

# The Application of the Essence of the Suttas addressed by Venerable Sāriputta to Daily Life



Eindarvudha<sup>1</sup>, Phramaha Nantakorn Piyabhani<sup>1</sup>

*International Buddhist Studies College<sup>1</sup>  
Mahachulalongkornrajavidyalaya University  
eindarmonk@gmail.com*

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## ABSTRACT

In Buddhism, there is threefold Piṭaka. Of this, there are many suttas from the disciples of the Buddha but here what this paper is going to discuss is to comprehend and apply the essence of the suttas in Majjhima Nikāya addressed by Venerable Sāriputta. Therefore, there will discuss the essential themes, unlocking the hidden meaning of a word from context and the application of them to daily life. This article also attempts to underline the salient features of the suttas that can promote the teachings of the disciple to be evident and obvious until becoming a Buddhist Role Model among the Buddhist people and societies after practicing and observing the genuine essence of the suttas from Venerable Sāriputta's qualities of the personal examples.

*Keywords:* Venerable Sāriputta, the Essence of the Suttas, the Application

## Introduction

After the Buddha attained enlightenment, he taught the teachings for Forty-Five years to overcome the round of rebirth, understand and penetrate the Four Noble Truths for all beings. After the Buddha passed into *Parinibbāna*, Venerable Mahā Kassapa presided over the First Sangha Council attended by five hundred arahant-monks with the aim to preserve the teachings to be confirmed without change, repair, or substitution. In Tipiṭaka, we have been seeing only three types of *sāvaka*: *aggasāvaka*, *mahāsāvaka*, and *pakatisāvaka*<sup>1</sup> but here, there are seven kinds of *sāvaka*, namely *bhikkhu*, *bhikkhunī*, *sāmanera*, *upāsaka*, *upāsikā*, *deva* and *yakkha*. Hence, the suttas are seven kinds of *sāvakabhāsitasuttas*, teachings expounded by the disciples because we found many suttas expounded by them in Tipiṭaka. Although the suttas were expounded by the disciples, those were called *buddhabhāsitasuttas* because the Buddha himself confirmed those suttas. For example, the Prime Minister signed the letter of suggestion which was written by secretary and *saṅgītisutta*<sup>2</sup> proves that the Buddha himself confirmed saying the words “Well done Well done” and approved this sutta<sup>3</sup> after Sāriputta taught this sutta. In this way, it is called *Buddhabhāsitasutta*. Common readers considered that all teachings were expounded by only the Buddha in Tipiṭaka but there are so many Suttas taught by the disciples of the Buddha. Also, what the disciples of the Buddha gave, to be confirmed as *buddhabhāsitasutta* after the Buddha passed away, was gone in line with *Mahāpadesa* laid down by the Buddha like Ānanda’s sutta because the Buddha did not confirm them as above. According to *Mahāparinibbānasutta* in Dīgha Nikāya and its Commentary, there are Four Greats of the Buddha’s word which are called *Mahāpadesa*.<sup>4</sup> *Mahāpadesa* is the endorsement criteria that laid down by the Buddha to prove and confirm the discourses addressed by the disciples of the Buddha as *buddhabhāsitasuttas* in the Buddhist Pāli Canonical Texts in line with the Four Great Authorities.

Buddhaghosa explains *mahāpadesa* as “great occasions” (*mahāokāse*) or as “great references” (*mahāpadese*).<sup>5</sup> Hence, there should understand the four great references for the rules and regulations to be confirmed and approved as the Buddha’s teaching in

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<sup>1</sup>ThagA.II.205.

<sup>2</sup>D.III.270.

<sup>3</sup>Ibid., p. 271.

<sup>4</sup>D.II.124-125.

<sup>5</sup>DA.II.565.

