

AN INTRODUCTION TO SPECIALTY OF THE BUDDHIST TRADITION AMONG THE INDIAN ŚRAMAṆA TRADITIONS; WITH RESPECT TO PĀLI CANON

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India is concerned as the spring of eastern ideological revolution. For this very reason, India (*Bhārata*) is also known as the ‘treasury of eastern knowledge’. Although, the exact beginning of this ideological revolution is not known, it is agreed by the scholars that it extends to the Vedic period. The *śramaṇa* (leaving the lay household life for asceticism) tradition can be shown as a major turning point in this revolution. Majority view is that the *śramaṇa* tradition is an institution was started as an answer to the *brāhmanic* teachings. This cannot be accepted as a foregone conclusion since historians have shown evidence that the *śramaṇa* tradition was practiced from the the beginning of *Āryans*.

Śramaṇa is a noun originated from the root $\sqrt{śram}$ (*pāli* $\sqrt{śam}$). The root $\sqrt{śram}$ means ‘making an effort, trying, laboring, or monasticism.’¹ Similarly, the root $\sqrt{śram}$ means traveler, wanderer, ascetic or one who is performing Difficult Actions. Therefore, it is clear that *śramaṇa* was used to denote a group living a wandering religious life of travelling from one place to another after leaving the lay life for self-discipline through ascetic practices. Some factors that influenced the birth of ascetic tradition has caught the attention of both eastern and western scholars. Some of critics introduce that the tradition as an organization of low casts who did not tolerate the oppressive domination and the limited freedom given them by the *brāhmanic* society. Others indicate this as a development of the ‘*Muṇi*’ concept, dominant in the non-*Āryan* society. However, it is clear that this ascetic tradition was a group that did not submit to the authoritative power of the *brāhmanic* ideology searching for eternal liberation that would not be realized by worldly pleasure of the aforementioned group.

Like so, Sidhārtha Gautama a follower of the very popular ascetic tradition that existed contemporary to the *brāhmanic* tradition, can be introduced as the best teacher, who added a new interpretation to the prevailing ascetic tradition. The Buddha searched the salvation based on the

¹ Śram (श्रम), to be or become weary or tired, be tired of doing anything

Monier Monier-Williams (1898) *A Sanskrit-English dictionary etymologically and philologically arranged with special reference to cognate Indo-European languages*, Oxford: Clarendon Press, 1096 p.

question what is the search for *kusala*² and since he did not see a correct path by interactions with the contemporary ascetic institutions, he opened the doors to salvation through the middle path realized through his own wisdom. By this he introduced *Dhamma* that was never heard before.³ There were a large number of followers who were willing to follow this new path, and they were known as the Buddhist ascetic tradition. Aims and goals of the Buddhist ascetic tradition were different from the existing contemporary ascetic traditions. Due to its systematic and uniqueness nature, people started to enter into the Buddhist institution, like the bees searching for honey. A. K. Wader's view is that a well-organized ascetic organization among the Indian ascetic tradition can be seen only in the Buddha's tradition.

Mr. Rhys David's view is that the Indian ideological revolution was a result of the knowledge that occurred just before the time of the advent of Buddhism. He says that the most successful stage of it is the Buddhist Philosophy. According to the view of scholars such as Oldenburg, ascetic tradition is the secondary result of *vedic* tradition. They point out that Buddhist Philosophy is a by-product of it. It can be assumed that, after taking into account how the *upaniṣad* philosophers after getting disheartened with the *vedic* ideology, were forced to create a philosophy, they may have put forward this theory. Critics like Stuart Piggott, the *Āryans* migration to India as an arrival of barbarians, to show that the Indian ideology started with the ascetic tradition and that the ascetic organization was there before the *brāhmanic* era.

