THE FOUR ESSENTIAL DOCTRINES OF BUDDHISM

by

Dr. C. L. A. de SILVA

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PREFACE TO THE FIRST EDITION

In view of the fact that the educated Buddhists in Ceylon, for whose spiritual welfare my Treatise on Buddhist Philosophy or Abhidhamma Vol. I was published three years ago, have not evinced as much interest and enthusiasm as their more fortunate brothers and sisters in foreign countries both in West and East, I have considered it befitting and opportune to lay at their disposal, before the publication of Volumes II and III of my Treatise on Buddhist Philosophy or Abhidhamma, this book entitled "The Four Essential Doctrines of Buddhism", comprising (1) the Systems of Dependent Origination (Paṭicca Samuppāda) and Correlation (Paṭṭhāna), (2) Nibbāna, (3) Kamma and (4) Rebirth.

This book will, I expect, serve the dual purpose of enhancing the confidence in the Triple Gem of those who generally call themselves Buddhists through inheritance and environment rather than through conviction by comprehending the Teachings of the Buddha, and rendering some assistance to other religionists, who seem to be gradually losing faith in their own creeds which are incompatible with the modern scientific findings, and who are, therefore, diligently in quest of adequate literature, which conforms to modern science and is necessary to eradicate their erroneous views and arrive at the Truth.

It should be borne in mind that, of the Teachings of the Blessed One, there is no other doctrine more profound, abstruse, subtle, difficult to understand, ingenuously minute and intricate than the Systems of Dependent Origination (Paṭicca Samuppāda) and Correlation (Paṭṭhāna). But, nevertheless, it could be comprehended by those possessing a knowledge of the analysis of mind and body, five aggregates, twelve sense organs and sense fields, eighteen elements, twenty-two controlling factors, etc., if accurately and comprehensively expounded in a lucid manner, strictly adhering to authentic Pāli Texts and their commentaries. At this juncture I regret I cannot refrain from remarking that this subject is often misunderstood and misrepresented by some Western Scholars and accordingly most absurd, contradictory speculations and interpretations are given far away from the truth.

A knowledge of this doctrine is of vital importance to cast away the erroneous view of creation and the sixteen types of Scepticism which impede spiritual progress. It also helps one to comprehend

the second Āriyan Truth of cause of Sorrow and attain the fourth stage of Purity of escaping from doubt in the seven fold Category of Purity necessary for attaining the Paths and Fruits leading to Nibbāna.

I have dealt with this subject first to enable the readers to understand easily the other three subjects, which are more or less involved in it. The doctrines of Nibbāna, Kamma and Rebirth, too, are elaborately elucidated and will be helpful for a Comprehension of the third Āriyan Truth of Cessation of Sorrow, the fourth Āriyan Truth of Path leading to Cessation of Sorrow and the first Āriyan Truth of Sorrow respectively.

It is my fervent hope that my countrymen will, without being indolent and apathetic, avail themselves of the opportunity afforded and strive to acquire knowledge, which will be useful for their spiritual progress and emancipation from suffering.

For the compilation of this book I have, in addition to the authentic Pāli texts and commentaries such as Abhidhammattha Sangaha, Vibhāvini Tīka, Vibhāgappakarana, Visuddhi Magga etc. consulted the Paṭicca Samuppāda, Nirvāna Vibhāgaya and Sat-wōpatti Viniscaya by M. Dharmaratne, Compendium of Philosophy by S. Z. Aung, Path of Purity by Pe Maung Tin, and last but not least the books on Nibbāna, Kamma and Rebirth by the Ven'ble Nārada Thero, to whom I must acknowledge my great indebtedness and express my unbounded gratitude.

C. L. A. DE SILVA.

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CONTENTS

	Page
Preface	i

1. DEPENDENT ORIGINATION

CHAPTER I

A Compendium of relations	1
The system of dependent origination	2
Three periods	5
Twelve factors or nidānas	5
Twenty modes	5
The three connections	6
The four groups	6
The three rounds	6
The two roots	6

CHAPTER II

Description of the twelve factors	8
Avijjā paccayā sankhārā	8
Moral volitional activities	9
Immoral volitional activities	9
Moral volitional activities belonging to the Form-less Sphere	9
Volitional activities of body	10
Volitional activities of speech	10
Volitional activities of mind	10
Conditioned states	10
Material and mental states	10
Moral and immoral volitions	10
Bodily and mental efforts	10
Sankhāra paccayā viññānaṇ	11
Viññāna paccayā nāma-rūpaṇ	15
Nāma-rūpa paccayā salāyatanaṇ	17
Salāyatana paccayā phassō	20
Phassa paccayā vēdanā	21
Vēdanā paccayā tanhā	23

Page

Tanhā paccayā upādānaṇ 24
Upādāna paccayā bhavō 26
Bhava paccayā jāti 27
Jāti paccayā jarā maranaṇ 28

CHAPTER III

Cause of ignorance 30
The two roots 31
The three connections 31
Four groups 31
The three rounds 34
How related to Āriyan Truths 34
Profoundly deep, abstruse and subtle 35

CHAPTER IV

How it governs nature 37
The question of First Cause 38
Application of the explanation of death, decay and misery .. 39
On what does birth depend ? 39
On what does Bhava depend ? 40
On what does grasping depend ? 40
On what does craving depend ? 40
On what does sensation depend ? 40
On what does contact depend ? 40
On what do the six sensory organs depend ? 40
On what do mind and body depend ? 41
On what does rebirth-consciousness depend ? . .. 41
On what do volitional activities depend ? 41
Contemplation of Paticca Samuppāda 41

CHAPTER V

Of the system of correlation 45
The relation of root-condition 46
The relation of object 46
The relation of dominance 46
The relation of contiguity 46
The relation of immediate contiguity .. 47
The relation of co-existence .. . 47

page

The relation of reciprocity 47
The relation of dependence 47
The relation of sufficing condition 47
The relation of antecedence 48
The relation of consequence 48
The relation of succession 48
The relation of Kamma 48
The relation of effect 48
The relation of support 48
The relation of control 49
The relation of Jhāna 49
The relation of means, path 49
The relation of association 49
The relation of dissociation 50
The relation of presence 50
The relation of absence 50
The relation of abeyance 50
The relation of continuance 50

CHAPTER VI

Of mind and body as correlates 51
Of how mind and body may be related 51
Of the more general aspect of relations 55

CHAPTER VII

Of the term Paññatti and its import 57

CHAPTER VIII

Characteristics of the 24 relations 61
The relation of root 61
The relation of object 62
The relation of dominance 62
The relation of contiguity .. . 64
The relation of immediate contiguity . .. 65
The relation of co-existence 65
The relation of reciprocity .. . 66
The relation of dependence 68
The relation of sufficing condition 70

page

The relation of antecedence 71
The relation of consequence 72
The relation of succession 72
The relation of Kamma 73
The relation of effect 74
The relation of support 75
The relation of control 76
The relation of Jhāna 78
The relation of means or path 79
The relation of association 80
The relation of dissociation 80
The relation of presence 82
The relation of absence 82
The relation of abeyance 82
The relation of continuance 82

2. NIBBĀNA

CHAPTER I

Nibbāna 83
Its characteristic features 85

CHAPTER II

Salient Marks of Nibbāna 90

CHAPTER III

The two-fold Nibbāna 94
The three-fold modes of Nibbāna 95
Void 96
Signless 96
Absolute content 97
Happiness 97
Vēdayita Sukhaṇ 97
Upasama Sukhaṇ 97

CHAPTER IV

The three-fold views 99
Sāssata diṭṭhi 99

page

Ucchēda diṭṭhi 100
Sammā diṭṭhi 100
Kammassakata Sammā diṭṭhi 101
Jhāna Sammā diṭṭhi 102
Vipassanā Sammā diṭṭhi 102
Magga Sammā diṭṭhi 102
Phala Sammā diṭṭhi 102

CHAPTER V

The three-fold method of ascertaining Nibbāna .. 103
Three distinct characteristics of Nibbāna 104
Where is Nibbāna 107
What attains Nibbāna 107

3. KAMMA

CHAPTER I

Kamma or the Buddhist Law of Causation 109
What is Kamma ? 110
The Beginning of Kamma 111
The Cause of Kamma 111
The doer of Kamma 111
Where is Kamma ? 113
Classification or the working of Kamma 113
Nature of Kamma 117

CHAPTER II

Bad Kamma 119
Good Kamma 119

CHAPTER III

Description of Four-fold Kamma 124
Reproductive (Janaka) Kamma 124
Supportive or Maintaining (upatthambaka) Kamma .. 125
Counteractive or impeding (upapilaka) Kamma .. 126
Destructive (upaghātaka) Kamma .. 127
Illustration showing the four kinds of Kamma 129

page

CHAPTER IV

Weighty Kamma 131
Proximate Kamma 135
Habitual Kamma 137
Outstanding or Residual Kamma 137

CHAPTER V

Immediately effective Kamma 139
Subsequently effective Kamma 141
Indefinitely effective Kamma 141
Ineffective Kamma 141
Diṭṭha dhamma Vēdaniya resultants 142
Upapajja Vēdaniya Kamma 142
Aparāpariya Kamma 143
Ahōsi Kamma 144

CHAPTER VI

With respect to the plane of taking effect 146
Immoral actions 146
Moral actions in Kāmalōka 146
Moral actions belonging to Rūpalōka 146
Moral actions belonging to Arūpalōka 147
Immoral Kamma of body 147
Taking away life 147
Taking what is not given 148
Inchastity 148
Immoral Kamma of speech 149
Speaking an untruth 149
Slandering 150
Abusive language 150
Indulgence in idle talk 150
Immoral Kamma of thought 150
Covetousness 150
Ill-will 151
Erroneous opinion 151

page

Moral actions 152
Charity 153
Virtue or Morality 154
Mental culture 155
Reverence 155
Service 156
Transference of merit 156
Rejoicing in others' merits 156
Hearing the doctrine 156
Teaching the doctrine 156
Forming correct views 156
Moral Rūpalōka Kamma 157
Moral Arūpalōka Kamma 158

CHAPTER VII

Four planes of existence conditioned by the four kinds of Kamma 160
Immoral actions 160
The eight classes of moral consciousness in Kāmalōka .. 160
Sublime classes belonging to Rūpalōka 163
Sublime classes belonging to Arūpalōka 165

4. REBIRTH

CHAPTER I

Advent of death 166
Through the expiration of the span of life 166
Through the extinction of Kamma 166
Through the expiration of both 166
Through destructive Kamma 167

CHAPTER II

Thought process preceding death 168
Presentation of Kamma 168
Presentation of a sign or token of Kamma 168
Presentation of a sign of the destiny 170

CHAPTER III

How rebirth takes place 176

page

Rebirth in Kāmalōka 176
Rebirth in Rūpalōka 176
Rebirth in Arūpalōka 176

CHAPTER IV

The stream of becoming 181
The stream of becoming in human beings 181

CHAPTER V

Four-fold rebirth 183
Apāya paṭisandhi 183
Kāma Sugati paṭisandhi 184
The life term of human beings 185
do cātummahārājikā 185
do Tāvantiṇsā 186
do Yāma 186
do Tusita 186
do Nirmānarati 186
do Paranimmita vasavatti 187
Rebirths in Rūpalōka 187
Duration of life of Brahmas 188
Rebirths in Arūpalōka 188

CHAPTER VI

Description of rebirth 190

CHAPTER VII

The origin of life 192

CHAPTER VIII

Cause of birth and death 196

CHAPTER IX

Reasons to believe in a past birth 198
Conclusion 201

1. DEPENDENT ORIGINATION

CHAPTER I

A COMPENDIUM OF RELATIONS

Yēsan Sankhata Dhammānaṇ yē Dhammā paccayā yathā
Taṇ vibhāgamihēdāni pavakkhāmi yathārahaṇ.

Now I shall describe according to circumstances the conditions, causes or relations, dependent upon which the conditioned states have arisen.

The conditioned states are the 71 classes of consciousness conditioned by roots, the 52 mental properties excluding the mental property of dulness associated with the two classes of consciousness rooted in nescience and unconditioned by roots, the material qualities originating from mind accompanied by roots, and material phenomena originating from Kamma obtained at rebirths conditioned by roots. They are called conditioned states, because they have originated depending upon some conditions, causes or relations, such as the roots of greed, hatred, delusion, disinterestedness, amity, knowledge and various other relations. Both the conditioned states and the conditioning circumstances will be described here together with the manner in which they are related to each other.

In the compendium of relations there are two schemata *viz.* :–

(1) The system of dependent origination or the law of happening by way of cause (paṭicca samuppāda nayō).

(2) The system of co-relation (Paṭṭhāna nayō).

Of these, the former is a mode marked by the simple condition of the happening of a phenomenon on the occurrence of its sole invariable antecedent phenomenon, and the latter is so-called with reference to the more striking occasion, that is to say, causal circumstance in any one relation.

(1) Paṭicca means because of or dependent upon and samuppāda origination or simultaneous-arising. Paṭicca samuppāda therefore means dependent Origination or Simultaneous-arising. This system of dependent origination is only a

discourse on samsāra, and not a theory of the Evolution of the world from primordial matter. It deals with the cause of suffering but it does not in the least attempt to show the absolute origin of existence. Dependent on the ignorance of the four Āriyan Truths, the first cause of the wheel of life, arise both moral and immoral volitional activities, and dependent on volitional activities arises rebirth-consciousness and so on. This system consists of 12 factors, each of which is the cause of the subsequent effect. In like manner, the complete cessation of ignorance leads to the cessation of volitional activities, and the cessation of volitional activities leads to the cessation of re-birth-consciousness and so on. This process of cause and effect continues *ad iufinitum*. The beginning of this process cannot be determined as it is impossible to say when this life-flux was encompassed by ignorance. But when ignorance is completely eradicated by the insight in the Path-consciousness of Arahatship realising the four Āriyan Truths, then the end of the life process or samsāra comes about.

(2) Paṭṭhāna nayō pana āhacca paccayaṭṭhitimārabbha pavuccati. The system of correlation is with reference to the more striking occasion, that is, the conditions, relations and all other causal circumstances, under which any phenomenon or event or thing takes place. Hence it means any causal relation between things. This system comprises a summary of 24 relations constituting the subject matter in the Exercises of the Paṭṭhāna, the last and the great book of the Abhidhamma Piṭaka. It describes how the mind is related to mind in six ways, how the mind is related to mind and body in five ways, how the mind is related to body in one way, and the body is related to mind in one way, how name and notion—mind and body are related to mind in two ways and how the mind and body are related to mind and body in nine ways.

The Venerable Buddhaghōsa Thēro, Author of the Visuddhi Magga, expatiates on these two systems in conjunction and the Venerable Anuruddha Thēro, Author of the Abhidhammattha Sangaha expatiates on them separately.

1. *The system of Dependent Origination* or the Law of happening by way of cause (paṭicca Samuppāda nayō).

(1) Because of or dependent upon ignorance arise volitional activities (avijjā paccayā sankhārā[1]).

THE WHEEL OF LIFE

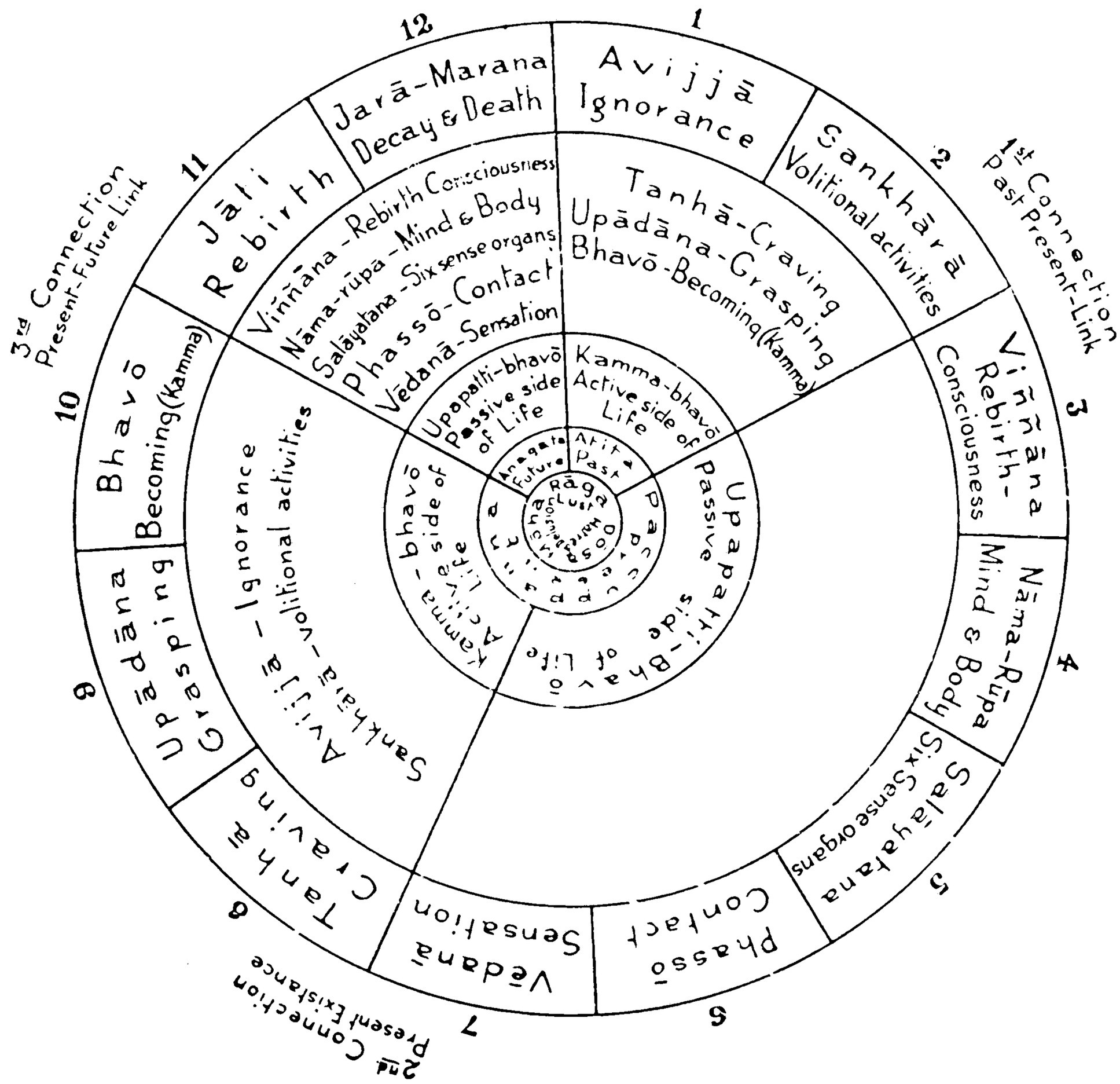

DIAGRAM I

(2) Because of or dependent upon volitional activities arises rebirth-consciousness[2] (sankhārā paccayā viññānaṇ).

(3) Because of or dependent upon rebirth-consciousness arise mind and body (viññāna paccayā nāmarūpaṇ[3]).

(4) Because of or dependent upon mind and body arise the six sense organs (nāma rūpa paccayā salāyatanaṇ).

(5) Because of or dependent upon the six sense organs arises contact (salāyatana paccayā phassō).

(6) Because of or dependent upon contact arise sensations (phassa paccayā vēdanā).

(7) Because of or dependent upon sensations arises craving (vēdanā paccayā tanhā).

(8) Because of or dependent upon craving arises grasping (tanhā paccayā upādānaṇ).

(9) Because of or dependent upon grasping arises becoming (kamma) (upādāna paccayā bhavō[4]).

(10) Because of or dependent upon becoming (kamma) arises rebirth (bhava paccayā Jāti).

(11) Because of or dependent upon rebirth arises (12) decay and death, sorrow, lamentation, ill, grief and despair (Jāti paccayā Jarā marana sōka paridēva dukkha dōmanassupāyāsā sambhavanti). Such is the coming to pass of this entire aggregate of ill (ēva mētassa kēvalassa dukkhakkhandassa samudayō hōtiti). This is the system of dependent origination or the Law of happening by way of cause.

Note 1

Sankhārā is used as a synonymous term for kamma.

Note 2

Viññānaṇ here is rebirth-consciousness, which indicates the connection between the sankhārā of the past existence and the initial resultant consciousness of the present.

Note 3

The psychological nāma should not be confounded with the grammatical nāma (noun) or the popular nāma (name). All the three forms are derived from the same verb namati "it inclines or

bends ''. But the mind is termed nāma, because it inclines towards its object. The grammatical term ' noun ' and the popular term ' name ' are also termed nāma, because they incline towards the object named. Generally nāma includes viññāna with the rest of the incorporeal factors of personality.

That they are mutually involved is illustrated in the sanyutta nikāya by two sheaves of reeds supporting each other. In the present instance these two sheaves are separately spoken of, and distinguished one from the other. A state of consciousness (cittupāda) is likened to the outer shell and the remaining incorporeal factors of that state of consciousness are distinguished as inner contents. It is by distinctions of this kind that commentaries justify the segregation of viññāna from nāma.

Note 4

Bhavō includes kamma bhavō (the active side of an existence) and upapatti bhavō (the passive side). The commentaries say that bhava is a contraction of kamma bhava rendered by kamma, becoming, that is, kammic activity. This indicates the connection between the sankhārā of the present and the resultant rebirth-consciousness of the future.

(1) In like manner the complete cessation of ignorance leads to the cessation of volitional activities.

(2) The cessation of volitional activities leads to the cessation of rebirth-consciousness.

(3) The cessation of rebirth-consciousness leads to the cessation of mind and body.

(4) The cessation of mind and body leads to the cessation of the six sense organs.

(5) The cessation of the six sense organs leads to the cessation of contact.

(6) The cessation of contact leads to the cessation of sensation.

(7) The cessation of sensation leads to the cessation of craving.

(8) The cessation of craving leads to the cessation of grasping.

(9) The cessation of grasping leads to the cessation of kamma (actions).

(10) The cessation of kamma (actions) leads to the cessation of rebirth.

(11) The cessation of rebirth leads to the cessation of

(12) decay and death, sorrow, lamentation, ill, grief and despair.

Thus does the cessation of this entire aggregate of suffering result.

In this system of dependent origination there are (1) three periods (2) twelve factors or nidānas (3) twenty modes (4) three connections (5) four groups (6) three rounds and (7) two roots of action to be taken into account.

1. *Three periods* (tayō addhā). Of the three periods, ignorance and volitional activities belong to the past'; birth, decay and death to the future , and the intermediate eight to the present.

2. *Twelve factors or nidānas* (dvādasangāni) are ignorance, volitional activities, rebirth-consciousness, mind and body, six sense organs, contact, sensation, craving, grasping, kamma-becoming, birth, decay and death.

The composite term '' sorrow, lamentation, ill, grief and despair '' is only meant to show incidental consequences of birth.

Again, when ignorance and volitional activities have been taken into account, craving, grasping and kamma-becoming are implicitly accounted for also.

In the same manner, when craving, grasping and kamma-becoming have been taken into account, ignorance and volitional activities are implicitly accounted for also ' and when birth, decay and death, are taken into account, even the five-fold fruit, namely, rebirth-consciousness and the rest are accounted for.

Atītē hētavō paṇca idāni phala paṇcakaṇ
Idāni hētavō paṇca āyatiṇphala pancakaṇ.

Five causes in the past and now a five-fold fruit : five causes now and yet to come a five-fold fruit make up the (3) twenty modes (4) the three connections and (5) the four groups.

3. *Twenty modes* (*vīsatākārā*) consist of ignorance, volitional activities, craving, grasping and kamma-becoming, the five causes

in the past existence ; rebirth-consciousness, mind and body, six sense organs, contact and sensation, the five resultants in the present existence : craving, grasping, kamma-becoming, ignorance and volitional activities, the five causes in the present existence ; rebirth-consciousness, mind and body, six sense organs, contact and sensation, the five resultants in the future existence.

4. *The three connections* (tisandhi) are :—

(1) Between volitional activities and rebirth-consciousness.

(2) Between sensation and craving.

(3) Between kamma-becoming and rebirth. 1 and 3 are between separate existences, past, present and future ; and 2 is between two factors in the same span of life.

5. *The four groups* (catusankhēpā) include one causal group in the past, one resultant group in the present, one causal group in the present and one resultant group in the future, each group consisting of five modes.

6. *The three rounds* (tini vaṭṭāni) are the following :—

(1) The round of Torment (kilēsa vaṭṭān) *viz.* ignorance, craving and grasping.

(2) The round of kamma (kamma vaṭṭan) *viz.* one part of becoming reckoned as kamma-becoming together with volitional activities.

(3) The round of the Result of kamma (vipāka vaṭṭan) *viz.* one part of becoming reckoned as renewed existence together with the remaining factors.

7. *The two roots* (dvē mūlāni) are ignorance and craving.

Tēsamēvaca mūlānaṇ nirōdhēna nirujjhati
Jarā marana mucchāya pilitāna mabhinhasō
Āsavānaṇ samuppādā avijjāca pavaḍḍhati
Vaṭṭamābaddha miccēvaṇ tēbhūmaka manādikaṇ
Paticca samuppādōti paṭṭhapēsi mahāmuni.

The incessant round of misery ceases by cessation of those twin roots of ignorance and craving. In consequence of the arising of Āsavas such as sense desires and so on, the ignorance of beings

who are constantly oppressed by decay, death, sorrow, lamentation and so on hold on its way. Thus, the wise seer, the Blessed Lord, pronounced this round of Torments, Kamma and Results, this universal chain, where never beginning was, round the triple plane, to be the Law that whatsoever doth befall must happen through a cause.

CHAPTER II

DESCRIPTION OF THE TWELVE FACTORS

1. *Avijjā paccayā sankhārā* means because of or dependent upon ignorance arise volitional activities. Here ignorance is the chief cause and volitional activities the effects according to the system of dependent origination or the law of happening by way of cause. Ignorance, according to the system of correlation, is related to volitional activities in many ways such as by way of the correlations of root condition, contiguity, immediate contiguity, co-existence, reciprocity, dependence, sufficing condition and so on.

The term avijjā is formed from the first letters of anta virahitē and javāpēti in the following extract.

" Anta virahitē sansārē sattē javāpēti." It makes beings wander in the endless round of births.

Although there are many meanings to the word ignorance, such as non-comprehension of the truth, and as that which makes one commit evil through the three doors which should be refrained from, and as that which prevents one from doing good deeds which should be done, according to the exposition in the suttanta, ignorance means lack of knowledge or the non-realisation of the four Āriyan Truths of Misery, causation of Misery, cessation of Misery and the path leading to the cessation of Misery ; and according to Abhidhamma, lack of knowledge of the previous five aggregates, the future five aggregates, both the past and future five aggregates, and the systems of dependent origination and correlation in addition to the first four.

Out of the 24 correlations, ignorance is related to moral volitional activities in two ways by way of (1) object and (2) sufficing condition and to immoral volitional activities by the force of as many relations as sixteen *viz.* ; (1) object (2) dominating influence in object, (3) sufficing condition in object, (4) Contiguity, (5) immediate Contiguity, (6) sufficing condition in Contiguity, (7) succession, (8) absence, (9) abeyance, (10) root condition, (11) co-existence, (12) reciprocity, (13) dependence, (14) association, (15) presence and (16) continuance. Ignorance is related to moral volitional activities

PAṬICCA SAMUPPĀDA

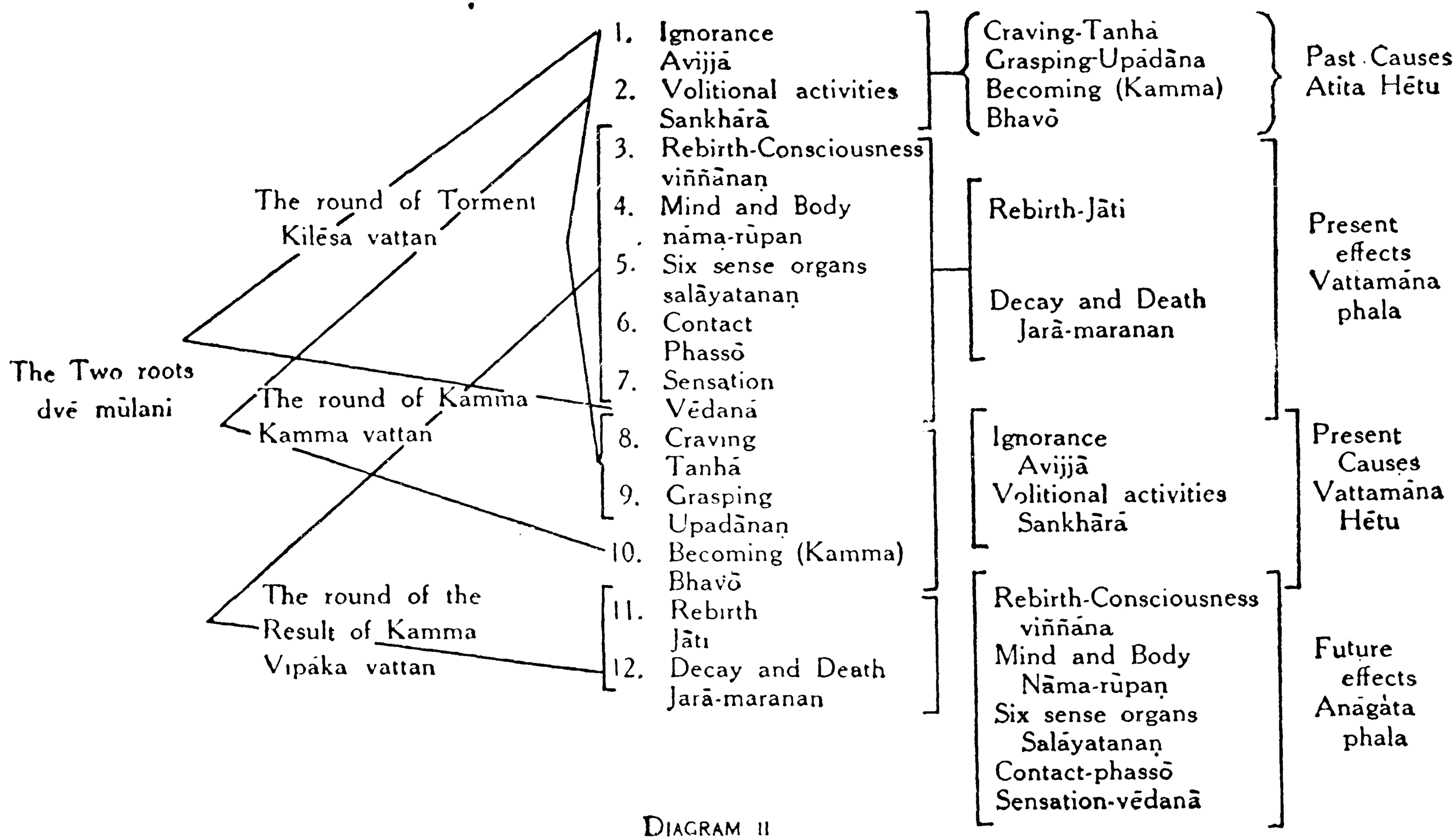

DIAGRAM II

belonging to the Form-less Sphere (Arūpalōka) only in one way that is by way of sufficing condition. Ignorance is like a blind man walking along a path unaided by a guide.

Volitional activities (sankhārā) are of ten kinds. They are as follows :—

(1) Moral volitional activities (puññābhi sankhārā)

(2) Immoral volitional activities (apuññābhi sankhārā)

(3) Moral volitional activities belonging to the Formless Sphere or Arūpalōka (ānenjābhi sankhārā)

(4) Volitional activities of body (kāya sankhārā)

(5) Volitional activities of speech (vacī sankhārā)

(6) Volitional activities of mind (citta sankhārā)

(7) Conditioned states (sankhata sankhārā)

(8) Material and mental states (abhisankata sankhārā)

(9) Moral and immoral volitions (abhisankharanaka sankhārā)

(10) Bodily and Mental Efforts (payōgābhi sankhārā)

(1) *Moral volitional activities* (puññābhi sankhārā) are the 13 kinds of moral volitions, 8 of which are moral volitions of the sensuous sphere (kāmalōka) such as those accompanied by Joy and connected with Knowledge and so on obtained when practising liberality, morality and mental culture and the other 5 moral volitions of the Form Sphere (Rūpalōka) accompanied by initial application, sustained application, pleasurable interest, pleasure and one-pointedness obtained by practising concentration.

(2) *Immoral volitional activities* (apuññābhi sankhārā) are the 12 kinds of immoral volitions present in the eight classes of immoral consciousness such as those accompanied by Joy and connected with Error and so on - rooted in greed, two classes rooted in hatred and two in delusion obtained by doing such evil deeds as killing, stealing, committing adultery, speaking falsehood and drinking alcoholic liquors and other intoxicants.

(3) *Moral volitional activities belonging to the Form-less Sphere or Arūpalōka* (ānenjābhi sankhārā) are the four classes of moral volitions present in the conception of Infinity of space, Infinity of

consciousness, Infinity of nothingness and Infinity of neither perception nor no perception obtained by practising concentration to the highest possible degree and attaining the four highest Jhānas (trances), which result in rebirth in the Form-less Sphere wherein only the mind-conscious-element (manō viññāna dhātu) is present, and it is also not dependent on any of the six bases including the heart-base. The above named 29 classes of volitions constitute the three types of volitional activities.

(4) *Volitional Activities of body* (kāya sankhārā) are the eight great moral volitions and the twelve immoral volitions in the actions performed through the medium of communication by body.

(5) *Volitional activities of speech* (vacī sankhārā) are the eight great moral volitions and the twelve immoral volitions in the words uttered through the medium of communication by speech.

(6) *Volitional activities of mind* (citta sankhārā) are the eight great moral volitions of the sensuous Sphere (kāmalōka), five moral volitions of the Form Sphere (Rūpalōka), twelve immoral volitions of the sensuous sphere and four moral volitions of the Form-less Sphere (Arūpalōka); in all 29 volitions that arise through the mind-door (bhavanga), life-continuum or sub-consciousness.

(7) *Conditioned states* (sankhata sankhārā) are all states that arise dependent on root-condition and causal circumstances as demonstrated in " aniccā vata sankhārā ". All conditioned states are absolutely impermanent.

(8) *Material and mental states* (abhisankhata sankhārā) are the material and mental states in the triple plane of the Sensuous Sphere, Form Sphere and the Form-less Sphere, originating from Kamma.

(9) *Moral and immoral volitions* (abhisankharanaka sankhārā) are the moral and immoral volitions in the triple plane of the Sensuous Sphere, Form Sphere and Form-less Sphere.

(10) *Bodily and mental efforts* (payōgābhi sankhārā) are the efforts made by body and mind.

Cutūpapāte sansārē sankhārānanca lakkhaṇē
Yō paṭicca samuppanna dhammēsuca vimuyhati
Abhisaṇ karōti so ētē sankhārē tividhē yatō

Avijjā paccayā tēsan tividhānaṇ ayaṇ tatō
Khandhānan paṭipāṭi dhātu āyatanānaca
Abbhocchinnaṇ vattamānā sansarōti pavuccati
Yathāpi nāma jacchandhō narō apari nāyakō
Ēkadā yāti maggēna kummaggēnāti ēkadā
Sansārē sansāraṇ bālō tathā aparināyakō
Karōtī ēkadā puññaṇ apuññampi ēkadā.
Yadāca ñatvā so dhammaṇ saccāni abhi samessati
Tadā avijjūpasamā upasantō carissatiti.

In the event of one being utterly ignorant of the round of births and deaths, of the salient marks in conditioned states and of the factors of dependent origination, he will from whatever cause it may be, accumulate the three types of moral and immoral Kamma called volitional activities, which are dependent upon ignorance of the four Āriyan Truths.

The round of births or the wheel of life is a continuity of the aggregates, elements and the bases (sense organs and sense fields) and an incessant flux without a break anywhere. It is like links in a chain, five factors in the past phenomenal existence producing five resultants in the present, which in turn give rise to a group of five in the present phenomenal existence and this produces a group of five resultants in the future phenomenal existence and so on.

Just as a blind man without a guide, who desires to walk along a certain path, sometimes gets into the correct path and sometimes into a wrong path, even so the foolish ignorant individual who does not encounter a good associate who would lead him along the Noble Eightfold Path to Nibbāna, sometimes does moral acts and sometimes immoral acts.

Whenever, by association with a good associate, he learns the doctrine that teaches the four Āriyan Truths and realises them, then by eradication and annihilation of Ignorance he will rest in Peace.

Arising of moral and immoral volitional activities from ignorance is like a blind man striking his foot on some obstacle or other on his way owing to his blindness.

2. *Sankhārā paccayā viññāṇaṇ.* Because of or dependent upon volitional activities arise the 19 classes of rebirth-consciousness and

3470

the 32 classes of resultant consciousness during the span of life. Dependent upon the twelve immoral classes of volitional activities arises the immoral resultant called investigating consciousness accompanied by indifference as rebirth-consciousness in the four planes of misery *viz.* Niraya (plane of misery), Animal Kingdom, Pēta lōka and Asura Nikāya. In the planes of misery such as Avīci Niraya, although moral resultants do not arise in beings under their normal conditions as a rule, moral resultants of eye-cognition, auditory cognition, recipient consciousness and investigating consciousness do arise whenever the unfortunate beings are afforded opportunities of discerning sparkling bright light pleasant to their eyes, a phenomenon occurring at the advent of a Bōdhisatta in his last birth and caused by the order of norm (dhamma niyāma) and of discerning the body and hearing the preaching of the Venerable Mahā Moggallāna, who out of compassion to the unfortunate beings wills that the fires in the nirayas may disappear by his super normal powers of Iddhi and that his body may be seen and preaching heard by all.

Similarly, the same classes of moral resultants arise in Pētas whenever the Blessed One as well as his Disciples by their powers of Iddhi will that their bodies may be seen and their sermons heard.

Of beings in the Animal Kingdom, the more fortunate ones such as the elephants and horses of Chakkavatti Kings and so on do obtain moral resultants from good Kamma done in former births.

Although rebirth-consciousness of beings in the realms of Dibba Nāga and Dibba Garunda belongs to the plane of misery, the moral resultants experienced by them during their existence are those produced by the eight great classes of moral consciousness in former births. They are endowed with the same kind of sensuous pleasures as the Dēvas in respect of their residences, food and other comforts.

Dependent upon feeble moral volitional activities accompanied by two roots out of the eight great classes of moral consciousness in Kāmalōka, arise rebirth-consciousness of human beings who are generally recognized as individuals of low caste and other miserable beings such as beggars and peasants experiencing great difficulty in earning their bare necessaries of life and so on. When the rebirth-consciousness is the moral resultant called investigating consciousness accompanied by indifference and unconditioned by roots, individuals are reborn congenitally blind, deaf, dumb, asexual

and hermaphroditic as well as earth born degraded vinipātika asuras, ñāti pētas and so on. During their span of life the seven classes of immoral resultants and the eight classes of moral resultants unconditioned by roots are obtained.

Out of the eight great moral classes of consciousness, dependent upon the four classes of feeble moral volitional activities accompanied by three roots and the four classes of strong moral volitional activities accompanied by two roots arise the four classes of moral resultants disconnected from knowledge as rebirth-consciousness. During the span of life twelve classes of resultants are obtained, namely, the four great classes of resultants disconnected from knowledge and eight moral resultants unconditioned by roots. These four classes of rebirth resultants give rise to rebirth of minor Dēvas in the six Dēva lōkas, all Asuras and the majority of human beings who are not endowed with much intellect and insight. They are therefore incapable of developing Jhānas or attaining the Paths and Fruits in that existence.

Dependent upon the four classes of strong moral volitional activities accompanied by three roots arise the four great rebirth resultants accompanied by three roots, which give rise to rebirth of powerful Dēvas in the six Dēva lōkas, and to individuals who become Buddhas, Paccēka Buddhas, Arahats and others who attain the Paths and Fruits, to those who develop Jhānas and to those who become Chakkavatti Kings and others with great intellect and deep insight.

Consciousness is of six kinds by way of the eye, ear, nose, tongue, body and mind. Of these eye-consciousness is of two kinds, one being a moral resultant and the other an immoral resultant. Similarly, consciousness of the ear, nose, tongue and body are of two kinds, by way of their being moral and immoral resultants. Mind-consciousness (manō viññāna) comprises the two classes of moral and immoral recipient consciousness, the three classes of investigating consciousness *viz.* one moral resultant accompanied by Joy, one moral resultant accompanied by indifference and one immoral resultant accompanied by indifference, the eight great

Kāmalōka resultants conditioned by roots such as the automatic and volitional classes accompanied by Joy and connected with knowledge and so on, the five classes of Rūpalōka resultants corresponding to the five Rūpalōka Jhānas, the four classes of Arūpalōka resultants corresponding to the four Arūpa Jhānas making up in all twenty-two classes of mind-consciousness. The six kinds of consciousness therefore constitute thirty-two classes of resultant consciousness obtained during existence.

What are the classes of consciousness that arise dependent upon the three classes of volitional activities ? Dependent upon Kāmalōka moral volitional activities arise 16 kinds of resultants which are as follows :—The five moral resultants of visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness and tactile consciousness ; the three moral resultants of mind-consciousness *viz.* recipient consciousness, investigating consciousness accompanied by Joy and investigating consciousness accompanied by indifference ; and the eight great resultants conditioned by roots such as the automatic and volitional classes accompanied by Joy and connected with Knowledge and so on.

Dependent upon Rūpalōka moral volitional activities arise the five Rūpalōka resultants corresponding to the five Jhānas. Thus, dependent upon moral volitional activities (puññābhi sankhārā) arise in all 21 classes of resultant consciousness.

Dependent upon immoral volitional activities arise the five classes of immoral resultants of visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness and tactile consciousness ; the two immoral resultants of mind-consciousness unconditioned by roots *viz.* recipient consciousness and investigating consciousness accompanied by indifference, making up in all seven classes of resultants.

Dependent upon moral volitional activities belonging to Arūpalōka (ānenjābhi sankhārā) arise the four classes of resultants corresponding to the four classes of Arūpa Jhānas.

These four types of resultants are obtained both during rebirth and during existence.

Of these, thirteen classes of consciousness arise only during the span of life in the plane of five aggregates (panca vōkāra) *viz.*

the ten classes of twice five-fold sense-cognitions such as eye, ear and so on by way of both moral and immoral resultants, the two classes of moral and immoral recipient consciousness, and the unconditioned element of mind-cognition called investigating consciousness accompanied by Joy. The remaining nineteen classes of resultant consciousness arise in all the three planes Kāmalōka, Rūpalōka and Arūpalōka according to circumstances both during rebirth and during existence.

Thus, dependent on volitional activities arise 32 kinds of resultant consciousness during existence. The volitional activities are related to the 19 classes of rebirth-consciousness, by way of the relations of Kamma and sufficing condition.

Arising of resultants of rebirth-consciousness and so on from volitional activities is like the blind man referred to before sustaining a fall by striking his foot on some obstacle or other on his way, owing to his blindness.

3. *Viññāna paccayā nāma rūpan.* Because of or dependent upon rebirth-consciousness arise mind and body. Here both the cause and effect are in one existence unlike the previous one " Sankhārā paccayā viññānaṇ ", where the cause is in the past existence and the effect in the present existence. Rebirth-consciousness associated with the three aggregates of sensation, perception, and volitional activities arise at one and the same time together with the material phenomena of body-decad, sex-decad and heart-decad in womb-born creatures related to one another by the relations of reciprocity, co-existence, association and continuance.

The body-decad is the first group of elements that develops into the material body. It consists of the eight inseparables *viz.* the elements of extension (paṭhavi dhātu), cohesion (āpō), heat (tējō), motion (vāyō), colour, smell, taste and nutritive essence, vital power and the sensitive element of body, all of which are material qualities.

The sex-decad consists of the eight inseparables, vital power and the material quality either of male or female sex.

The heart-decad consists of the eight inseparables, vital power and the material quality of heart-base.

In spontaneous rebirths such as those of the Dēvas, rebirth-consciousness and all the material phenomena take place at one

and the same time, and they appear as sixteen-year old beings. The same is the case with the moisture-born beings such as the 500 Paccēka Buddhas (Silent Buddhas) named Maha Paduma and so on, and Pokkharasāti Brahman.

