

PA; ICCASAMUPPÆDA

DISCOURSE ON PAḶICCASAMUPPÆDA

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DISCOURSE ON PAḷICCASAMUPPÆDA

(FIRST PART)

IMPORTANCE OF THE DOCTRINE

The doctrine of Paḷiccasamuppæda or Dependent Origination is very important in Buddhism. The bodhisatta began with dependent origination when he reflected deeply on the nature of existence and attained Enlightenment. He first pondered old age and death, as did every other bodhisatta when he was about to become the Buddha in his last existence. For it was only after seeing the old, the sick and the dead that the bodhisatta saw the ascetic (*samaḷā*) and renounced the world in search of the ageless and the deathless Dhamma. He had seen the evils of life in old age, sickness and death.

Every living being wants to avoid these evils of life but there is no end to these evils which follow him in one existence after another. In view of this endless process of life all living beings appear to be in bondage and subject to suffering. Life is in fact an infinite process of births and deaths. The fate of fowls and ducks is terrible indeed. Some are eaten up while still in the eggs. If they emerge from the eggs they do not live long but are killed when they grow up a little. They are born only to be killed for human consumption. If the fate of a living being is thus to be repeatedly killed it is gloomy and frightful indeed.

But the fowls and ducks appear to be well content with their lot in life. They apparently enjoy life, quacking, crowing, eating and fighting with one another. They may think that they have a lot of time to live although in fact they have little time to be happy, their life being a matter of days or months, with each of them coming into existence and then dying after a short time.

The span of human life, too, is not very long. For the man in his fifties or sixties the past seems in retrospect as recent as yesterday. Sixty or seventy years on earth is a day in the life of a deva which is, however, very short in the eyes of a Brahmæ who may live as long as the duration of the worlds (*kappa*). But even the Brahmæ who outlives hundreds of worlds is insignificant and his life is short in the context of *samsæric* eternity. Devas and Brahmæs, too, have to age and die eventually. Although they are not subject to sickness and marked dotage, age tells on them invisibly in due course of time. So every living being has to face old age and death and nobody can escape from these evils of life.

REFLECTION OF THE BODHISATTA

Reflecting on the origin of old age, the bodhisatta traced back the chain of dependent origination from the end to the beginning. Old age and death have their origin in rebirth which in turn is due to *kammabhava* (condition or *kamma* for renewed existence.) *kammabhava* stems from grasping or attachment (*upædæna*) which is caused by craving (*taḥhæ*) Craving arises from feeling (*vedanæ*) which is produced by sense-bases (*æyatana*) such as eye, visual form, etc. Sense-bases are the product of *næmarppa* (consciousness and corporeality) which results from *viññæḷa* (consciousness) which is again caused by *næmarppa*.

The full Pæli texts about Paḷiccasamuppæda attribute *viññæḷa* to *sa³khæra* (*kamma*-formations) and *sa³khæra* to *avijjæ* (ignorance). But the bodhisatta's reflection is confined to the interdependence of *næmarppa* and *viññæḷa* in the present life. In other words, he reflected on the correlation between *viññæḷa* and *næmarppa*, leaving out of account the former's relation to past existence. We may assume therefore that for the yogis reflection on the present life will suffice to ensure the successful practice of *vipassanæ*.

ANULOMA REASONING

The bodhisatta reasoned about the correlation between *viññāṅga* and *nāmarūpa* thus: "This *viññāṅga* has no cause other than *nāmarūpa*. From *nāmarūpa* there results *viññāṅgas*; from *viññāṅga* there arises *nāmarūpa*. Hence from the correlation between *viññāṅga* and *nāmarūpa* there arise birth, old age and death; there may be successive births or successive deaths."

Moreover *viññāṅga* causes *nāmarūpa*: *nāmarūpa* causes sense-bases (*āyatana*). From sense-bases there arises contact; contact leads to feeling, feeling gives rise to craving, craving to grasping, and grasping results in rebirth which in turn leads to old age, death, anxiety, grief and other kinds of mental and physical suffering.

