

ACHIEVEMENT OF THE BUDDHA'S KEY DISCOURSES

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Abstract

The objectives of the academic article were (1) to study the achievement of the learners from the Buddha's teaching of key discourses, and (2) to study the Buddha's teaching techniques. Based on the first-resource and second-resource documents -- Thai-language Tripitaka, commentaries, Buddhism dictionaries, etc., the case study was focused on such key discourses as Dhammacakkappavattana Sutta, Anattalakkhaṇa Sutta, Ādittapariyāya Sutta, Anupubbikathā and Ariyasacca, Vedanāpariggaha Sutta and Abhidhamma since these discourses were involved with the Buddha's important events and disciples. Besides, the success of the Buddha's teaching was depended upon the appropriate combination of the basic course in accordance with the higher course, which assisted his learners in realizing what he taught.

Keywords: Achievement; Buddha's Discourse; Buddhism Graduation;

Introduction

The success of learners as a part of learning and teaching was the most important wish of all the teachers in the world. As teachers, they attempted to develop themselves and improve their teaching techniques through several learning theories and instructional procedures. The Buddha was praised the teacher of divine and human beings in the world because he taught all beings to get free from suffering, which was known as the supreme goal in Buddhism. The achievement of the learners from his teaching was obviously calculated from attainment of any stage of enlightenment.

The Buddha, the teacher of Buddhists, proclaimed his teachings in order to have understandable beings, human and divine, follow and enlighten the truth in the real world. It was the truth that

all beings moved along the circle of transmigration; rebirth, agedness, pain and death, forever and ever. Without the enlightened one clearly penetrating the life cycle, individuals by their own attempt had to spend longer and unknown time to succeed or to enter that truth.

The term “Buddha” was used by Prince Siddhattha to call himself after enlightenment. In addition, after he began to propagate his teachings, he was called in several names as Siddhattha Gotama in Pali (the Gautama Buddha), Shakyamuni in Pali (the Sage of the Shakyas), and Buddha (the Buddha), etc. (Wikipedia. n.d.). However, Prince Siddhattha, after renouncing his household, living his chaste life, behaving himself and enlightening the truth of life, directed people the path to salvation from transmigration. Several people understood and recognized his teaching and attained the truth of life as he had informed.

The Buddha as a teacher praised by his disciples provided his disciples with several specific discourses upon their fundamental knowledge. It was not surprising for his disciples to graduate any level of education in Buddhism. This meant that those disciples got any level of learning achievements from concern discourses provided by the Buddha.

Achievement of Buddhism Graduation

The term “achievement” or “learning achievement” was described by several scholars as follows:

The achievement (Academic Division. 2515: 4) was concluded that received knowledge or skills in progress from various ordinary subjects in schools were decided either from learning scores of such subjects as mathematics and history or from works assigned by the teachers. Those skills were contradictory to skills from handicraft and physical education.

The learning achievement (Chawarn Phaerattakul. 2516: 15-17) was defined as success in knowledge, skills and various aspects of human brain competence. The learning achievement should be

comprised of at least three important things: knowledge, skills and aspects of human brain competence.

The learning achievement (Suthan Chanhom. 2519: 89) was described as the consequence of learning and teaching, which consisted of knowledge, skills and a wide range of proficiency received from the teachers' training and teaching. It was entirely called the achievement.

The achievement (Paisarn Wangpanit. 2526: 89) was referred to proficiency of a person arisen from learning. It was related to the change of a learner's behavior and experience obtained from training or teaching.

The achievement (Prathom Seangsawang. 2527: 237) was involved with success or ability of a person to do anything with skills or knowledge in any certain subject. In addition, the achievement by the educational objectives had to be depended upon coordination of involved sectors.

The achievement (Samrerng Boonruengrat. 2527: 46) was related to the learner's sum of scores from any test to measure how much knowledge and competency the learner received from learning.

The achievement (Ashara Sucaromana and Oraphin Choochom. 2530: 10) was described as the dimension of success from work under an attempt, which was resulted from an action based on physical or intellectual performance. Therefore, the achievement was the dimension of learning success based on an individual's talent. The indicator of achievement might be derived from non-testing procedures, e.g., observation, homework checking or school grade. On the other hand, the achievement was measured with published achievement tests. The popular formation of achievement measurement was the school grade because of its more reliable results. So, the school grade was better than the achievement test which was designed to measure the dimension of the learner's success or failure since the teachers had to consider various factors before they evaluated the students' learning.

