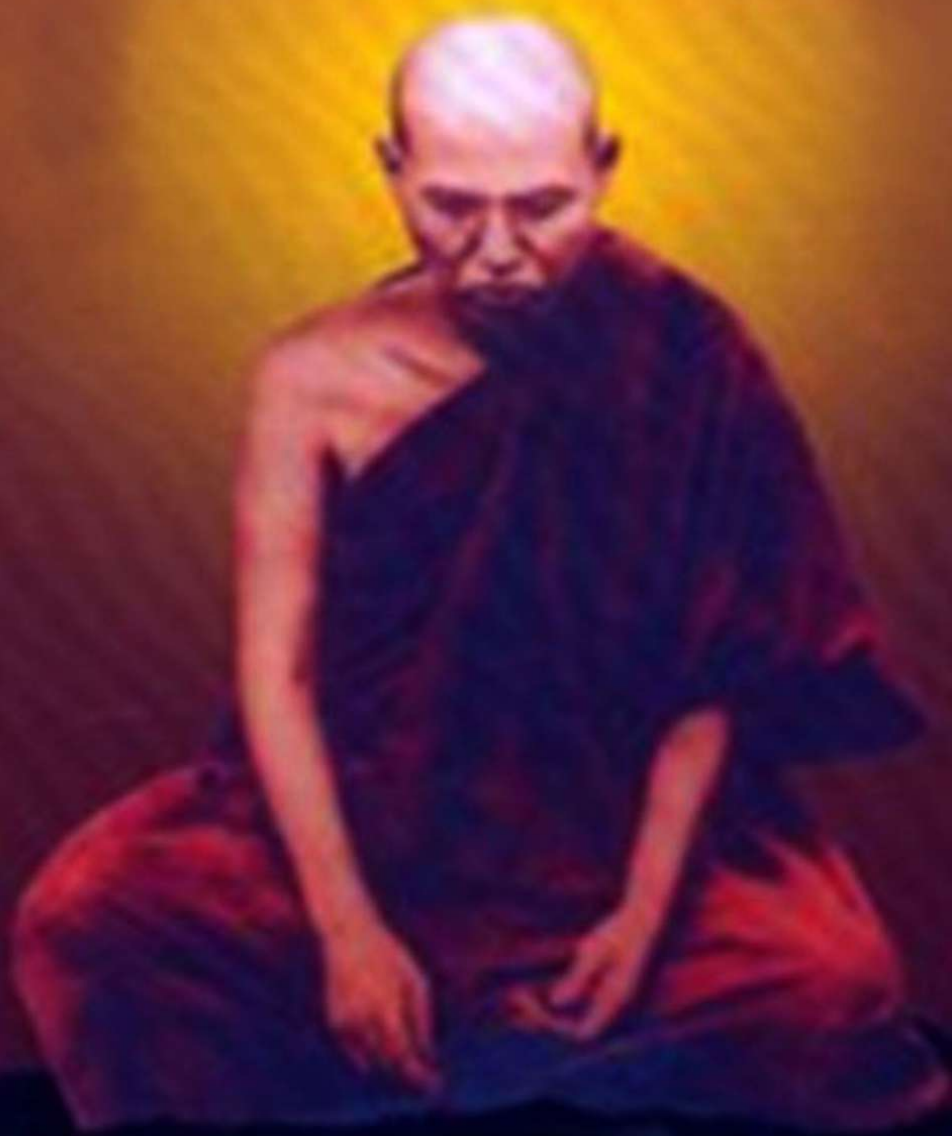




The Manuals of Buddhism



By Venerable Ledi Sayadaw

Biography of the

Venerable Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Known to scholars of many countries, the Venerable Ledi Sayadaw, Aggamahapandita, D. Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in Western lands, there is a great demand for his Buddhist Discourses and writings which are now being translated and reproduced in "The Light of the Dhamma."

Bhikkhu Nyana who was later known as Ledi Sayadaw was born on Tuesday, the 13th Waxing of Nattaw, 1208 Burmese Era (1846 C.E.) at Saing-pyin Village, Dipeyin Township, Shwebo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a *samanera* and at the age of 20 a Bhikkhu, under the patronage of Salin Sayadaw U Pandicca. he received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyauing Sayadaw, *Sudassana Dhaja Atuladhipati Siripavara Mahadhamma Rajadhi- raja-guru* of Mandalay.

He was a bright student. It was said of him: --"About 200 students attended the lectures delivered daily by the Ven'ble Sankyaung Sayadaw. One day the Venerable Sayadaw set in Pali 20 questions on Parami (Perfections) and asked all the students to answer them. None of them except Bhikkhu Nyana could answer those question satisfactorily." He collected all these answers and when he attained 14 Vassa and while he was still in San-kyauing monastery, he published his first book, "Parami Dipani". (Manual of perfections).

During the reign of King Theebaw he became a Pali lecturer at Maha Jotikarama monastery in Mandalay. A year after the capture of King Theebaw, i.e. in 1887 C.E., he removed to a place to the north of Monywa town, where he established a monastery under the name of Ledi-tawya Monastery. He accepted many *bhikkhu*-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote Paramattha Dipani (Manual of Ultimate Truths) in Pali.

Later, he toured in many parts of Burma for the purpose of propagating the Buddha Dhamma. In towns and villages he visited he delivered various Discourses on the Dhamma and established Abhidhamma classes and Meditation Centres. He composed Abhidhamma rhymes or Abhidhamma Sankhitta and taught them to his Abhidhamma classes. In some of the principal towns he spent a *Vassa* imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi Meditation Centres are still existing and still famous. During his itinerary he wrote many essays, letters, poems and manuals in Burmese. He has written more than 70 manuals[1], of which eight have been translated into English and published in "The Light of the Dhamma". Vipassana Dipani (Manual of Insight) was translated by his disciple Sayadaw U Nyana, Pathamagyaw Patthanuddesa Dipani (A concise exposition of the Buddhist Philosophy of Relations) was originally written in Pali by the late Ledi Sayadaw and translated by Sayadaw U Nyana. Niyama Dipani (Manual of cosmic Order) was translated by U Nyana and Dr. Barua and edited by Mrs. Rhys Davids. Sammaditthi Dipani (Manual of Right Understanding) and Catusacca Dipani (Manual of the Four Noble Truths) were translated by the Editors of "The Light of The Dhamma." Bodhipakkhiya Dipani (Manual of the Factors Leading to Enlightenment) was translated by U Sein Nyo Tun, I.C.S. (Retd.), and Magganga Dipani (Manual of constituents of the Noble Path) was translated by U Saw Tun Teik, B.A. B.L., and revised and edited by the English Editorial Board of the Union Buddha Sasana Council.

He was awarded the title of Aggamahapandita by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (*Honoris Causa*). In the later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

APPENDIX

Below are some of the Tikas, Manuals, essays and letters written by the Venerable Ledi Sayadaw:--

In Pali:

1. Paramattha Dipani (Manual of Ultimate Truths) or Abhidhammattha Sangaha Maha Tika.
2. Nirutti Dipani or Vuttimoggallana Tika.
3. Anu-dipani.
4. Vibhatyattha Tika.
5. Vaccavacaka Tika.
6. Sasanasampatti Dipani.
7. Sasanavipatti Dipani.
8. Patthanuddesa Dipani.
9. Sammaditthi Dipani.
10. London Pali Devi Questions and answers.
11. Exposition of Buddhism for the West.
12. Padhana Sutta (Pali and word for word meanings).
13. Anattavibhavana.
14. Yamaka Puccha Visajjana.
15. Niyama Dipani.
16. Vipassana Dipani.

In Burmese:

17. Rupa Dipani (Manual of Material Qualities).
18. Lakkhana Dipani (Manual of Characteristics of existence).
19. Parami Dipani (Manual of Perfections).
20. Vijjamagga Dipani (Manual of the Way to the Holy-Path- Knowledge).
21. Nibbana Dipani (Manual of Nibbana).
22. Mahasayana Dipani (Manual of Great Lying Down).
23. Uttama Purisa Dipani (Manual of the Real Superman).
24. Pattecasamuppada Dipani (Manual of Dependent Origination).
25. Ahara Dipani (Manual of Nutritive Essence).
26. Anatta Dipani (Manual of Impersonality).
27. Anatta Dipani (new).
28. Kammatthana Dipani (Manual of Meditation subjects).
29. Anapana Dipani (Manual of Exhaling and Inhaling).
30. Catusacca Dipani (Manual of the Four Noble Truths).
31. Bodhipakkhiya Dipani (Manual of the Factors Leading to Enlightenment).
32. Somanassaupakkha Dipani (Manual of Joy and Equanimity).
33. Bhavana Dipani (Manual of Mental Concentration).
34. Sukumara Dipani.
35. Saccattha Dipani.
36. Sasanadayajja Dipani.
37. Rogantara Dipani.
38. Dhamma Dipani.
39. Danadi Dipani.
40. Magganga Dipani (Manual of the Constituents of the Noble Path).
41. Gonasura Dipani.
42. Niyama Dipani (Manual of Cosmic Order).
43. Silavinicchaya Dipani.

44. Virati-silavinicchaya Dipani.
45. Inaparibhoga-vinicchaya Dipani.
46. Dighasana-vinicchaya Dipani.
47. Asankhara-Sasankhara-vinicchaya Dipani.
48. Sikkha-gahana-vinicchaya Dipani.
49. Cetiyanigana-vinicchaya Dipani.
50. Upasampada-vinicchaya Dipani.
51. Decision on Ajivatthamaka Sila.
52. Decision on Vikalabhajana-sikkhapada.
53. Sarana-gamana-vinicchaya Dipani.
54. Paramattha Sankhitta.
55. Vinaya Sankhitta.
56. Satta Sankhitta.
57. "Alphabets" Sankhitta.
58. Prosody Sankhitta.
59. Alanka Sankhitta.
60. Spelling Sankhitta.
61. Paramattha Sankhitta.
62. Chapter on Material Qualities (in brief).
63. Nibbana-visajjana Manual.
64. Ledi Questions and Answers.
65. Questions on Sotapanna.
66. Sasanavisodhani. Vols. I,II & III.
67. Gambhira-kabya-kyan (Manual of Profound Verses).
68. Open letter for abstention from taking beef.
69. Letter of reply to U Ba Bwa, Township Officer of Dedaye, saying that he could not go on a pilgrimage to Ceylon that year.
70. Admonitory letter to U Saing, Headman of Saingpyin Village for abstention from taking intoxicants.
71. Admonitory letter to the inhabitants of Dipevin Twonship for abstention from taking intoxicants.
72. Admonitory letter prohibiting Lotteries and Gambling
73. AN Advice to hold a Lighting Festival at the Bo Tree within the precincts of Ledi Monastery, Monywa.
74. Letter to U Hmat, a Ruby Merchant of Mogok.
75. Inscription at Sihataw Pagoda written by the Ven'ble Mahathera Ledi Sayadaw at the request of U Hmat.
76. Epic on Samvega.

THE VIPASSANA-DIPANI

The Manual of Insight

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by Sayadaw U Nyana, Patamagyaw of Masoeyin Monastery Mandalay.
Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

Union Buddha Sasana Council Kaba-Aye, Rangoon, Burma, 1965.

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PREFACE

The fact that a reliable compilation of the materials which one who enters upon the practice of meditation ought to be in possession of before commencing the Practice of Exercises of Insight (vipassana- kammatthana) is much needed by the Buddhists of the West, has been duly taken into consideration by the Venerable Ledi Sayadaw, Aggamahapandita. To supply such a need he has written the Vipassana-Dipani (Exposition of Insight), first in Pali and afterwards in Burmese, (the latter only being sent to me for translation; the former, I am told, not being yet revised), treating of the following subjects: --the Vipallasa, the Mannana, the Abhinivesa, the Bhumi, the Gati, the Sacca, the causes of phenomena, the Abhinna, and the Parinna. Each of these subjects is fully expounded and furnished with brief illustrations, some of which are drawn from the Pali Text, while others are the product of the Mahathera's own mind and pen.

The purpose of Vipassana or the Exercise of Insight is to resolve into the three salient characteristics of Anicca, Dukkha and Anatta the illusory "Soul" (Atta) or imaginary "Self-principle" which from time out of mind has been held to exist in living beings by all Puthujjanas (ordinary unenlightened people) both Buddhist and non-Buddhist, the idea of "Soul" arising from simple ignorance, or unconsciously or through direct error.

Before the meditator begins his task, it is necessary that he should know how and through what this Soul-theory is formed and maintained; and why and in what it is so deeply rooted, as not to be eradicated or even disturbed no matter what may be done to try to correct it; and what is the destiny of those who take their stand upon this platform of Soul- belief.

The first five sections are intended to serve this purpose, for it will be seen that the belief in Soul is formed by the Vipallasa; that self-esteem is maintained by the Mannana, and that it is not firmly rooted in the soil of the Puthujjana-bhumi because of the Abhinevasa; and that the Putthujjana-gati, the "dispersion of life" is the destiny of all those who take their stand on the platform of Soul-belief.

Under the heading of Sacca and Cause, it will be shown that Atta in the sense of "self" or personal identity, may or may not exist according as we treat of the matter from the standpoint of ordinary every-day speech, or from that of actual truth or fact, and that from a genuinely philosophical point of view, a living being is no more than a collocation of phenomena, mental and material, produced by causes, the classifications of which under categories, are methodically and fully given in detail. The meditator, then, keeping these facts in view, should begin his exercises bearing in mind that phenomena never abide even for a moment, but are continually arising and again disappearing.

To see things thus is what we call "seeing things as they are", namely, in accordance with their three inherent characteristics of impermanency, infelicity, and non-substantiality.

Under the headings of Abhinna and Parinna, the classification of knowledge pertaining to Insight is dealt with, the specific meaning of each being adequately explained; and how each is developed, when each arrives at perfection, and how the final goal is won, also are shown.

In concluding, the Mahathera, faithful to the Master's words: "viriyavato bhikkhave kim nama na sijjhati" "Brethren, a man of energetic perseverance, why should he not succeed in anything at all." Sums up with the encouraging counsel that a meditator ought never give up the exercises, but continue to practise them until he gains the Paths; for while it is true that some are more highly virtuous than others and are naturally endowed with the power of penetrating into the nature of things in respect to their impermanence, infelicity and unsubstantiality, while others are otherwise; nevertheless the faithful and persistent practiser is sure to gain the Paths either in this

life or in the one immediately following; and the Insight of the Dhamma, moreover, cannot be acquired in any perfection save by long and continuous practice.

Turning to the details of the actual translation, the expositions being a blend of metaphysics and ethics, I have ventured to confine every word to its main or original import, and to steer a mean course between the dangers of being too literal on the one hand and too free on the other.

Repetitions of words and small groups of nearly synonymous words have a tendency to spread themselves, as it were, in the obligation I am under to follow the peculiar style adopted by the Mahathera.

Notwithstanding all the pains I have bestowed on this translation, I am well aware of its falling far short of the degree of excellence that might be attained; and therefore in a rendering of this kind, where perfection lies at so great a distance, I have thought it best to limit my ambition to that moderate share of merit which it may claim in its present form, trusting to the indulgence of those for whose benefit it is intended.

U NYANA,

Patamagyaw.

The terms are explained in the body of the work. Meantime, the following brief definitions may be helpful.

- vipallasa - hallucinations.
- mannana - fantasies, consciously feigning things to be that which they are not .
- abhinivesa - firmly rooted beliefs, basic stages of consciousness from which other states develop.
- gati - stage of going, re-newing, faring on.
- sacca - truth, relative and absolute.
- abhinna - supernormal knowledge.
- parinna - profound insight.

Aggamahapandita is a title of honour, meaning "Chief Great Pundit".

The Vipassana Dipani Or The Exposition Of Insight

Honour to the Buddha

The Three Vipallasa

Vipallasa means hallucination, delusion, erroneous observation, or, taking that which is true as being false, and that which is false as true.

There are three kinds of Vipallasa, to wit:

34. Sanna-vipallasa: hallucination of perception;
35. Citta-vipallasa: hallucination of thought;
36. Ditthi-vipallasa: hallucination of views.

Of these three, hallucination of perception is fourfold, thus:

37. It erroneously perceives impermanence as permanence;
38. Impurity as purity;
39. Ill as good; and
40. No-soul as soul.

The same holds good with regard to the remaining two vipallasa, i.e. those of thinking and viewing.

All these classifications come under the category of "This is mine! This is my Self or living Soul!" and will be made clear later.

The three Vipallasa may be illustrated respectively by the similies of the wild deer, the magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husbandman cultivated a piece of paddy land. While the cultivator was away, wild deer were in the habit of coming to the field and eating the young spikes of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straws together with fibres into the resemblance of a body, with head, hands and legs; and with white lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old clothes such as coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy; but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand. This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, East and West, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by any one with open eyes. If the error has once been made, it establishes itself very firmly, and is only with great difficulty to be removed. There are many things within ourselves which we are always apprehending erroneously and in a sense the reverse of the truth as regards Impermanence and

No-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by means of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extra-ordinary kind of sight. It can thus for a time, turn the mind upside down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence of this magical art, they see the lumps of earth as lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude ourselves. For instance, at night, we are often deceived into thinking we see a man when it is really the stump of a tree that we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant; or, seeing a wild elephant take it to be a bush.

In this world all our mistaken ideas as to what comes within the field of our observation, are due to the action of the hallucination of thought which is deeper and more unfathomable than that of the perception, since it deludes us by making false things seem true. However, as it is not so firmly rooted as the latter, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of the man who has lost his way, to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, demons, who lived there building towns and villages. There came some travellers who were not acquainted with the roads through the forest. The demons created their towns and villages as splendidly as those of Devas, or celestial beings and themselves assumed the forms of male and female Devas. They also made the roads as pleasant and delightful as those of the Devas. When the travellers saw these, they believed that these pleasant roads would lead them to large towns and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

In this allegory, the large forest stands for the three world of Kama-loka, Rupa-loka and Arupa-loka. The travellers are all those who inhabit these worlds. The Right Road is Right Views; and the misleading road is Wrong Views. The Right Views here spoken of are of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view; "All beings are the owners of their deeds; and every deed, both moral and immoral, committed by oneself is one's own property and follows one throughout the whole long course of life" while the latter is meant to connote the knowledge of the Doctrine of Causal Genesis, of the Aggregates, of the Ayatana (Bases), and No-Soul. Of these two views, the former is as the right road to the round of existences. The worlds of the Fortunate (i.e., the abodes of human beings, Devas, and Brahmas), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of Natthikaditthi, Ahetuka-ditthi, and Akiriya-ditthi, are like the wrong, misleading roads. The worlds of the Unfortunate which are the abodes of the tortured, of Animals, Petas, and Asuras, are like the towns of the demons.

The right view of knowledge which is one of the factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbana is like the town of good people.

The views "My Body!" and "My Soul!" are also like the wrong and misleading roads. The world comprising the abodes of human beings, Devas, and Brahmas, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views are known as the hallucinations, such being deeper and more firmly established than that of thought.

THE THREE MANNANA

Mannana means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nescience hallucination arises and through hallucination fantasy arises.

Fantasy is of three kinds, to wit:

41. tanha-mannana: fantasy by lust(desire of the sense);
42. mana-mannana: fantasy by conceit;
43. ditthi-mannana: fantasy by error (in beliefs).

of these, "fantasy by lust" means the high imagination: "This is Mine!" "This is my Own!" in clinging to what in reality is not "Mine" and "My Own". In strict truth, there is no "I"; and as there is no "I", there can be no "Mine" or "My Own". Though indeed, it is the case that both personal and impersonal (external) objects are highly imagined and discriminated as "This is Mine, that other thing is not mine," and "This is My Own; that other thing is not my own". Such a state of imagination and fanciful discrimination is called "fantasy by lust".

Personal objects mean one's own body and organs. Impersonal or external objects means one's own relations, such as father, mother, and so forth: and one's own possessions.

"Fantasy by conceit" means high imagination of personal objects expressed as "I", "I am". When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited.

Here, personal attributes means vigour or plentitude of eyes, ears, hands, legs, virtue, intuition, knowledge, power and so forth. Impersonal objects means plentitude of families, relations, surroundings, dwellings possessions and so forth.

"Fantasy by error" means over-estimation of personal objects as "My Frame-work; My Principle; My Pith; My Substance; My Soul; My Quintessence." In the expressions: "earthen pots" and earthen bowls", it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions "Iron pots" and "iron bowls", and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped is again called pots and bowls. In exactly the same way that in these instances earth or iron is the substance from which the vessels are made, so, assuming the Element of Extension, the earth-element which pertains to the personality or the substance of living beings, of the "I" this fanciful estimation of the facts of the case arises:

"The Element of Extension is the living being: the Element of Extension is the "I". What is here said in connection with the Element of Extension is in like manner to be understood in connection with the Element of Cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on.

These three kinds of fantasy are also called the three Gahas, or three Holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase past all limits and never incline to cease, they are also called three Papanca or Three Multipliers.

The Two Abhinivesa

Abhinivesa means strong belief set in the mind as firmly and immovably as door-posts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds to wit:

44. Tanhabhinivesa: Firm belief induced by lust.
45. Ditthibhinivesa: Firm belief induced by error.

Of these, tanhabhinivesa means the firm and unshakable belief in what is not my own body, head, hands, legs, eyes, nose and so forth, as being my own body, my own head and so forth, throughout a long succession of existences.

Ditthibhinivesa means the firm and unshakable belief in the existence of the Soul or Self or Separate Life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body. These two kinds of belief are so called tanhanissaya and ditthinissaya respectively. They may also be called the Two Great Reposers upon the Five Aggregates, and on Body-and -Mind; or as the Two Great Resting-places of puthujjanas or ordinary men of the world.

THE TWO BHUMI OR STAGES

Bhumi means the stage where all creatures find their footing, generate and grow. It is of two kinds, to wit:

46. Puthujjana-bhumi
47. Ariyabhumi.

Puthujjana-bhumi is the stage of a puthujjana, an ordinary, or normal being, and speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this Ditthi-vipallasa or erroneous view their resting place, their main support, their standing ground: "There is in me or in my body something that is permanent, good and essential."

The Ditthi-mannana or fantasy through error, the Ditthigaha or erroneous hold, the Ditthi-papanca or multiplier of error, and the Ditthi-abhinivesa or strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all puthujjanas. Hence they will never be released from the state or existence of a puthujjana, so long as they take their firm stand on the ground of the said many-titled error.

As to the Ariya-bhumi, it is a state of an Ariya, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this Right View, this Right Apprehension, the Right Understanding: "There is in me or in my body nothing permanent, good, and essential". As an Ariya lives making Right View his main footing, this Right View may be called the stage of the Ariya. Upon the attainment of this Right View, a being is said to have transcended the Puthujjana-bhumi, and to have set foot on the Ariyan stage.

Among the innumerable ordinary beings (Puthujjanas) who have been treading the ground of Puthujjanaship during countless existences that have no known beginning; if a certain person trying to eradicate the hallucination of error to implant the Right View within himself, on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the Ariya, and to have become an Ariya, that is a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the Ariyas, they would not commit such evil deeds as would produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucination of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

THE TWO GATI

Gati means transmigration. (Here it does not mean that "Transmigration of Soul", so called, which is current in non-Buddhist philosophies. I have adopted the word "transmigration" for Gati which literally means "going", merely in order to indicate the idea while dealing with it from the standpoint of Buddhist philosophy). It is the change of existences. It is of two kinds:

48. Puthujjana-gati.
 49. Ariya-gati.

Of these two, the former is the transmigration of the ordinary person which is Vinipatana or dispersive. That is to say: one cannot transmigrate into whatever kind of existence one might wish, but is liable to fall into any one of the 31 kinds of abode or existence, according as one is thrown by one's past kamma. Just as, in the case of the fall of a coconut or of a palm-fruit from a tree, it cannot be ascertained beforehand where it will rest; so also in the case of the new existence of a Puthujjana after his death, it cannot be ascertained beforehand whereunto he will transmigrate. Every creature that comes into life is inevitably laid in wait for by the evil of death; and after his death he is also sure to fall by "dispersion" into any existence. Thus two great evils of death and dispersion are inseparably linked to every being born.

Of these two, "dispersion of life" after death is worse than death, for the four realms of misery down to the great Avici Hell, stand wide open to a Puthujjana who departs from the abode of men, like space without any obstruction. As soon as the term of life expires, he may fall into any of the Nirayas or realms of misery. Whether far or near, there is no intervening period of time. He may be reborn as an animal; as a Peta, a wretched shade; or as an Asura or Titan, an enemy of Sakka the king of the gods, in the wink of an eyelid. The like holds good if he dies out of any of the upper six realms of the Kamavacara Devas. But when he expires from the worlds of Rupa-loka and Arupa-loka, there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of Devas, wherefrom he may fall into the four worlds of misery.

Why do we say that every being fears death? Because death is followed by dispersion to any sphere of existence. If there were no "dispersion" as regards existence after death, and one could take rebirth in any existence at one's choice, no one would fear death so much, although, to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence which is called Puthujjana-gati--the Nakhasikha and Kanakacchapa Suttas may be cited. However only an outline of each will here be produced.

Nakhasikha Sutta

"At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus: 'If, O Bhikkhus, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more?' The disciples replied: 'Lord, the dust on your finger-nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe.' Then the Buddha continued; 'Even so, Bhikkhus, those who are reborn in the abodes of men and Devas whence they have expired, are very few even as the few grains of dust on my finger-nail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and Devas are few even as the grains of dust on my finger-nail; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe."

What has just been said is the substance of the Nakhasikha Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is the evil of Vinipatana-gati, that is, the dispersion, the variety of possible kinds of existence after death.

Kanakacchapa-Sutta:

"At one time, the Buddha addressed the disciples thus: 'There is, O Bhikkhus, in the ocean a turtle, both of whose eyes are blind. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time: perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkhus, is it possible that such a time might come as is said?' 'In ordinary truth, O Lord,' replied the Bhikkhus 'it is impossible; but time being so spacious, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said; if the blind tortoise lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass.'

Then the Buddha said, 'O Bhikkhus, the occurrence of such a strange thing is not to be counted a difficult one; for there is still a greater, a harder, a hundred times, a thousand times more difficult than this lying hidden from your knowledge. And what is this? It is, O Bhikkhus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith. Because those who perform good deeds and abstain from doing bad alone can obtain the existence of men and Devas. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the Niraya and Peta abode in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkhus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke."

According to this Sutta, why those creatures who are born in the miserable planes are far from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one

existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences; for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the -- Puthujjana-gati, i.e. "the dispersion of existence."

What has been said is concerning the Puthujjana-gati. Now what is Ariya-gati? It is deliverance from the dispersion of existence after death. Or it is the disappearance of that "dispersion of existence" which is conjoined with the destiny of inevitable death in every existence". It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is also not like the fall of coconuts from trees; but it is to be compared to birds which fly through the air to whatsoever place or tree on which they may wish to perch. Those men, Devas and Brahmas who have attained the Ariyan state, can get to whatever better existence, i.e., as men, Devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such Ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of Devas and Brahmas. They are entirely set free from the Puthujjana-gati.

What has been said is concerning the course of Ariyas. Now we will explain the two Gatis side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, Devas and Brahmas who are Putthujjana, riveted to the hallucination of wrong views and having no wings of the Noble Eightfold Path to make the sky their resting-place, transmigrate after the dissolution of their present bodies into new ones, they fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting-places but the branches, neither have they wings to fly in the air. It is the same with men, Devas and Brahmas who have their hallucination of Wrong Views, when their resting-place of Wrong Views as regards self is broken down, they fall tumbling into the dispersion existence. For their resting- places are only their bodies; and they have neither such a resting place as Nibbana, nor such strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree. For the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, Devas and Brahmas who have become Ariya and are freed from the hallucination of Wrong Views, neither regard their bodies as their Atta or Self, nor rely upon them. They have in their possession permanent resting places, such as Nibbana which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

What has been said is concerning the distinction between the two Gatis, i.e., the Putthujjana-gati and the Ariya-gati.

THE TWO SACCAS OR THE TWO TRUTHS

Sacca or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature.

It is of two kinds, to wit:

50. Sammuti-sacca, conventional or relative truth.
51. Paramattha-sacca, or ultimate Truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as "Self exists", "a living soul exists" "men exist", "Devas exist", "Sakkas exist", "elephants exist", "head exists" and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or an untruth when people say:

"There probably exists an immutable, permanent, one continuous self or living soul which is neither momentarily rising nor passing away throughout one existence," for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a Vippassana or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of Samsara, the wheel of life. All of the foregoing alike holds good when people say "a person exists" and so on.

Ultimate truth is the absolute truthfulness of assertion or negative in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say: "The element of solidity exists", "the element of extension exists", "the element of cohesion exists", "the element of kinetic energy exists", "mind exists" "consciousness exists", "contact, feeling and perception exist", "material aggregates exist" and so on. And expressing such truth in a negative form, it can be said: "No self exists", "no living soul exists", "no person exists", "no being exists", "neither does an elephant exist", "nor do hands, nor legs, nor any members of the body exist", "neither does a man exist nor a Deva" and so on. In saying here "No self exists" "no living soul exists" we mean that there is no such ultimate entity as a self or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expression: "No being exists" and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor Devas etc. Therefore there is separate being or person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of Samsara, the evolution of life.

According to conventional truth, a person exists, a being exists; a person or a being continually transmigrates from one existence to another in the ocean of life. But to ultimate truth, neither a person nor a being exists, and there is no one who transmigrates from one existence to another. Here, it may be asked: "Do not these two truths seem to be as poles asunder?" Of course they seem to be so. Nevertheless we may bring them together. Have we not said: "According to conventional truth" and "according to ultimate truth"? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example: Men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place on this subject, if it were asked: "Are there earthen pots and cups in this world?" The answer, according to the conventional truth should be given in the affirmative, and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of earth out of which the pots and so forth were made. Of these two answers the former requires no explanation in as much as it is an answer according to the established usage; but as regards the latter, some explanation is needed. In the objects that we called "earthen pots" and "earthen cups", what really exists is only earth; not pots nor cups, in the sense of ultimate truth: because the term "earth" applies properly not to pots and cups but to actual substantial earth.

There are also pots and cups made of iron brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The term "pots" and "cups" also are not terms descriptive of earth but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious, because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth; and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (santhana-pannati) which have no separate elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to the ultimate truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds:

- (I) The four great essential elements, viz:
 - 1. The element of solidity.
 - 2. The element of cohesion, or the holding, the fluid.
 - 3. The element of kinetic energy.
 - 4. The element of motion.
- (II) The six bases, viz:
 - 5. The eye basis
 - 6. The ear basis
 - 7. The nose basis
 - 8. The tongue basis
 - 9. The body basis
 - 10. The heart basis
- (III) The two sexes, viz:
 - 11. The male sex
 - 12. The female sex
- (IV) One species of material quality of life, viz:
 - 13. The vital force
- (V) One species of material quality of nutrition, viz:
 - 14. Edible food
- (VI) The four sense fields, viz:
 - 15. Visible form
 - 16. Sound
 - 17. Odour
 - 18. Savour

These eighteen species are called Jatarupani or genetic material qualities, as they possess the power of production.

- (VII) One species of material quality of limitation, viz:
 - 19. The element of space
- (VIII) The two communications, viz:
 - 20. Intimation through the body
 - 21. Intimation through speech
- (IX) The three plasticities, viz:
 - 22. Lightness
 - 23. Pliancy
 - 24. Adaptability
- (X) The four salient features, viz:
 - 25. Integration
 - 26. Continuance

- 27. Decay
- 28. Impermanence or death.

These last ten species are called Ajatarupani or non-genetic material qualities, as they do not possess the power of production.

FIFTY-FOUR KINDS OF MENTAL PHENOMENA

There are 54 kinds of mental phenomena.

Citta: mind or consciousness;

Cetasika: mental properties or concomitants, fifty-two in number and

Nibbana: Getting out of the circle of existences;

(Nibbana is here reckoned as a mental phenomenon, not from the subjective, but from the objective point of view.) Citta means the the faculty of investigating an object (aramana) or the faculty of taking possession of an object, or the faculty of knowing an object, or the faculty of being conscious of an object.

Cetasikas are characters of consciousness, or mental properties born of mind, or concomitants of mind.

Nibbana means freedom from every kind of infelicity.

○ (I) CONSCIOUSNESS is divided into six classes:

1. Consciousness of sight
 2. Consciousness of sound
 3. Consciousness of smell
 4. Consciousness of taste
 5. Consciousness of touch
 6. Consciousness of mind.
7. The Consciousness arising at the eye-basis is called the consciousness of sight, and has the function of seeing.
 8. The Consciousness arising at the ear-basis is called the consciousness of sound, and has the function of hearing.
 9. The Consciousness arising at the nose-basis is called the consciousness of smell, and has the function of smelling.
 10. The Consciousness arising at the tongue-basis is called the consciousness of taste, and has the function of tasting.
 11. The Consciousness arising at the body-basis is called the consciousness of touch, and has the function of touching.
 12. The Consciousness arising at the heart-basis is called consciousness of mind. In the Arupa-loka, however, mind-consciousness arises without any basis. The mind-consciousness is again subdivided into four kinds.
 - a) Kama-consciousness
 - b) Rupa-consciousness
 - c) Arupa-consciousness
 - d) Lokuttara-consciousness
 - a) Of these, Kama-consciousness is that which lies within the jurisdiction of desire prevailing in Kama-loka (Kama-tanha) and is fourfold, thus: Moral (kusala), Immoral (akusala), Resultant (vipaka), and Ineffective (kriya).
 - b) Rupa-consciousness is the jhanic or estatic mind which has become free from Kama-desire but still remains within the jurisdiction of the desire prevailing in Rupa loka (Rupa-tanha) and it is threefold, thus:

- Moral,
 - Resultant,
 - Ineffective.
 - c) Arupa consciousness is also the jhanic or estatic mind which has become free from Rupa-desire, but still remains within the jurisdiction of the desire prevailing in the Arupa-loka (Arupa-tanha), and it also is threefold, thus:
 - Moral,
 - Resultant,
 - Ineffective.
 - d) Lokuttara, or transcendental consciousness is the noble mind (Ariya-citta) which has become free from the threefold desire, and has transcended the three planes, Kama, Rupa and Arupa. It is of two kinds, thus: Noble consciousness in the Path, and Noble consciousness in the fruition.
 - II) FIFTY-TWO KINDS OF CETASIKA Mental properties are of 52 kinds.
 - a) The Seven Common Properties (Sabba cittaka), so called on account of being common to all classes of consciousness, viz:
 1. phassa (contact)
 2. vedana (feeling)
 3. sanna (perception)
 4. cetana (volition)
 5. ekaggata (concentration of mind)
 6. jivita (psychic life)
 7. manasikara (attention)
 - b) The six Particulars (pakinnaka) so called because they invariably enter into composition with consciousness, viz:
 1. vitakka (initial application)
 1. vicara (sustained application)
 2. viriya (effort)
 3. piti (pleasurable interest)
 4. chanda (desire-to-do)
 5. adhimokkha (deciding).
- The above thirteen kinds (a) and (b) are called Mixtures (vimissaka), or better, as rendered by Shwe Zan Aung "Un-morals", as they are common to both moral and immoral consciousness in composition.
- c) The fourteen Immorals (papa-jati), viz:
 0. lobha (greed)
 1. dosa (hate)
 2. moha (dullness)
 3. ditthi (error)
 4. mana (conceit)
 5. issa (envy)
 6. macchhariya (selfishness)
 7. kukkuccha (worry)
 8. ahirika (shamelessness)
 9. anottappa (recklessness)
 10. uddhacca (distraction)
 11. thina (sloth)
 12. middha (torpor)
 13. vicikicchā (perplexity).
 - d) The twenty-five Morals (kalayana-jatika), viz:
 0. alobha (disinterestedness)
 1. adosa (amity)
 2. amoha (reason)

3. saddha (faith)
4. sati (mindfulness)
5. . hiri (modesty)
6. ottappa (discretion)
7. tatramajjhata (balance of mind)
8. kayapassaddhi (composure of mental properties)
9. cittapassadhi (composure of mind)
10. kayalahuta (buoyancy of mental properties)
11. cittalahuta (buoyancy of mind)
12. Kayamuduta (pliancy of mental properties)
13. citta muduta (pliancy of mind)
14. kayakammannata (adaptability of mental properties)
15. cittakammannata (adaptability of mind)
16. kayapagunnata (proficiency of mental properties)
17. cittapagunnata (proficiency of mind)
18. kayujkata (rectitude of mental properties)
19. cittujukata (rectitude of mind)
20. sammavaca (right speech)
21. sammakammanta (right action)
22. sammaajiva (right livelihood)
- (the immediately preceding three are called the Three Abstinences)
23. karuna (pity)
24. mudita (appreciation)
- (the last two are called the two Illimitables or Appamanna).
4. Phassa means contact, and contact means the faculty of pressing the object (arammana), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover of the mental properties in the uprising. If the sap cannot be squeezed out, then all objects (arammana) will be of no use.
5. Vedana means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the phassa. All creatures are sunk in this vedana.
6. Sanna means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.
7. Cetana means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say: "Oh, this work was done by So-and-so", or "This is such and such a person's great work". It is somewhat the same in connection with the ethical aspects of things. The volition (cetana) is called the doer (kamma), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name given to it in the Patthana, and it is known by the name of Kamma in the actions of body, speech and mind) performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of Utu, the element of warmth and they may quite properly be called the children or the issue of the warmth- element. So also living creatures may be called the children or the issue of volition, or what is called Kamma-dhatu, as they are all born through Kamma.
8. Ekaggata means concentration of mind. It is also called Right Concentration (samadhi). It becomes prominent in the Jhanasampatti the attainment of the supernormal modes of mind called Jhana.

9. Jivita means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.
10. Manasikara means attention. Its function is to bring the desired object into view of consciousness.

These seven factors are called Sabba-cittika, Universal Properties, as they always enter into the composition of all consciousness.

11. Vitakka means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called Sankappa (aspiration), which is of two kinds, viz., Sammasankappa or Right Aspiration, Micchasankappa or Wrong Aspiration.
12. Vicara means sustained application. Its function is to concentrate upon objects.
13. Viriya means effort of mind in actions. It is of two kinds, right effort and wrong effort.
14. Piti means pleasurable interest of mind, or buoyancy of mind or the bulkiness of mind.
15. Chanda means desire-to-do, such as desire-to-go, desire-to-say, desire-to-speak, and so forth.
16. Adhimokkha means decisions, or literally, apartness of mind for the object; that is, it is intended to connote the freedom of mind from the wavering state between the two courses; "Is it?" or "Is it not?"

These last six mental properties are not common to all classes of consciousness, but severally enter into their composition. Hence they are called Pakinnaka or Particulars. They make thirteen if they are added to the Common Properties; and both, taken together are called Vimissaka (mixtures) as they enter into composition both with moral and immoral consciousness.

17. Lobha ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called Tanha (craving), sometimes Abhijjha (covetousness), sometimes Kama (lust) and sometimes Raga (sensual passion).
18. Dosa in its ethical sense is hate, but psychically it means the violent striking of mind at the object. It has two other names i.e. Patigha (repugnance), and Byapada (ill-will).
19. Moha means dullness or lack of understanding in philosophical matters. It is also called Avijjha (nescience), Annana (not knowing) and Adassana (not-seeing).

The above three just mentioned are called the three Akusalamula, or the three main immoral roots, as they are the sources of all immoralities.

20. Ditthi means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.
21. Mana means conceit or wrong estimation. It wrongly imagines the name-and-form (nama-rupa) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.
22. Issa means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.
23. Macchhariya means selfishness, illiberality, or unwillingness to share with others.
24. Kukkucca means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing thus "I have done sinful acts", or "I have left

undone meritorious acts, such as charity, virtue, and so forth." "A fool always invents plans after all is over", runs the saying. So worry is of two kinds, with regard to viciousness, to sins of omissions and sins of commission.

25. Ahirika means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and Devas may know this of me", arise in him who is shameless.
26. Anottapa means utter recklessness as regards such consequences, as Attanuvadabhaya (fear of self-accusations like: "I have been foolish; I have done wrong", and so forth), Paranuvadabhaya (fear of accusations by others); Dandabhaya (fear of punishments in the present life inflicted by the rulers); Apayabhaya (fear of punishments to be suffered in the realms of misery).
27. Uddhacca means distraction as regards an object.
28. Thina means slothfulness of mind; that is, the dimness of the mind's consciousness of an object.
29. Middha means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.
30. Vicikiccha means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds are called Papajati or Akusala-dhamma, in fact, they are real immoralities.

31. Alobha means disinterestedness of mind as regards an object. It is also called Nekkhamma-dhatu (element of abnegation or renunciation), and Anabhijha (liberality).
32. Adosa, or amity in its ethical sense means inclination of mind in the direction of its object, or purity of mind. It is also called Abyapada (peace of mind), and Metta (loving-kindness).
33. Amoha means knowing things as they are. It is also called Nana (wisdom), Panna (insight), Vijjha (knowledge), Samma-ditthi (right view).

These three are called the three Kalayana-mulas or the three Main Moral Roots as they are the sources of all moralities.

34. Saddha means faith in what ought to be believed. This is also called Pasada (transparency).
35. Sati means constant mindfulness in good things so as not to forget them. It is also called Dharana (Retention), and Utthana (readiness).
36. Hiri means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.
37. Ottappa means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in spheres of misery (apayabhaya).
38. Tatramajjhata is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called Upekkha-brahmavihara (equanimity of the Sublime Abode) in the category of Brahmavihara; and Upekkhasambojjhanga (equanimity that pertains to the factors of Enlightenment) in the Bojjhanga.
39. Kayapassaddhi means composure of mental properties.
40. Cittapassaddhi means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immoral (Papa-dhamma) which cause annoyance in doing good deeds.
41. Kaya-lahuta means buoyancy of mental properties.
42. Citta-lahuta means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the Immorals which weigh against

them in the doing of good deeds. It should be explained in the same manner as the rest.

43. Kaya-muduta means pliancy of mental properties.
44. Citta-muduta means pliancy of mind.
45. Kaya-kammannata means fitness of work of mental properties.
46. Citta-kammannata means the fitness of the mind for work.
47. Kaya-pagunnata means proficiency of mental properties.
48. Citta-pagunnata means proficiency of mind. Proficiency here means skilfulness.
49. Kayujukata means rectitude of mental properties.
50. Cittajukata means rectitude of mind.
51. Samma-vaca means Right Speech, that is abstinence from the fourfold sinful modes of speech i.e. lying, slandering, abusive language and idle talk.
52. Sammakammanta means Right Action, that is abstinence from the threefold sinful acts, i.e. killing, stealing, and unchastity.
53. Samma-ajiva means Right Livelihood. These three Samma-vaca, Samma-kammanta and Samma-ajiva are called the Triple Abstinenes.
54. Karuna means pity, sympathy, compassion or wishing to help those who are in distress.
55. Mudita means appreciation of, or congratulation upon or delight in the success of others.
56. These two are respectively called Karuna-brahmavihara and mudita-brahmavihara. They are also called Appamanna (illimitables) according to the definition "Appamanesu sattesu bhava ti Appamanna", that is: "Appamanna is so called because it exists without limit among living beings."

Nibbana may be classified into three kinds, viz:- First Nibbana, Second Nibbana and Third Nibbana.

Freeing or deliverance from the plane of misery is the First Nibbana.

Freeing or deliverance from the plane of Kama-loka is the Second Nibbana.

Freeing or deliverance from the planes of Rupa-loka and Arupa-loka is the Third Nibbana.

Consciousness one, Mental Properties fifty-two, Nibbana one, altogether make up fifty-four Mental Phenomena. Thus the twenty eight material phenomena and 54 mental phenomena make up 82 ultimate things which are called Ultimate Facts. On the other hand, Self, Soul, Creature, Person and so forth, are Conventional Facts.

The Four Mahabhutas or the Four Great Essentials

Mahabhuta means to develop greatly:

64. The element of extension is the element of earth; that is the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as, hardness, more hardness, stiffness, more stiffness, softness, more softness, pliability, more pliability, and so on.
65. The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.
66. The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities, This maturative quality is of two kinds, namely, the maturative quality of heat and the maturative quality of cold.

67. The element of motion is the element of wind, that is, the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive, and so on. From these four great Elements all other forms of matter are derived or are born. Or, expressed in another way: All matter is a combination, in one proportion or another, of these four elementary properties.

The Six Bases

Basis is that where consciousness generates, arises, develops, or that whereupon it depends.

68. The eye-basis is the element of the sensorium within the eye- ball where consciousness of sight is generated; and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.
69. The ear-basis is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.
70. The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.
71. The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting many kinds such as sweet, sour, and so forth.
72. The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.
73. The heart-basis a kind of very fine, bright, subtle matter within the organ of heart where mind consciousness, comprising sixty- nine classes of the same in number is generated.

From these six bases all classes of consciousness are generated and arise.

The Two Bhavas or Sexes

Bhava means production or productive principle.

74. The Itthi-bhava or the female sex is a certain productive principle of matter which produces several different kinds of female appearances and feminine characters.
75. The Pum-bhava or the male sex is a certain productive principle of matter which produces several different kinds of male appearances and masculine characters.

The two sexes respectively locate themselves in the bodies of male and female, like the body-basis pervading the entire frame, from the sole of the foot to the top of the head within and without. Owing to their predominant features the distinction between masculinity and femininity is readily discerned.

Jivita-Rupa or Material Quality of Life

76. Jivita means life, that is, the vital force which controls the material qualities produced by Kamma and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent from withering. The common expressions of ordinary speech, "a being lives" or "a being dies" are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies" and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Ahara-Rupa or the Material Quality of Nutrition

77. Ahara-Rupa means element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long; so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertaking various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

Gocara-Rupas or the Four Sense-Fields

Gocara means sense-field or object of the five senses.

78. The object "visible form", is the quality of colour or of shape of various objects.
79. The object "sound" is the quality of sound itself.
80. The object "odour" is the quality of scent or smell.
81. The object "savour" is the quality of savour or taste. Mention is not made here of touch or the tangible, as it consists in the Great Essentials or Elements. It is of three kinds, Viz., Pathavi-pothhabba or extension tangible, Tejo-pothhabba or temperature tangible. Vayo-pothhabba or movement tangible. Counting in the tangible also we thus get five sense-fields in all. Of these, visible form is the object of eye; sound, of ear; odour, of nose; savour, of tongue; and the tangible, of body.

Akasa-Dhatu or Material Quality of Limitation

82. Akasa-dhatu means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called kalapas or groups. Into every finest, smallest particle of an atom there enters at least these following eight qualities of matter, i.e., the Four Essentials and colour, odour, savour, and nutritive essence. And each group is separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is

owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two Vinnati-Rupa or Modes of Communications

Vinnati-rupa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

83. Kaya-vinnatti is that peculiar movement of body by which one's purpose is made known to others.
84. Vaci-vinnatti is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes of communication or Vinnati-rupas. These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's own will; as also in learning by heart, reading to one-self, and so forth.

The Three Vikara-Rupas or the Three Plasticities

Vikara means the peculiar expression or distinctive condition of the Jata-rupas, the genetic material qualities.

85. Lahuta is the lightness of the material quality.
86. Muduta is the pliancy of the material quality.
87. Kammannata is the adaptability of the two media of communication. When one of the Four Great Essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accord with one's will, but tend to become difficult and strained. Likewise when the Essentials are out of order, the tongue, the lips, are not adaptable according to the wish in speaking, but become firm and stiff. When the Four Great Essentials are in good order and the parts of the body are in sound health, the matter of the body (rupa) is said to be in possession of these qualities, i.e. lightness, pliancy, and adaptability, which are called the three plasticities (vikara-rupas).

The Four Lakkhana-Rupas or the Four Salient Features

Lakkhana means salient feature or mark by means of which it is decisively known that all material and mental qualities are subject to impermanence.

88. Upacaya-rupa means both integration and continuance of integration, of which the former may be called Acaya (initial integration) and the latter Upacaya (sequent integration).

89. Santati-rupa means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of material phenomenon is called Santati or Pavatti (Prolongation). The production (jati) of the groups of material qualities alone, is described by the three names of Acaya, Upacaya and Santati.
90. Jarata is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decayedness, caducity, rottenness, or corruption.
91. Aniccata means impermanence, death, termination, cessation, brokenness or the state of disappearing. (It is our Ledi Sayadaw's style in writing to express an idea by means of as many synonymous terms as he can collect and a translator, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be deposited, can with difficulty furnish the translation with a sufficient number of appropriate terms).

A plant has five periods, the Acaya period, the Upacaya period, the Santati period, the the Jarata period, and the Aniccata period. It is first generated then grows up gradually or develops day by day and after the cessation of growth it stands for sometime in the fully developed state. After that it begins to decay and at last it does and disappears leaving nothing behind. Here the primary generation of the material qualities is called *acaya* period; the gradual growth or development, the *upacaya* period; and their standing in their fully developed state, the *santati* period. However, during these three periods there are momentary decays (*khanika jarata*) and momentary decays (*khanika jarata*) and momentary deaths (*khanika-aniccata*), but they are not conspicuous.

The declining of the plant is called jarata period. During the period of decline there are momentary births (*khanikajati*) and momentary deaths (*khanikamarana*), but they are also inconspicuous.

(The Commentator of the "Dhammasangani" in his Athasalini, explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the Acaya of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the Upacaya; and the flooding is like the Santati. Tr.)

The death of the plant and the final disappearance of all its constituent is called the *aniccata* period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of Lakkhana rupas.

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers, and the fruits into five periods each. A fruit can be divided into five periods thus: the first period of appearance, the second period of growth or development, the third period of standing, the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction or final disappearance.

Just as we get five periods in the life of plants so is it with all creatures and also with all their bodily parts, with their movements or bodily actions such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena

There are four kinds of producers which produce material phenomena:-

92. Kamma

93. citta
94. utu
95. ahara

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utū means the two states of Tejo-dhatu, the fire-element, i.e., heat (unha-tejo) and cold (sita-tejo).

Ahara means the two kinds of nutritive essence, internal nutriment that obtains from the time of conception and external nutriment that exists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i.e., the six bases, two sexes, and life, are produced only by Kamma. The two media of communications are produced only by Citta.

Sound is produced by Citta and Utū. The three plasticities are produced by Citta, Utū, and Ahara. Of the remaining thirteen, excluding Jarata (decay) and Aniccata (impermanence), the eleven-- comprising the Four Great Essentials, nutriment, visible form, odour, savour, the element of space, integration, and continuance are produced by the four causes. These eleven always appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these, forming groups of eight, nine, and so forth, and each group is called Rupa-Kalapa.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

CAUSES OR ORIGINS

Of these eighty-two ultimate things *Nibbana*, inasmuch as it lies outside the scope of birth (Jati), does not need any originator for its arising; neither does it need any cause for its maintenance since it also does not come within the range of decay and death (Jara-Marana). Hence *Nibbana* is unconditioned and unorganized. But, with the exception of *Nibbana*, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

Among the four causes already dealt with in connection with the material qualities, *Kamma* is merely an originator and *Citta* (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth element called *Utū* and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like the tree; *Kamma* is like the seed; the warmth-element, or what is called *Utū* is like the earth; the nutritive essence is like the rain-water, which falls regularly at proper seasons; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of Resultants; a past *kamma*, a basis to depend upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rain- water.

Two things are necessary for the arising of each of the mental phenomena of the Morals, the Immorals and the Ineffectives, :- a basis to depend upon, and an object. However, to be more detailed, full rational exercise of mind (*yonisomanasikara*) is needed for the Morals, and defective irrational exercise of mind (*ayoniso-manasikara*) for the Immorals. The Ineffectiveness which have apperceptional functions have the same causes as the Morals. As for the two classes of consciousness called "Turning towards", if they precede the Morals, they have the same causes as the Morals and if they precede the Immorals they have the same causes as the Immorals. Here *yoniso-manasikara* means proper exercise of reason, and *ayoniso-manasikara* means improper exercise of reason. These are the functions of the two classes of consciousness called *Avajjana*, "Turning towards." On seeing a man, if the *manasikara* be rationally utilized, moral consciousness arises; and if the *manasikara* be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the *Avajjana-citta* or "Turning-towards-thought" is the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of *Avajjana*.

What the seed is to the tree, that the *Manasikara* is to the Morals and the Immorals. What the earth is to a tree, that their "Basis" is to the Morals and Immorals. While what the rain-water is to a tree, that their "object" is to the Morals and Immorals.

We will now set forth the causes in another way.

Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed *Cakkhu-vatthu*, *Ruparammana*, *Aloka* and *Manasikara*. Of these, *Manasikara* is the name of the *Avajjana-citta* which turns the process of mind in the direction of the object of sight. *Aloka* means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. *Cakkhu-vatthu* means eye-basis; and *Ruparammana* means object of sight, literally, form-object.

For the arising of the consciousness of Sound, there is needed *Sota-vatthu* (ear-basis) *Saddarammana* (object of sound), *Akasa* and *Manasikara*. Here *Akasa* means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognitions also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed *Ghana-vatthu* (nose basis), *Gandharammana* (object of smell), *Vata* and *Manasikara*. Here *Vata* means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-basis, and consequently the function of smelling and the nose-door cognitions cannot take place.

For the arising of the consciousness of taste, there is needed *Jivha-vatthu* (tongue-basis), *Rasarammana* (object of taste), *Apa* and *Manasakira*. Here *Apa* means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-basis, and consequently the function of tasting and the tongue-door cognitions cannot take place.

For the arising of the consciousness of touch, there is needed *Kaya-vatthu* (body basis), *Photthabbarammana* (object of touch), *Thaddha* and *Manasikara*. Here *Thaddha* means the quality of the object of touch, i.e., the degree of coarseness of it. Only a somewhat coarse touch can make an impression upon the body-basis. If the object of touch is too subtle, it cannot impinge upon the body-basis. And unless there is impingement, neither consciousness of touch nor the body-door, cognitions can arise.

For the arising of the consciousness of mind, there is needed *Hadaya-vatthu* (heart-basis), *Dhammarammana* (object of thought) *Manodvara* (mind-door), and *Manasikara*. Of these, *Dhammarammana* means all objects comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and *Nibbana*. As a matter of fact, the five-fold objects

(form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. *Mano-dvara* or mind-door means the continuum of sub-consciousness. Though the heart-basis is the place where consciousness of mind arises, since it does not possess the appropriate kind of sensuous organs, the impressions of objects cannot appear in it, hence they have to appear in the mind-door only.

The Two Abhinnanas or THE TWO SUPER-KNOWLEDGES

Abhinnana means super-knowledge, or the faculty of knowing pre-eminently beyond that of ordinary mankind. It is of two kinds, *Samatha-abhinnana* and *Dhamma-abhinnana*. *Samatha-abhinnana* means super-knowledge acquired through the carrying out of the exercises in Calm (Samatha). It is of five different kinds:-

96. Iddhividha-abhinnana
97. Dibbasota-abhinnana
98. Cetopariya-abhinnana
99. Pubbenivasa-abhinnana
100. Yathakammupaga-abhinnana

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities.

The second is extreme sensitiveness of hearing such as is possessed by Celestial beings.

The third is the supernormal knowledge of others' thought.

The fourth is the supernormal knowledge of previous existences.

The fifth is the supernormal knowledge of living beings and of the *kamm*s in accordance with which they are thrown down into the various spheres of existence; it resembles such supernormal vision as is possessed by Celestial beings.

Dhamma-abhinnana means the insight by which are discerned all the things of ultimate truth mentioned in the section on the Truths, together with their respective characteristics beyond the range of conventional truth. It is divided into three kinds:-

101. 1. *Sutamaya-nana*, knowledge acquired by learning.
102. 2. *Cintamaya-nana*, knowledge acquired by reasoning.
103. 3. *Bhavanamaya-nana*, knowledge acquired by contemplation.

The last of the three is again subdivided into two:-

104. 1. Anubodha-nana
105. 2. Pativeda-nana

Of these last two, the former is the triple insight into Impermanence, Infelicity, and No-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the transcendental knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (*kilesa*) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

The Three Parinnas

Parinna means profound knowledge. It is of three kinds, viz:-

106. *Nata-parinna*, Autological knowledge.
107. *Tirana-parinna*, Analytical knowledge.
108. *Pahana-parinna*, Dispelling knowledge.

Nata-parinna means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of *Nibbana*, as shown in the previous sections on the Truths and the Causes. It discerns things deeply by means of *Dhamma-abhinnana* (philosophical knowledge) in their ultimate aspects, dispelling all merely pictorial ideas or representations (*santhana-pannatti*) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the Four Great Essentials out of twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of *Nata-parinna* as regards *Rupa* (form), is accomplished. As regards *Nama*, the mental side, if only four of the mental things, i.e., mind, feeling, perception, and volition, are thoroughly discerned in the aforesaid manner, it may also be said that the function of *Nataparinna* as regards *Nama* is fulfilled. If *Nibbana* can also be discerned as shown above the function of *Nata-parinna* would be fully realized.

Tirana-parinna means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into waxing and waning, by skilfully dissecting the continuity of mentals and materials (*Nama* and *Rupa*) into momentary ultimates. It is of three kinds:-

109. *Anicca-parinna*
110. *Dukkha-parinna*
111. *Anatta-parinna*.

Of these three, *Anicca-parinna* means either a perfect or a qualified knowledge of the law of death (*marana*). Here by death is meant the two kinds of the same, conventional death (*sammutimarana*) and the ultimate death (*paramatthamarana*). Of these two terms, by conventional death we mean that kind of death concerning which we are accustomed to say, according to the conventional truth, that "to die some time is unavoidable for every living person or every living creature". By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of Impermanence, nor does it lie properly within the domain of *anicca-parinna*, but only of the recollection of death (*marananussati*). In fact, it is only the latter, ultimate death, which exhibits the salient feature of Impermanence, and lies within the domain of *Anicca-parinna*.

Dukkha-parinna means either a perfect or a qualified knowledge of the intrinsic characteristic Ill or infelicity. Here Ill is of two kinds:-

112. *Vedayita-dukkha* (Pain-feeling ill).
113. *Bhayattha-dukkha* (Fear producing ill).

Of these two, by *Vedayita-dukkha*, bodily and mental pains are meant; and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as *Soka* (sorrow), *Parideva* (lamentation), *Domanassa* (grief), *Upayasa* (despair), which are experienced by mind. *Bhayattha-dukkhas* are those pains which fall within the sphere of *Bhaya-nana* (knowledge of things as fearful), and of the *Adinavanana* (knowledge of things as dangerous): *Jati-dukkha* (ill of birth), *Jara-dukkha* (ill of decay), *Marana-dukkha* (ill of death), *Sankhara-dukkha* (ill of conditionality), and *Viparinama-dukkha* (ill of changeability), which will be explained afterwards.

Here is an illustration to show the difference between the *vedayita-dukkha* and *bhayattha-dukkha*. A man has a dangerous disease. He has to live on a simple diet, such as vegetables and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or maybe for many days from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer will he suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish, and meat. The man, fearing the agony of pain which he will undergo if he should eat of the meal so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared food is, of course, the pleasurable object (*vedayitasukha-vatthu*), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called *Vedayitasukha*. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got rid of the error of Ego and become safe against the danger of the dispersion of life (*vinipatanabhaya*), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, Devas and Brahmas, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of the food.

Here *Vedayita-dukkha* is synonymous with *Dukkha-vedana* which is present in the *Vedana Triad* of *Sukhaya-vedanaya-sampayutta-dhamma*, *Dukkaya - vedanaya-sampayutta-dhamma*, and *Adukkhamasukhaya-vedanaya-sampayutta-dhamma*. *Bhayattha-dukkha* is synonymous with *Dukkha-saccam* and with *Dukkham*, which is present in the three salient features, *Anicca*, *Dukkha*, and *Anatta*.

Hence, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existences of men, Devas and Brahmas, as of the pleasures experienced therein, is called the *Dukkha-parinna*.

Anatta-parinna means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of No-soul." By this knowledge of things as no-soul, the *Anattananna*, all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul. By it also is discerned the non-personality of the "person" of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it discerned that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called *Anatta-parinna*. The triple *Parinna* (of *Anicca*, *Dukkha*, and *Anatta*), is called *Tirana-parinina*.

Pahana-parinna means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three *Nicca-vippallasas* by means of the insight acquired through the contemplation of Impermanence, the three *Sukha-vippallasas* and the three *Subha-vippallasas*, by means of the insight acquired through the contemplation of Ill, and the three *Atta-vippallasas* by means of the insight acquired through the contemplation of No-soul.

(Note by Translator.---Here the three *Nicca-vippallasas* are :-

- 114. Anicce niccanti sannavippallaso,
- 115. Anicce niccanti cittavippallaso

116. Anicce niccanti dihttivippallaso

That is to say : Impermanence is erroneously perceived, thought and viewed as permanence.

The three Sukha-vippallasas are :-

- 117. Dukkhe sukhanti sannavippallaso,
- 118. Dukkhe sukhanti cittavippallaso,
- 119. Dukkhe sukhanti ditthivippallaso.

That is to say: Ill is erroneously perceived, thought, and viewed as pleasure.

The three Subha-vippallasas are :-

- 120. Asubhe subhanti sannavippallaso,
- 121. Asubhe subhanti cittavippallaso,
- 122. Asubhe subhanti ditthivippallaso.

That is to say : Impurity is erroneously perceived, thought, and viewed as purity.

The three Atta-vippallasas are :-

- 123. 1. Anattani attati sannavippallaso,
- 124. 2. Anattani attati cittavippallaso,
- 125. 3. Anattani attati ditthivippallaso.

That is to say : No-soul is erroneously perceived, thought, and viewed as soul.-End of Note By Translator.)

Here *Atta* or- soul is the supposed underlying essence of a pictorial idea (santhana-pannatti), and *Jiva* or life is the supposed underlying essence of an aggregate-idea (santati-pannatti).

Of these two delusions, the former may be got rid of by a knowledge of the two kinds of truth, the ultimate and the conventional; but the latter can be got rid of only when the *Anicca-parinna* reaches its summit.

Here, by *Santati* is meant the continuum of aggregates of the same kind, and by *Nana-santati* is meant the continua of aggregates of different kinds.

This *santati* is of two kinds mental and material. And the continuum of the material variety of aggregate is again sub-divided into four classes, namely, into those produced by Kamma, by mind, by temperature, by food. Each of these four kinds of continua is liable to change if the respective causes of each changes. When changes take place, the change of the continuum, of the Kamma-produced class is not apparent but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the continua of aggregates. In each aggregate there are three periods: birth, growth-and-decay, and death. Birth is called *Jati*, growth-and-decay is called *Jara*, and death is called *Marana*. In each step taken in the act of walking posture, there are beginning, middle, and end. These are respectively birth, growth-and-decay, and death. Though we say "a step," this connotes the whole body; that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thousand steps are taken in the course of a walk, then, a hundred or a thousand new births, new growth- and-decays, and new deaths take place in the whole body. A step may also be divided into two, as, the lifting-up aggregate and the laying- down aggregate of the foot. And in each single step, birth, growth-and- decay, and death

must be noted. The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied, inflammatory, irritative, inflictive, painful states are changes in the continua of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible. The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present; but they do not apprehend the perpetual growths-and-decays of the continua. Weariness is indeed the name applied to the growth-and-decay of the continua of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of the *continuum* (*santati-marana*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, greed, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the temperature- produced continua. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (*utu*). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes which are due to temperature. With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we mean that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary thing for all creatures is to prevent the vital force from failing, and to promote it. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be, obvious to them that a sufficient supply of suitable food is also a matter of great importance. It is more necessary to supply food than to increase the blood ; for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually decrease. The life of the Kamma-produced material qualities, such as the eye, the ear, and so forth, is the *javita-rupa*, or the vital force which depends upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of fresh food is suspended for six or seven days, the vital force and all the Kamma produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i.e., the birth, the growth,-and-decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one of themselves.

What has been shown is the growth-and-decay and the death of the continua of material aggregates.

Now come the continua of mental phenomena. They are also very numerous. Every one knows his own mind. There are continua of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of faith, of various kinds of love. In the single act of sitting only, the arising of various kinds of countless thoughts is recognised by everyone. Each process of thought has its birth, decay, and death. Everyone knows oneself thus: "Greed is rising in me now," or "Hate is rising in me now"; or "Greed has ceased in me"; or "Hate has ceased in me." But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or continuum of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is in exposition of the decay and death of the mental continuum.

Nata-parianna is relevant to *Tirana-parinna*, which in turn is relevant to *Pahana-irapanna* the one sole necessary thing.

Exposition of Tirana-parinna.

The three salient marks or features are :

126. *Anicca-lakkhana*: The Mark of Impermanence.
127. *Dukkha-lakkhana*: The Mark of Ill.
128. *Anatta-lakkhana* : The Mark of No-soul.

Anicca-lakkhana or the Mark of Impermanence, is the characteristic of the sphere of *Viparinama* and of *Annathabhava*.

Viparinama means metastasis, that is, a radical change in nature; a change from the present state into that which is not the present state. *Annathabhava* means subsequent change of mode. If the spheres of *Viparinama* and *Annathabhava* are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, *Viparinama* and *Annathabhava*, are really impermanent things. Therefore we have said: "The *anicca-lakkhana* or the mark of impermanence, is the characteristic of the sphere of *Viparinama* and of *Annathabhava*. When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i.e. birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon; but it is not fire. We observe that the flame after arising, is constantly developing. This is the growth of the material phenomenon; but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon, but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon; but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon, but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (*annathabhava*) of the flame, called the Marks of Impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people -- Leibnitz and Fechner, for example -- that these material phenomena are living creatures. But in truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the physical change (*utu*). By reproduction we here mean the *Acaya-rupa*. In some organisms, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in the kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a microscope. These two are reproductions of material phenomena produced by physical change. Here, "reproductions" mean the constant integrations of new phenomena which are called *acaya-rupas*. By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the *Aniccata-rupas*, are also discernible. When the integration of new matter and the death of the old matter take

place side by side, the *Santati-rupa* is discernible. When the reproduction is excessive, the *Apacaya-rupa* is discernible. When the death of old matter is excessive, the *Jarata-rupa* is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, finger-nails, toe-hairs, teeth, the inner skin, the outer skin, muscles, nerves, veins big bones, small bones, marrow, kidney, heart, liver, membrane, lungs, intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by Kamma, mind, food, and physical change. There may of course be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in the matter.

In mental phenomena, i.e., mind and its concomitants, the mark of impermanence which has two distinct features, the radical change (*viparinama*) and the subsequent change (*annathabhava*), is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly rising and ceasing. For instance, there are two expressions, "seeing" and "not-seeing," which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness; or, when we say "one sees," this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-basis, visual-form, light, and attention. And when we say, "one does not see," this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in the dark, no source of light is present, sight-consciousness does not arise upon the eye-basis; it is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness also again will cease. As there are five salient marks present in the flame, if the light comes to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms "seeing" "not- seeing" may be made use of. If there is no obstruction, one sees; and if there is obstruction, one does not see. As regards eye-lids, if they are opened, one sees; and if they are shut, one does not see. What has just been expounded in the *Viparinama* and *Annathabhava* of sight-consciousness through the occasioning cause, light. In cases where the destruction of the eyebasis occurs after conception, sight consciousness also is lost for ever. If the visual form is taken away out of view, sight-consciousness also ceases. While sleeping, as there is no attention, so sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye- door is to be understood by the term "seeing"; and the subsidence of the same is to be understood by the term "not-seeing."

Similarly in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be dealt with as to their impermanency, i.e., *Viparinama* and *Annathabhava*, in the same way as sight-consciousness. With regard to mind-cognition, it has many different modes, and each is apparent in its nature of *Viparinama* and *Annathabhava* through the changes of the different kinds of thought. Among the mental concomitants, taking feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and vice versa, are very obvious. It may be easily noticed by anyone that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each rising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the Mark of Impermanence.

Of The Mark Of Ill

Briefly speaking, the marks of impermanence in *Viparinama* and *Annathabhava* may also be called the Mark of Ill, for they are to be feared by the wise in *Samsara*, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dangers of decay and death are the dangers, most to be feared. *Viparinama* is nothing but momentary decay and death; it is the road to death, and to *Vinapatana* (the dispersion of life into different spheres). All creatures remain alive without removing to another existence only because they are sustained by various methods of preservation. *Viparinama* is also to be feared on account of the disadvantages which may fall on ourselves. *Acaya*, *Upacaya* and *Santati* which are the features of *Annathabhava*, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (Kilesa), many kinds of hallucination, and many other disadvantages. Every material phenomenon possesses these two marks of impermanence; and also every mental phenomenon pertaining to *Kama-loka*, *Rupa-loka* and *Arupa-loka* has the same two marks of Impermanence. Therefore the existences, or the bodies (comprising the mentals and materials) of men, Devas, and Brahmas are all subject to Ill. The two marks of impermanence being always present there are approximately three different marks of Ill, to wit: *Dukkhadukkhata*, *Sankharadukkhata*, and *Viparinamadukkhata*.

Dukkhadukkhata means both bodily (*kayika*) and mental (*cetasika*) pains. *Sankhara-dukkhata* is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned, and maintained with a great deal of exertion in every existence. The existences or the bodies (*khandas* or the sum total of a being) of Brahmas have a great amount of *Sankharadukkhata*. Hardly one out of a hundred, who has abandoned all sensual pleasures, renounced the world, and practised the "Stations" without regard to his own life, hereafter attains the existence of a Brahma. Though people know that such existence is a very good thing, they do not venture to practise them, for they take them to be very hard, difficult and paingiving. When *Jhanadhammas* and supernormal intellections are attained, they must be maintained with great care and trouble, for if not, they are liable to recession in a moment upon the most trifling occasion.

Viparinamadukkhata is the state of destruction, or the state of death after conception, if circumstances are favourable to the same at any time, day or hour. The existences, or the bodies, of men, Devas and Brahmas are the real Ills, since they are severally subject to the said three marks of Ill.

Speaking broadly, there are eleven marks of Ill :-

129. *Jati-dukkha*: Ill of birth.
130. *Jara-dukkha*: Ill of decay.
131. *Marana-dukkha*: Ill of death.
132. *Soka-dukkha*: Ill of sorrow.
133. *Parideva-dukkha*: Ill of lamentation.
134. *Kayika-dukkha*: Bodily ill.
135. *Cetasika-dukkha*: Mental ill.
136. *Upayasa-dukkha*: Ill of despair.
137. *Apiyasampayoga-dukkha*: Ill due to association with enemies.
138. *Piyavippayoga-dukkha*: Ill due to separation from loved ones.
139. *Ichhavighata-dukkha*: Ill due to nonfulfilment of wishes.

Of these, Jati means birth or reproduction. It is of three kinds, to wit:- *Kilesajati*: birth of defilements, *Kammajati*: birth of actions, and *Vipakajati*: birth of effects.

Of these three, *Kilesajati* is the birth or the reproduction of defilements such as, greed, hate, dullness, error, conceit, and so forth.

Vipakajati is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth. Among the *Kilesajatis*, greed is very fierce and violent. It will rise at any time it finds favourable circumstance, like fire fed with gunpowder. When it rises it can with difficulty be suppressed by any means whatever; it will develop in volumes in an instant. Hence, it is a real "Ill," since it is very much to be feared by all Ariyas. The like should be understood in connection with hate, dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, Devas and Brahmas are feared; and no Arjya dare approach them with the views: "Myself" and "My body," for they are the birth-places of the said defilements. Therefore they are real "Ills" that are to be feared.

Of the *Kammajati*, immoral actions of body, speech, and thought are the developments of the defilements. Therefore they are equally as fierce as the defilements. Hence this *Kammajati* is also a real "Ill" to be feared by all Ariyas. Just as the villages where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, Devas and Brahmas are feared, and no Ariya dare approach them with such views as "Myself" and "My body," for they are the birth-places of the said *Kammajati*.

Of the *Vipakajati*, owing to the dreadfulness of *Kilesajati* and *Kammajati*, *Vipakajati* the rebirth into the planes of misery is likewise always a terrible thing in the revolution of existences.

Therefore the existences of men, and so forth, to which the *Vipakajati* together with the *Kilesajati* and the *Kammajati* are joined, are real "Ill." The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements, so that the birth of moral actions and the birth of results therefrom, are all obtainable in the *Kilesajati*. So much for the *Jatidukkha*.

Concerning the *Jaradukkha* and *Maranadukkha*: these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with *Viparinamadukkha*; and since they dog the steps of all living beings in every existence from the moment of conception, the existences of men, Devas and Brahmas are real "Ill". So much for the *Jaradukkha* and *Maranadukkha*.

Sokadukkha, *Paridevadukkha*, *Kayikadukkha*, *Cetasikadukkha*, and *Upayasadukkha*, always follow the existences of men and Devas, ready to arise whenever an opportunity occurs. The realms of the *Niraya* and the *Peta* worlds are the realms of sorrow, lamentation, pain, grief and despair.

So much for the five kinds of Dukkha.

To come into union with persons, creatures, things, objects with which one does not wish to unite or does not wish even to see, is *Apiyasampayoga Dukkha*.

Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death -- this is *Piyavippayogadukkha*.

To strive hard, but all in vain, to obtain anything is *Ichchavighatadukkha*.

These "Ills" or Dukkhas are very numerous and very evident, and are also frequently met with in the world. Hence the existences, or the bodies of men, Devas and Brahmas are real "Ills." Of these eleven varieties of *Dukkha*, birth, decay and death, are the most important. So much for the Mark of "Ill."

Anatta

The mark by which mental and material phenomena are to be understood as No-soul is called the *Anatta-lakkhana* or the Mark of No-soul. In considering the word *Anatta*, the meaning of *Atta* ought first to be understood. *Atta* in ordinary sense means essence, or substantiality. By essence or substantiality is meant, as we have already explained in connection with Ultimate Truth, the earth which is the essence or the substantiality of pot. The word "pot" is merely the name by which is indicated a certain pictorial idea (*santhanapannati*); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing; here earth alone is ultimate thing and possesses essence or substantiality. If the question is asked: "Does such a thing as pot exist in the world?" those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: "Is not that a pot?" But it is not correct of them thus to allege that earth is pot; it is a false allegation. Why is it a false allegation? Simply because earth is an ultimate thing and has essence or substantiality; while pot is a mere conception having no essence or substantiality, and thus, like space, is void. To allege of earth that it is pot, is in effect to try to make out that essential earth constitutes the essence or substantiality of pot, which is actual fact, seeing that pot as a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent pot becomes existent pot, and earth also becomes *Atta* of the earth, so that earth and pot become one and the same thing, the identity of the one is confused with the identity of the other. For this reason it is that we call this a false allegation. In this illustration, "earth" corresponds with the Five Aggregates or their constituents, material and mental phenomena, while "pot" corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot; so also the Five Aggregates or their constituents become the *Atta* or the essence of persons and creatures, when it is said that the Aggregates are persons and creatures. This is the meaning of *Atta*.

Now for *Anatta*. In the expression "earthen pot"; if one is able to discern that earth is one thing, and pot another, and that earth is an ultimate thing and pot a mere conception of the mind; and again, that earth is not pot, and pot is not earth, and also that it is false to call earth a pot, and to call pot, earth; then the earth becomes not the essence or *Atta* of the pot, but becomes *Anatta*: while at the same time also, pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one is able to discern the Five Aggregates and the material and mental phenomena thus: The Fivefold set of Aggregates are ultimate things; persons and creatures are ideas derived from the forms and the continua; hence the phenomena are not persons and creatures; and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false too. Accordingly the phenomena become, not the essence of persons and creatures, but become *Anatta*, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty, inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of *Anatta*.

The marks of Impermanence and Ill expounded in the foregoing pages are also the marks of No-soul (*Anatta*). How? It is supposed that the ideas (*pannatti*) of persons and creatures are eternal and immortal both in this existence and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence; and also because they are constantly ceasing and being reproduced many times beyond possibility of being numbered, even in one day, the which is the mark of that kind of impermanence known as *Annathabhava*.

In Buddhist philosophy there are three things which are "eternal and immortal", in the sense in which that phrase is here used in the text. These three things are called in the Pali, *pannatti* (plural, *pannattiyo*), *akasa*, and *nibbana*, that is: Concepts (or ideas), Space and that which supervenes when Craving, Hate and Delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters time, is never limited by time. The law of Rise-and-fall, of arising and ceasing, which applies to all things else, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words: they are eternal and immortal and independent of time, not in any sense of being unbrokenly continuous in time. *Nibbana* is distinguished from the two other "eternal and immortal" things in that it has *Santilakkhana* or it is *Santibhava*, a word which may be rendered quite accurately in English (if not literally, at least in accord with its spirit) as "The Great Peace" and all that this implies. (Trb.) But in the ideas (*pannatti*) of persons and creatures no marks of *Viparinama* and *Annathabhava* are to be seen. If such marks were to be found in the ideas (*pannatti*) of persons and creatures, then, of course, the ideas of *Pannattiyo* would also be subject to births, decays, and deaths, and would be reborn and decay and die many times even in one day. But these marks are not to be found in the *Pannatti* or ideas; we discern these marks only in the mental and material phenomena. Therefore it comes to this, that the mental and material phenomena, that is, *Nama-rupa-dhamma* are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of "No-soul" becomes the mark of impermanence, in accordance with the Text: "*Asarakatthena anatta*," or, "On account of being without a core, the word *Anatta* is used."

How does the mark of Ill become the mark of Impermanence? The marks of Ill are very evil, very disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures the phenomena and the person must be one and the same. And if this be so, their desires must also be one and the same; that is, the person's desire must also be that of the phenomena, and vice-versa. But if this is not so, then each must be a thing separate from the other. Here by "person's desire" we mean Greed (*lobha*) and Desire-to-do (*chanda*) and by "the desire of phenomena," the happening of things in accordance with their cause. A main characteristic of persons and creatures is the craving for happiness of mind and body; and an outstanding feature of phenomena is their uniformity with their causes or conditioning things: that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example: if warmth is wanted the cause that produces warmth must be sought out; or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning cause, a supply of suitable food daily, must be sought out; for no man can live long merely by wishing to live long. And if rebirth in the worlds of the Fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out; for no one can get to the worlds of the Fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be, upon occasions when something one has wished for is later on fulfilled, although the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled, when they find themselves living happily in buildings previously in existence. But in truth, if one looks about him in this world and sees how great and how numerous are the businesses affairs, occupations and so forth, of men in all their extent and variety, he will soon discern with the mind's eye that the *Sankharadukkha*, the *Dukkha* associated with the *Sankharas*, is great and manifold in precisely the same measure as men's activities. And this *Dukkha* is due to the begetting or the establishing of the causes necessary to the acquiring of the effects desired; for the phenomena can never become exactly all that beings may wish them to be, or may give orders that they are to be. Thus simply in beholding the marks of *Sankharadukkha* all about us, it

becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this it is also to be noted well how conspicuous is non-substantiality with regard to *Dukkhadukkhata*, *Viparinamadukkhata*, *Jatidukkhata*, *Jaradukkhata*, *Maranadukkhata*, and so forth.

So much for the mark of *Anatta* from the standpoint of *Dukkha*.

The three knowledges, pertaining to the Insight which fully grasps the meaning of the Three Marks, are called *Tirana-parinna*.

These three knowledges pertaining to the Insight are :-

140. *Aniccavipassananana*: Insight-knowledge in contemplating
141. "Impermanence"
142. *Dukkhavipassananana*: Insight-knowledge in contemplating
143. "Ill."
144. *Anattavipassananana*: Insight-knowledge in contemplating
145. "No-soul."

Of these three Knowledges the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of soul doctrine. And in order to obtain full acquisition of this last- mentioned Knowledge, the first must primarily be introduced for, if the first is well discerned, the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second Knowledge that the transcendental Path has four grades, and that lust and conceit are left undispeled. Hence the most important thing for Buddhists to do is to free themselves entirely from the *Apayadukkhata*, the Ills of the Realms of misery. There is no way of escaping from the *Apayadukkhata* open to men when the Teaching of the Buddha vanishes from the world. And to escape *Apayadukkhata* means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of "Soul." Therefore in that life in which we are so fortunate as to encounter the Religion of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the Insight-knowledge of No-soul. In confirmation of this, here is a quotation from the Text :-

"Aniccassannino Meghiya annattasanna santhati anattassannino samugghatam papunati ditthe'va dhamma Nibbanam." "To him, O Meghiya, who comprehends Impermanence, the comprehension of No-soul manifests itself. And to him who comprehends No-soul, the fantasy of an 'I' presiding over the Five Aggregates is brought to destruction; and even in this present life he attains Nibbana." There is no need for us to expatiate upon the truth of this text for we have already shown how the mark of Impermanence can become the mark also of No-soul.

The Insight exercises can be practised not only in solitude as is necessary in the case of the exercise of Calm or *Samatha*, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required. For, if knowledge is ripe, the Insight of Impermanence may easily be accomplished while listening to a discourse, or while living a householder's ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one's house, within and without one's village or town, is an object at the sight of which the Insight of Impermanence may spring up and develop. But those whose knowledge is yet, so to speak, in its infancy, can accomplish this only if they practise assiduously the exercise in Calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon *Abhidhamma*. But in meditating or practising the exercises in Insight, all that is needed is consideration of the *Santativiparinama* and the

Santatiannathabhava, that is, of the radical change and of the sequent change of the continua, things which are visibly evident to, and personally experienced, by, every man alive.

The exercises in Insight that ought to be taken up are first, the Four Great Elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings, and ceasings of the Four Elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i.e., *upadarupas*: the derivative material qualities) are also discerned. Of the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms, odours, and so forth from, among the material qualities, which are extraordinary may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the Insight of Impermanence.

However, from the philosophical point of view, the Insight is acquired in order to dispel such notions as "creatures," "persons," "soul," "life," "permanence," "pleasures," and to get rid of hallucinations. The acquisition of Insight also mainly depends on a sound grasp of the Triple Marks, which have been sufficiently dealt with already.

So much for the exposition of Tiranaparinna.

PAHANA-PARINNA

In Buddhist philosophy there are five kinds of Pahana which it is necessary to deal with:

146. *Tadangapahana*,
147. *Vikkhamabhanapahana*,
148. *Samucchedapahana*,
149. *Patipassadhipahana*,
150. *Nissaranapahana*.

In order to make them clear, the three periods of the Defilements which are called *Bhumi* must here be mentioned.

They are :-

151. *Anusayabhumi*,
152. *Pariyutthanabhumi*,
153. *Vittikkamabhumi*.

Of these three, *Anusayabhumi* means the period during which the Defilements do not come into existence as mental properties representing themselves in the three phases of time, i. e., nascent, static, and arrested, but lie latent surrounding the life-continuum.

Pariyutthanabhumi means the period at which the Defilements come into existence from the latent state as mental properties at the mind-door when any object which has power to wake them up produces perturbation at one of the six doors.

Vittikkamabhumi means the period at which the Defilements become so fierce and ungovernable that they produce sinful actions in deed and word, Thus, in the revolution of existences that have no known beginning, every Greed that follows a creature's life continuum has three bhumis. Similarly, the rest of the Defilements, error, dullness, conceit, and so forth, have three periods each.

In Buddhist ethics, there are three *Sikkhas*, namely, *Silasikkha*, the training of morality; *Samadhi-sikkha* the training of ecstatic thought; and *Panna-sikkha*, the training of Insight. Of these three, the first training, that is the training of morality, is able to dispel or put away only the third (*Vitikkamabhumi*) of the Defilements. As there remain two *Bhumis* undispeled, the Defilements which are got rid of by *Sila* would again arise and soon fill up till they reached the *Vitikkamabhumi*. Therefore, the putting away by *Sila* is called the *Tadangapahana*, which means the temporary putting away.

The second training, that is, the training of ecstatic thought in the first *Jhana*, the second *Jhana*, and so forth, is able to dispel or put away only the second, the *Pariyutthana-bhumi* of the Defilements which have been left undispeled by *Sila*. As there still remains the *Anusaya-bhumi* undispeled, the Defilements which were put away by *Jhana* would soon arise and fill up till they reach the *Vitikkamabhumi* if obstacles to the *Jhana* were encountered. Therefore the putting away by *Samadhi* is called *Vikkhamphana-pahana*, which means the putting away to a distance. Here *Jhana* can dispose of the Defilements for a considerable time so that they do arise again soon, for it is ecstatic moral culture and more powerful than the *sila*.

The third training, that is, the training in the Knowledge that belongs to Insight and in the Knowledge that pertains to the Transcendental Path, is able to dispel or put away the first *Anusaya-bhumi* of the Defilements that have been left undispeled by *Sila* and *Samadhi*. The Defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never rise again. Therefore the putting away by *Panna* is called the *Samucchedapahana*, which means, literally, the "Cutting-off, Putting-away." The knowledge that pertains to Transcendental Fruition puts the Defilements away by tranquillizing the same Defilements that have been put away by the knowledge that pertains to the Transcendental Path, and this putting away is called the *Patipassaddhi-pahana*. The putting away by entering Nibbana is called the *Nissarana-pahana*, which means the utter relinquishment of an escaping from, the ties of existences for ever and ever. Now we have seen that knowledge is of three kinds. Knowledge of Insight, Knowledge pertaining to the Transcendental Path and Knowledge pertaining to Transcendental Fruition. Of these, though the Knowledge of Insight is able to put away the *Anusaya-bhumi*, it is not able to put it away completely. Only the knowledges pertaining to the Paths are able to put away all the defilements that respectively belong to each Path. The knowledge pertaining to the *Sotapattimagga*, the First Path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels all immoral actions which would result in life in the realms of misery, so that they do not rise again. The knowledge that pertains to *Sakadagamimagga*, the second path, dispels all coarse lust and hate. The knowledge pertaining to *Anagamimagga*, the Third Path, dispels all subtle lust and ill-will which have been left undispeled by the Second Path. To him (the *Anagami-puggalo*, Never-Returner) the link of kinship with the world is broken, and the Brahma-loka is the only sphere where he may take rebirth. The knowledge pertaining to the *Arahattamagga*, the Fourth Path, dispels the Defilements which are left undispeled by the lower paths. And he (the *Arahatta-puggalo*, one who kills all Defilements), becomes the *Arahant*, and escapes from the three Lokas or worlds. In our Buddhist Religion this *Samuccheda-pahana* is the chief thing to be accomplished.

So much for the *Pahana-parinna*.

Now I will indicate the main points necessary to those who practise the exercises of Insight. Of the three knowledges of Insight, the knowledge of Impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of *Viparinama* and *Annathabhava*, or the representation of Impermanence or Death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, standing, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes,

or full of Impermanence. Even in a moment of walking, in a single step taken with the foot, there are numerous changes of pictures which may be called Impermanence or death. It is also the same with the rest of the movements. Now we must apply this to ourselves. The Impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death which are always operating in our bodies, we shall acquire the Insight of the Destruction, the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we will discern the changes of every part of the body small and great, of head, of legs, of hands and so forth and so on. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished. And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of Non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of Impermanence is well accomplished. By the word "accomplished," it is meant that the exercise has been properly worked out so as to continue a permanent possession, during the whole term of life, but it is not meant that the knowledge of the Path and of Fruition, has been attained. The attainment of the knowledge of the Path and Fruition, however is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult correctly to become aware of the attainment of the Path and of the Fruits. In fact, even the Ariyan who has attained the First Path hardly knows that he has become an attainer of the Path-of-the-Stream. Why? Because of the unfathomableness of the latent period of the Defilements. Those Yogis or meditators who do not know the unfathomableness of the latent period of the Defilements, sometimes think themselves to be attainers of Path-of-the-Stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity with all their latent states, are eradicated by the *Samuccheda-pahana*, they would become the real attainers of the Path-of-the-Stream. The meditators or practisers of Insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of Impermanence until the exercise is systematically worked out. Even the *Arahants* do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they passed beyond the *Puthujjana-bhumi* and arrive at the *Ariya-bhumi* either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as Devas.

Here the concise *Vipassana-dipani*, or the Outline of the Exercises of Insight for the Buddhists of Europe, comes to a close. It was written in Mandalay, while I was sojourning in the Ratanasiri Monastery, where the annual meeting of the Society for Propagating Buddhism in Foreign countries took place; and it was finished on the 14th waxing of Taboung in the year 2458 B.E., corresponding to the 26th February, 1915 C. E.

The Patthanuddesa Dipani

The Buddhist Philosophy of Relations

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by Sayadaw U Nyana, Patamagyaw of Masoeyin Monastery Mandalay.
Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

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PREFACE to the published book (now out of print)

Buddhism views the world, with the exception of Nibbana and pannatti, to be impermanent, liable to suffering, and without soul-essence. So Buddhist philosophy, to elaborate the impermanency as applied to the Law of Perpetual Change, has from the outset dissolved all things, all phenomena both psychical and physical, into a continuous succession of happenings, of states (sabhava) of mind and matter, under the Fivefold Law of Cosmic Order (niyama). And the happenings are determined and determining, both as to their constituent states and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term 'paccaya' or 'relations.' One complex happening of mental and material states, with its three phases of time--genesis or birth, cessation or death and a static interval between--is followed by another happening, wherein there is always a causal series of relations. Nothing is casual and fortuitous. When one happening by its arising, persisting, cessation, priority, and posteriority, is determined by and determining another happening by means of producing (janaka), supporting (upathambhaka), and maintaining (anupalana), the former is called the relating thing (paccaya-dhamma), the latter the related thing (paccayuppanna-dhamma), and the determination or the influence or the specific function is called the correlativity (paccayasatti). As the various kinds of influence are apparently known, the relations are classified into the following 24 species:

31. *Hetu*--condition or root
 32. *Arammana*--object
 33. *Adhipati*--dominance
 34. *Anantara*--contiguity
 35. *Samanantara*--immediate contiguity
 36. *Sahajali*--coexistence
 37. *Annamanna*--reciprocity
 38. *Nissaya*--dependence
 39. *Upanissaya*--sufficing condition
 40. *Purejata*--pre-existence
 41. *Pacchajata*--causal relation of posteriority in time
 42. *Asevana*--habitual recurrence
 43. *Kamma*--kamma or action
 44. *Vipaka*--effect
 45. *Ahara*--food
 46. *Indriya*--control
 47. *Jhana*--jhana or ecstasy
 48. *Magga*--path
 49. *Sampayutta*--association
 50. *Vippayutta*--dissociation
 51. *Atthi*--presence
 52. *Natthi*--absence
 53. *Vigata*--abeyance
 54. *Avigata*--continuance

These 24 species of relations are extensively and fully expounded in the seventh and last of the analytical works in the Abhidhamma Pitaka of the Buddhist Canon, called the Patthana ('The Eminence'), or the Maha-Pakarana ('The Great Book').

The well-known Ledi Sayadaw Mahathera, D. Litt., Aggamahapandita, has written in Pali a concise exposition of these relations known as Patthanudesadipani, in order to help those who wish to study the Buddhist philosophy of relations expounded in that Great Book. In introducing these relations to the student of philosophical research before he takes the opportunity of making himself acquainted with the methodological elaboration of correlations in the Patthana, the Eminent the Eminent Great Book, the Mahathera deals with the subject under three heads:

55. The Paccayatthadipana or the Analytical Exposition of Relations with their denotations and connotations

56. The Paccaya-sabhagasangaho or the Synthesis of Relations

57. The Paccaya-ghatana-nayo or the Synchrony of Relations.

The following translation has been undertaken with the hope of rendering the Ledi Sayadaw's work intelligible to the English student. If the present translation makes any contribution to the advancement of learning and knowledge in the matter of apprehending the general scheme of causal laws in terms of 'relations' in the field of Buddhist philosophy, the translator will deem himself well rewarded for his labour. It may, however, be necessary to mention here that the original form, sense, and meaning of the Venerable Author are, as far as possible, cautiously preserved; hence the literal character of the translation--If it appears so--in some places. Nevertheless the translator ventures to hope that any discrepancy that may have crept in, will be accordingly overlooked.

In conclusion, it is with great pleasure that I express my indebtedness to U Aung Hla, M.A. (Cantab.), Barrister-at-Law who has very kindly, amidst his own many duties, taken the trouble of revising the manuscript, and has also helped me in getting it through the press and in the correction of the proofs; my thanks are also due to Saya U Ba, M.A., A.T.M., for his valuable assistance, and to the printers for their courtesy and cooperation.

Last, but not least, I must gratefully acknowledge the timely help from U Ba Than and Daw Tin Tin, of Rangoon, who have voluntarily and so generously undertaken to meet the cost of publication of one thousand copies of the book, which but for their kind suggestion, would not have materialised in this form.

SAYADAW U NYANA
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February, 1935

1. Hetu-Paccaya or The Relation by Way of Root

What is the Hetu-relation? Greed (lobha), hate (dosa), dullness (moha), and their respective opposites, viz', disinterestedness (alobha), amity (adosa), intelligence (amoha) are all hetu-relations.

What are the things that are related by these hetu-relations? Those classes of mind and of mental qualities that are in coexistence along with greed, hate, dullness, disinterestedness, amity, and intelligence, as well as the groups of material qualities which coexist with the same, are the things that are so related. All these are called *hetupaccayuppanna dhamma*,> since they arise or come into existence by virtue of the hetu-relation.

In the above exposition, by "the groups of material qualities which coexist with the same" are meant the material qualities produced by kamma at the initial moment of the hetu-conditioned conception of a new being, as well as such material qualities as may be produced by the hetu-

conditioned mind during the lifetime. Here by "the moment of conception" is meant the nascent instant of the rebirth-conception, and by "the lifetime" is meant the period starting from the static instant of the rebirth-conception right on to the moment of the dying-thought.

In what sense is hetu to be understood? And in what sense paccaya? Hetu is to be understood in the sense of root (mulattha); and paccaya in the sense of assisting in the arising, or the coming to be, of the paccayuppanna dhamma or upakarattha. Of these two, mulattha is the state of being a root of the root, greed--and so on, as shown in Mula- yamaka. We have illustrated this mulattha in the Mula-yamaka-dipani by the simile of a tree. However, we shall deal with it here again.

Suppose a man is in love with a woman. Now so long as he does not dispel the lustful thought, all his acts, words and thoughts regarding this woman, will be cooperating with lust (or greed), which at the same time has also under its control the material qualities produced by the same thought. We see then that all these states of mental and material qualities have their root in lustful greed for that woman. Hence, by being a hetu (for it acts as a root) and by being a paccaya (for it assists in the arising of those states of mind and body), greed is hetu- paccaya. The rest may be explained and understood in the same manner- i.e., the arising of greed by way of desire for desirable things; the arising of hate by way of antipathy against hateful things; and the arising of dullness by way of lack of knowledge respecting dull things.

Take a tree as an illustration--we see that the roots of a tree, having firmly established themselves in the ground and drawing up sap both from soil and water, carry that sap right up to the crown of the tree, and so the tree develops and grows for a long time. In the same way, greed, having firmly established itself in desirable things and drawing up the essence of pleasure and enjoyment from them, conveys that essence to the concomitant mental elements, till they burst into immoral acts and words. That is to say, greed brings about transgression as regards moral acts and words. The same is to be said of hate, which by way of aversion draws up the essence of displeasure and discomfort, and also of dullness, which by way of lack of knowledge cherishes the growth of the essence of vain thought on many an object.

Transporting the essence thus, the three elements, lobha, dosa, and moha, operate upon the component parts, so that they become happy (so to speak) and joyful at the desirable objects, etc. The component parts also become as they are operated upon, while the coexistent material qualities share the same effect. Here, from the words Sampayutta-dhamme abhiharati, it is to be understood that lobha transports the essence of pleasure and enjoyment to the concomitant elements.

Coming now to the bright side--suppose the man sees danger in sensual pleasure, and gives up that lustful thought for the woman. In doing so, disinterestedness as regards her arises in him. Before this, there took place impure acts, words and thoughts having illusion as their root; but for the time being these are no longer present and in their stead there arise pure acts, words and thoughts having their root in disinterestedness. Moreover, renunciation, self-control, Jhana-exercise or higher ecstatic thoughts also come into being. Disinterestedness (alobha), therefore, is known as hetu-paccaya, it being a hetu because it acts as a root, while it is a paccaya because it assists in the arising of the concomitant. The same explanation applies to the remainder of disinterestedness and also to amity and intelligence, which three are the opposites of greed, hate and ignorance respectively.

Here, just as the root of the tree stimulates the whole stem and its parts, so it is with disinterestedness. It dispels the desire for desirable things and having promoted the growth of the essence of pleasure void of greed it cherishes the concomitant elements with that essence till they become so happy and joyful that they even reach the height of Jhanic-, Path-, or Fruition-pleasure. Similarly, amity and intelligence respectively dispel hate and ignorance with regard to hateful and dull things and promote the growth of the essence of pleasure void of hate and dullness. Thus the operation of the three elements (alobha, adosa, and amoha) lasts for a long time, making their

mental concomitants happy and joyful. The concomitant elements also become as they are operated upon, while the coexistent groups of material qualities are affected in the same way.

Here the word *lobhavivekasukharasam* is a compound of the words *lobha*, *viveka*, *sukha* and *rasa*. *Viveka* is the state of being absent. *Lobhaviveka* is that which is absent from greed, or, is the absence of greed. *Lobhaviveka-sukha* is the pleasure which arises from the absence of greed. Hence the whole compound is defined thus: *Lobhavivekasukharasa* is the essence of pleasure which is derived from the absence of greed.

What has just been expounded is the Law of Patthana in the Abhidhamma. Turning to the Law of Suttanta, the two elements of dullness and greed, which are respectively termed nescience and craving, are the entire roots of all the three rounds of misery[1]. As to hate, it, being the incidental consequence of greed, is only a root of evil. The two elements of intelligence and disinterestedness, which are respectively termed wisdom and the element of renunciation, are the entire roots for the dissolution of the rounds of misery. As to amity, it, being the incidental consequence of disinterestedness, is only a root of good. Thus the six roots become the causes of all the states of mind and body, which are either coexistent or non-coexistent. Now what has been said is the Law of Suttanta.

End of the Hetu-Relation

2. Arammana-Paccaya or the Relation of Object

What is the Arammana-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all phases of nibbana, all terms expressive of concepts, are arammana- relations. There is, in fact, not a single thing (dhamma) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds: visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.

Which are those things that are related by the arammana-relations? All classes of mind and their concomitants are the things that are related by the arammana-relations. There is indeed not a single class of consciousness that can exist without its having an existing (*bhutena*) or non-existing (*abhutena*) object. (*Bhutena* and *abhutena* may also be rendered here as 'real' and 'unreal', or, as 'present' and 'non- present', respectively).

Here the present visible object is the arammana-paccaya, and is causally related to the two classes, good and bad, of consciousness of sight. Similarly, the present audible object is causally related to the two classes of consciousness of sound; the present odorous object, to the two classes of consciousness of smell; the present sapid object, to the two classes of consciousness of taste; the present three classes of tangible object, to the two classes of consciousness of touch; and the present five objects of sense, to the three classes of consciousness known as the triple element of apprehension[2]. All these five objects of sense, present, past or future, and all objects of thought, present, past, future or outside time, are arammana-paccaya and are causally related, severally, to the seventy-six classes of consciousness known as mind-cognitions (or elements of comprehension).

In what sense is 'arammana' to be understood, and in what sense 'paccaya'? Arammana is to be understood in the sense of 'alambitabba', which means that which is held or hung upon, so to speak, by mind and mental elements. Paccaya is to be understood in the sense of 'upakaraka,' which means that which assists or renders help (in the arising of *paccayuppannadhamma*.)[3]

Concerning the word 'alambitabba', the function of the 'alambana' of minds and their mental factors is to take hold of or to attach to the object. For instance, there is in this physical world a kind of metal which receives its name of 'ayokantaka' (literally, iron-desire), lodestone, on

account of its apparent desire for iron. When it gets near a lump of iron, it shakes itself as though desiring it. Moreover, it moves itself forward and attaches itself firmly to the iron. In other cases, it attracts the iron, and so the iron shakes itself, approaches the lodestone, and attaches itself firmly to it. Here we see the power of the lodestone, which may be taken as a striking representation of the 'alambana' of mind and the mental factors.

They (mind and its concomitants) not only attach themselves to objects, but, at the stage of their coming into existence within a personal entity, rise and cease every moment, while the objects remain present at the avenues of the six doors[4]. Thus the rising and ceasing is just like that of the sound of a gong, which is produced only at each moment we strike its surface, followed by immediate silence. It is also like that of the sound of a violin, which is produced only while we strike its strings with the bow over its strings and then immediately ceases.

To a sleeping man--while the life-continua are flowing (in the stream of thought)--kamma, the sign of kamma and the sign of the destiny awaiting him in the succeeding life--which had distinctly entered the avenues of the six doors at the time of approaching death in the preceding existence--are arammana-relations, and are causally related to (the nineteen classes of) consciousness known as the life-continuum.

End of the Arammana-Relation.

3: Adhipati-Paccaya or the Relation of Dominance

The relation of dominance is of two kinds: the objective dominance and the coexistent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the Arammana-relation there are some objects which are most agreeable, most lovable, most pleasing and most regardable. Such objects exhibit the relation of objective dominance. Here the objects may, naturally, be either agreeable or disagreeable; but by the word 'the most agreeable objects' only those objects that are most highly esteemed by this or that person are meant as exhibiting this relation. Excepting the two classes of consciousness rooted in aversion[5] the two classes of consciousness rooted in ignorance and the tactual consciousness accompanied by pain, together with the concomitants of all these, it may be shown, analytically[6], that all the remaining classes of Kama-consciousness, Rupa-consciousness, Arupa-consciousness and Transcendental consciousness, together with all their respective concomitants and all the most agreeable material qualities, are paccaya-dhamma.

Of these, Kama-objects are said to exhibit the causal relation of objective dominance only when they are highly regarded, otherwise they do not. But those who reach the Jhana stages are never lacking in high esteem for the sublime Jhanas they have obtained. Ariyan disciples also never fail in their great regard for the Transcendental Dhammas[7] they have obtained and enjoyed.

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (lobha), the eight classes of Kamaloka moral consciousness, the four classes of inoperative Kamaloka consciousness connected with knowledge, and the eight classes of Transcendental Consciousness--these are the things related by this relation. Here the sixfold mundane objects[8] are causally related to the eight classes of consciousness rooted in appetite. The seventeen classes of mundane moral consciousness are related to the four classes of moral Kama-consciousness disconnected from knowledge. The first three pairs of the Path and Fruit, and Nibbana, together with all those classes of mundane moral consciousness, are related to the four classes of moral Kama-consciousness connected with knowledge. The highest--the fourth stage of the Path and Fruit of Arahantship--together with Nibbana are related to the four classes of inoperative Kama-consciousness connected with knowledge. And Nibbana is related to the eight classes of Transcendental Consciousness.

In what sense is arammana to be understood, and in what sense Adhipati? Arammana is to be understood in the sense of alambitabba (cf. arammana-paccaya) and adhipati in the sense of adhipaccattha. Then what is adhipaccattha? Adhipaccattha is the potency of objects to control those states of mind and mental qualities by which the objects are highly regarded. It is to be understood that the relating things (paccaya-dhamma) of arammanadhipati resemble the overlords, while the related things (paccayuppanna-dhamma) resemble the thralls in human society.

In the Sutasoma Jataka, Porisada, the king, owing to his extreme delight in human flesh, abandoned his kingdom solely for the sake of the taste of human flesh and lived a wanderer's life in the forest. Here the savour of human flesh is the paccayadhamma of arammanadhipati; and King Porisada's consciousness rooted in appetite is the paccayuppanna-dhamma. And again, King Sutasoma, having a very high regard for Truth[9], forsook his sovereignty, all his royal family and even his life for the sake of Truth, and went to throw himself into the hands of Porisada. In this case, Truth is the paccayadhamma and King Sutasoma's moral consciousness is the paccayuppannadhamma. Thus must we understand all objects of sense to which great regard is attached.

What is the relation of coexistent dominance? Intention or desire- to-do, mind[10] or will, energy or effort, and reason or investigation, which have arrived at the dominant state, belong to this relation.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants, and material qualities produced by dominant thoughts are the things that are related by this relation.

In what sense is sahajata to be understood, and in what sense adhipati? Sahajata is to be understood in the sense of sahappadanattha, and adhipati in the sense of abhibhavanattha. Here, a phenomenon, when it appears not only appears alone, but simultaneously causes its adjuncts to appear. Such a causal activity of the phenomenon is termed the sahappadanattha. And the term abhibhavanattha means overcoming. For instance, King Cakkavatti, by his own power or merit, overcomes and becomes lord of the inhabitants of the whole continent whom he can lead according to his own will. They also become according as they are led. In like manner, those four influences which have arrived at the dominant stage become lord of, and lead, so to speak, their adjuncts to be at their will in each of their respective functions. The adjuncts also become according as they are led. To take another example, in each of these masses, earth, water, fire, and air, we see that the four elements--extension, cohesion, heat, and motion--are respectively predominant, and each has supremacy over the other three components and makes them conform to its own intrinsic nature[11]. The other three members of the group of four 'elements' also have to follow after the nature of the predominant element. In the same way, these four dominants, which have arrived at the dominant stage through their power, make the adjuncts conform to their own intrinsic nature. And their adjuncts also have to follow after the nature of the dominants. Such is the meaning of abhibhavana. Here some might say: "If these things, leaving out intention, are to be called dominants on account of their overcoming the adjuncts, greed also ought to be called a dominant, for obviously it possesses a more overwhelming power over the adjuncts than intention." But to this we may reply: Greed is, indeed, more powerful than intention, but only with ordinary unintelligent men. With the wise, intention is more powerful than greed in overwhelming the adjuncts. If it is assumed that greed is more powerful, then how should people, who are in the hands of greed, give up the repletion of their happy existence and wealth, carry out the methods of renunciation, and escape from the circle of misery? But, because intention is more powerful than greed, therefore those people who are in the hands of greed are able to give up the repletion of happy existence and wealth, fulfil the means of renunciation, and escape from the circle of misery. Hence, intention is a true dominant,--and not greed. The like should be borne in mind--in the same fashion--when intention is contrasted with hate, and so forth.

Let us explain this more clearly. When there arise great and difficult manly enterprises, the accomplishment of such enterprises necessitates the arising of these four dominants. How? When ill-intentioned people encounter any such enterprise, their intention recedes. They are not willing to undertake it. They leave it, having no inclination for it, and even say: "The task is not within the range of our ability." As to well-intentioned people, their intention becomes full of spirit at the sight of such a great enterprise. They are very willing to undertake it. They make up their mind to accomplish the task, saying: "This has been set within the orbit of our ability." A person of this type is so persuaded by his intention that he is unable to give up the enterprise during the course of his undertaking, so long as it is not yet accomplished. And since this is the case the task will some day arrive at its full accomplishment even though it may be a very great one.

Now, let us turn to the case of men of the indolent class. When they come face to face with such a great task they at once shrink from it. They shrink from it because they foresee that they will have to go through great hardships and also undergo bodily and mental pain if they wish to accomplish it. As to the industrious man, he becomes filled with energy at the sight of it and wishes to set himself to it. He goes on through thick and thin with the performance of the task for any length of time. He never turns back from his exertions, nor does he become disappointed. What he only thinks about is that such a great task cannot be accomplished without unswerving efforts every day and every night. And this being the case, the great task will certainly reach its end one day.

Let us take the case of the feeble-minded. They also turn away when they see such a great task. They will certainly never think of it again. But it is quite different with the strong-minded person. When he sees such a task he becomes highly interested in it. He is quite unable to dispel the thought of it. He is all the time wrapped up in thoughts about the task, and at its bidding sets himself to it for a long time, enduring all kinds of bodily and mental pain. The remainder should hereafter be explained in the same manner as the dominant intention above.

