



AN ANALYTICAL STUDY OF THE SĀMAÑÑAPHALA SUTTA

Ven. Sandarwara

A Thesis Submitted in Partial Fulfillment of
the Requirements for the Degree of Master of Arts
(Buddhist Studies)

Graduate School

Mahachulalongkornrajavidyalaya University

C.E. 2018



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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this thesis, entitled “An Analytical Study of the Sāmaññaphala Sutta” as a partial fulfillment of the requirement, according to its curriculum of Master of Arts majoring in Buddhist Studies.

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Abstract

This research work is ‘an analytical study of the Sāmaññaphala Sutta’. It has three main objectives: (1) to study the concept of Sāmaññaphala Sutta, (2) to study the fruits of recluseship life in Sāmaññaphala Sutta, and (3) to analysis the fruit of recluseship in the Sāmaññaphala Sutta.

It is comprised with five chapters. In the first chapter, as the first objective of this research, it will be introduced general account of the Sāmaññaphala Sutta in the Sīlakkhandha-vagga of Dīdha-nikāya. Then, the aim of the second chapter is the concept of recluseship life in the Sāmaññaphala Sutta. In this regards, it will be examined the meaning of recluseship life: the life of reclusehip, comparison of household life and recluseship life and the aim of recluseship life. Furthermore, it will be explored the life of the King Ajātasattu and his problem, the six contemporary religious teacher’s theory and going to ask the Buddha.

In the third chapter is mainly concerned with the fruit of rescluseship life described in the Sāmaññaphala Sutta. In this case, it will be covered the fruit of recluseship life, in this case, it will be divided into level of recluseship and divided

into first, second and higher level. Then, on the moral discipline (*Sīla* section), the fruits on calming the mind (*Samādhi* section), level the fruit of recluseship life, and Supernormal powers, and Insight & Liberation (*Paññā* section) will be covered.

Finally, the chapter four is going to be analyzed the fruit of recluseship life in accordance with the *Sāmaññaphala Sutta*. It will be explored purpose of recluseship life and going forth, kinds of fruits of recluseship life and its benefits, mindfulness and attainment, insight and wisdom, etc. Finally, the chapter five is going to draw into conclusion of the study and suggestion for further studies. After having explored the *Sāmaññaphala Sutta*, it can be found that the concept of recluseship life in Buddhism differs from the other religious idea. Not only the concept, but also the result and practice way are obviously different. A remarkable one in this *Sutta* is that from ancient time to till now, the religious life could not interfere the worldly affair and the King *Ajātasattu* gave the chance of exemption for the recluses to release from the various duties of normal citizenship.

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Ven. Sandarwara

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Abbreviations

A	Aṅguttara Nikāya
D	Dīgha Nikāya
Dhs	Dhammasaṅgaṇī
Dhs. A	Dhammasaṅgaṇī Aṭṭhakathā
M	Majjhimanikāya
Pṭs	Paṭisambhidāmagga
S	Saṃyuttanikāya
Sv	Sumaṅgalavilāsini (Dīgha Nikāya Aṭṭhakathā)
Sv. Abṭ	Sumaṅgalavilāsini Abhinava Ṭīkā
Sv. pṭ	Sumaṅgalavilāsini Purāṇa Ṭīkā
Ud	Udāna
Vibh	Vibhaṅga
Vism	Visuddhimagga

Other Abbreviation

CPD	Critical Pāli Dictionary
ed. (s)	Editor (s)
ibid.	In the Same Book
op. cit.	In the work cited
p.	Page Number
pp.	Pages Number
PED	Pāli English Dictionary
PTS	Pāli Texts Society
Tr. (s)	Translator (s)

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Chapter I

Introduction

1.1 Background and the Significance of the Problem

The *Sāmaññaphala Sutta* is the second Sutta in *Dighā Nikāya* in the first Division called *Sīlakkhandha- vaggā* or The Division Concerning Morality. The term *Samañña* simply means the ascetic and the “*Phala*” means fruits or benefits. Therefore, it can be translated as the fruits of the life of *Sāmañña* or ascetic. The main content of this discourse is about the life of an ascetic and its benefits or benefits for leading the life of an ascetic.

This discourse is the masterpiece of the Pāli Canon.¹ This Sutta describes the whole gradual path of training into the Buddhist life in its completeness. Buddha makes an extensive use of similes to bring about the deeper meaning of the teaching. Though this Sutta is given some 2500 years ago in the ancient India, it poses one of the central questions for every thinking mind. This Sutta answers the question of why one should lead the spiritual life. What is the benefit of leading a spiritual life?

There were two main spiritual traditions in Ancient India in the 6th century B.C. Firstly, there was a Brahminical religion mostly relying on the scriptures called Vedas worshiping nature spirits and making sacrifices. Secondly there were so-called *Sāmañña* or ascetics who did not accept the authority of Vedas or did not make any sacrifices of deities.² They lead the recluship life wondering from place to place and living on the generosity of society. Buddha was also known as one of the foremost

¹ Thanissaro Bhikkhu (tr), "**Samaññaphala Sutta: The Fruits of the Contemplative Life**" (DN 2) Access to Insight (Legacy Edition), 2013, p.1.

² K.T.S Sarao., **Origin and Nature of Ancient Indian Buddhism**, (New Delhi: Munshiram Manoharlal Publishers), 2015, p. 29.

Samañña or ascetic of his time.

This discourse took place between the Buddha and the King Ajātasattu of Māgadha who was contemporary of the Buddha. Ajātasattu had inherited the throne by evil means; he had made captive both of his parents and killed them by starvation for the sake of becoming the king of the Magadha. It can be said that he felt great remorse and wanted some means to elevate himself from the burden of the remorse therefore he says to his ministers “delightful friends is this moon light night...can we not visit some ascetic or Brahmin to visit whom would bring peace to our heart”³

The opening of the sutta relates the story of Ajātasattu’s mental unhappiness due to his heavy bad *Kamma* over killing his parents and supporting evil friends like Devadatta who is known to have plotted and made many attempts to kill Buddha. This feeling of guilt of the king had made him seek some way to relieve this evil *Kamma* and find ways to ease his mind. It is said that previously he had visited all the famous teachers known in his kingdom.⁴

According to the Sutta various ministers requests the king to visit the six famous teachers who were contemporary of the Buddha. They were (1) Purana Kassapa, (2) MakkhaliGosāla, (3) Ajita Kesakambalī, (4) Pakudha Kaccāyana, (5) Sañjaya Belaṭṭhiputto. At the request of the ministers to visit these teachers the king remained silent. The Buddha’s teaching is given here in the backdrop of other contemporary teachers of his time. This shows how the Buddha’s teaching was more appealing and rational compare to other *Sāmañña*’s teachings on the same question of the benefits of leading a life of an ascetic. The research shall examine the teaching of above-mentioned Buddha’s contemporary teacher in answering the question posed by the King, which is relevant to our time as well.

What is the benefit of leading the spiritual life according to Buddhism is the central theme of this Sutta and also of this research? Buddha goes into the whole gradual path to put it into the words of Ajātasattu “Lord, Just as there are various

³ Maurice Walshe (Tr), **The long discourses of the Buddha; A translation of the DighāNikāya**, (Boston: Wisdom Publication) 1987, p. 93.

⁴ *ibid.*, p. 94.

craftsman such as elephant drivers, horse drivers...they enjoy here and now the visible fruits of their skills, they themselves are delighted and pleased with this.... supporting ascetics and Brahmins.... assuring for themselves heavenly happy rewards. Can you Lord point to such a reward visible here and now as fruit of recluseshiplife?⁵In answer to the King's question Buddha goes into the details of the Path of Morality, Meditation and Wisdom. He gradually ascends from the mundane benefits of the leading recluseship life to the super mundane and then to the supra Mundane of Transcendental.

Finally, this research shall analyze the fruits of the contemplative life as taught by the Buddha in this Sutta and try to answer the main question posed by this research. The research will rely primarily on the Pāli canonical literature as well as modern exposition of the contemporary scholars on the subject of benefits of leading a recluseship life.

1.2 Objectives of the Research

1.2.1 To study the concept of Sāmaññaphala Sutta

1.2.2 To study the fruits of recluseship life in Sāmaññaphala Sutta

1.2.3 To Analysis of the Fruit of Recluseship in Sāmaññaphala Sutta.

1.3 Statements of Problem Desired to Know

1.3.1 What is the concept of Sāmaññaphala Sutta?

1.3.2 What are the fruits of recluseship life in Sāmaññaphala Sutta for leading a spiritual life?

1.3.3 How are the fruit of reclusehip expounded in Sāmaññaphala Sutta applied to the modern life of reclueship?

1.4 Scope of Research

The scope of the research is stipulated into the following two areas:

⁵ ibid., p.94.

1.4.1 Scope of Sources of Data

The researcher focuses on studying the fruits of recluseship or *Sāmaññaphala* as found in the *Sāmaññaphala Sutta* in *DighaNikaya* and other canonical sources from Pāli Tipitaka, Commentaries and sub-commentaries. The researcher shall also study on books, journals, etc. both in English and Burmese language and will rely on the modern Buddhist scholar's interpretation of the sutta and its implication, especially those of Bhikhu Bodhi, Phra Brahmagunabhorn (P.A.Payutt) and Thanisar Bhikkhu.

1.4.2 Scope of Content

The research scope will study three main points, they are as follows: firstly, the concept of *Sāmaññaphala* as found in *Sāmaññaphala Sutta*, in which, there shall be an examination of following items: *Samañña* tradition in India, the concept of *Sāmaññaphala Sutta*, the meaning of the *Sāmaññaphala Sutta*, opening of the *Sāmaññaphala Sutta*. While studying the fruits of *Sāmaññaphala*, the following theme will be examined: fruits of the *Sāmaññaphala* according to six Indian teachers who were contemporary of the Buddha followed by the Buddha's own teaching on the levels of fruits of life of *Sāmañña*, Buddha's teaching on the calming the mind. While studying and analyzing the fruits of life of *Sāmañña* following points will be examined: life of *Sāmañña* and its benefits, right livelihood, going forth, mindfulness and its attainments and finally the insight and wisdom.

1.5 Definition of the Terms Used in the Research

1.5.1 Sāmañña: *Sāmañña* (Pāli), Śramaṇa (Sanskrit) literally means the seeker of the truth or one who leaves home and goes into the recluseship life in search of truth. The Buddha adopted this ancient Indian tradition and Buddha was also known as Mahāsamaṇa or the great seeker of truth.

1.5.2 Sāmaññaphala: It is the compound word made out of two words first "Sāmañña" or seeker of the truth or recluseship wonderer and the "Phala" simply means fruits. Therefore, it can be translated as the fruits of the life of recluseship person of the seeker of the truth. Here it refers to the question of the King Ajātasattu and Buddha's answer on the subjects of benefits of leading a spiritual life.

1.5.3 Ascetic: is someone who has left the wordily life in search of truth. In

ancient India there were two spiritual tradition wide spread. 1) Brahmins who were follower of the teaching found on Vedas, 2) Ascetics; rejected the authority of Vedas and tried to find truth in various means such as self-mortification and way of meditation. There were six famous ascetic or teachers who were very famous who also happen to be the contemporary of the Buddha.

1.5.4 Brāhmins: They are priestly caste of the Hindu tradition that believes in the sanctity of teaching found in Vedas and they worship those gods found in Vedas. They also perform many religious duties on behalf of the rest of the Hindu community. As religious practice they would worship and hold many sacrifices and rituals to please the nature spirits as mentioned in Vedas and Upanishads.

1.5.5 Ajātasattu: Who appears in the introduction posing the question to the Buddha is a contemporary of the Buddha and the King of Magadha. He had forcibly take over his father's kingdom by first imprisoning and then murdering him, it was due to his remorseful nature of consciousness and wish to relieve his mind that leads to his meeting with the Buddha.

1.6 Review of the Related Literature and Research Works

1.6.1 A.K. Warder, **Indian Buddhism**, (Delhi: Motilal Banarasadas Publication), 1980.

This book is very comprehensive work on early Indian Buddhism, its history and Development. It goes into various important aspects such as how Buddhism arose in Indian context. What was the nature of early Buddhism and then how it grew into various kinds of school that emerged? This book is useful in writing about the early history of Buddhism and its growth specially the history of *Sāmañña* tradition which Buddha became the part of early on his career before gaining enlightenment. He was well known *Sāmañña* of his time. ⁶

1.6.2 P.V. Bapat (editor). **2500 Years of Buddhism**, (Delhi: Motilal Banarasdas Publication): 1956.

Written on the occasion of celebrating the 2500 years of history of Buddhism,

⁶ A.K. Warder, **Indian Buddhism**, (Delhi: Motilal Banarasadas Publication), 1980.

Dr. P.V. Bapat collects and edits papers from scholars and Buddhist teachers from all over the world covering major aspect of Buddhist history in India, its origin, decline, its growth and revival in modern India. It covers topics of art, architecture, monastic life, various schools of Buddhism, many kings and teachers who played a crucial role in the spread of Buddhism all over Asia. The first chapter of the book mentions the Buddha's contemporary six *Sāmañña* or teacher, which is useful for the first objective of the research.

1.6.3 BhikkhuBodhi, **Discourse on the Fruits of Recluseship: Samaññaphala Sutta and Its Commentaries**, (Kandy; Buddhist Publication society), 1998.

BhikkhuBodhi a well-known translator and Pāli scholar has done incredible work on producing the commentary on the fruits of recluseship or Samaññaphala Suttas, his commentary goes into each of the topic presented in the Suttas followed by his explanation and significance this book is invaluable in understanding the content of the Sutta and its significance.⁷

1.6.4 Sangharakshita, Urgyen, **Sāmaññaphala Suttas: Seminar** (Norfolk: Padmaloka Buddhist Centre), 1982.

The transcript of the seminar led by UrgyenSangharakshita on the subject of Sāmaññaphala Suttas together with the order member and *mittas* from *Tiratna* Buddhist community brings out the full significance and practical application of the teaching contained in the Samaññaphala Sutta. UrgyenSangharakshita goes into the *Sāmañña* tradition as well as his role as oral teacher and his main teaching on ethics, meditation and wisdom.⁸

1.6.5 BhikkhuÑānamoli (Tr.), **Path of Purification (Visuddhimagga)**, (Kandy; Buddhist Publication Society), 2010.

Path of purification or Visuddhimagga is one of the classic books of the entire

⁷ Bhikkhu Bodhi, **Discourse on the Fruits of Recluseship: Samaññaphala Sutta and Its Commentaries**, (Kandy; Buddhist Publication society), 1998.

⁸ Sangharakshita, Urgyen, **Sāmaññaphala Sutta: Seminar** (Norfolk: Padmaloka Buddhist Centre), 1982.

Buddhist tradition dealing with the subject of ethic, meditation and Wisdom, which is the central theme of the Sāmaññaphala Suttas. This book is particularly useful in understanding the Buddha's teaching of the path of *Sīla*, *Samādhi* and *Paññā*.⁹

1.6.6 K.T.S Sarao., **Origin and Nature of Ancient Indian Buddhism**, (New Delhi: Munshiram Manoharlal Publishers), 2015.

This book is an amazing exploration of the ancient Indian Buddhist tradition based on the canonical literature as found in the early Buddhist scriptures such as Pāli canon and the early Indian Sanskrit works as well as works of historian. The books offer the insight into the development of the *Samaṇa* tradition, which the Buddha joined as part of his quest toward enlightenment. The book offers a detail description of the early Buddhism and its social and religious context on which early Buddhism was based and grew out of.¹⁰

1.6.7 G.C. Pande., **Studies in the Origins of Buddhism**, (New Delhi: Munshiram Manoharlal Publishers), 2015.

Alike the book mentioned previously, this work too goes into the history of Buddhism and its origin, However, this book offers the substantial amount of information about the contemporaries of the Buddha and the socio-religious background under which early Buddhism evolved.¹¹

1.6.8 Dipak Kumar Barua, **An Analytical Study of Four Nikāyas**, (New Delhi: Munshiram Manoharlal Publishers), 2003.

The book goes into the various aspects of the discourse and its origin as found in the four Nikāyas. As part of the background of explaining the origin of this

⁹ Bhikkhu Ñānamoli (Tr.), **The Path of Purification (Visuddhimagga)**, (Kandy: Buddhist Publication Society), 2010.

¹⁰ Sarao., **Origin and Nature of Ancient Indian Buddhism**, (New Delhi: Munshiram Manoharlal Publishers), 2015.

¹¹ Pande., **Studies in the Origins of Buddhism**, (New Delhi: Munshiram Manoharlal Publishers), 2015.

discourse, author goes into the historical tradition of Brahminical tradition as well as the *Samaṇa* tradition. The Buddha himself was known as the greatest *Samaṇa* of his time. This is particularly useful in constructing the second chapter of this research.¹²

1.7 Research Methodology

This research will be a documentary research method. It will study on the basis of Canonical analysis and interpretations. The conceptual framework will be adopted from the Buddhist canon and commentarial interpretations especially Theravāda perspective. The research methodology will be divided into four stages as follows:

1.7.1 Collecting data and critically analyzing the collected data from primary sources from Five Nikāya of Theravāda Buddhism, and other Buddhist books and secondary sources by well-known Buddhist Scholars.

1.7.2 Formulation and providing collected data.

1.7.3 Explaining the concept and the fruits of recluseship life in the Sāmaññaphala Sutta.

1.7.4 Conclusion and Suggestion for further study.

1.8 Advantages Expected to Obtain from the Research

1.8.1 Understanding of the concept of recluseship life in Sāmaññaphala Sutta.

1.8.2 Comprehensive understanding of the fruits of recluseship life in Sāmaññaphala Sutta.

1.8.3 Knowing the Analysis of the fruits of recluseship life in the Sāmaññaphala Sutta.

¹² Dipak Kumar Barua, *An Analytical Study of Four Nikāyas*, (New Delhi: Munshiram Manoharlal Publishers), 2003.

Chapter II

The Concept of Recluship Life in the SāMaññaphala Sutta

2.1. An Introduction to Samaññaphala Sutta

The word '*Sāmañña*' derives from the term '*Samaṇa*' which is translated here as a 'recluse' the root meaning of the term is 'to strive'. The word was originally applied to those who had left home and the society in search of truth and practiced many forms of austerities and asceticism in ancient India.

2.1.1 The Life of Recluship

During the Buddha's time the term was used for all those homeless seekers who did not follow the Brahmanism but left the home on spiritual ground. There were all kinds of these spiritual seekers some of them practiced gruesome form of austerities and lived a celebrate life while others freely interacted with females. It also included those who believed in some form of god as well as skeptics and atheist, mystics and rationalist, etc. they wandered often from city to city and from village to village, some of them lived in the thick jungles and others near the villages or towns.

They often interacted with each other and engaged in the debates. There were specially constructed halls for this class of people to come and rest and debate with each other in many cities and towns of northern India. Their existence provided many people with an alternative lifestyle for those who were frustrated with the ways of the world and were looking a way out it. They also interacted with people and gave teachings to them who in turn supported them by giving them food, shelter and medicine or other basic necessities of life. *Samaṇa* formed a distinct class of people which did not fall under the tightly organized class and caste bound ancient Indian society.

The Buddha was also known as the *Samaṇa* or the *Samaṇa Gautama* or the Recluse Gautama. The followers of the Buddha formed a distinct class and were recognized as the followers of the recluse Gautama. The whole sutta looks at the question of why so many “sons of good family” left home, wealth and status in society and followed the Recluse Gautama.¹³ For many people it was hard to understand why these people left the comfort of home, the people they loved and the status and pleasures of the world. What was in it for them, such a question would be daunting for many till the Buddha explains clearly the benefits of living the life of recluse.

2.1.2 Comparison of Household Life and Recluseship Life

The question that was put forth to the Buddha some 2500 years ago in the quote of mango grove- is it possible to point out the benefits and the fruits of leading the homeless life is as relevant today as it was during the Buddha's time. The question is far deeper and implies that there is some dissatisfaction involved in leading the worldly life. It gives an alternative way of life that would give satisfaction in life.¹⁴ The Buddha's answer to this question is very profound and significant.

He shows that the following the homeless life is abundantly fruitful and if followed according to Dhamma, Vinaya it bears fruit of much higher quality as compare to the joys of secular life. The worldly life however enjoyable is impermanent and devoid of any lasting satisfaction whereas the fruits of homeless life gives everlasting peace and satisfaction and freedom from suffering. In this case, let's look at back the life of the Buddha, former prince Siddhattha life, although he was ensured and provided with everything what he want or need by his father, he

¹³ Dr. Ambedkar, **Buddha and his Dhamma**, Critical edition (Oxford; Oxford University Press), 2012, p. 149.

