CONCLUSION

I have already set out my own research work entitled “Rhetoric Criticism of Sutta-Nipāta” which contains some of the oldest discourses in the Pāli canon. It is a rich source of texts offering guidance to lay Buddhist and also bounds in Suttas that extol the contemplative ideals of early Buddhism. Metta Sutta, Mahāmaṅgala Sutta, and Ratana Sutta that contained in the first and second Chapter, are among the most popular texts in Theravada Buddhism. They provide the backbone of understanding, practice and attitude in the Theravada Buddhist world and are often taught lay people so that they will grow up imbibing the values and ideals of Buddhism. They also serve as a Pritta Suttas (Protective Discourses), recited to provide blessings and protection in the times of difficulty and danger.

In the same way the Buddha generally in this Sutta Nipāta highlighted for the people who want to escape from the bound of the cycle of rebirth in various ways. For instance, in Uraga Sutta the Buddha pointed out to remove craving, anger and conceit by using striking similes. Besides, in the Chapter three, Kokālika Sutta gave message not to insult the Noble One who has liberated from all defilements and emphasized not only the explanation of various kinds of Hell but how we should guard our mind and speech constantly as well.
However I hope that this Rhetoric Criticism of Sutta-Nipāta will help the reader how you should practice the teachings of the Buddha in your daily life and convey him in Dvayatānupassanā Sutta that why are the living creatures facing so many problems during their lifetimes. It will make you to be well informed person and give so many messages that might be the art of living physically, speaking verbally and thinking mentally, all the people who actually need to be free from the bound of misery and be harmonious in their life with others respectively.

On the other hand the Aṭṭhakavagga’s poems cover all four types of clinging — clinging to sensuality, to views, to practices and precepts, and to doctrines of the self with a special emphasis on the first two. They describe what constitutes the nature of the clinging in each particular case, the drawbacks of the clinging, and the advantages of abandoning clinging, ways to abandon clinging, and the subtle paradoxes of what it means not to cling. All the verses of Aṭṭhakavagga that can be seen in Mahā-Niddesa Pāli and Parāyanavagga’s verses in Cūḷa-Niddesa, a late addition to the Pāli canon, are also one of interested in my research work because a series of six Suttas at the gathering of a huge multitude of Deva and Brahmha, known as the Great Occasion or Meeting (Mahāsamaya) were mentioned there have the essences related to the natural inclination and propensities of the respective Deva and Brahmanas.
Finally, in the last Chapter I have explained what the Buddha taught to the pupils of Bāvarī broadly referring various sources in the Pāli canon and commentaries as well. There the Buddha encourages them to abandon craving but he said that he is not able to release anyone in the world who has doubt. Yet if the one wants to attain Nibbāna, he should not depend on other and must work hard on his own and train himself for his own liberation. This is important message in our life. One indeed is one’s own refuge, how can others be a refuge to one, with oneself thoroughly teamed; one can attain Arahantship which is difficult to attain in this very life.

Therefore, it is suggested that a person who wants to be free from all defilements and happiness for him as well as others should practice what I have presented in this research work. It is expected that this “Rhetoric Criticism of Sutta-Nipāta” will give readers knowledge and information about how to apply the Buddha’s teachings in our daily life.
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