Tipiṭaka according to *Mahāpadesasutta*,<sup>6</sup> and *Mahāparinibbānasutta*.<sup>7</sup> They are the Buddha's own mouth (*buddhāpadesa*), the community with elders, with distinguished teachers (*samghāpadesa*), a group of elder monks who are well learned, masters of scripture, Dhamma-experts, Vinaya experts, experts in the Summaries (*sambhulatherāpadesa*), and an elder monk who is well learned, master of scripture (*ekatherāpadesa*).<sup>8</sup> This is the dhamma, this is the discipline, this is the teaching of the Buddha should be carefully put into sutta and examined in the light of Vinaya. If they do not fit in line with sutta, or are not in accordance with Vinaya, it must be concluded this assuredly is not an utterance of the Buddha, which have been wrongly understood by monks. Thus, assertion should be rejected. If they fit in line with sutta, or are in accordance with Vinaya, it must be concluded this assuredly is an utterance of the Buddha, which have been rightly understood by monks. Thus, assertion should be accepted and allowed.<sup>9</sup> *subhasutta*<sup>10</sup> proves that it went in line with the Four Great Criteria because this sutta appeared after the Buddha's demise and the Buddha neither did say "Well done, Well done" and nor did confirm. But Ānanda expounded this sutta in line with the Great Authorities. So, it was also called *buddhabhāsitasutta*. In Tipiṭaka, we can find many Suttas expounded by disciples of the Buddha only after demise of the Buddha. Soon after demise of the Buddha, Ānanda and other great disciples expounded some suttas also. Thus, however, although there are many disciples' suttas confirmed and approved in line with the *Mahāpadesa*, the essence of the suttas from Sāriputta will be discussed and presented in this article by doing practice of them to daily life.

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<sup>6</sup> A.II.167-170.

<sup>7</sup> D.II.123.

<sup>8</sup> Nett.21; Bhikkhu Ñāṇamoli, (tr.) *The guide, Nettipakarana*, (London: PTS, 1977), p. 37.

<sup>9</sup> T.W. Rhys Davids (tr.), *Dīghanikāya: Dialogues of the Buddha*, (Oxford: PTS, 1910), pp. 255-256.

<sup>10</sup> D.I.204, DA.I.31.

## The Synopsis of Venerable Sāriputta's Suttas

On studying the essence of the suttas addressed by Sāriputta to understand and apply them to daily life, we have to know eleven suttas in Majjhima Nikāya, which is scope of this article, addressed by Sāriputta in brief. Majjhima Nikāya is one of the major collections in the Suttanta Piṭaka belonging to the Pāli canon. There are totally 152 suttas in Majjhima Nikāya expounded not only by the Buddha but also by the disciples of the Buddha. Eleven suttas (discourses) here are expounded by Sāriputta, Five by Ānanda, Two by Mahāmoggallāna, Two by Mahākaccāna, One by Anuruddha, One by Bākula, One by Ratthapāla, One Nandaka, One by Udena. One sutta is addressed by Bhikkhunī Dhammadinnā and the rest 126 suttas are addressed by the Buddha. In this article, the study will focus on the salient features of eleven suttas delivered by Sāriputta which can be applied to daily life. These eleven suttas are as follows:

*Dhammadāyādasutta*<sup>11</sup> contains two separate discourses, the first one given by the Buddha, the second by Sāriputta. the Buddha urged the monks to receive as their two kinds of legacy of his Teaching: the worldly (*āmisa*) and the spiritual (*nirāmisa*). It is *bodhipakkhiyadhamma* only, and not material things like the four requisites Sāriputta advised the monks to lead a solitary life for attainment of *jhāna* and to strive for the attainment of *nibbāna* by abandoning greed, ill will, and delusion.<sup>12</sup> In *Anaṅgaṇasutta* given on the request of the Maha Moggallana, Sāriputta explained four types of individuals:

- (i) an impure person who knows he is impure.
- (ii) an impure person who does not know he is impure,
- (iii) a pure person who knows his own purity,

(iv) a pure person who does not know his own purity.<sup>13</sup> The first of each pair is said to be the better one of the two, and the reason is explained. This discourse shows the importance of self-examination for moral and spiritual progress. *Sammādiṭṭhisutta* is an exposition on the right view delivered by the Sāriputta at Sāvatti. When physical, verbal, and mental actions are motivated by greed, hatred, and delusion, they are deemed to be bad. When they arise through non-greed, non-hatred and non-delusion, the actions are deemed to

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<sup>11</sup> M.I.12.