¹⁴ Bhikkhu Bodhi, **Discourse on the Fruits of Recluseship: Samaññaphala Sutta and Its Commentaries**, (Kandy; Buddhist Publication society), 1998. p. 4.

understood that all material pleasure are not really goal of life. Despite his father's efforts to hide from him the sick, aged and suffering, Siddhartha was said to have seen an old man. When his charioteer Channa explained to him that all people grew old, the prince went on further trips beyond the palace. On these he encountered a diseased man, a decaying corpse, and an ascetic. These depressed him, and he initially strove to overcome ageing, sickness, and death by living the life of an ascetic.¹⁵

Despite being surrounded by all the wealth and luxuries normally showered on a crown prince, He renounced His luxurious life and voluntarily embarked on a tough journey to seek the Truth and to find a panacea to cure the sickness of the worldly life with its attendant suffering and unsatisfactoriness. He was bent on finding a solution to all deviate all suffering. In His long search, the prince did not rely on or resort to divine guidance or traditional beliefs as was fashionable in the past. He did an intensive search with a free and open mind, guided solely by His sincerity of purpose, noble resolution, inexhaustible patience, and a truly compassionate heart with the ardent wish to relieve suffering.¹⁶

The characteristics of a monk are purity, voluntary poverty, humility, simplicity, selfless service, self-control, patience, compassion and harmlessness. Regard to this household life and recluseship life, there is a question and answer of the King Milinda and Venerable Nāgasena in the Milindapañhā. It is a remarkable question and answer in this modern era. It goes as follows:

·Venerable Nāgasena, it was said by the Blessed One:

“I would magnify, O brethren, the Supreme Attainment either in a layman or

¹⁵ Edward Conze (tr.), **The Buddhist Scriptures**, (London: penguin). 1959. pp. 39-40.

¹⁶ K. Sri, Dhammananda, **What Buddhist Believe**, (Kuala Lumpur: Buddhist Missionary Society), 2002. p. 81.

in a recluse. Whether he be a layman., O brethren, or a recluse, the man who has reached the Supreme Attainment shall overcome all the difficulties inherent therein, shall win his way even to the excellent condition of Arahatsip.”

‘Now, Nāgasena, if a layman, clad in white robes, enjoying the pleasures of sense, dwelling in a habitation encumbered with wife and children, making constant use of the sandal wood of Benares, of garlands and perfumes and unguents, accepting gold and silver, wearing a turban inlaid with jewels and gold, can, having reached the Supreme Attainment, win his way to the excellent condition of Arahatsip—and if a recluse, with his shaven head and yellow robes, dependent for his livelihood on the alms of other men, perfectly fulfilling the fourfold code of morality, taking upon himself and carrying out the hundred and fifty precepts, conducting himself according to the thirteen extra vows without omitting any one of them, can also, having reached the Supreme Attainment, win his way to the excellent condition of Arahatsip—then, Sir, what is the distinction between the layman and the recluse? Your austerity is without effect, your renunciation is useless, your observance of the precepts is barren, your taking of the extra vows is vain. What is the good of your therein heaping up woes to yourselves, if thus in comfort the condition of bliss can be reached?’¹⁷

‘The words you ascribe to the Blessed One, O king, are rightly quoted. And that is even so. It is the man who has reached to the Supreme Attainment who bears the palm. If the recluse, O king, because he knows that he is a recluse, should neglect the Attainments, then is he far from the fruits of renunciation, far from Arahatsip—how much more if a layman, still wearing the habit of the world, should do so! But whether he be a layman, O king, or a recluse, he who attains to the supreme insight, to the supreme conduct of life, he too will win his way to the excellent condition of Arahatsip.

‘But nevertheless, O king, it is the recluse who is the lord and master of the

¹⁷ Mil. 6.1.3

fruit of renunciation. And renunciation of the world, O king, is full of gain, many and immeasurable are its advantages, its profit can no man calculate. just, O king, as no man can put a measure, in wealth, on the value of a wish-conferring gem, Saying: “Such and such is the price of the gem”—just so, O king, is the renunciation of the world full of gain, many and immeasurable are its advantages, its profit can no man calculate—no more, O king, than he could count the number of the waves in the great ocean, and say: “So and so many are the waves in the sea!”

‘Whatsoever the recluse, O king, may have yet to do, all that doth he accomplish straightway, without delay. And why is that? the recluse, O king, is content with little, joyful in heart, detached from the world, apart from society, earnest in zeal, without a home, without a dwelling-place, righteous in conduct, in action without guile, skilled in duty and in the attainments—that is why whatsoever may lie before him yet to do, that can he accomplish straightway, without delay—just as, the flight of your javelin, O king, is rapid because it is of pure metal, smooth, and burnished, and straight, and without a stain.’

‘Very good, Nāgasena! That is so, and I accept it as you say.’¹⁸

2.1.3 The Fundamental Aim of Recluship Life

. According to Theravāda Buddhism, the fundamental aim of recluship life is to realize the four Noble Truths and release from the round of rebirth and death which generally refers as deathless state of Nibbāna. In this case, the Buddha taught in the Itivuttaka, thus:

This was said by the Lord...

“Bhikkhus, whatever recluses and brahmins do not understand as it actually is:

¹⁸ T.W. Rhys Davids (tr.), **The Question of King Milinda**, (Oxford: The Clarendon Press). 1890. pp. 59- 60.

‘This is suffering; ‘This is the origin of suffering; ‘This is the cessation of suffering; ‘This is the course leading to the cessation of suffering’—these recluses and brahmins are not considered by me to be true recluses among recluses, to be true brahmins among brahmins. These venerable ones live without having realized and achieved here and now by their own direct knowledge the aim of being a recluse, the aim of being a brahmin.

“But, bhikkhus, whatever recluses and brahmins understand as it actually is: ‘This is suffering; ‘This is the origin of suffering; ‘This is the cessation of suffering; ‘This is the course leading to the cessation of suffering’—these recluses and brahmins are considered by me to be true recluses among recluses, to be true brahmins among brahmins. These venerable ones indeed live having achieved and realized here and now by their own direct knowledge the aim of being a recluse, the aim of being a brahmin.”¹⁹

It can assume up that those who do not understand the Four Noble Truths, they will never come to an end of suffering. On the contrary, those who have understand and cultivate the mind with the wisdom, they will become an end of suffering and will never come back birth and decay. Henceforth, the real aim of being a recluse is to practice the Noble Eightfold Paths, not for getting wealthy, healthy, and happy life.

2.2. The King Ajatasattu's Life and His Problem

The Buddha address this discourse to the king Ajātasattu, he was the ruler of the very power state called Magadha in the middle India. In the course of his reign he had absorbed many small neighboring states and which resulted in the first Indian empire. None of this details appears in the sutta itself but these details are recorded in the later commentarial works. This historical details gives us some ideas as to how the

¹⁹ **Iti.** 103.

Ajātasattu fell under the influence of Devadatta and in order to seize the throne for himself from his father King Bimbisāra, he imprisoned and later murdered him, as result of which he was living deeply in remorse. Being aware of this background story heightens our ability to understand and appreciate the teaching given to King by the Buddha.²⁰

If one reflects, one can observe the juxtaposition of these two figures, on if a weakened power hungry king who is in remorse due to the heinous act of killing his own father for the sake of throne and the other, Buddha, fully enlightened, an embodiment of wisdom and compassion free from all desire for power and the wants of this life. The king was very disturbed due to his guilt and was unable to sleep and was yearning for some peace of mind which induced him to go and visit the Buddha.

The sutta was delivered during the very last few years of the Buddha's life. This is based on the deduction which derives from the fact that it was not until much later that the Devadatta asks the Buddha to retire and let him lead the Saṃgha and the Buddha refuses his proposal. The other clue comes from the Kings wish after seeing the calmness of the Saṃgha that his son Udayabhadda may also enjoy such peace of mind. According to the later commentarial works this is after the 37th year after the Buddha's enlightenment when Buddha was 72 years of age.²¹

This sutta should have taken place after the coronation of the King Ajātsattu and his marriage which took place after he acquired the kingdom and prepared to march on his uncle Pasenadi's state who gave his daughter princess Vajirā and it was from this union that the son Udayabhadda which would have taken at least three years after seizing the throne for himself therefore the sutta should have taken place in the last five years of the Buddha's life.

Like every other sutta in the Pāli canon, Sāmññaphala sutta also starts with

²⁰ Bhikkhu Bodhi, op. cit., p. 5.

²¹ *ibid.*, p. 6.

“Thus have I heard” informing us of the Buddha’s stay at the Mango Grove of Jīvaka Komārabhacca just outside the city of Rājagaha with large company of some twelve hundred and fifty bhikkhus on the day of the *Uposatha* which was full-moon night of the month of *Komudi*. This is the introduction to the Buddha’s whereabouts when the sutta took place. Furthermore, the sutta adds the details of the King Ajātasattu of the Magadha who was sitting on the upper terrace of his palace with many of his ministers. The starting of this sutta introduces us to these two figures which are the major player and among whom this discourse takes place.

In the following paragraph the king says “How delightful, friends is the moonlit night...is there any recluse or Brahmin that we could visit tonight who might be able to bring peace to my mind?”²² it is this wish of the king to bring peace in his mind that leads to this interaction between the Buddha and the King. Although, the sutta doesn’t go into the background story of how Ajātasattu is troubled due to his heinous crime killing his father for the throne under the evil influence of Devadatta who himself was desiring the position of the leader of the Saṃgha and requesting the Buddha to retire and after getting refusal from the Buddha for becoming the leader of the Saṃgha carried out many evil deeds including influencing the King Ajātasattu for seizing the throne for himself forcefully from his father.²³

The discourse also mentions the presence of the ministers together with the Jīvaka Komārabhacca who was a loyal disciple of the Buddha and other ministers who may have been the follower of this or that religious teachers or just admirer of their teaching and suggests the king to go and visit them to bring peace in his mind. Buddha listened to their suggestion to visit the six famous teacher but remained

²² Maurice Walshe(Tr)., **The Long Discourses of the Buddha**, Dīgha Nikaya, (Boston: Wisdom Publication),1986, p. 109.

²³ *ibid.*, p. 110.

silent.²⁴

While king was listening to other minister he observed the Jīvaka who was sitting in silence. King addressing the Jīvaka says “friend Jīvaka, why do you keep silent?” in response to the king’s urge, Jīvaka says “Your majesty, the Exalted One, the Worthy One, the perfectly enlightened Buddha ... is now dwelling in our Mango Grove together with a large company of twelve hundred and fifty monks. This Exalted One is worthy one perfectly enlightened, endowed with clear knowledge and conduct... Perhaps if you visit him he might bring peace to your mind.”²⁵This reply of the Jīvaka contains quite many things it informs the king of the presence of the Buddha in Jīvaka’s mango grove and also informs him of the qualities and attributes of the Buddha which is very popular and is often recited in praise of Buddha and suggest the king that he might be able to achieve a peace of mind.

King Ajātasattu agrees and asks the Jīvaka to prepare for the visit in the middle of the night together with royal procession mounting on five hundred elephants with his five hundred queens and so on. This part of the sutta shows the king’s life style, however, there is not much to verify the account of such extravagant and fabulous tale.²⁶One the way to the mango grove which was little outside the city of Rājagaha the sutta mentions king’s fear of betray from Jīvaka and says “You aren’t deceiving me, are you, friend Jīvaka? You aren’t betraying me? you aren’t about to turn me over to my enemies”²⁷

This statement of the king suggests the king was always suspicious and fears for his life this is not hard to understand he has been feeling remorse for the action he

²⁴ Bhikkhu Bodhi, op. cit., p. 6.

²⁵ Maurice Walshe, op. cit., p. 111.

²⁶ *ibid.*, p. 112.

²⁷ *ibid.*, p. 113.

has committed. He had killed his own father for throne and he was afraid that someone might take this away from him as he does not feel the sense of security. Jivaka manages to convince the king saying that they are close to where the Buddha together with company of monks are sitting in the pavilion hall.

2.2.1 The Visit to Six Famous Religious Teachers

The six teachers and their teachings often appears in group in other parts of the Pāli canon. Despite all this, there is no clear evidence from the Pāli canon that the Buddha had any direct contact with any of these teachers. All of these teachers were also older in age to the Buddha and were revered and many followings. Their views fall outside the mainstream Brahmin tradition. Most of them in fact were dissatisfied with the orthodox Brahmnical ideas and their views can often describe as the reaction to mainstream Brahmanism.

Apart from the description we find regarding four of these teachers in Pāli canon there are no other sources to verify what is being said in Pāli canon. Scriptures of the Jains describes the views of Makkhali Gosāla and Nigaṇṭha Nāṭaputta later of which was the founder of the Jain tradition. This sources confirms the accuracy of the Pāli canon regarding the teachings of these six teachers.²⁸

Although, the accounts of these six teachers found in the commentarial works seems like it has involved lot of guess work together with efforts to preserve what was historical known about their rival creed to some extent it puts Buddha's opponent in some unfavorable light. Even though the doctrine of these six teachers is obscure, we have enough to make an outline of their doctrines and general characteristics of their views.²⁹

²⁸ Thanissaro Bhikkhu (tr.), "**Samaññaphala Sutta: The Fruits of the Contemplative Life**", BCBS Edition (Access to Insight), 2013, p. 9.

²⁹ *ibid*, p. 10.

2.2.2 Contemporary Teachers of the Buddha and Their Theories.

After the initial exchange between the king and the Buddha, the king asks the question to the Buddha. Instead of answering the question Buddha asks the king if he had approached any *Samana* or *Brāhmaṇa* with this question. After that king recounts his encounter with many religious teachers of the Buddha's time. The king's answer of these six type of teachers forms the survey of the Buddha's contemporary and the teachings their promulgated. This part of the sutta, however seems to be the later incorporation as polemic device to the sutta by the oral tradition. This part of the sutta resembles or rather continuation of the previous sutta of the Bramhajāla sutta which recounts the various wrong views professed by many other teachers. Sāmaññaphala sutta however with modest aim and only covers the contemporary of the Buddha and their teachings.

2.2.3 Pūraṇakassapa and his Theory of Non-Action

After receiving the request from the Buddha king recounts his encounter with various teachers starting with the Pūraṇa Kassapa. When king asks him about the fruits of the Recluseship part of his answer which summarizes his philosophical standpoint and doctrine was like this "if one were to go along the north bank of the Ganges giving gifts and inducing other to give gifts, making offerings and inducing others to make offerings, by doing so there be no merit or outcome of merit". When asked about the fruits of Recluseship, Pūraṇa Kassapa taught his doctrine of inefficacy of actions and the king neither embraced it nor rejected, he was dissatisfied and left. The king wanted to know the fruits of Recluseship and he got the doctrine of inefficacy of actions.³⁰

³⁰ Thanisaro Bhikkhu, op. cit. p. 11.

2.2.4 Makkhaligosāla and his Theory Purification through Rebirth

Later in discourse, king tells about his meeting with Makkhali Gosāla and his question of the fruits of Recluseship and in reply Makkhai Gosāla professed the teaching of the destiny from which no one can escape or do anything about it with good or bad action. There is no result of any action one has to go through it all till one has been through and exhausted all the possible rounds in rebirths through samsara before the suffering ends. This is how he puts it; “Samsara’s limits are fixed, they can neither be shortened nor extended there is no advancing forward or nor falling back, just as when ball of string is throne it rolls along unwinding until it comes to its end, in the same way, the foolish and the wise roam and wonder after which they make an end to suffering.”³¹

It was clear that the kind did not get his answer and similarly he neither rejoiced nor rejected his teaching and in silence he left with dissatisfaction in his heart for not getting the answer to his question regarding the fruits of Recluseship life.

2.2.5 Ajitakesakambala and his Theory of Annihilation

Further on his discussion with the Buddha, the king tells the story of his encounter with Ajita Kesakambala and with him to he puts the same question about the fruits of Recluseship. Ajita Kesakambala puts forth is doctrine in the following words “Great king, there is no giving, no offering, no liberality. There is no fruit or result of good and bad actions. There is no present world, no world beyond, no mother, no father, no beings who have taken rebirth.....a person is composed of four primary elements. When he dies, the returns to and merges with the body of earth...water....fire....air...with the breaking up of body the foolish and the wise alike are annihilated and utterly perish. They do not exist after death.”³²

³¹ Maurice Walshe, op. cit., p. 112.

³² *ibid.*, p. 113.

According to Ajita Kesakambala, there is no good or bad deeds that matters, everything ends with the death of the physical body. The doctrine he professed denies the existence of moral order or need for it. There is no value of good or bad action. Such a doctrine would have no doubt would have created more confusion in the king's heart rather than bringing peace to his mind and similarly, dissatisfied without rejecting or accepting the doctrine of Ajita Kesakambala he left.

2.2.6 Pakudhakaccāyana and his Theory of Non-relatedness

The king continues telling his interaction with the Pakudha Kaccāyana and how he puts the same question to him about the fruits of Recluseship and he too despite of giving answer to his question goes on to describe his doctrine saying "Great King, there are seven bodies that are unmade, unfashion, uncreated, without creator.....they are incapable of causing one another either pleasure or pain...what are the seven? ...earth...water...fire...air...pleasure...pain...soul. Among these there is no killer nor one who causes killing...if someone were to cut off head with a sharp sword, he would not be taking life. The sword merely passes through the space between the seven bodies." Thus venerable sir, when asking about the fruits of the Recluseship life, Pakudha Kaccāyana talks about these seven bodies and how it does not affect each other the king says. Dissatisfied, the king leaves neither approving nor disproving the teaching and leaves.³³

2.2.7 Nigaṇṭhanāṭaputta and his Theory of Four-fold restraint

The king continues his quest for finding the answer to his question about the fruits of Recluseship life here and now. This time he goes to visit Nigaṇṭha Nāṭaputta, a famous historical founder of the Jainism. He was the contemporary of the Buddha like other teacher however, only his doctrine survives till this date out of all six teachers all of whom were contemporary to the Buddha. The king also asks the same

³³ *ibid.*, p. 114.

question to the Nigaṇṭha Nāṭaputta about the fruits of Recluseship with him too he gets the answer which does not satisfied him.³⁴

The doctrine of Nigaṇṭha Nāṭaputta is of extreme non-violence. This is how he explains his teachings to the king; “Great King, a Nigaṇṭha, a knotless one, is restrained with a fourfold restraint. How so? Herein, great king, a Nigaṇṭha is restrained with regard to water; he is endowed with the avoidance of all evil; he is cleansed by the avoidance of all evil; he is suffused with the avoidance of all evil.”³⁵

2.2.8 Sañcayabelatṭhaputta and his Theory of Evasiveness

Lastly, the king goes to see the Sañjaya Belatṭhaputta and puts the same question to him too about the fruits of Recluseship and he too when asked about the fruits of Recluseship life gives his doctrine of evasiveness to all doctrines instead of answering the question. He says “if you ask me, is there a world beyond? If I thought that there is a world beyond, I would declare to you” there is a world beyond.” But if I do not say “It is this way,” nor “it is that way,” nor “it is otherwise.” I do not say it is no so,” nor do I say “it is not not so.”³⁶ He goes on like this repeating the same formula of evasiveness and neither adhering to any teaching nor denying it based on he thinks about thing with no certainty at all. With him too the king is dissatisfied about the answer to his question but does not express his thoughts and leaves.

2.3 The Visit to the Buddha

At the request of the Jīvaka, the King Ajātasattu decides to go to see the Buddha at the Mango Grove of the Jīvaka just outside the city of Rājagaha, he asks that the preparation be made for his visit to Jīvaka. He prepares 500 elephants for his queens and male elephant for the king. This is also supposedly happening in the

³⁴ Maurice Walshe, op. cit., p. 114

³⁵ *ibid.*, p.115.

³⁶ Bhikkhu Bodhi, op. cit., p. 7.

full moon night. Jīvaka is leading the party to the Mango Grove and king is afraid in the middle of the road on the way to Mango Grove. He thinks that the Jīvaka is leading him into a trap, however, Jīvaka convinces the king saying there is no trap laid for him and the pavilion where the Buddha and 1250 monks are staying is very close and he can see the lights of it.³⁷

2.3.1 Question on the Benefits of the Recluship Life

The king having reached the Mango Grove dismounts and goes inside the Pavilion hall on foot. He does not recognize the Buddha in the midst of community of monks and asks the Jīvaka about the Buddha. The Jīvaka points where the Buddha is sitting in the midst of the monks against the middle pillar.³⁸

He approaches to the Buddha and salutes him and stand on one side. he observes the community of monks sitting in silence peacefully and he remarks “May my son, the Prince Udayabhadda enjoys such peace as the company of bhikkhus now enjoys!” after proper salutation to the Buddha and the company of monks and sits on one side and requested Buddha if he could ask him a question.³⁹

Once he receives the agreement from the Buddha, he says “there are various crafts such as elephant trainer..... accountants and various other drafts of a similar nature. All those enjoy the visible fruits of their craft, they obtain happiness and joy... is it possible venerable sit, to point out any fruit of Recluship that is similarly visible here and now?”⁴⁰In response the Buddha asks if the king has approached any other recluse or Brahmin with this question and when received an affirmative reply

³⁷ Ibid., p. 8.

³⁸ Thanisaro Bhikkhu, Op. cit., p. 2.

³⁹ ibid., p. 4.

⁴⁰ Bhikkhu Bodhi, op. cit., p. 9.

asks the king to recount his encounter with them.