Then the bodhisatta reflected on dependent origination negatively. If there were no *viññāṅga* there could be no *nāmarūpa*; if no *nāmarūpa*, then no *āyatana* and so on. The negation of the first link in the chain of causation leads to the extinction of suffering that has been set us ceaselessly in the infinite series of samsāric existences. After this reflection on dependent origination in its positive and negative aspects, the bodhisatta contemplated the nature of the aggregates of grasping. Then he attained the successive insights and fruitions (*maggaphala*) on the Ariyan holy path and finally became the all-Enlightened Buddha. Every bodhisatta attained supreme Enlightenment after such contemplation. They did not learn what and how to contemplate from others but owing to cumulative potential (*pārami*) that they had acquired through innumerable lifetimes, they contemplated as mentioned before and attained Enlightenment.

BEYOND REASONING AND SPECULATION

Then when it was time to preach the Buddha thought thus: This dhamma which I know is very profound. It is hard to understand; it is so sublime and so conducive to inner peace. It is not accessible to intellect and logic (*atakkavacaro*). It is subtle and it is to be realized only by the wise.

All over the world philosophers have racked their brains about freedom from old age, sickness and death. But freedom from these evils means Nibbāna and Nibbāna is beyond the reach of reason and intellect. It is to be realized only through the practice of the middle way and *vipassanā*. Most philosophers rely on intellect and logic and there are various doctrines which they have conceived for the welfare of all living beings. But these doctrines are based on speculations that do not help anyone to attain *vipassanā* insight, let alone the supreme goal of Nibbāna. Even the lowest stage of *vipassanā* insight, viz., insight into the distinction between *nāma* and *rūpa* does not admit of intellectual approach. The insight dawns on the yogi only when, with the development of concentration, and in accordance with Satipaṭṭhāna method he watches the *nāmarūpa* process and distinguished between consciousness and corporeality, e.g. the desire to bend the hand and bent hand, the ear and the sound on the one hand and the consciousness of hearing on the other and so forth. Such knowledge is not vague and speculative; it is vivid and empirical.

It is said on the authority of scriptures that *nāmarūpas* are in a constant flux and that we should watch their arising and passing away. But for the beginner this is easier said than done. The beginner has to exert strenuous effort to overcome hindrances (*nivaraṅga*). Even freedom from *nivaraṅga* helps him only to distinguish between *nāma* and *rūpa*. It does not ensure insight into their arising and passing away. This insight is attained only after concentration has been developed and perception has become keen with the practice of mindfulness. Constant mindfulness of arising and vanishing leads to insight into *anicca*, *dukkha* and *anatta* of all phenomena. But as merely the beginning of lower *vipassanā*, this insight is a far cry from the path and its fruition. Hence the description of the dhamma as something beyond logic and speculation.

DHAMMA IS ONLY FOR THE WISE

The dhamma is subtle (*nipuḷo*); it is to be realized only by the wise (*paḷiḍitavedaniyo*). Here the wise means only those who have wisdom (*paññā*) relating to *vipassanā* and the path and its goal. The dhamma has nothing to do with the secular knowledge per se possessed by world philosophers, religious founders, writers or great scientists who can split atoms. But it can be realized by any one irrespective of sex, age or education, anyone who contemplates *nāmarūpa* at the moment of their arising, passes through *vipassanā* insights progressively and attains the Ariyan path and its goal.

Taking stock of the nature of all living beings, the Buddha found that most of them were mired in sensual pleasure. There were of course a few exceptions like the five companions of Siddhattha in the forest retreat or the two brahmins who were later to become the two chief disciples of the Buddha. But the majority of mankind regard the enjoyment of pleasure as the summum bonum of life. They are like children who delight in playing with their toys the whole day. The child's toys and games make no sense to adults but grown-up people too derive pleasure from the toys of the sensual world, that is, from the company of their children and grand children. Such sensual pleasure has no appeal for Buddhas and Arahats. It is highly esteemed by ordinary men and devas because they have no sense of higher values such as *jhāna*, *vipassanā* and *Nibbāna*.

