CHAPTER  III

The Significances of the Great Chapter (Mahāvagga)

3.1 Discourses on the Going-forth

The third Vagga of Sutta-Nipāta is called Mahāvagga that consists of twelve Suttas in it. Pabbajja Sutta, the first one of them has given the answer why does the one join to the monkhood comparing with the history of Siddhattha, the Buddha-to-be. The word “Pabbajja” literally here means “to go forth” and refers to when a layperson leaves home to live the life of homelessness by considering thus household life is crowded and dusty, life gone is wide open. Then he thinks that it is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on yellow robe, and go forth from the home life into homelessness.\(^1\)

According to Buddhist monastic Code (Vinaya) there are two words *Pabbajja* and Upasāmpada, a little different between one and another. Pabbajja is for the novice who is under the age of twenty years old and Upasāmpada is for the monk who is twenty and over twenty years old. What is the rationale behind this decision of a person must be twenty years old in

order to become a monk or nuns that an individual under twenty years of age is not able to endure cold, heat, hunger, thirst, the sting of gadflies or mosquitoes, wind and sun, creeping things etc.\(^2\) Hence, the Buddha said thus: "Monks, an individual who is under twenty years of age should not knowingly be ordained. Whoever should so ordain one such should be dealt with according to the rule." On the other hand he has permitted to let a youth of less than fifteen years of age and who is a scarer of crows go forth as a Sāmanera (novice). Yet the following people who cannot be ordained were stated in Vinaya Mahāvagga Pāḷi that one afflicted with any one of the five diseases, leprosy, boils, eczema, consumption and epilepsy\(^3\) should not be let go forth, a person who has not his parents' consent, a thief who has broken out of jail, one in a king's service, a debtor, a slave and one who has had his hands, feet, ear, nose, act., should not be go forth.

Additionally, there the eight kinds of ordination procedure of Buddhist monastic order are mentioned in the commentaries that are ordination with the Buddha's call "Come monk" (Ehibhikkhūpasampadā), ordination by taking refuge in the Triple Gems (Tisaraṇagamaṇḍ-pasampadā), Ordination with the recitation of Kammavācā in a Śīmā or ordination hall (Ñatti-catutthūpasampadā), ordination with the Buddha's admonishment (Ovādapaṭiggahanūpasampada), ordination with the process


of Question and Answers (Pañhābyākaraṇāṇāpasampada), ordination by accepting the eight great rules (Garudhamma paṭiggahānaṇūpa sampadā), twice of the third type of ordination (Atṭhavācikūpasampadā), and ordination received through a messenger (Dūtenūpasampadā).⁴

In connection with this Sutta the commentator Buddhagosa explained that the Sutta was preached by Ananda at Jetavana, because he desired to give an account of the renunciation of the Buddha, similar to that of Sariputta and others.⁵ In addition to that the commentary added that the king Bimbisāra who attempted to dissuade the Buddha-to-be from the path of renunciation, saying he was too young to go along the path, at the end of the talk with him, asked him to visit Rājagaha as soon as he had attained Enlightenment.⁶ This Sutta was compiled with twenty verses that are the early life of the Buddha to be who entered Gribbaja (Rājagaha) for alms after leaving home. The last line of the Pabbajja Sutta is the end of the Buddha-to-be or Bodhisatta’s speech declining King Bimbisāra's invitation.

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⁵ SnA, Vol-II, p. 381
⁶ SnA, Vol-II, p. 386
3.2 The Discourse on Striving

The Padhāna Sutta which tells the story of the Buddha’s Enlightenment was complied with twenty-five verses. The word 'Padhāna' in Pāli mean exertion, endeavor or effort. The different kinds of Padhāna Sutta can be seen in Aṅguttara Nikāya and Sutta-Nipāta. According to the Aṅguttara Nikāya there three Padhāna Sutta were mentioned. The first one of them was stated that two kinds of struggles, the struggle of householders who live at home to provide clothing, food, lodging, medicines for the sick, and provision of necessaries: and the struggle of those who have gone forth from home to the homeless, to renounce all substrate of rebirth⁷ in Duka-Nipāta Pāli and the four kinds of right effort called ‘Samma-padhāna’ were also expressed in Catukka-Nīṭta that to generate desire for the non-arising of evil that have not yet arisen, for the abandoning of evil that have arisen, for the arising of profitable state or wholesome things not yet arisen and for the cultivation and fulfillment of profitable states that have arisen.⁸

Yet the term Padhāna is used as a suffix in general. For instance, the word Padhāna used as a suffix was in Samvara Sutta such as the effort to restrain (samvarappadhānam) of the six sense faculties, to abandon (pahānappadhānam) of the sensual thought, malign and cruel thought, to

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make become or develop (*bhāvanappadhānam*) of the seven factors of enlightenment and to watch over or preserve (*anurakkhaṇāppadhānam*) of the favourable concentration marks, the idea of skeleton, of worn-eaten corpse, of discoloured corpse, of the fissured corpse and of inflated corpse. But the Buddha conveys to his disciples to strive them in the appropriate times.

For that reason, times for striving is divided into two part, wrong times and right times. This is wrong times for striving that when a person is old age, overcome by old age, ill, overcome by illness, there is a famine, corps are bad, food is hard to get and it is not easy to keep oneself going by gleaning and favours, fear is about perils of robbers and the country-folk mount their carts and drive away, and the Order of monks are rent, then there is reviling between one and another, reputation one and another and they of little faith do not find faith there and the faithful become otherwise. On the contrary, the right times for striving is that when a person is young, has health and well being, etc.

The Buddha in this Sutta describes how, when he gave himself up to meditation in order to win Enlightenment. He strives relentlessly to gain omniscience without shrinking back from the struggle. Willingly, let only

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my skin, sinews, and bones remain, and let the flesh and blood dry up on my body, but my energy shall not be relaxed so long as I have not attained what can be attained by manly strength, manly energy, and manly persistence.\textsuperscript{11} By his earnest endeavour, he won enlightenment and the unrivalled freedom from the bond.

The word “Namucī” (the non-liberator) contained in the second verse, according to commentary, mean Māra,\textsuperscript{12} the evil one\textsuperscript{13} who came to tempt the Buddha with his ten armies of sensuality, objects of sensuality (vatthukāma) and defilements of sensuality (kilesakāma), aversion (arati) and dissatisfaction (ukkanthita) which are not taking delight in being a recluse, not taking delight in learning and practice, in the seclusion of forest dwelling, and in Concentration Meditation (samatha) and Insight Meditation, thirst and hunger (khuppipasa), craving (taṇhā), sloth and torpor (thīna and middha), fear (bhīrū), doubt (vicikicchā), arrogance and haughtiness (makkha-thambha), gain, renown, honour and whatever fame is falsely received (lābhosilokosakkāro) practice self-praise and honor (attukkamsana) and indulge in despising and condemning other (paravambhana).\textsuperscript{14} At times, according to Māra-Saṃyutta\textsuperscript{15} Māra, wishing

\textsuperscript{12} SnA, Vol-II, p. 386 (Namucīti māro)
\textsuperscript{13} D, Vol-II, p. 104
\textsuperscript{14} Sn, p. 76 and ItA, Vol-I, Pp. 171-172
\textsuperscript{15} S, Vol-I, Pp, 103-127
to arose fear, trepidation and terror, manifested himself in the form of a giant
king elephant or giant king serpent and approached the Blessed One. In the
same way, Māra variously entices the Buddha to his variety field of enemy
that was inserted in that Māra Saṃyutta. But the Buddha was firm by his
faith, energy and wisdom. This matter which is a person who endowed with
the asekha (araht) virtue that is morality, concentration and wisdom
transcends Māra’s realm and is brilliant like the sun\textsuperscript{16} was stated by the
Buddha. Thus, he said Māra that a lazy, cowardly person cannot overcome
them, but by conquering them one gain bliss. At the conclusion of this Sutta
it has revealed that having heard what the Buddha said Māra as discomfited
disappeared on that very spot.

\section*{3.3 Discourse on the word well-spoken}

The same two Subhāsita Sutta can be found in Piṭaka. One is in
Sagāthāvagga Saṃyutta,\textsuperscript{17} Saṃyutta-Nikāya and the other is in this Sutta-
Nipāta, Khudaka-Nikāya. Both of in that Sutta the Buddha advises us to
speak well-spoken, just endearing and true words only. There in the well-
spoken endowed with the four characteristic, speak only what is well-spoken
(Subhāsita) that is not torment oneself or harm other, righteous (Dhamma),

\textsuperscript{16} It, p. 51 and Peter Masefield, The Itivuttaka, (The Pāli Texts Society, Oxford,
London, 2001), p.51
\textsuperscript{17} S, Vol-I, p. 188
pleasant (*Piya*) and true (*Sacca*), for the attainment of quenching (*Nibbāna*) and for the putting of an end misery. Extraordinarily, the four stanzas in this Sutta praised by the venerable Veṅgīsa in the presence of the Buddha can be also seen in the Veṅgisathera Gāthā of Theragāthā,\(^{18}\) Khuddhakha-Nikāya.