2.3.2 Mundane Benefits of Recluseship Life

After king Ajātasattu is finished of the counts of the six teachers, he puts the same questions to the Buddha and he receives an answer to his question as to what are the visible fruits of leading the life of Recluseship. The Buddha's reply to the king can be seen as the progressive stages of the path to enlightenment in the formula or the stages of achievement that often occurs in the Pāli canon which is the attainment of the stream entry, once returner, non-returner and the Arahant. However on this occasion Buddha does not employ the same terminology as it would not be very intelligible to the king instead he gives very concrete examples to make his point and the same ground is covered and the same point is made leading to the attainment of the enlightened state.⁴¹

Altogether, Buddha explains the fourteen fruits of Recluseship first of which are more tangible and shows the visible benefits of leading the life of Recluseship. The Buddha was aware that he was teaching to a man who would understand things more quickly if put in terms of personal and immediate advantages.⁴²

The Buddha gives an example of a palace slave. Who enters the life of a Recluseship and is not obliged to obey the king instead he receives the honor, cordial treatment and material gift from his former master.⁴³ The second example is given by the Buddha is of the householder who after becoming a monk is no longer liable to paying taxes to the state and receives the king's veneration and respect. One should keep in mind that both these benefits of Recluseship life occur for anyone who adopts a homeless life regardless of the religious sect they belong to, it can be

⁴¹ S. I. 45; 35.

⁴² Bhikkhu Bodhi, *op. cit.*, p. 10.

⁴³ *ibid*, p. 11.

Buddhist order or any other sect or religious tradition of the time.

The first two of these benefits of the Recluseship life would have opened the king's eyes to the benefits of leading Recluseship life, it would also challenge his own power and authority. He understood very well the implication of the Buddha's answer. He knows that the Buddha himself was born in *khattiya* class and had all the comfort and respect that the world has to offer. He wasn't leaving home simply for the sake of evading taxation from the state and seeking easy means of life for the sake of life of Recluseship. He also would have been aware after meeting the Saṃgha members many of whom were high born from Brahmin and *khattiya* family there were not simply there to flee themselves from slavery and taxation, instead they show some higher purpose in the life of Recluseship. Therefore, he asked the Buddha for the more fruits of Recluseship life "more excellent and sublime".⁴⁴

In reply to the king's request Buddha goes on to remaining twelve fruits of the Recluseship life which forms the stage of the gradual training or path to enlightenment. These twelve fruits consist of four *jhānas* or higher meditative stage and the eight cognitive achievement or clear visions known as *vijjā*.

The Buddha starts up with the causal basis of these attainment as way of preparation to the attainment of the various stages of the path. He goes on to the necessary condition which must be fulfilled for the various fruits to be achieved on the path.

The prerequisite for this path or the training to make available is the existence of the Tathāgatha or the fully enlightened being has achieved the full liberation and has taught the path to liberation.⁴⁵ it has been pointed out that the four *jhānas* as well as the six higher knowledge are not the prerogative of the Buddhist path but also

⁴⁴ Maurice Walshe, op. cit., p. 113.

⁴⁵ Maurice Walshe, op. cit., p. 116.

accessible to the practitioner of other religious tradition. This one can notice in the life of Buddha before his attainment of enlightenment and his training in meditation.⁴⁶

This being said, one can see that nowhere else the various stages of the path are so systematically and gradually explained leading to the higher and much higher stages of the fruits of Recluseship life which finally leads to freedom from suffering in very clear and methodical way. From this point of view certainly the arising of the Buddha in the world is the cause behind the teaching of these twelve fruits of the Recluseship life which leads one to freedom from suffering.

The second preparatory condition is the faith in the Tathāgata as it forms the basis in the teachings he has delivered that it is the means of liberation from suffering. The gaining of faith in the Tathāgata and the efficacy of the path he shows inspires people to see the value of leading the homeless life and going forth. Buddha taught his Dhamma to both lay community as well as ordain monastic community and he never denies that possibility of gaining enlightenment to the lay community.

However, the Buddha clearly sees the benefits of leading the life of monk and leaving behind his worldly concerns. He also emphasizes the advantages that occurs to those who leave home, there are less hindrances whose whole purpose in life is gaining of liberation and there no other worldly obligations for him to attend to. As compared to the worldly life all the distraction and the responsibilities are held at bay for those who have left home and become monk or nun. Therefore, the Buddha starts of going forth as the first prerequisite for making progress on the gradual training to the path to enlightenment

2.3.3 Supermundane Benefits of Recluseship Life

The supramundane fruits of the Recluseship life starts with the practice of ethics and ends with the stage of contentment. Once one has gone forth and entered

⁴⁶ *ibid.*, p. 117.

the life of Recluseship the actual training starts for him or her in to *sīla* or ethical life. The moral code and practices described in the Vinaya or discipline and other ethical formulations found in Pāli canon is the help the recluse have greater control over his or her bodily and speech actions and therefore influence and restrained the mental attitudes helping him in the path to gradual training to make progress.⁴⁷

Samaññaphala sutta gives a detail analysis of the moral training divided into three main sections of types of morality or rather three successive stages on the path of moral purity or practice of ethics. First section of the practice of morality appears in the *Majjhima Nikāya* whereas the remaining two appears in the *Dīgha Nikāya*.⁴⁸ This section of the sutta shows the moral standard to which the followers of the Buddha had to undergo in order for them to reach or prepare for the next level of the attainment of the fruits of the Recluseship life.

The steps following the practice of ethics leads to the stages that are more progressive and intensive ways of working on the mind and having a greater control over it in order for the further fruits of the Recluseship arise. In this stage the recluse practice the *indriyasamvara* or the control over the sense faculty and restraining oneself from reacting to the experience of the world through sense and reacting to the pleasurable feeling with greed and unpleasant feeling with aversion.

This stage is not merely controlling the senses but it also fight against the deeply ingrained mental attitude that lead to suffering.⁴⁹ This process of controlling of over the mind is further strengthened by the practice of *sati-sampajañña* or mindfulness and clear comprehension. This brings the power of awareness and concentration as well as the awareness of the higher dimension or nature of reality in

⁴⁷ Maurice Walshe, op. cit., p. 118.

⁴⁸ Bhikkhu Bodhi, op. cit., p. 46- 62.

⁴⁹ Maurice Walshe, op. cit., p. 64

the light of all the activity is seen.⁵⁰ Mindfulness in this context involves the awareness of one's activities of body, feeling, and mental thoughts and so on and the clear comprehension refers to the ability of seeing whatever act one is involved and its ultimate aim or its connection with the truth or ultimate reality. In this stage one understands the essential nature of things.

The following step is that of *santosa* or contentment.⁵¹ This completes the preparatory stage or qualities required in monk for him to make further progress in the path to liberation from suffering. These qualities include the fewness of wants and simplicity, easy to support, patience and energy to lead the life of recluse. The commentarial works regard these four stages of ethics, sense restraint, mindfulness and clear comprehension and contentment as the "four requisites" for one who wants to achieve the higher fruits of the life of Recluseship. The practice of these four requisites provides the necessary condition for monk or nun the secure basis for him to live in solitude and fully prepare to engage in the further meditation practice.⁵²

The supramundane fruits of the Recluseship life contain the attainment of the *jhānas* and the attainments related to *jhānas* culminating into the arising of insight and full liberation. The attainment of the first *Jhāna* or meditative experience is the first stage in the higher fruits of Recluseship life. However, the sutta also points out the previous stage although, it helps the recluse to reach to higher stages of the fruits of Recluseship life and attainment of first *jhāna*, it has its own fruits and benefits. The practice of ethics provides the monk with sense of security and the mental state that is free from blame and guilt for having done something unskillful and gives rise to a happy mental state knowing that one is leading a harmless life, furthermore, the

⁵⁰ *ibid*, p. 65.

⁵¹ *ibid*, p. 66.

⁵² Thanisaro Bhikkhu, *op. cit.*, p. 9.

practice of self-restraint frees the monk from the greed and aversion that otherwise would give rise to lot of trouble and pain. Being able to control one's senses, it is happy state of mind. The practice of mindfulness and clear comprehension helps to pervade each and every activity with sense of calmness and ease and deepens one's experience of happiness. Contentment helps the monk freedom to move around in the world with fewness of desire and easy to support lifestyle that is very conducive to leading the life of recluse, while working on meditation and suppressing hindrances one begins to experience rapture, tranquility, happiness and deeper levels of concentration level.⁵³

The depth of concentration developed by way of abandoning the hindrances gives rise to first stage of *jhāna*. As one masters the previous stage of the *jhāna* he transcends it and achieves the following stage in *jhāna* and each of these four stage of *jhāna* is described as the fruits of the Recluseship life.⁵⁴ Although, *jhāna* are described as still the mundane state of mind and are not exclusive to the Buddha's teaching one should not take them lightly and disregard them in spiritual life. Buddha has laid a great deal of importance on the *jhāna* and therefore, he included them as part of their gradual training leading to the full and complete enlightenment.⁵⁵

Even though the attainment of *jhāna* does not necessarily result in liberation. They are excellent means of gaining concentration and happiness which is absolute prerequisite for developing the higher fruits of the Recluseship life. The Buddha gives similes for each stage of *jhāna* which describes the experience involved in that *jhāna* very beautifully indeed.

Furthermore, on the path to liberation one makes direct leap from the stage of the *jhāna* straight to the development of insight without any delay. Here in this sutta,

⁵³ Maurice Walshe, op. cit., p. 76.

⁵⁴ *ibid.*, pp. 77- 84.

⁵⁵ *ibid.*, p. 85.

Buddha makes allowances and explains in some details the fruits of Recluseship life in some detail. It is therefore, that the Buddha proceeds to explain various benefits that follows the attainment of these four *jhānas*. He goes on to explain the various kinds of knowledge attainable as result of mastery of these *jhāna*.

These knowledge states are known as *Abhiññā* or attainments. There are several references to these attainments in the Pāli canon and are highly regarded in the spiritual path. Apart from these six attainment which are more commonly known there are two more attainments are added to the list by the Buddha in this discourse. *Vipassanāñāṇa* or the knowledge of the insight is the first of two. However, the knowledge of insight often is not regarded as the separate form of fruits in any other discourse but here to make the clear point to the king of the benefits of the Recluseship life.⁵⁶

The Buddha also points out the mind made body, this is a supernormal power to separate one's subtle psychic body from the material form as one of the fruits of Recluseship life.⁵⁷ These two of the attainments are mentioned before the Buddha goes on to explain the set of six attainment which is commonly known and are found in Pāli canon at many places.⁵⁸ The whole discussion on the attainment culminates with the knowledge of the destruction of the cankers and wisdom is fully attained the fruits of Recluseship life culminate with the attainment of arhatship. With this the gradual training comes to an end and culminates in final liberation, the goal has been attained and one achieves the highest fruits of Recluseship life. The sutta comes to an end with the Buddha's words "there is no other fruits of Recluseship higher or more sublime than this one."

⁵⁶ Maurice Walshe, op. cit., pp. 85- 86.

⁵⁷ *ibid*, pp. 87- 88.

⁵⁸ *ibid*, pp. 89- 98.

2.4 Concluding Remarks

As a concluding remarks of this chapter, we have to find out that at the end of the sutta returns to the story of Ajātasattu, listening to the Buddha and fully convince of his teaching and the fruits of Recluseship life, Ajātasattu goes for refuge to the triple gem and becomes the lay follower of the Buddha. The commentarial work goes on to explain the importance of going for refuge and its implications.

Furthermore, the king makes confession about killing his father out of greed and power. The listened to the king's confession out of concern that the king may not engage in such acts in future. After the departure of the king, the Buddha speaks to the group of monks and says if the king had not committed the crime of killing his father he would have been able to open the Dhamma eye after listening to the Dhamma.

Despite the king's interaction with the Buddha historical record tells us that the king followed the different destiny and continued his aggressive policy for the expansion of his state and was in turn slain by his own son Udayabhadda. Furthermore, the commentary adds that due to the heinous crime of parricide the king was born in hell but in the distant future rebirths he would attain the enlightenment and become the solitary or *Pacceka*buddha.

Chapter III

The Fruits of Reclusheship Life in the Sāmaññaphala Sutta

3.1 Introduction

In this section, first of all, the moral discipline explains the three main areas of moral discipline, the small, intermediate and large section on morality. The sutta in this way lays down the systematic gradation of the practice of moral discipline that takes one from the observance of moral discipline that consist of precepts that obtains one from engaging in the negative mental state and injection on cultivating the positive one. Furthermore, Buddha mentions the various kinds of livelihood, which the Bhikkhu does not engage in the intermediate moral discipline section.

3.2 The Fruits of Reclusheship Life

The heart of the sutta lies in the Buddha's reply to the question put forth by Ajātasattu about the fruits of the reclusheship life. As explained in the previous chapter, Ajātasattu goes on to ask this question to many of the Buddha's contemporary teacher and is not satisfied with the answer and finally at the request of his minister Jīvaka, the king comes to see the Buddha and puts forth the question in the following phrase:

“So, Venerable sir, I ask the Exalted One, There are, venerable sir, various crafts, such as elephant trainers, horse trainer.....All those enjoy here and now the visible fruits of their craft.....is it possible, venerable sir, to point out any fruit of Reclusheship that is similarly visible here and now?”⁵⁹

⁵⁹ Maurice Walshe (tr.), **The Long Discourse of the Buddha: Dīgha Nikāya**, (Boston: Wisdom Publication), 1995. p. 98.

The Buddha in response to the question of the king gives reply as requested of him, however, the king is not completely satisfied with Buddha's answer and further on probes the Buddha to give more fruits of the Recluseship life and thus he requests the Buddha and gets fourteen answers to his questions. The king was of curious nature and wanted to know in depth the deeper and deeper meaning of the question he was inquiring and therefore, we see that the answer Buddha gave goes on to explain in gradual way leading from the mundane fruits or the benefit of the spiritual life to the most profound and deepest culminating in the attainment of *Nibbāna*. As the reader will notice that this deeper explanation contains of the essential stages of the path leading to the full liberation or *Nibbāna*.

In the following lines, these fourteen fruits would be outlined followed by the brief explanation of each of the fruits as found in the Pāli canon and extra canonical literature.

3.2.1 The First Level of the Fruits of Recluseship

The Buddha in answer to the King's question about the fruits of Recluseship does not go on to explain the most profound and deep teaching and go straight to the *Nibbāna*, instead, he goes on to explain the mundane benefits of adopting the life of Recluseship as the respect, protection and basic necessities gained by the society and the king himself. once the king sees the benefits that are gained simply becoming the homeless and seeking truth, Buddha goes on to explain gradually and systematically the whole path to enlightenment which spans from the observance of the precept to the attainment of the *Nibbāna* or liberation in the progressive manner.

When questioned by the Ajātasattu about the first fruits of recluseship life, instead of giving answer straight Buddha devised the method of counter question the Ajātasattu saying:

“Suppose you have slave a workman who rises up before you, retires after you, does whatever you wantafter some time he shaves off his hair and beard, puts

on saffron robes.....we would pay homage to him, rise up out of respect for him.....what do you think, great king? If such is the case, is there or is there not a visible fruit of Recluseship?⁶⁰

The Buddha is very skilled in pointing out the fruit of Recluseship to the King by pointing out the most mundane and very practical example of the servant that he could relate to immediately. This passage also shows the values and respect given to those who chose the life of Recluseship and gone forth from home into homeless life. Whose main purpose was to lead the holy life and not sought after the wordily gains. In the ancient India such people were worshiped, respected and valued for their dedication and aspiration to lead the higher spiritual life. If looked closely one observers that the Kings answer include the four basic necessities of the wondering man or the one who has gone forth which are robes, alms food, and dwelling.

The king's response also mentions the providing of "protection, defense, and security." It is interesting to note that people in ancient India including royal families such as King had social obligations and norms that would protect and ensure the continuity of the people who had dedicated themselves for the higher goals in life. This is certainly a gain and benefit on the part of those who are gone forth and are leading the life of Recluseship without any doubts. It is also most obvious that king could readily see from his own experience the benefits of Recluseship and medicine.

However, the king is far from satisfied from Buddha's response and wishes to know more of the benefits of Recluseship. This is what Kings says to the Buddha "Is it possible, Venerable sir to point out some other fruits of Recluseship visible here and now? In response to the king Buddha again implores and probes the king by asking a counter question in the following manner.

⁶⁰ *ibid.*

“What do you think, great king? Suppose there is a farmer, a householder, who pays taxes to maintain the royal revenue. The thought might occur to him..... I am a farmer, a householder, who pays taxes to maintain the royal revenue.....let me then shave off my hair and beard, put on saffron robes, and go forth from the household life into homelessness.suppose your man were to report this to you. Would you say: bring that man back to me, man? Let him again become a former, a householder, who pays taxes to maintain the royal revenue’?⁶¹

The king again answers in the previous manner saying that he would revere, respect and protect him as well as provide him with four basic necessities, he also goes on to admit that such a man who is gone forth would be free from the burden of paying the taxes for the royal revenue. This point indeed would bring home the point that Buddha wanted to make in very concrete and down to earth illustration. For a king the royal revenue is one of the principle source of income on which the whole kingdom rests and to admit that he would forgive and forgo the revenue from one who is gone forth is to certainly admit that Buddha’s argument that there are benefit or fruit of leading the life of Recluship which are visible here and now.

If one closely observes this case that Buddha puts forth for the king. One sees it very clearly that instead of supporting the king’s royal revenue. The king feels rather obliged to look after the basic necessities of the recluse. Not only that he also admits that he would pay respect and provide protraction. It is indeed the benefit very clearly demonstrated that the recluse not only gains the basic material gains instead of just relived from the taxes burdens of the state but furthermore, he is supported from the royal revenue and on top commands the respect of even the king himself who is one of the most powerful person in the kingdom.

⁶¹ *ibid.*

3.2.2 The Second Level of the Fruits of Recluseship

Apart from the first two fruits of Recluseship the remaining fruits are directly related to the leading of spiritual life and are part of the path shown by the Buddha to gain *Nibbāna* or enlightenment. Furthermore, kings go on to ask for more excellent and sublime than the fruit then two already told. In response Buddha says:

“Listen, great king and attend carefully. I will speak’... Herein, great king, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished a knower of the world, unsurpassed trainer of men to be trained, teacher of god and men, enlightened and exalted.....he teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.”⁶²

The starting of Buddha’s exaltation may seem very normal that the Buddha wished the Ajātasattu to become attentive and listen carefully, the commentarial work has more to interesting things to say on the subject.

“Here, the world “listen” is an injunction to ward off distraction in the ear faculty; to ward off distraction in the mind faulty. The formal is for preventing a distorted grasp of the phrasing, the latter for preventing a distorted grasp of the meaning.”⁶³

It is interesting that the commentarial work emphasizes on the point of listening through one’s ear very carefully and avoid any distraction and give whole hearted attention to what the Buddha says, it also goes on to define the meaning of attend carefully as to attend carefully what the Buddha says into your mind and guard off any distraction of mind and give whole hearted attention to what is been heard.

⁶² *ibid.* p. 99.

⁶³ *Sv.* p. 172.

Furthermore, commentaries say that Buddha's teaching is deep in meaning and deep in penetration therefore, Buddha was exalting the king for paying full attention with ear and with mind to what he has to say on the subject.

Now one may wonder as to why Buddha thought it necessary to go on to explain the qualities of the Tathāgata or one who has gained full and complete enlightenment. In a sense, if one reads the passage quoted in the beginning of this section one can see that it more or less illustrated so to speak two jewels of the Dhamma, the Buddha and the Dhamma. It is as though Buddha is explaining to the king the ideal of enlightenment achieved by himself and he also says that what he has to offer is nothing less than Dhamma jewel which as the passage says good in the beginning, good in the middle, and good in the end. The path that leads one to full and complete liberation and leads to the holy life that is fully and completely purified. The Buddha laid down so to speak what he is going to offer or explain to the king which is the life of Recluseship and its benefits.

As regard to the path, Buddha says that it is good in the beginning, good in the middle and good in the end. This passage may need some elucidation as it tells us how the path shown by the Buddha has fruit all along the way in its all stages starting from the beginning till the end. This is what the Saṃyutta Nikāya states "What is the starting point of wholesome state? Well-purified moral discipline and straight view."⁶⁴

This passage makes the clear that the beginning of wholesome or Dhamma life is purified moral life and straight view or *Sīla* and *Diṭṭhi*. How is this a good for one who has gone forth? The practicing *Sīla* or ethics results in peace of mind and blamelessness and it is a harmless life which results in harmony and good will with everyone that one encounters. There will be more explanation on the topic later on this chapter. Furthermore, the noble path is often called as a middle way "There is,

⁶⁴ S. 47: 3

Bhikkhu, a middle ay awakened to by the Tathāgata,⁶⁵ The *Nibbāna* is known as the highest fruit as we shall see near the end of this *sutta* “This is the goal of holy life, this is its essence, this is its end.”⁶⁶ Furthermore, the *Nibbāna* is also called end in another passage “Friend Visākha, the holy life plunges into *Nibbāna* is its final resort, Nibbāna is its end”⁶⁷ thus it can be seen that the Buddha’s Dhamma which starts with ethics or *Sīla*, path of liberation or the noble path and finally its fruit the attainment of *Nibbāna* are all good and beneficial to one who leads the holy life.

