

Purification, Ethics and Karma in Early Buddhist Discourse

by Bhikkhu Anālayo

lecture 3

review MĀ 3

- 1) firm faith = watchtower / pillar
- 2) sense of shame = moat
- 3) fear of wrongdoing = road around town
- 4) effort = armies
- 5) wide learning = armoury
- 6) mindfulness = gate keeper
- 7) wisdom = rampart

absorptions = provisions

- a) water, grass, wood, = first
- b) rice, wheat = second
- c) grains, beans = third
- d) ghee, honey etc. = fourth

review MĀ 4

- remains lying in the water = immoral person
- surfaces but then sinks again = backslider
- remains standing = moral person
- observes = stream-entrant
- crosses over = once-returner
- reaches the farther bank = non-returner
- is called a 'Brahmin dwelling on the [farther] bank' = arahant

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MĀ 5 – Discourse on the Simile of the Heap of Wood
(Parallel to the *Aggikkhandhopama-sutta*, AN 7.68 / AN IV 128)

- embrace girl or fire?
- cut through flesh with hair rope or get massage?
(AN : receive homage)
- cut off one's leg with a knife or receive homage and respect?
- wrap one's body in burning iron sheets or receive robes?
- hot iron ball into mouth or tasty food?
- be forcefully placed on burning iron bed or get bedding?
- be thrown into hot cauldron or dwelling place?

as result of this discourse:

- sixty monks were liberated from the fetters through cessation of the taints,
- [while another] sixty monks gave up the precepts and returned to the household life.

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AN 7.68: another sixty monks had hot blood
come out of their mouths

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main points:

- 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

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MĀ 6 – Discourse on the Destination of a Good Person
(Parallel to the *Purisagati-sutta*, AN 7.52 / AN IV 70)

- like a burning wheat husk which, having caught fire, quickly exhausts itself
- just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer and a burning splinter flies up into the air, but on moving upwards, becomes extinguished immediately
- burning splinter flies up into the air, which, having moved upwards comes back down, but becomes extinguished before hitting the ground
- burning splinter flies up into the air, and becomes extinguished on hitting the ground
- burning splinter flies up into the air and then falls on a small amount of sticks and grass, causing it to smoke and burn, and becomes extinguished after that has burnt out
- burning splinter flies up into the air and then falls on a large amount of sticks and grass, causing it to smoke and burn, and becomes extinguished after that has burnt out
- burning splinter flies up into the air and falls on to a large amount of sticks and grass, causing it to smoke and burn; and after that has burnt, the fire spreads to villages, towns, mountain forests, and wilderness; and having burnt out the villages, towns, mountain forests, and wilderness, it reaches a road, or reaches water, or reaches level ground, and becomes extinguished.

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main points:

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

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MĀ 7 – Discourse on [Sources of] Worldly Merit

7 sources of worldly merit:

- offers a dwelling-place or an assembly hall to the community of monks
- offers [to those] in that dwelling-place beds, seats, woolen blankets, or felt mattresses, or bedding
- offers to all [those] in that dwelling-place new, clean robes of superior quality
- offers to the community in that dwelling-place morning rice gruel and the midday meal
- provides monastic park attendants to serve them
- personally approaches the monastic park to make still more offerings, regardless of wind or rain, cold or snow
- [ensures that after] the monks have eaten, their robes do not get soaked by wind or rain, cold or snow, [so that they can] enjoy meditation and quiet reflection by day and by night

7 sources of transcendental merit:

- hears that the Tathāgata or a disciple of the Tathāgata is staying in a certain place. Having heard this, he [or she] is delighted and supremely inspired.
- hears that the Tathāgata or a disciple of the Tathāgata intends to come from there to here. Having heard this, he [or she] is delighted and supremely inspired
- hears that the Tathāgata or a disciple of the Tathāgata has come from there to here. Having heard this, he [or she] is delighted and supremely inspired

- personally goes to see the Tathāgata or a disciple of the Tathāgata and pays respects with a pure mind
- presents offerings to the Tathāgata or a disciple of the Tathāgata
- having paid respects and presented offerings, a faithful son or daughter of good family performs the threefold taking of refuge in the Buddha, the Dharma, and the community of monks
- takes the precepts

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main points:

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