In connection with the well-spoken words the Buddha expounded in *Majjhima-Nikāya*\(^ {19}\) that when others address you, their speech may be timely or untimely, true or untrue, gentle or harsh, connected with the good or with harm, spoken with a mind of loving-kindness or with inner hate, herein, you should train thus: Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with the mind of loving-kindness, without inner hate. Because, there are these five disadvantages to a person full of talk.\(^ {20}\) They are he talks falsely, maliciously, roughly, as a vain babbler, and on the braking up of the body after death he arises in the wayward way, the ill way, the abyss and hell. But to a person who is discreet in talk reciprocally leads to goodly life.

In the ordinary way, this cannot be declared that the one is extremely kind, gentle and peaceful so long as disagreeable courses of speech do not touch him. But it is when disagreeable courses of speech touch him that it can be understood whether that one is really kind, gentle and peaceful.

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\(^{18}\) Thag, p. 110


Therefore, Venerable Vaṅgīsa said this: One should speak only the pleasant and welcome words without bringing evil words to others. But it must be true. Herein, truth means the four noble truths. Of the Buddha said that when you talk, Bhikkhu, you should talk about “This is suffering, origin of suffering, the cessation of suffering and the way leading to the cessation of suffering”\(^{21}\) because this talk is beneficial, relevant to the fundamentals of the holy life, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

On the contrary, the Buddha prohibited the various kinds of pointless talk in Saṃyutta-Nikāya. That is, talk about king, thieves, and minister of state; talk about armies, dangers, and wars; talk about food, drink, garments, and beds; talk about relations, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk by the well; talk about those departed on days gone by; rambling chit-chat; speculation about the world, and about the sea; talk about becoming this or that.\(^{22}\) The reason why the Buddha did not allow them was that this talk is unbeneﬁcial and irrelevant to the fundamentals of the holy life. Hence, this Sutta was concluded to attain to the final liberation is only to speak what is true, not false definitely expounded by the Buddha himself.


3.4 The Discourse to Bhāradvāja of Sundarika.

The Sundarika Bhāradvāja of the Sutta-Nipāta gives an ancient list of the Tathāgata’s qualities that makes him worthy of offerings. Commentary calls it Pūralāsa Sutta which mean “discourse on the sacrificial cake”. This Sutta opens with a meeting between the Buddha and Sundarika Bhāradvāja Brahmin. He is called “Sundrika” because he has the habit of offering sacrifices to the fire of god Agni by the Sundarika, a river in Kosala, reputed to be efficacious in washing away evil and Bhāradvāja is the name of an ancient Brahmin clan. The Sundarika Sutta of the Saṃyutta has more prose details than this Sutta which suggests that as a whole the Saṃyutta prose version is later than the Sutta-Nipāta discourse which has a continuous coherent verse in the form of a dialogue ballad. Most of the prose details of the Saṃyutta Sutta especially later sections, such as the section describing the miraculous nature of the food are also found elsewhere for example, at the close of the Kasi Bhāradvāja. Each of the two Suttas has a number of stanzas not found in the other. The Sudarika Sutta of Samyutta compiled with ten stanzas, contains beautiful early verses not found in the Sutta-Nipāta as well as this Sutta classified by thirty-two stanzas, contains mutually the verses not found in that Sutta.

23 SnA, Vol-II, p. 400
24 M, Vol-I, p. 39
25 S, Vol-I, p. 167
26 Sn, p. 15
The Sundarika Bhāradvāja Sutta records that when the Brahmin asks the Buddha, ‘kimjaccobhavāṃ’ what is your decent?, the latter answer in verse, the first seven of which are missing for the Sundarika Sutta which are share only stanzas 462 till the second line of 463 and other 480 and 481 as well, that is beginning with “Ask me not about class or decent, but ask me about conduct.etc”\(^{27}\) but the Sudarika Suta omits from the third line of this Sutta’s stanzas 463 and the rest stanzas apart from them.

The Buddha in the most of stanzas of this Sutta instructed the Brahmin that who should he bestow an offering and who is worthy of offering. There the Buddha said that a Brahmin looking for merit should sacrifices those who have abandoned sensual pleasures, gone passion, well-concentrated sense faculties and completely released from all defilements. In Bhaddāli Sutta\(^{28}\) of Majjhima-Nikāya stated that the one who possesses ten qualities is worthy of gift, worthy of hospitality, offering, reverential salutation. They are possesses the Noble Eightfold Path, the right knowledge, and the right deliverance of one beyond training (asekhāya).

Aṅguttara Nikāya\(^{29}\) says in like manner, possessed of four qualities a monk is worshipful, worthy of gift and offerings, of salutation with clasped hands which are straightness (ajjava), speed (javana), patience (khantī) and

\(^{27}\) Sn, p. 82 (mājātipucchī caraṇaṅca puccha)
docility (sorajja). In the same way, Nāga Sutta revealed the other four that are the one who listen to the Dhamma, does not admit sensual thinking, malicious thinking and harmful thinking, bears heat, cold, hunger, thirst, contact of flies, mosquitoes, wind and sun and creeping things as well as goes quickly to the forsaking of basis of rebirth, to the destruction of craving, to passionlessness, to ending and to Nibbāna is worshipful and worthy of offering.\textsuperscript{30} Additionally, Āhuneyyavagga\textsuperscript{31} conveys who is worthy of offering such as the one who has the faculties and power of faith, energy, mindfulness, concentration and insight; destroying the cankers.

The verses from 467 up to 479 expressed the qualities of the Buddha that makes Him worthy of offering. Of them every the last lines of those verses says the Tathāgata deserves the sacrificial cake (tathāgatoarahaṭi pūralāsāṁ) and the other three lines respectively emphasis on the Buddha’s qualities like he has abandoned sensual pleasure, realized the end of birth and death, no delusion nor conceit, etc. Regarding the word Tathāgata, it is understand that the definition of this word mostly refers to Buddha but sometimes it was used other meaning. For instance, in this paragraph “idaṁ nissitāṁ tathāgatassa viṁśāṇaṁ ti”\textsuperscript{32} mean ‘consciousness of one thus gone is supported by this’ therein the word Tathāgatahas referred to beings.

Again, according to Itivutaka commentary\textsuperscript{33} venerable Buddhagosa gives the four kinds of that’s definition with the evidences that there in the phrases of this “hoti tathāgatoparam maranā- does Tathāgata exist after death”\textsuperscript{34} the term Tathāgata here also refers to beings, and in this phrases of Ratana Sutta “tathāgataṃ devamanussa pūjitaṃ buddhaṃ, dhammaṃ, saṃghaṃ namassāmasuvatthihotu”\textsuperscript{35} it refers to Buddha, Dhamma and Saṃgha.

But here Tathāgata means the Enlightened One. That is why in this Sutta Tathāgata is said to be worthy of offerings on account of the fact that he abandoned sensual pleasure (kāma) [467]; is free from conceit (māna), deceit (māyā), craving (lobha), anger (kodha) [469]; cut off attachment of mind (nivesanā..), no grasping (pariggaha) [470]; passion burn out [471]; ties shaken off (saṅga) [473]; no trace of delusion (moha-antara) [478]; etc. Furthermore, Tathāgata who is far remote from those passions has destroyed defilements (khīṇasava); bears the last body (antima-deha) [471] (srīrāṇcaantimam dhāreti) [478]. In other words, he has attained Nibbāna. His demeanour is completely calm (parinibbuta) [467]. His mind is composed [471]. Moreover, he is possessed of limitless understanding (ananta-panña) [468]. He has seen things as they are through his perfect

\textsuperscript{33} ItA, Vol-I, p. 117
knowledge [471]. He perceives all phenomena with insight (ñañadassī) [478].