At the time of rebirth, sex-decad is absent in asexuals and hermaphrodites.

Ordinarily the term nāma is used for consciousness as well as the three aggregates of sensation, perception and volitional activities, because they incline towards the object. But in the system of dependent origination, nāma implies the three aggregates of sensation, perception and volitional activities dependent on consciousness (viññāna) and rūpa (matter) comprises the four great essentials and the twenty-four material qualities derived therefrom. Nāma is absent in Unconscious beings, and rūpa is absent in Arūpalōka (Formless Spheres) and both nāma-rūpa are present everywhere beings exist *viz.*

(1) in the four planes of misery, to wit, niraya, animal kingdom, the Sphere of Pētas and the Sphere of Asuras.

(2) in the world of human beings and the six Dēva lōkas (Sensuous Sphere).

(3) in 15 Brahma lōkas (Form-Sphere), excluding the plane of Unconsciousness beings (asañña-sattā).

" Nāmassa pāka viññānaṇ navadhā hōti paccayō
Vatthu rūpassa navadhā sēsa rūpassa aṭṭhadā
Abhi sankhārā viññānaṇ hōti rūpassa ekadhā
Tadaññan pana viññānaṇ tassatassa yathārahaṇti."

Rebirth-consciousness as well as the resultants during existence are related to mind, that is the three aggregates of sensation, perception and volitional activities present in rebirth-consciousness and during existence whether associated with material qualities or not, in nine ways by way of the relations of (1) co-existence, (2) reciprocity, (3) dependence, (4) association, (5) effect, (6) support, (7) control, (8) presence and (9) continuance.

They are related to the five sensitive material qualities of eye, ear, nose, tongue and body and the material quality of heart-base,

in nine ways by way of the relations of (1) co-existence, (2) reciprocity, (3) dependence, (4) effect, (5) support, (6) control, (7) dissociation, (8) presence and (9) continuance.

They are related to the remaining material qualities, excluding the material qualities of base, in eight ways by way of the same relations as above stated with the omission of the relation of reciprocity.

Consciousness associated with volitional activities or Kamma is related to material qualities of unconscious beings and to material qualities originated from Kamma in the planes of five aggregates (panca vōkāra) by one relation of sufficing condition.

All the remaining classes of consciousness starting from the first life-continuum are related to mind and body according to circumstances.

Arising of mind and body from rebirth-consciousness is like the arising of an abscess over the seat of the fall sustained by the blind man referred to before.

4. *Nāma-rūpa paccayā salāyatanaṇ*—Because of or dependent upon mind and body arise the six sense organs. The three aggregates of sensation, perception and volitional activities herein called mind which are associated with rebirth-consciousness and the three decads of material qualities called the body-decad, sex-decad and base-decad which arise at one and the same time with rebirth-consciousness cause the origination of the six sense organs known as the eye, ear, nose, tongue, body and mind. How do they originate ? The eye-decad, which is composed of ten material qualities *viz.* the eight inseparables, vital power, and the sensitive element of the eye originate in womb-born beings on the night of the seventy-seventh day from the date of conception. A week hence the ear-decad, a week hence the nose-decad, and a week hence the tongue-decad arise in order.

The six sense organs are the eye, ear, nose, tongue, body and mind. The eye, the organ of sight, consists of the eye-ball and eye-base. The eye-ball is formed of the four great essentials in which the element of extension predominates, and the eye-base is the sensitive material quality of the eye derived from the four great essentials, dependent upon which arises the eye-consciousness. The

eye-ball is a physical substance or matter formed from the four great material qualities in the highest and ultimate sense. Together with colour, smell, taste and nutritive essence, the eight are called inseparables. It will, therefore, be seen that even what is known as matter is in the highest and ultimate sense constituted of the eight inseparables which are only qualities. The sensitive material quality of the eye is a material quality derived from the four great essentials which originated in this existence in the body as a result of a moral act in Kāmalōka in a previous existence such as the offering of a visual object through craving for visual objects. The sensitive material quality exists diffused through the seven membranes like sesame oil filtered through seven layers of cotton, behind the region of the pupil in the cornea surrounded by the sclerotic. When the sensitive material quality of the eye is rolled into a ball it is of the size of the head of a louse. Whenever a visible object appears in front of the sensitive material quality, the eye-consciousness originating from this base perceives the sense impression. In this sensitive material quality there is a group (kalāpa) of ten, formed of the eight inseparables, sensitive material quality of the eye and psychic life, which is known as the ' eye-decad '.

The ear, the organ of hearing, consists of an external ear and an internal ear. Hearing or the arising of auditory consciousness depends on the sensitive material quality of the ear, which is derived from the four great material qualities that exist in the internal ear as the result of giving, owing to craving for sounds, by way of charity sounds in a previous existence. Inside the external ear, that is in the internal ear, there exists a very fine and delicate hair resembling a copper-coloured ring in which the sensitive material quality of the ear exists in a state of diffusion like oil. The auditory consciousness which arises depending on this base perceives sounds. This base is constituted of the eight inseparables, sensitive material quality of the ear, and vital force which form a group known as the " ear-decad ".

The nose, the organ of smell, consists of the fleshy nose, and inside it a state of oil diffused through it resembling the shape of a goat's hoof. Smelling or the arising of olfactory consciousness depends on the sensitive material quality of the nose derived from the four great essentials that exist in the body as a result of the performance of a moral act in a previous existence by way of

offering sweet scents owing to craving for smell. Olfactory consciousness depending on this base arises whenever a good or bad smell comes within its avenue and it perceives the impression of smell. This base, which is formed of the eight inseparables, sensitive material quality of smell and vital force constitute a group known as ' nose-decad.'

The tongue, the organ of taste, consists of the fleshy tongue and in its middle there exists diffused through a site resembling the end of a lotus flower the sensitive material quality of the tongue resembling oil. Taste or the arising of gustatory consciousness depends on the sensitive material quality of the tongue derived from the four great essentials existing in the body as a result of the performance of a moral act in a previous existence, such as giving sapids by way of charity, owing to craving for sapids. Gustatory consciousness depending on this base arises whenever any taste comes in contact with the tongue, and perceives the impression of taste. This base which is formed of the eight inseparables, sensitive material quality of the tongue and vital force constitute the group known as " tongue-decad".

The body, the organ of tangible objects, contains the sensitive material quality of the body diffused through the body as something resembling oil, with the exception of the ends of hair, down, nails, epithelial cells of the body, and heat evolving from metabolism both internal and external, derived from the four great essentials of the body which have originated by reason of a moral act performed in the past existence as giving by way of charity a tangible object owing to craving for tangible objects. Whenever an unpleasant tangible object comes in contact with it, then tactile consciousness accompanied by pain arises and perceives the sense impression. This base is formed of the eight inseparables, sensitive material quality of the body and vital force of psychic life and constitutes the group known as " body-decad ".

Mind, the organ of cognizing objects, ideas and concepts, is the life-continuum or sub-consciousness (bhavanga). It is not the ordinary life-continuum but the life-continuum that gets arrested immediately before the consciousness that adverts to mind-door impressions. When the mind itself becomes a door, it is known as mind-door. Life-continuum, or sub-consciousness (bhavanga) is

the factor of life by means of which the flux of continuity of mind and its concomitants are maintained without a break. The function of life-continuum is said to be caused whenever consciousness does not perceive any sense impression through the five doors or conceive of an idea or concept through the mind-door. The consciousness of life-continuum too perceives objects, which are free from doors. The objects that are free from doors are Kamma, sign of Kamma and sign of destiny resembling that which occasioned rebirth by way of plane, class, associated states, volitional activities and objects. Life-continuum in the absence of any process of cognition goes on in an unbroken flux like the stream of a river or a flame of a lamp. There are 19 classes of consciousness that perform the function of life-continuum to wit :—(i) Two classes of investigation—consciousness accompanied by hedonic indifference (ii) Eight classes of resultants in Kāmalōka and (iii) Nine resultants in Rūpalōka and Arūpalōka.

The sensitive elements of the eye, ear, nose and tongue are the results of four different Kamma done in previous existences such as giving alms in the way of visual objects, sounds, odours, and sapids. The sensitive material qualities of the body and base which are associated with rebirth-consciousness of womb-born beings are the results of one Kamma in a previous existence.

The six sense organs arise at the moment of rebirth of beings born spontaneously and from moisture.

The arising of the six sense organs from mind and body is like the arising of six abscesses from the previous one.

5. *Salāyatana paccayā phassō.* Because of or dependent upon the six sense organs arises contact. Contact is of six kinds *viz.* eye-contact, ear-contact, nose-contact, tongue-contact, body-contact and mind-contact. Eye-contact arises from the sensitive element of the eye coming in contact with a visual object, and similarly the other five contacts arise from the sensitive elements of the other organs coming in contact with their respective sense fields.

There are five moral resultants of eye-contact and so on and five immoral resultants. With the remaining twenty-two kinds of resultant consciousness obtained during existence from volitional activities are associated twenty-two kinds of contact. In all, therefore, there are 32 kinds of contact associated with the 32

classes of resultant consciousness. These 32 kinds of contact are dependent upon the six sense organs.

" Chaddhā panca tatō ēkaṇ navadhābāhiyānicā.
Yathā sambhava mētassa paccayattē vibhāvayēti "

The five sense organs such as the eye and so on are related to the five kinds of contact such as eye-contact and so on in six ways by the relations of (1) dependence, (2) antecedence, (3) control, (4) dissociation, (5) presence and (6) continuance. Following these, the sense organ of mind is related to the different kinds of resultant contacts in nine ways by the relations of (1) co-existence (2) reciprocity, (3) dependence, (4) effect, (5) support, (6) control, (7) association, (8) presence and (9) continuance.

Excluding the sense organ of mind, sense objects such as visual objects are related to eye-contact in four ways by the relations of (1) object, (2) antecedence, (3) presence and (4) continuance ; and similarly, auditory objects and so on are related to ear contacts and so on in four ways.

Those auditory objects and so on as well as cognizable objects are related to mind-contact by only one relation, namely, the relation of object.

Thus, the six sense objects are related to the different kinds of contacts according to circumstances.

Arising of contact from the six sense organs is like the six abscesses of the blind man referred to before coming in contact with a pillar.

6. *Phassa paccayā vedanā.* Because of or dependent upon contact arises sensation. Dependent upon the six kinds of contact such as eye-contact and so on arise the six kinds of sensation from eye-contact and so on (cakkhu samphassajā vēdanā). If the six contacts such as eye-contact and so on are not obtained, a sentient being will not be able to live, because contact is one of the varieties of food absolutely necessary for existence. Just as edible food and the nutritive essence in it are necessary for the existence of beings even so are seeing objects, hearing sounds, smelling odours, tasting sapids, touching tactile objects, conceiving cognizable objects, the six kinds of food called contacts, absolutely necessary for the existence of beings.

Sensation comprises the 81 classes of the mental property of sensation associated with the 81 classes of mundane consciousness.

Volitional activities, consciousness, mind and body, contact and sensation were described in two ways. The first way was according to Suttanta Bhājaniya in Paticca-Samuppāda Vibhanga Pāli, and the second way was according to the Abhidhamma Bhājaniya in same and Dhātu Kathā Pāli.

" Dvāratō vēdanā vuttā cakkhu samphasajādika
Chaleva tā pabhēdēna ekūnanavuti matā
Vēdanāsu panētāsu idha battinsa vēdanā
Vipāka sampayuttāva adhippētāti bhāsitā
Attadhā tattha pancannan pancadvāramhi paccayō
Sēsānaṇ ēkadhā phassō manōdvārēpi so tathā.

Sensation such as pleasure, pain, indifference, grief and joy arising from eye-contact and so on are of six kinds by way of doors. As sensation is a mental property common to all classes of consciousness, there are 89 sensations associated with the 89 classes of consciousness. Out of these 89 sensations only 32 sensations associated with the 32 classes of resultant consciousness should be reckoned here as the sensations dependent upon contact.

Eye-contact and so on are related to the five kinds of sensations which originate from the sensitive elements of eye and so on through the five doors in eight ways by the relations of (1) co-existence, (2) reciprocity, (3) dependence, (4) effect, (5) support, (6) association, (7) presence and (8) continuance. Eye-contacts and so on are related to the remaining resultant sensations in Kāmalōka that are associated with recipient consciousness, investigating consciousness and retentions in one door in one way only and that is by way of sufficing condition.

Coexistent mind-contact is related to the Kāmalōka resultant sensations associated with the retentions similarly in eight ways.

Coexistent mind-contact is related to the triple-planed resultant sensations by way of rebirth-consciousness, life continuum and redecease in eight ways by the relations of co-existence and so on.

Mind-contact associated with the mind-door turning is related to Kāmalōka sensations in the retentions of mind-door process in one way only and that is by the relation of sufficing condition.

Arising of sensations from contact is like the pain experienced by the blind man referred to before when the abscesses come in contact with a pillar.

7. *Vēdanā paccayā tanhā.* Because of or dependent upon sensations arises craving. Craving in the system of dependent origination is the mental property of greed associated with the eight classes of immoral consciousness rooted in greed. Craving is of three kinds *viz.* (1) craving for sense desires, (2) craving for existence in the Form Sphere (Rūpalōka) and Form-less Sphere (Arūpalōka) and (3) craving for non-existence.

" Rūpa tanhādi bhēdēna
Cha tanhā idha dīpikā
Ēkēkā tividhā tattha
Pavattakāratō matā."

Craving is of six kinds according to the nature of the object *viz.* craving for visual objects, craving for sound, craving for odours, craving for sapids, craving for tactile objects and craving for cognizables. Each of these is of three kinds according to the nature of the existence *viz.*:—(1) craving for sense-desires (kāma-tanhā), (2) craving for becoming, that is for eternal existence (bhava tanhā) and (3) craving for non-existence, nihilism (vibhava tanhā). Whenever a pleasant visual object comes in contact with the sensitive element of the eye, craving for that object itself becomes craving for sense desires when a sensuous pleasure is experienced. Whenever the same object is erroneously believed to be permanent and everlasting, then the craving becomes craving for becoming, for eternal existence (bhava tanhā). Whenever the same object is erroneously believed to become extinct and disappear, then the craving becomes craving for non-existence, nihilism (vibhava tanhā). Similarly with craving for sounds and so on. Thus, there are 18 kinds of craving. When reckoned in regard to both internal and external visual objects and so on, there are 36 kinds of craving. When reckoned in regard to the past, present and future, there are 108 kinds of craving. These 108 kinds of craving are briefly considered as six according to the nature of the objects and three according to the nature of the desires.

Just as individuals, who have a craving and love for their children, would amply satisfy their nurses who look after the children by

reason of their attachment to the children, so would individuals, who have experienced pleasant sensations from visual objects and so on by reason of their craving for sense-desires, amply satisfy those who would show them pleasant visual objects, singers, perfume sellers, those who sell sweets, fine clothes and so on. Thus, all these cravings for sense desires are dependent upon pleasant sensations.

" Yasmā chettha adhippētā vipāka sukha vēdanā
Ēkāva Ēkadhāvēsā tasmā tanhāya paccayō
Dukkhi sukhan pattayati sukhī bhīyōpi icchati
Upēkkhā pana santattā sukha micchēva bhāsitā
Tanhāya paccayā tasmā honti tissōpi vēdanā
Vēdanā paccayā tanhā iti vuttā mahēsinā."

Here, because pleasant sensation associated with resultant classes of consciousness is implied from some cause or other, pleasant sensation is therefore related to craving by way of the only relation of sufficing condition. One undergoing misery and pain will hope for pleasure. One experiencing pleasure will hope for more and more pleasure. Indifference is called pleasure owing to its tranquillity. All the three kinds of sensations, pleasure, pain and indifference are, therefore, causes of craving. The great seer, the Blessed Buddha, so expounded that craving is dependent upon sensations.

Arising of craving from sensations is like the blind man referred to before desiring to have the abscesses treated.

8. *Tanhā paccayā upādānaṇ.* Because of or dependent upon craving arises grasping. Grasping comprises the two mental properties of greed and error that are associated with the subsequent eight classes of immoral consciousness rooted in greed and the four classes connected with error respectively, which are dependent upon the original classes of immoral consciousness. In grasping the mental properties of greed and error are of very great intensity. Greed associated with the original classes of immoral consciousness rooted in greed is craving which is dependent upon sensations (vēdanā paccayā tanhā). Intense greed and error associated with the subsequent classes of immoral consciousness rooted in greed, which are dependent upon craving are graspings (tanhā paccayā upādānaṇ).

Graspings are of four kinds *viz.*:—

(1) Grasping after sense desires (Kāmūpādāna)
(2) Grasping after error (ditthūpādāna)
(3) Grasping after wrongful rites and rituals (silabbatūpādāna)
(4) Grasping after a theory of Soul (attavādūpādāna).

(1) Grasping after sense-desires comprises intense desires, cravings, lust, attachment, clinging, intoxication and so on for sensuous pleasures of visible objects, sounds, odours, sapids and tactile objects. It is intense greed for the 108 types of craving previously mentioned.

(2) Grasping after error is the ten types of erroneous beliefs such as there being no good resultants accruing from giving alms and so on.

(3) Grasping after wrongful rites and rituals is that erroneous belief that by practising bovine and canine morality and other wrongful rites and rituals purity can be attained.

(4) Grasping after the theory of a Soul is the grasping after twenty types of self-illusion (sakkāya diṭṭhi) which the ordinary worldling, who is neither versed in the doctrine nor disciplined according to the teachings, is subject to. He wrongly believes that body is the soul, or the soul is the body, or the body is in the soul or the soul is in the body. Similarly, with regard to the other four aggregates of sensation, perception, volitional activities and consciousness, that is to say, that each of the four aggregates is the soul, or the soul is each of the aggregates, or each of the four aggregates is in the soul, or the soul is in each of the four aggregates.

" Tanhā ca purimassettha ēkadā hōti paccayō
Sattadhā aṭṭhadā vāpi hōti sēsatta yassa sā."

Here, craving for sense desires is related to the first of the four graspings *viz.* grasping after sense desires in one way only and that is by the relation of sufficing condition. Craving for sense desires is related to the remaining three graspings in seven ways by the relations of (1) co-existence, (2) reciprocity, (3) dependence, (4) association, (5) presence, (6) continuance and (7) root-condition or in eight ways with the addition of sufficing condition to the above-mentioned relations. Whenever craving is related to graspings by

way of the relation of sufficing condition ; then the relation of co-existence is absent, and its place is taken by sufficing condition.

Arising of grasping from craving is like the bringing of an unpleasant and painful medicine close to the abscesses of the blind man referred to before, who desires treatment.

9. *Upādānā paccayā bhavō.* Because of or dependent upon grasping arises becoming. Becoming is of two kinds *viz.*: (1) Kamma-becoming which belongs to the Round of Kamma and (2) Renewed Existence which belongs to the Round of Resultants. They are dependent upon intense Greed and Error. (1) Kamma-becoming comprises the 29 volitions associated with the 29 classes of consciousness which are moral and immoral. Of these 17 are moral classes of consciousness—8 belonging to Kāmalōka, 5 to Rūpalōka and 4 to Arūpalōka—and 12 are immoral classes. (2) One part of becoming reckoned as renewed existence constitutes the 32 classes of resultant consciousness, the 35 mental concomitants associated therewith, and the 20 material qualities originating from Kamma. Renewed existence comprises existence in planes of Kāmalōka, Rūpalōka, Arūpalōka, existence with perception, existence without perception and existence with neither perception nor no-perception, existence with one aggregate, existence with four aggregates and existence with five aggregates making up in all 9 kinds of renewed existence.

Kāmalōka constitutes the 11 planes of fortunate and unfortunate sense experience. Rūpalōka constitutes the 16 Brahmalōkās. Arūpalōka constitutes the four Spheres of Form-less Brahmas. Planes of existence with perception comprise the 11 planes of fortunate and unfortunate sense experience, 15 Brahmalōkas excluding that of Unconscious beings, and the first three spheres of Form-less Brahmas. Plane of existence without perception is the plane of Unconscious beings. Plane of existence with neither-perception nor no-perception is the fourth Form-less Brahmalōka which is the highest sphere of existence. Plane of existence with one aggregate is the plane of Unconscious beings. Planes of existence with four aggregates are the four spheres of Form-less Brahmas. Planes of existence with the five aggregates are the fifteen Brahmalōkas excluding the plane of Unconscious beings, and the 11 planes of Kāmalōka. These nine are called planes of renewed existence (upapatti bhava) or the nine Sattāvāsa. Thus, dependent upon

grasping, which is an intense form of craving and error, 29 classes of moral and immoral volitions called Kamma-becoming and 31 planes of renewed existence suitable for giving effect to by the 29 classes of moral and immoral volitions, by way of rebirth resultants as well as resultants during existence take place.

Kin panettha kassa bhavassa paccayō hōtiti cē ?

Of these graspings, what is renewed existence dependent on ?

" Rūpārūpā bhavānaṇ
Upanissaya paccayō upādānaṇ
Saha Jātādihipitaṇ
Kāma bhavassāti viññeyyaṇ."

The four graspings are related to renewed existence in Rūpalōka and Arūpalōka by way of the relation of sufficing condition, and to Kāmalōka also by the relations of co-existence and so on.

The four graspings are related to renewed existence in Rūpalōka and Arūpalōka, moral volitions in Kāmalōka and renewed existence in Kāmalōka in one way only and that is by the relation of sufficing condition.

The four graspings are related to immoral volitions in Kāmalōka in seven ways by the relations of (1) co-existence, (2) reciprocity, (3) dependence, (4) association, (5) presence, (6) continuance and (7) root-condition, and to those which are dissociated from Kāmalōka only by the relation of sufficing condition.

Arising of Kamma-becoming and renewed existence from grasping is like the application of a painful and unpleasant medicine on the abscesses of the blind man referred to before.

10. *Bhava paccayā Jāti.* Because of or dependent upon becoming arises birth. Becoming implies here Kamma-becoming and not becoming reckoned as renewed existence. Therefore, dependent upon the 29 volitions called Kamma-becoming, arise birth in one existence, that is, the origination of the five aggregates in rebirth-consciousness.

Kamma-becoming is related to birth in one existence by the relations of Kamma and sufficing condition.

Arising of birth from Kamma-becoming is like the agonizing

pain experienced by the blind man referred to before, after the application of the painful and unpleasant medicine on the abscesses.

11. *Jāti paccayā*, 12. *jarā maranaṇ*. Because of or dependent upon birth arise decay and death. Decay is demonstrated by the many signs and changes visible to the naked eye, which the five aggregates in one existence undergo, such as the falling off of teeth, hair turning grey, wrinkles forming on the body, eye-sight getting dimmed, impairment of the power of hearing as well as muscular power of the body, emaciation in general and loss of vitality which ultimately compels one to use a stick for the purpose of supporting himself when moving about, tremors of the body and so on. The last stage of perceptible decay is the lying down on the back with the face upwards and in a helpless state like an infant babe, now clearly manifesting more or less the condition of the aggregates as when they were born.

These are all perceptible signs, but the imperceptible and indiscernible signs of decay take place from the moment of conception. Decay corresponds to the static stage of a thought moment, which is composed of nascent, static and cessant stages.

Death is the passing away of life, dissolution of the five aggregates in one phenomenal existence, cessation of the aggregates in one existence, disappearance of psychic life putting behind the bodily matter. Decay and death are the principal effects of birth. Sorrow, lamentation, pain, grief and despair are incidental effects of birth.

Some teachers say that Buddhas, Paccēka Buddhas and the Great Arahats are not subject to these incidental effects of sorrow, lamentation and so on, though decay and death are common to all.

Sorrow is an unpleasant sensation experienced by the mind when events such as loss of close relatives and so on take place. It may be compared to heating any material in a vessel placed over a fire.

Lamentation may be compared to boiling any material in a vessel placed over a fire. It is an intense form of sorrow, when one gives way to utterances usually of the good qualities and so on possessed by the deceased relatives.

Pain is an unpleasant sensation experienced by the body and

Grief by the mind, when one is afflicted with diseases and so on or when one loses his wealth or fails in various pursuits of life and so on.

Despair is an unpleasant sensation experienced by the mind, when one is not able to give vent to his feelings.

Birth is related to decay, death, sorrow, lamentation, pain, grief and despair by the relation of sufficing condition.

Arising of decay and death from birth is like the bursting of the abscesses of the blind man referred to before and the pouring down of purulent matter.

In the ultimate sense birth, decay and death correspond to the three stages of all conditioned states *viz.* the nascent, static and cessant. All the material qualities and the immaterial or mental qualities which constitute mind and body undergo these changes constantly, that is, they arise, become stationary and cease. As these phenomena are imperceptible and indiscernible and they cannot be realised by the average individual, birth, decay and death which appear in the Suttanta are described in this system of dependent origination. For detailed description Sacca vibhanga, Paṭicca samuppāda vibhanga, Sammōhavinōdani aṭṭha Kathā and Visuddhi Magga Aṭṭha Kathā should be consulted.

The subcommentary to Brahmajāla Suttanta states—

" Jātīti panettha savikārā pancakkhandhā datthabbā."

In this system of dependent origination the five aggregates that arise with the material quality of integration, which is only a salient mark of material qualities, should be considered as birth. In this system of twelve factors of dependent origination, just as the fourth factor was formed by a combination of mind and body (nāma rūpa), so was the twelfth factor formed by the combination of decay and death (jarā maranan). In Brahmalōkas sorrow, lamentation, pain, grief and despair are not obtained as they arise from craving for sense desires, which the Brahmas are devoid of.

As sorrow, lamentation and so on are only incidental to birth, they are not demonstrated as a separate factor. They are included in the factor of decay and death. The reason why they are so included is because dependent on them arises ignorance and thus the wheel of dependent origination continues unbroken.

CHAPTER III

CAUSE OF IGNORANCE

THE wheel of life will get broken if ignorance is not dependent upon a cause. Of the three Rounds of Torments, Kamma and Resultants, ignorance called the Round of Torments was described as the beginning. Nevertheless, according to the Text " Āsava Samudayā avijjā Samudayō," as ignorance is dependent upon the four Āsavas, there is a connection between the Āsavas and ignorance.

Of sorrow, lamentation, pain, grief and despair included in decay and death, sorrow is the mental property of sensation associated with the two classes of consciousness rooted in aversion or hatred and accompanied by grief, grief is another term for it. Lamentation is a sound originating from mind erroneously and caused by the loss of near relatives and friends and so on. Pain is an unpleasant sensation associated with tactile cognition accompanied by pain. Despair is the mental property of hatred associated with the two classes of immoral consciousness rooted in hatred. Thus, the mental property of sensation associated with consciousness rooted in hatred is grief, and the mental property of hatred in the same class of consciousness is despair.

" Sōkādīhi avijjā
Siddhā bhava cakkama viditamidan
Kāraka vēdaka rahitan
Dvādasa vidha suññatā suññan
" Satatan Samitan pavattatiti vēditabban."

This wheel of life (bhava cakkan), the beginning of which is not known and cannot be known for there is no beginning, is dependent upon ignorance which itself is dependent upon sorrow and so on caused by the four āsavas. The twelve factors or nidānas continue to exist unbroken and each factor linked to the subsequent one in the form of a wheel where a beginning cannot be possibly known for there is no beginning to a circle, till the Path and Fruit consciousness of Arahatship is attained and Nibbāna realised. This system of dependent origination is merely the occurrence of certain

phenomena dependent upon certain conditions and relations, and by no means a product of any Creator such as a Brahmā, Mahēsvara, Pajāpathi or any other God. There is no soul or a personal, permanent, substantial entity that experiences pleasant or unpleasant sensations. All the twelve factors are absolutely void, as none of them can be considered as permanent, pure, happy and possessing a soul ātman or entity.

" Tassā vijjā tanhā
Mūlamatītādayō tayō kālā
Dvē aṭṭha dvē ēvaca
Sarūpatō tēsu angāni
Hētuphala hētu pubbakā
Tisandhi catubhēda sangahan cētan
Visati ākārāran
Tivaṭṭa manavaṭṭhitan bhamati."

THE TWO ROOTS

In this wheel of life ignorance and craving are the two roots. The Buddha expounded ignorance as one root for the benefit of individuals who are obsessed with erroneous views, ideas and perceptions and also to demonstrate a past existence, and craving also as one root for the benefit of such individuals as having a passionate habit of mind and to demonstrate the present existence. There are three periods, namely, past, present and future. Ignorance and volitional activities belong to the past existence, and eight factors belong to the present existence *viz.* Rebirth-consciousness, mind and body, six sense organs, contact, sensation, craving, grasping and Kamma-becoming. And birth, decay and death belong to the future existence.

THE THREE CONNECTIONS

In this wheel of life, there are three connections of cause and effect, the cause being the prior. There is one connection of cause and effect between volitional activities and Rebirth-consciousness ; there is one connection of effect and cause between sensation and craving ; and there is one connection of cause and effect between Kamma-becoming and birth.

FOUR GROUPS

There are four groups. (1) Ignorance and volitional activities

The five results in the future existence are the following :—

(1) Rebirth-consciousness in the future renewed existence.
(2) Mind and body originating with rebirth-consciousness.
(3) The six sensory organs.
(4) Contact between sensory organs and sense-fields.
(5) Sensations experienced as resulting effects.

These five results in the future existence are dependent upon the Kamma caused in the present existence.

These are the twenty modes.

THE THREE ROUNDS

(1) Volitional activities and Kamma-becoming called the Round of Kamma (Kamma vaṭṭan) ; (2) ignorance, craving and grasping called the Round of Torments (Kilēsa vaṭṭan) ; (3) rebirth-consciousness, mind and body, six sensory organs, contact and sensation called the Round of Results (Vipāka vaṭṭan) continuously keep on turning the wheel of life.

HOW RELATED TO ĀRIYAN TRUTHS

In this system of dependent origination, ignorance is the second Āriyan Truth and volitional activities originating from ignorance, being results of ignorance, also belong to the second Āriyan Truth. Rebirth-consciousness which originates from volitional activities, the second Āriyan Truth, is the first Āriyan Truth of Ill, misery or sorrow (dukkhan ariya saccan). Mind and body the six sensory organs, contact and sensation which originate from rebirth-consciousness belong to the First Āriyan Truth of Ill. Craving which originates from sensation is the second Āriyan Truth (dukkha samudayan ariya saccan) originating from sensation, which belongs to the First Āriyan Truth. Grasping originates from craving which is the Second Āriyan Truth, and therefore it is a resultant in the Second Āriyan Truth. Becoming, which originates from grasping the Second Āriyan Truth is both the second and first Āriyan Truths. Birth which originates from the Second Āriyan Truth of Kamma-becoming is the first Āriyan Truth. Decay and death which originate from the first Āriyan Truth of birth are the resultants in the first Āriyan Truth.

Further the system of dependent origination should be understood according to these four methods of (1) ēkatta naya (2) nānatta naya

(3) abbyāpāra naya and (4) Evan dhammatā naya.

(1) Ēkatta naya is the method of dependence of the effect on the cause just like a plant being dependent on a seed. Just as a plant originates from a seed, which manifests the dependence of the effect on the cause, even so do volitional activities which are dependent on ignorance, and rebirth-consciousness which is dependent on volitional activities and so on, manifest the dependence of the effect on the cause.

(2) Nānatta naya is the method in which the factors differ from one another in respect of their characteristic features, functions, results and proximate causes, although ignorance, volitional activities and so on exist in continuity without a break. For instance, the characteristic feature of ignorance is shrouding knowledge of the four Āriyan Truths and so on, and that of volitional activities is accumulation of moral and immoral volitions (Kamma).

(3) Abbyāpāra naya is the method in which the factors occur without any effort on their part. For instance, ignorance does not make any effort to produce its effects, namely, volitional activities, and similarly with the other factors. These phenomena occur in succession spontaneously.

(4) Ēvan dhammatā naya is the method in which they occur in succession without any displacement of the factors, although there is no effort made, and the effect is dependent upon its cause. One factor cannot produce another factor as an effect, excepting the one immediately following it. One cause produces an effect which becomes the cause of another effect and so on. It is like milk producing curd and butter and its inability to produce coconut oil. Dependent upon ignorance arise volitional activities either moral or immoral and no other states. Mind and body or sense organs cannot arise from ignorance or volitional activities.

PROFOUNDLY DEEP, ABSTRUSE AND SUBTLE

> Ettha pana attatōpi dhammatōpi dēsanātōpi pativedhātōpi gambhīra bhēdatō pētān bhava cakkaṇ viññātabbaṇ yathārahaṇ."

As the system of dependent origination is profoundly deep, abstruse and subtle in four ways, namely, (1) in its meaning, (2) in

the doctrine, (3) in the preaching and (4) in realising it, this wheel of life should be understood according to circumstances.

(1) It is profoundly deep, abstruse and subtle, as the ordinary individual experiences difficulty in comprehending how these phenomena occur *viz.* the arising of volitional activities dependent on ignorance, the arising of rebirth-consciousness dependent on volitional activities and so on, and realising what they mean. Here, the phenomena are cause and effect. Ignorance is the cause and volitional activities the effect of ignorance. Volitional activities are the causes of rebirth-consciousness, and rebirth-consciousness is the effect of volitional activities. The rest should be similarly understood.

(2) It is difficult to understand and realise this doctrine. The doctrine is the cause. Ignorance is the cause of volitional activities, and volitional activities the cause of rebirth-consciousness and so on.

(3) The preaching is also profoundly deep, subtle and abstruse and difficult to understand and realise same. The Blessed Lord, therefore, preached it in different ways according to the intellectual capacities of individuals, in order that they may comprehend and realise the doctrine. In some Suttanta it is preached from beginning to end and in some in the reverse order from end to beginning, and in some in both ways from beginning to end and from end to beginning. In some from the middle to end and from end to middle, and in both ways from middle to end and from end to middle. In some from beginning to middle and from middle to beginning. In some it is preached demonstrating the three connections, and the four groups. In some it is preached that contact arises owing to the sensitive element of the eye, visual object and eye-cognition. In some, how craving arises in individuals who gratify their senses from visual objects and so on. Unless the preachings were done in these different ways, the individuals would not have been able to comprehend and realise the doctrine.

(4) It is profoundly deep, subtle and abstruse for the realisation of that condition which eradicates ignorance and so on. Dependent upon cessation of ignorance, volitional activities cease, and dependent upon cessation of volitional activities, rebirth-consciousness ceases and so on.

CHAPTER IV

HOW IT GOVERNS NATURE

NATURE, too, is governed by the system of Paṭicca Samuppāda or dependent origination, which may be expressed also by saying " depending on this, this originates ", or " on becoming this, this becomes ".

There being clouds in the sky, it rains. It having rained, the road becomes slippery. The road becoming slippery, a man falls down. The man having fallen down, becomes injured.

Here, a shower of rain depends on the clouds being in the sky.

The road becoming slippery depends on the shower of rain. The fall of the man depends upon the road becoming slippery. The injury of the man depends upon his fall.

Thus, if there were no clouds in the sky, it would not have rained ; then the road would not have become slippery ; then the man would not have fallen down ; then he would not have got the injury.

In this chain we see that one incident depends upon one previous to it and gives rise to one after it. Everything that we find in the world can be brought in a chain of cause and effect like this. Nothing can originate without depending on something else previous to it, and no originated thing can be conceived of, which does not give rise to something else in its turn. Thus, the process goes on. Anything can be traced upwards to where it did originate from and everything can also be traced below to that which is produced depending on it.

The particular sciences do nothing but try to trace an event upwards and downwards in the phenomenon, they are concerned with. Thus, Botany tells us that a good growth of the tree depends upon a suitable manure and a suitable manure depends upon such and such constituents in it and so on. Physics tells us that the movement of the engine depends upon the power of the steam and steam depends upon water and fire. In this way, we can take even the pettiest thing in the world, and it can be traced up and down in the same manner, for Nature is governed by the system of Paṭicca

Samuppāda or dependent origination. There is no break in the process. The series of events flow continuously, one giving rise to the other. As one ripple causes another and that also another so the flow of causation goes on.

THE QUESTION OF FIRST CAUSE

But, here, an objection can be raised as to what is that which was the first cause, or as to where does the process of causation end ? Really science has never cared to find out the first cause or the last effect. Knowledge grows in proportion to our ability and labour in its search.

And where our scientific knowledge fails us, we have often recourse to superstition. The primitive people saw the wonders of nature and became curious to get satisfactory explanation of them. They could not explain them scientifically, that is, by the system of dependent origination. They therefore, naturally tried to explain them by some superstitious Superhuman Agent or Agents, Gods or Goddesses. But, we evidently see that any such belief in a superstitious explanation is inimical to advancement of knowledge. The primitive man believed that the wind blows because the wind God goes in a procession to get married. If science accepted it, and did not try to trace it according to the system of dependent origination, we could not have known that the movement in the wind is due to atmospheric pressure.

A theistic or superstitious explanation puts an end to all further inquiry. We cannot ask, who created God or depending on what God originated ? Here, there is an absolute check in the advancement of knowledge.

The system of dependent origination does not care to investigate the first cause, for the very conception of a " first cause " means a total check in the progress of knowledge.

Paṭicca Samuppāda is not, as some people erroneously take, the Law of Causation as understood by the mediaeval logicians led by Aristotle, which considers the cause and effect as two distinctly different events, one producing the other.

But, when examined carefully the above seems to be untenable. According to the Paṭicca Samuppāda two events cannot be considered as quite distinct from one another, for, they are links of the

same process, which admits of no break. No single event in the world is ever isolated. A cause therefore by itself cannot stand as such.

The mediaeval logicians assert that clay is the cause of the pot. Yes, the clay is certainly the cause of the pot, but it is not by itself sufficient for the production of the pot. If there was no water, no wheel, no potter, no intention in the potter to produce a pot, the pot would not have been produced. All of these are unavoidable for the production of the pot. If even one of them were absent, the pot could not have been produced. What right have we to say therefore that clay is the cause of the pot ? It is simply arbitrary on our part to select one of several things and call it the cause. It is not right then to say that clay is the cause of the pot. The most appropriate way of expressing it is :—the pot was produced depending on clay. Thus, the most scientific and rational explanation of a thing is possible only according to the system of dependent origination or Paticca Samuppāda.

Application of the explanation of death, decay and misery

The Lord Buddha meditated over the cause of death, decay and misery. Unlike the then superstitious Indians, he did not believe that our miseries are due to the wrath of different Gods and Goddesses. He had a scientific spirit in his quest. He tried to trace human miseries upwards in the series of Paṭicca Samuppāda. He asked himself what death, decay and so on are due to ? On what does dukkha, ill or misery, depend ? What is the next previous phenomenon to them ?

1. It occurred to him that they depend upon birth, for these take place only after an individual is born ; thus they depend upon birth.

On what does birth depend ?

2. Birth depends on Bhava or existence. Nothing comes out of nothing. A thing is produced out of something. So, birth is not possible if there is no previous existence of a human personality. The personality is not born out of nothing. The previous existence of it, of whatever nature it may be, is sure to be believed in. The personality of a man consists in nothing but his peculiar ambitions, attainments, failures, hopes, disappointments and so on. These do not begin with our birth, for, beginning always suggests some

previous existence. The present life is not altogether a new current, but it is in the continuation of one previous to it.

On what does Bhava depend ?

3. Bhava depends upon grasping. Our life is a chain of constant grasping for the attainment of what we seek after, to adjust ourselves in the world. Eating, drinking, walking and the smallest action we perform are meant to bring about the necessary adjustment. We cannot conceive of a man who has absolutely no graspings, however weak they may be. Thus, it is our graspings or strivings on which our Bhava or Existence depends.

On what does grasping depend ?

4. Grasping depends upon craving. If there is no craving, how can we have grasping ? A man gets a craving to become a conqueror. Then he grasps and strives or struggles for the attainment. So, grasping depends upon craving.

On what does craving depend ?

5. Craving depends upon sensations. It is only when we get a pleasant or agreeable sensation that we have a craving to enjoy it. A soft touch or a beautiful sight, or a sweet sound and the like rouse craving. So craving depends upon sensations.

On what does sensation depend ?

6. Sensation depends upon contact. When our sensory organs come in contact with the sense fields, then alone do we experience sensation. So, sensation depends upon contact.

On what does contact depend ?

7. Contact depends upon the six sensory organs and their objects. If we have no eyes and no sights to see, how can there be any contact ? So, contact depends upon the six sensory organs and their respective objects.

On what do the six sensory organs depend ?

(8) The six sensory organs depend upon mind and body. The sensitive elements of the body and heart-base are associated with and dependent upon mind and body from the moment of conception, and those of the eye, ear, nose and tongue are later developments from the eleventh week onwards.

On what do mind and body depend ?

9. Mind and body are dependent upon rebirth-consciousness. Mind and body are co-existent with rebirth-consciousness and exist in the form of body-decad sex-decad and base-decad at the moment of rebirth in the case of womb-born beings.

On what does rebirth-consciousness depend ?

10. Rebirth-consciousness depends upon moral and immoral volitional activities in the previous existence.

On what do volitional activities depend ?

11. They depend on 12. Ignorance of the four Āriyan Truths, which is one of the roots of this wheel of life.

By cessation of ignorance, volitional activities cease, by cessation of volitional activities, rebirth-consciousness ceases and so on, thus putting an end to the wheel of life.

In this manner the Blessed Lord realised the series of Paṭicca Samuppāda or dependent origination under the Holy Bodhi tree at Buddha Gayā. This was the Great Enlightenment which dawned upon. The Lord Buddha got up in perfect Bliss and uttered the following verse :—

" Anēka Jāti sansāraṇ sandhāvissaṇ anibbisaṇ
Gahakārakaṇ gavē santō dukkhā Jāti punappunaṇ
Gahakāraka diṭṭhōsi puna gēhaṇ na kāhasi
Sabbā tē phāsūkā bhaggā gahakūtaṇ visankhitaṇ
Visankhāra gataṇ cittaṇ tanhānaṇ khaya majjhagāti."

For many lives, I was running restlessly after a search of the " House Builder " (Tanhā) undergoing miseries again and again. Oh House-Builder ! You are found out. You cannot build the house again. All your beams are broken up. The roof of the house has come down. The mind is now free from all sankhārās (volitional activities). Craving (Tanhā) has ceased altogether.

Contemplation of Paticca Samuppāda

Prince Siddhatta was one day seated under the Bodhi tree by the banks of the Neranjarā river in Uruvela, unaided and unguided by any super-natural agency, but solely relying on his own efforts and wisdom gained by practising the ten Pāramitās for no less than four

incalculable Kappas (cycles) and another lac of Kappas, and began to contemplate this system of dependent origination and realised how each of the factors in this chain was dependent upon the one previous to it, and how by cessation of each factor the succeeding one ceased to exist.

Thus, realising this inevitable system of Paṭicca Samuppāda and the four Āriyan Truths, he eradicated all the torments, fetters and so on and attained Enlightenment by the Path-consciousness of Arahatship. Thereafter, the Blessed Buddha was seated under the same tree in cross-legged position for seven days enjoying the Bliss of Nibbāna by attaining full fruition of Arahatship (Arahat phala samāpatti).

During the first watch of the last night he again began to contemplate how these factors arise and cease. Whenever there is ignorance there are volitional activities and so on and the inevitable misery dependent upon birth, and when ignorance ceases, volitional activities and so on cease to exist, and misery dependent on birth is put an end to. The Blessed Lord having realised this system of dependent origination on waking from the full Fruition of Arahatship, gave vent to his mirth by the nineteen types of reviewing knowledge immediately succeeding the Fruit Consciousness of Arahatship which is accompanied by joy in the following stanza :—

" Yadā havē pātu bhavanti dhammā
Ātāpinō Jhāyatō brāhmanassa
Athassa kankhā vapayanti sabbā
Yatōpajānāti sahētu dhammanti."