Again a few words about unintelligent men. When they are confronted with such a task they become blinded. They know not how to begin, nor how to go on with the work, nor how to bring it to its end. They feel as if they had entered the dark where not a single light of inclination towards its performance has been set up to guide them. On the other hand--to take the more intelligent case--when a person of this type has to tackle such a great task he feels as if he were lifted up to the summit of his intellect, whereupon he discerns whence to start and whither to end. He also knows what advantage and blessing will accrue to him from its performance. He invents many devices for its easy accomplishment. He continues on with the work for a long time, and so on and so forth. The rest should be explained in the same manner as the dominant effort--only inserting the words 'with an enormous amount of investigation' in place of 'unswerving efforts'.

Thus, when there arise great and difficult manly enterprises, these four dominants become predominant among the means of their accomplishment. Owing to the existence of these four dominants there exist distinguished or dignified persons (personages) such as the Omniscient Buddhas, the Pacceka Buddhas,[12] the most eminent disciples, the great disciples and the ordinary disciples. Owing to the appearance of such personages, there also appear, for the general prosperity and welfare of mankind numerous[13] arts and sciences, as well as general articles of furniture to suit and serve human needs and wants under the canopy of civilization.

End of the Adhipati-Relation.

4. Anantara-Paccaya or the Relation of Contiguity

What is the Anantara-paccaya? All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), are anantara-paccayas. Which are those that are related by this paccaya? All classes of consciousness and their mental concomitants, which have just arisen (in the immediately succeeding instant), are related by this paccaya.

In one existence of a being, the rebirth-consciousness is related to the first life-continuum by way of contiguity, and the first life-continuum is again related to the second life-continuum; and so on with the rest.

Now with reference to the Text, "When the second unmoral consciousness arises to the Pure (those of Pure abode, i.e. Suddhavaśa), etc.," which is expounded in the Dhamma-Yamaka, the ninth chapter of the Sixth Book of Abhidhamma, we understand that, as he becomes aware of his new body, the first process of thought which occurs to a being in his new life is the process of unmoral thought accompanied by a strong desire to live the new life, with the idea: "This is mine; this am I; this is Myself." When this process is about to occur, the life-continuum vibrates first for two moments. Next comes the mind-door apprehension, and then follows a series of seven apperceptives, accompanied by a strong desire to live the new life. Thereafter, life-continua begin to flow again.

In fact, this being[14] does not know anything of his present new life. He lives, reflecting on what he had experienced in the previous existence. The basis of mind, however, is too weak, so that the object also cannot be clearly reflected. The object being thus indistinct, there generally arise only such classes of consciousness as are conjoined with perplexity.

After two months or so from the time of impregnation, during which period the individual is gradually developing, the controlling powers of the eyes, ears, etc., complete their full development. But there being no light, and so on, in the womb of the mother, the four classes of cognition--visual, auditory, and so on--do not arise. Only the tactile cognition and the mind-cognition arise. The child suffers much pain and distress at every change of the mother's bodily posture, and much more so while he is being born. Even after he has come into the outer world, he has to lie very feebly on his back till the delicate body becomes strong enough (lit., reaches the state of maturity) to bear itself. During this period, he cannot cognize present objects, but his mind generally turns towards the objects of his previous existence. If he comes from the hell-world, he generally presents an unpleasant face, for he still feels what he had experienced in the hell-world. If he comes from the abode of devas, his pleasant face not only shines with smiles, but in its joyous expression of laugh, as it were, he shows his happiness at some thought of the objects of the Deva-world.

Furthermore, the members of his body steadily become stronger, and his sense-impressions clearer. So he is soon able to play joyfully in his own dear little ways. A happy life is thus begun for him; and he begins to take an interest in his new life. He takes to and imitates his mother's speech. He prattles with her. Thus his senses almost entirely turn to the present world, and all his reflections of the previous life fade away. That is to say, he forgets his previous existence.

Do all beings forget their previous existences only at this period of life? No, not all beings. Some who are very much oppressed with the pain of conception, forget their previous existences during the period of pregnancy, some at the time of birth, some at the aforesaid period; some during the period of youth, and some in old age. Some extraordinary men do not forget for the whole of their lifetime, and there are even some who are able to reflect two or three previous existences. They are called *Jatissarasatta*, those gifted with the memory of their previous existences.

Now, to return to our subject. Though the six-door processes of thought begin to work after the child has been born, yet the six-door processes work themselves out in full action only when the child is able to take up present objects. Thus, in every process of thought, every preceding consciousness that has just ceased is related to every succeeding consciousness that has immediately arisen, by way of contiguity. And this relation of contiguity prevails throughout the whole span of the recurring existences of an individual, right from the untraceable beginning, with unbroken continuity. But only after he has attained the Path of Arahantship and has entered the Khandha-Parinibbana (i.e. the final extinction of the Five Aggregates), does this continuum break, or, more strictly speaking, cease forever.

Why is anantara so called, and why paccaya? Anantara is so called because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. Paccaya is so called because it renders help. In the phrase 'similar to its own', the word 'similar' is meant to express similarity in respect of having the faculty of being conscious of an object. And Sarammanta means a phenomenon which does not occur without the presence of an object. So it has been rendered as 'similar in respect of having the faculty', and so forth.

Also the phrase "*Dhammantarassa-uppadanathena*" expresses the following meaning:—"Though the preceding thought ceases, the conscious faculty of it does not become extinct until it has caused the succeeding thought to arise."

Here it should be borne in mind that the series of paccaya-dhammas of this relation resembles a series of preceding mothers, and the series of paccayuppanna-dhamma resembles a series of succeeding daughters. This being so, the last dying-thought of an Arahant should also cause the arising of a rebirth-consciousness. But it does not do so, for, at the close of the evolution of existence, all activities of volitions and defilements (Kamma-kilesa) have entirely ceased, and the last dying-thought has reached the final, ultimate quiescence.

End of the Anantara-Relation.

5. Samanantara-Paccaya or the Relation of Immediate Contiguity

The classifications of the paccaya-dhammas and paccayuppanna-dhamma of this relation, are, all of them, the same as those of the anantarapaccaya.

In what sense is samanantara to be understood? Samanantara is to be understood in the sense of 'thorough immediateness'. How? In a stone pillar, though the groups of matter therein seem to unite into one mass, they are not without the material quality of limitation or space which intervenes between them, for matter is substantial and formative. That is to say, there exists an element of space, called mediary or cavity, between any two units of matter. But it is not so with immaterial qualities. There does not exist any space, mediary or cavity, between the two consecutive groups of mind and mental concomitants. That is to say, they (groups of mind and mental concomitants) are entirely without any mediacy, because the mental state is not substantial and formative. The mediacy between two consecutive groups of mind and mental concomitants, is also not known to the world. So it is thought that mind is permanent, stable, stationary, and immutable. Hence, samanantara' is to be understood in the sense of 'thorough immediateness'.

Anantaratha has also been explained in the foregoing relation as *Attano anantare attadisassa dhammantarassa uppadanathena*; that is because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. This being so, some such suggestion as follows might be put forward: at the time of 'sustained cessation'[15] (nirodhasamapatti), the preceding consciousness is that of neither-consciousness-nor-unconsciousness, and the succeeding consciousness is that of the Ariyan Fruit. Between these two classes of consciousness, the total suspension of thought occurs either for one day, or for two, or three... or even for seven days. Also in the abode of unconscious beings, the preceding consciousness is that of decease (cuticitta, the dying-thought) from the previous Kamaloka; and the succeeding one is that of rebirth (patisandhicitta) in the following Kamaloka. Between these two classes of consciousness, the total suspension of thought of the unconscious being occurs for the whole term of life amounting to five hundred *kappas* or great aeons.

Hence, is it not correct to say that the two classes of preceding consciousness are without the faculty of causing to arise something similar to themselves in an immediately following instant? The reply to this is: No, they are not without this faculty. The faculty has only been retarded in its operation for a certain extended period, through certain highly cultivated contemplations and

resolutions made. When the preceding thoughts cease, they cease together with the power, which they possess, of causing something to arise similar to themselves. And the succeeding thoughts, being unable to arise in continuity at that immediate instant, arise only after the lapse of the aforesaid extent of time. It cannot be rightly said that they (the preceding thoughts) do not possess the faculty of causing to arise something similar to themselves, or that they are not anantara-relations only because of a suspension of operation of the faculty. For, we do not speak of a king's armies when they are not actually in a battle or in the very act of fighting, or while they are roaming about, not being required to fight by the king, who at such times may say, "My men, it is not the proper time for you yet to fight. But you shall fight at such and such a time." We do not then say that they are not armies or that they have no fighting qualities. In precisely the same way, the relation between the two aforesaid preceding thoughts is to be understood.

Here some might say: 'It has just been said in this relation that both the relating and the related things, being incorporeal qualities having no form whatever and having nothing to do with any material quality of limitation (space) intervening between, are entirely without mediacy or cavity. If this be so, how shall we believe the occurrence at every moment, of the arising and ceasing of consciousness, which has been explained in the arammana-paccaya by the illustration of the sound of a gong and of a violin? We may answer this question by asserting the fact, which is quite obvious in the psychical world, that the various classes of consciousness are in a state of continual flux, i.e., in a continuous succession of change. It has also been explained, in detail, in the essays on Citta Yamaka.

End of the Samanantara-Relations.

6. Sahajata-Paccaya or the Relation of coexistence

The classifications of the paccaya and paccayuppanna-dhammas of this relation will now be dealt with. All coexistent classes of consciousness and their mental concomitants are each mutually termed paccaya and paccayuppanna-dhammas. So also are the mental aggregates of rebirth and the basis of mind, which coexist with rebirth; and so also are the Great Essentials, mutually among themselves. All the material qualities born of Kamma at the moment of rebirth and all the material qualities which are born of mind, during life, at the nascent instant of each momentary state of consciousness (which is capable of producing material quality), are merely termed the paccayuppanna-dhammas, of that coexistent consciousness. All the material qualities derived from the Great Essentials are, however, termed the paccayuppanna-dhammas of the Great Essentials.

In what sense is sahajata to be understood, and in what sense paccaya? Sahajata is to be understood in the sense of coexistence, and paccaya in the sense of rendering help. Here, coexistence means that when a phenomenon arises, it arises together with its effect; or, in other words, also causes its effect to arise simultaneously. Such is the meaning of coexistence implied here. For example, when the sun rises, it rises together with its heat and light. And when a candle is burning, it burns together with its heat and light. So also, this relating thing, in arising, arises together with related things.

In this example, the sun is like each of the mental states; the sun's heat like the coexisting mental states; and the sun's light is like the coexisting material qualities. Similarly, the sun is like each of the Great Essentials; its heat, the coexisting Great Essentials; and its light, the coexisting material qualities derived from them. In the example of the candle, it should be understood in a similar way.

End of the Sahajata-Relation.

7. Annamanna-Paccaya or the Relation of Reciprocity

What has been spoken of the paccaya-dhammas in the classifications of the relation of coexistence is here (in this relation) the paccaya as well as the paccayuppanna-dhammas. All states of consciousness and their mental concomitants are, reciprocally, the paccaya and the paccayuppanna-dhammas; so are the coexisting Great Essentials; so are the mental aggregates of rebirth; and so is the basis of mind or heart-base which coexists with the mental aggregates of rebirth.

As to the sense implied here, it is easy to understand. However, an illustration will not be uninteresting. When three sticks are set upright leaning against one another at their upper ends, each of them depends on, and is depended on by, the other two. As long as one of them remains in such an upright position, so long will all remain in the same position. And, if one of them falls, all will fall at the same time. Exactly so should this relation of reciprocity be understood.

Here, if any one should assert that the mental properties are not able to arise without consciousness rendering them service as their base, we would acknowledge that this is so. Why? Because the function of knowing is predominant among the functions of contact, and so forth, of the mental properties, and, in the Dhammapada, as expounded by the Omniscient Buddha, 'mind is predominant' (Manopubbangama Dhamma, etc.) And again if anyone holds that consciousness also is not able to arise without the mental properties as a correlative, we will support this view. They (mental properties) are concomitant factors of consciousness; therefore, consciousness also is not able to arise without its accompanying mental properties. In a similar way are the four Great Essentials to be understood. But the mental qualities derived from them should not be counted as concomitant factors, for they are only derivatives. Then are the material qualities of life and those born of food not concomitant factors, seeing that they can exercise, individually, the causal relation of control and that of food? No, they are not. They may be taken as concomitant factors only when the development is in full swing, but not when things are only at the state of genesis. In this relation of reciprocity, the arising of concomitants at the stage of genesis is a necessary factor.

End of the Annamanna-Relation.

8. Nissaya Paccaya or the Relation of Dependence

The relation of dependence is of three kinds: coexistent dependence, basic pre-existent dependence, and basic objective pre-existent dependence.

Of these, what is the relation of coexistent dependence? The relation of coexistent dependence embraces all those that are already comprised in the relation of coexistence. Hence the classifications of relation and related things ought here to be understood in the same way as those that have already been set out in the section on the relation of coexistence.

And what is the relation of basic pre-existent dependence? There are six bases--eye, ear, nose, tongue, body and heart. These six bases, during life, are causally related, by way of basic pre-existent dependence, to the seven elements of cognition. The material base itself pre-exists and serves as a standing ground or substratum, and it is therefore called 'basic pre-existent dependence'. Here 'basic' is so called because of its being a standing ground or substratum for mind and mental properties. 'To pre-exist' means to exist beforehand--one thought-moment earlier than its related thing.

Here the rebirth consciousness arises in dependence upon the heartbasis[16] that coexists with it, for there is no pre-existent physical base at that moment. And the first life-continuum arises in dependence upon the same heart-basis which coexists with the rebirth-consciousness. The second life-continuum arises also in dependence upon the heart-basis which coexists with the first life-

continuum, and so on with the rest, that is, the third life-continuum arises in dependence upon the heart-basis that coexists with the second life-continuum, and so on and on, until comes the moment of death. Thus should be understood the 'basic pre-existent dependence' which relates to the two elements of cognition, the element of apprehension and the element of comprehension.

Just as a violin sounds only when the violin-bow moves across its strings, and not otherwise, so also the five senses awake only when the five kinds of sense-objects enter the five avenues known as 'five bases', and not otherwise.

The impression is possible only at the static period of the object and of the basis. On account of the impression, the life-continuum vibrates for two moments. And, on account of the vibration of the life-continuum, apprehension occurs. On account of apprehension, the five sense-cognitions are able to arise. Therefore, the five sense-bases (eye, ear, etc.) which have arisen at the nascent instant of the past sub-consciousness, are the 'basic pre-existent dependences' of the five elements of sense-cognition.

Now, at the time of death all the six bases come into being only at the nascent instant of the seventeenth sub-consciousness, reckoned backward from the dying-consciousness. No new bases occur after that seventeenth sub-consciousness. So, at the time of death, all sub-consciousness, all six-door-process-cognitions and consciousness of decease arise in dependence upon these, their respective bases that came into being together with the seventeenth sub-consciousness which has arisen previously to them. This is the causal relation of 'basic pre-existent dependence'.

What is the causal relation of 'basic objective pre-existent dependence'? When one is reflecting and holding the view: 'my mind locates itself in dependence upon the matter which is mine, or myself, or my atta', through craving, conceit, and error; or when one is reasoning or speculating thus: 'my mind locates itself in dependence upon matter which is Impermanence, Ill, and No-soul', there arise mind-door cognitions, such as determining, and so forth. During that time, each of the material bases becomes the standing ground for, and also the object of, each of the mind-door cognitions. Therefore, such and such a heart-basis is causally related to such and such a consciousness and its concomitants, by way of basic objective pre-existent dependence. This is the causal relation of 'basic objective pre-existent dependence'. Hence the relation of dependence is of three different kinds.

Here, the dependence by way of Suttanta should also be mentioned. We know that men, animals, trees, and so forth, stand or rest on the earth; the earth in turn, on the great mass of air; and the air, on the limitless empty space underneath. We also know that men establish themselves in houses; bhikkhus, in viharas or monasteries; devas in celestial mansions; and so on with the whole universe. Thus should we understand that everything is causally related to something else by way of dependence.

End of Nissaya-Relation.

9. Upanissaya-Paccaya or the Relation of Sufficing Condition

The relation of sufficing condition is of three kinds: objective sufficing condition, contiguous sufficing condition and natural sufficing condition. Of these three, the first is the same as objective dominance, and the second as contiguity.

What is 'natural sufficing condition'? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, Nibbana and concepts (pannatti), are natural sufficing conditions, severally related, as the case may be, to all the present classes of consciousness and their concomitants.

Here, the Buddha who passed away and has entered Nibbana, His Dhamma, the Fraternity of His sanctified disciples, and the successions of the recognized Fraternity, are causally related to us, of later generations, by way of natural sufficing condition, for the cultivation of good. In the same way, our forefathers, in their respective capacities as parents, teachers, wise monks and brahmins, eminent philosophers, and powerful and august kings, are also causally related to the succeeding generations by way of natural sufficing condition, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. For which reason,, they established or propounded various laws and sayings, moral and immoral, and also worldly institutions--both for the welfare and otherwise of the succeeding generations. The future generations also follow their paths and adopt their customs by doing acts of charity, by observing the precepts, and so forth, by practising the moral and social laws of the world, by adhering to various religious beliefs, by taking up various kinds of occupations, by studying various branches of arts and science, by governing hamlets, villages and towns, by being agriculturists in the field and on the farm, by digging lakes, ponds and wells, by building houses, by making carriages and carts, by building boats, steamers and ships, and by seeking for and accumulating wealth, such as silver, gold, precious stones, pearls and so forth and so on. Thus the world has developed unceasingly.

The future Buddha (Metteyya), His Dhamma and His Fraternity are natural sufficing conditions, being causally related to the present generation, for the acquirement of virtues, and the gaining of merit. Supremacy, wealth, power, prosperity--which are to be gained in the future--are also natural sufficing conditions, related to the present generation for the putting forth of efforts of all sorts. The acquirement of happy existence and wealth and the attainment of Path, Fruition and Nibbana, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation of men for the development of such forms of merit as charity, virtue and so on.

With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season, or they do various kinds of work, which incur labour and intellect, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got, are future natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in the present life do many good deeds, realizing that they will reap the fruits of their deeds in some life hereafter. In this case, the fruits which will be reaped in future are future natural sufficing conditions, related to the deeds done in the present life. Deeds done before are also past natural sufficing conditions, related to the fruits which are to be reaped in the future. Thus we see that the future natural sufficing condition is as large and wide as the past.

The living Buddha, His Dhamma, and so on, are present natural sufficing conditions, being related to the present living men, Devas and Brahmas, and so are living parents to living sons and daughters, and so on. The present natural sufficing condition is thus obvious and easy to understand.

Internal natural sufficing conditions are those that exist in an animate person, such as the Buddha, and so forth. External natural sufficing conditions are conditions, such as lands, mountains, rivers, oceans and so on, which serve as resting places for the existence of life (sentient beings); or such as forests, woods, trees, grasses, grains, beans and so forth; or such as the moon, the sun, the planets, the stars and so on; or such as rain, fire, wind, cold, heat, and so forth, which are useful and advantageous to life in one way or another. All these are the more powerful sufficing conditions, either for the accomplishment of good or for the spreading of evil; either for the enjoyment of pleasures or for the suffering of pains.

Those with an earnest desire to enter Nibbana in the present life work out the factors of enlightenment. Those with an ardent hope to enter Nibbana in the lives to come when Buddhas will appear fulfil the perfections. Here, Nibbana is the more powerful sufficing condition for the cultivation of these tasks.

A large variety of concepts or names-and-notions, commonly employed, or found in the Tipitakas of the Buddha, are also sufficing conditions for the understanding of many things.

In fact, all conditioned things here come to be only when there are present causes or conditions for the same, and not otherwise. And they stand only if there are present causes for their standing; otherwise they do not. Therefore, causes or conditions are needed for their arising as well as for their maintenance. However, Nibbana and concepts are things, unconditioned, without birth and genesis, everlasting and eternal. Therefore, no causes are needed for their arising and maintenance.[17]

The Moral is causally related to that which is moral by way of sufficing condition. A clear exposition of this is given in the Patthana, where it is said: "Through faith one gives charity, observes the precepts and so on." Similarly, that moral is causally related to immoral--and unspecified[18] or unmoral to unmoral--by way of sufficing condition is made clear by these expositions: "Through lust one commits murder, theft and so on," and "Through suitable climate and food, one enjoys physical health and so forth." The Moral is also causally related to that which is immoral by way of more powerful sufficing condition. This is to be understood from the following exposition: "One may give charity, and thereupon exalt oneself and revile others. In the same manner, having observed the precepts, having attained concentration of mind, and having acquired learning, one may exalt oneself and belittle others."

The Moral is also causally related to that which is unmoral by way of more powerful sufficing condition. All good deeds done in the four planes (these four planes are the spheres of Kama, Rupa, Arupa and Lokuttara), and all actions connected with doing good, are related, by way of more powerful sufficing condition, to unmorals of the resultant kind, producible at a remote period. Those who practise for the Perfection of charity, suffer much physical and mental pain. Similarly, those who practise for such other Perfections (Paramita) as of morality, abnegation, wisdom, perseverance, patience, sincerity, resolution, love, and resignation, suffer the same. It is likewise with those who practise the course of Jhana and Magga ("supernormal thought" and the Path).

Immorals are also causally related, by way of more powerful sufficing condition, to morals. For instance, some on this earth, having done wrong, repent their deeds and better themselves to shun all such evil deeds, by cultivating such moral acts as giving charity, observing the precepts, practising Jhanas and Maggas. Thus the evil deeds they have done are related, by way of stronger sufficing condition, to the moral acts they cultivate later.

Immorals are also causally related, by way of more powerful sufficing condition, to unmorals. For instance, many people in this world, having been guilty of evil deeds, are destined to fall into one of the four planes of misery, and undergo pains of suffering which prevail there. Even in the present life, some, through their own misdeeds or the misdeeds of others, have to bear a great deal of distress. Some, however, enjoy a large variety of pleasures with the money they earn by their misconduct. There are also many who suffer much on account of lust, hate, error, conceit, and so forth.

Unmorals are also causally related by way of more powerful sufficing condition to morals. Having become possessed of great wealth, one gives charity, practises for the perfection of good morals, fosters wisdom, and practises the religious exercises in a suitable place, such as a monastery, a hollow place, a cave, a tree, a forest, a hill, or a village, where the climate is agreeable and food is available.

Unmorals are also causally related by way of more powerful sufficing conditions to immoral. Being equipped with eyes, many evils are born of sight within oneself. A similar explanation applies to our equipment with ears, etc.; so also as regards hands, legs, swords, arms, etc. It is thus that sufficing condition is of three kinds.

Sufficing condition by way of Suttanta,[19] may also be mentioned here. It is found in many such passages in the Pitakas as, "through intercourse with virtuous friends", "through association with sinful companions", "by living in the village", "by dwelling in the forest", and so forth. In short, the five cosmic orders (Panca-niyamadhamma) are the stronger sufficing conditions relating to the three worlds--the animate world, the inanimate world, and the world of space, to go on unceasingly through aeons of time. This also has been expounded at length by us in the Niyamadipani[20].

Why is arammanupanissaya so called? It is so called because the dominant object acts as a main basis for subjects (arammanika).

Why is anatarupanissaya so called? It is so called because the preceding consciousness acts as a main basis for the arising of its immediate succeeding consciousness. The preceding consciousness is just like the mother, and the succeeding one, the son. Here, just as the mother gives birth to the son who owes his existence to her in particular, so also the preceding consciousness gives birth to the succeeding one which owes its existence particularly to its predecessor.

Why is pakatupanissaya so called? It is so called because it is naturally known to the wise as a distinct sufficing condition. Here, something further requires to be said. The influence of a sufficing condition in contiguity pervades only its immediate successor, but that of a natural sufficing condition can pervade many remote ones. Therefore, what in this present life has been seen, heard, smelt, tasted, touched and experienced in days, months, years, long gone by, takes form again at the mind-door, even after a lapse of a hundred years, if a sufficient cause is available. And so people remember their past, and can utter such expressions as "I saw it before", "I heard it before", and so on. These beings, whose birth is apparitional[21], also remember their former existences; likewise, some among men, who are gifted with the memory of their former existences, can do so. If one out of a hundred thousand objects experienced before be met with afterwards, many or, it may be, all of them reappear in the process of thought.

End of the Upanissaya-Relation.

10. Purejata-Paccaya or the Relation of Pre-Existence

The relation of pre-existence is of three kinds: basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with under the heading of Nissaya in the foregoing section on the Nissaya-relation.

Objective pre-existence is the name given to the present eighteen, kinds of material qualities of the determined class (nipphanna). Of these, the present five objects (visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes. Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the violin bow, so also those thoughts, which take part in the five-door processes, spring into being owing to the presentation of the five objects of sense at the five doors, which are no other than the five bases. The presentation is possible only when the door and the object are in their static stages. Those five objects not only present themselves at the five doors of the five senses at that static period, but they also present themselves at the mind-door. On this account, the life-continuum vibrates for two moments, and then ceases; and the cessation of the life-continuum gives rise to a consciousness-series. This being so, the consciousness-series in any process cannot arise without the pre-existence of the objects and of the bases. The eighteen kinds of determined material qualities are either past, because they have ceased, or future, because they have not yet

arisen, or present, inasmuch as they are still existing. All of them, without distinction, may be objects of the mind-door cognitions. But, among them, only the present objects act as objective pre-existence. And if a thing in any distant place, or concealed from sight, itself existing, becomes an object of mind, it also may be called a present object.

End of the Purejata-Relation.

11. Pacchajata-Paccaya or the Relation of Post-Existence

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins[22] (kamma, citta, utu, ahara), by way of post-existence, in helping them to develop and thrive. For example, the rainwater that falls every subsequent year, renders service by way of post-existence to such vegetation as has grown up in previous years, in promoting its growth and development.

Here, by "every posterior consciousness" are meant all classes of consciousness beginning from the first life-continuum to the final dying-thought. And, by "prior corporeal qualities" are meant all corporeal qualities born of Four Origins starting from the group of material qualities born of kamma, which coexist with the rebirth-conception.

The fifteen states of the life-continuum starting serially from the first life-continuum which has arisen after the rebirth-conception, causally relate by way of post-existence to the group of material qualities born of kamma, which coexist with the rebirth-conception. As to the rebirth-conception, it cannot be a causal relation by way of post-existence, for it coexists with the group of corporeal qualities born of kamma. Similarly, the sixteenth life-continuum cannot become a causal relation by way of post-existence, for it comes into existence only when that group of material qualities reaches the stage of dissolution. Therefore, these are "the fifteen states of the life-continuum" which causally relate as above.

At the static moment of the rebirth-conception, there spring up two groups of material qualities, born of kamma, and born of temperature;[23] and the same at the arrested moment. But at the nascent moment of the first life-continuum, three groups spring up: that born of kamma, that born of temperature, and that born of mind. When oja (the nutritive essence) of the food eaten, spreads all through the body, the corporeal nutritive essence absorbs the stimulant, and produces a group of material qualities. From that time onward, the groups produced by the Four Origins spring up incessantly, like the flame of a burning lamp. Leaving out the nascent moment, so long as these groups stand at their static stage, every one of the posterior fifteen classes of consciousness renders them help by way of post-existence.

Vuddhivirulhiya means "for the gradual development and progress of the series of corporeal qualities born of the Four Origins." Therefore, if they, the four kinds of corporeal groups, are repeatedly related by (lit., do repeatedly obtain) the causal relation of post-existence, then they leave behind them, when their physical life-term has expired, a powerful energy--an energy adequate to produce the development, progress and prosperity of the subsequent series of groups.

End of the Pacchajata-Relation.

12. Asevana-Paccaya or the Relation of Habitual Recurrence

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane classes of moral consciousness, and the eighteen classes of inoperative consciousness (obtained by excluding the two classes of consciousness, called "turning towards", avajjana, from the twenty), are here termed the causal relation of habitual

recurrence. When any one of these arrives at the apperceptional process (i.e., the sequence of seven similar states of consciousness in a process of thought) every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, paccayuppanna-dhammas, comprise the succeeding apperceptions as stated above, as well as the Four Paths.

In what sense is the term asevana to be understood? It is to be understood in the sense of habituating by constant repetition or of causing in its paccayuppanna-dhamma to accept its inspiration, for them to gain greater and greater proficiency, energy and force. Here Pagunabhava means proficiency of the succeeding apperceptional thoughts in their apperceptive functions and stages; just as one who reads a lesson many times becomes more proficient with each new reading.

Parivaso literally means perfuming, or inspiring. Just as a silk cloth is perfumed with sweet scents, so also is the body of thought, so to speak, perfumed, or inspired, with lust, hate, and so forth; or with disinterestedness (arajjana), amity (adussana), and so on. Although the preceding apperception ceases, its apperceptional force does not cease; that is, its force pervades the succeeding thought. Therefore, every succeeding apperception, on coming into existence, becomes more vigorous on account of the former's habituation. Thus the immediate preceding thought habituates or causes its immediate successor to accept its habituation. However, the process of habitual recurrence usually ceases at the seventh thought, after which, either resultant thought-moments of retention follow, or subsidence into the life-continuum takes place.

Here, habitual recurrence, as dealt with in the Suttanta, ought to be mentioned also. Many passages are to be found in several parts of the Sutta Pitaka. Such are: *Satipatthanam bhaveti*: "one cultivates the earnest applications in mindfulness"; *Sammappadhanam bhaveti*: "one cultivates the supreme effort"; *Sati-sambojjhangam bhaveti*: "one cultivates mindfulness, a factor of Enlightenment"; *Dhammavicaya-sambojjhangam bhaveti*: "one cultivates the "investigation of truth," a factor of Enlightenment"; *Sammaditthim bhaveti*: "one cultivates the right view"; *Sammasankappam bhaveti*: "one cultivates right aspiration". and so on. In these passages, by "bhaveti" is meant, to repeat the effort either for one day, or for seven days, or for one month, or for seven months, or for one year, or for seven years.

Moral and immoral actions, which have been repeatedly performed or cultivated, or many times done in former existences, causally relate by way of habitual recurrence to moral and immoral actions of the present existence for their greater improvement and worsening respectively.

The relation which effects the improvement and the worsening respectively of such moral and immoral actions, at some other distant time or in some future existence, is called sufficing condition, but the one which effects this only during the apperceptional process is called habitual recurrence.

In this world, there are clearly to be seen always many incidental results or consequences following upon great achievements in art, science, literature, and so forth, which have been carried out in thought, word, and deed, continuously, repeatedly and incessantly.

As such a relation of habitual recurrence is found among all transient phenomena, manly zeal and effort, exerted for a long period of time, have developed to such a high degree that many great and difficult labours have reached complete accomplishment and that even Buddhahood has been attained.

End of Asevana-Relation.

13. Kamma-Paccaya or the Relationship of Kamma

The relation of kamma is of two kinds: coexistent kamma and asynchronous kamma.

Of these two, all volitions, moral, immoral, and unmoral, which consist of three time-phases, constitute the causal relation of coexistent kamma. Their related things are: All classes of consciousness and their mental concomitants in coexistence with volition; material qualities born of kamma, which arise simultaneously with the rebirth-conception, and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous kamma. Their related things are the thirty-seven classes of mundane resultant consciousness and their mental concomitants, and all the material qualities born of kamma.

Why is kamma so called? It is so called on account of its peculiar function. This peculiar function is nothing but volition (or will) itself, and it dominates every action. When any action of thought, word, or body, takes place, volition (or will) determines, fashions, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions. Thus kamma is so called on account of its peculiar function. Or, to define it in another way, kamma is that by which creatures do (or act). What do they do then? They do physical work, vocal work, and mental work. Here, by "physical work" is meant standing, sitting, and so forth; stepping forward and backward, and so on; and even the opening and the shutting of the eye-lids. Vocal work means producing vocal sounds. Mental work means thinking wisely or badly, and, in short, the functions of seeing, hearing, and so forth, with the five senses. Thus all the actions of beings are determined by this volition. Therefore it is called kamma.

Sahajata is that which comes into being simultaneously with its related things. Sahajatakamma is a coexistent thing as well as a kamma. Sahajatakamma-paccaya is a causal relation standing (to its effects) by way of coexistent kamma.

Nanakkhanikam is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another; or, in other words, the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effects. So Nanakkhanikakammappaccaya is a causal relation standing (to its effects) by way of asynchronous kamma. The volition which coexists with the Ariyan Path, only at the moment of its ceasing, immediately produces its effect, and so it also is asynchronous.

Here, a moral volition such as predominates in charity, for instance, is causally related to its coexistent mind and mental qualities, together with the material qualities produced by the same mind, by way of coexistent kamma. It is also causally related, by way of asynchronous kamma, to the resultant aggregates of mind and material qualities born of that kamma, which will be brought into existence at a distant period in the future. Thus a volition, which is transmuted into a course of action entailing moral and immoral consequences, is causally related to its related things by way of two such different relations at two different times.

In this asynchronous kamma relation, the kamma signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity, it takes effect immediately after the dying-thought has ceased, by transmuting itself into the form of an individual in the immediately following existence. But, if it does not obtain any favourable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favourable opportunity, then what is called "sublime kamma" takes effect, upon the next existence in the Brahma-loka, by transmuting itself into the form of a Brahma-deva, and it is so matured that it exhausts itself at the end of this second existence, and does not go any further.

14. Vipaka-Paccaya or the Relation of Effect

Thirty-six classes of resultant consciousness and their concomitants are the relation of effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of kamma at the time of conception, and those produced by the resultant consciousness during life.

In what sense is vipaka applied? It is applied in the sense of vipaccana, which means a change of state from infancy or youth to maturity. Whose tenderness and maturity are meant? What is meant of the former is the infancy of the past volition, which is known as asynchronous kamma. By maturity, also, is meant the maturity of the same kamma.

Here, it should be understood that each volition has four avatthas, or time-phases--cetanavattha, or the genesis of volition; kammavattha, or the continuance of volition; nimittavattha, or the representation of volition, and vipakavattha, or the final result. Here, although the volition itself ceases, its peculiar function does not cease, but latently follows the series of thought. This is called kammavattha, or the continuance of volition.

When it obtains a favourable opportunity for fruition, the kamma represents itself to the person about to die. That is to say, he himself feels as if he were giving charity, or observing the precepts, or perhaps killing some creatures. If this kamma fails to represent itself, a symbol of it is represented. That is to say, he himself feels as if he were in possession of the offerings, the gifts, the weapons, and so on; or any thing with which he had committed such kamma in the past. Or, sometimes, there is represented to him the sign of the next existence where he is destined to open his new life. That is to say, such objects as the abodes or palaces of the Devas, or the fires of the Niraya-worlds, or what-not, which--as it will be his lot to obtain, or to experience, such in the existence immediately following--enter the fields of presentation through the six doors. These are called nimittavattha, the representation, of the volition.

Now, how are we to understand the vipakavattha? If a person dies with his attention fixed upon one of these three classes of objects, either on the kamma itself or on the sign of it, or on the sign of destiny, it is said that kamma has effected itself, or has come to fruition, in the immediately new existence. It has transmuted itself into a personality, and appears, so to speak, in the form of a being in the new existence. This is called the vipakavattha, or the final result. Here, in the first three avatthas, the volition is said to be in the state of infancy or youth.[24] The last one shows that the volition has arrived in maturity, and can effect itself. Therefore, as has been said, vipaccana means a change of state from infancy or youth to maturity. Thus vipaka is the name assigned to the states of consciousness and their concomitants, which are the results of the volitions, or to the matured volitions themselves.

Just as mangoes are very soft and delicate when they are ripe, so also the resultant states are very tranquil, since they are inactive and have no stimulus. They are so tranquil that the objects of subconsciousness are always dim and obscure. On reviving from subconsciousness, one has no consciousness of what its object was. For this reason, there is no possibility of occurrence of a process of thought, which can reflect the object of the sub-consciousness thus: "Such and such an object has been met with in the past existence"--although, in sleep at night, the sub-consciousness takes for its object one of the three classes of objects (kamma, the symbols of kamma, and the symbols of one's future destiny), which had been experienced before, at the time of approaching death, in the immediately preceding existence. Hence, it is, that one knows nothing about any object from a past existence, either in sleep or in waking. Thus the mutual relationship by way of inactivity, non-stimulation, and tranquillity, is termed the function of Vipaka.

End of Vipaka-Relation.

15. Ahara-Paccaya or the Relation of Food

The relation of food is of two kinds: material and immaterial. Of these, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds: internal and external.

All the natural qualities born of the Four Causes,[25] pertaining to those creatures who live on edible food, are here the paccayuppanna-dhammas related to the two kinds of material food.

As to immaterial food, it is of three different kinds: contact, volitional activity of mind, and consciousness. These kinds of immaterial food, or paccaya dhammas are causally related to the coexistent properties, both mental and material, which are their corresponding paccayuppanna-dhamma.

In what sense is ahara to be understood? Ahara is to be understood in the sense of 'holding up strongly', which means "causing to exist firmly". That is to say, a relating thing nourishes its related thing so as to enable it to endure long, to develop, to flourish, and to thrive, by means of support. Though the causal relation of food possesses a producing power, the power of support is predominant here.

Here, the two material foods are called ahara, because they strongly hold up the group of internal material qualities born of the Four Causes, by nourishing them so that they may exist firmly, endure long, and reach uncurtailed the bounds (or limits) of their life-term.

Contact is an ahara also, because it strongly holds up its coexistent things, and enables them to stand firmly and endure long by nourishing them with the essence extracted from desirable and undesirable objects. Volitional activity of mind, or (in a word) will, is an ahara in that it furnishes courage for the execution of deeds, words, and thoughts. And consciousness is an ahara also, inasmuch as it predominates in all thinking about an object. These three immaterial foods, in supplying nourishment to the coexistent mentals, also affect the coexistent materials.

Ahara here may also be explained after the Suttanta method. Just as birds, ascertaining where their quarters are, fly with their wings through the air from tree to tree and from wood to wood, and peck at fruits with their beaks, thus sustaining themselves through their whole life, so also beings--with the six classes of consciousness, ascertaining objects; with the six kinds of volitional activity of mind, persevering to get something as an object; and with the six kinds of contact, making the essence of objects appear--either enjoy pleasure or suffer pain. Or, solely with the six classes of consciousness, comprehending objects, they avail themselves of forming, or becoming, body and mind. Or, solely with the contacts, making objects appear in order that feelings may be aroused through the same, they cultivate craving. Or, committing various kinds of deeds through craving accompanied by volitions, they migrate (so to speak) from existence to existence. Thus should be understood how extensive the functioning of the different foods is.

End of the Ahara-Relation.

16. Indriya-Paccaya or the Relation of Control

The relation of control is of three kinds, namely coexistence, pre-existence and physical life.

Of these, the paccaya-dhammas of the first kind[26] are the fifteen coexistent controls, namely, psychic life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy,

mindfulness, concentration, reason, the thought: "I-shall-come-to-know-the-unknown (Nibbana)", the thought: "I-know", and the thought: "I-have-known". The paccayuppanna-dhammas are their coexistent properties, both mental and material.

The paccaya-dhammas of the second kind are the five sentient organs: the eye, the ear, the nose, the tongue and the body. The paccayuppanna-dhammas are the five senses together with their concomitants.

The paccaya-dhammas of the third kind is only one, namely, physical life itself. And all kamma-born material qualities, with the exception of physical life itself, are its paccayuppanna-dhammas.

In what sense is indriya to be understood? It is to be understood in the sense of "exercising control over". Over what does it exercise control? It exercises control over its paccayuppanna-dhammas. In what function? In their respective functions. Psychic life exercises control over its coexistent mental properties in infusing life, that is, in the matter of their prolongation by continuity. Consciousness exercises control in the matter of thinking about an object. The functioning of the rest has been explained in our recent Indriya-Yamaka-Dipani.

Here, some may put a question like this: "Why are the two sexes[27] --the female and the male-- which are comprised in the category of controls, not taken in this relation as paccaya-dhammas?" The answer is: Because they have none of the functions of a paccaya. A paccaya has three kinds of functioning, namely, producing, supporting and maintaining. Here, if A is causally related to B in B's arising, A's functioning is said to be that of producing, for had A not occurred, the arising of B would have been impossible. The functioning of Anantara may be instanced here. Again, if A is causally related to B in B's existence, development and prosperity, A's functioning is said to be that of supporting, for if A did not happen B would not stand, develop and flourish. The relation of Pacchajata will serve here as an example. And, if A is causally related to B in B's prolongation by continuity, A's functioning is said to be that of maintaining, for if A did not exist, B's prolongation would be hampered, and its continuity would also be broken. The functioning of physical life will illustrate this.

Now, the two sexes do not execute any one of the said three functions. Therefore, they are not taken as a paccaya-dhamma in this relation of control. If this be so, must they still be called controls? Yes, they must be called controls. Why? Because they have something of controlling power. They control the body in its sexual structure (linga), in its appearance (nimitta), in its characters (kutta), and in its outward dispositions (akappa). Therefore, at the period of conception, if the female sex is produced in a being, all its personality, i.e. the five aggregates produced by the Four Causes (kamma, and so forth), tends towards femininity. The whole body, indeed, displays nothing but the feminine structure, the feminine appearance, the feminine character, and the feminine outward disposition. Here, neither does the female sex produce those qualities, nor support, nor maintain them. But, in fact, when the body (i.e. the five aggregates) has come into existence, the sex exercises control over it as if it (sex) were giving it the order to become so and so. All the aggregates also become in conformity with the sex, and not out of conformity. Such is the controlling power of the female sex in the feminine structure. In the same manner the male sex exercises control in the masculine structure. Thus the two sexes have controlling functions in the structures, hence they may be called controls.

With regard to the heart-basis, though it acts as a basis for the two elements of mind-cognition, it does not control them in any way. For, whether the heart is limpid or not, the elements of mind-cognition in a person of well-trained mind never conform to it.

End of the Indriya-Relation.

17. Jhana-Paccaya or the Relation Of Jhana

The seven constituents of jhana are the paccaya-dhammas in the relation of jhana. They are:-- vitakka (initial application), vicara (sustained application), piti (pleasurable interest, somanassa (joy), domanassa (grief), upekkha (hedonic indifference) and ekaggata (concentration in the sense of capacity to individualise). All classes of consciousness (with the exception of the five senses), their concomitants and material qualities in coexistence with the seven constituents, are the paccayuppanna-dhammas here.

In what sense is jhana to be understood? Jhana is to be understood in the sense of closely viewing or actively looking at; that is to say, going close to the object and looking at it mentally. Just as an archer--who from a distance is able to send or thrust an arrow into the bull's eye of a small target--holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in view, and attentively looking, or rather aiming at it, sends the arrow through the bull's eye or thrusts it into the latter, so also, in speaking of a yogi or one who practises jhana, we must say that he, directing his mind towards the object, making it steadfast, and keeping the kasina-object in view, thrusts his mind into it by means of these seven constituents of jhana. Thus, by closely viewing them, a person carries out his action of body, of word, and mind, without failure. Here, "action of body" means going forward and backward and so forth; "action of word" means making vocal expressions, such as the sounds of alphabets, words and so forth; action of mind" means being conscious of Objects of any kind. So no deed, such as giving charity or taking life can be executed by a feeble mind lacking the necessary constituents of jhana. It is the same with all moral and immoral deeds

To have a clear understanding of its meaning the salient characteristic mark of each constituent of jhana should be separately explained. Vitakka has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. Vicara has the characteristic mark of reviewing the object over and over, and it attaches the mind firmly to the object. Piti has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of vedana, i.e. joy, grief and indifference, have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable, undesirable and neutral objects. Ekaggata has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object.

End of the Jhana-Relation.

18. Magga-Paccaya or the Relation of Path

The twelve path-constituents are the paccaya-dhammas in this relation of Magga. They are: -- Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (akusala-khandha) which appear under the names of lying and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by hetu, and all material qualities in coexistence with the hetu-conditioned mind, are paccayuppanna-dhammas.

In what sense is magga to be understood? It is to be understood in the sense of path, that is, as the means of reaching the realm of misfortune or the realm of Nibbana. The eight path-constituents (Right Views, and so on) lead to Nibbana. The four wrong path-constituents lead to the realm of misfortune.

Now the functioning of jhana is to make the mind straight, steadfast, and ecstatic[28] in the object. "Ecstatic mind" means mind that sinks into the kasina-object, and so forth, like a fish in deep water. The functioning of magga is to make kammic volition in the "way-in" to the circle of existence and bhavanic volition in the "way-out" of the circle, straight and steadfast, issue in a course of action, develop, flourish and prosper, and reach a higher plane. This is the distinction between the two relations.

Here, the kammic volition which can produce a rebirth--since it has worked out in moral and immoral acts such as taking life, and so forth is spoken of as kammapathapatta. And the bhavanic volition, which arrives at the higher stages, that is, proceeds from the sensuous stage to the transcendental one, through a succession of higher and higher stages, by the power of an orderly succession of training-practices (bhavananukamma), even within the brief period occupied by one bodily posture, is spoken of as bhummantarapatta.

To understand this relation, the characteristic mark of each of the path-constituents should also be separately explained in the manner shown in the Relation of Jhana.

End of the Magga-Relation.

19. Sampayutta-Relation or the Relation of Association

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only mentioned to show that, in the foregoing relations, some paccaya-dhammas causally relate themselves to their paccayuppanna-dhammas, by association, and others by dissociation; some by presence and others by absence; some by abeyance and others by continuance.

Here also in such passages as: "Atthi ti kho, kaccana, ayam eko anto; natthi ti kho dutiyo anto ti", [29] the words atthi and natthi are meant to indicate the heretical views of eternalism and annihilationism. Therefore, in order to prevent such interpretations, the last pair of relations is mentioned.

All classes of consciousness and mental properties mutually relate themselves to one another by way of association. In what sense is "sampayutta" to be understood? "Sampayutta" is to be understood in the sense of association, or through coalescence, by the four associative means, namely, simultaneous arising, synchronous cessation, mono-basic, and mono-object. Here, by ekibhavam gato (or coalescence), it is meant that the consciousness of sight coalesces with its seven mental properties so thoroughly that they all are unitedly spoken of as sight. These eight mental states are no longer spoken of by their special names, for it is indeed a difficult matter to know them separately. The same explanation applies to the other classes of consciousness.

End of the Sampayutta-Relation.

20. Vipayutta-Paccaya or the Relation of Dissociation

The relation of dissociation is of four different kinds, namely coexistence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the paccaya and paccayuppanna-dhammas of the coexistent dissociation may be either mental or physical in accordance with what has been shown in the relation of coexistence. Therefore a mental is causally related to a physical by way of coexistent dissociation, and vice versa. A "mental" here, when spoken of as a paccaya, means the four mental aggregates, namely, sensation, perception, mental functionings and, consciousness, during life; and a "physical" when spoken of as paccayuppanna, means material

qualities produced by mind. Again a "physical" when spoken of as a paccaya, means the heart-basis at the moment of conception, and a "mental", when spoken of as paccayuppanna means the four mental aggregates belonging to rebirth.

The remaining three kinds of dissociation have already been explained.

End of the Vippayutta-Relation.

21. Atthi-Paccaya or the Relation of Presence

The relation of presence is of seven different kinds, namely coexistence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of coexistent presence is that of mere coexistence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained are to be referred to. The classifications of relating and related things have already been dealt with above in each of the relations concerned.

Why is atthi-paccaya so called? Atthi-paccaya is so called because it causally relates itself to its effect by being present in the three phases of time called khana.

End of the Atthi-Relation.

22. Natthi-Paccaya or the Relation of Abeyance

23. Vigata-Paccaya or the Relation of Absence

24. Avigata-Paccaya or the Relation of Continuance

The relation of absence is entirely the relation of contiguity; so is the relation of abeyance. The relation of continuance is also the same as the relation of presence. The words "atthi" and "avigata" have the same meaning; so also the words "natthi" and "vigata".

End of the Natthi-, the Vigata-, and the Avigata-Relation.

25. Paccaya-Sabhago or the Sythesis of Relations

The synthesis of relations will now be stated.

The relation of sahajata (coexistence) may be specified as being of fifteen kinds, i.e. four superior sahajatas, four medium sahajatas, and seven inferior sahajatas. The four superior sahajatas comprise ordinary sahajata, sahajatanissaya (dependence-in-coexistence), sahajatatthi (coexistent presence), and sahajata-avigata (coexistent continuance). The four medium sahajatas comprise annamanna (reciprocity), vipaka (effect), sampayutta (association), and sahajata-vippayutta (coexistent dissociation). The seven inferior sahajata comprise hetu (condition), sahajata-dhipati (coexistent dominance), sahajata-kamma (coexistent kamma), sahajathara (coexistent food), sahajatindriya (coexistent control), jhana, and magga (way).

Rupahara, or material food is of three kinds: rupahara (ordinary material food), rupaharatthi, and rupaharavigata.

Rupa-jivitindriya, or physical life-control is of three kinds: rupa-jivitindriya, jivitindriyatthi, and rupa-jivitindriya-avigata.

The relation of purejata (pre-existence) may be specified as seventeen kinds: six vatthu-purejatas (basic pre-existence), six arammana-purejatas (objective pre-existence), and five vattharammana-purejatas (basic objective pre-existence). Of these, the six vatthu-purejatas are vatthu-purejata, vatthupurejatanissaya, vatthu-purejatindriya, vatthu-purejata-vippayutta, vatthu-purejatatthi, and vatthu-purejata-avigata. The six arammana-purejatas are: arammana-purejata, some arammana, some arammanadhipati, some arammana-arammanupanissaya, arammana-purejatatthi, and arammana-purejata-avigata. The words "kinci" and "koci" in kinci arammanam and so forth are used in order to take in only the present nipphanna-rupas (material qualities determined by kamma and environments). The five vattharammana-purejata are vattharammana-purejata, vattharammanapurejata-nissaya, vattharammana-purejata-vippayutta, vattharammana-purejatatthi, and vattharammana-purejata-avigata.

The relation of pacchajata or post-existence may be specified as four kinds: pacchajata, pacchajata-vippayutta, pacchajatatthi, and pacchajata-avigata.

The relation of anantara (contiguity) is of seven kinds: anantara, samanantara, anantarapanissaya, asevana, anantara-kamma, natthi, and vigata. Of these, anantara kamma is the volition which appertains to the Ariyan Path. It produces its effect, i.e. the Ariyan Fruit, immediately after it ceases.

There are five relations which do not enter into any specification. These are: the remaining arammana, the remaining arammanadhipati, the remaining arammanupanissaya, all pakatupanissaya, and the remaining kind of kamma which is asynchronous kamma.

Thus, the relations expounded in the Great Treatise (Patthana) are altogether fifty-four kinds in all.

Of these relations, all species of purejata, all species of pacchajata, material food, and physical life-control are present relations. All species of anantara and of nanakkhanika kamma are past relations. Omitting Nibbana and term-and-concept, pannatti--the relations of arammana and pakatupanissaya may be classified under the three periods of time: past, present and future. But Nibbana and term-and-concept are always outside time.

These two Dhammas--Nibbana and pannatti (concept)--are both termed appaccaya (void of causal relation), asankhata (unconditioned).[30] Why? Because they are absolutely void of Becoming. Those things or phenomena which have birth or genesis are termed sappaccaya (related things), sankhata (conditioned things), and paticcasamuppannas (things arising from a conjuncture of circumstances). Hence those two dhammas, being void of becoming and happening, are truly to be termed appaccayas and asankhatas.

Among things related and conditioned, there is not a single phenomenon which is permanent, lasting, eternal and unchangeable. In fact, all are impermanent, since they are liable to dissolution. Why? Because, in coming into existence, they are related to some causes, and their causes are also not permanent.

Are not Nibbana and concept paccaya-dhammas or relating things? Are they not permanent and lasting? Yes, they are so, but no phenomenon happens entirely through Nibbana or concept alone as sole cause. Phenomena happen through, or are produced by, many causes which are not permanent and lasting.

Those things which are not permanent are always distressing and hurtful to beings with the three kinds of afflictions. Therefore, they are looked upon as ill by reason of their being dreadful. Here the three kinds of afflictions are "dukkha-dukkhata" (ill due to suffering), "sankhara-dukkhata" (ill due to conditioning), and "viparinama-dukkhata" (ill due to changeability). All things are impermanent, and are dissolving at every moment, even while occupying one posture.[31]

Therefore, how can there be any essential self or core in creatures and persons, even though, all their life through, they imagine themselves to be permanent? Everything is also subject to ill. Therefore, how can there be any essential self or core in creatures and persons who are under the oppression of ills, and who nevertheless yearn for happiness? Hence all things are void of self by reason of the absence of a core.

To sum up. By expounding the twenty-four relations, the Buddha reveals the following facts: all conditioned things owe their happenings and becomings or existence to causes and conditions, and none to the mere desire or will or command of creatures. And among all the things subject to causes and conditions, there is not one that comes into being through few causes; they arise, indeed, only through many. Therefore, this exposition reaches its culminating point in revealing the doctrine of No-self or No-soul.

End of the Synthesis of Relations.

26. Paccaya-Ghatananaya or the Synchrony of Relations.

The synchrony of relations will now be stated.

The concurrence of causal relations in one related thing is called synchrony of relations or paccaya-ghatana. All phenomena are called sa-paccaya (related to causes), sankhata (conditioned by causes), and paticcasamuppanna (arising from a conjuncture of circumstances), because in arising and in standing they coexist with, or have, or are conditioned by, these twenty-four causal relations. What then are those phenomena? They are: one hundred and twenty-one classes of consciousness, fifty-two kinds of mental properties, and twenty-eight kinds of material qualities.

Of these, the one hundred and twenty-one classes of consciousness may be classified into seven, under the category of dhatu (elements):

58. element of visual cognition
59. element of auditory cognition
60. element of olfactory cognition
61. element of gustatory cognition
62. element of tactile cognition
63. element of apprehension
64. element of comprehension.

Of these:

- o the two-fold classes of sight-consciousness are called the elements of visual cognition;
- o the two-fold classes of sound-consciousness are called the elements of auditory cognition;
- o the two-fold classes of smell-consciousness are called the elements of olfactory cognition;
- o the two-fold classes of taste-consciousness are called the elements of gustatory cognition;
- o the two-fold classes of touch-consciousness are called the elements of tactile cognition;
- o "the adverting of mind towards any of the five doors" (pancadvaravajjana) and the two-fold classes of "acceptance of impressions" (sampaticchana) are called the elements of apprehension;
- o the remaining one hundred and eight classes of consciousness are called the elements of comprehension.

The fifty-two kinds of mental properties are also divided into groups:

72. seven universals
73. six particulars

74. fourteen immoral
75. twenty-five radiant.

Of the twenty-four relations:

- o fifteen relations are common to all the mental states: arammana, anantara, samanantara, sajjata, annamanna, nissaya, upanissaya, kamma, ahara, indriya, sampayutta, atthi, natthi, vigata and avigata.

There is not a single class of consciousness or mental property which arises without the causal relation of arammana (object). The same holds good as regards the remaining causal relations of anantara, samanantara, sajjata and so on.

Eight relations only--hetu, adhipati, purejata, asevana, vipaka, jhana, magga and vippayutta--are common to some mental states. Of these, the relation of hetu is common only to the classes of consciousness conditioned by hetu; the relation of adhipati is also common only to the apperceptions (jhanas) coexisting with dominance (adhipati); the relation of purejata is common only to some classes of mind; the relation of asevana is common only to apperceptive classes of moral, immoral, and inoperative consciousness; the relation of vipaka is also common only to the resultant classes of mind; the relation of jhana is common to those classes of consciousness and mental concomitants which come under the name of elements of apprehension and comprehension; the relation of magga is common to the classes of mind conditioned by hetu; the relation of vippayutta is not common to the classes of mind in arupaloka. Only one particular relation of pacchajata is common to material qualities.

Here is the exposition in detail. The seven universal, mental properties are: phassa (contact), vedana (sensation), sanna (perception), cetana (volition), ekaggata (concentration in its capacity to individualise), jivita (psychic life) and manasikara (attention).

Of these, consciousness may be the relation of adhipati; it may be the relation of ahara, and it may also be the relation of indriya; contact is the relation of ahara alone; sensation may be the relation of indriya, and may also be the relation of jhana; volition may be the relation of kamma, and may be the relation of ahara; ekaggata may be the relation of indriya; it may be the relation of jhana; and it may be the relation of magga also; psychic life is the relation of indriya alone; the two remaining states--perception and attention--do not become any particular relation.

Consciousness by way of sight, obtains seven universal mental concomitants, and so they make up eight mental states. All of them are mutually related to one another by way of the seven relations: four superior sajjata and three of the medium sajjatas excluding the relation of dissociation. Among these eight mental states, consciousness causally relates itself to the other seven by way of ahara and indriya. Contact causally relates itself to the other seven by way of ahara; feeling to the rest by way of indriya alone; volition, by way of kamma and ahara; ekaggata, by way of indriya alone; and psychic life to the other seven, by way of indriya. The basis of eye causally relates itself to these eight states by way of six species of vatthupurejata. The present visual objects, which enter the avenue of that eye-base, causally relate themselves to those eight by way of four species of arammana purejata. Consciousness, which is called turning-towards-the-five-doors at the moment of cessation, just before the arising of sight consciousness, causally relates itself to these eight mental states by way of five species of anantara. Moral and immoral deeds which were done in former births, causally relate themselves to these eight resultant states of good and evil respectively, by way of asynchronous kamma. Nescience (avijja), craving (tanha) and grasping (upadana)--which co-operated with volition (kamma) in the past existence, and dwellings, persons, seasons, foods and so forth, of this present life, causally relate themselves to these eight states by way of pakatupanissaya (natural sufficing condition). The six relations-hetu, adhipati, pacchajata, asevana, jhana and magga--do not take part in this class of consciousness, but only the remaining eighteen relations take part. Just as the six relations do not take part--and

only the eighteen relations do--in consciousness by way of sight, so do they in consciousness by way of hearing, smell, and so on.

End of the Synchrony of Relations in the Five Senses.

27. Synchrony of Relations in Consciousness not Accompanied by Hetu

There are six mental properties termed Particulars (pakinnaka),-- vitakka (initial application), vicara (sustained application), adhimokkha (deciding), viriya (effort), piti (pleasurable interest), chanda (desire-to-do). Of these, initial application takes part in the relation of jhana and in the relation of magga. Sustained application takes part in that of jhana alone. Effort takes part in the relation of adhipati, in the relation of indriya, and in the relation of magga. Pleasurable interest takes part in the relation of jhana. Desire-to-do takes part in the relation of adhipati. Deciding does not take part in any particular relation.

The ten concomitants, namely, seven universals, initial application, sustained application, and deciding from the particulars--obtain in the five classes of consciousness, i.e. turning-towards-the-five-doors, the twofold class of acceptance, and the twofold class of investigation accompanied by hedonic indifference. They form eleven mental states in one combination. Jhanic function obtains in these three classes of consciousness. Sensation, ekaggata, initial application, and sustained application perform the function of jhana relation. Consciousness (turning-towards-the-five-doors) belongs to the inoperative class, and so does not obtain in the relation of vipaka. Asynchronous kamma serves in place of upanissaya. So, leaving out jhana from, and inserting vipaka in, the relations which have been shown above as not obtainable in the five senses, there are also six unobtainable and eighteen obtainable in the consciousness, turning-towards-the-five-doors. As for the remaining four resultant classes of consciousness, by omitting vipaka, five relations are unobtainable, and, by adding vipaka and jhana, nineteen are obtainable.

Investigating consciousness accompanied by joy, obtains eleven mental concomitants, namely, the above ten together with pleasurable interest. With the consciousness (turning-towards-the-mind-door), eleven concomitants coexist, and they are accompanied by effort. They make up twelve mental states together with the consciousness. Twelve concomitants, i.e. the above ten together with pleasurable interest and effort, coexist with the consciousness of aesthetic pleasure. They make up thirteen mental states in combination with the consciousness. Of the three classes of investigating consciousness, the one accompanied by joy has one more mental property (i.e. pleasurable interest) than the other two, in respect of the jhana factors: therefore, the unobtainable five and the obtainable nineteen relations are the same as in the two classes of investigating consciousness accompanied by hedonic indifference. In the consciousness (turning-towards-the-mind-door), the predominant property is merely "effort", which performs the functions of indriya and jhana, but not the functions of adhipati and magga. This consciousness, being of the inoperative class, does not obtain the vipaka relation. Therefore, the unobtainable six including vipaka, and the obtainable eighteen including jhana, are the same as in the consciousness (turning-towards-the-five-doors). The relation of vipaka is also not obtained in the consciousness of aesthetic pleasure, since it belongs to the inoperative class. But being an apperceptive class, it obtains in the relation of asevana. Therefore, five relations, including vipaka, are not obtainable, and nineteen relations including asevana, are obtainable.

End of the Synchrony of Relations in Consciousness not Accompanied by Hetu.

Synchrony of Relations in the Immoral Class of Consciousness

There are twelve classes of immoral consciousness: two rooted in nescience, eight rooted in appetite, and two rooted in hate. There are fourteen immoral mental properties: moha (dullness),

ahirika (shamelessness), anottappa (recklessness of consequences), and uddhacca (distraction)--these four are termed the moha-quadruple; lobha (greed), ditthi (error), and mana (conceit)--these three are termed the lobha-triple; dosa (hate), issa (envy), macchhariya (selfishness), and kukkuccha (worry)--these four are termed the dosa-quadruple; thina (sloth), middha (torpor), and vicikicchā (perplexity)--these three are termed the pakinnaka triple. Of these, the three roots--greed, hate, and dullness--are hetu relations. Error is a magga relation. The remaining ten mental properties do not become any particular relation.

Here, the two classes of consciousness rooted in dullness are: consciousness conjoined with perplexity, and consciousness conjoined with distraction. With the first of these two, fifteen mental concomitants coexist. There are the seven universals, initial application, sustained application, effort (from the particulars), the moha-quadruple, and perplexity (from the immorals). They make up sixteen mental states in combination with consciousness. In this consciousness, i.e. the consciousness conjoined with perplexity, the relations of hetu and magga are also obtained. That is, dullness acts as the hetu relation; initial application and effort as the magga; and, as to ekaggata, as its function would be interfered with by perplexity, it does not perform the functions of indriya and magga, but it does the function of jhana. Therefore, the three relations (adhipati, pacchajata, vipaka) are not obtainable; and the remaining twenty-one are obtainable in this consciousness--which is conjoined with perplexity.

In consciousness conjoined with distraction, there are also fifteen mental properties--omitting "perplexity" and adding "deciding". They also make up sixteen mental states together with the consciousness. In this consciousness, ekaggata performs the functions of indriya, jhana and magga. Therefore, three relations are not obtainable, whereas twenty-one are obtainable.

Seven universals, six particulars, the moha-quadruple, the lobha-triple, sloth and torpor--altogether twenty-two in number, severally coexist with the eight classes of consciousness rooted in appetite. Among these, the two roots--greed and dullness--are hetu relations; and the three mental states--desire-to-do, consciousness itself and effort--are adhipati relations. Arammanadhipati is also obtained here. Volition is the relation of kamma. The three foods are the relations of ahara. The five mental states: mind, sensation, ekaggata, psychic life and effort--are relations of indriya. The five jhana factors, i.e. initial application, sustained application, pleasurable interest, sensation, concentration, are jhana relations. The four magga constituents, i.e. initial application, concentration, error, and effort, are magga relations. Therefore only the two relations (pacchajata and vipaka) are not obtained. The remaining twenty-two are obtained.

End of the Synchrony of Relations in the Immoral Class of Consciousness.

Synchrony of Relations in the States of Mind

There are ninety-one "radiant" classes of consciousness. They are: twenty four "radiant" classes of kama-consciousness, fifteen classes of rupa-consciousness, twelve classes of arupa-consciousness and forty classes of transcendental consciousness. Of these the twenty-four "radiant" classes of kama-consciousness are: eight classes of moral consciousness, eight classes of "radiant" resultant kind, and another eight classes of "radiant" inoperative kind.

There are twenty-five kinds of sobhana ("radiant") mental properties: alobha (disinterestedness), adosa (amity), amoha (intelligence)--these three are termed moral hetus--saddha (faith), sati (mindfulness), hiri (prudence), ottappa (discretion), tatramajhattata (balance of mind), kayapassaddhi (composure of mental properties), cittapassaddhi (composure, of mind), kayalahuta (buoyancy of mental properties), cittalahuta (buoyancy of mind), kayamuduta (pliancy of mental properties), cittamuduta (pliancy of mind), kayakammannata (fitness of work of mental properties), cittakammannata (fitness of work of mind), kayapagunnata (proficiency of mental properties), cittapagunnata (proficiency of mind), kayujukata (rectitude of mental properties),

cittujukata, (rectitude of mind), samma-vaca (right speech), samma-kammanta (right action), samma-ajiva (right livelihood)--the last three are called the three abstinences; karuna (compassion) and mudita (sympathetic appreciation)--these last two are called the two illimitables.

Of these, the three moral hetu are hetupaccayas. Intelligence appears under the name of vimamsa in the adhipati relation; under the name of panna in the indriya relation; and under the name of sammaditthi in the magga relation. Saddha or faith is the indriya relation. Sati or mindfulness is a satindriya in the indriya relation, and a sammāsati in the magga relation. The three abstinences (right speech, right action, right livelihood) are magga relations. The remaining seventeen mental states are not particular relations.

Thirty-eight mental properties enter into combination with the eight moral classes of kama-consciousness (kama=sense desires). They are: seven universals, six particulars, and twenty-five sobhana. Of these, pleasurable interest enters into combination only with the four classes of consciousness accompanied by joy. Intelligence also enters into combination with the four classes connected with knowledge. The three abstinences enter into combination only when moral rules or precepts are observed. The two illimitables arise only when sympathising with the suffering, or sharing in the happiness, of living beings. In these eight classes of consciousness, the dual or triple roots are hetu relations. Among the four kinds of adhipati, i.e. desire-to-do, mind, effort, and investigation, each is an adhipati in turn. Volition is the relation of kamma. The three foods are the relations of ahara. The eight mental states, i.e. mind, sensation, concentration, psychic life, faith, mindfulness, effort and intelligence are relations of indriya. The five jhana factors, i.e. initial application, sustained application, pleasurable interest, sensation and concentration are relations of jhana. The eight path-constituents, i.e. investigation, initial application, the three abstinences, mindfulness, effort and concentration are relations of magga. Therefore, only the two relations (pacchajata and vipaka) are not obtained in these eight classes of consciousness, and the remaining twenty-two are obtained. The three abstinences do not obtain in the eight sobhana classes of inoperative consciousness. As in the moral consciousness, two relations are unobtainable and twenty-two are obtainable here. The three abstinences and the two illimitables also do not obtain in the eight beautiful classes of resultant consciousness. The relations unobtainable are three in number, namely, adhipati, pacchajata and asevana; and the remaining twenty-one are obtainable.

The higher classes of rupa, arupa and transcendental consciousness, do not obtain more than twenty-two relations. The synchrony of relations should be understood as existing in the four moral classes of kama-consciousness connected with knowledge. If this be so, then why are those classes of consciousness more supreme and transcendental than the kama-consciousness? Because of the greatness of asevana. They are fashioned by marked exercises, and so asevana is superior to them; for this reason, indriya, jhana, magga and other relations also become superior. When these relations become supreme--each higher and higher than the other--those classes of consciousness also become more supreme and transcendental than kama--consciousness. .

End of the Synchrony of Relations in the States of Mind.

Synchrony of Relations in the Groups of Material Qualities

The synchrony of relations in the groups of material qualities will now be stated. There are twenty-eight kinds of material qualities:-

- A. Four essential material qualities:
 1. the element of solidity (pathavi)
 2. the element of cohesion (apo)
 3. the element of kinetic energy (tejo)

4. the element of motion (vayo); the tangible (photthabba): this material quality is composed of three essentials, namely, the element of extension, the element of kinetic energy and the element of motion.
- B. Five sensitive material qualities:
 1. the eye (cakkhu)
 2. the ear (sota)
 3. the nose (gana)
 4. the tongue (jivha)
 5. the body (kaya).
 - C. Five material qualities of sense-fields:
 1. visible form (rupa)
 2. sound (sadda)
 3. odour (gandha)
 4. sapid (rasa).
 - D. Two material qualities of sex:
 1. female sex (itthibhava)
 2. male sex (pumbhava).
 - E. One material quality of life (jivita).
 - F. One material quality of heart-base (hadaya-vatthu).
 - G. One material quality of nutrition (ahara).
 - H. One material quality of limitation (akasa-dhatu).
 - I. Two material qualities of communication:
 1. intimation by the body (kayavinnatti)
 2. intimation by speech (vacivinnatti).
 - J. Three material qualities of plasticity:
 1. lightness (lahuta)
 2. pliancy (muduta)
 3. adaptability (kammannata).
 - K. Four material qualities of salient features:
 1. integration (upacaya)
 2. continuance (santati)
 3. decay (jarata)
 4. impermanence (aniccata).

Of these, six kinds of material qualities--viz., the four essentials, the material quality of life, and the material quality of nutrition--causally relate themselves to the material qualities. Here also the four essentials are mutually related among themselves by way of five relations: sahajata, annamanna, nissaya, atthi, and avigata; and they are related to the coexistent material qualities derived from the latter by way of four relations (i.e. excluding annamanna in the above five). The material quality of life causally relates itself to the coexistent material qualities produced by kamma by way of indriya. The material quality of nutrition causally relates itself to both the coexistent and the non-coexistent material qualities which are corporeal by way of ahara.

Again, thirteen kinds of material qualities causally relate themselves to the mental states by some particular relations. These material qualities are: the five kinds of sensitive material qualities, the seven kinds of sense-fields, and the heart-basis. Of these, just as a mother is related to her son, so also the five kinds of sensitive material qualities are causally related to the five sense-cognitions by way of vatthu-purejata, by way of vatthu-purejatindriya, and by way of vatthupurejata-vippayutta. And just as a father is related to his son, so also the seven sense-fields are causally related to the five sense-cognitions and the three elements of apprehension by way of arammanapurejata. In the same way, just as a tree is related to the deva who inhabits it, so also the heart-basis causally relates itself to the two elements of apprehension and comprehension by way of sahajatanissaya at the time of rebirth, and by way of vatthupurejata and of vatthu-purejata-vippayutta during life.

There are twenty-three groups of material qualities. They are called groups because they are tied up with the material quality of production (jati-rupa) into groups, just as hair or hay is tied up with a string.[32] Of these, the eight kinds of material qualities, such as, the Four Essentials, colour, odour, taste, and nutritive essence, make up the primary octad of all material qualities.

There are nine groups produced by kamma: the vital nonad, the basic-decad, the body-decad, the female-decad, the male-decad, the eye-decad, the ear-decad, the nose-decad, and the tongue-decad. Of these, the primary octad together with the material quality of vitality, is called the vital nonad. This primary nonad together with each of the eight material qualities, i.e. heart-basis and so forth, makes up analogously the other eight decads, i.e. base-decad, and so forth. Here the four groups: vital nonad, body-decad, and twofold sex-decad, locate themselves in a creature, pervading the whole body. Here vital-nonad is the name of the maturative fire (pacakaggi) and of the bodily fire (kayaggi). Pacakaggi, or maturative fire, is that which locates itself in the stomach and matures or digests the food that has been eaten, drunk, chewed and licked. Kayaggi, or the bodily fire, is that which locates itself by pervading the whole body, and it refines the impure bile, phlegm and blood. Through the inharmonious action of these two elements, creatures become unhealthy, and by their harmonious action they become healthy. It is this dual fire (or that vital-nonad) that gives life and good complexion to creatures.

The body-decad makes available pleasurable and painful contact. The twofold sex-decads make available all the feminine characteristics to females and all the masculine characteristics to males. The remaining five decads are termed partial decads. Of these, the heart-decad, locating itself in the cavity of the heart, makes available many various kinds of moral and immoral thoughts. The four decads, i.e. eye-decad and so forth, locating themselves respectively in the eye-ball, in the interior of the ear, in the interior of the nose, and on the surface of the tongue, make available sight, hearing, smell, and taste.

There are eight groups produced by mind: the primary octad, the sound-nonad, the nonad of body-communication, the sound-decad of speech-communication. Taking these four together with lightness, pliancy and adaptability, they make up another four: the undecad of plasticity, the sound-dodecad of plasticity, the dodecad of body-communication together with plasticity, and the sound-tre-decad of speech-communication together with plasticity. The last four are termed plastic groups, and the first four are termed primary groups.

Of these, when the elements of the body are not working harmoniously, only the four primary groups occur to a sick person, whose material qualities then become heavy, coarse and inadaptably, and consequently it becomes difficult for him to maintain the bodily postures as he would wish, to move the members of the body, and even to make a vocal reply. But when the elements of the body are working harmoniously--there being no defects of the body, such as heaviness and so on, in a healthy person--the four plastic groups come into existence. Among these four, two groups of body-communication occur by means of mind or by moving any part of the body. The other two groups of speech-communication occur also on account of mind, when wishing to speak: but when non-verbal sound is produced through laughing or crying, only the two ordinary sound-groups occur. At other times the first two groups, the primary octad and the sound nonad, occur according to circumstances.

There are four groups produced by physical change: the two primary groups (i.e. the primary octad and the sound nonad) and the two plastic groups, i.e. the undecad of plasticity and the sound dodecad of plasticity). Now this body of ours maintains itself right on throughout the whole life, through a long course of bodily postures. Hence, at every moment, there occur in this body the harmonious and inharmonious workings of the elements, through changes in the postures; through changes in its temperature, through changes of food, air, and heat; through changes of the disposition of the members of the body; and through changes of one's own exertion and of others. Here also, when working harmoniously, two plastic groups occur; and when working

inharmoniously, the other two primary groups occur. Of the four groups, two sound-groups arise when there occur various kinds of sound other than that produced by mind.

There are two groups produced by food: the primary octad and the undecad of plasticity. These two groups should be understood as the harmonious and inharmonious occurrences of material qualities produced respectively by suitable and unsuitable food.

The five material qualities, namely, the element of space and the four salient features of matter, lie outside the grouping. Of these, the element of space lies outside the grouping because it is the boundary of the groups. As to the material qualities of the salient features, they are left aside from grouping, because they are merely the marks or signs of conditioned things, through which we clearly know them to be really conditioned things.

These twenty-three groups are available in an individual. The groups available in external things are only two, which are no other than those produced by physical change. There are two locations of material qualities, the internal and the external. Of these two, the internal location means the location of a sentient being and the external location means the earth, hills, rivers, oceans, trees, and so forth. Therefore have we said that, in an individual, twenty-three groups, or all the twenty-eight kinds of material qualities, are available.

Now the rebirth-conception and its mental concomitants are causally related to the groups produced by kamma at the moment of conception, by way of six different relations: the four superior sajjatas, the vipakas, and vippayutta. But to the heart-basis alone, they are causally related by seven relations, that is, the above together with the relation of annamanna. Among the mental states at the moment of rebirth, the roots are causally related by way of the hetu relation; the volition, by way of ahara; the controls, by way of indriya; the jhana constituents, by way of jhana; and the path-constituents, by way of Path to the kamma- produced groups. The past moral and immoral volitions are causally related by way of kamma alone. The first posterior life-continuum, the second, the third, and so on and so forth, are causally related to the prior material qualities produced by kamma, by way of pacchajata. By pacchajata are meant all the species of pacchajata. The past volitions are causally related by way of kamma alone. Thus, the mental states are causally related to the material qualities produced by kamma, by fourteen different relations. Here, ten relations are not obtained, i.e. arammana, adhipati, anantara, samanantara, upanissaya, purejata, asevana, sampayutta, natthi and vigata.

During the term of life, mental states which are capable of producing material qualities, are causally related to the coexistent material qualities produced by them, by five different relations: the four superior sajjatas, and vippayutta. Among these mental states,--the hetus are causally related by way of hetu, the dominances by way of adhipati, the volition by way of kamma, the resultants by way of vipaka, the foods by way of ahara, the controls by way of indriya, the jhana factors by way of jhana, the path-constituents by way of magga, to the mind-produced material qualities. All the posterior mental states are causally related to the prior material qualities produced by mind, by way of pacchajata. Thus the mental states are causally related to the material groups produced by mind, by fourteen different relations. Here also ten relations are not obtainable: arammana, anantara, samanantara, annamanna, upanissaya, purejata, asevana, sampayutta, natthi, and vigata.

During a lifetime, starting from the static phase of conception, all mental states are causally related both to the material groups produced by food and to those produced by physical change solely by way of pacchajata. Here again, by pacchajata are meant all the four species of pacchajata. The remaining twenty relations are not obtainable.

Among the twenty-three groups of material qualities, the four essentials are mutually related among themselves by way of five different relations, namely, four superior sajjatas and one annamanna; but to the coexistent derivative material qualities by way of the four superior

sahajatas only. The material quality of nutritive essence is causally related by way of ahara, both to the coexistent and the non-coexistent material qualities which are corporeal. The material quality of physical life in the nine groups produced by kamma is causally related only to the coexistent material qualities by way of indriya. Thus the corporeal material qualities are causally related to the corporeals by seven different relations. As for the external material qualities, they are mutually related to two external groups produced by physical change, by way of five different relations.

End of the Synchrony of Relations in the Groups of Material Qualities.

The meaning of the term 'Patthana' also will now be explained. "Padhanam thanam ti Patthanam": Patthana is the pre-eminent or principal cause. In this definition 'Padhana' means 'pre-eminent' and the word 'thana' means 'condition' or 'cause'. Hence the whole expression means the "pre-eminent cause", "the actual cause" or "the ineluctable cause". This is said having reference to its ineluctable effect or result.[33] There are two kinds of effect, namely the direct and the indirect. By "the direct" is meant the primary or actual effect, and by "the indirect" is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason: that it never fails to arise when its proper cause is established or brought into play. And the indirect effect is to be understood as "eluctable", since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this "Great Treatise". For this reason the name 'Patthana' is assigned to the entire collection of the twenty-four relations, and also to the "Great Treatise".

And now, to make the matter more clear and simple.

Say that greed springs into being within a man who desires to get money and grain. Under the influence of greed, he goes to a forest where he clears a piece of land and establishes fields, yards and gardens, and starts to work very hard. Eventually he obtains plenty of money and grain by reason of his strenuous labours. So he takes his gains, looks after his family, and performs many virtuous deeds, from which also he will reap rewards in his future existences. In this illustration, all the mental and material states coexisting with greed, are called direct effects. Apart from these, all the outcomes, results and rewards, which are to be enjoyed later on in his future existences, are called indirect effects. Of these two kinds of effects, only the former is dealt with in the Patthana. However, the latter kind finds its place in the Suttanta discourses. If this exists, then that happens; or, because of the occurrence of this, that also takes place. Such an exposition is called "expounding by way of Suttanta". In fact, the three states (greed, hate, and ignorance) are called the hetu or conditions, because they are the roots whence spring the defilements of the whole animate world, of the whole inanimate world and of the world of space. The three other opposite states (disinterestedness, amity, and knowledge) are also called hetu or conditions, since they are the roots whence springs purification. In the same manner the remainder of the Patthana relations are to be understood in their various senses. Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect effects, results, outcomes, or products of these twenty-four Patthana relations or causes.

Thus ends the Patthanuddesa-dipani, or The Concise Exposition of the Patthana Relations, in these three sections: The Paccayatthadipani (The Analytical Exposition of Relations), the Paccayasabhaga-sangaha (The Synthesis of Relations), and the Paccayaghatananaya (The Synchrony of Relations).

This concise exposition of relations, "The Patthanuddesa Dipani", was written by The Most Venerable Ledi Arannaviharavasi Maha Thera of Monywa, Burma.

FOOTNOTES:

- Note: Wherever the verb "relate" is used as "relates to" etc , it should be understood in the sense of "is related to", "are related to", etc., respectively.
- [1] See Compendium of Philosophy by S.Z. Aung and Mrs. Rhys Davids, Page 190.
- [2] See Compendium of Philosophy, page 108, n. 3.
- [3] In this relation, "Paccaya" is generally known as "arammana" = "hanger" (as a pot-hook) = "object"; and paccayuppanna" is known as "arammanika" = "hanger-on" = " subject." (Translator.)
- [4] The six doors of the senses--mind, in Buddhist Philosophy, making the sixth "sense".
- [5] See Compendium of Philosophy, page 83.
- [6] Note by Translator. Dhammato is equal to vatthuto or sarupato or pabhedato. Cittuppada has three aspects of meaning. Firstly, it means "consciousness," as in:
"Tesam cittaviyuttanam yathiiyogam ito param,
Cittuppadesu paccekam sampayogo pavuccati."
(See Part II, Sangaha).
Secondly, it means "genesis of thought", as in:
"Vithicittani satt'eva: Cittuppada catuddasa:
Catupannasa vitthhara Pancadvare Yatharaham"
(See Part IV, Sangaha.)
Thirdly, it means "mind and its concomitants," as in:
"Cittuppadanam" icc'evam Katva sangaham" uttaram,
Bhumipuggalabhedena Pubbaparaniyamitam."
(See Part IV, Sangaha.)
- In each of these instances, the construction of the compound "cittuppada" should also be noted. In the first instance, it is constructed as follows: Uppajjati ito uppado. Cittam"eva uppado cittuppado; in the second instance, Cittassa uppado cittuppado: in the third instance, Uppajjati etena'ti uppado dhammasamuhho. Cittanca uppado ca cittuppado.
- [7] Note by Translator Lokuttaradhammas are here meant, i e., the four pairs made up of the four stages of the Path with the Fruit of the same and Nibbana.
- [8] Sights, sounds, odours, savours, contacts, ideas.
- [9] Truth here means the sincerity of the promise he had given. Translator.
- [10] Mind, here refers to one of the apperceptions which are usually fifty-five in all, but in this connection we must exclude the two classes of dull consciousness as well as aesthetic pleasure. The other three dominants are their own concomitants. Translator.
- [11] In no mass of earth, water, fire, or air, do these "elements" exist in a state of absolute purity. The other "elements" are always present, but in a very subordinate proportion.
- [12] That is one who attains Nibbana unaided.
- [13] Here, Science, Arts, and Handicrafts are meant.
- [14] Ledi Sayadaw here seems to explain the life term of a womb-born being.
- [15] Has been rendered as "sustained cessation". Here the cessation is that not only of consciousness but also of mental concomitants and mental qualities, born of mind. (Translator.)
- [16] Here (hadayam) is the seat of (citta) thought.
- [17] That is to say, Nibbana and concepts (or more properly, concept-terms) do not enter time, and therefore are not subject to time's nature, change. They do not "arise"; therefore they do not "cease". They are "everlasting and eternal" in the sense of being extra-temporal, not in the vulgar sense of being endlessly continuous in time.
- [18] Here abyakata is rendered as "unspecified" or "unmoral". It is explained in the commentary as Kusala-akusalabhavena akathita, annabhavena kathita; i.e., not to be called as moral or immoral, but to be called as "apart-from-both", i.e., unmoral or

- unspecified. The abyakatadhammas are--All classes of resultant and inoperative consciousness and all material qualities, as well as well as Nibbana. Translator.
- [19] That is "sufficing condition" as set forth in the manner of the Suttas or general discourses of the Buddha, as distinguished from the manner in which it is dealt with in the Abhidhamma section of the Scriptures.
- [20] Niyamadipani was written by the late Ven. Ledi Sayadaw and translated into English by Ven. U Nyana and Dr. Barua.
- [21] Beings whose coming into existence takes place in any other mode than the ordinary one of birth from parents; what occidentals might call "supernatural beings" though not all of them are to be understood as superior to man in any vital respect. Many are inferior to man, in power and faculty, as well as in the opportunities open to them of winning Nibbana. Translator.
- [22] Here, the origins of material qualities are meant. The word "origin" is used in the sense of Darwin as in the "Origin of the Species."
- [23] Here, utu (lit., season) has been rendered as "temperature". It may also be rendered by popular acceptance, as "physical change," "caloric energy," "heat and cold," etc.
- [24] Ledi Sayadaw has not explained the cetanavattha. But it is easy enough to understand, since it is the commission of the initial volition or kamma.
- [25] The Four Causes are (1) kamma, (2) citta (consciousness), (3) utu (temperature) and (4) ahara (nutriment).
- [26] Of these, the last three are confined to lokuttara alone. And of these three, the first is the knowledge pertaining to the First Path, the second that pertaining to the last three Paths and the first three Fruitions, and the third pertaining to the last Fruition only.
- [27] See Compendium, Part VII.
- [28] Standing out of, or going beyond, its normal mode.
- [29] "Certainly O Kaccana, (the soul) exists is the one extreme, and (the soul) does not exist, is the second extreme."
 This is a passage where the problem of soul, self or ego is discussed as to its existence or non-existence as a real personal entity.
- [30] Here, the word appaccaya is not a kammadharaya compound but of the bahubhihi class--thus: natthi paccaya etesam ti appacaya. Asankhata is a kammadharaya compound--thus: samkariyante ti sankhata; na sankhata ti asankhata.
- [31] There are four postures for all beings: sitting, standing, walking and lying down.
- [32] Ledi Sayadaw here makes the number of groups twenty-three instead of twenty-one, as in the Compendium. (Cf. Compendium, page 164.) He also makes the groups of material qualities produced by thought number eight instead of six, as in the Compendium; thus they are here increased by two. (Cf. Paramatthadipani, page 273.) Translator.
- [33] Elsewhere I have rendered the word "paccayuppana" as "related things".

Sammaditthi Dipani

The Manual of Right Views

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

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Translated into English by the Editors of *The Light of the Dhamma*

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

Part One

Preamble

*"Ditthibandhanabandheyya,
Tanhasotena vahite;
Satte nayaka taresi,
Bhagavantassa te namo."*

*By means of a ship named "The Noble Eightfold Path,"
the great leader of men, devas and brahmas has rescued beings,
who, entangled with wrong views,
were drifting aimlessly in the current of the ocean of craving.
To this exalted one I pay my deepest homage.*

1. Three Kinds of Wrong Views

"O monks, there are three kinds of beliefs, addicted to which, discussing which, and making them their object, some samanas and brahmins reach the extremes and become *akiriya-ditthi* (holders of the "view of the inefficacy of action"). What are these three?

They are:

1. Pubbekata-hetu-ditthi
2. Issaranimmana-hetu-ditthi

3. Ahetu-apaccaya-ditthi.
4. Pubbekata-hetu-ditthi --

The view that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.

"Monks, there are some samanas and brahmins who set forth and hold the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences." This view is known as pubbekata-hetu-ditthi.

5. Issaranimmana-hetu-ditthi --

The view that all sensations in the present existence are created by a supreme being or god.

"Monks, there are some samanas and brahmins who set forth and hold the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a supreme brahma or god." This is known as issaranimmana-hetu-ditthi."

6. Ahetu-apaccaya-ditthi --

The view of the "uncausedness and unconditionality" of existence.

"Monks, there are some samanas and brahmins who set forth and hold the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by jana-kamma (generative kamma) and upatthambhaka-kamma (sustaining kamma)." This is known as ahetu-apaccaya-ditthi."

2. Refutation of Pubbekata-hetu View

In the Anguttara Nikaya, Tika-nipata, we have the Omniscient Buddha's words. "Monks, of these three views, there are some samanas and brahmins who hold and set forth the following view: 'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused only by the volitional actions done by them in their past existences.'

I approach them and ask. 'Friends, is it true that you hold and set forth this view: "That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life are caused only by the volitions done by them in their past existences ?'

To this those samanas and brahmins reply, 'Yes, Venerable sir.' Then I say to them: "Friends, if that be the case, there will be persons who, conditioned by volitional actions done by them in their past existences

1. will kill any living being
2. will steal

3. will tell lies
4. will indulge in immoral sexual intercourse
 5. will slander
 6. will use harsh language
 7. will foolishly babble
 8. will be avaricious
9. will maintain ill-will against others
10. will maintain wrong views.

"Monks, indeed, in the minds of those who confidently and solely rely on the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as chanda (desire-to-do) and vayama (effort), as to differentiate between what actions should be done and what actions should be refrained from.

"Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

"Monks, this is the first factual statement to refute the heretical beliefs and views advanced by those samanas and brahmins who maintain that all sensations enjoyed by beings in the present life are caused and conditioned only by the volitional actions done by them in their past existences."

3. Refutation of Issaranimmana-hetu View

The Buddha declared: "Monks, of these three views, there are some samanas and brahmins who hold and set forth the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a supreme brahma or god."

"I approach them and ask: 'Friends, is it true that you hold and set forth this view: "That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations, and all indifferent sensations enjoyed by beings in the present life are created by a supreme brahma or god ? ' "

"To this those samanas and brahmins reply, 'Yes, Venerable sir.' Then I say to them: 'Friends, if that be the case, there will be persons who, owing to the creation of a supreme brahma or god

1. will kill any living being
 2. will steal
 3. will tell lies
4. will indulge in immoral sexual intercourse
 5. will slander
 6. will use harsh language
 7. will foolishly babble
 8. will be avaricious
9. will maintain ill-will against others
10. will maintain wrong views.

"Monks, indeed, in the minds of those who confidently and solely rely on the creation of a supreme brahma or god, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what actions should be done and what actions should be refrained from.

"Monks, indeed, in the minds of those who cannot truly firmly differentiate between what actions should be done and what actions should be refrained from, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

"Monks, this is the second factual statement to refute the heretical beliefs and views advanced by those samanas and brahmins who maintain that all sensations enjoyed by beings in the present life are created by a supreme brahma or god."

4. Refutation of Ahetuka View

The Buddha declared: "Monks, of these three views, there are some samanas and brahmins who hold and set forth the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and without the intervention of generative or sustaining kamma."

I approach them and ask: "Friends, is it true that you hold and set forth this view: 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not due to the generative and sustaining kamma?' "

"To this those samanas and brahmins reply: "Yes, Venerable sir." "Then I say to them: "Friends, if that be the case, there will be persons who, without any cause or condition

1. will kill any living being
2. will steal
3. will tell lies
4. will indulge in immoral sexual intercourse
5. will slander
6. will use harsh language
7. will foolishly babble
8. will be avaricious
9. will maintain ill-will against others
10. will maintain wrong views.

"Monks, indeed, in the minds of those who confidently and solely rely on "uncausedness and unconditionality" of existence, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what should be done and what should be avoided.

"Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what should be done and what should not be done, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

"Monks, this is the third factual statement to refute the heretical beliefs and views advanced by those samanas and brahmins who maintain that all sensations enjoyed by beings come into existence of their own accord and are not due to the generative and sustaining kamma.' "

5. Three Wrong Views

In the world there are three evil views. They are:

1. pubbekata-hetu-ditthi

2. issaranimmana-hetu-ditthi
3. ahetu-apaccaya-ditthi.

These three wrong views have already been explained and were also expounded by the Omniscient Buddha in the Anguttara-Nikaya, Tikanipata- Dutiyapannasaka-Dutiya-vagga, first sutta and in the pannasanipata- Mahabodhi-paribbajaka jataka. In some of the suttas, the issara-nimmana view is known as issarakarana-vada (view that a supreme brahma or god has performed all these) or issarakuttika-vada (view that a supreme brahma or god has arranged all these). The Omniscient Buddha refuted these three wrong views in conformity with the Truth. I shall therefore explain these three wrong views serially, in detail and more completely.

6. Refutation of Pubbekata-hetu View

a. **View that the past volitional actions of beings are sole causes.**

Beings enjoy all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations. They enjoy such sensations as relate to inferiority, superiority, foolishness, to one's influence being great or to one's influence being negligible. Those who hold the pubbekata-hetu view maintain as follows: "Conditioned solely by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and unsatisfactoriness of life. All these things are not created by anyone, nor are they caused by acts done diligently by people in the present existence."

As this view disclaims the effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Suppose this pubbekata-vada were really true. There are people who kill living creatures, only because they are prompted by their past volitional actions. There are also people who, being conditioned by the wholesome volitional actions done by them in their past existences, have become samanas and brahmins endowed with good conduct. At times these samanas and brahmins are prompted by their past volitional actions to commit evil deeds. Then they, prompted by their evil actions, kill living creatures, take what is not given, indulge in illicit sexual intercourse, tell lies, carry tales, use harsh language, uselessly babble, are avaricious, maintain ill-will against others, and maintain wrong views.

In this world there are such things as "hearing the discourse delivered by the wise" and "wise consideration", which are the conditions to become wise and virtuous. Supposing all wholesome and unwholesome volitional actions done by people in the present life are solely caused by their past kamma, then those things such as "hearing the doctrine", and "wise consideration" will become fruitless and useless, because the holders of this view believe that "to become a wise man" or "to become a fool" is solely caused by their past kamma and by no other causes.[1]

In reality, people are able to become virtuous samanas or brahmins only when they perform such wholesome volitional actions as "keeping company with the wise" and "hearing the doctrine", and not otherwise. We have noticed such states of affairs in our daily lives. As the pubbekata-hetu view disclaims the generative kamma and the sustaining kamma, it should be declared as a wrong view.

This is a way of refutation.

b. **Absence of "desire-to-do" and "energy".**

In the minds of these samanas and brahmins who confidently rely on the volitional actions done by them in their past existences and hold the same view, who hold that this pubbekata-hetu view only is the true view, and who hold that other views are false and useless, there cannot arise "desire-to-do" and "energy" by which they are able to differentiate between what should be done and what should be refrained from, because they believe that all present actions are caused by their past volitional actions and not by "desire-to-do" or "energy" exercised by people in the present life.

In reality, only when people have good intention and right effort are they able to perform what should be done and refrain from what should not be done, and not otherwise. We have noticed such states of affairs in our daily lives. The view held by those who reject all present causes, such as "desire-to-do" and "energy" and believe only in the past volitional actions, should be taken as a wrong view.

This is another way of refutation. .

c. How virtuous practice can be impaired.

If desire-to-do and energy to perform, what should be done and to avoid what should be refrained from do not arise in the minds of those people who hold the pubbekata-hetu view, they being, unable to perceive what is good and what is evil, remain without performing wholesome volitional actions which should be performed, and on the other hand perform unwholesome volitional actions which should be avoided. They having no mindfulness and self-restraint, their view cannot be a righteous samana-vada. In the world there are such conventional terms as "samana" (one endeavouring to extinguish the passions), "brahmana" (a person leading a pure, stainless and ascetic life), "virtuous people" and "people", because these are the people who perform what should be performed and avoid what should be avoided. The conventional terms of "righteous person", "persons leading a pure and stainless life" or a "sappairisa" (worthy man) cannot be applied to those who hold this pubbekata-hetu view, because to them there is no difference between what actions should be done and what should be refrained from, which courses of action are usually practised by householders, samanas and wise people alike.

In reality, there are actions which should be refrained from. Some people do not always perform wholesome volitional actions which should be done, and do those evil actions which should be abstained from. Such people are called pakati-manussa (worldlings). Some people, having mindfulness and self-restraint, perform good actions and abstain from evil actions. They are called "samana", "brahmana", or "sappurisa". If one differentiates between these classes of people--evil ones and wise ones--he is said to maintain the right samana view or the right brahmana view. As the pubbekata-hetu view disclaims all present causes such as mindfulness, etc., and firmly believes in the volitional actions performed by beings in their past existences, only their view should be regarded as a wrong view.

This is the third way of refutation.

d. The possibility of becoming the holder of the view that all things are uncaused or unconditioned.

If this pubbekata-hetu-ditthi-vada (view of the inefficacy of action) be scrutinized or thoroughly analysed by the intelligence of wise people, it will be found that, according to this view, in all fields of actions there is nothing worthy for people to do but for them to follow the line of least resistance. How? It is in the following

manner: those who hold this view reject all actions that should be done in the present life and also do not put forth the energy to be exercised by the virtuous. They also reject the functioning of energy and wisdom.

They maintain that the benefits relating to the present life and those relating to the next existence as declared by the wise are false. In the minds of those who hold this wrong view, there cannot arise the mental factors of desire-to-do and energy to perform all wholesome actions that should be performed by the virtuous. Thus this view becomes akiriya-ditthi (the wrong view of the uncausedness of existence).

Those who hold this pubbekata-hetu view are, therefore, good for nothing, and resemble a heap of refuse, or a piece of wood. For the reasons mentioned above, the Supreme Buddha was able to refute this wrong view.

7. **Exposition of the Word-Kammassaka** (One whose kamma is his own property.)

A query--Here one may say to another: "Friend, if it is true that the Supreme Buddha had well refuted the pubbekata-hetu view, why and for what reason did the Buddha declare the following in the Subha-sutta[2]?"

Kammassaka manavasatta kammadayada, kammayoni, kammabhandhu, kamma patissarana kammam satte vipajjati yadidam hina panita bhavaya.

Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle).

All beings are the heirs of their own kamma. Kamma alone is the real relative of all beings, Kamma alone is the real refuge of beings. Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, kamma distinguishes them from one another as high and low, good and bad, and they become the heirs of their kamma.

The following are the replies to the above question:

0. Those who maintain the pubbekata-hetu view hold that all pleasures and sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present causes, such as energy and wisdom. As this pubbekata-hetu view rejects all present causes, it is known as ekapakkhanina-vada (the view which is deprived of one side, i.e. present kamma).

1. Those who hold the issaranimmana-hetu view maintain that all pleasures and sufferings experienced by beings in the present life are created by a supreme brahma or god. They reject all past and present kamma of beings, so this view is known as ubhaya-pakkhahina-vada (the view which is deprived of both sides, i.e. both past and present kamma of beings).

2. Those who hold the ahetu-apaccaya view maintain that all pleasures and sufferings experienced by beings in this life come into existence of their own account, and reject all causes whatsoever. As this view rejects all causes of existence, it is known as sabba-hinavada (the view which is deprived of all, i.e. all kinds of causes whatsoever).

Of these three, the Supreme Buddha, desiring to refute the issaranimmana-vada (the view that all sensations in the present existence are created by a supreme brahma or god) and ahetuka-vada (the view of the "uncausedness and unconditionality" of existence), declared, "Kammassaka manavasatta kammadayada."

Another way of Explanation

The Buddha, in a general manner, declared: "Kammassaka satta kammadayada" and not specifically as "pubbekata kammassakd satta pubbekata kammadayada". Here, kammassaka means both past and present kamma of beings. If we truly interpret in this way, "kammassaka" will mean "past and present kamma of beings".

8. Three Great Spheres

Here I shall explain the past and the present kamma. There exist three great spheres:

0. kammasadhaniya-thana (sphere in which kamma operates)
 1. viriyasadhaniya-thana (sphere in which energy operates)
 2. pannasadhaniya-thana (sphere in which wisdom operates).

Kammasadhaniya-thana (sphere in which kamma operates). Kammasadhaniya-thana is subdivided into two parts:

3. atita-kammasadhaniya-thana (sphere in which past kamma operates).
4. pacuppana-kammasadhaniya-thana (sphere in which present kamma operates).
5. **Atita-kammasadhaniya-thana (sphere in which past kamma operate).**

The following resultant effects being caused and conditioned by the volitional actions done by beings in their past existences are called atita-kammasadhaniya-thana:

1. Rebirth in the happy course of existence or in the woeful course of existence through the medium of any of the four kinds of patisandhi.[3]
2. Rebirth in a noble family or in an ignoble family, even in the happy course of existence.
3. Presence or absence of any of the sense organs, such as eyes, ears, etc.
4. Endowment with wisdom, or lack of wisdom at the conception moment.
5. Deformity or non-deformity.

The actions performed by beings in the present life cannot cause such effects. The beings reborn in the happy course of existence by virtue of their past wholesome kamma cannot transform their bodies into those of the woeful course of existence by dint of their present actions, such as wisdom and energy without the dissolution of their bodies of the happy course of existence. In the same way, the beings who are reborn in the woeful course of existence by virtue of their past kamma cannot transform their bodies into those of the happy course of existence by means of their present kamma without the dissolution of their bodies of the woeful course of existence. No man, deva, brahma or god, by means of present kamma, such as wisdom and energy, is able to restore the eye-sight of a being whose optical organs have been impaired from the very moment of conception owing to that being's past unwholesome kamma.

Again, when a being's optical organs which he obtained by virtue of his past kamma are utterly destroyed by some dangerous causes in the present life, no man, deva, brahma or god is able to restore his lost eye-sight by means of the man's, deva's, brahma's or god's wisdom and energy exercised by him in the present life.

The same principle holds good for the audible organs, etc., that come into existence owing to the past kamma of beings.

6. **Paccuppana-kammasadhaniyathana (sphere in which the present kamma operate).**

Here, I shall first expound the paccupanna-kamma (present kamma). Briefly speaking, all bodily, verbal and mental actions performed by beings in the present life for their happiness or misery are all paccupanna-kamma. Broadly speaking, there exist such actions as agriculture, cattle breeding, sheep-farming, trade and commerce. There also exist branches of study, such as various types of arts, crafts, etc. Besides, there exist the following arts:

Bhumi-vijja (the art of determining whether the site for a proposed house or garden is suitable or not), angavijja (the art of character reading from marks on the body), nakkhatta-vijja (astronomy), sutamaya-panna (knowledge based on learning), cintamaya-panna (knowledge based on thinking-philosophy); and bhavana-maya-panna (knowledge based on mental development). Those actions, crafts, arts and knowledge mentioned above are called paccupanna-kamma (present volitional actions). Apart from the above-mentioned actions, there also exist a countless number of evil actions, stupidity and negligence which cause the destruction of life and property, injury to health, defamation and libel, injury to morality, and hindrance to progress of knowledge. All these actions are present kamma. So there really exist various kinds of actions, some of which are profitable and others disadvantageous in the present life. These two kinds of actions are within the paccupanna-kammasadhaniya-thana (sphere in which the present kamma operate).

Missaka-naya.

Composite method of exposition

Past kamma is subdivided into three:

7. mahanta (major karma)
8. majjhima (medium kamma)
9. appaka (minor kamma).

Present kamma is also subdivided into three kinds:

10. vuddhibhagiya (kamma that will lead to one's prosperity)
 11. thitibhagiya (kamma that will keep one in stability)
 12. hanabhagiya (kamma that will lead to one's decrease.)
13. Mahantatita-kammamulakatika--three types of persons who are conditioned by their past major kamma.

Conditioned by their past major kamma, some people are reborn in families of kings, wealthy people and rich people. Of these, some people perform vuddhibhagiya-paccupanna-kamma (present kamma that will cause one to prosper). They are prosperous with worldly riches and authoritative powers. They rise up from the position they first attain do not go down to a lower position.

Some people perform thitibhagiya-paccupanna-kamma (kamma that will keep one in normality). Their wealth and glory will be at a standstill; they neither rise up nor go down from their normal position.

Some people perform hanabhagiya-paccupanna-kamma (kamma that will cause their wealth and position to decrease). They lose their property and glory; they are not able to keep their position at normality, nor are they able to improve their status.

14. Majjhimatita-kammamulakatika--three types of persons who are conditioned by their, past medium kamma.

Conditioned by their past medium kamma, some people are reborn in the families of moderately rich people. Of these, those who perform vuddhibhagiya-paccuppanna-kamma are prosperous with wealth and glory in the present life.

Those who perform thitibhagiya-paccuppanna-kamma will be in their normal position without having any progress or decrease in wealth and standing.

Those who perform hanabhdgiya-paccuppanna-kamma will lose their wealth and honour, being unable to keep themselves in normal position, let alone improve their status.

15. Appakakatita-kammamulakatika-three types of persons who are conditioned by their past minor kamma.

Conditioned by their past minor kamma, some people are reborn in the families of poor people. Of these, those who perform vuddhibhagiya-paccuppanna-kamma increase their wealth.

Those who perform thitibhagiya-paccuppanna-kamma remain in their normal position without any progress or decrease.

Those who perform hanabhdgiya-paccuppanna-kamma cannot remain even in their normal position, but will become poorer and poorer.

Thus there are two great spheres--atita-kammasadhaniya-thana (sphere in which the past kamma operates) and paccuppana-kammasadhaniya-thana (sphere in which the present kamma operates).

Viriyasidhaniya (sphere in which energy operates) and pannasadhaniya-thana (sphere in which wisdom operates).

Viriya (energy) and panna (wisdom) function to help the accomplishment of the two present kamma. The greater the energy and wisdom, the greater will be the mahanta-kamma (major kamma). If energy and wisdom be of medium strength, they are able to cause medium kamma. If energy and wisdom be feeble, they are able only to cause minor kamma. So, when two kinds of kammasadhaniya-thana (sphere in which kamma operates) are great, the spheres in which energy and wisdom operate also become great.

Relations Between Past and Present Kamma and Viriya (Energy) and Nana (Knowledge)

In the case of beings who are thus wandering in the round of rebirths, past and present kamma are the primary causes in conditioning happiness and suffering experienced by beings in the present life. Other causes such as kala (time), desa (locality, region), etc., are called secondary causes. The Buddha, therefore, expounded past and present kamma and declared: "Kammasaka manava satta kammadayada" [Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle). Beings are the heirs of their own kamma.]

When the Buddha expounded the primary causes, that exposition also related to the secondary causes. So when He declared "Kammasaka, etc.", and expounded the two

kamma--past and present kamma--He had thereby explained that these two primary kamma are conditioned by such causes as "associating with the wise", "hearing the doctrine" and "practising the Dhamma". When the Omniscient Buddha declared "Kamassaka, etc.", it should be taken that the exposition of that declaration also included the exposition of their elements.

People like Subha came to the Buddha and related to him their (wrong) views on past kamma. With reference to these people the Buddha expounded past kamma in the Cula-kamma-vibhanga-sutta and the Maha-kamma-vibhanga-sutta of the Uparipannasa, Majjhima-nikaya.

People like Singala related to the Buddha their (wrong) views on present kamma. With reference to these types of people, the Buddha expounded the present kamma in the Singalovada-sutta of the Digha-nikaya and the Vasettha-sutta of the Sutta-nipata.

In the Attha-nipata and others of the Anguttara-nikaya, the Omniscient Buddha gave the explanation of both past and present kamma.

In regard to those people who do not realise the advantages of energy and wisdom the Omniscient Buddha expounded the advantages of energy and wisdom in many hundreds of Suttas.

Past and present kamma, which cause pleasurable sensations enjoyed by beings, cannot exist without the functioning of energy and knowledge. So when the Buddha expounded past and present kamma, it should be noted that energy and knowledge were also included in that exposition.

Energy and knowledge exist only for the coming into existence of, or for the accomplishment of those volitional actions. This statement is true, because, if there are no actions to be energised, where will energy function? And if there be no knowable things, what will knowledge know then? It should therefore be noted that where the Buddha expounded energy and knowledge, his exposition also included the two kamma caused by energy and knowledge.

Briefly, the benefits enjoyed by beings are as follows:

16. ditthadhammattha--benefits enjoyed by beings in the present life.
17. samparayikattha--benefits to be enjoyed by beings in the future existences.
18. paramattha-supramundane benefits.

The Tipitaka--the teaching of the Buddha--is conditioned on these three classes of benefits. When the Buddha expounded the benefits to be enjoyed by beings in the present life, it should be remembered that present kamma is expounded in the Pitakas where those benefits are expounded. When he expounded the benefits to be enjoyed by beings in the future existences, it should be noted that past kamma is expounded in those Pitakas also.