“The household life is crowded, a path of dust,”⁶⁸ this is figure speech indicating that household life has its own problems. It is the life that is crowded and it dusty. One can liken the life with road that is crowded and dusty. The journey is hard and painful, not only that it has no certain destination. Such a life is also given the simile of being in the samsara which means going round and round from one birth to another, without gaining liberation life becomes burdensome with concerns of the world such as hard work of making a living, the ancient India was largely an agrarian society. One has to toil day and night to fulfill the needs to survive. Not to mention that leading the household life comes with its own responsibility of caring for women and children for a man and taking care of household responsibilities and raising a child for a woman. The commentary speaks of the dust of lust. Family life means having a husband or wife, sex and craving for sex whether you are married or not is big part of household life and the fulfillment of the desire for sex does not come without troubles and it may result in many ugly and dusty action and its consequences can be very painful.

⁶⁵ S.56. 11

⁶⁶ M.I. 197

⁶⁷ M.I. 304

⁶⁸ D.I. p. 42.

“Going forth is like the open air.”⁶⁹ This sentence is exactly opposite to the previous claim. The Going forth is likened to open air as compared to the dusty road of the household life. It is compared to open air as it does not create any hindrance unlike living the household life. Even one who has gone forth lives under some roof and enjoys some comfort but he is not attached to the material things that he is using out of necessities. Household life is said to be dusty as it occupies most of the energies and there is very little opportunity for skillful action, moreover the conditions are such that rather than accumulating a good karma one engages in the unskillful actions. As oppose to the life Gone forth is like an open air refreshing and life giving and conducive for skilful actions and working on the defilement of the mind.

“Perfectly complete, perfectly purified holy life”, furthermore, the life gone forth is said to be the perfectly complete in a sense that is meant till the last day of your life. It requires the life long and full and complete dedication. It could also be said to be complete in another sense which is of perfectly purified as it requires the working and purifying the mind till the last moment of consciousness of this life and is freed from the defilement of the single day.

3.2.3 Higher Level of Recluseship

After having described the visible fruit of recluseship and the excellent fruits, herein, the first step of the Noble Path will be explored:

A. The Small Sections on Moral Discipline

The small section on morality pertains to the basic moral discipline that covers the body and speech as well as other Vinaya or rules that are taken by the novice and fully ordain monks soon after their joining the Bikkhu Saṃgha.

“And how, great king, is the Bhikkhu possessed of moral discipline? Herein, great king, having abandoned the destruction of life, the Bhikkhu abstains from the

⁶⁹ *ibid.*, p. 43.

destruction of life..... full of kindness, sympathetic for the welfare of all living beings.... Having abandoned taking what is not given, he abstains from what is not given.... he lives honestly and with pure mind...Having Abandoned celibacy, he leads the holy life of celibacy. Having Abandoned False speech... he speaks only the truth...."⁷⁰

It is interesting to note that the precepts pertaining to the body and speech which are given not only in their negative form but also with their positive counterparts encouraging the Bhikkhus to engage in acts of so to speak positive injunction of morality.

Furthermore, the sutta goes on to several other moral discipline which are related to small section such as damaging seeds and plants, one meal a day, abstention from dance, music, adornment, luxurious beds, gold, accepting fields and lands, running messages and errands, buying and selling etc. This list of things covered here indicates various ways in which the people those who left home and householders engaged in for earning livelihood or making life more comfortable for themselves and entertaining themselves.

B. Intermediate Section on Moral Discipline

The intermediate section alike the small section and the following large sections goes on to explain the moral discipline in its various forms in varying degree. The focus of the intermediate section is on the moral discipline of the bhikkhu who joins the Saṃgha as compared to other ascetics and Brahmins and religious mendicants of the time who though engaged in the below given ways of making livelihood although relying on the food offered by the faithful.

Here the types of occupations and activities which comes under this section; causing damage to plants and seeds, enjoying the stored up goods, attending

⁷⁰ Maurice Walshe (tr.), **The Long Discourse of the Buddha: Dīgha Nikāya**, (Boston: Wisdom Publication, 1995), p. 99.

unsuitable shows such as dancing, music, theatrical performances, indulgence in games and recreations, use of high and luxurious beds, use of things for beautification, engaging in frivolous chatter, engaging in wrangling argumentation, running messages and errands, engaging in scheming, hinting, belittling others, etc..

C. Large Section on Moral Discipline

Alike the other two section on morality the large section also goes on to explain the various forms of wrong livelihood. “Recluses and Brahmins, while living on the food offered by the faithful, earn their living on the food offered by faithful earn their living by wrong means of livelihood.” This section mentions the various forms of so called debased arts such as arranging auspicious dates for marriage, prophesizing long life and prosperity, interpreting the significance of color shapes, etc., making prediction about the king and its enemy and battles between them and who will lose and who will win, predicting the eclipse of moon, sun, course of constellation of stars, prediction of rain and of drought, promising gifts to deities, etc.

One thing that can be noticed from this section of the sutta is that Bhikkhu Saṃgha of the Buddha were very discipline and had highly developed sense of morality so that while receiving food from the faithful laity. Such morality helps the Bhikkhu Saṃgha to act in a way that the laity who support them feel that they have gained merit by donating and supporting the monks who are engaged in the skilful means of livelihood that does not hinder their spiritual progress or not participate in any form of unskillful or socially unacceptable behavior for one who has gone forth.

“Just as a head- anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline.”⁷¹

⁷¹ Maurice Walshe (tr.), **The Long Discourse of the Buddha: Dīgha Nikāya**, (Boston: Wisdom Publication), 1995. p. 100.

The above passage indicates that the monk who practices moral discipline is like a well anointed warrior. The simile illustrates how the warrior is free from the dangers coming from his enemies once they are defeated. Similarly, the Bhikkhu who practices the moral discipline does not have anything to fear alike the warrior he has defeated all those things that can lead to fear by practicing the moral discipline. The moral discipline here in this section is concern with all those activities that the Bhikkhu engages to earn his livelihood. He does not engage in any of livelihood which leads to fear and shame on himself or on the Bhikkhu Saṃgha at large.

“Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, great kings, the bhikkhu is possessed of moral discipline.”⁷²

The practice of moral discipline results in the blameless happiness for the Bhikkhus this too is the fruits of the Recluseship. One the Bhikkhu restrains himself from the above mentioned livelihood. The Bhikkhu seeing his own conduct which is pure, that knowledge brings to his mind the clear blameless happiness. When the Bhikkhu thinks of other members of the Saṃgha as well as the laity who supports him knows that none of his actions are blame worthy and therefore, experience the state of mind free from blame and seeing that becomes glad and happy.

D. Restraint of the Sense Faculty

“Herein, great king, having seen a form with the eyes, the Bhikkhu does not grasp at the sign or the faculty of the eye, evil unwholesome states such as covetousness and great might assail him, he practices restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.”⁷³

⁷² BhikkhuBodhi, **Discourse on the Fruits of Recluseship: Samaññaphala Sutta and Its Commentaries**, (Kandy; Buddhist Publication society), 1999. p. 87..

⁷³ **D.I.** p. 64.

Restraint of the senses is one of the major themes on the Buddhist path, this is the real beginning of the Recluship life. The Buddhist tradition speaks of sense, sense object and the reaction through grasping the object of the senses resulting in covetousness, greed and hatred depending on the pleasant or unpleasant feelings. What is said to be about the eye and its object applies to the other senses such as ears, nose, skin, tongue and mind. Evil unwholesome states arise from the enjoyment and grasping of the sense object. The emphasis on guarding the sense is on not grasping. Human being functions in the world and interacts with it through the senses and it is something that cannot be avoided as it is the part of the existence therefore, the Buddha admonishes the Bhikkhu to not to grasp the sense object. The Buddha had seen for himself that grasping the object out of attachment of hatred results in covetousness. One can go a step forward and say that attachment or grasping the sense object leads to covetousness and therefore also may give rise to other unskillful mental states such as hatred and like.

“Having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practices restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind.”⁷⁴

The Buddhist tradition speaks of mind as another faculty just as eye and the ears. The object of mind faculty is the mental object. That is to say all that arises in mind particularly the streams of thoughts, the Buddha admonishes the bhikkhus to practices restraint over the faculty of mind and he further describes what happens if one does not restraint the mind, it may result in covetousness and the grief. The Buddha says that if you are not aware of the mind faculty and practice restraint and does not guard your mind with mindfulness, the likelihood is that you will end up in

⁷⁴ Maurice Walshe (tr.), **The Long Discourse of the Buddha: Dīgha Nikāya**, (Boston: Wisdom Publication), 1995. p. 101.

getting attached and getting hurt yourself and also putting other people in also grief. This point does not need any more laboring, anyone who had only a minimal understanding of Buddhism knows that the craving gives rise to all sorts of trouble for the person who craves and the people who come in contact with him or her.

“Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way great king, the Bhikkhu guards the doors of the sense faculties.”⁷⁵

The fruit of such a practice of the faculties of restraint results in experience of unblemished happiness in the one who practices. Notice that the emphasis here is on not only the happiness but unblemished happiness. Why such emphasis on the unblemished, the Buddha could have just said that restraint on the senses results in happiness. Buddha wanted to emphasize on the quality of happiness while adding the word unblemished. The sense restraint is meant that the unskillful states of mind do not arise through any sense door. Such as guarding of the mind against the unskillful states of mind and therefore, the happiness that arises from such a practice could not be related in anyway with the unskillful states of mind and therefore, being the pure or unblemished happiness.

E. Mindfulness and Clear Comprehension

“And how, great king, is the bhikkhu endowed with the mindfulness and clear comprehension? Herein, great king, in going forward and returning, the bhikkhu acts with the clear comprehension. In looking ahead and looking aside...in bending and stretching the limbs...In wearing his robes and cloak and using his alms-bowl...in eating, drinking, chewing, and tasting...in defecating and urinating...in going, standing,

⁷⁵ *ibid.*, 64.

sitting, lying down waking up, speaking and remaining silent, he acts with clear comprehension.”⁷⁶

Here the term used in Pāli for mindfulness and clear comprehension is ‘*Satisampajañña*’ this word is made up of two terms *sati* which is simply translated as mindfulness and ‘*Sampajañña*’ is translated as comprehension which is not quite obvious as to what it means in the context. The term mindfulness or *sati* and the term clear comprehension are in original used as composite word which means being mindful of what is happening right now and clearly comprehending the purpose or intention behind it at the same time. In simpler terms it’s more broad awareness that not only includes what you are doing right now but also why you are doing it.

Clearly the Buddha’s emphasis on act as well as its motive is much larger definition of mindfulness than simply being aware of the act. One may ask, why it is necessary for one to not only mindful but also clearly understand and comprehend the purpose behind that act of mindfulness of the particular act. If one reflects carefully one will realize that Buddha’s insight into the practice of mindfulness. The mere awareness alone is not sufficient that does not lead to insight, one has to be mindful of the purpose of the act or one will simply be drawn in the act itself without being aware of the context and purpose. Comprehending the act also gives one capacity to differentiate between the skilful, unskillful and neutral acts that one engages in.

Furthermore, the clear comprehension is fourfold in the commentarial work: “clear comprehension of purposefulness, clear comprehension of suitability, clear comprehension of the resort, and clear comprehension of non-delusion.”⁷⁷ Clear comprehension of the purpose bears in mind the growth in the Dhamma and acting accordingly, seeing is what is the purpose of activity that one is engaged in. clear

⁷⁶ Bhikkhu Boddhi, **Discourse on the Fruits of Recluship: *Samaññaphala Sutta and Its Commentaries***, (Kandy; Buddhist Publication society), 1999. p. 25.

⁷⁷ D. I. p. 65.

comprehension of suitability is with regard to comprehending what is suitable for one's need, seeing what is beneficial and what is not for oneself. Clear comprehension of resort is defined by commentarial work to know the place where one goes for alms food as well as "clearly comprehending resort of one's meditation subject"⁷⁸ clear comprehension of non-delusion is while engaging in activity one does not get deluded by it and remain mindful of one's purpose.

Furthermore, the commentarial work explains that clear comprehension of purposefulness is being mindful of the purpose of the act and only engage in it if one finds the act to be worthwhile. The example given is when one decides to go forward in that case one considers this "is there some worthwhile purpose in my going there or not? The purpose aimed at here, growth in the Dhamma, can be served by going to see a *cetiya*, a Bodhi tree, the Saṅgha, elder *bhikkhu*, an unattractive object (i.e. a corpse that can serve as a meditation subject)."⁷⁹ Here in the above passage with example it becomes clear that one becomes mindful of the purpose of the act and sees what benefit it will have on one's mind. In the act of visiting a *cetiya* or an elder *bhikkhu* one gives rise to condition that will lead one to Arahatsip. Or furthermore, by seeing an unattractive object of corpse one can attain the first *jhāna*.⁸⁰

"Clear comprehension in looking ahead and looking aside"⁸¹ although in the above sentence Buddha only speaks of the looking ahead and looking aside it implies all other ways looking such looking forward, looking backward, looking up, down, etc. with regard to the mindfulness of the looking in any direction one has to first consider the purpose of looking ahead or looking aside and consider that mentally before proceeding to do so. There is an interesting story of Nanda that is mentioned in commentary which illustrates the point. "Bhikhu, if Nanda thinks he should look to the

⁷⁸ Bhikkhu Bodhi, op. cit., p. 99.

⁷⁹ *ibid.*, p. 98.

⁸⁰ *ibid.*, 98.

⁸¹ **D.I.** p. 65.

east, he looks to the east after having attended to it fully with his mind, thus: when I look to the east may no evil unwholesome states of mind such as covetousness and grief assail me.”⁸² This short extract illustrate that before attending to the action in outside world one should attend to that action within one’s own mind and examines whether or not such action will result in unskillful or skilful states of mind and accordingly decide whether to engage in them or not. Thus “when I look to an intermediate direction, may no evil unwholesome states of mind such as covetousness and grief assail me, thus he is clearly comprehending in that action”⁸³

The story of venerable Nanda illustrates the importance of practicing the guarding the senses. In seeing the danger in of not guarding the mind the Venerable Nanda says according to the sub commentarial work that “Because of not guarding the doors of the sense faculty, I fell into such a misfortune as discontent with the Buddha’s dispensation, etc. I will control them thoroughly”⁸⁴ based on Venerable Nanda’s realization, he became so diligent that he became one of the most well-known and ideal Bhikkhu for guarding the sense door. In Aṅguttara Nikāya Buddha speaks of Nanda in the following words “Bhikkhus among all my disciples who are Bhikkus, the chief in guarding the doors of the sense faculties is Nanda”⁸⁵

“In bending and stretching the limbs, He acts with clear compression.”⁸⁶ Here bending and stretching of limbs refers to the joints. Clear comprehension of purposefulness is examining the worthwhile purpose of bending or stretching the limbs. The sutta implies that one should not bend or stretch arms or leg simply on the following the impulse of the mind. While one is engage in meditation, if one does not

⁸² **A. I.** 25.

⁸³ **A.IV.** 167.

⁸⁴ **Sv-pt.**p. 115.

⁸⁵ **A.I.** 25.

⁸⁶ **D. I.** p. 65.

bend or stretch arms or legs the pain it causes by it can disturb the concentration of the meditation object. If one does limbs stretching to avoid the pain from time to time with mindfulness one can avoid the pain and stay focus on the subject of meditation.⁸⁷

One also keep in mind the suitability of the act of bending and stretching of limbs. The commentarial work mentions number of case where the monks were not mindful of the suitability of the act of bending and stretching and suffered the undesirable consequence, to quote the text “ Then one young bhikkhu, stretching back his arm, came into bodily contact with one of the Bhikkhunis, and by reason of that , he became a layman, Another Bhikkhu, stretching out his leg, extended it into a fire, and hi foot was burnt right down to the bone, still another stretched his leg into an anthill, and he was bitten by a poisonous snake.”⁸⁸

Furthermore, the commentary goes on to explain the clear comprehension of resort and sites the story of Great elder, who was sitting talking with his pupil and he quickly bent his arm and thereafter, he returned his hand to its original position and bent it slowly once again. The pupil out of curiosity asked the elder why he did so, and the elder replied that since I started attending the meditation subject I never before abandoned my attention to it while bending my arm.

Keeping the clear comprehension of non-delusion while practicing the mindfulness of bending and stretching the limbs should be understood as “Internally there is no self which bends and stretches. Bending and stretching occur, as aforesaid, through the diffusion of the air element (resulting from) mental activity, just as the arms and legs of a puppet move when their strings are pulled.”⁸⁹

⁸⁷ Bhikkhu Bodhi, op. cit., p. 121.

⁸⁸ *ibid.* p. 122.

⁸⁹ **Sv. p.** 122

“In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension”⁹⁰ herein, the Bhikkhu reflects on the clear comprehension of the purpose while wearing his robe and cloak and using his alms-bowl for the protection from heat and cold and weather and sickness, etc.⁹¹ while going for alms is to satisfy one’s hunger and physical need for nourishment. This fact is also made clear from another sutta in Majjhima Nikāya which says “Reflecting wisely, he uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of concealing the private parts”⁹²

For clear comprehension of suitability, the Bhikkhu should think “a thin robe is suitable for one who is weak or whose body is naturally hot; a thick double-layered robe is suitable for one whose body is sensitive to cold. Their opposite is unsuitable.”⁹³ Further the commentaries goes on to explain that a worn out robe is unsuitable as it does not serve the purpose, equally, if the robe is made up of silk and fine cloth that too is unsuitable as it leads to greed and pride. That is not all, any robe that is acquired through wrong livelihood or involves the unwholesome states of mind is unsuitable.

Clear comprehension of the non-delusion involves the reflection in the following manner. “Internally there is no self which puts on the robes. The putting on of the robe occurs, as aforesaid, through the diffusion of the air element (resulting from) mental activity.”⁹⁴ The same kind of mental reflection is applied to the going for alms. The Bhikkhu is encouraged to reflect that there is no self who goes for alms.

⁹⁰ **D. I.** p. 65

⁹¹ **Sv. p.** 123.

⁹² **M. II.** 1.10: **Vism. I.** 86-88, pp. 31-32.

⁹³ **Sv. p.** 123.

⁹⁴ *ibid.* p. 123.

“In eating, drinking, chewing and tasting, he acts with clear comprehension”⁹⁵the commentary goes on to detail the activity of eating, drinking, chewing and tasting in following manner. “here ‘eating’ applies to soft foods, ‘drinking’ to drinks such as congee, etc., ‘chewing’ to hard foods such as pastries, and ‘tasting’ to things which are tasted such s honey molasses, etc.”⁹⁶ furthermore, sutta on Majjhima Nikāya makes it more clear it states that “reflecting wisely, he uses alms-food neither for amusement nor for intoxication nor for smartening nor for embellishment but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity”⁹⁷ clear comprehension of suitability here implies that any food that causes the discomfort be it better or sweet, coarse or delicious it is unsuitable, also any food that is acquired by way of hinting, and any food that gives rise in any way to unwholesome states of mind is unsuitable.⁹⁸

Herein the reflection on the non-delusion with regard to food is as follows “Internally, there is no self which eats. The receiving of the alms-bowl occurs, as foresaid, through the diffusion of the air element (resulting from) mental activity.”⁹⁹

“Defecating and urinating, the acts with clear comprehension.”¹⁰⁰On the first sight, one may think that why the Buddha bothered to mentioned such lowly activity and reminded to keep the clear comprehension. This shows the importance of mindfulness and its thorough application in one’s life. “Therein, if one does not defecate and urinate when the time comes, sweat breaks out from one’s entire body, one’s eyes reel, the mind does not become one-pointed, and various kinds of illness

⁹⁵ **D. I.**p. 65

⁹⁶ **Sv.**p. 125.

⁹⁷ **M. I.** 10.

⁹⁸ **Sv.**p. 125.

⁹⁹ *ibid.* p. 126.

¹⁰⁰ **D. I.** p. 65.

arise. But if one does so, none of this happens.”¹⁰¹ As the commentarial work says if one is not mindful and ignores the calls of nature for defecating and urinating on time this may lead to all sorts of bodily pains and illness. It also becomes hard to gather one’s mental energy and stay focus on the subject of meditation.

“If one defecates or urinates in an improper places, one falls into a disciplinary offence, acquires a bad reputation, and may meet an obstacle to life.”¹⁰² According to Vinaya the bhikkhu has choose a proper place for urinating or defecating or else it will be an offence. As the text suggest it may also create an embarrassing and shameful situation for a Bhikkhu and create a bad reputation for him.

“In going, standing, sitting, lying down, waking up, speaking and remaining silent, he acts with clear comprehension”¹⁰³ In Majjhima Nikāya the same point is explained “ When going, a Bhikkhu understands ‘I am going’; when standing, he understands ‘I am standing’; when sitting, he understands ‘I am standing’; when lying down, he understands ‘I am lying down;”¹⁰⁴ the Buddha recommends the mindfulness and clear comprehension of all the causal postures of the body and speech. With regard to going which can also include ‘going forward and returning’ or in another word walking back and forth. The walking mindfully was one of those practices that the Buddha himself regularly engaged himself and recommended to his disciple.

“The Elder Tipitaka Mahāsiva explains as follows. One who, having gone a long way or walked back and forth (in meditation) for a long time, afterwards stands and reflects thus: ‘The material and mental phenomena which occurred at the time of walking back and forth have ceased here’ –he is called one who acts with clear

¹⁰¹ Sv.p. 128.