The Buddha eventually encouraged the Brahmin Sundarika Bhāradvāja that when these characteristics are found in a person that whose violet acts have ceased, whose mind is undisturbed, is completely liberated from sensual pleasure and whose sloth is banished, you should pay respect him, honour him with food and drink by suppressing the frown on the brow because he is the unsurpassed field of merit, and the recipient of the sacrifice of all the world. Having heard the admonishment of the Budddha, the Brahmin ordained and became one of Arahant.36

3.5 Discourses to Māgha

The Māgha Sutta presented concerning Dāna to the young Brahman Māgha who came to the Blessed One and exchanged the customary friendly greetings with him. Therein, the young Brahmin Māgha said that he is lordly giver (dānapati) and he seeks wealth rightly. Concerning that Dīgha-Nikāya commentary explains the concept of "dānapati" in the following words: "He who himself enjoys delicious things but gives to others what is not delicious is a donor who is a slave to the gifts he gives (dānadāsa). He who gives things of the same quality as he himself enjoys is one who is like a friend of

36 Sn, p. 86
the gift (dānasahāya). He who satisfies himself with whatever he can get but gives delicacies to others is a lordly giver, a senior and a master of the gifts given (dānapati). “Then seeking wealth rightly here means according to its commentary the one who seeks the wealth by abstaining from stealing and deceiving.”

This Sutta can be studied by dividing three parts, part of giver or donor, receiver and the objects to be offered. The first part of them was expressed by the first two verses, the question of Māgha," wherein would the offering be purified for the one sacrificing?" and the answer of the Blessed One, seeking for merit, looking for merit, sacrifices, giving food and drink to other here, such a one would achieve his aim because of the recipients of the gift. According to Majjhima-Nikāya there the four kinds of purification of offering were stated thus; there is the offering that is purified by the giver, not by the receiver, purified by the receiver, not by the giver, purified neither by the giver nor by the receiver and purified both by the giver and by the receiver. If the giver is virtuous, of good character, and the receiver is immoral, of evil character, this is called the offering that is purified by the giver, not by the receiver. In the same way purified by the receiver, not by the giver is due to the receiver is virtuous, of good character but the giver is

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37 DA, Vol-I, p. 298
38 SnA, Vol-II, p. 414 (dhammenātiadinnādānanikativañcanādīnīvijjeyvā)
not. When purified neither giver nor receiver, it is as they are immoral, of evil character. Here if both the giver and the receiver are virtuous, of good character, it is the offering that is purified both by the giver and by the receiver.

In the next part of receiver, the Enlightened One answered the request of Māgha “tell me about the recipients of the gift” by the fourteen verses. As regards receiver all these verses of this Sutta indicated that those who have cut off all bonds and fetters, are tamed, completely released, without affliction, without desire and those who have left behind passion, hatred, and delusion, whose āsavas are destroyed, having lived the holy life etc. On the contrary, Aṅguttara Nikāya says the gifts given to the recluses and godly men, possessing eight qualities, wrong views, intention, speech, actions, livelihood, effort, mindfulness and concentration, are not very fruitful, nor very advantageous, nor very splendid, nor very thrilling. On the other hand Majjhima-Nikāya gives the most elaborate exegesis of the fourteen kinds of personal offerings such as one gives a gift to the Tathāgata, Paccekabuddha, arahant, and to one who has entered upon the way to realization of the fruit of Arahantship etc. Herein, the benefit of offering them were also expressed like by giving a gift to an animal, the offering may be expected to

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repay a hundredfold, by giving a gift to an immoral ordinary person, the offering may be expected to repay a thousand-fold etc.

Therefore, the Buddha preached both side of giver and receiver to become complete offering that the giver must has three parts that are before the gift he is glad at heart, in giving the heart is satisfied and uplifted is the heart when he has given. Similarly, the receivers' part is also threefold part, they are lust-freed or stepping to cast lust out, are hate-freed or stepping to cast hate out and are delusion-freed or stepping to become so. The third part of factor involved in giving is the gift itself, which can be either material or immaterial. In Itivutaka Pālī the Buddha says "these two, monks, are the gifts; the gift of material things and the gift of Dhamma; this is chief, monks, of these two gifts, that is to say, the gift of Dhamma." Practically, anything useful can give as gift. The Dīgha-Nikāya says ten list of material gifts that 'here, someone gives as ascetic or Brahmin food, drink, clothes, transport (yānam), garlands, perfumes, and ointments, sleeping accommodation, a dwelling, or lights, and he hopes to receive a return to his gift etc. In the same way the Cūlaniddesa also gives a list of objects that are fit to be

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46 CNd, p. 49 (Burmese Pālī edition) There is no English translation of this work.
given for charity adding four requisites, robe, alms food, dwelling places and medicine to the list of Dīgha-Nikāya mentioned above. Additionally, in the commentary of Dhammasaṅganī amply elaborated the other six kinds of list, the gift of colour (vaṇṇadānaṃ), sound (saddadānaṃ), smell (gandhadānaṃ), taste (rasadānaṃ), touch (phoṭṭhabbadānaṃ) and the gift of the noble teaching (dhammadānaṃ). Of them the gift of the noble teachings is said by the Buddha to excel all other gifts.

In the conclusion of this Sutta the Buddha answered in connection with the successful performance of the sacrifice asked by the Māgha. Thus, when one offers material gifts to the receiver, he must be free from lustful attachment attaching the gifts (bhogesuvītarāgo), subdue completely his hatred upon the receiver (sattesucapavineyadosaṃ) and develop boundless thoughts of loving-kindness in all directions. Whosoever sacrifices the triple successful performance of the sacrifice that has respectively three categories in one part such a one will reborn in the Brahma world.

47 DhsA, Pp. 77-80
48 Dhp, p. 51 (Verses No- 354)
3.6 The Discourse to Sabhiya

Sabhiya Sutta is the sixth Sutta of Mahāvagga of the Sutta-Nipāta. A Devatā, who in a previous life had been a relation of Sabhiya, asks him a series of questions and exhorts him to join the Order of any recluse who can answer them satisfactorily. Sabhiya wanders about asking his questions of several well known teachers such as Pūraṇa Kassapa, Nigaṇṭha Nāṭaputta; failing to find satisfaction, he finally visits the Buddha in Veḷuvana at Rājagaha and is given permission to ask anything what he wishes, the Buddha promising to solve his difficulties. Then the following series of twenty questions were answered by the Buddha. Sabhiya, in the end, asks permission to join the Buddha's Order. This permission is given, and after the usual probationary period of four months, he becomes an arahant.

According to the Therāgāthā commentary, quoted also in the Sutta-Nipāta commentary, the questions were formulated by Sabhiya's mother, who, feeling revulsion for her womanhood, developed the Jhānas and was born in a Brahma world. But the Sutta-Nipāta commentary itself says that they were taught by an anāgāmiṇībrahmā, who had been a fellow celibate of Sabhiya in the time of Kassapa Buddha's dispensation. This Sutta was compiled with its historical prose and verses, the questions and exaltation of Sabhiya and the answers of the Enlightened One. There Sabhiya firstly asks

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50 SnA, Vol-II, p. 421
four questions inserted in one verse beginning with 'kiem pattinamāhubhikkhuṇami' means when one has obtained what, do they call him "Bhikkhu"? etc. But the Buddha lucidly replied every four questions of him with four verses. In the first question of answer the Buddha preached he who has destroyed renewed existence is called Bhikkhu. As to the word 'Bhikkhu' the Buddha in Aṅguttara-Nikāya expounded thus by the breaking up of seven conditions, the view of individuality, perplexity, the delusion that virtue and ritual suffice, lust, hatred, infatuation and conceit, one becomes a monks (Bhikkhu). Therefore, it is clear that Bhikkhu genuinely must have these qualities.

Further, Nidānasamyutta Pāli elucidated a Bhikkhu understands aging and death, its origin, its cessation, and the way leading its cessation. He understands birth, existence, clinging, craving, feeling, contact, the six sense bases, name and form, consciousness, volitional formations, their origin, their cessation, and the way leading to their cessations. So, he has gone to perfect serenity called Nibbāna and crossed over doubt. Yet again, in connection with the Bhikkhu there three types of Bhikkhu were also mentioned that if one teaches the Dhamma for the purpose of revulsion towards aging and death, for its fading away and cessation, one is fit to be called a Bhikkhu who is a speaker on the Dhamma (dhammakathika

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Bhikkhu). If one is practicing for the purpose of revulsion towards aging and death, for its fading away and its cessation, one is fit to be called a Bhikkhu who is practicing in accordance with the Dhamma (dhammānu-dhammappatipanna Bhikkhu) and if, through revulsion towards aging and death, through its fading away and cessation, one is liberated by non-clinging, one is fit to be called a Bhikkhu who has attained Nibbāna in this very life (diṭhadhammanibbānapattaBhikkhu).53

The following three questions that 'who is self-restrained or gentle (sorata), who is tame(danta) and who is called awakened (buddha)?' were explained by the Buddha. Of them He said that "Here, someone has abandoned lust, hatred, and delusion. Because he has abandoned them, other people do not irritate him. Not being irritated by others, he does not manifest irritation. Hence, he is reckoned as gentle. This is the cause and reason why someone here is reckoned as gentle."54 Yet according to this Sutta the one who is disinterested in everything, possesses mindfulness, does not harm anyone, has crossed over, is not turbid and unto whom do not exist haughtiness is called gentle or the self-restrained.