Whenever the thirty-seven factors belonging to enlightenment or a knowledge of the four Āriyan Truths, which are necessary for the realisation of this system of Paṭicca Samuppāda in both ways, that is, the origination and cessation of the effects from their causes, absolutely arise in an individual who has been engaged in a battle against the enemies of Torments, Fetters and Hindrances by practising the four supreme efforts belonging to enlightenment, meditating on calm and insight into the three salient marks of impermanence, misery and soullessness and annihilating the fires of lust, hatred and delusion and extinguishing all Āsavas, then the sixteen types of doubt such as " Ahōsin nu kho ahan atita maddhānan " " did I exist in a previous existence " and so on due to ignorance of this system of Paṭicca Samuppāda, disappear from the

mind of the individual who has attained the Fruit of Arahatship. How do they disappear ? By the realisation of the series of the system of Paṭicca Samuppāda. Thus, the Blessed Lord during the first watch of that night reviewed the factors of the Paṭicca Samuppāda.

Thereafter, during the middle watch of that night too he began to contemplate how these factors in this chain arise and cease and so forth, and gave vent to his mirth by the nineteen types of reviewing knowledge immediately succeeding the Fruit Consciousness of Arahatship, which is accompanied by Joy in the following verse :—

" Yadā havē pātu bhavanti dhammā
Ātāpinō Jhāyati brāhmanassa
Athassa kankhā vapayanti sabbā
Yatō khayan paccayānan avēditi."

The sense of this verse is the same as that of the first, substituting in place of " By the realisation of the series of Paṭicca Samuppāda" that Nibbāna was realised by cessation of the series of factors such as ignorance and so on. Thus, the Blessed Lord reviewed during the middle watch of the night the cessation of the factors of the Paṭicca Samuppāda.

During the last watch of the night the Blessed Lord contemplated the Paṭicca Samuppāda factors in the same way as before and gave vent to his mirth in the following verse :—

" Yadā havē pātu bhavanti dhammā
Ātāpinō Jhāyati brāhmanassa
Vidhūpayaṇ tiṭṭhati māra sēnaṇ
Suriyo'va ōbhāsaya mantalikkhē ".

The sense of the first two lines is the same as that of the first verse and the last two mean that when the thirty-seven factors belonging to enlightenment arise in the Path-consciousness of Arahatship, the retinue of Māra, that is, the enemy of Torments, Fetters and Hindrances, is conquered and Nibbāna attained by the realisation of the four Āriyan Truths. The Arahat, who has annihilated the fires of lust, hatred and delusion and extinguished all Āsavās, remains like the sun in the sky dispelling all darkness and throwing out a bright sparkling light. Thus, the Blessed Lord reviewed during the last watch of the night that the factors of the

Paṭicca Samuppāda cease by attaining the Path-consciousness of Arahatship. In these three verses, the Blessed Buddha reviewed the factors of the Paṭicca Samuppāda, Nibbāna and Path-consciousness of Arahatship respectively.

Udāna Pāli states that the arising of the factors of Paṭicca Samuppāda were contemplated during the first watch of the night, their cessation during the middle watch and both arising and cessation during the last watch. This was so, on that remarkable and memorable night of the Full Moon of Wesak, when during the first watch, by so doing, the super-normal intellection of reminiscence of past births (pubbē nivāsānussati) was developed, during the middle watch the celestial eye (Dibba cakkhu) was developed and during the last watch Omniscience by completely extinguishing all Āsavās. This was the Great Enlightenment that dawned upon.

CHAPTER V

OF THE SYSTEM OF CORRELATION[1]

The system of correlation comprises the following relations :—

1. Root-condition (Hētu)
2. Object[2] (ārammana)
3. Dominance (adhipati)
4. Contiguity (anantara)
5. Immediate contiguity (samanantara)
6. Co-existence (sahajāta)
7. Reciprocity (añña mañña)
8. Dependence (nissaya)
9. Sufficing condition[3] (upanissaya)
10. Antecedence[4] (purē jāta)
11. Consequence[4] (pacchā jāta)
12. Succession[5] (āsēvana)
13. Kamma or action (kamma)
14. Effect (vipāka)
15. Support (āhāra)
16. Control (indriya)
17. Jhāna or trance (Jhāna)
18. Means or path (magga)
19. Association (sampayutta)
20. Dissociation (vippayutta)
21. Presence (atthi)
22. Absence (natthi)
23. Abeyance (vigata)
24. Continuance (avigata)

Note 1.

The following section is a summary of the twenty-four relations constituting the subject matter in the exercises of the Paṭṭhāna, the last or Great Book of the Abhidhamma.

Note 2.

Object as presented to a subject or to a personal locus of access or door.

Note 3.

Sufficing condition is a stronger species of dependence. It is *sine qua non* of sufficing efficiency.

Note 4.

Antecedence and consequence are priority and posteriority.

Note 5.

More literally repetition of an action. It is used for recurrence.

1. *The relation of root condition*

(Hētu paccayō) is that on which the origination of good and evil Kamma depends. The six roots or causal circumstances are greed, hatred, delusion, disinterestedness (non-greed), amity and knowledge. Just as the stability of trees such as asatu and nuga are dependent upon their roots, so are moral and immoral actions dependent upon the six roots.

2. *The relation of object*

(Ārammana paccayō) as presented to a subject or to a personal locus of access or door is that on which the origination of mind and mental properties depends. For instance visual consciousness, auditory consciousness and so on are dependent upon visual objects, sounds and so on. It is like an object such as a stick helping a weak person to stand up. Or it may be compared to the good Kamma done by the Dēvas and human beings being dependent upon the existence of the Triple Gem. (Buddha, Dhamma and Sangha).

3. *The relation of dominance*

(Adhipati paccayō) is one out of the four dominant influences or the four steps to Iddhi-potency *viz.* conation, energy, thought and investigation, on which the origination of mind and mental properties depends.

Just as a chakkavatti king dominates over other kings and ministers and sees to the benefit and welfare of the citizens, so does one of the dominant influences overcome the power of the others by the relation of dominance and cause the origination of mind and mental properties.

4. *The relation of contiguity*

(Anantara paccayō) is that on which the order of mind (citta niyāma) depends, that is, the origination of thought moments

contiguous to one another and in a particular order in a thought process. For instance, contiguous to visual consciousness arises the element of mind (the two classes of recipient consciousness) and contiguous to it, arises the element of mind-cognition (investigating, determining, apperceiving and retaining classes of consciousness) in a thought process. As one thought moment arises and ceases, the one contiguous to it arises and ceases and so the process continues contiguously. It is like a Prince's accession to the throne being dependent upon the death of the king.

5. *The relation of immediate contiguity*

(Samanantara paccayō) is not different from that of contiguity in its characteristic feature and sense, though it differs in letter. It is like a Prince's accession to the throne being dependent upon the king becoming a Bhikkhu.

6. *The relation of co-existence*

(Sahajāta paccayō) is that on which co-existence depends. It is like the diffusion of light being dependent upon lighting a lamp, or the attainment of Paths and Fruits being dependent upon the Tipitaka Dhamma.

7. *The relation of reciprocity*

(Añña mañña paccayō) is that by which the four immaterial aggregates and the four great essentials are reciprocally related to each other in maintaining themselves. It is like the legs of a tripod mutually helping one another.

8. *The relation of dependence*

(Nissaya paccayō) is that by which the mind and the mental properties are dependent on each other by reason of their site. It is like decorations being dependent upon clothes, leaves and so on, and trees and creepers being dependent upon the earth on which they stand.

9. *The relation of sufficing condition*

(Upanissaya paccayō) is a stronger species of dependence. It is a *sine qua non* of sufficing efficiency which is of three kinds *viz.* (1) Sufficing condition in object, (2) Sufficing condition in contiguity, and (3) Sufficing condition in nature. It is like the growth of vegetation being dependent upon the rainy season.

10. *The relation of antecedence*

(Purē jāta paccayō) is that which arises first. There are eleven such relations *viz.* the five bases, five objects and the heart-base. It is like the arising of the sun and moon, which preceded the light emanated therefrom.

11. *The relation of consequence*

(Pacchā jāta paccayō) is that by which the material qualities, which originate first, are maintained by the immaterial qualities which arise later. It is like the body of a young eagle being maintained by its volition to have food.

12. *The relation of Succession*

(Āsēvana paccayō) is that by which the succeeding moral, immoral and ineffective apperceptions arise from previous ones by reason of succession. It may be compared to any work that can be easily done at a later stage, when it has been practised before.

13. *The relation of Kamma*

(Kamma paccayō) is that on which asynchronous moral and immoral volitions and associated states are dependent. It may be compared to the germination of a seed. It is like the rebirths in planes of fortunate sense experience and realisation of Nibbāna being dependent upon the doctrine preached by the Lord Buddha.

14. *The relation of effect*

(Vipāka paccayō) is that which without an effort and by a state of serenity is helpful for the origination of a state of effortless serenity. It may be compared to a cold breeze that is helpful for extinguishing the fatigue of a wearied person seated under a shade. The composure of mind and mental properties with the pleasurable sensation and joy experienced by one when the Hindrances are inhibited is caused by the relation of effect.

15. *The relation of support*

(Āhāra paccayō) is that which maintains material and immaterial qualities. There are four kinds of such supports *viz.* (1) Edible food, (2) Contact, (3) Volitional activities and (4) rebirth-con sciousness. It is like a dilapidated house being maintained by supports.

16. *The relation of Control*

(Indriya paccayō) consists of the twenty controlling powers excluding those of male sex and female sex, which are helpful by reason of their controlling power. Just as the eight factors of the Path are mutually related to one another and each performs its own function without being impeded by another, so do these twenty controlling powers that are mutually related to one another act conjointly as the relation of control.

17. *The relation of Jhāna*

(Jhāna paccayō) consists of the seven constituents (1) initial application, (2) sustained application, (3) pleasurable interest, (4) individualization, (5) joy, (6) grief and (7) hedonic indifference. These seven constituents, with the exception of joy, grief and hedonic indifference in twice five-fold sense impressions, are related to all good and bad Kamma by reason of discerning an object at close quarters. Just as the leaves or any other material put into boiling water get boiled by the element of heat in the boiling water, so is the origination of good and bad Kamma dependent upon the seven constituents of Jhāna.

18. *The relation of means, path*

(Magga paccayō) consists of the twelve path constituents, (1) right views, (2) right aspiration, (3) right speech, (4) right action, (5) right livelihood, (6) right endeavour, (7) right mindfulness and (8) right concentration, (9) wrong views, (10) wrong aspiration, (11) wrong endeavour and (12) wrong concentration. The relation of means or path is that on which rebirth in planes of misery, fortunate sense experience and realisation of Nibbāna depend, according to the factors of the Path being moral or immoral. It is like a ship carrying passengers with such wrong views as permanence, happiness and an everlasting soul from planes of fortunate sense experience into planes of misery, and those following the noble Eight-fold Path from one plane of fortunate sense experience to another plane of fortunate sense experience.

19. *The relation of association*

(Sampayutta paccayō) consists of the four characteristics of arising together, ceasing together, having the same base and having the same object. The mind and mental properties are so related to each other. It may be compared to the attainment of Nibbāna by the realisation of the four Āriyan Truths, or to the product obtained by a mixture of milk, butter, honey and jaggery.

20. *The relation of dissociation*

(Vippayutta paccayō) is that which does not possess the four above mentioned characteristics but causes the origination of both material and immaterial qualities. For example, the material phenomena originating from Kamma, mind, physical change and food are dependent on this relation of dissociation. It may be compared to the different tastes such as sweet, saltish, sour, acid, bitter, hot, acrid and so on asserting their respective tastes without being mixed up.

21. *The relation of presence*

(Atthi paccayō) is that which owing to its presence causes the origination of the present state. For instance, when the doctrine of the Lord Buddha is present, the practices of his followers too are present.

22. *The relation of absence*

(Natthi paccayō) is that which owing to its absence causes the origination of the present state. The arising of thought moments contiguous to the preceding ones that cease are dependent upon this relation of absence. It may be compared to the appearance of darkness on extinguishing a light or to the arising of daylight on the passing away of the night.

23. *The relation of abeyance*

(Vigata paccayō) is that which owing to its abeyance causes the origination of the present state. It is more or less the same as the relation of absence. The arising of thought moments contiguous to the preceding ones that cease are dependent upon this relation of abeyance. It may be compared to the bright moon light being dependent upon the setting of the sun.

24. *The relation of continuance*

(Avigata paccayō) is that which owing to its continuance causes the origination of the present state. It is more or less the same as the relation of presence. For instance, when the doctrine preached by the Lord Buddha continues to exist, his followers can practise morality, concentration and wisdom. Or the fishes that live in the sea can enjoy pleasure and joy by its continuance. These are the twenty-four relations which constitute the system of correlation or Paṭṭhāna naya.

CHAPTER VI

OF MIND AND BODY AS CORRELATES

" Chaddhā nāmantu nāmassa pancadhā nāma rūpinan
Ēkadhā puna rūpassa rūpannāmassa cēkadhā
Paññatti nāma rūpāni nāmassa duvidhā dvayan
Dvayassa navadhācēti chabbidhā paccayā Kathan."

Mind is related to mind in six ways, and to mind and body in five ways. Mind is related to body in one way and body is related to mind in one way. Name and notion[1]—mind and body are related to mind in two ways, and states of mind and body are related to states of mind and body in nine ways. Thus there are six sets of relations.

Note 1

Name and notion or term and concept imply both nāma paññatti and attha paññatti.

Of how Mind and Body may be related

1. First, mind is related to mind in six ways. States of consciousness and their mental concomitants which have just ceased are related to present states of consciousness and their mental concomitants by way of (1) contiguity (2) immediate contiguity (3) absence and (4) abeyance.

Again antecedent apperceptions are related to consequent apperceptions by way of (5) succession or recurrence and co-existent states of consciousness and their mental concomitants are mutually related by way of (6) association.

2. Next, mind is related to mind and body in five ways :—

The roots, Jhāna factors and Path factors are related to co-existing states of mind and body by way of (1) condition, (2) Jhāna and (3) means or path respectively. Co-existent volition is related to co-existent states of mind and body by way of (4) Kamma. So also asynchronous volition is related to states of mind and body brought into existence through Kamma by way of Kamma. Again, mental aggregates of

effects are mutually related, and are related also to co-existent states of body by way of (5) effect.

3. Thirdly, mind is related to body in one way. Consequent states of consciousness and their mental concomitants are related to this antecedent body by way of (1) consequence.

4. Fourthly, body is related to mind in one way. The six bases during life are related to the seven elements of cognition by way of (1) antecedence, and so also are the five kinds of sense objects to the five processes of sense cognition.

5. Fifthly, name and notion—mind and body are related to mind in two ways, namely, by way of (1) object and (2) sufficing condition. In this connection " object " is of six kinds, consisting of visual objects, sounds, odours, sapids, body and cognizables. But sufficing condition is of three kinds, namely (*a*) Sufficing condition in object (*b*) Sufficing condition in contiguity and (*c*) Sufficing condition in nature (pakatupanissayō). Of these three, only the object to which weight is attached is the sufficing condition in object. States of consciousness and their mental concomitants, which have just ceased, constitute the sufficing condition in contiguity. Sufficing condition in nature is of many kinds for instance, states of passion and so on, and of faith and so on, pleasure and pain, a person,[1] food,[1] physical change[1] and residence[1]—conditions internal or external, as the case may be—are related to internal or external moral and other states. Kamma, too, is related to its results as Sufficing condition in nature.

Note 1

Person referred to is a friend or good associate. Food referred to is wholesome food ; physical change is agreeable climate and residence is comfortable bed and housing.

6. Sixthly, states of mind and body are related to states of mind and body in nine ways, namely, by way of (1) dominance, (2) co-existence, (3) reciprocity, (4) dependence, (5) support, (6) control, (7) dissociation, (8) presence and (9) continuance, according to circumstances.

1. In this connection, the first of these relations, dominance, occurs in one of two ways.

(*a*) The object to which weight is attached is related to states of mind by way of objective dominance.

(*b*) Co-existent dominant influences which are of four kinds *viz.* conation, energy, thought and investigation, are related to co-existent states of mind and body by way of co-existent dominance.

2. Next, the relation of co-existence is three-fold, thus :—

(*a*) States of consciousness and their mental concomitants are related both mutually and also to co-existent bodily states as co-existent states.

(*b*) The great essentials *viz.* the elements of extension, cohesion, heat and motion, are related both mutually and also to the 24 material qualities derived from them as co-existent.

(*c*) The basis of mind and resultant mental states are, at the moment of rebirth, mutually related as co-existent.

3. The relation of reciprocity is also three-fold, thus :—

(*a*) States of consciousness and their mental concomitants are reciprocally related : (*b*) So are the great essentials and (*c*) So is the basis of mind with resultant mental states at the moment of rebirth.

4. The relation of dependence is also three-fold, thus :—

(*a*) States of consciousness and their mental concomitants are related by way of dependence, both mutually and also to co-existent bodily states.[1]

(*b*) The great essentials are related by way of dependence both mutually and also to material qualities derived from them.

(*c*) The six bases of eye, ear, nose, tongue, body and mind are related, by way of dependence, to the seven elements of cognition *viz.* eye-cognition, ear-cognition, nose-cognition, tongue-cognition, body-cognition, the element of mind and the element of mind-cognition.

Note 1

This relation expresses the dependence of bodily states on the mind, and not of the mental states on the body. The first member

of a pair of correlates is the " nissaya ", that which is dependent upon and the other member which depends upon it is the " nissita ".

5. The relation of support is of two kinds, thus : edible food is related to this body, and immaterial supports of contact, volitional activities and rebirth-consciousness are related to co-existent states of mind and body, both by way of support.

6. The relation of control is three-fold, thus :—

(*a*) The five sentient organs are related to the five kinds of sense-cognition by way of control.

(*b*) The controlling power of bodily vitality is related to material qualities that have been " grasped at " by way of control.

(*c*) So are immaterial controlling faculties to co-existent states of mind and body.

7. The relation of dissociation is also three-fold, thus :—

(*a*) At the moment of descent into life or conception the base of mind is related to results of Kamma by way of co-existent dissociation : so also are states of consciousness and their mental concomitants related to co-existent material qualities by way of co-existent dissociation.

(*b*) Again, consequent states of consciousness and their mental concomitants are related to this antecedent body by way of consequent dissociation.

(*c*) And, thirdly, the six bases during life are related to the seven elements of cognition by way of antecedent dissociation.

8 and 9. Lastly the relations of presence and of continuance are each five-fold, thus :—

" Sahajātaṇ purējātaṇ pacchājātanca sabbathā
Kabalinkārō āhārō rūpa jivita miccayaṇ
Pancavidhō hōti atthi paccayō avigata
Paccayō ca "

First co-existence, next priority
Then, after-sequence, where so'er it be
Support nutritive, power of vital state
Such is the group of five we now relate.

Of the more general aspect of relations

Further, all these twenty-four relations are reducible to the following four :—

1. Object
2. Sufficing Condition
3. Kamma
4. Presence

But, throughout this exposition of relations, wherever co-existent material qualities are mentioned, two kinds of co-existent material qualities must always be understood.

(1) During the span of life material qualities related as co-existent are such as are produced by thought.

(2) At rebirth the material qualities so related are such as are due to deeds done in a former birth.

"Iti tekālikā[1] dhammā kāla muttāca[2] sambhavā
Ajjhattanca[3] bahiddhāca[4] sankhatā[5] sankhatā[6] tathā
Paññatti nāmarūpānaṇ vasēna tividhā thitā
Paccayā nāma paṭṭhānē catuvīsati sabbathā."

Thus phenomena in the three-fold stage of time or freed from time, as personal or external, also as conditioned or unconditioned, according as they are obtained, stand under the three-fold head of term and concept, mind and body as the twenty-four relations described in the Paṭṭhāna.

Note 1

Tekālikā, the three-fold stage of time, refers to the past, present and future. The five relations of (1) contiguity (2) immediate contiguity (3) succession (4) absence and (5) abeyance are relations of the past.

The relation of Kamma belongs to both the past and the present.

The three relations of (1) object (2) control and (3) sufficing condition belong to the past, present and future.

Excluding these nine relations, the remaining fifteen belong to the present.

In this manner the twenty-four relations stand under the three-fold stage of time.

Note 2

Kālamuttāca, freed from time, implies the term and concept Nibbāna.

Note 3

Ajjhattanca, personal, implies eye, ear and so on, lust, hatred confidence, mindfulness and so on.

Note 4

Bahiddhāca, external, implies good associate, favourable climate, wholesome food and so on.

Note 5

Sankhatāca, conditioned, formed, fashioned, made or caused. These states are dependent upon some causal circumstances or relations.

Note 6

Asankhatāca, unconditioned, not dependent upon any conditions or relations for their origination.

CHAPTER VII

OF THE TERM PAÑÑATTI AND ITS IMPORT

Of that three-fold head, term and concept-mind and body, body is the aggregate of matter, which is composed of the four great essentials and the twenty-four material qualities derived therefrom ; and mind is the five kinds of the immaterial, that is, the four immaterial aggregates reckoned as mind and the three groups of mental concomitants *viz.* sensation, perception and volitional activities, and Nibbāna.

But the remaining head term and concept (paññatti) is two-fold according as it is made known (paññā piyattā[1] paññatti) or as it makes things known (paññāpanatō[2] paññatti).

Note 1

Paññapiyattā : ideas or notions (attha paññatti) are made known by sadda paññatti or nāma paññatti which names or designates things.

Note 2

Pañña panatō has reference to the nāma paññatti which makes the attha paññatti known.

How two fold ?

There are in the first place, ideas[1], such as " land," " mountain," and the like, designated accordingly[1], and derived from some mode of physical changes in nature.

There are next ideas, as " house ", " chariot," " cart," and the like named accordingly and derived from various modes of construction of materials. Then there are such ideas as " man," " individual " and the like termed accordingly[1] and derived from the five-fold set of aggregates. Again there are ideas of "locality," " time," and the like made known accordingly[1] and derived from the revolutions of the moon and so forth. There are ideas like " pit," " cave " etc. named accordingly[1] and derived from a mode of non-contact. There are ideas corresponding to the images of the Kasina Circles[2] etc. termed accordingly and derived from the special exercise of mental culture on this or that Kasina object[3].

All such distinctions, though they do not exist in the highest sense, have, nevertheless, as modes of shadowing forth the meaning[4] of things, become objects of thought genesis[5] as our ideas. And the idea is referred to, derived from, or determined by, this or that thing and is called the " idea of thing "[6] because it is conceived and reckoned, named, currently expressed, or made known[7]. This idea of thing is designated " attha paññatti," because it is made known[7] by term, word or sign.

Note 1

Tathā tathā paññattā literally, named according to such and such circumstances.

Note 2

Kasina nimittaṇ refers to the transformed after-image (patibhāga nimitta). This, of course, corresponds to the uggahanimitta, which is the image of the parikamma nimitta, the preliminary object.

Note 3

Tan tan bhūta nimittan refers to the parikamma nimitta of the Kasina Circle of earth paṭhavi Kasina etc.

Note 4

Atthacchāya Kārēna, images or ideas as shadows (that is, copies) of things.

Note 5

Cittuppādana mālambani bhūta.

This and parikappiya mānā (conceived) below show that we are here dealing with the ideas of things named.

Note 6

Paññattiti pavuccati and paññatti nāma refer to attha paññatti, notion or concept.

Note 7

Paññā pīyatīti and paññā piyattā

The idea is made known by term, word or sign.

In the next place, term, as designating symbol (paññā panatō paññatti) is illustrated by the various classes of names *viz.* name, named, devised etc. There are six classes of names known to logico-grammarians. These are (1) Nāma, name of a thing, (2) Nāma Kamman, name made or given to a thing (3) Nāma

dheyya, name long established on a thing (4) Nāma nirutti, name expressed in language by means of a term (5) Nāma byanjana, name showing the meaning of the thing named and (6) Nāmabhilāpa, name suggesting the meaning of the thing named.

Any of these classes of names is six-fold according as it is :—

(1) A naming of something that exists (vijjamāna paññatti).

(2) A naming of something that does not exist (avijjamāna paññatti).

(3) A naming of something that does not exist by something that does exist (vijjamānena avijjamāna paññatti).

(4) A meaning of something that exists by something that does not exist (avijjamānena vijjamāna paññatti).

(5) A naming of something that exists by something that also exists (vijjamānena vijjamāna paññatti).

(6) A naming of something that does not exist by something that also does not exist (avijjamānena avijjamāna paññatti).

That is to say, when, by a given term, people name something which in an ultimate sense exists, such as the aggregates of matter, sensation, perception, volitional activities and consciousness, then this term is called a name of something existing.

When by such a term as " land," " hill " or the like, people designate something which in the ultimate sense does not exist, then this term is called a name of something non-existent.

And by combination with these alternatives, the remaining kinds may be understood, as for instance in such terms as a possessor of super-intellection (chalabhiñño)[1], " woman's voice " (itthi saddō), visual cognition (cakkhu viññānaṇ), a King's son (rāja puttō) taken in order.

Note 1

Chalabhiññō literally is a six super-intellector. It is a name given to the possessor of the six-fold Abhiññā (super normal intellection).

In this compound name, the six-fold Abhiññā is a fact, but that possessor is a name given to the five aggregates. So also is the compound term " woman's voice ".

The voice does exist as a sound but woman is a name also given to the five aggregates. The five aggregates exist as things in the ultimate sense, but there is no existence of a possessor or the woman.

In the compound term cakkhu viññānaṇ, both the cakkhu and viññānaṇ exist as things in the ultimate sense.

In the compound term rāja puttō, King's son, neither of the terms exists as a fact in the ultimate sense.

"Vacighōsānusārēna sōtā viññāna vīthiyā
Pavattānantaruppannan manodvārassa gōcarā
Atthā yassānusārēna viññāyanti tatō paran
Sāyan paññatti viññeyyā lōkasankēta nimmitāti."

By following the sound of speech through the process of ear-cognition, the sense of words uttered is cognized by the mind-door process which arises contiguously. The designation of words uttered was fashioned by world-convention. In one mental act of hearing a sound four processes of thought take place.

(1) Far-door process by which the sound is heard (sota dvāra vithi).

(2) Mind-door process arising as a reproductive sequel (tadanuvattaka manōdvāra vithi).

(3) Mind-door process conceiving the name (nāma paññatti vithi).

(4) Mind-door process discerning the meaning of the name (attha paññatti vithi).

CHAPTER VIII

CHARACTERISTICS OF THE 24 RELATIONS

1. *The relation of root* has three characteristics *viz.* (1) it acts as a cause (2) it causes the origination of states dependent upon and conditioned by it and (3) it causes the origination of states dependent upon and unconditioned by it.

(1) The six states of greed, hatred, delusion, disinterestedness, amity and knowledge are causes of states (hētu paccayā dhammā).

(2) The following states are dependent upon and conditioned by the causes (hētu paticca samuppanna dhammā) *viz.* :—

(*a*) 71 classes of consciousness conditioned by roots.

(*b*) 52 mental properties, excluding ignorance associated with the two classes of consciousness rooted in delusion.

(*c*) material qualities originating from mind unconditioned by roots.

(*d*) material phenomena originating from Kamma at rebirth conditioned by roots.

(3) The following states are dependent upon and unconditioned by the causes (hētu paccayanikā dhammā) *viz.* :—

(*a*) 18 classes of consciousness unconditioned by roots.

(*b*) the mental property of ignorance dissociated from conation.

(*c*) material qualities originating from mind unconditioned by roots.

(*d*) resultants of Kamma at rebirth unconditioned by roots.

(*e*) external material qualities.

(*f*) material qualities originating from nutritive essence.

(*g*) material qualities originating from physical change.

(*h*) material qualities of Unconscious Beings originating from Kamma.

(*i*) material qualities originating from Kamma both at rebirth and during existence.

2. *The relation of object* has also three characteristics as mentioned above *viz.* :—

(1) The following four kinds of objects *viz.* (*a*) 89 classes of consciousness during present, past and future, (*b*) 52 mental properties (*c*) 28 material qualities and (*d*) time-freed Nibbāna act as causes of states (ārammana paccayā dhammā).

(2) The following two states *viz.* :—

(*a*) 89 classes of consciousness and (*b*) 52 mental properties are dependent upon and conditioned by the relation of object (ārammana paticca samuppanna dhammā).

(3) The following states are dependent upon and unconditioned by the relation of object (ārammana paccayanika dhammā) *viz.* :—

(*a*) material qualities originating from mind.
(*b*) material phenomena at rebirth originating from Kamma.
(*c*) material qualities originating from nutritive essence.
(*d*) material qualities originating from physical change.
(*e*) material qualities of Unconscious Beings originating from Kamma.
(*f*) material qualities originating from Kamma during existence.

3. *The relation of dominance* is of two kinds (1) objective dominance and (2) co-existent dominance.

Of these two, the characteristics of the relation of objective dominance are three *viz.* :—

(1) it acts as a cause (2) it causes the origination of states dependent upon and conditioned by it and (3) it causes the origination of states dependent upon and unconditioned by it.

(1) The following four kinds of objective dominance, that is, object to which weight is attached *viz.* (*a*) the present, past and future pleasant objects constituting the 18 material qualities originating from Kamma (*b*) 84 classes of consciousness excluding the two classes of consciousness rooted in hatred, the two classes rooted in delusion and tactile consciousness accompanied by pain (*c*) 47 mental properties, excluding hate, envy, selfishness worry and doubt, and (*d*) time-freed Nibbāna act as causes of states (ārammana adhipati paccayā dhammā).

(2) The following states are dependent upon and conditioned by the relation of objective dominance (ārammana adhipati paticca samuppanna dhammā).

(*a*) 8 classes of consciousness rooted in greed to which weight is attached.

(*b*) 8 great classes of moral consciousness.

(*c*) 4 classes of resultant consciousness accompanied by knowledge.

(*d*) 8 classes of supramundane consciousness.

(*e*) 45 mental properties excluding hate, envy, selfishness, worry, doubt, and the two illimitables, pity and sympathy with others' success.

(3) The following states are dependent upon and unconditioned by the relation of objective dominance (ārammana adhipati paccayanika dhammā) *viz.* :—

(*a*) 81 classes of mundane consciousness to which weight is attached.

(*b*) 52 mental properties.

(*c*) material qualities originating from mind.

(*d*) material qualities originating from nutritive essence.

(*e*) material qualities originating from physical change.

(*f*) material qualities originating from Kamma during existence.

The characteristics of the relation of co-existent dominance are also three *viz.* (1) it acts as a cause· (2) it causes the origination of states dependent upon and conditioned by it (3) it causes the origination of states dependent upon and unconditioned by it.

(1) Whenever any of the four dominant influences of conation, effort, mind and investigation becomes a relation of co-existent dominance, any of them co-existent in the 52 apperceptions, excluding the two classes of consciousness rooted in delusion and the ineffective class accompanied with aesthetic pleasure, acts as a cause of states (sahajāta adhipati paccayā dhammā).

(2) The following states are dependent upon and conditioned by the relation of co-existent dominance (sahajāta adhipati paticca samuppanna dhammā).

(*a*) the 52 apperceptions at the moment of the four dominant influences becoming relations of co-existent dominance, excluding the dominant influences themselves.

(*b*) 51 mental properties excluding that of doubt.

(*c*) material qualities originating from mind which cause the origination of classes of consciousness associated with the dominant influences.

(3) The following states are dependent upon and unconditioned by the relation of co-existent dominance (sahajāta adhipati paccayanika dhammā) *viz.* :—

(*a*) 54 classes of consciousness at moments when the four dominant influences do not become the relation of co-existent dominance.

(*b*) 9 classes of sublime resultants.

(*c*) 52 mental properties.

(*d*) 52 classes of dominant apperceptions at the moment when the four dominant influences become the relation of co-existent dominance.

(*e*) Three out of the four dominant influences associated with the aggregate of volitional activities.

(*f*) material qualities originating from mind dissociated from dominant influences.

(*g*) material qualities originating from nutritive essence.

(*h*) material qualities originating from physical change.

(*i*) External material qualities.

(*j*) material qualities originating from Kamma during existence.

4. *The relation of contiguity* too has three characteristics *viz.* :—

(1) it acts as a cause

(2) it causes the origination of states dependent upon and conditioned by it.

(3) it causes the origination of states, dependent upon and unconditioned by it.

(1) With the exception of re-decease consciousness of the Buddhas, Paccēka Buddhas and Arahats, the 89 classes of consciousness and the 52 mental properties arising in priority are causes of states (anantara paccayā dhammā).

(2) Including the re-decease consciousness of the Buddhas, Paccēka Buddhas and Arahats, the 89 classes of consciousness and the 52 mental properties arising in posteriority are the states dependent upon and conditioned by the relation of contiguity (anantara paticca samuppanna dhammā).

(3) The following states are dependent upon and unconditioned by the relation of contiguity (anantara paccayanika dhammā).

(*a*) material qualities originating from mind.

(*b*) material qualities originating from nutritive essence.

(*c*) External material qualities.

(*d*) material qualities originating from physical change.

(*e*) material qualities originating from Kamma during existence.

5. *The relation of immediate contiguity* has also three characteristics. The description is similar to the above.

6. *The relation of co-existence* has two characteristics *viz.* :—

(1) it acts as a cause.

(2) it causes the origination of states dependent upon and conditioned by it.

(1) The following co-existent states act as causes of states which depend upon them (sahajāta paccayā dhammā).

(*a*) The four co-existent immaterial aggregates, material qualities originating from mind, 89 classes of consciousness related to material qualities at rebirth originating from Kamma, 52 mental properties, the four co-existent immaterial aggregates during existence and rebirth, material qualities originating from mind, from Kamma producing rebirth, that are related to material qualities derived from the four great essentials are co-existent states.

(*b*) Material qualities originating from nutritive essence, physical change and material qualities of Unconscious Beings

originating from Kamma, and material qualities originating from Kamma during existence are co-existent with the four great essentials.

(*c*) In existences where all the five aggregates are present, the four immaterial aggregates at rebirth are co-existent with the heart-base.

(2) The following states are dependent upon and conditioned by the relation of co-existence (sahajāta paticca samuppanna dhammā).

(*a*) 89 classes of consciousness.

(*b*) 52 mental properties.

(*c*) The four immaterial aggregates at rebirth and during existence.

(*d*) The four great essentials and the 24 material qualities derived from them as well.

(*e*) The four immaterial aggregates at rebirth, in existence where the five aggregates exist that are related to the heart-base which in turn are related to the four immaterial aggregates at rebirth.

There are no states dependent upon and unconditioned by the relation of co-existence (sahajāta paccayanika dhammā).

7. *The relation of reciprocity* has three characteristics *viz.* :—

(1) it acts as a cause.

(2) it causes the origination of states dependent upon and conditioned by it.

(3) it causes the origination of states dependent upon and unconditioned by it.

(1) The following reciprocally related states act as causes of states which depend upon them (añña mañña paccayā dhammā).

(*a*) 89 classes of consciousness, 52 mental properties and the four immaterial aggregates at rebirth and during existence are mutually related to one another.

(*b*) The four great essentials are mutually related by way of material qualities originating from mind, material phenomena at rebirth originating from Kamma, external material qualities, material qualities originating from nutritive essence,

material qualities of Unconscious Beings originating from Kamma, and material qualities originating from Kamma during existence.

(*c*) In existence where all the five aggregates exist the four immaterial aggregates and the heart-base are reciprocally related to each other at rebirth.

(2) The following reciprocally related states are dependent upon and conditioned by the relation of reciprocity (añña mañña paticca samuppanna dhammā).

(*a*) 89 classes of consciousness, 52 mental properties and the four immaterial aggregates at rebirth and during existence are mutually related to one another.

(*b*) The four great essentials are mutually related by way of material qualities originating from mind, material phenomena at rebirth originating from Kamma, external material qualities, material qualities originating from nutritive essence and physical change, material qualities of Unconscious Beings originating from Kamma and material qualities originating from Kamma during existence.

(*c*) In existence where all the five aggregates exist, the four immaterial aggregates at rebirth are maintained by the heart-base and the four immaterial aggregates which are reciprocally related to each other.

(3) The following states are dependent upon and unconditioned by the relation of reciprocity (añña mañña paccayanikā dhammā).

(*a*) material qualities originating from mind that are maintained by the four immaterial aggregates.

(*b*) material phenomena at rebirth originating from Kamma excluding heart-base.

(*c*) material qualities originating from mind, material phenomena at rebirth originating from Kamma, external material qualities, material qualities originating from nutritive essence and physical change, material qualities of Unconscious Beings originating from Kamma, the 24 material qualities derived from the four great essentials, that are maintained by the four great essentials.

8. *The relation of dependence* is of two kinds *viz.* (1) co-existent dependence and (2) antecedent dependence.

Of these (1) the relation of co-existent dependence is similar to the relation of co-existence described above.

(2) the relation of antecedent dependence is of two kinds *viz* :—

(*a*) antecedent dependence of base.

(*b*) objective antecedent dependence of base.

(*a*) There are three characteristics of antecedent dependence of base *viz* :—

(1) it acts as a cause.

(2) it causes the origination of states dependent upon and conditioned by it.

(3) it causes the origination of states dependent upon and unconditioned by it.

(1) The six bases of eye, ear, nose, tongue, body and heart during existence, that is the period between rebirth and redecease, are states of antecedent dependence of base which act as a cause (vatthu purējātā paccayā dhammā).

The following states too are antecedent dependence of base which act as a cause.

(*a*) the eye-base that arises together with the passing away of the first life-continuum. The ear-base, nose-base, tongue-base and body-base that arise together with the passing away of the first life-continuum respectively.

(*b*) the heart-base that arises together with rebirth-consciousness and the states of consciousness that have passed away.

(*c*) the heart-base that arises on awaking from attainment of cessation (nirōdha samāpatti) and other states of consciousness that have passed away.

(*d*) At the time of death, the heart-base that arises during the period of the seventeenth thought moment, reckoned backward from the last dying thought.

(2) The following states are dependent upon and conditioned

by the relation of antecedent dependence of base (vatthu purējāta pattica samuppanna dhammā).

(*a*) the seven elements of mind-cognition during the span of life in existence where all the five aggregates are present, excluding the four classes of resultant consciousness in Arūpalōka.

(*b*) the fifty-two mental properties.

(3) The following states are dependent upon and unconditioned by the relation of antecedent dependence of base (vatthu purējāta paccayanika dhammā) *viz.*:—

(*a*) the eight classes of consciousness rooted in greed, the two classes rooted in delusion and the mind-door apprehending in existence where only four aggregates exist.

(*b*) the eight great classes of moral consciousness, the twelve classes of consciousness in Arūpalōka, seven classes of supramundane consciousness, excluding the Path-consciousness of stream-attainment.

(*c*) 46 mental properties excluding the following six :— hatred, envy, selfishness, worry and the two Illimitables, pity and appreciation.

(*d*) 15 classes of rebirth-consciousness in existences where all the five aggregates exist, 35 mental properties, material qualities originating from mind, material phenomena at rebirth originating from Kamma and external material qualities.

(*b*) There are three characteristics of objective antecedent dependence of base *viz.* :—(1) it acts as a cause (2) it causes the originating of states dependent upon and conditioned by it.

(3) It causes the origination of states dependent upon and unconditioned by it.

(1) At the time of death, the heart-base that arises during the period of the seventeenth thought moment, reckoned backward from the last dying thought, is a state of objective antecedent dependence of base which acts as a cause. (Vatthārammana purējāta paccayō dhammō).

(2) The following states are dependent upon and conditioned by the relation of objective antecedent dependence of base (Vatthārammana purejāta paticca samuppanna dhammā).

(*a*) mind-door apprehending that arises at the time of death.

(*b*) the 29 classes of Kāmalōka apperceptions.

(*c*) the 11 classes of retention consciousness.

(*d*) the 44 mental properties, excluding the following eight *viz.* envy, selfishness, worry, the three Abstinences and the two Illimitables.

(3) The following states are dependent upon and unconditioned by the relation of objective antecedent dependence of base (Vatthārammana purējāta paccayanika dhammā).

(*a*) the 89 classes of consciousness and the 52 mental properties, whenever they do not become the relation of objective antecedent dependence of base.

(*b*) material qualities originating from mind, material phenomena at rebirth originating from Kamma, material qualities originating from nutritive essence and physical change, material qualities of Unconscious Beings originating from Kamma, and material qualities originating from Kamma during existence.

9. *The relation of Sufficing Condition* is of three kinds *viz.* (1) Sufficing Condition in object (2) Sufficing Condition in contiguity and (3) Sufficing Condition in nature.

Of these, (1) Sufficing Condition in object is similar to the relation of objective dominance, and (2) Sufficing Condition in contiguity is similar to the relation of contiguity described above.

(3) Sufficing Condition in nature has three characteristics *viz.* :—

(i) it acts as a cause.

(ii) it causes the origination of states dependent upon and conditioned by it.

(iii) it causes the origination of states dependent upon and unconditioned by it.

(i) The following states act as causes of states which depend upon them (pakatūpanissaya paccayā dhammā),

(*a*) 89 classes of consciousness that arise strongly at first.
(*b*) 52 mental properties that arise at first.
(*c*) 28 material qualities.
(*d*) terms and concepts suitable to become relations.

(ii) 89 classes of consciousness and the 52 mental properties that arise subsequently are states dependent upon and conditioned by the relation of Sufficing Condition in nature (pakatūpanissaya paticca samuppanna dhammā).

(iii) Material qualities originating from mind, material phenomena at rebirth originating from Kamma, material qualities originating from nutritive essence and physical change, material qualities of Unconscious Beings originating from Kamma, and material qualities originating from Kamma during existence are states dependent upon and unconditioned by the relation of Sufficing Condition in nature (pakatūpanissaya paccayanika dhammā)

10. *The relation of Antecedence* is of two kinds *viz.* (1) the relation of antecedence of base (2) the relation of antecedence of object.

Of these, (1) the relation of antecedence of base is similar to the relation of antecedent dependence.

(2) The relation of antecedence of object has three characteristics :—

(i) it acts as a cause.

(ii) it causes the origination of states dependent upon and conditioned by it.

(iii) it causes the origination of states dependent upon and unconditioned by it.

(i) Of these, the 18 material qualities originating from Kamma that exist at the present period are states which act as causes of states dependent upon them (ārammana purējāta paccaya dhammā). The 18 material qualities originating from Kamma that exist at the present period are those whose life duration is of seventeen thought moments.

(ii) 54 classes of Kāmalōka consciousness, 2 classes of Rūpalōka consciousness belonging to the 5th Jhāna that has attained super-normal intellection, and 50 mental properties, excluding the two Illimitables, are states dependent upon and conditioned by the relation of antecedence of object (ārammana purējāta paticca samuppanna dhammā), whenever they arise in existence where the five aggregates exist.

(iii) The following states are dependent upon and unconditioned by the relation of antecedence of object (ārammana

purējāta paccayanika dhammā) *viz.* (*a*) 76 classes of consciousness, excluding the twice five sense cognitions and the triple element of apprehension, and the 52 mental properties that arise whenever the relation of antecedence of object is not obtained.

(*b*) material qualities originating from mind, material phenomena at rebirth originating from Kamma, material qualities originating from nutritive essence and physical change, material qualities of Unconscious Beings originating from Kamma and material qualities originating from Kamma during existence.

11. *The relation of Consequence* has three characteristics *viz.* :—

(1) it acts as a cause (2) it causes the origination of states dependent upon and conditioned by it (3) it causes the origination of states dependent upon and unconditioned by it.

(1) Of these, 85 classes of consciousness excluding the four resultant classes of consciousness in Arūpalōka, and 52 mental properties that consequently arise such as the first life-continuum and so on in existence where all the five aggregates exist are states which act as causes of states dependent upon them (pacchā jāta paccayā dhammā).

(2) Material qualities arising after the origination of the prior classes of consciousness such as rebirth consciousness and so on are states dependent upon and conditioned by the relation of consequence (pacchājāta paticca samuppanna dhammā).

(3) 89 classes of consciousness, 52 mental properties, material qualities beginning with those originating from mind and ending with those originating from Kamma during existence which have been mentioned before, arising together with the classes of consciousness that arise after are states that are dependent upon and unconditioned by the relation of consequence (pacchājāta paccayānika dhammā).

12. *The relation of Succession* has three characteristics, *viz.* :— (1) it acts as a cause (2) it causes the origination of states dependent upon and conditioned by it (3) it causes the origination of states dependent upon and unconditioned by it.

(1) 47 mundane apperceptions arising first and resembling

one another, excluding the last apperception, and 52 mental properties are states that act as causes of states dependent upon them (āsēvana paccayā dhammā).