In some sermons he expounded khandha (groups of existence), ayatana (bases), dhatu (elements), sacca (Noble Truths,) and paticcasamuppadda (Dependent Origination) in connection with sunnata-dhamma (Doctrine of Unsubstantiality). It should also be noted that when the Omniscient Buddha expounded these, his exposition included supramundane benefits which are the absolute truths. These supramundane benefits also have some bearing on ditthadhammattha (benefits enjoyed by beings in the present life) and samparayikattha (benefits to be enjoyed by beings in the future existences). Therefore it should be borne in mind that as the Omniscient Buddha expounded the dhamma relating to sunnata(unsunsubstantiality), the three Pitakas include past and present kamma, and that the whole Tipitaka is based on past and present kamma. For these reasons, wise people know

that when the Buddha declared: "Kammassaka satta, kammadayada", He also meant thereby: "nanaviriyassaka-satta, nanaviriyadayada" (knowledge and energy are the properties of beings are the heirs of their knowledge and energy).

9. Exposition of *Kammassaka, etc.*

Kammassaka: I shall now briefly explain the phrase "kammassaka satta, kammadayada, kammayoni, kammabandhu kammappatissarana."

"Attano idanti sakam" (one's own is one's own property).

"Kamma eva sakam ete santi kammassaka." (volitional actions alone are the properties of their beings. So they are called "kammassaka".)

The explanation is as follows: People call gold, silver, wealth and jewels acquired by them their properties, because they are dealing with these properties and these belong to them and to no others. In reality, even then, they cannot call these properties their own simply because they belong to them, for they can enjoy these properties only in the present life and when they die they will have to leave all these properties behind, being unable to carry them to the next existence. In the present life also, beings alone are not dealing with their properties, but "water", "fire", "rulers", "thieves" and "enemies" are also dealing with (or have some bearing on) their properties by way of destroying them. In reality, only wholesome and unwholesome volitional actions done by a being are his own properties, in as much as these kamma accompany his life-continuum maybe for hundreds and thousands of existences to come, and hundreds and thousands of world-cycles to come, and relate to him and to no others, whether or not there be "water", "fire", "rulers", "thieves" or "enemies". To give such an interpretation, the Buddha declared: "kammassaka. satta". The same holds good for the next phrase "kammadayada".

a. Kammadayada: "kammassadayam adiyantiti kammadayada" (beings inherit all the volitional actions done by them in their past and present existences. So they are the heirs of their own kamma.)

Those who inherit from their parents are called heirs of their parents. These people who inherit from their parents cannot be called heirs in the true sense. Why? Because things like gold, silver, wealth and jewels last only temporarily. So those who inherit these temporary things cannot be called the true and real heirs. In reality, beings inherit wholesome and unwholesome actions committed by them. So they are the heirs of their own kamma.

- b. Kammayoni: "kammameva yoni etesanti kammayoni" (all beings are the descendants of their own kamma).
- c. Kammabandhu: "kammamevabandhu yesanti kammabandhu" (kamma alone is the real relative of all beings).

Everyone has relatives and friends. They cannot be called the true and real friends, because they are so only temporarily. Kamma alone is, therefore, the only real relative of all beings.

"Kammeva patissaranam yesanti kammappatissarana" (kamma alone is the real refuge of all beings) whatever wholesome or unwholesome actions are done by beings bodily, verbally, or mentally, they become the heirs of that kamma.

- d. Kammappatissarana: People go for refuge to various gods who are called their patissarana (refuge). To those who go for refuge to Vishnu, Vishnu is their patissarana. To those who go for refuge to

Rama, Rama is their patissarana. To those who go for refuge to the Triple Gem, the Triple Gem is their patissarana. t So-called gods like Vishnu, Rama, etc., are called patissarana because people go for refuge to them and rely on them, but they cannot be real refuges, for they themselves are not permanent.[4] In fact, volitional actions, done by beings and which accompany their life-continua for however many world-cycles they may wander more in this round of rebirths and not any "god" whatsoever, are the only real refuge. This statement is true. People go for refuge to the Buddha. They do so to acquire wholesome merit and also to acquire the result of panna-patisamyutta-kamma (volitional actions connected with wisdom). In reality, only punna-kamma (merit of deeds) and panna-kamma (result of actions connected with knowledge or wisdom) which are attained by beings in taking refuge in the Buddha are their real refuge.

e. Kammassaka, etc., in relation to present kamma. As regard present kamma, in the present life all people earn their livelihood by performing such actions as trading, agriculture, etc. These present actions of the people being their properties, the people are called "kammassaka". As they inherit this present kamma, they are called their heirs (kamma-dayada). As the present kamma are the root-causes of "the modes of generation", they are called "kammayoni". As these present kamma are their relatives, they are called "kammabandhu". As these present kamma are their refuge, they are called "kammapatissarana".

When the Buddha expounded kamma as a fundamental thing, that exposition covers the explanations of such other auxiliary causes as kalyana-mitta (friendship with the good and virtuous), panditasevana (association with the wise) and dhammapatipatti (practice according to the teaching of the Buddha), all of which are conducive to the accomplishment of that kamma.

A scientific explanation: By the declaration "kammassaka satta kammadayada", the Buddha also meant the following: "Wholesome and unwholesome actions performed once by a being during his lifetime, may ripen after a lapse of hundreds or thousands of existences or world-cycles or even a longer period. Thus the wholesome kamma that gives resultant effect of sukha (happiness) and unwholesome kamma that gives woeful result always accompany the life-continuum of a being."

One should therefore love and esteem "good conduct" more than one's own life and preserve it well. As regards "evil conduct", one should dread it more than the danger of death and refrain from evil deeds.

10.

11. Part Two

12. Refutation of Issaranimmana View Notion of a creator.

In the ekaccasassata-vada (eternity-belief with regard to some, and non-eternity-belief with regard to others) of the Brahmajala Sutta, Digha-nikaya; Brahmanimantana Sutta, Muilapannasa, Majjhima-nikaya; and the Brahma Samyutta of the Samyutta-nikaya, mention is made of the Great Brahma who first resided in the first jhana plane. This Great Brahma, may be regarded as the supreme being for the purpose of explaining this issaranimmana view.

Those who hold this wrong view maintain as follows: 'Indeed this being, the Brahma, the Great Brahma, the conqueror, the one who cannot be conquered by others, surely is all-seeing, all-powerful, the ruler, the creator of the three worlds--okasaloka, sattaloka and sankharaloka[5]--the excellent, the almighty, the one who has already practised calm, the father of all that are and are to be. And he has created us'.

This issaranimmana view exists in this world on account of those samanas and brahmins who held the ekaccassata-vada, the view held by those brahmas who having fallen from the brahma planes are reborn in the planes of men and devas, and are able to remember their last existence. This issaranimmana-vada has been clearly expounded in the Brahmajala Sutta. Before the rising of the Omniscient Buddha, this wrong view was maintained by many brahmins. When the Buddha arose, He fully refuted all wrong views, and this wrong view of issaranimmana-vada had no chance to thrive well in India.

Those who believe in the creation of a supreme being or god are called issaranimmana-vadi.

(The three modes of refutation of this issaranimmana view are the same as those in the case of pubbekata view).

a. **One's own action only is one's own property.**

Those who hold this issaranimmana view totally reject the right view expounded in the phrase 'kammassaka satta kammadayada'. Though they reject this right view, yet they do not realise that they have unconsciously entered into the spheres of 'kammasaka' and 'kammada-yada.' This statement is true. Those who believe in the creation of a supreme being or god also become the 'owners of their kamma' and 'heirs of their own kamma.' I shall clarify the matter.

In the matter of paccuppanna-kamma-sadhaniya (sphere in which present kamma operate), those who maintain the issaranimmana view earn their livelihood by cultivating the lands. Simply by the act of cultivating lands themselves they become the 'owners of their own properties-actions done by themselves.' It means that they have their properties in the form of 'cultivation'. Some of them earn their livelihood by trading. By the act of trading by themselves they become the 'owners of their properties--act of trading performed by themselves'. It means that they have their properties in the form of 'act of trading'. Some of the rest earn their living by serving under a government. Simply for their actions in serving under the government, they become the 'owners of their properties--act of serving under the government performed by themselves.' It means that they have their properties in the form of 'government service'. The same principle holds good for other spheres of actions, such as arts, sciences, etc.

There are some people who believe in an almighty god and take refuge in him. They are able to acquire wealth and glory only when they work for themselves in various walks of life. On the other hand, by simply having faith in the almighty god, they will not be able to acquire such wealth and glory.

There are others who do not believe in god and also repudiate him. They also will have to work for their livelihood and thus acquire wealth and glory. So the wise understand that only those actions performed by beings themselves can bestow wealth and glory and that no god can give anything whatsoever to them.

b. **How beings are saved by their own kamma.**

Those who believe in god, take refuge in him, have faith in him, and revere him throughout the whole of life. They believe that only those who have faith in god will be saved by him when they die, and that non-believers in god will not be saved by him.

Here, it is clear that only those who believe in god, have faith in him and take refuge in him will be saved by him, and not otherwise. This interpretation of issaranimmana view is perfectly clear. So, it is evident that only their actions in the form of 'believing in god', 'taking refuge in him' and 'revering him' can save them, and the almighty god cannot save them. This meaning is quite apparent.

c. Further explanation.

In this very world, all people, believers and non-believers in god alike, have to follow various pursuits of life and earn their livelihood. There is no difference for any one in the 'sphere in which present kamma operate'. Thus we see with our naked eyes that people work for themselves to earn their living, thus themselves becoming the 'owners of their own kamma in the form of volitional actions in the present life'.

In the sphere in which past kamma operate also, there is no difference whatsoever. We see with our naked eyes that conditioned by their past kamma, they are also working to maintain life. We have never noticed that any other specific benefit comes into existence simply by the agency of god and without the operation of either past or present kamma.

d. Evil rules the world.

In the world there are the following types of beings: well-bred people, low-bred people, wealthy people, poor and needy people, long-lived creatures, short-lived creatures, beings who seldom contract diseases, beings who often contract diseases, beautiful creatures, ugly creatures, moral people, immoral people, educated people, uneducated people, wicked people, thieves, robbers leprous people, blind creatures, deaf creatures, dumb creatures, persons who commit matricide, persons who commit patricide: murderers, thievish persons, persons who are in the habit of indulging in sexual misconduct, people who tell lies, people who slander, people who use harsh language, people who talk flippantly, avaricious people, people who have ill-will against others, and people who hold wrong views. So, in this world there are very few people who are righteous, but there are many who are base and mean.

e. Right views of those who believe in kamma and its result.

Those who believe in both past and present kamma and their resultant effects maintain as follows: 'Relating to the sphere in which past kamma operate, because beings have performed wholesome actions in their past existences, they now enjoy the resultant effect in the form of becoming superior types of people; and because they have performed unwholesome actions in their past existences, they suffer the resultant effect of becoming inferior types of people. Again, as regards the sphere in which present kamma operate, because beings work well in the present life, they become superior types of people; and because they perform evil deeds, they become inferior types of people.'

13. Refutation of Ahetuka View.

The view of the uncausedness of existence.

Those who hold this ahetuka view maintain as follows: 'Everything in this world, such as the corruptness or purity of beings, is predestined by fate, and not by past or present kamma and energy and knowledge, and all of this has been explained in the chapter on the refutation of pubbekata view.[6] Or in other words, they hold

that everything in the world comes into existence of itself and is neither caused nor conditioned by past kamma, generative kamma and sustained kamma. The various physical and psychical phenomena of existence conventionally termed ego, personality, man, woman, animal, etc., are a mere play of blind chance, and not the outcome of causes and conditions. They come into existence of their own accord without being created by a creator, nor caused and conditioned by generative and sustained kamma. Such things as 'richness', 'poverty', 'complacency', 'destruction', 'wickedness', 'cleverness', etc., come into existence of their own accord and not due to any cause or condition whatsoever.'

(The three ways of refuting the ahetuka view are the same as those in the case of pubbekata view.)

a. **No action can arise of its own accord.**

Before the rising of the Omniscient Buddha, this ahetuka wrong view was held by such heretical teachers as Gunakassapa as mentioned in the Narada Jataka. During the lifetime of the Buddha, this fatalistic 'view of uncausedness' of existence was taught by Makkhali-Gosala and Acela of India. Those who maintain this ahetuka wrong view reject the kammasakata view--'owners of their kamma are beings' which is the word of the Buddha. Although they reject this kammasakata view, they are not aware of the fact that they themselves thereby become the holders of the kammasakata view--'owners of their kamma are the beings.' If, according to this wrong view, all physical and psychical phenomena of existence be a mere play of blind chance and not the outcome of causes and conditions, then there will be no difference between the 'sphere in which past kamma operate' and the 'sphere in which present kamma operate.' Also there will be no difference whatsoever whether one commits small offences or grave offences, or whether one acts wickedly or cleverly, because all volitional actions are not the outcome of causes and conditions, but they come into existence of their own accord or as a general rule.

b. **Different characteristics of kamma, nana and viriya.**

According to this ahetuka view, all desire-to-do, 'energy and volitional actions will be rendered useless and unproductive, because however lofty acts beings might perform, they would not obtain any specific resultant effect. It would be just the same as if they remained idle and did nothing at all. In reality, these dhamma--volitional actions, knowledge and energy--are not barren and unproductive. They are the dhamma that will surely give resultant effects. It is apparent that the greatness or smallness of present kamma depends on the degrees of desire-to-do, energy and wisdom exercised by the people.

Owing to the variety of these kamma there exist a variety of resultant effects. In regard to this matter, the wise people maintain this right view in this manner. 'In the sphere where present kamma operate, actions leading to 'complacency', 'destruction', 'richness', or 'poverty' experienced by beings in the present life are termed the 'root-conditions'. This state of affairs is quite evident in the present world, and in the future existence also, desire-to-do, energy and wisdom which cause the richness, poverty, complacency and destruction of beings, and good conduct and evil conduct will not remain unproductive. In fact, they will give appropriate resultant effects. As these mental factors are not barren and will surely give results, in the matter of the 'sphere in which past kamma operate', beings, conditioned by their various past kamma, will attain the various kinds of resultant effects in their future existences.'

c. **To determine the root-causes by seeing the results.**

For example, by seeing the various kinds of plants and vegetation we can determine that they have different kinds of seeds. In the same manner, by seeing the various positions of beings, such as complacency, destruction, richness and poverty, we should be able to judge the various kinds of kamma committed by them in their past existences.

The Tathagata knew all these. He had realised and seen face to face the functionings of all kamma in regard to the spheres in which past and present kamma operate, and also the resultant effects, such as richness and poverty--the vicissitudes of life. For these reasons he was able to refute this ahetuka view.

14. Further Explanation of Kammasaka-Vada
Three causes or conditions.

The phrase 'kamasaka' has been expounded in the chapter on 'pubbekataveda-niggaha' (refutation of the pubbekata view.) Now, I shall explain those things which have been left unexplained in that chapter. There are people who cultivate the lands. For the fructification or the destruction of their cultivation, there are causes or conditions. They are:

1. hetu (root-condition),
2. paccaya (supporting condition)
3. sambhara (component conditions).

Of these three causes:

4. Paddy seeds and cultivators are hetu causes;
5. The nutritive essence (oja) contained in the soil of the land where cultivation takes place is paccaya condition; and
6. The following are sambhara causes: rainfall, drainage, rivers and creeks to feed the fields, clouds, moisture-laden wind, sun, moon and constellation, and moral practices exercised by the people residing in the country.
 - a. **Concrete example.**

Here, if the paddy seeds are pure, the cultivation will be successful and the required crop will be obtained. If from the beginning the seeds be impure or inferior, the cultivation will not be successful and a poor crop will result. Even if the seed be pure and full of pith, the cultivation can be complete and successful only when the cultivator knows when to break the clods, till the soil, sow the seeds in the nursery, transplant the young plants and do all that is necessary for cultivation. Although the cultivator does all that is required for the cultivation, a good rainfall brings a good harvest and a bad rainfall brings a bad harvest, resulting in the destruction of the cultivation. Even if the rainfall be good, if there be no drainage or water-gates to feed the fields with water when required and to let out the water when the fields are flooded, the cultivation cannot be successful and will be liable to be destroyed. In the case of the fields which are irrigated by river water, the cultivator must know when to irrigate the lands and when not to. Otherwise the crops will be destroyed. The water in the river has to depend on the amount of rainfall that takes place in the mountains in the up-country. If there be no rainfall in the up-country or at the source of the river, the water in the river cannot rise. Rain can fall only when the necessary causes and conditions are fulfilled; otherwise no rain can fall.

b. **Kamma and the above example.**

We now notice that even in the matter of cultivation, there are thousands of causes and conditions either for the complete success of cultivation or its destruction.

The above is the brief explanation of what is actually happening in the world.

c. **Primary effect and secondary effect.**

Past kamma that cause the pleasures and sufferings of beings in the next existence may have two kinds of effects: primary and secondary effects.

d. **Present kamma and two kinds of effects.**

In this respect I shall first explain present kamma. For example, a person learns a great art or craft. Until and unless he finishes this course of training, he will have to undergo various kinds of suffering on account of this art or craft. But at times during the course of his training he may come across happiness. When he is successful in his training, he will earn plenty of money, or may be able to enjoy a high position in the government service. He will then acquire various kinds of happiness and wealth. Depending on this one man who is well learned, his other relatives and friends also will be able to enjoy various kinds of pleasures.

e. **Secondary effect.**

The amount of suffering which a person experiences before the completion of his training, and the benefits enjoyed by his friends and relatives on account of his art are not the primary effects of his training, but they are secondary effects.

f. **Primary effect.**

After the completion of his training in any art or craft, if a person succeeds, he will be able to acquire great wealth or enjoy a good position in the government service or enjoy various kinds of pleasures. These are the primary effects of his learning the art.

g. **Evil kamma and two kinds of effects.**

Similarly, there are also two kinds of effect in the case of evil kamma. For example, a man murders another person. The enemies of the deceased may honour the murderer and esteem him; or they may present him with cash or kind. On the other hand, the relatives of the deceased may hate the murderer, and they may kill the murderer in revenge, or set the wheels of justice in motion so that the murderer may receive capital punishment. These resultant effects of the murderer's kamma--the evil action in killing a living person--are called the secondary effects.

This murderer, on the dissolution of his body after death, will be reborn in the lower worlds as the resultant effects of his evil kamma in killing a man, and undergo immense suffering. This is his primary effect.

If the murderer, conditioned by his past wholesome kamma, be reborn as a human being, he will, wherever he enters into existence, be of short life, have much sickness and encounter enmity with his rivals. These are the primary effects of his present kamma of killing a man.

Due to his act of murdering a man, his relatives will experience various kinds of suffering. These are the secondary effects.

The same principle holds good in the case of wholesome volitional actions done by beings.

This secondary effect is also subdivided into two kinds. They are:

1. The one that takes effect at the time of the commission of deeds, and
2. The one that takes effect when the relevant kamma ripens in a future birth.

Of these, the resultant effect which takes place at the time of the commission of an action is not 'regular'. The person who sustains the secondary effect due to wholesome kamma may experience 'suffering', while the person who sustains the secondary effect due to an evil action may experience 'happiness'. But when the relevant kamma ripens in a future existence, the secondary effect is 'regular', because evil kamma will give the resultant effect of 'suffering' and good kamma will give the resultant effect of 'happiness'.

h. **Primary effect.**

Primary effect takes place surely, because morally good kamma will give a good resultant effect and not a bad one, and bad kamma will give a bad resultant effect and not a good one. Primary effect takes place in the life-continuum of the doer of a volitional action and not in the life-continuum of any other person. After experiencing the primary effects of his kamma, if a person dies, that primary effect also is exhausted and no reaction of it ever remains.

i. **Secondary effect.**

In the case of the secondary effect, it takes place in the life-continua of other persons. So even when the doer of kamma dies, the reaction of the secondary effect remains, either for the good or evil of others.

I shall explain it more clearly. Suppose a virtuous and powerful being who had fulfilled paramita in his previous births is conceived in the womb of a woman of a certain family. Since the conception of that supernormal child, his parents will be successful in all walks of life and find an increase in wealth, attendants and servants. If the family be a royal one, wise counsellors and valiant soldiers or generals will surely exist. The locality in which the child is conceived in his mother's womb will have sufficient rainfall, and the inhabitants of that country will enjoy prosperity. The country in all will become prosperous. This is the reaction of the effect due to that powerful and virtuous being.

In this connection the Dhammapada says:

Dullabho purisajanno
na so sabbattha jayati,
yattha so jayati dhiro
tam kulam sukham edhati.

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The thorough-bred man (Buddha) is rare; he is not born everywhere. Where that wise man is born, that family attains happiness.

j. **Present kamma and secondary effect.**

Here, I shall explain this with an example. If an efficient person, by means of his manpower, wealth or technical knowledge, constructs arable lands, gardens, ponds, wells, dams, canals and metal roads, these constructions will remain for a great length of time for the benefit of many other people, and depending on these establishments, many people will be able to reap many pleasurable benefits.

k. **Past kamma and secondary effect.**

Just as we see the secondary effect of present kamma with our own eyes, in the case of the sphere in which past kamma operate, many people can depend on one virtuous supenormal being. Again, due to the reaction of evil kamma done by a being in his existence, many people will have to undergo hardship and suffering.

Thus wise men believe that every being possesses past and present kamma with their respective primary and secondary effects.

The above is the brief exposition of how past and present kamma give various kinds of resultant effects.

**15. Exposition of Atta-Ditthi (Personality-belief).
How beings have to wander in the happy and woeful courses of existence due to personality-belief.**

Various kinds of wrong views, various kinds of evil things and various kinds of kamma lie latent in and accompany the life-continua of beings who wander in the round of rebirths. On account of these unwholesome mental factors, the following conspicuously come into existence.

1. four lower worlds, and
2. various kinds of unwholesome volitional actions.

Beings wander in different planes of existence due to these bad mental factors. To say the least, even dogs and pigs, etc., of the four lower worlds in the course of the round of rebirths may become great brahmas. Sometimes they are reborn in the higher brahma planes, such as abhasara, subhakinha, vehapphala and formless spheres. Although they have opportunity to be reborn in these higher brahma planes, when their span of life comes to an end or when their merit is exhausted they have to be reborn in the four lower worlds. This is the way of the universe.

Vibhanga says:[7]

ukkhitta punnatejena,
kamarupagatim gata,
bhavaggatampi sampatta
puna gacchanti duggatim.

Conditioned by their wholesome volitional actions, beings are reborn in the sensuous sphere, the form sphere and even in n'eva-sanna-nasannayatana (sphere of neither-perception-nor-non- perception), in the fine-material spheres. Even then, when their span of life expires or when their merit is exhausted, they are reborn in the woeful course of existence.

As these wrong evil mental factors and evil kamma accompany the life-continua of beings, although they become Great Brahmas, they are puthujjanas (worldlings); they are the inhabitants of the mundane sphere. Just as stones and spears thrown up into the sky fall down to the ground by the force of gravity, beings are liable to be

reborn in the four lower worlds. As their life-continua are fully laden with hellish mental factors they are 'beings bound for (impermanent) hades'; as the wicked mental factors accompany their life-continua, they are evil-minded beings destined to do evil deeds; as they exist in the sphere where evil kamma abound, they are the inhabitants of that sphere; as they exist in the sphere where most beings have no 'eyes of wisdom', they are the inhabitants of that sphere.

Which are kanha-bhumi (plane where evil kamma abound) and andhabala-bhumi (plane where beings being blinded by folly have no 'eye of wisdom')? The above-mentioned papa-ditthi (wrong views), papa-dhamma (wickedness; evil habit) and papa-kamma (unwholesome deeds) manifest in these two planes (or spheres): kanha-bhumi and andha-bala-bhumi. The next question is: Why do even Great Brahmas exist in these two planes? Because they profess the eternity-belief or personality-belief--'I am, I am.'

a. **Force of atta-ditthi.**

The root-cause of all wrong views, evil mental factors and evil kamma is atta-ditthi. So long as these papa-ditthi exist in the life-continuum of a being, papa-ditthi, papa-dhamma and papa-kamma will exist there also. So long as these papa-ditthi, etc., accompany his life-continuum, he will be termed as 'one bound for hell', 'evil-doer', 'inhabitant of kanha-plane' and 'inhabitant of andha-bala-plane'. Once this atta-ditthi ceases, all these three will be extinguished along with all kinds of evils.

Those beings who cannot eradicate atta-ditthi will become heirs of papa-ditthi. In what manner? Because a being who professes atta-ditthi (personality-belief) cannot get rid of these untold and uncountable papa-ditthi, etc., which he has been holding for many world-cycles and existences in the round of rebirths.

Although beings whose life-continua are accompanied by atta-ditthi are reborn in the sphere of neither-perception-nor-non-perception, these papa-ditthi, etc., will give them appropriate resultant effects and undoubtedly drag them to the lower worlds.

So long as beings cannot dispel this atta-ditthi, they will have to become the victims of these papa-ditthi, etc., in their future existences. And in whichever future existence they may arise, they will profess all kinds of wrong views that may arise, perform all sorts of 'evil conduct' they may have opportunity to do, and commit such weighty kamma as matricide, etc.

In the present life also, those who profess atta-ditthi will generally have a tendency to profess wrong views, entertain evil mental factors and do evil deeds.

b. **How issaranimmana view arises due to atta.**

It is true that issaranimmana view comes into existence on account of this atta-ditthi. On account of this atta-ditthi the Great Brahma who does not know whence he came from and when he will fall from that Brahma plane thinks himself to be permanent, immutable, eternal, not subject to change and remain as something eternal. He thinks to himself: 'I am Brahma, the Great Brahma, the conqueror, the one who cannot be conquered by others, surely all-seeing, all-powerful, the ruler, the creator, the excellent, the almighty, the one who has already practised calm, the father of all that are and all that are to be.' Occasionally he makes his appearance in

the planes of the Brahmas who have shorter spans of life and says: 'I am permanent; I am almighty; I create you all'.

When those Brahmas hear him say those words, they believe in him and thus become the holders of this view. Not to say of those beings who are reborn in the planes of devas and the world of men.

(Those who maintain this issaranimmana view regard him as their creator god. Conditioned on the words spoken by that Great Brahma, this view came into existence in this world).

c. **No real happiness due to atta.**

So long as one is not able to get rid of atta-ditthi, although he may become a Great Brahma who declares himself to be a creator god, he will not be able to get out of the entanglement of papa-ditthi, etc., that had already arisen in his life continuum in the past existence, that arise in the present existence and also that will exist in his future births also, and he will surely be reborn in the lower worlds in his future births.

They are thus the mere inhabitants of kamma-plane, just as fishes and turtles inhabit the great ocean. As they do not possess 'eyes of wisdom', they are the inhabitants of andha-bala plane.

Those beings who are reborn at present in the lower worlds due to their past unwholesome kamma, anyone amongst them may, in a future existence, become a Great Brahma who declares himself as almighty god, when his past wholesome kamma ripen. Thus it should be borne in mind that, if atta-ditthi lies latent in the life-continua of beings, they will not be able to find happiness while wandering in the round of rebirths, and will not be able to find an escape from the samsara (round of rebirths).

16. Benefits Derived from the Total Destruction of Atta-Ditthi.

No more rebirth in hell.

When the beings are able to eradicate atta-ditthi which is the root-causes of papa-ditthi, etc., these mental phenomena which had accompanied their life-continua in the past, accompany it in the present, and would accompany the life-continua of the beings in future existences, will be totally destroyed.

They then become the heirs of the wholesome volitional actions done by them in the past existence, which are being done in the present existence, and would be done by them in the future existence. Once the beings have expelled atta-ditthi, all wrong views, evil mental factors and evil kamma which would lead them to the lower worlds will disappear along with atta-ditthi. They will no more be reborn in the lower worlds and will be out of the grip of the lower worlds in their future existences. As they will be doing no more evil actions, they will forever be free from all evil.

a. **Attainment of Nibbana.**

The full extinction of defilements including papa-ditthi, etc., and the total extinction of evil kamma with the groups of existence still remaining is called sa-upadisesa-nibbana or the supramundane sphere or the sphere of the holy ones.

b. No more death.

Sa-upadisesa-nibbana-the state of the extinction of defilements such as papa-ditthi, etc., with the groups of existence still remaining, never gets spoiled, destroyed or deteriorates in the world-cycles to come. This state is permanent and eternal; it never changes; it never decays; it does not dissolve; and it does not disappear. This state has no 'dissolving moment', and so it is called amata.

c. Unoriginatedness.

Those who have attained such state of extinction of the defilements and the root-cause-atta-ditthi-will find that this state of extinction is never destroyed in the future. Papa-ditthi, etc., cannot arise in their minds again. The state of their total abstinence from doing evil that would lead them to the lower worlds will never be destroyed, nor will it decay. They will no more be reborn.

This state of the extinction of defilements being amata-dhatu (the state where there is no more death or rebirth) is called asankhata-dhatu (the Uncreated; the Unoriginated; Nibbana).

d. Planes in which sotapanna are to arise.

Since the time atta-ditthi is extinguished in the minds of those people who have attained sa-upddisesa-nibbana, they have passed the stage of puthujjana (worldlings) and are no more within the sphere of worldlings. They begin to exist in the plane of holy ones and become the inhabitants of that plane. As they have passed the mundane stage, they are in the supramundane sphere and become the inhabitants of that sphere.

These people who have eradicated atta-ditthi will pass amongst heavenly and human beings only at most seven times more through the round of rebirths and finally attain Nibbana. (Note--This refers to sotapanna.)

However, there is no number-limit for some of these people who are reborn or who are to pass amongst the Brahmas, because they have become uddhagami-puggala (beings who will pass through higher stages).

They may pass amongst the Brahmas for hundreds, thousands and hundreds of thousands of existences and world-cycles; but they will never be reborn in the lower worlds, nor will they pass amongst devas and men.

Conditioned by their past and present wholesome kamma, these holy ones will fare-on in the happy course of existence. In the future also they will only perform wholesome volitional actions and never dream of performing unwholesome volitional actions. Atta-ditthi, which is the root-cause of papa-dhamma and papa-kamma, have been totally extinguished by them.

These people who have dispelled atta-ditthi become the heirs of their present kamma. They possess wholesome kamma which will lead them to the happy course of existence and are bound for that course only. As they are endowed with exalted dhamma, they become exalted ones. As they exist in the sphere where wholesome and pure kamma abound, they become inhabitants of that sphere. As they possess the 'eye of wisdom' by means of which they can realize the Four Noble Truths, they are Noble Ones. In whichever existence they may wander in the future, they will be endowed with ariyapanna (wisdom pertaining to the Holy

Ones)--they are ariya (Noble Ones). As they pass the stage of those puthujjana who are not able to dispel atta-ditthi, they become ariya--the inhabitants of the supramundane sphere.

During the lifetime of the Omniscient Buddha, in Savatthi, Banares, Vesali, Rajagaha, there were many householders who, after having dispelled atta-ditthi, became sotapanna.

It is said that Sanankumara, king of Brahmas, once revealed that there had been a countless number of Holy Ones.

Those people who became sotapanna during the lifetime of the Buddha are now conspicuously existing in the six deva planes. These sotapanna, being uddhamsotapuggala (persons who are going upwards in the stream of life) will never be reborn in a lower plane.

In the ten thousand universes within the jati-khetta (realm of rebirth), there are decillions and decillions, an incalculable number, of catumaharajika devas who are sotapanna. There is also an incalculable number of sotapanna in each of the five other planes of devas and in the Brahma planes, such as brahmaparisajja plane. These sotapanna, being uddhagami-puggala (persons who are going upwards in the stream of life), will never be reborn in a lower plane.

Part Three

How atta makes one vicious.

Beings who are accompanied by soul-belief, having inclinations to perform evil actions, have to wander through the ceaseless round of rebirths. The moment they are able to extinguish soul-belief, that moment are they established in purity and nobility and they will wander peacefully in the round of rebirths free from all dangers.

One may question: 'Why is soul-belief the root-cause of evil views, evil thoughts and evil deeds, and why is destruction of this belief the origin of the cessation of these?'

It may be answered in this way: for example, a certain king has a great attachment to his kingship, pomp and grandeur. To preserve his kingly status and glory, he will have to exercise all evil thoughts and evil deeds in his power. Even a king, if he has a great attachment to his kingly power and glory, has to protect himself by entertaining all kinds of evil thoughts and performing all kinds of evil actions.

Some time later that king sees shortcomings and blemishes in his kingly duties and glory. From that time his attachment to his kingship diminishes, and he has a great desire to abdicate his throne and become a samana. Then he has a mind to keep aloof from all evil actions that are necessary for the preservation and protection of his kingly power and glory, and henceforth will refrain from performing evil actions.

Still some time later he will go forth from the house-hold life into that of a samana. Although he becomes a samana, he delusively considers his mind and body--the five constituent groups of existence--as his soul, which is full of essence or substance and which belongs to him. Thus he delusively considers the five constituent groups of existence as his soul and clings to it. So long as he is attached to this soul-belief and is not able to put it away, he will undoubtedly have to preserve his soul by entertaining evil thoughts and performing evil actions as occasion arises.

Some time during his life as a samana he realises the blemishes and miseries in the five constituent groups of existence, he, having rightly viewed through insight-wisdom that there is no essence or substance in the five constituent groups of existence--that there is no soul--will have no soul--attachment. From that moment he will not entertain any evil thought or commit any evil action, by means of which he has formerly preserved what he has considered as his soul and will preserve himself only by acts of virtue.

He will never deviate from the path of virtue to protect himself. As a matter of fact, he will sacrifice himself dauntlessly to preserve the principles of virtue. From the above analogy it should be understood that soul-belief is the root cause of all evil and that destruction of this belief is the origin of the cessation of evil.

Atta and Anatta.

Atta means 'self, ego, personality, soul-essence'; anatta means 'non-ego, not-self, absence of soul-essence'. The word anatta is used to convey the following three interpretations:

17. asarakatthena-anatta--on account of being without essence or substance it is called anatta.
18. asamikatthena-anatta--on account of not having any owner or overlord it is called anatta.
19. avasavattanatthena-anatta-on account of its not yielding to another's will it is called anatta.

Asarakatthena-anatta: the five constituent groups of existence delusively taken as atta.

Of the three interpretations as shown in the text, I shall first expound the phrase 'asarakatthena-anatta'.

Atta in the ordinary sense means essence or substance. Those beings who are not able to discern the momentary arisings and dissolutions of the physical and mental phenomena of the five constituent groups of existence and thus are not able to realise the characteristic of anicca (impermanence) maintain: 'The corporeality-group is the essence and therefore atta of beings; the sensation-group is the essence and therefore atta of beings; the perception-group is the essence and therefore atta of beings'; the formation-group is the essence and therefore atta of beings; and the consciousness-group is the essence and therefore atta of beings.' This kind of view is known as soul-belief.

Example of a bowl.

I shall explain the above with an example. There are such things as wooden bowl, earthen bowl, brass bowl, silver bowl and gold bowl. A bowl made of wood has wood as its substance and is called a wooden bowl; a bowl made of earth has earth as its substance and is called an earthen bowl; a bowl made of iron has iron as its substance and is called an iron bowl; a bowl made of silver has silver as its substance and is called a silver bowl, and a bowl made of gold has gold as its substance and is called a gold bowl.

Here, the word 'bowl' is merely the name by which is indicated a certain pictorial idea (santhana-pannatti), and this conventional term of 'bowl' possesses no essence or substance as an ultimate thing. Only the conventional terms of 'wood', 'earth', 'gold', etc., possess essence or substance (at least for this purpose). By simply hearing the sound 'bowl' one is able to understand the pictorial idea of a bowl and not its essence or substance. Only when one hears the conventional terms of 'wood', 'gold', etc., is one able to know the essence or substance of that bowl.

A question may be asked: 'Why is "wood", "earth" or "gold" the essence or substance of the bowl
?'

I shall explain it clearly. In calling a thing 'wooden', 'wood' is the essence or substance of the pictorial idea of the bowl, and is therefore its atta. Without the substance of wood, the

conventional term of 'bowl' cannot exist. Only a piece of wood that is made in the form of a bowl is called a wooden bowl. This wooden bowl will last as long as the wood is durable, and it will be valuable according to the class of wood. If it is a bowl made of teak wood, it will be valuable according to the price of teak. If it be made of aloes wood, it will be valuable according to the price of that wood. If it be made of sandalwood, it will be valuable according to the value of sandalwood. As regards the utility, too, a teak bowl will be used where it is fit to be used, and so too a bowl made of aloes wood or sandalwood. As regards the worthiness, too, the teak bowl and the sandalwood bowl will be worthy according to their standards. Thus when we say 'the wooden bowl', the wood is the essence or substance of the bowl. The same principle follows in the cases of earthen bowl, gold bowl, etc.

Analogy.

Similarly a being is composed of the corporeality group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the sensation-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the perception-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the mental-formation-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the consciousness-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

In brief, every being is composed of the five constituent groups of existence and has them as his essence or substance.

In this analogy, a bowl resembles a being and the substance of a bowl resembles the five constituent groups of existence which form the essence or substance of a being.

How atta-ditthi is formed.

Some maintain the following view: 'So long as the five constituent groups of existence last, do not decay or dissolve, beings last, do not decay nor dissolve. They live up to one hundred or one thousand years without decay, death and dissolution, and for such periods of time the constituent groups of existence which are their essence or substance do not decay nor dissolve.' This view is soul-belief.

Some people understand that the essence or substance of the wooden bowl is wood, but they cannot penetrate the truth and discern that this piece of wood comprises an immense number of atthakalapa-rupa.[8] So they can only superficially understand that the essence or substance of the wooden bowl is wood.

Some people penetrate the truth and realise that the essence or substance of the wood is but a collection of corporeal groups and that these are also causally-conditioned, arising-and-vanishing physical phenomena. They realise in the following manner: The state of extension is conspicuous in a piece of wood which assumes the shape of a bowl and these elements of extension are undoubtedly the ultimate truth of pathavi-dhatu (the element of extension), and not 'wood' at all.

In the same way, the state of cohesion found conspicuously in that form or shape is the characteristic of apo-dhatu (the element of cohesion); the state of heat or cold found in that shape is the characteristic of tejo-dhatu (the element of kinetic energy), and the state of support or

motion found in that shape is the characteristic of vayo-dhatu (the element of motion). These four elements are known as the four great primaries or the four great essentials (maha-bhuta).

In like manner, the colour of that piece of wood is vanna (the element of colour), the smell is called gandha (the element of smell), the taste is called rasa (the element of taste), and the nutriment is called oja (the element of nutriment). Thus some wise people penetrate the truth and realise it.

When they have so penetrated the truth, they realise: 'Only physical phenomena roll on and no wood exists; and if there be no wood, how can there be the wooden bowl in the ultimate sense?'

When the piece of wood which we conventionally call 'bowl' is affected by cold or warm wind, or struck by a stick, or pierced by a spear, or thrown upward and downward, the physical phenomena contained in that wood will change, yielding place to newer ones, and having arisen will also disappear then and there. Some of the phenomena decay, some dissolve and some arise again by conditions, some increase, some decrease and some remain normal.

When they have realised in this manner they clearly understand that there is no wood apart from these physical elements. Now, when the wood itself does not exist in the ultimate sense, how can the wood possess the essence or substance of the bowl? How can momentarily arising-and-passing-away corporeal groups become the essence or substance of the wood? Thus they penetrate to the truth.

Here, the conventional term of 'bowl' resembles the conventional term of 'being'. The corporeal groups contained in the wood resemble the five constituent groups of existence. This is the analogy.

(As regards the mentality-group, it has no form. When an object contacts any part of the body, then consciousness arises and disappears immediately. The bhavangasota ('the stream of subconsciousness') incessantly arises and vanishes in the heart. The stream of subconsciousness can be broken only when a new object comes into contact with it.)

Pictorial Ideas and Concept of Continuity.

The shapes of parts of the body such as face hands, legs, breast, abdomen, thighs and back are called santhana (pictorial ideas). Mentality-group has no form but only santati-pannatti (concept of continuity).

The continuity of 'seeing' is dassana-santati.

The continuity of 'hearing' is called savana-santati.

The continuity of 'smelling' is called ghayana-santati.

The continuity of 'tasting' is called sayana-santati.

The continuity of 'thinking' is called cintana-santati, and so on.

How Pictorial Ideas and Concepts of Continuity Are Regarded as Atta.

Some people understand only the various kinds of shapes or forms and various kinds of continuity, but they do not penetratingly discern the physical and mental phenomena which are the essence or substance of these concepts of shape and continuity. Also, they are not able to realise the momentary decay and death of these physical and mental phenomena. They consider these concepts as the essence or substance of beings and delusively take them as the atta of beings.

When, through insight-wisdom, people penetratingly understand the real nature of pathavi (elements of extension), the phenomena of eye-consciousness, etc., and realise that these five constituent groups of existence are subject to momentary decay, death and rebirth, it will,

dawn upon them that these five constituent groups of existence have no essence or substance and that they are very far from being the essence or substance of beings.

I shall clarify the matter. People think that beings live for a day, a month, a year, a hundred years or a thousand years, and that during those periods there is no such thing as momentary decay, death and rebirth. In fact, the physical and mental phenomena contained in the five constituent groups of existence which people take as the essence or substance, arise and dissolve more than one hundred thousand crores[9] of times during the blink of an eye or the period occupied by a flash of lightning.

If it be alleged that the corporeality-group has *atta* (essence or substance), the sensation-group has *atta* (essence or substance), the perception-group has *atta* (essence or substance), the mental-formation- group has *atta* (essence or substance), the consciousness-group has *atta* (essence or substance), it will mean that beings decay, die and are reborn through conditions every moment. Why? Because the essence or substance of beings are the groups of existence which are subject to momentary decay, death and rebirth.

In reality, just as it is not appropriate to rely on the rapidly arising-and-vanishing flashes of lightning and use them as things of substance, it is also not appropriate to rely on the momentarily arising-and-vanishing physical and mental phenomena as things of substance and to regard them as the essence or substance of oneself. So the five constituent groups of existence are purely *anatta*, (without essence or substance).

Asamikatthena-Anatta.

The meaning of the phrase *asamikatthena-anatta* is as follows: As these flashes of lightning, which do not last for more than a moment, do not possess any essence, there cannot be any lord over them, nor can they be one's own just as one cannot say that flashes of lightning are owned by him and so they are his, one should not say that the physical and mental phenomena comprising the five constituent groups of existence belong to him and are his own, or that one is the overlord of these phenomena.

So according to the phrase *asamikatthena-anatta*, the five constituent groups of existence are *anatta*.

Avasavattanatthena-Anatta.

I shall expound the phrase *avasavattanatthena-anatta*. As these flashes of lightning do not last long and do not possess essence, they will not yield to one's wishes. Just as it is not proper for one to say that these flashes of lightning will listen to one's words and that one has control over them, the physical and mental phenomena contained in the five constituent groups of existence being impermanent, will not yield to the wishes of anyone. So it is not proper for one to delusively consider that the five constituent groups of existence will obey one's orders or that one has sway over them.

The arising of these flashes of lightning is due to the relevant causes and conditions, and has nothing to do with the desire of any 'person', so these flashes of lightning do not yield to the wishes of anyone. The arising of the five constituent groups of existence is due to the causes and conditions which bring them about and has nothing to do with the desire of anyone, so these five constituent groups of existence do not yield to the wishes of anybody. Just as it is not fit to think that these flashes of lightning will yield to one's wishes, so it is not fit for one to think that the five constituent groups of existence yield to one's wishes and to regard them as one's essence or substance.

So according to the phrase *avasavattanatthena-anatta*, the five constituent groups of existence are *anatta* in the sense that they do not yield to the wishes of anyone.

Brief Exposition of Attaniya.

Attassa idam attaniyam--attaniyam means 'the property of atta'.

Attana sambandhanti attaniyam--attaniyam means 'objects connected with atta'.

Attaniya Objects.

According to the above interpretation, all animate and inanimate objects connected with atta are called attaniya. But these objects become attaniya only when one is attached to and takes delight in them through craving and accepts them as 'my own', 'these are mine'. When, through insight-wisdom, people are able to discard these animate and inanimate objects freely as they are not attached to and take no delight in them, these objects cease to be attaniya.

One is not attached to these objects which naturally have nothing to do with atta and are quite apart from it; so they are not attaniya.

People are generally concerned with what they consider to be as themselves or their own on account of the concept of attaniya, and their bodily, verbal and mental acts are based on and are conditioned by that concern. So the root of all vice for the foolish concern is 'self' and one's own'. People mistake what is not attaniya to be attaniya as they have these hallucinations, namely, that what are not their children are their children, that what is not their son is their son, that what is not their daughter is their daughter, and that what is not their gold, silver or other property is their gold, silver or other property.

Delusion of Attaniya Due to Vipallasa (Hallucination).

In the ultimate sense there does not exist one's own atta, and that being the case, how then can there be any attaniya?

So the Dhammapada says:

'Putta m'atthi dhanam m'atthi'	'Sons have I, wealth have I'
iti balo vihannati,	Thus a fool worries himself.
atta hi attano natthi	Verily, one's self does not exist.
kuto putta kuto dhanam?'	Whence sons? Whence wealth?

--Verse 62, Bala-vagga, Dhammapada.

Owing to the misconception of attaniya, fools are tired and fatigued like a deer which follows a mirage thinking it to be a pool of water. In fact, one's self does not exist. How then can there be one's sons and how can there be one's wealth?

People do not perform bodily, verbal and mental acts, which are conditioned by craving, on account of things which they do not regard as themselves or their own and they accordingly do not feel any concern. There is no likelihood of their committing any vice or sin on account of such things. This is quite clear from what we see and experience in this world.

Only those people who entertain soul-belief have attaniya. Those who have no soul-belief really have no attaniya. As regards these, let alone external things, they have no delusive perception of attaniya even in respect of the parts of their bodies, such as eyes, ears, nose, tongue, body and mind, and they don't have any misconception of attaniya in respect of visible object, sound, etc.

As regards those people who have already eradicated soul-belief, although they procure wealth and maintain their family, they do so not due to attaniya-sanna (perception of attaniya), but due to residual craving.

Inhabitants of Ariya-bhumi (the Plane of Noble And Sanctified Beings).

Those people who have totally extinguished soul-belief will never dream of performing hell-leading deeds on account of their craving for their own persons or external objects, nor will they dream of performing such vile actions as would cause them to arise in the woeful course of existence.

They will attain sa-upadisesa-nibbana (Nibbana with the constituent groups of existence still remaining), after passing through the planes of men, devas and brahmas for many world-cycles. They will not fall back to the level of common men. In reality, they are beings who are bound to attain higher and higher stages of sanctity. (Note--This refers to sotapanna.)

When they desire to attain the knowledge of the 'once-returned', they will strive for and attain sakadagami-magga (the holy path of 'once-returned') and will reach the second stage of sanctity. Established in that stage they will pass through brahma-planes for many world-cycles, enjoying themselves as Great Brahmas.

When they desire to attain anagami-magga (holy path of 'non-returned') they will strive for and attain that holy path and reach the third stage of sanctity. Established in that stage they will pass through the planes of brahma for many world-cycles, enjoying themselves as Great Brahmas.

When they feel that there is nothing to be contented with or attached to even in being Great Brahmas (when they detest being Great Brahmas like sputum), they will strive for and attain arahatta-magga, the fourth and final stage of sanctity, and become arahats. There they need not strive further because they have become khinasava-dakkhineyya- arahanta (arahats who have extinguished all defilements and are worthy of all alms and offerings). They will remain as arahats in the fourth stage of sanctity for many world-cycles; on death they will discard the five constituent groups of existence and attain anupadisesa-nibbana.

In this connection, the asankhata-nibbana (Nibbana--the beyond of all becoming and conditionality) is called sa-upadisesa-nibbana. The reason why it is called sa-upadisesa-nibbana is that it is attained while the constituent groups of men, devas and brahmas still remain. 'Nibbana without the constituent groups of existence remaining' or the 'no-more-continuing of this physico-mental process of existence' is called anupadisesa-Nibbana.

These two are not different in principle and both are asankhata (the Uncreated, the Unoriginated) and amata (Deathless). Animitta-dhamma, which has no beginning nor end, is of one kind only and not two.

Five Kinds of Sammi-ditthi

During the present time also, those virtuous people who desire to reach the supramundane sphere should strive to establish themselves in the following five kinds of sammaditthi.

20. Kammassakata-sammaditthi (right view that beings are the owners of their own kamma).
21. Nama-rupa-pariggaha-sammaditthi (right view arising from full comprehension of the characteristics of the physical and mental phenomena of existence).
22. Hetu-paccaya-pariggaha-sammaditthi (right view arising from full comprehension of the root cause and other causes 'Of the physical and mental phenomena of existence).
23. Vipassana-nana-sammaditthi (right view arising from perception with insight-wisdom),
24. Lokuttara-magga-phala-sammaditthi (right view arising from the attainment of holy paths and fruitions thereof).

Of these, lokuttara-sammaditthi is subdivided into the following:

25. Sotapatti-magga-phala-sammaditthi (right view arising from the path of stream-winner and the fruition thereof).
26. Sakadagami-magga-phala-sammaditthi (right view arising from the path of 'once-returner' and the fruition thereof).
27. Anagami-magga-phala-sammaditthi (right view arising from the path of 'non-returner' and the fruition thereof).
28. Arahatta-magga-phala-sammaditthi (right view arising from the path of arahatta and the fruition thereof).

In the Buddha's Sasana, the above four are consolidated into one. So there are five kinds of sammaditthi only.

Ever-existing kammassakata-sammaditthi.

The kammassakata-sammaditthi has already been expounded. It exists in innumerable universes and world-cycles even though an Omniscient Buddha does not arise.

Owing to the conspicuous existence of this kammassakata-sammaditthi in the world, the happy planes of existence, namely, the worlds of men devas and brahmas exist. Chief-disciples-to-be, Pacceka-Buddhas-to-be[10] and Omniscient Buddhas-to-be also exist on account of this kammassakata-sammaditthi.

Those who have wisdom arising from this kammassakata-sammaditthi are free from all kinds of wrong views. It is the 'great eye' of the mundane sphere. However, the soul-belief of those who merely have this sammaditthi remains intact and unaffected.

[Note--Atta-ditthi (wrong view of self, ego, personality), sakkaya-ditthi (personality belief), attanuditthi (wrong view following personality-belief) and attavadupadana (attachment to the ego-belief) are the same dhamma with different names.]

This soul-belief is again subdivided into four kinds:

29. Ati-olarika-attaditthi (very coarse soul-belief)
30. Olarika-attaditthi (coarse soul-belief),
31. Sukhuma-attaditthi (subtle soul-belief)
32. Ati-sukhuma-attaditthi (very subtle soul-belief).

These four degrees of soul-belief should be eradicated by means of nama-rupa-pariggaha-sammaditthi, hetu-paccaya-sammaditthi, vipassana-nana-sammaditthi and lokuttara-magga-phala-sammaditthi respectively.

Of these sammaditthi, right view arising from full comprehension of respective characteristics of the physical and mental phenomena of existence is called nama-rupa-pariggaha-sammaditthi. Right view arising from full comprehension of the root cause and other causes of the physical and mental phenomena, of the dependent origination of these phenomena is called hetu-paccaya-pariggaha-sammaditthi. Right view arising from meditation on impermanency (anicca), suffering (dukkha) and impersonality (anatta) is called vipassana-nana-dassana-sammaditthi. Knowledge arising from the attainment of the holy paths and the fruitions thereof is called lokuttara-magga-phala-sammaditthi.

These four sammaditthi can be attained only during the Buddha's Sasana. They cannot, be attained at any other time.

Ati-olarika-ditthi And Ditthi-visuddhinana (very coarse atta-ditthi versus wisdom arising from clearness of view).

Some beings maintain that the five constituent groups of existence are atta or jiva (life, individual, or personality). Some maintain that apart from the five constituent groups of existence there is a soul which has sway over them. All those kinds of delusions are known as ati-olarika-atta-ditthi.

Those who have the nama-rupa-pariggaha-samma- ditthi are able to get rid of this false view.

[Note--Nama-rupa-pariggaha-nana (wisdom arising from full comprehension of the characteristics of the physical and mental phenomena), namarupa-vavatthana-nana (wisdom in determining the physical and mental phenomena) and ditthi-visuddhi (wisdom arising from clearness of view) are the same. They are mere synonyms of nama-rupa-pariggaha- sammaditthi. With reference to this sammaditthi, it has been stated in the Paramattha-Sankhepa: 'The self-belief will be dispelled and clearness of view will arise if one can determine name and form (nama-rupa) with reference to their respective nature, function, essence, tendency (or propensity) and basis.]

Olarika-atta-ditthi and Paccaya-pariggaha-nana (Coarse atta-ditthi and wisdom arising from full comprehension of the root-cause and other causes of the physical phenomena of existence).

Some people delusively maintain that there is a 'doer of the deeds' and also 'one who takes the consequences'. These delusions of karaka-ditthi (wrong view that there is a sufferer of consequences) are called coarse olarika-atta-ditthi.

Those who have paccaya-pariggaha-sammaditthi can dispel karaka-ditthi and vedaka-ditthi. They can also dispel ahetuka-ditthi maintained by those who hold the 'view of the uncausedness' of existence, and visama-hetu-ditthi (mistaken view as to causes) held by those who believe that the Supreme Being is the Creator. They are also able to exterminate eight kinds of sceptical doubt and sixteen kinds of intellectual or ethical doubt.

[Note--paccaya-pariggaha-nana and kankhavitara-visuddhi-nana (wisdom arising from full comprehension of the root-cause and other causes 'of the physical and mental phenomena of existence and wisdom arising from purity due to all doubts having been dispelled are the same. They are mere synonyms of paccaya-pariggaha-sammaditthi.)

The Venerable Ledi Sayadaw in his Paramattha-sankhepa (A Short Treatise on the Ultimate truths) says: 'If one thoroughly understands the dependent origination of the physical and mental phenomena of existence, he will attain the knowledge relating to purity rising over all doubt, dispelling sixteen kinds of doubt, eight kinds of sceptical doubt and various kinds of wrong views.'

The two kinds of sammaditthi--nama-rupa-pariggaha-sammaditthi and hetu-paccaya-sammaditthi--are able to root out the coarse atta-ditthi which are actually or actively arising in beings. But they are not able to root out the subtle soul-beliefs that lie latent in beings, nor are they able to root out the tendency to sceptical doubt. This proclivity--the subtle soul-belief--is the root-cause or the seed of all wrong views.

Sukhuma-atta-ditthi and Vipassana-nana (Subtle Soul-Belief And Insight-knowledge Arising from Practice of Meditation).

When insight-knowledge has been gained by contemplating on anicca, dukkha and anatta, the subtle soul-belief and sceptical doubts are extinguished, but the extremely subtle soul-belief and the latent sceptical doubts will remain intact.

Ati-sukhuma-atti-ditthi and Magga-phala-nana (extremely subtle soul-belief and the wisdom arising from the attainment of the holy path and the fruition thereof).

When the sotapatti-magga-phala-sammaditthi (insight-knowledge arising from the path of stream-winner and the fruition thereof) which is the first of the four lokuttara-sammaditthi arises, the extremely subtle atta-ditthi and latent sceptical doubts are expelled. When soul-belief and sceptical doubts are dispelled completely, the evil and mean deeds that would cause one to arise in the four lower worlds or in the woeful course of existence are also completely extinguished. From that moment there will permanently and steadfastly arise in them the 'eye of wisdom' by means of which they can penetratingly realise the Four Noble Truths; also the thirty-seven 'things pertaining to enlightenment' will also be permanently established in them. Although they may pass through the planes of men, devas and brahmas in the round of rebirths, they will wander as good and virtuous people who have established themselves in right view, morality, concentration and wisdom, all of which will be permanent and will never be destroyed. They will always be good and virtuous people who belong to the higher stages, enjoying great wealth, glory and having numerous attendants. They will always be able to penetrate the Four Noble Truths.

[Note--This is the exposition of the benefits of the Buddha's Sasana enjoyed by sotapanna (stream- winners) who have attained the first holy path and the fruition thereof.]

Example of an Iron Bowl

I shall give an example. Suppose a certain person obtains a substantial iron bowl which is very rusty. He will then strip off the outer rust by means of a chisel and will find the dark-coloured iron. Again for a second time he polishes the dark surface of the iron bowl with powdered rock and brick and brick-dust, when he will find the original colour of the iron bowl. Thirdly, he polishes the remaining impurities on the surface of the iron bowl by means of very fine powdered rock so that the surface of the bowl becomes much brighter. The iron bowl will be free from the coarse impurities on the surface.

Although the iron bowl is devoid of the coarse impurities on the outer surface, the subtle and the extremely subtle impurities that lie latent in the inside of the bowl remain intact, or remain as they were: they do not disappear. These subtle and extremely subtle impurities which lie latent in the interior of the bowl are the root-causes of the coarse impurities which may be formed on the outer surface of the bowl. Sometimes when the iron bowl is moistened with water and comes in contact with acid or saline water, which are the causes of forming impurities, the subtle and extremely subtle impurities contained in the bowl will help the growth of coarse and very coarse impurities on the surface of the bowl, and the iron bowl will once more become completely dark-coloured.

The owner of the bowl which has been previously polished on the outer surface then soaks it in acid or chemical solution many times, and places it in a crucible heated to a high temperature.

Then the subtle impurities contained in the iron bowl are purified: but the extremely subtle impurities which lie latent in the iron bowl do not disappear and they remain as they were. The bowl is not devoid of all impurities. If it comes in contact with conditions to form new impurities, a new layer of impurities will form on the surface.

Finally, the owner of that bowl which has been somewhat purified before, soaks it again in a very powerful acid or chemical solution of a special recipe for seven days and bakes it again in a very great fire for seven days and seven nights. Then all the extremely subtle impurities contained in the iron bowl become absolutely removed. From that moment there is no opportunity for the impurities to form again in the iron bowl. The bowl now becomes a stainless bowl possessing an ever-brilliant lustre. It becomes a bowl which is magnificent and which is as brilliant as a moon or a sun.

The bowl on which rust has accumulated for such a long time resembles the common people who hold the soul-belief in the endless round of rebirths.

The iron bowl, the very thick coarse impurities of which have been stripped off by a chisel, resemble the common people who have eradicated the pubbekata-hetu-ditthi (view that all sensations enjoyed by beings in the present existence are caused and conditioned by the volitional actions done by them in their past existences), issaranimmana-hetu- ditthi (view that all sensations in the present existence are created by a Supreme Being or God), and ahetuka-ditthi (view of the 'uncausedness and unconditionality' of existence) by means of kammassakata-sammaditthi (right view in holding that beings are the owners of their own kamma).

The iron bowl which has its outer surface polished by means of powdered rock and brick-dust, resembles the worldlings who have rooted out the very coarse soul-belief by means of nama-rupa-pariggaha- sammaditthi (right view arising from full comprehension of the characteristics of the physical and mental phenomena of existence).

The iron bowl which is again highly polished by means of very fine powder or sand resembles a worldling or being who has dispelled the less coarse soul-belief by means of hetu-paccaya-sammaditthi (right view arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence).

The iron bowl in which the subtle impurities lie latent and are purified to a certain extent by treating with powerful acid and chemical solution of a special recipe and heating to a high temperature in a crucible, resembles one who has eradicated soul-belief by means of vipassana-nanadassana-sammaditthi (right view arising from perception with insightwisdom).

The bowl which has been transformed into a stainless bowl by treating it with very powerful acid and chemical solution for seven days and seven nights and which has been baked in a very great fire for seven days and seven nights, thus absolutely driving out all impurities from the bowl, resembles a Holy One who belongs to the Supramundane sphere, and who has eradicated the extremely subtle soul-belief by means of lokuttara-magga-phala-sammaditthi (right view arising from the attainment of the holy paths and the fruitions thereof).

Those virtuous people who desire to enjoy the benefits of the Buddha's Sasana should strive their best to realise these five kinds of sammaditthi.

How to Acquire Nama-rupa-pariggaha-nana.

Of the five kinds of right views, the method of acquiring kammassakata-sammaditthi has been expounded clearly in a former chapter. Those who desire to strive for nama-rupa-pariggaha-sammaditthi (right view arising from full comprehension of the characteristics of the physical and mental phenomena of existence) should very well note and contemplate a mental phenomenon, which is prominent amongst the psychic phenomena, which is also a principal phenomenon, and which is inseparably associated with all consciousness.

If one develops his mental faculties by concentrating on a fundamentally important mental factor, which is inseparably associated with all consciousness, the other mental phenomena will be covered by this contemplation, and they need not be separately contemplated.

This statement is true: In the Nidanavagga of the Samyutta-nikaya, the Buddha declared that if one is able to fully comprehend phassa-ahara (the condition of sense-contact), he will realise the three kinds of sensation--agreeable, disagreeable, indifferent--and will achieve the Goal.

The Buddha also declared that if one fully comprehends mano- sancetanahara (the condition of mental volition), he will realise the three kinds of craving and achieve the Goal; and if one fully comprehends vinnanahara (the condition of consciousness), he will realise mind and matter and

will achieve the Goal.[11] [The exposition of these three kinds of ahara (causes) may be taken from the Ahara-dipani by the late Venerable Ledi Sayadaw.]

In the Maha-tanhasankhaya-sutta[12] also, the Buddha preached to Sakka, King of Devas, that if one is able to comprehend vedana (sensation), he is able to achieve the Goal. [The exposition of vedana may be taken from Kammatthana-dipani and Anatta-dipani by the late Venerable Ledi Sayadaw.]

Besides, there are many other Suttas where the Buddha declared the method of contemplation based on just one mental phenomenon.

In the contemplation of physical phenomena too, if one contemplates the Great Primaries which are conspicuous, the other physical phenomena also come within the scope of this contemplation. [The Four Great Primaries have been dealt with in Lakkhana-dipani, Vijja-magga-dipani, Somanassupekkha-dipani, and Bhavana-dipani by the late Venerable Ledi Sayadaw.]

In the chapter on Ditthi-visuddhi in the Visuddhi-magga Atthakatha, the process for full comprehension of the characteristics of physical and mental phenomena has been set out at great length and in great detail, but what has been set out there is only for those who are highly intelligent and who have specially grasped the Abhidhamma. It is not for the beginner in the practice of meditation.

This statement is true: The Omniscient Buddha did not teach in the world of men this Abhidhamma Pitaka wherein He fully dealt with such dhamma as wholesome volitional actions, the five constituent groups of existence, etc. He taught this only to the Devas in the Tavatimsa Deva world.

In the world of men, the Omniscient Buddha declared only such physical and mental phenomena as will be suitable to these beings, and as will enable them to attain lokuttara-sammaditthi-nana by contemplating the same. He did not teach them all the physical and mental phenomena in full.

When one is prosecuting his studies in Buddhist literature, one should understand all the Teachings in the Abhidhamma Pitaka. However, when one is contemplating mental and physical phenomena for the purpose of acquiring vipassana-nana-dassana-sammaditthi (right view of anicca, dukkha and anatta through insight-wisdom), it is not necessary for one to know all that is contained in the Abhidhamma Pitaka. One should think out which suttanta-method among the methods declared in the Majjhima-nikaya and Samyutta-nikaya, is best suited for one's purpose and should try and attain nama-rupa-pariggaha-nana by that method.

In doing so, he should first get instructions from a competent kammatthana teacher who has already attained nama-rupa-pariggaha-nana. Otherwise, if he simply depends on his intellectual power and contemplates as he pleases, he may be able to achieve the desired goal only after a very long period, or may not be able to achieve that goal at all.

How to Acquire Paccaya-pariggaha-nana (knowledge arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence).

In trying to attain hetu-paccaya-pariggaha-sammaditthi (right view arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence), one should contemplate the following in accordance with such texts as 'ahara-sammudaya rupa sammudayo', etc.

33. because of nutriment, material qualities arise
34. because of contact, sensation arises

35. because of mind and matter, consciousness arises
 36. conditioned by the eye-base and the visible object, eye-consciousness arises
 37. mental and physical phenomena arise according to the principle of Dependent Origination.

How to Attain Insight-Wisdom.

In developing one's mental faculties to attain insight-wisdom, one should contemplate as follows:

38. by the cessation of nutriment, material qualities cease
 39. by the cessation of contact, ceases sensation
 40. by the cessation of kamma-formations, ceases consciousness
 41. by the cessation of consciousness, cease the mental and physical phenomena
 42. by the cessation of the mental and physical phenomena, cease the six bases
 43. by the cessation of the six bases, ceases contact
 44. by the cessation of contact, ceases sensation
 45. by the cessation of sensation, ceases craving.

Thus whenever the causes cease, the consequences also cease.

According to the declaration 'yadaniccam, tam dukkham', a dhamma is really anicca (impermanent), is utterly devoid of sukha (pleasure), and in reality it is dukkha (suffering) pure and simple.

According to the declaration 'yam dukkham tadanatta', a dhamma which is suffering pure and simple should not be relied on as atta. This dhamma which is suffering pure and simple should not be relied on as a dhamma which can be swayed by one's will. So it really is anatta.

[The exposition of Vipassana-nana-dassana-sammaditthi appears in many other books written by the Venerable Ledi Sayadaw.]

Here ends the exposition of the five kinds of sammaditthi.

Here 'The Manual of Right Views' comes to a close. It was originally written in Pali by the Venerable Ledi Sayadaw and the Burmese translation of it was carried out by Ledi Pandita U Maung Gyi, M.A. at Thaton.

FOOTNOTES:

- [1] Note--This is the 'Doctrine of the Elect' held by certain sects in some faiths even today.
- [2] Uparipannasa, Vibhanga-vagga, 5th Sutta; also known as Culakamma Sutta.
- [3] There are four kinds of Rebirths. They are:
 1. upapatti-patisandhi (spontaneously-manifesting beings);
 2. samdedaja-patisandhi (moisture-born beings)
 3. andaja-patisandhi (beings born from eggs);
 4, jalabuja-patisandhi (beings born from a womb).
- [4] And this applies of course to all "gods" under whatsoever name they are worshipped and whatever powers are attributed to them by the more devout of their followers.
- [5] Okasaloka: world of space.
 Sattaloka: world of beings.
 Sankharaloka: world of formations.
- [6] View that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.
- [7] Vibhanga has been translated as 'Distinctions', 'Classifications' 'Distribution'. The late Venerable Nyanatiloka Mahathera in his 'Guide Through the Abhidhamma Pitaka' says: 'By reason of its

first three treatises, Vibhanga, in a certain measure, is supplementary to Dhammasangani and, at the same time, a foundation to the Dhatu-Katha (two other books of the Abhidhamma Pitaka).

Those three treatises are entirely devoted to an exhaustive investigation of three categories of the highest importance or a real understanding of Buddhist Philosophy.'

- [8] Atthakalapa-rupa means 'pure eightfold group' consisting of 1. the element of extension, 2. the element of liquidity or cohesion, 3. the element of kinetic energy, 4. the element of motion, 5. the element of colour, 6. the element of smell, 7. the element of taste, 8. the element of nutriment.

[9] Crore=ten millions.

- [10] Pacceka-buddha: Individual or silent Buddha, is called an Arahat who has realised Nibbana without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world.

- [11] Samyutta-nikaya, Nidana-samyutta, Maha-Vagga, Putitamanata Sutta. Chattha Sangayana Edn. 322.

- [12] Majjhima-nikaya, Mulapannasa... Mahayamaka vagga... Mahatanhasalikhyasutta. Chattha Sangayana Edn. p. 323.

THE NIYAMA-DIPANI

The Manual of Cosmic Order

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Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

I, Of the Fivefold Niyama (Cosmic Order)[1]

Honour to the Exalted One, Arahat Buddha Supreme.

Honour to the Norm, honour to the Order.

Honour to the Teachers.

And may they e'er before me stand

And commune with me as I go.

Him who became perfect by the cosmic order, him who taught that law, him the Refuge[2] thus honouring I shall now expound that Law.

The expression 'became perfect by the cosmic order' means that this order includes laws of cosmic order for Buddhas, whereby the state of Buddhahood is completely brought to pass and achieved. These laws bring about the attainment of Bodhi[3] by the great Bodhisats--namely, the ten perfections, each of three stages, the five great renunciations, the threefold duty, and at the end of the days, the grappling, while on the Bodhi-seat, with the law of causality, and the perceiving, while in jhana-concentration with controlled respiration, the genesis and evanescence of the five aggregates of individuality. By these things the Buddhas win Buddhahood, hence such matters are called the things of the cosmic order for Buddhas. Hereby we indicate that not by chance or accident do Buddhas become perfect.

'Who taught that law' means that He taught this and that way of applying the law of cosmic order, taught the one cosmic order of the five series of that order.

The Fivefold Niyama is as follows

1. utu-niyama: the caloric order
 2. bija-niyama: the germinal order
 3. kamma-niyama: the moral order
 4. citta-niyama: the psychical order
 5. dhamma-niyama: natural phenomenal sequence.[4]
6. Utu[5] is that which manifests, brings forth, generates what is ungenerated, develops that which is generated. But what is it? It is the specific quality we know as heat, the bare primary quality of fire. In this connection let us consider the four 'great essentials' of matter.

Each of these exhibits three forms. By the first essential quality 'pathavi' we understand either

- i. that constant 'extended element', adaptable and pliant, which functions as the basis of the other three--fluids, fires, gases--or
 - ii. soil, or
 - iii. rock.

The second essential element has the salient mark of binding together, but there can be no binding without the wherewithal to bind. Nor in the third essential can there be heat without food, without fuel. Nor as to the fourth essential can there be mobility without some moving base. Hence, whatever material phenomena we take--liquid, fiery or gaseous, even the smallest atoms--the element called pathavi is the supporting condition of all of them by its function of serving as 'basis' to all.

By the second essential quality 'apo' we understand

- iv. that constant "cohesive element," adaptable and pliant, which functions in solids, fires, gases as that by which they cohere, or
 - v. the 'viscous', the moisture that is for instance in bodies, in trees, etc., or
 - vi. the more obvious fluid apo manifested in this or that liquid.

The 'viscous' form of apo denotes, as has been said, moisture in organic form, such as in an unwithered tree or an undried body. The 'fluid', such as waters and juices, is obvious. Whatever conglomerates in the least atoms, all are impossible without the function of cohesion. It has therefore been said that apo is primarily the variable internal cohesion of solids, fire and air.

By the third essential quality 'tejo' we understand

- vii. that constant element of heat, adaptable and pliant, which as 'hot' and 'cold' functions in solids, etc., as that which generates and as that which brings to maturity, or
 - viii. glowing heat, or
 - ix. flaming heat. It is due to the action of this element that all material things when they have reached maturity are reproduced, and make for growth or for maintenance.

By the fourth essential quality 'vayo' we understand

- 10. that constant element of mobility, adaptable and pliant,' which functions as fluctuation (or oscillation) in solids, etc., or
 - 11. compressed or tense atmosphere, or
 - 12. atmosphere in motion--for instance, air in a pair of bellows and air inhaled and exhaled. The mobile element constitutes the element of force, of resistance in coexistent essential forms. Hence all material things through this force and resisting power carry out their functions.

Furthermore, all these elements, whilst persisting under the stated conditions, increase in magnitude when there is an efficient cause for increase, and decrease in magnitude when there is an efficient cause for decrease. How may such a cause arise? In the case of solids the cohesive element may obtain fluidity, and the solid substance begin to melt. In the case of water, heat may grow to a flaming fire, while the cohesive element can merely exercise the property 'of cohesion. It is on account of their intensity and magnitude that they are called the 'Great Elements' (maha-bhutani). Their intensity and magnitude reach the climax on the eve of the destruction and disintegration of the world-systems.

Heat in its primal form is the germinator of all material phenomena. And this element or primal form of heat is just utu. Conversely, as we have said above, utu is the primal form of fire. Now to return to the "caloric order."

The caloric order is the fixed process that determines the four-fold succession of evolution, continuance, revolution (i.e. dissolution), and void of the universe. It is the process that determines the ordered succession of the three seasons--winter, summer and rains.... It is again the same process that determines the specific season in which trees, creepers, shrubs and grasses bring forth flowers and bear fruit. And all this order has been made and created by no 'maker' whatever, whether human, celestial, or divine. Inasmuch as it is accomplished entirely by the fixed (or natural) order that we know as 'utu', it is called utu-niyama, or caloric order.[6] Thus we read in the Pali texts: 'There comes, Vasettha, a time, when, sooner or later, after the lapse of a long, long period the world-system passes away. In the course of time, Vasettha, the radiance of those celestial beings vanishes. Their "self-radiance" having thus vanished, the moon, sun, planets and stars come into existence: nights, days, months, half-months, and the year with its seasons appear, etc.[7]

- 7. Germinal order--Germ (seed, bija) is that from which trees, etc., spring and grow in varying forms. But what is that? In its common acceptance the word 'germ' denotes the five kinds of bija--'root', etc. From the philosophical point of view it is just a form of 'caloric energy' (utu). Thus the generating and growing agency of the vegetable kingdom, embracing trees, etc., 'seedlings and plants'[8]--a form of 'caloric energy', which tends to manifest itself in plant-life--is called seed or germ.

The germinal order signifies the sprouts, shoots, trunks, branches, twigs, leaves, flowers, and fruits which spring from, say, the 'rose-apple seed' (jambu-bija) and which do not cease to be of the rose-apple species, type or family. This explanation applies to all trees, creepers, shrubs and grasses. This, too, is not made, nor created by any maker whatever. Inasmuch as it is accomplished entirely by the fixed or natural order that we know as

germinal, it is called bija-niyama or germinal order. Thus we read in the Pali-texts: 'There are, bhikkhus, five classes of seeds, namely, those which are propagated from roots, from stems, from joints, from shoots,[9] and from the seed proper.'[10]

The subject is treated in detail in the Commentary on the Vinaya, in the section devoted to behaviour towards plant-life.

8. The moral order--Kamma (action) is that by which men execute, deeds, good or evil, meritorious or the opposite. What is it? It is volition (cetana), moral or immoral. We are told in the Pali texts: 'By action, Bhikkhus, I mean volition. It is through having willed that a man does something in the form of deed, speech or thought.'[11]

Here volition (or conation) is the act of willing (voluntary, or conative action). In carrying something, good or bad, meritorious or the opposite, into effect, it deliberates and decides upon the steps to be taken, as the leader of all the mental functions involved in so doing. It provides the tension of those functions towards the desired object.

9. The expression 'as the leader of all' implies that in doing its own works, as well as the works of all the other psychic processes involved, volition becomes the chief and supreme leader in the sense that it informs all the rest. Volition, as such, brings other psychical activities to tend in one direction. This is the explanation of our statement: 'kamma is that by which men execute deeds.'

10. It should, however, be borne in mind that the conative process informs other psychical processes only in the case of one's own works, not in the case of the works of others. Accordingly, the latter cannot be brought within the definition of 'volition as the act of willing'. Hence B's actions cannot be called A's kamma, since there is as much difference between voluntary and non-voluntary actions as there is between a goat and a sheep. Voluntary action alone is entitled to the name. And therefore was it said: 'By kamma bhikkhus, I mean volition.'

In all acts the word kamma denotes 1) that which all deeds have in common, and 2) a disposition to exertion. And once well formed in the present, through either a good deed, or again through a bad deed, such a disposition serves later to call forth the coexistent aggregates (psycho-physical states) when the deed is repeated. It is due to the reawakening of those aggregates that a man is said, e.g. to be liberal, or given to violent deeds. In its persistence this disposition serves to produce the factor that leads to the concatenation of existence by way of rebirth in a life to come. It is due to the origination of such a factor that a man, having bestowed gifts or killed living beings, is reborn into a state of bliss or of woe. This sort of disposition is therefore described in the Mahapatthana as the relation of coexistent kamma, and, again, of kamma at different points of time.

The distinctive basis in different lines of action[12] is attended with great consequences. Once made and established, in one place and at one time, it continues to be the cause of some peculiarity with regard to the body or mind or both. For this reason, perseverance in reflection upon the order of things, or, in worldly matters, perseverance in reflection upon such bases, yields great fruit and reward.

Of the various forms of such bases, two are attended with greater consequences in their adjustment and re-adjustment than in their natural order. Of these, one is the conative basis of subjective experience and the other is the caloric basis (utu) in things external. As to subjective experience, the variety in conative tendency is accountable for the variety in consciousness. As to external life, the difference in variety of utu is accountable for the difference in inability.

By the moral order we mean the necessary, fixed, undesirable result in an evil action, the necessary, fixed, desirable result of a good action. The course of evil action results in

rebirth into a state of woe. The way of meritorious deeds belonging to the realm of 'rupa' (form sphere) leads to rebirth into a state of purity belonging to the realm of 'rupa'. Furthermore, it is said in the Pali texts: 'The result of killing life is to make a being short-lived, and abstinence from killing leads to longevity. Jealousy begets many sorts of quarrels, while humanity begets peace. Anger robs a man of beauty, while forbearance enhances beauty. Enmity begets weakness, while amity brings strength. Theft begets poverty, while honest labour brings wealth. Pride ends in loss of honour, while modesty leads to respectability. Association with a fool causes loss of wisdom, while knowledge is the reward of association with a wise man.'[13] This is the significance of the moral order.

Here the expression 'the act of killing life makes a being short-lived' implies that when a man has once killed a human being, or a being of a lower order, the act of killing furnishes the cause of his rebirth in various ways into a state of suffering. During the period when he returns to the state of man, the same act as 'life killing factor' makes him short-lived in many thousands of rebirths. This is the explanation of the statement 'The act of killing life makes a man short-lived'. The explanation of the rest is analogous. In many hundreds of other suttas, various instances of fixed moral consequences are to be found. Such is the moral order.

We read in the Pali texts: 'There is no place, Bhikkhus, no room (in the conception of the moral order of things), for a bad action to produce desirable, agreeable and delightful results, etc.'[14]

An 'action' produces two kinds of result: that which is uniform (inevitable), that which is diverse (exceptional). Here the order of moral principles is given with reference to the first kind of result. When we come to the 'diverse kind of result', we find that a man may pass his days happily with ill-gotten riches, but, after death, according to the uniform kind of result, he undergoes a doom of suffering all the more.

Men inspired with pious thoughts and religious ideals forsake all worldly success, perform acts of merit, walk in the Norm, and undergo many kinds of privation. But according to the uniform kind of result, after death they may rejoice in heavenly bliss all the more. Such is the fixed moral order.

11. The psychical or psychological order--Thought (citta) means 'one is thinking' (the act of thinking), the meaning being, one cognises an object. It may also mean: investigates or explores an object. Further more, thought is, figuratively; called the 'varied' owing to the varying forms of thinking of objects.[15] Accordingly it is said in the Pali texts: 'I see, bhikkhus, no other thing which is so very varied as thought (mind). I see, bhikkhus, no other group (nikaya) which is so varied as beings of a lower order (beasts, birds, etc.) The beings of lower order are varied only by mind.[16] But thought is said, O bhikkhus, to be still more varied than those beings.'

Thought becomes more varied with regard to immoral things than to such as are moral. It is said 'mind delights in evil'. The beings of lower order that are made and created by mind are therefore more varied than all other beings. How is that? It is said in the Pali texts: 'I will declare, O bhikkhus, how the world originates, and how it ceases. What is the origination of the world, O bhikkhus? Conditioned by the eye and objects arises visual cognition. This triad is called "contact". Because of contact, feeling; because of feeling, craving ... Such is the origination of the entire body of ill. Conditioned by the ear and objects... by the nose... by the tongue... by the body, etc... conditioned by the sensorium and things arises mind-cognition. This triad is contact. Because of contact, feeling; because of feeling, craving... Such is the origination of the entire body of ill. This, O bhikkhus, is what is called the origination of the world.

'What is the cessation of the world, O bhikkhus? Conditioned by the eye and objects arises visual cognition. This triad is called "contact". Because of contact, feeling; because of feeling ... Because of the complete cessation of that craving, grasping ceases; because of the cessation of grasping, becoming ceases ... Such is the cessation of the entire body of ill. So with regard to ear and other senses. This, O bhikkhus, is what is called the cessation of the world.' [17]

Here the expression 'conditioned by the eye and objects arises the visual cognition, etc.', indicates that in this world the consciousness and thought-procedure of foolish average folk vary from moment to moment and become the cause of their rebirth in different forms of future existence. Admitting this, it will be found that the different forms of their future existence are made and created by the mind in their present life. Because of the variation of consciousness, perception varies. Because of the variation of perception, their natural desire varies, and because this varies, action (kamma) varies. Some maintain also that because kamma varies, the rebirths in the animal kingdom vary.

Now the phenomena, termed in the philosophic truth kamma and mind, become in conventional standards of truth[18] 'soul' (or 'being') and 'Person'. According to the latter, just as men by manifold thoughts make divers and manifold things, in this world, and just as gods[19] by manifold thoughts create divers and manifold things, so actions (kammani) and the results of actions, diversified by thought, are endowed with various forms of thinking, as if they were 'beings' and 'persons'. Hence, although neither action nor mind has the nature of atman,[20] who, it is asked, knows how to make? who is able to make? 'Beings', 'persons': they know, they can, make all things. But whether there is any special being or person making the infinitely varied world-picture or not it is impossible for them to say.

By psychical order we mean the fixity or law of the consequences of thoughts or consciousnesses, varying in function and in occasion. It is treated of in the Patthana in the chapter on 'the Relation of succession or sequence'.[21]

12. Natural phenomenal sequence (dhamma-niyama)--A dhamma is that which bears (dhareti) its own nature, e.g. its own hardness to the touch, its specific, individual mark as well as its universal characters, namely, growth, decay, dissolution, etc. The dhamma, categorised under the causal relation 'bear' the function of that relation, and those categorised under 'effect' 'bear' the function of the result or effect. This meaning applies to all dhamma as treated of in the Suttanta and the Abhidhamma Pitakas. It also embraces the things enumerated in the Vinaya Pitaka under the name 'the body of precepts' (silakkhandha). Why ? Because they are not outside the given definition of dhamma.

The principal treatment of the order of these dhamma and of all other dhamma is in the text of the Mahapatthana. Among the Suttanta texts, the whole of the Mahanidana-suttanta, and of the Nidana-samyutta is devoted to the dhamma-niyama; so, too, as all other suttantas which throw light on the conception of cause and effect. In one sutta this niyama is referred to as 'the establishing, the fixity of things as effects'(dhammatthitata dhammaniyamata): 'Because of ignorance comes kamma: now whether, O bhikkhus, Tathagatas arise, or whether they do not arise, this element (dhatu) stands, namely, the establishment of dhamma as effects, the fixity of dhamma as effects. Because of kamma... (and so on through all the links of the causal formula).[22] It is also referred to in the dictum: 'All conditioned things (sankhara) are impermanent, full of ills, and of the nature of "not self" ...[23]

In some passages, this niyama is called dhammata. 'It is dhammata-- the rule, or order--bhikkhus, that when a Bodhisat (future Buddha) having fallen from the Tusita-group, enters into a mother's womb, a splendid radiance appears throughout the world, including

the worlds of gods and brahmas... and the thousand world-systems tremble and shudder and quake...[24]

In some passages it is alluded to under the category of possibility and the opposite: 'It is impossible, bhikkhus, and out of the question that the person endowed with sound views should consider a conditioned thing in the light of something eternal. Such a thing can nowise come to pass, etc.'[25]

But the character of the dhamma-niyama is best summarised in the formula: 'When that exists, this comes to be. From the arising of that this arises. When that does not exist, this does not come to be. When that ceases, then this ceases!'[26]

Or again: 'These, bhikkhus, are the three characteristics of a conditioned thing: perceivable is its growth, perceivable is its decay, 'perceivable is its changing whilst it lasts. These, bhikkhus, are the three characteristics of the unconditioned growth is not perceivable, decay is not perceivable, changing and duration is not perceivable.'[27]

It is the dhamma of birth that is born, the dhamma of decay that grows old, the dhamma of dying that dies. And herein is another niyama: that of birth. For it is said in the Pali texts:

Then: 'O Vasettha', said the Exalted One,
'To both of you will I discourse upon
The question of the breeds of living things,
In due course, e'en as it really is.
By breed, in sooth, they differ mutually.
Grasses and trees ye know; albeit ye may not
Discern it, birth-made is of each the type.
By breed, in sooth, they differ mutually....'

and so on, in several verses, in both the Majjhima-nikaya and the Sutta-nipata.[28] Here, 'type' (linga) means 'variation in appearance.' 'Differ mutually' is different from one another.

In these verses the Master spoke of the generic order of trees, etc., and of animals. Such an 'order of birth' obtains also among men. Men are also seen to be of different birth and breed, different clans, families and descent. But in this sutta in order to eliminate the false notion that 'the brahmin is the best of all in the world' (the brahmin, i.e. by birth only), he first shows the types, among the multitudes of human actions and efforts, are wrought by present actions (not merely by birth), and finally describes the ideal brahmin. Kamma is shown, in this sutta as the criterion of the inferiority or excellence of beings. It is kamma that distinguishes beings with respect to worth. Outward appearance is due to breed-variety in the parents. Born of bovine breed, one has the bovine shape and appearance; similarly as to horses. Hence in the birth-niyama a different procedure is called for when treating of animals (pana) as distinct from higher beings (satta).

II. Of The Standards of Truth (Dve Saccani)[29]

Our task here is to define the two categories under which all truths may be included: (1) The conventional (sammuti), and (2) the philosophic (paramattha)[30] standard.

13. **Conventional truths**--By this is meant a truth or fact, generally received as such by the common consent of mankind. What are the modes of conventional expressions? These are 'self', 'soul', 'being', 'person', woman, man, body, head, hand, leg, hair of the head, down on the body, nails, teeth, skin, flesh,

nerves, sinews, bone, etc.; the names of such external objects as tree, creeper, shrub, house, chariot, carriage, bed, seat, etc.

None of these are names of such 'really existent' dhamma (facts, phenomena, attributes) as mind, contact, extension, cohesion, etc. They are all names which denote as well as connote only some physical appearance and its persistence as such. These names and their connotation, therefore, having but a conventional significance, are called modes of conventional expression, i.e. terms in common use.

What constitutes the achievement or predication of conventional truth? 'The self is (exists)', 'the living soul is', 'a being is', 'the person is', etc. By adopting such words in common use a man becomes a conventional truth-speaker. And these are to be regarded as a correct mode of stating such truth. Why? Because otherwise constant disputes would result from want of a common language and common notions.

This is what is termed 'conventional truth'.

14. **Philosophic truth**--This is a fact or truth recognised from the philosophic point of view. What are the modes of philosophic expression? These are: 'mind', 'mental factor', 'matter', 'Nibbana', 'aggregates', 'elements', and so on.

These are not merely common or collective names, but imply something which really as such (sabhavato) exists. These are called the modes of 'highest', or 'ultimate matters', inasmuch as any import beyond that which they possess is inconceivable.

What constitutes the achievement or predication of philosophic truth? 'Consciousness exists', 'contact exists', 'feeling exists', 'extended quality exists', 'cohesion exists', 'Nibbana exists', and so on.

By expressing things as they exist in reality a man is a truth-speaker.[31] Such speech is also to be regarded as a correct mode of stating truth. Why? Because it helps us to avoid falling into the errors of recognition, sense-consciousness and illusory opinions.

This is what is termed 'philosophic truth'. It should be noted in this connexion that 'conventional truth' provides a safeguard against falsehood, and 'philosophic truth' guards against hallucination. Thus, when a man from the conventional point of view states 'the self, the soul, the being, the person exists', etc., he is not to be considered as uttering falsehoods, whether the import of what he affirms is really true or not, whether it rests upon valid speculation or self.[32] Why? Because, in such a case, there is no fraudulent motive. But it comes within the province of hallucinations. Why? Because in these cases the things that are of 'the nature of 'not self' are taken as of 'self', and stated as such. From the philosophical point of view there is nothing of 'self'. There are only dhamma. And none of these is of the nature of 'self'. They are, on the contrary, of the nature of 'not-self', etc. And when a man speaks like this his words show neither falsehood nor hallucination. So we read in the Pali texts: 'These, bhikkhus, are the four cases of hallucination. What are the four? The impermanent is taken as permanent.' This is the first point involved in hallucinations of recognition, sense consciousness and illusory opinion. 'That which is ill is taken as well. That which is not-self is taken as self. The ugly and offensive is taken as beautiful and beneficial.' These are the remaining three cases of the hallucinations of recognition, sense-consciousness and illusory opinion.

Here the expression 'The impermanent' implies the psychical and physical facts and conditions that are summed up in the term 'name and form',[33] and which are by nature impermanent. The expression 'that which is ill' implies the facts of common experience that are categorised under the 'truth regarding ill'. The expression 'the not self' implies all

that which is of the nature of 'not-self'. And the expression 'the ugly and offensive' implies the psycho-physical condition that fall under 'the truth regarding ill' and are, therefore, a fortiori considered to be 'ugly and offensive'.

By viewing 'name-and-form' in the light of 'being', 'person', a man takes what is impermanent as permanent. Why? Because 'being' or 'person' is nothing but a concept. And a concept, as we know, has not the attribute of passing away or moving about.

On the other hand, when it is said that a being, on coming into form of existence, is himself born, that at the end of life he himself dies, that even before he took on to himself the present form of existence, he had come from this or that form of first existence, and that after death he would be re-born into this or that form of future existence, it shows that the being is viewed as engaged in 'going'.

It is for these reasons that, by viewing 'name-and-form' in the light of 'being', 'person', a man takes what is impermanent as permanent

By holding dear and agreeable that which is merely a mental and bodily phenomenon liable to the facts of misery, a man takes that which is ill as weal, that which is ugly and offensive as beautiful and beneficial.

'Being' is a mere 'concept'. There is no corresponding thing in nature. When such a really non-existent is regarded as really existent, the result thereof is that mere name-and-form is made the essence of a being. And by holding that it is the self of a being, not only that, the being himself, a man takes what is not-self as self.

It is said that a man sees objects through his eyes. Here seeing means visual cognition. The gaze is fixed upon a material form as the object of that cognition. And the form is a visible and tangible phenomenon, and neither the being nor the person. A man, having seen such a form, contemplates it in his mind as a being, a woman, a head, a face, a tree, a chariot, a carriage.[43] This is the error of cognitive consciousness originating from seeing. A similar explanation can hold true of such an error as originates from hearing, etc. But the question as to the error that originates from the mind co-ordinating sensations is rather intricate, though of pressing importance.

According as an object is discerned by the mind, it is marked or fixed by recognition. Later on it may cause bewilderment and confusion. 'This is what is called the hallucination of recognition.

According as a man apprehends a thing through the understanding, he speculates upon it:-- 'Beings, etc., have a self.' 'It is like this and that.' 'There is a living soul.' 'It is such and such.' This is what is termed the hallucination of illusory opinion.

In the Pali texts, the hallucination of recognition as being very obvious is mentioned first. But it may follow the hallucination of opinion. And these three forms of hallucination are rooted in 'ignorance', that is to say, they originate from it. Of these, the first two forms of hallucination have a bearing upon the, immoral type of worldly consciousness. Craving, conceit, and false notions spring from them. By taking his stand upon philosophical truth, a man can discern the nature of hallucinations; and having ascertained what that is, he can give them up for ever.

"Householder, to bring about life in the heaven-world, it is of no use for an Ariyan disciple, yearning for heaven, either to pray for it or to think much of it; the steps that lead to heaven must be stepped by the Ariyan disciple, and

when those steps are stepped by him, they lead to the winning of heaven, and he becomes a winner of the heaven-world."

Anguttara-Nikaya, The Book of the Fives, iii (43)

III, Of Great Periods of Time

We shall now expound our system of the five time-periods called kappa. They are distinguished as

15. a great kappa, a cycle or aeon;
 16. an incalculable kappa, four going to each great kappa;
 17. an included kappa, falling within one of the preceding;
 18. a life-kappa, or one lifespan of any given being; and
 19. a cataclysm-kappa, or age of doom.
20. A **great kappa**--This is a notion of a given time historically cut off, so to speak, and divided into some periods in which many events happen (in a certain order, and which repeat themselves). It would follow from this that a 'great kappa' is but a notion of time itself. To a kappa as such is given the name 'great' on the ground of its having been conceived as the greatest in duration. How long, then, is the duration of a great kappa?

In order to form an idea of its duration, let us imagine a mountain, which is a single cube of rock, one league^[35] in length, in breadth, and in height. If a person were to flick it with a piece of cloth once at the lapse of every hundred years, the time that such a mountain would require to be completely worn away would not be so long in duration as is a great kappa.^[36]

How long in duration has been the succession of great kappas in the past? It is said in the text: 'Undetermined, Bhikkhus, is the beginning of this world: the past extremity (pubbakoti) as to the running on of beings in rebirths under the hindrance of ignorance and bonds of craving is not manifest.'^[37]

Here the Pali word for 'undetermined' is *anama*, which is the same as *a-mata*, the syllable an being euphonic. Amata means that which is unknown, unascertained. So it was said 'The past extremity' (or beginning) is not ascertainable by calculation. Or, it may perhaps mean that which, like the "eelwriggling" of the sophists,^[38] sets itself no limit.

In turning back to the proposition 'the past extremity... is 'not manifest', it is indeed suggested that here the words 'is not manifest' mean 'does not exist' in the same way as in the passage 'If there be, Ananda, no birth, are old age and death manifested?' 'Verily they are not, Venerable Sir.'^[39] The word 'manifest' means 'exist', and 'not manifest' means 'does not exist'.

Whether the one or the other be meant, we may conclude that the proposition 'the past extremity... is not manifest' means that the past extremity as to the succession of great kappas in general does not exist, while taking a kappa in particular, this may be said to have its beginning, its middle, and its end.

Those who fancy that there was actually a past extremity to the succession of all great kappas in general have certainly no other reason for it than their own fanciful thinking. Those who reject the ariyan mode of interpretation called 'the theory of causation' commit themselves to the error of the assumption of the uncaused, or to that of theism. So much as to the nature and extent of a great kappa.

21. **Incalculable epochs**--Such is the name of a kappa that is not capable of being definitively enumerated, enumerated even by taking hundreds of thousands of years as a unit. These are four kinds: the enveloping epoch, the enveloped epoch, the developing epoch, the developed epoch.

It is written in the Anguttara-Nikaya (iv., 156; or vol. ii., 142): 'These are the four incalculable epochs... (They are enumerated as above). The epoch, Bhikkhus, when there is a cosmic envelopment, is not easy to reckon as so many years, centuries, tens or hundreds of centuries.' Here 'the enveloped' is that which relapses, is destroyed. The world-system having once relapsed, while the world-stuff remains in a state of dissolution, it is said to remain enveloped. 'The developing epoch' is a period of restoration, of evolution. Having once been reinstated, while the world-system continues to be in that state, it is said to be developed.[40]

Of these epochs, again, the first is distinguished as of three kinds:

That which is brought to pass by heat, i.e. by the action of fire;
That which is brought to pass by water, i.e. by the action of a deluge;
That which is brought to pass by wind, i.e. by raging storms that hurl away a world-system.

In the event of the first type of envelopment, fire consumes the realm of matter, both in the lower material heavens and everything that is below. In the event of the second type of envelopment, water submerges the realm of matter in the next higher material heavens, together with all that is below. And in the event of the third type of envelopment, wind unhinges the realm of matter in the highest material heavens, together with all that is below.

It should be noted now that four incalculable epochs are together equal to a great kappa. Hence when we speak of an incalculable period, we should understand thereby just one-fourth of a great kappa.

It is not for us to speculate whence come those three great destructive agencies. Suffice it for us that we live in a universe of a certain configuration, and that everywhere we discern the agency of fire, water and wind. When, for instance, fire burns one house, its flame strikes on to another, and burns that too. While the flame is yet in the second house, it causes the element of heat to grow up in yet another house and burn it. Evidently in the last case the flame of the second house does not directly burn the third one. This remark holds true of all. Thus it would follow from this that this broad earth and universe are ever filled with those elements which are ever finding opportunity of transforming and disturbing them. And whenever they obtain adequate opportunity, they destroy the earth, just as fire can destroy this or that mountain in which it resides. There is no question of agencies passing over into the universe, but only of series of internecine counteractions.

22. **An included era**--This denotes a kappa which appears to fall within one of the incalculable epochs, called the developed. In the beginning of an incalculable epoch, men live to an exceedingly great age. This state of things exists until subsequently, as the conditions of immorality develop, their life-term decreases by degrees through a succession of many hundreds of thousands of such periods, till it reaches the minimum of ten years. From this again with the conditions of morality developing among them, their life-term goes on increasing and increasing till at last it regains the maximum of exceeding longevity. This is what is termed an included era. Of such eras sixty-four are together equal in duration to one incalculable period:-- so it is said in the commentaries.

If that be so, the length of an included era can only be decided by a knowledge of the duration of an incalculable epoch. And we may add that, if a man were to count the

numbers of years by grains of sand picked up one by one from one league of the Ganges, the sands would be exhausted sooner than the years of one included era were all counted.

23. **Life-spans**--When we say 'Through a succession of many hundreds of thousands of life-spans', we mean the life-span of men. There is no definite term of life as regards brutes, 'petas', demons, infernal beings, and earthly gods. Among the higher grades of celestial beings, the life-span of the twenty brahma-worlds is different in each case.

24. **Ages of doom or cataclysm**--In the world of men, events happen at times that affect human life and are termed disasters. These are of three kinds: war, famine, and pestilence. We read in our texts: 'A Brahmin said to the Blessed One: "I have heard it said, Venerable Gotama, of the Brahmins of old, of teachers, and the teachers of teachers, that in former days this world was ... pervaded by men: within 'the flight of a cock' were situated the villages, the inhabited districts, and the royal capitals. Now what is the cause, what is the reason that, at the present time, the numbers of men have dwindled, so that their paucity in numbers is apparent, and that villages appear to be no villages, towns appear to be no towns, and inhabited countries appear to be uninhabited?"

'The Blessed One said: "Now Brahmin, because men are attached to immoral passions, overpowered by lawless greed, and victims to false ideals, they with sharp weapons kill one another. This verily is the cause, this is the reason why the numbers of men have now dwindled, so that their paucity in numbers is apparent. And furthermore, Brahmin, for them who are grown morally debauched, the sky does not pour down sufficient rain, the result of which is the outbreak of famine, on account of which many people die.

"And yet again, Brahmin, for men who are grown morally debauched the yakkhas let loose ferocious non-human pests, in consequence of which many people die." [41]

Here the expression 'within the flight of a cock' signifies that villages and towns were so closely connected that cocks might leap from the boundary of one and alight near that of another. 'Victims to false ideals' means that they have given themselves up to false ideals and ceremonies, by which are meant covetousness, ill-will, as well as various sacrifices accompanied with the slaughter of animals.

'Many people die' implies that, at times, in consequence of some matter of administration, or from atrocities perpetrated by thieves, etc., a commotion arises in the country, many people lose their lives, many properties and means of sustenance are destroyed, and many villages, districts, towns and royal capitals are on that account burnt by fire. And this sort of fear arises sometimes every three years, sometimes every five or six years, sometimes every ten or twelve years. Then comes a time when war breaks out between one country and another, between one kingdom and another, and many people die in consequence. This is called a 'doom-era' of anarchy and war.

'The yakkhas' meant the commanding beings, placed by the four great rulers of the four cardinal points as commanders of such beings. 'The ferocious' meant wicked, savage, non-human beings, devils and goblins of terrestrial, aquatic and ethereal origins.

'In consequence of which many people die means that the non-human pests, having got the opportunity, came upon the walks of man in many hundreds and thousands, from seas or forests. They, having caused many diseases to prevail and to seize upon the living bodies, devoured fat and blood. Hence they are designated as 'blood-sucking' and 'blood-thirsty'. If they failed to seize upon men, they were said to devour fat and blood of cows and buffaloes, goats and sheep. When this kind of pestilence prevailed once in a country, it prevailed there even for six or seven years, causing enormous mortality among the young in men and beasts. The remedies used for such a pestilence were the potent formulas of spells and incantations, or offerings to the yakkhas. In this connection might be cited the story of Sakabodhiraja of Ceylon, in the book of the Great Chronicle.[42]

This is called the doomful period of pestilence. Many other types of eras of doom also appear in this world. We have been taught, for instance, that in former days, through demoniac agency, the kingdoms of Dandaka, Majjha, Kalinga and Mutanga ceased to be kingdoms. Even in these days, in countries, towns and villages where destruction of life goes on on a large scale, many creatures meet with death from great earthquakes or from great tidal waves, or from hurricanes, from floods or rain, from volcanic eruptions, from shipwrecks.

When do these three eras of disaster mainly come to pass? From the time when the life-span of men is five hundred years. We read in the Cakkavatti Sutta:[43] 'Upon men who live to an age of five hundred years, Bhikkhus, three things come to full florescence: unrighteous passions, lawless greed and false Ideals.'

IV, Of Things not Within the Range of Thought (Acinteyyani)

These we hold to be four in number: the range of a Buddha, the range of iddhi or supernormal power, the nature of the result of action (kamma), the origin and reality of the world.

As it is said in the texts: 'There are four things which are not within the range of thought, which should not be thought about, thinking upon which tends to unhinge the mind and injure the system, namely, the range of a Buddha, the jhana-range of one in jhana for mystic rapture, the result of kamma and thinking of the world.'[44]

Here 'things not within the range of thought' means 'which cannot be thought about by average folk; things that lie beyond their intellectual ability, and with which it is therefore not meet they should occupy their thoughts.' By 'thinking upon which' we mean endeavouring strenuously to grasp, with the determination: 'Whether I am far removed from, or stand near to the matters belonging to ariyans, to saintly persons, I will realise these for and by myself, solely by my own intellectual insight.' 'To unhinge the mind'--to bring about loss of mental balance. 'Injure' to cause mental misery. 'Jhana-range' we have called 'range of iddhi'.

The range of a Buddha.

These are the fourfold assurances, the six modes of super-intellect and the ten powers. The only adequate criterion of these attainments is the insight of a Buddha himself, not that of eminent followers, or of other beings, human or celestial, fit to rank beside them. As to the nature of those powers, they should be studied in the testimony of the Buddhas. In so doing a disciple can fulfil his duty, otherwise his efforts are but misdirected, and would tend to his ruin, or, as it is said, 'unhinge the system'.

This would hold true for other inquirers, intelligent yet not adherents. If this criterion be admitted, the further question arises: 'How can one who is a Buddha, i.e., "Awakened", enlightened, omniscient--be known to be such?' The reply is: 'By the vastness of his intellect: in other words, by omniscience.' But how can omniscience be known? By the contents of his teaching. And by his teaching (in the case of the Buddha Gotama) we mean the eighty-four thousand dhammas constituting the body of his doctrine.[45] It is by the possession of this intellectual superiority (buddhi-mahatta) that a person becomes 'Buddha'; it is not only by possessing supernormal gifts as such that he can attain to a state of perfection. A Buddha of a truth becomes a trite saviour of multitudes in virtue of his greatness in merit, in morals, in power of concentration, in supernormal power, in intellectual endowment--in all of these qualities.

If it be insisted on the contrary that it is by virtue of mere supernormal faculties that a Buddha becomes a true saviour, our contention is that should a man, himself blinded by the supernormal faculty in matters which can only be illumined by intellect, right understanding, try to save many, it would do many foolish people great harm. Indeed, in the absence of genuine intellect, the supernormal faculty, whether small or great, serves as an instrument by which to practise the art of cunning, crafty talk and deception. Those who attach weight to supernormal faculty as such are as children, while those who attach weight to intellect are wise indeed. This truth is brought out in the section called 'Sila', of the Digha-nikaya, in the Kevatta-sutta.[46]

Here one might object by saying that, for that matter, superiority of intellect should be the same as superiority as to supernormal faculty. If so, our reply to him would be that should a being be capable of doing all possible good to the world by virtue of his superiority as to supernormal faculty, it would follow from this that, in his case, there is no duty to carry out in the moral kingdom, by virtue of his capacity for teaching. If so, it would further follow that in his case there is also no duty to perform by virtue of his superior intellect. If this is so, it should further be inferred that, in his religion, the functions of teaching and of intellect are far to seek.

Concerning this statement, that by virtue of his superiority in supernormal faculty a man is capable of doing all possible good to the world--'is capable' means, of course, a public, well-attested capacity, visible at any time no less than moon or sun in the sky. Otherwise the foolish person who draws conclusions from the loud-voiced professions of impostors gaining their living by such cunning and crafty talk, will in the end find himself sprawling in empty space under the delusion that he is on broad earth. But superiority of intellect can be absolutely relied upon, and he who, in great and profound matters, does not seek is foolish both by nature and in the eyes of the world.

The range of iddhi.

By iddhi we understand supernormal faculties developed by special exercises. In ancient days, when life was long, recluses and brahmins outside the pale of Buddhism reckoned five kinds--

- xxv. supernormal willpower (Iddhividhabhinna);
- xxvi. hyperaesthesia of sight;
- xxvii. hyperaesthesia of hearing;
- xxviii. discerning the thought of another (thought-reading, telepathy);
- xxix. hypermnesia, or reminiscence of one's own past history.

These five, together with the insight known as the conviction of one's self being free from the four 'intoxicants' (asava-kkhayabhinna), are recognised among the disciples of the Buddha as six kinds of supernormal faculties as such.

By supernormal powers of will, recluses and brahmins claimed to go to the worlds of gods and Brahmas above, to the infernal regions below, and even beyond the limit of the farthest zone of the world-systems.

By supernormal powers of sight and hearing they, standing here, could see objects and hear sounds there, at distant places.

By supernormal powers of thought they could read thoughts, and by supernormal powers of hypermnesia they could recollect events that happened in the past, many hundreds of births ago, even many periods of envelopment and development of the world-system.

While going above, below or about, they thus began to observe: 'In travelling in this manner, in a single moment we have measured so many leagues.' In so doing various configurations and many leagues in the systems of the world in the course of a cosmic epoch would become visible. Having

realised through this the perniciousness of sensual desires, they renounced the world, became dwellers in the woods, practised, meanwhile, such things as meditation on the nature of material things and cultivation of the divine Brahma-life--of good-will, compassion, appreciation and equanimity--by which a man can attain to the Brahma-world, and mastered five supernormal powers. From that time on they had nothing further to do for themselves. At this stage they, while living in this world, sought for many hundreds, many thousands, many hundreds of thousands of years to do good to the world. In so doing there would be revealed to them very many kinds of various arts and sciences.

As to these recluses and brahmins, we are told in the Brahmjāla-sutta[47]: 'There are some recluses and Brahmins who theorise with regard to what was before the aeons of time, and who speculate on what will be after the aeons of time, etc.'[48] From this we can see that their speculations did not come into the range of their fivefold iddhi. Hence, as to a matter within the range of their iddhi, their knowledge, and not that of average men was to be regarded as the true measure. And it was the business of the latter to learn to comprehend those points as they were given by those recluses and brahmins. As it is said in the Dasavatthuka-sammi-ditthi:[49] 'There are in the world recluses and brahmins who, being in the right path, having made progress by right methods, have discerned and realised the nature of this world as well as of the world beyond, and declare what they know.'

Here one might say: 'I do not believe that there are recluses and brahmins who have possessed such great supernormal powers. Why? Because now for certain no such men are ever to be seen or heard of in the world.'

You are right in saying, 'now for certain no such men are ever to be seen.' The reason is that now you are born too late, and in the closing part of a period of decadence. This is also true that you say: 'no such men are to be heard of.' The reason is that you are born rather too late in a non-Noble land, far removed from religions and texts coming down in unbroken succession from the beginning of an aeon. But you should investigate the matter thus: In former days this world was exceedingly rich in all respects; men lived to a very great age, even past reckoning was one span of life. What then might not this world of men have been like in those days? To what can we of today liken the saints and recluses of those times?[50]

The nature of the result of action (kamma).

