CHAPTER I

Critical Study of the Snake Chapter (Uragavagga)

1.1 The snake discourse

The discourse on the similes of the snake has been compiled with seventeen stanzas. They can be classified into three groups that the first four stanzas pointed out to remove anger (Vineti Kodhan), passion (Rāgasamudicchidā), craving (Tanhāmudicchidā) and conceit (Mānamudabbadi). The second four stanzas reveal to search for any essence in existences by knowledge or wisdom which can extinguish ill-temper and burn up wrong though (Kānavitakka), and go beyond all this diversified world (Tanha-mana-dīṭṭhi) by practicing it and the last nine stanzas highlighted to know in respect of the world that all the conditional things are impermanent, suffering and non-self. This Sutta in brief mentioned to internally root out all latent dispositions, defilements and five hindrances and to gives up the Cycle of Existence (Saṁsāra) as a snake sheds its old worn-out skin. As regard this Sutta’s name, the Exalted One actually did not mention about the real snake but used as a striking similes of it.

1 Although it was entitled by name “The snake discourse” that is not real snake but it has been mentioned as a simile of a snake.
1.1.1 The root of Unwholesome

In connection with the first four stanzas the Buddha, in Abhidhamma, directed to eradicate three unwholesome roots: of greed (loba), hatred (dosa) and delusion (moha) classified by way of its most prominent root (mūla, hetu). The first one of them was indicated to uproot the anger by the Buddha comparing with the venom of a serpent (Visaṭṭa Sappavisāva) this is one reason that those who overwhelmed by the anger neither know anything of the right path nor can pass through a succession of birth (Sāṃsāra). In the same way the angry one does not know what is beneficial and does not behold Dhamma. The Buddha said Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: and he misconducts himself indeed, in word and though; so living, speaking and thinking, on the braking up of the body after death he is reborn in the untoward way, the ill way, the abyss, hell. Therefore, Theragātha said that it is worse for the one who repays an angry man in kind; one who does not repay an angry man in kind wins a

battle which is hard to win. That anger, by means of which anger angry beings go to a miserable destiny, those possessed of Vipassanā, through right knowledge, abandon; having abandoned (same), they never come again to this world\(^9\) said by the Buddha.

The second root of unwholesome was passion and craving called inside tangle (\textit{anto jatā}).\(^{10}\) As long as the tangles that mean \textit{rāga}, \textit{dosa} and \textit{moha}\(^{11}\) are latent within one’s mind there will arise existence under the influence of clinging leads one back into the ground of rebirth. They have not yet been completely eradicated by the Stream-Enterer who escapes from woeful state. Even the one returner has eliminated the grosser forms of lust, hate and delusion but the attenuated forms of these defilements can still arise in him. When the attainment of the path of Arahantship, they all defilements are eradicated. Hence, the Buddha in this Sutta said the words ‘cut off passion and craving.’\(^{12}\) But he, who dwells looking with disgust on things which are as fetters that bind, abandons lust, hatred and delusion. Abandoning these he is released from old age and decay, from death, sorrow and grief, from woe, lamentation and despair.\(^{13}\) Without being destruction them the one cannot solely reach

\(^{10}\) SA, Vol-I, p.12 (\textit{Anto jatāti gāthāyan jatāti tṇhāya jāliniyā adhivacanan})
\(^{11}\) Nett, p.126 (\textit{Tissojatā rāgajatā dosajatā mohajatā})
this shore and the far shore. Because the destruction of craving overcomes all suffering and sorrow.

The third one conceit has the characteristic of haughtiness and its function is self-exaltation. That conceit, by means of which conceit beings who are conceited go to a miserable destiny.\textsuperscript{14} That is because if the one cannot give up the six, conceit, underrating, overrating, complacency, stubbornness and instability (excessive of falling over), he cannot realize Arahantship.\textsuperscript{15} Yet on the contrary he can realize it by giving up them all. On the other hand the Lord Buddha stated that if the one abandon one thing, he will act as surety for him as regards the state of non-returner. What is the one thing might be here a question. Thereon the Buddha said “Conceit, Monks, is the one thing that you must abandon. I will act as surety for you as regards the state of non-returner.”\textsuperscript{16} The one not distinctly knowing, not fully understanding, conceit, not ridding consciousness of lust with respect thereto, not abandoning (same), is incapable of the destruction of suffering (Dukkha). Thus the Buddha mentioned in this Sutta that the one must little by little eradicate them by reviewing the fault of anger, passion, craving and conceit. Freedom from lust where this world is concerned is bliss, that transcendance of sense-


1.1.2 The Insight Knowledge.

The second four stanzas convey the method of developing insight knowledge to observe materiality and mentality—the two sole elements exiting in a living being—with a view to knowing them in their true nature. It can know the essence of life, extinguish anger by the first three paths and overcome all the diversifications (T̥hā-māna-diṭṭhi). Having developed the path of non-returning, by totally abandoning sensual lust and ill will, one becomes a non-returner who does not return to this (sensuous) state.¹⁸ In Mahāsatipatthāna Sutta the Buddha preached “There is, monks, this one way to purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of Nibbāna: that is to say the four foundation of Mindfulness.”¹⁹ Therefore the one need to cultivate introspection and insight. If they are cultivated, what profit does attain? It might be here a question. The Buddha said the one

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by doing so can abandon all ignorance. A mind defiled by lust is not set free nor can insight defiled by ignorance be cultivated. Indeed the ceasing of lust is the heart’s release; this ceasing of ignorance is the release by insight.\(^{20}\)

### 1.1.3 The three Characteristics

The last nine stanzas pointed out to know that all things in this world are unsubstantial and bereft of reality.\(^{21}\) According to Theravāda Buddhism there are three basis characteristic of life or \textit{Tilakkhana} called \textit{Anicca}, \textit{Dukkha} and \textit{Anatta}.\(^{22}\) The word \textit{Anicca} means impermanence in Paḷi. It can also be interpreted as the transient nature of conditioned things, things that have developed from a conditioning cause. From birth to death and in between, every aspect of life is in a flux. Nothing is still; everything is changing from moment to moment. They are prone to rise and fall, having risen, they are destroyed.\(^{23}\)

\textit{Dukkha} means suffering or unsatisfactoriness. It is a dominant characteristic in the world in which we live. According to the Buddha, the


\(^{21}\) Sn, p.2 and H. Saddhatissa, The Sutta-Niddesa, (Samyak Prakashan, Paschimpuri, New Delhi, India, 2012), p.1 (\textit{sabbaṃ vitathamidan ti ūnattvā loke})


simple fact of living is marked by the characteristic of dukkha, which is suffering manifesting in all its forms. In Dhammacakkapavattana Sutta said “Birth is ill, old age, disease ill and dying are ill, association with what is not dear and separation from what is dear are ill, not getting what one wants is ill- in short the five groups of grasping are ill”\(^{24}\) The last Anatta is the characteristic of the non-existence of a permanent self or soul. Basically anatta means there is no permanent “I”. Anatta Lakkha Sutta said “Body monks, is not self. Now were this body self, monks, this body would not tend to sickness, and one might get the chance of saying in regard to body, Let body become thus for me and not become thus for me’. But in as much, monks, as body is not self, therefore body tends to sickness, and one does not get the chance of saying in regard to body, “Let body become thus for me and not become thus for me”\(^{25}\)

There the Blessed One said this: “Bhikkhus, Form is impermanent, suffering and non-self and felling, perception, volitional formations and consciousness are also impermanent, suffering and non-self. Seeing, thus Bikkhus the instructed noble disciple experiences revulsion towards form, revulsion towards felling, volitional formations and consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated, there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been


lived, what had to be done has been done, there is no more for this state of being.” In summary of Uraga Sutta the Lord Buddha convinced that the insight knowledge is the main important thing which can be extinct the root of defilements by using striking similes and escape from this shore and far shore as he said “Jahāti orapāram” to all living beings throughout this Sutta.

1.2 The Discourse to Dhaniya

The Dhaniya Sutta contrasted the wealth and security of lay life with the wealth and security of a person who has lived the renunciate life to its culmination, became while the Buddha was dwelling at the monastery of Jetavana in Sāvatthi. It is a famous dialogue of the Buddha and herdsman Dhaniya living on the bank of Mahī river and happy with the life of a householder; while the Buddha praises the freedom he gained Arahatship by leaving his belongings behind. The verses fall into pairs, with Dhaniya first expounding the benefits of the farmer’s life, and the Buddha then replying in a punning way to point out that his own existence is preferable.

In this Sutta the first line in the Buddha’s verse plays on words in the first line of Dhaniya’s. For example “Free from anger” (akkodhana) plays on “Rice is cooked” (pakkodana) and “mental barrenness” (khilo)

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plays on “milk” (khīro). With regard to the word “khila” although other translator emphasized in the ordinary way like “mental barrenness, stubbornness, stubbornness of mind”, Ven. H. Saddhastissa definitely translated in his book “The Sutta-Nipāta” as for only “passion” but this is not wrong translation but not enough for it. Because, according to Mahāvagga Pāli there are three kinds of barrenness (Khila) were mentioned. What are three? The barrenness of lust, hatred, and delusion these are three kinds of barrenness. On the other hand the Lord Buddha said that “My fire is quench” this is not refers to the natural fire but it refers to eleven kinds of fire, burning everything, passion, aversion and delusion; birth, aging and death; sorrow, lamentation, pain, distress, and despair.