The achievement (Puangkaew Khochathanon. 2530. Quoted in Darunee Kanthamala. 2546: 32) was said of knowledge, understanding, proficiency and academic qualification, including efficiency of children's brains such as intelligence quotient (IQ), thinking, and problem-solving. It was obviously evaluated from the learner's scores from achievement tests, written or spoken reports, assigned work, and homework from subjects in the classroom. So, the achievement was derived from the achievement of subjects at any level of best, good, fair, bad or worst.

The achievement (Nipha Metthawichai. 2536: 65) was defined as procedures to check how many expected behaviors the learners had after learning, by using achievement tests.

The meaning of achievement (Phob Loahapaiboon. 2542: 329) was described as the learner's behavior on ability to do a certain thing, which had never been done before or which was less done before learning. That behavior was found able to be measured.

The achievement (Monravee Nantasen. 2543: 329) was referred to knowledge and ability of learners occurring after they were educated inside and outside the school. So, the achievement was regarded as an important output of learning, and the achievement measurement was the main activity in the teacher's learning process.

The learning achievement (Boonchom Srisa-aad. 2537: 68) was defined that the results were arisen from search, training, instruction or experiences, including feelings, values, and ethical affairs as a result of training.

In summary, the achievement was educational knowledge and skillful experiences of learners resulted from learning and training by teachers.

Graduation in Buddhism

The term "Graduation of Buddhism" was referred to attainment of being the Noble men, classified into four classes or four Noble persons whose achievement of Buddhist Study was evaluated from how many fetters or ten latent defilements of

bondage (*saṃyojana* in Pali) were unconditionally abandoned. The Four Noble Persons in Buddhism (Somdet Phra Buddhaghosacharya (P.A. Payutto). 2016: 57) were as follows:

The first class was a Stream-Enterer (*Sotāpanna* in Pali), whose three lower fetters: false view of individuality (*Sakkāyadiṭṭhi* in Pali), doubt or uncertainty (*Vicikicchā* in Pali), and adherence to rules and rituals (*Sīlabbataparāmāsa* in Pali), were destroyed.

The second class was a Once-Returner (*Sakadāgāmī* in Pali), whose three lower fetters: false view of individuality (*Sakkāyadiṭṭhi* in Pali), doubt or uncertainty (*Vicikicchā* in Pali), and adherence to rules and rituals (*Sīlabbataparāmāsa* in Pali), were completely destroyed while defilements of lust (*Rāga* in Pali), hatred (*Dosa* in Pali) and delusion (*Moha* in Pali) were also relieved.

The third class was a Non-Returner (*Anāgāmī* in Pali), whose five lower fetters -- false view of individuality, doubt or uncertainty, adherence to rules and rituals, sensual lust (*Kāmarāga* in Pali), and repulsion or irritation (*Paṭigha* in Pali) -- were absolutely extinguished.

The fourth class was a Worthy One (*Arahanta* in Pali), whose ten fetters -- false view of individuality, doubt or uncertainty, adherence to rules and rituals, sensual lust, repulsion or irritation, attachment to realms of form (*Rūparāga* in Pali), attachment to formless realms (*Arūparāga* in Pali), conceit or pride (*Māna* in Pali), restlessness or distraction (*Uddhacca* in Pali), and ignorance (*Avijjā* in Pali) -- were completely annihilated.

Before the Buddha's enlightenment, people of Ancient India, not aware of Buddhism, believed in Brahmanism and other cults at that time. It was really said no one knew Buddhism. Even though anyone who had just listened to the Buddha's teaching did not realize his teaching, and attain any class of Four Noble Persons, they were also impressed and believed in his teaching as the right way leading to salvation of suffering. Then, they decided to abandon their old beliefs, changed their minds to believe in Buddhism, proclaimed themselves Buddhist, and went to the Buddha, the Dhamma and the Sangha for refuge. In terms of evaluation of

achievement, such an action was regarded as the first level of Buddhism achievement for ordinary people before accomplishment of any class of noble persons in Buddhism. Therefore, measurement of the Buddha's achievement could be divided into five levels, each of which accounted for 20%, as follows:

The first level of achievement was proclamation as a Buddhist with faith and going to the Triple Gem for refuge.