<sup>12</sup> U Ko Lay, *Guide to Tipitaka*, (Malaysia: Selangor Buddhist Vipassana Meditation, 2000), p. 43.

<sup>13</sup> Loc.cit.

be good. Right view is understanding what a good deed is and what a bad deed is, it is the full comprehension of the Four Noble Truths and not holding on to eternity views concerning *atta*.<sup>14</sup> *Rathavinītasutta* recounts the dialogue between Sāriputta and Puṇṇa at Sāvatti on the seven stages of purity, such as purity of *sīla*, purity of mind, purity of view etc., which must be passed before attainment to *nibbāna*.<sup>15</sup>

*Mahāhatthipadopamasutta*, the greater discourse on the simile of the elephant's footprint, was given by Sāriputta to the monks at Sāvatti using the simile of the elephant's footprint. He explained that just as the footprint of all animals could be contained within the footprint of an elephant, all wholesome dhammas were comprised in the Four Noble Truths.<sup>16</sup> *Mahāvedallasutta* is about the greater series of questions and answers. The elder answers several questions put by Mahākoṭṭhita, who was foremost in analytical knowledge. Mahākoṭṭhika asked many questions to Sāriputta at Sāvatti regarding an uninstructed person with no *paññā*, and instructed persons with *paññā*, many questions on *viññāna* and *vedanā*, on the difference between *paññā* and *viññāna*, and many other things. Sāriputta obliged him with detailed answers.<sup>17</sup> Sāriputta matches the excellence of the questions with the clarity and profundity of his answers. The questions and answers extend from analytical examination of terms, through the position of wisdom and right understanding, to subtle aspects of meditation. *Gulissānisutta* was given at Rājagaha by Sāriputta to *Gulissāni*, a monk concerning eighteen moral conducts and Dhamma practice to be followed by a forest-dwelling monk should observe<sup>18</sup> questioned by Mahāmoggallāna, the elder confirms that the same duties apply also to monks living in the vicinity of towns and villages. *Dhānañjānisutta* was the discourse that addressed about an old devoted lay disciple of the Buddha named brahmin Dhānañjāni. After the death of his first wife who had great faith in the Buddha, the Dhamma and the Sangha, he was no longer diligent in and mindful of the practice of *dhamma*. His second wife was without faith in the teaching of the Buddha. To maintain his family, he resorted to wrongful means of livelihood. Sāriputta put him back on the right path. On his deathbed, he sent for Sāriputta who solaced him with the Dhamma. This caused him on his death to be reborn in the Brahma world. The Buddha asked Sāriputta why he had put the old Brahmin

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<sup>14</sup> Ibid., p. 44.

<sup>15</sup> Ibid., p. 48.

<sup>16</sup> Ibid., p. 49.

<sup>17</sup> Ibid., p. 53.

<sup>18</sup> Ibid., p. 59.

only on the way to the inferior Brahma world when a higher attainment was possible for him.<sup>19</sup> In *Saccavibhaṅgasutta*, the Buddha taught the bhikkhus the Four Noble Truths as he had done at the time of giving the discourse on the Turning of the Wheel of Dhamma at Isipatana in Bārānasi. He then urged the bhikkhus to seek guidance from the two *theras*, Sāriputta and Mahā Moggallāna, likening Sāriputta to a mother and Mahā Moggallāna to a foster-mother. Sāriputta could analyze and explain the Four Noble Truths in detail and lead them to the stage of the first path and fruition. Mahā Moggallāna could then lead them on till the highest path and fruition, the Arahantship, was achieved.<sup>20</sup> *Anāthapiṇḍikovādasutta* was given by Sāriputta to Anāthapiṇḍika on his deathbed. Sāriputta instructed him to free his mind from any attachment or not to grasp at the six internal sense bases, nor the six external sense bases, nor the feelings that arise in relation to them, nor at the six elements, nor at the five aggregates, nor the realms of infinite space, of infinite consciousness, of nothingness, of neither consciousness nor non-consciousness. With no attachment to any of them, there would come liberation.<sup>21</sup> Anāthapiṇḍika passed away soon after and was reborn as a deity in Tusita heaven. *Channovādasutta* is the teaching addressed by Sāriputta. Channa was very ill. Sāriputta and Cunda paid him a visit. They gave him consolation by giving instruction on *vipassanā* meditation. Channa died as an Arahant.