¹⁰² Sv.p. 129.

¹⁰³ D. I. p. 65.

¹⁰⁴ M. I. 56-57.

comprehension in going.”¹⁰⁵ Here in this passage the element of reflection and mindfulness of reality is introduced in the act of mindfulness of going.

Standing, lying down... he acts with clear comprehension; the various position of the body such as standing and lying down the Buddha exhorts the Bhikkhus to stay mindful of the act of standing or lying down and remember the purpose of standing and lying down. When a Bhikkhu goes for alms round, he stands from door to door and he is mindful of the act and the purpose. While lying down to rest or for a sleep, he is doing such an act with awareness to give body rest and sleep to stay healthy and look after the need of the body.

F. Contentedness: *Santosa*

“Herein, Great king, a Bhikkhu is content with robes to protect his body and alms-food to sustain his belly.”¹⁰⁶ The Bhikkhu’s life is lived with contentment. The Vinaya allows bhikkhu to carry the most basic needs for food, shelter, medicine and resting place and requirements that sustains and keeps the body healthy for Dhamma practice. The Bhikkhu is allowed to possess only eight requisites: Three robes, an alms-bowl, a knife for cutting tooth-wood, a needle, a waistband, and a water strainer.

The Bhikkhu practices contentment with regard to his requisites and the four basic needs. The commentaries speak of the twelvefold contentment. “Contentment which accords with one’s gains, contentment which accords with one’s strength, and contentment which accords with what is proper.”¹⁰⁷ These three types of contentment is

¹⁰⁵ BhikkhuBodhi, **Discourse on the Fruits of Recluseship: *Samaññaphala-Sutta and Its Commentaries***, (Kandy; Buddhist Publication society), 1999. p. 22.

¹⁰⁶ **D.I.** p. 66.

¹⁰⁷ Bhikkhu Bodhi, *op. cit.*, p. 134

applied to the food, robes, shelter and medicine comprising of twelfefold contentment.

Let's take the example of Robe "herein, brethren, a monk is content with whatever robes (he may have), commends contentment of this kind, and does not try to gain robes in improper, unsuitable ways. And he is not dismayed if he gains no robe, but when he has gained one, he is not greedy, nor infatuated, nor overwhelmed. Seeing the danger therein and understanding its object he makes use of it. Yet does he not exalt himself because of his contentment with any robes, nor does he disparage others. Whoso, brethren, is skilled herein, not slothful, but mindful and helpful, this monk is one who stands firm in the primeval, ancient *Ariyan* line age. Then, again, the monk is content with whatever alms-food ... with whatever lodging... Lastly, brethren, the monk delights in abandoning (evil) and delights in developing (good)..."¹⁰⁸

Another Bhikkhu is physically weak, or he is afflicted with illness or old age, so that he feels tired when he wears a heavy robe. Thus he exchanges robes with a congenial Bhikkhu, and is content maintaining himself with a light robe. This is the contentment with a robe which accords with his strength.

Another Bhikkhu gains requisites of excellent quality. Having gained a valuable bowl or a robe, or having gained many bowls and robes, he gives them away, thinking: This is fitting for elders long gone forth.....he himself takes their old robe... This is contentment with a robe which accords with what is proper."¹⁰⁹

The same principle is applied with regard to food, medicine, shelter for the practice of contentment with regard to contentment which accords with gains, strength and what is proper. These are some twelve contentment altogether which bhikkhu tries to live.

¹⁰⁸ **D. III.** p. 224.

¹⁰⁹ Bhikkhu Bodhi, op. cit., p. 135.

“He sets out taking only (his requisites) along with him. Just as bird, wherever it goes, flies with its wings as its only burden”¹¹⁰This passage further goes on to the practice of contentment and non-attachment to things. The commentarial work further says about this passage “he has no attachment or bondage to ‘my monastery, my cell. My attendant.’ He is like an arrow released from the bow or like an elephant in rut which has left the herd.”¹¹¹ The simile of the bird going about with the bird of its wings only further illustrates the quality of simplicity and non-attachment. Like bird, one takes what one needs and does not hoard, one goes about from one place to another with only the permitted eight requisites and accepts only the bare minimum for the sustenance of the body and practice of Dhamma.

G. Working on Hindrances

“Having abandoned covetousness for the world”¹¹²The commentarial work says that here the world means the five aggregate of clinging, therefore, it means abandoning the clinging to five aggregate. Thus he acts in a way that he does not become covetous.

“When he sees that these five hindrance having been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety. When he sees that these five hindrances have been abandoned within himself, gladness arise.”¹¹³

The above passage. Illustrate the freedom one feels when one experience mind that is freed from the five hindrances. The experience of freedom is well illustrated with the many similes. First of which is freedom from the debt. When one is in debt on

¹¹⁰ **D. I.** p. 67.

¹¹¹ **Sv.** p. 138.

¹¹² **D. I.** p. 66.

¹¹³ *ibid.*, 67.

feels burden and is always in fear due to the debt that is always looming on his mind in case of inability to repay the debt on time with interest it can result in disastrous consequences for him and his family but having been release from such a burden is sense of intense release and freedom. Similarly, the simile of prison also illustrates the same point rather it makes it even stronger case for freedom.

As freedom from the prison is freedom from the bondage and confinement. The commentarial work says that a slave buys his freedom with the help of friend is able to do what he wishes to do with his life, similarly, the Bhikkhu frees himself from the hindrance of restlessness and worry and he can do whatever pleases him. Bhikkhu practices the renunciation and worry cannot prevent him from doing so.¹¹⁴ According to commentary Bhikkhu develops these following six things “much learning, interrogation skills in the vinaya, associating with senior monks, noble friendship, and suitable talk.”¹¹⁵

One the Bhikkhu is free from the shackles of hindrances, he experiences intense joy and rapture arises in him, he feels joy. The joy here is the result of the freedom from the bondage of hindrance and the result of the focus state of mind that naturally arise once the Bhikkhu starts to meditate and is free from hindrances the meditative states of mind appears in his mind.

3.3 Stages of Concentration: the Jhāna

“Quite secluded from sense pleasures he enters and dwells in the first *jhāna*. He drenches, steep saturate, and suffuses his body with this rapture and happiness born of seclusion.”

According to the commentary, the above statement is made referring to ‘quite secluded from sense pleasures he enters and dwells in the first *jhāna*’ to distinguish

¹¹⁴ Sv.p. 148.

¹¹⁵ Bhikkhu Bodhi, op. cit., p. 148.

kind of absorption or *jhāna* arising from concentration from the access concentration.¹¹⁶ The following line which mentions 'he drenches, steepes, saturates and suffuses his body with this rapture' is the result of the entering of first *jhāna* or absorption in which the *pīti* or rapture is acquired together with other elements that constitutes first *jhāna*.

The rapture and happiness is infused in the whole of the body. The commentary speaking of the *pīti* says there is not even a slightest place consisting of skin, flesh and blood which is not suffused by the happiness of the first *jhāna*. The material body is likened to the lake and the water represents the happiness in the simile for the second *jhāna*. For the third *jhāna* the simile likens the material body to that of lotuses and the happiness is represented as water. Furthermore, the commentary speaks of the happiness arising out of fourth *jhāna* with the simile of clean cloth wrapped after taking a bath which absorbs the heat in hot day, this signifies that no part of the body remains which is not touched by the happiness.¹¹⁷

3.3.1 Supernormal Powers, Insight & Liberation

As a result of leading the life of Recluseship and practicing the meditation and practice on the path one gains various super-mundane powers such being able to read the minds of others, creating the mind-made body, being able to listen at distance and hear things at distance, being able to see the people passing away and being reborn in accordance with their karma and finally the knowledge that one has overcome the cankers or *Āsava* and one has gained the liberation or *Nibbāna*. This all comes as the result of one's concentrated practice of meditation. it is hard to prove really how it work in the scientific terms but those were the experience of number of people who practice the Buddha Dhamma and gained enlightenment.

¹¹⁶ Sv. p. 151.

¹¹⁷ *ibid.* p. 152.

3.3.2 Insight Knowledge

“When his mind is thus concentrated and attained to imperturbability.”

This states exhibits that the Bhikkhu has mastered the skill of concentration and achieved eight meditative attainments according to the commentarial work. “He directs and inclines it to knowledge and vision.” Here knowledge and vision or *Ñānadassanacāna* can refer to knowledge of the path and the knowledge of the fruition or insight knowledge. He directs and inclines (his mind) refers to Bhikkhu making his mind more slant, slide, and slope in order to produce insight.¹¹⁸

“This is my body.... impermanent, subject to rubbing and pressing, to dissolution and disension” and this is my consciousness, supported by it and bound up with it.¹¹⁹ This passage is reflection on the impermanent nature of the body. Contemplation of the body being impermanent is associated with set of nine reflections which are that the body is subject “to origination and falling away. The six terms which signify origination are; having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, subject to rubbing, and subject to pressing.”¹²⁰

Furthermore, the sutta states that the consciousness is supported by the body and is bound to the body. This is said because consciousness does not occur without the existence of the body. Furthermore, consciousness takes as its object the material phenomena that we call body.¹²¹

¹¹⁸ *ibid.* p. 155.

¹¹⁹ **D.I.** p. 64.

¹²⁰ **Sv. Abt.** p. 156.

¹²¹ *ibid.*, p. 156.

3.3.3 The Knowledge of Mind Made Body, Clairvoyance, Clairaudience, telepathy, etc.

As result of the deeper meditative experience Bhikhu may attained to various kinds of supernormal powers about which the sutta speaks which include the ability to create mind made body or *Manomayiddhiñāṇa*, the knowledge of the modes of supernormal powers or *Iddhividhañāṇa*, the knowledge of the destruction of the cankers or *Āsavakkhayañāṇa*.

“He creates another body having material form mind-made, complete in all its parts, not lacking any faculties.”¹²² The Bhikkhu or the meditator due to the meditative experience is able to perform the feats of action which otherwise is considered supernatural. He gains the power to create the body that is produced by mind that is the exact copy with full faculty and complete in appearance, the body that is not physical or does not have the capacity like the real body but can make the same appearance.¹²³

The sutta mentions number of other supernormal powers such as clairvoyance or seeing at distance clairaudience or listening at distance, telepathy or reading of minds, and knowledge of the birth, death and rebirth. These supernormal powers are explained traditionally with a simile.

The supernormal powers of clairaudience or hearing at distance both human and divine sounds is explained with simile of walking on the highway and listening to the sounds all around. Similarly, the meditator when focused with mind can hear the voices and sounds at a distance both human and divine.¹²⁴

¹²² **D. I.** p. 87.

¹²³ **Sv.** p. 159.

¹²⁴ *ibid.* p. 94.

The simile of encompassing the minds of other is given with the help of example of man with make in his face discovers it when looking into his reflection such is the ability of the meditator who could clearly read the sixteen states of mind when he directs his mind to the minds of others.¹²⁵

Divine faculty of the knowledge of the recollection of the past lives is explained with the simile of a man who has visited three villages and could recollect the action done in all three villages similarly, the Bhikkhu when with focus mind can concentrate and know situation of man in his past, present and future existence based on the action performed by that particular person.¹²⁶

For the divine faculty of eye, the simile is given of Bhikkhu siting in the upper terrace of the building in the central square and could see people who are entering the house in the street below are liken to people taking birth by way of entering the womb of the mother, and those leaving the house are those leaving the womb, those who wonder about in the streets are liken to people wondering in the samsara repeatedly.¹²⁷

3.3.4 Knowledge of the Destruction of the Cankers

“When his mind is thus concentrated he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is this is suffering”¹²⁸

According to commentarial work the concentrated mind represents the fourth *jhāna* with which the bhikkhu directs and inclines it to knowledge of the destruction of the cankers. Furth more, it is pointed out that the insight could be of three kinds; great *bodhisatta's* insight, *paccekabodhisattas's* insight, this type of insight is self-

¹²⁵ *ibid.* p. 95.

¹²⁶ *Sv.* p. 96.

¹²⁷ *ibid.* p. 98.

¹²⁸ *D. I.* p. 87.

developed through *Cintāmayāñāṇa* and third kind of insight arises through the instruction given by other enlightened beings. This type of insight arises through *Sutamayañāṇa* or insight born of learning from the teacher.¹²⁹

Bhikkhu's insight consist of his understanding of the suffering, it's specific essential characteristic, he also understands the craving as the cause of suffering and the state of mind that is free from suffering that is to say *Nibbāna*, he also has the insight into the noble eight-fold path that leads on from the suffering to the attainment of *Nibbāna* or liberation. Further commentarial work emphasizes the understanding of the essential nature or characteristic of things. Bhikkhu penetrates into the characteristic of the nature of thing without the delusion.

“His mind is liberated... from the canker of ignorance. When it is liberated, the knowledge arises: it is liberated, he understands destroyed is birth... there is nothing further beyond this.”¹³⁰

The phrase mind is liberated connotes to the completion of the path by attainment of liberation. It is the acknowledgement of the fact that the mind is free from ignorance and other defilements. When the phrase says ‘destroyed is the birth, it connotes the reviewing of the act of liberation and further acknowledgement that the work is done, there is nothing more after the attainment of the liberation, no *māra* or defilement to overcome, ignorance is dispelled.

“Great king, there is no other fruit of Recluseship higher or more sublime then this one.”¹³¹ The enlightened one declared the attainment of liberation as the highest fruits of leading the life of Recluseship. It may seem natural that the Buddha would

¹²⁹ Sv. p. 162.

¹³⁰ Bhikkhu Boddhi, **Discourse on the Fruits of Recluseship: Samaññapha- la Sutta and Its Commentaries**, (Kandy; Buddhist Publication society) 1999. p. 25.

¹³¹ *ibid.* p. 26

regard attainment of liberation or Arahantship as the highest benefit of leading the life of Recluseship.

This may seem as normal conclusion given the importance of liberation in Buddhist tradition. However, in the Buddha's time this must have been very radical. Most religious tradition of the Buddha's time including his contemporary talked about the atman or soul and the liberation of soul, or heaven and the Brahma and other deities and devotion and sacrifice and religious rituals and performances whereas Buddha laid emphasis on the liberation from the suffering and attainment of *Nibbāna* as the ultimate goal and the benefit of leading the life of Recluseship.

At the end of this sutta, the king Ajātasattu says "I go for refuge to the Exalted one, to the Dhamma, and to the bhikkhu Saṃgha."¹³² This signifies that he was satisfied the Buddha's teaching was converted as lay man in the Buddha's Saṃgha.

3.4 Concluding Remarks

As a concluding remark of this third chapter, we can assume up that the fruits of recluseship can be generally divided into three levels: the first and second level are just the visible results of being a recluse or as a religious life, however, the first one has nothing special reference for a monk or other religious person, and the second one is who come into a recluseship life by having faith into triple gems of Buddhism. Then, as a higher level, the Buddha taught morality is the fundamental requirement and the more precious fruits. And, the stage of concentration is more and more high level, and finally wisdom is the highest fruits of a recluseship life.

¹³² D. I. p. 101.

Chapter IV

Analysis of the Fruits of Reclusheship Life in the Samaññaphala Sutta

4.1 Introduction: Reclusheship Life and Going Forth

In ancient India the ideal of monastic life which was common to all recluses was the attainment of purity or final release from the recurrent cycle of existence. There are two types of renunciation in terms of ‘going forth’, as ‘*Samaṇa*’ and ‘*Brahmaṇa*’. These two words can be found many time in the Tipitaka. The Brahmaṇas believed that this release could be achieved by sacrifice. It is further believed that purity, *Suddhi* and emancipation, *Vimutti*, depended on both sacrifice and self-mortification. Going forth or recluse life is a kind of tradition in ancient India before the Buddha appear, however, it is different purpose and practice from Buddhism.

4.1.1 Purpose of Reclusheship Life

The purpose of human life is to find happiness. However, in this case, we can divide into two types of happiness: worldly happiness in the household life and supra-mundane happiness in the reclusheship life. The one and only goal of Buddhism is to completely extinct or cessation of *dukkha* or all forms of conflict, both inner conflict and outer conflict. This goal of Buddhism is *Nibbāna*, which is variously defined as extinction of craving (*rāgakkhaya*), extinction of hatred (*dosakkhaya*), and extinction of ignorance (*mohakkhaya*).¹³¹

In this modern era, it can be referred to the term of the *summumbonum* or the supreme bliss and it can be synonymous of the Pāli term ‘*parama-sukha*’,¹³² because it is devoid all *dukkha* or suffering by means of tranquility or peace. Taking the term

¹³¹ Ud. 80.

¹³² Dh. 204.

dukkha strictly in this sense of inner conflict, the Buddha has explained in the Aṅguttara Nikāya that it is in this fathom long body which is endowed with perception and mind that *dukkha* as well as its cessation lie.¹³³ The final solution presented by Buddhism to this problem of *dukkha* is the ethical perfection of the individual, which in other words means realization of *Nibbāna*. At the beginning of Buddhism, the only goal of religious life was cessation of this *dukkha*. The Buddha intended to build a community of followers totally free from conflict and who could live at peace with themselves and others, which is so called the Saṃgha Order.

The Buddha taught the Noble Eightfold Path which helped to achieve this end. The successful practice of this Path is not simple task. Household life with its endless encumbrances was considered not only as being not conducive, but also an obstacle to such a commitment. The alternative suggested was recluship, giving up the household life and taking up the life of homeless recluse, for such a life was viewed as the open space, free from all encumbrances.¹³⁴

The Noble Eightfold Path could be divided into two levels as mundane (*Lokiya*), and supramundane (*Lokuttarā*).¹³⁵ The former was for the pleasure-enjoying layman, encumbered with household responsibilities. The later was intended for the dedicated ‘full-timers’, who give the household life and strove towards the realization of *nibbāna*. Indeed, they followed the same Noble Eightfold Path but on different levels or in varying degree of intensity. They were expected to follow the Path to the best of their ability, for if they did not do so, at least as far as possible, it was felt that it could lead to individual as well as social regression in all aspects.

It can be surmised that at the beginning, the practice of the Noble Path (*Ariyamagga*) was meant for on other purpose than the eradication of *dukkha* and realizing inner peace, and henceforth, it was meant for those who opted to give up the household life and become recluse in the religious life.

¹³³ A. II. 50

¹³⁴ Vin., II, 180. M. I. 179-240.

¹³⁵ Ven. Piyadassi, **The Buddha’s Ancient Path**, (London: Rider). 1964. p. 91.

4.1.2 Going Forth

Going forth is a general translation of Pāli word ‘*Abhinikkhamana*’, which means going into monastic life or renunciation.¹³⁶ In these modern day, we can say that leaving a worldly life and going into ascetic life or becoming a monk.

The goal of the Buddhist ideal of monastic life is the accent falls on the release from suffering, *Dukkha* and the attainment of *Nibbāna*, absent of suffering or an end of suffering. This is clear from the recuing statement in the text ascribed to the Buddha as follow:

“Come, O monk, live the life of ‘*Brāhmacariya*’ in order that you may make an end of suffering.”

“*Ehibhikkhutibhagavāavocasvakkhatodhammocarabrahmacariyamsamimlduk khassaantakiriyayati.*”¹³⁷

In this regards, ‘*Brāhmaṇa*’ means any person of virtue and noble conduct. In the Dhammapada, it is found that a virtuous person identified as *Brahmaṇa*, *Samaṇa* and *Bhikkhu*.¹³⁸

The term *Brahmaṇa* was used by the Buddha to designate the ideal one, *Arahant*, *Khīṇāsavam* ‘*arahantamta*’ *mahaṃbrūmi* ‘*brāhmaṇa*’.¹³⁹ The Jātakas referred to the Arahant as the pure *Brahmaṇa*, *Visuddhibrāhmaṇa*. Therefore Vinaya Pitaka assumed that a recluse unworthy of the Buddhist Samgha was termed a person in whom there was no *Samaṇa* or *Brahmaṇa* qualities.¹⁴⁰

Thus the terms *Bhikkhu*, *Pabbajita*, *Paribbājaka* and *Brahmacārī* were used indiscriminately when referring to the recluses of this age. The most frequent term denoting particular ascetics was *Samaṇa-brahmṇā*. In fact it is a vague term denoting

¹³⁶ PED. p. 65.

¹³⁷ Vin. I. 12.

¹³⁸ Dhp. V. 392.

¹³⁹ ibid. 420.

¹⁴⁰ Vin. I. 77.

all recluses in a general sense. It appears a confusing task to differentiate between them and no particular group by connotation fell into one category since the *Brahmanas*, *Jainas* and Buddhists alike used either of these terms to identify their followers. It is clear that, during the time of the Buddha, the term *Brāhmaṇa* had undergone much evolution and did not necessarily denote a Vedic sacrificial priest.

The common terms used to designate a recluse in the early stage are *araññika*, resorts to the forest, *piṇḍapātika*, lives on asking food and *tecīvarika*, wears the triple robes.¹⁴¹ The forest dwelling and its advantages are stressed throughout the scriptures. Renunciation in Buddhism was for the sake of achieving mental release. It could best be realized by living aloof from the society and finding peace in solitude, “*eko-vūpakaṭṭho*.”