The second level of achievement was attainment of a Stream- Enterer with abandonment of three lower fetters -- false view of individuality, doubt or uncertainty, and adherence to rules and rituals.

The third level of achievement was attainment of a Once-Returner with abandonment of three lower fetters -- false view of individuality, doubt or uncertainty, and adherence to rules and rituals, including less lust, hatred and delusion.

The fourth level of achievement was attainment of a Non-Returner with extinguishment of five lower fetters -- false view of individuality, doubt or uncertainty, adherence to rules and rituals, sensual lust, and repulsion or irritation.

The fifth level of achievement was attainment of a Worthy One with extinction of ten fetters -- false view of individuality, doubt or uncertainty, adherence to rules and rituals, sensual lust, repulsion or irritation, attachment to realms of form, attachment to formless realms, conceit or pride, restlessness or distraction, and ignorance.

Therefore, the achievement levels of graduation in Buddhism could be shown in numbers that could be used as criteria for calculation as follows:

- 5 = Arahant hood (the state of a Worthy One), the fourth stage of enlightenment.
- 4 = Anāgāmi hood (the state of a Non-Returner), the third stage of enlightenment.
- 3 = Sagadāgāmi hood (the state of a Once-Returner), the second stage of enlightenment.

2 = Sotāpannahood (the state of a Stream-Enterer), the first stage of enlightenment.

1 = Buddhist (the state of being a Buddhist), the conversion to Buddhism.

Therefore, the achievement of the learners in Buddhism graduation was the level of Buddhism realization as a result from the Buddha's teaching within certain situations.

Achievement of the Buddha's Key Discourses

Of key discourses the Buddha taught his disciples, each created different levels of achievement upon his disciples' basis of knowledge and readiness as follows:

1. Dhammacakkappavātana Sutta
2. Anattalakkhaṇa Sutta
3. Anupubbikathā and Ariyasacca
4. Ādittapariyāya Sutta
5. Vedanāpariggaha Sutta
6. Abhidhamma

Dhammacakkappavātana Sutta

In Dhammacakkappavātana Sutta, Pathama Bhāravāra, Mahā Vagga, Vinaya Pitaka, it was the Buddha's first discourse (Mahāmakutaṛājavidyālaya. 1982a: 15-19), initially taught to the group of five ascetics like other ascetics at that time with fundamental beliefs in self-mortification on the full moon day of the eighth lunar month (Asāḷaha in Pali). It was about 45 years before the Buddhist Era. The group of five ascetics with austere asceticism was prepared by the Buddha for readiness to study his teaching by reminding them of his words, never said before.

Surprisingly, it was even regarded as the first discourse, but it was not classified as a certain discourse. It appeared in two discourses; Dhammacakkappavātana Sutta, Pathama Bhāravāra, Mahā Vagga, Vinaya Pitaka, and Tathāgata Sutta 1, Dhammacakkappavātana Vagga 2, Mahāvāra Vagga, Saṃyatta Nikāya, Suttanta-Pitaka (Mahāmakutaṛājavidyālaya. 1982c).

At the end of the discourse, Kondañña got the eye of Dhamma or obtained the attainment of Sotāpannahood (the state of a Stream-Enterer) while other four ascetics -- Vappa, Bhaddiya, Mahānāma, Assaji -- gradually accomplished attainment of Sotāpannahood as the same to Kondañña next days, respectively. The achievement of the learners from this discourse was found to be overall at 100% because all five ascetics comprehended the Buddha's discourse, but the achievement of each ascetic was separately considered to account for 40% since each attained the second level of Buddhism achievement.

Anattalakkhaṇa Sutta

This was the Buddha's second discourse (Mahāmakūṭarājavidyālaya. 1982a: 20-24) for his five disciples, all of them accomplished Sotāpannahood. This meant that all his disciples had already been equipped with the second level of Buddhism achievement before they studied this discourse. Like Dhammacakkappavātana Sutta, it appeared in two discourses; Anattalakkhaṇa Sutta, Pathama Bhāravāra, Mahā Vagga, Vinaya Pitaka, and Pañcavaggiya Sutta, Khandhavāra Vagga, Saṃyatta Nikāya, Suttanta-Pitaka (Mahāmakūṭarājavidyālaya. 1982b: 64-67).

At the end of the discourse, five disciples attained Arahant hood. The achievement of the Sotāpannahood-based learners was found to be overall at 100%, but the achievement of each learner was separately considered to account for 60%.