Although the rich Dhaniya proclaims loudly regarding households life that how he prepared his hut, how he was loved by his wife and how many cattle are belong to him in his every stanzas, the Blessed One conveyed all the subjects of the herdsman’s conversation from the standpoint of Supra-mundane world for instance, the rich Dhiniya said “My

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30 SnA, Vol-I, p.32 (ginī ti aggī yena hi ekādassavidena aggīna sabhamidam ādittam yathāha “ādittam rāgagginā ti viṭṭhāro”)
hut is thatched, my fire is heaped up [with fuel]’ and ‘My hut is uncovered, my fire is quenched’, reply the Blessed One. Living house and natural fire here are compared with the physical body (kuṭī ti attabhāvo) and the fires of defilement\footnote{SnA, Vol-I, Pp.31-32 (ginī ti aggi ye na hi ekādasavidena agginā sabbamidaṃ ādittam yathāha ādittam rāgagginā ti vitthāro)} on the other hand the word rain is used in punning way. When Dhiniya refers to rain he is talking about physical rain. When the Buddha uses the word he is speaking metaphorically (raģādi kelasavassām)\footnote{SnA, Vol-I, p. 31}

In the forth stanza, commentary stated that the raft (bhisī) was likened to the Noble Eightfold Path\footnote{SnA, Vol-I, p. 34 (bhisī ti pattharittvā puthulām kattvā baddhakullo vuccati loke ariyassa pana dhammavinaye ariyamaggasetam adhivacanāṃ)} and the flood (Ogham), four kinds that the flood of sensual desire, (attachment to) existence, wrong views and ignorance\footnote{Bhikkhu Bodhi, Comprehensive Manual of Abhidhamma (Buddhist Publication Society, Kandy, Sri Lanka, 2006), p.265} were compared with the ocean, with its crocodiles, demons and fearful undulation. They also have to be crossed and gone to the further shore over by the raft of Noble Eightfold Path, to be developed for direct knowledge of these four floods, for the full understanding of them, for their utter destruction and abandoning.\footnote{S,Vol-V,p.59 and Bhikkhu Bodhi, Vol-II, The Connected Discourses of the Buddha, (Wisdom Publications, Boston, U.S.A., 2000), p. 1563 (catunnaṃ oghānaṃ abhiññyāya pariññyāya Parikkhayāya pahānāya ayam ariyo atṭhagiko maggo bhāvetabbo)} In the same way the Buddha exhorted by the following stanzas signifying himself how his mind is obedient and completely emancipated which indicate the bondage
of all defilements (sabbakilesabaññhanāpagamā vimuttaṃ)\textsuperscript{37} and having released from someone’s servant and hireling he can wander throughout the whole world by means of his earning. Eventually the Buddha proclaimed that I have no cow, not castrated (natthi vasā) which mean defilements of over-exertion (vasā saṅkhātā pariyuṭṭhāna vā),\textsuperscript{38} calf that carried the latent defilements (dhenupāsaṅkhātā anusayā vā) breeding cows which expressed meritorious volitional formation, demeritorious volitional formation and imperturbable volitional formation\textsuperscript{39} and he had cut all fetters off as an elephant tearing a pūti-creeper asunder.

In the last four verses, the first two is telling of the conversation of Dhaniya and his wife and their hope that they could practice Brahmacriya in the Buddha’s presence, were presumably the end of the original Sutta. The following two, which have an independent existence elsewhere, were probably added because they too have a punning exchange of words based upon the two meanings of upadhi. The upadhis are objects which one amasses: they are also the love and affection which one has for such things, which form an attachment and lead one back to rebirth. The word is, therefore, very often translated as “substratum (of renewed existence)”, and also as “affection”. So a man with sons or cattle rejoices

\textsuperscript{37} SnA, Vol-I, p.37
\textsuperscript{38} SnA, Vol-I, p.39 and T.W. Rhys Davids William Stede, Pāḷi–English Dictionary, (Munshiram ManoharLal Publishers, Pvt Ltd, New Delhi, India, 2008), p. 433 (Pariyuṭṭhāna ), pri+uṭṭhāna, it is doubtful whether this connection is correct, in this case the meaning would be over-exertion)
because he has sons or cattle, which he loves. He also grieves because he has sons or cattle, which attach him to the world and cause him to be reborn. ‘Acquisitions are, therefore, grief for a man. Whoever is without acquisition does not grieve.’ This is possible that these two verses are subsequent interpolations, partly because they occur elsewhere, and partly because the Sutta seems to complete after at the end of twelve verses.

1.3 Discourses on the Simile of the Rhinoceros’ Horn

Khaggavisāṇa Sutta contains only forty-one stanzas where they have been also compiled in the Paccekabuddha Apadāna from nine to forty-nine. But it is implied here there were five-hundred the number of the Paccekabuddhas. According to commentary, Khaggavisāṇa, here rendered “horn of rhinoceros” is more proper then others although some translators have been reluctant to accept the translation “solitary as a rhinoceros horn” but more translators accepted it because its singleness (eko) being contrasted no doubt with the two horns of other animals. The phrase, then, also occurs at Milindapaṇha that “Paccekabuddha, dependent on themselves alone, wanting no teacher, dwellers alone like

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41 Ap, Vol-I, p. 8
42 SnA, Vol-I, p. 65, (khaggavisāṇa kappo ti ettha khaggavisāṇaññāma khaggamigasingam)
the solitary horn of the rhinoceros”. Hence, one of the main characteristics of Paccekabuddha’s life is his solitariness.

In respect of Paccekabuddha the Buddha revealed in Puggalapaññati that there is the person who, in regard to doctrines he has not heard of before, thoroughly understand by his own effort the truths, but does not obtain omniscience therein as well as mastery over the fruits. Such as one is to be considered enlightened for himself Paccekabuddho.\textsuperscript{44} Sutta-Nipāta Aṭṭhakathā says that Paccekabuddhas are required to satisfy only five conditions for aspiration (\textit{Abhinīhāra}) which are (1) a human beings (2) the male sex (3) being able to see an enlightened one (Buddha, Paccekabuddha, or arahant); (4) ready to sacrifice one’s life for a Buddha; and (5) having a firm resolve\textsuperscript{45} and he require two \textit{Asaṅkheyyas} and a hundred thousand \textit{kappas} times period for the respective final attainment of Paccekabuddha.\textsuperscript{46} According to this Sutta one must abandon association, friends and companions because those who have contact through the sense there arises lustful attachment and pain arise in consequence of attachment.\textsuperscript{47} Therefore, the one who leads to solitary life need to keeps himself apart from the people who guide other to harm and

\textsuperscript{44} Pug, P.70 and Bimala Charn Law, M.A., B.L. Designation of Human Types (The Pāli Text Society, Oxford, London,1922), p. 97 (\textit{tattra yvāyaṁ puggalo pubbe anussutesu dhhammesu sāmaṁ saccāni abhisambujjati naca tattha sabbānaṁ pāpunāti naca balesu vasībhāvaṁ paccekabuddho tena datṭhabbo})

\textsuperscript{45} SnA Vol-I, p.46 “\textit{manusattan lingasaṇātavi vigatāśava dassanam adhikāro chandatā ete abhinīhārakaranā”

\textsuperscript{46} SnA, Vol-I, p.50 (\textit{paccekabuddhānaṁ dveasaṅkheyyāṁ kappasatosahassaṅca})

\textsuperscript{47} Sn, p.6 (\textit{saṁsaggajātassa bhavati sanehoā sanehanvayaṁ dukkhamidaṁ pahoti})
have entered upon the rugged path of misconduct. The reason why was
that it is impossible for one who delight in company to obtain and
experience even temporary release or emancipation.

The last line mentioned in every forty-one stanzas, in this Sutta is
the same like “eko care khaggavisāṇa kappo”\(^{48}\) which indicate solitary
life as a rhinoceros horn and the rest part of three lines are stated
individually and briefly of their own way towards Paccekabodhi. As
regard to the word ‘eka’ Cūlaniddesa pointed out in six respects: “1. He
is alone in the entrance upon religious life; 2. He is alone in having no
second, i.e., no companion; 3. He is alone in the annihilations of thirst; 4.
He is alone, being absolutely free from passion, hatred and delusion,
being free from defilements; 5. He is alone, having gone the way which is
to be gone alone; 6. He is alone being perfectly enlightened with regard to
the highest unique self-enlightenment.”\(^{49}\) So “eka” should be roughly
assumed alone.

Yet commentary\(^{50}\) said that ‘on that day of arrival of a
Pacceka-buddha and on the day of Uposatha— all Pacceka-buddhas, having
gathered, sit down. Then, if at that time others Pacceka-buddha are
present, they also assemble at that same moment and sit down on the

\(^{48}\) Sn, p.6 and Ap, Vol-I, p.7

\(^{49}\) CNd, Pp. 112-114 (1. pabbajjāsāṅkhātena eko, 2. adutiyaṭṭhena eko, 3. taṅhā-
pahānaṭṭhena eko, 4. Ekantavītarāgoṭi eko, (-doso, -moho, nikkleso) ti eko,
5. ekāyanamaggam gotto ti eko, 6. ekāṃ anuttaram paccekasambodhiṃ
abhīṣambuddhati eko)

\(^{50}\) SnA, vol-I, p. 67 (yesu pacceka-buddhappādādiyase uposathadāviyase ca
sabbapacceka-buddhā sannipapatitvā niṣiddanti. Tato sace tassamim kāle
aññepi pacceka-buddhā saṃvijjanṭi tepi taṅkhaṇaṃ sannipatitvā
paṅñattāsanesu niṣiddanti)
prepared seats’. In the same way stanzas 45, 46, 47 disclosed to affiliate with company that “If one can obtain a zealous companion, an associate of good disposition, who is resolute, overcoming all dangers one should wander with him, with elated mind, mindful”.