## The Essence of the Suttas to Daily Life

When studying these suttas, it is not enough to mention everything about them to understand and apply to daily life. So, we must know and realize the essence of the suttas so that everyone can get knowledge and practice those essences to the society to get happiness of life until he can achieve the final goal of *nibbāna* at the end of life. Therefore, one should remind to practice the essences in each suttas.

From the main viewpoint of these suttas, in *Dhammadāyādasutta*, the conclusion to mainly practice is to be inheritors regarding the Dhamma, but not to be inheritors with regard to the material things. It is mainly related to (*sīla*) moral conducts to control our contentment and wishes. In *Anaṅgaṇasutta*, we can understand four kinds of persons found existing in the world that the people with a fault do not understand rightly that they have a

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<sup>19</sup> Ibid., p. 68.

<sup>20</sup> Ibid., pp. 78-79.

<sup>21</sup> Ibid., p. 79.

blemish in themselves, the people with a fault understand rightly they have a fault in their mind, the people with no fault do not understand correctly they have no fault in themselves, and the people with no fault understands correctly they have no fault in their mind. We can decide ourselves what types of persons we are and whether we are inferior or superior to another and we should try and practice to be able to make a decision. So, everyone have to understand the nature of blemishes (*aṅganāni*) and the benefits of recognizing and removing them.<sup>22</sup> It is mainly connected with applying *paññā* by practice removing defilements.

In *Sammādiṭṭhisutta*, we can get model exposition of Sāriputta's right view. This is a masterpiece of teaching, which also provides a framework for further elaboration. And Sāriputta explains an original exposition of dependent origination, with slight, but very instructive variations<sup>23</sup> and basically the skillful and unskillful courses of action, the four kinds of nutriment, and each factor of dependent origination are used to illustrate the Four Noble Truths. The discourse on right view is intended to elucidate the principles that are to be comprehended by conceptual right view and penetrated by experiential right view. Sāriputta expounds these principles under sixteen headings; the wholesome and the unwholesome, the four nutriments of life, the Four Noble Truths, the twelve factors of dependent arising, and the taints as the condition for ignorance.<sup>24</sup> Here, right view is indicated<sup>25</sup> as supramundane right view by the closing words of each section. One entirely got rid of addiction to the lust, he dispelled addiction to aversion, he abolished addiction to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge, he is here and now one who makes an end of suffering.<sup>26</sup> In particular, although there is eightfold noble path, Sāriputta highlighted who has right view. We can know the true meaning of right view which can understand fundamentally evil and good deeds and it is more important than the other right paths. Then, those who realize correctly and abandon the cause and effect of skill

<sup>22</sup> G. P. Malalasekara, *Dictionary of Pāli Proper Names*, Vol. I. (London: PTS, 1974), p. 62.

<sup>23</sup> Bhikkhu Ñāṇamoli (tr.) & Bodhi (ed.). *Sammādiṭṭhi Sutta*, *Collected Wheel Publications*, Vol. XXV: No. 377 to 393. (Sri Lanka: Kandy, BPS, 2003), p. 5.

<sup>24</sup> Nyanaponika Thera & Hellmuth Hecker. *Great Disciples of the Buddha*, Bhikkhu Bodhi. (ed.), (Sri Lanka: BPS, 2003), p. 48.

<sup>25</sup> Bhikkhu Ñāṇamoli (tr.) & Bodhi (ed.). *Sammādiṭṭhi Sutta*, *Collected Wheel Publications*, Vol. XXV: No. 377 to 393. (Sri Lanka: Kandy, BPS, 2003), p. 8.