Anupubbikathā and Ariyasacca

This was regarded as the Buddha's pair of discourses. In Theravada Buddhism, Anupubbikathā (Mahāmakūṭarājavidyālaya. 1982a: 25) was a method by which the Buddha taught the Dhamma to suitably receptive lay people. In this approach, the Four Noble Truths are the consummate teaching. (Wikipedia. n.d.) Both Anupubbikathā and Ariyasacca were usually used to teach simultaneously. However, this course was not accepted as the third

discourse, most scholars embraced Ādittapariyāya Sutta as the Buddha's third discourse. In general, Anupubbikathā was used to provide the learners with fundamental knowledge of Buddhism; Ariyasacca was used to make his learners graduate in Buddhism. The discourse of Anupubbikathā was comprised of description of generosity (dāna-kathā), description of morality or righteousness (sīla-kathā), description of heavenly pleasures (sagga-kathā), description of sensual pleasure disadvantages (kāmadīnava-kathā), and description of renunciation advantages (nekkhammanisaṁsa-kathā); the discourse of the Four Noble Truths was involved with suffering (dukkha), the cause of suffering (dukkha-samudaya), the cessation of suffering (dukkha-nirodha), and the path leading to the cessation of suffering (dukkhanirodhagāminipatipadā) (Somdet Phra Buddhaghosacharya (P.A. Payutto). 2016: 179). It was said the package of the Buddha's discourses for ordinary people who were without certain knowledge in any cults. Apart from the discourse package, the achievement of the learners mostly accounted for 20% or 40% at the first study; the Buddhism graduation of the learners was acquired from repetition of the discourse study while most of learners who studied this discourse again attained Arahant hood. The achievement of each learner from this discourse at the second time was rated at 100%.

Firstly, this package of discourses was delivered to Yasa (Mahāmakuṭarājavidyālaya. 1982a: 25), a gentleman of a certain wealthy family, who was so distracted that he left the family home muttering "Distressed am I, oppressed am I" and journeyed in the direction of Isipatana Migadāya (the Deer Park at Isipatana or Sarnath near Benares). At the end of the discourse, Yasa achieved Sotāpannahood, the first stage of enlightenment. The achievement of Yasa from the discourse was counted for 40%. After that, Yasa asked the Buddha for ordination and he was ordained through the Buddha's ehibhikkhu allowance.

Secondly, the discourse was granted to Yasa's father (Mahāmakuṭarājavidyālaya. 1982a: 25-26), a millionaire, who headed in the direction of Isipatana, following the trail left by the golden

slippers. When the millionaire saw the Buddha and asked him if he had seen Yasa, the Buddha asked him to sit down, and then delivered him the discourse. At the end of the discourse, he got Sotāpannahood and became the first to take refuge in the Triple Gems; the Buddha, Dharma and Sangha. Yasa, who was in the vicinity and had heard the same discourse given to his father, became an Arahant (Mahāmakūṭarājavidyālaya. 1982a: 27). The achievement of Yasa's father was counted for 40% while Yasa's achievement was found to account for 60%.

Thirdly, this discourse was delivered to Yasa's mother and his former wife when the Buddha was invited to have breakfast at his father's house. After the teaching, both became Stream-Enterers (Mahāmakūṭarājavidyālaya. 1982a: 28-29). Their achievement from the discourse consisted of 40%. Considered separately, the achievement of each of them was equal to 40%, too.

At the fourth time, the discourse was demonstrated to Yasa's four friends -- Vimala, Subhāhu, Punnaji, and Gavampati -- who did not know Buddhism. Seeing Yasa becoming a monk, they had faith in him and asked the Buddha for monkhood. At the end of the discourse, all attained the second level of Buddhism graduation (Mahāmakūṭarājavidyālaya. 1982a: 29-30). The achievement of them from the discourse was composed of 40%.

At the fifth time, the discourse was provided 50 men, comprised of Yasa's ten friends, Vimala's ten, Subhāhu's ten, and Gavampati's ten. They came to meet their friends after they heard their friends' news. All fifty men became Stream-Enterers after the Buddha's discourse and asked for monkhood. The achievement of them was counted for 40% while Vimala, Subhahu, Punnaji and Gavampati became Arahants after they studied the discourse again (Mahāmakūṭarājavidyālaya. 1982a: 29-30).