On the other hand if does not obtain these companion and friends better than or equal to oneself to be associated, enjoying only blameless things; one should wander solitary as a rhinoceros horn. According to these stanzas and commentary mentioned above the question here might appear that whether Paccekbuddha are living together in group or not.

Although groups of Paccekbuddhas are mentioned as living together in a community, this communal living is confined to the practical aspect of their life. It is not connected with the practice of meditation and progress on the way towards enlightenment. Progress has to be acquired individually and cannot be made in communion with others. However Cūḷaniddesa and Sutta-Nipāta commentary stated “aduti yaṭṭhena eko”, the Buddha here mentioned “dutiya” is not a companion of person but craving (tāṅhā). In view of this phrase Itivutaka and Mahāvagga, inserted into Sutta-Nipāta imparted that the man which craving as his partner, (though) running on for a long period, does not proceed beyond Sāṃsāra with its existence here and its existence otherwise therefore it should be

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here assumed no second or no companies (*adutiya*) is non-craving and craving is company (*dutiya*). It is so clear that is not concerned with person.

One way and another most of all verses especially by the stanza fifty, fifty-one and sixty-one in this Sutta have first of all displayed the flaw of defilements for example “sensual pleasure disturb the mind with their manifold form”, “sensual pleasure is a calamity, a tumour, a misfortune, a diseases, a barb and a fear” and “this is an attachment: here there is a little happiness, little satisfaction and very much misery”\(^53\) for those who leads to solitary life and eventually the Buddha by the sixty-six stanza highlighted to left behind the five hindrances, sense desire, aversion, restlessness and worry, sloth and torpor, and doubt,\(^54\) of mind and cut off affection and hate.

In the same way the Buddha refers to the way of Nibbāna from the stanza sixty-eight to seventy-four where he have exhorted to possess the four foundation of Mindfulness, contemplation of the body, feelings, consciousness and mental objects\(^55\) meditation, not to tremble at impermanent etc, to cultivate at right time loving-kindness, equanimity, pity, sympathetic joy and to leave behind passion, hatred and delusion and how to make the cessation of defilements was conveyed in this Sutta.

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is to wander solitary first without being attached any poverty and companion who resort to others for some motive, for the attainment of supreme goal with intrepid mind and cultivating these seven qualities, the thought of impermanence, of no self, of foulness, of danger, of abandoning, of dispassion and of ending for the complete understanding of passion.\textsuperscript{56}

1.4 The Discourse to the Brahmaṇa Kasibhāradvāja

This Kasibhāradvāja Sutta can be also found in Brahmasaṃyutta which has been inserted into Samyutta-Nikāya.\textsuperscript{57} The Kasibhāradvāja is named after its protagonist, Kasibhāradvāja. “Kasi” is probably his sobriquet, following the name of the ploughman and Bhāradvāja is the name of an ancient clan.\textsuperscript{58} About twenty individuals of Bhāradvāja clans are mentioned in Piṭaka. Nearly two-thirds of them are mentioned in Brahmasaṃyutta, thus: Akkosaka-Bhāradvāja, Asurindaka-Bhāradvāja and Ahiṃsaka-Bhāradvāja etc. In Sutta-Nipāta, there another three kinds of Bhāradvāja Sutta are mentioned like Vasala Sutta or Aggikabhāradvāja and Sundarikabhāradvāja as well.

Kasibhāradvāja Sutta opens with the meeting between the Buddha and the Brahmin Kasibhāradvāja called as he has the habit of ploughing

\textsuperscript{57} S. Vol-I, p.171
\textsuperscript{58} SnA, Vol-I, p.137 (Bhāradvājo ti tassa gottam) and Even today, there are north Indians with family name, Bhāradvāja, often spelt Bharadwaj.
in paddy-field.\textsuperscript{59} This Sutta has compiled with stereotype prose passages interspersed with seven stanzas. The prose in this Sutta is not an essential factor in the dialogue or discourse as the case may be. It is employed as an aid to narrative or to describe the \textit{Nibbāna}. The only prose is the passage describing the circumstances and ending up to the dialogue of discourse. The first stanza \textit{“Kassako patijānāti”} is the question of Brahmin and the rest four are the answer concerning ploughman indicated by himself of Buddha and the other two are that the Buddha refused to accept the foods, received by reciting stanzas, offered by the Brahmin and makes the Brahmin what he has to do is.

As regard to the Brahmin’s question the Buddha explained that \textit{“Faith is the seed”}\textsuperscript{60} the Buddha here compared with Faith and Seed that is because according to Milinda\textipa{paññha} there has given a long explication of that phrase that as the rain makes all kinds of vegetation to grow; Just so, should the strenuous Bhikkhu, earnest in effort cause faith to spring up in all beings, and make that seed of faith grow up into the three attainments, not only the lesser attainments of glorious rebirths in heaven or on earth, but also the attainment of the highest good, the bliss of Arahtship.\textsuperscript{61}

\textsuperscript{59} SnA, Vol-I, p.137 (so brahmano kasiyā jīvati)
In the same breath the Buddha amply elaborated the causal development of Faith in *Majjhima-Nikāya* that one who has faith (in teacher) visits him; when he visits him, he pays respect to him, when he pays respect to him, he gives ear; one who gives ear hears the Dhamma, having heard the Dhamma, he memorises it; he examine the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings, zeal springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinized, he strives; resolutely striving, he realizes with the body the ultimate truth and sees it by penetrating it with wisdom\(^62\) but Sometime the Buddha compared the Faith with hand (*Saddhā hattho*) which can take what the one wants to like faith that can take any meritorious deed, Dāna “giving” Sīla “morality” and Bhāvanā “meditation”\(^63\) as mentioned above as well.

On the other hand there is another comparison “austerity is the rain”\(^64\) According to commentary, to grow up the seed of Faith there the rain of austerity and virtue regarding restraint of the sense faculties (Indriyasamvaraśīla) which means the exercise of mindfulness in one’s encounter with sense objects, no allowing the mind to come under the way of attraction towards pleasant objects and repulsion towards

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63 DhST(Anu), p. 96 (*kusaladhammānan ādānādiśu hatthādayo viya saddhā datṭhabbā*)
unpleasant objects, will be needed because, they are the fundamental foundation of faith and morality which grew up relying upon them. Another time the Buddha elucidated the Brahmin all the instruments of farmer comparing them by his teachings one after another like wisdom (insight knowledge) is my yoke and plough, modest is the pole, mind is the yoke-tie, mindfulness is ploughshare and goad, effort is my beast of burden and Nibbāna is the fruits.

Similarly, The Seventy-eight verses articulated that “guarded in my body and speech.” As regards that phrase Sutta-Nipāta commentary stated that its means three kinds of morality in deed, killing, stealing and sexual misconduct called bodily actions (tīvidaṇa kāyasucaritena gutto) and four moralities in speech, false speech, slandering, harsh speech and frivolous talk called verbal actions (cattubidhena vacīsucaritena gutto)

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66 SnA, vol-I, p. 145 (indirīyaṃvarasamanugghitā saddhā saddhāmūlā ca sīlādayo dhammā viruhanti)
67 SnA, Vol-I, Pp. 145-146, (Ida pana saha vipassanāya maccgapaṇṇa adhipetā, yathā hi brahmanassa yuganaṅgalam evam bhagavato duvidhāpi paññā, yathā ca naṅgalam phālayuttam kasanakāle pathavighanam bhindati mūlasantānakāni padāleti evam satiyutta paññā vipassanākāle dhammānaṃ santatisamūhakiccaḥrammanaghanaṃ bhindati). There are two kinds of wisdom, mundane and supramundane but here according to commentary supramundane wisdom, especially insight knowledge is needed because, at the ploughing time, like a plough engaged with ploughshare breaks the solid-earth and the succession of any roots likewise, at the reflecting time, wisdom as engaged with mindfulness breaks all the chain of defilements.
68 SnA, Vol- I, p. 147
were guarded. Therefore, the Buddha points out to himself as a farmer by eighty stanza that he does plough and sow, having ploughed this ploughing which has the death-free as its fruits, one is released from all sufferings.

1.5 The Discourse to Cunda

There are different kinds of Sunda Sutta in Pāli-Piṭaka. Some of them can be found in Mahāvagga Saṃyuttapāli\(^70\), Aṅguttara Nikāya Pāli\(^71\) and Udāna Pāli.\(^72\) The fifth Cunda Sutta of Uragavagga, classified with eight stanzas, is primarily concern with goldsmith Cunda. The first and the third one are the question of Sunda asked how many kinds of ascetics are there in the world is and the second one is briefly the answer of the Lord Buddha about first question and describes the four different kinds of Samanas, who knows the way, is the teacher of the way, lives in the way and defiles the way\(^73\) and the rest five stanzas are amply the answer of the third one as well as how the wise disciple of noble ones should consider to the pure and impure monks were highlighted by the Buddha.

The goldsmith Cunda, after having offered the food to the Buddha and his disciples, in the evening time of that day, approached the Buddha.

