Chapter Three

LIBERATION IN THE MŪLAPAṆṆĀSA OF

THE MAJJHIMA NIKĀYA

I. Introduction

The Majjhima Nikāya is one of the Five Nikāya-s of the Suttapiṭaka, which in turn happens to be the Three Packets of Buddhism (Tipiṭaka). The Majjhima Nikāya has been also regarded as the most important part of the Pāli Scriptures, for it covers almost all reliable fundamentals in Early Buddhism. It has been said that all the Buddha’s teachings were collected into these three packets of Morality (the Vinayapiṭaka), Discourses (the Suttapiṭaka), and Higher doctrines (the Abhidammapiṭaka). According to some scholars, the packet of the Abhidhamma was a systematization and development of the Vinayapiṭaka and the Suttapiṭaka.\(^\text{181}\) Moreover, it is believed that only the Vinayapiṭaka and the Suttapiṭaka were compiled and recited [orally] in the First Buddhist Council held at Rājagaha; and there is no evidence to prove that the Abhidammapiṭaka was recited in the said Council.\(^\text{182}\) Moreover, according to G.C. Pande, “It appears that the diversity of the Vinaya redactions is a later growth based on an originally common stock of rules.”\(^\text{183}\) Through severe investigation of the chronology of the Buddhist canon, several scholars agreed that the entire Pāli Tipiṭaka was written down in the first century BC in Sri Lanka, (Ceylon) (more or less four hundred years after the Buddha' passing

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\(^{183}\) Pande, op cit., p. 3.
and the Five Nikāya-s would be then go back to the third century B.C. at least. Based on the groupings and arrangements of the Majjhima Nikāya, it is largely, if not wholly, the work of the collectors; and especially the third paṇṇāsa (section three) may possibly be a later compilation. According to Pande, there are eleven discourses, namely 7, 17, 24, 26, 29, 61, 63, 71, 108, 140, 144, and 152 that were possibly regarded to be early amongst the one hundred fifty two discourses of the Majjhima Nikāya. Accordingly, the rest discourses may be later, composite, or uncertain.

The Majjhima Nikāya consists of three Sections (paṇṇāsa), i.e. (1) Mūlapaṇṇāsa, (2) Majjhimapaṇṇāsa, and (3) Upparipaṇṇāsa. The first section consists of fifty Discourses divided into five Divisions (vaggas), namely, The Division of the Synopsis of Fundamentals (Mūlapariyāyavagga), The Division of the Lion’s Roar (Sīhanādavagga), The Third Division (Tatiyavagga), The Greater Division of the Pairs (Mahāyamakavagga), and The Lesser Division of the Pairs (Cūlayamakavagga). The Second Section also consists of fifty Discourses divided into five Divisions, namely, the Division on Householders (Gahapativagga), the Division on Monks (Bhikkhuvagga), the Division on Wanderers (Paribbājakavagga), the Royal Division (Rājavagga), and the Division on Brāhmaṇas (Brāhmaṇavagga). The Third Section consists of fifty-two Discourses divided into five Divisions, namely, the Devadaha Division.

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186 Ibid., p. 117.
187 Ibid., p. 179.
(Devadahavagga), the Division of the Uninterrupted (Anupadavagga), the Division of Emptiness (Suññatavagga), the Division of Analysis (Vbhāṅgavagga), and the Division of the Six-fold Sense (Saḷāyatanavagga).

On analysis of the Discourses of the Majjhima Nikāya, very interesting facts come to light, for instance, in the first section the Buddha delivered thirty-nine discourses; Ven Sāriputta six discourses; Ven Mogallāna two discourses; Ven Puṇṇa Mantāniputta, Ven Vacchāyana, and Ven Nun Dhammadiinnā, one discourse each. Thirty-six discourses were seen to be addressed to monks in general or in particular; nine discourses to others such as Brāhmaṇa-s (nos. 4, 7, 27, and 30), Brāhmaṇa householders (nos. 41, 42), Sākiyans (nos. 14, 18), a Jain (no. 36), and Māra (no. 50). Most of the discourses were taught in Sāvatthī (31 discourses); three discourses at Rājagaha; three discourses at Vesālī; two discourses at Kapilavatthu; two discourses at Sumsumāragira; two discourses at Assapura; two discourses at Gosinā; one discourse at Kosala; one discourse at Kosambī; one discourse at Ukkatā; one discourse at Kurus; and one discourse at Ukkācelā.

Among the first fifty discourses, one discourse was addressed by a Buddhist nun named Dhammadiinnā (Cūḷavedallasutta) with the certification of the Buddha himself therein; and this is the only discourse that was delivered by such a Buddhist nun in the Majjhima Nikāya.\(^{188}\) This shows that the position of the Buddhist nuns in the Buddha’s community was rather dimmed at the time of the Buddha. One discourse (Kosambiyasutta) relating the six methods or

\(^{188}\) I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, pp. 360-68.
techniques of harmonious living was delivered by the Buddha at Kosambi when monks at Kosambi became quarrelsome, contentious, and disputatious; they lived as the Buddha said “wounding one another with the weapons of the tongue”.\textsuperscript{189} This also shows that fighting among monks occurred at the time of the Buddha; and this would be the cause for the splitting or schism later. One discourse (Māratajjanīyasutta) describing the scene of the Hell was delivered by venerable Moggallāna with many kinds of cruel punishments such as being boiled, being killed ... for many a thousand years for one who committed evil deeds.\textsuperscript{190} The Hell was first described in detail in this Discourse, although it was mentioned several times before.

The main contents of this section focus on several subjects such as wrong and right views or thoughts, attachment, cravings, cankers, meditation, wisdom, liberation, i.e. nibbāna and so on. Basically, this section focuses on suffering, the uprising of suffering, the stopping of suffering, and the course leading to the stopping of suffering. Besides, cankers (āsava) are also the cause for several forms of suffering; and there are three kinds of cankers: cankers of sense pleasures, cankers of becoming, and cankers of ignorance. The stopping of suffering is the getting rid of such cankers, the removing of all forms of such cravings, the attainment of liberation, Nirvana. And the course leading to the stopping of suffering is the Noble Eightfold Path, i.e., perfect view, perfect

\textsuperscript{189} I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, pp. 383-88.
\textsuperscript{190} Ibid., pp. 395-403.
thought, perfect speech, perfect action, perfect livelihood, perfect exertion, perfect mindfulness, and perfect concentration.\textsuperscript{191}

In this section, the achievements of beings from the lower levels to the higher levels are the evolutionary processes that depend on their capacity. For instance, one who abstains from killing, stealing, sexual misconduct, lying, slandering, harsh speech, frivolous chattering, covetous, malevolence, and wrong view will arise in the excellent classes, i.e. the Heaven world.\textsuperscript{192} One who lives aloof from attachment of sense pleasures, getting rid of unwholesome states of mind, enters into and abides in four levels or eight or nine levels of meditation, the states of purification with intuitive wisdom, the ultimate level of liberation, nibbāna (nirvāna).