At the sixth time, the discourse was taught again to fifty monks who were friends of Yasa and Yasa's friends at an appropriate time. After the discourse, all attained Arahant hood. The graduation in Buddhism belonged to them as a result of an increase of their achievement levels (Mahāmakūṭarājavidyālaya. 1982a: 31).

At the seventh time, the discourse was explained to the thirty Bhaddavaggiya princes, who were angrily seeking for a courtesan because she ran away with their possessions. The Buddha relieved their anger by informing them to seek the self than a woman before he taught them the discourse. After the teaching, twenty-nine persons became Once-Returners while a person attained Sotāpannahood (Mahāmakūṭarājavidyālaya. 1982a: 34-36). The achievement of those attaining the second stage of enlightenment accounted for 96.67%; the achievement of a person becoming a Stream-Enterer consisted of 3.33%. The mean scores of their achievement accounted for 1.97.

At the eighth time, the discourse was given to King Bimbisāra (Mahāmakūṭarājavidyālaya. 1982a: 50-53) and twelve nahutas (nahuta in Pali = 10,000) of his courtiers, wealthy men and Brahmins in Rajgir (Rajagaha). So, the real number of the learners was equal to 120,001 persons, who had different beliefs in different religions existing in the state, especially three ‘Jatila’ brothers: Uruvelakassapa, Gayākassapa and Nadīkassapa. They were believed to earn the name “Jatila” (Jata-dhara) because they wore the turban (Jata) as a head-wear. Even though King Bimbisāra had met Prince Siddhattha before his enlightenment, nobody among 120,001 persons knew Buddhism. Therefore, before the Buddha delivered them his discourse, he gave basic knowledge in order to prepare them for his higher education in Buddhism. He had Venerable Uruvelakassapa assist to prepare his followers for the Buddha’s teaching by announcing uselessness of his fire sacrifice and declaring his allegiance to the Buddha. This was severely regarded as the eradication of original beliefs, but it was successful because uselessness of the cult was declared by the former chief. At the end of the discourse, King Bimbisāra and eleven nahutas of the assembled populace became Stream-Enterers whereas the remaining people of one nahuta converted to Buddhism, abandoning their beliefs, announcing to be the Buddhist, and taking refuge in the Triple Gems; the Buddha, Dharma and Sangha. The achievement of the learners attaining Sotāpannahood was counted for 91.67% and

that of people converted to Buddhism consisted of 8.33%. The mean scores of the discourse achievement were found to be at the level of 1.97.

At the ninth time, in Uggā Sutta 2, Sattaka-Atṭhaka-Navaka Nipāta, Aṅguttara Nikāya, Suttanta Pitaka, the discourse was proclaimed to Uggā (Mahāmakūṭarājavidyālaya. 1982a: 163-165), a householder in Hatthi Gāma, the state of Vajji. After the end of the discourse, Uggā Householder achieved Sotāpannahood. The achievement of Uggā was calculated at 40%.

At the tenth time, in Mahākappinatherāpadāna, Kaccāyana Vagga, Apadāna, Dutiya Bhāga, Khuddaka Nikāya, Atthakathā, the discourse was granted to King Kappina and his one-thousand courtiers. At the end of the discourse, King Kappina and all his men became Stream-Enterers and asked for ordination as Buddhist monks (84000.org. n.d.). The achievement of them attaining Sotāpannahood accounted for 100%, but considered separately, the achievement of each was calculated to 40%.

At the eleventh time, the discourse was described to Anojā Devi, King Kappina's queen, and her one-thousand retinues. At the end of the discourse, Anojā Devi together with her retinues attained the first stage of enlightenment whereas Venerable Kappina together with other one-thousand monks became arahants (84000.org. n.d.). The achievement of them from the discourse accounted for 60% while the mean scores of their achievement were calculated at the level of 3.5. Considered separately, the achievement of each stream-enterer from the second round of study was found to increase 60% while the achievement of each woman from the first study was counted for 20%.