This is of two kinds: that which takes effect in the life-experience of an individual, and that which comes about afterwards in a life beyond. Here 'result' is that which matures, that is to say, bears fruit, secures a distinct end. For instance, when a man, having earned a kahapana (old Indian coin) by some job he has done, enjoys thereby things that he desires, it is then, and then only, that his work secures a distinct end, that is, reaches the object sought by the labourer. In the same way is the point in question to be viewed. Carried once into effect, an action[51] runs its course as such, and as long as it does not mature, so long it cannot be said to have reached its distinct end. Its sequence may run through hundreds of thousands of periods. Thus does a powerful kamma of immoral nature secure its distinct end in states of woe, and thus does a powerful kamma of moral nature become effective in lives of bliss.

Again, the result of kamma is taken to be twofold: as drifting, affecting the individual, and as overflowing, affecting others. Of these the former implies prosperity, or adversity experienced by a man in this or that existence as an individual being, in consequence of his meritorious or demeritorious deeds. Under this aspect the result of kamma affects the doer of the deed only. But in his existence as an individual being, owing to the heat and power of his kamma promoting his happiness, or causing him misery, there arise conditions of prosperity, or adversely, with respect to persons other than himself. This is called the overflow of the result of kamma. Under this aspect the result of his kamma is shared by others.

The drifting course of the result of kamma may be illustrated by the prosperity of King Mahasudassana's life in the Mahasudassana-sutta.[52]

Moreover, owing to the power of the meritorious deeds of the king, various conditions of prosperity in the lives of other persons arose, some together with his own condition, some coming from this or that source. This may be taken as an illustration of the overflowing course of the result of kamma. It may even promote the happiness of the inhabitants of other continents.[53]

As regards evil deeds, the story in which the whole kingdom was ruined in consequence of the overflowing course of King Nalikerā's act, persecuting five hundred sages,[54] and such other stories may be related.

Again, it is written: 'A person, Bhikkhus, may be so born as to promote the well-being of many men, the happiness of many men, the interests of many men, the well-being and happiness of many gods and men. A person, Bhikkhus, may be so born as to increase the ill of many men, the misery of many men, the ruin of many men, the ill and misery of many gods and men.'[55]

It not only affects beings, animals as well as men, but it also permeates the realm of space, and the whole organic world. Thus we read in our texts:

'It is, the rule, Bhikkhus, that when the Bodhisatta, having fallen from the Tusita-heaven, enters his mother's womb, then there appears throughout this world including the celestial worlds, an infinitely splendid radiance surpassing in splendour the divine radiance of gods, and then the ten thousand world-systems tremble, shake and quake.[56] Such is the overflowing result of a Bodhisatta's acts of fulfilling many perfections.

When men become exceedingly sinful in thought and deed, all the overflowing course of their kamma rushes from this extensive earth up to the orbits of moon, sun and stars, agonising even the whole realm of space, and the whole organic world of trees, etc., undermining by degrees the cause of prosperity and strengthening that of adversity. It is then that the life-span, beauty and health of men, inhabiting and living in both of these worlds, undergo diminution.

Nowadays men and trees appear exceedingly small. But we are told, in the Buddhavamsa that, in the days of longevity, the body of a Buddha was eighty cubits in length, while according to the Sixth Book of the Anguttara the height was ninety cubits. The Dhammikavagga[57] tells us that in ancient times the King Korabya of the Kingdom of the Kurus had a banyan tree, named Suppatittha, twelve leagues in circumference, its fruits of the size of big rice-jars....

When men become virtuous in thought and deed, it has been similarly declared how the life-span of men goes on increasing. The whole of the Agganna and Cakkavatti-suttas should be referred to in this connection.[58] Again, in the Pattakammavagga, of the Anguttara-nikaya,[59] we are told: 'At the time, Bhikkhus, when kings and their sons become unrighteous, unrighteous become also the Brahmins and house-holders, and the people who live in suburbs and countries. Then the moon, sun, stars and planets move irregularly. At the time, Bhikkhus, when kings and their sons become righteous, righteous become also the Brahmins and householders, etc. Then do moon, sun, stars and planets move regularly.' This is the overflowing consequence of the collective kamma of men. Such a consequence affects even the whole realm of space and the whole organic world.

It must be borne in mind that here by 'result of kamma' is meant something 'born of the result of kamma'--for instance, the supernormal faculties, included under the category of things not within the range of thought, became possible through the kamma of past lives. The faculties as such are of many kinds, each realm of beings having its own supernormal powers.

As regards the supernormal powers of the Brahma-gods, we are informed in the Sankharupapattisutta,[60] of the presence of one thousand to ten thousand Brahmas: that of these, one thousand Brahmas permeate one thousand world-systems with their radiance, two thousand Brahmas permeate two thousand world-systems, and so on. These are the Maha-brahmas living on the plane of the first stage of Jhana-rapture. Now the gods and men who live beneath this plane imagine and recognise this or that Maha-brahma to be the maker of the whole world, the lord of the whole world, omnipresent, immutable, eternal saviour of the world. It is said in the Mula-pannasa,[61] the first sutta of the Majjhima-nikaya: 'He (i.e. an ordinary thinker who is not familiar with the Ariyan mode of thinking) apprehends Brahma[62] as Brahma. Having apprehended Brahma as Brahma, he fancies him to be the Brahma, conceives attributes in the Brahma, fancies that the world is from the Brahma, imagines that the Brahma is his, and extols the Brahma as such. What is the cause of it? I say, it is because this matter is not truly understood by him.'

Here the meaning of 'apprehends Brahma as Brahma' is: he apprehends the god just as people commonly do in ordinary speech. And the phrase 'he fancies him to be the Brahma' implies that he imagines him (a) according to his unregenerate desires, thinking: 'Lo! this Great Brahma-in all his beauty!' (b) according to his fancies as to values (mana), thinking: 'He is the supreme, the most high in the world'; (c) according to his speculative opinions, thinking: 'He is the unchangeable, immutable, eternal, stable and enduring, for ever.'

The expression 'he conceives attributes in the Brahma' implies that he conceives such and such splendour, such and such supernatural powers in him. The expression 'he fancies that the world is from the Brahma' signifies that he thinks that this world is born of, i.e. emanates from, this Brahma, comes into existence only in relation to him. The expression 'imagines that the Brahma is his' implies that he considers the Brahma to be our master, lord, and refuge. 'Extols the Brahma as such' means that he praises him by saying, 'Ah! how majestic is he! Ah! how powerful is he!' The expression 'because this matter is not truly understood by him' means that it is not discerned by the threefold mode of discerning: In the first place he does not investigate it in the light of such an axiom of knowledge as the Brahma as such does not exist, the only existing things are the psychical and physical facts and conditions classed as 'name-and-form'. In the second place he does not investigate the matter by the light of higher reason, which judges the psychical and physical facts and conditions as such are by nature impermanent, involve ills, and are accordingly not of the nature of soul or deity.

And in the third place he does not investigate the matter by the light of a felt necessity of abandoning, once for all, craving, imagined values, and false speculation which are rooted in erroneous apperception. These were indicated above in connection with our explanation of the expressions 'he apprehends,' 'he fancies,' 'he extols'. This lack of knowledge, indeed, is the cause of his apprehending and imagining and praising after this sort.

As regards the remaining faculties, such as those which are peculiar to the gods, etc., they are made manifest in the Deva, Sakka, Brahma, Yakkha, Naga, Supanna, and Lakkhana Samyuttas (in the Samyutta-nikaya), as well as in the Peta-Vatthu and other texts.

These faculties are not seldom found among men. But common people do not know and see them, although they are lodged in their own bodies. The recluses and Brahmins of great supernormal power in the past, or those who cultivate occult lore, alone know and see them. Those supernormal faculties, born of the result of kamma, are outside the mental range of average folks and should not be studied.

Nevertheless, these faculties are really common, speaking generally, to all beings. For all beings, during their continual journey in this endless series of lives, may travel from the nethermost purgatories to the topmost scale of existence, through all those that are intermediate. They may attain then to the state of gods, to that of Sakka, Brahmas, Maha-brahmas, and so on. Again from

this highest scale they may be reborn into the states of woe. He who is today! the king of gods, or a brahma,[63] endowed with majestic powers, may become tomorrow a dog or a hog, and so on in rotation.

Other results of kamma not within the range of thought are such as come into effect among infra-human beings. Besides, in the bodies of men and of the brute creation there are physical conditions of the sensefaculties, resulting from past kamma. These, too, are of a nature not within the range of thought. For when in the case of a dead body, or a dead organ of sense, a man thinks 'I will bring it to life again!' he only runs the risk of losing his reason, or of ruining his health by his thoughts and efforts. And why? Because he is striving against the inexorable working of another's past deeds.

In the Mahavagga-Samyutta, in the section dealing with the four truths, the ten speculative views, maintaining that the world is eternal, that it is not eternal, and so forth, are called technically 'world-thought' (loka-cinta'). But here we are using the term in a more comprehensive sense for all world-lore to be found in ancient texts under various names, for cosmologies conceived by the recluses and Brahmins of supernormal powers, by their pupils and pupils of pupils, or by Atthaka, Vamaka, and such other recluses and Brahmins. The Vedangas, for instance, are said to be derived from, and dependent upon, the contents of the three vedas of the tri-veda brahmins. The sciences mean medical science. The mantras denote spells for conquering the earth, winning wealth, etc. 'World-thought' is also applied to the Manika and Gandhari cults, mentioned in the Kevattasutta. The Manika-cult is like the 'supernormal thought called discerning the thought of another', a telepathic device. And the Gandhari-cult is like the 'supernormal powers of will', a device for executing various feats of supernormal character, such as floating through the air, etc. The latter is manifold, viz., root-cult, incantatory, numerical, and metallic. The root-cult is that which is rendered effective through medicinal roots; the incantatory cult is that which is brought into play through formulas of spells; the numerical cult is that which is brought into play through eight and nine series of numbers; and the metallic cult is that which is brought into play by means of metals like iron and mercury. And in the Patisambhidamagga we read: 'What are the feats of magic? A magician having recited his spells exhibits an elephant, a horse, a chariot, infantry, and various arrays of the army in the sky, in the firmament.' In the Upali-sutta of the Majjhima-pannasa we read: 'What do you think, householder? Is a recluse or a Brahmin, who is endowed with supernormal faculty and has obtained mastery over will, able to reduce Nalanda to ashes by a single curse?' 'He is able, Venerable Sir.' [64]

Here the clause 'who is endowed with supernormal faculty' means one who is said to be gifted with synergic iddhi, applied to thought about the external world.

Among the four matters not within the range of thought, the powers of a Buddha stand highest in rank, iddhi proper comes next and the supernormal faculties born of the result of kamma come last. This being the case, those who are in the higher worlds gifted with supernormal faculties born of the result of kamma, whether they are kings of gods or Maha-brahmas recognised as the supreme rulers of the world, become in the world of men attendants to Buddhas or their disciples, possessing majestic powers of intellect and will. And the same is the case with those recluses and Brahmins who are outside our religion, but have reached the climax of the supernormal faculties of gods in the higher world. Why? Because those faculties which result from kamma obtain among the beings of lower order. And secondly, because they are equipped with the moral, reflective, and intellectual qualities that are extant amongst us.

Among witchcrafts concerned with mundane thoughts, those who attained to success were called Vijjandharas. The gods of lower orders and all demons and goblins served as messengers to Vijjandharas. There were formulas of incantation and spells which were very powerful. They served to crush those gods, demons, goblins, etc.

Men who have supernormal gifts are seen sometimes in our own country (Burma). They repair to a forest, and having handled regularly the occult formulas and prepared themselves for days and nights, and achieved success, many begin to tour in villages and districts. Wherever they go, they provide instantaneous relief to those who are ill and come to them for help. They also exhibit many other feats of wonderful magic, and account for this or that fateful event in the life of men. But the rulers prohibit these occult practices, lest they might give rise to violent commotions in the country.

V, Of The Three Worlds

Here we expound our system of the world under three headings: physical universe, things, and being (i.e. person).

30. By physical universe is meant the world conceived in spatial relation(okasaloka), as something in which things and beings have their existence. Thus heaven is the physical universe as regards celestial beings, earth is the physical universe as regards men, brutes, and things in general, and purgatory is the physical universe as regards infernal beings. It comprises the great earth, the great ocean, the circumjacent mountains,[65] Mount Sineru in the centre, round which seven successive ranges of mountains intervened by the seven successive oceans of intense cold, the four great islands, many other smaller ones, and the six abodes of devas, and the twenty abodes of Brahmas in vertical positions. Such is termed one spatial universe or a circular world-system (cakkavala). There are many other smaller world-systems innumerable in number in all the eight directions of the present one.

We also find in the Tika-Anguttara at the Ananda-vagga, the three kinds of world-systems, namely:

0. small-thousand-world-system (dulasahassi) which comprises one thousand cakkavalas,
 1. medium-thousand-world-system (majjhumasahassi) which comprises one million cakkavalas,
 2. great-thousand-world-system (mahasahassi) which comprises one billion cakkavalas.

There are also three other kinds of world-systems:

3. ten-thousand-world system which is called the realm of existence (jatikhetta) and it means the realm in which the Buddhas appear and all the devas and Brahmas therein form the audience of the Buddhas,
 4. great-thousand-world-system which is called the realm of influence (anakhetta) and it means the realm where the influence of the parittas[66] and the Buddhas pervade, and all the devas and Brahmas therein accept it,
 5. infinite world-system which is called the realm of object (visayakhetta) and it means the one which serves as the object of the knowledge of the Buddhas.

There are three others also:

6. sensual plane (kamadhatu),
 7. material plane (rupadhatu),
 8. immaterial plane (arupadhatu). The first comprises eleven realms of kama, the second sixteen of rupa, and the third four of arupa.

Four stages are also expounded:

9. sensual stage (kama-bhumi),

10. material-stage (rupa-bhumi),
 11. immaterial-stage (arupa-bhumi),
 12. transcendental-stage (lokuttara-bhumi). The first three respectively comprise the realms of kama, rupa, and arupa, and the last comprises the four noble paths, the four noble fruits and Nibbana, the unconditioned.
31. The term 'thing' is used in the sense of conditioned things in general (sankharaloka). Things in this sense include plants, trees, creepers, bushes, shrubs, etc.; metals, such as gold, silver, etc.; in short, all the natural sources we draw from and enjoy, the objects fashioned therefrom by men, such as houses, chariots, carriages, etc., and lastly, the things of intellectual creation, e.g. categories such as aggregates, senses, objects, etc.
32. beings (satta) or persons (puggala) we understand creatures generally:--infernals beings, animals, spirits, demons, men, gods and Brahmas; there are beings terrestrial, aquatic, and aerial, oviparous, viviparous, moisture-sprung, and beings reborn without earthly parentage; beings without feet, bipeds, quadrupeds, and beings with many feet, beings with form and beings without form, beings having perception and beings having no perception and beings having neither-perception- nor-nonperception. The world of space and the world of creatures are both included among the world of things. But the things when classified distinctly and separately under the names of realm and creature have special names assigned to them, such as the 'world of space', and the 'world of creatures'.

We shall now explain the mode of existence (santhiti) in the physical universe. According to our theory, earth rests on water beneath it, water rests on air, and air rests on open space (ajatakasa). This open space is infinite below and on all sides. It is filled with air without motion, which supports the great volume of air (atmosphere) above it; this supports in its turn the great volume of water; and that supports this great earth. It is said in the text: 'This great earth, Ananda, is established on water, water is established on air, air on space. A time comes, Ananda, when a mighty wind blows. This blowing causes commotion in the waters, and the waters being in commotion cause the earth to quake'. (Digha-nikaya ii., 107; Dialogues ii., 114)

Next we deal with coming into being and the ceasing to be of the physical universe. The co-inherent quality of heat is the cause of birth, decay, and death of the physical universe--the cause of its origination and cessation. As it is said in the Pali: 'What is the element of heat? It is that which heats, that which causes things to decay, that which consumes, and that through which things reach an entire change.' (Majjhima-nikaya i., 188, 422). Accordingly it is the co-inherent heat which is ever causing coexistent things to burn, to decay, consuming them, changing them, and making them pass from one condition into another. The cold-therm (sita-tejo) also determines the same effects in these matters. And it is now not necessary to say anything of the hot-therm (unha-tejo). It is quite clear.

As it is said in the Dhammasangani in the chapter of matter: 'That which is the growth of sense spheres is the development of matter, and that which is the development of matter is the continuum of the same.' Birth may be classified into four divisions: birth, growth, development and continuum. Of these, birth means the first appearance of the conditioned things. Growth means the first start of development of appearing things. Development means the gradual extension of the developing things. Continuum[67] means the continuance of the developed and accumulated things. That is to say, things continue in such quantity as they have developed and they neither increase nor decrease. After that, these matters, together with the element of fermenting heat (jirantejo) which causes the coexistent things to decay, gradually diminish at the stage of decay and disappear away at the final stage of death.

The world is considered by us a system or order in which everything happens according to the laws of causality.[68] Because the great earth is being all the time heated, burnt, decayed, and matured by the twofold coexistent heat [I have elsewhere rendered it as cold-therm (sita-tejo) and hot-therm (unha-tejo),] it cannot overcome the six stages, i.e. birth, growth, development, continuum, decay, and death. So with the Mount Sineru, the circumjacent mountains, etc. Therefore in the developed epoch, all the earth, mountains, etc., that come into being and

appearance pass gradually from the beginning through the four stages: birth, growth, development and continuum. That is to say, they rise, grow, develop and continue for a long time till at last they arrive at the stage of decay in which the influence of all the heat will overrule all others. From that time onwards all the unessential things among them will at first be destroyed and the essential ones alone will remain. Then even the essentials will be consumed in the long run of process and only the more essential will remain. Thus continuing for an indefinite time, everything will at last arrive at the most extreme point of degree at which combustion may easily take place like gun powder, the munition of the king's army, which is apt to combust at the sudden contact with a spark of fire. Then this developed epoch will be destroyed by the action of fire in the manner said in the Satta Suriya Suttanta. There it is said: 'Just as, bhikkhus, there is no trace of ash nor of carbon perceptible after the butter or the oil is burnt up, so also there, bhikkhus, will no trace of ash nor of carbon be discernible after the earth and Sineru, the king of mountains, have been burnt up. Thus, bhikkhus, all the conditioned things are inconsistent and unstable. It is advisable, bhikkhus, to be disgusted with all the conditioned things, it is expedient to detach them, and it is suitable to break free of them. Here, who would know, who would believe that this great earth and Sineru, the king of mountains will be burnt up, will be destroyed, will relapse into void, except those who have realised Nibbana?'

It is said that the flames of the burning fire reach as far as the realms of Brahma. This world-destructive fire burns up everything that exists between the mass of water below and the first realm of jhana above, without leaving a single atom of things behind. When the rock-earth (sela-pathavi) is burnt up, there in its place only remain the caloric energies (utu-dhatuyo) which will again become the germinal status of the rock-earth. Similarly, when the dust-earth (pamsu-pathavi) is burnt up, there also remain the caloric energies which will again become the germinal status of the dust-earth. So the caloric energies which are the remaining dynamics of fire fill up the whole sphere. And the fire itself is entirely extinguished away. It is the enveloping epoch. And the one that continues in an enveloping state, as has been just explained, is called the enveloped epoch. The duration of each of these epochs is equal to that of sixty-four included eras (antarakappa). What has been now said is the exposition of the twofold enveloping epochs.

In the second epoch, these caloric energies are carried about by the excessively cold atmosphere and they remain in such condition as they have been. But when they arrive at the matured, proficient, and adaptable state for reaction, that is to say, become hot, then they transform into rolling clouds laying in great heaps and volumes. After that they transform again into great epoch-reinstating rains and pour down all over the places where fire had burnt up in the enveloping epoch. The raindrops coming into contact with very cool air generally form into masses. And the water thus conglomerated slides into the infinite space as long as the air which is going to support the universe is not strong enough to do so. But as soon as the air below is capable to do so, it at once checks the fall of water and supports it. All the rain-water becomes implemental in the establishment of the new epoch. That is to say, they form into constituents of the universe, such as rock, dust, water, etc. All these things occur according to the laws of caloric process (utu-niyama) and are not created by any world-lord. During the establishment of the constituents of the universe, the natural phenomenal process (dhamma-niyama) plays an important part. By natural phenomenal process we mean the proportionate and disproportionated procedures (sama-dharana) and (visama-dharana) of the elements of extension, etc. And again, proportionate procedure should be understood as the natural process and disproportionated procedure as the unnatural process. Hence when the natural process goes on, the proportionate procedure takes place, and if the unnatural cause happens, the procedure becomes disproportional. Among the forms also, roundness is the natural form. Therefore through the proportionate procedure of elements, all the constituents of the universe are established in the round-about shape as if they were manufactured from machines. The great earth, the great ocean, the circumjacent mountains, Sineru, the central mountain, the glacial oceans (sita-samudda) and sitantarika (glaciers in the hollows of mountains) and the circular ranges (paribhanda-pabbata) all are established in the round-about shapes. It is the contribution of natural phenomenal process.

Here indeed something should be said of the proportionate and disproportionate procedures of elements. Of the forms, the height of a person is said to be proportional when it is equal to his own span just as a proportionate banyan tree whose height is equal to the diameter of its circumference. Otherwise it is said to be disproportional. In short, the repletion of 32 marks of an eminent person (maha-purisa-lakkhana) is proportional and their deficiency is disproportional. Good-mindedness is proportional while evil-mindedness is disproportional. Of the forms other than those of living beings as trees, etc., the symmetry of some of the banyan trees is proportional and the reverse should be understood in the other way. It is also the same way with all the trees, stems, branches, sprouts, leaves and fruits. In fact, all the infinite varieties of forms, etc., which appear in the world owe their causes entirely to the variation of elements. To have a full understanding of these procedures is within the province of the knowledge of infinite and various elements, of the omniscient ones. Those who do not know the various functions of elements look for the world-lords. In fact, there are no other world-lords but elements and the word 'world-lord' is merely the outcome of their fancy.

Now to return to our subject. Among the caloric germs, some densely accumulated ones become rolls of cloud, other finely accumulated ones become volumes of water in their respective places. And through the influence of kamma of all creatures, there at the inception of the universe appear uninhabited abodes and celestial mansions 'for both men and devas, and also lunar mansions, such as the mansions of the moon and sun. In the higher abodes of devas and in the first jhana planes there also appear uninhabited abodes and mansions for devas and Brahmas.

Here, the word 'sunnani' means having no owners, and the owners only come down from the higher planes of Brahmas after they have spent their life-terms there, and they occupy abodes earned by their past deeds. It is said in the text: 'In such period, bhikkhus, and for such immeasurable lengths of time, the world develops. And while it is developing, uninhabited mansions for Brahmas are established.'

Here also one should not display wonder at how all these abodes and mansions come into existence from the caloric germs through the influence of kamma of the creatures. Among the three worlds, the world of beings is predominant and superior to the other two which are merely subservient to the former. This great earth forms itself for the sake of the creatures, so also Mount Sineru, etc., and therefore it is not necessary to expound why and how those mansions are established. Mind and its qualities (citta-cetasika) known as noma which belongs only to the world of beings, are termed mental elements. They are very powerful, 'luminous and thrilling' and the fourfold unknowables spring out from them.

And at the time when men's life-span falls to a decade the influences of the good deeds done by the people who are frightened at the outbreak of the world-destroying wars, pervade the whole world and raise the lifespan again to the innumerable age.

In the passage 'Through the influence of kamma of all the creatures', by 'kamma' it includes all the good deeds performed during the whole enveloping epoch in order to reach the higher planes by all the creatures who are frightened at the destruction of the world, and also all those good deeds performed during the two innumerable kappas by those who are reborn in the Brahma planes. Therefore one should not think as to how the formation and establishment of those abodes and mansions are brought about.[69]

These celestial mansions are made of, and decorated with, all kinds of gems, but they are as light as the bodies of the celestial beings (opapatika-satta) and situated on the motionless air like the heaps of cloud in the sky. Some other lunar mansions, however, move about. How? There are two currents of wind in the sky. The one from Mount Sineru and its surrounding mountains blows out and the other from the circumjacent mountains blows in. These two currents of wind, coming into contact, form a great whirlwind and turn incessantly round Mount Sineru very swiftly, keeping it on the right. The lunar mansions are seen moving about as they are carried away by these

encircling winds.[70] Some of them are light and some are lighter. Therefore, slowness and swiftness of their movements are observed. The force of the two currents are proportional at one time and disproportional at another, and so we observe the different courses in which the mansions are carried away backward and forward by the encircling winds. Some of the planets and mansions of the celestial devas situated below the course of the wind do not move. What has been spoken of is the developing epoch.

From the appearance of the sun and moon to the beginning of the enveloping epoch is the fourth incalculable developed epoch, and its duration may be calculated as equal to that of the sixty-four included eras. So much for the exposition on the two constructive epochs.

In this fourth developed epoch of the four incalculable ones, the greater is the vastness of the world-stuffs, the more will be the violence of the world-destructive-fire in the first enveloping epoch. And the greater is the violence of the world-destructive-fire, the more will be the immensity of caloric-stuffs in the second enveloped epoch. And the more is the immensity of the caloric-stuffs, the greater will be the voluminousness of rainwater in the third developing epoch. Again the more is the voluminousness of rainwater, the greater will be the vastness of the worldstuffs in the fourth developed epoch. Indeed it goes on for ever in the the same manner.

Without a known beginning, and without end, the world or physical universe continues the same whether world-lords appear or not. Not made, not created by any such, not even a hundred, not even a thousand, not even a hundred thousand world-lords would be able to remove it. By the law of heat, by the law of natural causation, the order of the physical universe is maintained.

The organic world of things--By this are implied trees, etc. The vegetable life is broadly distinguished into seedlings and growing plants. Here 'bijagama' is the collective term of all the trees which are in the stage of seedlings, and 'bhutagama' is the collective term of all the trees which have passed the stage of seedlings and arrived at the fully grown stage. Just as we have said in the exposition of psychological order that, on account of the diversity of thoughts of the creatures, perception is diverse; on account of the diversity of perception, kamma is diverse; on account of the diversity of kamma, the genus of the animal kingdom is diverse; and so it may also be maintained here that, on account of the diversities of thoughts, perceptions and kamma of the creatures, the species of the seedlings are diverse; and on account of the diversity of the species of the seedlings, the species of all the plants and trees are diverse. In the case of animals, the actual result (mukhya-phala) is predominant, but here in the case of seedlings and plants the complementary result (nisanda-phala) is predominant.

The term seed or germ (bija), in its ordinary popular sense, implies various seeds--roots, and the rest--as described before. In the high sense, however, seed or germ is to be regarded as a form of heat caloric energy (utu). If this is so, a mango-stone, which, in the form sense, is called a seed-proper, cannot, in the latter sense, constitute the whole seed. For in that one mango-stone there are these eight component elements (qualities primary and secondary): extension, cohesion, heat, motion, colour, odour, taste, and nutrition. Of these, heat carries out the germinating function. Hence it alone is radically entitled to the name of seed or germ. The remaining seven elements are complementary heat; they do not directly perform the germinating function.

Moreover, the form of heat (or caloric energy-utu) which is specified above as seed or germ, is the same heat or energy in kind as that which is considered to be the germinating factor of the universe of a given period of time--an aeon. The germinal energy of seed could not bring its germinating function into play at the enveloping and enveloped epoch as it does not get any stimulus, but at the developed epoch it gets stimulus from earth and water and brings forth its germinating function. Therefore, just as there are only asexual people of apparitional rebirth so long as there is no sex distinction among the world of men, so also there are no species of seedlings and plants so long as the five kinds of seeds do not appear, but they remain latent in the state of mere germs in the earth and water. And afterwards jambu-trees germinate from jambu-

germs, mango-trees from mango-germs, and so on. But first of all there appears flavorsome earth (rasapathavi) spreading all over the surface of water. At that the volumes of rain which fall down from the realm of Brahma, first of all form themselves into rock-earth, Mount Sineru, surrounding mountains, circumjacent mountains, and Himalaya mountains, the other places are covered with water. And then, after lapse of very long time, the flavorsome earth becomes hard, coarse and insculent. Then over this there forms a layer of earth (bhumi-papatika).

So it is said, 'when the flavorsome earth deposits itself'. This is the inception of earth. Ere long this layer of earth becomes hard and coarse and unsuitable for eating. Then from among the germs of seedlings and plants, sweet creepers (padalata), rice, and paddy plants germinate. After that many different species of grass, trees, creepers, and shrubs are propagated from the germs. Later, when time passes on and evil thoughts and bad behaviour increase, the essence, the sap, the taste and the nutritive properties in the trees dry up and vanish one after another. At that time the elements of germs conglomerate in their respective species. Thus the root-germs conglomerate in roots, and so on. From that time onwards, those trees which germinate from roots grow only from roots, and so with the rest. The functioning of the caloric order, germinal order, and natural phenomenal order by way of proportional and disproportional, upon the trees, etc., have been already mentioned in the foregoing pages. Here ends the exposition on the world of things.

The world of beings (satta-loka)--To understand the nature of life[71] of a satta--a being, person, individual--is an exceedingly deep and difficult task. It lies at the basis, at the bottom of all philosophical speculations. We shall approach it from the two standards of truth: the conventional (sammuti) and the philosophic (paramattha).[72]

By 'a being' conventional usage understands a nama-rupa--a compound organism--mental (nama) and physical (rupa). By this it means a certain appearance (santhana) and a certain continuum (santana), which it terms a being or person or individual.[73] Philosophic usage sees in 'a being' a mental and material phenomenon or datum (nama-rupa-dhamma). For it the appearance and continuum are just a mental construction and its verbal expression.[74] But the phenomena of mind and matter, out of which beings are constructed, are the data or subject matter (dhamma) of philosophy. As if man having dug out clay should reduce it to powder, and by kneading that with water should make a jar, jar, in that case, is the name given to the physical structure of the thing in question, while the powder or clay is the material or substance. This physical structure called jar appears only at the time when the potter shapes it in this particular fashion. When the jar is smashed to pieces, the structure to which the name 'jar', was given disappears, while the powder or clay as material remains. Here the physical structure of the jar is comparable to the organic form of a being, the name 'jar' to the name 'beings' or person', the powdered clay to the phenomena of mind, matter.

By 'continuum' or continuity in time is generally understood the continued life of a being passing from one form of existence into another. But since beings is a mere concept of our mind, we cannot ascribe to the mental fiction the modes of physical origination and cessation. On the other hand, mind and matter, as real facts, can be conceived as springing into existence and undergoing dissolution.

A being is said, from the conventional standpoint, to be born, to decay, to die, to fall from one state of existence and to be reborn into another. Taken in this sense, a being is born, during his whole life-term, just once at the time of birth and dies once for all at the time of death. Mind and matter, on the contrary, come to birth, undergo decay, die and break down many hundreds of thousands of times, even in one day. Thus it should be explained. And it should also be clearly explained in the same manner according to the intellect and observation of others with regard to their own birth, decay and fall.

And just as conventional usage affirms that there is infinite space in the universe, so does philosophy maintain that space has no real existence. But this 'exists' of the one standard, 'does

not exist' of the other, present no genuine mutual antagonism. How is this? Because each statement is from a different standpoint.

Similarly by 'a being' is implied some sort of individual consciousness and intelligence. That this exists and persists in transmigrating: this is admitted as a truth from the conventional point of view. In Abhidhamma knowledge, or philosophical truth, however, such a being is not recognized, does not exist. Only mental and material phenomena exist. And they do not persist in a series of transmigrations. They are perpetually dissolving, now here, now there. Yet here again between the 'exist' and the 'does not exist' there is no real antagonism. How is this? Because of the distinction drawn between a being (conventional view) and a phenomenal compound of mind and matter (philosophical view).

If, by adhering to the belief that a being persists in transmigration, we hold that mind and matter do the same, then this is eternalist error (sassataditthi). And if by adhering to the belief that mind and matter do not persist in transmigration, but break up and dissolve, now here, now there, we come to hold that a being does the same, this is the annihilationist error (ucchedaditthi).[75] To maintain the eternalist view is to shut the gate of Nibbana. How so? Because if mind and matter transmigrate, then it is to be inferred that transmigration itself is eternal. And to maintain the annihilationist view is to shut the gate of heaven. How so? Because the working out of kamma is thereby suspended. Moreover, both of those views maintain that the living personality is a soul. And since the soul-theory is at the root of all false opinions, we shall find ourselves lodged at that root. Wherefore, avoiding those two extreme views, and adopting the distinction in standpoints described above, let us stand holding open every gateway to heaven and to the final release.

Of these two truths, the coming into being of all beings should be spoken of by way of conventional truth. While the universe is developing, and after the empty mansions in the world of Brahma (i.e. the first realm of Brahma) and in the six abodes of devas are established, beings generally from the realm of abhassara come down to be reborn in these places. Here someone would say, 'Why are they generally reborn in the lower stages? As they have been there in the Abhassara Brahma-loka for so long, is it not convenient for them to cultivate higher jhanas and ascend generally the higher realms of Brahma.?' Thus it should be replied: In the Samacitta-sutta, Anguttara-Nikaya, vol. II, it is said that there are two kinds of beings, namely, a being with internal fetters, and a being with external fetters. Here the internal fetters are five in number: delusion of self (sakkaya-ditthi), doubt (vicikiccha), adhesion to the efficacy of rites and ceremonies (silabbataparamasa), sensual desire (kamacchanda), and ill feeling (vyapada). They are also called downward-tending-fetters (orambhagiya). The external fetters are also five in number: desire to be reborn in the rupaloka (ruparaga), desire to be reborn in the arupa-loka (aruparaga), pride (mana), quivering of thought (uddhacca), and nescience (avijja). These are also called upward-tending-fetters (uddham-bhagiya). Here 'internal' means the kamaloka, and 'external' means the Brahmaloaka. Why are they so called? It is because nearly all the beings are reborn in the kamaloka and very seldom do beings take rebirth in the Brahmaloaka. And where there rebirth is most there lust for various objects is in great swarms. Therefore kamaloka is called 'internal' of all the ordinary folks. Brahmaloaka should be understood in the opposite way. In fact, all these beings are pleased with, gratified upon, and delighted in, the pleasurable things which are full to the brim in the kamaloka, while there are none at all in the Brahmaloaka. Why do they all get to the Brahmaloaka? Because there is no abode at all below that when the world is destroyed. However, through the agitation of the downward-tending-fetters which have not yet been shattered, the beings in the Brahmaloaka are always inclining to be back to kamaloka. For instance, when a town is disturbed and attacked, the people of the town take refuge in a big forest and stay there till peace is restored. Now the big forest is a very pleasant place, without any danger, and full of shade and water. But the people are always inclining to return to their town and they are not one moment happy however pleasant be the forest. Thus should it be understood here also. Therefore the beings in the brahmaloaka descend generally to the kamaloka when the world re-establishes. When they are reborn as men in the kamaloka, their rebirth is at first apparitional. They are like the Brahmas. Everything is fulfilled at the instance of their wishes. They live at first

upon jhanic interest (jhanapiti). Their bodies are luminous and brilliant. They live and walk in the sky. Their lifespan is an incalculable one. And the rest, such as the decreasing and increasing of their life-span, etc., should be understood as is said in the Agganna and Cakkavatti Suttas.

VI, Of Causal Genesis

From the standpoint of ultimate or philosophic truth, the order (or procedure, pavatti) in the world of rational individuals (satta) is by way of causal genesis. Hence we state the law of that order in terms of the formula called causal genesis (literally 'happening-because-of': paticcasamuppada):-- Because of ignorance, actions; because of actions, consciousness; because of consciousness, mind-and-body; because of mind-and-body, the six sense-spheres, (senses and objects); because of the six sense-spheres, contact; because of contact, feeling; because of feeling, craving; because of craving, clinging; because of clinging, becoming; because of becoming, birth; because of birth, decay, death, sorrow, lamentation, pain, misery, and despair. This is the genetic process of the entire body of ill.

33. Ignorance, nescience (a-vijja).

Let us here take the positive form, knowledge, first. Knowledge is cognising, knowing. Knowing what? The knowable. What is the knowable? Facts (called truth). What is truth, or fact? That which holds good at all times, and is a fact (lit., has come to be), which is 'thus', which is not 'not-thus', is not otherwise and not self-contradictory, is called truth. How many aspects (vidha) of truth are there? There are four:--the fact itself, its cause, its cessation, the means to its cessation. For example, in the Four Noble Truths concerning suffering or ill:--The noble fact of ill, the noble fact of the cause (or genesis) of ill, of the cessation of ill, of the means (or path) leading to the cessation of ill. 'Noble' truth here is equivalent to immovable (achala) truth.[76]

Now, what is the fact of ill? In the Pali we are told that the five aggregates, or the six organs of sense are synonymous with the fact of ill.[77] But why should the matter-group be comprised under the noble fact of ill? Well, are not the factors of the body, even though the body be an angel's or a god's, subject eventually to birth, decay, death, sorrow, mourning, pain, misery, and despair? Now this quality 'subject to birth' includes liability to (re-) birth in purgatory, or as a beast, or in such evil planes of life as those of petas or asuras. It includes the being involved again and again in passions, in wrong-doing, in diseases and infirmities. Hence rebirth in any material shape is a state of perpetual peril and liability to suffering.

The Second Noble Truth is described as the cause or origin of ill. Here by the word origin (samudaya) is implied that which gives rise to or develops ill. What is that? Craving (tanha, or unregenerate desire). Whoso does not put away such desires begets and fosters all the ills characterising the life of a mental and bodily organism.

The fact of the cessation of ill is known as the Third Noble Truth. We conceive cessation is twofold, namely, the cessation of what has already arisen, and the cessation of what has not yet arisen. When we include under cessation the cessation of cravings not yet actual, we are really referring to ills that are not yet felt, since cravings are their cause or root. Hence the task of making to cease is immediately concerned with cravings, not with suffering. And by cessation we mean not temporary removal, but final non-reappearance. Of two men who each cut down a poisonous tree, only he who cuts away the root ensures the impossibility of regrowth.

In the Fourth Noble Truth, again, the means or course referred to is in reality the Path leading to the cessation of craving, and thus of ill; of those ills, namely, associated, as we have seen, with mental and bodily organic life. Doctrinally, the Path generally denotes the Noble Eight-fold Path which consists of right view, right resolve, right speech, right action, right livelihood, right effort, right contemplation, and right concentration. These fall into three groups; insight, concentrative practice, and moral conduct. Under insight come right view and right resolve; in the moral group are right speech, right action, and right livelihood; and in the concentration-group are right effort, right contemplation and right concentration.

It is worthy of note that by the path we understand, from another point of view, the carrying out of the act of comprehension (parinna). The work of comprehension is three-fold, namely, penetrating insight into the nature of reality and laws of things; investigating comprehension of the three characteristic marks of phenomena; and the comprehension which abandons hallucinations attaching to things of temporal sequence thus inquired into. More strictly, the term Path is taken to signify the fullest exercise of the last-named work of comprehension. For it is through the work of comprehension that we get rid, first, of belief in a soul; secondly, of inherent craving for sensuous pleasures; and thirdly, of inherent craving for rebirth.

Here it should be noted that, instead of a negative name, such as cessation of ill, we might give a positive name, such as attainment of happiness, to the Third Noble Truth. Happiness is of two kinds: pleasure as experienced by the gods and average men, and the blissful tranquillity reached only by those who follow the Noble Path. Pleasure is the experience of those who are victims of craving while the experience of blissful tranquillity is only for those who are masters of knowledge. This realm of bliss we call Nibbana, where the nutriment for craving is wanting.

To sum up: knowledge is the act of knowing, the knowing what ought to be known, i.e., the Four Noble Truths. If this be so, and if ignorance be rightly understood as the opposite of knowledge, then it necessarily follows that ignorance is the act of not knowing what ought to be known, i.e., the Four Immutable Noble Truths.

34. Actions (sankhara).

These are the plannings, the activities, 'puttings-together', in virtue of which living beings accomplish something: that of which the moral consequence is either good or evil, meritorious or the contrary, attaches to this life or has bearing upon the life that is to follow upon the present one. In our phraseology, we take sankhara to signify all those actions by way of deed, speech, and thought, which determine the modes of our existence now or in time to come or both at present and in future. Actions so conceived fall into three grades (or kinds): the demeritorious, the meritorious, and those of an unoscillating nature (ananja). Of these, demeritorious actions are bad deeds, words and thoughts; meritorious actions are good deeds, words and thoughts belonging to the kama planes of life; [78] the third kind are acts of the mind, involving merit, done in the rupa planes of life [79] and good acts of the mind done in the arupa planes of life. [80] But how is it that because of ignorance actions come to pass? They who do not understand, do not know the Four Noble Truths; for them the three types of hallucinations as to their mind and body, thus conditioned by ignorance, come into existence. The hallucinations in their development form what we call craving-materials, and these materials in their development form the modes of our existence now or in time to come. It is thus that because of ignorance actions come to pass. [81]

35. Consciousness (vinnana).

This is our term for knowing (i.e. coming to know) in a variety of ways. It includes awareness of cognition through sense and cognition through work of mind. For example, we cognize objects by way of sight; sounds by way of smell; tastes by way of taste; the tangibles by way of touch, and the cognizable by way of thought. Accordingly, we distinguish cognition into its modes—visual, auditory, olfactory, gustatory, tactile, and mind-cognition.

Visual cognition is the mode in which the process of consciousness takes place in connection with the eye, etc. By mind-cognition we understand the mode in which the process of consciousness takes place in connection with thoughts (as distinguished from sense-perception). Again, cognition is distinguished into two kinds, according as it leads to moral or immoral results.

Our main question is, how is it that because of actions consciousness comes to be? It is worth noting that in this case, actions are but a name for the element of volition (cetana-dhara) given in a process of consciousness. The term consciousness, too, is used in a limited sense for what is called resultant rebirth-consciousness (i.e. consciousness in a newly-conceived embryo). Hence the expression 'because of actions, consciousness' signifies that the rebirth-consciousness results or emerges from the volitional effort in the previous birth.

It may be asked, how is it possible that, the action done in the previous birth ceasing to be, the rebirth-consciousness should now emerge from it? Here we ought to clear up the ambiguity that is attached to the expression 'ceasing to be'. In accordance with our conception, cessation implies the completion of an act. There are three stages—the will to act (kamma-cetana), the impulse and the act (kamma-vajja, kamma-nibbana), and the resultant state (vipaka-dhara). Let us take an illustration. Suppose a man were to sow a mango-seed. He does so with a view to obtain mango fruit. Obviously, then, his action is purposive. The seed thus sown engenders a mango-tree; that nobody can say until the tree bears fruit when the seed was sown or not, in the course of time the tree bears fruit. It is then, and only then, we judge that what was so far merely potential in the seed is now actualised in the fruit. Between the potential and the actual or resultant there is the intermediate process, the stimulation and development of the potential into a living force, represented in this illustration by the growth of the mango-tree. On this we are entitled to say that the seed contained in some mysterious way both the end to be realised and the active process that is essential to it. Thus if we say that the seed ceases to be in engendering the tree, we mean thereby only that it has developed into a living force, so as to reach its end.

Now we conceive volition to be the germ of rebirth, a motive force in our conscious activity which brings rebirth-consciousness into play. Our underlying postulate is that fruition marks the cessation or completion of an act of volition. The Omnicient One, too, declared to the effect: 'I declare, bhikkhus, that no voluntary actions reach a termination without making the accumulated fruits and results to be 66'. (Anguttara-nikaya, v., 292)

36. Name-and-form (nama-rupa).

Name is that which bends towards (namati) objects and form is that which undergoes change (ruppati), is transformed as conditions vary. Under name are grouped sensations, perceptions and mental properties. Form includes matter and material qualities.[82] 'Because of consciousness, name-and-form':--by this we mean that rebirth-consciousness is the seed or principle of change as to name-and-form. In the series of causal genesis, name-and-form denote no more than mind and body in a developing man. We must note that rupa (rendered here loosely as form) denotes also a living body, an organism capable of development from a seed or germ into a living, thinking individual.

37. **The six sense-spheres (salayatanani).**

The term ayatana ('going to') is applied to the six organs of sense, because they serve as places (thanani) in a living body, where six external objects, coming from this or that source, strike (produce stimulus), and thereby set up or occasion (i.e. bring into play), presentative functions (arammana-kiccani), and mental properties, with their six inward-turning doors, coming from this or that seat or base, set up receptive, or 'object-seizing' functions (drammana-gahana-kiccani). The six sense-spheres are the eye, the ear, the nose, the tongue, the body, and the mind. Here the sphere of the eye denotes the sensitive material quality of the organ of sight, ear denotes the sensitive material quality of the organ of hearing, nose that of the organ of smell, tongue that of the organ of taste, body that of the organ of touch, and mind denotes the organic consciousness (bhavanga-cittam).

The six sense-spheres are termed also the six sense-doors, or gates, because they serve as so many sensitive media through which the six external sense-objects and the six internal thought-processes (vithi-cittani), entering and leaving the six doors, mix as objects and subjects (visaya-visayi-bhavana), 'door' meaning sensitive medium, and not physical aperture.

Of these, the organic consciousness, being radiant as a pure diamond, is not merely a sensitive medium. As it was said: 'Radiant, indeed, is consciousness (cittam), O bhikkhus.'[83]

In the case of moisture-sprung and congenital beings, the sense-spheres are rather dull, but in the case of beings of 'apparitional birth', they are of a divine nature: shining and burning..

But how is it that 'because of name-and-form the six sense-spheres' come to be? The answer is to be found in the laws of embryological growth. In viviparous beings the senses and sense-organs develop as the embryo develops in the womb. The specific senses and sense-organs develop at various stages through which the embryo passes.[84]

38. **Contact (phassa).**

Contact is the act of touching. Consciousness cognises each several object. But contact must be distinguished from such a sense-cognition. For contact implies that 'concussion' which alone brings the functional activity of the senses into play. As commonly understood, contact may be a mere physical collision or juxtaposition of two things. But in Abhidhamma (or philosophy) touching denotes only stimulus (sanhattana). Otherwise, all material things would be called tangible objects. But the force of the term 'stimulus' is that there must be union, meeting, acting'together of all things connected with the stimulation. It is by reason of this acting together that various sense-operations take place. In the Pali we are told: 'Due to contact, and conditioned by contact, feeling, perception, and active complexes are manifested. (Samyutta-Nikaya, iii, 101 f.)

Contact is regarded also as one among the four kinds of nutrition. Taken in this sense, contact is of six kinds: visual, auditory, olfactory, gustatory, tactile and mental.

But how is it that because of the six sense-spheres contact comes to be? In the Pali we read: 'Because of the eye (organ of vision), visual cognition arises with regard to visual objects. The conjuncture of these three is contact. The same holds true of the other special senses.' This means that based upon the sense-organ, and depending on the sense-impression (nimittam), sense-apprehension comes to pass. This being so, the intensity of impression, in the case of each special sense, varies with the stimulus.

39. Sensation, feeling (vedana).

Vedana means experiencing the enjoying of the essential property (lit: taste, rasa) manifested in the object by the contact-stimulus. That essential property is either pleasant and agreeable, or unpleasant and disagreeable. Further, regarded in this aspect, vedana is distinguished into six kinds, corresponding to the six-fold contact, namely, sensation born of visual contact, that born of auditory contact, etc.

Vedana is also applied to feeling, distinguished into three types: joy, grief and hedonic indifference. According to yet another classification, vedana is five-fold: pleasure, pain, joy, depression, and indifference. We hear also of these three kinds of experience: infernal (or infra-human), human and celestial or divine (superhuman). The lowest form of infra-human experience (such as that of hellish beings) is one of unmitigated misery. The average human experience is of a mixed character, while the highest form of divine experience is one of absolute bliss. But the difference is that of degree. We have now seen that the phrase 'because of contact, feeling' means contact or stimulus is the necessary antecedent of feeling.

40. Craving (tanha)

This implies hankering, thirsting always after things one does not possess. Craving, so regarded, involves naturally worrying and pondering over things. For instance, a man thus broods over the past: 'The things I had before I now, alas! have not!' He calculates thus about the future: 'Should this happen in time to come, it would be for my welfare!' He may worry as well over the present: 'The things I have now, I shall not afterwards obtain!'

Craving is six-fold: for sight, for sound, for smell, for taste, for touch, and for things cognisable or intellectual (dhamma). In the Satipatthana Sutta we read: 'Sight is (looked upon) in this world as pleasant and agreeable. If craving arises, it arises in seeing and settles there. And so, too, with regard to sound, smell, taste, touch, and cognisable objects.'[85]

Because of feeling, craving comes to be. This means that feeling (or sense-experience) is the necessary antecedent of craving.

41. Grasping (upadana).

This means adopting, laying a firm hold on. Negatively, it implies the inability to shake off a thing, even after experiencing great pain due to it, and perceiving its many evil consequences. Grasping, so conceived, is said to be fourfold: sensuality (kama), dogmatism (or, orthodoxy, ditthi), belief in works and rites (silabbata), and the belief in soul (attavada). Of these, sensuality denotes an intensified form of craving for all pleasant, agreeable, and sensuous things.

By dogmatism is to be understood that orthodoxy which leads a person to think: 'This alone is true, and everything else is false.'

By belief in works and rites is meant the fixed view, that the man is able to purify himself, to free himself from pain by means of external, outward rules, or by means of self-mortification, self-torture, instead of religious meditation and philosophic contemplation.

The belief in soul is described as the theory of animism, as the doctrine of a permanent ego, or the postulate of being (sakkayaditthi). He who is in the grip of this view considers this ever-changing world in the light of a permanent substratum or unchangeable essence (sara).

Now 'because of craving, grasping comes to be' means that in our system craving is regarded as the necessary antecedent of sensuality, dogmatism, belief in works and rites, and belief in soul.

42. Existence (bhava).

By this we understand becoming, or the attainment of individuality (lit: self-ness, attabhava). Existence is conceived by us under two aspects--(a) action, (b) result. (a) The active side of existence is for us the life of action (kammabava), the present life in which a man performs various actions by way of thought, speech and deed, moral and immoral, pious, spiritual and intellectual, determining thereby his character (sankhara), or shaping the nature of his future existence (upapattibhava). Thus the term action (kamma) includes, first, ten immoral actions: the killing of living beings, the taking of what is not given (i.e., not one's own), unchastity, falsehood, slander, harsh language, idle talk, greed, hate, and erroneous views; secondly, the ten moral actions: abstinence from killing, from thieving, from unchastity, lying, calumny, harsh language, and idle talk, absence of greed, absence of hate, and right views; and thirdly, the points of pious duty (punnakiriya vatthuni): liberality (dana), conduct (sila), contemplation (bhavana), civility, hospitality, the giving of what has been won (distribution of merit), appreciation (anumodana), and correction of erroneous views of others.

In judging each immoral action, we consider these four 'fields of kamma'

0. as one's own act,
 1. as instigating another,
 2. as consenting to another's instigation, and
 3. as commanding the act.

In like manner, we judge each moral action according as

4. it is one's own act, or as
 5. one inspires another to do it, or as
 6. one consents to another's instigation, or
 7. one commends the act.

Again, moral actions are distinguished as 1) worldly (vattanissita), [86] and 2) unworldly (vivattanissita). Worldly moral actions are those which are done with the object of bringing fame and reputation in this life, and of securing high rank and fortune in the life beyond.

And those which are unworldly denote those moral actions which are done with the desire that they may lead to the extinction of craving in future, and not with the object of bringing fame and reputation in this life, or of securing high rank and fortune in the life

beyond. This last mentioned type of moral actions is further distinguished as 1) those which are preliminary (paramipakkhiyo), and 2) those which are perfective (bodhipakkhiyo).

Existence as (resultant) rebirths (upapatti-bhava) are said to be ninefold (including two[87] systems of classification). According to the first system of classification, the lowest in the scale are rebirths in the worlds of sentience (kama-bhavo); the next higher are rebirths in the heavens of form (rupa-bhava); those higher still are rebirths in the formless heavens (arupa-bhava); yet above these are placed the heavens called conscious (sanni), the unconscious (asanni), and the neither-conscious-nor-unconscious (nevasanni-nasanni). According to the second system of classification, these six grades of existence are divided into three: those endowed with one 'mode' (ekavokara), those endowed with four modes (catuvokara), and those with five (panca-vokara). Here those with five modes include the sentient and corporeal beings endowed with five aggregates; those with four denote those unconscious beings who are endowed with four aggregates; and those with one denote the unconscious beings who are endowed with one aggregate.

But how does existence (rebirth) come to be 'because of grasping'? Those average or worldly persons, who have not put away the four forms of grasping or clinging, by the right means of Path, indulge in each of the four forms in their deeds, words and thoughts. All their activities are in one way or another prompted by their clinging to sensuous desires, to opinions, to the efficacy of habits and rites, to their belief in a soul. Activities thus accompanied by clinging inevitably bring about, at death, some form of rebirth, some reinstatement of khandhas, or constituent aggregates.

43. Birth (jati).

This expression is applied to the generation of beings, to the manifestation of sankhara, that is to say, the appearance as individuals of what the nine above-named modes of existence are potentially. Sentient existence is divided into these four types of beings:

0. the oviparous,
 1. the viviparous,
 2. the moisture-sprung, and
 3. opapatika birth (apparitional, without physical generation).

All the gods of the six kama-planes, and all the infernal beings are said to be of the last kind. In the developing period,[88] men were thus born, and so, too, were animals, spirits, and earthly gods. Subsequently men appear to have been[89] viviparous, and even oviparous and moisture-sprung. The same holds true of animals in general. All corporeal and incorporeal Brahmas are of apparitional birth.

But how does birth come to be 'because of becoming'? In this way: the life of action determines the type of future existence, and that type of existence becomes manifest by way of birth.

44. Decay and death (jara-marana).

Corresponding to the nine grades of existence, referred to above, decay is said to be ninefold. But it is considered also under these two heads--mental (nama-jara) and physical (rupa-jara). Each of these two kinds of decay is further distinguished into that which is momentary (khanika) and latent (apakata), and, that which is prolonged (santati) and patent (pakata). The latent is to be known (inferred) from the patent, for were there no momentary change, there would be, a fortiori, no change of a more prolonged duration.

'But how does the fact of prolonged mental decay (i.e., change), (parivattana) become evident (or intelligible)? It becomes evident through the occasion of sensations in the body, pleasing or painful; through feelings of joy or grief in the mind; through the perception of sight, sound etc., through such higher functions of the mind as reflection, discursive judgment, etc., or through such functions of the understanding as (cognitive or intuitive) insight, hearing, etc. Here the meaning of the expression sankamati ('pass on') is that the old stream (of consciousness) disappears, and a new stream makes its appearance. But without a priori admitting decay (parihani), it is impossible to conceive such a disappearance. Besides, one must admit, the mind changes very quickly. The master said: 'I do not see, bhikkhus, a single thing so quickly changeable as mind. And it is not easy to find an analogy for this quickly changing mind.'[90] Obviously, by the expression 'quickly changeable' in the quoted passage is meant the passing on of the flow of consciousness. Thus the quick change of the mind being realised, we are the better able to conceive its decay and death.

But how does the fact of continuous physical change become intelligible? It becomes intelligible through bodily movements. For instance, in the time of walking, when the first step has been taken, then we can take the second step. And it becomes evident from all natural changes, such as the seasons of the year, the months, the fortnights, the nights and days, and the great periods.

Corresponding to the nine grades of existence, this is also said to be ninefold. Death is distinguished again into these four kinds: that which is due to expiration of the term of life, that which results from the extinction of kamma, that which results from both of these two causes, and premature death. Premature death may be due either to the action of past life, or to that of present life, either to the drifting result of action, or to the overflowing result of action.[91]

It may be asked why these three--birth, decay and death--are included among the factors of the causal genesis. They are none other than the three characteristics of compound things. Are they not, therefore, of slight importance, of slight consequence? No, we must not speak thus, for of all phenomena of life, these three are of the greatest importance, for these supply the necessity for the advent of Buddhas. In the words, of our master: 'If these three factors did not exist in the world, no Buddha would have been born. But because these exist, Buddhas are born.' That is to say, it is in understanding, penetrating into the root-causes of birth, decay and death that the knowledge and mission of the Buddha consist.

The Master himself declared: 'Those recluses and Brahmins who do not know the causal genesis of decay and death, do not know what the cessation of decay and death is. It is impossible that they, overcoming decay and death, will remain (for ever the same).'[92]

Thus it is evident that our whole conception of the causal genesis (paticcasamuppada), or the causal order (dhammaniyamo)[93] has this end in view: to understand, to penetrate the cause of birth, decay and death. The knowledge of a learned, Noble Disciple (who has gained an insight into the law of causal genesis) is self-evident (apara-paccaya): 'There being ignorance, there is kamma; there being kamma, there is rebirth-consciousness; there being birth, there are decay and death. Where ignorance is not, there kamma is not; where kamma is not, there rebirth-consciousness is not, where birth is not; there decay and death are not.'

In conclusion, this causal genesis, this causal order, is the basis, the fundamental conception of our system, the penetrating wisdom of the Noble Ones. It is the norm which serves as the door of Nibbana, the gate of 'the ambrosial'. That is to say, it is the path

which leads to abandonment of all views of individuality, all theories of soul, all forms of dogmatism and kinds of craving.

Dhamma-Niyama, a discussion

(The following extracts from letters of U Nyana, Patamagyaw, and Mrs. C.A.F. Rhys Davids, M.A., are here inserted as they introduce some comments on the dhamma-niyama and are worth while to be recorded for the benefit of the interested readers.)

From Mrs. Rhys Davids to U Nyana.

....I especially wish to raise the question as to the exposition of the term dhamma-niyama, both as to the translation of that section and indeed as to the exposition itself-but this with all reverence.

Cordially yours,
C.A.F. Rhys Davids

From U Nyana to Mrs. Rhys Davids.

....Now, dear upasaka, I wish to say a few words on the exposition of the term dhamma-niyama. First of all, if I were to render into English the terms of the fivefold niyama, I would do so as follows:

45. Utu-niyama: the order of things in relation to climatic conditions
46. Bija-niyama: the order of things in relation to germinal conditions
47. Kamma-niyama: the order of things in relation to moral conditions
48. Citta-niyama: the order of psychogenesis
49. Dhamma-niyama: the natural order of things (other than the above mentioned.)

'Mr. S.Z. Aung's rendering as "Natural phenomenal sequence" is a good one but it does not, I think, cover the wide meaning of the term dhamma. Here dhamma is used to mean the whole cosmos or universe (the 31 stages of bhumiyo, the Buddhist point of view) with its inhabitants, both animate and inanimate. Hence the dhamma-niyama is the whole ordered system of the cosmos. And the first four niyama are only the specific orders specialised from it, as each of them is universally predominant among many other orders. So whatever order remains unspecified or unspecialised, it comes under the heading of the dhamma-niyama. The dhamma-niyama may be expounded in many aspects. The revelations of all the branches of science may be cited for the treatment of the cosmic order if one is capable of doing so. But Ledi Sayadaw as a philosopher is obliged to expound it from the philosophical point. There are also, as you know, two methods in our Buddhist philosophy in expounding the dhamma in the light of their causes and effects, namely, Suttanta-nayo[94] and Abhidhamma-nayo.[95] The former is more adaptable to all classes of mind than the latter, which is only suitable to those who have a preliminary knowledge of Abhidhamma. So the Mahathera chooses the Suttanta-nayo to expound with. And he, after treating the cosmic order pretty well, takes the paticcasamuppada for his context. The whole of the expositions is meant to reveal the following facts:

'There is no world-lord, no creator who makes or creates the universe, but the fivefold order of law. All is the sum total of causes and effects which are rising and ceasing every moment. Nothing is abiding in this world of transience, wherefore no eternal peace can be found, but on the other hand, it can only be found beyond this world of changes where no jati or becoming is found through lack of cause. And to reach that place where eternal peace abides we must walk along the Eightfold Noble Path which, though it pertains to this world, leads to the way out, and when we get to the end close to the outer-world, (let me say so) or to Nibbana and as soon as we draw away the last foot set on this world, we at once ascend the lokuttara-bhumi, the Nibbana peace. So much for the expositions

With best wishes,
I remain,
Yours in the Order,
U Nyana

From Mrs. Rhys Davids to U Nyana.

...Thank you for your note on the niyama. Personally, I find either of the definitions of dhamma-niyama unsatisfactory. Any division must seem so to our Western minds which is co-ordinated with other divisions and yet claims to include them. It shocks our sense of proper classification. It would pass muster with us if it was a sesa-niyama only, for any orders not included in one to four. But then it should be so called, and not dhamma-niyama. According to the Burmese traditional interpretation, the whole five ought to be called the pancaka-dhamma-niyana and the fifth the sesa-(or pakinnaka?) niyama. Or there should be a sixth, the Buddha-niyama.

'Not knowing this traditional interpretation, I, when I introduced the subject to Western readers, in my Buddhism (1912) p. 117 foll., judged that the fifth niyama was not dhamma, but dhamma-niyama. I noted Buddhaghosa's illustration of it on dhammata in the rebirth and appearance of a Sambuddha on earth--and it seemed to me a wonderful concept, and one necessary to the Buddhist idea of the cosmos that among the laws of that cosmos should be the uppatti (upapatti you say) from time to time of a Sabbannu Buddha. You Buddhists must call this a law. How otherwise do you explain the recurrence of Buddhas?

'And to place this wonderful law at the end with just any other niyama that have not been specified in one to four seems most, unsatisfactory. How I wish I could discuss this in Burmese with the Mahathera, Western fashion....

Believe me,
Sincerely yours,
C.A.F. Rhys Davids

(This letter was translated into Burmese and sent to Ledi Sayadaw who in return wrote a long note on dhamma-niyama which is also printed in this book at the end).

From U Nyana to Mrs. Rhys Davids.

'... With regard to our classification and definition of niyama, I agree with you in your modification of the word "dhamma" as "sesa" or "pakinnaka" for the fifth order only in sense, but not in word-expression. For we should not only look into the import of the word, but we should

respect the moral importance of the word-expression as well. If we use the word "sesa" for the last order, there should probably be a more definite number of niyama for it to refer to and it should not have been stated as that there are only five kinds of niyama. The orders which the dhamma-niyama comprise are so numerous in quantity and so variant in quality that even an analyst of intellect and extraordinary gift like Buddhaghosa is sure to fail in his bold attempt to get all into detail. And the Buddha even warns his disciples not to contemplate too much upon the laws and forces of the natural constitution of the universe and of life reigning therein in these words: "Lokacinta, bhikkhave, acinteyya na cintetabba. Yam cinto ummadassa vighatassa bhagi assa", as they give rise to insanity and fatigue to the vigorous pursuer after research and as he can never reach, I dare say, the triumphant goal of his profound research, however far advanced his observation, experiment, analysis and classification of phenomena may be. It is the Buddhavisayo,[96] and the entire revelation can only be safely entrusted to one who is possessed of sabbannutanana.[97] When aspiration for research after phenomenal occurrence eventually arises in his disciples' minds, the Buddha usually calms it with these words: "Dhammata esa, bhikkhave"[98] or "Dhammata, yam, bhikkhave", etc.,[99] lest they should waste away their valuable time in unfruitful research. From such passages and from such data, Buddhaghosa, after careful observation and speculation, infers that there are five niyama.

Now, to turn to our discussion of sesa it is required for reference or summing up, but not in formal classification. I have never come across, as far as my reading is concerned, the word "sesa", "the rest" used even by the Western analyst in enumerating his formal classification. As regards to the other word "pakinnaka", it is preferable to the word "sesa" as it may mean miscellaneous order of heterogeneous types, or order of things not arranged under any distinct class. But it is doubtful whether it has a wide and comprehensive sense as the word "dhamma". Its proper use only in a particular case as we find in the Compendium of Philosophy as "pakinnakacetasika", which is used quite differently from what Buddhaghosa wishes to explain in his classification. In Pali language no suitable word can be found other than the word "dhamma", which is a philosophic expression applied to things in general. It is neither an introduction of a new expression nor his own invention that Buddhaghosa has used the term "dhamma" for the last division of niyama so as to include all that has not been said in the previous ones. It is but an adoption. Let me invite your reference to the classification of ayatana and dhatu. Of the twelve kinds of ayatana and eighteen kinds of dhatu, the last of each is called dhammayatana and dhammadhatu, and each claims to include anything not included in the previous ones. According to the definition "sabhavam-dhareti ti dhammo", every kind of ayatana and dhatu is a dhamma and yet each kind stands in co-ordinate rank with the last one. And the dhammayatana[100] cannot include them as they have got their special name (laddha-nama-visesa). Here the conotation of the dhamma is limited and in Pali such a term is known as "pasiddha-ruthi" and it has no right to extend its sphere of nomenclature over other terms of laddha-nama-visesa. You may as well see that in classification of six vinnanani (see Abhidhammattha-sangaha, ch. IV.) the last division is called mano-vinnanam, and mano, though it is a common term for all classes of consciousness or thought (citta), cannot claim to include the five kinds of consciousness previously enumerated, such as cakhuvinnanam, etc., for each of which has its special name, but it is applicable only to any other citta not included in the previous classes. So also is the same in our case. The dhamma-niyama cannot claim to include the above four niyama though each is really a dhamma or a thing within the legitimate sphere of its definition, but it is limited to include only what are not included in one to four. And the first four have a right to stand co-ordinately in rank with the last, and hence you need not also call them the pancaka-dhamma-niyamo.

Allow me to give you an instance of Western classification. The English grammarians classify an adverb into the following distinct classes: as adverb of time, place, number, quantity and quality. As each class is co-ordinate with the other divisions, the adverb of quality, though it may legitimately claim to include all the other classes in the sense of its being a qualifying word must be maintained without any prejudice and contention as the proper classification. Hence the adverb of quality may mean any adverb not included in the previous classes. Now we see that it is on all fours with our method. With regard to your suggestion to include a sixth, i.e. Buddha-niyama, I

think it is not necessary. It may come under the head of dhamma-niyama. It is not a universal order applicable to many others but itself. It should be borne in mind that the appearance of a Buddha is not a regular recurrent one. Some universe has one or more and others have none at all, and even in the former case it is not synchronous. Therefore, it seems to Buddhaghosa that the Buddha-niyama does not deserve a special treatment in his elucidation of the general laws. It is the dhammata that a Buddha appears only when a Bodhisatta has fully reached the perfection of the paramita's and Buddha-dhamma....

I remain,
Cordially yours,
U Nyana

Note on Dhamma-Niyama

by Ledi Sayadaw (Translated by U Nyana)

The aim of the scholiasts in expounding the fivefold cosmic order should at first be noted. There are both in this world of men and of gods two kinds of conceptions, namely, issara-kutta, and brahma-kutta. The conception by which some people believe that there is a supreme ruler of the three worlds who ever lives in heaven and by whom everything is created, is the issara[101]-kutta. It is also called issara-nimmana (created by issara or isvara or supreme ruler or god). And the conception by which some people believe that there is a Brahma who ever lives in heaven, who is the great father and great-grandfather of all beings, who creates everything and supremely rules over the three worlds, is the Brahma-kutta (created by Brahma). Here issara and Brahma differ only in expressions but each is the designation of the same deity, the world-lord, the creating god. Of the two, Brahma is the name assigned to the supposed supreme being by the brahmins and Hindus and it has become a general notion in the three worlds of men, gods and Brahmas since the world begins. As to the name issara, it is not a universal notion but a later imaginative adoption by those who fail to acquire the knowledge of origin of the world and primary causes of things in existence. In order to cast away these two imminent conceptions the scholiasts have expounded the fivefold cosmic order.

The fivefold cosmic order is as follows.,

50. Utu-niyama,
51. bija-niyama,
52. kamma-niyama,
53. citta-niyama, and
54. dhamma-niyama.

Of these five, the meaning of 'dhamma' in the last order should be first shown. We will quote a few lines from the Nidanavagga-Samyutta, Ahara-vagga, X Sutta, page 162, which run: 'jatipaccaya, bhikkhave, jaramaranam. uppada va tathagatanam anuppada va tathagatanam, thita va sa dhatu, dhammatthitata, dhammaniyamata, ida-paccayata, bhavapaccaya, bhikkhave, jati. Uppada va tathagatanam... pe... ida-paccayata... pe avijjapaccaya, bhikkhave, sankhara. Uppada va tathagatanam... pe... ida-paccayata. Ayam vuccati paticcasamuppado.' [102]

In this text the natural things or phenomena (sabhave-dhamma) are first shown with the words 'avijja, etc.' and then the meaning of the word 'niyama' is expressed in the following sentence: 'uppada va tathagatanam, etc.' Therefore, the word 'dhamma' denotes both the things which mutually stand in relation to one another as cause and effect, for a dhamma always depends for its appearance upon some other dhamma which again in its turn requires some other antecedent for

its arising. Hence any dhamma may be both cause and effect. And the word 'niyama' expresses the fixity of sequence of cause and effect.

Here is our interpretation of the sentence 'thita va sa dhatu, dhammatthitata, dhammaniyamata, idapaccayata.' There, indeed, ever exist in this universe that natural order of elements, that establishment of sequence of causes and effects, that fixity of mutual relation of causes and effects, and that causal nexus of individual things or phenomena, such as avijja, etc. In this text, the word 'dhammatthitata' is synonymous with 'dhammata', and the word 'dhamma-niyammata' with 'dhamma-niyamo.' The renderings made by Maung Shwe Zan Aung and U Nyana on the word 'dhamma-niyama' seem to be in conformity with the above quoted text.

Just as the method of word-description (padasodhananayo) is expounded at the very outset in the expositions of the Ten Books of Yamaka, so also here we should apply that method first in the classification of the fivefold niyama. In the expression 'dhamma-niyama, the word 'dhamma' denotes all mental and material things. Therefore, bija, kamma and citta are all dhamma, and it comprises all of them. Hence 'utu' gets two names: 1) 'dhamma', a general or common name, and 2) 'titu', an individual or distinct name. In like manner, bija, kamma, and citta get two names each. But in the classification of niyama, the individual names are used for the first four so as to particularize and make distinction from the rest of things, mentals and materials, which are conveniently treated under one common name of 'dhamma'. For this reason the term 'dhamma-niyama' should not be taken in its full application, but must be restricted within bounded limits to denote only the things which are not included in the first four. When it is required to treat 'utu' as niyama, one should not call it a 'dhamma-niyama' though it (utu) is really a dhamma, but must use the appropriate and individual name and call it an utu-niyama. The same rule holds good with bija, kamma, and citta-niyama.

For instance, we presume that there are five classes of workers on board a ship: the captain, the engineer, the pilot, the officer, and the sailors. Now, the owner of the ship, being very much pleased with the works of the crew, and wishing to give them a bonus, sends a man with some money to distribute among them according to his instruction that so much should be paid to so and so. When distribution is made, the captain and the other three are not entitled to receive shares from those of the sailors though they are working on board the ship under one common name as sailors, for they have already received special gratuity under the individual names of captain, engineer, pilot, and officer. Thus it should be understood here also. So much for the word-description.

Moreover, among the six kinds of objects, the dhamma-rammana stands last. So also dhammayatana and dhammadhatu stand last in the categories of twelve ayatana and eighteen dhatu respectively. Here also the denotation of each should be understood according to the method of word description just as in the fivefold niyama. We will reproduce here a few lines from the books of Yamaka which will serve as a means to obtain a clear knowledge of the method of word-description.

Dhammo dhammayatanam? ti. Dhammayatanam thapetva, avaseso dhammo dhammo, na dhammayatanam: dhammayatanam dhammo-c'eva dhammayatanan ca. Dhammdyatanam hammo? ti. Amanta. Ayatana-Yamaka. Dhammo dhamma-dhatu? ti. Dhamma-dhatum thapetva, avaseso dhammo dhammo, an dhammadhatu; dhammadhatu dhammo-c'eva dhamma-dhatu ca. Dhamma-dhatu dhammo? ti. Amanta. Dhatu-Yamaka.

Is dhammo a dhammayatana? Excluding the dhammayatana, the remaining dhammo is dhammo and not dhammayatanam; but dhammayatanam is both dhammo and dhammayatanam. Is dhammayatanam a dhammo? Ay. Is dhammo a dhamma-dhatu? Excluding the dhamma-dhatu, the remaining dhammo is dhammo, and not dhamma-dhatu; but dhamma-dhatu is both dhammo and dhammadhatu. Is dhamma-dhatu a dhammo? Ay.

Now I have dealt enough with, to respond to the critical observation: 'Any division must seem to our Western minds which is co-ordinated with other divisions and yet claims to include them. It shocks our sense of proper classification.'--made by Mrs. Rhys Davids, in her letter to U Nyana.

With regard to her sound suggestion, 'It would pass muster with us if it was a sesa-niyama only, for any orders not included in one to four. But then it should be so called, and not dhamma-niyama. ... And the fifth the sesa--or pakinnaka-niyama',--we would say thus:

If the fifth order is called the sesa-niyama, it would only mean that the above four orders did not involve in it. But if it is called the pakinnaka-niyama, it would not only mean that it did not mix up with the above four orders, but it would also allow various kinds of order, such as the Buddha-Niyama, etc., to be included. However, in our Buddhist Philosophy, the word 'dhamma' and its scope of meaning are very important and extensive. How? It is an ample work for the word 'dhamma' to uproot and destroy all the false notions, such as issara-kuttaditthi, Brahma-kuttaditthi, sakkaya-ditthi, etc. The whole of the seven books of the abhidhamma is composed with the expressed purpose of disclosing the meaning of 'dhamma'. Particularly, the exposition of the fivefold niyama by the scholiast is the attempt to eliminate the unfounded notions of issara-kutta and Brahma-kutta. It will be clearly shown later how it eliminates.

Here the difference between the power of the great Brahma or the so-called supreme ruler and the influence of the cosmic laws should be shown. The great Brahma can shed lustre over many thousands of world systems with his radiant beauty. He can see everything in those worlds, can hear sounds, get to any place and return to his own at the instance of his will, and read the minds of men and gods. As to his supernormal power (iddhi) concerning creation and transformation, he can create or transform either his own body or any external object into many and any forms. But these are only shadow-like shows and exhibitions which when he withdraws his power are sure to disappear away. In fact, he cannot create a real creature or thing, in the least louse or its egg, which will not disappear away when the creative power is discontinued. In exhibiting gardens and trees through his creative power, he can create and exhibit only temporal, unsubstantial, unreal, and counterfeit shapes of, and resemblances to, the desired things. A tree, a real substantial tree, even a blade of grass, he can never create. Because the appearance of a phenomenon, the coming into being of a creature, or the growing of a plant, is not within the range of super-normal or creative power, but it is within the domain of the cosmic orders, such as dhamma-niyama, kamma-niyama and bija-niyama. The things created only last while the iddhi is acting behind them, and they are liable to disappear as soon as the iddhi is withdrawn. The occurrence of hot, rainy and cold seasons are the natural process of climatic order and not the operation of iddhi. As regards dhamma-niyama, the great Brahma can transport thousands of men in their present life to heaven if he wishes, but there he cannot make them neither to become old nor to die, and even when they die he cannot debar and save them from falling into or being reborn in the abodes of torture. For the mental and material aggregates constituting the persons of men are under the sway of natural laws (dhamma-niyama) of birth, old-age and death. He cannot also make men or any creatures to be born in heaven after they die because the inception of new life in new abodes after death is not within the sphere of the operation of iddhi but it is within the domain of kamma-niyama. In this world, any one who kills and eats daily fowls, etc., and always drinks intoxicating liquor, must fall, in spite of his daily prayers and attendance to church, into the planes of misery after death. The great Brahma or the supreme god cannot save him in any way, because it is within the domain of kamma-niyama and not within that of iddhi. On the other hand, any one who disbelieves in the notions of issara-kutta and Brahma-kutta, who is a strong believer in the laws of kamma, and who shuns evil actions and always cultivates good deeds, is sure to ascend the higher abodes of gods and Brahmas after death. And the great Brahma cannot prohibit him from coming up to heaven, because the influence of iddhi can never overrule that of moral laws. The great Brahma, were he to encounter the cosmic laws, cannot defend and save even himself from falling into their clutches, let alone others. So much for the differentiation of iddhi and niyama in respect of their influences.

Now to show how the notions of issara and Brahma-kutta are refuted. There are some people who think that there is only one world, and who do not believe that there have been many cycles of worlds in the past and that an unlimited number of worlds will follow this present one in future. But they do believe that this present world has both its beginning and its end. And in looking for the primary cause of its beginning they utterly fail. However, reflecting upon the houses and buildings and their designers and builders, they come to the conclusion that this world must have its originator and he must be the creator or the supreme ruler, or the great Brahma, or the god. On the other hand, Buddhism teaches that many cycles of worlds have been formed in the past and many others will follow the present one in succession. It also teaches that the world has its beginning and its end, and there are causes, called natural laws, for the formation and destruction of every world, and these natural laws exist for ever and go rolling on in the infinite space of time. Therefore the followers of Buddhism have no notion whatever of issara and Brahma-kutta. So much for the refutation of the two notions. It has also been sufficiently dealt with in my expositions.

Among the fivefold niyama, the dhamma-niyama is most important. Cakkavatti and Agganna Suttas of the Digha-Nikaya are the fields for dhamma-niyama. In those suttas we find the order of life-span, or, under the common name, the dhamma-niyama, which reveals the facts that the incessant rise and fall of human life-span from a decade to a myriad (asankhyeyya) and vice versa are due to kusala and akusala dhamma. Besides those suttas, such kinds of order may be found in many places in the text. In the Dhamma-Hadaya-Vibhanga of the Abhidhamma Pitaka and in the Uposatha Sutta of the Eighth Book of Anguttara-Nikaya, the six abodes of devas and twenty abodes of Brahmas and their life-spans are definitely expounded. It is also a kind of dhamma-niyama which in other religions is never heard of. It may be called the order of life-span (ayukappa-niyama) if one would like to particularize. Or it would not be wrong to enter it under the heading kamma-niyama.

'Or there should be a sixth, the Buddha-niyama'--with this suggestion, we are quite in concordance. Because in specifying it separately, the great wonders of the Buddha would be more conspicuous. I have also written in my exposition that there should be a sixth, the order of birth (jati-niyama) which we find in Vasettha Sutta (Sutta Nipata, Maha-Vagga), because it seems to be a distinct class of order from bija and kamma. With regard to the Buddha-niyama, we cannot say that the appearance of a Buddha occurs in every world. Very few are the worlds, in which a Buddha or Buddhas appear. We must then assign the Buddha-niyama to the occasional occurrences of certain wonderful and mysterious presages, such as the quaking of ten thousand worlds, etc., during the infinite space of time while a Bodhisat is fulfilling the Buddha-dhamma, that is, from the time a Bodhisat receives the ultimate prediction from a Buddha that he would certainly become a saviour like himself, till he attains to Buddhahood and enters into the final goal, the Nibbana-dhatu. The marvellous occurrences of such wonderful and mysterious presages are recorded in Buddhavamsa in the chapter known as 'Sumedha's Reception of Dipankara's Prediction.' They occur also when the Bodhisat in his last life enters the mother's womb, the world, when he becomes the Buddha, when he sets rolling the wheel of law, when he appoints the time of his death, and lastly when he enters into Nibbana. Such occurrences are called 'dhammata' by the commentators. There is also a kind of dhamma-niyama which comes under the name of dhammata in the Mahapadana Sutta, in the Digha-Nikaya. In the Majjhima-Nikaya, it comes under the name of acchariya-abbhuta-dhamma. See Upari-Pannasa, third chapter, third sutta. In the commentaries, these wonderful and mysterious things are classed under dhamma-niyama.

If the Buddha-niyama be specialized, the savaka-niyama should not be overlooked. It should also be treated distinctly. And what then is savaka-niyama? It is the order of precepts, etc., of the disciples, comprising the laymen, devas and Brahmas who have received deliverance from any one of the many Buddhas, surpassing in number the sands of the river Ganges, who have appeared in the cycles of aeons that have no knowable beginning.

Before we proceed any further, we should here first show the puthujjana-bhumi and puthujjana-gati. Of the two, puthujjana-bhumi or the stage of worldlings means the potentiality of kilesa, the immensity of evil deeds, and the open door of the four planes of misery, on account of the strong hold of the soul theory. The potentiality of kilesa means the capability of committing the five great sins, i.e. matricide, patricide, etc., and the possibility of holding strongly the three fixed views (niyata-ditthi), i.e. natthika-ditthi: nihilism; ahetuka-ditthi: anti-causationism; and akriya-ditthi. anti-moralism. The immensity of evil deeds means that the innumerable evil deeds committed in the past are always following the personality of the worldling wherever he goes, and that the immense number of new evil deeds are also surrounding him to fall in at every moment. How? Bearing in mind the difficulty of attaining a manhood life (manussattabhavo) we are to understand that a worldling has spent many myriads of existences in the abodes of misery before he had a chance of being reborn in the world of men. Similarly, millions of miserable lives precede the fortunate life of a deva, and many ten millions (kotis) of lives in miserable abodes are followed by a life of Brahma only if circumstance favours. So the more are the evil existences, the greater is the immensity of evil deeds. There are evil deeds which have given effects and which are to give effects if they get favourable circumstances in one's own personality. There are also many evil deeds which will arise in the worldling as long as he clings to self. However, he has also good deeds, but they are as few as a handful of sand while the evil deeds are as much as the sands of the river Ganges. Such is the immensity of evil deeds in an individual who clings to self. What is meant by 'the open door of the four planes of misery' ? A puthujjana, though he be fortunate enough to become a human being, is always inclining to the miserable existences on account of the immensity of evil deeds and clinging to self. Generally speaking, many are those who are reborn in the four miserable abodes after their death. It is also the same with the devas and Brahmas when they gradually fall into the tortured states. These facts are expounded in the Nakhasikha Sutta of the Samyutta-Nikaya, in the fifth chapter, Amakadhannapeyyala of Mahavagga Samyutta. If one once falls into the abodes of miserable ones, it is very difficult for him to be reborn again in the abodes of men. This fact is also expounded in Bala-Pandita Sutta, in the Sunnata-Vagga of Uparipannasaka, Majjhima-Nikaya. So much for the puthujjana-gati.

Rev. U Nyana,
Dear Sir,

I have been deeply touched by the goodness and great kindness of the Maha Thera in condescending to answer himself, and to answer so fully, the points I raise in my letter to you concerning your traditional teaching of the fivefold niyama. He has certainly made it very clear that, under 'dhamma-niyama', we have to understand a cosmic law relating to causally-ordered dhamma or phenomena, and not a cosmic law of the saddhamma, the second of the ratanattaya-dhamma which are in Buddhaghosa's list 'hetu' rather than 'pariyatti.' Will you be so good as to convey my respects to him and my sincere thanks for this kind message, my great satisfaction at hearing that his health is restored and my best wishes for the recovery of his sight and for his continuance in good health....

Yours Sincerely,
C.A.F. Rhys Davids.

FOOTNOTES:

- [1] On Niyama. or Niyama--'that which fixes', 'fixity', see my Buddhism (London, 1912, and pp, 378f. in Points of Controversy (the Kathavatthu), by S.Z, Aung and myself, P.T.S. 1915.--Ed.
- [2] Natho
- [3] Enlightenment: Buddha-Wisdom. Mr. Barua prefers 'Philosophic order, causal order'.
- [4] We have no word to fit 'dhamma'. The rendering used is Mr. S.Z. Aung's.
- [5] Cf. Compendium of Philosophy, 161n4.
- [6] 'It is not change but the changing, and the changing is fire:... this order (kosmos) which is the same in all things, no one of gods or men has made but it was, is now, and ever shall be an ever-living fire kindled and extinguished in due measure--Heraclitus.
- [7] Digha Nikaya iii. 84, 86.
- [8] An ancient Pitaka phrase.
- [9] Lit. 'from the top' (agga).
- [10] Samyutta-Nikaya, iii. p. 54.
- [11] Anguttara-Nikaya, iii 415 (VI. 6, "Mahavagga Nibbedhika".)
- [12] Dhatuvikatinam dhatuvikaro nama. On vikara; cf. Compendium; Pali Index.
- [13] Cf. Majjhima-Nikaya, Cula-Kamma-Vibhanga-Sutta, iii. 202f.
- [14] Anguttara-Nikaya, i, 28 'Atthana-vagga.'
- [15] The word citta (pronounced chit-ta) means both consciousness, cognition and also variegated manifold. Hence the author plays on the word. 'Thought' should here be understood in the widest sense as 'being-aware of', 'conscious of'--Ed.
- [16] Citten'eva cittikata. Samyutta-Nikaya, iii. 152.
- [17] Samyutta-Nikaya, iv 87.
- [18] Cf. Exposition II.
- [19] Deva, it must be remembered, includes all 'spirits' (all of them impermanent) inhabiting either the heavens as 'God', angels, gods, or this earth as 'fairies', etc.'
- [20] Atta, or self, implies superphenomenal nature. Cf. Anattalakkhana-Sutta, Vinaya Texts, i. 100f--Ed.
- [21] This is included in the Tika Patthana.
- [22] Samyutta-Nikaya, ii. 25; Cf. Points of Controversy, 87, 383f.
- [23] Theragatha (Psalms of the Brethren) ver, 676-678.
- [24] Digha-Nikaya, ii. 12 (Dialogues, ii. 9). Dhammata is the abstract noun formed from the concrete 'dhamma' as if we should say 'normness'. Cf. Pss. of the Brethren, p. 29, n2, 190 etc.
- [25] Anguttara-Nikaya, i. 26.
- [26] In the Vasettha Sutta common to both works, ii 196 and verse 600f, respectively.
- [27] Anguttara-Nikaya, i 152 (Culavagga, 47).
- [28] Majjhima-Nikaya, ii. 32 (79tb Sutta); Samyutta-Nikaya, ii 28, etc.: Anguttara-Nikaya, v. 184.
- [29] This is placed in the author's Ms. as No. 4. but I have translated it before the others, because the two standards are referred to in Exposition I--Tr.
- [30] Literally, having the supreme or ultimate matter--Ed.
- [31] Saccavadi, applied par excellence to the Buddha. Cf. Pss. of the Sisters, 121 n I, and elsewhere.
- [32] Atta, Sanskrit atman. On the implications in this term, see Exposition I.
- [33] Approximately equal in sense to mind-and-body--Ed.
- [34] "They (i.e. the surface view of sense perception) do not bring us to understand the true underlying principle or law; they rather disguise that from us. It is perhaps not too much to say that the senses tend to give us the notion of the fixity of things, and therefore to hide the truth that the law of all things is change: there is no permanence in things save only--the law of all change."-- Heraclitus.
- [35] A yojana, a classical division of length, a distance of about seven miles.

- [36] 'Just as if, brother, there were a mighty mountain crag, four leagues in length, breadth, and height, without a crack or cranny, not hollowed out, one solid mass of rock, and a man should come at the end of every century, and with a fine cloth of Banaras should once on each occasion stroke that rock; sooner, brother, would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon. 'Thus long, brother, is the aeon; of aeons thus long many an aeon has passed away, many a hundred aeons, many a thousand aeons, many a hundred thousand aeons.' S.N. ii. 178 ff.
- [37] Samyutta-Nikaya, ii, 178.
- [38] Dialogues of the Buddha, i, 39 f.
- [39] OP. cit.. ii., 52.
- [40] The translator had selected 're-absorbed', and 'persisting as such'. The Pali is literally 'rolling together' and 'unrolling';-- Sam-vatta. vi-vatta, the Indo-Aryan root being war, wart. Cf. our 'vert' ad-, in-vert &c.,). I have substituted Leibnitz's 'envelopments, developments' as being an interesting approximate coincidence in Eastern or Western terminology. The 'rolling together' is a lurid idea that has also shaped itself in the Christian poetic fancy, namely, in the verse of the Dies ira.
 When shrivelling like a parched scroll,
 The flaming heavens together roll
- Mrs. Rhys Davids.
- [41] Anguttara-Nikaya, iii, 56, or vol. i., 159 f.
- [42] The Mahavamsa, P.T.S. translation, p. 260 f.
- [43] Digha-Nikaya, iii., 70.
- [44] Anguttara-Nikaya, iv., 'Apannakavagga' (vol. ii., p. 80).
- [45] See Psalms of the Brethren, Ananda's verses, verse 1024.
- [46] Dialogues of the Buddha, i., 276 f.
- [47] Dialogues of the Buddha, i, No. 1.
- [48] Ibid., p. 52.
- [49] A tenfold exposition of Sammaditthi 'right view', in the "Mahacattarisaka Sutta", Majjhima-Nikaya, No. 117.
- [50] This is not to say that such men do not exist in the world today. They can and do exist. Not only that, the possibility exists for you to reach the Spheres of Attainment; and realisation for yourself is, after all, the only valid thing.
- [51] Readers should note that kamma means literally action, act, deed. Thus 'job' is literally hattha-kamma, hand-action, manual-labour.
- [52] Dialogues of the Buddha, ii. No. xvii., Buddhist Suttas (Sacred Books of the East).
- [53] Dipa. This may conceivably mean 'world'.
- [54] Jataka (trans.) v., pp. 72, 76.
- [55] Anguttara, i,, p. 33.
- [56] Dialogues, ii., 9.
- [57] Anguttara. iii,, 369.
- [58] Digha-Nikaya, iii., Nos. xxvii.
- [59] Vol. ii, p. 74. f.
- [60] Majjhima-Nikaya, vol. iii., No. 120.
- [61] Majjhima-Nikaya, first Sutta, called 'Mula-pariyaya', in the first fifty suttas called collectively Mulapannasa, or 'Root-fifty'.
- [62] That long-lived being worshipped under many names as 'The creator', 'Lord god Almighty', etc.
- [63] 'God Almighty'.
- [64] Majjhima-Nikaya, i., 377.
- [65] Cakkavala pabbata which forms the boundary of this world-system, is situated circumlittorally in the extreme part of this universe, and it is said that the height is 82000 leagues.
- [66] Parittas are the verses especially compiled for the promotion of protection and general prosperity, such as Ratana-Sutta-Paritta, Metta-Sutta-Paritta, etc.
- [67] It is better known as 'inertia' in Physics.
- [68] Dhammata, i.e., dhamma-niyamo. The Manoratha-purani (Buddhghosa's Commentary on the Anguttara-Nikaya) explains the latter term.
- [69] Ledi Sayadaw here intends to indicate the reinstatement of the developing Epoch or the reorganization of the new world with abodes of men and marvellous mansions for devas, by two causes,

i.e., material cause and efficient cause. By the former he means the material or stuff out of which the world or the world of things is organised. That is the primitive matter known as caloric germs or utu. And by the latter he means the force or agent through which the material phenomena are put together in various and marvellous shapes, forms, and sizes. That is the mental force known as action or kamma. For instance, in the case of a house, the wood, iron and bricks of which it is built up are the material cause; and the carpenter who designs and builds it is the efficient cause. Now the wood, etc., are comparable to utu, the material cause of which it is constituted; and the carpenter is comparable to the mental force, the efficient cause by which it is designed. Tr.

- [70] The expanding Universe.
- [71] 'Nature and life', in the author's original Pali 'pavatti'; a staple term in the dynamic philosophy of Buddhism, meaning on-rolling, or procedure.
- [72] See Section II., 'Of the two Standards of Truth', p. 6 of vol.IV, No. 1.
- [73] Satta, etymologically, is 'being'. When animals are included, the more usual term is pana or bhuta.
- [74] Pannatti means both concept and term. See U Shwe Zan Aung in Compendium of Philosophy.
- [75] See 'Brahmajala-Sutta' translated by the English Editorial Department, vo. III, No2 of the Light of the Dhamma.
- [76] No etymology is here intended. It is simply a method of ancient edifying exegesis.--Ed.
- [77] E.g. Samyutta, iii., p. 23 f.; iv., 2, etc. etc.
(NOTE: Editorial footnotes are, unless otherwise stated, those of the original editor.)
- [78] i.e. Life from purgatory up to the lower heavens.
- [79] Life in the higher material heavens (Brahma-world. etc.)
- [80] Life in purely mental heavens. See Compendium of Philosophy. Ed.
- [81] 'Come to pass' is not in the text here or above. The reader will have noted that the formula of Causal Genesis at the head of this section is a series not of pro-positions but of correlated terms: 'because of ignorance, actions,' etc.--Ed.
- [82] Hence mind-and-body is the better rendering for most purposes--Ed.
- [83] Pali: "Bhikkhave cittam pabhasara midam"--Ainguttara-Nikaya i, p 10. Acchards-anhata-Vagga. (Eds.--The Light of the Dhamma)
- [84] The translator has cut this section short, for the reasons given previously. The author enlarges on the account of embryological growth given in the Comy. On Kathavatthu, xiv, 2
(See Points of Controversy, 283 f.)--Ed.
- [85] Digha-Nikaya, ii. 308 (cf. Dialogues, ii., 340.)
- [86] Lit: dependent on the Round (i.e. of rebirth, of lives)--Ed.
- [87] The ninefold existence is classified under three systems and not under two as I remarked by the translator. The first three are classified according to planes, the second three according to perception or consciousness, and the last three according to constituent aggregates. U Nyana.
- [88] See Exposition, II
- [89] That is, passed through the evolutionary stage of.
- [90] Samyutta-Nikaya, ii, 95
- [91] See Expositions, II.
- [92] Samyutta-Nikaya, ii, 46
- [93] On Dhamma as meaning 'effect,' cf. Points of Controversy, p. 387.
- [94] Suttanta-nayo: According to the methods shown in the Suttas.
- [95] Abhidhamma-nayo: According to the methods shown in the Abhidhamma.
- [96] The power of the Buddha.
- [97] Omniscience.
- [98] 'That is the Law of Cosmic Order, O Monks.'
- [99] 'This is the Law of Cosmic Order, O Monks.'
- [100] Mental object as base.
- [101] Jahweh or Jehovah.
- [102] English translation: 'What, O monks, is Dependent Origination? Through Rebirth are conditioned Old Age and Death':--whether, O

monks, there be an arising of Tathagatas, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that the Tathagata is fully enlightened, that he fully understands. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying, "Behold. Through rebirth are conditioned old age and death.

- "Through the process of becoming, rebirth is conditioned;
- "Through Clinging, the Process of Becoming is conditioned;
- "Through Craving, Clinging is conditioned;
- "Through Sensation (feeling), Craving is conditioned;
- "Through Contact (impression) Sensation is conditioned;
- "Through the Six Bases, Contact is conditioned;
- "Through Mental and Physical Phenomena, the Six Bases are conditioned;
- "Through Consciousness, Mental and Physical Phenomena are conditioned;
- "Through Kamma-formations (rebirth-producing volitions), Consciousness is conditioned;
- "Through Ignorance, Kamma-formations are conditioned.

Whether, O monks, there be an arising of Tathagatas, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that, the Tathagata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, reveals it, sets it forth, manifests, explains, makes it plain, saying "Behold, Through Rebirth are conditioned Old Age and Death. This, O monks, is called Dependent Origination."

(Note.--The Six Bases: The five physical sense-organs with mind as the sixth.) (Eds.--The Light of the Dhamma.)

THE CATUSACCA-DIPANI

The Manual of the Four Noble Truths

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by Sayadaw U Nyana, Patamagyaw of Masoeyin Monastery Mandalay.
Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

Namo Tassa Bhagavato Arahato Samma Sambuddhassa.

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

The Five Khandha (Groups of Existence)

Phenapindupamam rupam, vedana, pupphulupama,
Maricikipama sanna, sankhara kadalupama,
Mayupamanca vinnanam, desitadiccabandhuna.[1]

The Omniscient Buddha declared: 'The corporeality-group resembles a heap of foam which is devoid of soul-entity and essence; the feeling-resembles water bubbles which are devoid of soul-entity and essence; the perception-group resembles a mirage which is devoid of soul-entity and essence; the group of mental formations resembles the trunk of a banana tree which is devoid of soul-entity and essence; and the consciousness-group resembles deceitful appearances produced by a magician, and which are devoid of soul-entity and essence.'

The Twelve Ayatana Bases

Ajjhattika--Six Somatic Bases
Eye

Bahira--Six External Bases
Visible Object

Ear
Nose
Tongue
Body
Mind-base
(manayatana)

Sound
Odour
Taste
Body-contact
Mental-object
(dhammayatana)

Sunnogamo sunnogamoti kho bhikkhave channetam ajjhattikanam ayata-nanamadhivacanam; cakkhayatanassa, sotayatanassa, ghanayatanassa, jivhayatanassa kayayatanassa, manayatana, gamaghatkacora ti kho bhikkhave channetam bahiranam ayatanam, ruipayatananam, saddayatananam, gandhayatananam, rasayatananam, phothabbayatananam, dhammayatananam.[2]

'Monks, the six somatic bases--the eye, the ear, the nose, the tongue, the body, and the mind-base or consciousness (manayatana) are figuratively termed "a ruined village". The six external bases--visible objects, sound, odour, taste, body-impressions and mental-objects are figuratively termed "gangs of robbers who plunder the village."

Eighteen Psycho-Physical Elements

eye	visible object	eye-consciousness
ear	sound	ear-consciousness
nose	odour	nose-consciousness
tongue	taste	tongue-consciousness
body	body-contact	body-consciousness
mano-dhatu	(mental-element)	
dhamma-dhatu	(mental-object-element)	
mano-vinnana-dhatu	(mind-consciousness-element)	

According to the declaration 'attano sabhavam dharetiti-dhatu', as these eighteen psycho-physical elements never act according to the wishes of beings, but function according to their respective natures, they are termed dhatu (elements).

Three Psycho-Physical Elements and Dependent Origination

The Nidana-Vagga of the Samyutta-Nikaya says:[3] Lokasamudayanca bhikkhave desessami lokanirodhanca,

I. Kathanca bhikkhave lokasamudayo?

1. Cakkhuncapaticcarapeca uppajati cakkhu-vinnanam, tinnam- sangatiphasso, phassapaccaya vedana, vedanapaccaya tanha, tanhapaccaya upadanam, upadanapaccaya bhavo, bhavapaccaya jati, jatipaccaya jara- marana sokaparideva dukkhadomanassupayasa sambhavanti, evametasa kevalassa dukkhandhassa samudayo hoti.
2. : Sotanca paticca saddeca uppajjati sotavinnanam, tinnam sangati phasso; peyyala;
3. Ghananca paticca gandheca uppajjati ghanavinnanam tinnam sangati phasso; peyyala;
4. Jivhanca paticca raseca uppajjati jivhavinnanam tinnam sangati phasso, peyyala;
5. Kayanca paticca phothabbeca uppajjati kayavinnanam tinnam sangati phasso, peyyala;
6. Mananca paticca dhammecca uppajjati manovinnanam tinnam sangati phasso, peyyala, dukkhakkhandhassasamudayo hoti, evanca bhikkhave loka samudayo.

II. Kathanca bhikkhav lokanirodho?

1. Cakkhunca paticca rupeca uppaj- jati cakkhuvinnanam tinnam sangati phasso, phassanirodha vedana nirodho, vedananirodha tanhanirodho, tanhanirodha upadananirodho, upadananirodha bhavanirodho, bhavanirodha jatinirodho, jatinirodha jamarana sokaparideva dukkha domanassa upayasa nirujjhanti;

- evametassa kevalassa dukkhakkhandhassa nirodho hoti; evanca bhikkhave lokanirodho.
2. Sotanca paticca sadde ca uppajjati sotavinnanam, tinnam sangati phasso, phassanirodha vedana nirodho, vedananirodha, tanhanirodho, tan hanirodho tanhanirodha upadananirodho, upadananirodha bhavanirodho, bhavanirodha jatinirodho, jatinirodha jaramarana sokaparideva dukkha domanassupayasa nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evanca bhikkhave lokanirodho.
 3. Ghananca paticca gandhe ca uppajjati ghanavinnanam, tinnam sangati phasso, phassanirodha vedana nirodho, vedananirodha tanhanirodho tanhanirodha upadananirodho, upadananirodha bhavanirodho, bhavanirodha jatinirodho, jatinirodha jaramarana sokaparideva dukkhadomanassupayasa nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evanca bhikkhave lokanirodho.
 4. Jivhanca paticca rase ca uppajjati jivhavinnanam, tinnam sangati phasso, phassanirodha vedananirodho, vedananirodha tanhanirodho, tanha-nirodha upadananirodho, upadananirodha bhavanirodho, bhavanirodha jatinirodho, jatinirodha jaramarana sokaparideva dukkhadomanassupayasa nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti, evanca bhikkhave lokanirodho.
 5. Kayanca paticca photthabbe ca uppajjati kayavinnanam tinnam san-gati phasso, phassanirodha vedananirodho, vedananirodha tanhanirodho tanhanirodha upddananirodho, upadananirodha bhavanirodho, bhavanirodha jatinirodho, jatinirodha jaramarana sokaparideva dukkhadomanassupayasa nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti; evanca bhikkhave lokanirodho.
 6. Mananca paticca dhamme ca uppajjati manovinnanam, tinnam sangati phasso, phassanirodha vedananirodho, vedananirodha tanhanirodho, tanhanirodha upadananirodho, upadananirodha bhavanirodho, bhavanirodha jatinirodho jatinirodha jaramarana sokaparideva dukkhadomanassupayasa nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evanca bhikkhave lokanirodho.

The Buddha said:

- III. 'I will teach you, monks, the origin of repeated birth and passing away of beings in this world.
 1. What, monks, is the origin of beings ? On account of the eye, and visible object, eye-consciousness arises. Impression (phassa) is the conjunction of the three; through phassa vedana (feeling) arises; through vedana, tanha (craving) arises; through tanha, upadana (grasping) arises; through upadana, bhava (process of becoming) arises; through bhava, jati (rebirth) arises; through jati, jaramarana (decay and death), soka (sorrow), parideva (lamentation), dukkha (pain), domanassa (grief) and upayasa (despair) arise. Thus arises this whole mass of suffering.
 2. On account of the ear and sound, ear-consciousness arises. Phassa is the conjunction of the three; through phassa, vedana arises; through vedana, tanha arises; through tanha, upadana arises: through upadana bhava arises; through bhava, jati arises; through jati, jara- marana, soka, parideva, dukkha, domanassa and upayasa arise. Thus arises this whole mass of suffering.
 3. On account of the nose and odour, nose-consciousness arises. Phassa is the conjunction of the three; through phassa, vedana arises; through vedana, tanha arises; through tanha, upadana arises; through upadana, bhava arises; through bhava, jati arises; through jati, jara- marana, soka parideva, dukkha, domanassa and upayasa arise. Thus arises this whole mass of suffering.

4. On account of the tongue and taste, tongue-consciousness arises. Phassa is the conjunction of the three; through phassa, vedana arises; through vedana, tanha arises; through tanha upadana arises; through upadana, bhava arises; through bhava, jati arises; through jati, jara-marana, soka, parideva, dukkha, domanassa and upayasa arise. Thus arises this whole mass of suffering.
5. On account of the body and bodily impression, body-consciousness arises. Phassa is the conjunction of the three; through phassa, vedana arises; through vedana, tanha arises; through tanha, upadana arises; through upadana, bhava arises; through bhava, jati arises; through jati, jara-marana, soka, parideva, dukkha, domanassa and upayasa arise. Thus arises this whole mass of suffering.
6. On account of mental element and mental-object element, mind-consciousness arises. Phassa is the conjunction of the three; through phassa, vedana arises; through vedana, tanha arises; through tanha, upadana arises; through upadana, bhava arises; through bhava, jati arises; through jati, jara-marana, soka, parideva, dukkha, domanassa and upayasa arise. Thus arises this whole mass of suffering. This is the origin of beings.

IV. What, monks, is the passing away of beings?

1. Monks, on account of the eye and visible object, eye-consciousness arises. Phassa is the conjunction of the three; through the extinction of impression, feeling becomes extinguished, through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished, through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.
2. On account of the ear and sound, ear-consciousness arises. Impression is the conjunction of the three; through the extinction of impression feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished, through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.
3. On account of the nose and odour, nose-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished, through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.
4. On account of the tongue and taste, tongue-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.
5. On account of the body and bodily impression, body-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow,

lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

6. On account of the mental element and mental-object element, mind-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. 'thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.
5. 'Cakkhunca paticca rupeca uppajjati cakkhuvinnanam'. On account of the eye and visible object, eye-consciousness arises.-- 3 psycho-physical elements.
6. 'Sotanca paticca saddeca uppajjati sotavinnanam'. On account of the ear and sound, ear-consciousness arises.--3 psycho-physical elements.
7. 'Ghananca paticca gandheca uppajjati ghanavinnanam'. On account of the nose and odour, nose-consciousness arises.--3 psycho-physical elements.
8. 'Jivhanca paticca raseca uppajjati jivhavinnanam'. On account of the tongue and taste, tongue-consciousness arises.--3 psycho-physical elements.
9. 'Kayanca paticca phothabbeca uppajjati kayavinnanam'. On account of the body and bodily impression, body-consciousness arises.--3 psycho- physical elements.
10. 'Mananca paticca dhammecca uppajjati manovinnanam'. On account of mental element and mental-object element, mind-consciousness arises.--3 psycho-physical elements.

Thus there are six triads making in all the eighteen psycho-physical elements.

Here, phothabba means the combination of pathavi (the element of extension), tejo (the element of kinetic-energy) and vayo (the element of motion).

Dhamma-dhatu (mental-object elements) comprise all kammically whole- some, kammically unwholesome and kammically neutral phenomena excepting the former seventeen psycho-physical elements.

The Meaning of Sixteen Characteristics of Truths

*Dukkhasa pilanattho, sankhatattho, santapataho, viparinamattho;
Dukkhasamudayassa ayuhanattho, nibanattho, samyogattho, palibodhattho;
Nirodhassa nissaranattho, pavivekattho, amatattho, asankhatattho;
Maggassa niyyanattho, hetuttho, dassanattho, adhipateyyattho.
--Patisambhidamagga.*

The Interpretation of Dukkha-Sacca (Noble Truth of Suffering)

The four inherent characteristics of dukkha-sacca are:

11. Pilanattho -- having the characteristic of oppression
 12. Sankhatattho -- having the characteristic of production by combination of causes
 13. Santapattho -- having the characteristic of continuously burning, heat, fire
 14. Viparinamattho -- having the characteristic of change.

Thus any dhamma that has the above four characteristics is called dukkha-sacca. It means that they are dangers much to be feared by the wise. As all causally-conditioned physical and mental phenomena have the above four characteristics, they are all dukkha-sacca.

The Interpretation of Samudaya-Sacca (Noble Truth of the Origin of Suffering)

The four inherent characteristics of samudaya-sacca are:

15. Ayuhanattho -- having the characteristic of accumulating what would cause suffering
16. Nidanattho -- having the characteristic of constantly supply ing, or becoming a constant source of supply of suffering
17. Samyogattho -- having the characteristic of causing union or association with suffering
18. Palibodhattho -- having the characteristic of obstructing, being an obstacle or impediment to freedom from suffering.

Thus any dhamma that has the above four characteristics is called samudaya-sacca. It means that this samudaya-sacca really helps the growth of all kinds of suffering. As tanha satisfies the above four characteristics, it is all samudaya-sacca.

The Interpretation of Nirodha-Sacca (Noble Truth of the Cessation of Suffering)

The four inherent characteristics of nirodha-sacca are:

19. Nissaranattho -- having the characteristic of being an escape, liberation from suffering
20. Pavivekattho -- having the characteristic of being free from disturbance
21. Amatattho -- a state where there is no more death or dissolution
22. Asankhatattho -- having the characteristic of the unoriginated (Nibbana).

Thus any dhamma that has the above four characteristics is called nirodha-sacca. Nibbana alone has the above four characteristics, so it is all nirodha-sacca.

The Interpretation of Magga-Sacci (Noble Truth of the Path Leading to the Cessation of Suffering)

The four inherent characteristics of magga-sacca are:

23. Niyyanattho -- having the characteristic of leading to release or deliverance
24. Hetuttho -- having the characteristic of being a cause for the attainment of arahatship.
25. Dassanattho -- having the characteristic of realization of the Four Noble Truths, which is not even dreamt of in the rounds of samsara
26. Adhipateyyattho -- having the characteristic of overcoming three kinds of craving and attaining mastery over oneself.

