs with five strands of sense-pleasures, and five hindrances. If he knows four applications of mindfulness … and Ariyan Eightfold Path do not develop by him he should make an effort to develop them. If developing, one should train himself day and night in states that are skilled. The same are with calm, insight, knowledge and freedom. After having reflected over and over

\begin{footnotes}
\textsuperscript{553} \textit{i}bid., pp. 341-42.
\textsuperscript{554} \textit{i}bid., p. 343 (cf. M.III.104, M.121, 147).
\textsuperscript{555} \textit{i}bid., pp. 343-44.
\end{footnotes}
again in these ways, one in the past, future and present completely purifies oneself for alms gathering.\textsuperscript{556}

In the Discourse no. 152 “On the Development of the Sense-Organs” (Indriyabhāvanāsutta), Brāhmaṇa Uttara said that his teacher taught that one should not see material shapes, should not hear sound to develop one’s sense organs. The Buddha argued that if so, a blind or deaf man must have his sense organs developed. The Buddha said that an Ariyan disciple develops his sense organs incomparably. When one sees material shapes, hears … smells … tastes … feels … cognizes a mental state with eye … mind there arises what is liked, disliked, both liked and disliked, he comprehends this is arising and this is gross because it is constructed. So whether what is arising in him, it is stopped in him and equanimity remains.\textsuperscript{557} A learner’s course: Because there has arisen liked, disliked, both liked and disliked, he is troubled about it, ashamed of it, loathes it. An Ariyan whose sense-organs are developed: if one desires may I, having avoided both impurity and purity, he abides in equanimity, mindful and clearly conscious.\textsuperscript{558}

Among the ten Discourses of the last division, the element of wisdom has been seen in the Discourses nos. 143-148 as comprehending the impermanence, suffering and non-self of the body and its sense organs with the maxim: “this is not mine, this am I not, this is not myself”; in the Discourse no.

\textsuperscript{556} I.B. Horner, \textit{The Collection of the Middle Length Sayings}, vol.3, pp. 344-45.
\textsuperscript{557} Ibid., pp. 347-49.
\textsuperscript{558} Ibid., pp. 349-50.
149, knowing the sixfold sense as it really is, neither attaching nor grasping; in the Discourse no. 151, abiding in the concept of emptiness; in the Discourse no. 152, remaining equanimity. The element of moral habit was pressed in the Discourse no. 145, being resigned to everything. The element of meditation is presented in the Discourse no. 149 as right mindfulness and right concentration in the Noble Eightfold Path; in the Discourse no. 151, observing four applications of mindfulness.

The Liberation in this division is described as the arising in the Tusita Heaven of Anāthapiṇḍika by his reflecting on the nature of non-self of the body; the end of anguish by regarding all five strands of sense pleasures as “this is not mine, this am I not, this is not my self.” The liberation is taught as the final nibbāna of venerable Puṇṇa after being resigned to revile people and converting a thousand people to become lay-disciples. The Liberation is known as freedom and knowledge by getting rid of craving and ignorance in the Discourse no. 149, equanimity in the Discourse no. 152. The path leading to the liberation is the practice of the Noble Eightfold Path or Thirty Seven excellent Dhammas in the Discourse no. 149.559