A person who is thus fond of sensual pleasure may be likened to a peasant living in out-of-the-way rural areas. To the urbanites those places are wholly devoid of the amenities of life, what with poor food, poor clothes, dirty dwellings, muddy foot-paths, and so forth. But the villagers are happy and they never think of leaving their native place. Likewise, common people and devas delight in their sensual objects. Whatever the teaching of Buddha and the Arahats, they love pleasure and spend all their time indulging in it. They feel ill at ease in the absence of sensual objects. They are so much pleased with their families, attendants and possessions that they cannot think of anything higher than sensual pleasure. Because of their deep-rooted love of pleasure, it is hard for them to understand or appreciate the subtle, profound Paṭiccasamuppæda and *Nibbāna*.

DIFFICULTY OF UNDERSTANDING

The Buddha-dhamma makes little appeal to the masses since it is diametrically opposed to their sensual desire. People do not like even an ordinary sermon, let alone a discourse on *Nibbāna*, if it has no sensual touch. They do not seem interested in our teaching and no wonder, since it is devoid of melodious recitation, sentimental stories and hilarious jokes and other attractions. It is acceptable only to those who have practised *vipassanā* or who seek the dhamma on which they can rely for methods of meditation and extinction of defilements.

But it is a mistake to deprecate, as some do, the sermons containing stories, jokes, etc as *sutta* sermons. *Suttas* differ basically from popular sermons in that they are profound, as witness *Anattalakkhaṇa* *sutta*, *Saḷipatthāna* *sutta* and so forth. The doctrine of Dependent Origination too belongs to *Sutta Piṭaka*. It is to be labelled *Abhidhammā* only because it is preached in the fashion of *Abhidhammā Piṭaka*.

Since our teaching is unadulterated dhamma, some people confuse it with *Abhidhammā* and cannot follow it, much less grasp the Path and *Nibbāna* which it emphasizes. *Paṭiccasamuppæda* is hard to understand because it concerns the correlations between causes and effects. There is no ego entity that exists independently of the law of causation. It was hard to accept this fact before the Buddha proclaimed the dhamma.

The commentaries also points out the abstruse character of the doctrine. According to them there are four dhammas which defy understanding, viz., the four noble truths, the nature of a living being, the nature of rebirth and dependent origination.

It is hard to understand and accept the truth of suffering, the truth about its cause, the truth about its cessation and the truth about the way to its extinction. It is hard to appreciate these truths, still harder to teach them to other people.

Secondly, it is hard to understand that a living being is a *nāma-rūpa* process without any separate self, that the *nāmarūpa* complex is subject to the law of *kamma* that determines a man's future life according to his good or bad deeds.

In the third place, it is hard to see how rebirth takes place as a result of defilement and *kamma* without the transfer of *nāma-rūpa* from a previous life.

Lastly it is equally hard to understand Paṭiccasamuppāda. It involves the above three abstruse dhammas. Its negative aspect concerns the first two noble truths as well as the nature of a living being and rebirth while its positive aspect involves the other two truths. Hence it is most difficult to grasp or teach this doctrine. It may be easy to explain it to one who has attained the path and Nibbāna or one who has studied the *piṭaka* but it will mean little to one who has neither the illumination nor scriptural knowledge.

The writer of the commentary on the doctrine was qualified to explain it because he might have attained the lower stages of the path or he might have a thorough knowledge of the Piṭaka. He refers to its difficulty probably in order that its exposition might be seriously studied by posterity. He likens the difficulty to the plight of a man who has jumped into the sea and cannot get to the bottom. He admits that he has written the exegesis on the basis of the Piṭaka and the old commentaries handed down by oral tradition. The same may be said of our teaching. Since it is hard to explain the doctrine, the yogī should pay special attention to it. If he follows the teaching superficially, he will understand nothing and without a fair knowledge of the doctrine, he is bound to suffer in the wilderness of *samsāric* existence.

The substance of the Paṭiccasamuppāda teaching is as follows.

From ignorance there arises *sa³khāra* (effort or *kamma*-formation.) From *kamma*-formation there arises consciousness of the new existence. Consciousness gives rise to psycho-physical phenomena or *nāma-rūpa*. *Nāma-rūpa* leads to *āyatana* (six bases). From *āyatana* arises the *phassa* (impression). *Phassa* causes feeling; feeling leads to craving. From craving there results clinging (*upādāna*). Because of clinging there is the process of becoming (*kamma-bhava*), from the process of becoming there arises rebirth (*jāti*) and rebirth leads to old age, death, sorrow, grief, and lamentation. Thus arises the whole mass of suffering.