\(^{70}\) S, Vol-V, p.161  
\(^{71}\) Aṅ Vol-V, p. 262  
\(^{72}\) Ud, p. 80  
and said “Pucchāmi muniṃ.” The word Pucchā is here called question. According to Mahāniddesa Pāli, there three types of questions (pucchā) have been mentioned that the question is to see the thing which is not yet seen (adiṭṭha jotana pucchā), discussing on the idea which has been seen (diṭṭha samsandana pucchā) and the question to give the answer to dispel ambiguity (vimaticchedana pucchā). But In Śilakkhandhavagga Aṭṭhakathā, there the two more pucchā, the question to give the answer so as to make one know what the hearers need (anumati pucchā) and the question to give the answer to make the laypeople know the Buddha Himself wanted to answer (kathetukamyatā pucchā) were added.

On the other hand the Buddha in his answer said this phrase “caturo samaṇā” contained in the second stanza of this sutta. Concerning the word “samaṇā” the Buddhā sometimes refers to these four kinds of monks occasionally that are ordinary monks (puthujjna samaṇa) who is training to bring the great fruit and benefit of the people, for instance, “Recluse, recluse, bhikkhus, that is how people perceive you”, imperfect monk who is in want of training (sekkha samaṇa), such as “Only here is there a recluse, only here a second recluse”, destroyed

74 SnA, Vol-I, p. 159 (sāyanhasamaye bhdgavantan upasaṅgamittvā āha “Pucchāmunimīti”)
75 MNd, Vol-II, p.339
76 DA, Vol-I, p.66
monk (khīnāsavā samaṇa) who applied the destruction of the passions (āsava) as “he is already a recluse because of the destruction of the taints”\(^{79}\) and Himself (Buddha samaṇa) who has attained enlightenment similar to “Recluse, monk, is a term for the Tathāgata, the arahant, wholly awakened”\(^{80}\)

The term Maggajino means that the one who has passed beyond doubt such as “Was I in the past? Was I not in the past? What was I in the past? How was I in the past?”\(^{81}\) and is without barb of passion, hatred, delusion, conceit, worry, doubt and wrong view\(^{82}\) according to commentary, it is intended the Enlightened One (Buddha samaṇa).\(^{83}\) In the same way, maggadesaka refers to the one who analyses the teachings and points it up others, maggejivati indicates sekkha samaṇa in higher training, of constant virtue, living a life of constant virtue, sagacious, living a life of constant sagacity\(^{84}\) and puthujjna samaṇa, living perfect in virtue and maggadūsī imply the monk who has wrong view, lack of virtue and defiles the way,\(^{85}\) (magga) which has eight factors, right view, right intention, right speech, right action, right livelihood, right effort, right


\(^{82}\) MNd, Vol-II, p. 413 (satta sallāni rāgasallāṃ dosasallāṃ mohasallāṃ mānasallāṃ diṭṭhisallāṃ soka sallāṃ kathānkkathāsallāṃ)

\(^{83}\) SnA, Vol-I, p. 162 (yassāmā imāya gāthā maggajinoti Buddhasamaṇo adhippeto)

\(^{84}\) M, Vol-I, p. 339 (sekkhā santatasīlā santatavutino nipakā nipakavutino)

\(^{85}\) SnA, Vol-I, p. 162
mindfulness and right concentration. In this Sutta both Buddha and Gold smith Cunda made the question and answer of these four types of monk turn and turn about. Eventually the Blessed One drawn a conclusion between the two person who faith by wisdom and lack of wisdom. A person who own pearls of wisdom does not diminish his faith on the Buddha, Dhamma and Sangha but maybe lack of wisdom person diminish.

1.6 The Discourse on the Causes of Decline

The sixth Parābhava Sutta, a dialogue between a deity and Buddha on the things by which a man loses and those by which he gains in this world, is the opposite Sutta of Mahāmaṅgala Sutta. While the Maṅgala Sutta deals with the way of life conducive to progress and happiness, this Sutta supplements it by pointing out the causes of downfall. It was compiled with the twelve deities’ questions and twelve the Buddha’s answer by turns. By the last stanza conveyed the result of the one who practice them as instructed by the Buddha. Mahābuddhagosa’s commentary revealed that the history of Parābhava Sutta is started on the following day after having heard of Mahāmaṅgala Sutta. He stated in his commentary that many deities or divine beings considered that the Enlightened One in the Mahāmaṅgala Sutta inevitably preached for well-

86 M, Vol-I, p.15
87 SnA, Vol-I, p. 167 (Maṅgalasuttan kathitadivasato dutiyadivase)
being blessing and growing up the prosperities of beings but has not yet expounded the decline of the sentient beings. Now all living beings are degenerating and ruining by the cause of bad habitual actions. Thus they eventually decided to ask the fundamental cause of falling of those rational beings to the Buddha.

On that day after Maṅgala Sutta have heard the celestial beings, residing in the environs of various (ten thousand) universes, came to listen to the Parāabhava Sutta thereafter a certain deity who has made by the king of Deva (deities) asked the Buddha living in a prepared place about the problems which cause of decline thereupon the Enlightened One addressed the twelve causes of downfall in this Sutta.\(^{88}\) The other Parābhava Sutta can be found in Aṅguttaranikāya \(^{89}\) where the Buddha expounded the seven things which lead to a lay-disciple’s decline but there the different kinds of verses and themes are mentioned.

In the second stanza of this Sutta, the Buddha said that he who loves virtues practice (\textit{dhammakāmo}) is the one who progress and he who hates virtues practice (\textit{dhammadessī}) is the one who decline.\(^{90}\) Regarding the word ‘\textit{dhammakāmo}’ commentary here refers to ten kinds of wholesome action, abstain from three kinds of bodily action, four kinds of verbal action mentioned in Kasibhāradvāja Sutta and three kinds of

\(^{88}\) SnA, Vol-I, p. 167
\(^{90}\) Sn, p. 16 and N.A. Jayawickrama, Suttanipā Text and Translation (Kurunaratne & Sons Ltd, Homagama, Sri Lanka, 2001), p. 43
mental action, covetousness, ill-will and wrong view. The ten kinds of unwholesome deed are called the first cause of downfall.

The second cause of downfall is loving the bad men who called six heretics’ teachers, Pūrana Kassapa, Makkha Gosoḷa, Ajita Kesakambala, Pakudha Kaccāyana, Sañjaya Belatṭhapattra and Nigaṇṭha Nāṭaputta who have no calm and tranquil bodily, verbal and mental actions and approving their doctrine which extensively mentioned in Sāmaññaphala Sutta one after another. On the contrary, the good men, the Buddha, the solitary Buddha and the follower of the Buddha who perfect wholesome actions are hated are failure as well. Therefore the Buddha encouraged that one should not associate with evil friends, the lowest of men and associate with good friends, the best of men in Dhammapada verses. That’s because, it is said in Aṅguttara-Nikāya that a person who has wrong view, wrong thinking, speech, action, living, effort, mindfulness, concentration, wrong knowledge and wrong release, whatsoever bodily action is carried to completion and fulfillment according to that view, whatsoever action of speech, of mind, whatsoever intention, aspiration, resolve, whatsoever activities of mind (directed thereto) there may be all those states conduce to what is unpleasant, not

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92 SnA, Vol-I, p. 169 (asantonāma chasatthāro)
delightful, not charming, not profitable, not what is painful. What is the cause of that? The view is bad.\textsuperscript{95}

The third cause of decline has five features, sleepy, delight in association, lacking in energy, lazy and rage of unsuccessful. Why they are called downfall is that the Enlightened One, in Saṅgālovāda Sutta, said that there are these six dangers attached to idleness: thinking: “It’s too cold”, hot, early, late and “I’m too hungry and full” one does not work.’ Thus the prosperity of that lazy person do not arise the arising of un-arisen prosperities and lose arisen prosperities.\textsuperscript{96} In the same way the Buddha with regard to rage said the one not distinctly knowing, the one not fully understanding, hatred, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning (same), is incapable of the destruction of Dukkha and that hatred, by means of which hatred beings who hate go to a miserable destiny.\textsuperscript{97}

The fourth cause of failure is a person who does not support his old parents, who can be called Brahmā, teachers of old and worthy of offerings as they do much for their children, bring them up, nourish them and introduce them to this word.\textsuperscript{98} That one can be called unworthy person who is ungrateful, forgetful of benefits. This ingratitude, this


forgetful is congenial to mean people. It is altogether a feature of
unworthy people, this ingratitude and forgetfulness of benefits.\textsuperscript{99} Thus the
Exalted One revealed that the wise should worship the parents and pay
them honours due, Serve them with food and drink, clothing and beds,
anoint their bodies, bathe and wash their feet. He who has done this was
praised by sages and he hereafter has reward of joy in the abode of
celestial beings.

Stanzas ten, sixteen and eighteen briefly pointed out to keep
morality or virtue, especially abstinence from telling lie, looseness with
women, and debauchery in drinking, knavery in dice-play and sexual
misconduct which is downfall. The man who without morals, failing in
morals must suffer the five disadvantages, much loss in wealth through
neglect, an evil rumour spreads about him, whatever group he approach,
whether nobles or brahmians, householders or recluse he does so without
confidence and confused, dies muddled in thought and on the braking of
the body after death he arises in the wayward way, the ill-way, the abyss,
hell.\textsuperscript{100} It is clearly preached by the Buddha himself in the Pāli canon.