And this is the tame one who developed the sense faculties both inwardly and outwardly in the all world. Because, if the one left the eye

faculty and the other five such as the ear, the nose, the tongue, the body and the mind faculties unrestrained, evil unwholesome states of covetousness (*abhijjā*) and displeasure (*domanassa*) might invade him. Therefore, to become peaceful and tame the one need to guard the doors of the sense faculties contemplating its nature of impermanent instead of grasping its signs and feature. Concerning the question of why is one called "awakened" the Buddha explained thus; he who has no more rebirth or re-becoming and reached the destruction of birth called Nibbāna is called awakened (*buddha*).

So, in Dhammacakkapavattana Sutta the Buddha by himself declared thus;' the vision of true knowledge arose in me, freedom of mind is for me unshakeable, this is the last birth and now there is no more re-becoming'.

Having heard the first four questions Sabhiya continued the following second four questions as to the terms brahmaṇa, samaṇa, hnātaka (ritually bathed) and nāga. Aṅguttara-Nikāya Sattakanipāta pointed out the first three of them that by the rejection of seven conditions, one become Brahman (Brahmana), by quieting of the seven conditions, one becomes a recluse (Samaṇa), by the washing away of seven conditions, one becomes a cleaned

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man (hnātaka). What are the seven conditions was mentioned above. The last term called Nāga is sometimes referred to the elephant such as "mahallakocepi, aggivessana, raññonāgoadminūtō kālāṅkaroti" means the king elephant dies in old age untamed and un-discipline. But at times it indicates to the Buddha "nāgonāgena saigāmessatī" the bull elephant will come into conflict with the elephant among men. In that phrase, the first word of Nāgo means the elephant Nāḷāgiri and the second word of Nāgena to the Enlightened One. In Mahāvagga Pāḷi of Vinaya Piṭaka, the word Nāga is used as a serpent for example 'that serpent saw that the Buddha had entered, and seeing this, pained, afflicted, he blew forth smoke.' Yet here in this Sutta it is called Nāga the one who has destroyed all fetters and bonds, is not attached to anything and completely released from them.

The third four questions of answers were also elucidated by the Buddha in this Sutta. There the Buddha says the word "khettāni". The word "khetta" here means, according to its commentary and Abhidhamma Pāḷi

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canon, the six internal sense bases, the eyes, the ears, the nose, the tongue, the body and the mind and six external sense- bases (āyatanāni), visible objects, sounds, smells, tastes, tangible objects and the Dhamma which here means the 'mental factor'.\textsuperscript{63} Abhidhamma says regarding these āyatana given its name variously thus; this that is sight, the sphere of sight, the element of vision, the faculty of vision, this that is the world, a door, an ocean, lucent, a field, physical basis, a guide, guidance, the hither shore, and empty village etc. But some scholar assumed that the word "khettā" means "action" (kamma) because in Aṅguttara Nikāya the Buddha expressed 'Ānanda, action is the field, consciousness is the seed, craving is moisture'\textsuperscript{64} Hence, the action approach to the divine, to the human and to the Brahma were called "dibbaṃ mānusakañca brahmakoṭṭhāni".\textsuperscript{65} The definition of the term 'khettajino' the field- knower is rightly called the one who completely released from the bond and the root of all fields.

The one who rejects the false and grasps the true is called the wise (panḍita)\textsuperscript{66} and Saghāthāvagga Saṁyutta says that the one who sees the transgression as a transgressing and the one who, when another is confession a transgression, pardons him accordance with the Dhamma are the two kinds

\begin{itemize}
\item \textsuperscript{63} Dhs, Vol-I, p. 229 and MNd, Vol-I, p. 133 and Pug, p. 1
\item \textsuperscript{65} SnA, Vol-II, p. 429
\end{itemize}
of wise people.\textsuperscript{67} But Aṅguttara-Nikāya stated one more than Saṃyutta-Nikāya adding this when he sees an offence as such he does makes amends. Furthermore, the Buddha addressed thus; by three characteristics a wise man is to be known because he thinks thoughts, speaks words, and does deeds that are right.\textsuperscript{68}

In the fourth and fifth four questions concerning the word vedagū, the knower Mūlapaṇṇāsa says that he who has known evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing and death is called "vedagū."\textsuperscript{69} They have streamed away and are far away from him is a holy scholar (sotthiya), a noble one (ariyo) and an arahant (arahan). But nevertheless this Sutta expressed the one who has gone beyond all the knowledge without passion in respect of all sensations is called knowledgeable or vedagū, having heard every doctrine the one who overcomes whatever there be that is blameworthy or not, doubts and completely release form affliction in every sphere is sotthiya and the one who has cut off the four cankers (āsava), and attachments is called noble one or ariya.

There is another word called Paribbājaka that can be found in the fifth four answers. The definitions of this word is normally wandering religious mendicant including the noble and the common one. But here in this Sutta, the word Pribbājakā is used mainly as a term indicating the one who has put an end to delusion, conceit and also lust and anger. Having asked the questions and heard the answers of the Buddha Sabhiya heartily extolled the Blessed One of qualities by reciting the ten verses and requested Him to join His order. Eventually he got ordination after he had waited for four months so that the Bhikkhu whose minds are satisfied and attained Nibbāna as an Arahant in the present of the Blessed one.

### 3.7 The Discourse to Sela

The same Sela Sutta can be seen two places in the Pāḷi canonical texts. One is in this Sutta-Nipāta and the other recurs in Majjhima-Nikāya and it is also found in the Theragāthā without the prose introduction and two verses 568 and 569 inserted in both Sutta mentioned above. It is interesting that the Brahman Sela who visits the Buddha to see thirty-two marks of a great man on the Blessed One's body in the first and second verses praised

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71 M, Vol-II, p. 146
72 Thag, p. 78
73 Sn, p. 111 and M, Vol-II, p. 146
the Blessed One such as "you have a perfect body" and "all those marks of a
great man (Mahāpurisa) are in your body". As to this the canonical texts say
that anyone given the appellation of Mahāpurisa is endowed with the thirty-two bodily marks, and there are only two persons capable of beings called
Mahāpurisa; a Buddha and a universal monarch.\footnote{74} The concept of
Mahāpurisa with the endowment of thirty-two physical mark is no doubt a
result of the growing belief among the Buddhists that the Buddha is different
from other beings not only spiritually but also physically.

According to early texts of the Pāli canon, the term Mahāpurisa is
sometimes explained in a spiritual sense. For instance, one who has
emancipated mind (vimuttacitta) is a Mahāpurisa.\footnote{75} Verses in Sutta-Nipāta
denote that Mahāpurisa is one who has destroyed all defilements.\footnote{76} The
Dhammapada also gives a similar definition of the word Mahāpurisa when it
says that he who has overcome craving (vītataño) and devoid of grasping
(anādāno); who is skilled in understanding words and their meaning; who
knows the order of letters, it is he who is the bearer of the last body, the one
with great wisdom, and a great person (mahāpuriso).\footnote{77}

\footnote{74} D, Vol-II, p. 16 and M, Vol-II, p. 134
\footnote{75} S, Vol-V, p. 158
\footnote{76} Sn, p. 199 (1040-1042 verses)
\footnote{77} Dhp, p. 51 (352 verses)
The thirty-two marks of great man are mentioned in Majjhi-Nikāya\textsuperscript{78} and Dīgha-Nikāya\textsuperscript{79} that he sets his foot down squarely, on the soles of his feet there are wheels with a thousand spokes and ribs and hubs all complete, he has projecting heel, he has long fingers and toes, his hands and feet are soft and tender, he has netted hands and feet, his feet are arched, he has legs like an antelope's, when he stand without stooping, the palms of both his hands touch and rub against his knee, his male organ is enclosed in a sheath, he is the colour of gold, his skin has a golden sheen, he is fine-skinned, and because of the fineness of his skin, dust and dirt do not stick on his body, his body-hairs grow singly, each body-hair growing alone in a hair socket, the tips of his body-hair turn up; the up-turned body-hairs are blue-black, the colour of collyrium, curled and turned to the right. He has the straight limbs of a Brahmā, he has seven convexities, he has the torso of a lion, the furrow between his shoulders is filled in, he has the spread of a banyan tree: the span of his arms equals the height of his body, and the height of his body equals the span of his arms, his neck and shoulder are even, his taste is supremely acute, he is lion-jawed, he has forty-teeth, his teeth are even, his teeth are without gaps and quite white, he has long tongue, he has a divine voice, like the call of the Karavika bird, his eyes are deep blue, he has the


eyelashes of an ox, he has hair growing in the space between his eyebrows, which is white with the sheen of soft cotton, his head is shaped like a turban.