The concept of liberation as described in this section is clearly of five levels or grades, namely, moral habits, meditations, wisdom, freedom, and freedom of view. In the Discourse no. 24 (the Relays of the Chariots),\textsuperscript{193} venerable Puṇṇa Mantāniputta discussed with Venerable Sāriputta about the path of freedom. There are six steps or levels, i.e., (1) Purity of moral habits, (2) Purity of mind, (3) Purity of views, (4) Purity through crossing over doubt, (5) Purity of knowledge and insight, (6) Purity of knowledge and insight into the course.

\textsuperscript{191} I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, pp. 30ff., 59ff., 152, 273, 360ff.
\textsuperscript{192} Ibid., pp. 343-48.
\textsuperscript{193} Ibid., pp. 187-94.
In the “Great Discourse on the Simile of the Pith” and the “Lesser Discourse on the Simile of the Pith”, the Buddha explained the process leading to liberation simile as the process of a man finding a pith of a tree. The pith of the Brahmā’s faring, “unshakable freedom of mind” is the ultimate goal of the Buddha’s teachings.\textsuperscript{194}

II. The Liberation in the “Division of the Synopsis of Fundamentals” (Mūlapariyāyavagga)

The Discourse on “Synopsis of Fundamentals” (Mūlapariyāyasutta) mentions the four attitudes of the four kinds of people, i.e. an uninstructed person, a learner, an Arahaanta, and a Buddha (a Tathagata); and the state of liberation in this discourse is described as the non-attachment to all physical and mental phenomena.

For example, the uninstructed persons suffer because they “perceive” elements, beings ... even nibbāna as they are, “think of” them, “think of the self in regard to” them, “think of the self as” them, thinking of it as mine, and taking pleasure in them.\textsuperscript{195} On the other hand, a learner intuitively knows the elements ... as they are; he does not think of them ... as self, not rejoices in them. Similarly, an Arahant, a perfect one too, intuitively knows them as they are. The liberation of an Arahanta was presented as one who has “done what was to be done, laid down the burden, attained his own goal, whose fetters of becoming are utterly worn away, and who is freed by [his own] perfect

\textsuperscript{194} I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, pp. 238-53.
\textsuperscript{195} Ibid., pp. 4-6.
knowledge.”¹⁹⁶ The Tathāgata, a fully Self-awakened One, also intuitively knows them as they are. He does not rejoice in them, because they are thoroughly understood by him. Particularly, for the Buddha, “delight is the root of anguish (dukkha), from becoming there is birth, and old age and dying for the beings.”¹⁹⁷ Lastly liberation can be gained “by the waning of all cravings, by dispassion, by stopping, by abandoning, by completely renouncing”.¹⁹⁸

The Discourse on “All the Cankers” (Sabbāsavasutta) represents seven “means of controlling all the cankers,” āsava: by vision, by control, by use, by endurance, by avoidance, by elimination, and by mental development. The Liberation in this sutta is dependent on the capacity of controlling cankers. Briefly, one who wisely attends to good things but does not attend to evil things can destroy cankers by vision; one who controls over his or her sense organs can get rid of cankers by control; one who is moderate in using necessities of life can remove cankers by use; one who is patient in bearing unwanted things can eject cankers by endurance; one who avoids dangers can avoid cankers by avoidance; one who eliminates the thoughts of sense-pleasures, harming, evil, etc. can eliminate cankers by elimination; and one who is skillful in mindfulness, investigation of the dhamma can destroy cankers by mental development.¹⁹⁹ One who is called the liberated is “... one who is

¹⁹⁶ I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, pp. 6-7.
¹⁹⁷ Bhava one of the twelve links in the Dependent Origination [paticcasammapada], cf., the Discourse nos. 9, 11, 28, 38.
¹⁹⁸ Horner, op. cit., pp. 7-8.
¹⁹⁹ Ibid., pp. 8-16.
controlled with control over all the cankers. He has cut off craving, done away with fetters, and by fully mastering pride [he] will make an end of anguish.”200

The Discourse on “Heirs of Dhamma” (Dhammadāyādasutta) was taught by the Buddha that Buddhist followers should be heirs of Dhamma instead of material things. Venerable Sāriputta explained in detail and stated that greed, ill-will, anger, malevolence, hypocrisy, spite, envy, stinginess, deceit, treachery, obstinacy, impetuosity, arrogance, pride, conceit, and indolence are evil; “getting rid of them is the middle path which conduces to tranquility, super knowledge, awakening, nibbāna.”201 The middle path was dealt with “perfect view, perfect thought, perfect speech, perfect action, perfect mode of livelihood, perfect exertion, perfect mindfulness, and perfect concentration”.202

In the Discourse on “Fear and Dread” (Bhayabheravasutta) the Buddha taught that one who is “not wholly pure in three deeds” ... infected by five hindrances ... “extolling themselves, disparaging others ... terrified ... striving after gain ... lacking in energy ... muddled mindfulness ... not composed ... weak in wisdom ... evoke in themselves unskilled fear and dread.” In fact, one who is without these things can gain “great assurance for living in the forest.”203 Liberation can be attained through four stages of meditation and

201 Ibid., pp. 20-21.
202 Ibid., pp. 21.
203 Ibid., pp. 22-26.
three kinds of super-knowledge. The first stage of meditation is described as being “rapture and joy,” “born of aloofness,” and “accompanied by initial and discursive thought;” the second, “rapture and joy,” “born of concentration,” and “devoid of initial and discursive thought;” the third, “joy with equanimity, attentive, and clearly conscious;” and the fourth, “neither anguish nor joy,” being “entirely purified by equanimity and mindfulness.”

The Discourse on “No Blemishes” (Aṇāṅgaṇasutta) was presented by venerable Sāriputta dealing with four persons in the world: the first two with blemish (one comprehends and the other does not) and the last two without blemish (one comprehends and the other does not). Those who comprehend their conditions are called the superior, while the others are called inferiors. According to venerable Sāriputta, one who comprehends his blemish “will generate desire, strive and stir up energy for getting rid of that blemish.” It is likened to a dirty bronze bowl being cleansed. One who comprehends his being without blemish “will not attend to the fair aspect of things, thus attachment will not deprave his mind.” It is similar to a clean bronze bowl being well kept and maintained. The liberation in this sutta is the way of awakening one’s own by doing away from blemishes – blemish is “synonym with evil unskilled wishes.” Whenever one has blemishes of body, speech, and thought; one should strive for getting rid of them. Whenever one has no blemishes, one

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204 Recollection of former habitations, passing hence and arising of beings, and the destruction of cankers.
206 Ibid., pp. 31-34.
207 Ibid., pp. 34-38.
should keep and maintain his purification by guarding and protecting his sense-organisms. He said: “those young men ... the doors of whose sense faculties are guarded, who know moderation in eating, who are intent on vigilance ... who are concentrated, their mind one-pointed, who have wisdom, are not drivellers.”