Buddhism does not encourage serve asceticism. The followers of the Buddha are spoken of as discipliners of mind as opposed to other ascetics who are self-tormentors, *eke samaṇabhrāhmaṇācittabhāvanānuyogamanuyuttāviharanti, no kāyabhāvanaṃ*.¹⁴²

The life of the Buddhist Order in the primitive stage of recluseship was regulated by simplicity in clothing (robes), food, shelter, and medicine. As the sect advanced, from a wandering group to a fully established Order, through most of these forms of life were retained, some came to be ignored and further regulations came to be added to these basic necessities of life. The above mentioned are the origin and positions of the life of going forth or the early Buddhist Saṃgha Order.

4.2 Two Kinds of the Fruits of Recluseship Life

First and foremost, the researcher would like to express two types of fruits: worldly and transcendental. In this case, the researcher would like to emphasize on the right livelihood. A life of recluse has to depend on the right livelihood, not in the wrong way. It is also a kind of fruits being gone forth.

¹⁴¹ M. I, p. 102.

¹⁴² *ibid.*, p. 238.

Right livelihood is the third factor of the Noble Eightfold Path. It belongs to the group of the morality or *Sīla* together with Right speech and Right action. Generally, the Buddha said five kinds of Wrong livelihood in the *Aṅguttara Nikāya* thus “Monks, a lay follower should not engage in five types of trade. Which five? Trade in weapon, trade in living beings, trade in meat, trade in intoxicants, and trade in poison.

On the other hand, the Buddha gives the definition of Right livelihood in *Saṃyutta Nikāya*. “And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood, this is called Right livelihood.”¹⁴³

Right livelihood is an essential factor in the way of the Noble Eightfold Path, it is said in the *Majjhima Nikāya*, “How is right view the forerunner? One discerns wrong livelihood as wrong livelihood, and right livelihood. And what is wrong livelihood? Scheming, persuading, hinting, belittling, and pursuing gain with gain. This is wrong livelihood.”

“One tries to abandon wrong livelihood and to enter into right livelihood: This is one’s right effort. One is mindful to abandon wrong livelihood, to enter and remain in right livelihood: This is one’s right mindfulness. Thus these three qualities; right view, right effort and right mindfulness – run and circle around right livelihood.”¹⁴⁴

Having looked at these teachings, we can understand that Right livelihood is related to other Noble factors and it plays an essential role in the life of monkhood as well.

However, Right livelihood for laities is slighter than recluseship or going forth life. Recluseship life’s right livelihood is very simple, but it would be difficult for a householder to follow it.

¹⁴³ S. 45.8.

¹⁴⁴ M. III. 117.

Wrong livelihood and Right livelihood for ascetic life is explained detail in the Brahmajāla Sutta and this Sāmaññaphala Sutta as *Mahā Sīla*. They are as follows:

“Whereas some recluses and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:¹⁴⁵

- prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc.;
- divining by means of omens and signs;
- making auguries on the basis of thunderbolts and celestial portents;
- interpreting ominous dreams;
- telling fortunes from marks on the body;
- making auguries from the marks on cloth gnawed by mice;
- offering fire oblations;
- offering oblations from a ladle;
- offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;
- offering oblations from the mouth;
- offering blood-sacrifices to the gods;
- making predictions based on the fingertips;
- determining whether the site for a proposed house or garden is propitious or not;
- making predictions for officers of state;
- laying demons in a cemetery;

¹⁴⁵ Bhikkhu Bodhi (tr.), **The All-Embracing Net of Views (the Brahmajāla Sutta)**, (Kandy: Buddhist Publication Society). 2007. p. 59.

- laying ghosts;
- knowledge of charms to be pronounced by one living in an earthen house;
- snake charming;
- the poison craft, scorpion craft, rat craft, bird craft, crow craft;
- foretelling the number of years that a man has to live;
- reciting charms to give protection from arrows;
- reciting charms to understand the language of animals—

He abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.¹⁴⁶

“Whereas some recluses and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals¹⁴⁷—

He abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:¹⁴⁸

- the king will march forth;
- the king will return;

¹⁴⁶ *ibid.*, p. 60.

¹⁴⁷ *ibid.* p. 61.

¹⁴⁸ *ibid.*

- our king will attack and the enemy king will retreat;
- the enemy king will attack and our king will retreat;
- our king will triumph and the enemy king will be defeated;
- the enemy king will triumph and our king will be defeated;
- thus there will be victory for one and defeat for the other—

He abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

- there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
 - the sun and the moon will go on their proper courses
 - there will be an aberration of the sun and moon
 - the constellations will go on their proper courses
 - there will be an aberration of a constellation
 - there will be a fall of meteors
 - there will be a sky-blaze
 - there will be an earthquake
 - there will be an earth-roar
- there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
 - such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

He abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.¹⁴⁹

“Whereas some recluses and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

- there will be abundant rain
- there will be a drought
- there will be a good harvest
- there will be a famine
- there will be security
- there will be danger
- there will be sickness
- there will be health
- or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

He abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:¹⁵⁰

- arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
- arranging auspicious dates for betrothals and divorces

¹⁴⁹ *ibid.* p. 62.

¹⁵⁰ *ibid.* p. 62.

- arranging auspicious dates for the accumulation or expenditure of money
- reciting charms to make people lucky or unlucky
- rejuvenating the foetuses of abortive women
- reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness
- obtaining oracular answers to questions by means of a mirror, a girl, or a god
- worshipping the sun
- worshipping Mahābrahmā
- bringing forth flames from the mouth
- invoking the goddess of luck—

He abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Whereas some recluses and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

- promising gifts to deities in return for favors
- fulfilling such promises
- demonology
- reciting spells after entering an earthen house
- inducing virility and impotence
- preparing and consecrating sites for a house
- giving ceremonial mouthwashes and ceremonial bathing
- offering sacrificial fires

- administering emetics, purgatives, and expectorants.
- administering medicines through the ear and through the nose, administering ointments and counter-ointments, practicing fine surgery on the eyes and ears, practicing general surgery on the body, practicing as a children's doctor—¹⁵¹

He abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

“Great king, the *bhikkhu* who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the *bhikkhu* who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, great king, the *bhikkhu* is possessed of moral discipline.”¹⁵²

There are four kinds of Right Livelihood (*sammā-ājīva*):—

- i. *Duccaritamicchā-ājīvavirati*: In the case of laities, refraining from wrong livelihood by means of immoral physical and verbal actions.
- ii. *Anesanamicchā-ājīvavirati*: In the case of monks and recluses, refraining from wrong livelihood, e.g. by means of giving pursuits and flowers to laymen to win their affection.
- iii. *Kuhanādimicchā-ājīvavirati*: In the case of monks and recluses, refraining from trickery and deception by means of working wonders.
- iv. *Tiracchānavijjāmicchā-ājīvavirati*: In the case of monks and recluses, refraining from wrong livelihood, e.g. by means of performing base arts, such as reading signs and omens, which are against the rules and practices of the Order.=

¹⁵¹ *ibid.* p. 63.

¹⁵² Maurice Walshe (tr.), **The Long Discourses of the Buddha, Dīgha Nikāya**, (Boston: Wisdom Publication), 1986, pp. 72- 73.

4.2.1 Worldly Livelihood

Being an ascetic should not engage to pursuit worldly livelihood. Theravāda Buddhist monks are strictly limited by the Vinaya with regard to their way of acquiring, owning, and consuming food. The most important principle for them is to live as going around for alms-food, and to depend on donation (*dāna*) given by lay people. In Theravāda Buddhism, this way of life is thought to be the optimum approach, though not the only one, to achieve liberation (*nibbāna*). Monks, however, cannot live without any food.

The characteristics of a monk is differ from the worldly person. Even to get a food could not trade or make any other types of worldly livelihood, such as plugging or trading, and so on. There are four types of morality to be observed by a monk. They are:

1. *Patimokkha Sīla* -- The Fundamental Moral Code (major offenses related to immoral, cruel, harmful and selfish activities.)
2. *Indriyasamvara Sīla* -- Morality pertaining to sense-restraint.
3. *Ajivaparisuddhi Sīla* -- Morality pertaining to purity of livelihood.
4. *Paccayasannissita Sīla* -- Morality pertaining to the use of requisites pertaining to life.¹⁵³

These four kinds of morality are collectively called *SīlaVisuddhi* (Purity of Virtue). When a person enters the Order and receives his ordination he is called *Sāmaṇera* (Novice). He is bound to observe Ten *Sāmaṇera* Precepts with certain

¹⁵³ Bhikkhu Nyānamoli, **The Path of Purification**, (Kolombo, Buddhist Publication Society). 2010. p. 14.

disciplinary codes for leading a monastic life until he receives his higher ordination? *Upasampada* _ to become a *Bhikkhu* or fully ordained monk.¹⁵⁴

A *bhikkhu* or a monk is bound to observe the above-mentioned four kinds of higher morality which comprise 227 rules apart from several other minor ones. The four major ones which deal with celibacy and abstinence from stealing, murder, and false claims to higher spirituality must strictly be observed. If he violates any one of these, a monk is regarded as a defeated person in the Saṃgha community. He will be deprived of certain religious rights by the Saṃgha community. In the case of other rules which he violates, he has to face many other consequences and make amends according to the gravity of the offence.

For a monk, if someone makes a trading, it is commitment of an offense forfeiture. A story goes as follows:¹⁵⁵

“At one time the Buddha was staying at Sāvatti in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time Venerable Upananda the Sakyan had become skilled at making robes. He made an outer robe from pieces of cloth, well-dyed and beautifully executed, and he wore it.

Just then a certain wanderer who was wearing an expensive robe approached Upananda and said, “Your outer robe is beautiful. Please give it to me in exchange for my robe.”

“But do you know what you’re doing?” “I do.”

“Ok then,” and he gave it.

¹⁵⁴ K. Sri Dhammananda. **What Buddhist Believe**, (Kuala Lumpur, Buddhist Missionary Society Malaysia), 2002. p. 208.

¹⁵⁵ I. B. Horner, **The Book of Discipline**, vol. II. (London: Oxford University Press), 1940. pp. 109- 110.

The wanderer put on the outer robe and went to the wanderers' monastery. And the wanderers said to him, "This outer robe of yours is beautiful. How did you get it?"

"I got it in exchange for my robe."

"But how long will this outer robe last you? That robe of yours was better."

The wanderer realized they were right, and so he returned to Upananda and said, "Here's your outer robe; give me back my robe."

"But didn't I ask you if you knew what you were doing? I won't give it back."

Then that wanderer grumbled and complained, "Even lay people give back to other lay people who have regrets. How then can an ascetic not give back to another ascetic?"

The monks heard the complaints of that wanderer, and the monks of few desires ... complained and criticized Upananda, "How can Venerable Upananda barter with a wanderer?"

After criticizing him in many ways, they told the Master. ... "Is it true, Upananda, that you did this?"

"It's true, Master."

The Buddha rebuked him, "... Foolish man, how can you barter with a wanderer? This will not give rise to confidence in those without it ... And, monks, this training rule should be recited thus:

“Whatever monk should engage in various kinds of bartering, there is an offense of expiation involving forfeiture.”¹⁵⁶

Henceforth, the Buddha said in the TuvattakaSutta of SuttaNipāta thus:

“Kayavikkayenatiṭṭheyya,

Upavādambhikkhunakareyyakuhiñci;

Gāmecanābhisajjeyya,

*Lābhakamyājanamṇalapayeyya.”*¹⁵⁷

They would not continue at a trade,

A bhikkhu would not incur blame at all;

They would not linger in a village,

Nor cajole people hoping to get stuff.

Therefore, the life of ascetic or recluseship could not do any worldly livelihood means. They have to avoid and follow the rules and regulation laid down by the Buddha, which is generally so called Vinaya.

4.2.2 Transcendental Livelihood

The Buddha taught on right livelihood or transcendental livelihood for the Saṃgha in the context of ancient Indian society where the populace respected spiritual practitioners and it was the norm for householders to support wandering contemplatives.

Being a monk or having entered recluseship, there is no way to be support for oneself. In Theravāda Buddhism, a monk has to follow the Vinaya as laid down by

¹⁵⁶ *ibid.*, pp. 109-110.

¹⁵⁷ **Snp.** 4. 14.

the Buddha. A monk should not seek for wrong livelihood. The Buddha allows only four great requisites for a monk. They are: shelter, clothing, alms-food, and medicine.

A monk is allowed to collect, receive and consume food between dawn and midday. He is not allowed to consume food outside of this time and he is not allowed to store food overnight. Plain water can be taken at any time without having to be offered. Although a monk lives on whatever is offered, vegetarianism is encouraged. There are some of special rules and regulation in Vinaya Piṭaka. Let's see how the duties for going alms-around is. They are as follows:

“Monks, if a monk when he is walking for alms-food thinks: ‘I will enter this village,’ having dressed himself with his inner robe all round him so as to cover the three circles, having fastened his waistband, having made one bundle, having clothed himself in his upper robes, having fastened the block, having washed, having taken a bowl, he may enter the village carefully and unhurriedly. He should go amid the houses properly clad ... he should not go amid the houses crouching down on his heels. When he is going amid the houses he should consider: ‘I will enter in this (fashion), I will leave in this.’ He should not enter too hastily, he should not leave too hastily, he should not stand too far away, he should not stand too close, he should not stand too long, he should not turn away too soon. While he is standing, he should consider: ‘Are they willing to give alms or are they not willing?’ If she puts aside her work or rises from her seat or wipes a spoon or wipes a dish or sets it out, he should stand still, thinking: ‘It is as though she is willing to give.’ When alms are being given, having raised the outer cloak with the left hand, having uncovered the bowl with the right hand, having grasped the bowl with both hands, the alms should be received, but one should not look at the face of the donor of the alms. He should consider: ‘Are they willing to give curry or are they not willing?’ If she wipes a spoon or wipes a dish or sets it out, he should stand still, thinking: ‘It is as though she is willing to give’. When the alms have been given, having covered the bowl with the outer cloak, one should turn away carefully and unhurriedly. One should go amid the

houses properly clad ... one should not go amid the houses crouching down on one's heels.¹⁵⁸

“Whoever returns first from the village for alms-food should make ready a seat, he should bring forward water for (washing) the feet, a footstool, a foot-stand, he should set out a refuse bowl, having washed it, he should set out drinking water and water for washing. Whoever should return last from the village for alms-food, if there should be the remains of a meal and if he should so desire, he may eat them; but if he should not so desire, he may throw them away where there is but little green grass or he may drop them into water where there are no living creatures. He should put up the seat, he should put away the water for (washing) the feet, the footstool, the foot-stand, he should put away the refuse-bowl, having washed it, he should put away the drinking water and the water for washing, he should sweep the refectory. Whoever should see a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation, void and empty, should set out (water). If it is impossible for him (to do this) he should set out (water) by signaling with his hand, having invited a companion (to help him) by a movement of his hand; but he should not for such a reason break into speech. This, monks, is the observance for monks when they are walking for alms-food and which should be observed by monks when they are walking for alms-food.”

Offering should be done in a respectful manner, making the act of offering a mindful and reflective one, irrespective of what one is giving. It can approve that recluse-ship has right livelihood for food. Not only for food, but also others clothing, resident, and medicine are also very simple and pure livelihood.

4.3 Recluship and Its Benefits

After having explained Right livelihood and the life of recluship, herein, the researcher would like to explore the benefits of recluship in accordance with Sāmaññaphala Sutta of Dīgha Nikāya. In this Sutta, the Buddha taught to the King Ajātasatthu about the fruit of recluship in gradually. Even it can assume up threefold trainings: *Sīla* (virtue), *Samādhi*(Concentration), and *Paññā* (Wisdom), the

¹⁵⁸ Vin. II. p. 207.

Buddha explained detail beginning from freedom from worldly responsibilities to realizing the Four Noble Truths. Henceforth, this Sutta is the most detail and clear one to know the fruit of recluse-ship. Outline of this sutta, regarding to the fruit of recluseship are as follows:

1. The First Visible Fruit of Recluseship (*Paṭhama Sandiṭṭhika Sāmaññaphala*),
2. The Second Visible Fruit of Recluseship (*Dutiya Sandiṭṭhika Sāmaññaphala*),
3. The More Excellent Fruit of Recluseship (*Paṇītata Sāmañña-phala*),
4. The Small Section on Moral Discipline (*Cūla Sīla*),
5. The Intermediate Section on Moral Discipline (*Majjhima Sīla*),
6. The Great Section on Moral Discipline (*Mahā Sīla*),
7. Restraint of the Sense Faculties (*Indriya-saṃvara*),
8. Mindfulness and Clear Comprehension (*Satisampajañña*),
9. Contentment (*Santosa*),
10. The Abandoning of the Hindrances (*Nīvaraṇappahāna*),
11. The First Jhāna (*Paṭhama Jhāna*),
12. The Second Jhāna (*Dutiya Jhāna*),
13. The Third Jhāna (*Tatiya Jhāna*),
14. The Fourth Jhāna (*Catuttha Jhāna*),
15. Insight Knowledge (*Vipassanā Ñāṇa*),
16. The Knowledge of the Mind-made Body (*Manomayiddhi Ñāṇa*),
17. The Knowledge of the Modes of Supernormal Power (*Iddhividha Ñāṇa*),
18. The Knowledge of the Divine Ear (*Dibbasota Ñāṇa*),
19. The Knowledge Encompassing the Minds of Others (*Cetopariya Ñāṇa*),
20. The Knowledge of Recollecting Past Lives (*Pubbenivāsānussati Ñāṇa*),
21. The Knowledge of the Divine Eye (*Dibbacakkhu Ñāṇa*), and

22. The Knowledge of the Destruction of the Cankers (*Āsavakkhaya Ñāṇa*).¹⁵⁹

4.3.1 Freedom from Worldly Responsibilities

After having entered the Order, a monk should not involve any kinds of worldly affair and he or she has to be free from worldly responsibilities. In this Sutta, the Buddha taught to the King Ajātasattu by asking question and answered by the King. It is a remarkable technique of the way to teach by the Buddha.

The first and second fruit of recluship are visible fruits in general sense of worldly matters. The Buddha did not explain the higher and deeper fruits in the beginning. These two matter are basics and to be clear the mind of the King. Because he had already investigates and asked the contemporary religious philosophies before coming to the Buddha. Henceforth, the Buddha, first of all, taught to be clear the King's doubts.

“That can I, Maharaja. But on my side I also would ask a question, and, as it shall please thee, do thou reply.

“What think you, *Mahārāja*? Suppose that among Lowest, your men you have a slave, a busy worker who gets up in the morning before you and goes to bed at night after you, all eager to know what he can do for you, anxious to give satisfaction in deed and in word, looking into your face for Life. The least sign of your wish.

And suppose such a slave to think to himself: ‘Wonderful, marvelous indeed, is the outcome, the fruit of deeds of merit! Here is this King Ajātasattu, a man just as I am a man. And this king revels in every enjoyment of all the five senses as though he were a god. I, however, am his slave and drudge, in the morning rising before he rises, and at night lying down only after he has lain down, busy, anxious to please, ready to run at a nod. If only I could make merit like his! How if I were to take off hair and beard, and put on the yellow robes, and take to the homeless life!

‘And suppose that after a time this slave should do as he said, and, vowing himself to homelessness, should live restrained in deed, in word, and in thought,

¹⁵⁹ D. I. pp. 59-84.

satisfied with simple food and shelter, delighting in solitude. And suppose that your people should make this known to you, saying : ' May it please Your Highness, does Your Highness know that his slave that aforetime waited upon him to do his bidding at a sign, has gone forth from the household life and now lives controlled in thought, word, and deed, contented with little, pleasuring in seclusion?

‘Now, would you say: Let the man come back to me. Let him be my slave, busy early and late, as before at my beck and call’?

“No, indeed, Reverend Sir. In such case we should salute him reverentially, and, respectfully rising, invite him to be seated. We should also see that he was provided with the four necessities of the homeless life—clothing, food, shelter, and medicaments for use in time of sickness ; and arrange for all proper care to be taken of him.”

“What think you, *Mahārāja*? In such case, is there a presently visible fruit of the homeless life? Or is there not?”

“Indeed, Reverend Sir, in such a case there is a presently visible, fruit of the homeless life.” “This, then, *Mahārāja*, is the first, here and now presently visible fruit of the homeless life recognized by me.”¹⁶⁰

The first and second fruits are just different persons who had known the results of Kamma and going set into recluseship by themselves. However, the third fruits person differs from them, he entered into Order after having listened the teaching of the Buddha. Anyway, these three persons are still in the basic level to see in general term to be free from worldly responsibilities. In this case, we can see a good nature of the King Ajātasattu. Whoever belong to religious sets, he give freedom of worldly affair and even he will support as much as he can. It approves that he has a soft heart even he killed his father by his command.