The commentaries provide additional interpretations for the concept of Mahāpurisa. Buddhagosa, for instance, states that the science of prognostication on physical marks is taught to men by the Suddhāvāsa Brahmās just before the birth of Bodhisatta, so that people would recognize him. But that science would disappear gradually when a Buddha attains Parinibbāna. The marks of a great man are also mentioned as the subjects of a science with about twelve thousand texts to elucidate the characteristics of great beings like Buddhas. The texts further state that therein the sacred verses on the Buddha were comprised sixteen thousand lines of verses (yatthā solasa-sahassa-gāthāpadaprīmāṇa buddhamantānāmaahesuṃ).

Buddhas are endowed with those marks (yesaṃ vasenaiminā lakkhaṇena samannāgatāBuddhānāmahonti). By these marks, the difference becomes clear of Buddhas from paccekabuddha, the two chief disciples, the eighty great disciples, the mother or the father of a Buddha, the chief attendant or chief female attendant, or a universal monarch. Interestingly, Cakkavatti is also included in the list of those who are different from Buddhas in their physical marks. It may be that the commentaries included not only physical

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marks, but also spiritual qualities of Budhhas, and that is why Buddhas are different from Cakkavatti kings.

The Buddha declared in this Sutta how spiritual qualities he has. He said that he known what is to be known, developed what is to be developed and eliminated what is to be eliminated and so, he is the knower of the four noble truths called Buddha\(^{82}\) who has the fleshy eye (\textit{mamsa-cakkhu}), the heavenly eye (\textit{dibba-cakkhu}), the insight eye (\textit{paññā-cakkhu}),\(^{83}\) the Enlightened One's seeing eyes (\textit{Buddha-cakkhu}),\(^{84}\) and all seeing eyes or all-round vision (\textit{samanta-cakkhu})\(^{85}\) and removed the barb or arrow (\textit{sallakatto}) of craving, hatred, dullness or delusion, conceit and wrong view\(^{86}\) and vanished the Māra's armies, material pleasures (\textit{kāma}), aversion for the holy life (\textit{arati}), hunger and thirst (\textit{khuppipāsa}), etc., mentioned in Padhāna-Sutta.\(^{87}\) In the four noble truths, the noble truth of suffering is to be fully understood, the path leading to the cessation of suffering is to be cultivated and the origin of suffering is to be abandoned.\(^{88}\) Furthermore, he urged the Brahmin Sela to dispel his doubt of characteristics of a great man because

\(^{82}\) Sn, p. 109  
\(^{83}\) D, Vol-III, p. 219 and It, p. 52  
\(^{84}\) Pts, Vol-II, p. 33  
\(^{85}\) S, Vol-I, p. 137  
\(^{87}\) Sn, p. 76 and NaradaThera, The Dhammapada, (Buddhist Cultural Centre, Dehiwala, Sri Lanka, 2011), p. 159  
\(^{88}\) Vin, Vol-I, p. 11 (\textit{dukkhaṃ ariyasaccam pariññeyyaṃ, Dukkhanirodha-gāminīpātipadā ariyasaccm bhāvetabbaṃ, dukkhasamudayaṃ ariyasaccam pahātabbaṃ})
the Awakened One is hard to be found in the world.\(^89\) In the same way, to become a human beings and a monk, to hear what the Buddha teaches and to endowed with faith are also hard to be found.\(^90\) It is called five kinds of rare event (\textit{dullabha}). Aṅguttara-Nikāya states the other rare events such as three kinds of it in Tika-Nipāta,\(^91\) four kinds of rare events are in Catukka-Nipāta,\(^92\) five kinds of those events are in Pañcaka-Nipāta,\(^93\) six kinds are in the Chakka-Nipāta\(^94\) and ten kinds are in Dasaka-Nipāta.\(^95\)

After the Brahmin Sela had heard the Dhamma, he went forth with his three hundred disciples and living alone, secluded, diligent and zealous, engaged in striving, before long they became the Arahants. Then he went up to the Blessed One and praised the qualities of the Buddha by the following four stanzas such as "you are the Buddha, the teacher, the sage who overcame Māra"\(^96\) etc.

\(^{91}\) Añ, Vol-I, p. 266
\(^{92}\) Añ, Vol-II, p. 66
\(^{93}\) Añ, Vol-III, p. 47
\(^{94}\) Añ, Vol-III, p. 441
\(^{95}\) Añ, Vol-V, p. 135
3. 8 Discourse on the simile of Dirt

Salla Sutta, preached in order to console a devout patron of the Buddha who, when his son died, starved for seven days,\(^{97}\) is the eight Sutta of the Mahāvagga of the Sutta-Nipāta. In this Sutta, the Buddha highlighted as to the death which has to be faced by all living creatures giving similes such as ripe fruits that are always the danger of falling, clay vessels that end up in being broken and a cow being led to the slaughter.\(^{98}\) Herein, death (*marāṇa*) is the interruption (cutting off) of the life faculty included within the limits of a single becoming existence. The different kinds of death here can be learnt with its explanation in Visuddhimagga. They are termination of death (*samucchedamaraṇa*), momentary death (*khaṇikamaraṇa*), the death of conventional (*samutimaraṇa*), timely death (*kālamaraṇa*), and untimely death (*akālamaraṇa*).

It says the Arahant's termination of the suffering of the round is called *samucchedamaraṇa*. The momentary dissolution of formations is *khaṇikamaraṇa* and the expressions as "death tree" "death metal" and so on are the death of conventional or *samutimaraṇa*. Furthermore, timely death comes about with the exhaustion of merit (*puññkhayamaraṇa*) or with the exhaustion of life span (*āyukkhayamaraṇa*) or with both (*ubhayakkhayamaraṇa*) and untimely death comes about through kamma.

\(^{97}\) SnA, Vol-II, p. 457
that interrupts other, life-producing kamma (*kammupacchedakamarana*).\(^99\)

According to Milindapañha Pāḷi there venerable Nāgasena has given the additional explanation of the seven kinds of persons who die out of time. They are the starving man who can get no food, the thirsty man who can get no water, the man bitten by a snake, the one who has taken poison and one who fallen into fire, the one who having fallen into water can find no firm ground to stand on and the man wounded by a dart.\(^100\) On the other hand, the other eight kinds of ways were also mentioned such as through excess of windy humour (*vātasamuttothānena*), or bilious humour (*pittasamuttothānena*) etc.\(^101\)

However, the Buddha conveys the life of humankind is short and death will never fail to come.\(^102\) So, for mortals who are born there is constantly fear of death because, all health ends in sickness, all youth ends in aging, all life ends in death. The life of living beings lasts only for a single consciousness moment (*ekacittappavattimattoyeva*). When that consciousness has ceased, the being is said to have ceased, according as it is said: "In a past conscious moment, he did live, not he does live, and not he will live. In a future and present conscious moment are also in the same

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101 Mlin, p. 302
102 S, Vol-I, p. 108
way." Therefore, in Salla Sutta, he expressed young and old, those who are foolish and wise. All go into the power of death, all have death as their ends" without protecting one and another. There are these five states not to be got to by recluse or godly man, by deva, Māra, or Brahma, nor by anyone in the world. That are where aging brings no old age, where sickness brings no sickness nor dying death, nor wasting destruction and nor ending brings the end. They cannot be reflected on by the unlearned and average man who pierced by the poisoned dart sorrow but a learned Ariyan disciple can do that and draw out pierced by the poisoned dart of sorrow.

So, the Enlightened One urged his disciples, in this Sutta, to pull out the barbs of lamentation, desire and own unhappiness happening due to the death because He says the one by weeping and grief does not obtain peace of mind but his misery arises all the more as a result of it. Hence, it must be contemplated as they really are. For instance, Visuddhimagga says that the one who wants develop this should go solitary retreat and exercise attention wisely in this way: "Death will take place; the life faculty will be interrupted," or "Death, death." Aṅguttara-Nikāya stated that those

103 Vism, p. 238 and Bhikkhu Ānāmoli, The Path of Purification, (Buddhist Publication Society, Kandy, Sri Lanka, 2010), p. 233
104 Sn, p. 113 (Verses-578-579)
106 Sn, p. 114
monks who are said to live earnestly; keenly they make mindfulness of death become for the destruction of the cankers.\textsuperscript{108}

The one who has taken the barbs out of his mind gains the peace of mind, goes beyond all grief and becomes tranquil. The four foundation of mindfulness is the only way for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for reaching of the Noble Path and for the realizing of Nibbāna.\textsuperscript{109} When you practice vipassanā meditation, you are instructed to be aware of everything that is happening to you, to notice everything that comes to you at the present moment. When you are aware of everything, when you observe everything during meditation, the defilements will disappear. When you reach the final stage of Arahanthood, you will have overcome sorrow and lamentation altogether that will never come to you again.

