

サーマンニャパラ・スッタにみられる 修道に関する考察

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Spiritual Culture as Reflected in the Sāmañña-phala Sutta

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The Sāmañña-phala Sutta, which is the second in the order of its arrangement in the Dīgha Nikāya, is considered a very important one among the others. There are several reasons to treat it as such and one of them — probably the most important one at that — is the inclusion of the teaching on spiritual culture based on morality to be attained by a recluse.

The discourse opens with the question raised by the King of Magadha, Ajātasattu, regarding the immediate results of monastic life in this world. He revealed that he had raised the same point with the six leaders of other Orders, and he said that he was not satisfied with any of their replies. The Buddha, to whom the King put the same questions as before, explained clearly the immediate merits of monastic life. The contents of the answer, which the Buddha gave to the King, taking the form of a counter question, have been arranged in an ascending scale of importance as we very often come across in other Suttas.

According to the text, the fruits of monastic life, which are shown at the beginning of the discourse, are the respect and honour accrued to the recluse, irrespective of hereditary occupation or social status before his admission to the order, consequently, he obtains his necessities, namely, food, lodging, clothing, and medicine, from the people, in addition to his righteous security and

safety.

The Buddha being requested by the King goes on further to explain the other merits mundanely obtained, which are, in fact, exactly related to the subsequent aspects of monastic life based on Buddha's teachings: (a) practice of morality (sīla-sampanno), (b) guarding the doors of senses (indriyesu gutta-dvāro), (c) being possessed of mindfulness and awareness (sati-sampajañña-saman-nāgato), and (d) contentment (santuttho). As a result of the fact that one becomes a monk and lives a moral life, he no longer meets with danger in the way of his spiritual advance. He then experiences within himself a sense of ease without alloy. There is the basic idea of Buddha's doctrines that a man is agitated by the informations coming through the six organs, namely, eye, nose, ear, tongue, body and mind; accordingly, a monk sets himself to refrain from attraction of the organs, bridling the arising of evil thoughts, covetousness and dejection. This practice of self-control is called 'guarding the doors of the senses'. Once the monk attains the perfection of the self-restraint mentioned above, cankers or evil thoughts find no breeding ground in his mind. In his every day life, he keeps himself aware of all what is happening about, hence the mindfulness and awareness are practiced by himself constantly. Furthermore, he lives in simplicity, being content with a robe for caring his body and with food only for keeping his life. Thus, having

attained the noble moral conduct, sense-restraint, mindfulness and awareness, and the noble contentment, the recluse resorts to a solitary place, sits cross-legged and erects his back of body with complete mindfulness.

In order to purify his mind, the monk destroys the Five Hindrances (*pañca nīvaraṇa*), namely hankering (*abhiññhā*), ill-will (*vyāpāda*), torpor of mind and body (*thīna-middha*), flurry and worry (*uddhacca-kukkucca*), and wavering (*vicikicchā*). In the text, this sort of emancipation attained by the destruction of the five Hindrances, has been compared with the five hazards a man has to face ; they are debt, disease, imprisonment, slavery and risky journey. Out of the three fundamental discipline (*tisso-sikkhā*) of Buddhists, according to the *Sāmaññaphala Sutta*, the first one — i.e. the moral conduct or *Sīla* — is totally based on restraining of the six senses and possessing of the mindfulness and awareness.

Gladness springs up within the monk who realizes that he has given up the five Hindrance. This results in filling his mind with joy which is conducive to the physical lightness. Being at this ease, he is filled with a sense of peace, and then his mind is settled in it. In this condition, it is said that he enters into and lives in the first mental development which is the first degree out of the four mental development or *Jhānas*. The first *Jhāna* means a mind state which has been caused by destruction of desires and refraining from evil deeds, with discrimination and investigation of one's mind, and has been born out of the joy and tranquillity.

As a result of training on the first *Jhāna* constantly, the monk fulfils all the discrimination and investigation, suppressing them and attaining a state of serenity and concentration of his mind. Here, we can see that he has already arrived at and abided in the second *Jhāna* which comprises a state of joy and ease, born of concentration without

the discrimination and investigation.

The next degree of mental development known as the third *Jhāna* is explained as that the monk, as a result of his attainment of the perfection of the second *Jhāna*, keeps aloof from joy, obtaining equanimity, being mindful and attentive (*sato ca sampajāno*), experiencing tranquillity in his body. Under this condition, it is said that the Noble men recognize the recluse to possess serenity and mindfulness at ease. As a matter of fact, his physical lightness pervades his whole body.