Ādittapariyāya Sutta

This was regarded as the third discourse (Mahāmakūṭarājavidyālaya. 1982a: 4 9 -5 0) that the Buddha delivered three 'Jatila' brothers with their one-thousand newly converted jatilas, having formerly practiced a sacred fire ritual for a long time. This was considered as a special discourse for special

learners, who passed the preparation mini-course to eliminate their beliefs in fire sacrifice. The discourse was said that all was burning. The term ‘all’ was related to the six internal sense bases (āyatana in Pali), the six external sense bases, consciousness (viññāṇa) contingent on these sense bases, the contact (samphassa) of internal sense bases, external sense bases and consciousness, feelings (vedayita) from the contact. The term ‘burning’ was composed of the fire of passion (rāgaggi), the fire of aversion (dosaggi), the fire of delusion (mohaggi), and the manifestations of suffering: birth, aging and death, sorrows, lamentations, pains, distresses and despairs. When a person understood ‘all was burning,’ he disenchanted (nibbidā in Pali) with the sense bases and their mental consequence. Disenchanted, he became dispassionate. Through dispassion, he was fully released. With full release, there was the knowledge, ‘Fully released.’ He discerned that ‘Birth was ended, the holy life fulfilled, the task done. There was nothing further for this world.’

At the end of discourse, all jatilas accomplished the fourth stage of enlightenment. The achievement of all jatilas was counted for 100% with mean scores of 5.

Vedanāpariggaha Sutta

In Dīghanakha Sutta, Majjhima Paṇṇāsaka, Majjhima Nikāya, Suttanta Pitaka, the discourse, Vedanāpariggaha Sutta, was addressed directly to Venerable Sāriputta’s nephew, named Dīghanakha. So, it was also called Dīghanakha Sutta (Mahāmakutaṛajavidyālaya. 1982a: 204-208) in reference to Dīghanakha. The discourse was said of three feelings or sensations: pleasure (sukhavedanā), pain (dukkhavedanā), and indifferent feeling (adukkhamasukhavedanā). When a person understood these feelings, he disenchanted with the feelings. Disenchanted, he became dispassionate. Through dispassion, he was fully released. With full release, there was the knowledge, ‘Fully released.’ He discerned that ‘Birth was ended, the holy life fulfilled, the task done. There was nothing further for this world. At the end of the discourse, Dīghanakha attained Sotāpannahood with his

achievement of 40% whereas Venerable Sāriputta as a stream-enterer attained Arahanthood two weeks after ordaining while fanning the Buddha delivering this discourse to his nephew.

Abhidhamma

At the end of Yamaka Pāṭihāriya, Buddha Vagga 14, Gāthā Dhammapada, Khuddaka Nikāya, Atthakathā, the discourse, called Abhidhamma, was first known when the Buddha considered what was called Abhidhamma throughout the fourth week after enlightenment. Secondly, in the seventh rainy year, the Abhidhamma was first delivered to his mother, Queen Maya, who after passing away from this world had been reborn in the Dusita heaven realm. Hearing the teaching, the Buddha's mother attained Stream Entry, while a great number of devas attained the Path (magga) and Fruit (phala) according to their dispositions. The achievement of his mother from the discourse was counted for 40%. According to the commentators, the Buddha preached the Abhidhamma in the heavenly realm. When he returned to the human world, the Buddha explained the essence of the Abhidhamma to Venerable Sāriputta, who mastered and codified it into its final form. However, several scholars believed the Abhidhamma was written in the 3rd century BCE, two centuries after the Buddha and his disciples had passed into Parinibbāna (84000.org. n.d.).

In reality, the Abhidhamma, or the Abhidhamma Pitaka is the third basket of the Tripitaka, which means "three baskets." The Abhidhamma is an analysis of psychological, physical, and spiritual phenomena.

Summary

Apart from achievement of those disciples, it was clearly seen that the Buddha had delivered his learners a certain course, no matter how short or long it was, in order to prepare them for a specific discourse. In the case of a group of five ascetics, Dhammacakkappavattana Sutta was provided and followed by Ādittapariyāya Sutta. Like a group of five ascetics, three Jatila

brothers attended austere asceticism of fire-worshipping. Their useless belief was gradually annihilated by the Buddha until they recognized the enormous superiority of the Buddha. After this course, Ādittapariyāya Sutta was proclaimed. The package of Anupubbikathā and Ariyasacca was regarded as a basic course and an advanced course. Most learners completely graduated in Buddhism after the second round of study. For well-educated learners in Buddhism like Venerable Sārīputta, Vedanāpariggaha Sutta was also beneficial. Finally, the Abhidhamma, the essence of which was unclear in its origin and details, was accepted as the Buddha's teaching. Surprisingly, only divine beings in the heavenly realm achieved any certain level of enlightenment.

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