(2) In every process of thought with the exception of the first apperception and the apperceptions of fruition-consciousness, 51 classes of apperceptions that arise afterwards, that is from 2nd to 7th apperceptions, and 52 mental properties are states dependent upon and conditioned by the relation of succession (āsēvana paticca samuppanna dhammā).

(3) The following states are dependent upon and unconditioned by the relation of succession (āsēvana paccayanika dhammā).

(*a*) The first apperception in the 29 classes of Kāmalōka apperceptions.

(*b*) Five-door apprehending and mind-door apprehending.

(*c*) 37 classes of resultant consciousness.

(*d*) 52 mental properties.

(*e*) material qualities beginning with those originating from mind and ending with those originating from Kamma during existence, which have been mentioned before.

13. *The relation of Kamma* is of two kinds *viz.* : (1) the relation of co-existent Kamma and (2) the relation of asynchronous Kamma.

(1) Of these two, (*a*) the eighty-nine volitions associated with the 89 classes of consciousness are states which act as the relation of co-existent Kamma (sahajāta Kamma paccayā dhammā)

(*b*) The following states are dependent upon and conditioned by the relation of co-existent Kamma (sahajāta Kamma paticca samuppanna dhammā).

(i) 89 classes of consciousness.
(ii) 51 mental properties, excluding that of volition.
(iii) material qualities originating from mind.
(iv) material phenomena at rebirth originating from Kamma.

(*c*) The following states are dependent upon and unconditioned by the relation of co-existent Kamma (sahajāta Kamma paccayānika dhammā).

(i) The 89 volitions co-existent with the 89 classes of consciousness.

(ii) External material qualities.

(iii) Material qualities originating from Kamma during existence.

(2) The relation of asynchronous Kamma too has three characteristics as mentioned before.

(i) The 33 classes of moral and immoral volitions during the past are states which act as the relation of asynchronous Kamma (Nānā Khanika Kamma paccayā dhammā).

(ii) The following states are dependent upon and conditioned by the relation of asynchronous Kamma (Nānā Khanika Kamma paticca samuppanna dhammā).

(*a*) 37 classes of resultant consciousness.

(*b*) 38 mental properties.

(*c*) material phenomena at rebirth originating from Kamma.

(*d*) material qualities of Unconscious Beings originating from Kamma.

(*e*) material qualities originating from Kamma during existence.

(iii) The following states are dependent upon and unconditioned by the relation of asynchronous Kamma (Nānā Khanika Kamma paccayanika dhammā).

(*a*) 21 classes of moral consciousness.

(*b*) 12 classes of immoral consciousness.

(*c*) 20 classes of ineffective consciousness.

(*d*) 52 mental properties.

(*e*) material qualities originating from mind.

(*f*) external material qualities.

(*g*) material qualities originating from nutritive essence.

(*h*) material qualities originating from physical change.

14. *The relation of Effect* too has the same three characteristics as the others.

(1) The following states act as the relation of effect (vipāka paccayā dhammā).

(*a*) 37 classes of resultant consciousness which are mutually related.

(*b*) 38 mental properties.

(*c*) 4 immaterial aggregates at rebirth and during existence.

(2) The following states are dependent upon and conditioned by the relation of effect (vipāka paticca samuppanna dhammā).

(*a*) 37 classes of resultant consciousness that are maintained by their causes.

(*b*) 38 mental properties.

(*c*) 4 immaterial aggregates.

(*d*) material qualities originating from mind.

(*e*) material phenomena at rebirth originating from Kamma.

(3) The following states are dependent upon and unconditioned by the relation of effect (vipāka paccayānika dhammā).

(*a*) 21 classes of moral consciousness.

(*b*) 12 classes of immoral consciousness.

(*c*) 20 classes of ineffective consciousness.

(*d*) 52 mental properties.

(*e*) 4 immaterial aggregates.

(*f*) material qualities originating from mind, external material qualities, those originating from nutritive essence and physical change.

(*g*) material qualities of Unconscious Beings originating from Kamma.

(*h*) material qualities originating from Kamma during existence.

15. *The relation of Support* is of two kinds *viz.* (1) the relation of material support (2) the relation of immaterial support.

(1) The relation of material support has the same three characteristics as the others.

(i) The state of nutritive essence present in edible food is the relation of material support which acts as a cause (rūpāhāra paccayō dhammō).

(ii) Material qualities originating from nutritive essence are states dependent upon and conditioned by the relation of material support (rūpāhāra paticca samuppanna dhammā).

(iii) The following states are dependent upon and unconditioned by the relation of material support (rupāhāra paccayānika dhammā).

(*a*) 89 classes of consciousness.
(*b*) 52 mental properties.
(*c*) material qualities originating from mind.
(*d*) material phenomena at rebirth originating from Kamma.
(*e*) external material qualities.
(*f*) material qualities originating from physical change.
(*g*) material qualities of Unconsciousness Beings originating from Kamma.
(*h*) material qualities originating from Kamma during existence.

Nutritive essence present in one's body which causes the origination of material qualities as well as the nutritive essence present externally originating from physical change are states which act as the relation of material support.

(2) The relation of immaterial support too has the same three characteristics.

(i) The states of contact volitional activities and rebirth-consciousness are the relations of immaterial support which act as a cause (nāmāhāra paccaya dhammā).

(ii) The following states are dependent upon and conditioned by the relation of immaterial support (nāmāhāra paticca samuppanna dhammā).

(*a*) 89 classes of consciousness.
(*b*) 52 mental properties.
(*c*) material qualities at rebirth originating from Kamma.
(*d*) material qualities originating from mind.
(*e*) Kamma causing rebirth

(iii) The following states are dependent upon and unconditioned by the relation of immaterial support (nāmāhāra paccayānika dhammā).

(*a*) external material qualities.
(*b*) material qualities of Unconscious Beings originating from Kamma.
(*c*) material qualities originating from Kamma during existence.

16 *The relation of Control* is of three kinds *viz.* (1) co-existent control. (2) antecedent control and (3) controlling power of bodily vitality.

(1) (*a*) The eight states of psychic life, consciousness, sensation, perception, effort, mindfulness, one-pointedness and knowledge constitute the relation of co-existent control which acts as a cause (sahajāta indriya paccayā dhammā).

(*b*) The following states are dependent upon and conditioned by the relation of co-existent control (sahajāta indriya paticca samuppanna dhammā).

(i) 89 classes of consciousness.
(ii) 52 mental properties.
(iii) material qualities originating from mind.

(*c*) The following states are dependent upon and unconditioned by the relation of co-existent control (sahajāta indriya paccayānika dhammā).

(i) external material qualities.
(ii) material qualities of Unconscious Beings originating from Kamma.
(iii) material qualities originating from Kamma during existence.

(2) The relation of antecedent control has the same three characteristics as others mentioned before.

(i) The eye-base that arises together with the passing away of the first life-continuum, the ear-base, nose-base, tongue-base, and body-base that similarly arise together with the passing away of the first life-continuum are states which constitute the relation of antecedent control which acts as a cause (purējāta indriya paccaya dhammā).

(ii) The following states are dependent upon and conditioned by the relation of antecedent control (purējāta indriya paticca samuppanna dhammā).

(*a*) twice five-fold sense cognitions.
(*b*) 7 mental properties common to all classes of consciousness.

(iii) The following states are dependent upon and unconditioned by the relation of antecedent control (purējāta indriya paccayānika dhammā).

(*a*) 79 classes of consciousness excluding the twice five-fold sense cognitions.

(*b*) 52 mental properties.

(*c*) material qualities beginning with those originating from mind and ending with those originating from Kamma during existence which have been previously mentioned.

(*d*) the relation of controlling power of bodily vitality has also three similar characteristics.

(i) The controlling power of bodily vitality at rebirth and during existence are states which constitute the relation of controlling power of bodily vitality (rūpa jīvitindriya paccayā dhammā).

(ii) Material qualities in the nine decads originating from Kamma, excluding the controlling power of bodily vitality in each, are states dependent upon and conditioned by the relation of the controlling power of bodily vitality (rūpa jīvitindriya paticca samuppanna dhammā).

(iii) The following states are dependent upon and unconditioned by the relation of the controlling power of bodily vitality (rūpa jīvitindriya paccayānika dhammā).

(*a*) 89 classes of consciousness.

(*b*) 52 mental properties.

(*c*) material qualities originating from mind.

(*d*) material qualities originating from nutritive essence and physical change.

(*e*) material phenomena at rebirth originating from Kamma.

(*f*) material qualities of Unconscious Beings originating from Kamma.

(*g*) material qualities originating from Kamma during existence.

17. *The relation of Jhāna* has also three characteristics similar to others.

(1) The five Jhāna factors of initial application, sustained application, pleasurable interest, pleasure and one-pointedness associated with the seventy-nine classes of consciousness excluding the twice five-fold sense cognitions are states which constitute the relation of Jhāna, which acts as a cause (Jhāna paccayā dhammā).

(2) The following states are dependent upon and conditioned by the relation of Jhāna (Jhāna paticca samuppanna dhammā).

(*a*) 79 classes of consciousness excluding the twice five-fold sense conditions.

(*b*) 52 mental properties.

(*c*) material qualities originating from mind.

(*d*) material phenomena at rebirth originating from Kamma.

(3) The following states are dependent upon and unconditioned by the relation of Jhāna (Jhāna paccayānika dhammā).

(*a*) twice five-fold sense cognitions.

(*b*) seven mental properties common to all classes of consciousness.

(*c*) material qualities beginning with the external material qualities and ending with those originating from Kamma during existence that have been mentioned before.

18. *The relation of means or path* has the same three characteristics as others mentioned before.

(1) The following states constitute the relation of means or path which acts as a cause (magga paccayā dhammā).

(*a*) 71 classes of consciousness conditioned by roots.

(*b*) controlling powers.

(*c*) right views.

(*d*) right aspiration.

(*e*) right speech.

(*f*) right action.

(*g*) right livelihood.

(*h*) right endeavour.

(*i*) right mindfulness.

(*j*) right concentration.

(*k*) wrong views.

(*l*) wrong aspiration.

(*m*) wrong endeavour.

(*n*) wrong concentration.

(2) The following states are dependent upon and conditioned by the relation of means or path (magga paticca samuppanna dhammā).

(*a*) 71 classes of consciousness conditioned by roots.

(*b*) 52 mental properties.

(*c*) material qualities originating from mind conditioned by roots.

(*d*) material phenomena originating from Kamma at rebirth conditioned by roots.

(3) The following states are dependent upon and unconditioned by the relation of means or path (magga paccayānika dhammā).

(*a*) 18 classes of consciousness unconditioned by roots.

(*b*) 12 particular mental properties excluding that of conation.

(*c*) material qualities originating from Kamma at rebirth unconditioned by roots.

(*d*) material qualities beginning with the external material qualities and ending with those originating from Kamma during existence.

19. *The relation of association* too has three characteristics as others.

(1) 89 classes of consciousness, 52 mental properties and the four immaterial aggregates at rebirth and during existence, which are capable of mutually helping one another, are states which constitute the relation of association which acts as a cause (sampayutta paccayā dhammā).

(2) 89 classes of consciousness, 52 mental properties and the four immaterial aggregates at rebirth and during existences that are mutually related to each other are states that are dependent upon and conditioned by the relation of association (sampayutta paticca samuppanna dhammā).

(3) Material qualities beginning with those originating from mind and ending with those originating from Kamma during existence are states dependent upon and unconditioned by the relation of association (sampayutta paccayānika dhammā).

20. *The relation of dissociation* is of three kinds *viz.*, (1) co-existent dissociation (2) antecedent dissociation and (3) consequent dissociation.

(1) The relation of co-existent dissociation has also three characteristics as the others.

(i) The following states constitute the relation of co-existent dissociation which acts as a cause (sahajāta vippayutta paccayā dhammā).

(*a*) in existence where all the five aggregates are present, 74 classes of consciousness excluding the four resultant classes of consciousness of Arūpalōka, twice five-fold sense cognitions, and redecease consciousness of Arahats.

(*b*) 52 mental properties.

(*c*) the four immaterial aggregates at rebirth, in existence where all the five aggregates are present, which are capable of helping one another.

(*d*) Heart-base.

(ii) The following states are dependent upon and conditioned by the relation of co-existent dissociation (sahajāta vippayutta paticca samuppanna dhammā).

(*a*) material qualities originating from mind.

(*b*) material phenomena originating from Kamma at rebirth.

(*c*) the four immaterial aggregates that are related to the heart-base at rebirth in existence where all the five aggregates are present.

(*d*) the heart-base that is related to the four immaterial aggregates at rebirth in existence where all the five aggregates are present.

(iii) The following states are dependent upon and unconditioned by the relation of co-existent dissociation (sahajāta vippayutta paccayānika dhammā).

(*a*) 89 classes of consciousness, excluding the four immaterial aggregates at rebirth in existence where all the five aggregates are present.

(*b*) 52 mental properties.

(*c*) material qualities beginning with external material qualities and ending with those originating from Kamma during existence.

(2) The relation of antecedent dissociation with regard to its three characteristics should be understood as being similar to the three characteristics of the relation of consequence described before.

(3) The relation of consequent dissociation with regard to its three characteristics should be understood as being similar to the three characteristics of the relation of antecedence described before.

21. *The relation of presence* is of five kinds *viz.* (1) co-existent presence (2) antecedent presence (3) consequent presence (4) support presence and (5) control presence.

Of these, the relation of co-existent presence is similar to the relation of consequence.

The relation of support presence is similar to the controlling power of vitality.

22. *The relation of absence and*

23. *The relation of abeyance* are similar to the relation of contiguity.

24. *The relation of continuance* is similar to the relation of presence.

The exposition of the twelve factors or nidānas of Paticca Samuppāda (Dependent Origination) and the system of correlation (Patthāna Naya), the most abstruse and subtle of the teachings of the Blessed Lord Buddha, though by no means is complete owing to their profundity and the incapability of expression of the intricate doctrine involved therein adequately in a foreign language, is, I think, sufficiently comprehensive to enable ardent and enthusiastic students, who would like to delve into the depths of Buddhist Philosophy, to acquire such knowledge as would be helpful to dispel the twenty types of self-illusion and the sixteen types of scepticism that are ingrained in sentient beings wandering in the wheel of life, and to spiritually progress in the seven-fold category of Purity and gain Emancipation.

End of the Systems of Dependent Origination and Correlation

2. NIBBĀNA

CHAPTER I

NIBBĀNA

Nibbānan pana lōkuttara sankhāta catu magga ñānēna sacchikātabban magga phalānamālambana bhūtan vāna sankhātāya tanhāya nikkhantattā nibbānanti pavuccati.

Now Nibbāna, which is reckoned as beyond these worlds (triple-planed universe) and therefore a transcendental and supra-mundane state, is to be realised through the knowledge belonging to the Four Paths.[1] It is the object of those Paths[2] and of their Fruits.[2] It is called Nibbāna, in that it is a departure[3] from that craving[4] which is called vāna, lusting.

Note 1.

catu magga ñānēna. The paññindriya cētasika—the mental property of controlling power of insight—, which enters into combination with other concomitants in each Path-consciousness receives the name of sammā ditthi, right views.

Note 2.

That is Path-cognition and Fruition-cognition.

Note 3.

Nikkhantattā, literally, because of out-going.

Note 4.

Tanhā (craving) is called vāna (lusting) because it weaves, binds and yokes all sentient beings in the triple-planed universe composed of mind and body, the aggregates, Āyatanas or Bases and so on to other rebirths in the machine of existence as if by a cord, wherein nothing but misery and sorrow are experienced.

" Katamē dhammā lōkuttarā ? cattārōca ariya maggā cattārica sāmaññā phalāni asankhatāca dhātu ime dhammā lōkuttarā. "

What are the transcendental or supra-mundane states ? These are the transcendental or supra-mundane states, the Four Āriya Paths, the Four Āriya Fruits and the element unconditioned by

any cause, which is Nibbāna. From this it should be clearly understood that Nibbāna is not a term and concept (paññatti).

All phenomena in the triple-planed universe, which are differentiated into past, present, future, internal, external, gross, subtle, high, low, distant and near, term and concept, mind and body, are conditioned by causes (sankhata) and they constantly change not remaining for even two consecutive moments the same. Hence, they possess the salient features of transiency by reason of dissolution, misery or sorrow by reason of fearfulness and soul-lessness by reason of the absence of a personal or substantial entity. Now, on the other hand, Nibbāna, which is unconditioned by any cause, is freed from time, neither internal nor external, neither gross nor subtle, neither high nor low, neither distant nor near, neither a term and concept nor mind and body, and not subject to the three salient marks of transiency, misery and soul-lessness.

Nibbāna should be realised through the knowledge belonging to the Four Paths of stream—attainment (sōtāpatti maggan), of Once-returning (sakadāgāmi maggan), of Never-returning (anāgāmi maggan) and of Supreme Arahatship (arahatta maggan). Just as those who possess eye-sight could discern the moon, even so could the Āriyans who have attained the Four Paths discern and realise Nibbāna by the Eye of Wisdom present in the Path-consciousness. Because the blind cannot see the moon, they are not justified in saying there is no such thing as a moon. Similarly, because the blind worldlings who do not practise Morality, Mental Culture (concentration) and Insight cannot discern Nibbāna, they are not justified in saying that there is no such thing as Nibbāna. But the more fortunate worldlings, who understand the Four Āriyan Truths of the existence of sorrow, cause of sorrow, cessation of sorrow and the path leading to cessation of sorrow, by studying the doctrine expounded by the Enlightened One and by reasoning out various phenomena existing in the universe, do not say there is no such thing as Nibbāna, but on the other hand they consider that it is the only state they should strive for and realise, for it is freedom from sorrow. The wise worldlings would know that it is something free from birth, decay, disease, death, sorrow, lamentation, grief, pain and despair. They could also reason out that it is beginning-less, endless, there is eternal peace and happiness in it and therefore it is desirable that no time should be lost in striving to realise it by

practising Morality (Sīla), Concentration (samādhi) and Insight (paññā).

Nibbāna is the object of the Four Paths and Four Fruits. If there is no Nibbāna, the Four Paths and the Four Fruits could not be attained. Those who have attained the Paths and Fruits have enjoyed and are still enjoying the Eternal Peace and Bliss of Nibbāna, and the followers of the doctrine by treading the Noble Eight-fold Path would in the future realise same.

Nibbāna, which is considered by Buddhists as Eternal Peace and often misconceived and misrepresented by absolute ignorance or consciously in certain quarters as nihilism or extinction, has many *characteristic features* which will enable one to have a clear idea as to what it is like before realisation of same. They are as follows :—

(1) *Accantan* Goal, because it is obtained at the end of the round of rebirths. It has put an end to rebirth and death.

(2) *Akatan* Not created, because it is not conditioned by anyone nor originated from anything.

(3) *Anantan* Everlasting, because there is neither a beginning to its origination nor an end to its extinction. It is, therefore, eternal.

(4) *Accutan* Immortality, because it has no death.

(5) *Asankhatan* Unconditioned, because it is not conditioned by any causal circumstance.

(6) *Anuttaran* Supreme, because there is nothing more sublime or greater.

(7) *Apalōkitan* Lustrous, because it never gets extinguished.

(8) *Panītan* Palatable, because it is insatiable.

(9) *Saranan* Refuge, because it totally extirpates all suffering and misery.

(10) *Khēman* Endless Security, because there is no fear of any such diseases as the fetters and torments which cause sorrow.

(11) *Tānan* Immunity, because it prevents all diseases and anything which causes misery.

(12) *Lēnan* Cave, because it is a place of refuge to those who are followed by such enemies as birth, decay, death and so on.

(13) *Parāyanan* Safety, because it is a place that renders assistance and support to those who are followed by such enemies as birth, decay and death etc.

(14) *Sivan* Happiness, because it is free from all suffering and misery.

(15) *Nipunō* Subtle, because it can never be realised by those who never hoped to attain it under ordinary circumstances, and they can only do so after hearing of Nibbāna from a Sammā Sambuddha (Fully Awakened One) or an Arahat (Holy Disciple) and thereafter treading the Noble Eight-fold Path which comprises Morality, Mental Culture or Concentration and Insight.

(16) *Saccan* Truth, because it is never mutable.

(17) *Dukkhakkhayan* Cessation of sorrow, because it puts an end to all sorrow.

(18) *Anāsavan* Exalted and Glorious, because it does not form an object for the four Āsavas such as sense desires and so on just as flies do not alight on anything red-hot.

(19) *Sududdasan* Difficult to perceive, because it has to be perceived with great difficulty and encountering much unhappiness, even after hearing the doctrine from a Buddha.

(20) *Paran* Highest. Of the Four Paths and Four Fruits and Nibbāna, the Four Paths and Four Fruits are conditioned by causes (sankhata) and Nibbāna is not conditioned by any cause (asankhata). As Nibbāna is the highest thing to be attained, it is, therefore, called paran, *summum bonum*.

(21) *Pāran* Transcendental, because it transcends the worldly round of rebirths.

(22) *Mokkhan* Emancipation, because it releases beings from sorrow.

(23) *Nirōdhō* Release, because it is a departure from the prison called the wheel of life (samsāra).

(24) *Anidassanan* Indiscernible, because it cannot be discerned by the human eye or the worldly celestial eye (dibba cakkhu).

(25) *Nibbāna* Peace, because it is set free or unfettered from the cord named craving.

(26) *Dhuvan* Permanence, because it is a state that never changes, hence everlasting.

(27) *Dipan* Security, because it is the highest and safest place.

(28) *Abbyāpajjan* Detachment, because it has no such enemies as the torments of sense desires and so on.

(29) *Vivattan* Liberation, because it has absconded from the round of existence.

(30) *Kēvalan* Unique, because it is a state by itself.

(31) *Anitikan* Felicity, because it has no such diseases as torments and cankers.

(32) *Anālayan* Dispassionate, because it does not become a house for storing such torments and cankers as sense desires and so on.

(33) *Padan* Shelter, because it is the highest place rendering assistance and support.

(34) *Akkharan* Indestructible, because it can never be annihilated.

(35) *Vimuttan* Extirpation, because it has extirpated from all conditioned states.

(36) *Vimutti* Deliverance, because it is released from all the fetters which yoke and bind creatures in the round of rebirths.

(37) *Apavaggan* Indiscrimination, because it causes no differentiation between those who have attained Pari Nibbāna whether Sammā Sambuddhas, Paccēka Buddhas or Arahats, and the state of Eternal Peace is common to all.

(38) *Virāgō* Detachment, because it has no attachment to lust and so on.

(39) *Yōgakkhēman* Endless security, because it is not tormented by any fear of the four Bonds such as sense desires and so on.

(40) *Santi* Peace, because it extinguishes the fires of lust, hatred and delusion.

(41) *Visuddhan* Purity, because it purifies, in particular, the rust of torments and cankers.

(42) *Suddhi* Absolutely Pure, because it cleanses individuals.

(43) *Nibbutō* Annihilation of the fires of lust etc., because it causes the prevention of the arising of the fires of lust, etc.

(44) *Amatan* Immortality, because it does not die.

The above named terms were used by the Buddha in different places in the Tipitaka Dhamma, according to circumstances, with a view to conveying different meanings. But they collectively are existent in the element of Nibbāna. From these terms themselves the state of Nibbāna could reasonably be understood. If the state was nihilism, should not such synonyms as empty space and void have been used ? Because Nibbāna was not described as such, and many meanings are conveyed by the different terms used in the Tipitaka Dhamma, it is reasonable to conclude, without any bias, that the element of Nibbāna manifests Eternal Peace and Happiness.

According to Vēdanta Nibbāna (Nirvāna) or Mōkkha is described as a state, after attainment of which, there is no other state to be attained ; as a happiness, after attainment of which, there is no other happiness to be attained ; as a knowledge, after attainment of which, there is no other knowledge to be attained ; as a discernment of some state, after discerning which, there is no other state to be discerned ; as getting into such a state as to prevent reincarnation ; as cognizance of some state, after which there is no other state to be cognized.

When all these circumstances are considered there is ample proof that the element of Nibbāna is not nihilistic but one of Eternal Peace and Happiness. However, if one were to inquire what the nature of Nibbāna is, the reply should be that, as the element of Nibbāna is in its nature single, there is no other state in the triple-planed universe similar to it which could be adduced as an illustration to indicate it. As it is, therefore, beyond the possibility of explaining its nature—being an unconditioned state—by illustrations of conditioned states existing in the triple-planed universe, and as there are such positively proved and discernible facts in nature as light which is contrary to darkness, as cold which is contrary to the element of heat, as happiness and joy which are contrary to misery and sorrow, as medicines of a specific nature which could cure diseases by completely eradicating the causes of diseases and so on, one should reasonably conclude that there are always contrary states and opposing forces to all kinds of states

existing in this world and logically come to the conclusion that there should be an unchanging and everlasting happiness which is contrary to the constantly changing temporary happiness which is tantamount to unhappiness, misery and sorrow, and without groping in darkness and falling into pits by endeavouring to determine the nature of Nibbāna with each person's erroneous ideas, one should follow the teachings of the Buddha as detailed above and have a clear idea that Nibbāna is immutable because it is a state released from the five aggregates, and eternal because there is neither birth nor decay and death, and that it is a transcendental or supra mundane state which is not nihilistic, but wherein there is the nature of Happiness and Peace, because all misery and sorrow have been annihilated. Having obtained a clear idea, what is of vital importance is to realise this Eternal Peace and Happiness, which can be only done by treading the Noble Eight-fold Path, that is, by practising Morality (sīla), Mental culture or Concentration (samādhi) and Insight (paññā) and attaining the Four Paths and four Fruits.

These are the Pali Synonyms for Nibbāna given in Nighandu.

" Mokkhō, nirōdhō, nibbānan dīpō tanhakkhayō paran
Tānan, lēna, m'arūpan (ca) santan sacca, m'anālayan
Asankhatan siva, m'amatan, sududdasan
Parāyanan, sarana, m'anītikan (tathā)
Anāsavan, dhuva, m'anidassanā, 'katā
Palōkitan, nipuna, m'ananta, m'akkharan
Dukkhakkhayō, 'byāpajjan (ca) vivattan khēma, kēvalan
Apavaggō, virāgo (ca), panitan, accutan, padan
Yōgakkhēmo, pāra (ma'pi), mutti, santi visuddhiyō
Vimuttica, 'sankhatā dhātu, suddhi nibbuti (yō siyun)."

CHAPTER II

SALIENT MARKS OF NIBBĀNA

(1) *Gambhirō.* It is abstruse, hard to understand, profound and its depth cannot be delved into by knowledge and wisdom.

(2) *Duddasō.* It is not a thing to be grasped by ordinary knowledge and wisdom, but, on the contrary, it is to be realised with great trouble and much difficulty by intuitive wisdom and insight present in consciousness in the four Paths and four Fruits.

(3) *Duranubōdhō.* The wise and Enlightened Ones who have realised it, cannot make others realise same. Others can only realise same by following the teachings of the Enlightened Ones and attaining the Paths and Fruits.

(4) *Santō.* Serene and tranquil, owing to annihilation of distraction and restlessness brought on by the fires of lust, hatred and delusion.

(5) *Atakkāvacarō.* Cannot be reasoned out by a logical process.

(6) *Nipunō.* Subtle, hard to analyse or define or apprehend, ingenuously minute and elaborate. It cannot be understood not only by the ignorant but also by the intellectuals possessing worldly knowledge.

(7) *Pandita vēdaniyō.* Can be experienced and realised only by such Exalted and Enlightened Ones as the Buddhas, Pacceka Buddhas and Arahats, and not by the mass of worldlings.

(8) *Niccaṇ.* Eternal and permanent, because it can never be extinguished and it is never mutable.

(9) *Sukhaṇ.* Happy, because it has exterminated all the misery and sorrow existent in the triple-planed universe which are embodied in the first Āriyan Truth, namely, birth, decay, disease, death, sorrow, lamentation, pain, grief and despair.

(10) *Anattā.* Absence of an immortal soul and entity. It is only a state.

(11) *Subhaṇ.* Desirable, because it gives eternal happiness and peace.

(12) *Abbyākatā.* It is neither immoral nor moral.

(13) *Nēva vipākā.* It cannot produce resulting effects like moral and immoral actions.

(14) *Nēva dassanēna na bhāvanāya pahātabbā.* It cannot be extirpated either by Path-consciousness of stream attainment or by the other three Paths.

(15) *Nēva ācayagāmi nō apacaya gāmi.* It is not an action like craving and so on which lengthens the machine of existence, nor like the four Āriyan Truths, which put an end to the machine of existence.

(16) *Nēva sēkha nā sēkha.* It does not annihilate the fetters like the learners who have attained the four Paths and the first three Fruits annihilating some of the fetters, and the adept who has attained the Fruit of Arahatship annihilating all the fetters.

(17) *Appamānā.* It cannot be measured, because it is limitless.

(18) *Panītaṇ.* Most palatable and therefore insatiable.

(19) *Aniyataṇ.* It is neither like the five heinous offences and such types of erroneous beliefs and ideas as are destined to take rebirth in the planes of misery in the next existence itself, nor like the four Paths which are immediately followed by the four Fruits. It is not destined to undergo any resulting effects like the nēva vipākā.

(20) *Bahiddhā.* External, because it is not present in one's person.

(21) *Anidassanaṇ appatighaṇ.* It cannot be discerned by the eyes, and there is no contact, such as the contact between the sense organs and sense fields.

(22) *Na hētu.* It is never a cause of anything.

(23) *Ahētukar.* It is not conditioned by any roots.

(24) *Hētu vippayuttaṇ.* It is dissociated from roots, that is, it does not arise nor cease accompanied by roots.

(25) *Appaccayaṇ.* It has no conditions or causes.

(26) *Arūpaṇ.* It has no form. It does not change under the conditions of heat or cold, nor does it decay. It does not even change as the fleeting mental states. It is, therefore, neither material nor mental.

(27) *Lōkuttarō.* Transcendental or supra-mundane, because, it has departed from or gonē beyond the five aggregates accompanied by such graspings as sense desires and so on.

(28) It is not associated with, nor has an affinity for, nor any connection whatever with any of the states named Āsavā Oghā (Floods), Yōgā (Bonds), Ganthā (Ties), Upādānā (Graspings), Nīvaranāni (Hindrances), Anusayā (Latent Bias), Sanyōjanāni (Fetters) and Kilēsa (Torments).

(29) *Anārammanan.* It does not grasp any object.

(30) It is neither a consciousness nor a mental property, nor a state associated with consciousness, nor a state co-existent with consciousness, nor a state arising conditioned by consciousness, nor a state originating together with the classes of consciousness, nor a state that changes like consciousness, nor a state arising conditioned by mental states associated with consciousness, nor a state that changes like those originating from consciousness and their mental concomitants.

(31) *Bāhiraṇ.* It is external, as it is outside the six sensory organs. And because it is an objective element, it is classed under the cognizables (dhammāyatana).

(32) *Na Upādāya.* It is not an element derived from the four great essentials, as it is not present with them.

(33) *Anupādinnaṇ.* It is not originated by Kamma.

(34) *Dassanēna bhāvanāya pahātabbā na ca hētu.* It has no roots or conditions for extirpation either by Path-consciousness of stream-attainment or by the other three Paths.

(35) *Apariyāpannan.* It is non-worldly, as it is not categorized under the five aggregates accompanied by such graspings as sense desires and so on.

(36) *Aniyānikan.* It does not perform the function of releasing sentient beings from the fetters which bind them to rounds of existence, which the Noble Eight-fold Path is capable of doing.

(37) *Anuttaran.* It is the highest and most sublime state, as there is no other state which can excel it.

(38) *Aranan.* It is a state free from such defilements as lust, hatred and delusion.

(39) It cannot be described as an element that has originated or not originated, or that which has a past, present or future, for it is time-freed.

(40) It is the only element that has the taste of release from fetters, that is, free from all conditioned states, that extirpates all the torments such as sense desires and so on, that annihilates craving. that exterminates sentient beings composed of the five aggregates accompanied by fetters and cankers, that should be realised by the Path-consciousness of Arahats, that becomes an object for the four Paths and four Fruits, and that it is the only unconditioned element.

CHAPTER III

THE TWO-FOLD NIBBĀNA

Although Nibbāna is in its nature single, but for the purpose of logical treatment it is two-fold *viz.* :—(1) the element of Nibbāna, wherewith is yet remaining stuff of life (sōpādisēsa nibbāna dhātu) and (2) the element of Nibbāna without that remaining substratum, basis or nexus of life (anupādisēsa nibbāna dhātu).

(1) *Sōpādisēsa nibbāna dhātu.* Sōpādisēsa = sa + upādisēsa. Upādi is the five aggregates. The five aggregates are called upādi in the sense that they are grasped by craving and illusion. When all Kamma, fetters and torments and the three roots of all evil, lust, hatred and delusion, have been annihilated, there yet remains the substratum, basis, or the nexus of the five aggregates, which is called upādisēsa. Sa + upādisēsa = sōpādisēsa. It is Nibbāna with the nexus of the five aggregates, that is, the Nibbāna attained by individuals who have annihilated all the fetters and torments and are still living. Nibbāna in respect of those who have attained the Paths and Fruits and are still living is Sōpādisēsa Nibbāna.

(2) *Anupādisēsa nibbāna dhātu* is the element of Nibbāna without the nexus of the five aggregates, that is, the element of Nibbāna attained after the annihilation of the nexus of the five aggregates too. Nibbāna in respect of those who have attained the Fruit of Arahatship and are dead is anupādisēsa nibbāna dhātu, that is, in reality Pari Nibbāna.

" Dvē mā bhikkhavē nibbāna dhātuyō, katamā dvē ? Sa upādisēsa ca nibbāna dhātu anupādisēsa ca nibbāna dhātu " appears in " Itivuttaka ".

O Bhikkhus ! these are the two elements of Nibbāna. What are they ? Sa upādisēsa nibbāna dhātu and anupādisēsa nibbāna dhātu.

The first is the annihilation of the fetters and torments and the fires of lust, hatred and delusion.

The second is the annihilation of the five aggregates.

The first is also known as diṭṭha dhamma Nibbāna. The second is known as Samparāyika Nibbāna.

An illustration

Sōpādisēsa nibbāna may be compared to the peace of mind that a prisoner imprisoned for life experiences on receiving intelligence that he would be released on such a day in consideration of the memorial sent to the King for good conduct. The peace of mind and happiness experienced by the prisoner after release from prison on that particular day may be compared to anupādisēsa nibbāna dhātu. The pardon obtained from the King may be compared to the attainment of Path-consciousness of Arahatship, and the incarceration may be compared to the round of rebirths. Just as the peace of mind that the prisoner experiences on receiving intelligence that he would be released on a particular day, and that experience after release is one Peace and happiness, even so are the two, sōpādisēsa nibbāna dhātu and anupādisēsa nibbāna dhātu only one Nibbāna.

The three-fold modes of Nibbāna

So, too, when divided into modes it is three-fold, namely, (1) Void (suññatan), (2) Signless (animittan) and (3) Absolute content (appanihitan) literally, not hankered after, nor longed for.

The single element of Nibbāna is attained in three ways or by three channels.

(1) Realising Nibbāna by contemplation of all conditioned things as empty, void, soul-less (anattā)

(2) Realising Nibbāna by contemplation of all conditioned things as signless and impermanent (aniccaṇ).

(3) Realising Nibbāna by contemplation of all conditioned things as ill, misery and sorrow (dukkhan) and therefore not to be hankered after.

Nibbāna which has been attained by these three channels is known as

(1) Void or Empty-release (suññatō vimokkhō).

(2) Signless-release (animittō vimokkhō).

(3) Absolute content, not hankered after—release (appanihitō vimokkhō).

Nevertheless, as the fires of lust, hatred and delusion are extinct, signless and not hankered after, all these three characteristics are obtained in Nibbāna at the same time.

Suppose there is a pond situated at the foot of a hill in one direction, up a valley in another, and at the end of a jungle in another direction, then an individual who suffers from great thirst could come down the hill and appease his thirst by drinking water from the pond at the foot of the hill, and another so affected could ascend from the valley and drink water from the pond situated up the valley, and still another so affected could come from the jungle and drink the water from the pond situated at the end of the jungle. Although the three individuals come from three different directions and drink water from one pond, it is a fact that the pond is situated at the foot of a hill, up a valley and at the end of a jungle. Similarly, individuals attaining Nibbāna by contemplation of the three salient marks of soul-lessness, transiency, and misery or sorrow, are said to gain emancipation by following the paths known as empty-release, signless-release and not hankered after-release. Whatever the channel of emancipation may be, Nibbāna has all the three characteristics of Void, Signless, and Absolute content.

(1) *Void* (Suññatan). All conditioned things are miserable, undesirable and unhappy as the first Noble Truth indicates. All kinds of disappointments, troubles, worries and so on are met with in the round of re-births, but the ignorant worldlings are heedless of such occurrences so long as they are free from them at times and there is gratification of their senses, which is only temporary happiness. These delusions prevent people from gaining Eternal Peace, Bliss and Happiness, which is found only in the unconditioned element of Nibbāna. It is called Void or Empty-release, because it is devoid of everything that is miserable, undesirable and unhappy as indicated in the first Noble Truth and there is no personal entity such as an ātman or soul

(2) *Signless* (animittan). All conditioned things are associated with signs and such hallucinations as erroneous perceptions, erroneous ideas and erroneous views by which people regard impermanent things as permanent. Such hallucinations and signs as passion, hatred and delusion are the root causes of birth, decay and death and so on as well as the origination of all kinds of evil.

The unconditioned element of Nibbāna is called signless, because it is devoid of the above-mentioned signs and hallucinations.

(3) *Absolute Content* (appanihitan). All conditioned things are associated with all sorts of hopes, wishes, desires and thirst for something or other owing to craving and consequently the result that is inevitable is ill, misery and sorrow. The unconditioned element of Nibbāna, which is devoid of the above, is called Absolute Content, as there is nothing to crave for or to hanker after.

Happiness is of two kinds, namely, (1) Vēdayita Sukhaṇ, happiness experienced by body and mind.

(2) Upasama Sukhaṇ, Peace or freedom from bodily or mental sense experiences.

(1) *Vēdayita Sukhan* is happiness and pleasure experienced by people when their senses are gratified. Such pleasures are transitory and change momentarily, not remaining the same even for two consecutive seconds, like a flash of lightning. They are therefore impermanent. The greater the sensuous pleasures enjoyed, the greater would be the desires for and clinging to same and consequently the greater the misery and sorrow that would have to be experienced in the round of rebirths. Even the Dēvas who experience much greater sensuous pleasures than human beings are subject to misery and sorrow, as they have to depart from their avenues of immense pleasure. Nay, the Brahmas, who experience the sublime ecstasy of Jhānas have to meet with their inevitable deaths. All these so-called pleasures, therefore, are included in misery and sorrow.

" Yaṇ kinci vēdayitaṇ taṇ sabbaṇ dukkhasmiṇ vadāmi."

" I proclaim that everything that is experienced by the senses is misery," the Master states. When the Venerable Sāriputta, the Chief Disciple, was questioned as to what happiness there was in Nibbāna if there was no happiness to be experienced, then he replied " ēta dēvettha āvusō nibbānē sukhaṇ yadettha vēdayitaṇ natthi." Oh friend, it was just because there was no sense experience that in Nibbāna there was happiness.

(2) *Upasama Sukhaṇ* is Peace or freedom from bodily and mental sense experiences and annihilation of misery and sorrow that are being experienced now and that which would be experienced in

the future as well as the sorrow of torments and fetters and the sorrow experienced in the planes of misery. Peace is therefore real and Eternal happiness. Individuals who have not attained this Eternal Peace, although they may enjoy the so-called sensuous pleasures both in the world of human beings and the Dēvalōkas, would be subject to misery and sorrow in the planes of misery.

Thus, Nibbāna is Absolute Content and Eternal Peace, as there is nothing to crave for or hanker after.

> " Padamaccuta maccanta masankhata manuttaraṇ
> Nibbānamiti bhāsanti vāna muttā mahēsayō."

The great Seers (Arahats) who have annihilated craving describe Nibbāna as an element that is deathless, everlasting, unconditioned and supreme.

CHAPTER IV

THE THREE-FOLD VIEWS

The three-fold views are as follows :—

(1) Sāssata diṭṭhi.

(2) Ucchēda diṭṭhi.

(3) Sammā diṭṭhi.

(1) *Sāssata diṭṭhi* is an erroneous view or belief in the presence of a personal, permanent entity, or an immortal soul (ātman), which goes from one existence to another and always remains permanent either at the end of this existence in an everlasting heaven or hell or after many reincarnations reaching Mōkkha or Nirvāna, wherein the soul remains permanent and immortal. According to this view, different individuals such as men, women, Dēvas and Brahmas are said to possess a permanent soul, and other sentient beings as the lower animals such as cattle, goats, pigs and fowls are not supposed to possess a permanent soul. Our unfortunate dumb brothers are said to possess only an instinct, an innate propensity to certain seemingly rational acts performed without conscious design. Hence, they are slaughtered with impunity merely to give temporary satisfaction to peoples' craving for sense desires, heedless of the fact that the poor helpless creatures have the same five aggregates of a material body, sensation, perception, volitional activities and consciousness as those possessed by their more fortunate brethren and sisters. It cannot be gainsaid that the lower animals possess mind and mental concomitants of an infinitely lower grade than those of their more fortunate brethren, but their bodies which are artificially transformed into various delicious dishes to gratify peoples' senses are not so. There is no difference whatever in the constituents of a material body of a lower animal from that of a human being or a Dēva, or a Pēta (spirits) or an Asura or one born in the niraya, a plane of unfortunate sense experience, for they are all composed of the four great essentials *viz.* :

(1) the element of extension (paṭhavi dhātu), (2) the element of cohesion (āpō dhātu), (3) the element of heat (tējō dhātu) and

(4) the element of motion (vāyō dhātu) and the twenty-four material qualities derived therefrom.

The Buddhists, although they conventionally use terms such as men, women, Dēvas, Brahmas, cattle, goats, pigs, fowls and so on merely for the purpose of distinguishing one from another, believe that all of them are in reality and in the ultimate sense only a complex of elements, material and mental, and composed of mind and body, the five aggregates, the twelve sensory organs and sense fields, the eighteen elements, twenty-two controlling factors and so on, and they are all conditioned by the System of Dependent Origination and the System of Correlation.

This erroneous view or belief may be compared to the opinion formed by individuals who consider a long thread to be a permanent entity and not composed of several units of masses of cotton which constantly undergo change and perish after some time, whereas the truth is that a thread is a name given to a mass of cotton which is composed of several units and each unit consists of the groups of the four elements of extension, cohesion, heat, motion, colour, smell, taste and nutritive essence. These groups constantly change and are therefore impermanent and lacking in any substantial entity.

(2) *Ucchēda diṭṭhi* is a worse type of erroneous views and beliefs. As in Sāssata diṭṭhi it is believed that there is a personal or substantial entity or a soul (ātman) in different individuals, which vanishes at the end of death, or according to the teachings of Makkala Gōsāla the soul spontaneously vanishes, or that it vanishes after practices of austerities.

(3) *Sammā diṭṭhi.* Right views are those of individuals who, without falling in with the views of either of the above, namely, that there is a permanent immortal soul or that the soul completely vanishes, take entirely a different course in scientifically and rationally arriving at the truth by an analytical process of the so-called individuals as men, women, Dēvas, Brahmas, different species of animals and so on, and conclude that there is no personal substantial entity or a permanent immortal soul or ātman. By their investigations and exhaustive analysis of a profound nature they find that all sentient beings are composed of mind and body, five aggregates, and so on and they ultimately resolve themselves into elements which exist as conditioned things dependent upon certain relations or causal circumstances. Both the causes or conditions

and the conditioned are impermanent, (aniccan), sorrowful (dukkhaṇ), and soul-less (anattā).

There is, therefore, by extinction of the causes or conditions extinction also of the conditioned.

Attainment of an unconditioned state is Nibbāna or Eternal Peace, Bliss and Freedom.