Thus any dhamma that has the above four characteristics is called magga-sacca. Only the Eightfold Noble Path has the above four characteristics. So it is magga-sacca.

The Exposition of Four Characteristics of the Truth of Suffering

Oppression of Dukkha

The four characteristics are pilanattha, sankhatattha, santapattha, and viparinamattha. Of these, pilanattha is the main characteristic of dukkha-sacca, and the remaining three are its adjuncts. Pilanattha means 'oppression' and this oppression can be formed in the following three ways:

27. By way of sankhata
28. By way of santapa
29. By way of viparinama.

Any causally-conditioned phenomemon burdens any being who clings to it in the following manner: in the beginning, it burdens the being by way of sankhata, in the middle by way of

santapa, and at the end by way of viparinama. These three methods of burden in the beginning, in the middle and at the end, manifest themselves as the state of pilanattha.

I. The Burden of Dukkha in the Brahma World

30. By way of sankhata at the beginning means: to attain the five khandha of the Brahma world (i.e. to be born in Brahma world), one has to practise for jhana and samapatti in his previous existence. This endeavour to attain such states is the heavy burden of sankhata at the beginning. Such attainments can be achieved only by one who lives in remote places such as in forests and on mountains, and takes severe austerities unbearable for an ordinary man.

31. By way of santapa in the middle means: when a being achieves the khandha of a Brahma as the resultant effect of his having reached samapatti (attainments) while in the world of men, his body and mind are incessantly burdened by the superiority conceit of 'I am' 'I am.' In the same manner, other evils, such as sassataditthi (eternalist theory), uccheda-ditthi (annihilationist theory), mada (intoxication with sensual pleasures in the Brahma plane), pamada (negligence of the dhamma) and the defilements are burdening him by way of 'santapa' (burning; heat; fire). When a Brahma is being burdened by the ten kinds of defilements, he does not perceive the weight of that burden. He thinks that it is good and to his liking also. Only when there arise anxiety and repentance, then the weight of the burden caused by defilements becomes apparent. Although a person may not be aware of his being burdened by these kilesa, all those passions that are going to defile his mind are the means of burdening him. As long as that Brahma lives, the groups (khandha) which constitute his existence produce all kinds of defilements and will burden him throughout his life.

32. By way of viparinama at the end means: the phrase 'in the end the being is burdened by way of viparinama (change)' means the death or dissolution of the five groups of existence pertaining to that being, and that is his viparinama-dukkha (suffering due to change). Because there is the dissolution of that Brahma's body, he will have to be reborn in a lower plane-the sensuous plane. He may gradually go down till he reaches Avici. He may be reborn as a dog, a pig, a bird, a mosquito a gadfly, a louse, a bug and so forth. Thus the five groups of khandha belonging to that Brahma burden him by way of viparinama.

Therefore, that Brahma's body is known as dukkha-sacca inas much as it has the four characteristics--pilanattha, sankhatatta, santapattha and viparinamattha.

II. The Burden of Dukkha in the Deva World

In the six abodes of devas also, the five groups of existence found in any devas will firstly burden him by way of sankhata at the beginning, by way of santapa in the middle, and finally by way of viparinama.

33. Sankhata dukkha: here the burden by 'sankhata', may be explained as follows: It briefly means alms-giving, restraint of bodily and verbal actions, and restraint of mental action. Only when one has performed these wholesome deeds in this present life will he be able to arise in the deva-plane in his next birth and attain the body of a deva. He will not be able to achieve such a state by developing his mental groups only. By giving away his property to others in charity, a person who has wealth of a hundred kyats or a thousand kyats may be reduced to poverty in a single day; morality means strict observance and restraint. If one does not practise alms-giving and morality, he is bound to be reborn in the lower worlds in his next birth. So it is necessary to perform these wholesome deeds to reach the deva world. Even when they arise in the happy course of existence by virtue of their wholesome deeds done in the previous existences, if they have offered on a small scale in their past existence, they will have to lead a base life in their present existence. The more they practiced dana and sila, the better positions they will enjoy in their present existence. So people have to practice alms-giving spending a lot of money and also observe precepts with great self-control, because they fear that they may be low down in lower worlds in their next existence. When they have to do this merely because it is essential for their future welfare, it is dukkha.

Anything that is performed compulsorily is dukkha. If, without practicing dana and sila, a being were able to arise in the deva-plane after his death, or if he were able to arise in the Brahma plane without practicing calm, who would care to perform such wholesome deeds as dana, sila and bhavana.?

34. Santapa dukkha: Once the beings obtain the bodies of devas in the deva-planes, great fire of passion rise up from the body and burn that deva throughout his life, dosa, moha, soka, parideva, dukkha, domanassa and upayasa, arise in his life in the fullness of time. This is how a deva is burdened by way of santapa.

35. Viparinama dukkha: Again, while the devas are thus enjoying pleasures in the deva-plane, their span of life expires, and just like a big fire suddenly put out by an external agency, these devas die suddenly, and generally they arise in the lower worlds. In fact, their khandha cause them to arise in the lower worlds. This is how the devas are burdened by way of viparinama finally.

Out of three ways of burdening at the beginning, in the middle and at the end, the burden of sankhata is very heavy for Brahmans. Because they are able to bear the heavy burden of sankhata, the santapa in the middle becomes a little lighter for them. The burden of viparinama also comes after a long time. Their life-span is calculated in terms of kappa (world-cycles).

In the case of devas in the six deva-worlds, the burden of sankhata is not heavy. The practice of dana and sila is a thousand times easier than the practice of jhana and bhavana. As the burden of sankhata is not heavy and as kilesa have not even faded, the burden of santapa is very heavy when one becomes a deva. The fire of passion and sensuous lust arisen out of the six sense-doors burns those devas up to the end of their lives. The remaining fire of defilements also burns when the time is ripe. The burden by way of viparinama also comes very quickly. Their span of life is calculated in terms of years, months and days. The life-span of the devas is like the wink of an eye when compared to that of Brahmans. Though there is said to be pleasures and enjoyments in the whole of the six deva-worlds, all these are fires of kama and raga that are burning them.

Thus the khandhas of six deva-worlds burden the devas in four ways and as the burden is manifest it is clearly dukkha-sacca.

III. The Burden of Dukkha in the Human World

In the case of men, too, the mental and physical phenomena in their khandha always burden them in three ways of sankhata, santapa and viparinama.

36. Sankhata dukkha: As they have not to strive very hard in the field of sankhata, their burden of santapa is very heavy, and is a hundred thousand times greater than that of a deva. Their time of destruction too comes to them very quickly. Their span of life is an infinitesimal fraction of that of a deva.

37. Santapa dukkha: How heavily the khandha of men are burdened by way of santapa may be explained as follows: The trouble of being conceived in the womb of a mother, the trouble of having to be born, the trouble of feeling warm when residing in a warm region during the warm weather, the trouble of feeling cold when residing in a cool region during the cold weather, the trouble of living in the torrid zone and exposing oneself to the heat of the scorching sun, the blowing of hot wind and the biting by flies and fleas, the immense trouble to be undertaken by a cultivator to cultivate his lands amidst those troubles for the purpose of his livelihood, the trouble of serving under a government, the trouble of having to transact civic duties, the trouble concerning one's kith, and kin, the trouble of feeding the so called body morning and evening so that it may live, the trouble of changing the postures every now and then as one is not able to remain for long in any one posture during one of the four modes of deportment, the trouble of supplying nutritive essence to the defilements that arise at the six sense-doors and which may be compared to ogres and demons. These are all suffering which are the common ways of the world.

There are other kinds of suffering such as the troubles arising out of the over-enjoyment of sensuous pleasures, the trouble arising out of earning a livelihood by performing evil deeds, the trouble of maintaining wife and children, trouble of becoming a man among people who profess a faith involving wrong views, thus dragging him to the lower worlds as long as he remains in that clan or nation, the troubles arising from self-mortification by living near the fire during the hot season and by remaining in the water during the cold season, etc., which are fruitless and are the practices of people of wrong views, the trouble connected with disease, bruises, wounds and pains, and the immense troubles caused by external enemies, such as water, fire, thieves, rulers and those disliked.

Thus the burdens of santapa for human beings, in the round of samsara are various and heavy. The body of human beings burdens them in such a manner by way of santapa.

38. Viparinama dukkha: The khandha of men burden them by viparinama. To have become a man is one of the rare opportunities, and even when a being arises in the world of men, he is liable to die at any moment from the time of conception in the mother's womb up to the end of the span of his life.

Thus at the embryonic stage immediately formed after conception a being has the appearance of a little drop of butter-oil scum attached to a fine woollen thread. Then follows the abbuda (an oval shaped tiny mass), then the pesi (the lump of flesh), then the ghana (clot), then the pasakha (off-shoots), in which later stage arms, legs, etc., are forming. In the whole of the round of rebirths, a being arises and perishes countless times in any one of the above-mentioned stages of life. Thus khandha of men burden them in the four ways, and so this is purely dukkha-sacca.

IV. The Burden of Dukkha in the Lower Planes

The khandha of beings in the four lower worlds burden them by four ways.

39. Sankhata dukkha: Unwholesome volitional actions cause beings to arise in the four lower worlds. There is the declaration: 'Papasmimramate mano' (The minds of beings take delight in evil actions). They perform evil actions according to their wishes and do not consider it as suffering while they can enjoy their lives according to their inclinations, and so its burden of sankhata consequences may be said to be not very heavy, but by judging the severity of the resultant effects, it may be said that its burden of sankhata consequences is very heavy indeed.

40. Santapa dukkha: As regards the beings that arise in the four lower worlds, the Buddha declared that it was not possible to explain in full how these beings are burdened by santapa, because they are numerous and it would occupy a great deal of time. They have been discussed generally in the Samvega-Vatthu.

Those who arise in hell will have their bones, nerves, flesh, hearts, lungs, brains, etc., all red-hot and tongues of fire will spring out of their skins. Thus they will remain for hundreds of thousands, billions, trillions, and decillions of years, experiencing intolerable heat. So long as their resultant effects are not exhausted they will not be free from such misery. In like manner there are myriads of beings who are arising in the various lower worlds, and who are suffering there for decillions and decillions of years.

(The Samvega-Vatthu also describes the santapa-dukkhe relating to the petas, ghosts, asuras (demons) and animals.)

41. Viparinama dukkha: In the case of viparinama at the end which is the passing away, one may arise in an infernal region for a single unwholesome volitional action; and when resultant effect comes to an end, one may pass away from there due to the burden of viparinama and be reborn in a lower region which is deeper than that of one's previous existence. One may not have the opportunity to arise in the happy higher planes even after thousands of existences.

Here the explanation given by the Sammohavionodani Commentary may be pointed out. For beings wandering in samsara the number of existences in which they live up to the principles of virtue are comparatively few. Most of the existences are in the lower worlds where beings prey upon one another.

Even if they happen to be reborn in the world of men for many a time, in one out of a hundred of such existences would they be able to encounter the Buddha-Dhamma and practise it. They would hold wrong views or be vicious people in a greater number of existences. Evil conduct in deeds, words and thought done by any being in an existence is incalculable. So, among worldly beings existing in the present life, any one being possesses myriads of evil actions done by him in the innumerable past existences that could drag him to hell.

Those beings who are destined to arise in the hells, in the peta world and in the asura world also possess myriads of old accumulated unwholesome volitional actions; and the same is the case with those who arise in the planes of devas and Brahmas.

If a being who dies from the world of men, the deva plane or the Brahma plane happens to be reborn for a time in hell, all the unwholesome kamma done by him in his past existences will have the opportunity to play their parts. One evil kamma after another would cause him to be reborn continually in the four lower worlds and he would not have an opportunity to arise in the happy course of existence in another one thousand, ten thousand or a hundred thousand existences. A being bound to be reborn in the lower worlds by having performed a comparatively small amount of evil action, could arise there continuously for a great number of aeons due to his successive past kamma. There are decillions and decillions of such beings who become 'rooted in hell' and who have no opportunity to arise in the happy course of existence.

Here ends the brief exposition as to how the beings belonging to four lower worlds are burdened by way of way of santapa and viparinama.

This also explains how the khandha of a being in any one existence is burdened by sankhata, santapa and viparinama.

A Multitude of Dukkha for Cultivators

The five groups of existence corporeality group and mental groups of a cultivator burden him by sankhata, santapa and viparinama every month and every year.

42. Sankhata dukkha: In cultivating the lands and consuming the yearly crops, firstly the trouble of tilling the lands, sowing the seeds and looking after the plants burden the cultivator by way of sankhata.
43. Santapa dukkha: The trouble of looking after the standing crop, reaping the harvest, threshing corn, storing the corn in the granary, guarding the granary, disposing of the corn thus stored, living on the sale proceeds of the corn, sustaining such evil actions as lobha, dosa, mana, issa and macchhariya--all these burden the cultivator by santapa.
44. Viparinama dukkha: Moreover, he is burdened by viparinama daily when he has to consume his wealth, thus reducing the amount. Here, one may argue: 'Only the destruction of property by fire or water should be termed "burden". The gradual decrease of wealth owing to expenditure should not be termed a "burden". This is an argument advanced by bitterly ignorant persons. If the crop thus acquired by the cultivator be permanent, i.e. it can never become less and exhausted, his one year's labour would be sufficient to maintain him peacefully for the rest of his life. Thus he would be free from the trouble of tilling the ground again, etc. He would even have an opportunity to live his whole life spending his time in practising the Buddha-Dhamma and thereby attaining a great deal of supramundane benefit. As it is, the crop is not permanent, but impermanent. As the crop becomes less and exhausted due to daily usages he is reduced to poverty and dire straits. For that reason, when the next rainy season starts, he has to take

the trouble of tilling his land, cultivating it. In this manner he will have to continue from year to year till he becomes old and dies at last. Although he has obtained the opportunity of 'becoming a man', which is a rare opportunity, as he has no opportunity to hear the Buddha-Dhamma and practise it, he misses the chance of reaping supramundane benefits. There is no way out for those foolish people who are entangled in such worldly pleasures as these destructible and impermanent things which can never lead one to the state of permanent happiness.

Wise people regard all these as 'unsatisfactoriness of life', because one has no chance to escape from the sphere of suffering; has not found a way out, has to encounter such suffering in his future births, has no opportunity to practise the Buddha-Dhamma in this present birth and has to take the trouble of tilling the soil, etc. To these wise people all are the same, whether one loses his property by spending for himself or by its being destroyed by fire or water. Ultimately they regard the sensuous pleasures found in the world of men, the planes of devas and Brahmas--in the thirty-one planes of existence as unsatisfactoriness of life.

Those foolish people who have no such kind of understanding would feel sorry if their properties were destroyed by fire or water, because they could not use them for themselves, but they would not be sorry if their property lessened owing to their own expenditure according to their will and pleasure. They would feel quite satisfied with that. So long as one's heart does not burn at such wastage and deterioration, one will never have a chance of escaping such suffering. Only when one's mind is moved at that, will one have a chance to do so. Then only will one be able to realise the groups of existence found in the world of men, the deva plane and the Brahma plane as suffering, and not otherwise. Only if a person clearly discerns the various grades of advantages enumerated above, will he be able to realise as suffering all the days, months, years and world cycles he has wasted in many of his past existences without reaping any benefit, just like throwing water into the sand. This is the answer to the argument.

The above is the exposition how the crops which are produced and exhausted yearly burden a cultivator in three ways: sankhata, santapa and viparinama.

Relying on this principle, discriminate and understand how a being is burdened by various kinds of suffering for days and months continuously. Ponder over the matter and understand how in this cosmos, earning wealth for one's livelihood and spending money on food and clothing are burdening in three ways. Extend this to the cases of men, devas and Brahmas who have enjoyed sensuous pleasures in their respective planes, by virtue of their having done wholesome volitional actions in respect of gifts, morality and mental development in wandering in samsara.

Sense Object and Suffering

In perceiving objects, when the visible object comes into contact with the eye-organ, it is pleasurable to the eye. When the visible object is removed, the sense pleasure to the eye disappears.

When sound comes into contact with the ear-organ, it is pleasurable to the ear. When the sound, is removed the sense pleasure to the ear disappears.

The same principle holds good in the cases of nose and odour, tongue and taste, body and tangible object, mental element and mind object-element.

Corresponding to the six sense-objects, there are six kinds of craving: craving for visible objects, for sounds, odour, taste bodily-impression, mental impressions; and also six kinds of feeling:

feeling associated with seeing, hearing, smelling, tasting, bodily-Impression and mental-impulsion.

To feed the six kinds of craving, six kinds of sense-objects have to be kept in readiness. Those who are following these sensuous pleasures cannot get rid of them. These sense objects are also subject to decay. So feelings such as joy and mentally agreeable feeling burden the beings in all their existences by sankhata, santapa and viparinama. They are not able to get out of this pit of suffering for many existences and world-cycles. Nor are they able to obtain the opportunity of practising the Dhamma which can lead them to deliverance. They only deviate from this course and are tempted to follow the previously mentioned disadvantageous ways.

The above is the exposition as to how beings are continuously burdened by the five groups of existence at every hour and at every moment. Highly obvious facts have been sought and set out in the above exposition of viparinama dukkha.

I shall now briefly explain the viparinama dukkha alone. In this samsara, suffering in the four lower worlds is intense. Those who know of it greatly dread to fall there. As for those who do not know of it, they have to suffer there for their ignorance.

Unwholesome volitional actions which are the seeds of birth in the lower worlds cling to sakkaya-ditthi (the belief in a permanent personality). When this sakkaya-ditthi becomes strong, these unwholesome volitional actions become powerful. When they fade away, those bad kamma also fade away. When this sakkaya-ditthi ceases, those kamma also cease. For example, in introducing a light into a room, the flame may be compared to evil kamma. When the fire is strong, the light becomes bright, and when the fire becomes weak, the light also becomes dim. When the fire dies out, the light also disappears.

Although the beings with sakkaya-ditthi are bound for hell, they may know to some extent the intensity of suffering in the lower worlds, and they may perform evil actions, simply because they are tempted by their hellish element. What can be said then of those people who are either utterly ignorant of this or who maintain false views? Their hellish element will play its part completely.

While wandering in samsara, there are very few existences where a being can understand what evil actions are and the dangers of the lower worlds. There are a great number of existences where they do not know about it, or where they maintain false views. A person in one thousand of his existences might encounter only one existence where he could differentiate between good and evil. The explanation given so far is a point to judge how much greater a being's unwholesome volitional actions would be, though there may be many wholesome volitional actions done by him in his past existences, and while wandering in this round of rebirths.

Another point to consider is how much greater a being's unwholesome volitional actions will be though there may be a great deal of wholesome volitional actions in his future existences, while wandering in this round of rebirths.

How Beings Have to Wander in the Round of Rebirths

Wholesome deeds such as alms-giving, morality and mental development performed by worldlings are the actions done by those who dread the dangers of hell, so that they may escape from such dangers. Even though they arise in the planes of men, devas and Brahmas according to the quantity of wholesome volitional actions, they are always accompanied by myriads of old accumulated unwholesome kamma coupled with sakkaya-ditthi. This sakkaya-ditthi has accompanied a being throughout his existences as man, deva and Brahma with the result of multiplying more evil kamma in whatever existence he may happen to arise.

The wholesome kamma such as alms-giving, morality and mental development performed by any one being in his past existences are also subject to change (exhaustion--viparinama). They naturally fade away when they cannot have any further effect.

The groups of existence found in men, devas and Brahmas are also subject to decay. It is the law of cosmic order that they must dissolve at the exhaustion of their kamma and the expiry of their span of life.

The groups of existence of those who are enjoying sensuous pleasures in the planes of human beings, devas and Brahmas burden them with death by way of viparinama. As soon as the vitality element is cut off, sakkaya-ditthi latent in them causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell which they dread very much. As explained by the commentators previously, these beings will have no chance to escape the hells and arise in a higher plane even after a lapse of one thousand or ten thousand existences. Only after a very great length of time, will some have the opportunity to arise in a higher plane, the happy course of existence.

Some will only have a chance to escape at the end of the world-system, i.e. when it is destroyed. Then they have to arise in the planes of men, devas and Brahmas; and again they who enjoy the sensual pleasures in these planes are burdened by the groups of existence by viparinama. As soon as they die in that state their sakkaya-ditthi causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell and have no chance to escape in a thousand or ten thousand existences. The sequences in this respect are the same as mentioned above.

The above is the textual explanation as to how beings wander in the round of rebirths.

Here, men, devas and Brahmas may be compared to victims, and the groups of existence to the murderers. The law of change may be compared to a very sharp sword.

In the Khandha-Vagga of the Samyutta-Nikaya,[4] the Buddha declared: 'Corporeality is a murderer, so too are vedana, sanna, sankhara and vinnana'. According to this, it is to be remembered that whenever beings pass away, their respective khandha play the part of murderers. If we examine the causes of all deaths, we shall find that there can be no death unless there are dislocation, displacement or change in the body. If there be no such change, even if lightning were to strike a person on the head, he would not die. That shows that the khandha of a being are really murdering him.

Another interpretation: As people call Maccu the god of death which itself is death personified, the law of change (viparinama) is again termed a murderer. The inherent quality of the law of change found in men, devas and Brahmas causes their death, Thus the khandha of men, devas and Brahmas are always receiving capital punishment, and therefore are dukkha-dhamma (suffering miserably).

All human beings who are trying to take refuge in the world of men because they fear the dangers of hell are killed and caused to arise in the lower worlds from time to time by the groups of existence and sakkaya-ditthi. The same holds good in the cases of devas and Brahmas. The khandha of beings that are subject to change are murderers, and the unwholesome kamma together with soul-belief are constantly tending to drag them to the lower worlds.

In the cases of men, devas and Brahmas who have already got rid of soul-belief, although they die through the agencies of their khandha, they are never reborn in the lower planes, but in the higher planes of existence. This matter will be fully discussed when we come to the Chapter on Magga-Sacca (the Noble Truth of the Path Leading to the Cessation of Suffering).

A question may be raised at this point: 'If what has been said be true, there should be no inhabitants in the planes of men, devas and Brahmas. But that is not the case. There are plenty of men in the world of men, many devas in the deva-worlds and many Brahmas in the Brahma-worlds. So, it may be said that it is an unwarranted threat.' This is the kind of question raised by those ignorant people who have not the slightest idea of the vastness therein of the four lower worlds, and the density of population.

The happy course of existence is very extensive, but the inhabitants are very few. An abode of a deva or a Brahma is as big as live or ten of our townships. Their bodies are about six gavuta high. Each of the planets we see high above the sky is of enormous dimensions.

The woeful course of existence is also extensive and the inhabitants there are immensely numerous too. The number of people in the world of men, and the number of inhabitants in the six deva-worlds and the twenty Brahma-worlds cannot even be equal to the number of a single kind of insect, say ants, living in our country of Burma. In our country alone, even besides ants, there are countless numbers of aquatic and land animals. Just imagine how great would be the number of those aquatic and land animals residing in the big islands, small islands, oceans, seas, mountains, rivers and lakes of the world excluding those of Burma. Thus, if the number of occupants in the twenty-seven planes of the happy course of existence be compared with those in the animal world, it will be found to be very insignificant.

Crowded in Avici Hell

It is said in the commentaries as follows: 'There are eight kinds of hells, each of which is as big as Jambudipa and is about 1000 yojanas in extent. The lowest of these eight hells is Maha Avici where the inhabitants are packed to the full like mustard seeds in a bamboo tube. All those beings who have committed the evils of the deepest dye usually take rebirth in Avici, the most frightful of the many hells. If Avici alone is packed so much, just consider how many beings there will be in the seven other major hells and many other minor hells. Thus, if compared with the inhabitants of a single hell, the number of inhabitants in the other twenty-seven planes of the happy course of existence is insignificant. Extend this to the cases of petas (ghosts) and asuras (demons).

Only the three kinds of wholesome kamma--alms-giving, morality and mental development--can cause a being to arise in the happy course of existence, and only when a being can objectify a wholesome kamma at the moment of death will he be able to take in the happy course of existence.

On the other hand, if he objectifies an unwholesome kamma at the moment of death, he will as a matter of course be reborn in the four lower worlds. A countless number of aquatic and land animals pass away in one day in Burma alone. Of these very few would be able to objectify a wholesome kamma at the moment of death. There will be not even one in a hundred thousand. The same is the case with all beings in the lower worlds.

How can the beings who do not know what is wholesome kamma, objectify such kamma at the moment of death? A being who is reborn in the four lower worlds usually takes rebirth there for many existences, and when his old accumulated kamma wane, the *apara-pariya-vedaniya-kamma* (kamma ripening in successive births) comes into play and he has no chance to arise in the happy course of existence.

Those who are able to use logic and reason and those who are ignorant think that there are very many people in this world. By seeing the planets or constellations high above the sky, they think that there are many inhabitants in the deva-worlds. They have not the slightest idea as to how difficult it is to have become a man. They have heard the discourses about the blind turtle and the yoke[5] and the comparison of the small piece of earth on the fingernail and the great earth itself,[6] but do not realise their truth.

This is the answer to the question raised by an ignorant person as mentioned above.

Here ends the exposition as to how the beings who wander in this round of rebirths are burdened by the groups of existence to show that this is purely dukkha-sacca (the Noble Truth of Suffering).

Here ends the exposition on dukkha-sacca.

Part Two

The Exposition of the Meaning of Samudaya-Sacca

Craving

I shall now expound the four different interpretations of the term 'samudaya-sacca'. 'Samudaya' means 'the cause of ever continuing this psycho-physical process of existence'. It also means 'the cause of ever continuing the unsatisfactoriness of life'. There is no more continuing of this psycho-physical process of existence after the death of an arahat who has overcome all kinds of craving, and there is no more continuing of suffering in him. Therefore it should be definitely understood that craving is the origin of ever continuing the arising of suffering in the lives of all beings, throughout all of their existence. In the world there is kama-tanha (sensual craving), and those who overcome this craving are free from sankhata (that produced by a combination of causes), santapa (burning), viparinama (change) and suffering connected with the maintenance of their wives and children. Those who strive for sensual pleasures are burdened by these till their death. Although they have had the rare opportunity of attaining manhood during the Buddha's Sasana, to encounter which, also, is another rare opportunity, they have no opportunity to add to the glory of learning of the doctrine and practice of the Dhamma. As they have sown this seed of craving, the off-shoots and branches in the nature of 'desire to accumulate wealth', 'desire to be handsome and good-looking', 'desire to be wealthy', 'desire to compete with others', etc., which are but the expansion of craving, spring forth endlessly. These expansions of craving have their relevant suffering with three aspects in each: sankhata, santapa and viparinama. This is the exposition of the nature of the origin of suffering, which as we see, arises along with the expansion of craving in its three aspects.

There are six kinds of craving: rupa-tanha (craving for visible objects), sadda-tanha (craving for sounds), gandha-tanha (craving for odours) rasa-tanha (craving for tastes), photthabba-tanha (craving for bodily impressions), dhamma-tanha (craving for mental impressions). These cravings having four interpretations in each, we have 24 interpretations in all. Rupa-tanha means craving for pleasant visible objects. For these objects beings cannot be free from the burden of sankhata, santapa and viparinama. How? It is in this way: This craving by way of ayuhana (the fever of unsatisfied longing) forces beings to strive and find ever fresh delight. They have no desire to get rid of such delightful objects. This craving is also expanded in the following ways: By way of nidana (foundation; origin; cause), they incline to have more and more pleasurable objects and enjoy more and more. They have no contentment of mind. By way of samyoga (union; association) they desire always to be associated with these pleasant objects. They have not the slightest idea to part with these pleasurable objects. By way of palibadha (obstruction; hindrance; impediment), they prevent beings from parting with these pleasant objects, and also obstruct the sources of tranquillity of mind. They do not allow beings to attain calmness of mind obtained by not mingling with these objects. Thus craving for visible objects causes beings to sustain suffering by functioning in these four ways.

The same holds good for craving for sounds, etc. Dhamma-tanha means craving for vedana-kkhandha (feeling group), sanna-kkhandha (perception group), sankhara-kkhandha (group of

mental formations) and vinnana-kkhandha (consciousness group) found in a person's life or in the lives of his dear ones.

Another way of expression: There are also three kinds of craving. They are kama-tanha, bhava-tanha, and vibhava-tanha. Kamatanha means craving for sensuous objects, as form, etc. Bhava-tanha means 'having delight in the jhana attained by oneself'. Vibhava-tanha means 'having delight in wrong view of self-annihilation (uccheda-ditthi)'.

Meals prepared from coarse cereals, such as maize, etc., are very plain. They are not palatable and not very easy to swallow. When we add ghee, butter, fish soup or beef soup to it and when we eat it with pork or chicken, then only can we eat tastefully.

In the same manner, the consciousness of beings of the sensuous planes, having been incessantly mixed with such 'burning' things as sensuous lust, ill-will, etc., are very and hot. When they have no opportunity to come in contact with external objects, they at once become monotonous, drowsy and devoid of interest. Just as a dog becomes irritable and restless when an ulcer in its body is eaten by maggots, these cravings also cannot rest for a moment, and have to run immediately after an external object, or after one of their associates. Only when these cravings are constantly associated with external objects can the agreeableness of consciousness of beings become conspicuous. The more attractive are the external objects, the better will be the state of agreeableness of beings.

Thus, beings experience sensuous pleasures in association with external objects and enjoy the status of Sakka, the king of devas, worldly kings, wealthy persons, devas, women, etc., in the sensuous planes. When they are kept away from these external objects, they become drowsy and bored. Then the craving, which may here be compared to a burning fire, arises and longs for external objects. To satiate its hunger, it has to be fed. So, in accumulating the combustible substances for this burning craving, we find that myriads of evil actions and myriads of sufferings accompany the lives of these beings. This craving is called sensuous craving. This sensuous craving always murders beings, by sinking them in the ocean of suffering, while the beings of this sensuous sphere are striving hard for the maintenance of their wives and children and also to earn a livelihood. Just as water that runs down the steep hills into the river and carries all dry twigs, branches and leaves down to the ocean, this never-satiated craving carries to the four lower worlds all those worldlings and men of the sensuous sphere, who are not living according to the Buddha-Dhamma. This is the exposition on sensuous craving of the origin of suffering.

Those wise people who understand the work of this burning craving treat this sensuous sphere on the same level as the four lower worlds, discard their properties, become samanas and practise calm in the forest so that they may be free from such suffering.

The meal that is cooked on the jotipasana (a burning glass made of crystal) used by the northern islanders is very delicious and palatable. It is comparable to those delicious dishes of ghee, butter, pork and chicken found in our country, and if our dishes happen to be mixed with that meal, the latter would lose its taste and delicacy altogether. Thus the union of the two will have to be much feared. Similarly, one attains jhana which is free from such hindrances as sensuality and ill-will. Detached from sensual objects, detached from unwholesome states of mind, he enters into the first jhana, which is accompanied by thought-conception and discursive thinking is born of detachment and filled with rapture. External objects are obstacles to him. The craving for such jhana, or the arising in the Brahma plane in the next birth by virtue of such jhana, is called bhava-tanha. Understand the origin of suffering in relation to the bhava-tanha in the same way as has been explained in the previous chapter where the suffering in the cases of constituent groups of existence contained in Brahmans has been expounded.

The exposition of the origin of suffering in relation to the vibhavanha which is associated with miccha-ditthi (wrong belief) is not given here, as it is not necessary to be explained in the Buddha's Sasana.

Here ends the exposition of samudaya-sacca (The Noble Truth of the Origin of Suffering).

The Four Interpretations of Magga-Sacca (The Noble Truth of the Path Leading to the Cessation of Suffering)

Of the four aspects of nirodha-sacca (the Noble Truth of the Cessation of Suffering) and four aspects of magga-sacca (The Noble Truth of the Path Leading to the Cessation of Suffering) both of which are attainable and enjoyable by sotapannas (stream-winners), I shall now deal with the latter first. As has been explained before there are four interpretations of magga-sacca. They are:

45. niyyanatho (release; deliverance)
 46. hetuttho (suitability for the attainment of arahatship)
 47. dassanatho (realization of the truth)
 48. adhipateyyatho (sovereignty; power).
49. Of these, I shall expound how sotapannas are able to attain and enjoy the niyyanatho aspect of The Noble Truth of the Cessation of Suffering. When a person attains sotapattimagga (the path of stream-winning), miccha-ditthi (wrong understanding) and vicikiccha (sceptical doubt) that accompany him come to an end. All his accumulated old unwholesome kamma and those unwholesome actions that have been performed by him in the present life and are to take effect in successive births or future births become ineffective. He is thus free from falling to apaya-samsara (rebirth in the lower worlds) for ever. At most he will have to wander in the happy course of existence, such as the world of men, deva-planes and Brahma planes. Even in those planes, never would he arise as one who commits evil actions and who leads a bad mode of living; nor would he arise as one who is deprived of power, wealth and glory, He would only arise as one who is endowed with wisdom, glory, wealth and power. It is the law of cosmic order that such a being would never be reborn in a plane lower than he has arisen in, after his passing away from the present plane. If he so desires, he can take rebirth in the same old plane, or he can arise in a higher plane.

In this manner he wanders in the happy course of existence for many a world-cycle. Although sotapannas wander in the happy course of existence, unlike the ordinary worldlings they do not drift along the current of samsara and are not destined to take rebirth in the lower worlds. From the moment they attain the Path of stream-winning, they are delivered from such evils as sakkaya-ditthi (personality-belief), vicikiccha, ducarita-durajiva (evil actions and bad livelihood), and apaya-dukkha, and have thus attained sa-upadisesa-nibbana[7] (the full extinction of defilements with the groups of existence still remaining). They then wander in the happy course of existence as ariyas (noble ones) who belong to the supramundane sphere. After wandering in the planes of human beings, devas and Brahmas, when they do not desire to wander any more in the happy course of existence, they attain anupadisesa-nibbana (the full extinction of defilements without the groups remaining, or the 'no-more-continuing' of this psycho-physical process of existence). This is the exposition as to how sotapannas gradually rise till they attain anupadisesa-nibbdna. This is the definition of niyyanatho. The above shows the exposition of the aspect of niyyanatho attained and enjoyed by sotapannas.

50. Below is the explanation of the aspect of hetuttho (having the characteristic of being a cause for the attainment of arahatship) attained and enjoyed by sotapannas. From the moment the sotapannas attain the Path of stream-winning, the inherent qualities of the holy ones ever exist in them, and they become stronger and stronger in succeeding existences. The qualities of morality established by them become

greater and greater. So too are the powers of their samadhi (concentration of mind) and panna (wisdom). So also are the powers of satipatthana-dhamma (four applications of mindfulness), sammappadhana-dhamma (right exertion), iddhi-pada-dhamma (roads to power), indriya-dhamma (faculties), bala-dhamma (powers), bojjhanga (the seven links of enlightenment) and magganga-dhamma (the Noble Eightfold Path). The development of such powers in one existence after another is known as hetuttho. The above is the exposition of the aspect of hetuttho (suitability for the attainment of arahatship) attained and enjoyed by sotapannas.

51. Now comes the aspect of dassanatho (realization of the truth) attained and enjoyed by sotapannas. From the moment the sotapannas attain the Path of stream-winning up to the time of their attaining anupadisesa-nibbana, while they are wandering in the happy course of existence, they have no perplexity of mind in regard to the existence of The Four Noble Truths--The Noble Truth of Suffering, The Noble Truth of the Origin of Suffering, The Noble Truth of the Cessation of Suffering and The Noble Truth of the Path Leading to the Cessation of Suffering. Whenever they contemplate these Four Noble Truths, they at once realize them vividly, just as one can distinctly see the planets and constellations high above in the sky. This is the exposition of the aspect of dassanatho (realization of the truth) attained and enjoyed by sotapannas.

52. Below is the explanation of the aspect of adhipateyyatho (mastery over oneself) attained and enjoyed by sotapannas. The wholesome volitional actions, such as dana (alms-giving), sila (morality) and bhavana (mental development) performed by these sotapannas are free from the operation of craving. Thus they are free from the 'accumulation of merit' called punnabhisankhara. They have attained the highest amongst all the mundane wholesome kamma. Their minds become as pure as a highly polished conch. These all help them to attain anupadisesa-nibbana.

This is the exposition of the aspect of adhipateyyatho attained and enjoyed by sotapannas.

Now I shall expound the four aspects of nirodha-sacca (The Noble Truth of the Cessation of Suffering), which itself is called Nibbana. There are four aspects of nirodha-sacca. They are: nissaranattho (having the characteristic of being an escape), pavivekattho (having the characteristic of being free from disturbance), amatattho (a state where there is no more death or dissolution), and asankhatattho (having the characteristic of the unoriginated, Nibbana).

The supramundane sphere of such sotapannas as Visakha, Anathapindika, and decillions of holy ones in the deva-countries of catu-maharajika, etc., may be compared to the great Sita ocean situated at the foot of Mount Meru. Decillions and decillions of such noble ones may be compared to decillions and decillions of fishes living in that great ocean. In what respect do they resemble them? It is in this manner that great Sita ocean situated amidst the Yuganda mountains is very wide and immensely deep. The water in that great ocean never gets diminished, nor is its water evaporated by any of the sun. The water is so clean that even a peacock's feather or fine cotton will sink to the bottom of the ocean. In the same manner it is the law of cosmic order that this sa-upadisesa-nibbana, the supramundane sphere of ariyas, such as Visakha, Anathapindika, etc., will never be diminished owing to the lapse of time, even after a lapse of many millions of world-cycles. The state of 'the full extinction of defilements with the groups of existence still remaining' will never be diminished. The state of Nibbana never becomes extinct. It is also the law of cosmic order that these sotapannas are never entangled with evil actions, sceptical doubt and bad livelihood, because the state of sa-upadisesa-nibbana exists in them.

Just as the great fishes in that great Sita ocean need not fear the water in the ocean getting diminished, these sotapannas need never fear losing their attainment of 'the full extinction of defilements with the groups of existence still remaining'. Just as the water of that great ocean is not warmed by the rays of the sun, these sotapannas who have attained Sa-upadisesa-nibbana will not be polluted with any defilement or threatened with the dangers of wandering in samsara, however long they may have to wander in the happy course of existence, and they need not fear that personality-belief will accompany them anymore.

Just as the fishes in the great ocean need not be anxious about the water of the ocean getting warm at any time, these sotapannas also need not be anxious about the defilements which they have already dispelled by means of the Path and Fruition of the stream-winning. Just as the fishes in the great ocean need not be anxious about the water of the ocean getting dirty, so also the sotapannas need not be anxious about their state being polluted with wrong views, sceptical doubt, evil actions, bad livelihood and hellish qualities.

Just as the great fishes in that great ocean need not be anxious for a change of residence to other lakes, rivers and seas, nor be anxious about the ocean water becoming warm or turbid, these countless numbers of ariyas, who pass amongst heavenly and human beings at the most for seven times in the round of rebirths, need not wait till the arising of another Buddha. Retaining the state of sa-upadisesa-nibbana, they wander in the round of rebirths as wealthy men, devas and Brahmas and finally attain an-upadisesa-nibbana.

At this juncture one may ask the following question in connection with the expression 'these sotapannas remain within the supramundane sphere of sa-upadisesa-nibbana': 'As sotapannas they are able to dispel some of the defilements only, and at the same time are not free from the sufferings of rebirth, old age and death, so it cannot be claimed that they have attained Nibbana, nor are they within the sphere of Nibbana.' The answer to it as follows: 'Did not the Omniscient Buddha declare that the Nibbana attained by these sotapannas is specially termed sa-upadisesa-nibbana, because they have not dispelled all defilements? Is it not that it is declared as sa-upadisesa-nibbana because these sotapannas will have to take rebirth for at most seven times, experiencing old age and death for many world-periods to come?'

This kind of question is raised by one who does not realise the greatness and magnificence of Nibbana.

These sotapannas, after passing amongst heavenly and human beings for a great length of time, finally become arahats, and the Nibbana they are then to attain after getting rid of the groups of existence is called anupadisesa-nibbana. This Nibbana is not within the scope of sotapannas, and so in expounding the Nibbana attained by sotapannas, anupadi-sesa-nibbana is not meant thereby, and therefore not discussed.

53. The nissaranattho (having the characteristic of being an escape) aspect attained and enjoyed by sotapannas means the following: kilesa-vatta (escape from the circle of the most evil defilements headed by 'wrong views' and 'sceptical doubt'), kamma-vatta (escape from the circle of unwholesome kamma such as the ten kinds of evil conduct in deeds, words, and thought, and also the bad mode of living), and vipakavatta (escape from the circle of being reborn in the four lower worlds).

As regards worldlings, although they wander in the round of rebirths as kings of men, kings of devas or kings of brahmas, as they have not yet attained the state of escape from the round of rebirths, they have to wander in it, entangling with wrong views, sceptical doubt, evil conduct and bad livelihood, which would cause them to arise in the four lower worlds.

Here ends the exposition of nissaranattho.

54. Pavivekattha (retirement; seclusion; solitude): Although sotapannas may wander in the happy course of existence for many world-cycles, their minds will be ever free from being molested by wrong views, evil actions and bad livelihood, and suffering in the four lower worlds. The state of ever being free from the operation of these evil actions and the evils of the four lower worlds, which are the most evil things in the round of rebirths, is called retirement, seclusion or solitude attained and enjoyed by sotapannas. Worldlings are not free from the operation of such evils. Although they wander in the round of rebirths as kings of men, devas and brahmas, their minds are at times brightened with right views,

faith, good actions and sense pleasures, and at times darkened with wrong views, sceptical doubt, evil actions and miseries of the four lower worlds.

This is the exposition of pavivekattha.

55. Asankhatattha: Below is the exposition of asankhatattha (having the characteristic of the 'unoriginated' Nibbana).

The sa-upadisesa-nibbana attained by sotapannas is never destroyed and so it is eternal. That being the case, it is free from the trouble of setting it up anew. There is no more trouble of diving into the pit of suffering again to perform alms-giving in the endeavour to attain Nibbana. There is no more suffering for them to practise morality and also to lead the life of a samana. The state of the unoriginated, uncreated, is called the asankhatattha aspect attained and enjoyed by sotapannas. They, however, practise alms-giving, morality and mental development for the purpose of further dispelling some defilements that lie latent in them. They need not worry about personality-belief, sceptical doubt and the ten kinds of evil actions which have already been extinguished.

Here ends the exposition of asankhatattha.

56. Amatattha (a state where there is no more death or dissolution.) The state of the extinction of defilements with the groups of existence still remaining, never gets spoiled, destroyed or deteriorated in the world-cycles to come. For instance, in the cases of sotapannas like Visakha, Anathapindika and others who pass from the planes where they are to higher ones, the state never fades away nor disappears, though their constituent groups of existence which are subject to change may be destroyed, taking the form of new groups of existence. Nibbana is 'deathlessness', but the khandha (groups of existence) are mortal and subject to change. One khandha may go away and another khandha may come, but the state of sa-upadisesa-nibbana will go on, and so it finally merges into an-upadisesa-nibbana. Although these sotapannas may wander in the round of rebirths for many a world-cycle to come, they need not fear the loss of the cessation of suffering which they have experienced and realised. From the moment they attain the path of stream-winning up to the time they attain full Nibbana or anupadisesa-nibbana, this state of sa-upadisesa-nibbana remains as the refuge and dependence of the countless number of sotapannas. This state is termed the amatattha (a state where there is no more death or dissolution) attained and enjoyed by sotapannas.

Here ends the exposition of amatattha.

The above is the exposition on the four interpretations of sa-upadisesa-nibbana.

The same holds good for the four aspects of Nibbana attained by sakadagami, anagami and arahats.

57. The four aspects of the Noble Truth of Suffering are the functions of parinna (full comprehension).

58. The four aspects of the Noble Truth of the Origin of Suffering are the functions of pahana-parinna (full overcoming; abandoning.)

59. The four aspects of the Noble Truth of the Cessation of Suffering are the functions of sacchikarana (realization or seeing face to face).

60. The four aspects of the Noble Path Leading to the Cessation of Suffering are the functions of mental development.

If a person fully comprehends and realizes the four aspects of the Noble Truth of Suffering, he will automatically realize the twelve remaining aspects of the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path Leading to the Cessation of Suffering. Moreover, the four aspects of the Noble Truth of Suffering are

included in the three characteristics of existence--characteristic of impermanence, suffering and selflessness. These four aspects are also within the orbit of the characteristic of suffering. Of the four interpretations of the Noble Truth of Suffering, viparinamattha (change) is itself characteristic of impermanence. If these four aspects of the Noble Truth of Suffering fall within the province of the characteristics of impermanence and suffering, they will also be in the orbit of the characteristic of impersonality. So, when one fully comprehends the three characteristics of impermanence, suffering and selflessness, he also fully comprehends the sixteen aspects of The Four Noble Truths, as has been explained before.

'Etesu tisu lakkhanesu ekasmim ditthe itaradvayam dittham neva hoti. Tena vuttam, anicca-sannino meghiya anatta-sanna santhatiti.' --Anguttara commentary.

(When one fully comprehends any one of the three characteristics of existence, he also automatically comprehends and realises the remaining two characteristics. The Omniscient Buddha declared. 'O Meghiya, if one realises one of the three characteristics of existence, he automatically realises the remaining two.')

Of the three characteristics, the characteristic of impermanence is the fundamental one. The whole affair of the characteristic of impermanence is nothing but marana (death), which means the continually repeated dissolution and vanishing of all physical and mental phenomena and that these phenomena do not last even for the time occupied by a wink of the eye, he automatically fully comprehends and realises the characteristics of suffering and selflessness. How? It may be explained as follows: If one realises all physical and mental phenomena in his body continually and repeatedly dissolve and vanish at every consciousness-moment, will he have any attachment for his body and take that as pleasure? Or will he also take it that this body is soul-essence?

The above shows that of the three characteristics of existence, the characteristic of impermanence is the most essential.

If one realises the functioning of the characteristic of impermanence in corporeality out of the five constituent groups of existence, he is able to attain the Path of anagami (never-returner). On the other hand, if he realises the functioning of the four mental formations out of the mental group, he is able to attain the Path and the Fruition of arahatta (holiness).

(These two theories have fully been discussed with Pali and its definition in the Manual of Ahara Dipani.)

Therefore, those worldlings who desire to be delivered from the tangle of wrong views, evil actions, and the state of the worldlings who wander in the round of rebirths and enjoy the status of those sotapannas like Visakha, Anathapindika and others, who have attained sa-upadisesa-nibbana and become the inhabitants of the supramundane sphere, passing through the planes of heavenly and human beings until they attain the state of anupadisesa-nibbana and fully comprehending the four aspects of the Noble Truth of the Path Leading to the Cessation of Suffering and the Noble Truth of the Cessation of Suffering, should get instructions from a competent teacher on the full interpretations and aspects of the characteristic of impermanence, and having studied them conscientiously, should practise vipassana-bhavana through the medium of the characteristic of impermanence, just as a person whose hair is burning with a celestial fire or whose head is pierced with a sharp spear desires to quell this celestial fire of personality-belief or take out the spear of personality-belief from his head.

Conclusion

Here the concise Catusacca-Dipani, or the Manual of the Four Noble Truths, comes to a close. It was written at the Letpandaung Hill, Monywa, at the request of Pleaders Maung Kyaw and Maung San Lin, for the benefit of those who desire to know the sixteen interpretations of the Four

Noble Truths and who desire to honour the teaching of the Buddha. It was finished during the Vassa of 1265 Burmese Era (July 1903 C.E.).

FOOTNOTES:

- [1] Samyutta-Nikaya, Khandha Vagga-Samyutta, Khandha-Samyutta, (5)Pupphavagga, (3)Phenapindupama Sutta 6th syn. Edition pp 115.
- [2] Samyutta-Nikaya, Salayatanavagga, Salayatana-Samyutta (4) Asivisvagga, Asivispama Sutta. 6th syn. Edition. p. 383.
- [3] Samyutta-Nikaya, Nidanavagga Samyutta, Nidana-Samyutta, (5) Gahapati vagga (4) Loka Sutta 6th syn. Edition p. 301.
- [4] Samyutta-Nikaya, Khandha-Vagga Samyutta, (2) Radhasamyutta, (2) Dutiyavagga, (1) 6th syn. Edition. p. 159.
- [5] Samyutta-Nikaya, Mahavagga-Samyutta, Saccasamyutta, Papatavagga, Chiggalayuga Sutta. 6th syn. Edition. p. 397.
- [6] Samyutta-Nikaya, Nidanavagga-Samyutta, Opammasamyutta (2) Nakhasikha Sutta 6th syn. Edition. p. 454.
- [7] There are two interpretations, in regard to the use of sa-upadisesa-nibbana. In the first case it is used only in respect of arahats, in the second case, as here by the Venerable Ledi Sayadaw, it is used in respect of all four stages of holiness. If the word is used only in respect of arahats, nibbana-dhatta appears to be more suitable in respect of the remaining three.

Bodhipakkhiya Dipani

The Manual of The Factors Leading to Enlightenment, Introduction

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by Sayadaw U Nyana, Patamagyaw of Masoeyein Monastery Mandalay.
Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

Translator's Preface

The Venerable Ledi Sayadaw's works are well known in Burma. They are widely known because they are clear expositions of the Buddha-Dhamma couched in language easily intelligible to an ordinary educated Burman. Yet the Venerable Sayadaw's works are not meant for an absolute

beginner in Buddhist studies. There are many technical Buddhist words which require a certain amount of previous foundation in Buddhist tradition and practice.

The Venerable Sayadaw's exposition contains many technical Pali words which are used by him as if they were ordinary Burmese words. Many of these words have been incorporated into the Burmese language either in their original Pali form or with slight variations to accord with Burmese euphony. These are words which Burmans have made no attempt to translate, but have preferred to absorb them into the normal usage of the Burmese language. I have, similarly, made no attempt to translate many of them into English in the present translation. I have used these words in their original Pali form though in all such cases an attempt has been made to append short explanatory footnotes in order to facilitate continuity in reading.

Though the translation is not verbatim, yet a careful attempt has been made to render as nearly a verbatim translation as is possible in the circumstances, having regard to differences in the construction of sentences between English and Burmese, to differences in the manner of presentation, and to the Venerable Sayadaw's penchant for sometimes using extremely long sentences.

Many of the sub-headings and sub-titles are not in the original text, but have been introduced by the translator in order to assist the English reader.

The Venerable Sayadaw was a prolific writer. His works number over a hundred. Each of these works was written at the specific request of one or more of his innumerable disciples, either as an answer to certain questions put to him, or as in the present case, to expound certain important points or aspects of the Buddha-Dhamma. Sein Nyo Tun. 135, University Avenue, Rangoon.

Introduction

In compliance with the request of the Pyinmana Myo-ok Maung Po Mya and Trader Maung Hla, during the month of Nayon, 1266 Burmese Era (June 1904 C.E.), I shall state concisely the meaning and intent of the thirty-seven bodhipakkhiya-dhamma (factors leading to enlightenment).

Four Classes of Individuals

It is stated in the Puggala Pannatti[1] (the book of Classification of Individuals) and the Anguttara-Nikaya[2] that, of the beings who encounter the Sasanas (teachings) of the Buddhas, four classes can be distinguished:

1. Ugghatitannu
2. Vipancitannu
3. Neyya and
4. Padaparama.

Of these four classes of beings, an ugghatitannu is an individual who encounters a Buddha in person, and who is capable of attaining the holy Path and the holy Fruits through the mere hearing of a short concise discourse.

A vipancitannu is an individual who has not the capability of attaining the Paths and the Fruits through the mere hearing of a short discourse, but who yet is capable of attaining the Paths and the Fruits when the short discourse is expounded to him at some length.

A neyya is an individual who has not the capability of attaining the Paths and the Fruits through the hearing of a short discourse, or when it is expounded to him at some length, but is one for whom it is necessary to study and take careful note of the sermon and the exposition, and then to practise the provisions contained therein for days, months, and years, in order that he may attain the Paths and the Fruits.

This neyya class of individuals can again be sub-divided into many other classes according to the period of practice which each individual finds necessary before he can attain the Paths and the Fruits, and which further is dependent on the parami (perfections) which each of them has previously acquired, and the kilesa (defilements) which each has surmounted. These classes of individuals include, on the one hand, those for whom the necessary period of practice is seven days, and on the other, those for whom the necessary period of practice may extend to thirty or sixty years.

Further classes also arise, as for example, in the case of individuals whose necessary period of practice is seven days, the stage of an arahat may be attained if effort is made in the first or second period of life,[3] which no more than the lower stages of the Paths and the Fruits can be attained if effort be made only in the third period of life.

Then, again, putting forth effort for seven days means exerting as much as is in one's power to do so. If the effort is not of the highest order, the period of necessary effort becomes lengthened according to the laxity of the effort, and seven days may become seven years or longer. If the effort during this life is not sufficiently intense as to enable one to attain the Paths and the Fruits, then release from worldly ills cannot be obtained during the present Buddha Sasana, while release during future Buddha Sasanas can be obtained only if the individual encounters them. No release can be obtained if no Buddha Sasana is encountered.

It is only in the case of individuals who have secured niyata vyakarana (sure prediction made by a Buddha), is an encounter with a Buddha Sasana and release from worldly ills certain. An individual who has not attained niyata vyakarana cannot be certain either of encountering a Buddha Sasana or achieving release from worldly ills, even though he has accumulated sufficient parami to make both these achievements possible.

These are considerations in respect of those individuals who possess the capabilities of attaining the Paths and the Fruits by putting forth effort for seven days, but who have not obtained niyata vyakarana.

Similar considerations apply to the cases of those individuals who have the potentiality of attaining the Paths and the Fruits by putting forth effort for fifteen days, or for longer periods.

A padaparama is an individual who, though he encounters a Buddha Sasana, and though he puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate habits and potentials.[4]

Such a person cannot obtain release from worldly ills during this life-time. If he dies while practising samatha (calm) or vipassana (insight) and attains rebirth either as a human being or a deva in his next existence, he can attain release from worldly ills in that existence within the present Buddha Sasana.

Thus did the Buddha say with respect to four classes of individuals.

Three Types of Individuals

In the same Pitakas referred to above, the Buddha gave another classification of beings, dividing them into three classes according as they resembled three kinds of sick persons. The three kinds of sick persons are:

5. A person who is certain of regaining health in due time even though he does not take any medicine or treatment.
6. A person who is certain of failing to make a recovery, and dying from the illness, no matter to what extent he may take medicines or treatment.

7. A person who will recover if he takes the right medicine and treatment, but who will fail to recover and die if he fails to take the right medicine and treatment.

These are the three kinds of sick persons.

Persons who obtained *niyata vyakarana* (sure prediction made by a Buddha) from previous Buddhas, and who as such are certain of obtaining release from worldly ills in this life, resemble the first class of sick persons.

An individual of the *padaparama* class resembles the second class of sick person. Just as this second class of sick person has no chance of recovery from his illness, an individual of the *padaparama* class has no chance of obtaining release from worldly ills during this life. In future lives, however, he can obtain release either within the present Buddha Sasana, or within future Buddha Sasanas. The story of the youth *Chattamanava*,^[5] of the frog who became a *deva*,^[6] and of the ascetic *Saccaka*,^[7] are illustrations of persons who obtained release from worldly ills in their next following existences within the present Buddha Sasana.

An individual of the *neyya* class resembles the third class of sick person. just as a person of this third class is related to the two ways of either recovering or dying from the sickness, so is a *neyya* individual related to the two eventualities of either obtaining release from worldly ills during the present life, or failing to obtain such release.

If such a *neyya* individual, knowing what is good for him according to his age, discards what should be discarded, searches for the right teacher, and obtains the right guidance from him and puts forth sufficient effort, he can obtain release from worldly ills in this very life. If, however, he becomes addicted to wrong views and wrong ways of conduct, if he finds himself unable to discard sensual pleasures, if although able to discard sensual pleasures he does not obtain the guidance of a good teacher, if although obtaining the guidance of a good teacher, he is unable to evoke sufficient effort, if although inclined to put forth effort he is unable to do so through old age, if although young he is liable to sickness, he cannot obtain release from worldly ills in this present life. King *Ajatasattu*,^[8] the millionaire *Mahadhana's* son,^[9] *Bhikkhu Sudinna*,^[10] are cases of persons who could have obtained release from worldly ills in this present existence.

King *Ajatasattu* failed to obtain release because he had committed patricide. It is stated that he will drift in future *samsara* (round of rebirths) for two *asankheyyas* (unit followed by 140 ciphers) world-cycles, after which he will become a *paccekabuddha* (solitary Buddha).

The millionaire *Mahadhana's* son indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquillity of mind when he grew older. Far from obtaining release from worldly ills, he did not even get the opportunity of associating with the *Ti-Ratanas*.^[11] Seeing his plight at that stage, the Buddha said to *Ananda*: "Ananda, if this millionaire's son had become a *bhikkhu* in my sasana during his youth or first period of his life, he would have become an *arahat* and would have attained *parinibbana*^[12] in this present life. If, otherwise, he had become a *bhikkhu* during the second period of his life, he would have become an *anagami*,^[13] and on death would have been reborn in the *suddhavaśa brahma loka*,^[14] whence he would have attained *parinibbana*. In the next alternative, if he had become a *bhikkhu* in my sasana at the beginning of the third period of life, he would have become either a *sakadagami*^[15] or a *sotapanna*,^[16] and would have attained permanent release from rebirth in the *apaya loka*."^[17] Thus said the Buddha to the Venerable *Ananda*. Thus, although, he (the millionaire *Mahadhana's* son) possessed *parami* ripe enough to make his present existence his last existence, not being a person who) had secured *niyata vyakarana*, he failed to obtain release from worldly ills in this present life because of the upheavals caused by the defilements within him, and this is despite the fact that he had the opportunity of encountering the Buddha Sasana. If further, his period of existence in the *apaya loka* is prolonged because of evil acts done in this existence, he would not be able to rise again and emerge out of those *apaya lokas* in time for the sasana of

the future Metteyya Buddha. And, after that, the large number of world-cycles that follow are world-cycles where no Buddhas appear,[18] there being no world-cycles within the vicinity of the present world where Buddhas are due to appear. Alas! far indeed is this millionaire's son from worldly ills even though he possessed parami ripe enough to make his present existence his last existence.

The general opinion current at the present is that, if the parami are complete, one cannot miss encountering a Buddha Sasana even if one does not wish to do so, and that one's release from worldly ills is ensured even though one may not desire such release. These people fail to pay attention to the existence of niyata (one who has obtained a sure prediction made by a Buddha) and aniyata (one who has not obtained a sure prediction made by a Buddha). Considering the two texts from the Pitaka mentioned above, and the story of the millionaire Mahadhana's son, it should be remembered that aniyata neyya individuals can attain release from worldly ills in this life only if they put forth sufficient effort, even if they possess parami sufficient to enable them to obtain such release. If industry and effort are lacking, the Paths and the Fruits cannot be attained within the present Buddha Sasana.

Apart from these classes of persons, there are also an infinite number of other beings who, like the ascetics Alara and Uddaka,[19] possess sufficient parami for release from worldly ills, but who do not get the opportunity, because they happen to be in one or the other of the eight inopportune places (atthakkhanas)[20] where it is not possible to attain the Paths and the Fruits thereof.

(Here ends the part showing the division of beings into four and three classes according to Puggala Pannatti of the Abhidhamma Pitaka and the Anguttara-Nikaya of the Suttanta Pitaka).

Necessary Conditions of Practice for Neyya and Padaparama

Of the four classes of individuals mentioned, the Ugghatitannu and the vipancitannu classes can attain the sotapatti-magga (path of a stream-winner) and the other higher stages of wisdom--like Visakha and Anathapindika[21]--through the mere hearing of a discourse. It is not necessary for such individuals to practise the Dhamma according to the stages of practice such as sila-visuddhi (purification of virtue), citta-visuddhi (purification of consciousness) and so on. Be it remembered that this is also the case when devas and Brahmas attain release from worldly ills.

Hence, it should be noted that the courses of practice, such as sila-visuddhi and citta-visuddhi, laid down in the Pali Canon, are only for the neyya and padaparama classes of individuals before their attainment of the sotapatti-magga. These courses of practice are also for the first three classes of individuals prior to the achievement of the higher stages of the Paths and the Fruits. In the period after the attainment of arahatship also, these courses of practice are used for the purpose of dittha-dhamma-sukhavihara[22] (dwelling at ease in this present existence), since arahats have already gone through them.

After the passing of the first thousand years (of the present Buddha Sasana), which constituted the times of the patisambhidha-patta arahat (arahat possessing analytical knowledge), the period of the present Buddha Sasana comprises the times of the neyya and padaparama classes of individuals alone. At the present day, only these two classes of individuals remain.

Of These Two Classes of Individuals

Neyya-Puggala:

Of these two classes of individuals, an individual of the neyya class can become a sotapanna in this present life if he faithfully practises the bodhipakkhiya-dhamma comprising satipatthana (four applications of mindfulness), sammapadhana (right exertion), else. If he is lax in his practice, he can become a sotapanna only in his next existence after being reborn in the deva planes. If he dies while still aloof from these (bodhipakkhiya) dhamma, such as satipatthana, etc., he will become a

total loss so far as the present Buddha Sasana is concerned, but he can still attain release from worldly ills if he encounters the Sasana of the next Buddha.

Padaparama-Puggala Extant:

An individual of the padaparama class can attain release within the present Buddha Sasana after rebirth in the deva planes in his next existence, if he can faithfully practise these(bodhipakkhiya) dhamma in his present existence.

The Age of Ariyas (Noble Ones) still:

The five thousand years of the present Buddha Sasana constitute, all of them, the age of ariyas. This age of ariyas will continue to exist so long as the Tipitaka remain in the world. The padaparama class of individuals have to utilise the opportunity afforded by the encountering of the present Buddha Sasana to accumulate as much of the nuclei or seeds of parami as they can within this lifetime. They have to accumulate the seeds of sila (morality). They have to accumulate the seeds of samadhi (concentration). They have to accumulate the seeds of panna (wisdom).

Sila:

Of these three kinds of accumulations, sila (morality), samadhi (concentration), panna (wisdom), the seeds of sila mean: panca-sila,[23] Ajivatthamaka-sila,[24] atthanga-uposatha-sila,[25] dasanga sila,[26] in respect of ordinary laymen and women, and the bhikkhu-sila[27] in respect of the bhikkhus.

Samadhi:

The seeds of samadhi means the effort to achieve parikamma-samadhi (preparatory concentration) through one or other of the forty objects of meditation, such as the ten kasina (meditation devices), or, if further effort can be evoked, the effort to achieve upacara-samadhi (access concentration), or, if still further effort can be evoked, the effort to achieve appana-samadhi (attainment concentration.)

Panna:

The seeds of panna means the cultivation of the ability to analyse the characteristics and qualities of rupa (material phenomena), nama (mental phenomena), khandha (constituent groups of existence), ayatana (bases), dhatu (elements), sacca (truths), and the paticcasamuppada (dependent origination), and the cultivation of insight into the three characteristics of existence (lakkhana), namely, anicca (impermanence), dukkha (suffering), anatta (impersonality).

Of the three kinds of seeds of magga-nana and phala-nana,[28] sila and samadhi are like ornaments that permanently adorn the world, and exist even in the sunna world-cycles that is, world-cycles where no Buddhas arise. The seeds of sila and samadhi can be obtained at will at any time. But the seeds of panna, which are related to rupa, nama, khandha, ayatana, dhatu, sacca, and paticcasamuppada, can be obtained only when one encounters a Buddha Sasana. Outside of a Buddha Sasana, one does not get the opportunity of even hearing the mere mention of words associated with panna, though an infinite number of 'sunna' world-cycles may elapse. Hence, those persons of the present day who are fortunate enough to be born into this world while a Buddha Sasana flourishes, if they intend to accumulate the seeds of magga-nana for the purpose of securing release from worldly ills in a future existence within a future Buddha Sasana, should pay special attention to the knowledge of the paramattha[29] (ultimate realities), which is extremely difficult for one to come across, more than they attempt the accumulation of the seeds of sila and samadhi. In the least, they should attempt to obtain an insight into how the four great primaries (mahabhuta)--pathavi, apo, tejo and vayo are constituted in one's body. If they

acquisition a good insight into the four great elements, they obtain a sound collection of the seeds of panna which are most difficult of acquisition, and this is so even though they may not acquire any knowledge of the other portions of the Abhidhamma. It can then be said that the difficult attainment of rebirth within a Buddha Sasana has been made worthwhile.

Vijja (Knowledge) And Carana (Conduct):

Sila and samadhi constitute carana, while panna constitutes vijja. Thus are vijja-carana (knowledge and conduct) constituted. Vijja resembles the eyes of a human being, while carana resembles the limbs. Vijja is like eyes in birds, while carana is like wings. A person who is endowed with morality and concentration, but lacks wisdom, is like one who possesses complete and whole limbs but blind of both eyes. A person who is endowed with vijja (knowledge), but lacks carana (conduct), is like one who has good eyesight but is defective in his limbs, A person who is endowed with both vijja and carana is like a normally whole person possessing both good eyesight and healthy limbs. A person who lacks both vijja and carana is like one defective in eyes and limbs, and is not one worthy of being called a living being.

Consequences of Having Carana Only:

Amongst the persons living within the present Buddha Sasana, there are some who are fully endowed with morality and concentration, but do not possess the seeds of vijja (knowledge), such as insight into the nature of material qualities, mental qualities and constituent groups of existence. Because they are strong in carana, they are likely to encounter the next Buddha Sasana, but because they lack the seeds of vijja, they cannot attain enlightenment, even though they hear the discourse of the next Buddha in person. They are like Laludayi Thera,[30] Upananda Thera,[31] Chabbaggiya Bhikkhus,[32] and the King of Kosala,[33] during the lifetime of the Omniscient Buddha. Because they were endowed with the previously accumulated carana, such as alms-giving and morality, they had the opportunity to associate with the Supreme Buddha, but since they lacked previously accumulated vijja, the discourses of the Buddha which they often heard throughout their lives, as it were, fell on deaf ears.

Of Having Vijja Only:

There are others who are endowed with vijja, such as insight into the material and mental qualities and the constituent groups of existence, but who lack carana, such as dana, nicca-sila (permanent morality) and uposatha-sila (precepts observed on fasting days). Should these persons get the opportunity of meeting and hearing the discourses of the next Buddha, they can attain enlightenment because they possess vijja, but since they lack carana, it would be extremely difficult for them to get the opportunity of meeting the next Buddha. This is so because there is an antara-kappa (intervening world-cycle) between the present Buddha Sasana and the next.

In case these beings wander within the sensuous sphere during this period, it means a succession of an infinite number of existences and rebirths, and an opportunity to meet the next Buddha can be secured only if all these rebirths are confined to the happy course of existence. If, in the interim, a rebirth occurs in one of the four lower regions, the opportunity to meet the next Buddha would be irretrievably lost, for one rebirth in one of the four lower worlds is often followed by an infinite number of rebirths in one or other of them.

Those persons whose acts of dana (alms-giving) in this life are few, who are ill-guarded in their bodily acts, unrestrained in their speech, and unclean in their thoughts, and who thus are deficient in carana (conduct), possess a strong tendency to be reborn in the four lower worlds when they die. If through some good fortune they manage to be reborn in the happy course of existence, wherever they may be reborn, they are, because of their previous lack of carana, such as dana, likely to be deficient in riches, and likely to meet with hardships, trials, and tribulations in their means of livelihood, and thus encounter tendencies to rebirth in the apaya loka. Because of their lack of carana of nicca-sila and uposatha-sila, they are likely to meet with disputes, quarrels,

anger and hatred in their dealings with other persons, in addition to being susceptible to diseases and ailments, and thus encounter tendencies towards rebirth in the apaya lokas. Thus will they encounter painful experiences in every existence, gathering undesirable tendencies, leading to the curtailment of their period of existence in the happy course of existence and causing rebirth in the four lower worlds. In this way, the chances of those who lack carana meeting the next Buddha are very few indeed.

The Essential Point:

In short, the essential fact is, only when one is endowed with the seeds of both vijja and carana can one obtain release from worldly ills in one's next existence. If one possesses the seeds of vijja alone, and lacks the seeds of carana, such as dana and sila, one will fail to secure the opportunity of meeting the next Buddha Sasana. If, on the other hand, one possesses the seeds of carana but lacks the seeds of vijja, one cannot attain release from worldly ills even though one encounters the next Buddha Sasana. Hence, those padaparama individuals of today, be they men or women, who look forward to meeting the next Buddha Sasana, should attempt to accumulate within the present Buddha Sasana the seeds of carana by the practice of dana, sila and samatha- bhavana (practice of calm), and should also, in the least, with respect to vijja try to practise insight into the four great primaries, and thus ensure meeting the next Buddha Sasana, and having met it, to attain release from worldly ills.

When it is said that dana is carana, it comes under the category of saddha (faith), which is one of the saddhamma or practical conduct of good people, which again comes under the fifteen carana-dhamma. The fifteen carana-dhamma are:

8. sila (morality)
9. indriya-sarhvara (guarding the senseddoors)
10. bhojanemattannuta (moderation in eating)
11. jagariyanuyoga (wakefulness)

5-11 saddhamma (the seven attributes of good and virtuous men)

12-15 four jhana-first jhana, second jhana, third jhana, and fourth jhana.

These fifteen dhamma are the property of the highest jhanalabhi (attainer of jhana). So far as sukkhavipassaka (practising insight only) individuals are concerned, they should possess the eleven carana dhamma, i.e. without the four jhana.

For those persons who look forward to meeting the next Buddha Sasana, dana, sila uposatha, and the seven saddhamma are the essentials.

Those persons who wish to attain the Paths and the Fruits thereof in this very life must fulfil the first eleven carana-dhamma, i.e. sila, indriya-samvara, bhojanemattannuta, jagariyanuyoga, and the seven saddhamma. Herein, sila means ajivatthamaka-nicca-sila (permanent practice of morality ending with right livelihood); indriya-samvara means guarding the six sense-doors--eyes, ears, nose, tongue, body and mind; bhojanemattannuta means taking just sufficient food to preserve the balance of the corporeality group in the body and being satisfied therewith; jagariyanuyogo means not sleeping during the day, and sleeping only during one period (of the three periods) of the night, practising bhavana (mental concentration) during the other two periods.

Saddhamma means:

12. saddha (faith)
13. sati (mindfulness)
14. hiri (moral shame)
15. ottappa (moral dread)

16. bahusacca (great learning)
17. viriya (energy; diligence)
18. panna (wisdom).

For those who wish to become sotapannas during this life, there is no special necessity to practise dana (alms-giving). But let those who find it unable to evoke sufficient effort towards acquiring the ability to obtain release from worldly ills during the present Buddha Sasana make special attempts to practise dana (alms-giving) and uposatha (precepts observed on fasting days).

Order of Practice And Those Who Await the Next Buddha

Since the work in the case of those who depend on and await the next Buddha consists of no more than acquiring accumulation of parami, it is not strictly necessary for them to adhere to the order of the stages of practice laid down in the Pali Texts: sila, samadhi and panna. They should not thus defer the practice of samadhi before the completion of the practice of sila, or defer the practice of panna before the completion of the practice of samadhi. In accordance with the order of the seven visuddhi (purifications), such as sila-visuddhi (purification of virtue), citta-visuddhi (purification of consciousness), ditthi-visuddhi (purification of view), kankhavitarana-visuddhi (purification by overcoming doubt), maggamaggananadassana-visuddhi (purification by knowledge and vision of what is and what is not path), patipadanadassana-visuddhi (purification by knowledge and vision of the way), and nanadassana-visuddhi (purification by knowledge and vision), they should not postpone the practice of any course for a visuddhi until the completion of the respective previous course. Since they are persons engaged in the accumulation of as much of the seeds of parami as they can, they should contrive to accumulate the largest amount of sila, samadhi, and panna that lies in their power.

Unnecessary to Adhere to the Prescribed Order of Practice

When it is stated in the Pali Texts that citta-visuddhi should be practised only after the completion of the practice of sila-visuddhi, that ditthi-visuddhi should be practised only after the completion of the practice of citta-visuddhi, that kankhavitarana-visuddhi should be practised only after the completion of the practice of ditthi-visuddhi, that the work of anicca, dukkha, and anatta-bhavana (contemplation of impermanence, suffering and impersonality) should be undertaken only after the completion of the practice of kankhavitarana-visuddhi, the order of practice prescribed is meant for those who attempt the speedy realisation of the Paths and the Fruits thereof in this very life. Since those who find it unable to call forth such effort, and are engaged only in the accumulation of the seeds of parami are persons occupied in grasping whatever they can, it should not be said in their case that the work of samatha manasikara citta-visuddhi (the practice of purification of consciousness consisting of advertence of mind to tranquillity) should not be undertaken before the fulfilment of sila-visuddhi. Even in the case of hunters and fishermen, it should not be said that they should not practise samatha vipassana (calm and insight) manasikara (advertence of mind towards calm and insight) unless they discard their avocations. One who says so causes dhammantaraya (danger to the dhamma). Hunters and fishermen should, on the other hand, be encouraged to contemplate the noble qualities of the Buddha, the Dhamma, and the Sangha. They should be induced to contemplate, as is in their power, the characteristic of loathsomeness in one's body. They should be urged to contemplate the liability of oneself and all creatures to death. I have come across the case of a leading fisherman who, as a result of such encouragement, could repeat fluently from memory the Pali Text and 'nissaya' (word for word translation) of the Abhidhammaha Sangaha, and the Paccaya Niddesa of the Patthana (Book of Relations), while still following the profession of a fisherman. These accomplishments constitute very good foundations for the acquisition of vijja (knowledge).

At the present time, whenever I meet my dayaka upasakas (lay disciples who contribute to a bhikkhu's upkeep), I tell them, in the true tradition of a bhikkhu, that even though they are hunters and fishermen by profession, they should be ever mindful of the noble qualities of the Three Jewels and three characteristics of existence. To be mindful of the noble qualities of the ti-ratana (Triple Gem) constitutes the seed of carana. To be mindful of the three characteristics of existence

constitutes the seed of vijja. Even hunters and fishermen should be encouraged to practise the advertence of mind. They should not be told that it is improper for hunters and fishermen to practise advertence of mind towards samatha (calm) and vipassana (insight). On the other hand, they should be helped towards better understanding, should they be in difficulties. They should be urged and encouraged to keep on trying. They are in that stage when even the work of accumulating parami and tendencies is to be extolled.

Loss of Opportunity to Attain the Seed of Vijja Through Ignorance of the Value of the Present Times

Some teachers, who are aware only of the existence of direct and unequivocal statements in the Pali Texts regarding the order of practice of the seven visuddhi (purifications), but who take no account of the value of the present times, say that in the practices of samatha and vipassana (calm and insight) no results can be achieved unless sila-visuddhi (purification of virtue) is first fulfilled, whatever be the intensity of the effort. Some of the uninformed ordinary folk are beguiled by such statements. Thus has dhammantaraya (danger to the dhamma) occurred.

These persons, because they do not know the nature of the present times, will lose the opportunity to attain the seeds of vija which are attainable only when a Buddha Sasana is encountered. In truth, they have not yet attained release from worldly ills and are still drifting in samsara (round of rebirths) because, though they have occasionally encountered Buddha Sasanas in their past inconceivably long samsara where Buddha Sasanas more numerous than the grains of sands on the banks of the Ganges had appeared, they did not acquire the foundation of the seeds of vijja.

When seeds are spoken of, there are seeds ripe or mature enough to sprout into healthy and strong seedlings, and there are many degrees of ripeness or maturity. There are also seeds that are unripe or immature. People who do not know the meanings of the passages they recite or who do not know the right methods of practice even though they know the meaning, and who thus by custom or tradition read, recite and count their beads while performing the work of contemplating the noble qualities of the Buddha, and anicca, dukkha and anatta, possess seeds that are unripe and immature. These unripe seeds may be ripened and matured by the continuation of such work in the existences that follow, if opportunity for such continued work occurs.

The practice of samatha until the appearance of parikamma- nimitta,[34] and the practice of vipassana until insight is obtained into rupa and nama (matter and mind) even once, are mature seeds filled with pith and substance. The practice of samatha until the appearance of uggaha-nimitta and the practice of vipassana until the acquisition of sammasananana[35] even once, are seeds that are still more mature. The practice of samatha until the appearance of patibhaga-nimitta, and the practice of vipassana until the occurrence of udayabbayanana[36] even once, are seeds that are yet more extremely mature. If further higher effort can be made in both samatha and vipassana, still more mature seeds can be obtained bringing great success.

Adhikara (Assiduous And Successful Practice)

When it is said in the Pali Texts that only when there has been adhikara in previous Buddha Sasanas can relative jhana, the Paths and the Fruits be obtained in the following Buddha Sasanas, the word 'adhikara' means 'successful seeds.' Nowadays, those who pass their lives with traditional practices that are but imitation samatha and imitation vipassana do not come within the purview of persons who possess the seeds of samatha and vijja which can be called adhikara.

Of the two kinds of seeds, those people who encounter a Buddha Sasana, but who fail to secure the seeds of vijja, suffer great loss indeed. This is so because the seeds of vijja which are related to rupa and nama dhamma can only be obtained within a Buddha Sasana, and that only when one is sensible enough to secure them. Hence, at the present time, those men and women who find themselves unable to contemplate and investigate at length into the nature of rupa and nama dhamma, should, throughout their lives, undertake the task of committing the four great primaries

to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are constituted in their bodies.

Here ends the part showing, by a discussion of four classes of individuals and three kinds of individuals as given in the Sutta and Abhidhamma Pitaka, that 1) those persons, who within the Buddha Sasana do not practise samatha and vipassana but allow the time to pass with imitations, suffer great loss as they fail to utilize the unique opportunity arising from their existence as human beings within a Buddha Sasana, 2) this being the time of padaparama and neyya classes of persons, if they heedfully put forth effort, they can secure ripe and mature seeds of samatha and vipassana, and easily attain the supramundane benefit either within this life or in the deva loka (deva abodes) in the next life--within this Buddha Sasana or within the Sasana of the next Buddha, 3) they can derive immense benefit from their existence as human beings during the Buddha Sasana.

Here ends the exposition of the three kinds and the four kinds of individuals.

Miccha-Dhamma of the Present Day: A Word of Advice And Warning

If the Tipitaka which are the discourses of the Buddha delivered during forty-five vassa (rainy seasons) be condensed and the essentials extracted, the thirty-seven bodhipakkhiya-dhamma are obtained. These thirty-seven bodhipakkhiya-dhamma constitute the essence of the Tipitaka. If these be further condensed, the seven visuddhi (purifications) are obtained. If again the seven visuddhi be condensed, they become sila (morality), samadhi (concentration), and panna (wisdom). These are called adhisila-sasana (the teaching of higher morality), adhicitta-sasana (the teaching of higher mentality), and adhipanna-sasana (the teaching of higher wisdom). They are also called the three sikkha (trainings).

When sila is mentioned, the essential for laymen is nicca-sila. Those people who fulfil nicca-sila become endowed with carana which, with vijja, enables them to attain the Paths and the Fruits. If these persons can add the refinement of uposatha-sila over nicca-sila, it is much better. For laymen, nicca-sila means ajivatthamaka-sila. That sila[37] must be properly and faithfully kept. If because they are puthujjana (worldlings) they break the sila, it can be re-established immediately by renewing the undertaking to keep the sila for the rest of their lives. If, on a future occasion, the sila is again broken, it can again be similarly cleansed, and every time this cleansing occurs, the person concerned again becomes endowed with sila. The effort is not difficult. Whenever nicca-sila is broken, it should be immediately re-established. In these days, persons endowed with sila abound in large numbers.

But persons who have attained perfect concentration in one or other of the kasina exercises (meditation devices), or in the practice of asubha-bhavana (meditation of loathsomeness), etc., as also persons who have at one time or other attained insight in regard to physical phenomena, mental phenomena, the characteristics of anicca, etc., are very rare. This is so because these are times when miccha-dhamma (wrong dhamma) that are likely to cause dhammantaraya (danger to the dhamma) are rife.

Dhammantaraya

By miccha-dhamma that are likely to cause dhammantaraya is meant such views, practices and limitations as the inability to see the dangers of samsara, the belief that these are times when the Paths and the Fruits can no longer be attained, the tendency to defer effort until the parami ripen, the belief that persons of the present day are dvi-hetuka,[38] the belief that the great teachers of the past were nonexistent, etc.

Even though it does not reach the ultimate, no kusala kamma (wholesome volitional action) is ever rendered futile. If effort be made, a kusala kamma (wholesome volitional action) is instrumental in producing parami in those who do not possess parami. If no effort be made, the

opportunity to acquire parami is lost. If those whose parami are immature put forth effort, their parami become ripe and mature. Such persons can attain the Paths and Fruits in their next existence within the present Sasana. If no effort be made, the opportunity for the parami to ripen, is lost. If those whose parami is ripe and mature put forth effort, the Paths and the Fruits can be attained within this life. If no effort be made the opportunity to attain the Paths and the Fruits is lost.

If persons who are dvi-hetuka put forth effort, they can become tihetuka[39] in their next existence. If they do not put forth effort, they cannot ascend from the stage of dvi-hetuka and will slide down to the stage of ahhetuka.[40]

In this world, there is a certain person who plans to become a bhikkhu. If another person says to him, 'entertain the intention only if you can remain a bhikkhu all your life. Otherwise, do not entertain the idea', it amounts to dhammantaraya.

'Cittuppadamattam pi kusalesu dhammesu bahupakaram vadami.' (I declare that the mere arising of intention for the performance of meritorious deeds is productive of great benefits).[41]

Thus did the Buddha preach.

To disparage either the act of dana (alms-giving), or the performer of dana may invoke punnantaraya[42] on oneself. If the acts of morality, concentration and wisdom, or those who perform them are disparaged, dhammantaraya may be invoked. If punnantaraya is invoked, one is liable to be bereft of power and influence, of property and riches, and be abjectly poor in the existences or lives that follow. If dhammantaraya is invoked, one is liable to be defective in conduct, and defective of sense, and thus be utterly low and debased in the existences or lives that follow. Let all beware!

Here ends the part showing how the rare opportunity of rebirth as a human being can be made worthwhile, by ridding oneself of the miccha-dhamma mentioned above, and putting forth effort in this life to close the gates of the apaya loka (four lower worlds) in one's future samsara (round of rebirths), or else to accumulate the seeds that will enable one to attain release from worldly ills in the next following life, or within the next Buddha Sasana, through the practice of calm and insight with resolution, intention, and industry.

FOOTNOTES:

1. Abhidhamma Pitaka, Puggala Pannatti, 6th syn. Edn.
2. Suttanta Pitaka, Anguttara-Nikaya, Catukka-Nipata. page 452, Sixth Syn. Edn
3. Three periods of life are usually distinguished: youth, middle-age, and old age. Please see page 721, Visuddhimagga by Nanamoli.
4. Vasana: habits and potentials.
5. Vimana Vatthu, p. 76, 6th Syn. Edn.
6. Vimana Vatthu, p. 73, 6th Syn. Edn.
7. Suttanta Pitaka, Majjhima-Nikaya, Mula-panasa, pp, 288-299, 6th Syn. Edn.
8. Samannaphala Sutta published by the Union Buddha Sasana council. Please see the Light of the Dhamma, Vol.V-No 1.
9. Dhammapada Commentary, Book 11, Story 9, See also Khuddaka-Nikaya, Peta Vatthu, page 216, 6th Syn. Edn.
10. Vinaya Pitaka, Parajika, p. 13. 6th Syn. Edn.
11. Ti-Ratana: The Three Jewels: the Buddha, the Dhamma, the Sangha.
12. Full Nibbana. The death of an Arahant is known as attaining Parinibbana.
13. A Non-Returner to kama-loka.
14. The 'Pure Abodes' are a group of six heavens belonging to the form-sphere, where only the never-returners are reborn, and in

- which they attain Arahatsip and Nibbana.
15. The 'Once-Returner.'
 16. The 'Stream-Winner..' See page 53 Ibid.
 17. Apaya loka: The four lower regions. They are: the animal world, the ghost world, the demon world and hell.
 18. Sunna-kappa: 'Zero' world-cycles.
 19. Suttanta Pitaka, Majjhima Nikaya, Mulapannasa, Pasarasi Sutta, p. 220, 6th Syn, Edition.
 20. Digha-Nikaya Pithika-vagga, Dasuttara Sutta, page 248, 6th Syn. Edn., Anguttara Nikaya III Atthaka.nipata, Akkhana Sutta, page 60, 6th Syn. Edn. i) paccantaro--a border district where the Buddha Sasana does not flourish; ii) arupino--the four Brahma planes of the formless-sphere; iii) vitalingo--persons with congenital defects such as idiocy, etc. iv) asannasatta--a brahma plane of the form-sphere of non-consciousness.' v) micchaditthi--birth among people holding wrong views, vi) peta--the peta world; vii) tiracchana--the animal world, and viii) niraya--hell.
 21. Dhammapada Commentary, stories relating to verses 1 and 18.
 22. In an arahat there arises the knowledge of his freedom, and he realises: 'Rebirth is no more, I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip.' Thus he lives at ease in this existence.
 23. The five precepts. They are basic and constitute the minimum which every man or woman must observe. There are abstention from killing, stealing, improper sexual intercourse, telling lies, and intoxicants.
 24. The three constituents of the morality-group of the Eightfold Path, when considered in detail become Ajivatthamaka-sila (morality consisting of the practice of Right Livelihood) in the following way:
 1. I will abstain from taking life. 2. I will abstain from stealing. 3. I will abstain from indulging in improper sexual intercourse and taking intoxicant drugs. 4. I will abstain from telling lies. 5. I will abstain from setting one person against another. 6. I will abstain from using rude and rough words. 7. I will abstain from frivolous talk. 8. I will abstain from improper livelihood.
 25. The eight precepts are: abstention from 1) killing, 2) stealing, 3) unchastity, 4) lying, 5) intoxicants, 6) eating after midday, 7) dancing, singing, music and shows, garlands, scent, cosmetics and adornment, etc., 8) luxurious and high beds.
 26. The ten precepts. This is the polished form of attha-sila. No. 7 of the eight precepts is split into two and No. 10 is 'abstinence from accepting gold and silver.'
 27. Bhikkhu sila: The four kinds of parisuddhi-sila are:-
 - 1) Restraint with regard to the 227 Vinaya Rules.
 - 2) Restraint of the senses.
 - 3) Restraint with regard to one's livelihood.
 - 4) Morality with regard to the four requisites.
 28. Magga-nana: knowledge of the holy paths. Phala-nana: knowledge of the fruits thereof.
 29. Paramattha: truth in the ultimate sense; absolute truth. The Abhidhammattha Sangaha lists four paramattha dhamma, namely, citta (consciousness), cetasika (mental factors), rupa (material qualities) and Nibbana. Pathavi (element of extension,) apo (element of liquidity or cohesion,) tejo (element of kinetic energy,) and vayo (element of motion or support).
 30. Dhammapada-atthakatha, verse, 64, (The story of the wise fool).
 31. Dhammapada commentary, story relating verse 158 'The greedy monk.'
 32. Vinaya Pitaka, Mahavagga, p. 191, 6th Syn. Edn.
 33. Dhammapada commentary, story relating to verse 60-Bala-vagga.
 34. Nimitta is the mental image which arises in the mind by the successful practice of certain concentration exercises. The image physically perceived at the very beginning of concentration is called the preparatory image or parikamma-nimitia. The still unsteady and unclear image which arises after the mind has reached

a certain degree of concentration is called acquired image or uggaha-nimitta. This is a mental image. The fully clear and immovable image that arises at a great degree of concentration is called the counter-image or patibhaga-nimitta. This also is a mental image.

35. Observing, exploring, grasping, determining, all phenomena of existence as impermanent, miserable, and impersonal, which precedes the flashing up of clear insight.
36. Knowledge arising from the contemplation of arising and vanishing. It is the first of the nine insight-knowledges constituting the patipada-nanadassana-visuddhi (purification by knowledge and vision of the way).
37. Ajivatthamaka-sila--morality ending with right livelihood as the eighth precept.
38. Dvi-hetuka-patisandhi--Being reborn with only two root-conditions: alobha (detachment) and adosa (animosity). Dvi-hetuka-patisandhi individuals cannot attain the Paths and the Fruits in the present life.
39. Ti-hetuka-patisandhi--Being reborn with all the three root-conditions, namely, alobha, adosa and amoha (wisdom).
40. A-hetuka--A being reborn without any wholesome root-condition.
41. Suttanta Pitaka, Majjhima-Nikaya Mulapannasa, Samlekha Sutta, p. 48, 6th Syn. Edn.
42. Danger to the performance of wholesome Volitional actions.

Bodhipakkhiya Dipani
The Manual of The Factors Leading to Enlightenment
I, The Bodhipakkhiya Dhamma and II, The Four Satipatthana

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Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

I, The Bodhipakkhiya Dhamma

I shall now concisely show the thirty-seven bodhipakkhiya dhamma, which are dhamma which should be attempted with energy and determination by those persons wishing to practise samatha (calm) and vipassana (insight), and thus make the rare opportunity of rebirth as a human being within the present Buddha Sasana worthwhile.

Briefly, the bodhipakkhiya dhamma consist of seven kinds, namely:

1. satipatthana
2. sammappadhana
3. iddhipada
4. indriya
5. bala
6. bhojjhanga
7. magganga.

According to the definition 'bodiya pakkhe bhavati bodhipakkhiya', these dhamma are called bodhipakkhiya because they form part of, or they are associates of, magga-nana (knowledge of the Holy Paths). They are dhamma that are the padatthana (proximate cause), sambhara (requisite ingredients), and upanissaya (basis or sufficing condition) of magga-nana (knowledge of the Holy Paths).

II, The Four Satipatthana

The definition of satipatthana is: 'Bhusam itthatiti patthanam; sati eva pattanam satipatthanam.' It means mindfulness or heedfulness which is firmly established. There are four satipatthana (applications of mindfulness). They are:

8. kayanupassana-satipatthana
9. vedananupassana-satipatthana
10. cittanupassana-satipatthana
11. dhammanupassana-satipatthana.
12. Kayanupassana-satipatthana means mindfulness which is firmly established on physical phenomena, such as on the exhaled breath and the inhaled breath.
13. Vedandnupassana-satipatthana means mindfulness which is firmly established on sensations.
14. Cittanupassana-satipatthana means mindfulness which is firmly established on thoughts or mental processes, such as thoughts associated with the passions or dissociated from the passions.
15. Dhammanupassana-satipatthana means mindfulness which is firmly established on phenomena such as nivarana (hindrances), etc.

Of the four, if mindfulness or attention is firmly established on a part of the body, such as on out-breath and in-breath, it is tantamount to attention being firmly established on all things. This is because the ability to place one's attention on any object at one's will has been acquired.

'Firmly established' means, if one desires to place the attention on out-breath and in-breath for an hour, one's attention remains firmly fixed on it for that period. If one wishes to do so for two hours, one's attention remains firmly fixed on it for two hours. There is no occasion when the

attention becomes released from its object on account of the instability of thought-conception (vitakkha).

(For a detailed account of the satipatthana, see the Mahasatipatthana Sutta.[43])

Why is it incumbent on us to firmly establish the mind without fail on any object such as the out-breath and the in-breath? It is because it is necessary for us to gather and control the six vinnana,[44] which have been drifting tempestuously and untrained throughout the past inconceivably long and beginningless samsara (round of rebirths).

I shall make it clear. The mind is wont to flit about from one to another of the six objects of the senses which live at the approaches of the six sense-doors.[45]

As an example, take the case of a mad man who has no control over his mind. He does not even know the meal-time, and wanders about aimlessly from place to place. His parents look for him and give him his meal. After eating five or six morsels of food, he overturns the dish and walks away. He thus fails to get a square meal. To this extent he has lost control of his mind. He cannot control his mind even to the extent of finishing the business of a meal. In talking, he cannot control his mind to the extent of finishing or completing a sentence. The beginning, the middle, and the end do not agree with one another. His talk has no meaning. He cannot be of use in any undertaking in this world. He is unable to perform any task. Such a person can no longer be classed as a human being, and he has to be ignored.

This mad man becomes a sane and normal person again if he meets a good doctor and the doctor applies such stringent methods of cure as tying him up and putting him in chains. Thus cured, he obtains control of his mind in the matter of taking his meals, and can now eat his fill. He has control over his mind in all other matters as well. He can perform his tasks till they are completed, just like others. Just like others, he can also complete his sentences. This is the example.

In this world, persons who are not insane, but who are normal and have control over their minds, resemble such a mad person having no control over his mind when it comes to the matter of samatha and vipassana. Just as the man upsets the food dish and walks away after five or six morsels of food although he attempts to eat his meal, these normally sane persons find their attention wandering because they have no control over their minds. Whenever they pay respects to the Buddha and contemplate his noble qualities, they do not succeed in keeping their minds fixed on those noble qualities, but find their attention being diverted many times on to other objects of thought, and thus they fail to reach the end of even the 'itipiso' verse.[46]

It is as if a man suffering from hydrophobia who seeks water feverishly with parched lips, yet runs away from it with fear when he sees a lake of cool refreshing water. It is also like a diseased man who when given a diet of relishing food replete with medicinal qualities, finds the food bitter to his taste and unable to swallow it and is obliged to spit and vomit it out. In just the same way, these persons find themselves unable to approach the contemplation of the noble qualities of the Buddha effectively and cannot keep on dwelling on them.

If in reciting the 'itipiso' verse, their recitation is interrupted every time their minds wander, and if they have to start afresh from the beginning every time such an interruption occurs, they will never reach the end of the verse even though they keep on reciting a whole day, or a whole month, or a whole year. At present they manage to reach the end because they can keep on reciting from memory even though their minds wander elsewhere.

In the same way, those persons who, on uposatha days, plan to go to quiet places in order to contemplate the thirty-two parts of the body, such as kesa (hairs of the head), loma (hairs of the body), etc., or the noble qualities of the Buddha, ultimately end up in the company of friends and associates because they have no control over their minds, and because of the upheavals in their

thoughts and intentions. When they take part in congregational recitations,[47] although they attempt to direct their minds to the samatha (calm) work of the brahma-vihara (sublime states),[48] such as reciting the formula for diffusing metta (loving-kindness), because they have no control over their minds, their thoughts are not concentrated but are scattered aimlessly, and they end up only with the visible manifestation of the recitation.

These facts are sufficient to show how many persons resemble the insane while performing kusala kamma (merit).

Papasmim ramate mano.

The mind takes delight in evil.[49]

Just as water naturally flows down from high places to low places, the minds of beings, if left uncontrolled, naturally approach evils. This is the tendency of the mind.

I shall now draw, with examples, a comparison between those who exercise no control over their minds and the insane person mentioned above.

There is a river with a swift current. A boatman not conversant with the control of the rudder, floats down the river with the current. His boat is loaded with valuable merchandise for trading and selling at the towns on the lower reaches of the river. As he floats down, he passes stretches of the river lined with mountains and forests where there are no harbours or anchorages for his boat. He thus continues to float down without stopping. When night descends, he passes towns and villages with harbours and anchorages, but he does not see them in the darkness of the night, and thus he continues to float down without stopping. When daylight arrives, he comes to places with towns and villages, but not having any control over the rudder of the boat, he cannot steer it to the harbours and anchorages, and thus perforce he continues to float down until he reaches the great wide ocean.

The infinitely lengthy samsara (round of rebirths) is like the swift flowing river. Beings having no control over their minds are like the boatman who is unable to steer his boat. The mind is like the boat. Beings who have drifted from one existence to another in the 'sunna' world-cycles, where no Buddha Sasanas appear, are like the boatman drifting down those stretches of the river lined by mountains and forests, where there are no harbours and anchorages. When at times these beings are born in world-cycles where Buddha Sasanas flourish, but are in ignorance of them because they happen to be in one or other of the eight atthakkhana (inopportune places), they resemble the boatman who floats down stretches of the river lined by towns and villages with harbours and anchorages, but does not see them because it is night. When at other times, they are born as human beings, devas or Brahmas, within a Buddha Sasana, but fail to secure the Paths and the Fruits because they are unable to control their minds and put forth effort to practise vipassana (insight) exercises of the satipatthana (the four applications of mindfulness) thus continuing still to drift in samsara, they resemble the boatman who sees the banks lined by towns and villages with harbours and anchorages, but is unable to steer towards them because of his inability to control the rudder, and thus continues perforce to drift down towards the ocean. In the infinite samsara, those beings who have obtained release from worldly ills within the Sasanas of the Buddhas who have appeared, whose numbers exceed the grains of sand on the banks of the river Ganges, are beings who had control over their minds and who possessed the ability of retaining their attention on any desired object at will through the practice of the satipatthana.

This shows the trend of the wandering or 'course of existence' of those beings who do not practise the satipatthana, even though they are aware of the fact that they have no control over their minds when it comes to the practice of samatha and vipassana (calm and insight).

Comparisons may also be made with the taming and training of bullocks for the purpose of yoking to ploughs and carts, and to the taming and training of elephants for employment in the service of the king, or on battlefields.

In the case of the bullock, the young calf has to be regularly herded and kept in a cattle-pen, then a nose-rope is passed through its nostrils and it is tied to a post and trained to respond to the rope's control. It is then trained to submit to the yoke, and only when it becomes amenable to the yoke's burden is it put to use for ploughing and drawing carts and thus effectively employed for trade and profit. This is the example of the bullock.

In this example, just as the owner's profit and success depends on the employment of the bullock in the drawing of ploughs and carts after training it to become amenable to the yoke, so do the true benefits of lay persons and bhikkhus within the present sasana depend on training in samatha and vipassana (calm and insight). In the present Buddha Sasana, the practice of sila-visuddhi (purification of virtue) resembles the training of the young calf by herding it and keeping it in cattle-pens. Just as if the young calf is not so herded and kept in cattle-pens it would damage and destroy the properties of others and thus bring liability on the owner, so if a person lacks sila-visuddhi, the three kamma[50] would run riot, and the person concerned would become subject to worldly evils and to the evil results indicated in the dhamma.

The effort to develop kayagata-satipatthana[51] resembles the passing of the nose-rope through the nostrils and training the calf to respond to the rope after tying it to a post. Just as when a calf is tied to a post it can be kept wherever the owner desires it to be, and it cannot run loose, so when the mind is tied to the body with the rope called satipatthana, that mind cannot wander but is obliged to remain wherever the owner desires it to be. The habits of a disturbed and distracted mind acquired during the inconceivably long samsara become appeased.

A person who performs the practice of samatha and vipassana (calm and insight) without first attempting kayagata-satipatthana (mindfulness as regards the body), resembles the owner who yokes the still untamed bullock to the cart or plough without the nose-rope. Such an owner would find himself unable to drive the bullock at his desire. Because the bullock is wild, and because it has no nose-rope, it will either try to run off the road, or try to break loose by breaking the yoke.

On the other hand, a person who first tranquillises and trains his mind with kayagata-satipatthana-bhavana (contemplation of the body) before turning his mind to the practice of samatha and vipassana (calm and insight), his attention will remain steady and his work will be successful.

In the case of the elephant, the wild elephant has first to be brought out from the forest into the field hitched to a tame trained elephant. Hence it is taken to a stockade and tied up securely until it is tame. When it thus becomes absolutely tame and quiet, it is trained in the various kinds of work in which it will be employed in the service of the king. It is only then that it is used in state functions and on battlefields.

The realm of sensual pleasures resembles the forest where the wild elephant enjoys himself. The Buddha Sasana resembles the open field into which the wild elephant is first brought out. The mind resembles the wild elephant. Faith (saddha) and desire (chanda) in the sasana-dhamma resemble the tame elephant to which the wild elephant is hitched and brought out into the open. Sila-visuddhi (purification of virtue) resembles the stockade. The body, or parts of the body, such as out-breath and in-breath resemble the post in the stockade to which the elephant is tied. Kayagati-sati resembles the rope by which the wild elephant is tied to the post. The preparatory work towards samatha and vipassana resembles the preparatory training of the elephant. The work of and samatha and vipassana resembles the parade ground or battlefield of the king. Other points of comparison can now be easily recognised.

Thus have I shown by the examples of the mad man, the boatman, the bullock, and the elephant, the main points of kayagata-sati, which is by ancient tradition the first step that has to be undertaken in the work of proceeding upwards from sila-visuddhi within the Sasanas of all the Buddhas who have appeared in the past inconceivably long samsara.

The essential meaning is, whether it be by out-breathing or in-breathing, or by iriyapatha (four postures--going, standing, sitting, lying) or by sampajanna, (clear-comprehension), or by dhatu-manasikara (advertence of mind on the elements), or by atthika-sanna (contemplation of bones), one must put forth effort in order to acquire the ability of placing one's attention on one's body and its postures for as long as one wishes throughout the day and night at all waking hours. If one can keep one's attention fixed for as long as one wishes, then mastery has been obtained over one's mind. Thus does one attain release from the state of a mad man. One now resembles the boatman who has obtained mastery over his rudder, or the owner of the tamed and trained bullock, or the king who employs the tamed and trained elephant.

There are many kinds and many grades of mastery over the mind. The successful practice of kayagata-sati is, in the Buddha Sasana, the first stage of mastery over one's mind.

Those who do not wish to follow the way of samatha (calm), but desire to pursue the path of pure vipassana, which is the way of the sukkha-vipassaka[52] individual, should proceed straight to vipassana after the successful establishment of kayagata-sati. If they do not want to practise kayagata-sati separately and if they mean to practise vipassana with such industry that it may carry kayagata-sati with it, they will succeed, provided that they really have the necessary wisdom and industry. The kayagata-sati that is associated with udayabbaya-nana (knowledge arising from contemplation of the arisings and vanishings of mental and physical phenomena), which clearly sees their coming into existence and passing away, is very valuable indeed.

In the samatha (calm) method, by practising the kayagata-sati of out-breathing and in-breathing, one can attain up to rupavacara-catuttha-jhana (the fourth Jhana of the form-sphere); by practising vanna-mana-sikara[53] of the kayagata-sati of the thirty-two parts of the body, such as kesa (hair of the head), loma (hair of the body), etc., one can attain all the eight samapatti[54] and by practising[55] patikula-manasikara of the same kayagata-sati one can attain the first jhana. If vipassana (insight) is attained in the process, one also can attain the Paths and the Fruits.

Even if completion is not arrived at in the practice of samatha and vipassana (calm and insight), if the stage is reached where one attains control over one's mind and the ability to keep one's attention fixed on wherever one wishes it to be, it was said by the Buddha that such a one can be said to be one who enjoys the savour of amata nibbana.[56]

'Amatam paribhuttam, [57] These who enjoy kayagata-sati,
Yesam kayagata sati paribhutta.' enjoy amata (nibbana).

Here, amata (nibbana) means great peacefulness or tranquillity of mind.[58]

In its original natal state, the mind is highly unstable in its attentiveness, and thus is parched and hot in its nature. Just as the insects that live on capsicum are not aware of its heat, just as beings pursuing the realm of tanha (craving) are not aware of tanha's heat, just as beings subject to anger and pride are not aware of the heat of pride and anger, so are beings unaware of the heat of unsettled minds. It is only when, through kayagata-sati, the unsettlement of their minds disappear, do they become aware of the heat of unsettled minds. Having attained the state of the disappearance of that, they develop a fear of a relapse to that heat. The case of those who have attained the first jhana, or udayabbaya-nana, through kayagata-satipatthana needs no elaboration.

Hence, the higher the attainments that one reaches, the more does it become difficult for one to be apart from kayagata-sati The ariya puggala (holy ones) use the four satipatthana as mental nutriment until they attain Parinibbana.

The ability to keep one's attention fixed on parts of the body, such as out-breath and in-breath, for one or two hours takes one to the culmination of one's work in seven days, or fifteen days, or a month, or two months, or three months, or four months, or five months, or six months, or a year, or two years, or three years, according to the intensity of one's efforts. For the method of practising out-breathing and in-breathing, see my Anapana Dipani.

There are many books by past teachers on the method of the thirtytwo parts of the body. In this method, kesa (hair of the head), loma (hair of the body), nakha (nails), danta (teeth), taco (skin) are known as taca-pancaka (group ending with taco as the fifth). If attention can be firmly fixed on these five, the work of kayagata-sati is accomplished.

For catu-dhatu-vavatthana (analysis of the four great primaries), rupa-vipassana (contemplation of physical phenomena), and nama-vipassana (contemplation of mental phenomena), see my Lakkhana Dipani, Vijja-Magga Dipani, Ahara Dipani, and Anatta Dipani.

Here ends a concise explanation of kayagtasati-bhavana, which is one of the four satipatthana, and which has to be established first in the work of bhavana (mental contemplation) by neyya and padaparama individuals for the purpose of attaining the Paths and the Fruits within a Buddha Sasana.

Here ends satipatthana.

FOOTNOTES:

43. Please see the Light of the Dhamma, Vol. III, No. 4, Digha-Nikaya Maha-Vagga, Mahasatipatthana Sutta, p. 231, 6th Syn. Edn.
44. Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.
45. Eye-door, ear-door, nose-door, tongue door, body-door and mind-door.
46. Verse relating to the nine inherent qualities of the Buddha. Please see Brahmajala Sutta and Samannaphala Sutta published by the Union Buddha Sasana Council.
47. Called 'wut' in Burmese.
48. The Four sublime states, namely, metta (loving-kindness), karuna (compassion), mudita (altruistic joy), and upekkha (equanimity).
49. Dhammapada, verse 116.
50. The tenfold unwholesome action:
kavakamma--threefold bodily action: killing, stealing, improper sexual intercourse
vacikamma--one verbal action: lying, slandering, rude speech, foolish babble
manokamma--threefold mental action: avarice, ill-will, wrong views.
51. Mindfulness with regard to the body.
52. One who practises vipassana only.
53. Advertence of mind to colour or appearance. Part of the exercise of reflection on the thirty-two parts of the body.
sphere and formless
54. Eight sustained consciousness--Eight trances of the form sphere.
55. Contemplation of loathsomeness
56. Contemplation of loathsomeness.
57. Anguttara-Nikaya, Ekaka-Nipata, 20 Amata-Vagga Sutta, p. 47, 6th Syn. Edn.
58. This means kilesa nibbana.

Bodhipakkhiya Dipani

The Manual of The Factors Leading to Enlightenment

III, The Four Sammappadhana

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Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

III, The Four Sammappadhana

The definition of sammappadhana is:

Bhusam dhahati vahatiti padhanam,
Sammadeva padhanam sammappadhanam.

(Can carry out exceedingly: hence it is called padhana. Dhamma that can carry out properly and exceedingly: hence they are called sammappadhana.)

Effort that has not in it any element of unwillingness is called sammappadhana. It is also called atapa-viriya. It is effort that can evoke the taking of great pains physically and mentally. It is effort that possesses four characteristics. These four characteristics are:

Kamam taco ca nharu ca,
Atthi ca avasissatu.
Sarire upasussatu mamsalohitam,
Yam tam purisathamena purisaviriyena purisaparakkamena
pattabbam,
Na tam apapunitva viriyassa santhanam bhavissati. [59]

(Let only my skin, and sinews, and bones remain, and let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion.)

These characteristics may be summed up as follows:

1. let the skin, remain

2. let the sinews remain
3. let the bones remain
4. let the flesh and blood dry up.

It is effort that calls forth the determination 'If the end is attainable by human effort, I shall not rest or relax until it is attained, until the end is grasped and reached.' It is the effort of the kind put forth by the Venerable Bhikkhu Sona[60] and the Venerable Cakkhupala.[61]

It is only when the jhana, the Paths, and the Fruits are not attained after effort is put forth on this scale, as prescribed by the Buddha, throughout one's life, can it be said that the cause (of the failure) lies in the nature of the present times, or in one being dvi-hetuka (born with two root conditions only), or in one's lack of sufficient previously accumulated parami.