By the time of the Buddha, a specific progress in the ascetic tradition was apparent. Although the Buddhist philosophy has rejected the *brāhmanic* religion and the contemporary ascetic view, critics say that it was awakened based on the ascetic organization. The main reason that gave rise to this view is the status the ascetic tradition held in the contemporary society. The group that did not see a relief or salvation within the *brāhmanic* tradition, started to like the ascetic tradition, after realizing the non-productive nature of other ascetic traditions started to rapidly embrace

² “So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukāḷakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamim”.

M.N. (PTS) I, 163 p.

³ “Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamanabrāhmaṇiṃyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ ti paccaññāsim. Ñāṇaṃ pana me dassanaṃ udapādi – ‘akuppā me vimutti ayamantimā jāti, natthidāni punabbhavo’”

S.N. (PTS) V, 423

Buddhism. For this reason there was competition not only between the ascetic and *brāhmanic* Traditions, but within the ascetic traditions also. The ascetic traditions at the time were following two extremes to reach salvation. Buddhism introduces these as *attakilamathānuyoga* (self mortification) and *kāmasukhallikānuyoga* (enjoying of extreme sensual pleasure).⁴ Brahmins made sacrifices (*yāga*) their lives and ascetics made the *śāsvata* (eternalism) and *aśāsvata* (non-eternalism) paths founded on the concept of a soul, their philosophy. However, the Lord Buddha introduced the Middle Path. He rejected both doctrines of *śāsvata* and *aśāsvata* showed the doctrine of dependent origination. This can be considered as the greatest philosophy to be originated from the Indian ideology.

Information on a number of ascetic traditions existing in the Buddha's time can be investigated in the *Pāli* literature. In addition, *vedic*, *brāhmanic* and *upaniṣad* texts as well as texts from other religious such as Jainism can be studied to gather more information on these. There were a large number of ascetic traditions were presented during the Buddha's time. The major traditions among them were,

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| i. | <i>Acelaka</i> | ii. | <i>Paribbājaka</i> |
| iii. | <i>Nigaṇṭha</i> | iv. | <i>Jaṭila</i> |
| v. | <i>Ājīvaka</i> | vi. | <i>Tāpasa</i> |
| vii. | <i>Vrātya</i> | vii. | <i>Muṇi</i> |

In addition there were six founders of religions that became popular among the ascetic traditions and got the approval of the people mentioned in the *Pāli* suttas. They are;

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| ii. | <i>Pūraṇa Kassapa</i> | ii. | <i>Makkhali Gosāla</i> |
| iv. | <i>Ajita Kesakambala</i> | iv. | <i>Pakudha Kaccāyana</i> |
| vi. | <i>Saṅcaya Belaṭṭhaputta</i> | vi. | <i>Nigaṇṭha Nāṭaputta</i> |

In the *Pali* literature these belonging to other ascetic traditions are known as “*aññatitthiyā paribbājakā*”⁵ (ascetics of other streams). Especially there were extensive accounts of these

⁴ “*dveme, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito*”. S.N. (PTS) V, 420 p.

⁵ “*...yaṃ aññatitthiyā paribbājakā evaṃ vadeyyūṃ...*” D.N. (PTS) I, 175 p.

groups described in the *Dīghanikāya*, sixty four such views are mentioned in the *Brahmajālasutta*, and the *Sāmaññaphalasutta* also mentions about these ascetic groups in detail. The leaders of the ascetic groups of the time were much respected by the society is appreciated found in the *Sāmaññaphalasutta* about the Six religious leaders of the time.

“...saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto”⁶

Some scholars show the ascetic tradition as an organization that grew from *vedic* to *upaniṣad* era in several stages, mentions five ascetic groups that existed in India during the time of the Buddha in his work ‘History of Indian Buddhist’. *Muṇi*, *yati*, *jaina*, *vrātya*, and *brahmachārī* are among those.⁵ There is mention of a *muṇi*’s in the *Keśisutta* of the *Ṛig veda*.