In the Discourse on “What One May Wish” (Ākaṅkheyyasutta), the Master taught that all wishes such as being “agreeable with fellows ... to receive requisites ... to overcome aversion ... to acquire meditation, wisdom ... even freedom of mind and freedom through wisdom ...” are fulfilled if one fulfills moral habit, meditation, and wisdom. Thus morality, meditation and wisdom are the only path leading to liberation or nibbāna: “he should be one who fulfills the moral habits, who is intent on mental tranquility within, who does not interrupt meditation, who is endowed with vision, a cultivator of empty places.”

Liberation in the Discourse on the “Simile of the Cloth” (Vatthūpamasutta) is presented as the getting rid of all defilements by cultivating four immeasurable minds (Appameyya-s, Brahma vihāra-s). The Buddha said that the monk who “dwells with a mind of loving kindness (mettā), compassion (karuṇā), sympathetic joy (muditā), and equanimity (upekkhā) that is far-reaching, wide-spread, immeasurable, without enmity, without malevolence, is freed from the cankers of sense-pleasures, becoming,

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209 Ibid., pp. 41-45.
210 Ibid., p. 45.
and ignorance.” The practice of the four immeasurable minds, that first appeared in the Majjhima Nikāya, has become a very popular and important technique prevailing among all Buddhist traditions and schools. The Buddha certified that “a bad bourn is to be expected when the mind is stained” (it is simile to a dirty cloth being dyed) and “a good bourn is to be expected when the mind is not stained (simile to the pure cloth being dyed).” The state of liberation is described as “Destroyed is birth, brought to a close is the Brahma-faring, done what was to be done, there is no more of being such and such.”

The Buddha taught in the Discourse on “Expunging [sallekha]” (Sallekhasutta) that there are various views relating with the self or the world, wherever arise or obsess, they should be seen with perfect wisdom as they really are, “thus: ‘This is not mine, this am I not, this is not myself,’ that there is ejection of these views.” He also said that even eight stages of meditations are not called “expunging,” but “‘abidings in ease here-now’ in the discipline for an ariyan.” Expungings are to be done when ones “restrained” from making onslaught on creatures, taking what is not given, sexual misconduct, lying speech, harsh speech, rough speech, frivolous speech, covetous, corrupt in mind, wrong views, etc. He proclaimed: “as every unskilled state of mind leads downwards, as every skilled state leads upwards... .”

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212 Ibid., p. 46.
213 Ibid., p. 51; cf. M.1.6-7.
216 Ibid., p. 56.
The Discourse on “Perfect views” (Sammādiṭṭhisutta) was taught by venerable Sāriputta how perfect view is. He said that comprehending what is skilled and what is unskilled, their root, their cessation, and the course leading to the cessation of them, is the perfect view. In this sense, he said, the ten evil states are unskilled, their roots are “greed, aversion, and ignorance” and restraining from doing these ten evils are called skilled, the roots of them are non-greed, non-hatred, and non-ignorance. In the same way, one comprehends “sustenance,” twelve links of dependent origination, the uprising, the stopping, and the course leading to the stopping of them. Hence, the noble eightfold path was regarded as the middle way leading to the stopping of all sufferings. 217 On the other hand, comprehending the four noble truths or the dependent origination is called the perfect view. The Buddha said: “… having got rid of all addiction to attachment, having dispelled addiction to shunning, having abolished addiction to the latent view ‘I am,’ having got rid of ignorance, having made knowledge arise, [he] is here-now an end-maker of anguish.”218

The tenth Discourse of the Majjhima Nikāya i.e. “The Applications of Mindfulness,” (Satipaṭṭhānasutta) was considered to be one of the most important discourses dealing with four applications of mindfulness on body, feeling, mind and mind’s objects. The Buddha claimed that: “This is the only way for purification of beings, for the overcoming of sorrows and grief, for the going down of suffering, for winning the right path, and for realizing

218 Ibid., p. 70.
nibbāna.” Contemplating body includes observing the breath, activities, parts of body, and its disintegration. The mindfulness on feeling in feeling means comprehending the threefold feeling as it really is. Contemplating on mind in mind includes comprehending every state of mind as it really is, and contemplating the mind’s objects includes five hindrances, five groups of grasping, six internal-external sense bases, seven links in awakening, and the Four Noble Truths. The Buddha also certified that one who develops these four applications in certain time of even “seven days,” will get either “profound knowledge” or “the state of non-returner”.

Among the ten above discourses, there are three categories of morality, concentration and wisdom; and wisdom plays the most important role. The Wisdom has been known in the first discourse as the Buddha’s perfect view (Arahanta and Tathāgata): intuitively knowing all things and phenomena as they really are. The spirit of non-self in the discourse is represented in the first part of the Discourse no. 2 as wise intention for destroying cankers or in the first part of the Discourse no. 8 with the maxim ‘this is not mine, this am I not, this is not myself’, and especially in the Discourse no. 9 as comprehending the Four Noble Truth and the Dependent Origination. Besides, wisdom has been known as self-comprehending (blemish or no-blemish) in the Discourse no. 5 and as super-knowledge in the Discourse no. 4. Thus wisdom is represented as

\[\text{219} \text{ I.B. Horner, The Collections of the Middle Length Sayings, vol.1, p. 71.}\]
\[\text{220} \text{ Ibid., p. 82.}\]
a means for dispelling ignorance and as a result of peace, happiness and liberation.

Morality or moral habit and discipline has been first described in the Discourse no. 2 as controlling one’s sense-organs, moderating, enduring, avoiding latent dangers and eliminating evil unskilled states. Morality has been stressed as “expunging” in the Discourse no. 8, and the necessary fundamentals for fulfilling all wishes and achievements as in the Discourse no. 6. Heir of the dhamma and getting rid of evils in the Discourse no. 3, remote lodging in forest in the Discourse no. 4 as well as self controlling for removing evils and maintaining good will in the Discourse no. 5 are known as observing morality in Buddhism.