Right views may be compared to the opinion formed by individuals who consider a long thread to be only an origination or a phenomenon dependent upon a mass of cotton and the individual who transformed it into a thread. There is no permanent entity in it, but it appears to be so owing to the relations and conditions under which it was made. The thread undergoes constant change which is indiscernible to the naked eye, and is therefore impermanent for it perishes some day or other. In ultimate analysis it is found to be composed of nothing but groups of the eight inseparables, *viz.* (1) the element of extension (2) the element of cohesion (3) the element of heat (4) the element of motion (5) colour (6) smell (7) taste and (8) nutritive essence, which manifest the form of a thread according to the physical changes in nature.

Of these three kinds of views, the first two Sāssata diṭṭhi and Ucchēda diṭṭhi are Micchā diṭṭhi (wrong views). There are 62 varieties of Micchā diṭṭhi (wrong views) which are described in Brahma Jāla Suttanta in Dīgha Nikāya (long discourses), and many sub-varieties as described in Anantalakkhana and Sabba-dhamma Mūlapariyāya Suttanta.

There are five kinds or stages of Sammā diṭṭhi (right views). They are as follows :—

(1) Kammassakata Sammā diṭṭhi.

(2) Jhāna Sammā diṭṭhi.

(3) Vipassanā Sammā diṭṭhi.

(4) Magga Sammā diṭṭhi.

(5) Phala Sammā diṭṭhi.

(1) *Kammassakata Sammā diṭṭhi* is the right view held that the present existence is the resultant effect of the past Kamma and the future existence would depend on the past Kamma and the present Kamma. It is therefore the view held that when any moral or immoral actions are performed they would inevitably result in good

or bad results, just as a shadow follows an individual wherever he goes or as the wheel follows the hoof of the beast that draws the cart. It is a view that casts away the erroneous views that the existence of sentient beings is not due to any roots or causes as well as the erroneous views that all sentient beings are created by such creators as Isvara, Brahma God and the like, and inclines towards the System of Dependent Origination and Correlation.

(2) *Jhāna Sammā diṭṭhi* is the right view held by those, who have attained the Jhānas which are worldly, that there are good resultant effects to be obtained from purity of morals and purity of mind which are based on the knowledge that good Kamma produces good results.

(3) *Vipassanā Sammā diṭṭhi* is the right view known as Saccānulōmika ñāna which is insight based on the knowledge that Kamma has its resultants, and it is also based on purity of morals and purity of mind. According to saccānulōmika ñāna one practises purity of views, purity of escaping from doubt, purity of vision in discerning what is Path and what is not and purity of intellectual vision which is knowledge of progress by contemplating the three salient marks of impermanence, sorrow or misery, and soul-lessness or absence of a substantial entity. Purity of vision in knowledge of progress comprises the nine knowledges of one, who contemplates the three salient marks by a regular progression in insight ; from the knowledge of waxing and waning of things up to the knowledge with which he fits himself for the Path.

(4) *Magga Sammā diṭṭhi* is the right view held with regard to purity of vision which is knowledge possessed by those in the four Paths. This knowledge is based on the first three kinds of knowledges above-mentioned. It is the knowledge of the four Āriyan Truths which is present in Path-consciousness.

(5) *Phala Sammā diṭṭhi* is the right view held with regard to Fruit-consciousness following the four kinds of right views above-mentioned.

CHAPTER V

The three-fold method of ascertaining Nibbāna. There are three methods of ascertaining Nibbāna, namely :

(1) by a logical process.

(2) by reasoning according to the teachings of the Buddha and

(3) by realisation.

(1) It is possible for one to reason out and come to a logical conclusion that there exists a Nibbāna.

" Yathāpi dukkhē vijjantē
Sukhan nāmapi vijjati
Ēvan bhavē vijjamānē
Vibhavōpi icchitabbakō."

" Even as, although there misery is,
Yet happiness is also found ;
So, though indeed existence is,
A non-existence should be sought."

This is how the Buddha Himself in his birth as ascetic Sumēdha contemplated.

He further contemplated thus :—

" Even as, although there may be heat,
Yet grateful cold is also found ;
So, though the three-fold fire exists,
Likewise Nibbāna should be sought."

" Even as, although there evil is,
That which is good is also found :
So, though 'tis true that birth exists
That which is not birth should be sought."

Thus pondering on the positive and negative aspect of life, he came to the definite conclusion that there must exist a sorrowless and deathless Nibbāna opposed to a miserable and changing sansāra, or, in other words, absolute existence in contra distinction to the phenomenal existence.

But logically or scientifically one can never comprehend its true nature, as one of the characteristic features of Nibbāna is atakkāvacarō, not to be arrived at by logical process. Nevertheless, Nibbāna can be ascertained in this manner. It can only be realised by attaining the Paths and Fruits.

Although a man could reason out and come to a logical conclusion that there must be much suffering and unhappiness during parturition, yet it is only a woman who could realise the agony and not a man. Similarly, the case with an unmarried woman. But, just as an unmarried woman who could not realise the suffering and unhappiness during parturition, could do so, when she gets married and gives birth to a child, even so could a worldling, who could not realise Nibbāna, do so, whenever he attains the Paths and Fruits. Ascertaining Nibbāna by a logical process is called Anumāna Siddhi or nyāya siddhi.

(2) Nibbāna can be ascertained by reasoning according to the teachings of the Buddha. Even a worldling could have a very clear idea of what Nibbāna is like, if he were to study the Ti-piṭaka Dhamma. It is like a man, who has studied Midwifery, having a very clear idea of the intense suffering and misery women have to experience during parturition.

Ascertaining Nibbāna by reasoning according to the teachings of the Buddha is called Āgama Siddhi.

(3) Ascertaining Nibbāna by realisation is by attaining the Paths and Fruits, when one is able to see Nibbāna face to face as it were, on realisation of the four Noble or Āriyan Truths. Realisation of Nibbāna may be compared to the realisation of suffering and misery experienced by a woman during childbirth and after the child is born.

Three distinct characteristics of Nibbāna

Contrasting Nibbāna with Sansāra, the Buddha states that the former is eternal (dhuva), desirable (subha) and happy (sukha).

According to Buddhism everything cosmic and hyper cosmic is classed under two divisions, namely,

(1) things conditioned by causes (Sankhata) and (2) unconditioned by any cause (Asankhata).

All conditioned things, to which category belongs everything in the triple-planed universe, are constantly changing not remaining even for two consecutive moments the same, fleeting and evanescent. This truth propounded by the Buddha two thousand odd years ago was realised by the Western scientists too quite recently, exploding the old belief that an atom was unchanging and indivisible.

The more enlightened analytical scientists have proved that an atom consists of electrons and protons which are in incessant movement.

In the realm of consciousness the Westerners are still groping in the dark. It is nothing surprising that it should be so, for it is beyond the capacity of scientific knowledge to reveal the true facts about non-material phenomena. Consciousness is also in a state of flux not remaining the same even for two consecutive seconds. All consciousness is time existence, and a conscious state is not a state that endures without changing. It is a change without ceasing. Life which is composed of mind (nāma) and matter (rūpa) is thus a mere flowing, an incessant flux.

To illustrate the all-pervading law of transiency one need not multiply instances. The past history of nations, the fall of powerful empires, the rapid changes a particular individual undergoes during one brief life-span itself, undoubtedly reveal to the thinking man that there exists here nothing but a constant becoming and passing away.

Everything that has sprung from a cause must inevitably pass away, and as such is undesirable (Asubha). That which is transient and undesirable cannot certainly be happy (Sukha).

What we call happiness or pleasure here is merely the gratification of some desire. No sooner is the desired thing gained than it begins to be scorned. When we feel hungry, thirsty, cold or hot, we resort to taking food, drinking water, wearing warm clothing or sitting near a fire-place, wearing light clothing, taking cold baths and so on. These are only devices adopted for relieving the suffering which we daily endure. When we have encountered satisfaction we need them no more, but so long as our desires are insatiate, we long for them over and over again. We crave to acquire wealth, and we gain it, then we are satisfied ; if we do not achieve success, we are disappointed and dissatisfied. We long for fame and power and we gain them, but our hearts are never satisfied and we become objects of envy and jealousy. What earthly joy is there

that does not sooner or later lose its savour? What known pleasure is there that does not become tiresome with long continuance? What worldly amusement or delight is there that can be enjoyed and endured for a considerable length of time? Worldly bliss, heavenly bliss not excluded, is only a prelude to pain. Sorrow is therefore inevitable to life and cannot be evaded.

But Nibbāna, being the only unconditioned thing, that which has not arisen from a cause, is, in contradistinction to phenomenal existence (sansāra), eternal (dhuva), desirable (subha) and happy (sukha). It is one whole Sukkha, Bliss, Real Happiness. It is a happiness that never fades, never wearies, never falls and never fluctuates; it is a happiness which grows not stale or monotonous. It is a form of happiness which arises as the result of calming down passions (upasama), unlike that worldly happiness which results from the gratification of some desire (vēdayita).

Whenever the three root causes of all evil, namely, lust, hatred and delusion, are temporarily, suppressed, in this very existence itself pleasure and happiness are experienced by individuals, which cannot possibly be explained to others, much less could they be conclusively proved. When the five Hindrances are inhibited, and after practising exercises in mental culture or concentration Jhānas are developed, the ecstatic states of the minds of such individuals cannot possibly be described to others. To attain Nibbāna which is higher than the development of Jhānas one has to annihilate the fires of lust, hatred and delusion and with them all the Hindrances, Fetters and Torments. Then it is reasonable for one to conclude that Nibbāna is Eternal, Happy and Desirable.

The round of rebirths, in which misery and sorrow prevail, may be compared to a person suffering from an itching skin disease and Nibbāna, to the happiness enjoyed by the person after its cure. Although temporary happiness is experienced by the person at the time of scratching the body with his nails, the scratching with his nails may infect the eruptions and thereby prolong the cure of the disease. Similarly, those craving for sense desires, although happiness is experienced by the gratification of their senses, prolong the round of rebirths. When the skin disease is completely cured, the happiness enjoyed by the person cannot be compared to the momentary happiness that he experienced at the time of scratching his body. It is in a way eternal happiness limiting its application

to the enormous amount of suffering he had to endure till it was cured. Similarly, when one has put an end to the one hundred and eight kinds of craving, which cause birth, decay, disease, death, sorrow, lamentation, pain, grief and despair, he attains Nibbāna, a state of Eternal Happiness and Peace, which cannot be compared to the temporary happiness experienced in gratifying the senses, which fade away without delay.

Where is Nibbāna ?

Nibbāna is nowhere but is dependent upon the one-fathomed body itself. Just as the fire is not stored up in one particular place but arises when the necessary conditions exist, so Nibbāna is not said to be existing in a particular place, but it is attained when the necessary conditions are fulfilled. Nibbāna is not a sort of Brahmalōka or any other plane where a transcendental ego resides, but a Dhamma, a mere state inconceivable by ordinary knowledge.

In the Milinda Panha, Venerable Nāgasēna answers in the following words :—

" There is no spot looking East, South, or West or North, above, below or beyond, where Nibbāna is situated, and yet Nibbāna is ; he who orders his life ought, grounded in virtue, and with rational attention, may realise it, whether he lives in Greece, China, Alexandria or in Kōsala."

What attains Nibbāna

This question must necessarily be set aside as irrelevant, for Buddhism admits of no permanent entity or of an immortal soul.

The so-called "being" of which we often hear as the "vestment of the soul" is, to quote Bhikkhuni Vajira, a mere bundle of conditioned factors.

> " And just as when the parts are rightly set,
> The word ' chariot ' ariseth in our minds ;
> So doth our usage covenant to say,
> ' A being ' when the aggregates are there."

According to Buddhism there is no ' being ' in the ultimate sense. This personality is composed of mind and matter (nāma and rūpa), which are ever in a state of constant flux. Matter, the perceptible component part of personality, which may be termed the vestment of mind, consists of forces and qualities.

The mind, where resides the imaginary ego, is also, on the other hand, composed of fleeting mental states.

A being is thus a ceaseless flux instead of an unchanging soul embodied in it. Buddhism admits of an individual life flux, but not a personal identity. As there is neither a permanent ego nor an identical being, it is needless to say that there is no " I " in Nibbāna.

Thus hath it been said :

" Dukkhamēvahi na kōci dukkhitō
Kārakō na kiriyāva vijjati
Atthi nibbuti na nibbutō pumā
Magga matthi gamakō na vijjati."

" Misery only doth exist, none miserable.
No doer is there, nought save the deed is found
Nibbāna is, but not the man who seeks it
The path exists, but not the traveller in it."

It must be admitted that this question of Nibbāna is the most difficult one to be understood in the Teachings of the Buddha. However much we may speculate we shall never be in a position to comprehend its real nature. The best way to find out Nibbāna is to try to attain it. One never really knows anything without some doing, and more than anywhere else is that true here. Although Nibbāna lies in obscurity inasmuch as the worldling is concerned, the path that leads to Nibbāna which could be trod by any seeker after Peace, is explained by the Buddha with all the necessary details and is laid at the disposal of all.

End of Nibbāna

3. KAMMA

or the

BUDDHIST LAW OF CAUSATION

CHAPTER I

WE are faced with a totally ill-balanced world. We perceive the inequalities and the manifold destinies of men and the infinite gradation of beings that prevail in the universe. We see one born into a condition of affluence, endowed with a fine mental, moral and physical qualities, and another into a condition of abject poverty and wretchedness. Here is a man virtuous and holy, but, contrary to his expectations, ill-luck is ever ready to greet him. The wicked world runs counter to his desires and ambitions. He is poor and miserable in spite of his honest dealings and piety. There is another vicious and foolish, but is accounted to be Fortune's darling. He is rewarded with kisses for kicks, despite his short-comings and evil modes of life.

Why, it may be questioned, should one be an inferior, and another a superior ? Why should one be wrested from the hands of a fond mother when one has scarcely seen a few summers, and another should perish in the flower of manhood or at the ripe age of eighty or hundred ? Why should one be sick and infirm, and another strong and healthy ? Why should one be handsome and another ugly and hideous, repulsive to all ? Why should one be brought up in the lap of luxury, surrounded with amusement and pleasures and another in tears, steeped to the lips in misery ? Why should one be born a millionaire and another a pauper ? Why should one be made a mental prodigy and another an idiot ?

These are some problems that perplex the minds of all thinking men. How are we to account for all this unevenness of the world ?

Could this be the fiat of an irresponsible God-Creator ? Well we Buddhists would not think for a moment that it is right or reasonable to attribute all this injustice to the impartiality of a just, almighty, all-loving Father in Heaven.

Is it due to the work of blind chance or accident ? As the scientists say, there is nothing in the world that happens by blind chance or accident. To say that anything happens by chance, is no more true than that this paper has come here of itself.

One might say the variation is due to heredity and environment. No doubt they are partly instrumental ; but surely they cannot be solely responsible for the subtle distinctions that exist between individuals. Otherwise we fail to understand why twins, physically alike, sharing equal privileges of upbringing, are often temperamentally, intellectually, and physically totally different.

According to Buddhism this variation is due to our own Kamma or, in other words, to the law of causation. We ourselves are responsible for our own happiness and misery. We build our own hells. We create our own heavens. We are the architects of our own fate. In short, we ourselves are our own Kamma. So did the Buddha say :—

" Every living being has Kamma as its own, its inheritance, its cause, its kinsman, its refuge. Kamma is that which differentiates all living beings into low and high states."

What, therefore, is this Kamma ?

Kamma, which literally means action, the Buddha briefly defines as the meritorious or demeritorious volition (Kusala—Akusala cetanā). Every volitional action is termed Kamma.

There is no Kamma where there is no consciousness (Nāma). Nor is any action a Kamma which is unintentional, for Kamma is not a mere affair of external or visible deed. It all depends on the amount of will or volition that is involved in the doing. Any deed which is devoid of willing or intention is not properly called a Kamma.

Hinduism and Jainism are in perfect harmony with Buddhism, inasmuch as they attribute the unevenness to Kamma, but they go at a tangent when they propound the unscientific theory that even unintentional actions are called Kamma. According to them " the unintentional murderer of his mother is a hideous criminal. The man who commits murder, or who harasses in any way a living being without intent, is none the less guilty, just as a man who touches fire is burnt."

" This astounding theory undoubtedly leads to palpable absurdities. The embryo and the mother would both be guilty of making each other suffer. Further, the analogy of the fire is logically fallacious. For instance, a man would not be guilty, if he got another person to commit the murder ; for one is not burnt, if he gets another to put his hand into the fire. Moreover, unintentional wrong actions would be much worse than intentional wrong actions, for, according to the comparison, a man who touches fire without knowing that it would burn is likely to be more deeply burnt than the man who knows."

The Beginning of Kamma

Well, when did Kamma begin ? Kamma, which is a law in itself, like all general laws of nature, cannot be said to have a beginning. If Kamma is an identity, it must necessarily have an ultimate beginning. But Kamma, strictly speaking, is a force or energy like electricity, and as such it necessitates a beginningless past.

The Cause of Kamma. The beginning of Kamma cannot be determined, but the cause of Kamma is discernible. This so-called " I " which is composed of mind and matter is compelled to act. It receives impressions from external and internal stimuli. Sensations arise as a result, and are followed by Craving (Tanhā) and Grasping (upādāna), owing to Ignorance (avijjā), thus ultimately resulting in the acquisition of Kamma. Craving or Ignorance is, therefore, the cause of Kamma.

The Doer of Kamma. Who is the doer of this Kamma ? Who reaps the fruits of Kamma ? Is it a sort of accretion about a soul, as is taught in Hinduism, which the soul, a part of the Divine Essence, builds about itself ?

Says Venerable Buddhaghosa in the Visuddhi Magga :

> " No doer is there who does the deed
> Nor is there one who feels the fruit ;
> Constituent parts alone roll on."

In the ultimate sense (Paramattha Saccēna) a Buddhist cannot conceive of any unchanging entity, any being in the form of a Dēva, a man, or an animal. These forms are merely temporary manifestations of the Kammic force. " Being " is only a concept used for conventional purposes. Strictly speaking, what we call a

intellect. As such, the Buddha quite appropriately termed it one of the four incomprehensibles (acintiya dhammā). Anyone who desires to comprehend the working of Kamma as explained in the Dhamma must primarily acquaint oneself with a general idea at least of the process of consciousness (cittavīthi).

The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep, his mind is said to be vacant or, in other words, in a state of subconsciousness or life-continuum (bhavanga). We experience such a subconscious state when our mind does not receive external objects, ideas or concepts. This subconscious state of the flow of life-continuum (bhavanga) is interrupted whenever an object enters the mind. The subconsciousness or life-continuum (bhavanga), which one always experiences as long as it is uninterrupted by stimuli vibrates for two thought-moments and pass away. Then the consciousness of the mind that apprehends or the Five-door apprehending (Pancadvārāvajjana) arises and ceases. At this stage the natural flow is checked or arrested and turned towards the object. Immediately after this there arises and ceases visual consciousness (cakkhuviññana), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (sampaticchana). Next comes the investigating faculty (santīrana) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (votthapana) on which depends the subsequent psychologically important stage—apperception—or Javana. This apperception (Javana) stage usually lasts for seven thought-moments or at times of death for five. The whole process which happens in an infinitesimal part of time ends with the registering-consciousness (tadālambana) lasting for two thought-moments—thus completing one thought-process at the expiration of seventeen thought-moments. It must be understood that it is at this apperceptional stage that one does both good and bad Kamma.

Now, then, to return to the subject—

If, for instance A hits B, the latter would consequently experience some pain. This unpleasant sensation is the effect of a past bad Kamma. If B had not controlled his passions, he would engender thoughts of hatred towards A. The generating of these thoughts occurs in the Apperception or Javana process. This doing of bad

Kamma is his own, even if it be admitted that A acted as the cause, and he too did a bad Kamma on his part.

The evil effect of the first Javana thought-moment being the weakest, B reaps in this life itself. This is called *Immediately Effective Kamma* (Diṭṭha dhamma vēdaniya).

Dēvadatta was subject to a Kamma of this type. If it does not operate in this life, the Kamma becomes *ineffective* (ahōsi). The next weakest is the seventh thought-moment the evil effects of which B reaps in the second birth and is termed *Subsequently Effective Kamma* (upapajja-vēdaniya). This, too, becomes ineffective if it does not operate in the second birth. The effects of the intermediate thought-moments may take place at any time until B attains Nibbāna. It was on account of such an *Indefinitely Effective* (Aparāpariya) Kamma that the Arahant Moggallāna was clubbed to death before he finally passed away.

The working of good Kamma is similar to the above. The effect of a good Kamma generally occurs in the form of a pleasurable sensation.

The above mentioned classification of Kamma is with reference to the time in which effects are worked out. The following classification is according to " function."

1. Every birth is conditioned by a past good or bad Kamma which was predominant at the moment of death. As the subsequent birth is conditioned by this Kamma it is called *Reproductive* (*Janaka*) *Kamma.*

2. Our material forms are but the outward manifestation of the Kammic force or energy. This powerful force carries with it all our characteristics, which usually are latent, but may rise to the surface at unexpected moments. Hence, nobody could positively judge another by the past or present as long as he is a worldling. A person may safely be judged by the thought he experiences at a particular moment. As to his future one cannot definitely say. Death of an individual is merely the temporary end of a temporary phenomenon. Though the present form perishes another form which is neither the same nor entirely different takes place, according to the thought that was powerful at the moment of death, as the Kamma force which propels the life flux still survives. It is this

last thought which is technically called Reproductive Kamma that determines the state of the individual in that particular birth.

Now another Kamma may step forward to assist or maintain the action of this Reproductive Kamma. This Kamma, which has the tendency to strengthen the Reproductive Kamma, is known as *Supportive or maintaining* (*upatthambaka*) *Kamma.*

3. Also another Kamma which tends to weaken, interrupt or retard the fruition of the Reproductive Kamma may step in.. Such a Kamma is termed *Counter active or Impeding* (*upapīḍaka*) *Kamma.*

4. According to the law of Kamma the potential energy of the Reproductive Kamma could be nullified by a more powerful opposing Kamma of the past, which, seeking an opportunity, may quite unexpectedly operate, just as a powerful opposing force can check the path of the flying arrow and bring it down to the ground. Such an action is called a *Destructive* (*upaghātaka*) Kamma, which is more effective than the above two, in that it not only obstructs but also destroys the whole force.

As an instance of the operation of all the four, the memorable case of the late Czar of Russia may be cited. His Reproductive Good Kamma conditioned him a birth in the royal family. His continued comfort and prosperity were due to the action of the Supportive or Maintaining Kamma. The Counter active or Impending Kamma came into operation when he suffered mentally and physically during the late European War. Finally the Destructive Kamma proved so fatal that it dethroned him and later occasioned a cruel and miserable death.

There is another classification of Kamma according to the priority of effect.

1. The first is *Garuka*, which for want of a better term is translated " *Weighty* " *or* " *Serious* ". This Kamma is either good or bad, and produces results in this life or in the next for certain. If good, it is purely mental as in the case of attaining Jhānas (Ecstasy). Otherwise it is verbal or bodily.

The six kinds of Weighty Kamma, according to the ascending gravity of crime, are—(1) Matricide (2) Parricide (3) The murder of the Arahats (4) The wounding of a Buddha (5) The creation of a schism in the Sangha and (6) Permanent, Wrong views (niyata micchā diṭṭhi).

2. In the absence of the Weighty Kamma to condition the future birth, a death *Proximate* (*Āsanna*) *Kamma* might come into play. This is so-called because it is done immediately before the dying-moment. Owing to the great part it plays in determining the future birth, much importance is attached to it in almost all the Buddhist countries. The custom of reminding the dying man of his good deeds on his death-bed still prevails in Ceylon, Burma and other places.

3. *Habitual* (*Ācinna*) *Kamma* is the next in priority of effect. It is the Kamma that one habitually performs and recollects and to which one has a great liking.

4. The last in this category is the *Cumulative or Residual* (*Kaṭattā*) Kamma in which is included all that cannot be brought under the above-mentioned three. This is as it were the reserve fund of a particular being.

The last classification is according to the place in which effects take place, namely, (1) *Evil Kamma* (*Akusala*) which bears fruit in the sensuous spheres (kāmalōka), (2) *Good Kamma* (*kāmāvacara kusala*) which may ripen in the seven sensuous spheres, (3) *Sublime Kamma* (*rūpāvacara kusala*) which bears fruit in the sixteen Form-Sphere (Brahmalōka or Rūpalōka), (4) *Sublime Kamma* (*arūpāvacara kusala*) which bears fruit in the four Formless-Spheres Arūpalōka.

Nature of Kamma

One might ask " Is everything due to Kamma ? " We Buddhists emphatically say ' No ! ' Kamma or the law of Causation is only one of the various conditions recognized in Buddhism. If everything is due to Kamma, then a man must ever be bad for it is his Kamma to be bad. One need not consult a physician to be cured of a disease, for if one's Kamma is such one will be cured. One will pass an examination whether one tries or not and so on.

Is one bound to reap all that one has sown in just proportion ? Not necessarily. In the Anguttara Nikāya the Buddha distinctly states :—

" If anyone says, O Bhikkhus, that a man must reap according to his deeds, in that case, O Bhikkhus, there is no religious life nor is an opportunity afforded for the entire extinction of sorrow (Dukkha). But if anyone says, O Bhikkhus, that what a man reaps accords with his deeds, in that case, O Bhikkhus, there is a religious life and an opportunity is afforded for the entire extinction of sorrow."

In Buddhism, therefore, there is ample room to mould one's Kamma. Here one is not compelled by an iron necessity. One is not bound to pay all the arrears. One is neither the master nor the servant of Kamma. A person, for instance, who has committed many a wrong act can amend himself and obliterate most of his Evil Kamma. For did not the Venerable Angulimāla, who was a highway robber and a murderer, attain Arahatship and finally pass away into Pari Nibbāna erasing so to say his past evil actions? If a person is bound to enjoy or suffer for everything he has done, there will certainly be no final Deliverance but a constant rolling on and on *ad infinitum*.

It may be said that such phraseology as " rewards " and " punishments " should not be allowed to enter into discussions concerning the problems of Kamma. For Buddhism does not recognize any Almighty Being, who sits on an Imperial Throne in Heaven above, ruling the helpless creatures down below with His wand of justice and rewarding and punishing them accordingly. We Buddhists on the contrary believe that happiness and sorrow we experience are the due effects of our own good or bad actions. We are the architects of our own fate. We are our own Creators, and we ourselves are our own destroyers.

CHAPTER II

Bad Kamma (akusala) is with respect to the door, three-fold, to wit (1) Kamma of body (Kāya Kammaṇ), (2) Kamma of speech vācī Kammaṇ), (3) Kamma of thought (manō Kamman).

(1) *Kamma of body*, so called from being done mostly through the door of the body, considered as the medium of bodily expression, is killing, stealing and committing adultery.

(2) *Kamma of speech*, so called from being done generally through the door of speech, considered as the medium of vocal expression, is lying, slandering, using abusive language and indulging in frivolous and fruitless talk.

(3) *Kamma of thought*, so called from being done generally through the door of the mind, with or without overt expression, is covetousness, ill-will and erroneous opinion.

(1) Of the foregoing forms of bad Kamma, killing, using abusive language and ill-will spring from the root of hate and dullness ; inchastity, covetousness and erroneous opinion spring from the root of greed and dullness. The remaining four, stealing, lying, slandering and indulging in frivolous and fruitless talk spring from the three roots of greed, hate and dullness.

Analyzed with respect to classes of consciousness, there are altogether twelve kinds of bad Kamma, eight rooted in greed, two in hate and two in dullness.

(2) Next, taking *Good Kamma* with respect to the door, it is also three-fold, *viz.* :—

(*a*) Kamma of body, proceeding at the door of the body.
(*b*) Kamma of speech, proceeding at the door of speech.
(*c*) Kamma of thought, proceeding at the door of mind.

It is also three-fold with respect to (*a*) charity, literally, giving : (*b*) virtue and (*c*) mental culture.

It is eight-fold with respect to classes of consciousness.

Or again it is ten-fold taking into account (1) generosity, (2) virtue, (3) mental culture, (4) reverence, (5) service, (6) trans-

ference of merit, (7) rejoicing in others' merit, (8) hearing the doctrine, (9) teaching the doctrine, and (10) forming correct views.

It is these twenty kinds with respect to classes of consciousness that are counted as Kamma in Sensuous Sphere (Kāmalōka), that is, 12 classes of bad Kamma and 8 good Kamma.

(3) Sublime Kamma of Form Sphere (Rūpalōka) is only mental action (Kamma of thought). It consists in mental culture and involves the attaining of ecstasy. It is five-fold corresponding to the five stages of Jhāna.

(4) Sublime Kamma of Formless Sphere (Arūpalōka) is also only mental action. It, too, consists in mental culture, and involves the attaining of ecstasy. It is four-fold corresponding to the four kinds of Arūpalōka object.

Finally, bad Kamma, with the exception of distraction, produces rebirth in the four planes of misery (apāya bhūmian).

And, further, during a life-time all the twelve kinds of bad Kamma take effect as seven kinds of bad results anywhere in Kāmalōka and Rūpalōka according to circumstances.

Again good Kāmalōka Kamma produces rebirth under fortunate conditions in Kāmalōka. And similarly during a life-time, it produces the great resultants in Kāmalōka. But it produces the eight moral resultants unaccompanied by their roots anywhere in Kāmalōka and in Rūpalōka, according to circumstances.

And, further, good Kamma of the highest class accompanied by its three good roots (Tihētuka mukkaṭṭhan kusalan), both give rise to rebirth similarly accompanied and takes effect during life-time in sixteen kinds of resultants.

Again good Kamma of a lower class accompanied by the three good roots (Tihētukamōmakan), as well as good Kamma of the highest class accompanied by two of the three good roots (dvihētuka mukkaṭṭhan), namely, disinterestedness or non-greed (alōbha) and amity (adōsa), both give rise to a rebirth accompanied by these two roots and also take effect during that life-time, in twelve kinds of resultants, omitting those accompanied by the three good roots, to wit, the four classes of great resultants connected with knowledge.

Lastly, good Kamma of a lower class, which is accompanied by two of these three roots (dvihētuka mōmakan kusalan) both give

rise only to such rebirth as is not accompanied by any root (ahētukan paṭisandhin), and also takes effect, during that life-time, in resultants also unaccompanied by any root.

> "Asankhāran sasankhāra vipākāni na paccati
> sasankhāra masankhāṛa vipākāniti kēca na
> tēsan dvādasa pākāni dasātthaca yathākkaman
> yathā vuttānusārēna yathā sambhava muddisē."

Some teachers[1] say that automatic classes of moral consciousness cannot produce volitional classes of resultants and *vice versa*. Volitional classes of moral consciousness cannot produce automatic classes of resultants. To meet their views replace the sixteen, the twelve and the eight resultants mentioned above by twelve, ten and eight.

Note 1

The Ceylon commentary Abhidhammattha vibbhāvani mentions the teachers of the school of the Ven. Maha Dhammarakkhita Thēro of Moravapi monastery in Ceylon. Ledi Sadayaw names the Ven. Mahadatta Thēro as the head of this school of thought.

The original explanation is that of the Ven. Tipitaka Chūla Nāga Thēro.

According to this school of thought :

(1) The two automatic classes of highest moral consciousness accompanied by the three good roots of non-greed, amity and knowledge produce two classes of rebirth resultants and twelve classes of resultants during the span of life.

(2) The two volitional classes of highest moral consciousness accompanied by the three good roots produce two classes of rebirth resultants and twelve classes of resultants during the span of life.

(3) The two automatic classes of lower moral consciousness accompanied by the three good roots and the two automatic classes of the highest moral consciousness accompanied by two roots unconnected with knowledge produce two classes of rebirth resultants and ten resultants during the span of life.

(4) The two volitional classes of lower moral consciousness accompanied by the three good roots and the two volitional classes of the highest moral consciousness accompanied by two roots

unconnected with knowledge produce two classes of rebirth resultants and ten resultants during the span of life.

(5) The two automatic classes of lower moral consciousness accompanied by two roots and the two volitional classes of lower moral consciousness accompanied by two roots produce one class of rebirth resultant and eight resultants during the span of life.

(3) and (4) One who has practised in a minor degree sublime Rūpalōka Kamma, which consists of the first Jhāna, is reborn in the realm of Brahmas' retinue (Brahmapārisajja) ; one who has practised it in a moderately high degree is reborn in the realm of Brahma's Ministers (Brahma purōhita) ; one who has practised it in a surpassing degree is reborn in the realm of Great Brahmas (Mahā Brahma).

Similarly, practice in a minor degree of the second and third Jhāna results in rebirth among the Brahmas of minor lustre (Parittābha) ; practice in a moderately high degree results in rebirth among the Brahmas of infinite lustre (Appamānābha) ; practice in a surpassing degree results in rebirth among the radiant Brahmas (Ābhassara).

Similarly, practice in a minor degree of fourth Jhāna results in rebirth among the Brahmas of minor aura (Paritta subha); practice in a moderately high degree results in rebirth among the Brahmas of unlimited aura (Appamānasubha) ; practice in a surpassing degree results in rebirth among the Brahmas full of steady aura (Subhakinha).

Lastly, practice of fifth Jhāna results in rebirth among the Brahmas of great reward. (Vēhapphala). The same practised with a view to extirpating lust for Consciousness results in rebirth among the Brahmas in the realm of Unconscious Beings (Asaññasattā) ; but Never-returns (Anāgāminō) are reborn in the Pure Abodes (Suddhāvāsa).

> " Tamēva Saññā virāgan[1] bhāvetvā asaññā sattēsu anāgāminō pana suddhāvāsēsu uppajjanti."[2]

The translation of this verse is described above.

Note 1

Saññā virāgan is an adverbial phrase meaning, literally, till the lust for consciousness is extirpated.

Note 2

Uppajjanti—spring into being. Ledi Sadayaw translates the last clause thus :—' but in the Pure Abodes, the Anāgāmis alone are reborn ', in order to indicate that, while the Pure Abodes are exclusively reserved for those of the Anāgāmis who practise the fifth Jhāna, those who practise the lower Jhānas may be reborn in the lower planes.

Further, one who has practised sublime Arūpalōka Kamma is reborn, in corresponding order, in one of the four Arūpalōka Spheres.

> " Itthan mahaggatan puññan yathā bhūmi vavatthitan
> janēti sadisan pākan paṭisandhippavattiyan."

In the above-mentioned manner sublime classes of Consciousness corresponding to the Jhānas developed take effect in the planes corresponding to the Jhāna at rebirth and during the span of life.

CHAPTER III

DESCRIPTION OF FOUR-FOLD KAMMA

1. Here a description of the four-fold Kamma which gives rise to rebirth will be detailed.

Kamma performs four functions. Sometimes a Kamma produces rebirth, sometimes it supports and maintains the effects of reproductive Kamma, sometimes it impedes and is unfavourable to the effects of existing Kamma, and sometimes it is destructive to the effects of the existing Kamma. Hence, Kamma performs the four functions of reproducing (janana), supporting and maintaining (upatthambana), impeding and counteractive (upapilana), and destroying (upaghāta). Kamma, therefore, is four-fold according to function, *viz.* :

(1) Reproductive Kamma (Janaka Kamma).

(2) Supportive or Maintaining Kamma (Upatthambaka Kamma).

(3) Impeding or counteractive Kamma (upapīlaka Kamma).

(4) Destructive Kamma (upaghātaka Kamma).

Even one Kamma is capable of performing the four functions at times.

(1) *Reproductive (Janaka) Kamma* is a moral or immoral volition which reproduces both at rebirth and during existence the aggregates of resultants called the mind and mental concomitants and the co-existing material qualities originating from Kamma. That is to say, it is a volitional activity that takes effect in rebirth in the form of mind and matter. The aggregate of resultants comprises the nineteen classes of rebirth consciousness. The material qualities originating from Kamma and are co-existent are known as Kaṭattā rūpā. These constitute matter during existence. It is only that kind of Kamma that becomes Kamma patha which reproduces rebirth. A Kamma that once reproduces rebirth is incapable of causing rebirth a second time. That is so because the Kammic force or energy necessary to cause rebirth again is exhausted. Whether a Kamma becomes Kamma patha or not, all Kamma give rise to resulting effects during existence. Even do the moral and immoral volitional activities in a dream give rise to resultants

during existence. One Kamma is capable of giving rise to resultants during existence even in hundreds and thousands of lives.

Reproductive (Janaka) Kamma is of two kinds, namely, good reproductive Kamma and bad reproductive Kamma. Good reproductive Kamma reproduces the aggregates of mind and mental concomitants and the co-existent material qualities in the seven planes of fortunate sense experience, and bad reproductive Kamma reproduces them in the four planes of misery. Both the kinds give rise to resultants both at rebirth and during existence. The resulting effects during existence caused by good reproductive Kamma are in the form of gratifying the five senses and in the acquisition of wealth and other desirable things that one hopes for. The resulting effects during existence caused by bad reproductive Kamma are hunger, thirst, and other forms of unhappiness.

(2) *Supportive or Maintaining* (*upatthambaka*) *Kamma* is a moral or immoral volition which supports and maintains a reproductive Kamma or the aggregates of resultants originated from reproductive Kamma. Supporting and maintaining a reproductive Kamma means strengthening and adding power to a weak Kamma. For instance, an immoral conduct which takes effect in one of the minor planes of misery would, on receiving support or strength from a supportive or maintaining Kamma, take effect in one of the eight great planes of misery. A moral action which is capable of producing rebirth in a low caste or poor family would, on receiving support or strength from a supportive or maintaining Kamma, produce rebirth in a high caste or a rich family. One who is to be reborn in a lower realm of Dēvas would be reborn in a higher realm of Dēvas on receiving support or strength from a supportive or maintaining Kamma. By maintaining the aggregates of resultants originated from reproductive Kamma is meant the strengthening of and adding power to the resultant effects during existence. When rebirth takes place in a plane of misery from an immoral Kamma, the misery and unhappiness during existence is increased by a maintaining Kamma. Similarly when rebirth takes place in one of the seven planes of fortunate sense experience as a result of a moral act, happiness therein is increased by a maintaining Kamma.

Maintaining (upatthambaka) is also of two kinds, namely, good maintaining Kamma and bad maintaining Kamma. Maintaining Kamma gives rise to resulting effects from the first life continuum

(bhavanga) or subconsciousness immediately following rebirth-consciousness up to the moment of death, but never to rebirth-consciousness itself. Nevertheless, good maintaining Kamma can only support and strengthen good reproductive Kamma. How does it do so ? When a good reproductive Kamma, which causes the origination of mind and mental concomitants and the co-existing material qualities originating from Kamma at rebirth, is unable to either maintain them or to support and strengthen them owing to its weakness, good maintaining Kamma, can, not only maintain the reproductive Kamma, but also strengthen and add power to the reproductive Kamma in such resulting effects as wealth and happiness during existence.

How does a bad maintaining Kamma support and strengthen bad reproductive Kamma ? Suppose a calf is born as a result of a bad reproductive Kamma and advances in age under normal conditions, a bad maintaining Kamma will cause the bull to be yoked to a cart and carry heavy loads in hot sun on uneven and almost impassable roads very often brutally handled by the driver. Similarly, a bad maintaining Kamma can cause much unhappiness and misery in the way of hunger and starvation during the existence of a human being, who was reborn from a weak good reproductive Kamma conditioned by two roots of non-greed and amity but un-connected with knowledge.

(3) *Counteractive or impeding (upapilaka) Kamma* is a moral or immoral volition which weakens a reproductive Kamma or the aggregates of resultants originating from a reproductive Kamma. Weakening of a reproductive Kamma, whether it is good or a bad one, is diminishing the ordinary energy or force of Kamma. One who is destined to be reborn in a great place of misery from a reproductive Kamma could be reborn in one of the small places of misery when an impeding Kamma is obtained. And one who should be reborn in a high class and caste would be reborn in a low class and caste ; also the Dēvas who should be reborn in the higher realms of Dēvalōka would be reborn in the lower realms of Dēva-lōka. The weakening of the aggregates of resultants obtained from a reproductive Kamma means the diminishing of the resulting effects during the span of life. An impeding Kamma diminishes the misery and unhappiness during the span of life of one who is reborn in the animal kingdom from an immoral act and causes a certain amount of happiness. For instance, elephants, horses, cattle and so on

belonging to a royal family, though born of a bad reproductive Kamma, in consequence of a good impeding Kamma, experience greater happiness than the animals belonging to the ordinary people, and at times greater happiness than even miserable and unhappy human beings.

Similarly, one who is born in a very poor family and thereby undergoing great distress may suddenly be free from unhappiness and distress by the intervention of a good impeding Kamma during the span of life.

Once the Venerable Maha Moggallāna by his powers of Iddhi extinguished the fire of Avici (plane of misery) and proclaimed the doctrine for a brief space of time. The opportunity thus afforded to the unfortunate beings there to view an Āriyan's body and hear the Doctrine is due to a good impeding Kamma. An impeding Kamma causes unhappiness and misery to one who is reborn in a royal family in the way of constantly being subject to various kinds of disease and all manner of unhappiness caused to his kith and kin.

The resultants of Kamma are of two kinds, namely, the resulting effects to one's self (vipāka phala) and the resulting effects to his connections (Nissandha phala).

(4) *Destructive (upaghātaka) Kamma* is a moral or immoral volition which destroys a reproductive Kamma or the aggregates of resultants originating from a reproductive Kamma. Destruction of reproductive Kamma is the total extinction of the force or energy of reproductive Kamma. At a time when a certain reproductive Kamma is about to cause rebirth, a destructive Kamma can totally destroy that Kamma and afford an opportunity for another reproductive Kamma to take effect in rebirth. Destruction of the aggregates of resultants originated from a reproductive Kamma is the total destruction of the resulting effects during existence, that is to say, total extinction of vitality. Destructive Kamma prevents the individual, whether in planes of fortunate sense experience or in planes of misery, from continuing his existence in accordance with the force or energy of the reproductive Kamma and kills the individual before the reproductive Kammic energy is exhausted. This is also called untimely death (akāla marana). Destructive Kamma (upaghātaka) is also known as upacchēdaka Kamma.

Destructive Kamma, too, is of two kinds, moral destructive and immoral destructive Kamma. Both the kinds take effect in rebirth

as well as during existence. Nevertheless, moral destructive Kamma destroys both good reproductive Kamma and bad reproductive Kamma and gives rise to its own effects. Immoral destructive Kamma too destroys both good reproductive Kamma and bad reproductive Kamma and gives rise to its own effects.

(1) This is how a moral destructive Kamma destroys a moral reproductive Kamma. For instance, when a good reproductive Kamma from giving alms is about to take effect in rebirth, a good Kamma in the form of offering clothing appearing as a moral destructive Kamma destroys the good reproductive Kamma of giving alms in the way of food and takes effect in rebirth as a moral reproductive Kamma.

(2) This is how a moral destructive Kamma destroys an immoral reproductive Kamma. For instance when a bad reproductive Kamma from killing is about to take effect in rebirth, a good Kamma in the form of offering a vihāra (monastery) appearing as a moral destructive Kamma destroys the bad reproductive Kamma of killing and gives rise to its own effects in rebirth as a moral reproductive Kamma.

(3) This is how an immoral Kamma destroys an immoral Kamma. For instance, when an immoral Kamma of killing a bull is about to take effect in rebirth as a bad reproductive Kamma, another immoral Kamma of killing a dog appearing as a bad destructive Kamma, destroys the immoral Kamma of killing a bull and gives rise to its own effects in rebirth as an immoral reproductive Kamma.

(4) This is how an immoral Kamma destroys a moral Kamma. For instance, when a moral Kamma in the form of offering water for drinking is about to take effect in rebirth as a good reproductive Kamma, an immoral Kamma of killing a fowl appearing as a bad destructive Kamma destroys the good Kamma of offering drinking water, and gives rise to its own effects in rebirth as an immoral reproductive Kamma.

During existence too, it should be understood that phenomena take place in a similar manner.

Although it was stated that a reproductive Kamma could be destroyed by a destructive Kamma, that could only happen when the reproductive Kamma is weak and the destructive Kamma is

strong. A strong reproductive Kamma could in no way be destroyed by a weak destructive Kamma.