केश्यग्निं केशी विषं केशी बिभर्ति रोदसी । केशी विश्वं स्वर्दशे केशीदं ज्योतिरुच्यते ॥१॥

मुनयो वातरशनाः पिशङ्गा वसते मला । वातस्यानु ध्राजिं यन्ति यद्देवासो अविक्षत ॥२॥

(He with the long loose locks (of hair) supports Agni, and moisture, heaven, and earth; He is all sky to look upon: he with long hair is called this light. The *Munis*, girdled with the wind, wear garments of soil hue; they, following the wind's swift course, go where the Gods have gone before)⁷

It portrays unpleasant appearances, there are several suttas painting a similar picture found in the *Pali* canon too. Among these, the *Udumbarika sīhanādasutta* in the *Dghanikāya* is foremost. Thus it seems that the *muṇi*’s are those who adhere to a certain principles and possessing some spiritual powers. There is mention of a *muṇi* named in the *Aitaryabrāhmaṇa* and certain information about the *muṇi*’s are given in *Pañcamīsabrāhmaṇa* and *Tāṇḍabrāhmaṇa*. According to that, these are groups moving in the sky with long hair, and gone out of their minds with silence (*maunavr̥ta*). However, these facts reveal that *muṇi*’s existence before the *vedic* era.

⁶ D.N. (PTS) I, 46 p.

⁷ For Sanskrit original: Rigveda Wikisource; <https://sa.wikisource.org/wiki/>

For English translation: Kesins Rig Veda, Hymn CXXXVI, Ralph Griffith (Translator)

Scholars' view is that the three headed symbol (*mudrā*) in *Paśupati* or *Yogīdhyāna* found in the *Indu* civilization is evidence for this.

The meaning of 'tapas' is torturing the body and the *paribbājaka* born of the *pari +√ vraj* gives the meaning 'wanderer'. In the contemporary religious institutions, here was no dearth of those with *tāpasa* practices as well as in the guise of *paribbājaka*. Those who were wearing a 'jaṭā' (cloth rolled around the head) and wandering about while debating at certain places were called *jaṭila*. The *Jaṭilasutta* in the *Kosalasaṃyutta*, illustrates them as a group not very pure and without any spiritual quality.⁸ When they confront each other in debate, the loser had to leave his teacher and embrace the view of the winner as his own. A good case in this regard for this is the story of *Kolita and Upatissa*. It is mentioned in the *Pāli* literature that these *paribbājakas* had separate halls set aside for debate called 'samayappavādanasālā'.

The ascetic tradition, which in general did not expect physical comforts, used various methods to get rid of the suffering. In the *Pāṭhikasutta* and *Udumbarika sīhanādasutta* in the *Dīghanikāya*, *Kukkuravatikasutta* and *Cūlaassapurasutta* in the *Majjhimanikāya*, *Kassapasasaṃyutta* in *Samyuttanikāya* contain lot of information on these. Similarly, in the *Daṇḍavagga* of *Dhammapada* there is mention of these groups are in brief. The Buddha mentions about those ascetics who were trying hard to pay for their sins to Nigrodha *paribbājaka* in the *Udumbarika sīhanādasutta*. Their nature was like this,

“Idha, nigrodha, tapassī acelako hoti muttācāro, hatthāpalekhano na ehibhaddantiko, na tiṭṭhabhaddantiko, nābhīhaṭaṃ, na uddissakataṃ, na nimantanaṃ sādīyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhūñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṅḍasaṅḍacārīnī, na macchaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati, so ekāgāriko vā hoti ekālopike, dvāgāriko vā hoti dvālopike, sattāgāriko vā hoti sattālopike, ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti, sattāhikampi āhāraṃ āhāreti, iti evarūpaṃ addhamāsikampi pariyaḃhattabhojanānuyogamanuyutto

⁸ S.N (PTS) I, 79 p.