<sup>26</sup> I. B. Horner, O.B.E., M.A. (tr.). *The Collection of the Middle Length Sayings* (majjhima Nikāya). Vol I. (London: PTS, 1987), p. 5.

and unskill are only the noble disciples because of the word *ariyasāvako*<sup>27</sup> in *Pāli Canon*. It is relevantly *paññā* by practicing right view to be noble one. In *Rathavinātasutta*, it can see Sāriputta's loving-kindness and wisdom without arrogance as a chief disciple of the Buddha. So, we have to follow and practice this kind of attitude like Sāriputta. And Puṇṇa also focuses on the main target of the Buddha's way. It is also that we should remind all the time as those who follow the method of Buddhism and as those who would like to get final or internal peace. We must understand *Sattavisuddhi*, seven purities. These seven purities support each other, and one is to get or for another's result but without those, we cannot get final *nibbāna* without clinging.<sup>28</sup> It is for the sake of final *nibbāna* without clinging that the holy life is lived under the Buddha.<sup>29</sup> It is more imperative than other. So, this is the final goal for holy life in the teaching of the Buddha. Here, it is *paññā* related to apply seven purities. *Mahāhatthipadopamasutta* is a masterpiece of methodical treatment. Sāriputta begins by stating that just as the elephant's footprint can contain the footprint of all other animals, so the four noble truths comprise everything wholesome.<sup>30</sup> Therefore, the four noble truths are the leader of any good deed and the central point in the teachings of the Buddha. Among them, the noble truth of suffering is very important to understand in order that the cause of noble truth of suffering can be eradicated. On the other hand, there will be less craving only having known suffering and the attachment can be got rid of and the happiness which is noble truth of cessation of suffering can be also understood and achieved. That is why, Sāriputta addressed about the noble truth of suffering in extend and practically. If his endurance persists, he will experience abundant happiness.<sup>31</sup> This sutta taught about *paññā* related to understand noble truths.

*Mahāvedallasutta* is about the greater series of questions asked by Mahā Koṭṭhita and answers explained by Sāriputta. This sutta is a discourse that promotes better understanding of doctrinal terms and concepts in Buddhism. It is in the form of questions and answers between two eminent great beings, dealing with understanding of four noble truths, consciousness,

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<sup>27</sup> M.I.47.

<sup>28</sup> M.I.150.

<sup>29</sup> Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi. (tr.), *The Middle-Length Discourse of the Buddha*, A New Translation of the Majjhima Nikāya, (Kandy, Sri Lanka: BPS, 1995), p. 244.

<sup>30</sup> Nyanaponika Thera & Hellmuth Hecker. *Great Disciples of the Buddha*, Bhikkhu Bodhi. (ed.), (Sri Lanka: BPS, 2003), p. 46.

<sup>31</sup> *Ibid.*, p. 47.

sensation, perception, and the close association of these three phenomena, right view, *jhāna*, five faculties and many other deep concepts which are in the realm of Abhidhamma.<sup>32</sup> Sāriputta answers a number of psychological questions put by the Mahākotṭhita, who was masters of logical analytical knowledge.<sup>33</sup> Also, this sutta was probably originally compiled rather as a lesson for learners than as a genuine enquiry by Mahākotṭhita. This sutta might be in order that obtained for Mahā Kotṭhita the rank of preeminence among those possessing, *paṭisambhidā-patta*. Sāriputta matches the excellence of the questions with charity and profundity of his answers. The questions and answers extend from analytical examination of terms, through the position of wisdom and right understanding, to subtle aspects of meditation.<sup>34</sup> Also, we can understand many things about the differences between intuitive wisdom, and discriminative consciousness, the differences between feeling, perception, and discriminative consciousness, two conditions for arising of right view into existence which are the utterance of another (*parato ghosa*) and wise attention (*yonisa manasikāra*), the difference between the person who is dead and the person who attained to the cessation of perception and feeling, what five faculties or five sense organs depend on vitality and vitality (*āyu*) depends on heat (*usmā*), and heat depends on vitality which they are depending on each other, the differences between different in meaning and different in name and same in meaning and difference only in name. This sutta addressed about *paññā* related to realize difference in meaning and in name and understanding and happiness. *Gulissānisutta* is on the conduct and *dhamma* practice to be followed by a forest dwelling monk. We should understand these duties to practice. Mahā Moggallāna questioned Sāriputta to confirm that the same duties and these have been applied also to monks living not only in forest but also in the vicinity of towns and villages.<sup>35</sup> In these duties, we can apply group by group or one by one for social communication to get happiness of social relations and spiritual improvement to achieve happiness of final freedom if we wish. If one has accomplished abilities or duties which should be applied, he can be praised and esteemed by not only