Concentration has been known as the seventh means for removing cankers in the Discourse no. 2, four stages of meditation in the Discourse no. 4 or eight stages of absorption in the Discourse no. 8. Dwelling with the mind of “friendliness, compassion, sympathetic joy, and equanimity” to all living beings has been considered as a popular technique of meditation for getting rid of all cankers realizing nibbāna. This was said to be the “inner washing” instead of the external washing in a river. The Buddha also confirmed that “the liberated one will be able to liberate others.” Especially, concentration has been fully seen as contemplating on body, feeling, mind and mind’s objects as in the Discourse no. 10.
III. The Liberation in Sīhanādavagga, the “Division of the Lion’s Roar”

Four fruits of recluse, which are considered as four grades or levels of liberation, only exist in the Buddhism as the Buddha taught in the Discourse no. 11 “Lesser Discourse on the Lion’s Roar” (Cūḷasīhanādasutta). The right understanding of the two views of becoming and annihilation as well as four kinds of grasping: sense pleasures, view, rules and customs, and self-theory; the rise and fall of, the satisfaction, the perils of, and the escape from them, has been known as perfect view in the Discourses nos. 9 and 10. The state of liberation or nibbāna is gained by the destruction of ignorance through wisdom of investigation of twelve links of existence. The Buddha said: “Not grasping, he is not trouble; being untroubled, he himself is individually attained to nibbāna.”

In the Discourse no. 12 “Greater Discourse on the Lion’s Roar” (Mahāsīhanādasutta), the Buddha taught that He is “a Full Self-awakened One, endowed with knowledge and right conduct, well farer, knower of the world ... teacher of deva-s and men, the Awakened One, the Lord.” He enjoyed manifold forms of psychic powers, “freedom of mind and freedom through wisdom” by the destruction of cankers [cf. M.2]. After a long term practicing severe asceticism, he claimed that: “But I, Sāriputta, even by this procedure, by

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222 Ibid., p. 90.
this course, by this mortification, did not reach states of further men or excellent knowledge and insight befitting the Aṇiyans.”

The Discourse no. 13 “Greater Discourse on the Stems of Anguish” (Mahādukkhakkhandhasutta) discussed five strands of sense pleasures and feelings: “the satisfaction, the peril, and the escapes from them,” and whatever is the control of desire and attachment, the getting rid of the desire and attachment to sense pleasures or feelings, is the escape from them. The highest satisfaction among feelings was called not-hurtfulness after entering and abiding four stages of meditation; after “not hurting oneself, not hurting others and not hurting both”. Pleasures of the senses is continued in discussion in the Discourse no. 14 “Lesser Discourse on the Stems of Anguish” (Cūḷadukkhakkhandhasutta) with the aphorism: “Pleasures of the senses are of little satisfaction, of much ill, of much tribulation wherein is more peril.” In this Discourse the Buddha disagreed with the Jaina’s view which states “Happiness is not to be achieved through happiness but through pain”. At this stage, the Buddha is reported to have stated that he could stay experiencing nothing but happiness from one day to seven days and nights “without moving his body, without uttering a word”.

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224 Ibid., p. 118.
225 Ibid., p. 120.
226 Ibid., p. 123.
227 Ibid., p. 124.
In the Discourse no. 15 “Measuring in Accordance with” (Anumānasutta) venerable Sāriputta said that a monk who does not come to be of evil states, nor in the thrall of evil desires, becomes easy to speak to, otherwise difficult to speak to. If he knows that these evils exist in his mind he should strive to get rid of them all; besides, if he knows these evils are got rid of in himself, then, “with rapture and delight he should forsake them all, training day and night in skilled states.”

In the same sense, in the Discourse no. 16 “Mental Barrenness” (Cetokhilasutta), if a monk gets rid of five kinds of mental barrenness and five mental bondages cultivating four bases of psychic powers, with exertion; “he should come to growth expansion, maturity in this Dhamma and discipline.” Liberation in this sense was called “successful breaking through” or “winning the incomparable security from the bond” which was likened to the breaking through of the chicks from the egg-shells.

The Discourse no. 17 “The Forest Grove” (Vanapatthasutta) dealt with residences and accompanies appropriate for a monk. Any where he lives and any person he accompanies that his mental development improves, although difficulties of necessities; he should, for the Buddha, stay there. However, any where he stays or any person accompanies his mental development is unimproved, although without difficulties of necessities; he should depart from

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228 I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, p. 131. (cf. M.5; M.7)
229 Doubt about Buddha, Dhamma, Sangha, and training; and anger with his fellow friends [I.101] 132-33.
230 Attach to sense-pleasures, body, material shapes; eating and sleeping, and aspiring after deva [I.101] M.15, pp. 132-133.
them. Liberation has been called here as the destruction of cankers or “the incomparable security from the bonds is attained”.  

In the Discourse no. 18 “The Honey-Ball” (Madhupiṇḍikasutta), the “Honey-ball,” the teaching of the Buddha is briefly stated: “there is no contending with anyone in the world ... [because he] not fettered to sense-pleasures, without questionings, remorse cut off ... devoid of craving for becoming and non-becoming.”  

The Buddha explained in short that “if there is nothing to rejoice ... this is itself an end of a propensity to attachment ... In these ways, these evil unskilled states are stopped without remainders.”  

Venerable Kaccāna explained what the Buddha taught for the monks relating the six sense bases, from which impingement, feeling, perception, reasoning, and “the manifestation of the assault of a number of obsessions and perceptions”. Liberation in this case is known as without craving and attachment to five strands of sense-pleasures (cf.M.13).

The Discourse no. 19 “The Twofold Thought” (Dvedhāvitakkasutta) mentioned twofold thought: (1) sense-pleasures, malevolence, harming and (2) renunciation, non-malevolence, and non-harming; the first conduces to self-hurt, to the hurt of others... while the latter conduces neither to self-hurt nor the hurt of others, growth in wisdom leading to nibbāna.  

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233 Ibid., pp. 141-42.  
234 Ibid., p. 143.  
235 Ibid., pp. 145-46.  
236 Ibid., pp. 148-52.
claimed that “according to whatever one ponders and reflects much on his mind in consequence gets bias that way.”  

If one reflects on sense-pleasures, malevolence and harming, one ejects thoughts of renunciation ... harming, and vice versa. Through four kinds of meditation and three kinds of super knowledge; “ignorance was dispelled, knowledge arose ... even as I [the Buddha] abided diligent, ardent, self-resolute.”  

The Ariyan Eightfold Path was likened as the secure way leading to liberation. In the same sense how to subdue evil thoughts, the Discourse no. 20 “The Forms of Thought” (Vitakkasānementhānasutta) dealt with five characteristics a monk should attend: (1) what is skilled, (2) scrutinizing their perils, (3) forgetfulness, (4) their function and form, and (5) dominating them. By getting rid of these evil thoughts, the mind subjectively steadies, calms, is one-pointed, concentrated. One who masters his thoughts “has cut off craving, done away with fetter, and, by fully mastering pride, has made an end of anguish.”  