*viharati. So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvārahakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti...*⁹

The Person who is trying to pay for his sins He is naked, has no culture in excreting urine and faeces while standing, in doing so he shows the behavior of a person who is bent on paying out his sins through *tapas*. There were many ascetic traditions following these kinds of austerities in the contemporary Indian religious groups. Some were following difficult austerities imitating goats, cows, and cocks. In the *Pāṭhikasutta* mentions about the two *acelakas*; *Korakkhattiya* and *Kālāramuṭṭaka* who were practicing the severe austerities similar to the aforementioned groups.¹⁰ Practicing severe austerities similar to these are mentioned as requirements to attain the Buddhahood in the suttas such as *Mahāsaccakasutta* and *Saṅgāravasutta* in the *Majjhimanikāya*. These describe the ascetic Siddhārta taking these practices as far as eating his own stools.¹¹

The who did not tolerate the traditional *brāhmanic* ideology, religious the creation theory of *brāhmanic* cast system put forwarded deferent ideas on the life circle of a person. The *Brahmajālasutta* highlights a complete analysis of there and similar points of views and philosophers. Similarly, although there was no room for the independence of women in the *brāhmanic* tradition, it was not so in the tradition of ascetics the ascetics who gave religious freedom to the women, established and ordained women in their tradition as mentioned in the pāli literature. Similarly, on revealed in *Aggikavaccagottasutta* and *Cullamalukyaputtasutta* in the *Majjhimanikāya* some ascetic groups were searching for answer to the dilemmas (*ubhatokotika* questions). In addition, they were rational and looked down upon other views, While holding on to theirs. The ascetics who were saying that they were right and the other views are foolish, is revealed in the *Aṭṭhakavagga* and *Parāyanavagga* in the *Suttapiṭaka*. Here, many ascetics, with their powers of worldly *jhāna* (internal power of meditation) attained through their own experimentations were foolishly worming in to wrong conclusions due to their limited knowledge. The ascetic tradition who did not discriminate on cast and absorbed young

⁹ D.N. (PTS) III, 40 p.

¹⁰ “...acelo korakkhattiyo kukkuravatiko catukkuṇḍiko chamānikinṇaṃ bhakkhasaṃ mukheneva khādati, mukheneva bhujjati”.

D.N. (PTS) III, 5 p.

¹¹ “...Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṭāsā kāmapiṭāho, so ca ajjhattaṃ na suppaḥiṇo hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tībā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya...”

M.N. (PTS) I, 240 p.

men from all four cast to their religion. The ascetic group who were practicing mental discipline instead of outward activities to destroy sins and most of them were an extremely non violent group.

Ascetic tradition was a religious institution, completely based on distraction of sin. Prince Siddhārtha too starts with the foundation for his search for truth as an ascetic (*tapas*). Lord Buddha had shown in the *Kukkuravatikasutta* in the *Majjhimanikāya* that practice of self-motivation (*atthakilamatānuyoga*) which was a religious tradition followed by the organization of ascetics (*tāpasa*) from *anārya* period would result in bad rebirths. He had explained there, that based on wrong views one can be born in an animal world.

*“Micchādiṭṭhissa kho ahaṃ, puñña, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – nirayaṃ vā tiracchānayoṇiṃ vā. Iti kho, puñña, sampajjamānaṃ kukkuravataṃ kukkurānaṃ saḥabyataṃ upaneti, vipajjamānaṃ nirayanti”.*¹²

The Buddha has defined the true asceticism in the *Daṇḍvagga* of *Dhammapada*. The Buddha preached those who are naked, wearing head covers (*jaṭā*), eating according to the practices (*vṛta*) of *candrayāna*, with applying dust and ash on the bodies, practicing difficult activities are not truly ascetic but those who are cleaned with good behavior, peaceful and controlled senses, celibate with compassion towards all beings can be call *brāhmaṇa*, *śramaṇa* or *bhikkhu*.¹³

It is clear from these facts that Buddhism does not completely reject ascetic practices but reject several practices of austere to a certain extent. The Buddha tortured not the body but the mind, which is full of defilements. This is what differences Buddhist tradition from other ascetic traditions. The ascetic tradition who did not tolerate the creationism, the Buddhist tradition put forwarded the theory dependent origination for the origin and existence of the world. Believed karma and the results, but rejected that belief the view everything happens because of karma. The person who made responsible for his action based on freewill. In addition, Buddhism that

¹² M.N. (PTS) I, 338 p.