By the twelve, twenty-two and twenty-four stanzas conveyed to cut
off stinginess which has five courses that one begrudges sharing one’s
lodging, a family’s services, the gain there from, fame and Dhamma,

\textsuperscript{99} Añ Vol-I, p.61 and F.L. Woodward, M.A. The Book of the Gradual Sayings,

\textsuperscript{100} Añ Vol-III, Pp. 252-253 and E.M. Hare, The Book of the Gradual Saying,
surely cast into hell as a reward\textsuperscript{101} and avarice or craving which has nine conditions that pursuit of wealth because of craving, gain because of pursuit, decision because of gain, passion and desire to do because of decision, tenacity because of passion and desire, avarice because of possession, hoarding because of avarice, and many a bad and wicked state of things arises from the act of hoarding — blows, wounds, strife, contradiction, retort, quarrelling, slander and lies\textsuperscript{102} also the cause of decline.

This is fourteen stanza indicated that conceit is one of the cause of downfall and worry as well by twenty. According to Khuddhakavatthu Vibhaṅga, there the Buddha extensively mentioned about conceit that there is pride depending on birth, depending on clan, health, youth, life, gain, honoured, being respected, prominence, having adherents, wealth, appearance, erudition, intelligence, being a knowledgeable authority, being a regular alms-collector, being not despised, posture, accomplishment, popularity, being moral, jhāna, dexterity, being tall, bodily proportion, form, bodily perfection.\textsuperscript{103}

What is pride here is question. So, it has explained that which is pride, being proud, state of being proud, conceit, being conceit, state of


being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called pride. In the same way nine kinds of conceit were displayed there. That are the conceit thus, I am better, I am equal, I am inferior and of one who is better what is the conceit thus, I am better, I am equal, I am inferior, and of one who is equal what is the conceit thus, I am better, I am equal, I am inferior, of one who what is inferior the conceit thus, I am better, I am equal, I am inferior. 104 This is the last stanza, the Buddha interpolated that the one who only endowed with insight can reflect on the cause of failures mentioned above and reach sublime state as the one keep them away from.

1.7 Discourses to Aggikabhāradvāja on the Outcaste

This Sutta has been given by two different names Vasala Sutta in Pāli and Aggikabhāradvāja Sutta in Aṭṭhathā there commentator stated that Aggikabhāradvāja Sutta is Vasala Sutta.105 It was compiled with narrative prose and twenty-seven verses explained by the Buddha in connection with the word of ‘outcaste’ (vasala). There are two similar verses, nine and fourteen by number belong to Parābhava Sutta are added. Aggikabhāradvāja is composed of the Brahmin’s name ‘Aggika’ and clan

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105 SnA, Vol-I, p. 174 (Evaṃ me sutanti Aggikabhāradvājasuttan ‘Vasalasuttan’ tipi vuccati)
'Bhāradwāja’. The Buddha, in this Sutta, expounded what is an outcaste or the things that make an outcaste from one stanza until twenty. The other stanza emphasized the story of Mātaṅga to know that the one does not become an outcaste and Brahman by birth but becomes an outcaste and Brahman by one’s action. According to all stanzas, the things that make an outcaste and the causes of outcaste generally based on without being virtue and unwholesome actions.

The stanza two, six, eight and ten, expressed the bad bodily action of outcaste who harms, kills and avoid of compassion for all living creatures, thief what has not been given and misbehave among the wives of relatives and friends, by force or with their consent. Thus the Buddha said that herein a certain person neither himself abstain nor incites another to abstain from killing, stealing and wrong conduct in sense-desires to do so is called a person who bent neither on his own nor on another’s profit. Characterized by these three qualities one is caste into purgatory or hell according to his deserts. On the other hand as regard sexual misconduct, it has been mentioned in Majjhima-Nikāya that the one should not violate the women, protected by their mother, father, mother and father, brother, sister, or relatives, who have husband, who are protected by law, and even with those who are garlanded in token of

betrothal.\textsuperscript{108} This is one of a bodily conduct, not in accordance with the Dhamma, unrighteous conduct that some brings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.\textsuperscript{109}

This is the second point of verbal actions that make pariah mentioned five, seven, eleven, sixteen, nineteen and twenty stanzas by number. In connection with that action, the Buddha deeply has given advices that the one who wish to do an action by speech should reflect upon the same verbal action thus: Would this action that one wish to do with the speech lead to ones’ own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome verbal action with painful consequences, with the painful result? If they would lead to one’s own affliction, or to the affliction of others, or to the affliction of both: it is an unwholesome verbal action with the painful consequences, and result, then the one should not do such an action with the speech.\textsuperscript{110}

In the same way the Buddha pointed out six kinds of speech which should be considered to prince Abhaya that “prince, such speech as the Tathāgata knows to be untrue, incorrect, and unbeneﬁcial, and which is also unwelcome and disagreeable to others: Such speech the Tathāgata does not utter, Such speech as the Tathāgata knows to be true and correct

but unbeneﬁcial, and which is also unwelcome and disagreeable to other: Such speech the Tathāgata does not utter, Such speech as the Tathāgata knows to be true, correct and beneﬁcial, but which is unwelcome and disagreeable to others: the Tathāgata knows the time to use such speech, Such speech as the Tathāgata knows to be untrue, incorrect, and unbeneﬁcial, but which is also welcome and agreeable to others: such speech the Tathāgata does not utter, Such speech as the Tathāgata knows to be true and correct but unbeneﬁcial, and which is welcome and agreeable to other: such speech the Tathāgata does not utter. Such speech as the Tathāgata knows to be true, correct and beneﬁcial, but which is welcome and agreeable to others: the Tathāgata knows the time to use such speech.”111 Therefore, the Exalted One said as follows.

“When a person has taken birth An axe is born inside his mouth With which the fool cuts himself Uttering defamatory speech”

“He who praises one deserving blame or blames one deserving praise, Casts with his mouth an unlucky throw by which he ﬁnds no happiness”112

These stanzas from twenty-one to twenty-four show evidence for the causes of that birth does not keep the one from being born in the world of Brahmā by using a striking story of Mātaṅga who was born from

low-caste known as Caṇḍāla\textsuperscript{113} and on the contrary by the last three stanzas expressed that birth does not keep the one from a bad transition or from blame. Both of them become high or low destinations are according to their action. So, the Buddha taught ‘Monks’ I say that determinate thought is action, when one determines, one acts by deed, word or though’.\textsuperscript{114} The actions have variety of good and bad. There is action that experience in hell, in a beast’s womb for the bad one and in the human world and Deva world for the good. This is called actions’ variety. Thus, this phrase were expounded by the Buddha that “By action the world goes on, by action people go on, beings have action as their bond.”\textsuperscript{115} Therefore someone who generates an afflictive bodily, verbal and mental formation having generated them, he appears in an afflictive world. When he has reappeared in an afflictive world, afflictive contacts touch him. Being touched by this, he feels afflictive feelings, extremely painful, as in the case of the beings in hell. Thus, the Buddha say beings are the heirs of their actions.\textsuperscript{116}

1.8 Discourses on Loving-Kindness

This Metta Sutta is very famous and popular discourse, in the form of poem, and one of the best known and most cited and recited in Theravāda countries. It is found in the Pāli Canon’s Khuddakapāṭha Pāli, the first book of the fifth and last Sutta collection, the Khuddhaka Nikāya and Sutta-Nipāta Pāli with the title Metta Sutta. However, in order to distinguish it from other ‘Metta Sutta’ in the Pāli Canon, this particular Metta Sutta is traditionally known as Karaniya Metta Sutta because its verse commences with the Pali word “karaniya” (one should act thus). On the other hand another Metta Sutta the same title name with that two mentioned above is also found in Itivuttaka Pāli but it has different ways, meaning and definition in it. They all are under consisting of Kuddakanikāya in Suttanta Pitaka. This Sutta was compiled with ten verses. By the first half of stanza one to the first half of stanza three described the basic virtues; the second half of stanzas three to the end of stanza six gives in direct-speech the loving-kindness thoughts of one practicing those virtues; stanzas seven to nine describe the qualities of loving-kindness to the full as concentration (Samādhi or Samatha), which is called “Devine Abiding” (Brahma vihāra) in this life since it leads to rebirth in the Brahma (High Divinity) Heaven and stanza ten describes

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the development of insight (*Vipassna*), which leads out from the world of existence / non existence to liberation or Nibbāna.

The loving-kindness discourse begins with “*what should be done by one who’s skilled in wholesomeness*”\(^{119}\) According to its commentary, it is basically divided into two sections, one is what should be done, (*karanīyam*) three trainings, in the Higher Virtue, in the Higher Cognizance and in the Higher Understanding and the other is what should not be done (*akaranīyam*) which comprises failure in virtue, in views, in conduct, in livelihood.\(^{120}\) On the other hand there is one with skill in good (*atthakusala*) and without skill in good (*anatthakusala*) also were highlighted there. Then there are fifteen conditions stated by the Buddha to be perfected in oneself in order to have love towards the people around one and the world at large. They start out with:

(1) **Sakka** “One should be capable” mean one should be able (*Sakkoca*) with the possession of the second and the forth factors of endeavour\(^ {121}\) to practise for the penetration of the Truth without regard for body and life.

(2-3) **Uju** “Right” and **Suhujū** (upright) which mean he is right by means of non-fraudulence and upright by means of non-deceitfulness.