The monk comes to the fourth *Jhāna* which is the highest and the loftiest degree of the four mental developments. At the time that he has attained the third *Jhāna*, that is to say, when he puts away ease and pain and also any elation and dejection caused by ease and pain, his mind develops into a state of pure equanimity and mindfulness without ease and pain (*adukkham asukham upekkhā-sati-pārisuddhim*). This is the merit accrued to a monk when he attains the final degree of mental development which is known as the fourth *Jhāna*.

Along with this process of psychic development which is popularly known as *Jhāna* system, we come to the end of the second fundamental discipline called *Samādhi*. In this mental progress, the recluse who attains even that stage is not yet destined to realize *Nibbāna*, hence the mental condition of the four *Jhānas* is recognized as capital concentration (*mūla-samādhi*) as second in the order of the three planes — i.e. the sensuous plane (*Kāma-dhātu*), the form plane (*rūpa-dhātu*) and the formless plane (*arūpa-dhātu*) which are all involved in transmigration (*saṃsāra*). There is however no doubt that this mental development is very necessary to the attainment of higher wisdom (*pañña*) and perfect emancipation (*vimutti*), that we shall discuss below.

When a recluse has completed the spiritual

culture as mentioned above — his mind is clean (parisuddha), pure (pariyodata), stainless (anāgaṇa), devoid of evil (vigatūpakkeṣa), supple (mudu-bhūta), active (kammaniya), firm (thita) and imperturbable (ānejjappatta), — he applies his mind to the insight (ñāṇa-dassanāya cittam abhiniharati) and then realizes as follows :

(a) his body is subject to evanescence, decay, dissolution and disintegration, hence it is basically impermanence (aniccā).

(b) his consciousness is bound with and attached to the body.

He applies his mind to the creation of mental image of his body (mano-mayaṁ kāyaṁ) and he then experiences of projecting the mind-made image of himself, which has complete parts of a human body.

In the next degree, the five modes of mystic powers which the recluse experiences are referred to as follows :

- (a) The various types of psychic powers (Iddhi-vidhā) : Those are the powers that enable him to become many and to make the many become the one ; to become visible and invisible ; to pass through solid things ; to penetrate through solid ground ; to walk on water ; to fly through the air ; to touch the sun and the moon ; to reach the highest heaven (Brahma loka).
- (b) The surpassing function of the ear (sata-dhātu) : This comprises the power of hearing sound both in the human-world and in the celestial world, whether far or near.
- (c) Knowledge of others' minds (ceto-pariyañāṇa) : It means to penetrate with his mind the minds of beings or other

men, that is to say, he knows what is happening in the minds of others.

- (d) Knowledge of remembrance of his previous births (pubbe-nivāsānussati-ñāṇa) .
- (e) Knowledge of disappearance and re-appearance of living beings (sattānaṁ cutūppāta-ñāṇa) : This is a power of wisdom to realize the transmigration (saṁsāra) and Karma (Kamma).

Further, he develops his mind and acquires the knowledge of destroying cankers (āsavaṇaṁ khaya-ñāṇa), by which he realizes the Four Noble Truths (cattāri ariya-saccāni) — i.e. unsatisfactoriness (dukkha), its arising or origin (samudaya), its cessation (nirodha) and the way leading to its cessation (magga) — consequently, his mind is free from taint of sensual pleasure (kamāsayā), taint of Becomings (bhavāsayā) and taint of ignorance (avijjāsayā) of truth. When once he is freed, he has the understanding 'I am free' (vimuttasmim vimuttam iti ñāṇam hoti). Here it is expressly stated that the recluse, who has cultivated his mind as far as the absolute extirpation of defilements, experiences that there are no more taints to remove, and he enjoys this freedom through mind (ceto vimutti). Then it occurs to him. According to the process explained in the following context, — 'Re-birth has been destroyed; the moral life has been fulfilled ; What had to be done has been completed ; there will be no beyond after the present life' (K-hīnā jāti vusitaṁ brahmacariyaṁ kataṁ karanīyaṁ nāparaṁ itthattāyāti) — when one has attained the release through mind, one has exhausted all the potentialities that tend to rebirth, which is the highest goal and the most sublime merit of monastic life.

The term 'ñāṇa', which is used in the text, is the wisdom or knowledge acquired by the arahant.

This lofty knowledge is the third in the order of threefold developments of Buddhist discipline, known as Pañña. As we can see that the wisdom is always placed at the last and the highest stage in the Buddhist training, the most important spiritual

culture is the development of wisdom to attain enlightenment. However, those three disciplinary elements, namely, Sīla, Samādhi and Pañña, are not independent factors and they are also effective with each other in the mental progress.