¹³ *Na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā;
Rajojallaṃ ukkuṭikappadhānaṃ, sodhenti maccaṃ avitiṅṅakakaṅkhaṃ.
Alaṅkato cepi samaṃ careyya, santo danto niyato brahmacārī;
Sabbesu bhūtesu nidhāya daṇḍaṃ, so brāhmaṇo so samaṇo sa bhikkhu*
Dhammapada (PTS), 20 p.

professed that no outside force can change the path of person also permitted ordination of women similar to other ascetic traditions.

Buddhist monks were known as ‘*samaṇa sakyaputta*’¹⁴ and the Buddha was known as ‘*mahāsamaṇa*’¹⁵. Buddhism shows natural philosophical views; there is a middle path in it. Buddhist monks who pleasant and mentally as a group, they were spiritually developed and well disciplined and followed very light lifestyle. Buddhist monks lived like a birds who caring only their weight of their feathers. Ordination was his sky.¹⁶ There was no pain or unrest. Buddhist monks who had calmed his spirit had the four requirement four needs (*satara nissaya*) and the four most profit.¹⁷

1. *piṇḍiyālopabhojanaṃ nissāya pabbajjā* (monkhood for collecting alms)
2. *Pamsukūlacīvaraṃ nissāya pabbajjā* (monkhood for robes mad of rags taken from dustbin)
3. *Rukkhamūlasenāsanam nissāya pabbajjā* (monkhood for dwelling places like the foot of trees)
4. *Pūtimuttabhesajjam nissāya pabbajjā* (monkhood for medicine mad of cattle urine)

Thus, they were existing by conserving only begged foods, robes, places and medicine. With the path to salvation on their primary aim, the Buddhist monks considered all the other sources of profit and secondary co-extra. Buddhist monks who have left their household and entered forest

¹⁴ “...*Yampi, pahārāda, cattārome vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni, ‘samaṇa sakyaputtiyā’ tveva saṅkham gacchanti*”. A.N. (PTS) IV, 202 p.

¹⁵ “... *Mahatoti bhagavato. Bhagavā hi mahantehi ulāratamehi sīlādiguṇehi samannāgatattā, sadevakena lokena visesato mahanīyatāya ca ‘mahā’ ti vuccati, yā tassa mahāsamaṇoti samaññā jātā...*”

Theragāthā-aṭṭhakathā (PTS) I, 166 p.

¹⁶ “*Kathaṅca, mahārāja, bhikkhu santuṭṭho hoti? Idha, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi, mahārāja, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evameva kho, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Evaṃ kho, mahārāja, bhikkhu santuṭṭho hoti.*”

D.N. (PTS) I, 71 p.

¹⁷ “*piṇḍiyālopabhojanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo; atirekalābho – saṅghabhataṃ, uddesabhataṃ, nimantanam, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikaṃ. Pamsukūlacīvaraṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo; atirekalābho – khomam, kappāsikaṃ, koseyyam, kambalam, sāṇam, bhaṅgam. Rukkhamūlasenāsanam nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo; atirekalābho – vihāro, aḍḍhayogo, pāsādo, hammiyam, guhā. Pūtimuttabhesajjam nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo; atirekalābho – sappi, navanītam, telam, madhu, phāṇita*”

Mahāvaggapāli (PTS) I, 106 p.

did not even try turn their monastic into home. They lived and existent without and craving in the forest.