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\(^{120}\) SnA, Vol-I, p. 193

Or he is right with abandonment of crookedness of body and speech and upright with abandonment of crookedness of mind.¹²²

(4) **Suvaca** “Meek” mean the one who, when advised, says ‘Good venerable sir, well said. What is blameworthy is hard to see in oneself. If you should see me again thus, tell me out of compassion. May I long have advise from you’ and practise according as instructed.

(5) **Mudu** “Gentle or Malleable” mean that he would be without grimaces, open-countenanced, easy to talk with and as welcoming as a good ford with as easy approach.

(6) **Anatimānī** (Not proud) mean he who would not be proud towards others on account of such grounds for pride as birth, race, etc.,¹²³

(7) **Santussako** (Contentment) mean he who is content with his won (Sakenatussaka), he who is content with what there is (Santenatussaka) and he who is content with all (Samenatussaka).

(8) **Subharo**¹²⁴ (Easy to support) mean he who is easy to support when with cheerfulness and confident face he makes do with what he gets, no matter whether it is poor or superior, little or much.

(9) **Appakicca** “Unbusy” mean he who is not occupied with the many kinds of business such as love of working, love of talking, love of company, and so on.

(10) **Sallahukavutti** (frugal) mean he who carries only the monk’s eight requisites, namely, the bowl, (three) robes,(razor, needle, waistband, and water-strainer,) and taking only these, he goes away as does a bird with its own wings

(11) **Santindriyo** (serene in faculties) mean he whose faculties are unagitated by lust for desirable objects or ill will towards undesirable objects.

(12) **Nipako** (Prudent) mean he who is knowledgeable, intelligent and possessed of understanding.

(13) **Appagabbho** (Modest) mean he who is devoid of bodily impudence, verbal impudent and mental impudent.\(^{125}\)

(14) **Kulesu ananugiddho** (Not fawning upon families) mean whatever families (clans) he approaches, he who does not fawn upon them either out of craving for the requisite conditions or owing to association with laymen that is not in conformity with the true idea.

(15) **Na ca khuddamācare kiñci yena viññū pare upavadeyyuṃ** mean he who would do no slight thing that other wise men might

They all are broadly mentioned in its commentary and Khuddhakapātha Aṭṭhakathā as well.

The second section is practice that is three methods of cultivating loving-kindness. Of them the second half of stanza three and stanza fourth and fifth are the first method of cultivation of loving-kindness which there beings were classified by sets. This section firstly lists beings in a variety of pairs, thus: moving / still, seen / unseen, far / near, already born / seeking birth and then as triads, long / medium / short, large / gross/ fine. The Blessed One, with these two and a half stanzas beginning with ‘Joyful’ had thus shown to those Bhikkhus in various aspects the maintenance of Loving-kindness in being towards creatures by way of an aspiration for their coming to welfare and pleasure.

The sixth stanza is the second method shows the maintenance of Loving-kindness in being towards creatures by way of an aspiration for their non-coming to harm and suffering like “one man should not humiliate another and despise anyone anywhere, etc.,” According to its commentary, in this stanza, the word vyārosanā paṭighasaññā mean with provocation by alteration in body or speech, and with resistive thought by alteration in mind. The seventh is the third method of maintenance of loving-kindness pointed out by illustrating with similes of mother who

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guard for her only child by lying down her own life in order to ward off
the coming of suffering and the eighth and ninth are general method of
cultivation of loving-kindness. The Buddha exhorted, in that two stanzas
to maintain loving-kindness with an unbounded mind, above up to the
acme of existence, below down to Avīci, the lowest hell and all around in
the remaining direction,\textsuperscript{129} without obstruction towards all beings. On the
other hand by the stanza nine first three lines show that a person can
reflect on loving-kindness in any posture-rule whether he is standing,
walking, sitting or lying down and as long as one is free from drowsiness.
The last line of its mentioned the extolling of that abiding called Devine
Abiding (Brahmavihā).

The result of practising loving-kindness were stated in the last
stanza ten that the one who cultivate it reaches to the Path of Stream
Entry (Sotāpanna) who cut off wrong views of self and doubt, Once
Returner (Sakadāgāmi) who attenuate the grosser forms of sensual desire
and ill-will and Non-Returner (Anāgāmi) who cuts off the fetters of
sensual desire and ill-will. Therefore, the Buddha says “Na hijā
tugabbhaseyyāṃ punaretti”\textsuperscript{130} he will surely come no more to any womb;
he is reborn only in the Pure Abode (Suddhāvāsesu), where he reaches
Arahantship and attains extinction.\textsuperscript{131}

\textsuperscript{129} SnA, Vol-I, p. 193 (Uddhaṃ yāva bavaggā adho yāva avīcito tiriyāṃ yāva
avasesadisā)
\textsuperscript{130} Sn, p. 26 and K.R. Norman, The Group of Discourses, (The Pāli Text
\textsuperscript{131} SnA, Vol-I, p. 193 (Ekaṃseva puna gabbhaseyyaṃ na eti Suddhāvāsesu
nibbatīvā tattheva arahattaṃ pāpuniṭvā parinibbāṭṭi)
1.9 The Discourse to Yakkha Hemavata

This is Hemavata Sutta, the ninth Sutta of Uragavagga. It was also given alternative name called Sātāgiri Sutta by some scholar.\textsuperscript{132} A dialogue between two Yakkhas Hemavata and Sātāgiri who met over the city of Rājagiri,\textsuperscript{133} on the qualities of Buddha became Hemavata Sutta, the second of the sermons of the Buddha appeared having preached Dhammacakkapavattana Sutta before Anattalakkhana Sutta at the just after midnight time of that day. Therefore, commentary said that two Yakkha, commander in chief accompanied by a thousand of their followers reached Isipatana where the Budddha expounded Dhammacakkapavattana Sutta at the time of midnight and approached and paid obeisance to the Buddha, sitting in that place where he delivered that Dhammacakka.\textsuperscript{134} According to that phrase mentioned above, it is clear this Sutta become after Dhammacakkapavattna.

This Sutta consists of thirty stanzas which can be divided into two parts in brief. Among them, from the first part of stanza one to sixteen are the dialogues, on the attributes of the Buddha between Yakkha Sātāgiri and Hemavata by turns and the rest from seventeen to thirty stanzas are the conversation of the Buddha and Hemavata. In the first part of stanza three mentioned the Buddha has the mind of well-disposed towards all.

\textsuperscript{132} SnA, Vol-I, p. 194 (\textit{hemavata suttanti vuccati sātāgirisuttanti ekaccehi})
\textsuperscript{133} SnA, Vol-I, p. 199 (te ubhopi rājagahassa upari samāgantvā aññamaññassa āgamanakāranaṃ pucchiṃsu)
\textsuperscript{134} SnA, Vol-I, p. 209
beings “sabba būtesu tādino.”135 As regard to the word “tādi” in Aṅguttara-Nikāya said a Tathāgata is a seer of what is to be seen, but he has no conceit of what is seen: he has no conceit of what has not been seen, he has no conceit of what is to be seen, he has no conceit about the seer. In the same way hearing, sensing, cognizing were also expressed there. Thus, the Tathāgata being such a one in things seen, heard, sensed, cognized, is “such.” Moreover, than “he who in such” there is none other greater or more excellent, I declared.136

Therefore the Buddha’s disposition towards all beings was equal, to those who adored Him and who opposed Him. He never ever trembles whether the worldly conditions (lokadhamm)137 come about four kinds of good conditions, gain, fame, praise and contentment or four kinds of bad conditions, loss, obscurity, blame and pain. So the Buddha as he endure five kinds of condition, in pleasing and unpleasing, given up what he has to be given up, overcome what he is to be overcome, released what he must be released and shown the way leads to escape, was called ‘Tādi’138

The Yakkha Sātāgiri answered that the Buddha has endowed with good physically and verbally virtuous conducts by the five and seven stanzas and is not attracted to sensual pleasure which refers to free from Abhijjā, the desire to get other possession and scheming to achieve that

purpose, his mind is undisturbed which indicate to free of *vyāpāda*, the mental factor of hatred, has gone beyond all delusion which point to obviously free of *micchādiṭṭhi*, wrong belief, a combination of *Moha* and *Avijjā* and has vision in respect of mental phenomena by nine stanzas. There are five kinds of vision or eyes, the eyes flesh or ordinary eyes (*Mansacakkhu*), the eye of abiññana (higher psychic power) (*Dibba cakkhu*), the eye of knowledge (*Dhamma cakkhu* or *Paññā cakkhu*), (all-seeing eye) insight (*Samanta cakkhu*) and the eye of the Buddha (*Buddha cakkhu*)\(^{139}\)

To these four questions of Hemavata asked by stanza ten Sātāgiri said that the Buddha possessed fully and completely all the āṇa called Vijjā which mean special knowledge or wisdom. There are three kinds of Vijjā, *Pubbenivāsānussatiāṇā*, the mental ability to look back and see the previous existences, *Dibbacakkhuāṇā*, the ability to see as if with the eye of a Deva and Āsavakkhayaāṇā, the ability to purge all lusts desire and other defilements as well as eight kinds\(^ {140}\) which have added five more, *Vipassanāṇā*, attained by observing the action of Nāma Rūpa in the state of anicca, dukkha and anatta, Manomayiddhiāṇā, for creating one’s own image and Iddhividhaāṇā, for creating a variety of things, whatever one wishes to create, *Cetopariayaāṇā* which can read the thoughts of others and know what has happened in the past week and also the thoughts that will crop up in the forthcoming seven days.