Out of these four kinds of Kamma as the reproductive and destructive Kamma are similar to each other in having good resulting effects and in causing effects both at rebirth and during existence, when a reproductive Kamma is mentioned the destructive Kamma should not be mentioned and *vice versa* The reason for indicating this is that one is inimical to the other. Destructive Kamma is capable of destroying the force or energy of reproductive Kamma and giving rise to its own effects. There is an illustration indicating this phenomenon. It is thus : an army of soldiers in charge of a commander marches to conquer an enemy's country. On receipt of orders from the commander, the soldiers fire at the enemy, defeat them and conquer the country. Reproductive Kamma is like the Commander, the defeated enemy is like the destructive Kamma, and rebirth and the aggregates of resultants of mind and mental concomitants and the material qualities originating from Kamma are like the conquered country with all its possessions.

Some teachers say that destructive Kamma is not capable of taking effect as reproductive Kamma, but can only destroy reproductive Kamma that is about to take effect in rebirth.

According to Uparipannāsa Commentary, moral reproductive Kamma gives rise to results both at rebirth and during existence ; maintaining Kamma is always a moral one and there is no immoral maintaining Kamma and it can only cause resulting effects during existence ; impeding Kamma and destructive Kamma are never moral ones, but are always immoral ; impeding Kamma can only give rise to resulting effects during existence ; destructive Kamma can do so at rebirth and during existence.

Illustration showing the four kinds of Kamma. These four kinds of Kamma can be compared to the following:— Reproductive Kamma is likened to a cultivator sowing paddy in a field, maintaining Kamma is likened to irrigating, manuring, keeping watch and preventing beasts from preying upon the corn and so on which are helpful for maintaining the field in good condition, impeding Kamma is likened to a severe drought causing a poor harvest and destructive Kamma is likened to a blaze of fire that has arisen and which destroys the harvest completely.

Another illustration in respect of a living being is thus :— Dēvadatta Thēro's rebirth in a royal family conditioned by three roots is due to a moral reproductive Kamma. Later in life, his entering the Fraternity, being ordained and attaining the eight-fold ecstasy (four Rūpalōka Jhānas and the four Arūpalōka Jhānas) is due to a moral maintaining Kamma. Still later, his determination to kill the Enlightened One and become Buddha himself in all manner of ways such as making the elephant called Girimēkhala drink sixteen gallons of intoxicating drink and driving it towards the Buddha, who made it kneel before Him by immeasurable loving kindness (mettā), and dropping a huge rock from above with a view to killing the Enlightened One are all impeding Kamma. In his last stage of life, his causing dissension among the Sangha, which totally destroyed the moral reproductive Kamma and caused rebirth in the great Avīci (plane of misery), is destructive Kamma.

CHAPTER IV

2. With respect to the method of giving effect to, there are four kinds of Kamma.

The moral and immoral volitions or Kamma caused by an individual are indeterminate and incalculable. Out of these, we will have to ascertain which one will cause rebirth. There are four methods of giving effect to rebirth by way of its strength, proximity, repetition and by some reserved force. Hence, they are known as four kinds.

(1) Weighty Kamma (Garukaṇ Kammaṇ)
(2) Proximate Kamma (Āsannaṇ Kammaṇ).
(3) Habitual Kamma (Ācinnaṇ Kammaṇ)
(4) Outstanding or Residual Kamma (Kaṭattā Kammaṇ).

(1) *Weighty Kamma* is a very strong and weighty moral or immoral volition, whose resulting effect cannot be prevented by another Kamma. They are the sublime volitions in respect of moral Kamma (mahaggata cētanā) and the grave and heinous erroneous views and ideas (niyata micchā diṭṭhi) and the five heinous offences (pancānantariya Kamma) which inevitably cause rebirth in Avīci and other planes of misery in respect of immoral Kamma.

The five heinous offences are the following:—(1) matricide (2) parricide (3) killing Arahats (4) displacing the blood from the body of the Enlightened One and (5) causing Schism among the Sangha.

The heinous erroneous views and ideas are (1) there are no resulting effects of good or bad actions such as giving alms either in a small or large scale which bears fruits, (2) there is no world nor is there a future birth, (3) there is no mother and father, (4) there is no apparitional birth (5) there are no Samanas and Brāhmanas (Bhikkhus and hermits) in this World who are leading holy lives and so on. Any one of the above-mentioned causes rebirth in a plane of misery during the next existence. This Kamma cannot be prevented by any other Kamma in any way.

The five heinous offences (pancānantariya Kamma) could only be caused by human beings and not by other sentient beings. In

the event of an individual committing all the five offences, that of causing Schism among the Sangha is the one which will cause rebirth in a plane of misery and the other four will not bear fruits. Excluding this, if one were to commit the other four offences, then that of displacing the blood of the Enlightened One will take effect in rebirth and the others will not have any resultants. Excluding this too, if one were to commit the other three offences, then that of killing an Arahat will take effect in rebirth and the other two will not have any resultants. Excluding this too, if both matricide and parricide are committed and the mother is not a virtuous woman but the father is a holy and virtuous man, then the offence of parricide will take effect in rebirth and the other will not have any resultants. If both the mother and father are not virtuous, then the offence of matricide will take effect in rebirth and the other will not have any resultants. If both the mother and father are holy and virtuous, then, too, the offence of matricide will take effect in rebirth and the other will not have any resultants.

Why should the offence of matricide when she is virtuous take effect in rebirth and not the one of parricide when he is not virtuous ? Because, of the two, the great virtues are in the mother.

Although an individual who has committed these five offences takes rebirth in the very next existence in Avīci or other places of misery and may suffer there for one Kappa, it does not follow that the sufferings should necessarily be for one Kappa, as a person who commits the offences in the middle of a Kappa will have to suffer only for half a Kappa, and one who has committed the offences ten days before the extinction and destruction of a Kappa, will have to suffer only for ten days. In the event of a person committing these offences two or three days before the extinction of a Kappa and he does not die before that time, then these offences will not have any resultant effects. Why so ? Because it is not a natural phenomenon for one to suffer for a day or two in a plane of misery, and if the seventh apperception ((Javàna) which becomes the reproductive Kamma in the next existence does not take effect, it will never become reproductive Kamma in subsequent existences, but the apperceptions from the second to the sixth acting as aparāpariya Kamma can cause bad resulting effects after any length of time whenever an opportunity affords, as in the case of the Venerable Maha Moggallāna Thēro, who had committed both matricide and parricide in this wheel of Sansāra. Just before his attainment of Pari Nibbāna he was brutally assaulted by five hundred

robbers and killed and this was the resultant effects of the second to the sixth apperceptions in the process of thought that committed the immoral act.

An immoral weighty Kamma cannot be prevented by good meritorious deeds. Even if an individual, who has committed the five heinous offences, were to perform the following moral acts with a view to preventing the resulting effects, such as building a Dāgoba as high as Mahā Mēru pabbata set with jewels and construct a hall of the size of the world and have the Buddha and his Holy Disciples in incalculable numbers seated touching one another and make all kinds of suitable offerings with Aṭṭha parikkāra (the eight necessaries for a Bhikkhu) and give alms in the unique way in which the King of Kōsala gave alms, he would not be able to prevent his being reborn in a plane of misery in the next existence. Here is an instance. The King Ajāta Sattu committed the offences of parricide, displacing the blood of the Buddha and causing Schism among the Sangha. Later on in life, having listened to the exposition of Sāmaññā phala Suttanta, he repented for the crimes committed, obtained forgiveness from the Enlightened One and having implicit Confidence in the Triple Gem became the chief Upāsaka among the householders. After the Pari Nibbāna of the Buddha, he did an immense amount of meritorious deeds, such as the hundred thousands of millions spent in respect of the first Convocation hall where five hundred Arahats under the leadership of the Ven. Mahā Kassapa congregated, rehearsed and recited the Tipiṭaka Dhamma, giving alms to them for full three months and taking such steps as are necessary for the preservation of the Dhamma for five thousand years. In spite of all these meritorious deeds, he is at this very moment undergoing suffering in the Lohakumba plane of misery, where the duration of life is 60,000 years. It should, therefore, be noted that no amount of meritorious deeds could prevent the resulting effects of a weighty Kamma such as the five heinous offences and the erroneous views and ideas mentioned before. Their invariable lot is rebirth in a plane of misery in the next existence.

The three kinds of individuals, who have the erroneous belief of the fact that there is nothing after death (nātthika diṭṭhi), that everything is unconditioned (ahētuka diṭṭhi), that there are no good or bad actions (akiriya diṭṭhi), which fall under the category of Ucchēda diṭṭhi, are invariably destined after death to be reborn in the Avīci (plane of misery). Some commentators say that during

the destruction of a Kappa (aeon) these individuals are burnt by a fire that spontaneously originates in the air, and others say that, when hundred thousand millions of worlds are being destroyed at one and the same time, these individuals undergo suffering in an Avīci (plane of misery) outside these.

The difference between the five heinous offences and the three kinds of individuals who possess the three grave erroneous beliefs are as follows :—

(1) The individual who committed the five heinous offences is reborn in one of the planes of misery and departs therefrom at the time of destruction of a Kappa, and the individual who possesses the three grave erroneous beliefs is reborn inevitably in Avīci and at the time of destruction of a Kappa continues his existence without death in any of the planes of misery for an indefinite period undergoing incalculable suffering.

(2) Out of all immoral deeds, the three grave erroneous beliefs are the first Weighty Kamma and the five heinous offences are the second Weighty Kamma.

(3) If an individual who possesses the three grave erroneous beliefs, when a process of thought arises in which the apperceptions are connected with error and accompanied by either joy or indifference, erroneously believes that there are no resulting good or bad effects of moral or immoral deeds done and so on, that this world and all beings are unconditioned, that there is no such thing as a good or bad act, then the process of thought is an immoral one and the seventh apperception which causes rebirth in the next existence in a plane of misery, is called Micchā diṭṭhi Kamma.

When an individual commits the five heinous offences such as matricide and so on, an immoral process of thought arises in which the apperceptions are accompanied by grief and connected with hate or aversion. The seventh apperception of that process which commits the deed is called Ānantariya Kamma. An individual who commits either of the two varieties of heinous offences is destined to be reborn in a plane of misery.

Weighty Kamma in respect of good deeds are the nine sublime classes of moral consciousness, that is, five belonging to Rūpalōka and four to Arūpalōka. Those who have developed the Jhānas are reborn in the planes of Rūpalōka and Arūpalōka. These

Kamma cannot be prevented from giving effect to by any other class of Kamma.

Why do not the transcendental or supra-mundane (lōkōttara) classes of consciousness act as Weighty Kamma ? Unlike the moral and immoral classes of consciousness that invariably give rise to rebirth resultants, transcendental or supra-mundane classes do not do so. Hence, they are not included in the class of Weighty Kamma.

One who has developed the first Jhāna is inevitably reborn after death in the plane of first Jhāna. It is therefore called a Weighty Kamma. If an individual develops the first Jhāna and successfully develops both Rūpalōka and Arūpalōka Jhāna up to that of conception of Neither Consciousness nor no consciousness (Nevā saññā nā saññāyatana) and dies without hoping to be reborn in a particular plane, he will be reborn in the sphere of Neither Consciousness nor no consciousness. If another individual who has developed the five Rūpalōka Jhānas and the four Arūpalōka ones, has a desire to be reborn in a particular plane either in Brahmalōka or Kāmalōka, he will be so reborn. In the latter case one of the eight classes of moral Kāmalōka consciousness such as preparation, approximation and so on preceding the Jhāna has power to cause rebirth in any of the Dēvalōkas as a powerful Dēva.

(2) *Proximate Kamma* is a moral or immoral volition of one who contemplates a Kamma that has been previously performed at the time of death, or a moral or immoral volition that occurs at the time of death.

Proximate Kamma is of two kinds, namely, moral proximate Kamma and immoral proximate Kamma. Moral proximate Kamma are moral deeds done during the latter stage of existence, moral deeds done at the time of death, and contemplation of the previously performed moral deeds at the time of death. Any of these gives rise to resultant effects in rebirth.

According to Anguttara Nikāya Aṭṭha Kathā, King Dutugemunu, having been defeated in the Chullanganiya battle, went into the forest with his Minister Chullupaṭṭhāka Tissa and was extremely hungry. When he was no longer able to tolerate the hunger, he inquired from his Minister as to whether there was anything to be partaken of. The Minister replied, My Lord, there was only one vessel of rice that was brought for my meal and having placed same

before the King entreated him to partake of same. Thereupon the King ordered the Minister to divide the meal into four parts. The Minister then inquired whom the fourth share was intended for, when there were only three of them including the mare. The King said that as far as he could remember he never partook of his meals any day up to this day without giving alms and that the fourth share was intended to be offered to the Āriyas. The Minister said, My Lord, it was very late and how could the Āriyas be obtained in the forest ? Thereupon the King replied that if he had confidence in the Āriyas, there would be no difficulty in obtaining them and ordered the meal to be divided into four shares, which order was instantaneously carried out by the Minister. Then the King rose from his seat, looked up the sky and shouted saying " if there were Āriyans in this world, may anyone out of compassion to me, who is in unfortunate circumstances, come thither and accept my alms." Then the Ven. Pindapātika Mahatissa Thēro, who was seated down with 12,000 Bhikkhus in Puvangu Dipa for the purpose of partaking of their midday meal, having heard the noise made by the King through his celestial ear, out of compassion to the King who would be contributing a great deal to the propagation of the Buddha Sāsana and lest the King might lose confidence in the Triple Gem, requested the bhikkhus to be so seated, and having donned his robes instantaneously came through the air by Iddhi and stood in front of the King. Then the King addressed thus : " Oh Minister ! See what implicit confidence in the Triple Gem could do," and having still greater confidence accompanied with immense joy offered his own share with that share that was intended to be offered to the Āriyas. Then the Minister offered his share too, and the mare too signalized that she was willing to offer her share too, and when that too was offered, the Maha Thero hoping that the King's moral deed might be great instantaneously retreated by Iddhi through the air, and after sharing the alms offered with the 12,000 bhikkhus, contemplated that Dutugemunu Maha Rāja was in great hunger. Thereupon, his bowl was washed and refilled with wholesome and palatable food and was thrown up the air, when by Iddhi the bowl was in the King's hands. Thereafter, the King, the Minister and the mare partook of the food to their utmost content, the bowl was washed, and as it was a manifestation of a lack of gratitude to send the bowl back empty, it was filled with the King's Kasi shawl worth a lac and thrown up the air, when it dropped into the Maha Thēro's hands. Thereafter, the King having conquered his enemies, came back to Anuradhapura

and performed many meritorious deeds such as the construction of Ruanweliseya, Lōhaprāsādaya, and so on. When the King was on his death bed, a book in which all important meritorious deeds were chronicled such as the construction of Ruanweliseya and so on was read, but the King was not particularly pleased with what he heard. No sooner than the incident of giving alms in the forest under very adverse circumstances after his defeat in the Chullanganiya battle was mentioned, he was rapt in joy as alms was given under very difficult circumstances, and the sign of Kamma (Kamma nimitta) appeared in the process of thought just before death, as if he saw with his own eyes the Pindapātika Maha Thero standing with his bowl in front of him. Then he passed away and was reborn in the Tusita Dēvalōka spontaneously as a sixteen-year-old prince. From this it is clearly evident how a previously performed meritorious deed could appear before the mind-door as a sign of Kamma just before the advent of death and give rise to rebirth preventing even greater moral deeds done during that existence.

Again a robber named Tambadāṭhika lived in Rajagaha who used to kill people. Just before his death he happened to give some milk rice to the Venerable Sāriputta Maha Thēro and heard the doctrine preached by the Thēro. This meritorious deed was able to prevent the demeritorious deeds of killing people in giving effect to rebirth, and it appearing as a proximate Kamma gave rise to rebirth in a plane of fortunate sense experience.

In respect of immoral deeds appearing as proximate Kamma, a Bhikkhu who had conducted a very virtuous life had committed the offence of plucking leaves (ērapatta in this instance) which is forbidden to one who has obtained Upasampadā. Just before his death he thought of this offence and it resulted in giving rebirth as Ērapatta Nāgarāja.

Vācakāla Upāsaka Vatthu is another example.

(3) *Habitual Kamma* is a moral or immoral volition which has been repeatedly performed during a certain period or that which has been once performed and repeatedly contemplated. The story of Chunda Sukara (slaughterer of pigs) who resided behind the Rājagaha Vihāre is cited as an example.

(4) *Outstanding or residual Kamma* is a moral or immoral volition that does not belong to any of the three classes mentioned

above but called Kamma because it has been done (Kaṭattā). It is a Kamma that has been once done and never thought of afterwards. This class of Kamma, in the event of there being no Weighty Kamma and so on, receiving support from the correlation of succession or repetition gives rise to rebirth resultants. When it is not supported by the correlation of succession or repetition it does not give rise to rebirth resultants. If even a trivial meritorious deed has been done and it is repeatedly contemplated, that contemplation is called the correlation of succession or repetition. Thus, receiving support by such action it is capable of giving effect to rebirth resultants.

The order in which these four classes give rise to rebirth resultants is first a Weighty Kamma, secondly a proximate Kamma in the absence of a Weighty, and thirdly a habitual Kamma in the absence of a Weighty and proximate Kamma and fourthly an outstanding or residual Kamma in the absence of a Weighty, a proximate and a habitual Kamma, provided it receives support from the correlation of succession or repetition. This is according to the opinion of the Ven. Anuruddha Āccariya.

According to the sub-commentary Abhidhamma Avatāra habitual Kamma is more powerful than the proximate Kamma.

That a weak proximate Kamma can oust a powerful habitual Kamma and give rise to rebirth resultants can be understood from the following illustration.

Suppose there is a weak, old and feeble head of cattle amongst the strong and powerful ones in a cattle shed lying down near the door. Whenever the door is opened, this weak, old and feeble one goes out of the door before the more powerful ones lying down at the back. Similarly, however weak a proximate Kamma may be, if it comes within the avenue of the mind-door at the time of death, it will give rise to rebirth resultants preventing the powerful habitual Kamma from giving effect to rebirth resultants in the next existence. In this illustration weak, old and feeble one is like the proximate Kamma and the strong, powerful ones are like the habitual Kamma.

The outstanding or residual Kamma may be an aparāpariya Kamma of previous existences too, that is the second to the sixth apperceptions in a process of thought, which may give effect to rebirth resultants whenever opportunity affords.

CHAPTER V

3. *With respect to time of taking effect* there are four kinds of Kamma. Some Kamma are immediately effective and give rise to resultants in this existence itself. Some give rise to resultants in the next succeeding existence and others give rise to resultants in any other existence in the wheel of life whenever opportunity affords. There are also Kamma that do not give rise to resultants, because they do not get an opportunity to give effect to resultants. They are known as follows :—

(1) Diṭṭha dhamma Vēdaniyaṇ Kammaṇ, immediately effective Kamma, the fruit of which is to be experienced in this life itself.

(2) Upapajja Vēdaniyaṇ Kammaṇ, subsequently effective Kamma, the fruit of which is to be experienced in the next succeeding life.

(3) Aparāpariya Vēdaniyaṇ Kammaṇ, indefinitely effective Kamma, the fruit of which is to be experienced in some after life.

(4) Ahōsi Kammaṇ, ineffective Kamma which has lapsed in potential force.

(1) *Immediately effective Kamma* the fruit of which is to be experienced in this life is a moral or immoral volition that causes resultants in this life itself. And that is the first apperception (Javana) out of the seven moral or immoral apperceptions in a thought-process. As the first apperception receives no support from the correlation of succession or repetition, it is always very weak. It has no force or energy to cause resultants after death. If it were to obtain support from correlation of succession or repetition, then it will give rise to resulting effects during this existence itself. If it does not receive any support from correlation of succession or repetition, then it will never give any resulting effects and hence known as Ahosi Kamma.

Immediately effective moral Kamma is able to give rise to extremely great resultants in this existence by becoming very powerful and effective under the following four conditions, to wit :

(1) The presence of a Buddha, Paccēka Buddha or ȧn Arahat who has developed the Jhānas and super-normal intellection (Abhiññā).

(2) A suitable offering procured by right livelihood.

(3) The recipient awaking from Cessation of Consciousness (Nirōdha Samāpatti) the same day.

(4) The giver having implicit confidence in the Triple Gem, effort and knowledge before performing the deed, at the time of performing it and after performing it.

When these conditions are fulfilled immediately effective Kamma is able to give rise to great resultants on that very day itself. They may be in the form of wealth or titles such as a duchy and so on. These great resultants are due to great moral classes of consciousness conditioned by three roots.

This Kamma in maintaining and supporting a powerful indefinitely effective (aparāpariya) Kamma, the fruit of which is to be experienced in some after life, gives rise to great resultants in the third existence. Without receiving support from an immediately effective Kamma, a powerful indefinitely effective Kamma is not capable of giving effect to great resultants.

These two kinds of Kamma can be compared to two men, one collecting firewood and other dry material and heaping them in a place with a burning cinder, and the other blows the burning cinder. Immediately effective Kamma is like the first one ; the man who hopes to have good resultants from a moral deed done is like the man who blows the burning cinder ; and indefinitely effective Kamma is like the burning cinder.

When indefinitely effective Kamma is very powerful and immediately effective Kamma is weak, even then it is capable of giving effect to great resultants. It is compared to the burning of undried firewood placed on a blazing fire.

When indefinitely effective Kamma is weak and immediately effective Kamma is very powerful, the latter gives rise to great resultants. It is like the origination of a blaze of fire on putting dry material and firewood over a fire that is getting weak.

When a moral indefinitely effective Kamma is weak and its effect is impeded by an immoral indefinitely effective Kamma, then it will

not give rise to resultants. It is like a weak fire getting extinguished on receiving rain water.

(2) *Subsequently Effective Kamma*, the fruit of which is to be experienced in the next life, is a moral or immoral volition which causes rebirth in the next existence. And that is the seventh apperception out of the seven moral or immoral apperception (Javana). This apperception is not so powerful as the intermediate ones (2, 3, 4, 5 and 6) and is on the verge of dropping. It will therefore give rise to resultants in the next existence only in the event of its receiving support from a correlation of succession or repetition ; otherwise it will be Ahōsi Kamma or ineffective Kamma which will never give rise to resultants.

(3) *Indefinitely Effective Kamma*, the fruit of which is to be experienced in some after life, is a moral or immoral volition which causes rebirth in any after life excepting the next succeeding existence. And they are the five intermediate apperceptions excluding the first and seventh apperceptions. If it were to receive support from a correlation of succession or repetition, then it will be powerful enough to cause rebirth in five existences and give rise to resultant effects during existence for a period of even hundred thousand Kappas.

The nature of this Kamma is its inability to give rise to resultants without receiving support from others. It is like a timid man who is unable to go himself to a cemetery during night. Just as the timid man could go into the cemetery in the company of another man, even so could this Kamma being supported by an immediately effective Kamma give rise to resultants.

When an individual is undergoing much unhappiness owing to want of food and drinks and he receives sufficient food and clothing and money, then he will enjoy a certain measure of happiness. Although the poor man states that his sorrows have been considerably lessened by the happy intervention of the rich man, actually his obtaining food, clothing and money are due to the Kusala Kamma he had done before.

(4) *Ineffective Kamma*, which has lapsed in potential force is that which does not give rise to resultants. If the first apperception in a process of thought does not give effect to in this existence itself it will never give effect to in a future existence. If the seventh

apperception does not give rise to rebirth resultants in the next existence, then it will lapse. The other five apperceptions, if they do not get an opportunity to give rise to effects in the wheel of life (Sansāra), would lapse after attaining Pari Nibbāna.

Diṭṭha Dhamma Vēdaniya

The following are some of the examples of resultants caused by immediately effective immoral Kamma in this existence itself.

(1) An individual called Nanda being reborn in Avīci without any lapse of time after his misconduct with the Venerable Uppalavanna Thēri, who has attained the Fruit of Arahatship (Arahatta phala), against her will.

(2) A cattle slaughterer named Nanda on a full moon day ordered the tongue of his pet bull to be cut off and roasted. It is said that when the roasted tongue of the bull was placed on his tongue, his tongue dropped down into his plate of rice.

(3) A Bhikkhu named Kōkālika abused and insulted the Ven. Sāriputta and Mahā Moggallāna Thēros, the two Chief Disciples of the Buddha, and thereby committed a grievous crime. He said in the presence of the Buddha " pāpicchā bhantē Sāriputta Moggallānā " meaning thereby that Sāriputta and Moggallāna are sinners. Before he could have gone away a few yards from the Buddha large-sized eruptions of the size of a Bael fruit appeared all over his body, which later on burst and became very foul. He is said to have died of this disease and was reborn in Paduma Nirayō (place of misery).

This immediately effective Kamma, the fruit of which is to be experienced in this life itself, as it does not receive support from a similar kind of Kamma from the correlation of succession or repetition, is unable to give rise to rebirth resultants. In case it does not give rise to resultants during existence in this life itself, it becomes Ahōsi or ineffective and the potential force lapses.

Upapajja Vēdaniya Kamma

The volition in the seventh apperception is the subsequently effective Kamma, the fruit of which is to be experienced in the next life. It gives rise to rebirth resultants as well as resultants during existence. It is similar to the reproductive (Janaka) Kamma. Why does it give rise to rebirth resultants in the next life ? It does

so because the correlation of succession or repetition is very powerful. Just as, when seven pairs of bulls are yoked to a cart containing a heavy load, the seventh pair is able to drag the cart receiving support and assistance from the other six pairs, even so could the seventh apperception receiving support from the first to the sixth apperceptions give rise to rebirth resultants and resultants during existence.

This Kamma is of two kinds, namely, moral and immoral. The moral subsequently effective Kamma (upapajja vēdaniya) in respect of one individual is endless and incalculable. Of these, when the most powerful subsequently effective Kamma, such as offering of food to a Bhikkhu which is a moral deed, gives rise to rebirth resultants, then all the other volitions in the seventh apperception of other moral deeds lapse, that is to say, they become ineffective (Ahōsi). They are like seeds that do not germinate after the lapse of a certain requisite period. Similarly, when an individual, who has committed an enormous amount of immoral deeds, takes rebirth in a plane of misery from the seventh apperception of an immoral deed such as slaughtering of cattle, the endless and incalculable number of volitions in the seventh apperceptions of other immoral deeds will lapse, thus becoming ineffective (Ahōsi) Kamma.

Aparāpariya Kamma

The volitions in the second to the sixth apperceptions in a thought process constitute the indefinitely effective (aparāpariya) Kamma, the fruit of which is to be experienced in some after life. With a view to determining the number of aparāpariya Vēdaniya Kamma in an individual, even if one were to measure the earth by rolling same into the size of a mustard seed or the water in the four Great Oceans by a mustard seed which is obviously an almost impossible task, they could be exhausted but not the aparāpariya Kamma in one individual. The amount therefore is incalculable and inestimable. It only gives effect to whenever a suitable opportunity occurs.

Suppose thousand men in a ship met with their deaths in the middle of an ocean, then thousand aparāpariya vēdaniya Kamma will appear before the mind-door of the thousand men just before the advent of death and give rise to rebirth resultants.

The second to the sixth apperceptions in a thought process are capable of giving effect to both rebirth and resultants during existence

till the attainment of Pari Nibbāna. One Kamma can give rise to rebirth in one existence and resultant effects during existence even in hundred thousands of existences. There is no aparāpariya Kamma that does not give rise to rebirth resultants and only gives rise to resultants during existences.

Ahōsi Kamma

Ineffective (Ahōsi) Kamma is also of two kinds, moral and immoral Ahōsi Kamma. Dēvadatta Thēro, having entered the Fraternity and practised the four kinds of utterly pure conduct entitled, (*a*) discipline as prescribed by the Pātimokkha, (*b*) discipline of faculties or sense control, (*c*) utter purity of conduct connected with livelihood and (*d*) conduct in connection with the necessaries of life, developed the five kinds of super normal intellection (panca Abhiññā) and attained the eight ecstasies (aṭṭha Samāpatti), and at a later stage caused dissension and rupture amongst the Fraternity, as a result of which he was reborn in Avīci (place of misery). The first and seventh apperceptions of the moral Kāmāvacara and Rūpāvacara Kamma, that is, the diṭṭha dhamma vēdaniya and Upapajja vēdaniya Kamma became ineffective (Ahōsi).

Again, the Upapajja vēdaniya and aparāpariya vēdaniya Kamma of the innumerable immoral Kamma of Angulimāla caused in killing human beings became ineffective (Ahōsi) Kamma, as he later on entered the Fraternity and became an Arahat. Nevertheless, during his existence he experienced the resulting bad effects of the immoral Kamma in killing by way of his head being injured many a time by stones and sticks pelted at dogs and crows. He used to come back to his monastery with blood pouring from his head and robes soaked in blood as a result of the assault. There are the effects of Diṭṭha Dhamma Vēdaniya Kamma the fruit of which is experienced in this very existence.

In this connection one is quite justified in querying why the Diṭṭha Dhamma Vēdaniya Kamma gave effect to bad resultants, when the Buddhas and Arahats have totally extinguished all Kamma by their Path-consciousness of Arahatship ? The answer to this query is that the Path-consciousness of Arahatship of all the Arahats completely extinguishes the Upapajja Vēdaniya Kamma which becomes the reproductive Kamma (Janaka Kamma) in the next existence, but in the case of the Buddhas the Path-consciousness of Arahatship not only completely extinguishes the Upapajja Vēdaniya

Kamma but also the Diṭṭha Dhamma Vēdaniya and aparāpariya Vēdaniya Kamma. This is a controversial point not believed by one school of thought. The manner in which the aparāpariya Vēdaniya Kamma in the case of the Ven. Mahā Moggallāna Thēro and the diṭṭha dhamma vēdaniya in the case of the Ven. Angulimāla Thēro gave effect to bad resultants should be borne in mind.

As the diṭṭha dhamma vēdaniya Kamma becomes ineffective (Ahōsi) in this existence, upapajja vēdaniya Kamma in the next existence and aparāpariya Kamma in any existence up to the attainment of Pari Nibbāna, these three classes of Kamma are known as Ahōsi Kamma, when they have passed their suitable periods for giving effect to. They are also known as Nānantarika Kamma vipāka.

These four kinds of Kamma are in respect of the time of taking effect.

(4) *With respect to the plane of taking effect.* There are four kinds (*a*) immoral actions (akusala Kamma), (*b*) moral actions in Kāmalōka (Kāmāvacara Kusala Kamma), (*c*) moral actions belonging to Rūpalōka (Rūpāvacara Kusala Kamma) and (*d*) moral actions belonging to Arūpalōka (Arūpāvacara Kusala Kamma).

(*a*) *Immoral actions* give rise to rebirth in the four planes of misery, to wit, (1) nirayō, a place of unfortunate, unpleasant and disagreeable sense-experience, (2) animal Kingdom (tiracchāna yōni), (3) world of Pētas, invisible hideous-looking beings generally undergoing unquenchable thirst and hunger (Pettivisayō), and (4) world of Asuras (asurakāyō).

(*b*) *Moral actions in Kāmalōka* give rise to rebirth in the seven planes of fortunate sense experience, to wit, (1) world of human beings (manussalōka), (2) the realms of the four kings (cātummahārājikā), this is, of the four quarters of the firmament, (3) the realms of the thirty-three Gods (tāvatiṇsā), (4) the realms of the governing Gods (yāmā), (5) the heaven of Delight (tusitā), (6) the heavens of the Gods who rejoice in their own creations (nimmānarati) and (7) the heaven of the Gods who make others' creation serve their own ends (paranimmitta vasavatti).

(*c*) *Moral actions belonging to Rūpalōka* give rise to rebirth in the realms of sixteen Brahmalōkas comprising, (1) the plane of first Jhāna, to wit, the realm of Brahma's retinue (Brahma pārisajjā), (2) that of Brahma's Ministers (Brahma purōhita) and (3) that of the great Brahmas (Mahā Brahmā), (4) the plane of second Jhāna, to wit, the heavens of minor lustre (parittābhā), (5) those of infinite lustre (appamānābha) and (6) those of the radiant Gods from whose bodies the rays of light are emitted like lightning (Ābhassarā), (7) the plane of third Jhāna, to wit, the Gods of minor aura (paritta subhā), (8) the Gods of infinite aura (appamāna subhā) and (9) the Gods full of steady aura, a mass of steady light emitted from their bodies (subhakinhā), (10) the plane of fourth Jhāna, to wit, the realm of the Gods of the great reward, that is to say, those who obtain abundant reward compared with the rewards of the Lower Brahmas resulting from Jhāna practice (vēhapphalā), (11) the plane of Unconscious Beings (asaññāsattā), (12) the Pure Abode of the Immobile (avihā), (13) that of the serene (atappā), (14) that of the

PLANES OF EXISTENCE.

				AGE LIMIT
ARŪPALŌKA (4)			Nēvasaññā Nāsaññāyatana	80,000 Maha Kappas
			Ākincaññāyatana	60,000 ,, ,,
			Viññānancāyatana	40,000 ,, ,,
			Ākāsānancāyatana	20,000 ,, ,,
RŪPALŌKA (16)	Catuttha Jhāna Bhūmi	Suddhāvāsa	Akaniṭṭhā	16,000 Maha Kappas
			Suddassī	8,000 ,, ,,
			Sudassā	4,000 ,, ,,
			Atappā	2,000 ,, ,,
			Avihā	1,000 ,, ,,
			Asaññasatta	500 ,, ,,
			Vēhapphalā	500 ,, ,,
	Tatiya Jhāna Bhūmi		Subhakinhā	64 Maha Kappas
			Appamāna Subbā	32 ,, ,,
			Paritta Subbā	16 ,, ,,
	Dutiya Jhāna Bhūmi		Ābhassarā	8 Maha Kappas
			Appamānābhā	4 ,, ,,
			Parittābhā	2 ,, ,,
	Paṭhama Jhāna Bhūmi		Mahā Brahma	1 Asankheyya Kappa
			Brahma purōhitā	½ ,, ,,
			Brahma pārisajjā	⅓ ,, ,,
KĀMALŌKA (11)	Sugati (7)	Dēvalōka (6)	Paranimmita vasavatti	16,000 Celestial years
			Nimmānarati	8,000 ,, ,,
			Tusitā	4,000 ,, ,,
			Yāmā	2,000 ,, ,,
			Tāvatinsā	1,000 ,, ,,
			Cātummahārājikā	500 ,, ,,
			MANUSSĀ	No Age limit
	Dugati (4)		Asurakāyō	No Age limit
			Pettivisayō	,, ,, ,,
			Tiracchānayōni	,, ,, ,,
			Nirayō	,, ,, ,,

DIAGRAM III

Beautiful (sudassā), (15) that of the clear-sighted (sudassī) and (16) that of Supreme Beings (akaniṭṭhā).

(*d*) *Moral actions belonging to Arūpalōka* give rise to rebirth in the four spheres of formless Brahmalōkas (Arūpalōka). The Arūpalōka plane is of four grades comprising (1) the sphere of the conception of infinite space (ākāsānancāyatana bhumi), (2) the sphere of the conception of infinite consciousness (viññānancāyatana bhūmi), (3) the sphere of the conception of nothingness (ākincaññāyatana bhūmi) and (4) the sphere of neither consciousness nor unconsciousness (Neva Saññā nāsaññāyatana bhūmi).

(*a*) Of these, with respect to the door, immoral actions (akusala Kamma) are three-fold, to wit, (1) Kamma of body (Kāya Kamma), (2) Kamma of Speech (vacī Kamma) and (3) Kamma of thought (manō Kamma).

(1) *Kamma of body* (Kāya Kamma), so called from being done commonly through the door of the body, considered as the medium of bodily expression, is taking away life, taking what is not given and inchastity. Why it is called commonly done through the door of the body, is because the immoral actions of killing and stealing could at times be done through the door of speech too.

Taking away life (pānātipāta) Pāna according to convention is a sentient being, but in the highest and ultimate sense it is only psychic life or vital force. Preventing the natural existence of a sentient being by some device or other is taking away life or killing. The immoral volition in killing is the pānātipāta akusala Kamma. There are five factors which constitute the immoral act of killing (1) that it should be a sentient being, (2) the individual who kills should know that it is a sentient being, (3) intention to kill, (4) devising some method of killing and (5) killing the sentient being.

The devices employed in killing are of six kinds *viz.*:-

(1) Sāhattika, that is killing with one's own hands.

(2) Ānantika, that is causing another to kill by giving an order.

(3) Nissaggiya, that is killing by shooting, pelting stones, sticks and so on.

(4) Thāvara is killing by digging trenches and so on and then entrapping beings.

(5) Iddhimaya is killing by powers of Iddhi.

(6) Vijjāmaya is killing by mantara, an occult science. Whatever device may be used the individual who kills or destroys the psychic life of a sentient being commits the evil deed of Pānātipāta Kamma Patha. This Kamma is caused through the door of speech too, as killing could be done on receiving orders from another.

Taking what is not given (adinnādāna). Adinna is what is not given. Adāna is taking. Taking what is not given by the owner or stealing is adinnādāna. The immoral volition to take others' belongings is adinnādāna akusala Kamma. There are five factors which constitute the immoral act of stealing (1) Others' property, (2) Knowledge of the fact that it is others' property, (3) Immoral volition of stealing, (4) Employment of some device to steal and (5) Taking others' property. For the purpose of stealing many devices may be employed, and whatever device may be used, so long as others' belongings are taken without being given by the owner, it is adinnādāna Kamma patha, that is committed. This Kamma too is caused through the door of speech, as stealing can be done on receipt of orders from another.

Inchastity (Kāma micchāchāra). By Kāma is intended male and female, and micchācāra is wrong conduct. Kāma micchācāra akusala Kamma or the immoral act of inchastity is the volition of passion or sense desire of a male to have wrongful conduct with a female and of a female with a male. There are four factors which constitute this immoral act. (1) Illegal man or woman, (2) immoral volition, (3) device employed and (4) misconduct. The illegal woman referred to is, excluding one's wife, one of the following twenty kinds of women. (1) Those under the guardianship of a mother (Māturakkhitā), (2) of a father (Piturakkhitā), (3) of parents (Mātāpiturakkhitā), (4) of a sister (Bhaginirakkhitā), (5) of a brother (Bhāturakkhitā), (6) of relatives (Ñātirakkhitā), (7) of a family (Gottarakkhitā), (8) of those living righteous lives (Dhammarakkhitā), (9) of one who considers that she is under his care, though she has conceived (sārakkhā), (10) any woman who is prohibited from being approached, for the violation of which one has to pay penalty (saparidandā), (11) a woman obtained by paying a ransom (dhanakkitā), (12) a woman with her own free will living with her faithful husband (chandavāsini), (13) a woman living with a man only for the purpose of getting her food and drinks

(Bhōgavāsini), (14) a woman living with a man for the purpose of her clothing (paṭavāsini), (15) a woman who drops her hands into a vessel of water and promises she would be attached to the man like the water in the vessel (ōdapattakini), (16) a woman who fetches firewood, water and so on taken as a wife (ōbhātacumbatā), (17) a maid servant living as a wife (dāsibhariyā), (18) a woman doing other kinds of work living as a wife (kammakāribhariyā), (19) a woman who is captured by an army and brought (dhajāhatā) and (20) a woman taken as a wife for a moment (muhuttikā).

An individual who has wrongful conduct with any one of the above-mentioned commits the evil deed of Kāma micchācāra akusala Kamma patha, that is the immoral act of inchastity which causes rebirth in a plane of misery. This immoral act is done through the door of the body. The first eight classes of women mentioned above in having wrongful conduct with men do not commit the evil deed of akusala Kamma patha, as they have no husbands.

Drinking intoxicants is also classed under this category. (2) *Kamma of Speech* (Vacī Kamma), so called from being done commonly through the door of speech, considered as the medium of vocal expression, is speaking an untruth, slandering, using abusive language and indulgence in idle talk. Why it is called commonly done through the door of speech is because they could be at times done through the door of the body too.

Speaking an untruth (Musā Vādā). Musā is an untruth, falsehood. Vādā is speaking. Musā Vādā or speaking an untruth is the immoral volition of a person who says that he saw a thing that was not seen and he did not see what was seen, that he did not hear what was heard and heard what was not heard, that he does not know what he knows and knows what he does not know.

There are four factors which constitute the immoral act of speaking an untruth, namely (1) a matter that did not occur, (2) the volition of concealing the truth or revealing a matter that never occurred as the truth, (3) effort, (4) making others believe an untruth as a truth. This act becomes Kamma patha, when what is spoken is believed by others as the truth. If not believed by others then it is only a bad Kamma. Kamma patha gives rise to both rebirth and resultants during existence, and Kamma gives rise to only resultants during existence. This immoral act can be caused

through the door of the body too, as by writing and by communication with one's hands and so on.

Slandering (pisunā vācā) is the immoral volition of carrying tales with a view to preventing the amity that prevails and causing dissension and rupture of unity that exists amongst people. It becomes Kamma patha when dissension and rupture of unity are caused, and Kamma only, when the desired object is not achieved. There are four factors which constitute this immoral act. (1) dissension caused among people, (2) desire to cause dissension, (3) device employed and (4) others believing what is communicated.

Abusive language (pharusā vācā) is the utterance of words which grieves one's mind. The immoral volition of using such language as would be repugnant to hearers and which would grieve their minds is pharusā vācā akusala Kamma.

There are three factors which constitute this immoral act. (1) presence of an individual who has been abused, (2) hatred or anger, (3) using abusive language. Abusing an individual in his presence is Kamma patha and in his absence is Kamma only.

Indulgence in idle talk (samphappalāpā). Sampha is unprofitable and useless words. Palāpā is talk. Samphappalāpā Akusala is the immoral volition of indulging in idle talk which is useless and unprofitable to hearers. There are two factors which constitute this immoral act, (1) the talk being useless and unprofitable, and (2) the talk itself. It becomes Kamma patha when the hearers believe the words uttered as the truth, and only bad Kamma when they are not believed. One who always talks on any subject pertaining to the Dhamma Vinaya and so on causes no Akusala Kamma.

The three immoral acts of slandering, using abusive language and indulging in idle talk can be caused through the door of the body too as by writing.

(3) *Kamma of thought* (manō Kamma) so called from being done commonly through the door of the mind with or without overt expression is covetousness, ill-will and erroneous opinion.

Covetousness (Abhijjā) is the immoral volition of desiring for others' possessions instead of satisfying one's self with one's own sensuous desires. There are two factors which constitute this

immoral act, (1) being another's possession, (2) the desire to obtain others' possessions is Kamma patha, and merely desiring for others' pleasures is Kamma.

Ill-will (vyāpādō) is the immoral volition of hoping that other beings, even insects such as fleas, mosquitoes and so on may die or may undergo unhappiness in other ways. There are two factors which constitute this immoral act, (1) a sentient being, (2) desire for the death or other unhappiness of a being. Hoping that the being may die or undergo some other form of unhappiness is Kamma patha, and mere anger or aversion is Kamma.

Erroneous opinion (Micchā diṭṭhi) is a wrong view, perception or idea, and hence belief in an untruth. It is an immoral volition of a person who does not believe in such truth as there being resulting effect from practising charity, morality and mental culture, but firmly believes that these practices produce no results whatever. There are two factors which constitute this immoral act, (1) wrong doctrine, (2) belief in a wrong doctrine. Ahētuka, Akiriya and Nātthika diṭṭhi which are grave and heinous, erroneous opinions are Kamma patha and belief in a soul or self (sakkāya diṭṭhi) is only Kamma.

There are three root causes of immoral classes of consciousness *viz.* greed, hate and delusion or ignorance. Of these three delusion or ignorance is common to all classes of immoral consciousness, and therefore it is the root of all evil. Greed and hate are roots of some kinds of evil. It is therefore necessary to know the particular roots of the ten kinds of immoral deeds mentioned above.

Killing, using abusive language and ill-will originate from the root of hate. Even in the act of laughing when an order is given to kill so and so, the root of that evil is hate. It is quite apparent in the case of using abusive language and ill-will.

Inchastity, covetousness and erroneous opinion originate from the root of greed.

Stealing, speaking an untruth, slandering and indulgence in idle talk originate from both greed and hate.

When the act of stealing others' possessions is done with avarice for others' possessions, then it is rooted in greed ; and when it is

done with anger for the purpose of taking revenge, then it is rooted in hate. It is the same in respect of the other immoral acts.