*Kadā nuhaṃ pabbatakandarāsu, ekākiyo addutiyo vihassaṃ;
Aniccato sabbabhavaṃ vipassaṃ, taṃ me idaṃ taṃ nu kadā bhavissati.*¹⁸

Stages like these imply that Buddhist monks were very much preferred to live solitary life. that was not there to wonder around debating with other ascetic groups. However, it does not seem that their religious work (preaching *dhamma*) was distortable.

The Buddhist tradition, which was started with the first sermon named *Dhammacakkappavattanasutta* for the five disciples. Young groups entered to Buddhist and a good understanding of the cankers of lay life in the beginning. However, lately with groups having various aims were entirely the Buddhist instruction (*Buddhasāsana*). It can be understood specially in the *vinaya* texts they have created various problematic situations with the spread of Buddhism.

At that time, other ascetic traditions lost ground and most of people entered to Buddhist tradition. Due to novelty of the *Dhamma* the spread occurred very rapidly. The Buddha was accused of attracting people with magical power because many people were entering the Buddhist instruction.

With the increasing number of Buddhist monks various problems emerged. Because of that, advising (*ovāda pātimokkha*) was not enough. The Buddha built up an engaged in the Buddhist tradition unlike any other ascetic tradition; thus, the identity of the Buddhist monks could not be preserved after the rules of disciplines were established. The insider giving rise to the establishment of these rules of disciplines is elaborated in *Parājikāpāli* and in the *Baddālisutta* in *Majjhimanikāya*. There are four major objectives for establishing rules of disciplines listed at the end of the *Parājikāpāli*. The Buddha established about 227 rules of disciplines and all these are for the existence of the *sāsana*. That is clear from the *pāli* canon that there was a special respect

¹⁸ Theragāthā (PTS), 96 p.

for Buddhist tradition, the stories of the *Samdaka* and *Nigrodha* in the *Udumbarikasihanādasutta* makes this point very clear.¹⁹

According to the *Maāvaggapāli*, king Ajāsatta after coming to the mango grove was surprised and was afraid after seeing the disciple of the Buddhist monks. The statement by the king that the *saṅgha* thus well behaved make him not to hesitate to worship even a servant of his, clearly illustrate the positive impression the public had about the discipline of the Buddhist tradition and their disciples. Similarly, in the *Dhammacetiya*sutta in *Majjhimanikāya* there is an instant where the great king Kosala too, praising the Buddha. The king tells the Buddha that he has not seen a group thus disciplined and living together in harmony shaving the uniqueness of the *sanga* society among other ascetic traditions.²⁰

That is clear from the above facts that the Buddhist monks' tradition as an institution was an organization with leadership that conform its existence with a proper governing pattern and system of discipline. As the primary goal of Buddhist monk see the truth as it is and live a life of equanimity without accepting everything in the traditional ascetic groups. Buddhist tradition made a huge change externally as well as spiritual with the *anagārika* tradition. However, it is not fair to forest that the development of Buddhist tradition occurred with the origin and spread of ascetic tradition as the basis.

¹⁹ “ *Addasā kho nigrodho paribbājako sandhānaṃ gahapatiṃ dūratova āgacchantaṃ. Disvā sakaṃ parisam saṅghāpesi – ‘appasaddā bhonto hontu, mā bhonto saddamakatta. Ayaṃ samaṇassa gotamassa sāvako āgacchati sandhāno gahapati. Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā rājagahe paṭivasanti, ayaṃ tesam aññataro sandhāno gahapati. Appasaddakāmā kho panete āyasmanto appasaddavinītā, appasaddassa vaṇṇavādīno. Appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbaṃ maññeyyā’*”
D.N. (PTS) III, 37 p.

²⁰ *Idha paṇāhaṃ, bhante, bhikkhū passāmi samagge sammodamāne avivadamāne khīrodakībhūte aññamaññaṃ piyacakkhūhi sampassante viharante. Na kho paṇāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ samaggaṃ parisam samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasāṅgho’ ti.*
M.N (PTS) II, 120 p.