

Purification, Ethics and Karma in Early Buddhist Discourse

by Bhikkhu Anālayo

lecture 4

review MĀ 5

- 1) embrace girl ⇒ embrace fire
- 2&3) homage ⇒ get limbs cut
- 4) receive robes ⇒ body wrapped in burning iron sheet
- 5) get tasty food ⇒ burning iron ball into mouth
- 6) bedding ⇒ on hot iron bed
- 7) dwelling place ⇒ in hot cauldron

review MĀ 6

grading of non-returners:

- attain final liberation in between death and rebirth
- attain final liberation on being reborn
- attain final liberation with or without exertion
- heading towards Akaniṭṭha

same practice fully realized:

- no further existence whatsoever

review MĀ 7

worldly merit

- offer dwelling place
- offer bedding
- offer robes
- offer food
- offer attendants

- come personally to make offerings
- protect practice of the monks

transcendental merit:

- inspired on hearing Tathāgata / disciple stays somewhere
- inspired on hearing Tathāgata / disciple will come here
- inspired on hearing Tathāgata / disciple has come here
- meet and pay respect to Tathāgata /disciple
- make offerings to Tathāgata /disciple
- take refuge
- take precepts

There are four kinds of purification of offering. What four?

There is the offering that is:

- purified by the giver, not by the receiver,
- purified by the receiver, not by the giver,
- purified neither by the giver nor by the receiver,
- purified both by the giver and by the receiver.

(*Dakkhiṇāvibhaṅga-sutta*, MN III 256, trsl. Bhikkhu Bodi MLDB page 1105)

"During the more than forty years of the Buddha's teaching career, there were many monks acting as authoritative teachers of the doctrine throughout the kingdom of Magadha and its border areas. They would cross paths with the master from time to time and receive new information as his doctrine and teaching style developed. They would also receive new information from one another during the fortnightly congregations, the summer rains retreats, and whenever they met as their mendicant paths crossed. After forty years of their obtaining new information through such contact, we may be certain that, by the death of the Buddha, the process of receiving new 'teachings of the teacher' ... had become a well-accepted practice. The network of instruction was thus established, and doubtless most of the monks realized that much of what the Buddha had said during his lengthy career remained unknown to them personally."

(page 293 from Davidson, Ronald M. 1990/1992: "An Introduction to the Standards of Scriptural Authenticity in Indian Buddhism", in *Chinese Buddhist Apocrypha*, R.E. Buswell (ed.), Delhi: Sri Satguru, pp. 291-325).

After the first communal recitation / "council" (*saṅgīti*), the elders approach Purāṇa:

"Reverend Purāṇa, *dhamma* and discipline have been chanted by monks who are elders. Submit yourself to this chanting."

"Your reverences, well chanted by the elders are *dhamma* and discipline, but in that way that I heard it in the Lord's presence, that I received it in his presence, in that same way will I bear it in mind".

(Horner, I.B. 1952 (vol. 5): *The Book of the Discipline (Vinaya-Piṭaka)*, London: PTS, page 402).

four great standards (*mahāpadesa*)

"Suppose a monk were to say: 'Friends, I heard and received this from the Lord's own lips: this is the Dhamma, this is the discipline, this is the Master's teaching' – then, monks, you should neither approve nor disapprove his words.

Then, without approving or disapproving, his words and expressions should be carefully noted and compared with the Suttas and reviewed in the light of the discipline.

If they, on such comparison and review, are found not to conform to the Suttas or the discipline, the conclusion must be: 'Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk', and the matter is to be rejected.

But where on such comparison and review they are found to conform to the Suttas or the discipline, the conclusion must be: 'Assuredly this is the word of the Buddha, it has been rightly understood by this monk'.

(this is followed by giving three other possible sources, instead of hearing it from the Buddha itself):

- a community of elders and distinguished teachers
- many elders who are learned
- one elder who is learned

(*Mahāparinibbāna-sutta*, DN II 134, translation by Walshe page 255)

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MĀ 8 – Discourse on Seven Suns

(Parallel to the *Sattasūriya-sutta*, AN 7.62 / AN IV 100)

All formations are impermanent

- it does not rain: all the trees, the hundreds of cereals, and all medicinal shrubs will wither entirely,
- a second sun appears: flow of all the streams and rivulets will become exhausted,
- a third sun appears: all the great rivers will become exhausted,
- a fourth sun appears: the great springs from which the five rivers of Jambudīpa emerge – the Ganges being the first, the Yamunā the second, the Sarabhū the third, the Aciravatī the fourth, and the Mahī the fifth – those great springs will all become exhausted,
- a fifth sun appears: the water of the great ocean will recede ... until the water of the ocean will be completely exhausted, being not sufficient to submerge [even] one finger,
- a sixth sun appears: the whole great earth, together with Meru, king of mountains, will be totally submerged in smoke, a single mass of smoke,
- a seventh sun appears: the whole great earth, together with Meru, king of mountains, will be all ablaze, intensely hot, a single mass of flame

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main points:

- 1st sun: trees dry up
- 2nd sun: rivulets dry up
- 3rd sun: rivers dry up
- 4th sun: springs of great rivers dry up
- 5th sun: water of ocean dries up
- 6th sun: earth smokes
- 7th sun: earth on fire

Sunetta taught path to heavenly rebirth
Tathāgata teaches path to liberation

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on some *jātaka* tales:

- 1) *Sakuṇagghi-sutta* SN 47.6 at SN V 146
Sakuṇagghi-jātaka, Jā 168 at Jā II 60
- 2) *Pāyāsi-sutta*, DN 23 at DN II 342 and DN II 348
Apaṇṇaka-jātaka, Jā 1 at Jā I 106 and *Litta-jātaka*, Jā 91 at Jā I 380
- 3) Vin II 161
Tittira-jātaka, Jā 37 at Jā I 218
- 4) Vin III 145
Maṇikaṇṭha-jātaka, Jā 253 at Jā II 286
- 5) Vin I 349
Dīghitikosala-jātaka, Jā 371 at Jā III 213 and *Kosambī-jātaka*, Jā 428 at Jā III 490
- 6) *Kūṭadanta-sutta*, DN 5 at DN I 143