<sup>32</sup> Burma Piṭaka Association. *Twenty Five Suttas from Mūlapaṇṇāsa, Majjhima Nikāya Medium Length Discourses of the Buddha*, (Burma: Rangoon, 1989), pp. xxvi.

<sup>33</sup> F.L. Woodward, MA. (tr.), *The Book of the Gradual Sayings (Anguttara-Nikāya)*. Vol. I. (Oxford: PTS, 2000), p. 19.

<sup>34</sup> G. P. Malalasekara, *Dictionary of Pāli Proper Names*, Vol .I. (London: PTS, 1974), p. 62; Nyanaponika Thera & Hellmuth Hecker. *Great Disciples of the Buddha*, Bhikkhu Bodhi. (ed.), (Sri Lanka: BPS, 2003), p. 70.

<sup>35</sup> *Ibid.*,

Sangha community but also by any society. It is essentially *sīla* related to practice moral conducts or 18 duties. *Dhanañjānisutta* mentions to mainly understand our deeds, good or bad, will repay us in kind as in the example which an echo is the reflection of its original voice as we sow, so we shall reap. As a result, no one should do anything about evil deeds because no one can apologize to anyone and to experience as replacement for one to another. Also, this sutta mentions to practice four *brahmavihārā*: loving-kindness, compassion, rejoicing and equanimity which can be reappeared in the Brahma world. So, by studying this discourse, we learnt that if we practice the four *brahmavihārā*, we will reappear in the Brahma world. In this sutta, Sāriputta explained to the brahmin *dhanañjāni* that the multifarious duties of a layman are no excuse for wrong moral conduct, nor do they exempt one from painful consequences of such conduct in a future existence. This is mostly about *samādhi* interrelated to practice *brahmavihārā*.<sup>36</sup>

*Saccavibhaṅgasutta*, is the sutta that the Buddha addressed the monks he had first preached the four noble truths in Migadāya at Isipatana. He exhorts the monks to follow Sāriputta and Moggallāna. The Buddha compared Sāriputta with mother who gives birth and Mahā Moggallāna with one who feeds and takes care like a nurse. So, we can see their activities of two chief disciples are very important through the history of Buddhism so that we can follow the example of them. Sāriputta took up the discourse and gave a detailed explanation of the truths.<sup>37</sup> This Sutta shows the four noble truths are fundamental teaching in Buddhism and they are the essence of Buddhism. This sutta is related to *paññā* which can practice the four noble truths.

In *Anāthapiṇḍikovādasutta*, Anāthapiṇḍika said he never heard such sermon before, so he asked the monks to preach this sermon for other laymen not to be the detachment of all things as well he was so amazed at the sharing knowledge and he also wanted other people had a chance to learn that teaching. Anāthapiṇḍika did not forget to share the taste of the Dhamma with other people even at his last moments. He wished other people could experience the taste of Dhamma as he did. So, this sutta is necessary in society. Besides, it explains why one should undertake this sutta in the target of lives of all practitioners with the brief analysis. Sāriputta taught to Anāthapiṇḍika ten kinds of insight Meditation. It is said that there are ten kinds of objects mentioned by Sāriputta to Anāthapiṇḍika and

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<sup>36</sup> Ibid.,

<sup>37</sup> G. P. Malalasekara, *Dictionary of Pāli Proper Names*, Vol. I. (London: PTS, 1974), p. 997.