In this world, some persons, far from putting forth the full scale of the effort prescribed by the Buddha, do not even try to set up kayagata-sati effectively in order to cure their minds of aimless drifting, and yet they say that their failure to attain the Paths and the Fruits is due to the fact that these are times that preclude such attainment. There are others of the same class who say that men and women of the present day have not the necessary accumulation of parami to enable them to attain the Paths and the Fruits. There are yet others of the same class who say that men and women of the present day are dvi-hetuka. All these people say so because they do not know that these are times of the neyya class of individuals who fail to attain the Paths and the Fruits because they are lacking in sammappadhana effort.

If proper sammappadhana effort be put forth with pahitatta intention, where a thousand put forth effort, three, four or five hundred of them can attain the supreme achievement; if a hundred put forth effort, thirty, forty, or fifty of them can attain the supreme achievement. Here, pahitatta intention means 'determination to adhere to the effort throughout one's life and to die, if need be, while still making the effort.'

The Venerable Sona Thera's effort consisted of keeping awake throughout the three months of the vassa (rainy season), the only body postures adopted being sitting and walking. The Venerable Cakkhupala's effort was of the same order. The Venerable Phussadeva Thera[62] achieved the Paths and the Fruits only after twenty-five years of the same order of effort. In the case of the Venerable Mahasiva[63] Thera, the effort lasted thirty years.

At the present day, there is a great need for such kind of sammappadhana effort. It happens that those who put forth the effort have not sufficient foundations in the pariyatti (learning of the doctrine), while those who possess sufficient pariyatti foundations live involved in the palibodha (obstacles) of the business of bhikkhus, according as they live in towns and villages, such as discussing the Dhamma, delivering sermons and discourses, and writing books on the Dhamma. They are persons who are unable to put forth sammappadhana effort for lengthy periods without a break.

Some persons are wont to say that when their parami become mature and the time becomes ripe for them to attain release from worldly ills they can easily obtain that release and that as such, they cannot put forth effort now when they are not certain whether or not that effort will result in release. They do not appear to compare the suffering occasioned by thirty years' effort now with the suffering they will encounter if, in the interim before they attain release, they are cast in the hell regions for a hundred thousand years. They do not appear to remember that the suffering occasioned by thirty years' effort is not as bad as the suffering caused by just three hours in the hell regions.

They may say that the situation will be the same if no release is attained after thirty years' effort. But if the person is sufficiently mature for release, he will attain that release through that effort. If he is not sufficiently mature, he will attain release in the next life. Even if he fails to attain release

within the present Buddha Sasana, bhavana-acinna-kamma (the kamma of repeated efforts at mental development) is a powerful kamma. Through it he can avoid the apaya regions and can meet the next Buddha after continuous rebirths in the sugati existence (happy course of existence). In the case of those who do not put forth the effort, they will miss the opportunity of release even though they are mature enough to obtain release through thirty years' effort. For lack of effort they have nothing to gain and everything to lose. Let all, therefore, acquire the eye of wisdom, and beware of the danger.

There are four kinds of sammappadhana,[64] namely:

5. uppannam akusalanam dhammanam pahanaya vayamo,
6. anuppannam akusalanam dhammanam anuppadaya vayamo,
7. anuppannam kusalanam dhammanam uppadaya vayamo,
8. uppannam kusalanam dhammanam bhiiyobhaya vayamo.
9. effort to overcome or reject evil unwholesome acts that have arisen, or are in the course of arising;
10. effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome acts that have not yet arisen;
11. effort to arouse the arising of wholesome acts that have not yet arisen;
12. effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

Uppanna And Anuppanna Akusala Kamma

In the personality of every being wandering in samsara (round of rebirths) there are two kinds of akusala kamma (unwholesome volitional actions), namely:

13. uppanna akusala kamma
14. anuppanna akusala kamma.

Uppanna akusala kamma means past and present akusala kamma.

They comprise unwholesome volitional actions committed in the interminable series of past world-cycles and past lives. Among these akusala kamma, there are some that have spent themselves by having produced rebirths in the apaya-loka. There are others that await the opportunity of producing rebirths in the apaya-loka, and thus constitute potentialities for rebirth in the apaya-loka that accompany beings from world-cycle to world-cycle and from life to life.

Every being in whom sakkaya-ditthi (personality-belief) resides, be he a human being, or a deva, or a Brahma, possesses an infinitely large store of such past debts, so to say, consisting of akusala kamma (unwholesome volitional actions) that have in them the potentiality of producing rebirths in the lowest Avici Hell. Similarly, there are infinite stores of other kamma capable of producing rebirths in the other apaya-loka. These past kamma which await a favourable opportunity for producing rebirth resultants and which accompany beings from life to life until they are expended, are called uppanna.

These past uppanna akusala kamma have their roots in sakkaya-ditthi (personality-belief). As long as sakkaya-ditthi exists they are not expended without producing resultants. There is no case of past kamma expending itself without producing due resultants. But when, with insight into the anatta-lakkhana (characteristic of impersonality), one rids oneself of sakkaya-ditthi (personality-belief), from that instant all the uppanna akusala kamma lose their potentiality and disappear from the store of past akusala kamma. From that existence, one will no longer become subject to rebirth in the apaya-loka in future samsara, even in one's dreams.

Anuppanna akusala kamma means future akusala kamma. Beginning with the next instant in this life, all the new evil and unwholesome acts that one commits, whenever opportunity occurs in the

course of this present life and in the succession of lives that are to follow, are called antipanna. These new akusala ducarita kamma (evil and unwholesome volitional actions) that one can commit even during a single lifetime can be infinite in number.

All these anuppanna akusala kamma have their origin in sakkaya-ditthi.

If at any time sakkaya-ditthi disappears, all the new anuppanna akusala kamma also disappear even at that instant, from the personality of the beings concerned, leaving no residue. Here, 'disappear' means that there will be no occasion, starting from the next instant, in future succession of lives and future succession of world-cycles, when new akusala kamma are perpetrated. Throughout future anamatagga-samsara (beginningless round of rebirths), those beings will not commit, even in their dreams, any akusala kamma (unwholesome volitional action) such as panatipata (killing any living being).

If sakkaya-ditthi remains, even though the being is a universal monarch exercising sway over the whole universe, he is, as it were, sandwiched between hell-fires in front and hell-fires at the back, and is thus hedged in between the two akusala kamma of uppanna and anuppanna. He is thus purely a creature of hell-heat. Similarly, the kings of the deva loka, Sakka, the king of the tavatimsa-deva-loka, the Brahmas of the rupa and arupa brahma-loka, are all purely creatures of hell-heat. They are creatures that are hitched on to the chains of hell and the apaya regions. In the great whirlpool of samsara, they are purely creatures who drift or sink.

In the infinitely long samsara, beings have to cultivate the desire for encountering a Buddha Sasana, which is an extremely difficult achievement. Hedged in as they are, from before and behind, by the hell-fires of uppanna and anuppanna akusala kamma, they have to cultivate earnestly the desire to extinguish those fires once and for all. Hence, those beings who do encounter Buddha Sasanas have to make the extinguishing of the hell-fires of uppanna and anuppanna their sole task for their future welfare.

The task of extinguishing the akusala kamma of uppanna and anuppanna consists of ridding oneself of sakkaya-ditthi and no more. If sakkaya-ditthi is uprooted, the two akusala kamma (unwholesome volitional actions) are entirely extinguished.

'Bon-sin-san'[65] Sotapannas, like Visakha and Anathapindika, who are infinitely numerous among humans, devas, and Brahmas, are beings who have obtained release from the state of sinking and drifting in the great whirlpool of samsara (round of rebirths) from the moment sakkaya-ditthi was uprooted. They are beings who have attained the first stage of Nibbana called sa-upadisesa-nibbana (Nibbana with the five constituent groups of existence remaining). Although they are liable to wander in the round of rebirths for many more lives and many more world-cycles, they are no longer worldly beings. Having become 'bon-sin-san' ariyas (noble ones), they are beings of the lokuttara (supramundane sphere).

Here ends the part showing uppanna and anuppanna akusala kamma from which sotapannas have obtained their release.

Uppanna And Anuppanna Kusala Kamma:

I shall now show the division of kusala kamma (wholesome volitional actions) into uppanna and anuppanna, first with reference to the three sasanas of sila (morality), samadhi (concentration), and pannac (wisdom), and second with reference to the seven visuddhi of sila-visuddhi, citta-visuddhi, ditthi-visuddhi, kankha-vitarana-visuddhi, magga-magga-nana-dassana-visuddhi, patipada-nana-dassana-visuddhi and lokuttara-nana-dassana-visuddhi.[66]

When it is said that samsara (round of rebirths) is very terrifying, it is because of the ducarita (evil deeds) of uppanna and anuppanna which have ditthi (wrong views) as their root. When it is

said that there is no hiding place, no haven, nowhere on which one can depend, it is because of the self-same duccharita and ditthi.

When ditthi is extinguished, both old and new duccharita are also extinguished. When old and new duccharita are extinguished, release from the samsara of apaya-loka is attained, and only exalted stages in the states of humans, devas, and Brahmas remain. Since beings have to cultivate the desire for an encounter with a Buddha Sasana in order to secure release from the apaya samsara together with old and new duccharita, now that they have encountered a Buddha Sasana, in this existence, it behooves them to make the attempt of extinguishing the great evil of ditthi,

Ditthi is established in beings in three layers:

15. vitikkama
16. pariyutthana
17. anusaya.[67]

These layers are the realm of sakkaya-ditthi. They may be called coarse, middling, and fine ditthi.

I shall now show how the offsprings of ditthi, the ten duccharita, enter into ditthi.

The coarse ditthi of vitikkama comprises the akusala kamma committed through overt acts and speech. The middling ditthi of pariyutthana comprises the evils that occur in thoughts. Anusaya-ditthi is the evil that lies latent in the personalities of beings throughout anamatagga-samsara though it may not yet result in manifestations of acts, speech, or thoughts.

It may be said that there are three kinds of fire in a match-box. The first is the fire that lies latent in the whole box of matches. The second is the fire that ignites the match stick when it is struck. The third is the fire that is transferred to another object when it is brought in contact with the flame of the match stick. Such a fire is that which burns rubbish heaps, clothes, houses, monasteries and villages.

This fire, the fire that is transferred to another object, resembles the coarse vitakkama-ditthi. The fire that burns the match stick resembles the middling pariyutthana ditthi which is manifested in the mind every time it comes in contact with objects of thought. The fire that is latent in the box of matches resembles the fine anusaya-ditthi that resides in the personalities of beings throughout the succession of lives in anama-tagga-samsara.

This fire that lies latent in the box of matches does not burst into flame so long as the match head is not rubbed with the nitrous surface of the match-box, It does not cause any harm even if it be kept in contact with highly inflammable articles such as gunpowder. In the same way, the anusaya-ditthi lies latent in the personality and does not manifest itself so long as it does not come into contact with evil objects of thought or other causes of evil. When, however, evil objects of thought or other causes impinge on the six sense-doors, the anusaya-ditthi is disturbed and begins to make itself manifest in the mind-door, or in the plane of the pariyutthana through the function of volition. If at that time the manifestations can be suppressed by good doctrines, they disappear from the pariyutthana plane and return to the anusaya plane and reside there as latent natural tendencies. If they cannot be suppressed, they continue to manifest themselves as developing volitions. If they are further disturbed (in the pariyutthana plane), they manifest themselves in the vitikkama plane in the form of evil speech or evil acts.

In this world, if a person can control himself in the vitikkama and pariyutthana planes, and if thereby his acts, speech, and thoughts are, so to say, clean and unsoiled, he is called a good, pious, or moral man. But such a person is not aware of the anusaya plane. If the anusaya plane is not destroyed, even if perfect control is exercised over the vitikkama and pariyutthana planes, such control can only be of a temporary nature. If the person is strong in the observance of good

principles, the control can last for the whole of this life. But there can be no certainty about the next life, when upheavals in these two planes may recur.

Lobha (greed), dosa (hatred), and moha (delusion) also have each of them three planes.

In order to destroy these three planes of ditthi completely, men have to put forth effort in the three sikkha (trainings) of sila (morality), samadhi (concentration), and panna (wisdom). They have to practise the seven visuddhi (purifications).

As far as layfolk are concerned, sila means ajivatthamaka-sila which is nicca-sila for them. The atthanga-uposatha-sila and dasanga-sila add refinement to nicca-sila. It is a good thing to be able to observe them, but it does not matter much if they cannot be observed. For those people who assume the yellow garb of Isis[68] the ajivatthamaka-sila and dasanga-sila constitute sila. The atthanga-uposatha-sila is included in the dasanga-sila. For bhikkhus, the catuparisuddhi-sila[69] constitutes sila.

The parikamma-bhavana, upacara-bhavana, and appana (also called the eight samapatti[70]), which arise out of mindfulness in the body (such as in out-breath and in-breath), and in the bones of the body, constitute samadhi.

The four lokiya (mundane) visuddhi[71] beginning with ditthi- visuddhi, together with lokuttara (supramundane) nanadassana-visuddhi constitute panna.

Among the three planes of ditthi, sila can destroy the vitikkama plane. This means that if one possesses sila-visuddhi, upheavals in acts and speech cannot occur. Samadhi can destroy the ditthi in the pariyutthana plane. This means that if bhavana manasikara (concentration on the objects of meditation) is firmly established, upheavals in thought cannot occur. Panna destroys the ditthi in the anusaya plane. This means that if insight is obtained into the entire body as mere groups of nama and rupa and as anicca, dukkha and anatta groups, the latent store of ditthi that may manifest itself in views of 'personality' (puggala), 'living being' (satta), 'permanency' (nicca), 'pleasure' (sukha), 'self' (atta) disappears. So long as this ditthi-anusaya exists, the destruction of the vitikkama plane by sila, and of the pariyutthana plane by samadhi, can be no more than temporary.

In the division of uppanna and anuppanna there are two methods:

18. division based on this life as the starting point
19. division based on past infinite samsara as the starting point.

I shall now show the method of division based on this life as the starting point. In those who have never undertaken to keep sila in this life, there is no uppanna sila. In those who at one time or other in this life have undertaken to keep sila, such sila is uppanna. In the same way, in the cases of samadhi and panna, what was attained in the past is uppanna, and what had never been attained in the past is anuppanna.

In the method of division based on past samsara as the starting point, there are two kinds of sila: lokiya-sila and lokuttara-sila. Lokiya-sila is uppanna, because there is no being who at one time or other in the past samsara has not undertaken to keep lokiya-sila. Lokuttara-sila, as far as puthujjana are concerned, is anuppanna.

Samadhi, also, is of two kinds: lokiya and lokuttara. Since lokiya- samadhi had been attained on many occasions by beings in the past samsara, it is uppanna. Lokuttara-samadhi, as far as puthujjana are concerned, is anuppanna.

Panna, also, is of two kinds: lokiya and lokuttara. Ditthi-visuddhi, kankha-vitarana-visuddhi, magga-magga-nana-dasana-visuddhi, and patipada-nana-dassana-visuddhi are lokiya-panna. These lokiya-panna are uppanna to those who have encountered Buddha Sasana in the past, and anuppanna to those who have never encountered any Buddha Sasana. Lokuttara-nana-dassana-visuddhi is lokuttara-panna. As far as puthujjana are concerned, lokuttara-panna is anuppanna, since it had never at any time been attained in past samsara.

I shall now show the four points of viriya (effort).

The opportunity of ridding oneself completely of old uppanna akusala kamma arises only when one encounters a Buddha Sasana. The opportunity of preventing the appearance of new akusala kamma in the series of existences that are to follow, is also one that can arise only when one encounters a Buddha Sasana. Even though one's samsara be infinitely long, if one does not encounter a Buddha Sasana, no opportunity of ridding oneself of these two classes of akusala kamma can arise. This is because the business of ridding oneself of these two akusala kamma is identical with the business of destroying the anusaya plane of sakkaya-ditthi. And, the destruction of the anusaya plane of ditthi is the work of anatta-bhavana, which appears only when a Buddha Sasana appears.

Those beings who are destined to be Pacceka-Buddhas (solitary Buddhas) had acquired first the seeds of anatta-bhavana during their encounter with a Buddha Sasana. When there is no Buddha Sasana in the world, even the mere sound of anatta is not heard. And, by 'the sound of anatta' is meant the sound of rupa, khandha, ayatana, dhatu, and paticca-samuppada. The whole of the Abhidhamma Pitaka is replete with the sound of anatta. So is the whole of Abhidhammattha-sangaha.

The work of anatta-bhavana consists, first, of fulfilling sila-visuddhi, then of setting up kayagata-sati, and after tranquillizing and controlling one's madly tempestuous and unstable mind, of putting forth effort in the work of samatha and vipassana. It is only when the plane of ditthi-anusaya is destroyed through such effort that all the uppanna and anuppanna miccha-ditthi and the duccharita disappear.

The effort to cause the appearance in one's personality of kusala kamma which have not appeared before, and the effort to fix in one's personality the kusala kamma that have already appeared, consist of attempting the successful completion of anatta-bhavana after the establishment of kayagata-sati.

Uppanna And Anuppanna Sila

Anuppanna-sila, which has never occurred to puthujjana in the past infinite samsara, consists of sammavaca, sammakammanta, and samma-ajiva, which are comprised in sotapatti-magga and which have Nibbana as their object. This sila destroys the evil acts manifesting themselves in action, speech, and wrong modes of earning a living. From the moment that this destruction takes place, the evils appearing in the form of actions, speech, and modes of living do not appear again even for an instant throughout the succession of many lives and many world-cycles that follow.

This class of lokuttara-sila is achieved only when anatta-bhavana is successfully practised. Beings must attempt to achieve this anuppanna-sila while yet within a Buddha Sasana. It is meant by this that from the moment of setting up sila-visuddhi (together with kayagata-sati) up to the successful completion of anatta-bhavana, beings must attempt (without relaxation) to practise the thirty-seven bodhipakkhiya-dhamma.

Uppanna-sila, which has often occurred in past infinite samsara, means lokiya-sila or kamavacara-sila.[72] When it is said that attempt must be made to attain the state of fixation of that sila, it must be understood that there are two planes of lokiya-sila: niyama and aniyama.[73] The state of an ariya is that of the niyama plane, while the state of a puthujjana is that of the aniyama plane.

The kamavacara-lokiya-sila attains the niyama plane in the personalities of sotapannas. Ariyas who are sotapannas do not transgress the ajivatthamaka-sila even in their dreams throughout the series of lives and world cycles that follow until the final attainment of Parinibbana.

In the case of puthujjana, however, the kamavacara-lokiya-sila is still in the aniyama plane. These persons have been virtuous and moral lay individuals on an infinite number of occasions in the past. They have also suffered in the apaya loka countless number of times. They have been virtuous Isis and bhikkhus on other infinite number of occasions. In all their past existences, however, they have never been free from the danger of liability to rebirth in the apaya loka. Even now, the number of beings in the apaya loka is infinite and the number of humans, devas and Brahmas, on the brink of being born in the apaya loka is infinite.

Hence, beings possessing kamavacara-lokiya-sila, which is still aniyama, and which, so to say, resides in them for a temporary moment, should attempt, while there is yet opportunity within a Buddha Sasana, to transform it into niyama. They should set up kayagata-sati, and having done so, should practise the bodhipakkhiya-dhamma until the function of anatta-bhavana is successfully completed.

This completes the two sila kusala kamma.

Uppanna And Anuppanna Samadhi

Samadhi also has two planes: niyama and aniyama. Similarly, there are two planes of panna: niyama and aniyama.

Appana-samadhi, which is identical with the eight or nine samapatti[74] as the case may be, becomes niyama only when one attains the anagami stage. The panna that carries the tadi[75] quality becomes niyama only at the stage of an arahant.

I shall now show the samadhi and panna that sotapannas achieve. In accordance with the discourse in the Maha Vedalla Sutta,[76] wherein it is said:

Yo ca visakha samma-vayamo ya ca samma-sati yo ca samma-samadhi, ime dhamma samadhikkhandhe sangahita.

Samma-vayama (right effort), sammasati (right mindfulness) and samma-samadhi (right concentration), which are comprised within sotapatti-magga (path of a stream-winner) having Nibbana as object, are called lokuttara-samadhi (supramundane concentration).

These three samadhi can extinguish, once and for all, that is by samuccheda-pahana,[77] the mental evils of abhijjha (covetousness) and byapada (ill-will), which have miccha-vayama (wrong effort), miccha-sati (wrong mindfulness), and miccha-samadhi (wrong concentration), as their roots. From the instant they are extinguished, the mental evils of abhijjha and byapada do not arise again throughout the many lives and world-cycles that may follow. It is the kind of samadhi that can be achieved only within a Buddha Sasana, when only appears anatta-bhavana. Hence, now that they have encountered a Buddha Sasana, beings should endeavour to achieve anuppanna-samadhi without fail, before they become severed from the sasana. This means that, beginning with kayagata-sati, they should practise the bodhipakkhiya-dhamma until they attain the successful culmination of anatta-bhavana.

Uppanna-samadhi, which has occurred countless number of times in infinite past samsara, consists of kamavacara-samadhi, rupavacara- samadhi and arupavacara-samadhi. When it is said that attempt must be made to make uppanna-samadhi niyama, it must be understood that there are two planes in lokiya-samadhi: niyama and aniyama. The lokiya-samma-vayama, samma-sati and samma-samadhi, with which ariyas are endowed, are established in the niyama plane. The

duccarita such as abhijja and byapada do not arise in them even in dreams throughout the succession of lives and world-cycles that follow until the final attainment of Parinibbana.

The group of lokiya-samadhi with which puthujjana are endowed is in the aniyama plane. In the infinite past samsara, these persons have been men of samadhi, Isis of samadhi, and bhikkhus of samadhi, endowed with jhana and powers, such as the ability to fly through the air or go through the earth, during an infinite number of existences. In the life-period of every world-system, there are four kappa (world-cycles), each of infinite length. In three of these kappa, these puthujjana have been Brahmas in the brahma-loka. In every one of these world-systems, there have also appeared the apaya loka. These apaya loka have been filled by these self-same Brahmas and no other. These puthujjana have been Brahmas, petas, beings of hell, animals and asuras. In the infinitely long samsara, the life-period of each of these world-systems is like but the period of the twinkling of an eye.

Thus, it behoves us all to endeavour to transform the aniyama lokiya samma-vayama, samma-sati and samma-samadhi (which we temporarily acquired in the past on many countless occasions) to niyama, while there is yet opportunity now when we are in the midst of a Buddha Sasana. We must, after first setting up kayagata-sati, practise the bodhipakkhiya-dhamma until the successful completion of anatta-bhavana.

This ends the two samadhi kusala kamma.

Uppanna And Anuppanna Panna

In accordance with the discourse in the Maha Vedalla Sutta, wherein it is said:

Ya ca visakha samma-ditthi yo ca samma-sankappo ime dhamma pannakkhandhe sangahita.

Samma-ditthi (right view) and samma-sankappa (right thinking), which are comprised in sotapatti-magga having Nibbana as their object, are called panna. This panna destroys the anusaya plane of sakkaya-ditthi completely, and dispels by samuccheda-pahana every vestige of miccha-ditthi and miccha-sankappa, together with the duccarita and durajiva,[78] once and for all. The old store of duccarita kamma also disappears completely. Release is obtained from the apaya samsara. From this instant, the evils of miccha-ditthi and the duccarita do not make an appearance throughout the series of future existences and future world-cycles.

This panna appears only during a Buddha Sasana when anatta-bhavana appears. Hence, now that they have encountered a Buddha Sasana, beings should endeavour to attain this anuppanna-panna before they become severed from the sasana. This means that, starting with kayagata-sati, they should practise the bodhipakkhiya-dhamma until they attain the successful culmination of anatta-bhavana.

The kinds of panna that have often occurred in the past infinite Samsara are kammassakata-samma-ditthi, all kinds of kamavacara knowledge and wisdom, and abhinna,[79] such as dibba-cakkhu (the celestial eye) and dibba-sota (the celestial ear).

When it is said that effort must be made to transform this panna into niyama, it must be understood that there are two planes in lokiya-panna: niyama and aniyama.

The lokiya samma-ditthi and samma-sankappa of ariyas are established in the niyama plane. From the moment they are thus established, and throughout the series of lives that follow until they attain Parinibbana they are in possession of kammassakata-samma-ditthi-nana (knowledge of right view of the fact that all beings have kamma only as their own property), pariyatti-nana (knowledge of the doctrine), patipatti-nana (knowledge of practice of the dhamma), and knowledge of the Four Noble Truths.

The lokiya panna which puthujjana possess is, however, established in the aniyama plane. In the series of existences of these puthujjana wandering in infinite samsara, they have sometimes been learned in the Dhamma, sometimes have acquired fame in their learning, sometimes have been great theras and great physicians, while at other times they have also been cockles, snails, worms, leeches, lice, bugs, maggots, ticks, etc.--creatures that could just be said to be alive.

Hence, while the opportunity of an encounter with a Buddha Sasana offers itself, effort must be made to transform the aniyama-panna (which is but a temporary or momentary acquisition) into niyama-panna. This means that, starting with kayagata-sati, the bodhipakkhiya-dhamma should be practised until the successful attainment of anatta-bhavana.

This ends the two panna kusala kamma.

So long as the realm of sakkaya-ditthi (personality-belief), which has been continuously established in our personalities throughout the past infinite samsara, is not destroyed, the defilements such as lobha (greed), dosa (hatred), and moha (delusion), remain keen, numerous and strong. As such they may be said to be permanent native inhabitants resident within our bodies. In Such circumstances, sila (morality), samadhi (concentration) and panna (wisdom), which are the enemies of these defilements, are like occasional alien visitors. Their visitation resembles the trespassing of enemy aliens into the kingdom of the ogre Alavaka,[80] inhabited by wild and powerful ogres. Before long, these alien invaders become the food of these ogres, and their alien settlements are destroyed. On one occasion, five hundred Isis with jhana attainments came from the Himalaya regions to the mansion of Alavaka, but the ogres seized them one by one by their legs and threw them across the river Ganges. And thus the five hundred Isis were destroyed.

Hence, those laymen, Isis and bhikkhus, who have encountered a Buddha Sasana in this life, who desire to rid themselves of evils in their future existences, and who wish to fix the Dhamma such as sila-visuddhi (purification of virtue) permanently in their personalities, should practise the satipatthana appropriately with sammappadhana effort in order thus to destroy the anusaya plane of sakkaya-ditthi.

If they desire to free themselves from the insane and wild mind such as is possessed by the mad man, the incapable boatman, the man afflicted with hydrophobia, and the sick man who vomits his medicines (in the illustrations given under satipatthana), and if they desire to fix their samadhi or transform it to niyama so as to enable them to keep their attention tranquil, steady, and fixed on any kammattana object at will, they should practise the satipatthana appropriately with sammappadhana energy in order thus to destroy the anusaya plane of sakkaya-ditthi.

If they desire to free themselves from the sammoha-dhamma (delusion) which can cast them into the utter darkness of the absence of wisdom, and which can extirpate all feelings of respect and reverence that they have harboured towards the infinite and noble qualities of the Buddha, the Dhamma and the Ariya Sangha, as also of the establishments of the sasana, leaving no traces in the existences that follow; if they desire to rid themselves of the great miccha-dhamma that have led them in the past infinite samsara to approach, respect, and pay reverence to all manner of spurious Buddhas, because as puthujjana they were not in a position to know the true Buddha, the true Dhamma, and the true Sangha; if they desire to attain, in the series of existences and world-cycles beginning with the present, that faith known as adhigama- saddha,[81] and that wisdom known as adhigama-panna,[82] by virtue of which they can continue to evoke respect and reverence without let or hindrance for the true Buddha, the true Dhamma, and the true Sangha; and if they desire to transform them to the niyama plane, they must practise the satipatthana appropriately with sammappadhana energy with a view to destroy the anusaya plane of sakkaya-ditthi. Here, the appropriate practice of sammappadhana means that energy accompanied by the determination which says: 'Let the skin remain; let the bones remain; etc.'

Here ends sammappadhana.

FOOTNOTES:

43. Please see the Light of the Dhamma, Vol. III, No. 4, Digha-Nikaya Maha-Vagga, Mahasatipatthana Sutta, p. 231, 6th Syn. Edn.
44. Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.
45. Eye-door, ear-door, nose-door, tongue door, body-door and mind-door.
46. Verse relating to the nine inherent qualities of the Buddha. Please see Brahmajala Sutta and Samannaphala Sutta published by the Union Buddha Sasana Council.
47. Called 'wut' in Burmese.
48. The Four sublime states, namely, metta (loving-kindness), karuna (compassion), mudita (altruistic joy), and upekkha (equanimity).
49. Dhammapada, verse 116.
50. The tenfold unwholesome action:
kavakamma--threefold bodily action: killing, stealing, improper sexual intercourse
vacikamma--one verbal action: lying, slandering, rude speech, foolish babble
manokamma--threefold mental action: avarice, ill-will, wrong views.
51. Mindfulness with regard to the body.
52. One who practises vipassana only.
53. Advertence of mind to colour or appearance. Part of the exercise of reflection on the thirty-two parts of the body.
sphere and formless
54. Eight sustained consciousness--Eight trances of the form sphere.
55. Contemplation of loathsomeness
56. Contemplation of loathsomeness.
57. Anguttara-Nikaya, Ekaka-Nipata, 20 Amata-Vagga Sutta, p. 47, 6th Syn. Edn.
58. This means kilesa nibbana.

Bodhipakkhiya Dipani
The Manual of The Factors Leading to Enlightenment

IV, The Four Iddhipadda

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Edited by The English Editorial Board

Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

IV, The Four Iddhipadda

I shall now give a brief description of iddhipadda.

Ijjhanam iddhi, (ijjhanam: completeness; iddhi: completeness) (The state of reaching completeness or perfection).

(Note:--The PTS Dictionary says: 'There is no single word for iddhi as the idea is unknown in Europe. The main sense seems to be potency.' --Translator.)

In the Buddha Sasana there are five iddhi. They are:

1. Abhinneyyesu dhammesu abhinnasiddhi
2. Parinneyyesu dhammesu parinnasiddhi
3. Pahatabbesu dhammesu pahanasiddhi
4. Sacchikatabbesu dhammesu sacchikiriyasiddhi
5. Bhavetabbesu dhammesu bhavanasiddhi.
6. Completion of or perfection in acquiring special knowledge in those things in which special knowledge should be acquired, things such as rupa (material phenomena), nama (mental phenomena);
7. Completion of or perfection in acquiring full understanding in those things in which full understanding should be acquired, things such as dukkha-sacca (the Noble Truth of Suffering);
8. Completion of or perfection attained in the task of abandonment of those things that should be abandoned, things such as samudaya-sacca (the Noble Truth of the Cause of Suffering);
9. Completion of or perfection attained in the task of realization of those things that should be realized, things such as nirodha-sacca (the Noble Truth of the Cessation of Suffering);
10. Completion of or perfection attained in the task of development or cultivation of those things that should be developed or cultivated, things such as magga-sacca (the Noble Truth of the Path Leading to the Cessation of Suffering).

These are the five essential iddhi within a Buddha Sasana.

Abhinnasiddhi means: the completion of the task of knowing analytically the number and meaning of the paramattha dhamma (ultimate truths) which one had no knowledge of while one was beyond the pale of a Buddha Sasana. A thorough knowledge of the Abhidhammattha Sangaha (a resume of all the essential doctrines of the Abhidhamma) amounts to abhinnasiddhi.

Parinnasiddhi means: the completion of acquiring full understanding of dukkha sacca, (the Noble Truth of Suffering) either through a knowledge of their lakkhana (characteristics), rasa (functions), paccupatthana (manifestations), and padatthana (proximate causes), or through a knowledge of the three characteristics of anicca (impermanence), dukkha (suffering), and anatta (impersonality), which they possess.

Pahanasiddhi means: the completion of the task of destroying the kilesa (defilements) which are samudaya sacca (the Noble Truth of the Cause of Suffering). In this book, since the main emphasis is placed on the attainment of the lowest class of sotapannas, namely the 'bon-sin-san' sotapannas, and not on the higher classes of ariyas (noble ones), the completion of the task of destroying sakkaya-ditthi (personality-belief) is pahanasiddhi. The task of dispelling vicikiccha (sceptical doubt) is comprised within the task of destroying sakkaya-ditthi.

Sacchikiriyasiddhi means: the completion of the task of realizing nirodha sacca (the Noble Truth of the Cessation of Suffering) both bodily and mentally. This task consists of the suppression and destruction of the kilesa (defilements).

Bhavanasiddhi means: the development of the three sikkha (trainings) of sila (morality), samadhi (mental concentration) and panna (wisdom), until the attainment of lokuttara-magga-sacca. (supramundane Path leading to the cessation of suffering).

If the iddhi be classified according to the order of the visuddhi, the fulfilment of catuparisuddhi-sila in sila-visuddhi constitutes four iddhi. In citta-visuddhi, the fulfilment of the eight samapatti

together with parikamma-samadhi (preparatory concentration) and upacara-samadhi (neighbourhood concentration), as the case may be, constitutes eight iddhi. The fulfilment of the five lokiya abhinna (mundane higher spiritual powers), such as iddhi-vidha-abhinna (supernormal powers), constitutes five iddhi. In the panna-visuddhi the fulfilment of ditthi-visuddhi constitutes one iddhi. In this way, further iddhi may also be recognised.

Here ends the discussion of iddhi within the sasana.

Iddhipada

Iddhiya pado iddhipado (iddhiya: of attaining completion or perfection; pado: root or basis. The root or basis of attaining completion or perfection. Hence it is called iddhipada).

There are four kinds of iddhipada. They are:

11. chandiddhipado-chanda
12. viryaddhipado-viriya
13. cittiddhipado-citta
14. vimamsiddhipado-vimamsa or panna.

By chanda is meant desire to obtain, desire to attain, desire to reach, desire to fulfil, desire to accomplish, The desire indicated here is extreme or excessive desire. There is nothing within or without one's personality that can obstruct that desire. It is the kind of desire that evokes the thought, 'If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it.'

It is the kind of desire nurtured by King Dhammasanda of Banaras during the time of the Kassapa Buddha,[83] when the king said to himself, 'What use is there in my being king of Banaras if I do not get the opportunity of hearing a discourse of the Kassapa Buddha?'[84] The king, therefore, relinquished his throne and went out in search of one who could repeat to him a discourse of the Kassapa Buddha, no matter though that discourse consisted of a short stanza only.

Such desire is appeased if it is fulfilled as in the case of King Bimbisara,[85] Visakha, and Anathapindika. It is only when there are faint indications that the desire can be attained but is not fulfilled that the mind becomes troubled, and thoughts arise that it is better to die than live without attaining the desire.

Examples of such desire existed also in King Temiya,[86] King Hatthipala,[87] and kings, nobles, and rich men in the time of the Buddha who discarded their palaces, retinue and other luxuries to live the lives of bhikkhus in the Buddha Sasana.

Viriya means sammappadhana viriya together with its four characteristics. A person with this viriya is infused with the thought that the aim can be attained by energy and effort. He is not discouraged even though it is said to him that he must undergo great hardships. He is not discouraged even though he actually has to undergo great hardships. He is not discouraged even though it is said to him that he must put forth effort for many days, months, and years. He is not discouraged even though he actually has to put forth effort for such long periods.

Those who are weak in viriya recoil from their task when confronted with work requiring great energy and effort. They shrink when told that they will have to stay apart from friends and associates. They shrink from the prospect of the necessity to be frugal in sleep and food. They shrink from the prospect of long periods of concentration. They resemble 'white dogs that dare not venture into thickets.' White dogs are afraid to enter brushes of reeds that are no more than a cubit high because they think that the brushes might harbour leopards, tigers, and elephants.

Citta means: attachment to iddhi when one comes in contact with the sasana and hears the Dhamma. It is attachment that is extremely ardent and strong.

Although one lives amidst the beauties and luxuries of the world, amidst acquired powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one's mind is always turned towards the iddhi. One attains satisfaction and tranquillity only when one's mind is absorbed in matters connected with the iddhi. It is like the absorption of the alchemist engaged in the transmutation of the baser metals into gold or silver. Such an alchemist has no interest in anything else but his alchemy. He forgets to sleep or whether he had slept or eaten. He does not notice anything when out walking. Citta is great absorption or attachment of this nature.

Vimamsa means: knowledge or wisdom that can clearly perceive the greatness of the sufferings of hell, and of the sufferings attendant on the round of rebirths. It is knowledge that can clearly perceive the advantages and benefits of the iddhi. It is knowledge that can dwell on the deep and difficult dhamma, and on their nature. A person who possesses such knowledge can no longer find pleasure in any worldly pursuit except the pursuit of the iddhi. He finds gratification only in the acquisition of deep and profound iddhi. The deeper and more profound the dhamma, the greater is his desire to attain them.

Those who are endowed with any one of these four iddhipada can no longer, during this life, admit or plead inability and remain without putting forth effort in the establishment of kayagata-sati, and the higher stages of the sasana such as citta-visuddhi, ditthi-visuddhi, etc. It is only those who have never possessed any one of these iddhipada, and who cannot differentiate between the shallowness and profoundness of life, between superficiality and deepness of the dhamma, who admit or plead inability and remain without making any endeavour.

A person endowed with any one of these four iddhipada can attain, according to his parami, the iddhi until he reaches lokuttara (supramundane) iddhi, either in this life or as a deva in the next life. The cases of those endowed with two, or three, or four, iddhi need no lengthy explanation.

In the cases of those persons who (far from possessing any of the iddhi) do not even possess any of the iddhipada, they should attempt to acquire one or other of these pada. They admit or plead inability only because they have not the desire to acquire the higher benefits of the sasana, such as the satipaitthana. They should regard this very admission of inability as a highway to the apayaloka. Thus, they should study, think and ponder, over the suttanta discourses that can arouse chanda. They should approach a teacher who can arouse chanda and rely on him.

Hence did the Buddha say:

Chandiddhipadaam bhaveti,
Viriyiddhipadam bhaveti,
Cittiddhipadam bhaveti,
Vimamsiddhipadam bhaveti. [87]

(One should put forth effort to develop chanda; one should put forth effort to develop viriya; one should put forth effort to develop citta; and one should put forth effort to develop vimamsa.)

Some persons, far from attaining the iddhi, do not even try to attain the iddhipada. If they do not possess chanda, they do not even know that it is necessary to acquire chanda. They are persons who admit and plead inability and defeat. The same is true in the cases of viriya, citta, and vimamsa.

Steady application of the mind to kayagata-sati amounts to setting up pada. Studying the anecdotes dealing with samvega,[88] applying oneself to dhutanga[89] and such other practices of the dhamma, is setting up viriya. Applying oneself to profound dhamma, such as the four great primaries[90] amounts to setting up vimamsa.

If any one of the pada is established, then it is certain that the respective iddhi will be attained according to one's parami. Hence, it is stated in the commentaries that persons who do not possess any one of the iddhipada resemble the sons of a candala,[91] while persons possessing any one of the pada resemble the sons of an emperor. The sons of candala never aim at becoming an emperor because they have no basis, no pada, for the attainment of such an aim. Sons of emperors, however, always aim at becoming emperors because they are endowed with the bases for the attainment of such an aim.

Hence, wise persons of the present day should attempt to acquire the four iddhipada so that they can destroy the great establishment of sakkayadi-tthi (personality-belief), and to attain, within the sasana, the benefits of the higher attainments that can be attained according to one's parami.

FOOTNOTES:

59. Anguttara-Nikaya, Duka-Nipata, 9 Upannata Sutta p. 53, 6th Syn.Edn.
60. Vinaya Pitaka, Mahavagga, V 13, 1-10. 267, 6th Syn. Edn.
Sammohavinodani Attilakatha, page 262, 6th Syn. Edn.
61. Dhammapada, p. 2., 6th. Syn. Edn.
62. Silakkhandha-vagga Atthakatha p. 159, 6th Syn. Edn.
Mula-pannasa Atthakatha, Satipatthana Sutta Vannana, p. 262,
6th Syn. Edn.
63. Digha-Nikaya, Mahavagga Atthakatha, Saka Panha Sutta, p 319,
6th Syn. Edn.
64. Khuddaka-Nikaya, Patisambhidda-Magga, Maha-Vagga, p.214, 6th Syn.
Edn. Anguttara-Nikaya, Catukka-Nipata, Padhdna Sutta, p. 322, 6th
Syn. Edn. Abhidhammattha Sangaha, Samuccaya-Kanda Padhana.
65. Beings who are bound to attain higher and higher stages of
sanctity.
66. Please see the Light of Dhamma, Vol. VII-No. 1. p. 18
67. Please see the Light of the Dhamma Vol. VI-No. 4, p. 17.
68. Hermits; recluses; rishis.
69. The same as bhikkhu-sila. Please see the Light of the Dhamma.
Vol. VII No. 1. p. 15.
70. Sustained consciousness of the form-sphere and the formless-sphere.
71.
 1. Ditthi-visuddhi (purification of view);
 2. Kahkhavitarana-visuddhi (purification by overcoming doubt);
 3. magga-magga-nanadassana-visuddhi (Purification by knowledge
and vision of what is and what is not Path);
 4. Patipadanadassana-visuddhi (purification by knowledge and
vision the way).
72. Morality relating to the sensuous sphere.
73. Niyama: stable; unchangeable.
aniyama: unstable; changeable.
74. Eight samapatti are eight sustained consciousness of the form-
sphere and the formless-sphere. Nine samapatti are the above eight
samapatti and nirodha-samapatti (total suspension of mind).
75. Tadi: That cannot be influenced by the ups and downs of life.
76. Suttanta Pitaka, Majjhima-Nikaya, Mulapannasa-Maha Vedalla Sutta,
p. 365 Synod Edition.
77. Overcoming by destruction; eradication.
78. Wrong livelihood.
79. Higher psychic powers.
80. Samyutta Atthakatha Yakkha Samyutta, Alavaka Sutta Vannana,
p. 289. 6th Syn. Edn.
81. Firmly established saddha (faith).
82. Firmly established wisdom.
83. Rasavahini (Jambudippatti-katha)
84. Predecessor of Gotama Buddha.
85. Khuddaka-patha, 7. Tirokuttha Sutta, p. 8 6th Syn. Edn.
Khuddaka-patha Atthakatha, Tirokuttha Sutta Vannana p 168. 6th Syn. Edn.
Visakha and Anathapindika-Dhammapada Commentary Story relating to
Verse 1.
86. Khuddaka-Nikaya. Jataka Pali book II; Mugapakka Jataka, p. 149
6th Syn. Edn.

87. Khuddaka-Nikaya, Jataka Pali book 1. Hatthipala jataka, p 351, 6th Syn. Edn.
87. Samyutta-Nikaya, Capala-vagga, Samatta. p.224, 6th Syn. Edn.
88. Samvega: Dread caused by the contemplation on the miseries of this world.
89. Dhutanga: Ascetic practice.
90. Samyutta-Nikaya, Mahavagga Samyutta. 7. Iddhipada Samyutta, 1. Capala-vagga, 6. Samatta, p 224, 6th Syn. Edn.
91. A man of low class.

Bodhipakkhiya Dipani

The Manual of The Factors Leading to Enlightenment

V, The Five Indriya

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by Sayadaw U Nyana, Patamagyaw of Masoeyein Monastery Mandalay.
Edited by The English Editorial Board

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V, The Five Indriya

Indriya means:

Indassa kammam indriyam.

(Indassa--of the rulers, governors, or controllers; kammam--act, i.e. act of ruling, governing, or controlling; indriyam--hence called indriya).

(The act of ruling by rulers. Hence called indriya).

'The act of ruling by rules' means, wherever the ruler rules, nobody can go against him.

In this matter, the control or rule that one exercises over one's mind is the essential factor.

There are five indriya. They are:

1. saddhindriya
2. viriyindriya
3. satindriya
4. samadhindriya
5. pannadriya.

Saddhindriya is saddha (faith). There are two kinds of saddha, namely:

6. pakati-saddha
7. bhavana-saddha.

The saddha (faith and confidence) that leads ordinary men and women to perform acts of dana (alms-giving), sila (morality), and limitation bhavana (mental concentration) is called pakati-saddha. Here, as was shown in the case of the mad man, although saddha is said to be a controlling factor, the control does not extend to the extent of controlling the unstable minds of ordinary folk in the work of bhavana. Control is exercised over the instability only to the extent of leading to acts of dana.

The mind never leans towards kusala kamma (wholesome volitional actions) without saddha, for ordinarily it takes delight only in evil acts. This is true also in the case of effort to achieve sila-visuddhi (purification of virtue), and in the study of the sacred texts. This is how pakati kusala kamma are produced by the control of pakati-saddha which has not been developed.

In the work of kammatthana (practice of calm and insight), pakati-saddha has no control over the mind, for the mind is apt to react and rebound from that saddha and proceed elsewhere. In kammatthana work pakati-saddha is not sufficient.

Bhavana-saddha prepares the seed-bed, so to say, for the acquisition of great strength and power through the practice of bhavana, such as kammatthana exercises in out-breath and in-breath, etc.

In the matter of the bodhipakkhiya-dhamma, it is this bhavana-saddha that is called saddhindriya. In the matter of kammatthana exercises, it represents the disappearance of unstable and oscillating mental attention and the appearance of a clear and steady mind. The mind's attention can be steadily fixed only on those objects which it finds clear and unbefogged. The practice of kayagata-sati, such as anapana (in-breath and out-breath), is the preparation of the seed-bed for bhavana-saddha. If the mind is fixed on kayagata-sati, such as out-breath and in-breath, it amounts to the attainment of bhavana-saddha. If then the work be continued in the fields of samatha and vipassana, the ability to destroy the three planes of sakkaya-ditthi can be acquired even within this life. The work of samatha and vipassana needs, for their proper performance, the reliance on a teacher very learned in the Dhamma.

Viriya is viriya. There are two kinds, namely:

8. pakati-viriya
9. bhavana-viriya.

Another classification is:

10. kayika-viriya
11. cetasika-viriya

Pakati-viriya can be easily recognised. Persons who possess excessive pakati-viriya in worldly matters can easily attain bhavana-viriya. The dhutanga of pindapatikanga, (the alms-food-eater's ascetic practice), nesajjikanga (the sitter's ascetic practice), rukkhamulikanga (the tree-root-dweller's ascetic practice), abbhokasikanga the open-air dweller's ascetic practice), sosanikanga, (the cemetery-dweller's ascetic practice) are kayika-viriya-bhavana.

If, after setting up kayika-viriya-bhavana, such as sleeping for short periods only and being alert and energetic, there is no cetasika-viriya, such as enthusiasm in bhavana manasikara, steady application or concentration cannot be attained in the kammatthana objects, such as on out-breath and in-breath, and the period of work is unduly lengthened without achieving clearness of mind and perception.

In any kind of work, it is proper and appropriate only when the person performing it obtains quick mastery over it. It is improper if the work obtains mastery over the person. By 'the work obtains, mastery over the person' is meant that the work is done without real energy, as a result of which

no concrete results appear, and as days and months drag on, distaste and tedium in body postures appear, leading to sloth. With the appearance of sloth, progress in work slows down, and with the slowing down of progress, further sloth develops. The idea then appears that it would be better to change the form of the work. Thus constant changes in form of work occur, and thus does work obtain mastery over the person lacking viriya.

In kammattana work, quick success is obtained only by one endowed with both kayika-viriya and cetasika-viriya. From the moment kayagata-sati is set up, the viriya that develops day by day is bhavana-viriya, and it is this viriya that in the bodhipakkhiya-dhamma is called viriyindriya. It represents the disappearance of sloth and laziness in kammattana work and the appearance of enthusiasm and energy. The mind takes delight in dwelling on objects on which its attention is strong. Hence, the task of setting up bhavana-viriya, and graded development, is identical with that of saddhindriya.

Satindriya means, in the matter of the bodhipakkhiya-dhamma, the setting up of kayagata-sati on parts of the body, such as on out-breath and in-breath, and the development of bhavana-sati (called satipatthana) until the attainment of lokuttara-samma-sati-magga (supramundane right mindfulness).

Samadhindriya and pannindriya may be defined similarly. Samadhindriya dispels the restlessness of the mind when it is applied in the work of satipatthana on an object, such as out-breath and in-breath; pannindriya dispels confusion and laziness.

Saddhindriya, viriyindriya, and satindriya, which precede samadhindriya, are like those who raise a kingship. They raise the latter until the topmost excellence is attained.

After the setting up of kayagata-sati and the attainment of mastery over one's mind, if the samatha road be taken, samadhindriya becomes the eight samapatti, while pannindriya becomes the five abhinna [92] (higher spiritual powers), such as iddhi (supernormal powers); if the vipassana road is taken, samadhindriya becomes sunnata-samadhi (emptiness-concentration), animitta-samadhi (conditionless-concentration), appanihita-samadhi (desireless-concentration), and pannindriya becomes the five panna-visuddhi beginning with ditthi-visuddhi,[93] the three anupassana-nana,[94] the ten vipassana-nana,[95] the four magga-nana,[96] the four phala-nana,[97] and the nineteen paccavekkhana-nana.[98]

This shows how the five indriya occur together.

It is now proposed to show where each of these indriya forms predominant factors.

Kattha saddhindriyam datthabham? Catus sotapattiyangesu ettha saddhingesu ettha saddhindriyam datthabham.[99] (Where should one look for saddhindriya? One should look for it in the four constituents of sotapatti.). This means that saddhindriya predominates in the four constituents of sotapatti. These four constituents are:

12. unshakeable faith in the noble qualities of the Buddha, qualities such as araham, sammāsambuddho, etc.
13. unshakeable faith in the noble qualities of the Dhamma, qualities such as svakhata, etc.
14. unshakeable faith in the noble qualities of the Sangha, qualities such as suppatipanna, etc.
15. completely or perfectly endowed with the padatthana (proximate causes) of lokuttara-samadhi, i.e. sila-visuddhi (purification of virtue).

These are the four factors that ensure the attainment of sotapatti- magga-nana (knowledge pertaining to the path of the stream winner) within the compass of this life.

In the passage 'Buddhavecca pasadena samannagato[100]' of the Pali Text in question, 'aveccapasada' means 'unshakeable faith.' It is the saddha of those who have attained upacara-samadhi (access concentration) while reflecting on the noble qualities of the Buddha. 'Upacarasamadhi' means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha (such as araham) just as in the case of those who have attained the samapatti in jhana. When one sees such steady and fixed attention, one must know that saddha's control is predominant. Such a person is one who attains mastery over his mind in the matter of faith in the noble qualities of the Buddha. The same is true in regard to the noble qualities of the Dhamma and the Sangha.

'Foundation of lokuttara samadhi, i.e. sila-visuddhi, means Ajivatthamaka-nicca-sila (morality ending with right livelihood as the eighth precept) which can enable one to attain lokuttara-samadhi in this very life. When that sila is unbroken and pure, it is free from the defilements of tanha (craving), mana (conceit), and ditthi (wrong view), and as such one must understand that saddha is prominent in that sila. Inability to observe the requirements of the sila is called 'breaking' it. Although the sila may be technically unbroken, if it is observed amidst ordinary worldly conditions, it is said to be 'impure.' In accordance with the saying 'the worth of a bull can be known only on the ascent from the bed of a stream to the banks', lay persons and bhikkhus who profess to be followers of the Buddha can know whether or not the turbulence and distractions latent in their minds have disappeared, i.e. whether or not they have obtained mastery over their minds, only when they arrive at these four constituents.

Kattha viriyindriyam datthabbadam? Catusu sammappadhanesu ettha viriyindriyam datthabbam.[101] (Where should one look for viriyindriya? One should look for it in the four constituents of sammappadhana.)

Lay persons and bhikkhus who profess to be followers of the Buddha can know whether or not the dissettling and turbulence of their minds in the matter of viriya have disappeared and whether or not they are thus persons who have obtained mastery over their minds, only when they come to the four constituents of sammappadhana.

'Let my skin remain, let my sinews remain, let my bones remain, let my blood dry up, I shall not rest until the realm of sakkaya-ditthi, the realm of the duccharita, and the apayasamsara, that are in my personality, are destroyed in this life.' This is the singleness of determination and effort in sammappadhana. It is the effort of the same order as the Venerable Cakkhupala's.[102] When one encounters such determination and effort, one must recognise in it the predominating control of viriya over the mind. In the matter of viriya, the dissettling and turbulence of the mind have disappeared in such a person, and he is one within the Buddha Sasana who has obtained mastery over his mind.

Kattha satindriyam datthabbam? Catusu satipatthanesu ettha satindriyam datthabbam.[103] (Where should one look for satindriya? One should look for it in the four satipatthana.)

Lay persons and bhikkhus who profess to be followers of the Buddha can know whether or not the dissettling and turbulence of their minds in the matter of sati (mindfulness) have disappeared, and whether or not they are thus persons who have obtained mastery over their minds, only when they arrive at the four constituents of the satipatthana. If the attention can be kept fixed on any part of the body, such as out-breath and in breath, by the successful practice of kayagata-sati for as long as is desired, then it must be recognised as the control exercised by sati. The dissettling and turbulence of the mind of such a person have disappeared. He is one who has obtained mastery over his mind.

Kattha samadhindriyam ditthabbam? Catusu jhanesu ettha samma-dhindriyam datthabbam.[104] (Where should one look for samadhindriya? One should look for it in the four jhana.)

If in the work of samatha, such as out-breath and in-breath, the successful accomplishment in the least of upacara-samadhi-bhavana (contemplation of access-concentration) is attained, and if thereby the nivarana such as kamacchanda (sensuous desire), byapada (ill-will), etc., which have continuously in the past samsara been running riot in the mind, are removed, the attention of the mind on the objects of samatha becomes specially steady and tranquil. This must be recognised as arising out of the function of the predominant control exercised by samadhi. The dissettlement and disturbances of the mind in the matter of samadhi have disappeared from such an individual. He is one who has obtained mastery over his mind.

Kattha pannindriyam datthabbam? Catusu ariyasaccesu ettha pannindriyam datthabbam.[105]
(Where should one look for pannindriya? One should look for it in the Four Noble Truths).

Among persons who encounter a Buddha Sasana, knowledge of the Four Noble Truths is of supreme value. Only when this knowledge is acquired can they obtain release from the realm of sakkaya-ditthi, and that of the duccharita, and from the apaya samsara. Hence, in order to acquire a knowledge of the Four Noble Truths, they attempt in the least to obtain insight into the six dhatu (or basic constituent elements) of pathavi, apo, tejo, vayo, akasa and vinnana,[106] or insight into their fleeting and unstable nature--how they do not last for more than the twinkling of an eye at a time (so to say) and how they are continually being destroyed--through such methods of practice as studying, memorising, reciting, cogitating, listening, discussing, questioning, practising insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining dhamma.[107] If the nature of anicca (impermanence) can be clearly realised the realisation of anatta (impersonality) follows as a matter of course.[108]

The realisation of the nature of dukkha can be accomplished in its entirety only when one attains the stage of arahatta-phala (fruition of holiness).

Thus, after putting forth effort for lengthy periods, when insight is obtained into the nature of the six elements both within and without oneself, as well as into the nature of their impermanency, fixity of attention on them is achieved. This must be recognised as arising out of the predominant control exercised by panna. The unreliability that had been a feature of one's mind throughout past infinite samsara gradually disappears.

Here, 'unreliability of one's mind' means the perception of permanency in things that are impermanent, of happiness in suffering, of pleasantness in loathsomeness, of self in non-self, of individuals in non-individuals, of beings in non-beings, of human in non-humans, of devas, sakka and brahmas, of women, men, bullocks, buffaloes, elephants, horses in non-men, non-bullocks, non-buffaloes, non-elephants, and non-horses. Freedom from unreliability means perceiving the true reality after having obtained mastery over the mind within the Buddha Sasana.

If dukkha-sacca or the Noble Truth of Suffering, be clearly perceived, it follows as a matter of course that the other three sacca can also be clearly perceived. In the perception of these Four Truths, the way that puthujjana perceive them is known as anubodha, while the way of the ariyas is known as pativedha. Anubodha knowledge is like seeing a light at night but not the fire. Although the fire cannot be directly seen, by seeing the reflected light one can know without doubt that there is a fire. Seeing the fire directly is like pativedha knowledge.

Saddhinridyam bhaveti,
Viriindriyam bhaveti,
Satindriyam bhaveti,
Samadhindriyam bhaveti,
Pannindriyam bhaveti.[109]

The meaning of these Pali passages uttered by the Buddha is that the five indriya (mental faculties) should be practised and developed in order to facilitate the great work of samatha and vipassana.

The aggregate that we call the body (khandha) of a person who has not developed these five indriya is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. In a rulerless or kingless country there is no law. There, the people are unrestrained. Like animals, the strong prey on the weak. In the same way, the mind of a person who has not developed the five indriya is distracted, and runs riot with defilements. Just as a person possessed by evil spirits cannot bear to hear the sound of such verses as 'itipiso' or 'hetu paccayo', when persons without developed indriya hear talks connected with the cause of contentment (paccaya santosa) or with the practice of mental development (bhavanarambha), they quickly discover antithetic criticisms. In them, the desire to exert themselves in the work of samatha and vipassana never arises.

On the other hand, the khandha of a person who develops the five indriya resembles a country ruled by a just and lawful king. It resembles the towns and hamlets of the majjhima-desa (mid-country) where governmental administration exists. Such a person is not disturbed by the variegated theories of various persons. He is confirmed in the sole way of the Buddha's teachings. When such a person hears talks connected with the cause of contentment, or the practice of mental development, his mind is clear and cool. He is confirmed in the desire to exert himself in the work of samatha and vipassana.

In this way, the arising of two kinds of desires in this world is not the work of beings or individuals, but depends on the existence or otherwise of development of the five indriya. If there is no development of the indriya, one kind of desire arises. If there is development of the indriya, that desire disappears and a new kind of desire invariably appears. The more the development of the indriya proceeds, the more does this new desire increase and gather strength. When all the five indriya are set up, the desire for the Paths and the Fruits will immediately appear. Thus must beings develop the five indriya in order to raise pakati-saddha, viriya, sati, samadhi and panna (which are insignificant) to great heights.

FOOTNOTES:

92. The five mundane abhinna are:

1. iddhi-vidha (supernormal powers),
2. dibba-sota (the celestial ear),
3. paracitta-vijana (knowledge of the minds of others),
4. pubbenivasa (knowledge of former existences, and
5. dibba-cakkhu (the celestial eye).

93. 1) purification of view, 2) purification by overcoming doubt, 3) purification by knowledge and vision of what is and what is not Path, 4) purification by knowledge and vision of the way 5) purification by knowledge and vision.

94. 1) aniccanupassana (contemplation of impermanence).
2) dukkhanupassana (contemplation of suffering).
3) anattanupassana (contemplation of impersonality)

95. The ten insight-knowledges are:

- 1) sammasana-nana (insight into the three characteristics of existence).
- 2) udayabbayanupassana-nana (insight into rising and passing away of phenomena).
- 3) bhanganupassana-nana (insight into passing away).
- 4) bhayanupassana-nana (insight into fearful condition).
- 5) adinavanupassana-nana (insight into faulty condition).
- 6) nibbidanupassana-nana (insight into wearisome condition).
- 7) muccitu-kamyata-nana (insight arising from desire to escape).
- 8) patisahkhanupassana-nana (insight arising out of further contemplation).
- 9) sahharupekkha-nana (insight arising from equanimity).
- 10) anuloma-nana (adaptation knowledge).

96. Knowledges of the four holy Paths.

97. Knowledges of the four holy Fruitions.

98. Paccavekkhana-nana: reviewing knowledges.

He reviews the Path in this way: 'So this is the Path I have come by'. Next he reviews the Fruition after that in this way: 'This is the blessing I have obtained'. Next he reviews the defilements that have been abandoned: 'These are: the defilements abandoned by me.' Next he reviews the defilements still to be eliminated by the three higher paths: 'These are the defilements still remaining in me.' Lastly he reviews the deathless Nibbana in this way: 'This is the state (Dhamma) that has been penetrated by me as object.' So the noble disciple who is a stream-winner has five kinds of reviewing. And as in the case of the stream-winner, so also in the case of the once-returner and non-returner. Arahant has no reviewing of remaining defilements. So all the kinds of reviewing total nineteen.

-Visuddhimagga (Vol. II), p. 316, 6th Syn. Edn.

Please See Nanamoli's Visuddhiinagga, p. 790.

99. Samyutta-Nikaya Mahavagga, 4. Indriya Samyutta, 8. Datthabba Sutta, p. 172, 6th Synod Edition.
100. Samyutta.Nikaya, Mahavagga II, Sotapatti Samyutta, Dhammadinna Sutta. p. 356. 6th Synod Edition.
101. Samyutta-Nikaya, Mahavagga, 4. Indriya Samyutta, 8. Datthabba Sutta, p. 172, 6th Synod Edition.
102. See the Light of the Dhamma. Vol. I-No. 2, p. 13.
103. Samyutta.Nikaya, Datthabba Sutta, p. 176, 6th Syn. Edn.
104. Samyutta.Nikaya, Mahavagga Samyutta, 8. Datthabba Sutta, p. 172, 7th Synod Edition.
105. Samyutta Nikaya, Mahavagga Samyutta, 8. Datthabba Sutta, p. 172, 6th Synod Edition.
106. 1) Element of extension, 2) element of liquidity or cohesion, 3) element of kinetic energy, 4) element of motion or support. 5) element of space, 6) consciousness-elements.
107. Such as khanda and ayatana, etc.
108. Khuddaka-Nikaya, Udana Pali, Meghiya-vagga, Meghiya Sutta, p 120, 6th Synod Edition.
109. Samutta-Nikaya, Mahavagga Indriya Samyutta, 6. Sukarakhata-vagga, 8 Sukarakhata Sutta, p. 205. 6th Syn. Edn.

Bodhipakkhiya Dipani

The Manual of The Factors Leading to Enlightenment

VI, The Five Bala (or Balani)

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by Sayadaw U Nyana, Patamagyaw of Masoeyein Monastery Mandalay.
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and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

VI, The Five Bala (or Balani)

Bala is defined: Patipakkha dhamme baliyantiti balani.[110] (Suppresses opposition. Hence called bala.) The Pali Texts say: Akampanatthena balani.[111] (Whenever opposition is encountered, there is fearless firmness. Hence called bala.)

As in the case of the indriya, there are five bala:

1. saddha
2. viriya
3. sati
4. samadhi
5. panna.

They are five generals or five commanders for the purpose of destroying the kingdom of sakkaya-ditthi (personality-belief). They are the five strengths that serve as reliance for bhikkhus and layfolk in the Buddha Sasana.

As in the case of saddhindriya, saddha is of two kinds:

6. pakati-saddha
7. bhavana-saddha.

Pakati-saddha which has no development through specific practice, associates with tanha according to circumstances, and can thus produce only the pakati-kusala-kamma of dana, sila, etc. It cannot overcome tanha with strength. On the other hand, tanha keeps pakati-saddha under its power.

This is how tanha keeps pakati-saddha under its power. The Pali Texts mention (as clearly as exist the sun and moon in the heavens) four ariya-vamsa-dhamma.[112] They are:

8. being easily satisfied with food
9. being easily satisfied with clothing
10. being easily satisfied with dwelling place
11. finding pleasure and enjoyment in the work of bhavana.

They constitute the realm of saddha. In the present-day world, this great kingdom of saddha lies hidden and submerged. Today, beings take pleasure and enjoyment in material things (paccayamisa); they take pleasure and enjoyment in worldly rank, dignity, and honour (lokamisa); they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches and in power and dominion (vattamisa); and thus is the great kingdom of tanha established as clearly as the great ocean round the island. This shows the weakness of pakati-saddha in this world.

It is bhavana-saddha, which has its genesis in the successful practice of kayagata-sati, such as out-breath and in-breath until the disappearance of the dissettlement and distraction of the mind, that can dispel tanha which takes pleasure and enjoyment in the three kinds of amisa. It is this bhavana-saddha that can save bhikkhus and layfolk, who are in the course of being drowned and submerged in the ocean of the three tanha, and enable them to reach the island haven of the

kingdom of saddha consisting of the four ariyavamsa-dhamma. In the matter of the bodhipakkhiya-dhamma, it is this saddha that should be acquired.

Of the two kinds of viriya, pakati-viriya which has no development practice, associates with kosajja (laziness) according to occasion and produces the pakati-kusala-kamma of dana, the study of the sacred texts, etc. This pakati-viriya cannot dispel kosajja subdues pakati-viriya.

When beings encounter a Buddha Sasana, they acquire the knowledge that in the past infinite samsara they have been the kinsfolk of sakkaya-ditthi, the ducarita, and the apaya loka. The sacred Pali Texts clearly prescribe the method of the ariyavamsa, which consists of dispelling kosajja (laziness) and devoting the whole time to bhavanarama (delight in meditation) till release from such state is attained.

...The act of dispelling kosajja may be thus described. Having equipped oneself with the sikkha (trainings--which are the Buddha's heritage) and which one undertook in the sima (ordination hall) at the time of becoming a bhikkhu, sikkha such as the undertaking

rukhamula senasanam nissaya pabbajja, tattha teyava jivam
ussaho karaniyo.[113]

and in accordance with such sikkha, if one makes trees and bushes in the forests as one's dwelling place, lives only on alms-round, does not associate with other persons, observes the dhutanga (ascetic practice) steadfastly, and practises kayagata-sati scrupulously, these are acts of viriya that dispel the akusala kamma (unwholesome volitional actions) arising out of kosajja. They are acts comprised within the realm of viriya.

This realm of viriya remains obscure and is unknown in the present-day world. Today, although bhikkhus are aware that they belong to that class of beings possessed of sakkaya-ditthi, the ducarita, and the liability to rebirth in the apaya loka, they live permanently in dwelling places constructed within towns and villages by dayakas (or donors), they take pleasure and enjoyment in the receipt of large gifts and benefits, they are unable to discard the society of other people, etc. all of which acts are comprised within the realm of kosajja and this realm of kosajja is as conspicuous as the sea which has inundated an island. This shows the weakness of pakati-viriya.

It is only bhavana-viriya, such as being satisfied with the minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in mental advertence, that can dispel kosajja. In the matter of the bodhipakkhiya-dhamma, it is this bhavana-viriya that should be acquired.

The detailed meaning of the bala of sati, samadhi, and panna may be known by following the lines of explanation outlined above. Here, I shall give just a concise explanation.

The antithesis of sati is the akusala kamma called mutthasacca. Mutthasacca means inability to become absorbed in the work of samatha- bhavana--such as in kayagata-sati--or in the work of vipassana-bhavana inability to concentrate, inability to control one's mind, and the wandering of thoughts to objects other than the object concentrated on. The pakati-sati that one possesses in its natal state from birth cannot dispel mutthasacca. It is only bhavana-sati that can dispel it.

The antithesis of samadhi is the akusala kamma of vikkhepa[114] (restlessness of mind). It consists of the inability to concentrate, and of unquietness and restlessness of mind in the work of bhavana manasikara. It is the arising of thoughts on objects other than the object of concentration. It is the inability to control the mind and keep its attention fixed on one object. Pakati-samadhi cannot dispel that akusala kamma of vikkhepa. Only bhavana-samadhi can dispel it.

The antithesis of panna is the akusala kamma of sammoha.[115] It consists of ignorance, lack of clarity, mistiness, and absence of light of the mind. It is the darkness that surrounds the mind. This sammoha cannot be dispelled by pakati-panna, nor by pariyatti-panna which may comprise a knowledge of the whole of the Ti-Pitaka. It is only bhavana-panna that has set up kayagata-sati which can gradually dispel sammoha.

This shows the meaning of the five patipakkha akusala dhamma coupled with their respective bala.

The five patipakkha akusala dhamma are: 1) tanha, 2) kosajja, or laziness, or inability to take pains, or lack of fearlessness in the work of the patipatti, 3) mutthasacca, 4) vikkhepa, and 5) sammoha. The five dhamma that can counteract and dispel these akusala dhamma are called bala. If any one of these five bala is weak and unable to dispel the respective patipakkha dhamma,[116] work in samatha and vipassana cannot be very successful as far as neyya individuals are concerned.

Hence, at the present day, some persons can emerge out of the realm of tanha because of their strength in saddha-bala. They are rid of the attachments to paccaya amisa and worldly dignities and honours. But since they are deficient in the other four bala, they are unable to rise above the stage of santutthi (state of being contented).

Some persons can emerge out of the realm of tanha and kosajja because they are strong in saddha-bala and viriya-bala. They are constant in the observance of the santosa dhamma[117] in residence among hills and forests, and in the practice of the dhutanga (ascetic practices). But because they are weak in the other three bala, they are unable to practise kayagata-sati, or do the work of samatha and vipassana.

Some persons are strong in the first three bala and thus can rise up to the work of kayagata-sati. They achieve concentration in out-breath, or in the bones of the body. But since they are deficient in the other two bala, they cannot rise up to the work of the jhana and vipassana.

Some persons can rise up to the attainment of jhana samapatti because they are strong in the first four bala, but since they are weak in panna-bala, they cannot rise up to the work of vipassana.

Some persons are strong in panna-bala. They are learned in the Dhamma and the Pitakas. They are wise in the paramattha dhamma (ultimate realities). But because the back is broken in the four other bala, they cannot emerge from the realm of tanha, kosajja, mutthasacca and vikkhepa. They live and die within the confines of these akusala. In this way, whenever one is deficient in any one of the bala, one cannot emerge out of the realm of the respective patipakkha.

Of the five bala, viriya-bala and panna-bala are also iddhipada. Hence, if these two bala are strong and co-ordinated, it does not happen that one cannot rise up to the work of vipassana because of the weakness of the other three bala. As an illustration, consider the case of the five crores and five lakhs of householders in Savatthi City during the Buddha's time who obtained release from ills.

People who do not know the functions of the iddhipada, the indriya, and the bala, do not know why their desires are weak, and what patipakkha assails them. They do not know what dhamma they have to set up, and the desire to set them up never arises. It is thus that the ariyavamsa-dhamma are on the verge of disappearance at the present day.

I shall give an illustration. There is a species of bull called usabha. It is a bull worth more than a thousand or ten thousand ordinary bulls. If the characteristics and distinctive signs of that bull be recognised, and it be reared and nurtured properly, its limbs and marks will develop, and its strength and powers will increase. It can then guard even a hundred cattle pens from the

incursions of lions and leopards. The cattle in the enclosures where such a bull exists will be free from major diseases and epidemics. People living in houses round the stockade, up to the seventh house in each direction, will be free from major diseases and epidemics. Like the bull Nandi Visala,[118] it can draw even five hundred carts at a time.

If the owner of such a bull is ignorant of all these, and if thus he does not rear and nurture it properly but keeps and tends it just as he would any other ordinary bull, if he employs it in ploughing and drawing carts in company with other bulls, its distinctive marks and limbs will fail to develop, and its strength and powers will remain dormant. It will thus live and die just like any other bull.

A knowing owner, however, will separate such a bull from the rest and keep it in a specially constructed shed. He will cover the floor of the shed with clean sand and will fix a ceiling to the roof. He will keep the shed clean of urine and excreta, and will feed the bull with paddy and pulses fit for human consumption. He will wash and bathe it, and apply cosmetics and unguents. In such a case, the distinctive marks and limbs will develop, and its strength and powers will increase enormously.

In this Buddha Sasana, neyya individuals resemble the owner of the bull. The five bala of these neyya individuals resemble the usabha bull. The satipatthana vibhanga, sammappadhana vibhanga, iddhipada vibhanga, indriya vibhanga, bojjhanga vibhanga, and magganga vibhanga, of the Abhidhamma Pitaka and the Mahasatipatthana Sutta, satipatthana samyutta, sammappadhana samyutta, iddhipada samyutta, indriya samyutta, bala samyutta, and bojjhanga samyutta of the Sutta Pitaka, resemble the worldly expository books which expound the distinctive signs, marks, and characteristics, of usabha bulls, the methods how such bulls are to be reared and taken care of, and the strength and powers that such bulls can attain if reared and nurtured properly.

Those neyya individuals who through ignorance do not attempt to develop the five bala through the work of bhavana, and who thus remain satisfied with the lower attainments within the sasana, such as dana, sila, and the study of pariyatti-dhamma, resemble the ignorant owner of an usabha bull who does not rear and nurture it properly.

In this world, there are many kinds of worldly undertakings. There are undertakings that can be accomplished by the strength of wealth, and there are undertakings that can be accomplished by the strength of knowledge. Even in the case of the cultivation of land, several kinds of strength are needed for its accomplishment. Sometimes the strength of wealth has to be garnered first, and at other times the strength of knowledge. Preparatory education and study constitute the garnering of the strength of knowledge.

Similarly, in the Buddha Sasana, there are five bala needed for the work of samatha, vipassana, and the attainment of the holy Paths and Fruits and Nibbana. It is only when these bala are first accumulated that the great works mentioned can be undertaken. Those persons who do not possess even one of the five bala cannot evoke a desire to undertake these great tasks. It does not occur to them that those great tasks can be accomplished in this life. They live forgetfully and without determination. If it is pointed out to them that the tasks can be accomplished, they do not wish to hear it. They do not know that such untoward thoughts occur to them because they are utterly impoverished in the bala. They lay the blame at the door of parami, or dvi-hetuka, or at the times.[119]

If, however, these people set up work in one of the satipatthana, such as in anapana-sati, and if thereby they set up the three bala of saddha, viriya, and sati, such untoward thoughts will certainly disappear. It is inevitable that new wholesome thoughts must arise. This is because they have developed their strength.

This is how the strength is developed. Although such a person cannot as yet attain an insight into rupa and nama, the weak saddha develops through the control exercised on paccayamisa-tanha and lokamisa-tanh@. The weak viriya develops through the control of kosajja. The weak sati develops through the control of mutthasacca. Samadhi and panna also gather strength through the control of vikkhepa and sammoha. When these bala develop, it is inevitable that there must be a change in his mind.

A person who is afflicted with a major disease, such as leprosy, has no desire to take an interest in the ordinary affairs and undertakings of the world. But if after taking the proper medicines and treatment, the great sickness is gradually cured and he is aroused from his apathy. This is inevitable. The group of five akusala kamma of tanha, kosajja mutthasacca, vikkhepa, and sammoha, resemble five major sicknesses.[120] In the Sasana the work of samatha and vipassana-bhavana resembles the affairs and undertakings of the world. The work of satipatthana, such as anapana-sati, resembles the taking of proper medicines and treatment. The rest of the comparison can be easily recognised.

Hence did the Buddha say:[121]

saddhabalam bhaveti
viriyabalam bhaveti
satibalam bhaveti
samadhbalam bhaveti
pannabalam bhaveti.

In this world, the strength of builders lie in good tools, such as awls, chisels, axes, knives, saws, etc. Only when he equips himself with such strength can he undertake to build monasteries, houses, etc. In the work of carpenters, blacksmiths, goldsmiths, artists, wood-carvers, etc., also, they have each their respective strength. Their strength consists of good tools and implements. Only with such can they accomplish their work.

Similarly, in the Sasana, the tools of samatha and vipassana for the purpose of achieving magganana and phala-nana consists of bhavana-saddha, bhavana-viriya, bhavana-sati, bhavana-samadhi, and bhavana-panna, developed through one of the satipatthana, such as anapana-sati. These five bala are the strength of yogavacara. [122] Hence, these five bala must be developed in order to undertake successfully the work of samatha and vipassana within the Buddha Sasana. This is the meaning of 'bhaveti' in the stanza quoted above.

FOOTNOTES:

110. Paramattha Dipani, Sangha Maha-Tika by Ledi Sayadaw, page 299, Kawimythman Press, Rangoon.
111. Anguttara-Nikaya, Ekaka Nipatatthakatha, 18. Aparā Accharasanghata-vagga-vanna, p. 388, 6th Syn. Edn.
112. Traditional practice of the Noble Ones. Anguttara Nikaya, Catukka Nipata. 1. Patthama-pannasaka, 8 Ariyavamsa Sutta, p. 336 6th Syn. Edn.
113. The going forth by depending on the foot of a tree as abode; thus they undertake the tree dweller's practice their whole lives. -- Vinaya Pitaka, Vol. 1. Mahakhandhaka, 64. Cattaro Nissaya, p. 133, 6th Syn. Edn.
114. Wandering thoughts or idle fancies.
115. Sammoha: delusion
116. Patipakkha: opposite.
117. These are four kinds of santosa-dhamma. They are:
 1. civara-santosa: contentment of robes;
 2. pindapata-santosa: contentment of food;
 3. senasana-santosa: contentment of lodging, and
 4. gilana paccaya bhesajja parikkhara santosa: contentment of medicinesNote-- Santosa and santutthi have the same meaning.

118. Khuddaka-Nikaya Jataka Pali, Ekaka Nipata, Kurunga-Vagga, 28, Nandi Visala Jataka, p. 7, 6th Synod Edn.
119. Some believe that these are times when the holy paths and the Fruits thereof can no longer be attained, and tend to defer effort till the parami ripen. Some believe that persons of the present day are dvi-hetuka (i.e. beings reborn with two root-conditions, namely, detachment and amity), and as such they cannot attain the holy Paths and the Fruits thereof in the present life.
120. Five major sicknesses are: 1. leprosy, 2. boils, 3. tuberculosis, 4. apoplexy, 5. excema,
121. Idha bhikkhave bhikkhu (In this Sasana, the bhikkhu) Saddhabalati, i bhaveti (develops saddhabala), Viriyabalam bhaveti (develops viriyabala), Satibalam bhaveti (develops satibala), Samadhibala bhaveti (develops samadhibala) and Pannabalam bhaveti (develops pannabala). -Suttanta Pitaka, Samyutta-Nikaya Mahavagga Samyutta Pali, 6 Bala Samyutta Gangapeyyalavagga, 1-12, Baladi Sutta, page 218, 6th Synod Edition.
122. Yogavacara: One who practises samatha or vipassana or both.

Bodhipakkhiya Dipani

The Manual of The Factors Leading to Enlightenment

VII, The Seven Sambojjhanga

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by Sayadaw U Nyana, Patamagyaw of Masoeyein Monastery Mandalay.
Edited by The English Editorial Board

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VII, The Seven Sambojjhanga

Catusaccadhamme sutthu bujjhatitti sambodhi. Sambodhiya ango samboj-jhango. (Can clearly perceive the Four Noble Truths. Hence called sambodhi. Constituent of magga-nana. Hence called sambojjhanga.)

Birds are first delivered from their mothers' wombs in the form of eggs. They are then delivered a second time by breaking the eggs. Thence, when they become full fledged with feathers and wings, they are delivered from their nests, when they can fly wherever they please. In the same way, in the case of yogavacara individuals, they are first delivered from the distractions of mind which have accompanied them through infinite samsara when they successfully set up kayagata-sati or accomplish the work of samatha. Secondly, when they attain vipassana insight into rupa, nama-khandha, etc., they are free from coarse forms of ignorance. Finally, when the seven bojjhanga develop and mature, they become full fledged in lokuttara-magga-nana, and attain the magga-nana known as sambodhi, and thus they are delivered from the state of worldlings. They are delivered from the state of puthujjana and attain the state of ariya--of lokuttara or Nibbana.

There are seven bojjhanga:

1. sati-sambojjhanga
2. dhammavicaya-sambojjhanga
3. viriya-sambojjhanga
4. piti-sambojjhanga
5. samadhi-sambojjhanga
6. upekkha-sambojjhanga.

The sati-cetasika (mental factor) called satipatthana, satindriya, satibala, samma-sati-magganga, is sati-sambojjhanga.

The panna-cetasika called vimamsiddhipada, pannindriya, panna-bala, sammaditthi-magganga, are all dhammavicaya-sambojjhanga. Alternatively, the five panna-visuddhi[123] beginning with ditthi-visuddhi, the three anu-passana-nana, the ten vipassana-nana are called dhammavicaya-sambojjhanga. Just as cotton seeds are milled, carded, etc., so as to produce cotton wool, the process of repeatedly viewing the five khandha with the functions of vipassana-nana is called dhammavicaya.

The viriya-cetasika called sammappadhana, viriyiddhipada, viriyindriya, viriya-bala, and samma-vayama-magganga, are called viriya- sambojjhanga.

The joy and happiness that appears when the process of seeing and knowing increases after the setting up of satipatthana, such as kayagata-sati, is called piti-sambojjhanga.

The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections, aides thoughts abate, is called passaddhi-sambojjhanga. It is the cetasika of kaya-passaddhi and citta- passaddhi.

The samadhi-dhamma called sammadhindriya, sammadhi-bala, and samadhi-magganga, is called samadhi-sambojjhanga. Alternatively, the parikamma-samadhi, upacara-samadhi, appana-samadhi, or the eight sammapatti, associated with the work of samatha and citta-visuddhi, and sunnata-samadhi, animitta-samadhi, appanihita-samadhi, associated with panna-visuddhi, are called samadhi-sambojjhanga. The samadhi that accompanies vipassana-nana, or magga-nana and phala-nana, are called by such names as sunnata-samadhi, animitta-samadhi and appanihita-samadhi.

When the work in kammattana is as yet not methodical or systematic, much effort has to be exercised both in body and mind, but when the work becomes methodical and systematic, one is freed from such effort. This freedom is called tatramajjhatatta-cetasika (mental factor of equanimity). It is upekkha-sambojjhanga.

When a yogavacara becomes endowed with these seven characteristics of sambodhi equally, he enjoys the joys and pleasures of a samana within the Sasana--joys and pleasures which are

unequalled and unparalleled by any worldly joy--just as a universal cakka king,[124] lord of the four great islands and possessor of the seven jewels, enjoys unparalleled and unique ease and comfort.

Thus it is said in the Dhammapada:

Sunnagaram pavitthassa
santaci'ltassa bhikkhuno
amanusi rati hoti
samma dhammam vipassato.

--Verse 373.

Yato yato sammasati
khandhanam udayabbayam,
labhati pitipamojjam
amatam tam vijanatam.

--Verse 374.

[The Bhikkhu who retires to a lonely abode and has a calm mind, experiences joy transcending that of men, as he clearly perceives the dhamma.

The formation and disintegration of whichever part of the body the yogi contemplates, he experiences joy and happiness as he can thereby perceive the Deathless state (Nibbana).]

If the pleasure and joy experienced in vipassana-sukha, which is complete with the seven characteristics of sambodhi, be divided into 256 parts, one part of that joy and pleasure exceeds the worldly joys and pleasures of kings among humans, devas, and Brahmas--so great is the joy and pleasure inherent in the sambodhi. Hence also did the Buddha say:

'Sabba rasam dhammaraso jinati[125]' (The flavour of the dhamma exceeds all other flavours.)

There are stories wherein it is related that major diseases and ailments have been cured by the mere hearing[126] of the recitation of these seven characteristics of sambodhi. But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear saddha (faith) arises.

When these seven characteristics or sambodhi are acquired in a balanced manner, the yogavacara can rest assured that there is no deficiency in his kayagata-sati. He can rest assured that there is no deficiency in his perception of anicca or anatta, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of Nibbana which has never before appeared to him in the past infinite samsara, even in his dreams. Because of that joy and ease of mind, his attention on the kammattana objects becomes extremely calm and steady and upekkha (equanimity) which is free from the anxieties and efforts for mindfulness, perception of anicca and anatta, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the sambojjhanga are in unison with one another and their respective functions are specially clear. As far as ordinary sambojjhanga are concerned, from the moment kayagata-sati is set up, the dhamma such as sati are known as sambojjhanga.

When the Buddha said that the seven sambojjhanga must be practised, as in: Satisambojjhangam bhaveti, viveka nissitam, viraga nissitam, nirodha nissitam, vossaggaparinamim... upekkha sambojjhangam bhaveti, viveka nissitam, viraga nissitam, nirodha nissitam, vossaggaparinamim', [127] it is meant that in the ordinary course, the process of setting up kayagata-sati (such as out-breath and in-breath) amounts to the setting up of the seven bojjhanga. For the distinctive and specific setting up of the bojjhanga, see the Commentary on the Bojjhanga Vibhanga.[128]

The meaning of the Pali passage above is: 'One should practise sati-sambojjhanga which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of upadhi.[129]

Viveka nisita, viraga nissita, nirodha nissita, mean 'having no leanings towards bhava-sampatti[130] and bhoga-sampatti,[131] attempting to destroy the great realm of latent sakkaya-ditthi in this very life, and thus is free from dependence on the round of rebirths.' Vivatta nissita means freeing oneself day by day from the attachments of sensuous passions, the meanings of bojjhanga, sambojjhanga, and sambodhi anga are identical.

FOOTNOTES:

123. Please see footnote to Chapter V, *ibid*.
124. Universal Monarch. Please see *The Light of the Dhamma*, Vol. VII, No. 1, p. 28.
125. *Dhammapada* verse 354
126. Please see *The Light of the Dhamma*, Vol. VII, No. 1, p.9
127. *Abhidhamma Pitaka*, Vibhanga Pali, 10 Bojjhanga Vibhanga, p. 238 6th Syn. Edn.
128. *Sammohavinodani Atthakatha*, 1. Suttanta-bhajaniya-vannana p. 296, 6th Syn. Edn.
129. There are four kinds of upadhi. They are:
 1. Kamupadhi: attachment to sensuous pleasures;
 2. Kilesupadhi: attachment to mind-defiling passions;
 3. Abhisankarupadhi: attachment to performance of merits, etc.
 4. Khandupadhi: attachments to the five constituent groups of the body.
130. Attainment of happy planes of existence.
131. Attainment of wealth

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VIII, The Eight Magganga

The definition of magga is:

Kilese marenta nibbanam gacchanti etenati maggo.

(These dhamma dispel the defilements such as sakkaya-ditthi and thus enable one to reach Nibbana--end of apaya dukkha and vatta dukkha. Hence they are called magga.)

There are eight ingredients of magga, namely:

1. samma-ditthi--Right View
2. samma-sankappa--Right Thinking
3. samma-vaca--Right Speech
4. samma-kammanta--Right Action
5. samma-ajiva--Right Livelihood
6. samma-vayama--Right Effort
7. samma-sati--Right Mindfulness
8. samma-samadhi--Right Concentration.

All these eight ingredients are present in lokuttara-nanadassana- visuddhi (supramundane purification by knowledge and vision). In the preceding lokiya-visuddhi (mundane purifications), samma-vaca, samma kammanta and samma-ajiva are present only in sila-visuddhi (purification of virtue). They are not present in citta-visuddhi (purification of consciousness), etc.

Hence, in the matter of the bodhipakkhiya-dhamma, sila-visuddhi means viveka nissita and viraga nissita sila in accordance with:

Sammavacam bhaveti, viveka nissitam, viraga nissitam, nirodha nissitam, vossaggaparinamim.

Samma-kammantam bhaveti, viveka nissitam, viraga nissitam, nirodha nissitam, vossaggaparinamim.

Samma-ajivam bhaveti, viveka nissitam, viraga nissitam, nirodha nissitam, vossaggaparinamim.[132]

It does not refer to sila that has leanings towards bhava-sampatti and dependency on the round of rebirths. The sila-visuddhi of those who have consciously given up attempts at attaining the holy Paths and the Fruits in this life is not genuine adibrahmacariyaka-sila[133] and thus is not of the genuine bodhipakkhiya class. If effort be made, however, towards the attainment of Nibbana in the next life, it can be parami-sila which is a part of vivatta nissita-sila.

Samma-vaca, samma-kammanta, and samma-ajiva magganga are purely of the class of sila and hence constitute genuine sila-visuddhi They are also called the three virati cetasika.'[134]

Samma-sankappa is vitakka-cetasika. Since it is the harbinger of panna, it is included in the panna category. There are three kinds of sankappa, namely nekkhama-sankappa, abyapada-sankappa, and avihimsa-sankappa. Just as a person incarcerated in prison, or a person besieged by enemy troops, or a person encircled by a forest fire, or a fish caught in a net, tank, or trap, or a bird caught in a cage, is absorbed (without being able to sleep or eat) in only one thought, that is in the attempt to escape from these confinements, the attempts of those persons who contrive with sammappadhana-viriya to escape, from the confinement of the old infinitely numerous uppanna-akusala kamma and the new infinitely numerous anuppanna-akusala-kamma that are due to arise are called nekkhama-sankappa magganga. It is the sort of sankappa which looks for the way to escape in this very life from the vattadukkha (round of rebirths).

The sankappa which associates with metta jhanna is called abyapada-sankappa. The sankappa which associates with karuna jhana is called avihimsa-sankappa. The sankappa which associates with the remaining jhana is called nekkhama-sankappa.

The four magganga of samma-ditthi, samma-vayama, samma-sati, and and samma-samadhi, have been dealt with under bojjhanga.

Samma-ditthi and samma-sankappa are pannakkhandha. They constitute the panna group. Khandha means group or aggregate. Samma- vaca, samma-kammanta, samma-ajiva are called silakkhandha. They constitute the sila group. Samma-vayama, samma-sati, and samma-samadhi are called samadhikkhandha. They constitute the samadhi group.

The ajivatthamaka-sila that is observed and kept with the pupose of destroying the great kingdom of ditthi-anusaya is lokiya- silakkhandha-magganga. It is sila-visuddhi.

There are two kinds of ajivatthamaka-sila, namely, sila for layfolk, and sila for the sangha. Abstention from the three kaya- duccharita and the four vaci-duccarita [135] comprise the ajivatthamaka-sila for layfolk. The atthanga-uposatha-sila and the dasanga-sila are sila that refine or polish the ajivatthamaka-sila.

The observance of the 227 sikkha laid down in the Vinaya Pitaka comprise the ajivatthamaka-sila for the sangha. These 227 sikkha cover kaya-kamma and vaci-kamma, and are so classified in the commentaries. The remaining sila groups laid down in the Vinaya Pitaka constitute refinements to the ajivatthamaka-sila.

Just as trees grow in the soil, the six visuddhis beginning with citta-visuddhi develop in the soil of sila-visuddhi. In particular, sila-visuddhi, does not mix with the five middle vistiddhi beginning with citta-visuddhi, but supports them by securing antecedent purity. In the case of lokuttara-nanadassana-visuddhi, sila-visuddhi operates in conjunction with it as three constituents of silakkhandha-magganga. The reason is, the objects of attention of sila-visuddhi are of a different order from those of the five middle visuddhi, while they are identical with those of the lokuttara-visuddhi, thus operating together with it as sahajata (coexistent).

This ends silakkhandha-magganga.

With reference to samadhikkhandha-magganga there are two courses of action, namely, the way of the suddhavipassana-yanika (one who practises pure insight only), and the way of the samatha-vipassana- yanika (one who practises both calm and insight). After the fulfilment of sila-visuddhi and the setting up of kayagata-sati, not following the way of samatha, but following the way of pure vipassana such as that of ditthi-visuddhi, etc., is the way of suddhavipassana-yanika. If, however, the way of samatha be followed, such as the attainment of ihe first jhana samapatti, etc., and thence following the way of vipassana such as that of ditthi-visuddhi, etc., it is called the way of the samatha-vipassana-yanika.

Of these two ways, 1) in the case of the suddhavipassana-yanika, the three samadhi-magganga fulfil the functions of samatha- and citta- visuddhi through the three kinds of samadhi known as sunnata-samadhi, animitta-samadhi and appanahita-samadhi; 2) in the case of samatha- vipassana-yanika, however, the three samadhi-magganga fulfil the functions of samatha and citta-visuddhi by the name of three samadhi-- parikamma-samadhi, upacara-samadhi, and appana-samadhi; and thereafter at the vipassana stage, the functions of samatha and citta-visuddhi are fulfilled through the three kinds of samadhi known as sunnata- samadhi, animitta-samadhi, and appanahita-samadhi.

During the period of the proceeding sila-visuddhi and kayagata- sati, however, the three samadhi-magganga fulfil the functions of khandha (momentary) samadhi.

This ends samadhikkhandha-magga.

The two pannakkhandha-magganga fulfil the functions of panna in both of the ways of the suddhavi-passana-yanika and the samatha- vipassana-yanika, after the setting up of sila-visuddhi and kayagata- sati. These remarks relate to both the lokiya-magganga and the lokuttara-magganga.

I shall now show the way of sotapatti-magga in lokuttara-magganga. It should be remembered that this book is aimed at the lowest of the ariya, namely the 'bon-sin-san' sukkhavi-passaka-sotapanna. At the present time there are infinite numbers of beings such as Visakha, Anthapindika, Sakka the deva king, Cularatha Deva[136], Maharatha Deva,[137] Anekavanna Deva,[138] the four Catumaharajika[139] Deva kings, and the guardian devas of the sun and moon[140] who still continue to derive pleasure and ease within the round of rebirths --inhabiting the catumaharajika deva loka, the tavatimsa deva loka, and the upper deva loka. They are beings who have seven more rebirths in the kama-loka, one rebirth each in the six fourth jhana loka or vehapphala brahma loka. The number of rebirths in the first, second, and third jhana brahma loka is undetermined.

Why are they called sotapanna? The five great rivers and five hundred lesser rivers that have their source in the Himalayas, do not flow up, but flow down continuously to the great ocean. Hence they are called sota. Similarly, ariya do not revert back to the state of puthujjana (worldlings) but but proceed continuously (as ariya) until they attain anupadisesa-nibbana. In the case of puthujjana, although they may attain rebirth in the highest brahma loka, they possess the liability to descend to the lowest Avici hell, but in the case of ariya, wherever they may be reborn, they do not descend and attain rebirth in a lower loka, but possess a continuous tendency to be reborn in a higher loka. Although putthujana may attain the state of tihetuka-brahma in the rupa and arupa loka, they possess the liability to be reborn as ahetuka-duggati creatures such as dogs and pigs, whereas in the case of ariya, they do not revert back to the stage of putthujana, but ascend with each rebirth to higher states of ariya.

Thus whether it be the loka where rebirth takes place, or the status attained in each rebirth, the ariya do not regress, but proceed higher and higher from one loka to the next, or from one status to another, until after many rebirths and many worlds elapse they reach the highest loka and the highest status, when they discard the five aggregates called khandha and cross over to anupadisesa-nibbana. The process by which this single path of ascent is traversed is called dhamma-sota. They comprise samma-ditthi-sota, samma-sankappa-sota, samma-vaca-sota, samma-kammanta-sota, samma-aijiva-sota, samma-vayama -sota, samma-sati-sota, and samma-samadhi-sota.

Samma-ditthi-sota means the establishment of the great kingdom of samma-ditthi which can perceive the light of the Four Noble Truths. This great kingdom of samma-ditthi is established in place of the great anusaya kingdom of sakkaya-ditthi. It resembles the rising of the sun after the night is over, when the darkness is dispelled and the light is established. In the same way, the great kingdom of light of samma-ditthi remains established throughout many lives and many world- cycles until the attainment of anupadisesa-nibbana. The light increases and becomes more and more firmly established from one rebirth to another. It also resembles a person born from his mother's womb without sight through cataracts covering both his eyes, who, on coming across good medicines, is cured of the cataracts and gains sight. From the moment the cataracts disappear, the view of the earth, mountains, sky, sun, moon, and stars, etc., is opened to him and thereafter throughout his life.

In the same way, the sotapanna-ariya gain view of the three characteristics (ti-lakkhana) and the Four Noble Truths. Just as the blind man in the illustration above can see the sky, sun and moon, these ariya can perceive the dhamma mentioned at their will. This is how samma-ditthi magga is established.

Samma-ditthassa samma-sankappo pahoti.[141] (When samma-ditthi is established, samma-sankappa progresses.) According to this, if samma-ditthi is established, samma-sankappa, which consists of intention and design to escape from worldly ills, and to preserve others from destruction and suffering, also becomes established and thrives from one rebirth to another until the attainment of anupadisesa-nibbana. This is how samma-sankappa is established. The Commentary says: 'Pahotiti vaddhati' (pahoti means vaddhati, increase).

Samma-sankappassa samma-vaca pahoti. If the intention and design to escape from worldly ills, and to see others in pleasure and ease, is established, speech free from the vaci-duccarita appears and is progressively established. This is how samma-vaca is established.

Samma-vacassa samma-kammanto pahoti. If speech free from the vaci-duccarita is established, acts free from kaya-duccarita appear and are progressively established. This is how samma-kammanta is established.

Samma-kammantassa samma-ajivo pahoti. When views, intentions, speech and acts become pure, the forms of livelihood also become pure, and one is free permanently from low and base forms of livelihood. This is how samma-ajiva is established.

Samma-ajivassa samma-vayamo pahoti. When views, intentions, speech, acts and livelihood become pure, energy or effort free from the ducarita[147] become permanently established. This is how samma-vayama is established.

Samma-vayamassa samma-sati pahoti. Thus also does samma-sati- magganga that has its roots in the work of sila, samadhi, and panna, become established from one rebirth to another. This is how samma-sati is established.

Samma-satissa samma-samadhi pahoti.[143] Thus also does samma-samadhi, which has its roots in the world of sila, samadhi, and panna, and which possesses great control over the mind, become established. This is how samma-samadhi is established.

This is how the eight magganga called dhamma-sota become progressively established throughout many lives and many worlds from the moment a being attains the stage of sotapanna and until he finally attains anupaddisesa-nibbana.

Although from the moment kayagata-sati is set up there is progress such as has been shown above, so long as the state of niyama is not reached that being is not as yet an ariya. Sotapatti-magga is the starting point of ariya-sota. As soon as beings reach sotapatti-magga, they enter the domain of ariya. Hence it is said: Sotam aditopajjimsu papunimsuti sotapanna. They are called sotapanna, as they reach ariya-sota for the first time.

This ends the answer to the question, 'Why are they called sotapanna?'

Beings transcend the state of puthujjana as soon as they reach the stage of ariya. They are no longer worldlings or beings of the world. They have become beings of lokuttara. They are no longer beings subject to the suffering within the round of rebirths (vatta-dukkha), they have become beings of Nibbana. Throughout the series of many existences and in many worlds, they no longer emerge back again from the first stage of Nibbana. They no longer possess the susceptibility to return to the anuaya plane of sakkaya-ditthi, or to the state of puthujjana. They are permanently established in the first stage of sa-upadisesa-nibbana, and throughout many lives

and worlds they enjoy at will the pleasures of humans, devas, and brahmas. For a detailed exposition see my *Catu Sacca Dipani*, and *Paramattha Sankhitta*.

These eight magganga occur simultaneously to these ariya only at the instant of the attainment of a Path or Fruition. With reference, however, to lokiya-kusala-kamma (mundane wholesome volitional actions), the three silakkhandha-magganga associate only with sila-kusala-kamma. The three samadhikkhandha-magganga and the two pannakkhandha-magganga, however, associate with many kinds of kusala kamma.

Although the three silakkhandha-magganga associate only with sila-kusala-kamma, they are firmly established in ariya as avitikkama (non-contravention) throughout many lives and many worlds.

This ends the eight magganga.

The pure dhamma involved in the thirty-seven bodhipakkhiya dhamma are: chanda, citta, tatra-majjhata, saddha, passadhi, panna, vitakka, viriya, the three virati, sati, piti, and ekaggata, and are fourteen[145] in number.

FOOTNOTES:

132. *Sammohavinodani Atthakatha*, 1. *Suttanta-bhajaniya-vannana*. p. 305, 6th Syn. Edn.
133. Morality belonging to the principles of fundamentals of moral life.
134. The three virati cetasa are: --
samma-vaca, samma-kammanta, samma-ajiva
135. Please see the *Light of the Dhamma Vol. VII. No. 2*, p.10
136. *Vimana Vatthu*, p. 87, 6th Syn. Edn.
137. *Vimana Vatthu*, p. 90, 6th Syn. Edn.
138. *Vimana Vatthu*, p. 112, 6th Syn. Edn.
139. *Digha Nikaya, Mahavagga, Mahagovinda Sutta*, p. 178, 6th Syn Edn
140. Guardian devas of the sun and moon. *Samyutta Nikaya, Sagatha-vagga, Samyutta*, p. 48, 6th Syn Edn.
141. *Samyutta Nikaya, Mahavagga Samyutta Pali*, 1. *Magga-samyutta*, 1. *Avijja vagga*. 1. *Avijja, Suta* p. 2, 6th Syn Edn.
142. Wrong doing
143. Wrong livelihood
144. *Samyutta Nikaya, Mahavagga Samyutta Pali*, 1. *Magga Samyutta*, 1. *Avijja-vagga*, 1. *Avijja Sutta*, p. 2 6th Syn Edn.
145. 1. Chanda (desire), 2.citta (consciousness), 3.tatramajjhata (equanimity), 4.saddha (faith), 5.passadhi (tranquillity), 6. panna (wisdom), 7.vitakka (thought conception), 8.viriya (effort), 9.samma-vaca (Right Speech), 10.samma-kammanta (Right Action), 11.Samma-ajiva (Right Livelihood), 12.sati (mindfulness), 13.piti (joy), 14.ekaggata (one-pointedness of mind)

Bodhipakkhiya Dipani

The Manual of The Factors Leading to Enlightenment

IX, How to practise The Bodhipakkhiya-Dhamma

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Note to the electronic version:

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IX, How to practise The Bodhipakkhiya-Dhamma

Beings who encounter a Buddha Sasana have to set up sila-visuddhi first and practise the bodhipakkhiya dhamma in order to attain the status of ariya-sota. I shall now give a brief description of how the practice may be undertaken.

The practice of the seven-visuddhi amounts to practising the bodhi-pakkhiya-dhamma. In particular, citta-visuddhi concerns only persons who follow the way of the samatha-yanika. Maggamagga-nanadassana-visuddhi concerns only those adhimanika persons[146] who think that they have attained the holy Paths and the Fruits although they have achieved no such attainment. Sila-visuddhi, kankhavitara-visuddhi, patipada-nanadassana-visuddhi, and lokuttara-nanadassana-visuddhi, relate to many kinds of persons.

Of these five visuddhi, sila-visuddhi has been dealt with under silakkhandha-magganga. It consists of keeping the ajivatthamaka-sila

Citta-visuddhi, in general, consists of setting up kayagata-sati. Some persons set up kayagata-sati through out-breath and in-breath. It may be said generally that if one's attention resides on out-breath and in-breath, whenever one wills it, no matter what the posture of the body may be, kayagata-sati has been set up. Some persons set up kayagata-sati through the four body postures in accordance with the statement in the text[147]: 'gaccanto gacchamiti pajanati', while others set it up through sati-sampajanna (clearness of consciousness) on bodily movements. Yet others set up kayagata-sati through attention on the thirty-two parts of the body. Here, hairs of the head, hairs of the body, nails, teeth, and skin, are called tacapancaka[148] If attention on these parts can be firmly and steadily placed at will, whatever may be the postures of the body, kayagata-sati is set up. Attention can also be directed to the bones of the body. Kayagata-sati is set up if attention can be steadily and firmly placed on the bones of the head. If, from the beginning, the rupa and nama groups of the body can be analytically differentiated, and if attention on such work is steady and firm, the work of kayagata-sati is accomplished. This gives concisely the method of kayagata-sati.

In the work of ditthi-visuddhi, if the six elements (dhatu) of pathavi, apo, tejo, vayo, akasa, and vinnana, can be analytically perceived, it is accomplished.

In the work of khankha-vitarana visuddhi, if the causes for the appearance of the dhatu mentioned above can be clearly perceived, it is accomplished. It must be clearly perceived that the causes for the appearance of pathavi, apo, tejo, vayo and akasa are kammna, citta, uttu, and ahara, and that the causes for the appearance of the six vinnana are the six objects of perception.

By patipada-nanadassana-visuddhi is meant the three characteristics of anicca, dukkha, and anatta. If these three characteristics can be clearly perceived in the six dhatu mentioned above, patipada-nanadassana visuddhi is attained.

Lokuttara-nanadassana-visuddhi means the four magga-nana.

This shows concisely the visuddhi. For a more detailed account see my Lakkhana Dipani, Vijjamagga Dipani, and Ahara Dipani.

These thirty-seven bodhipakkhiya-dhamma are the heritages of the Buddha. They are the heritages of the Sasana. They constitute gems of the Sasana that are priceless and invaluable.

FOOTNOTES:

146. Highly conceited persons

147. Digha Nikaya, Maha-vagga, Mahasatipatthana Sutta, p. 231, 6th Syn Edn.

148. Anguttara Nikaya, Duka-nipata, 9. Upannata Sutta, p. 53, 6th Syn Edn.

Bodhipakkhiya Dipani

The Manual of The Factors Leading to Enlightenment

X, Heritage of the Sasana

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

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Edited by The English Editorial Board

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X Heritage of the Sasana

I shall now examine what constitutes sasanadayajja. Sasanadayajja means the act of receiving the heritage of Sasana.

'Databbanti dayam'. (That which is given as heritage is called daya). Property that should be given as heritage by parents to their children.

'Dayam adadatiti dayado.' (Fit to receive heritage. hence called dayado.) Children or heirs who are fit to receive heritage. 'Dayadassa kammam dayajjam.' (The act of receiving the heritage by heirs. Hence called dayajjam.

'Sasanassa dayajjam sasanadayajjam.' (The act of receiving the heritage of the Sasana. Hence called sasanadayajjam.) It is also called Buddhadayajja (the act of receiving the heritage of the Buddha.)

First, I shall show the nature of the heritage. In the Sasana there are two kinds of heritages, namely amisa and Dhamma.

The four requisites of a bhikkhu, namely, alms-food, robes, dwelling place, and medicines, are called amisa heritage. The three sikkha of sila, samadhi and panna, the seven visuddhi, such as sila- visuddhi, citta visuddhi, etc., the thirty-seven bodhipakkhiya-dhamma, such as the four satipatthana, the four sammappadhana, etc., are called the Dhamma heritage.

'There are two kinds of Dhamma heritage, namely:

1. lokiya dhamma heritage
2. lokuttara dhamma heritage.

The lokiya-sikkha of sila, samadhi, and panna, the six lokiya- visuddhi, and the thirty-seven bodhipakkhiya-dhamma associated with the lokiya-visuddhi, are called the lokiya dhamma heritage. The sikkha associated with the holy Paths and the Fruits, the lokuttara- nanadassana- visuddhi, and the thirty-seven bodhipakkhiya-dhamma are called lokuttara dhamma heritage.

Lokiya dhamma heritage may be divided into:

3. vatta nissita dhamma heritage
4. vivatta nissita dhamma heritage.

or into:

5. niyata dhamma heritage
6. aniyata dhamma heritage,

The practice of sila, samadhi, and panna directed towards the attainment of worldly positions such as mentor and teacher of kings, or towards the acquisition of power, retinue, and property, or towards the attainment in samsara of rebirth as noble and highly placed humans and devas, is called vatta nissita dhamma heritage.

There are three forms of rounds of rebirths (vatta), namely, kilesa-vatta, kamma-vatta and vipaka-vatta.[149] Vivatta means Nibbana which is the end of these rounds of rebirth. The practice of sila, samadhi, and panna directed towards the ending of the three forms of rounds of rebirths is called vivatta nissita dhamma heritage.

The practice of kusala kamma directed towards the ultimate attainment of Nibbana, as of worldly benefits and pleasant rebirths in the interim before Nibbana is attained, is related to both vatta and vivatta, and hence is called ubhava-nissita. In the Pali texts, however, only vatta and vivatta are mentioned. Those who are more inclined to the attainment of vatta results may be said to perform vatta nissita kamma, and those who are more inclined to the attainment of vivatta results may be said to perform vivatta nissita kusala kamma.