3. 9 The Discourse to Vāsetṭha

The Vāsetṭha Sutta of the Sutta-Nipāta, one of the main discourses delivered by the Buddha on the subject of social differentiation and its adverse effects on human society in India opens with two young Brahmin


Vāseṭṭha and Bhāradvāja who are the best of friend, not agreeing on the definition of a "Brahmin" (*brahmana*). They have different idea that while Bhāradvāja thinks that one is a Brahmin by birth; Vāseṭṭha thinks that one is so through moral virtue. Hearing that the Buddha is staying in the jungle nearby, they decide to consult him. They approached the Buddha for their two questions, "Does one become a Brahman by birth or by action?" The Buddha replies to their query by way of famous series of twenty-eight verses such as "Not by birth is one a Brahmin or a non-brahmin. But one is a Brahmin by deed (*kāma*) and a non-brahmin by birth." etc. This Sutta can be also found in Majjhi-Nikāya Pāḷi Canon without omitting or having replaced any verses one another.

In this Sutta, the Buddha begins his instructions by addressing the point that the essential differences seen amongst animals are not found in humans. There are many kinds of species (*aññamañña hi jātiyo*) of plants, insects, quadrupeds, snakes, fishes and birds. In the case of human, however, as far as the essential bodily parts and vital organs are concerned, there is no essential different at all. But among men any difference is said to be by way of convention. The theme of conventionality of human differentiation is presented as a mythical narrative in the Aggañnasutta. It is a classic

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110 Sn, p. 117 (verse - 599)  
111 Sn, p. 122 (verse-650)  
112 M, Vol-II, p. 196  
113 Sn, p.119 (verse - 611)  
114 D, Vol-III, p. 80
"origin story" of how the four classes came into being at the dawn of social evolution. These classes not arose not on account of birth, but of the kind of occupation that people took up. The true Brahmin, for example, was a spiritual man who lived a celibate and contemplative life of moral virtue. Therefore, the Buddha expounded that he who makes his living by keeping cows is called a farmer (kassaka) not a brahmin, lives by means of various crafts is craftsman (sippika), makes his living by trade is a merchant (vāṇijja), lives by means of serving others is a servant (pessika), makes his living by taking what is not given is a thief (coro) and by archery is a fighting man (yodhājīvo), lives by means of the priesthood is a sacrifice (yājako), and enjoys village and kingdom is a king (rāja) not a Brahman.

Hence, the Buddha now goes on to describe the true Brahmin which is really a definition of Arahanthood mentioned from the stanzas six hundred twenty to six hundred forty seven in this Sutta. Of them the Buddha says the one who has cut off all fetters, unwholesome mental factors which bind beings to the round of existence mentioned both in the Sutta Piṭaka\textsuperscript{115} and in the Abhidhamma Piṭaka\textsuperscript{116} and gone beyond attachment is called a Brahman. In the same way they are worthy of the name Brahmin that whoever does not cling to sensual pleasure, understands the end of his own misery and whoever has attained the supreme goal, destroyed passions and hatred,

\textsuperscript{115} Aṅ, Vol-V, p. 17, AbhS, p. 47 (Burmese version)
conceit and hypocrisy (*makkha*), does not take what is not given in the world, and has crossed over his delusion, gone to the far shore etc.\(^{117}\)

By considering that cases, it can be known that the Buddha has denied the ideas of Brahmin that are "The Brahmin castes is the highest caste, other castes are base…and they are the true children of Brahmā, born from his mouth, born of Brahmā, created by Brahmā, and heirs of Brahmā etc.,"\(^{118}\) why is that? Because, these four classes, not only the Khattiya but the Brahmin, the merchants and the artisans also sometimes take life, take what is not given, commit sexual misconduct, tell lies, and indulge in slander, harsh speech.\(^{119}\) By doing so, those of all four castes, on the dissolution of the body, after death, will be reborn in a state of deprivation, in an unhappy destination, in perdition, even in hell.\(^{120}\) So, no matter which class we belong to, if we committed bad deeds or good deeds, their appropriate karmic results would work on us all the same. Similarly, anyone, from any classes, who practice the Dhamma would attain the same liberation. Thus, the Buddha addressed this "Not by birth is one become a

\(^{117}\) Sn, Pp. 120-121


Brahman" but by austerity, by the holly life, by self-restraint, and by self-teaming, by this one becomes a Brahman.\textsuperscript{121}

According to Jātaka Pāli,\textsuperscript{122} there the ten several kinds of Brahmin in name only who are like a physician, servants, importunate tax-man etc., and the Brahmins in the highest sense who are very wise and good, free from deeds of evil lust and eat one only meal of rice and never touch strong drink\textsuperscript{123} were described. Moreover, the five qualities of Brahmin, in the Dīgha-Nikāya, were also stated that a Brahmin is well-born on both mother's and father's side, of pure descent to the seventh generation, he is a scholar versed in the mantras, he is handsome, pleasing, he is virtuous and is learned and wise.\textsuperscript{124} But the Buddha here recognized the last two qualities as a true Brahmin by omitting the first three. That is why the main point to become a true Brahmin in this Sutta is actions but not by birth because "Action makes people go on and living beings are bound by action."\textsuperscript{125} Whatever deed we do, whether good or bad, we will become heir to it. As to this action the Buddha expounded to contemplate like we are the result of our own deed, heir to deeds, deeds are matrix, kin and foundation. To one who often

\begin{enumerate}
\item M, Vol-II, p. 196 and Sn, p. 123, Kv, p. 546
\end{enumerate}
contemplates that thing, those evil ways are got rid of altogether or reduced\textsuperscript{126} and the Way comes into being (\textit{maggosañjāyati}); that Way he follows, makes become and develop and in so doing the fetters are got rid of, the ten tendencies are removed. So, Udāna says this verse "those who, having ousted evil states, fare mindful at all times, those Buddha in whom the fetter has been destroyed, these truly in this world are Brahmin"\textsuperscript{127}

\section*{3. 10 The Discourse on Kokālika}

Kokālika Sutta gives the story of Bhikkhu Kokālika who falsely ascribes evil desires to Sāriputta and Moggallāna before the Buddha and the announcement of his death and subsequent birth in the Paduma Niraya by Sahampati Brahma reborn in Suddhavāsa abode having attained non-returner (\textit{anāgāmiphalam pattvā}) and the spiritual teacher of Kokālika\textsuperscript{128} to the Buddha. In the same way a monk questions the Buddha on the duration of suffering in the Paduma Niraya, and the Buddha then proceeds to instruct him by means of various illustrations like the extent of life in the Paduma hell is indeed long, and it is not easy to reckon it as being years or a hundred of years or thousands of years etc.,. Interestingly, according to Buddhagosa,

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\begin{itemize}
\item \textsuperscript{127} Ud, p. 4 and Peter Masefield, The Udāna, (The Pāli Text Society, Oxford, London, 1997), p. 5
\item \textsuperscript{128} Sn, Vol-II, 476
\end{itemize}

the commentator distinguished in his commentary of Kokālika as Cūḷa Kokālika the son of wealthy man (Seṭṭhissa putto) not a follower of Devadatta so called Mahā Kokālika the son of Brahmin (Brahmana putto).129 This Sutta contains twenty two verses preached by the Buddha to Kokālika but its commentary says that the last two stanzas are not explained in the Mahā Atthakathā, and they did not belong to the original Sutta.130

In this Kokālika Sutta the Buddha said not to praises him who is to be blamed, or blames him who is to be praised by mouth which used to accumulate evil. Because of that evil the one does not find happiness.131 As regards this point Majjhi-Nikāya lucidly says that these worthy beings who were ill-conducted in body, speech, and mind, revilers of noble one, wrong in their views, giving effect to wrong views in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in an unhappy destination, in perdition, even in hell.132 The Buddha then enumerates the different hells and describes the punishment for slandering and back-biting. In Jātaka verses,133 there the eight hells are arranged from the top to bottom in this order: Sañjīva (reviving), Kālasutta (black string), Saṅghāta (dashing together), Jālarorūva (weeping),