These ten immoral acts or akusala Kamma are included under the twelve classes of immoral consciousness such as automatic and volitional classes of immoral consciousness accompanied by joy and connected with error, two similar classes accompanied by joy and disconnected from error, two classes accompanied by hedonic indifference and connected with error, and two classes accompanied by hedonic indifference and disconnected from error, all of which are rooted in greed ; two classes of automatic and volitional accompanied by grief and rooted in hate and two classes accompanied by hedonic indifference and connected with distraction and doubt, which are rooted in delusion.

(*b*) Next, taking *moral actions* (Kusala Kamma) they are also three-fold, with respect to the door, to wit, (1) Kamma of body proceeding at the door of the body (Kāya Kamma), (2) Kamma of speech, proceeding at the door of speech (vacī Kamma) and (3) Kamma of thought, proceeding at the door of the mind (manō Kamma).

There are two ways in which moral actions (Kusala Kamma) take place through the three doors of body, speech and thought.

Whatever moral action done through the door of the body is called Kāya Kamma, through the door of speech is vacī Kamma and through the door of mind is manō Kamma. When alms is given through the door of the body it is a Kāya Kamma, and when given through the door of speech it is a vacī Kamma and through the door of the mind it is a manō Kamma. The same with regard to the other moral acts.

The other way is refraining from immoral actions commonly done through the door of the body when they are called Kāya Kusala Kamma. Refraining from immoral actions commonly done through the door of speech are vacī Kusala Kamma. Refraining from immoral actions done through the door of mind are manō Kusala Kamma.

Again, Kusala Kamma is three-fold (1) with respect to charity, (2) virtue and (3) mental culture.

It is eight-fold with respect to classes of consciousness viz :—

(1) Automatic consciousness accompanied by joy and connected with knowledge.

(2) Volitional consciousness accompanied by joy and connected with knowledge.

(3) Automatic consciousness accompanied by joy and disconnected from knowledge.

(4) Volitional consciousness accompanied by joy and disconnected from knowledge.

(5) Automatic consciousness accompanied by hedonic indifference and connected with knowledge.

(6) Volitional consciousness accompanied by hedonic indifference and connected with knowledge.

(7) Automatic consciousness accompanied by hedonic indifference and disconnected from knowledge.

(8) Volitional consciousness accompanied by hedonic indifference and disconnected from knowledge.

Or again, it is ten-fold taking into account, (1) charity, (2) virtue, (3) mental culture, (4) reverence, (5) service, (6) transference of merit, (7) rejoicing in others' merits, (8) hearing the doctrine, (9) teaching the doctrine, and (10) forming correct views.

(1) *Charity* (dāna) literally giving, is the moral volition of giving one's possessions to others. Charity is practised in two ways (1) by offering one's possessions to those fit to receive offerings--the Buddha, Dhamma and Sangha, (2) by giving one's possessions to others in need, which act is done out of compassion. There are three periods during which volitions arise in this act, *viz.*, (1) volitions arising before the act (pubba cētanā), (2) during the act (muncana cētanā), and (3) after the act (apara cētanā)

(1) Pubba cētanā or the volitions arising before the act are those occurring in processes of thought during the collection of material for offering.

(2) Muncana cētanā or the volitions arising during the act are those occurring in the process of thought at the time of giving or offering alms.

(3) Apara cētanā or volitions arising after the act are those arising in thought processes whenever the act is contemplated with joy.

Again according to different grades they are three, namely, weak, moderate and intense. The volitions are weak when the four factors

of Iddhi-potency *viz.* desire to act (chanda), energy (viriya), thought (citta) and (4) investigation (vīmansa) are weak at the time of offering. The volitions are moderate and intense when the four factors of Iddhi-potency are moderate and intense respectively at the time of offering.

Again the volitions become weak when alms is given with impure and defiled thought in consideration of worldly honour and praise and possession of wealth in future existences. They become moderate when given not with impure and defiled thought, but hoping for worldly pleasures in this phenomenal existence and in the Dēvalōkas and Brahmalōkas in subsequent existences and at last emancipation of one's self only. They become intense when given with the hope of becoming Āriyas and attaining the four Paths and four Fruits and Nibbāna, and also hoping that all sentient beings may escape from sorrow and attain Nibbāna thus fulfilling the first Pāramitā.

These grades are applicable to all other moral acts such as Morality or Virtue (Sīla),mental culture or Concentration (Samādhi) and insight (paññā)

(2) *Virtue* or Morality (Sīla) is the moral volition of refraining from evil done through the doors of the body and speech and hence it is the volition of right conduct, right speech and right livelihood.

Morality is of four kinds, namely,

(1) Morality of Bhikkhus (Bhikkhu Sīla)
(2) Morality of Bhikkhunīs (Bhikkhuni Sīla)
(3) Morality of Novices (Sāmanēra Sīla)
(4) Morality of householders (gahaṭṭha Sīla)

(1) and (2) Morality of Bhikkhus and Bhikkhunīs are obtained by the recital of a Kamma Vākkiya or a promise to observe certain precepts and rules. By committing any of the four grievous offences (Pārājikā) or violating any of the other precepts, Bhikkhus and Bhikkhunīs become non-virtuous and immoral. The offenders who do not give up their robes are known as dussīla Bhikkhus and Bhikkhunīs. Minor offences of a trivial nature which are contrary to sense-control and so on could be atoned for by suitable punishments on the promise that they would show greater alertness in sense-control in the future. Those who have no control over senses and who deliberately violate the precepts and remain as Bhikkhus and Bhikkhunīs are known as Alajjī. The ideal

Bhikkhus and Bhikkhunīs should possess purity of morals, that is, the four kinds of utterly pure conduct called (1) discipline as prescribed by the Pātimokkha (Pātimokkha Sanvara Sīla), (2) discipline of sense-control or faculties (Indriya Sanvara Sīla), (3) utter purity of conduct connected with livelihood (Ājīva pārisuddha Sīla) and (4) conduct in connection with the necessaries of life, namely, clothing, food, lodging and medicine.

(3) Morality of Novices (Sāmanēra Sīla) is obtained by taking Tisarana and the ten Precepts. The Novice becomes impure and immoral by committing any of the four grievous offences (Pārājikā). Such an offender without giving up the robes and remaining as a Novice becomes a dussīla Sāmanēra. A Novice who violates the other precepts and who in future does not conduct himself better, or deliberately violates the precepts are known as Alajjī.

Morality of householders (gahaṭṭha Sīla) is the observance of the Tisarana and five precepts throughout one's life and the Eight Precepts or ten Precepts on pōya days or any other day convenient for the observance of a higher Ethical code.

Without taking the Precepts if one were to refrain from doing evil either by body or speech then it is known as Sampattavirati. In the event of any one of the five Precepts taken together is violated, then all become violated as a whole and the householder becomes a dussīla.

(3) *Mental culture* (Bhāvanā) is the moral volition arising in consciousness when practising any of the forty exercises prescribed for attainment of mental tranquillity or calm (samatha) or contemplating again and again the three salient marks of impermanence, misery and absence of a substantial entity (vipassanā) up to gōtrabhū ñāna just preceding the attainment of Jhāna or ecstasy and the Path leading to Nibbāna.

The volitions arising in the processes of thought during the time of learning the Dhamma Vinaya (the doctrine) or any arts, sciences and so on too are included under the heading of mental culture or Bhāvanā.

(4) *Reverence* (*apacāyana*) is the moral volition of paying respect and reverence to the Buddha, Dhamma and Sangha, to parents and other elders, to teachers and any others, who lead virtuous lives, without any impure motives for personal gain and so on, by getting up from one's seat, worshipping, offering flowers and so on.

(5) *Service* (veyyāvacca) is the moral volition of rendering service to those mentioned above as well as to strangers and those about to set out on a journey, to the sick, old and feeble people. Stitching and darning the robes of Bhikkhus and rendering assistance in moral deeds of others and so on are included under this heading.

(6) *Transference of merit* (Pattidāna) is the moral volition of requesting others to partake of the merit or moral deeds done by a person.

(7) *Rejoicing in others' merits* (Pattānumōdanā) is partaking of merit offered by others and rejoicing in same. Patti is of two kinds, namely, Uddisika and Anuddisika. Uddisika is giving any particular individual and Anuddisika is giving in general. Uddisika pattānumōdanā has resulting effects in this existence itself. Transferring merit to Dēvas and Paradattupajīvi give rise to resultants immediately and bring them to happiness.

Transference of merit and rejoicing in others' merits are often called types of charity.

(8) *Hearing the Doctrine* (Dhamma Savana) is hearing the Doctrine with purity of mind for the purpose of practising morality, concentration and insight and attaining the four Paths and Four Fruits and Nibbāna and also learning the Doctrine and preaching same to others not versed in it. Hearing lectures on arts, sciences and other kindred subjects too can be included under this category.

(9) *Teaching the Doctrine* (Dhamma Dēsanā) is teaching the Dhamma out of compassion to others with purity of mind without the impure motive of obtaining offerings, honour, praise, fame and glory. Teaching arts, sciences and so on too are included under this category.

(10) *Forming Correct Views* (Diṭṭhijju Kamma) is the moral volition of establishing right understanding of the four Āriyan Truths and freedom from incorrect views and ideas such as Dasa Vatthuka Micchā Diṭṭhi (ten kinds of erroneous opinion) and the issaranimmānādi (creation by Gods such as Isvara and so on) Diṭṭha Mangalikādi fortune depending upon objects seen and so on.

These ten kinds of moral deeds could be included in the three kinds of moral deeds mentioned before. As transference of merits and rejoicing in others' merits are contrary to envy and selfishness

they are included in charity. As reverence and service are social forms of good conduct they are included in virtue or morality. As teaching the Doctrine, hearing the Doctrine and forming correct views are moral deeds repeatedly done, they are included in mental culture. Some teachers include teaching of the Doctrine in charity and forming correct views in all the three.

These ten moral deeds are eight according to classes of consciousness. The eight classes of moral consciousness and the twelve classes of immoral consciousness described before form the twenty classes of Kāmāvaccara Kamma.

(*c*) *Moral Rūpalōka Kamma* is only mental action or Kamma of thought (Manō Kamma). It is never done through the door of the body and speech, like practising charity and observing precepts and thereby refraining from evil. It consists in mental culture and concentration and involves the attaining of Ecstasy (Jhāna). It is five-fold corresponding to the stage of Jhāna. They are as follows :—

1. Moral consciousness of the first stage of Jhāna.[1] This occurs with initial application, sustained application, pleasurable interest, pleasure and one-pointedness.

2. Moral consciousness of the second stage of Jhāna. This occurs together with sustained application, pleasurable interest, pleasure and one-pointedness.

3. Moral consciousness of the third stage of Jhāna. This occurs together with pleasurable interest, pleasure and one-pointedness.

4. Moral consciousness of the fourth stage of Jhāna. This occurs with pleasure and one-pointedness.

5. Moral consciousness of the fifth stage of Jhāna. This occurs together with hedonic indifference and one-pointedness.

Note 1

Rapt systematized meditation, getting into the state of Ecstasy is the meaning of the term Jhāna. A state of consciousness cannot arise free from the mental concomitants. Of the thirty-five mental concomitants such as contact, feeling, perception, volition, one-pointedness, etc., co-existing in moral consciousness of Rūpalōka, only five are particularly manifested as only they arise in Jhāna.

Just as when the different parts such as the engine, chassis, hood, body and wheels in a motor car are all combined it is called a motor car, even so is the group of mental concomitants initial application (vitakkō), sustained application (vicārō), pleasurable interest (pīti), pleasure (sukha) and one-pointedness (Ēkaggatā) called Jhāna. It is also called Jhāna because it applies itself on an object and also because it inhibits such Torments as the five Hindrances (Nīvarana). Initial application causes consciousness to apply itself on an object. Sustained application causes consciousness to apply itself on the object continuously and in a sustained manner. Pleasurable interest causes consciousness to derive pleasurable interest from the object. Pleasure causes consciousness to partake of the taste of the object. One-pointedness causes consciousness to be concentrated or one-pointed without being distracted.

Initial application inhibits sloth and torpor (thīna middha); sustained application inhibits scepticism (vicikicchā); pleasurable interest inhibits hate (vyāpāda); pleasure inhibits restlessness and worry (Uddhaccha Kukkuccha) and one-pointedness inhibits sense desires (Kāmacchanda). In this manner when consciousness is accompanied by these five properties it is called moral consciousness of the first stage of Jhāna.

As to how Jhāna can be developed etc., see Treatise on Buddhist Philosophy, Vol. I.

(*d*) *Moral Arūpalōka Kamma* is also only mental action (manō Kamma). It, too , consists in mental culture and concentration and involves the attaining of Ecstasy. It is four-fold corresponding to the kinds of Arūpalōka object. They are as follows :—

1. Moral consciousness dwelling on the infinity of space (Ākāsānañcāyatana).

2. Moral consciousness dwelling on the infinity of consciousness (viññānañcāyatana).

3. Moral consciousness dwelling on Nothingness (Ākincaññāyatana).

4. Moral consciousness wherein there is neither perception nor no perception (Nēva saññā nā saññāyatana).

Note 1

According to the Tīkas or sub-commentaries, consciousness (citta) has as its object the infinity of space ; the second citta has

as its object the first citta or viññāna ; the third citta has as its object the first citta regarded as " nothing ". The object of the fourth citta is consciousness of any kind—Saññā being a symbolical or representative term—wherein complete hypnosis is all but attained. Perception can therefore be taken in its older wider sense as " that act whereby the mind becomes conscious of anything. " Buddhaghosa, commenting on the term in the Mahā Nidāna Suttanta, remarks neither viññāna nor not viññāna as well as neither saññā etc. So subtle and delicate is the consciousness.

For development of Arūpalōka Jhāna see Treatise on Buddhist Philosophy Vol. I.

CHAPTER VII

In this chapter the four planes of existence conditioned by the four kinds of Kamma will be detailed.

1. *Immoral actions* (akusala Kamma), with the exception of that class of consciousness accompanied by indifference and conjoined with distraction (upēkkhā sahagataṇ uddhacca kukkuccaṇ), that is, the remaining eleven classes of immoral consciousness, of which eight are rooted in greed, two in hate and one in delusion, will cause rebirth resultants in the four planes of misery (apāya). The rebirth resultant is always the immoral investigating consciousness accompanied by indifference (upēkkhā sahagata santīrana cittaṇ). The immoral class of consciousness conjoined with distraction does not give rise to rebirth, as it has no Kammic force or energy to do so. The proof of this fact is its non-inclusion in the heading dassana tika. If it had the power to cause rebirth, it would have been included in the Text, " dassanēna pahātabbā dhamma."

During a life time all the twelve kinds of immoral consciousness take effect as seven kinds of bad results anywhere in Kāmalōka and Rūpalōka according to circumstances. Whether it is in the four planes of misery (duggati), or in the seven planes of fortunate sense experience (Kāma Sugati), or in Rūpalōka (Form-Sphere), visual cognition (cakkhu viññāna), auditory cognition (Sōta viññāna), Olfactory cognition (Ghāna viññāna), gustatory cognition (jivhā viññāna, tactile cognition (kāya viññāna), manō (recipient cognition) and manō viññāna (investigating) which arise from unpleasant objects, and so on are always immoral resultants. Whenever there is absence of the sensitive element in any sensory organ, then there will be the corresponding immoral resultant absent.

2. *The Eight classes of moral consciousness in Kāmalōka* produce nine kinds of rebirth in the seven planes of fortunate sense experience, and the eight great resultants during the span of life and the eight unconditioned moral resultants both in Kāmalōka and Rūpalōka according to circumstances.

There are sixteen resultants for the eight classes of moral consciousness in Kāmalōka. Of them, nine cause rebirth and all the sixteen are obtained during the span of life. Of these resultants

obtained during the span of life, eight are conditioned by roots and eight are unconditioned (ahētuka). Those conditioned by roots are the eight great resultants (mahā vipāka). Although the nine resultants that condition rebirth and the eight conditioned classes that occur during the span of life take place in the seven planes of fortunate sense-experience, they are not obtained in the four planes of misery and in Rūpalōka. But the unconditioned eight resultants are obtained not only in the seven planes of fortunate sense-experience but also in the four planes of misery and in Rūpalōka.

Visual consciousness and so on arising in any sentient being from pleasant objects and so on are moral resultants. Visual consciousness and so on of the individuals in places of misery arising on seeing the Venerable Mahā Moggallāna Thēro, of the Nagas and so on experiencing great fortunes, of the elephants, horses, dogs and so on obtaining abundant and wholesome food and so on are all moral resultants. Their reproductive Kamma (Janaka) which is an immoral class is not capable of causing good resultants. Human beings and the Dēvas in the seven planes of fortunate sense experience obtain the moral resultants of visual consciousness and so on from pleasant visual objects and so on. The Brahmas in Rūpalōka obtain pleasant visual objects and sounds from which arise the moral resultants in Kāmalōka of visual consciousness, auditory consciousness, recipient consciousness and investigating consciousness.

Rūpāvacara Kamma produce Rūpāvacara resultants and never resultants of other planes such as visual consciousness and so on.

The eight classes of moral consciousness in Kāmalōka give rise to resultants in three ways (1) to sixteen resultants (2) to twelve and (3) to eight resultants.

(1) Moral consciousness of the highest class accompanied by the three good roots of non-greed, amity and knowledge both give rise to rebirth consciousness accompanied by the three good roots (Tihētuka paṭisandhi) and sixteen resultants during the span of life, of which eight are great moral resultants conditioned by roots (Sahētuka mahā vipāka) and eight are unconditioned (Ahētuka Kusala vipāka).

Moral consciousness conditioned by the three roots are the four classes accompanied by the knowledge of the fact that a moral act has moral resultants. These are of two classes, the higher and the lower. It is of the higher class when the volitions before and after

the act are also accompanied by knowledge as at the time of the act. It also belongs to the higher class when consciousness is not made impure and defiled by any of the five Hindrances (Panca Nīvarana) or the mental act is not done with a view to exalting one's self, but with a pure mind.

Rebirth consciousness conditioned by the three roots are the four resultants accompanied by knowledge. Here one moral class of consciousness can produce rebirth only once and never twice or more often. But one moral class of consciousness can produce resultants during the span of life even in hundred thousands of births.

> " Ēka pupphaṇ cajitvāna sahassa Kappa Kōtiyō
> Dēvēsuca manussēsu sēsena parinibuttō."

By offering one flower one thousand million Kappas of rebirths in the Dēvalōkas and in the plane of human beings took place and with the rest attained Parinibbāna. Such were the effects of pubba cētanā and apara cētanā, that is, the volitions before and after the offering of the flower. The previous and subsequent volitions are capable of giving rise to rebirth resultants.

The sixteen resultants during the span of life are the eight great resultants conditioned by roots (Sahētuka Mahā Vipāka) and the eight moral resultants unconditioned by roots (Ahētuka Kusala Vipāka) in Kāmalōka. They are visual consciousness and so on and the retentions arising from pleasant objects. In the case of very pleasant objects investigating consciousness is accompanied by joy (Sōmanassa Sahagata Santīranan).

(2) Moral consciousness of the lower class accompanied by the three good roots as well as that of the higher class accompanied by two of the three good roots give rise to rebirth conditioned by two roots (duhētuka paṭisandhi) and to twelve resultants during the span of life, excluding the four connected with knowledge.

When moral consciousness accompanied by the three good roots is not supplemented by previous and subsequent volitions of a similar nature, or after the performance of the moral act a thought arises erroneously that a useless and unprofitable act was done, then the moral consciousness belongs to the lower class. Moral consciousness accompanied by the three roots and made impure and defiled either by the Hindrances (Nīvarana) or with a view to exalting one's self, also belongs to the lower class.

Those conditioned by two roots are the four classes of moral consciousness disconnected from knowledge. They belong to the higher class when supplemented by previous and subsequent volitions of a similar kind. The rebirth resultants conditioned by two roots are the four disconnected from knowledge.

Those conditioned by the three roots belonging to the lower class are not powerful enough to cause rebirth resultants conditioned by three roots. As they are connected with knowledge, they do not give rise to rebirth unconditioned by roots. The twelve resultants that are obtained during the span of life are the four great resultants disconnected from knowledge and the eight resultants unconditioned by roots. They are obtained by way of visual consciousness and so on and by retention. In the case of very pleasant objects the investigating consciousness is accompanied by joy.

(3) Moral class of consciousness accompanied by two of the three good roots belonging to the lower class, give rise to rebirth unconditioned by roots and during the span of life to the eight moral resultants unconditioned by roots. Moral class of consciousness accompanied by two good roots becomes lower, when after the performance the moral deed regret is expressed erroneously that a useless and unprofitable deed was done, or when the act was done with an impure mind for the sake of exalting one's self or defiled by the Hindrances. Rebirth resulting from such an act is unconditioned by roots and the class of consciousness that produces rebirth is the moral resultant called investigating consciousness accompanied by indifference (Kusala vipāka upēkkhāsahagata santīrana cittan).

Beings so born are congenitally blind, deaf, dumb, hermaphroditic, asexual and so on. During the span of life only the eight moral resultants are obtained.

3. The First Jhāna of Rūpalōka practised in a minor degree causes rebirth in the realm of Brahma's retinue, in a moderately high degree in the realm of Brahma's ministers and in a surpassingly high degree in the realm of the great Brahmas. Jhāna is developed in three degrees *viz.*, minor (paritta), moderately high (majjhima) and surpassingly high (panīta). They become so in two ways. It is said to be developed in a minor degree when Jhāna has been merely attained but not practised with the five reviewing habits,[1] and therefore incapable of developing higher Jhānas notwithstanding

the fact that the four factors of Iddhi Potency (Iddhi pāda) *viz.* desire to act, effort, mind and investigation (chanda, viriya, chitta and vīmansa) associated with it are in a surpassingly high degree. Or it may be so, when Jhāna has been well practised in a surpassingly high degree, but the four factors of Iddhi Potency associated with it are of a minor degree. This is the other way. It is said to be developed in a moderate degree when it has been practised in a moderately high degree with some of the reviewing habits and the four factors of Iddhi Potency associated with it are of a moderately high degree. It is said to be developed in a surpassingly high degree, when it has been well practised with the five reviewing habits and it is capable of developing higher Jhānas. The four factors of Iddhi Potency associated with it are also in a surpassingly high degree.

Note 1

The five reviewing habits are :—

(1) turning the attention to the first Jhāna (āvajjana vasitā).

(2) inducing and maintaining it (samāpajjana vasitā).

(3) pre-determining the period of its maintenance (adhiṭṭhāna vasitā).

(4) emerging from it (vuṭṭhāna vasitā).

(5) reflecting on it (paccavekkhana vasitā).

The second and third Jhānas practised in a minor degree causes rebirth in the realm of the Brahmas of minor lustre, in a moderately high degree in the realm of the Brahmas of infinite lustre and in a surpassingly high degree in the realm of the radiant Brahmas.

Similarly the fourth Jhāna practised in a minor degree causes rebirth in the realm of the Brahmas of minor aura, in a moderately high degree in the realm of the Brahmas of infinite aura, and in a surpassingly high degree in the realm of the Brahmas full of steady aura.

The fifth Jhāna practised in any degree causes rebirth in the realm of the Brahmas of great reward and in the realm of Unconscious Beings, when it has been practised with a view to extirpating lust for consciousness, for the ascetics such as Kamma Kriyā Vādī erroneously believe that because of the presence of consciousness that lust, hatred and delusion arise, and in its absence they will be free from the fetters and attain Mokkha in that existence itself, They practise the exercise on the Kasina Circle of air or space by

repeating the formula " dhī cittaṇ dhī vaṭidaṇ cittaṇ." Having attained the fifth Jhāna they are reborn in the realm of Unconscious Beings in the same posture as they were at the time of death.

The Never-returners (Anāgāmīs) who have developed the fifth Jhāna are reborn in the Five Pure Abodes (Panca Suddhā Vāsa). None else is reborn there. Never-returners whose confidence (saddhā) is very great are reborn among the Immobile, those whose effort is very great (viriya) are reborn among the Serene, those whose mindfulness (sati) is very great are reborn among the Beautiful, those whose concentration (samādhi) is very great are reborn among the Clear-Sighted, and those whose Wisdom (Paññā) is very great are reborn among the Supreme Beings.

Sukkha Vipassaka Never-returners develop the Jhānas just before the advent of death. That is so because their concentration is perfect. Women who have attained the Jhānas are reborn in the realm of Brahma's retinue and progressively work their way upwards.

Super-normal intellection (Abhiññā) developed from the fifth Jhāna does not produce rebirth as reproductive energy is lost by the development of super normal intellection.

4. By developing the four Jhānas belonging to Arūpalōka, they are reborn in the four Spheres of Arūpalōka.

The Āriyas who are reborn in the realm of the Brahmas of Great Reward, of Supreme Beings and in the Sphere of neither Consciousness nor No-Consciousness, are not reborn in other realms as they are the highest attainable.

The Āriyas who are reborn in Brahmalōkas are never reborn in lower Brahmalōkas.

The end of Kamma

4. REBIRTH

CHAPTER I

ADVENT OF DEATH

Four are the grounds for the advent of death. It comes through as follows :—

(1) the expiration of the span of life (āyukkhayēna).
(2) the extinction of Kamma (Kammakkhayēna).
(3) the expiration of both (ubhayakkhayēna).
(4) destructive Kamma (upacchēdaka Kamma).

(1) Sentient beings existing in different planes have more or less, a limited span of life. Although the reproductive Kamma which causes rebirth has sufficient Kammic force or energy to make an individual live for a still longer period, death takes place through *the expiration of the span of life* limited to the particular plane. For instance, the duration of life of a human being is hundred years or a little more or less during the present epoch, and of Mahā Brahmas one Asankeyya Kappa (inconceivable aeon). Suppose the force or energy of the reproductive Kamma could make a person live for a thousand years, and if death were to take place at the end of thousand years, then death is said to have taken place through the expiration of the span of life (āyukkhayēna).

(2) Death takes place through *the extinction of Kamma,* when the reproductive Kamma which causes rebirth, is very weak and has not sufficient Kammic force or energy to make the individual survive till the expiration of the span of life. Suppose the span of life is thousand years during a certain time and an individual is born with a reproductive Kamma that could make him live only for five hundred years, then death is said to have taken place through extinction of Kamma (Kammakkhayēna).

(3) Death takes place through *the expiration of both,* when both the span of life and the Kammic force or energy of the reproductive Kamma which causes rebirth expire at the same time. Suppose the span of life is eighty years and an individual is born with a reproductive Kamma that could make him live for eighty years and he dies at the end of eighty years, then death is said to take place through the expiration of both (ubhayakkhayēna).

(4) Death takes place through *destructive Kamma,* when both the span of life and the Kammic force or energy of the reproductive Kamma which causes rebirth have not yet expired. The nature of the destructive Kamma is to extinguish the Kamma force or energy of the reproductive Kamma. The destructive Kamma may be one caused in previous existences or in this existence itself. It is also called untimely death (Akāla maranaṇ). Suppose the span of life is eighty years and an individual is born with a reproductive Kamma that could make him live for eighty years, but he dies at the age of forty from some such cause as being killed in war, or falling from a tree or by drowning or being poisoned and so on, then death is said to take place through destructive Kamma (upacchēdaka Kamma).

Of these four kinds of death, death through destructive Kamma is obtained only among the Pētas, Asuras, animals, human beings, earth-bound degraded Asuras such as the Vinipātikā. As the Vinipātikā Asuras known as Ñāti Pētas, are included in the realm of the Four kings and so are all the Dēvas that are earth-bound, death could take place through destructive Kamma in the realm of the Four kings too.

Death through destructive Kamma is not obtained in all the planes from the realm of Thirty-three Kings up to the sphere of neither Consciousness nor No-Consciousness, in the eight great places of misery and in Uturukuru Divayina. Wherever destructive Kamma is not obtained, death takes place through the other three modes.

The four modes of death could be illustrated by the illustration of lighting the wick of an oil lamp. The light can be extinguished by the exhaustion of the oil or the wick or by both, or when both the oil and the wick are present by a strong wind. Death taking place through the extinction of Kamma is like the light being extinguished by the exhaustion of the oil. Death taking place through the expiration of the span of life is like the light being extinguished by the exhaustion of the wick, although there is sufficient oil present. Death taking place through the expiration of both is like the light being extinguished by the exhaustion of both the oil and the wick, and that through destructive Kamma is like the light being extinguished by a strong wind when both the oil and the wick are present.

CHAPTER II

THOUGHT-PROCESS PRECEDING DEATH

Now to those thus about to die there is present in consciousness, at the hour of death, by the power of Kamma, at one or other of the six doors, according to circumstance, either (*a*) a presentation of such Kamma from past existence as is bringing about rebirth ; or (*b*) a sign or token of that Kamma, such as a visible or other object, which was got at the time when the Kamma was performed and became an instrument therein, such as the shrine where the dying one worshipped, the tank he had made the flowers offered in worship, or the knife with which he murdered and so on ; or (*c*) a sign of the destiny, which is to be undergone by them as their lot in the existence immediately impending.

(*a*) *Kamma* may be a moral or an immoral one out of the innumerable Kamma done by an individual which becomes reproductive Kamma producing rebirth in the next existence. Of the immoral Kamma, it is one out of the eleven classes of immoral consciousness barring that class of consciousness accompanied by indifference and conjoined with distraction, which is incapable of producing rebirth. Of the moral Kamma, it is one out of the Eight classes of great moral consciousness in Kāmalōka.

Kamma will not present itself in the case of individuals who have attained the Jhānas that would produce rebirth in Rūpalōkas and Arūpalōkas. Their Kamma are the Jhānas themselves which belong to Rūpalōka and Arūpalōka.

Arahats who will never be reborn anywhere will never perceive any Kamma. Further, this Kamma will present itself before the mind-door only and never before the other five doors *viz.* eye-door, ear-door, nose-door, tongue-door and body-door. It is always a past Kamma and never a present or a future one. Unfortunate beings who are to be reborn in the planes of misery will be presented with an immoral Kamma, and the fortunate ones who are to be reborn in the seven planes of fortunate sense experience will be presented with a moral Kamma.

(*b*) *A sign or token of Kamma.* (Kamma nimitta) is an object or an article that was got at the time of performing the Kamma,

DIAGRAM IV

THOUGHT-PROCESS PRECEDING DEATH

1 ..	ATITA BHAVANGA (past life-continuum)
2 ..	Bhavanga Calana (vibrating life-continuum)
3 ..	(Bhavanga Uppacchēda (arrested life-continuum)
4 ..	Manōdvārāvajjana (Mind-door apprehending)
5 ..	JAVANA (Apperceptions)
6 ..	
7 ..	
8 ..	
9 ..	
10 ..	Tadālambana (Retention consciousness)
11 ..	
12 ..	Cuti (Decease-consciousness)
13 ..	Paṭisandhi (Re-linking consciousness)
14 ..	Bhavanga (life-continuum)

whether it be a moral or an immoral one. With regard to immoral Kamma, the object that presents itself before the mind-door of one who has killed another is the life of the one that was killed, and the article is the weapon with which the individual was killed. With regard to moral Kamma, the object is a shrine, vihāra and so on and the article is the flowers offered in worship or lighting of lamps and so on. The sign of Kamma need not necessarily be a past one.

It may be a past or present one. Unlike the Kamma, a sign of Kamma need not necessarily appear before the mind-door only. It may appear before all the six doors such as eye-door and so on. The sign of Kamma that presents itself before the six doors as a present object is only what was got at just before the advent of death. When an image of the Buddha is presented just before the advent of death, the sign of Kamma appears before the eye-door ; when the doctrine is preached it appears before the ear-door ; when incense, perfume, scented flowers and so on are presented it appears before the nose-door ; when any palatable food is placed on the tongue and the dying person is requested to be happy as the palatable food is for offering to the Buddha, Dhamma and Sangha, it appears before the tongue-door ; when clothing robes and so on are stated to be meant for offering and the dying person requested to touch them it appears before the body-door.

Whatever object was grasped at the moment through any of the five doors will present itself as a present object before the mind-door. What is indicated here is with regard to moral Kamma. In respect of immoral Kamma, unpleasant objects will appear before the five-doors as present objects. Signs of Kamma such as visual objects and so on of the past will appear only before the mind-door.

Although Kamma does not present itself before the mind-door of those who have attained Jhānas, which produce rebirth in Rūpalōka, sign of Kamma does so. Their signs of Kamma are objects of Kasina circles of Earth (paṭhavi), water (āpō), fire (tējō), motion (vāyō), blue (nīla), yellow (pīta), red (lōhita) white (ōdāta), space (ākāsa) and light (ālōka).

Similarly signs of Kamma present themselves before the mind-door of those who have attained such Jhānas as would produce rebirth in Arūpalōka. Objects of Kasina circles and so on (paññattālanbana) are the signs of Kamma in those who have attained the first Jhāna dwelling on the infinity of space and the

third Jhāna dwelling on nothingness. Sublime objects (mahaggata) are the signs of Kamma in those who have attained the second Jhāna dwelling on the infinity of conciousness and the fourth Jhāna dwelling on the infinity of neither Consciousness nor No-consciousness.

The Arahats who will never be reborn anywhere will have neither a Kamma nor a sign of Kamma presenting before the mind-door before the attainment of Pari-Nibbāna.

(*c*) *Sign of destiny* (gatinimitta) is some object or other existing in any plane in which rebirth is to be produced by an immoral or moral reproductive Kamma. The signs of destiny of those who are to reborn in a place of misery from an akusala Kamma are fires, hideous-looking beings, dogs and so on, of those who are to be reborn in the animal kingdom are rocks, mountains, jungles and so on, of those who are to be reborn in the wombs of women from a Kusala or a moral Kamma are such clothes and so on as resembling the colour of women's wombs, and of those who are to reborn in the Dēvalōkas are the female Dēvas, trees, garlands of flowers, palaces and so on of Dēvalōkas.

Although some commentators state that the signs of destiny only appear before the mind-door, others state that they appear before all the six doors. The proofs adduced in support of the latter's statements are the following :- When the Dēvas bring Dēva chariots and so on, then they are grasped by the eye-door ; when they sing and play music the sounds are grasped by the ear-door ; when sweet smelling scents and perfumes are emanated, then they are grasped by the nose-door; when sapids of Dēvalōkas touch the tongue, then they are grasped by the tongue-door ; when the fire in places of misery touches the body as in the case of Nanda, then they are grasped by the body-door.

There are no signs of destiny, as is the case with Kamma appearing before the mind-door, of those who have attained Rūpalōka and Arūpalōka Jhānas who are to be reborn in Rūpalōka and Arūpa-lōka. Similarly, the Arahats who are no more to be reborn any-where, do not obtain any sign of destiny just as they do not obtain a Kamma or a sign of Kamma. Out of these, the apperceptions (Javana) in the last process of thought of a Sukkha Vipassaka Arahat before attainment of Pari-Nibbāna obtain some constituent or other of mind and body, of Arahats who have attained Jhānas and then attaining Pari-Nibbāna during the full fruition of Jhānas

obtain a Kasina object and so on, during the period of reviewing obtain factors of Jhāna, during the period of super-normal intellection (Abhiñña) obtain the constituents of one's body and during the period of reviewing after attaining the highest path of Arahatship obtain the factors of the Paths. Whosoever it may be, the object that is obtained by the consciousness of re-decease (cuticitta) is a Kamma, sign of Kamma or a sign or destiny that was obtained in that existence by rebirth-consciousness.

Just before the advent of death presentation of a Kamma or a sign of Kamma or a sign of destiny takes place by the power of the reproductive Kamma which gave rise to rebirth in that life. Again, it should be noted that the object may be one that has been repeatedly practised during the existence or anything that has been caused at the moment or anything that has been recalled by others at the moment.

Further, even after the presentation of a bad sign of Kamma it may be dispelled by a good associate coming to his rescue and presenting a good sign of Kamma as in the case of the Ven'ble Sōna Thēro rescuing his father, or the good sign of Kamma which presented itself at first may be dispelled by a bad sign of Kamma from some cause or other as in the case of the King Dharmāsoka. At times Kamma or the sign of Kamma or the sign of destiny presents itself during the space of seven days prior to the advent of death.

After that, attending to just this object which has fixed itself in consciousness, there usually goes on an uninterrupted continuum of consciousness, which is either pure or corrupt, according to the Kamma that is being matured, and which, in conformity with the existence that is about to be undergone, tends thither.

Only such Kamma as is capable of producing rebirth is able to arrive at the door of presentation as a representation of itself.

To one who is at the point of death,[1] at the end of his mental processes[2] or expiry of his life-continuum[3] (bhavanga) the death-thought or last phase of his present being[4] arises and ceases[5] with his decease. At the end of this cessation and just after it,[6] mental action, which is called rebirth, because it consists in relinking the past existence with the new existence, arises and is set up in the next existence,[12] according to circumstances and capacities.[11] This mental action is engaged upon the object presented as described[7]; it has either a physical base or no base[10]; it is brought forth by a

mental activity which is rooted in such craving as is dormant, and is wrapt in such ignorance as is latent[8]; it is surrounded by its mental associates and it becomes the foregoer, by being a fixed locus, of all that is co-existent with it!

Note 1

To one who is at the point of death is explained as the last thought-process proximate to death-thought or consciousness of decease (cuti cittan).

Note 2

At the end of his mental processes it should be noted that in the case of individuals in Kāmalōka who die and are to be reborn in Kāmalōka the thought process terminates either in apperceptions or in retentions, whereas in the case of all other individuals the thought-process invariably terminates in apperceptions.

Note 3

Or expiry of his life-continuum which follows the thought-process. In the thought-process referred to, the object presented has either a physical base as in the case of individuals with the five aggregates (pañca vōkāra) or no base as in the case of individuals with the four aggregates (catu vōkāra), and if it survives for two thought moments then life-continuum arises after the thought-process. In the case of individuals in Kāmalōka who die and are to be reborn in Kāmalōka the life-continuum arises either at the termination of the apperceptions or after the retentions, whereas in the case of all others, life-continuum arises after the termination of the apperceptions.

Note 4

The death-thought or last phase of his present being is the last state of consciousness in this existence (cuti citta).

Note 5

Arises and ceases with his decease. By this is meant the nascent, static and cessant stages of the last state of consciousness (cuti citta).

Note 6

At the end of this cessation and just after it. This indicates that rebirth-consciousness follows redecease-consciousness without any terval between them, that is to say, relinking the past existence with the new existence. This opposes the erroneous opinion that evails in some quarters as to there being an interval between

redecease and rebirth, and that the beings, as if they are endowed with the celestial eye or such powers of Iddhi as to be able to go to any place they wish in an instant, are awaiting for seven or more days a fertile soil to be conceived.

Note 7

This mental action is engaged upon the object presented as described is explained thus,·that the Kamma or a sign of Kamma or a sign of destiny that presented itself before the mind-door of the last thought-process in this existence becomes the object grasped at by rebirth-consciousness in the next existence. Just as a man who is unable to cross a drain could do so by grasping and hanging on to a branch of a tree, even so could beings grasping objects such as Kamma, sign of Kamma or sign of destiny be reborn in the next existence.

Note 8

It is brought forth by a mental activity which is rooted in such craving as is dormant, and is wrapt in such ignorance as is latent. By what is rebirth-consciousness produced ? It is produced by a mental activity. What sort of mental activity is it ? It is a mental activity which is rooted in such craving as is dormant and is wrapt in such ignorance as is latent. Here the mental activity is the volition called reproductive Kamma which produces rebirth (Paṭisandhi Janaka Kamma). The other mental properties such as contact and so on which are associated with it are sufficing conditions for producing rebirth. Further, mental activity could be explained as the apperceptions in the last thought-process before the advent of death, namely, consciousness and the co-existent volition, and the other mental properties such as contact and so on associated with it are sufficing conditions. Having received power and strength from previous asynchronous Kamma, it is the volition associated with the last apperceptions that produces rebirth.

In individuals who have not thoroughly extinguished the Fetters and Torments by attaining the Path-consciousness of Arahatship. ignorance and craving are lying latent and dormant in their consciousness. In immoral classes of consciousness ignorance and craving are associated with them and in moral classes of consciousness they are lying dormant and latent. When there is no occasion for their arising they lie in consciousness as if they are sleeping continuously (Anusaya). There are seven such Torments, of which only these two are concerned here. Ignorance conceals the faults and dangers of objects, and craving causes attachment to such objects. Volitional activity acts as a driving force.

Note 9

It is surrounded by its mental associates and it becomes the foregoer, by being a fixed locus, of all that is co-existent with it. This is the condition of rebirth-consciousness. It does not exist by itself, but is surrounded by such mental properties as contact, sensation, perception and so on. Similarly, they are not unimportant or insignificant as they are helpful for the origination of co-existent states of mind and body. The reason for including body or matter herein is that matter originating from Kamma is associated with rebirth-consciousness.

Note 10

It has either a physical base or no base. This too is a characteristic feature of rebirth-consciousness. In existences where all the five aggregates are present (panca vōkāra), rebirth-consciousness has a physical base as it co-exists with the heart-base. In existences where only four aggregates are present (catu vōkāra) rebirth-consciousness has no physical base. Catu vōkāra are the four spheres of Arūpalōka, where there is absence of the aggregate of matter. In the plane of Unconscious Beings what constitutes rebirth is only the vital nonad (jīvita navaka) formed of the eight inseparables *viz.* the elements of (1) extension, (2) cohesion, (3) heat, (4) motion, (5) colour, (6) smell, (7) taste, (8) nutritive essence and vital force, which are only material qualities. There is no consciousness in them. Rebirth consists of only material qualities. Rebirth-consciousness in Arūpalōka consists of mind and mental properties. In all others rebirth-consciousness consists of matter as well as mind and mental properties.

Note 11

According to circumstances and capacities. That is according to the mental activity being immoral or moral. When it is immoral, rebirth in the four planes of misery will occur, and when it is moral rebirth in the seven planes of fortunate sense-experience, in Rūpalōka and in Arūpalōka.

Note 12

Mental action, which is called rebirth, because it consists in relinking the past existence with the new existence, arises and is set up in the existence. It should be understood that nothing goes from the past existence into the new existence and it is only a continuity of the aggregates (Khandhas) of the past in the new existence without a break anywhere. Nor should it be understood

that the being in the present existence is absolutely independent of the past being. It is like the wick of a lamp being lit with the light of another lamp. Nothing goes from one to another, but the fact remains that the lighting of the wick is due to the light in the other lamp. The present being consisting of rebirth-consciousness, mind and body, the sensory organs (āyatanas) or bases, contact and sensation is the resultant of Ignorance (avijjā), volitional activities (sankhārā), craving (tanhā), grasping (upādāna) and Kamma-becoming that existed in the former being.

CHAPTER III

REBIRTH

In the process of dying consciousness, or in the process of thought at the time of near death, apperception proceeds feebly, and only five moments may be looked for, as the material quality of heart-base, on which depends the consciousness and mental properties, is in a very feeble state after those of the eye, ear and so on were exhausted. Therefore, in the case of death coming when objects are actually present in the avenues of consciousness, the rebirth-consciousness and also a few succeeding moments of the life-continuum are then in a state to obtain actual presentation. And so it comes that, on occasion of *rebirth in Kāmalōka,* there is obtained by way of the six doors either a sign of Kamma or a sign of destiny,[1] as an object either present or past. But the Kamma itself is obtained only as an object of past experience, and it is laid hold of by the door of mind. But all the foregoing is concerned with objects of a minor character, that is of sense experience.

In rebirth in Rūpalōka only a sign of Kamma in the shape of a concept (attha paññatti) becomes an object.

So, too, *in rebirth in Arūpalōka*, the only form of object presented is a sign of Kamma, which is either a sublime cognition itself or a concept according to the classes of rebirth-consciousness.

In the case of rebirth among Unconscious Beings, only the vital nonad is reborn. Hence they are called the materially reborn. Beings reborn in Arūpalōka are called mentally reborn and all others are materially and mentally reborn.

Note 1

The sign of destiny, according to the Ceylon commentary, consists only of the visible object (rūpārammanaṇ Ēka mēva) laid hold of by the mind-door (manōdvāragahitaṇ) and is actually present (Ēkanta paccuppannaṇ). Its presentation is compared to a vision in a dream (vannāyatanaṇ supinamapassanatassa viya). But as the dream phenomenon is not confined to sight and sight alone, the sign of destiny consists of any of the six classes of object. So Ledi Tsaiadaw of Burma contends on the authority of the Maha Tika, the great commentary on the Visuddhi Magga.

