

## CHAPTER VII

### CONCLUSION



It is said the *Sutta Nipata* is one of very old sutta among the early Buddhist canons. Especially, 'IV. The Chapter of Eights' and 'V. The Chapter on Going to the Far Shore' is the most old and said that the 'Golden words,' i.e. 'the word of the Buddha,' are included.

'IV. The Chapter of Eights' depicts the background of the age of Sakyamuni.

This chapter's subject is finding fault and criticizing the vehement controversies and battle that the desire of the depths and self-consciousness work in the roots of the vehement controversies. From this standing point, 'IV. 15. Embraced Violence' is viewed to discourse the fundamental idea of 'IV. The Chapter of Eights'.

According to *Paramattha-jotica*, when the battle over water for irrigation happened between *Shakiya* and *Koliya*, Sakyamuni discoursed this teaching for quieting down the battle.

At first, he began to describe his agitation that he experienced when he was bodhsatta.

Sakyamuni Buddha recollects his own experience and says by a way of expression in the first person.

He says, 'Fear comes from the [one who has] embraced violence. Look at people quarrelling. I shall describe my agitation, how it was experienced by me (#935)'. The fare, which came upon him, was 'Seeing people floundering, like fish [floundering] in little water, seeing them opposed to one another (#936)'. And, as 'The world was without substance all around; all the quarters were tossed about, wanting a dwelling place for my self, I did not see [anywhere] unoccupied (#937)'.

Repeated again, this recollection was Sakyamuni own experience in that time when he was *bodhisatta*. At that time, the communal Veda society founded on the culture of festival community got gradually confused.

What is the root cause that people quarreled and used violence each other? Sakyamuni Buddha says:

#938. But seeing [people] opposed [to one another] at the end, I was dissatisfied. Then I saw a barb here. hard to see, nestling in the heart.

#939. Affected by this barb, one runs in all directions. Having pulled that barb out, one does not run, nor sink.

'The barb nestling in the heart' that Sakyamuni says here, is greed, the desire

of the depths, in the verse 945: 'I call greed "the great flood". I can desire "the current". The objects of sense are the movement [on the tide]. Sensual pleasure is the mud which is hard to cross over.'

Here, Sakyamuni brought in a new practice to penetration into the bottom of things in *samadhi* from ascetic. Only practice of the highest *Samadhi* is described.

#949. Make what [existed] previously wither away, May there be nothing for you after wards. If you do not grasp anything in between, you will wander calmed.

#950. Of whom there is no cherishing at all in respect of name-and-form, and [who] does not grieve because of what does not exist, he truly does not suffer any loss in the world.

Greed of the depths and self-consciousness of "this is mine" worked in the bottom of people's mind. In the ultimate of the practice, when greed and the self-consciousness of "this is mine" become extinct, People will be delivered to the collaboration existence equal among all living beings and all people.

How will people be delivered to the cooperation existence equal?

#954. The sage does not speak of himself [as being] among equals, inferior, or superiors. He, calmed, with avarice gone, neither takes up nor lays down, said the Blessed One.

The extinction of individual existence does not mean that he does not himself exist. It means that he lives freely as the collaboration existence equal by no speaking of himself as being among equals, inferior, or superiors.

*Upasiva* asked the questions to the Buddha (V.7. *Upasiva's* Questions), though it seems that he knew the Buddha's teaching above.

*Upasiva* asks, 'Alone [and] without a support, 'I am not able to cross over the great flood. One with all-round vision, tell me an object [of meditation], supported by which I may cross over this flood' (#1069).

The Buddha answered followings:

#1070. 'Having regard for [the state of] nothingness, possessing mindfulness, ... 'supported by [the belief] "it does not exist", cross over the flood. Abandoning sensual pleasure, abstaining from [wrong], conversations, look for the destruction of craving day and night.'

*Upasiva* asks again whether if he should remain there for a vast number of years, (the current of) consciousness would disappear for him in such state. The Buddha answers:

#1074. Just as a flame tossed about by the force of the wind, ... goes out and no longer counts [as a flame], so a sage released from his mental body goes out and no longer counts [as a sage].

More, *Upasiva's* question follows whether he who has gone out, does he not exist, or [does he remain] unimpaired for ever. It may be natural question. The Buddha says:

#1076. 'There is no measuring of one who has gone out, ... 'That no longer exists for him by which they might speak of him. When all phenomena have removed, then all ways of speaking are also removed.'