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130 SnA, Vol-II, p. 477
131 Sn, p. 127
Dūmarorūva (great weeping), Tāpana (heating), Patāpana (greatly heating), Avīci (no release). Naturally, individuals receive different punishment in the various hells. Jātaka commentary has expressed that in Sañjīva they are killed with blades cutting piece by piece, and killed again in a self-perpetuation cycle as long as that evil action has not exhausted its result. In the lowest hell Avīci, individuals receive no respite at all: the torture is constant. In Kālasutara (black string) people lie on boards and are marked with black lines before being cut along the lines. In Sanghāta (dashing together) the inhabitants endure various forms of smashing and cutting. Jālarorūva and Dūmarorūva accurately describe the extent of the people's agony, while Tāpana (heating) and Patāpana (greatly heating) indicate the extent of thermal discomfort.¹³⁴

Each hell has four doors, one in each direction, and each door leads to five or four sub-hells, called Ussada. Each of the five or four types of Ussada contains a special horror. For instance, according to Upripanṇāsa Pāli canon, there are five sub-hells namely Hell of excrement (Gūtha-nirayo), of Hot Embers (Kukkula-nirayo), the Wood of Simbali Trees (Simbalivana-nirayo), Wood of Sword-Trees (Asipattavana-nirayo), and Wood of Sword-leaf (Khārodaka-nirayo), a great river of caustic water ¹³⁵ associated with each major hell, for a total of one-hundred-sixty sub-hells. In

some Pāli canonical texts such as Jātaka commentary, Vibhaṅga commentary and Cariyāpiṭaka commentary are mentioned that each major hell has surrounded by sixteen sub-hells totally one-hundred twenty-eight sub-hells (soḷasasu caussadanirayesu) for eight major hells. Yet there is no evidence that which and why the one is omitted of these five obviously.

On the other hand there the ten kinds of hells are mentioned in this Sutta as well as other Saghāthāvagga Saṃyutta and Aṅguttara Nikāya Pāli such as Abbuda hell, Nirabbuda hell, Abba, Aha, Aṭa, Kumuda, Sogandhika, Uppalaka, Puṇḍrika and Paduma hell. Its commentary says that these ten Nirayas have no separate hells but the Abbuda Nirayo etc., are called especially the places where the one that fell into in Avīci by counting in number of Abbuda. However it be, whoever lies of what never happened and having done something he who says "he did not do it", reviles the noble ones free from defilements with his voice, being mean, niggardly with one of its five kinds, meanness concerning dwelling or lodging (āvāsamacchariya), family (kulamacchariya), gains (lābamacchariya), reputation or fame (beauty) (vaṇṇa macchariya) and the Doctrine or

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137 VibhA, p. 455
138 CpA, p. 5
139 Sn, p. 126
140 S, Vol-I, p. 152
141 Añ, Vol-V, p. 173
Dhamma (dhammamacchariya), avaricious and attached to slander, all of them will indeed go the pit of hell for a long time, said by the Buddha with stanzas of six hundred sixty-four and five.

Hence, by the twentieth stanza the Buddha eventually makes his disciples to realize that the doer of wrong things is doomed to various kinds of hells where there were no pleasant words, no hell-keepers who arrives at a refuge, a blazing mass of fire. With regard to that Theragāthā says "Righteousness and Unrighteousness do not both has equal result because unrighteousness leads to hell and righteousness brings one to a good transition." In hell the wrong doer is put in to pot made of cooper, a blazing mass of fire, cooked in a mixture of pus blood and in water which is the abode of worms etc. Therefore, the Buddha at the conclusion of this Sutta, expounded that in the remainder of life here on earth a man should do his duty and not be careless. Similarly, he should constantly guard speech and mind in the midst of those who are pure, amiable and have good qualities because the evil rebounds upon that self-same fool, like fine dust throw against the wind.


3.11 The Discourse to Nālaka

This Sutta, according to its commentary was preached seven day after the first sermon Dhammacakkavattana Sutta, to Nālaka, nephew of Asita. The Sutta itself is a discourse on the state of a recluse (moneyya paṭipadā), but there are twenty introductory verses called Vatthugāthā giving the story of Asita and Nālaka. Having stated that introductory verses this Sutta reveals the questions of Nālaka and answers of Buddha concerning the state of a recluse. As to the word “Moneyya” states of silence of a sage, Itivutaka and Aṅguttara Nikāya say these three kinds of perfection or Moneyyāni, perfection in body, speech and mind. Giving up unwholesome three kinds of bodily actions, four verbal actions and three mental actions are called sequentially Kāya-moneyya, Vacī-moneyya and Mano-moneyya. Similarly, the following kinds of Kāyamoneyya are also mentioned in those commentaries. They are three kinds of wholesome bodily actions, knowing in sense of body (kāyārammaneñānaṃ), thoroughly knowing in body (kāyapriñāna), the way with thoroughly knowing (pariñānasahagatomaggo), abandoning lustful desires in the body (kāyechandarāgassapahānaṃ), and having cessation of bodily formation and endowed with fourth Jhāna (kāyasaṅkhāranirodacatutthajhāna

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145 SnA, Vol-II, p. 483
146 Aṅ, Vol-I, p. 273 and It, p. 56
The rest two vacī and manomoneyya can be known like kāyamoneyya mentioned above.

In Itivutaka Aṭṭhakathā it is explained that the Arahant who knows here and hereafter the world (Idalokaparalokam) as well as beneficial to himself or others (atta-hitapara-hitaṅca) is called Muni. Doing Muni to be (Munihood) in action, speech and thought is called Moneyyapaṭipadā. According to Sutta-Nipāta and Khuddakapāṭha commentaries expressed thus; the announcement of Moneyyakolāhala was shouted by the Suddhavāsa deities walking along the road before the one who will try to practice it like "After passing by the seven years a certain monk will enquire about the practice of sage-hood (moneyyapaṭipadā) before the Buddha."\textsuperscript{149}

It is also said that the only one who practice that state of a recluse appears in the one Buddha's lifetime.\textsuperscript{150} He has to fulfill his aspiration to be able to practice its way and method, hard to perform and endure for hundred thousands of aeons (kappasatasahassam).\textsuperscript{151} Besides that in this Sutta, the Buddha addressed that the one who wants to practice Moneyyapaṭipadā must be alone and dwell in the forest. In the same way he must endure his anger (dosā) whether there is praise or abuse in a village and control his mind not to come out his conceit (māna) when the people pay respect for him. He then

\textsuperscript{149} SnA, Vol-II, p. 4
\textsuperscript{150} SnA, Vol-II, p. 491 (ekassabuddhassaekovasāvakaratitasambhotica)
\textsuperscript{151} AnA, Vol-II, p. 483
should go alms around for food keeping silent like a dumb person but should not accept at an invitation or a present from the village and pursue his search for food inconsiderately among the families. After coming back his alms-around he should go off to a grove and there at the foot of a tree he must stay by developing some meditation subjects (*kammaṭṭhāna*) calm (*samatha*) and insight (*vipassanā*) with standing or sitting postures.

On the other hand there the grades of moneyyapaṭipadā were described into three parts, the strict (*ukkaṭṭha*), the medium (*majjhima*) and the mild (*mudu*). The monk who fulfils the strict way will be long-lived only seven months (*sattevamsānījīvati*), the medium way seven years (*sattavassāni*) and the mild way sixteen years (*soḷasa vassāni*) because he stays for one day in one forest, at one foot of a tree, and does not go around for his alms-food for two days in one village. He wanders from one forest to another, village to village and place to place by being fewness of wishes, contentment, effacement all defilements and seclusion.  

That moneyyapaṭipadā is connected with the thirteen kinds of ascetic or austerity practices called *Dhutaṅga* (shaken off defilements practices). Of them the alms-food eater's practice (*piṇḍapatikaṅga*), the house to house seeker's practice (*sapadānacārikaṅga*), the forest-dweller's practice (*āraṇīkaṅga*), the tree-root-dweller's practice (*rukkhamūlikaṅga*), and the sitter's practice

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(nesajjikaṅga) can be seen mostly as a habitual action of a monk who practice that moneyyapaṭipadā.