With reference to the classification of niyata and aniyata, the great realm of sakkaya-ditthi anusaya that puthujjana (worldlings) possess is like a great, wide and deep ocean of hot burning

embers. The sila, samadhi and panna that occasionally occur to puthujjana may be compared to droplets of rain falling on that great ocean of burning embers. 'I fulfill sila. I possess sila. I develop samadhi. I am knowing. I am wise. I am clever. I perceive rupa and nama. I contemplate rupa and nama' are declarations of acts of sila, samadhi, and panna, which revolve round the sakkaya-ditthi that is 'I', and thus resemble the droplets of rain falling on the great ocean of burning embers. Just as the great ocean of burning embers scorch and dry-up the droplets of rain and cause their disappearance, so does the great kingdom of sakkaya-ditthi cause the disappearance of such sila, samadhi, and panna. Hence, the sila, samadhi, and panna, appearing in puthujjana are of the aniyata class. Although puthujjana may possess sila, samadhi, and panna the possession is tadanga or temporary.

The ajivatthamaka lokiya sila of sotapanna, their lokiya samadhi which resides steadily on the noble and incomparable qualities of the Buddha, the Dhamma, and the Sangha, and their lokiya panna which perceives the Four Noble Truths are of the niyata class, Like droplets of water falling on the great lake of Anavatatta, such lokiya sila, samadhi, and panna do not disappear throughout many lives and many world-cycles.

This shows the nature of lokiya dhamma heritage.

The lokuttara Dhamma of sila, samadhi, kind panna, nadassana- visuddhi, and the thirty-seven bodhipakkhiya-dhamma, which accompany the eight kinds of lokuttara consciousness are vivatta nissita. They are niyata. The lokiya sila, samadhi, and panna, which occur to ariya who have attained lokuttara sila, samadhi, and panna, also reach the niyata stage. In such persons there is no longer any possibility of their becoming dussila (immoral), asamahita (not composed), dupanna (unwise), and andhabala (silly).

This shows the heritage of the Sasana.

The Heirs of the Sasana are:

7. bhikkhu
8. bhikkhuni
9. samanera
10. samaneri
11. sikkhamana (female)
12. upasaka
13. upasika

Here, sikkhamana means 'embryo bhikkhuni.'

Of the above seven heirs, the first five are called 'fellow workers' or colleagues within the Sasana. Men, devas and Brahmas who are not 'fellow workers or colleagues within the Sasana,' but who are established in the Ti-sarana, are included in upasaka and upasika.

Among the seven heirs, the amisa heritage of the four requisites can be received only by 'fellow workers or colleagues within the Sasana.' The lokiya and lokuttara dhamma heritages, however, can be received by all the seven. In the receipt of such heritages, there are special considerations in respect of the heritage of lokiya sila. There are special considerations with respect- to the heritages of lokuttara sila, lokiya and lokuttara samadhi, and lokiya and lokuttara panna.

The special considerations with respect to lokiya sila arise because the five 'fellow- workers or colleagues, within the Sasana' receive the heritages of both the vinaya-sila and suddanta-sila, while upasaka and upasika receive only the suddanta-sila.

Suddanta-sila means:

14. in respect of the five 'fellow workers or colleagues within the Sasana', the sila enumerated in the Brahamajala Sutta (Digha Nikaya)[150]
15. in respect 'of upasaka and upasika', ajivatthamaka-sila and dasanga-sila. I

Dhutanga-sila, and paccayasannissita-sila are also suttanta sila.

Samma-vaca, samma-kammanta, and samma-ajiva, included in lokuttara-magganga, are called lokuttara-sila. These sila can be received by the five 'fellow workers or colleagues within the Sasana' as also upasaka and upasika. Hence no special considerations arise respect to lokuttara-sila. The same is the case in the two kinds of heritages of samadhi and panna. The seven visuddhi and the thirty- seven bodhipakkhiya-dhamma are included within these sila, samadhi, and panna.

Of the seven heirs of the Sasana, the five 'fellow workers or colleagues within the Sasana' who are in the service of the Sasana, are heirs for their own benefit as well as heirs who act as caretakers of the heritages of the Sasana in order that the Tipitaka and the other requisites of the Sasana may endure for the duration of 5000 years. The remaining two are heirs of the Sasana only for their own benefit.

The status of caretakers of the Sasana, on whose shoulders rest the responsibilities of the Sasana, is much higher than that of the status of being merely Heirs. 'Thus, a householder who has been an ariya for sixty years has to pay respect, and obeisance to a young puthujjana samanera of seven years of age who has been initiated for only a day. Thus also, a bhikkhu who is an arahat has to pay respect and obeisance to a puthujjana bhikkhu who was ordained just an hour before him.

This shows the heir of the Sasana.

The three sikkha, the seven visuddhi, and the thirty-seven bodhipakkhiya-dhamma, are practices that are in consonance with the nine lokuttara dhamma,[151] and hence are called dhammanudhamma- patipatti. The seven heirs of the Sasana who practise these dhamma well are called suppatipanna individuals. They are also called ujuppatipanna individuals, nayappatipanna individuals and samicippatipanna individuals.[152] Although they may be puthujjana, they are included among the sotapatti-maggatthasekha individuals (persons in training for the sotapatti magga), who constitute the first group (or the group in the first stage) of the eight ariya. They constitute dhammanudhammapatipanna ariya. Since they are still puthujjana, they are not yet paramattha ariya (purified Noble Ones).

I shall substantiate what I say. In the Sekhapptipada Sutta,[153] Buddha said: 'Imina ariyena silakkhandhena samannagato hoti,' meaning thereby that the practices which are comprised within the bodhipakkhiya-dhamma, such as ajivatthamaka-sila, constitute ariya sila, ariya samadhi, and ariya panna. Hence, in the Buddha Sasana, the upasaka and upasika who are permanently confirmed in the ajivatthamaka-sila and in the Tisarana, are persons who are partly endowed with the suppatipanna quality, and the samicippatipanna quality and hence are dhammanudhammapatipanna ariya.

When these qualities are enumerated coupled with the name of the sangha, such as in:

Sangham saranaram gacchami. Suppatipanno bhagavato savaka
sangho, etc,

only the bhikkhus and bhikkhunis who are silavanta kalyana puthjjana (worldings who are morally good and virtuous) should be understood. In the matter of the vinaya, all persons other than upasampanna sangha (ordained sangha), that is, samanera, samaneri, sikkhamana, upasaka and upasika, are excluded.

A person who practises the dhammanudhamma-patipatti, which may also be called the bodhipakkhiya-dhamma, is called samana and brahmana in the Suttanta discourses, although he or she may be only an upasaka or an upasika.

Thus it is said in the Dhammapada:

Alankato ce pi saman careyya
santo danto niyato brahmacari,
sabbesu bhutesu nidhaya dandam,
sa samano, brahmano, sa bhikkhu.

--Dhammapada 142.

[Though dressed in gay and festive clothes, if he practises an even mind, if his passions are subdued, if his senses are controlled, if he is confirmed in the four Paths, if he permanently observes conduct that is chaste and pure, that person is a recluse (samana), he is an ariya (brahmana), he is a bhikkhu.]

This passage shows that a person who practises the dhammdnudhamma- patipatti, which are the bodhipakkhiya-dhamma, and lives with pure mind and body, can be called a bhikkhu even though he dons the clothes of an ordinary layman. This shows the nobility and high status of the heirs of the Sasana.

In the matter of heritages of the Sasana there are two kinds of heritages, namely, good and bad. There are also two kinds of heirs, namely, good and bad.

I shall here show the essentials in the Dhamma Dayada Sutta,[154] Mula Pannasa, Majjhima Nikaya.

Dhamma dayada me bhikkhave bhavattha,
ma amisadayada. Atthi me tumhesu anukampa.
Kinti me savaka dhamma dayada bhavayyum,
no amisa dayada ti.

(Bhikkhus: Let you be heirs of the Dhamma. Let not you be heirs of the material requisites. I have compassion and anxiety for you. How do I have this compassion and anxiety? How can my disciples become heirs of the dhamma? How can they avoid becoming heirs of the material requisites? It is thus that I have compassion and anxiety for you.)

The meaning of this passage is as follows: The Buddha's heritage consists of the two kinds: amisa heritage and dhamma heritage. Amisa heritage is of three kinds, namely: paccayamisa, lokamisa, and vattmisa. The benefits consisting of alms-food, robes, dwelling place and medicines, are called paccayamisa. World renown, grandeur, dignity, power, worldly positions, such as teachers and mentors of kings, ministers, persons of wealth and influence, and possession of followers and retinues, are called lokamisa. Pleasant rebirths such as rebirth in high stations, rebirth in affluent families, or rebirth in circumstances where one's wants are fulfilled, are called vattamisa. I have already expounded dhammamisa.

The Buddha foresaw that after his attainment of parinibbana the Sasana would be overwhelmed by the excessive increase of the three categories of amisa heritage, in just the same way as islands within the ocean are overwhelmed and submerged by the three waves of rising floods. Hence did he leave behind the exhortation:

Dhammadayada me bhikkhave bhavatha, ma amisadayada. 'Anukampa' means the anxiety or concern nurtured by the Buddha. The Buddha's anxiety was that, just as when the flood waters of the ocean rise, the people inhabiting the islands are submerged and cast adrift, his disciples in the Sasana would in time be submerged and cast adrift by the rise and expansion of amisa heritage,

thus severing them from the invaluable heritage of the dhamma. Hence did he leave behind the exhortation:

Kinti me savaka dhammadayada bhavēyyum, No me amisa dayada.

The three amisa heritages are therefore heritages which caused anxiety and concern in the Buddha, and thus are heritages which the Buddha discouraged. Hence, these three amisa heritages are bad heritages. On the other hand, the thirty-seven bodhipakkhiya-dhamma, such as satipatthana, are heritages which the Buddha extolled with a clear mind free from anxiety, and thus are good heritages.

Having shown good and bad heritages, bad and good heirs should also be examined.

In particular, it must be remembered that there are certain heritages in the amisa category which the Buddha extolled. They are pindiyalopa (morsel) alms-food, pamsukula robes (robes made out of rags and cast away cloth such as from dust heaps), rukkhamala dwelling place (dwelling place constructed in a lonely place at the foot of a tree), and putimutta medicine (strong smelling urine of cattle used as medicine). These four are called Buddhadayajja. They are the four great heritages which the Buddha approved.

If that is the case, it needs to be explained why the Buddha permitted the acceptance of atireka labha (surplus acquisition) amisa given by lay donors, as when he said:

Atireka lobho viharo addhayogo, etc.,
(Surplus monastery, dwelling place, etc.)

The pariyatti sasana [155] consisting of the Tipitaka is the base-- the foundation--of the patipatti (practice of the Dhamma) and the pativedha (realization) Sasana. Only when the pariyatti sasana stands firmly established can the other two Sasana be also firmly established. The burden of preserving the pariyatti sasana for 5000 years is indeed great, since these are times of a waning kappa (world-cycle) when the life-span of men is also on the wane. The physical and mental strength of the members of the Sangha, who are the servants and caretakers of the Sasana, are as a result on the wane too. The Buddha thus foresaw that it would not be possible for these servants and caretakers, in the future, to shoulder the burden of preserving the pariyatti and at the same time live in lonely places under trees--without the concession of atireka labha. This is one reason.

In the cases of those persons whose parami are yet immature, the Buddha foresaw that the opportunity afforded them of practising the works consisting of acquiring the pariyatti, performing dana, observing sila, and giving paccayanuggaha (assistance in kind) extensively, would secure for them escape from the apaya loka in the next birth, and enable them to obtain release from worldly ills during the next Buddha Sasana. This is another reason.

It may be argued here that if what has been said above is true, it would amount to the Buddha himself having contrived to submerge beings and cast them adrift in amisa heritage. In this particular, it may be pointed out that the Buddha prescribed and left behind the practice of paccavekkhana-suddhi (purity of contemplation or purity of review), such 'patisankhayoniso civaram patisevati', which should be observed and practised with proper attention and care, in order that the servants and the caretakers of the pariyatti sasana who have to associate themselves unavoidably with paccayaisa and lokamsa may not be overwhelmed and submerged in amisa tanha. Hence, if such persons ride the ship which consists of the wisdom arising out of paccayasannissita sila cetana according to the prescription in paccavekkhana suddhi that is free from the association of two kinds of amisa tanha, they cannot become submerged and be adrift in the ocean of amisa although they are obliged to live in association with amisa tanha.

The meanings of the expressions 'submerged' and 'adrift' are as follows: The non-appearance of adinava-nana (awareness of blemishes) in the three amisa of paccayamisa, luamisa, vattamisa, is what is meant by 'submerged'. To be non-aware of blemishes for a lengthy period, and to derive joy and pleasure in the three amisa throughout the whole of life, is what is meant by 'adrift'. Hence, in order to prevent being so 'submerged' and 'adrift', the Buddha said in the Dhammapada:

Tinnam annataram yamam
patijaggeyya pandito.

Dhammapada, verse 157.

(The wise man should purify himself during one of the three periods of life.)

This means that if one is 'submerged' and be'adrift' in the first period of life, one should attempt to purify oneself during the second period. If, however, one continues to remain 'submerged' and'adrift' during the second period of life, one should attempt to purify oneself in the third period.

Here, 'purifying oneself' means establishing oneself in the bodhipakkhiya-dhamma after ridding oneself of the attachments to amisa heritages. It means establishing oneself well in the four ariyavamsa dhamma (practices of the noble family of ariya), which are:

Civarasantosa-being easily contented in robes
Pindapatasantosa-being easily contented in alms-food
Senasanasantosa-being easily contented in dwelling place
Bhavanarama-deriving joy in meditation.

The Buddha said that if one remains 'submerged' and 'adrift' within the amisa heritages during the whole of the three periods of life, one will be cast into the apaya loka. Thus in the Dhammapada, he said:

Ayasava malam samutthaya
tadutthaya tameva khadati.
evam atidhonacarinam,
tani kammani nayanti duggatim.

--Dhammapada, verse 240.

(Just as rust springs from iron and eats away that self-same iron, the deeds arising out of amisa tanha of a person who lives without reflection lead him to the apaya loka.)

This discourse[156] was delivered by the Buddha in connection with a bhikkhu who died in the Jetavana Monastery, and who was reborn as a louse in his erstwhile bhikkhu's robes, because he harboured an attachment to those robes just before he died. If the attachment to a set of robes can cast one in the apaya loka, what more need be said on greater attachments?

The robes were received as a share from sanghika property (property belonging to the order of the Sangha), and hence were dhammika property (righteous or lawful property). The bhikkhu in question was also one who scrupulously observed the 227 sikkha of the Vinaya. Thus it may be said that a set of lawful robes cast a bhikkhu endowed with the 227 sikkha into the apaya loka. What more need be said about properties acquired with lust and greed by ordinary layfolk endowed with only five sikkha? It is thus that one should contemplate and acquire agitation (samvega).[157] I shall now give an illustration.

There was a wealthy man who possessed many crores worth of silver, many crores worth of gold, and many crores worth of pearls. In order that these properties might not be lost during bad times, he buried the bulk of them in the ground, and kept only sixty-thousand worth of money, rice, paddy, wearing apparel, and ornaments for immediate and ready use.

This wealthy man had six sons. On his death, the six heirs divided the properties among themselves in six equal shares. The properties buried beneath the earth were also similarly allocated. These buried properties could be secured by the heirs only if the owners personally dug them out the ground.

One of the sons was full of greed. he was not content with the property he could immediately use. He was satiated with the desire for the buried property and could not bear to wait long in order to get it. He therefore exerted himself and dug up the property, thus becoming a wealthy man.

One of the sons was full of energy. He did not look on the prospect of having to exert himself for days and months as burdensome. He therefore put forth effort and applied himself to the work of unearthing the buried treasure, thus becoming a wealthy man.

One of the sons was strong in his attachment. From the moment he received the heritage, his mind was always on the property. Sleep and food were of no consequence, so greatly was his mind attached to the property. He thus put forth effort and dug up the buried property, becoming a wealthy man.

One of the sons was clever and ingenious. He contrived to construct machinery and dug up the buried property, thus becoming a wealthy man.

One of the sons lacked greed. He imagined himself to be well-off with even ten thousand worth of property. He had no desire to acquire the buried property. He was satisfied with the property that he received for his immediate use.

One of the sons was a spendthrift. He squandered all the property, not even leaving the price of a spade for the exhumation of the buried property. He sank into bad ways and was eventually banished from his native place.

In this illustration, the Buddha resembles the wealthy father. Sila-visuddhi and the pariyatti dhamma resemble the treasure available for immediate use. Jhana and abhhiñña, which constitute citta-visuddhi, resemble the buried silver treasure. The four lokiya panna-visuddhi, such as ditthi-visuddhi, resemble the buried gold treasure. The lokuttara-nana-dassana-visuddhi resembles the buried pearl treasure. The layfolk and bhikkhus of the Buddha Sasana resemble the six heirs.

Those persons within the Sasana who are filled with the iddhipada of chanda (desire) resemble the first son who was filled with greed. Persons filled with the iddhipada of chanda are not satisfied with the mere acquisition of sila-visuddhi and the pariyatti dhamma. They do not think that by such acquisition they have encountered the Buddha Sasana, or that they have become heirs of the Sasana. They nurture great desire for attaining the higher visuddhi and will not rest until they are achieved.

Those persons who possess the iddhipada of viriya (effort) resemble the second son who was full of effort. Such persons are happy and easy in mind only when they are engaged in the attempt to acquire the higher achievements which they do not as yet possess.

Those persons who possess the iddhipada of citta (attachment) resemble the third son who possessed strong attachment. Whenever such persons come to know of work productive of great benefits, they invoke great attachment for it, and their minds do not wander to any other matter.

Those persons who possess iddhipada of panna (wisdom) resemble the fourth son who was clever and ingenious. Such persons attain happiness and ease of mind only when they are engaged in the attempt to acquire great knowledge that is difficult of acquisition, deep, and productive of great benefits.

Those persons who do not possess any of the iddhipada, who possess only inferior chanda, viriya, citta, and panna, resemble the fifth son who was easily satisfied with the unburied property. Such persons who lack saddha and chanda do not even possess the idea that the higher attainments of the visuddhi are the heritages which they can acquire in this very life. Because they lack viriya, they are reluctant to put forth effort that requires the encountering of privations. They are liable to reject such effort as impossible. Because they are weak in their volitions, their minds are not fixed on such kinds of work. They change their minds whenever they listen to various theories and lack knowledge and wisdom, they reject such work as beyond their capabilities. It is because the Buddha had such persons in view that he said:

Chandiddhipadam bhaveti
Viriyidipadam bhaveti
Cittiddhipadam bhaveti
Vimamsiddhipada bhaveti.

In these words the Buddha urged all beings to strengthen their weak iddhipada, such as chanda, etc. Then only can new desires and new thoughts arise.

In the Buddha Sasana, layfolk and bhikkhus who are defective in their moral conduct resemble the sixth son. Among layfolk, those persons who are defective in the establishment of the Tisarana, and the nicca-sila of panca-sila and ajivatthamaka-sila, do not possess the qualities of an upasaka or an upasika, who only are the heirs of the Sasana. Among bhikkhus and samaneras, those who commit the parajika[158] offences do not possess the qualities of a good bhikkhu or a good samanera, who only are the heirs of the Sasana. If layfolk vow that they would keep the panca-sila or the ajivatthamaka-sila from today, they can immediately become upasakas and upasikas who are heirs of the Sasana.

This illustration shows how of the many persons who are truly in the line of heritage of the one father (the Buddha), only those who possess one or other of the four iddhipada as a foundation can enjoy the full benefits of the heritages. Persons who do not possess one or other of the four iddhipada get the opportunity to enjoy only some of the superficial benefits of the heritages. They do not get the opportunity to enjoy the real essence of the heritages. Some persons do not get the opportunity of enjoying even the superficial benefits because they squander their heritages and thus become severed from the Buddha's and the Sasana's heritages.

The heirs of the Sasana may also be classified into:

16. niyata heirs
17. aniyata heirs

People who have never once obtained anicca-nana and anatta-nana within themselves are called aniyata heirs. Aniyata means that they may be the disciples of the sabbannuta Buddha (Omniscient Buddha)--or the heirs of the sabbannuta Buddha--today, but they may become the disciples and heirs of another teacher tomorrow. They may even scorn and destroy the Sasana of the sabannuta Buddha. Even in the present world there are persons who have changed their faith from the Buddha Sasana to Christianity, and who scorn and undermine the Buddha Sasana. How easily they can change after death in another birth can be imagined.

One can be a disciple of the sabbannuta Buddha this month, and the disciple of another, teacher next month. One can be the disciple of the sabbannuta Buddha this year, and the disciple of another teacher the next. One can be the disciple of the sabbannuta Buddha in the first period of life and the disciple of another teacher in the second. One can be the disciple of the sabbannuta Buddha in the second period of life and the disciple of another in the third. One can be the disciple of the sabbannuta Buddha in this life and the disciple and the disciple of another teacher in the next.

Thus in the Patisambhidha-Magga, the Buddha said: Nanasattaranam mukham ulloketi puthujjana.[159] (A puthujjana is so called because he looks up to the faces of various teachers).

The meaning of this passage is that in the infinite past samsara, puthujjana have never been constant in the choice of the teachers in whom they have taken refuge. It has been one teacher today and another tomorrow. One teacher this month and another the next. One teacher this year and another the next. One teacher this life and another the next. The number of occasions on which they have approached and taken refuge in the Sabbannuta Buddha during the infinite past samsara is very few indeed. Sometimes, they have taken refuge in the Brahma, sometimes in the Sakka, sometimes in the various devas, sometimes in the sun, sometimes in the moon sometimes in the planets, sometimes in the spirits of the earth, and sometimes in the ogres, and they have done so as if these refuges were almighty.

In the world, the number of false teachers is very numerous. The number of existences in which puthujjana have approached and taken refuge in these false teachers is also very numerous. Sometimes they have taken refuge in the nagas, sometimes in garudas, sometimes in rivers, sometimes in mountains, sometimes in forests, sometimes in trees, sometimes in hillocks, sometimes in fire, and sometimes in water.[160] Thus, in nature, the number and kinds of teachers which puthujjana afflicted with sakkaya-ditthi have approached and taken refuge in are extremely numerous. The more they approach and take refuge in these false teachers, the more do they sink into the apaya and niraya loka.

If further, beginning with this life, they continue to wander and drift in samsara replete with false attachments of sakkaya-ditthi, they will continue to change the teachers whom they approach and take refuge in. How frightful, terrible, and nasty is the state of a puthujjana. This is the meaning of the passage, 'nanasattaranam mukham ulloketi puthujjana.'

On every occasion a puthujjana changes his teachers and refuges, a change also occurs in the doctrines and principles that he depends on for his guidance. Sometimes puthujjana have depended on the adhisadhisila-dhamma (purified morality) expounded by the sabbannuta Buddha; sometimes on gosila govata dhamma or the practices of cattle; sometimes on the practices of dogs; sometimes on the practices of horses; and sometimes on the practices of elephants. Thus the moral practices which they have adopted and depended on are also very numerous. In the matter of ditthi (views), the number of existences in which they have adopted and depended on samma-ditthi (right views) are extremely few. On the other hand, the number of existences in which they have adopted and depended on miccha-ditthi (wrong views) are extremely numerous. The more they have adopted and depended on these wrong views and practices, the more have they sunk--deeper and deeper-- into the apaya and niraya loka.

Of the countless and infinite number of errors and perversities possessed by puthujjana wandering and drifting in samsara, the error of seeking refuge in wrong protectors (teachers) is one of the greatest errors conducive of causing them great harm. This is because the error of seeking refuge in wrong teachers leads to wrong moral principles and practices, and the difficult achievement of rebirth as human beings (manusatta dullabha), which may be compared to a great padesa[161] tree producing the fruits of good rebirths, becomes in its entirety a tree producing the evil fruits of rebirths in the niraya regions. This shows the future path of anyata heirs of the Sasana.

Those persons who perceive the anicca and anatta characteristics in themselves are freed from the kingdom of sakkaya-ditthi. They become the niyata heirs of the Sasana. Niyata means that they are freed from the susceptibility of approaching and seeking refuge in erroneous teachers throughout future infinite samSara. They become the true children of the sabbannuta Buddha throughout the future succession of rebirth. They become members of the 'bon-sin-san' family, and though they may pass through many rebirths and many world-cycles in samsara, their views of the unbounded and incomparable qualities of the Buddha, the Dhamma, and the Sangha, become clearer and brighter from one rebirth to another.

The three sasana of sila, samadhi, and panna, the seven visuddhi, such as sila-visuddhi, and the thirty-seven bodhipakkhiya-dhamma of satipatthana, sammappadhana, iddhipada, indriya, bala, bojjhanga, and magganga, are dhamma heritages that prosper and increase in their minds from one rebirth to another. The three sasana of the pariyatti, patipatti, and the pativedha become permanently established in them throughout the succession of rebirths and the succession of world-cycles.

Although they continue to wander in samsara enjoying the joys and pleasures of humans, devas, and Brahmas, they are no longer beings of the world who change their teachers and refuges from one existence to another. They continue to wander in samsara as beings of the lokuttara, or the region of the ariya. They are no longer beings of samsara liable to the miseries inherent in the round of rebirths, and who thus are subject to being submerged, suffocated, exhausted, and cast adrift in samsara's great whirlpool. They have become the true beings of the first stage of Nibbana called sa-upadisesa-nibbana. They are beings who will invariably ascend to anupadisesa-nibbana through the joys and pleasure of 'bon-sin-san' existences.

In infinite samsara, all wise humans, devas, Brahmas, desire to become niyata beings who only are the true children of the sabbannuta Buddhas, and thus they hope and look forward to encountering the Buddha, the Dhamma, and the Sangha. They have to perform many acts of dana and establish the wish that such acts may lead to such an encounter. They have to perform many acts of sila and establish the wish that such acts may lead to such an encounter. They have to perform many acts of bhavana and establish the wish that such acts may lead to such an encounter. This shows the undeviating path of the niyata heir of the Sasana.

It is to reveal this path that the Buddha, in several places of the Suttanta and Abhidhamma Pitakas said:

Tinnam samyojanam parikkhaya sotapanno hoti,
avinipata dhammo niyato sambodhiparayano. [162]

(Because the three samyojana cease, the person becomes a sotapanna. He becomes free from rebirth in states of suffering. He becomes confirmed as heir of the bodhipakkhiya-dhamma. He finds rest and support in the higher Paths and Fruits.

[Note: The three samyojana are sakkaya-ditthi, vicikiccha, and silabbataparamasa. Of these, sakkaya-ditthi is the essential or ruling factor.]

This ends the part showing the aniyata and niyata heirs.

Good and virtuous persons who perceive what constitutes good heritage and bad heritage, what is fixed or niyata heritage, and what unstable or aniyata heritage, what are good heirs and bad heirs, what are heirs of fixed heritage and heirs of unstable heritage, these good and virtuous persons did not put forth effort in past successive existences and successive worlds because they desired to become heirs of bad heritages of the Buddha Sasana. They put forth effort because it was their desire to become heirs of the good heritages. They did not practise dana, sila, and bhavana because they desired to become heirs of the unstable temporary heritages, but because it was their desire to become heirs of the niyata heritages.

Taking these facts into account, and taking heed of the fact that the Buddha disapproved of the bad heritages of the Sasana, those persons who have in this existence become the disciples and heirs of the Buddha should not permit themselves to become bad heirs. They should not permit themselves to become temporary, unstable heirs. They should attempt to become heirs of the good heritages which are the bodhipakkhiya-dhamma. They should attempt to become stable heirs.

In the lengthy period of the series of rebirths known as samsara, whenever acts of dana, sila and bhavana are performed, it is usually because beings desire that by virtue of these good acts they may in a future existence as a human being encounter a Buddha and attain release from worldly ills, or attain the Path Knowledge, the Fruit Knowledge, and Nibbana. Thus it is usual for them to wish for the heritages of the Dhamma. It is not usual for them to desire that by virtue of these good acts they may in future existence encounter a Buddha and attain worldly riches and worldly positions. It is not usual for them to wish for these amisa heritages. It is not usual for them to desire the gaining of opportunities for the performance of good acts leading to bhava-sampatti, bhoga-sampatti, and issariya-sampatti.

But, at the present day, the bad heritages of paccayamisa-tanha lokamisa-tanha, and vattamisa-tanha constitute to be ruling factors. Modern men and women do not like to hear the mention of the four ariya-vamsa which are the antitheses of the three tanha mentioned. The four ariya-vamsa-dhamma which are, as has already been mentioned previously, being easily satisfied with alms-food, robes, and dwelling place, and deriving joy and pleasure in the work of bhavana. They are called ariya-vamsa-dhamma because they are dhamma on which Buddhas, the disciples of Buddhas, and the heirs of Buddhas, should not release their hold. This is a reminder to those persons who possess wisdom.

As regards persons deficient in wisdom, the mere performance of many good and meritorious acts has to be extolled as good.

Those persons who are endowed with wisdom, however, should, if they desire to become heirs of the niyata dhamma heritages either in this life or in the next in the deva loka, establish the ajivatthamaka- sila, set up kayagatai-sati, and try (for at least three hours a day) to achieve perception of the three characteristics of existence in the five aggregates of the body. If they perceive either of the three characteristics in the five aggregates, they can become niyata heirs and achieve the status of a 'bon-sin-san'.

For this piirpose, see my Lakkhana Dipani, Vijjamagga Dipani, Ahara Dipani, and Kammatthana Dipani. For the path of niyata 'bon- sin-san' inclivcuals, see my Catusacca Dipani, and the chapter on Nibbana my Paramattha Sankhitta.

FOOTNOTES:

149. 1.Round of defilements, 2.Round of kamma, 3.Round of results.
150. See the Light of the Dhamma, Vol. III, No.2, and the Brahmajala Sutta published by the Union Buddha Sasana Council.
151. Four magga, four phala and Nibbana.
152. See Nanamoli's Visuddhimagga, p. 236 et. seq.
153. Samyutta Nikaya, Maha-vagga Samyutta Pali, 1. Magga Samyutta, 3. Sekha Sutta, p. 12, 6th Syn Edn.
154. 1. Wulapariyaya-vagga, 3. Dhammayada Sutta, p. 15 6th Syn. Edn.
155. Learning of the Doctrine
156. Dhammapada Atthakatha, 3. Tissa Thera Vatthu, p. 218, 6th Syn Edn.
157. Dread caused by the contemplation on the miseries of this world. See The Light of the Dhamma, Vol. VII, No. 3, p. 17.
158. Offences which entail loss of monkhood.
159. Patisambhida-Magga Atthakatha, 9. Sankharupakkha-nanadassana-vannana, p. 245, 6th Syn Edn.
160. Cf. Dhammapada, verse 188.
161. 'Wishing Tree'
162. Abhidhamma Pitaka, Puggalapannatti Pali, P. 120, 6th Syn Edn.

Magganga Dipani

The Manual of the Constituents of the Noble Path

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Note to the electronic version:

This electronic version is reproduced directly from the printed version. The text is an English translation from the original Burmese. No attempt has been made to change any of the English phraseology. The reason for putting this book into electronic media is that the book is out of print and the text has been found very a valuable source of inspiration to those practising Vipassana meditation, despite using English language which is somewhat archaic.

Namo tassa bhagavato arahato samma sambuddhassa

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

The Eightfold Noble Path:

1. samma-ditthi -Right View
2. samma-sankappa -Right Thought
3. samma-vaca -Right Speech
4. samma-kammanta -Right Action
5. samma-ajiva -Right Livelihood
6. samma-vayama -Right Effort
7. samma-sati -Right Mindfulness
8. samma-samadhi -Right Concentration.
9. **Samma-ditthi**

Three kinds of Right View or Right Understanding: kammassakata samma-ditthi--Right View or Understanding that in the case of beings only two things, wholesome and unwholesome actions performed by them, are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle; dasavatthuka samma-ditthi-- Right Understanding of the ten kinds of subjects; catu-sacca samma- ditthi--Right Understanding of the four Realities or the Four Truths.

- **Kammasakati Samma-ditthi**

Sabbe satta kammassaka kammadayada, kammayoni, kammabandhu, kammappatisarana, yam kammam karissanti kalyanam va papakam va tassa dayada bhavissanti.

Sabbe satta kammassaka: Only the wholesome and unwholesome actions of all beings are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammadayada: Only the wholesome and unwholesome actions of all beings are their inherited properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammayoni: Only the wholesome and unwholesome actions of beings are the origin of their wanderings in many a becoming or world-cycle.

Kammabadhu: Only the wholesome and unwholesome actions of beings are their relatives and true friends that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammappatisarana: Only the wholesome and unwholesome actions of beings are their real refuge wherever they may wander in many a becoming or world-cycle.

Yam kammam karissanti kalyanam va papakam va tassa dayada bhavissanti: If bodily, verbal and mental actions be performed, whether wholesome or unwholesome, that kamma of theirs they will inherit throughout their many a becoming or world-cycle.

- **Dasavatthuka Samma-ditthi**

Atthidinnam, atthiyittham, atthi hutam, atthi sukata dukkatanam kammanam phalam vipako, atthi mata, atthi pita, atthi satta opapatika, atthi ayam loko, atthi paroloko, atthi loke samana brahmana samaggata sammapatipanna ye imanca lokam paranca lokam sayam abhinna sacchikatva pavedenti.

Atthi dinnam: There really exists alms-giving (dana) as cause (kamma) and its result (vipaka)

Atthi yittham: There really exists offering on a large scale as cause and its result.

Atthi hutam: There really exists offering on a small scale as cause and its result.

Atthi sukata dukkatanam kammanam phalam vipako: There really exist wholesome and unwholesome actions as causes and their results.

Atthi mata: There really exist the good and the evil deeds done to one's mother as causes and their results.

Atthi pita: There really exist the good and the evil deeds done to one's father as causes and their results.

Atthi sata opapatika: There really exist beings who are born by apparitional rebirth such as beings in purgatory, petas, devas, sakkas and Brahmas who cannot ordinarily be seen by men.

Atthi ayamloko: There really exists this world which is under our very eyes.

Atthi paroloko: There really exist the other worlds or planes where one may arise after death. In another way, there really exists this human world (ayamloko) and

there really exists the other worlds (paroloko: four lower worlds, six deva worlds and twenty Brahma worlds).

In another way, there really exists this universe consisting of the human world, four lower worlds, six deva worlds and twenty Brahma worlds (ayamloko); and there really exist other worlds which are infinite in all eight directions (paroloko).

Atthi loke samanabrahmana samaggata samma patipanna ye imanca lokam paranca lokam sayam abhinna sacchikatva pavedenti: There really exist, in this human world, persons like the Omniscient Buddha, monks and brahmins who practise the True Dhamma and possess tranquility of mind and who, having seen and realised this very world and other worlds through their own insight, impart their knowledge to others.

- **Catu-sacca Samma-ditthi**

1. dukkhe nanam 2. dukkhe samudaye nanam 3. dukkha nirodhe nanam 4. dukkha nirodhagaminipatipadya nanam.

1. dukkhe nanam: penetrative insight into the Truth of Suffering.
2. dukkha samudaye nanam: penetrative insight into the Truth of the Origin of Suffering.
3. dukkha nirodhe nanam: penetrative insight into the Truth of the Cessation of Suffering.
4. dukkha nirodhagaminipatipaddya nanam: penetrative insight into the Truth of the Path Leading to the Cessation of Suffering.

10. **Samma-sankappa**

Three kinds of Right Thought:

1. nekkhama sankappa: right thought free from greed and sensuous desire, aiming at an escape from the round of rebirths.
2. abyapada-sankappa: right thought for the welfare of all beings.
3. avihimsa-sankappa: right thought for the non-injury of all beings.

11. **Samma-vacca**

Four kinds of Right Speech:

0. musavada, virati: refraining from telling lies.
 1. pisunavaca virati: refraining from backbiting and calumny.
 2. pharusavaca virati: refraining from using abusive language, words, speech hurtful to others.
 3. samphappalapa virati: refraining from frivolous talk such as telling legends and fables or which is fruitless for this world and the next.

12. **Samma-kammanta**

Three kinds of Right Action:

0. panatipata virati: refraining from killing and injuring living beings.
 1. adinnadana virati: refraining from taking property which is not given.
 2. kamesumicchacara virati: refraining from taking intoxicants and from unlawful sexual intercourse with those who are still in the care of parents or guardians.

13. **Samma-ajiva**

Four kinds of Right Livelihood:

0. duccharita micchajiva virati: in the case of laity, refraining from wrong livelihood by means of immoral physical and verbal actions.

1. anesana micchajiva virati: in the case of monks and hermits, refraining from wrong livelihood, e.g. by means of giving fruits and flowers to laymen to curry favour.
2. kuhanadi micchajiva virati: in the case of monks and hermits, refraining from trickery and deceptions by means of working wonders.
3. tiracchana vijja micchajiva virati: in the case of monks and hermits, refraining from wrong livelihood, e.g. by means of performing base arts such as reading signs and omens, which are against the rules and practice of the Order.

14. Samma-vayama

Four kinds of Right Effort:

0. anuppannam akusalanam dhammanam anuppadaya vayamo: making effort in the practice of the Eightfold Noble Path so that those vices that have never arisen during the present existence may not arise even for a moment in future existences.

1. uppannam akusalanam dhammanam pahanaya vayamo: making effort in the practice of the Eightfold Noble Path so that those vices that have already arisen or are arising during the present existence may be dispelled and may not arise even for a moment in future existences.
2. anuppannam kusalanam dhammanam uppadaya vayamo: making effort in the practice of the Eightfold Noble Path so that the thirty- seven bodhipakkhiya-dhamma (factors pertaining to Enlightenment) that have never arisen during the present existence may arise here and now.
3. uppannam kusalanam dhammanam bhiiyo bhavaya vayamo: putting forth effort in the practice of the Eightfold Noble Path so that the virtues such as morality that have already arisen and are arising during the present existence-may develop unceasingly until the attainment of anupadisesa-nibbana.

15. Samma-sati

Four kinds of Right Mindfulness:

0. kayanupassana satipatthanam: application of mindfulness to the contemplation of the body-group, such as in-breathing and out-breathing.

1. vedananupassana satipatthanam: application of mindfulness to the contemplation of the feeling-group, such as painful and pleasurable feelings.
2. cittanupassana satipatthanam: application of mindfulness to the contemplation of the consciousness-group, such as consciousness rooted in lust (saraga,) or in anger (sadosa), etc.
3. dhammanupassana satipatthanam: application of mindfulness to the contemplation of mind-objects, such as sensuous lust (kammachanda).

16. Samma-samadhi

Four kinds of Right Concentration:

0. patthamajhana samadhi: concentration of the first jhana produced by fixing one's attention on one of the objects of samatha tranquillity such as kasina.[1]

1. dutiyajjhana samadhi: concentration of the second jhana produced by fixing one's attention on one of the objects of samatha, such as kasina.
2. tatiyajjhana samadhi: concentration of the third jhana produced by fixing one's attention on one of the objects of samatha such as kasina.
3. cututthajjhana samadhi: concentration of the fourth jhana produced by fixing one's attention on one of the objects of samatha such as kasina.

Exposition of the Three Kinds of Samma-ditthi

Kammassakata Samma-ditthi

Sabbesatta kammadayada, kamayoni, kammabandhu kammappatisarana yam kammam karissanti kalyanam va papakam va tassadayada bhavissanti.

Sabbe satta kammassaka: There exist such properties as elephants, horses, vehicles, cattle, fields, buildings, gold, silver, jewels, etc. Those properties can be said to belong to us in the present existence before we pass away. But when we pass away those properties do not accompany us beyond death. They are like properties which we borrow for some time for our use. They are liable to destruction during the present existence. As those properties which beings possess do not accompany them to their new existences, they cannot be claimed as properties belonging to those beings. The Buddha therefore said, 'sabbe satta kammassaka.' The only property of all beings that accompanies them is their own volitional action. Only the mental, verbal and physical volitional actions of beings always accompany them in this as well as in future existences. They are not liable to destruction by fire, water, thieves, robbers, etc.

Herein, physical action means all movements of such parts of the body as hands and legs, etc. 'Vaci kamma' verbal action means all verbal expressions made by means of the mouth, tongue and throat. 'Mano kamma' mental action means the functioning of the mind. These physical, verbal and mental actions are known as three kamma in the Buddhist teachings.

All beings perform these three kamma at all waking hours. All their work great or small is performed by means of these three kamma. These three kamma become inert when a person is asleep. In the case of a dead person the three kamma cease to function as far as that body is concerned. This is how the three kamma operate in all beings.

These three kamma have two aspects: three good kamma, and three bad kamma. There good kamma are of two kinds: good kamma which has its result ripening during the present existence, and good kamma which has its result ripening during the future existences. The three bad kamma are of two kinds: bad kamma having its result ripening in this existence, and bad kamma having its result ripening in future existences.

Analysis of the Good and Bad Kamma

Ten kinds of immoral conduct:

17. panatitipata: injuring and killing living beings
18. adinadana: taking or destroying animate and inanimate properties which are not given
19. kamesumicchacara: committing sexual misconduct
20. musavada: telling lies
21. pisunavaca: backbiting and calumny
22. pharusavaca: using abusive language
23. samphappalapa: taking part in frivolous conversation
24. abhijjha: covetousness
25. byapada: malevolence
26. miccha-ditthi: wrong views.

All kinds of physical, verbal and mental actions that are free from these ten kinds of immoral conduct, comprising all kinds of livelihood, acquiring wealth and seeking knowledge, are good volitional actions which have to be performed for this very existence.

All kinds of physical, verbal and mental actions that involve these ten kinds of immoral conduct and that comprise all kinds of livelihood, are bad volitional actions which are performed for this very existence.

Two Kinds of Kamma for Future Existences

The types of kamma performed in this present existence, physical, verbal and mental, with a view to ripening in future existences, are also divided into two kinds: three good kamma (having result in future existences), and three bad kamma (having result in future existences).

All kinds of physical, verbal and mental kamma that are free from the ten kinds of immoral conduct and comprise alms-giving, fast-day observance, conduct, practising meditation, taking refuge in and paying respects to the Three Gems (Buddha, Dhamma and Sangha), are known as good kamma done in this present life with a view to ripening in future existences, to being reborn in a good abode.

If any one of the ten kinds of immoral conduct be performed, whether for ripening in this existence or in the future, that kamma leads one to the lower planes in future existences. So it is known as bad kamma having its result ripening in future existence.

In this way one should differentiate the good and bad kamma and contemplate all the three kinds of kamma which are performed everywhere, on land, in water, and in the sky.

Having seen with our eyes the three kamma which are performed in this world, we can also comprehend that all beings, on land, in water and in the sky, have been performing these three kamma in their past existences of endless world-cycles and will also perform them in the future.

Like this universe there are in the four directions, infinite universes in which all beings in water, and land and in the sky are performing these three kamma.

Having discerned all these, it is quite apparent that all beings live by these three kamma done by themselves. They enjoy happiness by virtue of these three kamma. By performing the three good kamma they enjoy various beneficial results and by performing the three bad kamma they encounter various kinds of misery and suffering. The three kamma are their own property which can never be destroyed by fire, water, thieves, robbers and so forth. Though one may own nothing, not even a single coin, he can achieve happiness if he has mental kamma in the form of knowledge and wisdom. So, the Buddha declared 'sabbe satta kammassaka.' All beings have the three volitional kamma as their own property.

The Result of Present Kamma

Those who wish to acquire worldly gains, such as wealth, governmental standing and honour in this life, can achieve their wish if they exert themselves to acquire education and knowledge, If it be that such worldly gains can be had without acquiring education and knowledge and by merely worshipping God, the believers in God may not perform physical, verbal and mental kamma such as trading, farming, learning arts and sciences. Instead, they may perform only the act of worshipping God.

As a matter of fact, it is not so. Like the Buddhists, the Christians, Mohammedans, etc., are performing the three kinds of kamma, and for this reason they acquire worldly gains. It is not God but the three kinds of kamma that give these to them.

The Result of Past Kamma

Just as we can see with our eyes that in this life the worldly gains are not given by God but are acquired by one's own kamma, similarly we can realise that beneficial results of being reborn in a wealthy family or in the deva world are not by virtue of worshipping God but by virtue of past kamma such as alms-giving, observance of morality and so forth, performed in previous existences. One who is reborn in a wealthy family becomes the owner of the riches of that family.

That is, all his possessions are due to his past kamma. Here, the analogy of vegetation should be given.

The process of the formation and growth of vegetation is commonly ascribed to the seed. According to the Abhidhamma, the element of kinetic energy (tejo) which is known as calorificity (utu) is said to be the cause. The seed is nothing but the element of kinetic energy. That element of kinetic energy is the real seed.

At the beginning of the world, before the existence of seeds, vegetation grew from tejo. Later that vegetation produced fruits and seeds from which trees grew successively.

In the same way all beings have kamma as their seeds of becoming: wholesome kamma as alms-giving, morality, etc; and unwholesome kamma as taking others' lives, etc.

The process of becoming as men and animals is due to the past kamma in previous existences. On account of the wholesome kamma, etc., they are reborn as men and devas, and because of the unwholesome volitional kamma they are reborn in four lower worlds: hell, animal world, peta world, and asuraka world.

Previous vegetation produces seeds from which fresh vegetation rises. Thus seeds from the tree and trees from the seeds appear successively: a cycle of seeds and trees. Similarly, beings have seeds of kamma in their previous existences. From these seeds of kamma new existences appear. Thus beings perform kamma which in turn gives rise to new becomings successively.

Trees have physical phenomena only. A tree yields many fruits from which many trees are grown. In the case of beings, they have two kinds of phenomena: physical and mental phenomena. Of these two, the mental factor is the chief. One mental factor can produce not more than one new mental factor (i.e. the patisandhivinnana rebirth consciousness). Therefore, although beings have many seeds of wholesome and unwholesome kamma in one existence, one mental factor of the previous existence, i.e. volition (cetana) produces in the next existence only one mental factor. Since many new mental factors are not produced, one corporeality-group of the past existence gives rise to not more than one corporeality-group in the next becoming.

Earth, water, sun, moon, stars, and so forth, come into existence from the seeds of kinetic energy which go under the name of calorificity. It is not that they were created by God. Beings such as men, animals, etc., come into new successive existences because of the seeds of their past kamma performed in previous world-cycles of existences. Such view is known as Right View (samma-ditthi). To hold that God creates them is wrong view (miccha-ditthi). It is the wrong view of those who, not knowing fully the operative power of kamma and utu, imagine that they were created by God. Thus with a view to making people abandon wrong view, and rely upon kamma, knowledge and wisdom, the Buddha said, 'sabbe satta kammassaka'.

Now there are such things as legacies and heirs. These legacies can be called our property only before we die; but when we pass away we have to leave them behind. They do not accompany us to the next existence. They are also liable to be destroyed by fire, water, thieves and robbers before our death, or they may be exhausted by us.

As for the three kinds of kamma performed by beings, they are always theirs in their future existences. They are never destroyed by fire, etc. For this reason, kamma is said to be the only property inherited by beings. Beings are sure to reap the results of their own kamma in future existences. The wholesome kamma performed by feeding dogs, pigs, fowls and birds can result in a hundred happy existences. The wholesome kamma performed by feeding virtuous monks can give rise to a countless number of happy existences as man and deva. Giving alms worth about a quarter of a kyat in this present life can yield beneficial results worth more than a thousand kyats

in future existences. If a person kills an animal, such as a fish, fowl or pig, he may be killed in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than a thousand years. Similarly, if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.

Thus in the case of trees, a small seed is able to yield more than hundred thousand fruits, leaves, branches and twigs. Similarly, a seed of wholesome kamma such as alms-giving, morality, meditation, practised at one time, can yield more than a hundred thousand good results successive future existences. A seed of unwholesome kamma by killing a being can yield evil and painful results in numerous following existences.

Such banyan seeds, mango seeds and jack-fruit seeds may be compared to the seed of physical, verbal and mental actions. A small seed from which arise numerous leaves, fruits, branches and twigs may be compared to a seed of kamma that produces many effects in the following successive existences.

If a person performs one kamma, the effects always accompany him in many existences yielding good or bad results at the opportune moments. One can never get rid of that kamma, but he has to enjoy or suffer its results under appropriate circumstances. So the Buddha declares, 'sabbe satta kammadayada'.

Sabbe Satta Kammayoni

There are several causes for the growth of a banyan tree: the banyan seed, the earth, and the water. Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes. In the same way, in getting wages by working as a labourer, the present kamma, i.e. working as a labourer, is the primary cause. The place for working, the spade, the basket and the employers who pay wages are the secondary causes.

The wholesome past kamma, i.e. alms-giving, morality, etc., which causes one to be reborn as a human being, and the unwholesome kamma by taking others lives, etc., which cause one to be reborn as an animal are the primary causes similar to the banyan seeds. The parents are the secondary causes, just as the earth and water are for the growth of a banyan tree.

In the same way, with regard to the present good and evil results, one's own kamma performed in the present existence with wisdom and knowledge or otherwise is the primary cause. So also, one's own wholesome kamma as alms-giving, morality, etc., and unwholesome kamma as killing beings, performed in previous existences, are the primary causes of good and evil results. The parents are not the primary causes, nor is it anything to do with God, For this reason, the Buddha said, 'sabbe satta kammayoni.'

Sabbe Satta Kammabandhu

Now, there are parents, brothers, sons, relatives, teachers and friends whom we love and rely upon, but they can be loved and relied upon only for a short period, i.e. before our death. However, one's own physical, verbal and mental kamma are constant companions which accompany one and give happiness and prosperity to one in future existences. So the wholesome kamma alone is one's real relative or friend which should be esteemed and relied upon. Therefore, the Buddha declares, 'sabbe satta kammabandhu.'

Sabbe Satta Kammappatisarana

In this phrase, 'refuge' means reliance upon or taking shelter for protection against troubles and dangers. In the world those who wish to enjoy, long life have to rely upon food and drink. Food and drink protect persons from the danger of starvation. The danger of starvation cannot befall those who have sufficient food and drink. Similarly it is necessary to rely upon doctors and medicine for protection against ailments and diseases, and to rely upon weapons for protection against enemies. In the same way, all kinds of refuge are resorted to for different purposes.

'Refuge' does not mean only worshipping. It also has the meaning of reliance upon and taking shelter or protection, as mentioned above. We take refuge in the Buddha, Dhamma, Sangha, teachers and those who are nobler than us by paying homage to them.

In this life a man without property will soon get into trouble. Fearing that trouble, we have to rely upon kamma by doing such work as will give us money and property. Lack of wholesome kamma will lead to the lower worlds where one has to suffer grievously. Fearing such suffering, one has to perform wholesome kamma which can lead one to be reborn as a man or deva in the existences to come. The present kamma of working with knowledge and wisdom can save us from danger in the present life, and wholesome kamma such as alms-giving and morality can save one from the lower worlds in future existences.

We have to rely, on the present kamma of working for avoiding dangers in this present existence. We have to rely on wholesome kamma also for avoiding suffering in the lower worlds in future existences.

The Buddha, therefore, preaches 'sabbe satta kammappatisarana.'

Herein we should analyse several kinds of refuge. In Buddhism there are four kinds of taking refuge for the future:

27. taking refuge in the Buddha
28. taking refuge in the Dhamma
29. taking refuge in the Sangha
30. taking refuge in one's own wholesome kamma.

For example, there are in this world four kinds of refuge for sick persons:

31. refuge in a chief doctor
32. refuge in good medicine
33. refuge in assistant doctors
34. refuge in following their directions with faith.

Of the above-mentioned four refuges, the chief doctors and the assistants are the refuge of the patient as they are capable of prescribing good and suitable medicines for particular diseases. The medicine is the refuge of the patient in that it can cure him of his disease. The patient's sensible action in following the directions are also his refuge, as without such action on his part the other three refuges would be ineffective for the cure of the disease. So all four are the real refuges of the patient.

Those who commit evil deeds and indulge in sensual pleasures resemble sick persons; the Buddha resembles the chief doctor who is expert in curing diseases; the monks resemble the assistant doctor; and the Dhamma resembles the medicine. The physical, verbal and mental wholesome kamma resemble the sensible action of the patient in following the directions. In this way there are four kinds of refuge in Buddhism. The three refuges of the above four: Buddha, Dhamma, and Sangha exist only during the Buddha Sasana. They do not exist outside it.

The refuge of wholesome kamma exists both within and outside the Buddha Sasana. We can never be free from kamma which is operating all the time in this universe as well as in other innumerable universes.

This discourse of 'sabbe satta kammassaka' is also applicable to all the universes both within and outside the Buddha Sasana. It is for this reason that the refuge of kamma alone and not the three refuges of the Buddha, Dhamma and Sangha is dealt with in this discourse.

These are the four kinds of refuges to rely upon with a view to acting wisely in this existence and being reborn in happy existences. Saranam, usually translated 'refuge', means that which can save, give support or protection. Thus food and drink are the support of beings for long life. Medicines and diet are the support for the cure of diseases. Kings or rulers are protection against the danger of dacoits and robbers. Buildings are the refuge for living comfortably and safely. Boats and steamers are for sea and riverine voyages. The earth is for support. Similarly water, fire and air are the supports for respective purposes. In this way there are numerous refuges in this existence. This is the exposition about the different kinds of refuge in Buddhism.

In other religions only one refuge, the refuge of God, is known. So whatever comes into existence or is destroyed is attributed to God. I shall make this more clear. In other religions, such as Christianity and Mohammedanism, the true meaning of refuge is not understood and the respective followers regard God as their only refuge. Since they believe only in one refuge, they take it for granted that the appearance and disappearance of the world and of beings are due to the power of God. They believe that God saves those who have faith in him by his supernatural power. With this power he can wash away all sins and evils of beings and give them eternal happiness and eternal life after death. The good and evil results of beings depend on the will of God.

They disbelieve in kamma thinking that kamma is not the cause of such results. It is most surprising that those who are really performing kamma entirely disregard their own acts. Kamma means physical, verbal and mental actions of practising the teachings of a particular religion. The auspicious act of baptism, worshipping and praying to God daily, obeying his commandments, etc., are really kamma. These people believe that God saves only those who perform such deeds but not those who do not do so; but they do not realise that such deeds are really 'kamma'.

In those religions also, as in Buddhism, there are four kinds of refuge. In Buddhism they are the Buddha, the Dhamma, the Sangha and kamma. But in those religions they are:

35. refuge in God
36. the commandments of God
37. prophets, such as Christ and Mohammed, and priests
38. their own kamma in the performance of their religious rites and duties.

The priests and missionaries of those religions do not realise that in their religions also there are several kinds of refuge. So they regard God as their only refuge and disregard their kamma. Consequently they believe that the good and evil, prosperity and ruin, happiness and suffering of all beings are created only by God and are not due to any other cause. They do not know that there are various and different causes for these.

In this world, is it simply by worshipping and praying to God that the poor who desire wealth can get it, or would they get it by the present kamma of working diligently as a labourer, farmer, trader, etc.? The answer is: wealth is not usually obtained by worshipping and praying to God. On the other hand, acquisition of property by performing the present kamma is quite evident in this world. Therefore, it is believable that acquiring property in this life is due to the present kamma and has nothing to do with God.

God has no power to give property to anyone. Only the present kamma can do so. If God had such power to give wealth, his faithful followers would have no occasion to perform present kamma, they would be enjoying riches given by him; and those who are not his followers would not get any property although they were diligently performing the present kamma. But it is not so. The devout followers of God have to perform the present kamma in order to acquire wealth and property; and those who are not his followers also can acquire it, if they desire, by performing the present kamma. For this reason, the acquisition of wealth in this life is the result of the present kamma. It is not the gift of God.

Similarly, if one desires education and knowledge, one can get it by performing the present kamma of studying and learning. They cannot, as a rule, be acquired by worshipping God. If one wishes to be a government officer, one will have to study government rules and regulations. Government posts cannot, as a rule, be obtained by worshipping and praying to God. Thus we can see with our eyes that all the worldly gains are obtainable only by the power of the present kamma and not by the power of God.

The believers in God believe that by worshipping God faithfully they are freed from all their sins and evils. However, as a rule the sick are not cured by taking refuge in God only. On the other hand we have seen with our own eyes that the present kamma of medicine and diet has cured them.

What a surprising thing it is to hold that they would be freed from the result of their sins in the next existence by worshipping God while even a disease such as ringworm, is not usually cured by praying to God in this life. Again, since even trifling wealth cannot as a rule be acquired by merely praying to God in this life, it is also surprising that they believe they would by praying to God go after death to heaven, where they can enjoy a life of eternal happiness.

Now, having seen with our own eyes that wealth and happiness that have not previously been attained in this life are achieved by virtue of present kamma and not by favour of God, we can fully believe that there is no other refuge than the present kamma for acquisition of wealth and happiness in this life. In the same way we can believe that the attainment of the higher planes of existence after death is also due to the wholesome kamma. It has nothing to do with God. God cannot make one who is without such wholesome kamma to be reborn on a happy plane of existence. Those who have such kamma can attain the higher states of existences although they do not pray to God.

Various beneficial results in the next existence means either rebirth as a member of a well-to-do or ruling family, or rebirth in the deva and Brahma world as a powerful deva, sakka or Brahma and so forth. Hence the Buddha declares, 'sabbe satta kammappattissarana.'

[Note on kammadayada: A being has two khandha: rupakkhandha and namakkhandha (corporeality-group and mind-group). The corporeality group consists of head, hands, legs, etc. Mind-group means thoughts and consciousness.

Of these two, the corporeality group comes to dissolution once in each existence. It has different shapes or forms in each existence. As for the mind-group, there is no break in its process. It continually arises in succession from one existence to another. Good kamma causes it to arise in successive happy existences. Wherever the mind group arises, there a new and different corporeality-group comes to be formed. The bad kamma causes the mind-group to arise in lower states of existence.]

Here ends the discourse on 'kammassakata samma-ditthi'.

Dasavatthuka Samma-ditthi

Ten kinds of right understanding:

39. Atthi dinnam: Right Understanding that alms-giving, if performed with benevolence, in a previous existence, yields beneficial results in subsequent existences.
40. Atthi yittham: Right Understanding that liberality, if extended with belief in past kamma and with faith in and respect for the virtuous qualities of recipients, yields beneficial results in future existences.
41. Atthi hutam: Right Understanding that, gifts, even on a small scale, (ahuna, pahuna) if made in previous existences with good will, beneficial results in future existences
42. Atthi sukata dukkatanami kammanam phalam vipako: Right Understanding that cruel deeds done to beings in previous existences yield bad results in subsequent existences, and that refraining from such evil acts yields beneficial results.
43. Atthi mata: Right Understanding that good and evil deeds done to one's mother yield good and evil results respectively in subsequent existences.
44. Atthi pita: Right Understanding that good and evil deeds done to one's father yield good and evil results respectively in subsequent existences.
45. Atthi satta opapatika: Right Understanding that there really exist beings by apparitional rebirth who are invisible to human eyes. Beings by apparitional rebirth means those that do not take conception in the womb of a mother. Due to the force of their previous kamma they are born complete with the limbs and organs of the body which will not develop further but remain as they are.

Beings suffering in eight hells; peta, asuraka, earthly devas, ogres, nagas and garudas; devas of the six heavenly worlds, the Brahmas of the twenty Brahma planes consisting of three planes of the first jhana, three planes of the second jhana, three planes of the third jhana, seven planes of the fourth jhana, and four arupa planes; all these beings are known as 'beings by apparitional rebirth'.

Of the twenty Brahma planes, the Brahma of great power lives in the lowest three planes of the first jhana. That Brahma is regarded as god in other religions in which higher planes existing above those three are not known.

The sun, moon, stars and constellations in the sky are the heavenly mansions of devas. By seeing these heavenly abodes one can visualise the existence of higher planes of the devas, sakkas, and Brahmas.

Even when men are close to these beings, they are unable to see them with their human eyes. Only when these beings make their forms visible, and then only can men see them. They are invisible to human eyes like the god, angels and devils in other religions.

The belief that there really exist such beings by apparitional rebirth is called samma-ditthi.

46. Atthi ayam loko and
47. atthi paroloko: Right Understanding that this world (ayam loko) is the human world, and the other world consists of the four lower worlds (hell, the worlds of animals, petas and asurakas), the deva worlds and the Brahma worlds.

In other religions, hell, the worlds of petas and asurakas, and the higher deva and Brahma planes are not known properly.

Another interpretation is that there are in this universe the human world, the four lower worlds, and the heavenly deva and Brahma worlds which are termed as 'ayam loko'. Similarly to the east, west, south and north of this universe there are infinite universes which are termed 'paro-loko'. These universes are not known in other religions.

48. Atthi loke samanabrahmana samaggata sammapatipanna ye imanca lokam paranca lokam sayam abhinna sacchikatva pavedenti. There are higher spiritual knowledge (abhinna) and omniscience (sabbannuta-nana). Monks and brahmins who exert themselves diligently in fulfilling the perfections (paramita) and practising samatha and vipassana bhavana in this human world can achieve such nana. Personages who have achieved such nana appear in this world from time to time.

Of these two kinds of nana, some are capable of gaining only abhinna and they can see with this nana the four lower worlds, the six deva worlds, and some of the Brahma worlds, as if with their natural eye. Some are capable of achieving both abhinna and sabbannuta-nana and they can see clearly all of the countless beings, infinite worlds and universes. Personages who have both nana are called 'Buddha'.

These two kinds of personages appear in this human world from time to time and impart their knowledge of this world and the other worlds, but it is only a Buddha who can explain the round of rebirths and existence of universes.

Three kinds of belief, namely: belief that those personages of higher spiritual knowledge and omniscience appear in this world from time to time, belief in them and their teachings, and belief in the existence of the other worlds, constitute the right understanding or view. Those who have this right understanding entertain no doubt that the Buddha, appears only in the human world, and not in the heavenly worlds.

In other religions, where there is no such right understanding, they imagine that the all-knowers, the all-seers, the omniscient ones appear only in the highest heavens and not in the human world.

However, there are two kinds of power: the power of kamma and the power of nana. In the case of kamma, the power of jhana is most effective. It can cause one to arise in the highest plane as a Brahma with a long span of life. It cannot, however, cause one to become an Omniscient Buddha. That Brahma has no nana with which he can see all and know all.

Only in this human world can one work for sabbannuta-nana, and only one who perseveres diligently to achieve that nana can become omniscient.

It is only in the Buddha Dhamma that profound, sublime and wonderful Teachings exist, and it is because they belong to the sphere of nana (knowledge and wisdom).

In this life, to strive to become a wealthy person is one way, and to acquire insight-knowledge and thus become a teacher of beings is another way. To strive to become a great Brahma is similar to striving to become a wealthy man, and to strive as a bhikkhu or hermit for acquiring insight-knowledge is like striving to become a great teacher. Another example is: birds have wings to fly about in the sky but they do not possess knowledge and wisdom like man. Men have knowledge and wisdom but they have no wings and are unable to fly about in the sky.

The Brahma's kamma of jhana resembles the wings of birds. The insight-knowledge of the monks and hermits resembles the knowledge and wisdom of men.

The Brahmas and the devas live in the highest planes of existence due to the power of jhana and kamma, but they have no insight-knowledge and omniscience.

Thus the right understanding (nana, knowledge or wisdom) which enables one to believe: that the Buddha who sees all and knows all appears only in this human world and not not

in the higher planes of existence; that only the monks and brahmins of the human race who are endowed with abhinna and subbannuta can clearly discern the condition of the kappa and universes, the beings who are running the round of samsara and how the wholesome and unwholesome kamma operate; that the teachings of those monks and brahmins in the Sutta, Vinaya and Abhidhamma are true, is known as 'atthi loke samanabrahamana samma-ditthi'.

The wrong understanding or belief (miccha-ditthi) is that the God who knows all and sees all cannot appear in the human world but only in the highest heavenly abode, and that there cannot be many gods but only one, and that God, being the highest and noblest, must be eternal and free from old age, disease, death, etc.

Detailed explanations of the wrong views are given in our Samma-ditthi Dipani, The Manual of Right Views.

Note 1

Thirty-two kinds of talk obstructing fruition and rebirth in higher planes.

49. rajakatha--talk about kings
50. corakatha--talk about robbers
51. mahamattakatha--talk about ministers of state
52. senakatha--talk about armies
53. yuddhakatha--talk about battles
54. annakatha--talk about food
55. panakatha--talk about drinks
56. vatthakatha--talk about clothing
57. sayanakatha--talk about dwellings
58. malakatha--talk about garlands
59. gandhakatha--talk about perfumes
60. natikatha--talk about relations
61. yanakatha--talk about vehicles
62. gamakatha--talk about villages
63. nigamakatha--talk about market towns
64. nagarakatha--talk about towns
65. jamapadakatha--talk about districts
66. itthikatha--talk about women[2]
67. surakatha--talk about heroes
68. visikhatha--talk about streets
69. kumbatthanakhata--talk about watering places
70. pubbapetakatha--talk about relatives who have passed away
71. nanattakatha--tittle-tattle
72. lokakkhayikakatha--talk about the origin of the world
73. samuddakkhayikakatha--talk about the origin of the ocean
74. (numbers 27 to 32 are known as itibhavabhavakatha)--talk about eternity belief
75. talk about annihilation belief
76. talk about worldly gain
77. talk about worldly loss
78. talk about self-indulgence
79. talk about self-mortification.

Note 2

Twenty-one kinds of wrong livelihood for bhikkhus.

80. vejjakammam karoti--medical practice
81. dutakammam karoti--acting as a messenger
82. pahinakammam karoti--doing things at the behest of laymen
83. gandam phaleti--lancing boils
84. arumakkhanam deti--giving oil for medical application
85. uddham virecanam deti--giving emetics
86. adho virecanam deti--giving purgatives
87. natthutelam pacati--preparing oil for nose-treatment
88. pivanatelam pacati--preparing oil for medicine
89. veludanam deti--presenting bamboos
90. pattadanaml deti--presenting leaves
91. pupphaddnam deti--presenting flowers
92. phaladanam deti--presenting fruits
93. sinanadanam deti--presenting soap-clay
94. dantakatthadanam deti--presenting tooth-sticks
95. mukhodakadanam deti--presenting water for washing the face
96. cunnamattikadanam deti--presenting clay-powder
97. catukamyam karoti--using flattering speech
98. muggasupiyam karoti--acting like half-cooked bean soup (speaking half-truths)
99. paribatyam karoti--fondling children
100. janghapesaniyam karoti--running errands.

Note 3

Kuhanadi micchajiva--wrong living by means of trickery and deception.

101. kuhana--making people have an unduly high opinion of oneself to get alms:
 0. by pretending that one does not want to receive alms, but accepts only for the sake of the donors
 1. by pretending that one has attained jhana, magga and phala
 2. by feigning deportment so as to make people think one is an ariya.
102. lapana--talking to please donors with a view to acquiring gain, honour and renown
103. nemittikata--inviting offerings by giving all kinds of hints
104. nippesikata--harassing so as to induce offerings
105. labhenalabham nijigisanata--giving something with a view to getting something more.

FOOTNOTES:

1. KASINA is the name for a purely external device to produce and develop concentration of mind and attain the four trances (jhana). It consists in concentrating one's full and undivided attention on one visible object as preparatory image (parikamma-nimitta). let us say, a coloured spot or disc, or a piece of earth, or a pond at some distance, etc , until at last one perceives, even with the eyes closed, a mental reflex, the so-called acquired image (uggaha-nimitta.) Now, while continuing to direct one's attention to this image, there may arise the spotless and immovable so-called counter-image (patibhaga-nimitta), and together with it the neighbourhood concentration (upacara-samadhi) will have been reached. While still persevering in the concentration on the object, one finally will reach a state of mind where all

sense-activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, i e. the state of the first mental absorption, or (jhana) trance. The ten kasina mentioned in the Suttas are: earth-kasina, water, fire, wind, blue, yellow, red, white, space, and consciousness. 'There are ten kasina-spheres: a certain one sees the earth-kasina, above, below, on all sides, undivided, unbounded; a certain one sees the water-kasina, above, below, etc.' (D. 33). (Nyanatiloka's Buddhist Dictionary).

2. Talk about men is omitted in accordance with Majjhima Pannasa Atthakatha. p.156. 6th. Synod Edition.
3. Majjhima Nikaya, Majjhima Pannasa Atthakatha 1) Gahapati Vagga, 1) Kandara-kasuttavannana. 6th. Synod Edition pg.4

ALIN - KYAN

The Manual of Light

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

Translated into English by U Tin U (Myaung)

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Editor's Foreword

In *the Manuals of Buddhism* (first published in 1965) already referred to elsewhere, there is reference to a translation, by the Editors of *the Light of the Dhamma* (of the first 2 Chapters, up to and including the Analysis of the Element of Heat (*Tejo*)) of *Alin-Kyan*.

That this work of Ledi Sayadaw's should be readily available in a complete translation has always been thought essential and long overdue.

With very good fortune a well-known translator - U Tin U (Myaung) - was found who very kindly and with great ability produced an entirely new and most readable translation, as long ago as May 1983.

Unfortunately, due to a whole series of difficulties and delays it is only now that publication has become possible.

With prior approval the translation was submitted to the well-known Burmese scholar-monk the Venerable Sayadaw U Nyanika, Aggamahapandita, who very kindly undertook to critically read through the whole of U Tin U's translation and suggested several valuable improvements on the

rendering of some technical *Abhidhamma* terms, as well as of a few Burmese words, most of which have now been incorporated in this first complete translation into English. Regretfully, however, minor inconsistencies still remain.

About the author I do not think it would be out-of-place to repeat here what has already been said in the present Editor's "Foreword" to the English translation of the *Magganga Dipani - The Manual of the Constituents of the Noble Path* - :

The Venerable Ledi Arannaviharavasi Maha Thera of Monywa better known as the Venerable Ledi Sayadaw, Aggamahapandita, D. Litt. is described, in the short Biography reproduced at the end of this work as 'perhaps the outstanding Buddhist figure of this age'.

Of this there can be little doubt and provides the very reason why every attempt should be made to make known to Western readers and in particular English speaking readers as many as possible of the numerous works originally written by him either in Pali or Burmese, which are clear and precise expositions of Buddhism, suited to people of wide and differing abilities and understanding and are invaluable aids for the study and practice of Dhamma in all its aspects.

Of works already translated into English every credit must be given to the Pali Text Society, England, for publishing as early as 1913-14, in their Journal for those years, a translation of selected passages of *Yamaka Puccha Vissajjana - 'Some Points in Buddhist Doctrine'* and again in their Journal for the years 1915-16 a translation, by U Shwe Zan Aung, B.A., of the *Patthanuddesa Dipani* or '*Philosophy of Relations*'.

But it is to Burma that so much is owed for continuing with the translation into English and publication of the works of this Sayadaw, through the medium of the periodical '*The Light of the Dhamma*', which was printed by the Union Buddha Sasana Council Press. The Inaugural Number of this periodical first appeared in 1952 but, unfortunately, publication ceased about 11 years later in 1963, though the publication was revived about 1979.

During these first 11 years some 7 major works or *Dipanis*, translated by various hands, had been published, in serial form. in '*The Light of the Dhamma*', and all these works continue to be available, though separately, combined together in I volume - '*The Manuals of Buddhism*' - and published by the Department of Religious Affairs, Rangoon. Regrettably this Manual, as well as other Buddhist publications, are often extremely difficult to obtain outside Burma and sometimes are to be found only in Public, University, or Buddhist libraries.

Although in the short Biography reproduced hereafter a figure of more than 70 works is shown to have been written by the Venerable Sayadaw, when including smaller articles not already recorded and many relevant letters, etc., the final figure may well be found to be in excess of 100 as further research continues and an attempt made to compile a comprehensive list.

In addition 2 separate Biographies which have been written about Ledi Sayadaw still await a competent translator into English and a donor to sponsor publication.

The reputation of Ledi Sayadaw still lives on in Burma and in the Buddhist world. He was a Bhikkhu of great learning, and a prolific writer with a unique style of exposition, and although there are some traditionalists who do not support or agree with some of his interpretations. there are those who find them of great interest. He was also an austere Bhikkhu, yet a very human one, who would often write a whole treatise or a long letter in reply to a question asked by one of his supporters or enquirers.

Apart from accepting many bhikkhu-students from various parts of Burma in order to impart Buddhist education to them Ledi Sayadaw also toured many parts of Burma for the purpose of propagating the Buddha Dhamma; delivering various discourses on the Dhamma; establishing

Abhidhamma classes and Meditation centres. He also composed *Abhidhamma* rhymes or *Abhidhamma Sankhitta* and taught them to his *Abhidhamma* classes.

In the year 1910, while residing at Masoyain Monastery, Mandalay, the Venerable Ledi Sayadaw together with the Abhi Dhaja Maha Rattha Guru Masoyain Sayadaw of Mandalay (President of the Sixth Great Buddhist Council), the Venerable Saydaw U Nyana (who also translated into English Ledi Sayadaw's *Patthanuddesa Dipani* (or *Paccayuddesadipani*) - 'The Concise Exposition of the Patthana Relations', but published under the title '*The Buddhist Philosophy of Relations*') and U Shwe Zan Aung B.A., founded the Burma Buddhist Foreign Mission and this project was carried on by the Masoyain Sayadaw of Mandalay until the death of his English-educated colleague in this undertaking the Sayadaw U Nyana, who died some 13 years after the death of the Venerable Ledi Sayadaw, who died in 1923.

There are still monasteries in Burma such as the Kyaikkasan Ledi Meditation Centre in Rangoon, as well as the one established by Ledi Sayadaw himself near Monywa under the name of Leditawya Monastery where his teachings and expositions are preserved and continue to be studied.

It is well known that at Mandalay in Burma in 1856 King Mindon (1852-1877) conceived the meritorious idea of having the Pali *Tipitaka* carved on (729) marble slabs, in order that the Teaching might be preserved, the work taking from 1860 to 1868. In 1871 King Mindon convened the Fifth Great Buddhist Council. It is not, however, so well known, outside Burma that a similar mark of respect for the works of the Venerable Ledi Sayadaw was made, by his supporters, at Monywa in Upper Burma after his death. This recognition and treatment of a Buddhist monk's works must be unique and gives some indication of the immense importance attached to his writings.

The already mentioned importance attached to Ledi Sayadaw's works and the difficulty of obtaining them in the Western World demands that every effort be made to try and collect as many as possible of the Sayadaw's works, either in Pali, Burmese or in translation, and make them accessible to the West by adding them, by way of presentation, to the large number of his works already held by the British Library in London, where they would continue to be available to Bhikkhus, scholars, students and the like.

In undertaking the reprinting of the *Alin-Kyan*, however, a small effort is being made to make this fundamental Exposition of the Buddha's Teaching available to interested students and readers in both the East and the West with the earnest wish that others will be encouraged thereby to help make the works of the Venerable Ledi Sayadaw known to a wider audience.

The Venerable Ledi Sayadaw wrote the *Alin-Kyan* in Burmese but the retention or use of Pali words in translations has always been considered essential for, in cases where any doubt may arise as to the suitability of the word or words used by the translator, the quoting of the Pali ensures that a clear and definite meaning, which may vary in accordance with the context in which they are used, is most often to be found in the original Pali and its Commentaries.

In addition to the invaluable aid it provides for students and other interested readers, as a means of reference for study purposes, the inclusion of Pali may also be said to add to the translation the savour of the language of the Buddha himself, as found in the *Pali Canon*, together with the voice of elucidation of its Commentators.

Southsea, 1999.
S. S. Davidson.

CHAPTER ONE

Five Kinds of Stark Ignorance and Five Kinds of Light

- A. The five kinds of Stark Ignorance are:
1. Stark Ignorance of Kamma, *Kamma-sammoha*;
 2. Stark Ignorance of Dhamma, *Dhamma-sammoha*;
 3. Stark Ignorance of Causality, *Paccaya-sammoha*;
 4. Stark Ignorance of the Three Characteristics of Existence, *Lakkhana-sammoha*;
 5. Stark Ignorance of Nibbana, *Nibbana-sammoha*.
- B. The five kinds of Light are:
1. Knowledge in seeing that all beings have kamma only as their own property, *Kammasakata-nana*;
 2. Knowledge in being firmly settled about the Dhamma, *Dhamma-vavatthana-nana*;
 3. Knowledge in Comprehending the Law of Causality, *Paccava-vavatthana-nana*;
 4. Knowledge in Realizing the Three Characteristics of Existence, *Lakkhana-pativedha-nana*.-
 5. Knowledge in Realizing Nibbana, *Nibbana--pativedha nana*.

(A) 1 and (B) 1: The Stark Ignorance of Kamma (Kamma-sammoha) and the First Light (Kammasakata-nana) Knowledge in seeing that all beings have Kamma only as their own property.

I shall now set forth the first pair - *Kamma-sammoha* and *Kammasakata-nana*. Of these *kamma-sammoha* means:-

- iii. Not understanding kamma, and
- iv. Not understanding the resultant of kamma.
- v. **Not understanding kamma.**
- a. Not understanding the fact that all beings have kamma only as their own property; that they must inherit their own kamma: that kamma alone is their origin; that kamma alone is their real relative; and that kamma alone is their real refuge.
 - b. Not understanding which of their actions - bodily, verbal, or mental - are unwholesome in the sense that they are kammically unprofitable (*a-kusalo*).[1]
 - c. Not understanding the fact that unwholesome actions bring unwholesome resultants in their future births, and would cast them down into the Four Lower Worlds of unfortunate existences (*apaya*).
 - d. Not understanding which of their actions - bodily, verbal, or mental - are wholesome i.e., kammically profitable (*kusalo*).[2]
 - e. Not understanding the fact that wholesome actions bring wholesome resultants in their future births, and would send them to the fortunate existences of the human world and the world of devas. Not understanding the nature and characteristics of kamma in the above stated manner therefore amounts to 'not understanding kamma'.
- vi. **Not understanding the resultant of kamma:**

- . Not understanding the fact that lives of beings do not end at their biological death, but that they would arise in another existence where their kamma casts them, sends them, drags them. assigns them, or places them.
- a. Not understanding the fact that there exist an infinite number of sentient beings - though not visible to the ordinary human eye - in the tortuous worlds of niraya, hungry spirits (*petas*), fallen spirits (*asurakdvas*), and animals (some species common to human knowledge.)[3]
- b. Not understanding the fact that if they commit unwholesome acts they are liable to be born in those four lower worlds (*apaya*), after their death.
- c. Not understanding the fact that there exist infinite numbers and types of human beings, visible to the ordinary human eye, as well as an infinite number of spirits and devas, good or bad, together with those inhabiting the six deva *lokas* (worlds) and higher up, the Brahma Lokas of the Fine-Material Realms (*rupa brahmas*) and Non-Material Realms (*arupa brahmas*).
- d. Not understanding the fact that through acquisition of merit such as giving (*dana*), virtue or morality (*sila*) and developing concentration (*bhavana*) beings are bound to be born in those fortunate planes of the human world and the celestial realms of devas and brahmas.
- e. Not understanding the fact that there exists the round of births (*samsara*), that is beginningless and endless.
- f. Not understanding the fact that all beings are subjected to good or bad destinies through their own acts, good or bad as the case may be, and that beings are born from existence to existence, incessantly, according as their own kamma dictates.[4]

Failure in understanding all those things is called Stark Ignorance of Kamma or *kamma-sammoha*.

(Here ends a brief exposition of the First Stark Ignorance.)

(B) 1: *Kammassakata-nana*.- **(The First Light)**:-
Kammassakata-nana means:-

- vii. Understanding kamma, and
- viii. Understanding the resultant of kamma.

Understanding 'kamma' and its resultant:

- i. Understanding the fact that all beings have kamma only as their own property; that they must inherit their own kamma; that kamma alone is their real relative; and that kamma alone is their real refuge.
 - j. Understanding which of their actions - bodily, verbal, mental - are unwholesome or kammically unprofitable, that they would bring unwholesome resultants in their future births, and would cast them down into the Four Lower Worlds.
 - k. Understanding that such and such actions of theirs are wholesome or kammically profitable; that they would bring wholesome resultants in their future births, and would send them to the fortunate existences of the human world and the worlds of devas.

To understand all those things is called *Kammassakata-nana*

(Here ends a brief exposition of *Kammassakata-nana*.)

Dreadful indeed is the Stark Ignorance of kamma. All sorts of wrong views (*miccha-ditthi*) stem from it. *Kammassakata-nana*, (on the other hand), is the refuge for the wayfarers of *samsara*, the beginningless round of births. It is only under the guidance of this Light that beings do meritorious things such as giving, observe morality, or develop mental concentration and attain

successful existences as men or devas or Brahmas. And it is this Light that enables one to practise wholesome deeds to perfection (*parami kusalo*) that are the prerequisites for enlightenment of all classes such as the Perfect Self-Enlightenment of a Buddha. or the solitary Self-Enlightenment of a *Pacceka-buddha*, or the arahatship as Noble Disciples (*savaka bodhi*).

The Light of *Kammassakata-nana* exists in those men and devas in the innumerable universes or world systems, who have Right View or *Samma ditthi*. In our universe too, even during the 'empty' *kappas*, i.e., where the world goes without the benefit of any Buddha, this Light exists. By Right View (*samma ditthi*), of course, we mean this Light of *Kammassakata-nana*.

At the present time this Light prevails among the Buddhists and Hindus in the world. Among people of other creeds, and among animals, this Light does not exist. Few among the inhabitants of the tortuous realms of *niraya*, the fallen spirits (*asurakaya* world) and the hungry spirits (*peta* world) have the benefit of this Light. Those beings who do not possess such Light dwell in the darkness of *kamma-sammoha*. As they are enveloped in Stark Ignorance, the path leading to successful existences in their round of births is lost to them. And being incapable of lifting themselves up to the fortunate planes of human, deva or Brahma existences, they are destined to go down to the Lower Worlds, whose portals are ever wide open. For these people, thousands, tens of thousands, hundreds of thousands of existences may pass without their ever getting the slightest benefit of this beneficent Light.

Only in the case of a confirmed Buddha-to-be, i.e., a bodhisatta who has obtained the word of assurance from a living Buddha about his future Buddhahood in specific terms, has the shroud of ignorance been lifted already so that even when born an animal, he is yet endowed with this Light. Considering the fact that this Light belongs to the holders of Right View even during the world-cycles (systems) or *kappas* devoid of any Buddha. and in those universes that lack the benefit of a Buddha's arising; and also considering the fact that Buddhas do not arise in the world only to expound this Light but to expound the Light of Knowledge that penetrates the Four Noble Truths (*catu sacca pativedha-nana*); the Light of *Kammassakata-nana* cannot be called the Light of the Buddha's Teaching - in spite of its occurrence in many a Buddhist text. For it is merely a worldly Light, the Light that does not shed its rays beyond *samsara*. People who have the benefit of the Buddha's Teaching, therefore, if they are wise enough, will not remain satisfied with the mere Light of *Kammassakata-nana* - which is not really meant by the Buddha - but will rouse themselves up to acquire the true light of the Buddha's Teaching. For this indeed is the wise course.

(Here ends the exposition of the first pair - Stark Ignorance of Kamma and the First Light.)

(A) 2 and (B) 2: The Stark Ignorance of *Dhamma (Dhamma sammoha)* and the Second Light (*Dhamma-vavatthana nana*) Knowledge in being firmly settled about the Dhamma.

I shall now set forth the second pair - *Dhamma-sammoha* and *Dhamma-vavatthana-nana*. Of these *Dhamma-sammoha* means:-

- xii. Not understanding the Dhamma as Dhamma;
- xiii. Not understanding the ultimate truth about existence in that what has generally been taken as person (*puggala*), being (*satta*), self or soul (*atta*) or a life (*jiva*), is in truth and reality the mere compounded existence of materiality and mentality (mind-and-matter, *nama-rupa*) comprising the five aggregates. Out of this Stark Ignorance of the Dhamma there spring the three Perversions (*vipallasa*), namely, (i) Perverted perception (*sanna vipallasa*), (ii) Perverted consciousness (*citta vipallasa*) and (iii) Perverted view (*ditthi vipallasa*).
- xiv. **Error in Perception** means having the wrong perception about things, such as: dhamma or mere phenomena is not perceived as dhamma or mere phenomena. but as person, being, self (soul), a life, woman or man, (etc.).

- xv. **Error in Thinking** means inability to think of dhamma as dhamma, but thinking only in terms of person, being, self (soul), a life, woman or man. (etc.).
- xvi. **Error in Belief** means taking a wrong, perverted view of things: dhamma are not seen as dhamma, but taken for granted, through convention, as person, being, self (soul), a life, woman or man, (etc.).

(These, then, are the three Errors arising out of Stark Ignorance of the Dhamma).

Out of those three Errors, there grow ten kinds of misdeeds such as killing living things (panatipata), as well as Wrong Views and all sorts of evil.

***Dhammavavatthana-nana* (The Second Light):-**

Knowledge in being firmly settled about the Dhamma means:-

- q. Clear understanding that in all the world no such thing as person, being, self (soul), or a life, woman or man, really exists but only mere phenomena or dhamma, mind-and-matter (*nama-rupa*, mentality-materiality).
 - r. Perceiving the distinction between physical phenomena (*rupa*) and mental phenomena (*nama*);
 - s. Perceiving the distinction between one physical phenomenon and another among the physical phenomena;
 - t. Perceiving the distinction between one mental phenomenon and another among the mental phenomena.

It means in brief, the whole thing amounts to Right View (*samma ditthi*), which also goes by the name of Purification of View (*Ditthi-visuddhi*).

Dreadful indeed is the Stark Ignorance of the Dhamma. It is only with the golden opportunity of coming under the Buddha's Teaching that we can gain the clear understanding that mentality--and-materiality, a composite of the five aggregates of existence, are mere phenomena or dhamma in ultimate truth. Without the benefit of the Buddha's Teaching, beings may pass from one existence to another a hundred times, a thousand times, tens of thousands of times, or an infinite number of times (*asankheyya*), and yet no such knowledge can dawn on them. Yet, this is the Light that only the Buddha's Teaching can provide. Even at present when the golden opportunity of the Buddha's Teaching is available, there are multitudes who, not realizing dhamma as dhamma, not understanding materiality as mere materiality and not understanding mentality as mere mentality, are shrouded by this dreadful Stark Ignorance of the Dhamma. Helpless do they remain there in stark darkness. Lacking this Light, their existence is marked by a proliferation of the three Perversions, the ten kinds of misdeeds, all kinds of wrong views and consequent evils. Release from the rigorous round of births is not in sight for them. Indeed, they are heading straight for the whirlpool of *samsara*, to drift, sink, and get drowned. It behoves well, therefore, for the wise and wary, to strive to understand the materiality-mentality phenomena, and gain analytical insight.

(Here ends the exposition of the second pair - Stark Ignorance of the Dhamma and the Second Light).

(A) 3 and (B) 3: The Stark Ignorance of Causality (*Paccaya-sammoha*) and the Third Light (*Paccaya-vavatthana--nana*) Knowledge in Comprehending the Law of Causality.

I shall now set forth the third pair - *Paccaya-sammoha* and *Paccaya-vavatthana-nana*. Of these *Paccaya-sammoha* means:-

- 21. Not understanding the origin of materiality-and-mentality.

22. Not understanding the Law of Dependent Origination (*paticca-samuppada*) [5], as declared by the Buddha: "With Ignorance (*avijja*) as condition, there arise Volitional Activities (*sankhara*); with volitional activities as condition, there arises Consciousness (*vinnana*); with consciousness as condition, there arise Mentality-and-Materiality (*nama-rupa*; ... (P:) thus there arises this 'whole mass of ills' *dukkhakkhandha*."

When one is ignorant of this Law of Causality, one firmly holds the wrong view of *karaka-ditthi*, insisting that if there is an action there is a doer, so that materiality and mentality cannot be seen as distinct phenomena or dhamma, but as some person or being.[6]

Paccaya-vavatthana-nana: (The Third Light)

Knowledge in comprehending the Law of Causality means:-

- w. Understanding the origin of materiality-and-mentality.
- x. Understanding the twelve constituents (*anga*) that make up the Law of Dependent Origination as declared by the Buddha thus: "With Ignorance as condition, there arise Volitional Activities; with volitional activities as condition, there arises Consciousness; ... mentality and materiality; ... the six Sense-Bases (*salayatana*); ... Contact (*phassa*); ... Feeling (*vedana*), ... Craving (*tanha*), ... Clinging (*upadana*); ... the Process of Becoming (*bhava*); ... Birth (*jati*), ... Ageing and Death (*jara-marana*), Sorrow (*soka*), Lamentation (*parideva*), Pain, Suffering (*dukkha*), Grief (*domanassa*), and Despair (*upayasa*). Thus there arises this 'whole mass of ills' (*dukkhakkhandha*)" [7].

Out of the Stark Ignorance of Causality, three kinds of grave Wrong Views arise, namely:

- . The Wrong View of No-cause (*A-hetuka ditthi*)[8]
- i. The Wrong View that the world is created by an Eternal God (*visamahetu ditthi*)[9].
- ii. The Wrong View that the world is a product of past deeds (*pubbekata hetu ditthi*)[10].
- iii. ***Ahetuka ditthi*** holds that all things in the world, whether physical phenomena or mental phenomena, arise through no cause, exist through no cause, that all things happen by mere chance.
- iv. ***Visamehetu ditthi*** believes in a cause but it assigns the cause to an Omnipotent Creator, an Eternal God or Providence. All beings, all physical and mental phenomena, all things, all activities, all happenings are in accordance with Providence. This is in fact baseless, untenable, uneven or unjust.
- v. ***Pubbekata hetu ditthi*** believes in reasoned Cause and, while rejecting the theory of a Creator, accepts the view that the world (i.e., all materiality and mentality) arises, and is conditioned by wholesome and unwholesome actions done by beings in their past existences. This view takes into account only past kamma, in total disregard of present volitional activities.

Of these three Wrong Views, *Ahetuka ditthi* is a gross view, as indeed is *Visama hetu ditthi*. *Pubbekata hetu ditthi*, being partially correct, is relatively less erroneous.

How Pubbekata hetu ditthi is partially right:-

Materiality and mentality are conditioned by:-

- y. Past kamma,
- z. present consciousness or *citta*,
- aa. temperature prevailing at present (*utu*), and
- bb. nutriment in the present life (*ahara*).

That being so, this view is correct in so far as it relates to materiality and mentality which arise on account of past kamma; but as regards all other materiality and mentality caused by Consciousness, Temperature or Nutriment it is wrong.

If we apply the Law of Dependent Origination this view holds good for those factors which are conditioned by past kamma[11]. but it is wrong in respect of those which are themselves the present causes (that are the 'conditions for rebirth-linking in the future')[12], namely, Ignorance, Volitional Activities, Craving, Clinging and the Process of Becoming. If we consider it in the light of the Doctrine of Relations (*Patthana*), this view recognizes only the relationship of past kamma to its effects (*nanakkhanika kamma paccaya*) and rejects the twenty-three other Relations as also the Relation of Co-nascent or Co-existent kamma (*sahajata kamma paccaya*)[13]. Thus *Pubbekatahetuditthi*, while partially right, is substantially wrong.

The above mentioned three kinds of Wrong View, together with all sorts of other false views and Sceptical Doubt (*vicikiccha*) spring from the Stark Ignorance of Causality.

***Cula-sotapanna* or the Virtuous One**

To understand Dependent Origination or to gain Knowledge in comprehending the Law of Causality enables one to discard the three aforesaid Wrong Views of No-cause, Unjustified Cause of Creation, and misleading belief in past-kamma alone. In fact this Knowledge equips one to be a virtuous one, ever freed from the ignoble destinies of the Four Lower Worlds, a *Cula-sotapanna*, a future-stream-winner' - so the Commentaries say. Hence a goal well worth striving for.

(Here ends the exposition of the third pair - Stark Ignorance of Causality and the Third Light.)

(A) 4 and (B) 4: The Stark Ignorance of the Three Characteristics of Existence (*lakkhana-sammoha*) and the Fourth Light Knowledge in Realizing the Three Characteristics of Existence (*lakkhana-pativedha-nana*).

I shall now set forth the fourth pair - *Lakkhana-sammoha* and *Lakkhana-pativedha-nana*. Of these, *Lakkhana-sammoha* means:-

The inability to understand the fact about the interrelated phenomena of materiality and mentality:

- xxix. That they have the character of impermanence (*anicca*), being in a rapid state of flux;
- xxx. That they have the character of suffering and pain (*dukkha*), very much to be dreaded.
- xxxii. That they have the character of not-self (*anatta*) in the sense that they are mere conditioned phenomena lacking substance, essence or life that could in truth and reality be called a person or a being at all.

Lakkhanapativedha-nana

Lakkhanapativedha-nana means:

Realizing through insight the truth about the interrelated phenomena of materiality and mentality in their true character:

- xxxii. That they are impermanent or transient, ever in a rapid state of flux (*anicca*);
- xxxiii. That they are fraught with suffering and pain, truly to be dreaded (*dukkha*);
- xxxiv. That they do not make up any 'self' or person or being because they lack substance, essence or life (*anatta*).

It is this realization, this Light, that enables the Buddha, the *Pacceka buddhas* and the *Arahats* to gain release from the darkness of defilements (*kilesa*) the dungeon of fettered existence

(*samyojana*), the stout bonds of Craving (*tanha*) that bind all worldlings, keeping them hopelessly entangled, thereby exposing them forever to the perils and ills of *Samsara*.

Failing to realise the Three Characteristics, both *bhikkhu* and layman alike fumble in the darkness of their own defilements, in their dungeon of fettered existence. Bound by stout bonds of Craving, they get entangled and are forever exposed to the perils and ills of *samsara*. Only when they attain the Light of this Knowledge do they dispel the darkness of Stark Ignorance of the Three Characteristics, then and then only can they gain release from the bondage of their own Craving, and attain *Nibbana*.

(Here ends the exposition of the fourth pair - Stark Ignorance of the Three Characteristics and the Fourth Light.)

(A) 5 and (B) 5: The Stark Ignorance of Nibbana (*nibbana-sammoha*) and the Fifth Light Knowledge in Realizing Nibbana (*nibbana-pativedha-nana*).

I shall now set forth the fifth pair - *nibbana-sammoha* and *nibbana-pativedha-nana*. Of these *nibbana-sammoha* may be briefly explained as follows:-

As wayfarers in the woeful round of existences, most beings are ignorant of their true plight. They fail to understand the right practice by which they can bring about a complete cessation of all ill (*dukkha*) through the cutting off of all fetters and entanglements of their own Craving. They do not know that there is such a practice under the Buddha's Teaching that can save them from the darkness of defilements and having stilled their burning desires, land them in the Absolute Peace (*santi*) which is *Nibbana*.

As the five kinds of Stark Ignorance give way to the five kinds of Light stage by stage, once the Fifth Light is attained, the whole darkness of the five kinds of Ignorance are completely dispelled. The total extinction of this whole mass of Ignorance with no possibility of its ever arising again is the final goal of Peace or Tranquillity (*santi*) or *Nibbana*.

And with the total extinction of the five kinds of Stark Ignorance there also go to extinction all kinds of misdeeds, all forms of evil, all Wrong Views, and all misguided actions, thereby bringing to naught the woeful existences in the four Lower Worlds.

Nibbana-pativedha-nana:

Knowing well that such a worthy goal of Peace or Tranquillity exists, and realizing this Peace through one's own experience, is, in short, called the Light of *Nibbana* or *Nibbana-pativedha-nana*. The four stages of enlightenment or Knowledge along the Noble Path are called *Nibbana-pativedha-nana*.

(Here ends the brief exposition of the five kinds of Stark Ignorance and the five kinds of Light.)

CHAPTER TWO

The Four Lights of the Buddha's Teaching

Of the five kinds of Light the first one, *Kammasakata-sammaditthi*, is not actually the Light of the Buddha's Teaching. It is merely the Light available in *Samsara*, or the Light available in the world, a worldly Light.

Only the remaining four are truly the Light of the Buddha's Teaching.

35. *Dhamma- vavatthana-nana*. the Second Light,
36. *Paccava-pariggaha or Paccaya-pativedha-nana*, the Third Light,
37. *Lakkhana-pathivedha-nana*. the Fourth Light, and
38. *Nibbana-pativedha-nana*, the Fifth Light -

So in this second chapter I am not discussing the First Light, but shall dwell on the Four True Lights of the Buddha's Teaching in a fairly comprehensive manner.

Six Kinds of Element (*Dhatu*)

To get oneself established in the Dhamma or to attain the Light of *Dhamma- vavatthana-nana*, it may properly be asked: "What absolute minimum must one understand about materiality and mentality so as to attain this Second Light?" The answer is: by understanding the six kinds of Element (*dhatu*), namely, -

39. the Element of Extension (*pathavidhatu*),
40. the Element of Cohesion (*apodhatu*),
41. the Element of Heat (*tejodhatu*),
42. the Element of Motion (*vayo dhatu*),
43. the Element of Space (*akasa dhatu*), and
44. the Element of Consciousness (*vinnana dhatu*),

one can attain this Second Light.

In the ultimate sense, (as taught in the *Abhidhamma*, the 'Higher Doctrine'), there is no personal entity in what is generally called a person or a being, nor a soul or a self or a life anywhere. What really exists are the six Elements such as the Element of Extension (*pathavi*). In worldly usage we speak of person or being or a life but these are mere conceptual terms.

An example

Let us take one example. We have around us a variety of structures built of timber or bamboo, such as a house, a monastery, a temple, a rest-house or a pandal. When we speak of a certain structure as a 'house' we are not referring to the timber or the bamboo of which it is built; rather we are referring to a certain type of structure generally recognized as a house which is only a secondary name of the timber or bamboo in it. When these materials - timber or bamboo - were in the form of standing trees, they were not called a house. Only when they have assumed the shape of a house do they acquire the secondary name of 'house'. Now this name is a mere coinage, something that has suddenly appeared, as if a bolt from the blue. It is actually foreign to the true material that it is built of. In the ultimate sense, therefore, we see that there is no such thing as 'house', but only timber or bamboo. The name 'house' therefore only refers to a certain type of structure, after a certain shape or appearance that it has taken: it does not exist in the last analysis. For the same materials - timber or bamboo as the case may be - that once went into the construction of the house may, after the house has been pulled down, be re-built as a monastery in a monastic compound. They then assume the form of a monastery, and are called a monastery accordingly. The shape and form of a house is no more there, so we do not call it a house any more. Again, let us say, the self-same materials, after the monastery having been pulled down, are rebuilt as a temple or a turreted tower (*pythat*) in front of a pagoda. Then they take the new shape known as a temple or a turreted tower, and are therefore called a 'temple' or a 'tower', and not a 'monastery'. Further, let us say, these materials are reused in the construction of a rest-house, the name 'temple' disappears, and the new name of 'rest-house' is used in respect of the same materials. Further again, if that rest-house be converted into a pandal, the name 'rest-house'

disappears, and the new name of 'pandal' comes into use. When forms are destroyed, names disappear. Only when forms appear, names also come into common usage.

The materials - timber or bamboo - that have gone into the construction of the various structures, are all the time just timber or bamboo. They were timber or bamboo as standing trees; when they have taken on the various shapes of 'house', 'monastery', 'temple', 'rest-house' or 'Pandal', they are still timber or bamboo. When the pandal is pulled down and its component parts piled on the ground, the materials are still piles of timber or bamboo. By origin there is no such thing as 'house', 'monastery', 'temple', 'rest-house' or 'pandal': only when the basic materials are assembled into such shapes do those terms become valid. The basic materials - timber or bamboo - are there throughout as timber or bamboo, for they are of their own origin. That is why it is said that in the ultimate sense, according to the *Abhidhamma*, there is no such thing as 'house', 'monastery', 'temple', 'rest-house' or 'pandal', only timber or bamboo exist in truth and reality. Yet when we say the house exists, it is not telling a falsehood, for in the conventional sense the statement is true, and it does not mislead anyone. In the ultimate sense of the *Abhidhamma*, however, it is wrong to say the house exists because what we call a house is merely a certain structural form built by the architect, conventionally accepted as a house. If someone asks, "What actually is the thing called 'house'?" and someone points to the building and says, "This is a house", here in conventional usage this is correct. But in the *Abhidhamma* sense it is incorrect.

Why? Because, what actually does the pointing finger mean, the house or the timber/bamboo? Since what is called a house is in fact a mere structural form, what is actually meant is only the timber/bamboo, the real things, the things that originally exist. To call these materials a house is a mere misconception, a case of mistaken identity. If the name 'house' were the true name that is intrinsically applicable to timber or bamboo, the name must have been used when timber or bamboo were standing as trees. And also, whatever form of structure (monastery, temple, etc.) these materials may have assumed, the name 'house' should be the valid term of reference for them. But this is not the case. A house is a house only when certain materials are put into a certain conventional form called a house. Similarly, the names 'monastery', 'temple', etc., also are valid only when the basic materials have the shapes of what are conventionally recognized as monastery or temple, etc. This is how conventional truth differs from the ultimate truth of the *Abhidhamma*. This difference should be well understood.

Of these two, conventional truth is used in the mundane sphere and is valid in its own sphere only. The ultimate truth of the *Abhidhamma*, on the other hand, is useful to get one beyond the mundane sphere to the supramundane sphere of *Nibbana*. Using timber or bamboo, we make all sorts of objects - say, couch, throne, bench, boat or cart which go by these various names conventionally. In the *Abhidhamma* sense, however, no such thing as couch, throne, bench, boat or cart really exists: only the materials of which they are made really exist. Using earth we make pots, basins, cups and vessels which are called by these respective names conventionally; but according to the *Abhidhamma* there are no such things as pot, basin, cup or vessel - all are only earth. Iron is made into all sorts of ironmongery, copper into all sorts of copperware; gold into all sorts of gold-ware; silver into all sorts of silver-ware; cotton into all sorts of fabrics and dresses. and all of them acquire the names of the fabricated products. According to the *Abhidhamma*, none of those objects exists, but only the basic materials of which they are made exist. We should distinguish what is the basic truth of the original material from the fabricated object that has taken on a certain form.

In respect of person, being, self (soul) or a life too, these terms are valid conventionally only. In the *Abhidhamma* there exists no person, being, self (soul) nor a life; only the six basic Elements such as *pathavi* exist. No such thing as man or deva, Sakka or Brahma, cow, buffalo or elephant exists in truth; in reality only the six basic Elements exist in all the world. Woman, man, this or that person, I, you, etc. are conventional terms for that which do not really exist; what really exist are the six basic Elements only. So there is no head, leg, hand, eye, ear, nose, etc., because all are the six basic Elements in the last analysis. All the organs of the body such as hair, body-hair,

nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, stomach, bowels (faeces), etc., do not exist: but only the Elements such as *pathavi* etc., really exist.

All along the long, vast extent of *Samsara's* journey, we have become ingrained in misconcepts about things all about us and around us, believing mere forms as facts of life. The fact lies in the truth that all things, big or small, in the ultimate analysis, are a mere heap of elements, a mass of elements, a collection of elements, a lump of elements, and nothing more. Such definitive insight is the Light of Knowledge called 'being firmly settled in the Dhamma'.

Analysis of the Element of Extension (*Pathavi dhatu*)

I shall now explain about the Four Great Elements beginning with the Element of Extension (*pathavi dhatu*).

45. *Pathavi*: Element of Extension:-

Pathavi has the property of hardness (*kakkhala*) or softness (*mudu*). This property is the Earth Element in the ultimate sense.

46. *Apo*: Element of Cohesion:-

Apo has the property of cohesion (*abandhanam*) and liquidity (*paggharanam*). This property is the Water Element in the ultimate sense.

47. *Tejo*: Element of Heat:-

Tejo has the property of heat (*unha bhavo*) and cold (*sita bhavo*). This property is the Fire Element in the ultimate sense.

48. *Vayo*: Element of Motion:-

Vayo has the property of support (*vitthambhanam*) and motion (*samudiranam*). This property is the Wind Element in the ultimate sense.

The meanings of the these Four Great Elements should be digested and learnt by heart.

I shall proceed to expound the said Four Great Elements so that the Light of the definitive Knowledge of the *Dhamma* may dawn on the reader.

Earth Element (*pathavi*) in the ultimate sense means the mere property of hardness. By *pathavi* is not meant any substance - not even a hundred thousandth part of an atom. It lacks shape, mass, form, core or solidity. (That is why) this Element exists in very clear spring water or river water; in all forms of light including sunlight and moonlight or even the lustre of gems; in sound - all vibrant sounds including the sounds of gongs or pagoda bells; in moving air - from the softest breeze to gales; in smells, good or bad, that spread near and far. The rationale for this peculiar property lies in the state of inseparability (*avinibbhoga vutti*) of the Four Great Elements. For as the Buddha says:

"Depending on one of the Great Elements,
the remaining three arise;
Depending on three of them,
the remaining one arises;
Depending on two of them,
the remaining two arise."

(*Ekath mahdhatam paticca tayo mahabhuta;
Tayo mahabhute paticca ekam mahabhutam;
Dve mahabhute paticca dve mahabhuta.*)[14]

The Commentaries explain that it is the function (*sampaticchana rasa*) of Earth Element (*pathavi*) to receive the three other (co-nascent) elements of Water, Wind and Fire.

The nature of Water, Wind and Fire Elements are such that they cannot exist without Earth Element as their basis.

From the foregoing statements it should be understood that in all forms of water, colour, sound, wind and smell, there invariably exists this Earth Element.

This is on the authority of the scriptures.

Proof by empirical data

Proof by empirical data can also be made. In any mass of water or of wind, it is fairly evident that the lower layers are supporting the successively upper ones. Now this function of supporting is not the property of *apo* whose characteristic is cohesion. It is not the property of *tejo* either, for *tejo* is characterised by its thermal quality only. Support is the joint function of *pathavi* and *vayo*. Support implies hardness or the capacity to bear, and it also implies lifting or the capacity to resist. The former is the characteristic of Earth Element, the latter that of Wind Element. Wind Element acquires its property of resistance on the strength of hardness, the characteristic of Earth Element. It cannot function alone. One should try to understand the distinction between hardness and resistance that co-exist in the function of supporting.

Thus we can discern the pressure of the element of hardness in water or in wind, and from that we can safely conclude that the element of extension or hardness, the ultimate Earth Element, exists in water and wind.

In the case of light and smell, however, although the element of hardness or extension is definitely there, this element is too subtle to notice. No empirical data can be drawn from them. We have simply to rely on the authority of the Texts.

The fact of the presence of *pathavi* in the clearest water, light, wind, sound and smell, is stated here to impress the truth that it is the mere property of hardness that we mean by the ultimate Earth Element, to drive home the point that the property of hardness does not mean any particle that has any form or solidity, any minutest substance of even a hundred thousandth part of an atom.

(The mere property of hardness must not be confused with the manifestation of hardness in things.)

By 'hardness' we should understand the term as a relative concept. What is hard or soft is spoken of by comparison: thus we have varying degrees of hardness at the bottom of which we call it softness. With the cutting diamond or *Vajira* at one extreme and the corporeality of a moonbeam at the other, we should discern the same property of hardness in varying degrees in all materiality. That is the character of Earth Element. This character of hardness can only be discerned as an ultimate truth. For if conventional perception stands in the way, no 'hardness' can ever be found in subtle materiality such as moonlight, etc.

When hundreds of thousands of crores of Earth Element - by themselves the mere property of hardness - happen to be held together by the Element of Cohesion or Water Element, *Apo*, a form appears, which is given the name 'atom'. When thousands of crores of such atoms come together certain forms (of life) come into being, beginning with tiny insects. As the materiality increases, all kinds of beings with varying sizes, up to *Asurinda*, Lord of the *Asuras* (fallen spirits), whose height is forty-eight hundred *yojanas*, take their forms. As regards external things this phenomenon of materiality takes the shape and extent of Mount Meru which is 168,000 *yojanas* high, and the Great Earth of the universe itself which has a thickness of 240,000 *yojanas*.