In this part, among the ten Discourses, the Buddha especially stressed on the importance of wisdom in comprehending one’s own thoughts and showed how to control them all as the way of self-purification. The attachment of two inherent wrong views as in the Discourse no. 11 (becoming and annihilation), evil desires as in the Discourse no. 15, and mental bondages and evil thoughts as in the Discourses nos. 19 and 20 should be recognized as dangers or perils that make one fall down in the low realms of suffering. Besides, the Buddhist

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237 I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, p. 149.  
238 Ibid., p. 151.  
239 Ibid., pp. 153-56.
attitude towards the pleasures of the senses is described in the Discourses nos. 11, 13, 14, and 18 as “little satisfaction, much ill, much tribulation, wherein is more peril.” Liberation is presented as freedom of mind and freedom through wisdom in the Discourse no. 12, as nībāṇa in the Discourses nos. 11 and 19, as happiness in the Discourse no. 14, as incomparable security from the bonds in the Discourse no. 16, and as “evil states are stopped without remainders” in the Discourse no. 18. The path of purification is the path of practicing morality as in the Discourse no. 17: remote-lodging, moderation in necessities, accompany with good one, meditation as in the Discourses nos. 13, 14 and 19; and wisdom as in the Discourses nos. 11, 15, 16, 18 and 20 (The Jaina’s view, king Bimbisāra, and Buddha’s powers were first mentioned in this Division).

IV. The Liberation in Tatiyavagga, the “Third Division”

In the Discourse no. 21 “The Parable of the Saw” (Kakacūpamasutta) the Buddha taught how to train one’s mind far away from unskilled states in accordance with the maxim: “neither will my mind become perverted, nor will I utter an evil speech, but kindly and compassionate will I dwell with a mind of friendliness and void of hatred.” One should train one’s mind as “earth,” “space,” “river Ganges” or “a cat-skin bag”, so that nothing can make change its characteristics: “far-reaching, widespread, immeasurable, without enmity, without malevolence”. There are five ways of speaking: “right time,” “according to fact,” “gentle,” “connected with the goal,” and “with a mind of

240 I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, p. 120.
241 Ibid., p. 160.
242 Ibid., pp. 164-66.
friendliness”.

The Buddha said that by getting rid of what is unskilled, making exertion among things that are skilled; one will “come to growth, development, maturity in this Dhamma and discipline.” Two things first appeared: “To be closely associated with nuns” (in the context of venerable Moliyaphagguna) and the Buddha’s suggestion for eating “a meal at one session”.

The Discourse no. 22 “The Parable of the Water-Snake” (Alagaddupamasutta) discussed the dangers of the five strands of sense-pleasures as “a skeleton, a lump of meat... a snake’s head” with “little satisfaction, of much pain, of much tribulation, wherein is more peril.” Five aggregates should be regarded by an instructed disciple as: “This is not mine... this is not myself;” and the Dhamma is likened as a raft to overcome suffering, but not for grasping. Material shapes, feelings, perceptions, habitual tendencies and consciousness are regarded as “impermanent, painful and not-self.” The Four fruits of recluse that are known as stages of liberation can be gained dependent on how many fetters are to be got rid of.

The Discourse no. 23 “The Anthill” (Vammikasutta) dealt with metaphoric similes of anthill (body), Brāhmaṇa (Tathāgata), clever one (a

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244 Ibid., pp. 159-61.
246 Ibid., pp. 175-78. cf. M.8
247 Ibid., p. 173.
248 Ibid., pp. 177-78.
learner), the tool (wisdom), digging (energy), the bolt (ignorance), the frog (turbulence), the forted path (perplexity), the strainer (five hindrances), the tortoise (five grasping groups), the slaughter house (five strands of sense pleasures), the piece of flesh (passion of delight), and the serpent (liberated monk, nāga). These are the fundamentals in Buddhism that we discussed in previous discourses.

In the Discourse no. 24 “The Relays of Chariots” (Rathavinītasutta), the path of liberation that was discussed by venerable Punna was likened to seven relays or seven steps: (1) moral habits, (2) purity of mind, (3) purity of view, (4) purity through crossing over doubt, (5) purity of knowledge and insight into the way and what is not the way, (6) purity of knowledge and insight into the course, and (7) purity arising from knowledge and insight leading to “utter nibbāna without attachment”. The Buddha praised one who is having eight characteristics: desire little, contentment, not being sociable, energy, moral habit, concentration, wisdom, freedom, knowledge and vision of freedom.

The Discourse no. 25 “Crops” (Nivāpasutta) represents four herds of deer that is similar to four groups of people. The first gets indulgent into pleasures of the senses; the second, self-mortification; the third, wrong views; and the fourth, the Buddha and his disciples. The first three herds of deer do not escape from suffering or “Mara’s mastering”, while the last herd escapes from Mara’s mastering through nine stages of meditation. For the Buddha,

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250 I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, pp. 183-86.
251 Ibid., pp. 190-93.
252 Ibid., pp. 187-88.
those who entered these nine stages of meditation, whose cankers are utterly destroyed, “has put a darkness round Mara and crossed over the entanglement in the world.”

In the Discourse no. 26 “The Ariyan Quest” (Ariyapariyesanasutta) the Buddha taught “Two things to be done”: “either talk about the Dhamma or resort to the Ariyan silence,” whenever monks are gathered together;\(^\text{254}\) and the Ariyan quest was nothing but “the unborn, the utter most security from the bonds – nibbāna.”\(^\text{255}\) Buddha told his experiences with his two former partners: Ālāra Kālāma and Uddaka Rāmaputta who attained “the Plane of Nothing” and “the Plane of Neither Perception nor Non-perception respectively”. He considered these two dhamma did not “conduce to … nibbāna,”\(^\text{256}\) so he turned away from them and found the way himself. After gaining unshakable freedom (the Bodhi, Enlightenment) in Uruvelā, the Buddha came to Benares (Bārāṇasī) to preach the dhamma for the group of five monks. The main contents of his talks were stressed on “the five strands of sense pleasures, the peril, and the way to escape”\(^\text{257}\) from them through nine stages of meditation.\(^\text{258}\) The similes of deer and Māra were again used as in the Discourse no. 25. We notice that both these two stages of meditation (the 7th and 8th) the Buddha had learned when He was residing in the hermitage of His former partners were included in

\(^{253}\) I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, p. 203.

\(^{254}\) Ibid., p. 205.

\(^{255}\) Ibid., pp. 206-07.

\(^{256}\) Ibid., pp. 209-210.

\(^{257}\) Ibid., p. 217.