In these modern era, Thailand and Myanmar Saṃgha Order cannot vote in political election. However, Sri Lankā monks can give their votes. In such case, we

¹⁶⁰ Bhikkhu Sīlācāra (tr.), **The Fruit of the Homeless Life**, (London: The Buddhist Society of Great Britain and Ireland), 1917, pp. 12-13.

have to understand two parts: mundane and supra-mundane (*Lokiya* and *Lokuttarā*). In term of mundane, it is a good way to maintain Buddhism for last long, but in term of supra-mundane, it is not real affair of a good monk. It is a characteristics of declination of Buddhism. Sometime, we can find that some people becomes a monk to avoid tax money, to avoid government duties, and to get low cost money for school fees, and so on. From ancient time to now, if someone becomes a monk or hermit, the King or government give exemption from the worldly duties or responsibilities, especially for Buddhism. It is a feature characteristic and visible fruits of the life of recluseship.

4.3.2 Spiritual Aspiration of Recluseship Life

According to Buddhism, someone should not enter into Saṃgha Order to get freedom from worldly responsibilities. Buddhist recluseship life has only one spiritual aspiration or purpose. It is that the termination of suffering, *dukkhanirodha*,¹⁶¹ which the Buddha praised ambition. On the other hand, the following synonymous also can be found in the Tipiṭaka. They are:

- 1) elimination of lust (*Rāgavirāgattam*),
- 2) removal of fetters of existence (*Samyajanamugghātattam*),
- 3) destruction predispositions (*Anusayasamugghātattam*),
- 4) extinction of defilements (*ĀsavānaṃKhayattam*),
- 5) realization of the fruits of release through wisdom (*Vijjāvimutti-phalasacchikiriyaṭṭam*),
- 6) realization of knowledge and insight (*Ñāṇadassanattam*), and
- 7) complete liberation from the whirl of existence (*Anupādāparinibbā-nattam*).

Henceforth, the Mahāassapua Sutta of Majjhima Nikāya said that the one concern of ‘*Brahmacariya*’, which means a life of recluseship, is the attainment of that poise and freedom of mind, which is *Nibbāna*.¹⁶² The three stages of *Sīla*,

¹⁶¹ M. I. 339.

¹⁶² M. I. 197.

Samādhi and *Paññā* together mark the complete development of Buddhist monastic life which leads to the acquisition of true knowledge, *Aññā*.¹⁶³

On the contrary, it is said that self-training in terms of these three results in the elimination of greed, hatred and delusion. Thus the true endeavor to develop all these aspects is made the basis of all reclusehip aspirations. The *Ākaṅkheyya Sutta* of *Majjhima Nikāya* gives it as a prescription for the perfection of reclusehip life. It is held out as the best code for the attainment of the highest goal in reclusehip life, including *Arahatship*.¹⁶⁴ Of three aspects, it is clear from the evidence of the discourses that out of the threefold *Sikkhā* special emphasis was laid on *Sīla* as the foundation of all spiritual attainments. The Buddha himself is seen assuring his disciples of the efficacy of *Sīla* as the basic of spiritual progress.¹⁶⁵ The reclusehip life is well established on the *Sīla* basis all else seems to follow in natural succession. The *Ākaṅkheyya Sutta* begins with the admonition of the Buddha to the monks to be mindful of their *Sīla* and acquire thereby the necessary discipline.¹⁶⁶

The perfection in *Sīla* marks the first stage in the spiritual development of the Buddhist disciple and this advice of the Buddha to his disciples are found in many places in the *Sutta Piṭaka*, sometimes addressed to individual and sometimes to the *Samgha* as a whole. It is clear that *Sīla* was the corner stone of the Buddhist monasticism and first and foremost, the Buddhist disciple had to be a virtuous, *Sīlavā*.

One, therefore, who enters the life of reclusehip having the spiritual aspiration should be fulfill the training of morality. The Buddha taught in this *Sāmaññaphala Sutta*, first of all, about the fulfillment of moralities are the fruit of reclusehip. Later on, the Buddha explained as the higher fruits: concentration and wisdom.

¹⁶³ *ibid.* 71.

¹⁶⁴ *ibid.* 35.

¹⁶⁵ **S. V.** 187.

¹⁶⁶ **M. I.** 33.

4.3.2.1 Meditative Attainments

According to Buddhism, there are two major types of Buddhist meditation: serenity (*samatha*) and insight (*vipassanā*). Of them, the development of insight (*vipassanā*) is the distinctively of Buddhist meditation. This meditation is unique to the Buddha's teaching. It has an intention to penetrate direct personal realization of the Truths, whereas the development of serenity meditation (*samatha*) can be found in non-Buddhist religious schools.¹⁶⁷

The technical terms '*samādhi*' has been used in the system of Buddhist meditation the whole working of mental training. Ācariya Buddhaghosa has been described the word concentration under the heading of "consciousness" in the phrase "develops consciousness and understanding". The term '*samādhi*' literally means 'concentration' is rendered here as "one-pointedness of the mind", "*cittassaekaggatā*". The serenity (*samatha*) has explained in the Abhidhamma, "What fixes the mind aright, causes it to be not dependent on any, causes it to be unmoved, undisturbed, tranquillized and non-attached, and rightness the faculty is called concentration (*samādhi*). However, in common usage, the word meditation approaches the meanings of the Indian Buddhist term '*dhyāna*' in Skt. and '*jhāna*' or '*samādhi*' in Pāli which means "concentration" or mental culture or development.¹⁶⁸

The list of meditation subjects used to this day in all Theravada Buddhist countries are Buddhaghosa's forty *kammaṭṭhānas*. The word *kammaṭṭhāna*, which means basis for work, is a post-canonical term, and while it is a useful designation we should always bear in mind that there is no classification that is quite the same in the texts.¹⁶⁹ These take each object as the basis for the practice of calm meditation, which

¹⁶⁷ Bhikkhu Bodhi (tr), **A Comprehensive Manual of Abhidhamma**, (Washington: BPS Pariyatti Editions), 2000, p. 329.

¹⁶⁸ Henepola Gunaratana, **A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation**, (Washington, D.C. The American University Library). 1980. p. 26.

¹⁶⁹ V. Trenckner (ed.), **A Critical Pāli Dictionary**. Vol. I. (Kopenhagen: Commissioner: Ejnar Munksgaard), 1924-1984. pp. 229–33.

is then used for insight, though, as we shall see, even this can be a far less clear-cut distinction than it seems. These are:

1–10: ten devices (*kaṣiṇa*)

11–20: ten meditations on the foul (*asubha*)

21–30: ten recollections (*anussati*)

31–34: four divine abidings (*brahma-vihāra*), immeasurables (*appamaññā*)

35–38: four formless spheres (*arūpa*)

39: perception of loathsomeness in food (*aharepaṭikkūlasaññā*)

40: defining of the four elements (*catudhatuvavatthanam*).

As we have already mentioned two types of meditation in Buddhism: *Samatha* and *Vipassanā*. First of all, the attainments of *Samatha* meditation in here. Before going through the attainments, the researcher would like to explore the definitions of *Samatha* and its relevance.

The definition and analysis of *samatha* itself can help in the understanding of the practice of *samatha*. To further clarify the mental state of ‘*samatha*,’ an examination of the synonymous term ‘*samādhi*’ (concentration), which the Buddha refers to in various discourses should be considered.¹⁷⁰ The Buddha said in the *Samādhi Sutta* ““Monks develop concentration. A monk who is with concentration understands things as they really are.” “*samādhim bhikkhave bhāvētha samāhito bhikkhave bhikkhu yathābhūtam pajānāti.*”¹⁷¹The *Patisambhidāmagga* explains *samatha* and *samādhi* as being similar, using both terms to refer to a mental state of non- agitation or non-distraction. “*Avikkhepāhenasammāsamādhi, Avikkhepāhenasamatho.*”¹⁷²

The *Dhammasaṅgani* gives the definition of *Samatha* and *Samādhi* that what is tranquility (*samatha*) on that occasion? That stability, station, steadiness, absorption

¹⁷⁰ **S.III.13-15, S. IV. 80, S.V. 21, A.III. 24**

¹⁷¹ **S.III. 13.**

¹⁷² **Pṭs. I. p. 74.**

and not moving of mind, unperturbed mental procedure, tranquility (*samatha*), the faculty and the power of concentration (*samādhi*), the perfect concentration - this is called tranquility (*samatha*) on that occasion.¹⁷³

The characteristics of *samatha* by means of its distinguishing marks provides an understanding of how concentration relates to mindfulness (*sati*). In a discussion between the Bhikkhunī Dhammadinnā and the devotee Visākha, preserved in the Cūḷavedalla Sutta, refers to mental states, distinguishing marks and prerequisites of *samādhi* (concentration) as being interchangeable with *samatha*.

“Visākha asks: What, sister, is concentration? What are the distinguishing marks of concentration? What are the requisites for concentration? What is the concentrative development?”

Bhikkhunī Dhammadinnā replies: Friend Visākha, whatever is one-pointedness of mind, this is concentration; the four foundations of mindfulness are the distinguishing marks of concentration; the four right endeavors are the requisites for concentration; whatever is the repetition, the development, the increase of these very things, this is herein the concentrative development.”¹⁷⁴

The Buddha emphasizes that mental development is the single most important activity that one can undertake to realize true benefits in one’s life. The Buddha clearly states the importance of a well-trained mind. During the process of *samatha*, consciousness calms down to a peaceful state in order to cleanse the residual contaminants that pollute the mind, cloud the emotions and darken wisdom.

The major attainment of *samatha* is that these profound states of concentration provide the basic step to gain the five supernatural knowledge (*abhīññā*); supernormal power (*iddhividha*), divine ear-element (*dibbasotadhātu*), the knowledge of others’

¹⁷³ Dhs.p. 16.

¹⁷⁴ M.I. p. 301.

minds (*cetopariyañāṇa*), the knowledge of recollection of former lives (*pubbenivāsānussatiñāṇa*) and divine eye (*dibbacakkhu*).¹⁷⁵

The meditator needs to practice concentration together with mindfulness because mindfulness is the center of meditation. The Buddha recommends one *samatha* technique (contemplation on feeling, perception and thought) as being conducive to the production of mindfulness:

“Monks, how does concentrative meditation, when developed and made much of, conduces to mindfulness and awareness?

Here, Monks, for a monk feeling are known as they arise, as they remain and as they come to an end... the perceptions... thoughts...”¹⁷⁶

This consistency between *samatha* and mindfulness explicitly implies the essential role of *samatha* for the development of *vipassanā*. Moreover, as the Buddha regards the four important attainments of the process of *samatha*, namely the *jhānas*, as perfect concentration (*sammāsamādhi*), then *samatha* is of considerable significance for awakening. Hence, the purified, calm and undistracted mental states of *samatha* are beneficial for the commencement of *vipassanā*. In the Mahāsīhanāda Sutta, the strong relationship between the two categories of meditative practice is emphasized through the classification of supernatural knowledge into the mode of blissful attainment in *paññā*.¹⁷⁷ If *samatha* is an essential process only for the arising of *abhiññā* in the view of scholars, by regarding the meditative aspect of the Buddha, there is no reason to classify *abhiññā* in the mode of *paññā*. The ability of the knowledge of recollection of former lives (*pubbenivāsānussatiñāṇa*) can be categorized into six levels depending on the time interval of recollection of specific persons.¹⁷⁸

¹⁷⁵ Upatissa, **The Path of Freedom**, (trs& eds.) by N.R.M. Ehara, Soma Thera and Kheminda (Colombo, Ceylon: D. Roland D. Weerasuria, 1961). p. 41.

¹⁷⁶ **A. II.** 45.

¹⁷⁷ **D. I.** p. 174.

¹⁷⁸ **Vism.** p. 411.

A. Restraining From the Hindrances

The term ‘*samatha*’ is derived from the “√*sam*”- to lull, to subdue, denotes ‘tranquility’ or ‘quietude’, gained by subduing the hindrances (*nīvaraṇa*). It is synonymous with concentration (*samādhi*) which leads to the development of *jhānas*.¹⁷⁹ The purpose of serenity meditation is subduing the defilements known as the five hindrances. The main obstacles to meditation, that prevent the mind from experiencing calm and alertness, are termed hindrances (*nīvaraṇa*). The texts indicate that work on these obstructions needs to occur in daily life, but they are particularly associated in the canon with the preparatory stages of *samatha* meditation. Technically opposed to *jhāna*, they take many and often quite subtle forms: the last vestiges are only finally removed at the attainment of arahatship, when they are cut off like a ‘palm stump’.¹⁸⁰ They are called defilements (*upakkilesa*): ‘obstructions, hindrances, defilements of the mind that weaken wisdom’.¹⁸¹ While the suttas and the Abhidhamma reveal many different difficulties and obstructions that can cloud the mind at different levels of practice, all are associated with this ‘heap of bad things’.¹⁸² Those five hindrance are:

1. Longing (*Abhijjhā*) or desire for objects of the five senses (*kāmacchanda*)
2. Ill will (*vyāpāda-padosa*)
3. Sloth and torpor (*thina-middha*)
4. Restlessness and worry (*uddhacca-kukkucca*)
5. Doubt (*vicikicchā*)

The five hindrances prevent the water from being clear in various ways: with dye (desire) it is no longer clear, with heat it becomes turbulent (ill-will), with a covering of mosses it becomes brackish (sloth and torpor), with a flurry of

¹⁷⁹ Nārada Mahā Thera, **A Manual of Abhidhamma** (Kuala Lumpur: Buddhist Missionary Society, 1979), p. 440.

¹⁸⁰ **S. V.** p. 327.

¹⁸¹ *ibid.* pp. 92- 93.

¹⁸² **A. II.** 63.

wind it is not settled (restlessness and worry). In the case of doubt, the bowl is placed in the dark and made troubled.¹⁸³

The Buddha taught in the Sutta Piṭaka the *jhānas* in a fourfold divisions: the first, second, third and fourth *jhāna*. A monk who have already fulfilled the preliminary requirements and going off into solitude passes in turn first from ordinary consciousness into the first *jhāna*, and then into each of the succeeding *jhānas* culminating in the fourth.

In the case of the first *jhāna* factors of abandonment are the five hindrances and its factors possession the basic five *jhāna* factors. Henceforth, in the Majjhima Nikāya, it is said:

“Your reverence, in regard to the first meditation, five factors are abandoned, five are possessed: if a monk has entered on the first meditation, desire for sense pleasure is abandoned, malevolence is abandoned, sloth and torpor are abandoned, restlessness and worry are abandoned, and doubt is abandoned, but there is initial thought and discursive thought, rapture and joy and one-pointedness of mind. Thus, your reverence, in regard to the first meditation, five factors are abandoned five factors are possessed.”¹⁸⁴

In this Sāmaññaphala Sutta and Samyutta Nikāya, the Buddha give two sets of similes to illustrate the detrimental effect of the hindrances. The first compares the five hindrances un-abandoned in oneself to five types of calamity: sensual desire is like a debt, ill-will like a disease, sloth and torpor like imprisonment, restlessness and worry like slavery, and doubt like being lost on desert road. Release from the hindrance is to be seen as freedom from debt, good health, release from prison, emancipation from slavery, and arriving at a place of safety.

The second similes compares the hindrances to five kinds of impurities affecting a bowl of water, preventing keen-sighted man from seeing his own

¹⁸³ A. III. 229-236.

¹⁸⁴ I. B. Horner (tr & ed), **The Collection of the Middle Length Saying**, Vol. I. (London: PTS), 1954. pp. 29-31.

reflection as it really is. The five impurities are appropriately paired off with the hindrances: sensual desire is like a bowl of boiling water, sloth and torpor like water covered by mossy plants, restlessness and worry like water blown into ripples by the wind, and doubt like muddy water.¹⁸⁵

The first book of Abhidhamma Piṭaka, the Dhammasaṅgaṇī collects together all these names in its definition of the hindrance of sensual desire:

“That sensual desire, sensual passion, sensual delight, sensual craving, sensual fondness, sensual fever, sensual languishing, sensual rapacity which is excited by the pleasure of the senses – this is called the hindrance of sensual desire.”¹⁸⁶

Sensual desire is distinct in nature from other types of desire. The Aṭṭhasālinī, the commentary of Dhammasaṅgaṇī give different types of it: the desire to accomplish some aim (*kattukamyatā*) and the desire for Dhamma (*dhammacchanda*).¹⁸⁷ The first one is unwholesome and second one is wholesome.

We can find the definition of ill-will in the Dhammasaṅgaṇī thus:

“What is the hindrance of ill-will? When annoyance springs up at the thought: ‘He has done me harm, is doing, will do me harm; he has done harm, is doing harm, will do harm to someone dear and precious to me; he has conferred a benefit, is conferring, will confer a benefit on someone I dislike and object t; or when annoyance springs up groundlessly; all such vex-disorder, detestation, anger, fuming, irascibility, hate, hating, hatred, disorder, getting upset, derangement, opposition, hostility, churlishness, abruptness, disgust of heart – this is called hindrance of ill will.”¹⁸⁸

¹⁸⁵ S. V. pp. 121-124.

¹⁸⁶ Caroline A. F. Rhys Davids (tr), **A Buddhist Manual of Psychological Ethnics of the Fourth Century B. C.**, (London: Royal Asiatic Society). 1900. pp. 292-293.

¹⁸⁷ Dhs. A. p. 402.

¹⁸⁸ Caroline A. F. Rhys Davids (tr), op. cit., pp. 282-283.

The function and original mental factor of ill-will is hatred (*dosa*). The Visuddhimagga gives the characteristic of hatred as follows:

“It has the characteristic of savageness, like provoked snake. Its function is to spread, like a drop of poison, or its function is to burn up its own support, like a forest fire. It is manifested as persecuting (*dusana*), like an enemy who has got his chance. Its proximate cause is the grounds for annoyance.”¹⁸⁹

The Buddha taught sloth and torpor as a compound components. Hence, we can see in the Dhammasaṅgani giving separate definitions of sloth (*thina*) and torpor (*middha*) thus:

“What is the hindrance of stolidity (sloth) and torpor?”

First distinguish between stolidity (sloth) and torpor. In this connection what is stolidity (sloth)? That which is indisposition, unwhieldiness of intellect (*citta*) adhering and cohering, clinging, cleaving, to stickiness, stolidity (sloth), that is stiffening, a rigidity of the intellect: this is called stolidity (sloth).

What is torpor? That which is indisposition of sense, a shrouding, enveloping, barricading within, torpor that is sleep, drowsiness, sleep, slumbering, somnolence _this is called torpor.

Now this is the stolidity (sloth) and this is torpor which are called ‘the hindrance of stolidity (sloth) and torpor.’¹⁹⁰

In this case, Venerable Buddhaghosa follows the idea of separate definition of sloth and torpor consistent with those in the other commentaries:

“Herein, stiffness has the characteristic of lack of driving power. Its function is to remove energy. It is manifested as subsiding. Torpor has the characteristic of unwhieldiness. Its function is to smother. It is manifested as laziness, or it is manifested as nodding and sleep. The

¹⁸⁹ **Vism.** p. 398.

¹⁹⁰ *ibid.* pp. 311-312.

proximate cause of both is unwise attention to boredom, sloth, and so on.”¹⁹¹

Regarding to the ‘*vicikicchānīvaraṇa*’, the Buddha explains as principally uncertainty and lack of conviction in connected four items: the Buddha, the Dhamma, the Saṃgha, and the training. In the Dhammasaṅgani, therefore, says:

“To doubt, to be perplexed about the Master... the Doctrine... the Order, about the Discipline, about the past, the future, about both the past and the future, as to whether there be an assignable cause of states causally determined – it is this kind of doubt, this working of doubt, this doubtiety, puzzlement, perplexity, distraction, standing at cross-road; collapses, uncertainty of grasp; evasion, hesitation, incapacity of grasping thoroughly, stiffness of mind, mental scarifying that is called perplexity (hindrance of doubt).”¹⁹²

The commentary on the Dhammasaṅgani explained that doubt in regard to the Buddha is doubt as to whether or not any person has existed endowed with the physical and spiritual qualities of a Buddha. Doubt regarding the Doctrine is doubt about the existence of the supramundane paths, fruits, and *nibbāna*. Doubt regarding the Saṃgha is skepticism with respect to the existence of holy persons or the fruitfulness of gifts to the Order. Doubt regarding the discipline questions the effectiveness of morality, concentration, and wisdom in leading to the end of suffering. Doubt regarding to the past, future and both applies to past lives, future lives, and both. And doubt regarding causally determined states is perplexity over the twelvefold formulation of dependent arising.¹⁹³

Furthermore, the Visuddhimagga says: doubt (*vicikiccā*) has the function of wavering, the manifestation of indecisiveness, and it acts as an obstruction practice.¹⁹⁴

¹⁹¹ **Vism.** p. 397.

¹⁹² Caroline A. F. Rhys Davids (tr), **A Buddhist Manual of Psychological Ethics of the Fourth Century B. C.**, (London: Royal Asiatic Society). 1900. P. 260.

¹⁹³ **Dhs. A.** pp. 388- 389.

¹⁹⁴ **Vism.** p. 398.

In the *jhāna* states the hindrances are abandoned only by way of suppression. Even inactive, they still remain as dormancies in the mental continuum, capable of cropping up again if sufficiently stimulated. The actual eradication of hindrances requires the wisdom of the supramundane paths, which abandons the hindrances by cutting them off at the root. This abandonment by cutting off (*samuccheda-pahāna*) is accomplished with respect to different hindrances by different paths in the four stages of supramundane development.