It is the Earth Element with its property of hardness that serves as the basis of all forms of materiality, animate or inanimate, from atoms and insects to the whole universe. And no other element has the property of assuming form or shape. The three other elements of Water, Wind and Fire depend on Earth for their existence. Thus one should realize the importance of Earth as the basic Element in all materiality.

If you want to contemplate Earth as an ultimate reality in Mount Meru, or in this Great Earth, you concentrate only on the property of hardness which lacks substance. As you concentrate only on its function (giving support to all forms of materiality) it will be seen as a reflection in a mirror on a clear surface of water, without the obstruction of the tiniest substance, not even an atom.

If there remains the faintest idea of substance or form or solid mass, even as much as an atom, your view is not on the ultimate truth of Earth. It is not free from the concept of form conventionally accepted throughout. This conventional truth stands in the way of understanding the true characteristics - arisings and vanishings - of materiality.

On this subject of contemplating the Elements it may be mentioned that the Venerable *Punna* taught the Venerable *Ananda* using the example of the image in the mirror, and the Venerable *Ananda* won enlightenment of the First Stage (*sotapanna*).

If one is to understand the property of hardness only, unencumbered by any conventional concept of substance or form, that truly exists in Mount *Meru* or the Great Earth, one should find it much easier to comprehend this ultimate truth in lesser objects, animate or inanimate.

Images reflected in the mirror - be they as big as Mount *Meru* - are liable to vanish, when opportune, over a hundred times as fast as the blink of an eye or a flash of lightning, because there is actually no trace of any substance in them. Exactly so, the Earth Element in all materiality - be it as big as Mount *Meru*- is liable to vanish, when opportune, in an equally fast manner, because there is in the ultimate truth no substance, not even as much as an atom, in it. This fact will dawn on the meditator. When he contemplates the Earth Element in his own body with a view to gaining insight into physical phenomena, he should concentrate on a specific part at a time. So when he is contemplating Earth Element in the head he should exercise his thought throughout the head both inside and out. While doing so the concept of colour might come in which is not the ultimate property of Earth Element. So also the concept of form or shape might stand in the way. All these obstructionist concepts must be discarded with great mental alertness.

As he proceeds to the lower parts of his body, down to the soles, he should specify his field only to the extent of his practical capability in concentration. Having thus covered the whole body piecemeal, he will now be in a position to contemplate on a part, say, the head, and yet be able to comprehend the whole body. Once such comprehension has arisen within oneself, one comprehends the same phenomenon in all other things, animate or inanimate, in all the universe - indeed, all other universes.

And once Earth Element is thus comprehended, one finds no difficulty in comprehending the three remaining Elements.

(Here ends the brief analysis of *Pathvi*).

Analysis of the Element of Cohesion (*Apo dhatu*)

(2) *Apo*: Element of Cohesion:-

Apo has the property of cohesion. This property alone is Water Element in the ultimate sense. When the property of cohesion is strong it tends to ooze and become fluid - hence *apo* is expressed as Water Element. This (basic) property of cohesion in the ultimate sense bears no

substance whatever, not even a hundred-thousandth part of an atom: it is just a property or a function. Its function is to bind together the three other co-existing elements of Earth, Fire and Wind so that the four exist interdependently. Once the Water Element disappears the three other elements become disintegrated and vanish at once. This is the crucial function of the Water Element in any given group or unit of materiality.

All material shapes and forms ranging from the atom to *Asurinda*, Lord of the *Asuras*, in the living world, as well as all physical phenomena up to Mount *Meru* and the Great Earth, exist in the world, due to the Water Element. Apart from this Water Element there is no other element that holds materiality together.

If cohesion were to fail in Mount *Meru*, the whole 168,000 *yojanas* of the great mountain would crumble and vanish in no time. The same would be true of Mount *Cakkavala* which is 164,000 *Yojanas* high, or of the Great Earth, in which latter case we could imagine an eerie void in place of the Great Earth. This is because when the function of cohesion is absent, even the rock formations that make Mount *Meru* or Mount *Cakkavala* or the Great Earth cannot stand together since the primary elements that constitute them lack the necessary binding force.

All the elements in the ultimate sense, with the exception of *Nibbana*, are in the nature of being formed or conditioned (interdependently); so they cannot exist for a moment, not even for the blink of an eye, or a flash of lightning, without outside help or support.

If one means to understand Water Element in Mount *Meru*, or Mount *Cakkavala*, or the Great Earth, one should concentrate only on the property of cohesion, without being distracted by the hardness therein (which is the property of Earth Element). Concepts of colour and form are likely to obscure the meditator's comprehension. In such cases Knowledge lacks definition with the result that as one proceeds to contemplate the arisings and vanishings of phenomena the mind gets murky. For unless the ultimate truth of a given phenomenon (here Water Element) is comprehended well, the reality of impermanence (*anicca*), ill (*dukkha*) and not-self (*anatta*) will not be understood.

As has been explained in connection with Earth Element, here too when one clearly comprehends cohesion as the ultimate truth about Water Element, one will realize that no substance, solidity, mass or form truly exists even in Mount *Meru* or in the Great Earth; and that apart from the cohesion that characterises all materiality, one's concepts about shape or form or colour are just unsubstantial and as illusive as reflected images of shapes and colour - such as those of clouds, the sun, the moon, trees etc., - in the mirror or on the clear surface of water. When such clear comprehension of cohesion is gained in respect of Mount *Meru* or the Great Earth there can be no difficulty in realizing this fact in living things as well - may be man or deva or Brahma. In fact one must necessarily comprehend it in respect of living things. We begin our reference to Mount *Meru* and the Great Earth to impress the fact of falsity (of concept of form, shape and colour) even in the greatest masses of material phenomena so that it will be more readily seen in respect of lesser materiality such as living beings.

(However, one should) first master the skill in comprehending this element in oneself from head to foot before contemplating it in others.

(Here ends the analysis of *Apo*.)

Analysis of the Element of Heat (*tejo dhatu*)

Tejo: Element of Heat:-

The Element of Heat of the Fire Element has the property of heat or cold. This property alone is the Fire Element in the ultimate sense. Heat or cold is responsible for the growth and sustenance

of the three other coexistent elements. Through maintaining an appropriate thermal degree in things, *tejo* provides the necessary function of maturing and invigorating the three other elements in a given physical phenomenon. (To take an example:) Eggs in a nest need the mother-hen's body-heat by constant brooding so that they hatch successfully. Without the mother's warmth going into them, the inborn heat acquired while in the mother's womb could not sustain them and they would simply rot.

Even so, *tejo* is like the mother-hen and the remaining three elements are like the yolk of an egg. Only in combination with the Fire Element can hardness (Earth Element) come into existence. Only in combination with it can cohesion (Water Element) take place. And only in combination with it can quivering (Wind Element) occur. Without the pressure of the Fire Element, therefore, the three coexisting elements cannot function.

The cold (Fire) element is responsible for the existence of all forms of water, beginning with that of the Great Oceans, the seas and the great layer of water that supports this Great Earth. It is this element that sustains them. The same element again is responsible for the existence of Mount *Meru*, Mount *Cakkavala* and the Great Earth.

When one singles out *tejo* as one's object of contemplation, one concentrates only on coldness in cold objects, and heat in hot objects without letting in concepts of colour, form or size. The fact that either in heat or cold there exists not the slightest substance, even so much as an atom, is quite evident. This fact having been clearly comprehended, the meditator understands that what he has all along considered as big or grand forms, shapes and colours such as sun, moon, clouds, etc., are mere concepts, that they have no more real substance than reflections in a mirror or in clear water.

In contemplating Fire Element in one's body, one takes up such portion of the body as one's concentration can manage. When one has fully understood the ultimate truth of this element in one's body it will become clear that all the living world also comes under the same truth.

(End of analysis of *tejo*.)

Analysis of Element of Motion (*vayo dhatu*)

If we watch a flame it is in motion; so also is the accompanying smoke. As Fire Element is responsible for the combustion, so also Wind Element assists in keeping the combustion in the form of a flame or living fire. The growth of the fire, of its heat and light, the quivering of the flame, the spread of smoke and the further catching of fire around itself, all are the functioning of *vayo*, the Element of Motion or Wind Element.

Exactly the same function of Wind Element is there in all materiality. It is due to its pressure that heat and cold is transmitted throughout a given material object. If we kindle a fire we start it with a tiny piece of fire which we put to the fuel. The little fire catches on to the fuel assisted by Wind Element, which in fact is the motive force of Fire Element. This motive force carries the heat (of Fire Element) to all inflammable things around the original fire. When the motive force is weak, we assist with external motive force by using a fan or blow-pipe.

Heat has the accompanying motive force and so also has cold. Now, note carefully that heat is one ultimate fact and the accompanying motive force, another. The same with cold, of course. The property of heat or cold is a distinct property that belongs to the Fire Element. The motive force is another distinct property belonging to the Wind Element.

Wind Element, due to its motive force, is the vital energy of the three other coexistent elements of Earth, Water and Fire. Those three are borne by Wind Element to wherever it carries them. When the force gets very strong there is a gale. This force is present in air pillows or air mattresses, etc.,

where it provides the necessary function of a cushioning effect. This character of *vayo* is called *vitthambhanalakkhana*, as mentioned in the scriptures. In all physical phenomena beginning with Mount *Meru*, Mount *Cakkavala* and the rock formation of the Great Earth, the element of Cold (*sitatejo*), assisted by its motive force of Wind Element, arises every moment to sustain the prolonged existence of those physical phenomena until their total disintegration at the destruction of the universe after an aeon of time or *kappa*. (Contemplate this fact with mindfulness until you grasp it well.)

The arising of mind-originated materiality (*cittajarupa*) throughout the body as a result of a certain consciousness (*citta*) that arises at the heart-base (*hadayavatthu*); the arising of temperature-originated materiality (*utujarupa*), the dissemination of nutriment throughout the body when food is taken, the gradual growth and development of the embryo right from its ultra-microscopic liquid form (*kalala*) to a full-size living thing, the germination and growth of all vegetation - all these phenomena arise due to the motive force of *vayo*. Try to visualize this fact in your mind's eye, contemplating the phenomenon of *vayo* in all things animate or inanimate, from Mount *Meru*, Mount *Cakkavala* and the Great Earth, until the mere property of motion becomes vivid. (Then contemplate the same truth in your body.) Contemplate it from head to foot. Here also, as with the other elements, the ultimate absence of form or substance - just like mirror-images - will become clear to your perception. Concepts of colour, form and shape - formerly accepted as truth by convention, will stand in the way. These are mere concepts (*pannatti*), not real, non-existent.

They must be dispelled by penetrating knowledge (*nana*).

(End of analysis of *vayo*.)

The Interdependent Nature of the Four Great Elements

The four properties, namely: (1) hardness, (2) cohesion, (3) heat or vital warmth, and (4) motion or motive force - are inherently different from one another. They exist together on hardness as a common base. They arise together, stand (momentarily) together, and vanish together. When hardness fails, the three other coexisting elements lose their base and vanish. When cohesion fails and the binding force disappears, then the three other elements disintegrate. When heat or cold fails, or the vital warmth goes out and the function of sustaining life stops then the remaining three elements lose their vital force and die out. When the distending function of Wind Element fails, the remaining three lose support and collapse together.

Fire Element can quiver with its inherent heat or cold only when assisted by Wind Element. When the motive force of Wind fails, Fire Element also dies down in no time. Likewise, the hardness of Earth Element depends for its stability and support on Wind Element, when this support fails, hardness disappears. Cohesion also cannot do without the supporting function of Wind Element. This is how the Four Great Elements with their own properties are interdependent, how failure of one spells destruction of all. The exact functioning of the Four Great Elements in things animate and inanimate, however, is too complex and subtle to understand, in fact it is simply incomprehensible (*acinteyya*). Their inherent powers also are similarly incomprehensible. Mastery over their nature through insight (in pursuing) the Buddha's Teaching (of the Eightfold Noble Path) leads to wisdom (*pativedha-nana*) which penetrates *Nibbana*, also called supramundane wisdom (*lokuttara-vijja-nana*). In the mundane sphere, a mastery of these elements entitles one to supernatural powers. A middling knowledge of them enables one to be proficient in science - medicine, chemistry, engineering, etc.

Of the Four Great Elements *tejo* is supreme. All physical phenomena, animate or inanimate, from the whole universe, the Great Earth and Water below the Earth's entire layer, down to smaller things, depend on *tejo* for their existence.

The full understanding of the powers of *tejo* lies within the province of the All-knowing Buddha.

(Here ends the exposition of the interdependence of the Four Great Elements.)

Analysis of Space [15] (*Akasa dhatu*)

The above-mentioned Four Great Elements, *Pathavi*, *Apo*, *Tejo* and *Vayo*, popularly known as Earth, Water, Fire and Wind respectively, arise either due to (kamma), or mind (*citta*), or temperature (*utu*), or nutriment (*ahdra*). On these four accounts the Four Elements arise together as groups or units of matter. Each group consists of the four elements. The element that separates these groups is called space (*akasa*), 'that by which an object is delimited' (*parrichedarupam*). Although the Four Great Elements come up together and perish together, only the elements constituting the same unit do so. The neighbouring units being separated by *akasa* are not affected. To the ordinary eye, mass or form is seen as preconceived shapes of living things or external physical objects. The fact of space in between (ultra-microscopic) material units, that take the form of such living things or objects, is not perceived. In all physical phenomena beginning with Mount *Meru*, Mount *Cakkavala* and the Great Earth, being constituted by the Four Great Elements, there are the element of space interstices between every unit of matter. Thus in between all masses of materiality there are voids or space, comparable in principle to the open sky above the Earth. It is very important to gain a clear comprehension of this Element of Space because it is essential for the understanding of material units, which again is essential for the understanding of the (three) characteristics of all phenomena. To gain insight into the three characteristics of all phenomena, you need to contemplate space in all physical objects, animate or inanimate, and perceive its presence. The Element of Space (unlike the Four Great Elements) does not actually arise from some origin. (It has no objective reality.) It is only a delimiting element that makes its appearance whenever material units come into being due to the four causes stated above. Since it does not arise and vanish, one does not need to contemplate it for gaining insight into its impermanence, ill or not-self. Knowledge of the three characteristics of phenomena does not come from contemplating *akasa* as an object in itself. Rather it needs to be properly perceived as a necessary condition for the understanding of the three characteristics of the Four Great Elements of Earth, Water, Wind and Fire.

(End of analysis of *Akasa dhatu*.)

Analysis of the Element of Consciousness (*Vinnana dhatu*)

Vinnana dhatu is the Element of Consciousness, that is, it is this element through which one knows the given sense objects. Consciousness is of six kinds, namely:-

49. Eye-consciousness or *Cakkhu-vinnana-dhatu*,
50. Ear-consciousness or *Sota-vinnana-dhatu*,
51. Nose-consciousness or *Ghana-vinnana-dhatu*,
52. Tongue-consciousness or *Jhana-vinnana-dhatu*,
53. Body-consciousness or *Kaya-vinnana-dhatu*,
54. Mind-consciousness or *Mano-vinnana-dhatu*,

Of these:

55. **Eye-consciousness** means the consciousness that arises by way of the eye when the eye comes into contact with visible objects.
56. **Ear-consciousness** means the consciousness that arises by way of the ear when the ear comes into contact with sounds.
57. **Nose-consciousness** means the consciousness that arises by way of the nose when the nostrils come into contact with smells.

58. **Tongue-consciousness** means the consciousness that arises by way of the tongue when the tongue comes into contact with tastes.
59. **Body-consciousness** means the consciousness that arises by way of the body when the body comes into contact with tactile objects. (Put in simple terms it is the sense of touch.)
60. **Mind-consciousness** means the consciousness that arises by way of the heart-base (*hadaya vatthu*) when the heart-base comes into contact with mental objects, either good, such as faith (*saddha*), morality or virtue (*sila*), learning (*suta*), charity or giving (*caga*) - or bad - such as greed (*lobha*), hatred or anger (*dosa*) delusion (*moha*).

Generally speaking, when the eye sees (i.e., comes into contact with) a visual object people think, "I see it". This is in fact wrong view induced by attachment to Eye-consciousness. The fact of seeing is merely a distinct phenomenon (without any one who sees) and needs to be understood clearly through insight.

Likewise, the phenomena of hearing sounds, smelling odours, tasting flavours, and touching tactile objects, should be understood clearly through insight.

When the mind thinks thoughts, or knows things, people generally think, "I think of this or that" or "I know this or that". This is in fact the wrong view of personality belief (*sakkaya ditthi*). The arising of thoughts is a distinct phenomenon and needs to be understood clearly through insight.

How this insight comes about will be explained now.

The physical body may be likened to a bad open sore, the six kinds of consciousness are like maggots that infest the sore at various spots. Since consciousness is a mental phenomenon you have to imagine it arising depending on the six sense-bases such as eye, ear, etc. (Another way:) Imagine the six sense-bases such as eye, ear, etc., as very clear patches of water, and the six kinds of consciousness as reflections appearing on the individual patches of water. The above methods are to help visualize that sense data or sense-objects are distinct from, and external to the sense-bases. Although consciousness is imagined as some conceptual thing at first, after long-standing contemplation it will dawn on the mind that it is purely a mental state. Even if the mental states are not clearly recognized, and they appear as reflections on patches of clear water, or dew drops (falling on a piece of glass), it does not matter. The main purpose is to comprehend the phenomena in what is commonly said as 'seeing', 'hearing', 'smelling', 'tasting', 'touching' and 'thinking'. If the imagined things (a sore and maggots: patches of water and reflections thereon, etc.) do not help dispel the personality-belief, and the deluded "I" still persists in the happening of those six kinds of consciousness, insight is still far beyond you. Only when your earlier ingrained concept of, "I see it", etc., loosens itself and the real occurrence of consciousness is properly comprehended, firmly grasped can you ascertain yourself that you have gained the Knowledge of being firmly settled about the Dhamma.

The arising and vanishing of phenomena take place at tremendous speed comparable to the phenomenon of lightning;

vijjhupada va akase uppajanti vayanti ca
(*Niddesa: Visuddhimagga*).

So you have to make yourself aware of the fact that phenomena arise and vanish rapidly within such fleeting moments as the blink of an eye.

This contemplation of impermanence, ill and not-self, is the way to break up the diehard concepts of permanence, pleasurable, and self or ego with their erroneous belief in a being, person, or a life. When the ephemeral character of all phenomena, not lasting even as long as the duration of a flash of lightning, is seen through, the truth that such phenomena are not at all reliable should become clear; and when this is thoroughly understood, the ill, the not-self, the not-person, the not-

life of the self-same phenomena will automatically come to light. This understanding is no other than the Knowledge of being established in the Dhamma. The fleeting nature of phenomena is therefore aptly compared in the scriptures to a flash of lightning. The rapidity of the occurrence of mental phenomena is even far greater: their arisings and vanishings may be reckoned in hundreds of thousands of times within a flash of lightning. The rapidity is beyond human comprehension. Therefore it is not advisable to make such subtle phenomena one's object of contemplation. Try as one might, these phenomena will not be comprehended even after contemplating for a hundred or a thousand years. Instead of any ray of insight the meditator will be beset by more befuddlement and despair. For, as the scriptures say, mental phenomena take place in billions and trillions within the blink of an eye, or a flash of lightning, or of the snapping of one's fingers. Now, the duration of the blink of an eye itself is fleeting enough. To attempt to contemplate the occurrence of mental phenomena to the billionth or trillionth part of that duration would therefore be sheer folly. That is why you should rest satisfied if you can comprehend the unreliable, transient character of all phenomena, which is the main purpose.

As for the exact nature of mental phenomena, the understanding of which is the domain of the All-knowing Buddha's Wisdom, one has only to accept the authority of the scriptures (as to their swiftness). All talk about contemplating the three characteristics of mental phenomena is mere humbug. It is never practical but only hearsay from the Scriptures. If someone were to try it, it would be a far cry from insight.

(End of analysis of Vinnana-dhatu.)

CHAPTER III

A Brief Exposition of the First Light of the Buddha's Teaching

A fair understanding of the six elements - the Four Great Elements together with the element of space and the element of consciousness - that underlie all phenomena, internally within oneself and externally in all things beginning with Mount *Meru*, Mount *Cakkhavala* and the Great Earth, as explained above, establishes one in the Dhamma, the First or basic Light taught by the Buddha. Until one is so established one wallows helplessly in the dark quagmire of Stark Ignorance of the Dhamma. It therefore behoves one to strive for this Light which is the only worthy goal in having had the golden opportunity of hearing the Buddha's Teaching.

(End of the First Light of the Buddha's Teaching.)

A Detailed Exposition of the Knowledge in Comprehending the Law of Causality (*Paccaya-pariggaha nana*)

The second Light of the Buddha's Teaching refers to understanding the Law of Causality: (*paccaya*, cause, condition or origin, *pariggaha*, comprehending or taking possession). What causes material and mental phenomena to arise? What is the origin of these phenomena? What is the basic knowledge required about this question to gain the Light of comprehending the Law of Causality?

The Four Causes for the Arising of Materiality

The Four Great Elements of Earth (*pathavi*), Water (*apo*), Heat (*tejo*), and Wind (*vayo*): and Space (*akasa*), these five material elements are conditioned by the four factors, namely, volitional acts (*kamma*), mind (*citta*), temperature (*utu*) and nutriment (*ahara*). Further, they are conditioned by the six sense-bases (*vatthu*) and their respective sense-objects (*arammana*). So we have six basic elements which are caused or conditioned by six basic phenomena (i.e., the four conditions governing materiality plus (the set of) two conditions governing mentality). A good understanding

of these phenomena is required for one to gain the Light of comprehending the Cause or Causality.

Now, each of the Four Great Elements, Earth, Water, Fire and Wind, arise by these four conditions: (1) Volitional acts or Kamma, (2) Mind, (3) Temperature and (4) Nutriment.

As for Space (*akasa dhatu*) since it is not caused, i.e., 'not born' (*jati*) it does not have any arising (*uppada*). It merely happens to exist to delimit those conditioned material units (*rupa kalapa*). Hence one should not look for the origin or cause of space. (In other words), we exclude space from our study of the Law of Causality.[16]

61. **Kamma as Origin**

Of the four causes of origination, Kamma means good kamma, such as giving or morality (or virtue) etc., on the one hand, and bad kamma such as killing, stealing, etc., on the other, done in previous existences. The following material phenomena arise due to Kamma: (a) physical vitality (*jivita*), (b) heart-base (*hadaya vatthu*), (c) female sex (*itthi bhava*), (d) male sex (*pumbhava*), (e) eye-sensitivity (*cakkhu-pasada*), (f) ear-sensitivity (*sotapasada*), (g) nose-sensitivity (*ghana pasada*), (h) tongue-sensitivity (*jivha pasada*) and (i) body-sensitivity (*kaya pasada*). All those material phenomena are conditioned by past kamma alone. For once *jivita*, or physical vitality, is destroyed in the present existence no other present conditions - temperature, nutriment, or medicine or medicinal diet, - could restore it to the body. This body dies and it is conventionally said that the present existence expires and a new existence comes to arise. It is the same thing with the heart-base. When eye sensitivity is destroyed medicines or medicinal treatment cannot restore it, Eye-sensitivity is lost forever. The same holds true for ear-sensitivity, nose-sensitivity, tongue-sensitivity, and body-sensitivity. Thus, the above-mentioned material phenomena, since their inception, are subject to favourable conditions and circumstances for their continued existence throughout their process of development. Once the process is interrupted, no amount of present efforts can restore them. That is why they are said to be the product or resultant of past kamma alone.

The same should be understood with regard to the Four Great Elements born of kamma.

62. **Mind (*citta*) as Origin**

Mind (*citta*) is of three classes: (a) wholesome or moral (*kusala*), (b) unwholesome or immoral (*akusala*) and (c) indeterminate or un-moral (*abyakata*).

Among the unwholesome classes of consciousness, we have greed, anger, hatred, delusion, conceit (*mana*), jealousy (*issa*), niggardliness or avarice (*macchhariya*), remorse or brooding (*kukkuccha*), ill-will (*vyapada*), etc.

- a. Among the wholesome classes of consciousness there are: giving, morality, love (*metta*), compassion (*karuna*), joy in others' wellbeing (*mudita*), equanimity (*upekkha*), faith (*saddha*), wisdom (*panna*), concentration (*jhana*) etc.
- b. Among the indeterminate or unmoral class of consciousness there are: resultant consciousness (*vipaka*), kammically non-operative consciousness (*kiriya*), rebirth-linking consciousness (*patisandhi*), passive states of consciousness (*bhavanga*), adverting (*avajjana*), examination (*santirana*), reception (*sampaticchana*), registering (*taddrammana*), decease (*cuti*), etc.

Another classification:

Mind or *citta* or consciousness is of these three classes:
consciousness in bodily actions, in verbal actions and in mental actions.

Of those three classes: consciousness in bodily actions varies with the manner of physical movement such as going, standing, sitting, lying down, bending, stretching, etc. Consciousness in going means the volition that activates the particular department. The activating consciousness that brings the foot to make the first step is followed by that which brings the other foot to make another step, and so each step is directed by each consciousness so that as long as this type of consciousness is arising successively, the steps are made successively. Likewise in all bodily movements, every little bit of movement is brought about by each type of consciousness. As an illustration, take a railway engine. Each puff of steam from inside the boiler turns the machinery in a specific stroke, and each ball of smoke escapes from the chimney. Every stroke of the machine's turning, every bulge of smoke at the chimney is the work of each specific puff of steam. The same principle is observable in other steam engines such as in power- generating plants and steamers.

In the same manner when you walk, every step that is made is on account of each motivating consciousness accompanied by its own set of physical phenomena. The consciousness that motivates the first step vanishes at the end of the step when the physical phenomena of that step dies away. A fresh consciousness arises for the next step, bringing in a fresh set of physical phenomena. This second step ended, the physical phenomena therein vanish, and the motivating consciousness is no more. In this way when a hundred steps are made a hundred types of consciousness and a hundred sets of physical phenomena (arise and) vanish. When a thousand steps are made, a thousand types of consciousness and material states (arise and) vanish. The mentality and materiality pertaining to the outgoing step have no effect on the succeeding step. They perish the moment the particular step is made. At each step that is made fresh motions occur throughout the body. All these motions represent fresh arisings of materiality due to fresh arisings of consciousness. Every day we make innumerable bodily movements: the head, the limbs and all the smaller parts of the body move in various manners; the exhaling, the inhaling, the blinking of the eyes, the movement of the lips, etc., take place all the time, each of which has its own consciousness to account for the particular motion. This is how consciousness in bodily actions brings about physical phenomena expressing themselves as bodily actions.

Consciousness in verbal actions brings about physical phenomena expressing themselves as verbal actions. Whether we speak or cry, laugh or shout, every minute utterance is the work of a particular consciousness. For instance. we say:

"Iti pi so bhagava araham sammāsambuddho" each syllable - *I, ti, pi*, (etc.) - is motivated by its own consciousness. If you say in English: "Homage to the Buddha", each of the syllables, -Hom - age - to - (etc.) - is caused to be uttered by its own motivating consciousness. Observe this fact carefully. And also observe that at the end of each syllable the motivating consciousness for it vanishes. This is how consciousness in verbal actions brings about physical phenomena (audible sounds) in verbal actions.

Consciousness in mental actions brings about physical phenomena expressing themselves as visible aspects of one's mood, generally noticeable in the eyes, facial expression and demeanour. Hence we can distinguish anger from the face that has assumed, under angry impulse (consciousness), a reddish aspect. So also the face assumes distinct expressions under the impulse of kindness, ill-will, goodwill. and so on. Observe carefully that each mental action is behind each material phenomenon that finds its outward expression.

This then is how the Four Great Elements that constitute physical phenomena change millions of times under the impulses of consciousness that arise and vanish in as many times each day in a given individual.

Whereas the physical phenomena in walking is conditioned by the consciousness of walking - i.e., the thought-impulses that bring about bodily movement called walking - the generality of the people think someone goes, a woman goes, a man goes, he goes, I go, etc.. This persistent view of the going as necessarily done by some person. i.e.. the goer, is the Stark Ignorance of Causality.

The truth is that in the bodily movement of going, the consciousness that motivates it is no person or being, no woman or man, not he, not I, not human, not a deva. It is only the element of consciousness (*citta* or *vinnana*). The act of going caused by the consciousness of going, is physical phenomena set in motion. Apart from mentality-materiality there exists no person, no being, no personal entity, no soul, no individual life, no woman, or man, neither he nor I, that goes. So also there is the coming but no one who actually comes; there is the standing but no one who stands; there is the sitting but no one who sits, there is the sleeping but no one who sleeps, there is the speaking but no one who speaks. In any act there is only the action but no one who acts. There is no doer, no subject by way of a living entity. And there is no creator. There is only the arising of physical phenomena expressing themselves as going, coming, sitting, sleeping, speaking, etc., under the motivating force or impulse of consciousness which is the true cause of all such arisings. To be able to discern this truth is Knowledge in comprehending the Law of Causality.

(End of the arising of the Four Great Elements due to consciousness).

63. **Temperature (*utu*) as Origin**

Temperature that causes the arising of the Four Great Elements, i.e. the physical phenomena, means cold (*sitatejo*) and heat (*unhatejo*). The element of cold causes cold material to arise; the element of heat causes hot material to arise. In the cold season the element of cold prevails making the body cold. In the hot season the element of heat prevails making the body warm. In the rainy season there is a mixture of cold and hot elements around us so that by night the body is cold and by day it is warm. In the morning before noon the body is warm; in the afternoon it is cold. When we stay or go about in the sun the body gets hot, we feel warm and there is perspiration. In the shade the body is cool, we do not feel warm, and it is comfortable. While sleeping or sitting the body is cool. While standing or walking it gets warm. When there is exertion - carrying things, digging or chopping things, etc., - the body gets warm. And when the body rests it gets cool again. Thus within the day innumerable physical phenomena, cold or hot, arise in a person, depending on circumstances, all due to temperature. Observe carefully within yourself the arisings of hot or cold materiality which occur in turns due to changes in temperature.

This is how the Four Great Elements, all physical phenomena, are born of temperature.

While cold material is arising due to cold temperature, or hot material is arising due to hot temperature, if one gets no idea that materiality is taking turns from cold to hot on account of change in temperature from cold to hot, then he is under the Stark Ignorance of the Law of Causality. From such ignorance there arises in him the wrong view that someone exists who does this or that (*karaka ditthi*) or a firm belief in a doer. There also arises in him the wrong view that someone exists who suffers or experiences this or that (*vedaka ditthi*). When one believes in the existence of a doer, one considers oneself, "If I wish to enjoy cool, I can make myself cool"; or "If I wish to make myself warm, I can do so". (Corollary): when one believes of another who begets the action of a doer, one considers as for oneself- "As a result of my own efforts to get cool, I am now enjoying the cool"; or "As a result of my own efforts to get warm, I am now enjoying the warmth".

"Due to the meritorious deeds done in my previous lives, I am now endowed with high birth, beauty, wealth, etc."; "due to unmeritorious deeds done in my previous lives, I am

now born an outcast, ugly, disease-ridden. a nonentity, poor, etc."; "for what he has committed he has to suffer its consequences"; "for what I have committed I have to suffer its consequences". In all such statements, 'who does' this or that thing' indicates belief in the wrong view of the existence of a person, a doer or a subject of an act. And 'who suffers' indicates belief in the existence of a person, a sufferer or an object of an act. When someone says: "I did the cultivating, so I reap my harvest", the belief in the existence of the person who cultivates is the wrong view of the existence of a doer. When the Light of the Law of Causality is attained, all activities are seen in their true states, as mere physical occurrences taking place due to changes in temperature. On attaining this Knowledge, belief in a doer or a creator or the act of God's Creation dissolves.

(End of exposition of Temperature as Origin of physical phenomena).

64. **Nutriments (*Ahara*) as Origin**

Nutriments that is the origin of the Four Great Elements, i.e., all materiality, refers to food that is taken daily. That two square meals a day are required for man, and that certain intakes of food are required by cows, buffaloes, horses, elephants, etc., of the animal kingdom, is commonplace. Consider in yourself, as well as in other living beings, how lack of food causes certain noticeable physical characteristics, and how a timely meal causes other noticeable physical characteristics. Hunger causes, as everyone knows, physical weakness: a well-fed stomach causes a sense of physical wellbeing. Wrong food causes sickness which is manifested in a sick body. The taking of medicine or medicinal diet causes sickness to disappear, which is also manifested in a cured and healthy body. Sickness due to food and taking of medicine or dietary food is also interrelated with temperature, so that the dual cause of nutriment and temperature should be noted here.

Even though the plain fact is: the lack of food causes the body to get weak, feeble, tired and listless, the taking of proper food at a proper hour satisfies hunger, causes the body to get strong, full of vitality, able and fit, yet most people, being grossly ignorant of the truth, are deluded into thinking in terms of a self such as, "I ate, so I am full, I feel strong, vigorous, fine; my hunger is satisfied."

When this delusion about a personal identity, with I in the centre of everything, is discarded as being false, and the truth about the 'nutriment-origination of physical phenomena' is comprehended - i.e., when there is a lack of nutriment, physical phenomena get weak and disabled; and when there is a supply of nutriment physical phenomena get strong and able - this is the correct view of the Four Great Elements that make up all materiality. This is Knowledge in Comprehending the Law of Causality.

(Here ends the exposition of the origination of the Four Great Elements due to the four basic causes.)

The Mental Element or *Vinnana*

Vinnana or consciousness arises on account of the dual phenomena of base (*vatthu*) and its relevant object (*arammana*), as follows:-

The Six Sense-bases (*vatthu*)

By sense base (*vatthu*) we mean:-

65. the eye sensitivity which is the base of visual sentience (*cakkhu-pasada-rupam*), [17]
66. the ear sensitivity which is the base of auditory sentience (*sotapasada rupam*);
67. the nose sensitivity which is the base of the faculty of smelling (*ghana-pasada-ruapam*);

68. the tongue sensitivity which is the base of the faculty of tasting (*jivha-pasada-rupam*)
69. the body sensitivity which is the base of the faculty of bodily sensation or touch (*kaya-pasada-rupam*)-,
70. the heart-basis (*hadaya-vatthu*).

These are the six sense bases.

The Sense-objects are these six:-

71. Colour (*vanna*) which is the visual object for eye- consciousness;
72. Sound (*sadda*) which is the auditory object for ear- consciousness;
73. Smell (*gandharammana*) which is the object of smelling for nose-consciousness;
74. Taste (*rasarammana*) which is the object of taste for tongue-consciousness;
75. Tactile objects such as heat or cold, soft or rough, etc., which are the objects of touch for body-consciousness; and
76. Thoughts of an infinite range (*dhammarammana*) which are the objects of mind-consciousness.

How Consciousness (*Vinnana*) arises

Consciousness is conditioned by the respective sensitivity and its object in the following ways:-

77. Eye-consciousness (*cakkhuvinnana*) arises on the dual condition of the eye sensitivity; the physical basis of seeing (*cakkhuvatthu*), and some visual object (*ruparammana*);
78. Ear-consciousness (*sotavinnana*) arises on the dual condition of the ear sensitivity, the physical basis of hearing (*sotavatthu*), and some sound; the object of hearing (*sotarammana*);
79. Nose-consciousness (*ghanavinnana*) arises on the dual condition of the nose sensitivity, the physical basis of smelling (*ghanavatthu*) and some odour, the object of smelling (*ghana-rammana*);
80. Tongue-consciousness (*jivhavinnana*) arises on the dual condition of the tongue sensitivity, the physical basis of tasting (*jivhavatthu*), and some taste, the object of tasting (*rasarammana*);
81. Body-consciousness (*kayavinnana*) arises on the dual condition of the body sensitivity, the physical basis of touch (*kayavatthu*) and some tactile object, (*photthabbarammana*);
82. Mind-consciousness (*manovinnana*) arises on the dual condition of the heart-basis, the physical basis of mind (*hadayavatthu*) and objects of thought (*dhammarammana*).

Herein mind-element (*manodhatu*) is deemed to be included in mind-consciousness-element (*manovinnanadhatu*) - that is to say, in a brief way.

Further Explanation and Examples

When the eye comes into contact with a visual object, the impact produces in the eye-base, eye-consciousness which in common usage is 'seeing' the (colour) object. A ready example is the reflection of a face in a mirror. Herein, the smooth surface of the mirror may be likened to the eye-base which is capable of visual sentience. The face reflected in the mirror is like the visual object. As the image of your face falls on the surface of the mirror it is reflected in the mirror. So also, as the eye-sensitivity of the eye comes into contact with some visual object within the range of the eye, eye-consciousness arises. When your face turns away from the mirror, the reflection of your face in the mirror disappears. Similarly, when the eye turns away from the visual object, eye-consciousness disappears. You say you do not see it now. If you turn it towards the object again, eye-consciousness arises again. And if you turn it away again, it (eye-consciousness) disappears again.

Now, eye-consciousness or the consciousness of seeing is a phenomenon that arises only while the eye is in contact with the object. When there is no contact no eye-consciousness can arise in which case you say you do not see it. So what is called seeing is only the function of eye-consciousness, which arises, in its natural state of things (*dhammata*), due to contact between eye and visual object. If there is no eye, or no sensitivity of the eye, no seeing is possible. On the other hand, if there is no visual object within the range of the eye-sensitivity, also, no seeing is possible - there is nothing to see. We may note, then, that what is called seeing, or the arising of eye-consciousness, is a temporary phenomenon - only a momentary occurrence (*agantukadhatu*) - that is occasioned in the eye-base by the occurrence of contact between eye and visual object.

So also:

The arising of ear-consciousness or hearing takes place occasionally as and when the ear-sensitivity in the ear and sound come into contact.

The arising of nose-consciousness or smelling takes place occasionally as and when the nose-sensitivity in the nostrils and odour come into contact. The arising of tongue-consciousness or tasting takes place occasionally as and when the tongue-sensitivity in the tongue and taste or sapidity come into contact.

The arising of body-consciousness or sensitivity of touch takes place throughout the body from head to foot, externally as well as internally, occasionally as and when the body-sensitivity and tactile objects of sorts - rough or soft, hot or cold, etc., - come into contact. The body-sensitivity is wide and complex : it may be just skin deep or it may be felt from the marrow to say nothing of an assortment of aches, cramps, itchings, etc., now hot here or now cold there, and so on.

The arising of mind-consciousness takes place in the heart-basis due to its contact with past mental objects such as:

- eeee. past efficient (or potent) action (*kamma*), or
- ffff. a symbol (sign) of that past action or (*kamma nimitta*)
- gggg. a sign of the tendencies for further rebirth (*gati nimitta*); or due to contact with present mental objects, good or bad, such as greed, hatred, etc.: and as a result consciousness may be in a passive state (*bhavanga citta*), or unwholesome states such as greed, hatred, delusion, ill-will or covetousness (*avarice*); or wholesome states such as faith, knowledge; or simply random or idle thoughts (*vitakka*).[18]

All those arisings of the five kinds of consciousness must be understood, as with the arising of eye-consciousness, on the simile of the mirror image.

The inability to comprehend the truth that the six kinds of consciousness arise each due to momentary contacts between the sense organs or sense-bases and their respective objects; which is commonly spoken of as seeing, hearing, smelling, tasting, touching and thinking and which are actually separate and distinctive phenomena covering the whole set of the five aggregates, is Stark Ignorance of the Dhamma, the First Stark Ignorance. The lack of understanding of the origin of the six kinds of consciousness, that they arise on the dual cause of sense-base and sense-object, is Stark Ignorance of Causality, the Second Stark Ignorance. From this ignorance arises the wrong view of a doer or a creator. This view firmly holds that for all actions there exists a doer, a creator. In other words, all existence means persons and their doings. Personal entity such as I or he/she, etc.. is responsible for seeing, hearing, etc. "I see with my eye", "I hear with my ears" - (as taught when children) - are taken literally by the adult. This belief is the only truth such an ignorant one holds : he rejects any other cause. All such views that tenaciously hold to the idea of a doer or a creator are wrong.

The wrong view of *karaka ditthi* (in short) is the view that all the other perceptions - hearing, tasting, touching, knowing, thinking - are also actions done by someone. Without some person

doing these things they cannot take place. There is a person who sees, who hears, etc. This view does not accept that these perceptions arise simply through the dual cause of sense-bases and sense-objects.

One who comprehends the phenomena of the six kinds of consciousness that arise due to the dual cause of sense-organs or sense-bases and their respective objects - appearing as seeing, hearing, smelling, tasting, touching, knowing, [and thus] thinking - attains the Knowledge of Causality, The Second Great Light. This Light dispels once and for all the Stark Ignorance of Causality and the wrong view of a doer or creator as the cause of life. Where one clings to the belief that it is due to God, I see, I hear, etc., not knowing or not accepting the phenomena of the dual cause of the six kinds of consciousness one also errs in the wrong view of a doer/creator. The same ignorance lies at the root of the Creator concept, too; it should be noted.

(End of Detailed Explanation of the Knowledge in Comprehending the Law of Casuality).

A Detailed Explanation of the Knowledge in Realizing the Three Characteristics (*lakkhana-pativedha-nana*)

What is the basic minimum understanding about the Three Characteristics so as to gain the Knowledge of the Three Characteristics? What are the fundamental phenomena that need to be understood?

When one understands the three characteristics inherent in the six basic elements (*dhatu*) described above, namely: *pathavidhatu*, *apo dhatu*, *tejo dhatu*, *vayo dhatu*, *akasa dhatu* and *vinnana dhatu*, one is said to have gained the Knowledge of the Three Characteristics.

Of the five material elements among those six (*vinnana* being a mental element), *pathavi dhatu* is the key. For it is the very basis of all materiality. It is on this element that the Great Earth with the great oceans, mountains, countries and human settlements and structures are founded. If one can comprehend the impermanence of the Great Earth and visualise its crumbling, disintegration and vanishing (in one's mind), the ephemeral nature of all the countries, cities and human settlements is seen without further effort. Similarly, when the ultimate fact about *pathavi* as the basis of all materiality, including the elements of Water, Wind and Fire, is understood as to its unstable, ephemeral character, its constant state of decay, the remaining elements constituting all material phenomena are seen without further effort.

The Three Characteristics

Now, to deal with the Three Characteristics: The Characteristic of Impermanence (*anicca lakkhana*) is that which arises momentarily, only to vanish as soon as having risen. It is called *anicca* because it is in the nature of decaying and destruction (*khayatthena aniccam*).

The characteristic of Dreadfulness (*dukkha lakkhana*) is the danger that lurks in the alluring attractions of material things. Just as a leper in advanced stages does not dare to partake of rich delicious food but must decline any offer of it, so also the wise are not attracted by material things. For the apparent greatness and pleasures of human or celestial existence are all fraught with the inherent danger of defilements which keep one in the recurring process of ageing, decay and death. It is called *dukkha* because of its nature of danger and dreadfulness (*bhayatthena dukkham*).

The characteristic of insubstantiality (*anatta lakkhana*) is the absence of substance in materiality. No substance exists that can be called the essence of a person. As we have seen in our discussion on Knowledge in being firmly settled about the Dhamma, the ultimate truth of materiality and mentality disproves the existence of a person - just as the basic structural materials are only

timber or bamboo and not house or monastery or temple or rest-house or pandal. It is called anatta because it lacks substance or essence (*asarakatthena anatta*).

Of those Three Characteristics, the Characteristic of *dukkha* or woefulness or ill, is exhausted only when one attains *Arahatta Magga*, the fourth and final stage of the Path-Knowledge. The other two are exhausted at the lower stages. Of these two, the worldling must first of all grapple with Personality-belief, the belief in 'I', which is deluded and erroneous. For this he must necessarily comprehend the not-self character (*anatta lakkhana*) of all compounded things. This not-self character is in fact implicit in the impermanent character:

(*Anicca sannino meghiya anattasanna santhati*).

So I will now explain the impermanent character clearly with a view to throwing light on the 'not-self' character.

Examining Tejo dhatu

In discussing the Knowledge of being firmly settled about the Dhamma we have been acquainted with the six basic elements of materiality. We shall now begin with examining *Tejo dhatu*, the Element of Heat or the Fire Element, its impermanence and not-self (no-essence) characteristics. *Tejo* comprises heat and cold which are known by the world as such but which are primary elements that belong to *Tejo*. Now heat and cold are of opposite nature. Each is the antithesis of the other. When cold prevails heat is absent and vice versa. What the world calls a being or a person is born only once and dies only once. There is no repeated arising of a person during his lifetime nor repeated vanishings or cessations. *Tejo* which is a basic element in the body of all living things, on the other hand, arises quite a number of times in a day, and vanishes in as many times. We speak of: "Oh, now it is no longer warm: it is getting cool", or "it is no longer cold; it is getting warm now" - and these we say even during the course of any single day. That being so, *Tejo* arises and vanishes in its own way, whereas what is believed to be a person, an individual, does not have the same arisings and vanishings. No identity exists between *Tejo* and the assumed personal entity of a being. So it is erroneous in the Abhidhamma sense to speak of someone feeling warm or cold when *tejo* becomes hot or cold. It gets warm or cold as a mere phenomenon of *Tejo*, no one is feeling warm or cold in the ultimate sense. For apart from that phenomenon there is no person, no personal entity.

Since the so-called person or being does not in the ultimate sense correspond to *tejo*, a basic element with its own characteristic properties, it is evident that neither heat nor cold is a person, a being. Neither of them connotes a person, a being. If it were so, then the same phenomenon of arisings and vanishings should hold true both to *tejo* and to the so-called person. If *tejo* were a person then it should also, like the so-called person, decrease only once in a person's lifetime. As a matter of fact, *tejo* arises and vanishes many times a day and also turns from hot to cold every now and then. The changes are also noticeable. We know when it is hot, and we know when the heat vanishes. So also we know when it is cold, and we know when the cold vanishes. If this phenomenon of hot and cold were indeed a person then we would consider that that person arises and vanishes every time heat or cold arises and vanishes. That however is not the case. While noticing that heat and cold arise many times and vanish many times a day, we generally do not consider that a person arises and vanishes in as many times a day. We hold the view that a person, once born, dies only once in his lifetime. So the incongruity is plain enough. Heat or cold cannot be one and the same thing as a person. Heat or cold do not belong to a person; they cannot be called the substance of a person. They are not person, not self. They are merely the Element of *Tejo*.

This is the impermanent and the not-self character of *Tejo*.

The fact of the numerous vanishings, even in the course of a day, is the character of impermanence (*aniccalakkhana*). Since material phenomena have the inherent character of constant decay and vanishing it is not something substantial that can be called a person or a being. It is a vain thing that does not exist really. Hence it has the character of voidness, not-self (*anattalakkhana*).

By saying that there is no substance we mean that if the phenomenon of heat or cold be taken as a person, then one is assuming that phenomenon as a substance. In that case one believes that heat or cold represents a personal entity. In other words, one believes in the existence of a self (*atta*). Now, if heat or cold were a person that has a 'self', then either of them should remain unchanged till his death. The fact is that heat or cold changes every moment, regardless of the so-called person who has no control over it. Since that 'person' cannot rely on heat or cold as his own self (*atta*), it is evident that heat or cold has no self (*anatta*).

Certain beings live a hundred years. The heat-and-cold in such a person does not remain constant throughout the hundred years of his life. It does not remain so even for ninety years, nor for eighty years, nor for seventy years, -, ten years, -, five years, four years, nor one year. Therefore it is clear that heat or cold is not his own self. It is not a self at all. I have repeated myself but then this is a very subtle matter that must be grasped. Bear on this point with all your mind and strive to gain insight.

(*End of discussion on Tejo dhatu*).

The Origination and Character of the Four Great Elements in Combination

The four great elements of Earth, Water, Wind and Fire have been compared to reflections that appear in a mirror. They may be likened to a rainbow appearing while sunlight is passing through a vapoury sky. The emphasis is on their ephemeral character. They arise due to the four main causes - *Kamma*, mind, temperature and nutriment - and vanish due to the same causes. If that transient nature of all materiality has been grasped. when one contemplates on one's body, the same phenomena will be observed. Not the blink of an eye passes without the arisings of fresh materiality occurring there only to decay and disappear as soon as arisen. Those arisings and vanishings take place not unlike the frothing, turbulent, steamy water in a big boiler where the froth forms and disappears in no time. Just as a confused succession of bubbles are formed and are dying out, so also the arisings and vanishings of the Four Great Elements in the body will be discerned, all caused and conditioned by the four main factors of *Kamma*, etc., of which the role of nutriment will be seen most vividly.

Conditioned by *kamma*, mind, temperature and nutriment, there arise in the body the element of hardness called *Pathavi* or Earth Element. the element of cohesion called *Apo* or Water Element; the element of life-sustaining heat called *Tejo* or Fire Element; and the element of motion and support called *Vayo* or Wind Element. None of the four elements possesses any substance even so much as an atom. All are mere properties or functions. Therefore when any one of them decays all of them are destroyed at once. If the Element of Fire goes out, the qualities of hardness, cohesion, sustaining heat and motion die out instantaneously. They cannot survive even for the blink of an eye. If the Earth Element fails, all the elements lose their basis and so the qualities of cohesion, heat or cold, motion or distension, all disappear. Watch these happening in your body, closely.

The decaying materiality is instantly replaced by successive arisings of fresh matter at such a rapid rate that tens of thousands of changes take place within the blink of an eye, or a flash of lightning. The rapidity cannot be visible to the physical eye. The arisings and vanishings going on in a state of flux can only be discerned through insight, contemplating their ultimate nature as explained above. In this state of flux, seen in mental perception, every movement represents the change taking place between the old and the new. To the physical eye, an apparently permanent

object is seen as making no movements. If one is not wiser than what the eye can see one is still a far cry from the ultimate truth -a point that needs to be taken to heart.

When the four main causes that bring about the arising of the properties of hardness, cohesion, etc., of the Earth Element, Water Element, etc., - undergo a change, the co-existent Fire Element fails, which brings about the instant cessation of all materiality that make up a given unit of materiality. How this comes about will be explained now.

Fire, as we know it from everyday experience, arises dependent on some other matter and consumes that matter. That is the very nature of fire. So also Fire Element as an ultimate fact of materiality arises dependent on the three other Elements of hardness, cohesion and support; and consumes them all in no time. Fire that burns on garbage burns it up into ashes instantly. Fire that burns on oil burns up its fuel-oil. So also fire that burns on kerosene consumes the kerosene. Whatever fuel the fire happens to be fed on, it devours it all at once. Much in the same way, the Element of Fire that burns in all beings throughout the body devours co-existent Elements, and this process takes place very rapidly all the time without pause. More particularly, the devouring of nutriment is more voracious. That being the case, all materiality, be it the Element of Earth or the Element of Water, cannot last even as long as the blink of an eye or a flash of lightning. Within such short moments they all vanish forever, hundreds of thousands of times. Every such decaying materiality is instantly replaced so that the growth and development of childhood into adulthood is made possible.

In the quest for truth you have to try and visualise in your mental faculty the incessant phenomena of decay throughout your body. If you can visualise the state of flux in you quite vividly, you will perceive vividly how the whole body is made up of new arisings or origination of materiality as well as the constant decay, the truth of the impermanence of all things.

A lamp with a fuel-can containing one viss of kerosene burns up the whole one viss before it dies out. Before the can is empty someone refills it with fuel. So long as this refuelling is kept up the fuel-can does not seem diminished in its contents, nor does the flame appear to have diminished in intensity. Yet the fact stands that both the fuel and the flame feeding on it are dying out every moment. If it were otherwise there would have been no need for replenishing the oil. If, supposing the lamp is kept alight the whole night, and fifty viss of kerosene oil is being used up, this amount is evidently -what has been consumed by the fire. The fact of the flame consuming its fuel is noticeable to the keen observer. The passing moments of the flame getting weaker before the fuel is replenished as it gets low, is observable too. And it is everybody's knowledge that to keep the lamp alight the whole night it costs some considerable amount of kerosene.

The same holds true with living things. It is the regular meals that supply the fuel for the body. A meal provides the necessary fuel for a certain number of hours keeping the body whole after which the pinch of hunger comes to be felt. After some time without food the body cannot function. As the decay of the body is so fast, so also the fresh arising of materiality, replacing the old, also is equally fast. This rapid process of the necessity of fresh matter to replace the worn-out and deceased matter, forces living beings to be in constant search of food. That is why the task of keeping this mind/body process going is the most serious task, a compulsive action that is not only demanding but often exacting.

Imagine the amount of food produced in our Southern Island Continent (*Jambudipa*), cereals, grains, and other edible crops, in the course of one year. and apportion it into monthly quotas for consumption by the population, and then break it down into daily requirements. Think of the magnitude of the daily food consumption. It represents the scale of material replenishment that is being met every day. This enormity of the daily food intake required to keep ourselves alive, so that the material phenomenon inside us is kept regularly replenished will indicate the enormous rate of decay that is overtaking us.

Think of the law of the jungle, the law of "fish eat fish", all reflecting the fundamental fact of keeping oneself fed so as to live. Think of the human drudgery, day in and day out in eking out one's livelihood, amidst all sorts of struggles, the sweating away at one's job; the planning and schemings, the travel and expeditions. the arguments and haggings, the disputes and fights, the security and precautions, the frettings and fumings, the stress and strain, the cares and woes - all these just for the sake of preserving one's precious little life. If one can contemplate all these, down to their root-cause, the dire necessity of sustaining the body by providing fresh fuel in place of the consumed fuel will be realised. The compulsiveness of keeping oneself alive through nutriment will be seen. When one is able to understand this compulsive nature of staying alive through fresh fuelling, then the rate of consumption of what has been fed into the body will be appreciated. Then the ephemeral character of the body will be seen; the utter helplessness will be seen; the sheer absence of self will be seen.

In short, all the cares that beset living things in the world are due to the rapidity of arising and decay of all material phenomena, big or small, taking place in the body. This is the natural order of things in their origination - the impermanence and not-self character in the natural state of things - which needs to be comprehended.

Attachment to one's body is usually strong. Everybody would like to live a hundred years, or even a thousand years (if possible). This entails sustaining the ever-decaying body by means of fresh fuel so that fresh materiality is caused to arise to take the place of decayed matter. If one comprehends the arising of fresh materiality, due to the fresh feedings in the natural state of the body, and realises its transience and not-self character, lacking reality or substance even in the natural form, then it will not be too difficult to comprehend the altered condition (*vikati*) of the arising of materiality, the transience in the altered state of things, the dissolution (*bhijjnam*), the diminution (*khayo*), the destruction (*vayo*), the emptiness or insubstantiality (*asaro*) of the altered state of things. By altered conditions that arise (*vikati jati*) is meant the occurrence of ailments and diseases, dangers, enemies, suffering from violence (*dando*) and accidents or misfortunes (*upaddavo*).

That the materiality that composes the body is subject to the ravages of all those dangers and mishaps, and that they are decaying and dying out incessantly should also be seen. This is called "impermanence due to extraneous causes" (*vikati anicca*). So also the nature of insubstantiality on the same account (*vikati anatta*) should be seen. The fresh arisings occur incessantly; there is no lapse between the decayed matter and fresh matter, the process is continuous every moment. Therefore it is possible for desirable materiality and undesirable materiality to arise in turns at any moment, throughout the whole body. And since the deterioration and decay is also occurring very swiftly, sudden turns from being well to unwell, being pleasant to unpleasant, are also possible. In fact there is never a moment when such turns from good to bad cannot occur. For every moment is filled with arisings and vanishings. All fresh arisings are, in the ultimate sense, fresh births (*jati*). When, for instance, we say we have an eye-sore, or an ear-sore, this is the arising or birth of some unpleasant feeling.

The disappearance is called Impermanence (*anicca*), for what has arisen does not last even a moment but deteriorates, decays and dies out. In common usage we say, "The cold is no more, it is gone". These are but instances of Impermanence. By not-self (*anatta*) is meant the unsubstantial character of all things, not actually existing but only in a state of flux. In common parlance we hear such expressions as: "Pleasure does not last, it is only momentary"; or "The cold lasts just a while"; "Beauty is not lasting"; or "The stiffness is gone now": etc. All these expressions denote the transient nature of all compounded things.

In this body countless factors are ever present to bring to extinction all good or bad, i.e. desirable or undesirable, states, and these factors are both intrinsic as well as extrinsic. The Buddha calls *Pathav*, Earth Element, the bad snake with the poisonous mouth (*katthamukha*). As the snake bites the tip of a toe the poison instantly reaches the head, making the victim unconscious. The

whole body undergoes a tremendous change from the normal condition to a searing physical condition all at once. Not a trace of the normal healthy physical condition is left in them. The whole body is now filled with a frightfully heated physical phenomena. It may be likened to a big bomb filled with (say), fifty viss of high explosive, which, when exposed to a tiny fire through its firing point turns the entire contents of explosive into a powerful mass of fire.

The normal physical condition of the victim, beginning from his soles, was in a good or desirable state. This is quite evident. The burning heat, the pain, the aching, the stabbing sensation, the cramp, the spasm, the convulsion, the numbness and stiffness caused by snake venom, is a later occurrence bringing severe discomfort and distress. This too, is evident. If the victim be asked he would say that this pain is caused from outside and was not there before. However, this knowledge is crude, superficial. For people do not understand the arising of fresh physical phenomena, they do not know that the earlier healthy physical condition, the old materiality, has decayed. They are quite ignorant of the impermanent nature of material phenomena.

Any fresh feeling or sensation that is noticed in one's body, any arising of pain or disease, all mean fresh origination of physical phenomena, fresh elements, fresh units of materiality, fresh facts in the ultimate sense. And all such fresh origination takes place only to replace where the old elements, units of materiality, the old facts, have faded away into nothingness. All this phenomena of instability and cessation should be properly understood as the character of impermanence.

When a hot sensation is felt to arise in any part of the body, or throughout the whole body, it is fresh materiality that has taken birth. Wherever fresh arising occurs the fact of previous matter having decayed should be understood. When the whole body is perceptibly turning hot then one has to understand that the previous materiality, elements, units of physical phenomena, have decayed and vanished. The rate of change from old to new, however, is too swift to be noticeable.

Sometimes we feel cold; sometimes we feel some pain or ache or numbness or stiffness or sprain; sometimes there is itching or irritation - all sorts of unpleasant sensations are felt in our body, now here, now there. Wherever such sensations occur one should perceive that this occurrence signifies dissolution of old materiality, making it possible for fresh materiality to arise or originate.

It is on account of these extraneous causes of the arising of physical phenomena and their transience which are liable to befall one at any moment, that one is never free from worry. Even in the midst of pleasurable enjoyment of life, there looms this prospect of external causes leading to an abrupt change for undesirable states. The range of mishaps is infinite; people live in constant worry about disease, accidents, enemies, etc., and have to be always on guard against them, never enjoying a really carefree moment. Fences, alarm-signals, watchdogs, sentries, volunteer defence corps, etc., are symbols of a sense of insecurity. Even so, many a time people are obliged to sleep in a hidden spot, travel incognito, so as to fool the would-be enemy. When one contemplates these cares and worries attending us all the time, one should appreciate how burdensome this body is, what a great liability, what evil (*dukkha*).

This is an explanation showing the sudden swift change and corruption of Earth Element which is the basis of the physical body, as illustrated by the Buddha by the poisonous (mouthed) snake, on the analogy of a snake-bite victim, and a bomb.

What is said about Earth Element, by implication, also should be noted as applying to Water Element, Fire Element and Wind Element, the co-existent elements in any unit of materiality.

I shall expand this statement now. Imagine a hard block of lac or wax or tallow the size of man. Expose it to fire thoroughly inside and out. Try to visualise the process of the lump melting away - how the hardness is giving way to softness, from moment to moment. Then imagine the fire

being withdrawn from the lump, and try to visualise the reverse process - how the softness is giving way to hardness, from moment to moment. The yielding of hardness, stage by stage till there is no hardness left there, is, in *Abhidhamma* parlance, the deterioration, disintegration and dissolution or decease of (*Pathavi*) Earth Element. The same phenomena has been referred to in various terms in the *Suttanta* and the *Abhidhamma* teachings such as: cessation (*nirodha*), dissolution (*bhanga*), diminution (*khayo*), destruction (*vayo*), passing away (*attha*), decease (*maranam*), impermanence (*anicca*).

A yogi who practises contemplation for insight needs to visualise the above-said process of deterioration: when he can do so he is possessed of Knowledge of the Three Characteristics (*lakkhanatthayanana*).

If you have comprehended the impermanent character of Earth Element called the poisonous-mouthed (*Kattha-mukha*) snake, then you will also comprehend the three other elements - the Putrid-mouthed (*Putimukha*) snake or Water Element, the Fiery-mouthed (*Aggimukha*) snake or Fire Element and the Sword-mouthed (*Satthamukha*) snake or Wind Element. You will understand that these elements, too, are corruptive, decaying and constantly changing.

With Water Element, as it gets stronger the cohesiveness gets stronger stage by stage, and as it gets weaker cohesion gets weaker stage by stage until it disintegrates. These changes illustrate that in *Apo* is inherent the nature of cessation, dissolution, diminution, destruction, passing away, decease, impermanence.

With Fire Element, as it gets stronger the degree of heat gets stronger stage by stage, and as it gets weaker, heat is replaced by cold, and the cold gets colder or less cold by stages, as the case may be. These changes illustrate that in *Tejo* is inherent the nature of cessation, dissolution, diminution, destruction, passing away, decease, impermanence.

With Wind Element, as it gets stronger the supporting quality and the motive force gets stronger by stages, as it gets weaker, matter becomes flaccid, or lacks movement. These changes illustrate that in *Vayo* is inherent the nature of cessation, dissolution, diminution, destruction, passing away, decease, impermanence.

When a yogi clearly comprehends these phenomena he has attained Knowledge in Realizing the Three Characteristics of Existence. Then only is he truly possessed of *Vipassana* insight or *Vipassana-nana*. A superficial awareness that death awaits everyone, that decay is inevitable, destruction is inevitable, etc., is not sufficient knowledge, for it is not insight. Hence such commonplace knowledge is not called Knowledge of the Three Characteristics. This kind of banal knowledge is displayed even by people of alien creed.

The above method is the practical method to comprehend the Three Characteristics in the Four Great Elements constituting our body.

The Three Characteristics in the Six Kinds of Consciousness

Of the six kinds of consciousness, Mind-Consciousness is the crucial one. It is also fraught with immense possibilities for misunderstanding with grave consequences, dragging one down to the *niraya* abodes of tortuous existences. So I will begin with it.

Mind-Consciousness

Mind-Consciousness (*manovinnana*) is usually misunderstood as permanent. It is believed to be lying in the heart all the time as a vital force or 'life'. having a distinct phenomenon all its own with power to prolong itself. Hence the notions, "I know", "I think", "I muse", "I ponder", etc. All these concepts are grossly mistaken; they bespeak the burning Personality -belief, the Wrong View that is going to drag one down to the *niraya* world at one's death.

Mind-Consciousness has the heart (*hadayavatthu*) as its physical basis. In the heart there is a handful and a half of blood which is continuously agitated like a spring due to the digestive heat (*pacakatejo*) lying below it and the life-preserving heat (*usma*) that is diffused throughout the whole body. The materiality known as the heart-basis (*hadayavatthu*) as millions of units, floats there in the constantly oozing stream of blood. Mind-Consciousness arises from that material base in a continuous process of flux. As it arises it originally has a dazzling luminosity. This radiant quality of Mind-Consciousness is described by the Buddha in such statements as:

"O *bhikkhus*, this Mind (Consciousness) is shining".

(*Pabhassara-m-idam bhikkhave cittam*);

"O *bhikkhus*, this Mind (Consciousness) is pure white" (*pandaram*).

The lustre of Mind Consciousness is, however, not physically visible. It is to be perceived only. One may try to visualise it with benefit, provided such visualisation helps one to comprehend clearly the arising and the disappearance of phenomena, since this transience of nature has been compared to a flash of lightning:

(*Vijjuppdava dkase uppajanti vayanti ca*).

For better concentration, try and fix your attention on a particular spot in the heart as the blood oozes out in a rising and falling motion - maybe in the centre, maybe in the front, maybe at the back, maybe on the right side, maybe on the left side. In fact such risings and fallings take place in hundreds of spots in the heart; and wherever it arises it disappears on the spot. This is its nature.

Imagine any sensitive body organ the size of the heart - say, an eye-ball - on which pin pricks are made extensively. Each prick will cause to arise a sensation of pain at the spot where it is pricked; and the painful consciousness and mental aggregates (*namakkhandha*) will disappear right there. In the same manner you should be able to see vividly in the mind the arisings and vanishings of Consciousness and mental aggregates anywhere at the heart-base.

Let us take an illustration : A small bottle is filled with about half a handful of very clear red liquid which can very swiftly destroy anything coming into contact with it. A micro-organism of extremely delicate nature, dazzling white that is born in the liquid by its own nature, now arises here, now there, and makes as if to move violently; but even before the movement can take place it is dissolved in the red liquid and disappears within the blink of an eye. Visualise the continuous appearance of the bacteria, now here, now there, and their instantaneous disappearance. The arising and vanishing of Mind-Consciousness is taking place just like that - mere flashes, or rather, a series of flashes.

The rapidity of the rising and falling is so pronounced that wherever one focuses the mind on the heart-base the whole surface of the clear red blood will be marked by a continuous succession of these arisings and fallings as if in a state of oscillation. The tenacious conventional concept of "I know", "I think", etc., holding *vinnana* or Mind as one's own self, must now be readily identifiable with this oscillating phenomenon. If, in spite of such visualisation, the old deluded belief in a lasting soul or self - "I know", "I think", - still persists, the knowledge is not real, it is still superficial. Therefore do not let that die-hard belief, the passport to the hellish fires of *niraya*, linger in your thought. When you try and understand the changing phenomenon of mind-consciousness at the heart-base, give your attention also to what has all along been taken for granted as your thought. Then (slowly) you will realise that there is none of your thought there, in reality.

As taught by the Buddha:

"If one knows that the body is like foam. and the mind a mirage, he escapes the clutches of Death (*maccu*) and attains *Nibbana*."

*(Phenupamam kdyamimam veditva
Maricidhammam abhisambuddhano
chetvana marassa papupphakani
Adassanam maccurajassa gacche.)
Dhammapada, V.46*

Herein the body is compared to foam to show its unstable and ephemeral nature; and the mind to the mirage to show the delusion and lack of real substance.

In the hot season before the rains arrive, natural reservoirs lie as wide stretches of parched land with cracks showing everywhere. In the mid-day sun these dry unvegetated stretches, when viewed from a distance, present a shimmering sea not unlike a vast expanse of water. Herds of thirsty deer, numbered by the thousand in search of very scarce water, think of the mirage appearing before them as water and rush for it. But as they get to the scorched bed of the reservoir the imagined water seems still some distance away. They try to get there but there is no water. Then they turn back and see the same phenomenon in the centre of the reservoir. They run back to the centre. The water is not there; it again seems to lie yonder, to where they again rush. In this way there is the endless delusion and the endless search for water where there is no water at all. All perish there in the vain attempt.

This mirage is in fact a product of the slight vapour arising from beneath the earth due to direct sunlight and heat. It is an admixture of the vaporous heat and the sunlight that make it appear to be quivering. It cannot be seen at close quarters. It only appears at a distance where the sunlight has the right role to play on the rising heat. In contemplating Mind-consciousness one has to remember this elusive phenomenon. For the Mind-constituents (*namakkhandha*) i.e. *vinnana* and the incorporeal factors arise constantly, being inclined to mental objects, and perish as swiftly as the vaporous heat: and they lack substance even as the mirage.

The arising and the perishing must be observed carefully. That they do arise and perish in fleeting succession must be clearly comprehended. That is the essence. Then the character of Impermanence is grasped.

After one has comprehended the transient nature of the six kinds of consciousness as explained above, one should contemplate their dependent-origination. And when the impermanent character is well comprehended, the emptiness, insubstantiality, the not-self character, becomes implicit.

On Eye-consciousness (*Cakkhu vinnana*)

Cakkhum ca paticca rupeca upajjati cakkhu-vinnanam. (Patthana)

"On account of visual objects, as also on account of eye-sensitivity, Eye-consciousness arises".

Herein 'visual objects' is the *Abhidhamma* parlance. It is an abstract term. To demonstrate what it means, one has to resort to the eight essential properties of matter that constitute a certain physical unit. "Visual object called man", "visual object called cow", "visual object called log", "visual object called post", etc., are *Abhidhamma* terms. "I see a man", "I see a cow", "I see a log", "I see a post", etc., are common usage. Even in the *Abhidhamma* there are certain terms which are coined in concrete terms, like *kabalikarahara* (lit., a morsel) for material food. Such usage is called (*saratthukakatha*) 'expressions in concrete terms'. When concretised, the meaning becomes clear. So in the *Abhidhamma* there are such concretised terms or *vohdrakatha* (common usage) interspersed between abstract terms in the ultimate sense (*paramattha katha*). For instance in the *Dhammasangani* we come across such words as rice (*odano*), malt gruel (*kummaso*), meal (*sattu*), fish (*maccho*), meat (*mansam*), etc. Material food is compounded of eight essential elements (as in any unit of matter), out of which 'nutritive essence' (*oja*) is one. The term *kabalikara* is another *Abhidhamma* term for that particular element.

Since concrete terms are more readily understandable I shall use them here. By 'visual objects' that are seen occasionally, we mean things that happen to come within sight which have been noticed. From your rising in the morning till going to bed in the evening, things seen may be noted down serially, but the seeing is actually too varied and complex. It is varied because there are just too many to take count. It is complex because in seeing just one thing - say a man - which part is seen first (his back?), which second (his head?) and so on. It is to cover this infinite range of seeing that 'visual objects' are said to be 'seen occasionally'. The essence here is, in this seeing, or rather process of seeing, each object is a case for the arising and vanishing of each eye-consciousness, one following the other in rapid succession.

Let me expand on this statement.

As one comes within the seeing range of (say) a log, the image of the log is at once reflected on the eye-sensitivity. In the ultimate reality of things the impact of this image falling on the eye-sensitivity is considerable: it has been compared to the striking of a thunderbolt. Eye-consciousness arises due to this rude shock i.e., as and when the image falls on the eye-base. The phenomenon may be likened to the sparks coming out as steel strikes flint in a lighter. The image disappears every time the eye blinks, and at each disappearance of the image eye-consciousness dies out instantly. It needs no mention that the image disappears when the eye turns away from the object. And when the blink of the eye is completed, and the eye is still fixed on the object, the image strikes again on the eye-sensitivity, causing fresh eye-consciousness to arise. In this way eye-consciousness happens in a series. Take careful note of the fresh arising every time. When the eye turns away from the log to the post the same thing happens: the image of the log disappears and eye-consciousness of the log vanishes; the image of the post appears and eye-consciousness of the post arises. When the eye turns away from the post to some other object, again the same thing happens.

So it should be understood that eye-consciousness arises as and when each visual object is noticed; each consciousness being due to each act of noticing it.

Eye-consciousness can arise only due to the impact of the image falling on eye-sensitivity. Hence, the text mentions, "on account of visual objects". Thus eye-consciousness in seeing a log is caused by the log; eye-consciousness in seeing a post is caused by the post. In other words, eye-consciousness caused by the log makes you see the log, eye-consciousness caused by the post makes you see the post. Let your understanding be clear about it - in all your acts of seeing.

To take a simile: A certain woman living during a world-period when the human life-span is a hundred-thousand years, is widowed after her first year of marriage: and during her marriageable life of fifty-thousand years she remarries and each time she does so her husband dies after one year only. By each husband she begets a child. In this way she has married fifty-thousand husbands altogether and begotten as many children. Now, when we wish to refer to these fifty-thousand children we cannot identify them with reference to the mother, so we have to refer to the respective fathers - "as Mr. so and so's child". Eye-sensitivity is like the mother, visual objects such as log, post, etc., are like the fifty-thousand fathers: each eye-consciousness is like the fifty thousand offspring. That is why the Buddha says: "Through the coincidence of eye and visual object the offspring of evil desire is begotten".

(Cakkhu rupeca samvasa ragaputtam vijdyati).

Therefore it is quite true to speak of someone seeing the log through the eye-consciousness born of the log, seeing the post through the eye-consciousness born of the post, etc., in respect of everything he may happen to see from the moment of his rising to his retiring for the night. Take another simile: Someone runs holding a big glass block along a path flanked by young trees, (say) a thousand on either side, about man's height. As he passes through the trees their images fall in turn on the glass block. Eye-sensitivity is like the glass block: the various trees are like the various

visual objects; and the images of the trees falling in their turn on the moving glass block are like eye-consciousness. The appearance of the image of each tree causing a specific eye-consciousness, and the disappearance thereof, represent the phenomenon of eye-consciousness.

(End of Eye-consciousness)

The various sounds giving rise to Ear-consciousness; the various smells giving rise to Nose-consciousness, the various tastes that come into the mouth giving rise to Tongue-consciousness; the various tactile objects, both internal and external, that give rise to Body-consciousness - all these phenomena should also be understood on the analogy of Eye-consciousness.

On Mind-consciousness (*Mano-vinnana*)

Infinite is the range of mental objects (objects of the mind), or ideas or thoughts. It comprises wholesome or moral (*kusala citta*), unwholesome or immoral (*akusala citta*), ineffective or indeterminate (*avyakata citta*) such as eye-consciousness etc.; unwholesome mental properties such as greed, hatred, delusion, etc.. wholesome and indeterminate mental properties such as faith (*saddha*), wisdom (*panna*), mindfulness (*sati*), contact (*phassa*), feeling (vedana), perception (*sanna*), volition or will (*cetana*), one-pointedness of mind (*ekaggata*), psychic life (*jivitindriva*), attention (*manasikara*), the seven common, mental properties (*sabba-citta sadharana*), initial application (*vitakka*), sustained application (*vicara*), deciding (*adhimokkha*), effort (*viriya*), pleasurable interest or joy (*piti*), desire-to-do (*chanda*), the six particular mental properties (*pakinnaka*), phenomena or elements such as the Four Great Elements (*apo*), etc., eye, ear, nose, tongue, body, heart-basis, life-force (*jivita*), nutriment (*ahara*), birth (*jati*), ageing (*jara*), death (*marana*) - termed as *Dhammarammana*, etc. Besides, visual objects, sounds, smells, etc., i.e. the five sensual objects, cannot be known without the functioning of mind-consciousness. Mind-consciousness therefore receives impressions via the five physical senses as well as receiving mental objects. In these six ways the objects of mind-consciousness arise all the time. They belong to the past, the present and the future. The past experiences beginning from the time one is born to the present moment constitute past impressions. All anticipated ideas pertaining to the future, even extending limitlessly into future existences, also work on mind-consciousness. Besides, all second-hand knowledge pertaining to the six senses one has learnt from others also comes within the cognition of mind-consciousness.

Mental conceptions rise and fall incessantly in mind-consciousness. Even while asleep the mind in its passive state, which is the 'life continuum' (*bhavanga*), directs its attention to either past *kamma*, the sign of one's past *kamma* or the sign of one's destination or future existence (*gati nimitta*). Throughout the waking hours, from rising to retiring for the night and falling asleep, any one of the six sense objects impresses on mind-consciousness, each in its turn according to circumstance.

Mind-consciousness takes place in a process. The passive state (*bhavanga*) of the mind must receive certain sense impulses through one of the six senses before mind-consciousness arises in the process. The impulse having been received, the mind adverts to it. Then only is it recognised - cognition takes place. On cognition, the thought process carries on: full knowledge of the same occurs, and consequent thoughts based on that knowledge follow.

There is never a break in the reception of sense impressions of one sort or the other at the heart-basis. In fact a horde of them is always present at its door, seeking entry. Hence the series of registering these goes on without a break. These objects of the mind appear and disappear instantly, causing a distinct mind-consciousness which rises and falls every time for each such occasion. This goes on ceaselessly.

'Ceaseless' is the word in the worldly sense as the uninformed average person thinks. As a matter of fact, each kind of consciousness takes place only at its respective sense-base; it does not take

place in any other part of the body. That is to say, when eye-consciousness takes place the whole mental phenomena occur at the eye only, not anywhere else. The whole mental phenomena, which consists of the four aggregates of mentality (*namakkhandhas*) comprising feeling (*vedanakkhandha*), perception (*sannakkhandha*), mental formations (*sankharakkhandha*) and consciousness (*vinnanakkhandha*), mind or mind-consciousness (*citta*) and the fifty-two mental concomitants (*cetasikas*) rise together and fall together at the eye-base before another kind of consciousness can occur at another sense-base. So when consciousness is occurring at the ear-base it does not occur anywhere else, and the same holds true for all the six sense-bases. When body-consciousness takes place at a certain spot on the body, the whole mental phenomena arise and fall at that particular spot only. When mind-consciousness takes place at the heart-basis the whole mental phenomena arise and fall only at the heart-basis and nowhere else. However, since the mental processes take place in astonishing rapidity, we normally think there is a simultaneous consciousness taking place over the whole body. Even while one thinks that one is seeing something, the eye-consciousness is being interrupted by mind-consciousness at the heart-basis which can take place innumerable times. So also, if there is occasion, ear-consciousness or other kinds of consciousness can arise. For instance, while seeing a moving car, one hears the sound of its engine, smells the fumes from its exhaust, etc., while the mind is thinking about whose car it is, where it is going, and so on. These are all what people think. The same process applies to the five other senses, it should be understood.

As regards the active comprehension of Mind-consciousness, the same principle holds. Consciousness that conditions bodily action cannot at the same time be the consciousness that conditions verbal action. Consciousness that conditions verbal action cannot at the same time be the consciousness that conditions bodily action. However, the rapidity of consciousness is such that the switching off and on of consciousness between bodily and verbal actions is not normally noticed. So we think that while we are walking we can also be talking, or while talking, we can also make bodily movements, as well as we see things or hear sounds. These seemingly simultaneous occurrences in fact are distinct occurrences with their own risings and fallings, only too swift to be noticed. Although this phenomenon of fleeting consciousness (*vinnana*) may actually run into millions and millions within the blink of an eye, the practising yogi only needs to comprehend all of these occurrences as distinct phases of rising (*udaya*) and falling (*vaya*). The insight into flux is what must be developed. The purpose of insight-development (*vipassana*) is to have first-hand knowledge to dispel the long-cherished delusion of the belief in a non-existent person or ego, all the time being conscious of I, such as "I see, I hear, I smell, I taste, I touch, I know, I think" - the six kinds of deluded sensual perceptions paving the way to the hellish fires of (*niraya*), as well as, "I speak, I move, I go, I come", etc., - all symptoms of Stark Ignorance of the Three Characteristics of Existence. By being mindful of the mental and physical phenomena in a flux of states constantly occurring within oneself, and observing them clearly at the six sense-bases of eye, ear, nose, tongue, body and heart-basis, one becomes fully aware of when and how they rise and fall. This is what must be aimed at. Once the arisings and vanishings are clearly seen, from moment to moment, all the infinite actions - bodily, verbal and mental - are covered.

When such insight has been properly developed the ephemeral nature of all material and mental elements - the Four Great Elements of Earth, Water, Wind, Fire; as also the Element of Space, the Element of Consciousness (the Six basic elements) - will be perceived as mere bubbles or foam, impermanent and insubstantial. Their continuous arising and falling from moment to moment will be perceived. Thus the ever-present origination, decay, ageing and death, the essential transitoriness will be perceived. This perception is the Light of Knowledge in Realizing the Three Characteristics of Existence.

On gaining this Light one attains the Path (*magga*) and the Fruitions of the Path (*phala*) along its four stages of development. And since the Path-Knowledge virtually leads to the realization of *Nibbana*, it is for practical purposes called the Knowledge in Realizing *Nibbana* (*Nibbana-pativedha-nana*).

(End of Exposition of the Knowledge in Realizing the Three Characteristics of Existence and the Knowledge in Realizing *Nibbana*).

The End.

Translated into English by U Tin U (Myaung) from the Myanmarese original (Myanmar 24 May 1983)

FOOTNOTES

86. *akusalo*: lit., demeritorious.
87. *kusalo*: lit., meritorious
88. Certain animals are not visible to the ordinary human eye.e.g.: *Nagas* (serpents) or *Garulas* (monstrously huge birds). some of them quite resplendent and mighty; or *Kinnaras*, exquisite birds with human faces. It is significant to note that animals are mentioned in Pali as having *tiracchanayoni*, 'having the body of an animal', and not as belonging to any realm or level or plane of existence *bhumi*, as in the case of *niraya*. *Nagas*, *Garulas* and *Kinnaras* (female, *Kinnaris*) are usually described as mythical animals. But from the standpoint of the infinite workings of *kamma* they are not to be easily assigned to myth. 'Supernatural' might perhaps be a better description for them. though not quite accurate. Tr.
89. The literal rendering 'according as their *kamma* sends them, casts them, drags them, assigns them, conveys them or places them'.
90. *Paticca-samuppada*: *Paticca*, 'having depended'; *sam*, right; *uppada*, arising Dependent arising.
91. The Burmese original being terse here, the meaning is drawn from the author's explanation of *karaka-ditthi* in the section on *Paccaya-pariggaha-nana* below.
92. *dukkhakkhandha*:(*dukkha*:ill, *woeful*;*kandha*:collection or mass) 'the whole body of ills or woes'.
93. *Ahetuka ditthi*: *hetu*; cause; view that there is no cause whatever for the arising of the world.
94. *Visamahetu ditthi visama*; uneven or unjust; view that holds an unjust, untrue, untenable cause.
95. *Pubbekata hetu ditthi*: *pubbe*; 'in the past'; *kata*, 'done'.
96. The factors which are conditioned by past *kamma* are fivefold, namely: Consciousness, Mentality-Materiality, the six Sense-Bases, Contact and feeling.
97. 'There are five causes now as well'. (*Visuddhimagga* or *the Path of Purification* they are: Ignorance. ...the Process of Becoming.
98. In effect this view rejects 23,5 out of 24 Relations. For the relation of *Kamma* (*kamma paccaya*) is of two kinds, to wit, co-existent (co-nascent) *kamma* or *Sahajata - kamma paccaya* and asynchronous *kamma* or *Nanakkhanika kamma paccaya*. The former is a causal relation standing (to its effect), by way of co-existent (co-nascent) *kamma* the latter is a thing differing in point of time from its effects. (*Nana*: 'varying or different'; *khanika*: pertaining to a certain moment).

In the *Abhidhamma* there is always a causal series of relations between all happenings. These relations or *paccayas* are classified into twenty-four species in the *Patthana*, an exhaustive exposition (*maha pakarana*) of immense subtlety.

99. No Burmese rendering of this passage in the original.
100. *Akasa* has sometimes been rendered as 'the void'
101. *Akasa* (space) is a permanent concept (*nicca pannatti*), a subjective element which has no objective reality.
102. With respect to U Tin U's translation "the organ of visual sentience" of "*Cakkhu pasada rupa*" I must say that there are two types of *cakkhu*, namely the eye-sensitivity (*pasada cakkhu*) and the data of the eye (*sasambhara cakkhu*). Of them "the organ of visual sentience" is really the latter; but Sayadaw's Burmese word "*Akyidhat*" means the former. Ven. Sayadaw U Nyanika.
103. (i) "Thought-conception (*vitakka*) is the laying hold of thought, giving it attention. Its characteristic consists in fixing consciousness to the object" (Nyanatiloka's Buddhist Dictionary. Colombo, Sri Lanka. 1950), Ed.
104. First of all, *Vitakka*, generally speaking, is different in its phase and function, as to mundane and supramundane, literally strict sense, and common usage. U Shwe Zan Aung gives an extensive explanation regarding *Cetasika*, especially *Vitakka*. Compendium of Philosophy(*Abhidhammatthasangaha*) transl. by U Shwe Zan Aung, B.A. (P.T.S. 1910, p.238 et seq.). In commentaries such as the '*Visuddhimagga*', the '*Atthasalini*' the '*Abhidhammatvibhavani*' etc. the common characteristics of *Vitakka* is given like this: '*Cetaso abhiniropanalakkhana*' (directing and lifting the *citta* and *cetasikas* towards the objects). In the higher states of mind *Vitakka* serves as an initial application, lifting up *citta* towards a wisdom which is conducive to extirpation of defilements in the case of Path and Fruition (*Magga/Phala*) and directing *citta* towards ecstatic concentration (*Appana Samadhi*) which is capable of keeping hindrances off, in the case of *Jhana* or Sublime (*Mahaggata*) fields. But in general common usage *Vitakka* means applied or speculative thought or thinking over various aspects of divergent objects (*Nanappakaraparikappana*), or 'day-dream' in

the most colloquial language. As regards temperaments *Vitakka*, as one type of '*cariya*' called "Speculative Temperament" is explained in detail in the Path of Purification (see pp 102-112). In the Burmese version of Ledi Sayadaw's "Alin Kyan". this sort of *Vitakka* is meant. so your rendering "random thought" and "idle thought" is also right. But "Simply wool -gathering" I do not think to be a suitable phrase to convey such meaning. Ven. Sayadaw U Nyanika.

105. The last two lines omitted in the original.

Five Questions on Kamma

APPENDIX I

by Mahathera Ledi Sayadaw, Aggamahapandita, D.Litt.

The Monywa Ledi Sayadaw was approached by a group of French thinkers of Paris who submitted certain questions on kamma and kindred subjects. The following is an English translation of the questions-five in number-and of the Venerable Sayadaw's replies thereto. The translator from the original French and Burmese texts frankly acknowledges the difficulty of his task, taking into consideration that the subjects dealt with are of the deepest metaphysical import. His acknowledgments are due to U Nyana, the learned Patamagyaw of Masoyein Kyaungdaik, whose wide reading of the Buddhist scriptures and deep knowledge of Pali have been of much help to the translator.

Namo tassa bhagavato arahato samma sambudhassa.

- I. Q.-- *Do the kamma of parents determine or affect the kamma of their children? (Note-physiologically, children inherit the physical characteristics of their parents).*

A.-- Physically, the kamma of children are generally determined by the kamma of their parents. Thus, healthy parents usually beget healthy offspring, and unhealthy parents cannot but beget unhealthy children. On the other hand, morally, the kamma of a father or mother does not in any way affect or determine the kamma of their child. The child's kamma is a thing apart of itself-it forms the child's individuality, the SUM-total of its merits and demerits accumulated in its innumerable past existences. For example, the kamma of the Buddha-to be, Prince Siddattha, was certainly not influenced by the joint kamma of his parents, King Suddhodana and his spouse, Queen Maya. The glorious and powerful kamma of our Buddha-to-be transcended the kamma of his parents which jointly were less potent than his own.

- II. Q.-- *If the kamma of parents do not influence those of their children, how would the fact be explained that parents who suffer from certain virulent diseases are apt to transmit these evils to their offspring?*

A.-- Where a child inherits such a disease it is due to the force of the parent's characteristics because of the force of the latter's utu (conditions favourable to germination). Take, for example, two seeds from a sapling; plant one in inferior, dry soil, and the other in rich, moist soil. The result, we will find, is that the first seed will sprout into a sickly sapling and decay, while the other seed will thrive and flourish, and grow up to be a tall, healthy tree.

It will be observed that the pair of seeds taken from the same stock grow up differently according to the soil into which they are put. A child's past kamma (to take the case of human beings) may be compared to the seed; the physical disposition of the mother to the soil, and that of the father to the moisture which fertilizes the soil. Roughly speaking, to illustrate our subject, we will say that, representing the sapling's germination growth and existence as a unit, the seed is responsible for say one-tenth of them, the soil for six-tenths, and the moisture for the remaining, three-tenths. Thus, although the power of germination exists potentially in the seed (the child), its growth is powerfully determined and quickened by the soil (the mother), and the moisture (the father.)

Therefore, even as the conditions of the soil and moisture must be taken as largely responsible factors in the growth and condition of the tree, so must the influences of the parents (or progenitors, in the case of the brute world) be taken into account in respect to the conception and growth of their issue.

The parents' (or progenitors') share in the kamma determining the physical factors of their issue is as follows: If they are human beings, then their offspring will be a human being. If they are cattle, then their issue must be of their species. If the human beings are Chinese, then their offspring must be of their race. Thus, the offspring are invariably of the same genera and species, etc., as those of their progenitors. It will be seen from the above that, although a child's kamma be very powerful in itself, it cannot remain wholly uninfluenced by those of its parents. It is apt to inherit the physical characteristics of its parents. Yet, it may occur that the child's kamma, being superlatively powerful, the influence of the parents' joint kamma cannot overshadow it. Of course, it need hardly be pointed out that the evil (physical) influences of parents can also be counteracted by the application of medical science. All beings born of sexual cohabitation are the resultant effects of three forces--one, the old kamma of past existences, the next the seminal fluid of the mother, and the third, the seminal fluid of the father. The physical dispositions of the parents may, or may not, be equal in force. One may counteract the other to a lesser or greater extent. The child's kamma and physical characteristics, such as race, colour, etc., will be the product of the three forces.

III. Q.-- *On the death of a sentient being, is there a 'soul' that wanders about at will ?*

A.-- When a sentient being leaves one existence, it is reborn either as a human being, a deva, a Brahma, an inferior animal, or as a denizen of one of the regions of hell. The sceptics and the ignorant people hold that there are intermediate stages--antarabhava--between these, and that there are beings who are neither of the human, the deva or the Brahma worlds, nor of any one of the states of existences recognized in the scriptures but are in an intermediate stage. Some assert that these transitional beings are possessed of the five khandha.[1]

Some assert that these beings are detached 'souls' or spirits with no material envelopes, and some again that they are possessed of the faculty of seeing like devas, and further, that they have the power of changing at will, at short intervals, from one to any of the existences mentioned above. Others again hold the fantastic and erroneous theory that these beings can, and do, fancy themselves to be in other than the existence they are actually in. Thus, to take for example one such of these suppositious beings: He is a poor person--and yet he fancies himself to be rich. He may be in hell--and yet he fancies himself to be in the land of devas, and so on. This belief in intermediate stages between existences is false, and is condemned in the Buddhist teachings. A human being in this life who by his kamma is destined to be a human being in the next will be reborn as such; one who by his kamma is destined to be a deva in the next, will appear in the land of devas; and one whose future life is to be in hell will be found in one of the regions of hell in the next existence.

The idea of an entity or 'soul' or spirit 'going', 'coming', 'changing', 'transmigrating' from one existence to another is that entertained by the ignorant and the materialistic, and is certainly not justified by the dhamma. There is no such thing as 'going', 'coming', 'changing', etc., as between existences. The conception which is in accordance with the dhamma may perhaps be illustrated by the picture thrown out by the cinematograph, or the sound emitted by the gramophone, and their relation to the film or the sound-box and disc respectively. For example, a human being dies and is reborn in the land of devas. Though these two existences are different, yet the link or continuity between the two at death is unbroken in point of time. And so in the case of a man whose future existence is to be the nethermost hell. The distance between hell and the abode of man appears to be great. Yet, in point of time, the continuity of 'passage' from the one existence to the other is unbroken, and no intervening matter or space can interrupt the trend of this man's kamma from the world of human beings to the regions of hell. The 'passage' from one existence to another is instantaneous, and the transition is infinitely quicker than the blink of an eye or 'a lightning-flash.

Kamma determines the realm of rebirth and the state of existence in such realm of all transient beings (in the cycle of existences which have to be traversed till the attainment at last of *Nibbana*).

Kamma in their results are manifold and may be effected in many ways. Religious offerings (*dana*) may obtain for a man the privilege of rebirth as a human being, or as a deva in one of the six deva-worlds according to the degree of the merit of the deeds performed. And so with the observance of religious duties (*sila*). The five *jhana* or states of enlightenment, are found in the Brahma worlds or Brahma-lokas up to the summit, the twentieth Brahma world. And so with bad deeds, the perpetrators of which are to be found, grade by grade, down to the lowest depths of the nethermost hell. Thus, our kamma, past, present and future, were, are and will ever be the sum-total of our deeds, good, indifferent or bad, according as our actions are good, indifferent or bad. As will be seen from the foregoing, our kamma determine the changes in our existences.

'Evil spirits' are therefore not beings in an intermediate or transitional stage of existence, but are really very inferior beings, and they belong to one of the following five realms of existence, which are: the world of men, world of devas, the regions of hell, animals below men; and petas. They are very near the world of human beings. As their condition is unhappy, they are popularly considered as evil spirits. It is not true that all who die in this world are reborn as evil spirits, though human beings who die sudden or violent deaths are apt to be reborn in these lowest worlds of devas.

IV. Q.-- *Is there such a thing as a human being who is reborn and who is able to speak accurately of his or her past existence ?*

A.-- Certainly, this is not an uncommon occurrence, and is in accordance with the tenets of Buddhism in respect to kamma. Such a person is called a *jatisara puggalo* from *jati* existence; *sara*, remembering; and *puggalo*, rational being.

The following (who form an overwhelming majority of human beings) are unable to remember their past existences if and when reborn as human beings:

1. children who die young
2. those who die old and senile
3. those who are strongly addicted to the drug or drink habit.

Those whose mothers, during their conception, have been sickly or have had to toil laboriously, or have been reckless or imprudent during pregnancy, the children in the womb being stunned and startled lose all knowledge of their past existences.

The following are possessed of a knowledge of their past existences: Those who are not reborn (in the human world) but proceed to the world of devas, of Brahmas, or to the regions of hell, remember their past existences. Those who die sudden deaths from accidents while in sound health may also be possessed of this faculty in the next existence, provided that the mothers, in whose wombs they are conceived, are healthy, clean-lived and quiet women. Again, those who live steady, meritorious lives and who (in their past existences) have striven to attain, and have prayed for this faculty often attain it. Lastly, the Buddha, the arahants and ariyas attain this gift which is known as *pubbenivasa-abhinnana*.

V. Q.-- *Which are the five abhinnana? Are they attainable only by the Buddha?*

A.-- The five *abhinnana* (psychic powers) (Pali *abhi*, excelling, *nana* wisdom) are: *iddhividha*--creative power; *dibbasota*--divine ear; *cittapariya nana*--knowledge of others' thoughts; *pubbenivasanussati*--knowledge of one's past existences; and *dibbacakkhu*--the divine eye.

The five *abhinnana* are attainable also by *arahants* and *ariyas* and not only the above, but by ordinary mortals who practise according to the Scriptures, as was the case with the hermits, etc., who flourished before the time of the Buddha and who were able to fly through the air and traverse different worlds.

In the Buddhist Scriptures we find, clearly shown, the means of attaining the five *abhinnana*; and even nowadays, if these means are carefully and perseveringly pursued, it would be possible to attain these. That we do not see any person endowed with the five *abhinnana* today is due to the lack of strenuous physical and mental exertion towards their attainment.

NOTES

6. **KHANDHA:** The 5 'groups' are called the 5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence and which appear to the ignorant man as his ego, or personality, to wit: 1) the corporeality-group (*rupa-kkhandha*), 2) the feeling-group (*vedana-kkhandha*), 3) the perception-group (*sanna-kkhandha*), 4) the mental formation-group (*sankhara-kkhandha*), 5) the consciousness-group (*vinnana-kkhandha*). 'Whatever there exists of corporeal things whether one's own or external, gross or subtle, lofty or low, far or near. all that belongs to the corporeality-group. Whatever there exists of feeling. . . of perception . . . of mental formations . . . of consciousness . . . all that belongs to the consciousness-group' (S. VII. 8f) '*Buddhist Dictionary*' Nyanatiloka.

Appendix 2, Anattanisamsa

(A Concise Description of the Advantages Arising Out of the Realisation of Anatta)

by The Venerable Mahathera Ledi Sayadaw, Agga Mahapandita D. Litt. (Being an extract from *Anatta Dipani*, translated by U Sein Nyo Tun, I.C.S. Retd.)

I shall now show the advantages arising out of the ability to attain a realisation of the characteristic of anatta. If one can clearly perceive the characteristic of *anatta*, one attains the stage of the knowledge of *sotapatti magga* (path of the streamwinner) wherein *atta-ditthi* (ego delusion) or *sakkaya-ditthi*[1] (personality belief) is totally eradicated.

Anatta Realisation and Past Kammass

All beings who drift and circulate in the long and beginningless round of rebirths called *samsara* rarely encounter a Buddha Sasana. They do not encounter a Buddha Sasana during the space of even a hundred thousand world-cycles. They do not get the opportunity of meeting a Buddha Sasana even once though an infinite number of world-cycles elapse. The number of existences and the number of world-cycles in which they have been afflicted by evils and errors predominate. Hence, in the mental make-up of a being, there are at all times an infinite number of kammass that can result in that being being cast in the *Avici* hell. In the same way, there are at all times an infinite number of kamma that can result in that being being cast in the *Sanjiva* and the rest of the other hells,[2] or in that being being reborn in the various kinds of *peta*, *asurakaya*, and animal existences.

Atta-ditthi is the head--the chief--of the old *akusala kammass* that thus accompany beings incessantly. As long as *sakkaya-ditthi* exists, these old *akusala kammass* are fiery and full of strength. Though beings may be enjoying happiness and prosperity as *devass* or as *Sakka* in the six *deva loka*, they are obliged to exist with their heads forever turned towards the four *apaya loka*. In the same way, though beings may be enjoying happiness and prosperity in the *rupa-brahma-loka*, they are obliged to exist with their heads forever turned towards the four *apaya loka*.

Palm fruits in a palm grove possess an ever existing tendency to fall to the ground even though they may be attached to the tops of the palm trees. So long as the stalks are firm they remain on the trees, but directly the stalks weaken they inevitably fall to the ground. In the same way, *devass* and *Brahmass* afflicted with *atta-ditthi* get the opportunity to exist in the *deva* and *Brahma loka* only as long as the 'stalks' of the vital life forces as *devass* and *Brahmass* remain intact. When these 'stalks' of vital life forces are severed, they inevitably descend to the lower *loka*, just like the palm fruits. This is indeed so because the *sakkaya-ditthi* that is ever present in the mental make-up of a being is a great burden that is more burdensome than even the great Mount Meru inasmuch as such *sakkaya-ditthi* gathers within its folds an infinite number of *akusala kamma*.

Thus, beings in whose mental make-up *sakkaya-ditthi* exists are continually obliged to descend or fall towards the *apaya loka* although they may be living in the highest of the *Brahma loka*. The cases of those beings living in the lower *Brahma loka*, or the *deva loka*, or the human world are much worse and need no further comment. Although such beings may be existing as *Brahma*

kings, deva kings or *Sakka* king, their mental make-up contains, ready-made, the eight great hells. Similarly, their mental make-up contains, ready-made, the infinite numbers of lesser hells, the *peta* worlds, the *asurakaya* worlds and the animal worlds. It is because these beings do not know that the tendency towards these lower and misery-filled worlds is for ever present in their mental make-up that Brahma kings and deva kings can afford to derive pleasure and enjoyment from those existences as such.

All the old *akusala kamma* which have forever accompanied beings throughout the long and beginningless round of rebirths called *samsara* are completely extinguished as soon as *sakkaya-ditthi*, which is their head, disappears entirely.

Not to say of these old *akusala kamma* that have accompanied beings from previous existences and previous worlds, even in the case of the infinite numbers of *akusala kamma* committed in the present existence, *kamma* such as killing and stealing, their resultant tendencies entirely disappear as soon as *sakkaya-ditthi* is completely extinguished. There may remain occasions for such beings to fear the depredation of lice and bugs, but there no longer remains any occasion for them to fear the resultants of the infinite numbers of past *akusala kamma*.

Beings whose mental make-up is entirely freed from *sakkaya-ditthi* have their heads turned towards the higher planes of the deva and Brahma loka even though they may be living in the human world. Although they may be living in the lower deva and Brahma planes, their heads are thence forever turned towards the higher deva and Brahma planes. They resemble the vapours that are continuously rising upwards from forests and mountains during the latter part of the rainy season.

This shows the greatness of the advantages arising out of the extinguishing of *sakkaya-ditthi* so far as they relate to past *kamma*.

Anatta Realisation and Future Kamma

Human beings, devas and Brahmas, who possess *sakkaya-ditthi* in their mental make-up may be good and virtuous beings today, but may commit an infinite number of the *duccarita*, such as the great *panatipata kamma* of matricide, patricide, or killing arahats, or the *adinnadana kamma* of stealing, etc., tomorrow, or the day after, or next month, or next year or in the next following existences. It may happen that today they live within the fold of the *Buddha Sasana*, but tomorrow, or the next day, etc., they may be beyond the pale of the *Buddha Sasana*, and may even become destroyers of the *Sasana*.

Human beings, devas, and Brahmas, however, who well perceive the characteristic of *anatta*, and who have thus extirpated *sakkaya-ditthi* entirely from their mental make-up cease to commit the *duccarita* and other *akusala kamma* even in their dreams from the moment they get rid of *sakkaya-ditthi*, although they may continue to circulate in *samsara* for many more existences and many more world-cycles to come. From the day they are free from *sakkaya-ditthi* and until the final existence when they attain *Nibbana*, they remain within the fold of the *Buddha Sasana* permanently and continuously during successive existences and successive world-cycles. For them there no longer exists any existence or any world where the *Buddha Sasana* has disappeared.

This shows the advantages arising out of the extinguishing of *sakkaya-ditthi* so far as they relate to future *kamma*.

How Past Kamma Become Inoperative

How the infinite numbers of past kamma become inoperative the moment *sakkaya-ditthi* is extinguished may be illustrated as follows.

In a string of beads, where an infinite number of beads are strung together by a strong silk thread, if one bead is pulled all the other beads follow or accompany the one that is pulled. But if the silk thread is removed, pulling one of the beads does not disturb the other beads because there is no longer any attachment between them.

A being who possesses *sakkaya-ditthi* harbours a strong attachment for the series of *khandha* during past existences and past world-cycles by transforming them into 'I'. Thinking 'In past existences and in past world-cycles I have been on many occasions a human being, a deva, or a Brahma' he acquires the thread that is *sakkaya-ditthi*. It is thus that the infinite number of past *akusala kamma* committed in past existences and past world-cycles, and which have not as yet produced resultants, accompany that being wherever he may be reborn. These past *akusala kamma* resemble beads that are strung and bound together by a strong thread.

Beings who clearly perceive the *anatta* characteristic, however, and who have rid themselves of *sakkaya-ditthi*, perceive that the *rupa-* and *nama-kkhandha* which arise and disappear even in the short course of one sitting as separate phenomena and not as a bonded continuum. The concept of 'my *atta*', which is like the thread, is no longer present. Their *khandha* appear to them like the string of beads from which the thread has been removed. They clearly perceive that the *akusala kamma* which they had committed in the past are not 'persons', or 'beings' or I or 'my *kamma*', and that they are that which arise and disappear in an instant. That is why these past *akusala kamma* disappear entirely as soon as *sakkaya-ditthi* disappears.

Here, it is to be observed that only the *akusala kamma* disappear. Past *kusala kamma* do not disappear through the mere disappearance of *sakkaya-ditthi*. It is only when the stage of the *arahatta magga* is reached, and when *tanha* is completely eradicated, do *kusala kamma* also totally disappear.

The Evil of Sakkaya-Ditthi

Sakkaya-ditthi as an evil is extremely deep and far-reaching. A person who commits the kamma of matricide, and who thus is extremely agitated and worried over the prospect of being certainly reborn in the *Avici* hell, transforms that kamma of matricide into '*atta*' and becomes greatly distressed by such firmly attached thoughts as 'I have indeed committed wrong. I have indeed erred.' If such a being fully comprehends and realises the characteristic of *anatta* (*anatta parinna*) and can thereby relinquish attachment to such thoughts as 'I have indeed erred', that kamma of matricide can no longer have the power of producing resultants so far as that being is concerned. But, beings do not discard their attachment to such thoughts.

Although, as it were, that kamma does not desire to accompany that being, and does not desire to produce resultants, it is forced or coerced to do so by the fact that that being takes possession of it through the harbouring of such thoughts as 'It is kamma I have committed. It is my kamma'. Because of this forcible possessive act that kamma is obliged to produce its resultants. To this extent are worldlings possessing *sakkaya-ditthi* deluded and erring in their ways.

It is the same in the case of the remaining *akusala kamma*. It is because of the forcible possessive act of *sakkaya-ditthi* that *akusala kamma* accompany beings throughout *samsara*, wherever they may be reborn, and produce resultants. Beings find that they cannot discard their *akusala kamma* even while they are being oppressed by their resultants and are thereby in the process of suffering

great privations. These beings regard such *akusala kamma* as '*akusala kamma* I have committed', and thus take possession of them even though they may be in the process of suffering in hell through the resultants produced by the *kamma*. Because beings cannot discard or relinquish such *akusala kamma*, these *kamma* cannot help but produce resultants. These *kamma* continue to produce resultants such that these beings are unable to achieve their release from the hell existences. To this extent is *sakkaya-ditthi* profoundly evil and erroneous.

In the same way, beings extremely dread the dangers of disease, old age, and death. But, even though they harbour such dread, they become attached to the past incidents of disease, old age, and death through such thoughts as 'I have for many times in the past suffered disease, suffered old age, and suffered death.' Thus, they find themselves unable to relinquish and discard even such fearsome phenomena. And because they are unable to relinquish and discard them, the phenomena of disease, old age, and death accompany them, as it were, against their own will, and continue thus to cause oppression. It is thus that the phenomena of disease, old age, and death, are obliged to appear. To this extent is *sakkaya-ditthi* profoundly evil and erroneous.

In this present existence also, when external and internal dangers are encountered, and beings become greatly oppressed by diseases and ailments, they develop an attachment for these diseases and ailments through such thoughts as 'I feel pain. I feel hurt. I am oppressed by burning sensations', and thus take possession of them. This act of taking possession is an act of bondage that later prevents the riddance of themselves from diseases and ailments. It is because this act of bondage of *sakkaya-ditthi* is strong that in the lengthy beginningless *samsara* beings have found these diseases and ailments to be their inseparable companions right up to the present day. It is thus that *sakkaya-ditthi* develops an attachment and takes possession of even those diseases and ailments that greatly oppress beings at the present moment.

Even though those great dangers and sufferings do not, as it were, desire to accompany those beings they are unable to remain so, but are obliged to accompany them continuously from existence to existence because of the pull exerted by *sakkaya-ditthi*.

In future existences also, the attachments engendered by such thoughts as 'We shall encounter old age. We shall encounter death', are acts of *sakkaya-ditthi* that take possession of the future eventualities of disease, old age and death from the present moment and binds them to beings. So long as this act of bondage is not destroyed, therefore, it becomes certain that beings will in future encounter those eventualities. To this extent is *sakkaya-ditthi* profoundly evil and erroneous.

This a brief description of how *sakkaya-ditthi* is profoundly evil and erroneous.

Superficial and Deep Attachment

The attachments of *tanha* and *mana* are not attachments of *ditthi*. *Tanha* develops an attachment for all the phenomena in the three spheres of existence in the form 'It is my property'. *Mana* develops an attachment, for them in the form 'It is I'. In the case of beings possessing *sakkaya-ditthi*, *tanha* and *mana* follow the lead given by *sakkaya-ditthi*. In the case of stream-winners, once-returners and non-returners who have rid themselves of *sakkaya-ditthi*, *tanha* and *mana* follow *sanna-vipallasa* (hallucinations of perception) and *citta-vipallasa* (hallucinations of consciousness). The attachments produced by *sanna* and *citta-vipallasa* are superficial. Attachments produced by *sakkaya-ditthi* are deep.

This ends the description of how akusala kamma totally cease with the disappearance of sakkaya-ditthi.

NOTES

1. Known in the West as 'self-identity'
2. 1. Sanjiva, 2. Kalasutta, 3. Sanghara 4. Roruva, 5. Maharoruva, 6. Tapana, 7. Mahatapana, 8. Avici.