This verse is difficult to understand the meaning. But, here, we might say that the followers of the Buddha practiced, extinguished individual existences and mastered collaboration existence, that all phenomena have removed, through the practices as prescribed.

In '*Theragatha*' (the Elders' Verse I), the disciples declare their states of mind on attaining deliverance from the world of *asava* by using the Buddha's words. The road of their practices is the same road between teacher (the Buddha) and students (disciples).

*Sariputta* comes on the 'Groups of Thirty Verses' of '*Theragatha*',

If we know six transcendental powers and can select one of them, What will be selected? Six transcendental powers are (1) the power to be anywhere at will. (2) the power to see anything anywhere, (3) the power to hear any sound anywhere, (4) the power to know the thought of all other minds, (5) power to know past lives, and (6) the power to eradicate illusion. I guess that almost people select some power among (1) to (5).

*Sariputta*, as foremost in wisdom, selected (6). In the verse 996 and 997, he says:

#996, 997. My listening was not in vain; I am released without *asavas*. Not for knowledge of former habitation, nor even for the *deva*-eye, nor for supernormal power of knowledge of passing away and rebirth, nor for purity of the ear-element was there any resolve of mine.

The six categories above mentioned are common in (2), (3), (4), and (5) with six transcendental powers. At that time, it is regarded not to form system of the six transcendental powers yet.

Any way, by above verse, we can understand *Sariputta* grasped exactly the Buddha's intention and teaching.

The other disciples also declare their states of mind on their attaining by using same words with the Buddha.

In the 'Expedient Means' (second) chapter of the Lotus Sutra, the Buddha expresses the followings

*Shariputra*, you should know / that at the start I took vow, / hoping to make all persons / equal to me, without any distinction between us (如我等無異) / and what I long ago hoped for / has now been fulfilled.

This verse means that the Buddha's vow is to lead all living beings to the same state with the Buddha.

The Lotus Sutra illustrates the profound doctrine by using the many parables in order to make people to understand them. Through many parables as well as his teaching, people feel the compassion of the Buddha.

After Shakyamuni Buddha preached 'one Buddha vehicle' in 'Expedient Mean' (second) chapter, in order to illustrate his statement, he relates the 'parable of the burning house' to illustrate his statement.

Suppose, he says, there is a very rich man who has many children. One day a fire suddenly breaks out in his spacious house, and his children, totally absorbed in playing games, do not know that the house is inflame and ignore his cries of warning. He, therefore, resorts to an expedient means to induce them to come out of the burning house. He shouts to them that outside he has three kinds of carts they have long wanted: a cart pulled by a goat, another by a deer, and third by an ox. Immediately they race outside. Having coaxed them to safety in this way, the rich man gives each of his children a cart—not one of the three kinds he had promised, but a much finer carriage, adorned with numerous jewels and drawn by a white ox.

Shakyamuni compares the burning house in the parable to the threefold world, and the flame to the sufferings of birth and death. The rich man is the Buddha, who appears in troubled world to save the people, the children are all living beings, and the games in which they are so absorbed are worldly pleasures.

The following is the 'parable of the skilled physician and his sick children' in the 'Life Span' (sixteenth) chapter that has preached with the appearance of Bodhisattvas of the Earth as the catalyst.

Shakyamuni relates it to explain that the Buddha uses his own death as a means to awaken in people a desire to seek his teaching. The parable describes a skilled physician who has a great many children.

One day while he is away from home, the children mistakenly drink poison. Returning to find them writhing on the ground in agony, he quickly prepares for them a medicine that possesses excellent color, fragrance, and flavor. Some of the children take the medicine and are cured instantly, but others, their reasoning distorted by the

working of the poison, refuse it despite their great agony. The father therefore devises an expedient to induce them to take medicine. Telling them, "I will leave this good medicine here," he sets off for another land. From there he dispatches a messenger, who informs the children that their father has died. Grief-stricken, they finally come to their senses, take the medicine their father has left them, and are immediately cured. Thereupon their father returns.

Shakyamuni explains that the Buddha is like this physician: If he were always present in the world, people would begin to take him for granted and would no longer seek his teaching. Therefore, although the Buddha's life is eternal, he uses his death as a means to arouse in people an aspiration for enlightenment.

People grasp the great compassion of the Buddha from this parable, too.

Both the *Sutta Nipata* and the Lotus Sutra are filled with the Buddha's compassion in the every part as well as aforementioned subjects. This is the similar point of two *suttas* (*sutras*). The different point is in the manners of expression.