\(^{258}\) Ibid., p. 218.
these nine stages of meditation. Thus, the Stopping of Perception and feelings [the 9th] and others were invented by the Buddha himself.

The Discourse no. 27 “Lesser Discourse on the Simile of the Elephant’s Footprint” (Cūlahatthipadopamasutta) discussed the process of liberation of a person through several steps: renunciation, abstaining from evil unskilled deeds, controlling organs, mindfulness, remote lodging, getting rid of five hindrances, entering four stages of meditations, three kinds of super-knowledge, and freedom from all cankers.259 This process became popular in the following discourses. Especially “eats one meal a day”260 was again mentioned as one of good deeds.

In the Discourse no. 28 “Greater Discourse on the Simile of the Elephant’s Footprint” (Mahāratthipadopamasutta), venerable Sāriputta stressed that “all skilled states of mind are included among the Four Ariyan Truths.”261 By analysis of the four great elements (mahābhūtā-s) of extension, liquid, heat, and motion as they really are with perfect wisdom, venerable Sāriputta repeated the Buddha’s teachings: “This is not mine, this am I not, this is not myself.”262 Besides, the Doctrine of Dependent Origination was again repeated as in the Discourses nos. 9 and 11, with the aphorism: “Whoever sees the Conditioned Genesis (Paṭicca samuppāda) sees the Dhamma, whoever sees the Dhamma

260 “a meal at one session.” cf. M .21, p. 161; M . 27, p. 225.
262 Ibid., pp. 231-35; cf. M .8, M .22.
sees Conditioned Genesis.”

Venerable Sāriputta said: “whatever among these five groups of grasping (upādāna) is desire ... that is the uprising of anguish. Whatever ... is the control of desire and attachment ... is the stopping of anguish.”

The Discourse no. 29 “Greater Discourse on the Simile of the Pith” (Mahāsāropamasutta) certifies that the essence of the Brahma-faring is “not for advantages in gains, honours, fame but for “unshakable freedom of mind,” “this is the goal, this is the pith of this Brahma-faring”. As per the teachings of the Buddha, the attainment of renunciation, moral habit, concentration, knowledge and insight and release are likened as the branches, the young shoot, the bark, the soft wood, and the pith of a tree respectively. One who “exalts oneself and disparages others becomes exultant, indolent and falls into slot; eing indolent, he dwells ill.”

In the same sense, in the Discourse no. 30 “Lesser Discourse on the Simile of the Pith” (Cūlasāropamasutta) the Buddha teaches that one who does not exalt oneself and does not disparage others after receiving gains, honours, and fames, etc., “developed nine stages of meditation,” which are seen as to be more excellent than those. The Buddha again states that: “unshakable freedom of mind” is the goal, the pith, the culmination of this Brahma-faring.

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264 Ibid., pp. 237-38.
265 Ibid., pp. 244-45.
266 Ibid., pp. 239-44.
267 Ibid., pp. 251-52.
268 Ibid., pp. 252-53.
Among the ten discourses in this part, wisdom is stressed in the Discourse no. 22 as a skillful art to catch water-snake: sense pleasures are likened as a skeleton ... little satisfaction, more peril; and the five aggregates as in the Discourse no. 28: “this is not mine, this am I not this is not myself”. The wisdom in the Discourse no. 25 is represented as the fourth herd of deer: using sense-pleasures but not being addicted. The Four Noble Truths and the Dependent Origination in the Discourse no. 28 are again repeated as wisdom: “whoever sees the Conditioned Genesis sees the Dhamma....” Moreover, “unshakable freedom of mind” in the Discourse nos. 29 and 30 is rightly seen as “the pith of Brahma-faring”. Morality is described in the Discourse no. 21 as “not utter evil speech” and as eating “a meal a day”; in the Discourse no. 27 as the first step for further development, namely, going forth from home into homelessness, abstaining from evil unskilled states of mind and so forth; in the Discourse no. 25, the first step in seven steps leading to nibbâna; and in the Discourse nos. 29 and 30 as “not exalting oneself and disparaging others”. Meditation is described in the Discourse no. 21 as “dwelling with the mind of friendliness” like earth, space...; in the Discourse nos. 25, 26, and 30 as nine stages of meditation; in the Discourse no. 27 as four stages of meditation; in the Discourse nos. 29 and 30 as the soft-wood of the Brahma-tree. The nine stages of meditation first appear in this division with “the stopping of perception and feeling”, the ninth and the last stage.
V. The Liberation in Mahāyamakavagga, the “Greater Division of the Pairs”

In the Discourse no. 31 “Lesser Discourse in Gosīṅga” (Cūḷagosīṅgasutta) the principles of harmonious living among monks are discussed as “friendliness” as to acts of body ... speech whether openly or in private, “surrendered” one’s mind to the mind of others. Besides, the nine stages of meditation are presented as in the last division along with the destruction of the cankers. The Buddha certifies that “… There is no other abiding in comfort that is higher or more excellent than this abiding in comfort.” Moreover, anyone who respects or remembers such venerable ones will get welfare and happiness for a long time.

The Discourse no. 32 “Greater Discourse in Gosīṅga” (Mahāgosīṅgasutta) includes conversations among great disciples of the Buddha about their favourite ways. For venerable Ānanda, the one who is well-versed in dhamma is the best; for venerable Revata, the one who is in solitary meditation; for venerable Anuruddha, the one who has purified deva-vision; for venerable Kassapa, the one who performs asceticism; for venerable Moggallana, the one who talks on Further Dhamma; for venerable Sāriputta, the one who rules over mind; and for the Buddha, the one who observes mindfulness. It is said that the path of liberation for Buddhism is the practice of moral habit, concentration and wisdom in general; however every disciple has different strong points dependent on their inherent capacities.

270 Ibid., p. 263.
271 Ibid., pp. 264-71.
The Buddha presents in the Discourse no. 33 “Greater Discourse on the Cowherd” (Mahāgāpalakasutta) eleven qualities of a monk for maturity in Buddhism, that are likened as eleven qualities of a cowherd for developing his cattle, namely, (1) versed in material shapes, (2) skilled in marks, (3) removing evil unskilled thoughts, (4) controlling sense-organs, (5) teaching the Dhamma, (6) approaching experts, (7) acquiring knowledge in Dhamma, (8) comprehending the Eightfold Path, (9) arousing of mindfulness, (10) moderating in necessities, and (11) respecting for the elders.