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\(^{139}\) SA, Vol-II, p. 354

\(^{140}\) DhsA, p. 50 (*Tattha vipassanāṇāṇāṁ manomayiddhi cha abhiññāti aṭṭha vijjā*)
Dibbasotāṇāṇa, the power to hear all sound irrespective of volume or distance, into that three. The Buddha had all these fully. Besides, Yakkha Sātāgiri said the Buddha was in full possession of the fifteen categories of pure and excellent conduct,\(^{141}\) pātimokkhasamvarasīla, two hundred twenty-seven precepts or nine-thousand crores of precepts in detail for monk, indriyasamvarasīla, guarding oneself as one sees, hears, smells, eats against jealousy, greed, lust, ill-will, dejection and anger, bhojanamattaṅṅutā, care taken by one when one partakes of food or receives of alms or uses things of daily use, jāgariyānuyoga, which refers to light and less sleep and to keep one’s mind and body alert, four rūpa jāna, saddhā,(faith and belief), vīrya,(effort), sati, (awareness) paññā, (intellect), hiri, shame for misdeeds, ottappa, fear of misdeeds and bhahucacca, being well informed.\(^{142}\)

These twelve to fifteen stanzas are conclusion of the stanzas mentioned before especially Hemavata was immensely gratified with Sātāgiri’s reply regarding the Buddha’s possession of attributes of Vijjā and Carāṇa and Sātāgiri congratulated Hemavata on his acceptance of his praises of the Buddha in good faith by twelve and thirteen stanzas. They eventually consulted to approach the Buddha and submit to Him queries

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\(^{142}\) PevA, p. 163 (Śampannacarano ti Śilasampadā indriyesu guttadvāratā bhojane mattaṅṅutā jāgariyānuyogo saddhādayo satta saddhāmā cattāri rūpāvacarajānānti imehi pannarasahi caraṇasaṅkhātehi gunehi sampanno samannāgato caraṇasangpannoti attho)
with a view to obtaining answers which will unravel death’s trap. It was shown by the stanza fourteen to sixteen.

When they reached the present of the Budhha, Hemavata sought and requested permission to submit questions by the seventeen stanzas and put four types of question, having received the Buddha’s permission, with the stanza eighteen, twenty and twenty-three like ‘In what was the world arisen?, etc.,’ The Buddha as regard the first line of question in seventeen stanzas replied that ‘where the six are, there Loka is.’ The six referred by the Buddha are the sense bases (āyatana), the eye, the ear, the nose, the tongue, the body and the mind, called inner āyatana which are constantly in close association with the six outer āyatana, namely, the sight, the sound, the smell, the taste, the touch and the thought indicated the second line of that stanzas. To the question ‘From the grasping of what does the world exist?’ the Buddha’s answer was that the world exist was based upon from the grasping of the sense-bases, inner āyatana and to the question ‘In what respect is the world afflicted?’ the Buddha replied that they suffered from the ill effects in the outer sense-bases themselves. The beings suffered because they made effort to satisfy these six sense-bases. The sensation such as sight, sound, smell, taste, touch and thought invite desire and it makes beings suffer.

144 SnA, Vol- I, p. 211 (chasu ajjhātikābāhiyesu āyatanesu uppannesu sattaloko ca dhanadhānādīvasena saṅkhāraloko ca uppanno hoti)
The question of twenty-stanza of Hemavata referred to the Four Noble Truth, suffering, the cause of suffering, the cessation of suffering and the way leading to the cessation of suffering. They were answered with two stanzas of twenty-first shown the first three Noble Truth and second expressed the forth one called Noble Eight Fold Path (Maggasaccā) by the Budhha. They all Noble Truth are amply highlighted in Dhammacakkapavatana Sutta\textsuperscript{145} This twenty-three is the last question of Hemavata asked who can swim the eddying current of Kilesas. The Buddha answered that the one who always has virtuous conduct, wisdom, well concentration and mindfulness can swim out of that current, escapes from all attachments and extinct craving and three kinds of existences, the World of Sense-Desire (Kāmabhava), of Form (Rūpabhava) and the Formless World (Arūpabhava)\textsuperscript{146} by the following two stanzas. The next five stanzas are the encouragement, enjoyment and adoration of Hemavata who urged a thousand of followers of his and his friend Sattāgiri to see the Buddha and they eventually take refuge in three, Buddha, Dhamma and Saṅgha.


1.10 The Discourse to the Yakkha Āḷāvaka

This Āḷāvaka Sutta can be found two places in the Pāli canonical text. The first one is in Sutta-Nipāta and the other one is in Sagāthāvagga Saṃyutta Pāli.\(^{147}\) It was classified with background historical prose and twelve verses. Āḷavaka, Yakkha (Ogre) is a famous character, often noted in the Pāli scripture as one that Buddha defeated after he attained his enlightenment. This victory over Āḷavaka is one of the major victories, named as one of the eight that Buddha overcome in his early part of his Samāna career. The lesson given to Āḷavaka is very significant for all of us to learn.

There thirteen questions of Āḷavaka who proclaims of his aims that if the Buddha does not answer his questions, he shall either strike down the Buddha’s mind or split the Buddha’s heart seize the Buddha by the feet and throw the Buddha over the Ganges, shown by one, three and five stanzas and thirteen answers of the Lord Buddha who said that there in the world is none who can do as the Yakkha said, expressed by two, four, and six to eight stanzas were compiled in this Sutta. The four questions of Āḷavaka in the first stanza, together with the same four answers of the Buddha in part can be seen in the Devatāsaṃyutta like ‘Faith is the best wealth for a man in this world’ etc.\(^{148}\) The Buddha sometimes as regard with wealth in Dhammapada also said “santutṭhī paramāṇaṃ danan”

\(^{147}\) S, Vol-I, 213

‘Contentment is the greatest wealth.’

On the other hand the Buddha explained the faith about the question, how does one cross the flood, in the third stanzas of first line. The Buddha answered ‘By faith one crosses the flood’ which is fourfold, sense pleasure, becoming, wrong views and ignorance.

Regarding “Dhammo Sucinno” commentary here stated that Dhammo mean ten kinds of wholesome actions and giving (Dāna), virtue (sīla) and meditation (bhāvanā). That’s because at sometimes, the Buddha refers to Dhamma with Noble Eightfold Path for example in Aṅguttara-Nikāya said that “Monks what are Dhamma and aim? Right views, thinking, speech, action, living, effort, mindfulness, concentration, knowledge and release. These are called Dhamma and aim. In the same way these pairs, emancipation heart and insight, energy and one-pointedness, mind and matter (name and form), knowledge and release, the view of becoming and that of non-becoming, shameless and disregard of sin, shame and fear of sin, stubbornness and friendship with the bad, suavity and friendship with the lovely, skill in knowledge of the elements and skill in paying attention, skill in knowing offences and rehabilitation form them were indicated that it is called the Dhamma.

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149 Dhp, p. 30 and Narada Thera, The Dhammapada, (Buddhist Cultural Centre, Kandy, Sri Lanka, 2000), p. 177
150 D, Vol-III, p. 330 and CNd, p. 72
In the third answer of the Buddha evinced ‘Truth, for certain, is the sweetest among the tastes’. According to commentary, there are six kinds of truths were mentioned with their examples. They are saying truth (Vācāsacca), abstinences truths (Viratīsacca), speculate or dogma truth (Diṭṭisacca), Brahmin truth (Brahmanasacca), ultimate truth (Paramatthasacca) and noble truths (Ariyasacca). The truth here refers to ultimate truth, Nibbāna, abstinences truths and saying truth.\textsuperscript{154}

By the first line answer of the fourth stanza, the Buddha refers to Āḷavaka to attain the stream enterer (Sotāpanna) who can cross the flood of wrong views (Diṭṭhogha) by faith, to get hold of once returner (Sakadāgāmi) who can go beyond the flood of attachment to existence (Bhavogha) by vigilance was indicated by the second, to reach out the non-returner (Anāgāmi) who can surpass the flood of sensual pleasure (Kāmogha) by energy or effort expressed by the third and to achieve arahant who extinguishes the flood of ignorance (Avijjogha) by wisdom is shown by the last lines. But at the end of this stanza, Āḷavaka become only stream enterer\textsuperscript{155} who has cut off the coarsest three fetters-personality views, doubt, adherence to rules and rituals (Silabbataparāmāsa), passion, hate, infatuation, that lead to the ill way\textsuperscript{156} and unshakable confidence in Buddha, Dhamma and Sangha.

\textsuperscript{154} SnA, Vol-I, p. 232 (Ida pana paramatthasacca nibbānan viratīsacca vā abbhantarum katvā vācāsacca adīppetan)
\textsuperscript{155} SnA, Vol-I, p. 234
The Buddha, by the six to eight stanzas, answered the five stanzas of Āḷavaka’s five questions. Of them with regard to that question ‘how does one obtain wisdom?’ Aṅguttara-Nikāya revealed that “These four, association with a good man, hearing Saddhamma, thorough work of mind (yonisomanasikāra) and behavior in accordance with Dhamma are conducive to growth in wisdom.”157 Milindaapañhā also stated that “There are eight causes of the advance, the ripening of insight. And what are the eight? The advance of years, the growth of reputation, frequent questioning, association with teachers, one’s own reflection, and converse with the wise, cultivation of the loveable and dwelling in a pleasant land.”158 But there, in this Sutta, depicted different way of the two mentioned above that “having faith in the teaching of the worthy ones for the attainment of Nibbāna, the diligent and discerning (man) gains wisdom with his eagerness to listen.”159 Similarly, the wealth can be gained by exertion, the fame by saying the truth and friends by giving generously were also replied to the questions of Āḷavaka by the Buddha. Eight stanzas of this Sutta summarized that a person who has faith, truthfulness, wisdom, effort and giving certainly does not grieve in after life is the conclusion of stanzas six and seven.