Āruppa cutiyā hōti heṭṭhimāruppa vajjitā
Paramāruppa sandhīca tathā kāmē tihētukā
Rupāvacara cutiyā ahēturahitā siyuṇ
Sabbā kāma tihētumhā kāmēsvēva panētarā.

Formless Brahmas in Arūpalōka after death are reborn either in the higher spheres of Arūpalōka or in Kāmalōka with rebirth-consciousness conditioned by three roots. They are never reborn in any of the lower spheres of Arūpalōka or in Rūpalōka or in Kāmalōka with rebirth-consciousness conditioned by two roots or unconditioned by roots. That is due to the accessory concentration being very powerful. Therefore, after death from Arūpalōka, rebirth can take place in the four spheres of Arūpalōka and with the four classes of rebirth-consciousness conditioned by three roots in Kāmalōka, according to circumstances. Taking the spheres separately, the same eight classes of rebirth take place after death from the sphere of Infinity of Space, and seven classes, excluding rebirth in the sphere of Infinity of Space, after death from the sphere of Infinity of Consciousness, six classes after death from the sphere of Infinity of Nothingness and five classes after death from the sphere of Infinity of neither perception nor no-perception, that is excluding the two and the three lower spheres respectively in the latter two.

According to individuals, after death from rebirth conditioned by three roots in the sphere of Infinity of Space, there are four kinds of individuals in Arūpalōka and four in Kāmalōka conditioned by three roots, thus making up eight in all. In the event of those who had attained the Fruit of stream-winning, once-returning and never-returning, there will be only four classes of rebirth in Arūpalōka only and in the case of Arahats, there will be no more rebirth.

After death from rebirth conditioned by three roots in the sphere of Infinity of Consciousness, the four classes of rebirth conditioned by three roots in Kāmalōka and three in Arūpalōka excluding that of Infinity of Space, thus making up seven kinds of individuals. In the case of those who have attained the fruits of stream-winning once-returning and never-returning only three classes of rebirth in Arūpalōka only will be obtained and none in the case of Arahats.

After death from rebirth conditioned by three roots in the sphere of Infinity of Nothingness, the four classes of rebirth conditioned

by three roots in Kāmalōka and rebirth in the sphere of Nothingness and in that of Neither Perception nor no-perception make up six individuals. In the case of Stream-Winners, Once-returners and Never-returners only two classes of rebirth in Arūpalōka only will be obtained and none in the case of the Arahats.

After death from rebirth conditioned by three roots in the sphere of Infinity of Neither Perception nor no-perception, the four classes of rebirth conditioned by three roots in Kāmalōka and rebirth only in the same Sphere make up five individuals. In the case of Stream-Winners, Once-returners and Never-returners, only rebirth in the sphere of neither perception nor no-perception occurs and none in the case of Arahats.

Brahmas in Rūpalōka after death are reborn anywhere with the exception of rebirth-consciousness unconditioned by roots. Hence they are not reborn in the four planes of misery and in the planes of fortunate sense experience as congenitally blind, deaf, dumb, asexual and hermaphroditic. They are reborn in Kāmalōka with rebirth-consciousness conditioned by two or three roots, in Rūpalōka and in Arūpalōka.

After death from Rūpalōka, eight classes of rebirth in Kāmalōka four conditioned by three roots and four by two roots and nine classes of sublime rebirth are obtained, which make up seventeen in all. When reckoned according to planes there are seventeen classes in each of the four planes of Rūpalōka according to the four stages of Jhāna. In the plane of Unconscious Beings there are eight classes of rebirth. In the four lower planes of the Pure Abodes, there is only one class caused by the attainment of fifth Jhāna and in the plane of Supreme Beings there is none whatever. According to individuals, after death from rebirth conditioned by three roots in the plane of first Jhāna, there are seventeen classes, excluding rebirth unconditioned by roots. They may be Stream-Winners, Once-returners and Never-returners but never Arahats. After death from rebirth conditioned by three roots in the plane of second Jhāna and third Jhāna, there are seventeen classes. In the case of Stream-Winners, Once-returners and Never-returners, there are the nine sublime classes of rebirth and none in the case of Arahats. After death from rebirth conditioned by three roots in the plane of Great reward, seventeen classes of rebirth are obtained, excluding that unconditioned by roots. In the case of Stream-Winners, Once-returners and Never-returners according to their wishes they can be reborn once in the same plane with the fifth Jhāna, and none in Arahats.

Never-returners in the four lower Abodes can, if they so desire, be reborn once with rebirth-consciousness belonging to the fifth Jhāna, and in the case of Arahats none whatever. The Arahats in the lower Pure Abodes are not reborn in the fifth Pure Abode of Supreme Beings. Never-returners without attaining Arahatship in the Pure Abodes do not attain Pari Nibbāna, that is, they always attain Arahatship in the Pure Abodes and attain Pari Nibbāna.

In the plane of Unconscious Beings only one kind of individual is obtained. After death from that plane, that individual obtains rebirth in Kāmalōka from one of the eight classes of rebirth conditioned by three roots and two roots.

Individuals in Kāmalōka whose rebirth-consciousness is conditioned by three roots, are after death reborn with any kind of rebirth-consciousness, that is conditioned by two or three roots or unconditioned by roots. Therefore, they can be reborn in the four planes of misery, seven planes of fortunate sense experience, in Rūpalōka and in Arūpalōka.

Individuals, whose rebirth-consciousness is conditioned by two roots or unconditioned by roots, can be reborn only in Kāmalōka with rebirth-consciousness, conditioned by three roots, two roots or unconditioned by roots. They cannot be reborn in Rūpalōka and Arūpalōka.

After death from Kāmalōka nineteen classes of rebirth are obtained and they become twenty with that of unconscious Beings. When reckoned according to planes, nineteen classes or twenty are obtained after death from the seven planes of fortunate sense experience. After death from the four planes of misery, rebirth is obtained by one of the ten classes of rebirth in Kāmalōka.

According to individuals, when one who was reborn in Kāmalōka with consciousness conditioned by two roots or unconditioned by roots dies, he is reborn with one of the ten classes of rebirth-consciousness in Kāmalōka. After death from rebirth conditioned by three roots, nineteen or twenty classes with that of Unconscious Beings are obtained. Stream-winners and once-returners in Kāmalōka after death obtain rebirth from one out of the four classes of rebirth conditioned by three roots in Kāmalōka and nine classes of sublime rebirth. Never-returners in Kāmalōka obtain one out of the nine classes of sublime rebirth, and Arahats obtain none. In the four planes of misery there is only one unfortunate individual unconditioned by roots. After death, one out of the two classes unconditioned by roots and the eight conditioned by roots is obtained.

DIAGRAM V

THE STREAM OF BECOMING IN HUMAN BEINGS

1 ...	Paṭisandhi (Re-birth consciousness)
2 ...	Bhavanga (Life-continuum)
3 ...	do
4 ...	do
5 ...	do
6 ...	do
7 ...	do
8 ...	do
9 ...	do
10 ...	do
11 ...	do
12 ...	Manōdvārāvajjana (Mind-door apprehending)
13 ...	Bhava nikanti lōbha javana (Apperceptions)
14 ...	
15 ...	
16 ...	
17 ...	
18 ...	Bhavanga (Life-continuum)
.....	.....

CHAPTER IV

THE STREAM OF BECOMING

So to those who have thus got rebirth, the same kind of consciousness as attended rebirth, occupied with the same field of objects, starting straight away after the moment of rebirth, goes on in the absence of any process of cognition, in unbroken flux like the stream of a river till the uprising of death-consciousness. And this flux of mind, because it is a condition of being, is called continuance of the condition of being.[1] At the end, by reason of dying, it becomes consciousness of re-decease and then ceases. After that, rebirth-consciousness and the rest, revolving according to circumstances, like the wheel of a chariot, go on and on.

Note 1

Bhavanga santati is literally the continuity of the factor of being.

> " Paṭisandhi bhavanga vīthiyō cuticēha tathā bhavantarē
> Puna Sandhi bhavanga miccayaṇ
> Parivattati citta Santati
> Paṭisankhāya panēta maddhuvaṇ
> Adhigantvā pada maccutaṇ budhā
> Susamucchinna Sinēha bandhana
> Sama messanti cirāya subbatāti."

Just as rebirth, life-continuum, processes of thought and decease occur in this existence, even so will rebirth, life-continuum, processes of thought and decease occur in the next existence. Thus will this conscious continuum turn round incessantly.

The Enlightened Ones, repeatedly contemplating the transiency of things in the round of births and leading righteous lives in piety for a considerable period, utterly sever all bonds of clinging by the Path-consciousness of Arahatship, which realizes the four Āriyan Truths and attain Nibbāna where death and rebirth cease.

THE STREAM OF BECOMING IN HUMAN BEINGS

In the case of beings who have taken conception in the wombs of mothers, ten life-continua arise immediately following rebirth-consciousness and thereafter a mind-door process consisting of

mind-door apprehending and five apperceptions rooted in greed and clinging for Existence (bhava nikanti lōbha Javana) occur. At the termination of this process a series of life-continua arise for ten lunar months continuously like the stream of a river in unbroken flux. As soon as birth takes place, processes of cognition through the eye-door and so on begin to take place. As the first visual object perceived is day-light, eye-door process occurs first and thereafter processes of cognition either through the five doors or the mind-door according to the kind of object that is presented. As the being advances in age, the series of life-continuum becomes diminished. Whenever a visual object is perceived and then a sound heard, many life-continua appear between the two processes of thought. In deep sleep without seeing dreams only life-continua arise. In old age the life-continua begin to increase as the processes of thought diminish owing to the enfeeblement of the sensory organs as well as the mind. And at last, the consciousness of decease (cuti citta) which follows the life-continuum grasps the same object as was grasped by the life-continuum. In one existence rebirth-consciousness, life-continuum and re-decease in a being take for its object either a Kamma or a sign of Kamma or a sign of destiny. The procedure that takes place in the next existence is similar to this description. The stream of becoming, which revolves like the wheel of a chariot, can only be exterminated by practising Morality (Sīla), Concentration (Samādhi) and Insight (Paññā) and attaining the Fruit of Arahatship and then attaining Pari Nibbāna.

CHAPTER V

FOUR-FOLD REBIRTH

Four-fold rebirth comprises birth

(1) in a state of misfortune (Apāya paṭi sandhi).

(2) in a state of fortunate sense-experience (Kāma sugati paṭisandhi).

(3) in Rūpalōka (rūpāvacara paṭisandhi).

(4) in Arūpalōka (arūpāvacara paṭisandhi).

(1) A single rebirth to a state of misfortune is as follows :—

That class of consciousness called investigation accompanied by hedonic indifference and resulting from immoral conduct in the past (Akusala vipākōpekkhā sahagata santīranaṇ) becomes reconception,[1] at the moment of descent, on the plane of misfortune. Thereafter it becomes the life-continuum and, becoming at the close of life a redecease consciousness, is cut off.

Note 1

That is the very commencement of rebirth.

Apāya paṭisandhi is rebirth-consciousness in the four planes of misery mentioned before. The re-birth consciousness is only one and that is the immoral resultant known as investigating consciousness accompanied by hedonic indifference, which becomes the life-continuum as well as re-decease.

(2) But when that class of consciousness called investigating consciousness accompanied by hedonic indifference results from moral[1] conduct in the past (Kusala vipākōpekkhā sahagata santiranaṇ), it proceeds on the plane of happy sense-experience by way of rebirth, life continuum and re-decease, in the case of human beings who are born blind and the like, as well as in the case of the earth bound degraded Asura-demons.[2]

Note 1

The logic and the justice of this paragraph is in the existence of indifferently good conduct, not decidedly bad nor good unalloyed.

The immoral leaven in the moral conduct of the past accounts for the existence of the congenitally deformed and unhappy creatures on the happy planes.

Note 2

Of the degraded Asura-demons bound to the earth, only those who are born blind and the like have this class of rebirth consciousness.

The eight main resultant kinds of consciousness (mahāvipakāni aṭṭha) take effect in every case by way of rebirth, life continuum and re-decease, on this plane of fortunate sense-experience.

These nine classes are comprised under rebirth on the plane of fortunate sense-experience.

The ten modes in the foregoing are reckoned together as rebirth on the plane of Kāmalōka.

Kāma Sugati paṭisandhi is rebirth consciousness in the seven planes of fortunate sense-experience mentioned before. There are nine of them to wit, moral resultant called investigating class of consciousness accompanied by hedonic indifference and the eight great resultants. Of these, the moral resultant of investigating class of consciousness accompanied by hedonic indifference gives rise to rebirth of congenitally deformed human beings such as the blind, deaf, dumb, those devoid of the sensitive element of the nose, idiots, those who pass urine and excreta through one aperture (pandakā), hermaphrodites, those devoid of sexual organs (napunsakā) and various other congenitally deformed unhappy beings, and to the Vinipātika Asuras among the earth-bound Dēvas.

These congenitally deformed ones are reborn as human beings as a result of a moral act, and the various kinds of deformities are occasioned by immoral acts done previously. In them, at the time that the sensitive elements of the different organs arise, they are prevented from arising by immoral acts done in the past.

Among the earth-bound Dēvas, some Vinipātika Asura such as Ālavaka, Sātāgiri, Hēmawatā and so on have their dwellings on trees, mountains and so on and they have retinues of very powerful Yakkhas. They are Amanussā or demons who undergo a very unhappy existence, living for the most part in cemeteries near dwelling houses and in groves and caves anxiously waiting for anything in the way of food that is cast away. Weak people and children very often fall ill by being frightened by them.

Amongst them there are, at times, individuals who are reborn with resultant consciousness conditioned by three roots such as Piyankara Mātā, Uttara mātā and so on. Under this class are included some weak Yakkhas and Rākshas. Vimāna Pētās and Paradattōpajeevi. Their being reborn as Dēvas are due to moral Kamma, and their degradation and unhappy condition due to immoral Kamma. The same class of consciousness that gives rise to rebirth becomes the life continuum and re-decease.

Rebirth takes place in the seven planes of fortunate sense-experience from the eight great resultants. Of these, four are connected with two roots and four with three roots. Those conditioned by two roots are endowed with wealth and beauty but weak in intelligence and those conditioned by three roots are endowed with wealth, beauty and intelligence.

(2) There is no fixed limit to the duration of life in beings reborn to misfortune in the four planes of misery, in human beings and in degraded Asuras. That is so, because they live as long as their Kamma last. Some depart from planes of misery after seven days and others live there for about a Kappa. In respect of planes of misery, certain life terms are given according to their Kamma.

In human beings, too, there is no fixed limit to the duration of life according to their planes. Nevertheless, human beings in Jambudīpa and Uturukuru Dīpa are said to live for 1000 years and those in the other two Dīpa for 500 years. The duration of life of human beings in Jambudīpa descends sometimes to the period of ten years and ascends sometimes to Asankheyya. This appreciable change and extremely wide gulf between the two are due to immoral and moral conduct. During the present age, according to the following extract, " yō ciran jīvati so vassasatan jīvati appaṇ vā bhīyō vā dutiyaṇ vassasataṇ na pāpunāti," if one were to live for a long time it would be a hundred years or a little less or more but would never reach two hundred years.

Cātummahārājikā. The life term in the case of the Dēvas called the Four Kings is 500 celestial years, that is to say, as men reckon years, 9,000,000. One day and night in Cātummahārājikā is equivalent to 50 years in the plane of human beings. 30 such days are equivalent to one month and 12 months are equivalent to one year.

Tāvatinsā. The life term of the Thirty-three Dēvas is four times[1] the amount of Cātummahārājikā. In them the life term is " twice double " 100 human years are equivalent to one day and night of the Tāvatinsā Dēvas. 30 such days and nights are equivalent to one month. 12 such months are equivalent to one year. 1000 such years is the duration of life of Tāvatinsā Dēvas, which is equivalent to 36,000,000 human years.

Note 1

Catuggunaṇ is strictly speaking double the life term of the Four Kings. Both the Sinhalese and the Burmese commentaries explain this curious " twice double " as (1) double the celestial day (measured by 50 human years) as well as (2) double the celestial term of life (measured by 500 celestial years). Thus a celestial day in the plane of the Thirty-three Dēvas would be equal to 100 human years and the life-time there is 1000 celestial years, measured by 36,000,000 human years ; and this is exactly four times the 9,000,000 human years of the Four Kings.

Yāma. The duration of life of the Yāma Dēvas is again four times the life term of the Thirty-three Dēvas. 200 human years are equivalent to a day and night of Yāma Dēvas. 30 such days are equivalent to one month, and 12 such months equivalent to one year. The life term of the Yāma Dēvas is 2,000 celestial years which are equivalent to 144,000,000 human years, which again are four times the 36,000,000 human years of Thirty-three Dēvas.

Tusita. The duration of life of the Tusita Dēvas is again four times the life term of the Yāma Dēvas. 400 human years are equivalent to a day and night of the Tusitā Dēvas. 30 such days are equivalent to one month and 12 such months equivalent to one year. The life term of the Tusita Dēvas is 4,000 celestial years which are equivalent to 576,000,000 human years, that is four times the life term of the Yāma Dēvas.

Nimmānarati. The duration of life of the Dēvas who rejoice in their own creations is again four times the life term of the Tusita Dēvas. 800 human years are equivalent to a day and night of the Dēvas who rejoice in their own creations. 30 such days are equivalent to a month and 12 such months equivalent to an year. The life term of these Dēvas is 8,000 celestial years, which are equivalent to 2,304,000,000 human years, that is four times the life term of the Tusita Dēvas.

Paranimmita Vasavatti. The duration of life of the Dēvas who make others' creations serve their own ends is again four times the life term of the Dēvas who rejoice in their own creations. 1,600 human years are equivalent to a day and night of the Dēvas who make others' creation serve their own ends. 30 such days are equivalent to one month and 12 such months equivalent to an year. The life term of these Dēvas is 16,000 celestial years, which are equivalent to 9,216,000,000 human years, that is four times the life term of the Dēvas who rejoice in their own creations.

" Nava Satancēkavisa vassānan kōtiyō tathā
Vassa sata sahassāni saṭṭhica vasavattisu "

The life term of the Dēvas who make others' creation serve their own ends is nine thousand two hundred and sixteen millions of human years.

(3) *Rebirth in Rūpalōka.* The resultant consciousness of first Jhana takes effect on the plane of first Jhāna by way of rebirth, life-continuum and re-decease. The plane of first Jhāna consists of the three realms of Brahma's retinue (Brahma pārisajja). Brahma's Ministers (Brahma purōhita) and Maha Brahmas.

In the same way second Jhāna resultants and third Jhāna resultants take effect on the plane of second Jhāna by way of rebirth, life-continuum and re-decease. The resultant consciousness of the second Jhāna possess greater force than that of the first Jhāna, as it is devoid of the gross factor of initial application. However, it is not very much weaker than that of the third Jhāna. Therefore, the resultant consciousness of both the second and third Jhāna give effect to rebirth on the plane of second Jhāna. Here the resultants are reckoned according to the scheme of five Jhānas and the planes according to the scheme of four Jhānas. The second plane consists of the realms of Brahmas of minor lustre (Parittābhā), of infinite lustre (appamānābhā) and of the radiant Brahmas (ābhassarā).

Fourth Jhāna resultants take effect on the plane of third Jhāna by way of rebirth, life-continuum and re-decease. The plane of third Jhāna consists of the three realms of the Brahmas of minor aura (parittasubhā), of infinite aura (appamāna subhā) and of the Brahmas full of steady aura (Subha kinhā).

In the same way, fifth Jhāna resultants take effect on the plane of fourth Jhāna by way of rebirth, life-continuum and re-decease.

The fourth plane consists of the realms of Brahmas of Great reward (vēhapphalā), of Unconscious Beings (Asaññā Sattā) and those of the five Pure Abodes (Panca Suddhāvāsā).

But for beings attaining to the unconscious realm there is rebirth only of material form. And similarly, thereafter, during life and at the time of re-deceasing, it is only material form which, having lived, ceases to be.

These are the six modes of rebirth in the Rūpalōka.

Duration of life of Brahmas

Among these the life term of Brahmas in (1) the realm of Brahmas' retinue is one-third of an asankheyya kappa (an inconceivable aeon).

The life term of those in the realm of

(2) Brahmas' Ministers is half an asankheyya kappa (inconceivable aeon).

(3) The great Brahmas an asankheyya kappa (an inconceivable kappa).

(4) Minor lustre two great aeons (maha kappa).
(5) Infinite lustre four great aeons (maha kappa).
(6) The radiant Brahmas eight great aeons (maha kappa).
(7) Minor Aura sixteen great aeons (maha kappa).
(8) Infinite Aura thirty-two great aeons (maha kappa).
(9) Full of steady Aura sixty-four great aeons (maha kappa).
(10) Great reward 500 great aeons (maha kappa).
(11) Unconscious Beings 500 great aeons (maha kappa).
(12) The Immobile 1,000 great aeons (maha kappa).
(13) The Serene 2,000 great aeons (maha kappa)
(14) The Beautiful 4,000 great aeons (maha kappa).
(15) The clear-sighted 8,000 great aeons (maha kappa).
(16) The Supreme 16,000 great aeons (maha kappa).

REBIRTHS IN ARŪPALŌKA

(4) Resultants of the first stage of Arūpalōka Jhāna meditation and of the following three stages take effect on the plane of the four grades of the Arūpalōka plane respectively by way of rebirth, life-continuum and re-decease, These are the four modes of rebirth in the Arūpalōka.

Among these four, the life term of

(1) the Formless Brahmas who have attained to the sphere of infinite space is 20,000 great aeons (Maha Kappa).

(2) those who have attained to the sphere of infinite consciousness is 40,000 great aeons (Maha Kappa).

(3) those who have attained to the sphere of Nothingness is 60,000 great aeons (Maha Kappa).

(4) those who have attained to the sphere of Neither Consciousness nor No-consciousness is 80,000 great aeons (Maha Kappa).

" Paṭisandhi bhavanganca tathā cavanamānasaṇ
Ēkamēka tathēvēka visayan cēka jātiaṇ. "

In any one existence the rebirth-consciousness, life-continuum and re-decease are one and similar to one another in respect of plane, class, composition, cause and object. The rebirth-consciousness, life-continuum and re-decease in one existence is one class of consciousness which obtains a Kamma, a sign of Kamma or a sign of destiny for its object. Just as when a certain mixture is ordered by a physician to be given to a patient and on a second occasion the same mixture is ordered to be administered, it means that it is not the very mixture that was first administered but one similar to it, even so is this consciousness of rebirth, life-continuum and re-decease though stated to be one, are similar to one another.

CHAPTER VI

DESCRIPTION OF REBIRTH

REBIRTH, according to the explanation in Vibhāvini Tikā " bhavatō bhavassa paṭisandhānaṇ paṭisandhi," is the relinking of one existence with another without an interval, that is to say, the relinking of re-decease consciousness in the past existence with the rebirth-consciousness of the present existence, and the relinking of the re-decease consciousness in the present existence with the rebirth-consciousness of the future existence.

Although the immoral resultant called investigating consciousness accompanied by hedonic indifference gives rise to rebirth in the four planes of misery of all kinds of beings that encounter unhappiness and great misery during their existence, those born in Kambalassatara Nāga Bhavana and in Gurulu Bhavana from the same class of consciousness experience during their existence such happiness as are enjoyed by the Dēvas by way of food, dwellings and other luxuries as they desire. In them rebirth is conditioned by immoral Kamma and the resulting effects during their existence are due to moral Kamma performed in Kāmalōka accompanied by indifference. As the rebirth-consciousness is an immoral one, it is not possible for them to develop Jhānas nor to attain the Paths and Fruits.

In the plane of human beings, the rebirth-consciousness of those born congenitally blind, deaf, dumb, asexual and so on is the moral resultant called investigating consciousness accompanied by hedonic indifference, and that of miserable and unhappy beings, who are endowed with the sensory organs intact but experience, unhappiness and misery during their span of life in having to work for others for their maintenance, is a weak moral class of consciousness conditioned by two roots and disconnected from knowledge. The rebirth consciousness of those born in aristocratic families such as Khattiya, Brahmana and others of high social status is the four resultants conditioned by three roots and connected with knowledge. The rebirth-consciousness of others than those mentioned above such as the Sudras and the average human beings is moral consciousness conditioned by two roots and disconnected from knowledge.

In the six Dēvalōkas, the rebirth-consciousness of the Dēvas who are very powerful and possessed of great intellect is the four resultants conditioned by three roots and connected with knowledge, and that of the Gandhabbas and Asuras is the four resultants conditioned by two roots and disconnected from knowledge. Therefore, the Gandhabbas and Asuras are incapable of attaining Jhānas and Paths and Fruits in that existence.

The resultant conscious belonging to the first Jhāna causes rebirth in the realm of Brahma pārisajjā (Brahmas' retinue) and the same Jhāna developed in a moderate degree with one or more of the five reviewing habits (vasitā) causes rebirth in Brahma purōhitā (Brahmas' Ministers). When the first Jhāna is developed in the highest degree with all the five reviewing habits, rebirth takes place in Mahā Brahmā. But in the case of women, even householders who have attained the Fruit of Never-returning and also attained the eightfold ecstasy (Aṭṭha Samāpatti) are born in the realm of Brahma Pārisajjā. They are progressively reborn in the other Brahmalōkas and at last being reborn in the five Pure Abodes (Pance Suddhāvāsā) attain the Fruit of Arahatship and consequently attain Parinibbāna. The resultant-consciousness belonging to the other Jhānas would give rebirth in other realms of Brahmalōka according to the planes of Jhāna.

CHAPTER VII

THE ORIGIN OF LIFE

WHAT is the ultimate origin of life ? This is a question which perplexes the mind of every profound thinker. The expected answer has not yet been obtained, despite the fact that it has received the attention of all thinking men, and it is not too much to say that in all probability it will never be.

Hinduism, in endeavouring to solve the problem, traces the origin of life to a mystical Paramātma from which emanate all Ātmas or souls that transmigrate from existence to existence, until they are finally re-absorbed in Paramātma.

Christianity, in attempting to give an explanation, attributes everything to the fiat of an Almighty God. According to the Christian conception all life was created out of nothing. The first cause in Christianity is as mysterious as the first cause in Hinduism.

Unfettered by any religious belief, freed from all dogmatic assertions, and solely relying on common sense, modern science steps in and endeavours to tackle the problem with its usual accurate investigation and ingenuity.

According to the scientific point of view we are the direct products of the spermatazoa and ova provided by our parents, but science does not claim to give a satisfactory explanation with regard to the development of the mind which is infinitely more important than the mere machinery of man's material body.

Materialists, on the other hand, while asserting " omne vivume-vivo, all life from life," maintain that life and mind are gradually evolved from the lifeless.

Now, what is the attitude of Buddhism with regard to the origin of life ?

At the outset it should be mentioned that the Buddha is not concerned either with the First cause or with the Last effect. Such speculations are absolutely fruitless.

On one occasion a certain Bhikkhu named Malunkya, not content to lead the Holy Life and achieve by degrees his Emancipation,

approached the Buddha and impatiently demanded an immediate solution of some speculative problems on the threat of discarding the robe forthwith.

" Lord," he said, " these theories have not been elucidated, have been set aside and rejected by the Blessed One—whether the world is eternal or not eternal ; whether the world is finite or infinite.....If the Blessed One will elucidate these questions to me, then I will lead the Holy Life under Him. If He will not, then I will abandon the precepts and return to the lay life."

"If the Blessed One knows that the world is eternal let the Blessed One elucidate to me that the world is eternal ; if the Blessed One knows that the world is not eternal, let the Blessed One elucidate that the world is not eternal. If the Blessed One does not know whether the world is eternal or not—in that case, certainly, for one who does not know and lacks the insight, the only upright thing is to say ' I do not know ; I have not the insight.' "

Calmly the Buddha questioned the erring Bhikkhu whether his adoption of the Holy Life was in any way conditional upon the solution of such problems.

" Nay, Lord ! " the Bhikkhu replied. The Buddha then admonished him not to waste time and energy over such idle speculation which was detrimental to his spiritual progress, and said :—

" Whoever, Malunkyaputta, should say : ' I will not lead the Holy Life under the Blessed One until the Blessed One elucidates these questions to me ' that person would die, Malunkyaputta, before these questions had ever been elucidated by the Accomplished One."

" It is as if, Malunkyaputta, a person were pierced by an arrow thickly smeared with poison, and his friends and relatives were to requisition the services of a surgeon, and then he were to say ' I will not have this arrow taken out until I know the details of the person by whom I was wounded, nature of the arrow with which I was pierced' etc., that person would die, Malunkyaputta, before this would ever be known by him."

" In exactly the same way, Malunkyaputta, whoever should say : ' I will not lead the Holy Life under the Blessed One until the Blessed One elucidates to me whether the world is eternal or not eternal ; whether the world is finite or infinite'.... that

person would die, Malunkyaputta, before these questions had ever been elucidated by the Accomplished One.

" If it be the belief, Malunkyaputta, that the world is eternal, will there be the observance of the Holy Life ? In such a case—No ! If it be the belief, Malunkyaputta, that the world is not eternal, will there be the observance of the Holy Life ? In that case also —No ! But, Malunkyaputta, whether the belief be that the world is eternal or that it is not eternal, undoubtedly, there is birth, there is old age and decay, there is death.....the extinction of which in this life itself I make known."

" Malunkyaputta, I have not revealed whether the world is eternal or not eternal : whether the world is finite or infinite. Why have I not revealed these ? Because these are not profitable, do not concern the bases of holiness, are not conducive to freedom from aversion, to passionlessness, to cessation, to tranquillity, to intuitive wisdom, to enlightenment, or to Nibbāna. Therefore I have not revealed these." Vide Majjhima Nikāya—Cula Malunkya Sutta.

Buddhism does not profess to provide an explanation to all ethical and philosophical problems that interest mankind. Neither does it deal with idle speculations and theorisings that do not tend to edification. Nor does it demand faith from its adherents with regard to a First Cause. It is a means of Deliverance or a doctrine of Reality. It has a practical and specific purpose—the cessation of sorrow—and with that view all irrelevant side issues are completely ignored. Nevertheless, every encouragement is given to keen investigation into the real nature of life. To have right knowledge or to gain Deliverance from sorrow, one need not be troubled with a First cause ?

Suppose " X " be the First cause. Now, does this knowledge bring us any nearer to our goal ? Nay, it only tends to gratify childish curiosity.

Whatever other religions and science may teach with regard to the ultimate origin of life, Buddhism pertinently says :—

" Without cognizable end is this Sansāra. A First beginning of beings, who, obstructed by ignorance and fettered by craving, wander and fare on, is not to be perceived." Anamataggo yaṇ Bhikkhavē sansārā pubbākōti na paññāyati avijjānīvaranānaṇ sattānaṇ tanhā sanyojanānaṇ sandhāvataṇ.

" Inconceivable is the beginning, brethren, of this faring on. The earliest point is not revealed of this running on, the faring on, of beings cloaked in ignorance, tied to craving."

It seems further to address the enthusiastic seekers after truth and say :– Young friends, worry not in vain seeking for a beginning in a beginningless past. Life is not an identity, but a proces of becoming. It is a flux or force like electricity, and, as such, necessitates a beginningless past. Whether you are descended from an arboreal or ground ape, created by God or Brahma, birth death and suffering, to which all are subject in the long run, are inevitable. Seek, therefore, the cause of this " faring on " that concerns all humanity, and utilize your valuable energy to transfer this life stream to the sorrowless and peaceful state, Nibbāna.

To those who have to speculate for the mere sake of argument, these words will of course be of no avail. Well, it makes no great difference to Buddhism.

One might argue that life must have had a beginning in the infinite past and that beginning or the First Cause is the Creator.

In that case there is no reason why the same demand may not be made of this postulated Creator.

CHAPTER VIII

CAUSE OF BIRTH AND DEATH

In the search after the cause of birth and death Buddhism takes for its starting point the being as it is, here and now, and traces back the causes of its conditioned existence.

From the Buddhist point of view all men and animals are composed of inter-related mind and matter (Nāmarūpa). Though all are identical inasmuch as they possess the two common factors, mind and matter, yet they are all so varied that, leaving animals aside, even amongst mankind no two persons are found to be alike in any respect, each person having his own psychological characteristics.

Could this variation be due to heredity and environment ? If so, we fail to understand why twins who are physically alike, and who enjoy equal privileges of upbringing, should often exhibit totally different characteristics. No doubt these two factors play an important part in the formation of our character, and they are certainly partly instrumental, but not solely responsible for the subtle distinctions that exist amongst individuals.

Tracing back the individual, therefore, to the foetus in the womb to see where lies the cause, we discover two more common factors— the spermatazoa and the ova.

Now a question might arise as to whether these two are the only materials for the production of the foetus. If so, we cannot comprehend why precisely " A " should fortunately or unfortunately spring from the particular sperm and ovumcell and not " B," since one has equal claims as the other.

Buddhism offers a solution to this intricate problem by attributing the appropriation of this cell-matter to the existence of a third factor which is vital for the formation of the foetus.

There is reason to believe that a foetus is not produced by the mere combination of the sperm and ovum-cells. There they remain and will die and pass away unless joined by the third element which is mainly responsible for the subtle distinctions prevalent amongst beings.

The Buddha says: " Where, O Bhikkhus, three are found in combination, there a germ of life is planted. If mother and father come together, but it is not the mother's period, and the " being-to-be-born " (Gandhabba) is not present, then no germ of life is planted. If mother and father come together, and it is the mother's period, but the " being-to-be-born " is not present, then again no germ of life is planted. If mother and father come together and it is the mother's period, and the " being-to-be-born " is also present, then, by the conjunction of these three, a germ of life is there planted." (*Vide* Majjhima Nikaya-Mahatanha sankhaya sutta).

For a " being-to-be-born " here a being must die somewhere. The birth of a person in this life means the death of a person in previous life. Birth and death are only two phases of the same process. Thus, birth precedes death, and death, on the other hand, precedes birth. This constant succession of birth and death in connection with each individual life-flux constitutes what is technically known as sansāra, the unbroken line of organs, elements and aggregates.

This newly discovered third element is, in the words of the Abhidhamma, termed Paṭisandhi viññāna (Re-linking Consciousness).

The first term of the life's progression is now found, but our limited knowledge does not permit us to proceed further and determine the cause of this re-linking consciousness which is the essential factor for the " being-to-be-born. "

The Buddha, however, developing a super-normal insight so as to penetrate into the realms beyond the reach of normal sense, comprehended also the root of this third element. He tells us that the coming into being of the re-linking consciousness is dependent upon the passing away of another consciousness in a past birth, and that the process of becoming and passing away is the result of Kamma, or, in other words, one's own action. This is the cause (Kammayoni) of this becoming.

CHAPTER IX

REASONS TO BELIEVE IN A PAST BIRTH

How are we to believe that there is a past birth ?

The most valuable evidence Buddhists cite in favour of rebirth is the Buddha, for He developed a knowledge which enabled Him to perceive the past and future lives. Says He : " With clairvoyant vision, purified and super-normal (celestial eye dibba cakkhu), I perceived beings disappearing from one state of existence and re-appearing in another. I beheld the base and the noble, the beautiful and the ugly, the happy and the miserable, and beings passing according to their deeds."

Following His instructions His disciples also developed this super-normal wisdom and were able to read their past lives to a great extent.

The acquirement of this faculty is not restricted only to the Buddha and His disciples. Any person, whether Buddhist or not, could possess this power, if he were to practise concentration to such an extent as to develop the fifth Jhāna (Abhiññā) and then practise the suitable exercise as prescribed in the Visuddhi Magga or Path of Purity.

Thēra gāthā gives an interesting account of a Brahman named Vangisa, who won favour as a teacher by tapping on skulls with his finger-nails and discovering thereby where the former occupants were reborn.

Some Indian Rishis, even before the advent of the Buddha, were distinguished for such powers as clair audience (Dibba • Sōta), clairvoyance (Dibba Cakkhu), reading thoughts of others (Cēto pariyāya ñāna), reminiscence of past births (Pubbē nivāsānussati) etc. For instance, the ascetic Asita, also known as Kāla Dēvala, who foretold that Prince Siddhattha would become a Buddha, was able to read both the past and the future to some extent.

One might doubt whether it is possible to possess such a memory. But when we consider the miraculous inventions and stupendous discoveries of science that are presented to us today there is left no room to deny the possibility of acquiring such a memory.

Thanks to the indefatigable efforts of the scientists we are now in a position to sit at our table and hear distant voices with the greatest ease, and before long television will probably introduce to us distant scenes. All these are the products of the human mind. If so, why cannot one's mind be so trained as to read one's past without any mechanical aid just as we would recall a past incident of our present life ?

Well, then, how is it that we do not find persons with such wonderful memories today ? Do we behold Buddhas and Arahats today ? Are there Krishnas and Christs amongst us ? Where are Platos and Shakespeares ? The fact that they do not exist at present is no reason to disbelieve that they existed in the past.

There are also some persons who in an unaccountable way suddenly develop the memory of their past birth and remember fragments of their previous lives. Such exceptional cases are reported from Burma, India, Germany, England, etc.

In parenthesis, it may be said that the experiences of some modern reliable psychists and strange cases of alternating multiple personalities tend to throw light upon this belief in rebirth.

This phenomenon of secondary personalities has to be explained either as resultants of past individual experiences or as " being possessed." The former explanation sounds more reasonable, but the latter cannot be totally discarded. The Visuddhi Magga mentions an interesting incident of a "Dēva" entering into the body " of a layman." *Vide* The Path of Purity Part I.

Sometimes we get strange experiences which cannot be explained but by rebirth. It was such experiences that led Sir Walter Scott to a sense of metempsychosis.

How often do we meet persons whom we have never before met, and yet inwardly feel that they are quite familiar to us ? How often do we visit places and yet feel impressed that we are perfectly acquainted with their surroundings ?

The Dhammapada commentary relates the story of a husband and wife, who, seeing the Buddha, fell at His feet and saluted Him, saying :—" Dear Son, is it not the duty of sons to care for their mother and father when they have grown old ? Why is it that for so long a time you have not shown yourself to us ? This is the first time we have seen you."

The Buddha attributed this sudden outburst of parental love to the fact that they had been His parents several times during His past lives and remarked :

" Through previous associations or present advantage, that old love springs up again like the lotus in the water."

Into this world came Perfect ones like the Buddhas and highly developed saintly personalities. Do they evolve suddenly ? Can they be the products of a single existence ?

How are we to account for colossal characters like Homer and Plato, men of genius like Shakespeare, infant prodigies like Pascal, Mozart, Beethoven, Raphael etc. ? Heredity alone cannot account for them, " else their ancestry would disclose it, their posterity, even greater than themselves, demonstrate it."

Could they rise to such lofty heights if they had not lived noble lives and gained similar experience in the past ? Is it by mere chance that they are born of those particular parents and placed under those favourable circumstances ?

The theory of heredity should be supplemented by the idea of Kamma and rebirth for an adequate explanation of these puzzling problems.

Says a certain Western writer:—" Whether we believe in a past existence or not, it forms the only reasonable hypothesis which bridges certain gaps in human knowledge concerning facts of everyday life. Our reason tells us that this idea of past birth and Kamma alone can explain the degrees of differences that exist between twins, how men like Shakespeare with a very limited experience are able to portray with marvellous exactitude the most diverse types of human character, scenes and so forth, of which they could have no actual knowledge, why the work of the genius invariably transcends his experience, the existence of infant precocity, the vast diversity in mind and morals, in brain and physique, in conditions, circumstances and environments, observable throughout the world, and so forth."

Is it reasonable to believe that the present brief span of life is the only existence before two eternities of happiness and misery ? The few years we are privileged to spend here, or for the most five score years, must certainly be an inadequate preparation for eternity.

If one believes in the present and in the future, it is quite logical to believe in the past. If there be reasons to believe that we have existed in the past, then surely there are no reasons to disbelieve that we shall continue to exist after our present life has apparently ceased.

It is indeed a strong argument in favour of past and future lives that in this world virtuous persons are very often unfortunate and vicious persons prosperous.

We are born into the state created by ourselves. If in spite of our virtue we are destined to lead an unfortunate life, it is due to our own past evil Kamma. If in spite of our wickedness we are prosperous, it is also due to our good Kamma of the past. The present deeds will, however, have their due consequences at the earliest possible opportunity.

CONCLUSION

Whence we came, whither we go, and when we go, we know not. The fact that we must go we know for certain.

Our cherished possessions, our kith and kin follow us not—nay, not even our bodies which we call our own. From elements they came, to elements they return. Empty fame and vain glory vanish in thin air.

Alone we wander in this tempest tossed sea of sansāra wafted hither and thither by our own Kamma, appearing here as an animal or man and there perchance as a Dēva or Brahma. We meet and part and yet we may meet again incognito. For seldom do we find a being who, in the course of wandering, had not at one time been a mother, a father, a sister, a brother, a son, a daughter.

" If a man ", says the Buddha, " were to prune out the grasses, sticks, boughs and twigs in this India and collecting them together, should make a pile laying them in a four inch stack saying for each: ' This is my mother; this is my mother's mother.' " "The grasses, sticks, boughs, twigs, in this India would be used up, ended, but not the mothers of that man's mother."

" If a man were to make this great earth into clayballs each the size of a Kola Kernel and laid them down saying: ' This is my father, this is my father's father.' " "This great earth would be used up, ended but not the fathers of that man's father."

So closely bound are we during our journeyings in Sansāra.

The countless lives we have led and the innumerable suffering we were subject to in the infinite past are such that the Buddha remarks :—" The bones of a single person wandering in Sansāra would be a cairn, a pile, a heap as great as Mount Vēpulla, were there a collector of these bones and the collections were not destroyed."

" Long time have you suffered the death of father and mother, of sons, daughters, brothers and sisters, and whilst you were thus suffering, you have verily shed tears upon this long way, more than there is water in the four oceans."

" Long time did your blood flow by the loss of your heads when you were born as oxen, buffaloes, rams, goats, etc."

" Long time have you been caught as dacoits or highwaymen or adulterers : and through your being beheaded, verily more blood has flowed upon this long way than there is water in the four oceans."

" And thus have you for long time undergone sufferings, undergone torment, undergone misfortune, and filled the graveyards full, verily long enough to be dissatisfied with every form of existence, long enough to turn away and free yourself from them all."

And this can only be accomplished by treading the Noble Eightfold Path of *viz.* : (1) right views, (2) right aspiration, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness and (8) right concentration, of which the first two comprise wisdom or insight (Paññā) the second three comprise virtue or morality (Sīla) and the last three comprise mental culture or concentration (Samādhi). And by practising the Ten Pāramitās to perfection of (1) generosity or charity (dāna), (2) morality or virtue (sīla) (3) renunciation (nekkhamma), (4) wisdom (paññā), (5) effort (viriya), (6) tolerance (khānti), (7) truth (sacca), (8) resolve (adiṭṭhāna), (9) loving-kindness (mettā) and (10) equanimity (upekkhā) and attaining the seven-fold (1) Purity of morals (sīla visuddhi), (2) Purity of mind (citta visuddhi), (3) Purity of views (diṭṭhi visuddhi), (4) Purity of escaping from doubt (kankhāvitarara visuddhi), (5) Purity of vision in discerning what is Path and what is not (maggāmagga ñāna dassana visuddhi), (6) Purity of intellectual vision which is knowledge of progress (patipadā ñāna dassana visuddhi) and (7) Purity of vision which is knowledge possessed by those in

the Four Paths (ñāna dassana visuddhi), one realises the Four Noble Truths of (1) sorrow (2) cause of sorrow (3) extinction of sorrow and (4) path leading to extinction of sorrow by the Path-consciousness of Arahatship, which is associated with the thirty-seven factors which pertain to enlightenment and thus attains Nibbāna, a transcendental or supramundane state of Perfect Peace, Bliss and Happiness by the complete annihilation of the fires of lust, hatred and delusion, the three root causes of the wheel of life, in which are embodied no less than one thousand five hundred and twelve kinds of defilements and corruptions (Kilēsā).

May the readers of this book carefully study these four essential doctrines and gradually making spiritual progress attain emancipation from suffering !

May all sentient beings be happy, free from disease and sorrow !

THE END

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