In the Discourse no. 34 “Lesser Discourse on the Cowherd” (Cūḷagāpalakasutta), the Buddha teaches that the cattle of cows gets into misfortune by an incompetent cowherd; even so, those who put their faith in unskilled recluses and Brāhmaṇa-s would get “woe and suffering” for a long time. Those who put their faith in skilled ones would be “for a long time for their welfare and happiness”. The leading bulls are likened as the Arahantas; sturdy bullocks, the Non-returners; half-grown bull-calves, the Once-returners; weaker calves, the Stream-attainers; and new born calves, trainees in the Dhamma.

The Discourse no. 35 “Lesser Discourse to Saccaka” (Cūḷasaccakasutta) discusses the five groups of grasping as well as all conditioned things, which are impermanent and not-self. The Buddha confirms that all phenomena are impermanent, anguish and not-self; and that by means of perfect wisdom his

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273 Ibid., pp. 278-79. (the four fruits of recluses, cf. M.11, M.22)
274 Ibid., p. 281.
disciple should see all material shapes, feelings, perceptions, habitual tendencies, and consciousness as: “this is not mine, this am I not, this is not myself.”

In the Discourse no. 36 “Greater Discourse to Saccaka” (Mahāsaccakasutta) Saccaka, the follower of the Nigaṇṭhaputta-s (Jaina-s), said that those who develops mind but do not develop body and vice-versa become unbalanced, mad. The Buddha teaches that addiction to pleasurable feeing and being assailed by the painful feeling of an uninstructed person, impinging on the mind and persisting; because of the non-development of both body and mind. An instructed disciple does not become addicted to sense-pleasures, nor does fall into disillusion; a pleasurable feeling or the painful feeling that has arisen does not persist because of the development of both body and mind. The Buddha is reported to have said those who are aloof from the pleasures of the sense become those for knowledge, for vision, for the incomparable self-awakening. The Buddha said that by severe austerity he does not reach the states of further men; and that by entering and abiding in four stages of meditation and three kinds of super-knowledge that were cankerless He attained Enlightenment.

In the Discourse no. 37 “Lesser Discourse on the Destruction of Craving” (Cūḷataṁhāsaṅkhayasutta), the Buddha answered Sakka, the lord of

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276 Ibid., p. 294.
277 Ibid., pp. 297-304.
deva-s, that one should not develop inclination towards any conditions; whatever one feels should be seen as impermanence, dispassion, stopping and renunciation. The Buddha further said, “Not grasping anything one is not troubled; being untroubled he himself is individually attained to nibbāna.”

Liberation has been described here as being “freed by the destruction of craving, completely fulfilled, completely secure from the bond, a complete Brahma-faring, complete as to his culmination, best of deva-s and men”.

In the Discourse no. 38 “Greater Discourse on the Destruction of Craving” (Mahātaṇhāsaṅkhayasutta), the Buddha began his Conditioned Genesis by brief statement: “apart from condition there is no origination of consciousness” through explaining the eighteen dhamma-s of sense-organs, sense-objects, and consciousness as in the previous Discourses (nos. 9, 11, 28). The Buddha teaches that there are three things: coitus, mother’s season, and mind – the gandhabba that there is conception. Through the four stages of meditation, when craving and grasping are destroyed, one attains liberation.

In the Discourse no. 39 “Greater Discourse at Assapura” (Mahāassapurasutta) the Buddha confirmed that He and his disciples were the recluses in the real sense: “undertaking those things that are to be done by recluses.” They trained themselves “endowed with modesty and fear of blame,” by body, speech, thought, mode of living are perfectly pure... controlled, but

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279 Ibid., p. 306.
280 First appeared as the foundation of embryo.
do not exalt oneself and disparage others; \(^{281}\) control the sense organs, are moderate in eating, intent on vigilance, possessed of mindfulness, remote-lodging, getting rid of five hindrances, enter into four stages of meditation, three kinds of super knowledge, and destroy all cankers. \(^{282}\) In the same sense, the Buddha teaches that recluseship does not depend merely on outer forms but on practice fitting for a recluse. By dwelling suffused whole world with a mind of friendliness, compassion, sympathetic joy, and equanimity... without malevolence (as in the Discourses nos. 7, 21), by destruction of all cankers, one realizes here and now by his own super knowledge: freedom of mind and freedom through wisdom. \(^{283}\)

Among these ten discourses, wisdom is described in the Discourse no. 32 as well-versed in Dhamma by Ānanda, or in Further Dhamma by Moggallāna, or in ruling over mind by Sāriputta; in the Discourse no. 33, acquiring knowledge of the Dhamma, distinguishing four elements and individuals’ dispositions; in the Discourse no. 35, perfect wisdom as “this is not mine...”; in the Discourses nos. 36, 39 and 40 as three kinds of super knowledge; in the Discourse no. 38, comprehending the function of Conditioned Genesis and eighteen sense-worlds.

The moral habit (Sīla) is presented in the Discourse no. 31 as living harmoniously among the monks, in the Discourse no. 32, forest-dwelling with several ascetic practices; in the Discourse no. 33, controlling the sense-organs,

\(^{282}\) Ibid., pp. 326-33.
\(^{283}\) Ibid., pp. 335-38.
moderating in using necessities, respecting the elders; in the Discourse no. 39, fear of blame, perfectly pure in body, speech and thought, guarded in the doors of sense-organs, moderate in eating, intent on vigilance.

The Meditation (Samādhi) has appeared in the Discourse no. 31 as the nine stages of meditation; in discourses nos. 36, 38, and 39 as four stages of meditation; in the Discourse no. 32 as mindfulness of the Buddha after meal; in the Discourse no. 33, four applications of mindfulness (as in the Discourse no.10); in the Discourse no. 40, dwelling in the four Brahma-vihāra-s (as in the Discourses nos. 7 and 21). The Four fruits of recluse are described in the Discourse no. 34 as four kinds of the cattle of cows, and liberation was said as freed from attachment (the Discourse no. 35), nibbāna (the Discourse no. 37), stopping craving (the Discourse no. 38), and destruction of all cankers (the Discourse no. 40).