159 Sn, p.33 and N.A. Jayawickrama, Sutta-Nipāta, (Post-Graduate Institute of Pāḷi & Buddhist Studies, University of Kelaniya, Sri Lanka, 2001), p. 73
The ninth stanzas is the encouragement and permission of the Buddha to Āḷavaka to enquire other Samaṇa and Brahmaṇa like Pūrṇasakkasaṇa who proclaimed as omniscient (Sabbaññu) by himself whether there in this world is anything greater than the four, truth, restraint, generosity and forbearance. As a stream enterer (Sotāpanna), th Āḷavaka has no more doubt in Buddha, Dhamma and Saṅgha. Therefore, the Blessed One was addressed by the Venerable Sāriputta in Āpaṇa Sutta that “Vennerable Sir, the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him does not entertain any perplexity or doubt about the Tathāgata or the Tathāgata’s teaching.”

This is the reason of Āḷavaka who answered by ten stanzas ‘how now could I possibly ask the various other recluses and Brahmanas.’ In the last two stanzas, Āḷavaka said his personal welfare or benefit (Attahita) as the Enlightened One came to Āḷavī City by first and expressed to practice for others welfare (Parahita) by the second.

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1.11 Discourses on Disillusionment for the Body

This Vijaya Sutta which means victory, according to commentary, was named by three names, Nanda, Vijjaya and Kāyavicchandanika Sutta\textsuperscript{162} but the commentator did not precisely comment on that names, based on its history and subject-matters. They all, however, are sensible names. This Sutta was compiled with fourteen stanzas. The first stanza said the four postures, walking, standing, sitting and lying down and bends or stretches out the limbs are just movement of the body but the Blessed One expounded in Majjhima-Nikāya ‘however this body is disposed one must accordingly understand like when walking, he is walking etc. In this way he must abide contemplating the body as a body internally, externally and both internally and externally and abide independent, not clinging to anything in the world.’\textsuperscript{163}

The body was built with thirty-two fold aspect (Dvattīmsākāro), head-hair, body hair, nails, teeth, skin, flesh, sinews, bone, bone-marrow, kidney, heart, liver, midriff, spleen, lights, bowels, entrails, gorge, dung, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, and brain in the head,\textsuperscript{164} shown by from two stanzas up to seven. Therefore, the Buddha, in thirteen stanzas, revealed that ‘it is filled completely with many kinds of putrid matter and oozes out here and

\textsuperscript{162} SnA, Vol-I, p. 241 (caran vā yadi vā tiṭṭhanti nandasuttan vijayasuttan kāyavicchandanikāsuttantipī vuccati)


there.’ Yet a fool, overwhelmed by ignorance, does not understand form subject to arising and vanishing as it really is thus: ‘Form is subject to arising and vanishing’¹⁶⁵ in the same way he does not understand form, its origin, its cessation, and the way leading to its cessation.¹⁶⁶

The next two stanzas refer to ten offensive objects (Dasa Asubha), the bloated, the livid, the festering, and the cut up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton.¹⁶⁷ Having given the death body up in the cemetery, it was neglected by the relatives and devoured like dogs, vultures, wolves and crows and whatever living creatures there are. Hence, the Buddha highlighted, in Khandhasamyutta, “when vitality, heat, and consciousness depart from this physical body then it lies there cast away: Food for others, without volition.”¹⁶⁸ The following stanzas ten to twelve said the body, no substance can be found is known by the person possessing knowledge. Therefore, the Buddha by the first line of ten stanzas “Suttvāna Buddhavacanan”¹⁶⁹ urges the one to listen to the Dhamma which can make understand the body as it really is. By the contemplation or understanding of this body, diseased, impure and rotten, one can discard desire and passion, cast out the latent tendency to conceit

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¹⁶⁹ Sn, p. 35
(Mānānusaya) as well as can attain the immutable state of Nibbāna. On the contrary, a person who thinks to exalt himself and disparages another because of such body cannot get the insight knowledge and arrive at the death-free, peace or Nibbāna. This is shown by the last stanza of this Vijaya Sutta.

1.12 The Discourse on the Sage

We can learn about the carefree, peaceful and austere lifestyles of monks by turning our attention to the following Muni Sutta. In the Buddhist circles the term ‘Muni’ or ‘The great Sage’ refers specifically to the Buddha. The definition of the word Muni has mentioned in Rhys Davids’s Pāḷi-English Dictionary that ‘originally one who has made the vow of silent’ but in the commentary of Dhammapada said that we cannot call the one who has only shaven heads and is quietly living without speaking as a Muni. On the other hand, according to the Cūḷavā Niddesa Pāḷi Canon, there are six kinds of Muni have been stated that noble man (Agāra Muni), the noble Bhikkhus and novices (Anāgāra Muni), noble one who has not yet attained Arahantship (Sekha Muni), the Arahants, a fully liberated person (Asekka Muni), Silent Buddha (Pacceka Muni) and The Buddha (Muni-Muni). Dhammapada said

172 CNd, p.74
'Not by silence (alone) does he who is dull and ignorant become a sage; but the wise man who, as if holding a pair of scale, embraces the best such as morality, concentration, wisdom etc and shuns evil, is indeed a sage. For that reason he is a sage. He who understands, both worlds, internal and external aggregates is, therefore, called a sage.'\textsuperscript{173} Therefore, the Buddha according to this Sutta, not only by himself but also other refers to the word ‘Muni’.

There are, in this Sutta, fifteen Stanzas. By the first four stanzas the Buddha extolled by himself as a Muni. Of them the half part of first stanza censure the contradictory views of an ordinary people\textsuperscript{174} like ‘from acquaintance (santhavo) has arisen defilement dangers, from the house (niketa) of six kinds of objects, visible form object, sound object, smell object, taste object, tangible object and mental object’ arise the dust of defilements, craving, anger and delusion (rāga dosa moha rajo jāyate) and the rest parts is extolment of the Buddha himself\textsuperscript{175} such as ‘homeless state (aniketan) and free from acquaintance (asanthavan) is, indeed, the vision of the sage. As regard the word “Santhava” commentary\textsuperscript{176} expressed that there are three types of intimacy. They are intimacy of craving (tanḥā santhavo), of wrong views (diṭṭhi santhavo) and of friend (mitta santhavo) but the first two were needed here. In the same way,
according to commentary, the word *asantava* and *aniketa* also mean Nibbāna (*ubhayampetan nibbānassādhivacanā*).\(^{177}\)

The next stanza shows that the Buddha completely uprooted all defilements by developing noble path (*ariyamaggabhāvanāya*) in all period of the time present, past and future. Therefore, the Buddha was called Muni, solitary wandering (*ekancaranta*). Solitary (*eka*) here mean without being defilements.\(^{178}\) Most of stanzas in this Sutta briefly indicated to cut off craving and wrong views (*taṇhā and diṭṭhi*). If one free from them, he, called Muni who can see the end of birth and death and Nibbana, the dying out in the heart of the threefold fire of *rāga, dosa* and *moha*: lust, ill-will and stupidity as well as discard evil or wrong thoughts shown by three stanzas.

The four stanzas mentioned that sensual existence, material existence (*Deva-corporeal*) and formless existence were detached by the Muni who performs no action good or bad. The rest stanza from five to thirteen refer to other Muni who completely released in the destruction of craving except the Buddha and the last two stanzas compared with ordinary people and the sage that how is different between them. All that stanzas, in this Sutta,\(^ {179}\) have their dissimilar background stories respectively. By the seven verses said that “the sage wandering alone, vigilant.” Here concerning the word Muni its commentary says

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\(^{177}\) SnA, Vol-I, p. 256

\(^{178}\) SnA, Vol-I, p. 257(*ekanta nikkilesatāya ekan*)

“Moneyyadhammasamannāgamena munī” the one who endowed with three kinds of Moneyyadhamma, properties of a perfect characters, is called Muni.¹⁸⁰ This is, in Dīganikāya and Aṅguttaranikāya, always represented as three fold, kāya moneyyāṃ, vacī moneyyāṃ, mano moneyyāṃ, perfection in body, speech and mind.¹⁸¹

The next statement is the Muni restrained self does no evil, being young, middle and old aged, He neither praise nor blame about the alms food whatever has he received and overcome the entire taints (āsava) floods (ogha) and knots (gantha). He is far removed from the ordinary householder’s way of life. Because, the householder supporting a wife and is not fully restrained in respect of the killing of other living creatures but the sage, being restrained, constantly protects living creatures, abstaining from sexual intercourse, intoxication and negligence. Therefore they are not equal one and another. The term Muni is eventually applied by the Buddha to any man attaining perfection in self-restraint and insight. So the word is capable of many-sided application and occurs frequently in the oldest poetic anthologies.

¹⁸⁰ SnA, Vol-I, p. 263