WHAT IS AVIJJÆ (IGNORANCE)?

According to the Buddha, *avijjæ* is ignorance of the four Noble Truths, viz, the truths about suffering, its cause, its cessation and the way to its cessation. In a positive sense *avijjæ* implies misconception or illusion. It makes us mistake what is false and illusory for truth and reality. It leads us astray and so it is labelled *micchæpañipatti-avijjæ*.

Avijjæ therefore differs from ordinary ignorance. Ignorance of the name of a man or a village does not necessarily mean misinformation whereas the *avijjæ* of Paṭiccasamuppæda means something more than ignorance. It is misleading like the ignorance of a man who has lost all sense of direction and who therefore thinks that the east is west or that the north is south. The man who does not know the truth of suffering has an optimistic view of life that is full of *dukkha* (pain and evil).

It is mistake to seek the truth of *dukkha* in the book for it is to be found in one's own body. Seeing, hearing, in short, all *næma-rþpa* arising from the six senses are *dukkha*. For this phenomenal existence is impermanent, undesirable and unpleasant. It may end at any time and so all is pain and suffering. But this *dukkha* is not realized by living beings who look upon their existence as blissful and good.

So they seek pleasant sense-objects, good sights, good sounds, good food, etc. Their effort to secure what they believe to be the good things of life is due to their illusion (*avijjæ*) about their existence. *Avijjæ* is here like the green eye-glass that makes a horse eat the dry grass which it mistakes for green grass. Living beings are mired in sensual pleasure because they see every thing through rose-coloured glasses. They harbour illusions about the nature of sense-objects and *næma-rþpa*.

A blind man may be easily deceived by another man who offers him a worthless longyi, saying that it is an expensive, high quality longyi. The blind man will believe him and he will like the longyi very much. He will be disillusioned only when he recovers his sight and then he will throw it away at once. Like-wise, as a victim of *avijjæ*, a man enjoys life, being blind to its *anicca*, *dukkha* and *anatta*. He becomes disenchanted when introspection of *næma-rþpa* makes him aware of the unwholesome nature of his existence.

Introspection of *næma-rþpa* or *vipassanæ* contemplation has nothing to do with bookish knowledge. It means thorough watching and ceaseless contemplation of all psycho-physical phenomena that comprise both the sense-objects and the corresponding consciousness. The practice leads to full awareness of their nature. As concentration develops, the yogø realizes their arising and instant vanishing, thereby gaining an insight into their *anicca*, *dukkha* and *anatta*.

Avijjæ makes us blind to reality because we are unmindful. Unmindfulness gives rise to the illusion of man, woman, hand, leg, etc., in the conventional sense of the terms. We do not know that seeing, for instance, is merely the *næma-rþpa* or psycho-physical process, that the phenomenon arises and vanishes, that it is impermanent, unsatisfactory and unsubstantial.

Some people who never contemplate die without knowing anything about *næma-rþpa*. The real nature of *næma-rþpa* process is realized by the mindful person. But the insight does not occur in the beginning when concentration is not yet developed. Illusion or the natural way of consciousness precedes contemplation and so the beginner does not gain a clear insight into the nature of *næma-rþpa*. It is only through steadfast practice that concentration and perception develop and lead to insight-knowledge.

If, for example, while practising mindfulness, the yogø feels itchy, he is barely aware of being itchy. He does not think of the hand, the leg, or any other part of the body that is itchy nor does the idea of self as the subject of itchiness, "I feel itchy" occurs to him. There arises only the continuous sensation of itchiness. The sensation does not remain permanent but passes away as he notes it. The

watching consciousness promptly notes every psycho-physical phenomenon, leaving no room for the illusion of hand, leg and so on.

Illusion dominates the unmindful person and makes him blind to the unsatisfactory nature (*dukkha*) of all sense-objects. It replaces *dukkha* with *sukha*. Indeed *avijjā* means both ignorance of what is real and misconception that distorts reality.