For instance, with respect to going alms-around, Visuddhimagga expressed fourteen kinds of meal that should not be accepted by the alms-food eater's practice. They are a meal offered to the Order, to the specified bhikkhus, an invitation, a meal given by a ticket, one each half-moon day, one each Uposatha day, one each first of the half-moon, a meal given for visitors, for travelers, for the sick, sick-nurse, a meal supplied to a particular residence, a meal given in a principle house, and a meal given in turn.\textsuperscript{154} In the same way the benefits are also mentioned such as his life conforms to the principles of fewness of wishes, he cultivates the right way, and he has compassion for later generations etc. So, the Buddha says as to the four requisites of robes, alms-food, resting place, and medical requisites thus; "Bhikkhus, you should train thus: 'Our bodily conduct, verbal conduct, mental conduct, and livelihood shall be purified, clear and open, flawless and restrained and we will not laud ourselves and disparage others on account of that purified bodily conduct, verbal conduct, mental conduct and livelihood"\textsuperscript{155}

\textsuperscript{154} Vism, Vol-I, p. 66 and Bhikkhu Ānāmoli, The Path of Purification, (Buddhist Publication Society, Kandy, Sri Lanka, 2010), p. 62
Hence, The Buddha concluded this Sutta by saying that he who knows and is self-restrained; knowingly does not speak much, that sage deserve sage-hood; that sage has gained sage-hood.\textsuperscript{156} And what is not full makes a noise. What is full is indeed silent. A fool is like a half-filled pot: a wise man is like a full pot. By considering that teachings the monks should try to practice this Moneyyapaṭipadā having given up all sensual pleasure because the Buddha says those recluses and Brahmins who are not get rid of lust, hatred and delusion regarding forms, sounds, odors, flavors, tangibles, mind-objects and whose minds are not inwardly peaceful, and who conduct themselves now righteously, now un-righteously in body, speech and mind such recluses and Brahmins should not be honoured, respected, revered, and venerated.\textsuperscript{157}

\section*{3.12 Discourse on the manner of viewing the pairs}

The discourse of the contemplation of pairs or dualities (\textit{dvayatānupassanā}) was preached by the Buddha to the Sangha about this problem and how to contemplate the dualism inherent in every facet of our experience on a full-moon day of night time.\textsuperscript{158} There sixteen groups of dualities in this Sutta were shown by the Buddha. Of them the Buddha at the

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\item\textsuperscript{156} Sn, p. 139
\item\textsuperscript{158} Sn, p. 139
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first tells the twofold insight dividing the four noble truths into two parts. The first one consideration is the insight of *dukkha* and its cause, and the second is *nirodha* and the way thereto. There the Buddha addressed if the Four Noble Truth were not understood as it really is, the one will delight in volitional formations that lead to birth, aging, death, sorrow, lamentation, pain, displeasure, and despair. Having generated such volitional formations, they tumble into the darkness of birth, aging and so on.\(^{159}\) When they were seen with correct wisdom, the one having wandered on for seven more times at most can makes an end to suffering by destroying all the fetters.\(^{160}\)

Of them the noble truth of suffering is to be fully understood (*pariññeya*), the origin of suffering is to be abandon (*pahātabba*), the cessation of suffering is to be realize (*sacchikātabba*) and the way leading to the cessation of suffering is to be develop (*bhāvetabba*). So an exertion should be made to understand them that are because when the one attends them wisely, the destruction of taints is for him who knows and see them as they really are. Eventually, three fetters called personality view (*sakkāya diṭṭhi*), doubt (*vicikicchā*), and adherence to rules and observance (*sīlabbataparāmaso*) are abandoned in him.\(^{161}\) Thus, it is said that those who know the four noble truths and are endowed with release of mind and

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\(^{160}\) S, Vol-II, p. 185

emancipation through wisdom, they are capable of making an end to Saṃsāra. They do not experience or seek birth and old age.\textsuperscript{162}

On the other hand the Buddha continued the other kinds of dualities that all sufferings arise due to the acquisition or substrate (\textit{upadhi}) which lades to rebirth. Commentary said here the word “\textit{updhi}” refers to mundane wholesome and unwholesome actions that are the objects of the defilements\textsuperscript{163} but by eradicating them completely by the path consciousness of Arahantship (\textit{Arahattamagga}) called supra-mundane wholesome consciousness that leads to liberation from Saṃsāra, the cycle of birth and death, and to the attainment of Nibbāna, the cessation of suffering\textsuperscript{164} there is no more arising of sufferings. In the same way He says whatever misery arise owing to the ignorance (\textit{avijjā}), the constituent elements (\textit{saṅkhāra}), the consciousness (\textit{viññāna}), the contact (\textit{phassa}), the sensation (\textit{vedanā}), the craving (\textit{tahṣā}), the grasping (\textit{upādāna}), the exertion of actions (\textit{ārambha}), the sustenance (\textit{āhāra}) and the mental commotions (\textit{iñjita}), and wavering because the instructed noble disciple (\textit{ariyāsāvako}) has knowledge about this that is independent of others: when this exists, that comes to be; with the arising of this, that arise. When there is ignorance, volitional

\textsuperscript{162} Sn, Pp. 140-141
formations come to be and they create new existence. Yet the complete ending and stopping of them, there are no arising of misery said by the Buddha.

Among them according to the *Paṭiccasamuppāda*, it is said that all the root of sufferings based on that ignorance. Concerning the word *avijjā* called a great delusion the Buddha explained that the uninstructed world-ling does not understand the five aggregates, form, feeling, perception, volitional formation and consciousness, and its origin, its cessation and the way leading to its cessation. This is called ignorance or *avijjā*. Yet in Vibhanga and Saṃyutta Pāli expressed that absent of knowledge of the Four Noble Truths is called ignorance and understandings of them are called true knowledge (*vijjā*). However it is. As long as they know nothing of them, they do not completely escape from the wheel of birth and death or Saṃsāra and attain Nibbāna where there is no craving (*tahṅāya nikkantattā*). Mostly we have known about avijjā as a cause of saṅkhāra such as “dependent on ignorance arise kammic formations” shown in

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168 S, Vol-V, p. 430
169 Ud, p. 33
170 ItA, p, 152 and SnA, Vol-I, p. 299
Dependent Arising (Paticcasamuppāda). Therefore, the question here might be asked that what is the nutriment or cause of ignorance that is not causeless cause. As to that question the Buddha in Aṅguttara-Nikāya replied its causes in serial order that they are the five hindrances, its cause is the three wrong ways of practice, its causes are not restraint of sense faculties, lack of mindfulness and self-composure, lack of through work of mind, lack of faith, not listening to true Dhamma and not following after the very man.\(^{171}\)

Hence, the one who wants to release from ignorance and eradicate all miseries must develop the seven limbs of wisdom (satta bojjhaṅga)\(^{172}\) and the four foundations of mindfulness (satipaṭṭhāna) because, this is the only way for the purification of beings, overcoming of sorrow, and lamentation, disappearance of pain and grief, for reaching of the Noble Path, and realization of Nibbāna.\(^{173}\) The world including the Deva, Brahma, Māra, men and the ascetics are broadly regarding the false things as a true one such as forms, sound, taste, smells, contacts, and all mental phenomena are desire, pleasant and lovely but the fact that they stop is regarded as misery by


\(^{172}\) Vibh, p. 227 (satisambojjhaṅga, dhammavicasambojjhaṅga, viriyasam bojjhaṅga, pītisasambojjhaṅga, passaddhisambojjhaṅga, samādhisambojjhaṅga, upekkhāsambojjhaṅga)

Similarly, they consider these three characteristics impermanent, sufferings, non-self and foul (asubha) as a permanent, happiness and self and fair. This is called the three perversions of perceptions, of thought, and of view. The noble one who released from the āsavas without clinging knows as happiness what others enveloped in ignorance speak of misery and knows as misery what other speak of as happiness. On the other hand the uneducated many folk thought himself subject to old age and decay, disease and death, not having passed beyond them, when he sees another broken down with old age and decay or diseased or death, is troubled, ashamed, disgusted and forgetful that he himself is such an one. That is because they have the pride of youth, health, and life. So, they practice immorality in deed, word and thought. They are incapable of making an end of suffering. They indeed experience birth and old age.

In the conclusion of this Sutta the Buddha expounded that the ignorant people cannot see the true Dhamma and Nibbāna due to covered by great delusion and overwhelmed by the passion. Thus, they do not deserve to awaken into the state of Nibbāna and are following in the stream of existence. On the contrary, for a Bhikkhu who dwells rightly considering the pairs in this way, one of two results is to be expected: knowledge in this

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174 Sn, p. 148
world of phenomena, or, if there is a remnant of clinging remaining, the state of non-returner. This is what the Blessed One said. According to its Commentary it is said that the Four Noble Truths, in this Sutta, were expounded by the Buddha four times in one group. Therefore, it was totally preached for sixty-four times in sixteen groups. ¹⁷⁷ While this discourse or exposition ¹⁷⁸ was being uttered, the minds of sixty Bhikkhus were released from the āsavas without clinging.

¹⁷⁷ SnA, Vol-II, p. 510
¹⁷⁸ DA.III, p. 904 (veyyākaraṇa, a sutta (discourse) without verses.)