thus he taught ten ways of vipassanā practices. However, since all practices of vipassanā observe the characteristics of *anicca*, *dukkha*, and *anatta*, vipassanā practice is considered to be only one. It can be seen that Anāthapiṇḍika was a person who cared about other people. Even at the time he was dying, he wanted other people to have the same kind of the taste of Dhamma. As a result, this sutta showed *paññā* related to practice insight meditation. In *Channovādasutta*, we can see obviously Sāriputta's heart that he is in nature very good to help each other and two great beings' instruction to Channa was very practical and effective to him. This Sutta is a discourse related to suicide of Channa. So, we should take care ourselves and keep in mind to control our permanently changeable mind because if one suffers in suicidal due to diseases, one may be suicide himself without controlling and they want to depart this life.<sup>38</sup> Channa tried to commit suicide due to very gravely ill. However, he is '*samasīsī arahanta*' 'same-header or the equal headed' as one who attains liberation at the very moment of dying.<sup>39</sup> So, it is taught about *paññā* related to get rid of thoughts which shake and attach.

To be happy and control our mind, one can practice and submit an application the methods or essences of every discourse given by Sāriputta in Majjhima Nikāya respectively in our daily life because the teachings in Buddhism which delivered either by the Buddha or by his disciples is primarily a monastic religion and encourages the laypeople to renounce the mundane life and to adopt the life of a recluse. That is the way to spiritual progress of the laypeople or human society. However, it depends on different levels of Buddhist practice and who practice and follow the essences in the suttas. Consequently, if we wish or if we have right will, everyone can reach and get every level practically because disinterested intellectual curiosity is the lifeblood of real happiness or civilization.

What is more, the inference is the fact that it is the teaching delivered by Sāriputta to monks and lay man. Of them, the discourses taught to monks are to practice the virtues of contentment, remove blemishes, realize right view, understand the seven purities, comprehend in detail or penetrate the four noble truths, appreciate the difference between the one who is dead and who attained to the cessation of perception and feeling, follow the conduct of forest dwelling monks, and keep in mind the instruction of the Buddha without trembling not to do suicide or not to be loser. The discourses taught to lay man are to practice four

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<sup>38</sup> Nyanaponika Thera & Hellmuth Hecker. *Great Disciples of the Buddha*, Bhikkhu Bodhi. (ed.), (Sri Lanka: BPS, 2003), pp. 327-318.

<sup>39</sup> A.IV.13, Pug.14.

*brahmavihāra* and ten meditation techniques here. Therefore, the suttas as the essence can be grouped into threefold training: *sīla*, *samādhi*, and *paññā* by taking note and understanding unlocking the hidden meaning to infer or construe an interpretation of a word or an expression in short. In addition, in fact, the Dhamma taught either by the Buddha or by his disciples is not easy to follow and apply to daily life. If we want to get happiness of life, we must practice precisely because practice makes perfect. That is why in *vinayapiṭaka*, it states that the Dhamma is deep, hard to see, difficult to understand, peaceful, sublime, beyond dialectic or the sphere of reasoning, subtle, to be known by the wise.”<sup>40</sup>

## Conclusion

In conclusion, this article attempted to underline the salient features as the discourses that can promote the teachings of the disciple to be evident and obvious until becoming a Buddhist role model among the Buddhist people and societies if one follows either the teaching method of the Buddha or the qualities of the personal examples from these suttas after practicing and observing the essences of the suttas in this paper. On the discussion and analyses of these eleven suttas to daily life, this article found the core idea or the essences of each sutta to be discussed and construed an interpretation of a word or an expression from Sāriputta in Majjhima Nikāya and the practice of the discourses to daily life. The results mentioned that they are the different vital facts from different suttas related to the threefold training: 1) *sīla* (morality or conduct) related to the practice monks’ duties and (*santuṭṭhi*) contentment, 2) *samādhi* (concentration) which is related to the practice of *brahmāvihāra*, and 3) *paññā* (wisdom) which is related to the practice insight meditation to get rid of thoughts which can shake and attach to the mind; to understand the four noble truths; and to remove defilements by right view. This can be applied by practicing them to gain benefit not only for individual but also for the society.

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<sup>40</sup> M.I.167; I. B. Horner, M.A. (tr.). *The Book of the Discipline (Mahāvagga)*, Vol. IV. (London: Luzac and Company LTD, 1951), p. 6.

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