In accordance with the Visuddhimagga, the first path, *Sotāpatti-magga* (the path of stream-winner), cuts off the hindrance of doubt. The second path, *Sakadāgāmi-magga* (the path of once-returner), makes weakened to all the hindrance but cuts off none. The third path, *Anāgāmi-magga* (the path of non-returner) cuts off the hindrance of sensual desire, ill-will, and worry. And the fourth, *Arahatta-magga* cuts off the reminder – sloth and torpor and restlessness.¹⁹⁵

Henceforth, the Buddha said in the Saṃyutta Nikāya thus: these five hindrances are abandoned, cut down at the root, made like a palm-tree stump, made something that has ceased to be, so as not to grow again in the future time.¹⁹⁶

In the Paṭisambhidāmagga, it is explained how to become freedom from the five hindrances as follows:

“For one developing the first *jhāna*, the hindrances are abandoned by way of suppression. For one developing concentration partaking of penetration, wrong views are abandoned by way of substitution of opposites. For one developing the supramundane path that leads to their destruction, defilements are abandoned by way of cutting off. At the moment of fruition they are abandoned by way of tranquillization. And abandoning by deliverance is cessation.”¹⁹⁷

¹⁹⁵ **Vism.** p. 589.

¹⁹⁶ **S. V.** p. 327.

¹⁹⁷ Henepola Gunaratana, **A Critical Analysis of the Jhānas in Theravada Buddhist Meditation**, (Ph.D thesis, The American University, 1980), p. 77.

“*Vikkhambhanappahānācanīvaranānampāṭhamamjhānaṃbhāvayato, tadanṅappahānācadiṭṭhigatānaṃnibbedhabhāgiyaṃsamādhībhāvayato, samucchadappahānañcaphalakhane, nissaranapphānañcanirodhonibbānaṃ.*”¹⁹⁸

B. Insights or Wisdom

Vipassanābhāvanā is generally translated into English as ‘insights meditation’ in this modern era. It is a perfect realization of objective psychological reality which leads to a process of continually reflecting on phenomena as they really are; based on the three characteristics: impermanence (*anicca*), unsatisfactoriness (*dukkha*) and not-self (*anattā*). The correct understanding and practice of *vipassanā* aims to gain perfect understanding of the real nature of phenomena and thus the end of suffering. Accordingly, clarification of the main characteristic of *vipassanā* can lead to the correct meditative practice. Unlike most scholars’ interpretation of *vipassanā* as the process of perception, an etymological examination of the term *vipassanā* leads to the interpretation of its main characteristic as visual intuition. An investigation of Buddhist psychology shows that *vipassanā* is a process involving mental vision, not a perceptual process as identified by some scholars, such as Goenka and Janakābhivamsa.¹⁹⁹ In fact, visual intuition seems to be the representative sense of the Buddhist prominent symbol of unmediated access to the ultimate truth. A good representation of this spacious mental ‘seeing’ of reality as a whole, from the vantage point of ‘sighted’ people, can be found in the discourse entitled the *Pāsārāsīsutta* where Brahma Sahampati says:

Like one, who stands on top of a rocky mountain, would see the people on all around. O Wise One, All-seeing Sage, the comparison is that;

¹⁹⁸ Pts. pp. 26-27.

¹⁹⁹ S.N. Goenka, "Moral Conduct, Concentration, and Wisdom," in *An Introduction to the Buddha and His Teachings Entering the Stream*, ed. Samuel and SherabBercholz (Boston USA: Shambhala Publications, 1994), pp. 96-121, p. 114: Sayadaw U Janakābhivamsa, *Vipassanā Meditation* (Yangon, Myanmar: The Corporate Body of the Buddha Educational Foundation, 1997), p. 23.

do ascend the palace of the dhamma. Let you, whose grief is removed, look down upon mankind sunken in grief, overcome by birth and old age.²⁰⁰

Vipassanā is a process of excellent ‘visual’ perception, but further recommends the eye of wisdom as the proper experiential device for the profound consciousness of internal vision. Similarly, in a passage from the Dutiyānidānasutta, the profound consciousness of internal vision arises through the acquisition of wisdom (*paññā*).²⁰¹

The interpretation of *vipassanā* can be found in the Theravāda Buddhist canon that inner vision, rather than sensual perception, plays the crucial role in Buddhist realization. For instance, the Dhammacakkappavattanasutta demonstrates the role of inner vision in support of the path of realization and states that the Buddha became an awakened person as a consequence of the development of purified (*suvisuddha*) intuition (*ñāṇa*) and vision (*dassana*) of the four noble truths (*ariyasaccā*).

“As long as, monks, my intuition and vision as they really are, in these three aspects, in these twelve ways, regarding the four noble truths, was not fully purified in this way. I did not claim to have awakened to the unsurpassed perfect enlightenment...”²⁰²

Vipassanā refers to is the process of inner vision as it appears in the Mahāassapura Sutta which compares the process of perfect understanding with the comprehension of picturesque images:

“This might occur to him: this lake of water is clear, limpid, and undisturbed. There are these oysters and shells, pebbles and gravel, and shoals of fish moving about and resting. Even so, Monks, a monk understands as they really are: This is suffering...: this is the path leading to the cessation of the cankers.”²⁰³

²⁰⁰ M. I. p. 168

²⁰¹ A. I. p. 265.

²⁰² S.V. pp. 422-423.

²⁰³ M. I. pp. 279-280.

The etymological determination of the root meaning of the term '*passanā*' reveals that the main characteristic of *vipassanā* is the mental vision. *Vipassanā* is a term of Buddhist meditation synthesizing a prefix 'vi (superior)' and an action noun '*passana* (seeing),' which is derived from the verb '*passati*(one sees).' While the term '*passati*' represents 'seeing' or 'vision,' the prefix 'vi' is always interpreted as 'two aspects,' 'diverse ways' or 'superior process.' An examination of the term '*passati* (seeing),' based on the Buddhist meditative experiences, provides the understanding of the characteristics of *vipassanā*.

The Buddha emphasizes that mental development makes a most important contribution to great benefit. The Buddha's clarification of the importance of the well-trained mind and the benefits of mental development in the process of *vipassanā* are differently presented. During *vipassanā* meditation, the mind is developed through the process of visual intuition in order to disperse ignorance and to penetrate and overcome the residual contaminants, such as conceit. These developed mental states, in fact, play a crucial role in attaining several advantages, including the ultimate truth that cannot be attained through simple *vipassanā*, since it requires the collaboration of *samatha*.

In this the Samaññaphala Sutta in which the eightfold knowledge (*vijjā*) is listed; the knowledge arising through insight (*vipassanāñāṇa*), the psychic power of the mind (*manomayiddhi*), the supernormal power (*iddhividha*), the divine eye (*dibbacakkhu*), the divine ear-element (*dibbasotadhatu*), the knowledge of others' minds (*cetopariyañāṇa*), the knowledge of recollection of former lives (*pubbenivasanussati-ñāṇa*), and the knowledge of destruction of cankers (*āsavakkhayañāṇa*).²⁰⁴

The modern commentaries agree that there is a relationship between *vipassanā* and the four noble truths. For example, Nyānatiloka suggests that the four noble truths are objects of insight-wisdom (*vipassanā-paññā*).²⁰⁵ SomdetPhra Vanarat

²⁰⁴ D. I. pp. 76-83.

²⁰⁵ Nyānatiloka, **The Buddha's Path to Deliverance in Its Threefold Division and Seven Stages of Purity**, op. cit., p. 150.

states that the four noble truths are the ground of *vipassanā*. The meaning of ground (*bhūmi*) refers to one of the objects of *vipassanā* practice. What he means is that an understanding of the four noble truths can strengthen the internal vision of *vipassanā* and vice versa. Story also proposes an association between *vipassanā* and the four noble truths: “It is in the latter form of meditation (*vipassanābhāvanā*) that the mind finally penetrates the four noble truths.”

Paññā(wisdom) is an essential mental trait for *vipassanā* contemplation. Many scholars agree that it is the ability to understand and comprehend, in its entirety, the exact or true nature of life and the world. For example, in the Mahavedalla Sutta, Sāriputta defines *paññā* as understanding: “One understands, friend, that is why it is called ‘one who has wisdom.’”²⁰⁶ This definition of the term ‘*paññā*’ is seen to be composed of the prefix ‘pa’ and the verbal noun ‘*jānana*’ which is derived from the root *paññā*, Buddhaghosa agrees: “It is called *paññā* in the sense of understanding.”²⁰⁷ He elaborates *paññā* in relation to *vipassanā*: “wisdom is knowledge arising through insight, associated with the wholesome thought.”²⁰⁸

Furthermore, Nārada, in A Manual of Abhidhamma, explains the term ‘*paññā*’ as follows:

“Its chief characteristic is understanding as it really is or irresistible understanding, i.e., penetrative knowledge. As wisdom (*Paññā*) dominates in understanding the real nature and as it overcomes ignorance, it is called a controlling faculty (*Indriya*). In Abhidhammatthasaṅgaha, *Paññā*, and *Amoha* are used as interchangeable terms. In types of consciousness connected with knowledge (*ñāṇasampayutta*) the reference is to this *paññā*... When purified by *samādhipaññā* assumes the honorable role of *abhiññā* (higher knowledge).”²⁰⁹

²⁰⁶ M. I. 292.

²⁰⁷ Vism. p. 436.

²⁰⁸ ibid. p. 436.

²⁰⁹ Nārada, A Manual of Abhidhamma, op. cit., p. 118.

He defines *paññā* as seeing things as they truly are, in the light of impermanence (*anicca*), unsatisfactoriness (*dukkha*), and not-self (*anatta*). The term ‘*paññā*’ implies profound mental vision rather than the intellectual understanding of rational process. The relationship between *paññā* and the profound spiritual experiences of *abhiññā* is referred to in the Poṭṭhapāda Sutta, where the Buddha states:

“One enters into and remains in the purity and perfection of wisdom here and now, having realized it through his own supernatural knowledge in here and now.”²¹⁰

The implication of *paññā* as the profound mental vision leading to the destruction of cankers (*āśava*) is found in the Debate of King Milinda. For the functions of *paññā*, Bhikkhu Nagasena, in response to the questions of King Milinda, compares them with the two similes. First, *paññā* cuts off the defilements (*kilesas*) from the mind, in the same way that a barley-reaper uses a scythe to sever a handful of barley from the earth. Second, *paññā* illuminates, banishing the darkness of ignorance (*avijjā*) from the mind thus causing internal vision to arise to produce the light of understanding. It is compared to the dispersion of darkness from inside a closed room when a lamp is lit therein.²¹¹ The two functions of *paññā* simply describe different aspects of what is basically profound spiritual experience approaching the destruction of cankers.

The detail of this spiritual development is apparent in the Discourse to Soṇadaṇḍa Sutta,²¹² where the Buddha regards *paññā* as the attainment of the four *jhanas* and supernatural knowledge (*abhiññā*). Therefore, *paññā* does not only stand for the bare mental process of a certain degree of complexity, but also implies the cultivation of mental processes applied to the mode of profound visual intuition.

From this inquiry, three important points emerge concerning the intrinsic value of *paññā* in relation to *vipassanā*. First, *paññā* implies profound mental vision,

²¹⁰ **D.I.** 197.

²¹¹ **Mil.** 32-39.

²¹² **D.I.** 124.

not merely rational or comprehensive processes. Second, *cintamaya-paññā* and *sutamaya-paññā* depend heavily on theoretical and abstract knowledge, which is different from the ultimate truth. Despite this, *bhavanāmaya-paññā* provides the ability of visual intuition that induces the process of *vipassanā*. The third point is that, although on approximate examination, *paññā* and *samādhi* might appear different, on detailed examination and actual practice they are both parts of a single whole.

In order to begin the process of *vipassanā*, the meditator has to attain a certain state of *samatha*, being relevant to the mental quality, but not to the meditative subject. Once this is done, the degree of *samatha* needed for the arising of *vipassanā* must be determined. According to a phenomenological and psychological analysis, the mental unification needs to be fostered through momentary and access concentration until the beyond mode of the *jhānas* is reached.

C. Final Liberation Or *Nibbāna*

The word ‘liberate’ is derived from the Latin word ‘liberatas’ that means ‘to release’ or ‘to set free’ someone from the feelings or conditions that make his life unhappy or difficult.

Liberation from the conditions that make one’s life unhappy or difficult is, therefore, the state of freedom or release from slavery, imprisonment, captivity, poverty, and several other forms of suffering; whereas liberation from the feelings that make one’s life unhappy is the state of freedom from internal conflicts or troubles in one’s own mind or thinking. The former is regarded as the state of freedom from material conditions or bad environments, whereas the latter is the state of liberation from mental or spiritual crisis, i.e., worries, fear, despair, and tension. Thus, liberation is the state of freedom from all forms of fetters and afflictions from material to mental conditions. In this sense liberation is often interchangeable with freedom, a state or quality of being freed from the control of some other person or some arbitrary power.²¹³

²¹³ Michael Agness, (ed.), **Webster’s New World College Dictionary**, 4 th , (Delhi: IDG Books India, 2000). p. 546.

The Buddhist concept of liberation is derived from the Pāli terms: *vimutti*, *vimokkha*, or *nibbāna*. According to the Buddhist Dictionary, the word *vimutti* means deliverance, release, liberation, or freedom; and there are two kinds of liberation: (1) liberation of mind (*ceto-vimutti*) and (2) liberation through wisdom (*paññā - vimutti*).²¹⁴

According to C.A.F. Rhys Davids, the word *vimutti* or *vimokkha* (Sanskrit, *mokṣaormukti*) means ‘release,’ ‘deliverance,’ ‘emancipation,’ ‘liberation,’ or ‘freedom’. There are two general way-marks concerning to these terms: (1) in the negative side they mean ‘having got loose from, or rid of,’ (2) in the positive side they mean calm, security, attainment, etc.²¹⁵

Besides, according to Ñyānatiloka, the word *vimokkha* means ‘liberation or deliverance’. There are three kinds of liberation, namely, (1) Conditionless liberation (*animitta-vimokkha*); (2) Desireless liberation (*appanīhita- vimokkha*); and (3) Emptiness liberation (*suññata-vimokkha*). These are called ‘the triple gateway to liberation’ (*vimokkha-mukha*) as they are ‘three different approaches to the paths of holiness’.²¹⁶

In The Path of Purification (Visuddhimagga), Buddhaghosa wrote: Whosoever being filled with determination considers all formations as impermanent (*anicca*), such a person attains the conditionless liberation; whosoever being filled with tranquility, considers all formations as painful (*dukkha*), such a one attains the desireless liberation; and whosoever being filled with wisdom, considers all formations as not-self (*anatta*), such a one attains the emptiness liberation.²¹⁷

The Buddhist concept of liberation is often considered in most cases as to be similar to *nibbāna*. The state of *nibbāna* is ascribed to the attainment of an Arahanta

²¹⁴ Ñyānatiloka, ed., **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, (Kandy: Buddhist Publication Society), 1988. p. 193

²¹⁵ C.A.F. Rhys David, “**Moksa and Vimutti**,” **Encyclopedia of Religion and Ethics**, (New York: Charles Scribner’s Sons), 1926. p. 770.

²¹⁶ Ñyānatiloka, ed., op. cit., p. 192.

²¹⁷ **Vism.** XXX. 70.

whose cankers are totally destroyed without remainders. For example, when the Buddha or any one attains full enlightenment he reaches the state of *nibbāna*; and when the Buddha passed away he was considered to have entered the state of great *nibbāna* (*parinibbāna*).

Nibbāna may be classified into three kinds:

1. Freedom or deliverance from the plane of misery is the first *Nibbāna*.
2. Freedom or deliverance from the world of sense-desire is the second *Nibbāna*.
3. Freedom or deliverance from the fine-material and the immaterial worlds is the third *Nibbāna*: the seven consciousness, the fifty-two mental properties, and *Nibbāna* altogether make up fifty-four mental phenomena. Thus the twenty-eight material phenomena and fifty-four mental phenomena make up eighty-two ultimate things which are called ultimate facts. On the other hand, self, soul, creature, person, and so forth, are conventional facts.

Basically, the Buddhist concept of liberation is the heart of the Buddhist Doctrines, which has been clearly demonstrated through the life of the Buddha and His teachings in the Buddhist Scriptures, particularly, in the *Majjhima Nikāya*. The highest stage of liberation in Buddhism has been described as being freed from the cycle of birth and death, the stopping of all forms of suffering, i.e. *nibbāna* or *parinibbāna*. This ideal is mostly shared by various Indian religious traditions such as Hinduism, Jainism, Sikhism, and some others

The Buddha usually described the state of liberation by saying that: “Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such;”²¹⁸

²¹⁸ I.B. Horner, *The Collection of the Middle Length Sayings*, vol.I. , pp. 29, 48, 51, 90, 178, 229, 303, 307, 311, 333.

4.4 Concluding Remarks

Concluding remarks of this chapter, we can find out that the purpose of the Buddhist recluseship life is to liberate the circle of birth and death, which generally called ‘*Samsāra*’ in Pāli. This kind of liberation or happiness is the most peacefulness. It can divide into two types of livelihood which have to be fulfilled being a recluse: worldly and transcendental. In this connection, as a worldly livelihood means avoiding of wrong livelihood. And, transcendental livelihood is fulfillment of morality as a foundation of higher practice of spiritual attainment. To be sum up of this Sutta, the Buddha taught the result of recluseship life in gradually and detail. It can be counted twenty-two types altogether. In brief, we can say the fruit of recluseship life is the result of being practices in the three trainings of *Sīla*, *Samādhi*, and *Paññā*.

Chapter V

Conclusion and Suggestion for Further Studies

5.1 Conclusion

The Buddha had explained the benefits of ordaining as a monk sequentially starting with the most obvious benefits and continuing with more subtle benefits. The Buddha explained that the initial fruits of being a monk including elevating one's former status to the status of one worthy for respect. The benefits at the medium level included the attainment of meditation states at different levels, such as the first absorption, the second absorption, the third absorption, the fourth absorption, all of which make the mind more stable, joyful and peaceful. The benefits at the high level included the attainment of Eightfold supra-knowledge. As the higher and medium level, the Buddha also outlined the monastic discipline:

- - Restraint according to the monastic code of discipline (*pātimokkha*)
- - Right livelihood
- - Self-discipline
- - Restraint of the senses
- - Mindfulness and self-awareness
- - Contentment
- - The Practice of Meditation

As a result of the teaching, the King Ajātasattu requested to take refuge in the Triple Gem and to become a Buddhist for the rest of his life. He also asked forgiveness for having caused the death of his own father — King Bimbisāra — and

the Buddha granted him forgiveness. After the return of King Ajātasattu, the Buddha revealed that if Ajātasattu had not murdered his own father, he would have attained the fruit of stream-entry as the result of hearing the teaching.

As a conclusion of this research, the Sāmaññāphala Sutta explains to all of us the reasons for ordination; once one has ordained, how one must practice and not practice; the results of correct practice at various levels of advantage with the ultimate — that the Buddha called the “utmost of the Brahma-faring (brahmacariya)” — until the monk can understand for himself the meaning of the Buddha's words that one's life as a true monk within the Dhamma and vinaya is the most noble life. Apart from giving benefit to monks themselves who are already pursuing the Brahma-faring, the Sāmaññāphala Sutta also has many useful messages for the household reader also. Those who master the Sāmaññāphala Sutta will be able to explain Buddhism correctly, succinctly and lucidly to others — even five or ten minutes is enough to give newcomers the knowledge for them to think Buddhism through to an understanding for themselves. Even those subscribing to other religions can learn much from the Sāmaññāphala Sutta in a comparative way to find similarity of principles and practice between their religion and Buddhism — and to reach a state of peaceful co-existence with Buddhists instead of coming into dogmatic conflict.

Finally, we can get a great lesson that in Buddhism, if someone sees his or her own offensives, then, to release from it, the formal procedure is confession of it. However, it still has the result and later on replace by the good deeds. According to Buddhism, the nature of action and its result are impossible to be considered by worldly person. At the end of this Sāmaññāphala Sutta, the Buddha prophesies about the King that he will become a pacceka Buddha (particular Buddha) later on, however, because of his great offense killing his own father, he will get sufferings first. In the commentary of *Sumaṅgalavilāsinī*, by the venerable Buddhaghosa, he is the most superior of among being faithful in Buddhism. In the history of Buddhism, he gave a great contribution for the first council of Theravāda Buddhism, he supported in that historical event. It is the result of teaching the fruits of resclueship by the Buddha. Henceforth, this Sutta is one of importance discourse in Theravāda Buddhism.

5.2 Suggestion for Further Studies

The Sāmaññaphala Sutta is thus an incomparable source of information for both monks and religionists who can take its principles as a blueprint for successful administration of religion towards success stability and harmony. For this reason monks need to understand and apply the principles and practices of the Sāmaññaphala Sutta in their own lives, throughout their lives. For the further studies, the researcher would like to give suggestion that one who want to know more detail and related concept, he or she should study such as “A Study of Monastic Life”, or “ A Study of Preparation for Ordination”, or “A Study of Fulfillment of Perfection of Going Forth”, etc.

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