Because he does not know the truth of *dukkha*, man seeks pleasant sense-objects. Thus ignorance leads to effort and activity (*sa³khāra*). According to the scriptures, because of *avijjā* there arises *sa³khāra* but there are two links, viz, *ta⁴hā* and *upādāna* between them. Ignorance gives rise to craving (*ta⁴hā*) which later on develops into attachment (*upādāna*). Craving and attachment stem from the desire for pleasure and are explicitly mentioned in the middle part of the doctrine of Paṭiccasamuppada. When the past is fully described, reference is made to *avijjā*, *ta⁴hā*, *upādāna*, *kamma* and *sa³khāra*.

IGNORANCE OF THE ORIGIN OF DUKKHA

People do not know that craving is the origin (*samudaya*) of suffering. On the contrary they believe that it is attachment that makes them happy, that without attachment life would be dreary. So they ceaselessly seek pleasant sense-objects, food, clothing, companion and so forth. In the absence of these objects of attachment they usually feel ill at ease and find life monotonous.

For common people life without attachment would be indeed wholly devoid of pleasure. It is *ta⁴hā* that hides the unpleasantness of life and makes it pleasant. But for the Arahāt who has done away with *ta⁴hā*, it is impossible to enjoy life. He is always bent on Nibbāna, the cessation of conditioned suffering.

Ta⁴hā cannot exert much pressure even on the yogīs (meditators) when they become absorbed in the practise of *vipassanā*. So some yogīs do not enjoy life as much as they did before. On their return from meditation retreat they get bored at home and feel ill at ease in the company of their families. To other people the yogī may appear to be conceited but in fact his behaviour is a sign of loss of interest in the workaday world. But if he cannot as yet overcome the sensual desire, his boredom is temporary and he usually gets readjusted to his home life in due course. His family need not worry over his mood or behaviour for it is not easy for a man to become thoroughly sick of his home life. So the yogī should examine himself and see how much he is really disenchanted with life. If his desire for pleasure lingers, he must consider himself still in the grip of *ta⁴hā*.

Without *ta⁴hā* we would feel discomfited. In conjunction with *avijjā*, *ta⁴hā* makes us blind to *dukkha* and creates the illusion of *sukha*. So we frantically seek sources of pleasure. Consider, for example, men's fondness for movies and dramatic performances. These entertainments cost time and money but *ta⁴hā* makes them irresistible although to the person who has no craving for them they are sources of suffering.

A more obvious example is smoking. The smoker delights in inhaling the tobacco smoke but to the non-smoker it is a kind of self-inflicted suffering. The non-smoker is free from all the troubles that beset the smoker. He leads a relatively care-free and happy life because he has no craving for tobacco. *Ta⁴hā* as the source of *dukkha* is also evident in the habit of betel-chewing. Many people enjoy it although in fact it is a troublesome habit.

Like the smoker and the betel-chewer people seek to gratify their craving and this *ta⁴hā*, inspired effort is the mainspring of rebirth that leads to old age, sickness and death.

Suffering and desire as its cause are evident in everyday life but it is hard to see these truths. For they are profound and one can realize them not through reflection but only through the practice of *vipassanā*.

IGNORANCE OF THE THIRD AND FOURTH NOBLE TRUTHS

Avijjā also means ignorance of the cessation of *dukkha* and the way to it. These two truths are also profound and hard to understand. For the truth about cessation of *dukkha* concerns Nibbāna which is to be realized only on the Ariyan holy path and the truth about the way is certainly known only to the yogī who has attained the path. No wonder that many people are ignorant of these truths.

Ignorance of the end of suffering is widespread and so world religions describe the supreme goal in many ways. Some say that suffering will come to an end automatically in due course of time. Some regard sensual pleasure as the highest good and reject the idea of a *future* life. This variety of beliefs is due to ignorance of the real Nibbāna. Even among Buddhists some hold that Nibbāna is an abode or a sort of paradise and there are many arguments about it. All these show how hard it is to understand Nibbāna.