VI. The Liberation in Cūlayamakavagga, the “Lesser Division of the Pairs”

The Discourse no. 41 “The People of Sālā” (Sāleyyakasutta) discusses ten evil unskilled deeds of body, speech and thought: killing, stealing, sexual misconduct (body), lying, slandering, harsh and frivolous (speech), covetous, malevolent, and wrong view (thought). Those who commit these evils (not-dhamma) will arise in sorrowful ways, and those who abstain from these evils will arise in the heaven world.284 By observing ten dhammas if one wishes to arise in companionship with rich, noble, Brāhmaṇas ... even abide in freedom

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of mind and freedom through wisdom that are cankerless; it is possible.\textsuperscript{285} In the same sense, the Buddha answered for a Brāhmaṇa householder in the Discourse no. 42 “The People of Veraṇjā” (Veraṇjakasutta) the reason for the uprising and the downfall of living beings.\textsuperscript{286}

The Discourse no. 43 “Greater Discourse of the Miscellany” (Mahāvedallasutta) discusses several fundamentals in Buddhism as in the Discourse no. 8, especially eighteen sense-fields: “what one feels one perceives; what one perceives that one discriminates.” Sāriputta said that “by fading away of ignorance, by uprising of knowledge, by stopping of craving, there is no recurrence of becoming again in the future.”\textsuperscript{287} A comparison between a dead person and the person who enters the Stopping of Perceptions and Feelings (the 9\textsuperscript{th} stage of meditation) was made by Sāriputta as the only difference are for the latter “his vitality is not entirely destroyed, his heat is not allayed, and his sense organs are purified”.\textsuperscript{288} Sāriputta explained more about freedom of mind and freedom through wisdom.\textsuperscript{289} In the same sense, the venerable nun Dhammadinnā talks about the five groups of grasping, the Eightfold Path and concentration. She said: “one-pointedness of mind is concentration; the Four Applications of Mindfulness are the distinguishing marks of concentration; right efforts are requisites for concentration….”\textsuperscript{290}

\textsuperscript{285} I.B. Horner, tr., The Collections of the Middle Length Sayings, vol.1, pp. 348-49.
\textsuperscript{286} Ibid., pp. 349-50.
\textsuperscript{287} Ibid., p. 354.
\textsuperscript{288} Ibid., p. 356.
\textsuperscript{289} Ibid., pp. 357-60.
\textsuperscript{290} Ibid., pp. 361-63.
The Discourse no. 45 “Lesser Discourse on the (Way of) Undertaking Dhamma” (Cūladhammasamādānasutta) discusses four ways of undertaking dhamma: (1) present happiness future suffering, (2) present suffering future suffering, (3) present suffering future happiness, and (4) present happiness future happiness. The first way deals with self-indulgence in sense pleasures; the second, self-mortification; the third, with suffering one fares the Brahma-faring; and the fourth, with happiness one fares the Brahma-faring. In the same sense of undertaking Dhamma, the Buddha teaches about things that should be wisely attended to and things that should not be attended to, as in the Discourse no. 2 about the four kinds of persons in the world. The first among them commits ten evils with suffering, the second commits ten evils with pleasure; both arise in the sorrowful state or hell after dying. The third abstains from ten evils with suffering, the fourth abstains from ten evils with happiness; both arise in a good bourn, the heaven world after dying.

In the Discourse no. 47 “Inquiring” (Vīmaṃsakasutta) the Buddha teaches that a monk should make a study of the Tathāgata and should have confidence in the Triple Gem so as to know that those impure or mixed states do not exist in the Tathāgata and only absolutely pure states exist in Him. “The Lord is a fully self-awakened One, well taught is the dhamma by the Lord, the Order fares along well.”

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292 Ibid., pp. 373-78.
293 Ibid., pp. 379-82.
In the Discourse no. 48 “At Kosambi” (Kosambyasutta), the Buddha teaches six things to be remembered to live harmoniously among the members of the Order: (1) friendly act of body, (2) of speech, (3) of thought (4) sharing acquisitions, (5) dwelling united in virtue, and (6) in a view both in public and in private. If a monk is obsessed with addiction to sense-pleasures ... doubt, his mind is obsessed. (i) Comprehending no subjective obsession, (ii) gaining calm for himself, (iii) no one has the view he has, (iv) the removal of an offence, (v) strong aspiration in higher wisdom, (vi) listening to dhamma with ready ear, and (vii) acquiring knowledge of the goal are the seven factors of knowledge which if a monk attains, he will be possessed of the fruits of the Stream-attainment.

The Discourse no. 49 “A Challenge to a Brahmā” (Brahmanimantaṇikasutta) is related to the wrong view of becoming accrued to Baka, the Brahmā: “this is permanent ... and there is not another further escape from this.” The Buddha says that Baka was steeped by ignorance to say so; for the Buddha, on the other hand, “it is indeed impermanent ... and there is another further escape.” Although Baka, the Brahmā is of great powers, there are three other classes which he does not know and see, but the Buddha knows and sees. The Buddha ascertaines that he is greater than Baka both in powers and knowledge, since those cankers which are connected with the defilements ... are got rid of without remainders.

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295 Ibid., pp. 385-88.
296 Ibid., pp. 388-89.
The Discourse no. 50 “A Rebutto Māra” (Māratajjaniyasutta) deals with four Brahma-vihāra-s that a monk abode while he got troubles as described the same in the previous discourses. Venerable Mogallāna describes the scenes of the Hell with several extremely suffering punishments. This is the first time the Hell was described in more detail although it was mentioned previously in general.

Among the last ten discourses, the wisdom element has been seen in the Discourses nos. 43 and 44 as right or perfect views about the fundamentals of Buddhism: the comprehending of the Four Noble truths, the Conditioned Genesis, the Eightfold Path, etc.; especially the definition of concentration of nun Dhammadinnā, and the description of the Stopping of Perception and Feelings of Sāriputta. In the Discourses nos. 45 and 46 the Buddha teaches right attitudes in undertaking the dhamma through the four ways; in the Discourse no. 48, seven factors of knowledge.

The element of moral habit (Sīla) has been taught in the Discourse nos. 41 and 42 as abstaining ten evil unskilled states; in discourse no. 45, avoiding two extremes of self-mortification and self-indulgence; in the Discourse no. 38, six things to be remembered to live harmoniously among the Order.

The element of Meditation is presented in the Discourse no. 50 as dwelling suffused the whole world with the mind of friendliness, compassion,

sympathetic joy, and equanimity. The path of liberation depends on ten skilled states of body, speech and thought.

In brief, the state of liberation has been spoken of as freedom from the unskillful states and the attainment of peace happiness, nibbāna by practicing moral habit, concentration, and wisdom (the Ṣīla, Samādhi, and Paññā). The freedom from evil unskilled states does often mean abandoning and abstaining from killing, stealing, sexual misconduct, lying, slandering, harsh speech, frivolous chattering, covetous, malevolent, and wrong view, especially the freedom from wrong views of the five aggregates of material shapes, feelings, perception, habitual tendencies, and consciousness (the pañca khandha-s) with the famous maxim: “this is not mine, this am I not, this is not myself” (the Discourse no. 8). This liberation has been sometimes regarded as release from lower abodes of hell, hunger ghosts, and animals by performing moral habit, concentration and wisdom. The Liberation also means the attainment of peace, happiness in the higher realms of heavens and nibbāna, i.e. the Four Fruits of recluse, the eight or nine absorptions, the three kinds of super knowledge, the six psychic powers, the Brahma-world, etc.