In reality Nibbāna is the total extinction of the *nāma-rūpa* process that occurs ceaselessly on the basis of causal relationship. Thus according to the doctrine of Paṭiccasamuppāda, *avijjā*, *sa³khāra*, etc give rise to *nāma-rūpa*, etc and this causal process involves old age, death and other evils of life. If *avijjā*, etc become extinct on the Ariyan path, so do their effects and all kinds of *dukkha* and this complete end of *dukkha* is Nibbāna.

For example, a lamp that is refueled will keep on burning but if it is not refueled there will be a complete extinction of flame. Likewise for the yogī on the Ariyan path who has attained Nibbāna, all the causes such as *avijjā*, etc., have become extinct and so do all the effects such as rebirth, etc. This means total extinction of suffering, that is, Nibbāna which the yogī must understand and appreciate before he actually realizes it.

This concept of Nibbāna does not appeal to those who have a strong craving for life. To them the cessation of *nāma-rūpa* process would mean nothing more than eternal death. Nevertheless, intellectual acceptance of Nibbāna is necessary because on it depends the yogī's whole-hearted and persistent effort to attain the supreme goal.

Knowledge of the fourth truth, viz, truth about the way to the end of *dukkha* is also of vital importance. Only the Buddhas can proclaim the right path; it is impossible for anyone else, be he a deva, a Brahmā or a human being, to do so. But there are various speculations and teachings about the path. Some advocate ordinary morality such as love, altruism, patience, alms giving, etc., while others stress the practice of mundane *jhāna*. All these practices are commendable. According to the Buddhist teaching, they lead to relative welfare in the deva-Brahmā worlds but do not ensure freedom from *samsāric dukkha* such as old age, etc., So they do not form the right path to Nibban although they are helpful in the effort to attain it.

Some resort to self-mortification such as fasting, living in a state of nature and so forth. Some worship devas or animals. Some live like animals. From the Buddhist point of view all these represent what is termed *śalabbataparāmāsa* which means any practice that has nothing to do with the Eightfold Path.

The Eightfold Noble Path comprises right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right contemplation. The path is of three kinds, viz., the basic path, the preliminary path and the Ariyan path. Of these the most vital is the Ariyan path but this path should not be the primary objective of the yogī nor does it require him to spend much time and energy on it. For as the vipassanā practice on the preliminary path develops, the insight on the Ariyan level occurs for a thought-moment. For example, it requires much time and effort to produce fire by friction but ignition is a matter of a moment's duration. Similarly, the insight on the Ariyan path is instantaneous but it presupposes much practice of *vipassanā* on the preliminary path.

RIGHT VIEW, ETC.,

Vipassanæ insight is the insight that occurs at every moment of contemplation. The yogḡ who notes every psycho-physical phenomenon becomes aware of its real nature. Thus he focuses his attention on the bending of his arms or legs and he realizes the elements of rigidity and motion. This means right view in connection with *vāyodhætu*. Without mindfulness there will arise illusion of "It is the hand." "It is a man," and so forth. Only the mindful yogḡ sees things as they really are.

The same may be said of right view in regard to sensation in the body, e.g., heat or pain and mental activities, e.g., imagination, intention. When the mind becomes fixed and calm, the yogḡ finds the *næma-rþpa* phenomena arising and vanishing and so he gains insight into their *anicca*, *dukkha* and *anatta*.

Right belief implies right intention and other associative dhamma on the path. Insight on the path occurs at every moment of contemplation. With the attainment of perfect insight into the three characteristics of existence, the yogḡ sees Nibbæna. Hence if Nibbæna is to be realized here and now, the practice of *vipassanæ* is essential. The yogḡ who cannot as yet practise *vipassanæ* should focus on the path that is the basis of *vipassanæ* practice. This basic path means doing good deeds motivated by the belief in *kamma*. In other words, it is the practice of *dæna*, *søla* etc., in the hope of attaining Nibbæna.

All the paths (*magga*)-the basic, the preliminary and the Ariyan-form the threefold path leading to Nibbæna. In particular the yogḡ must recognize the Ariyan path as the dhamma that is to be desired, cherished and adored. Such a recognition is essential to strenuous effort in the practice of *vipassanæ*. The yogḡ must also accept the *vipassanæ magga* as a noble dhamma and know how to practise it.

Some people are ignorant of the way to Nibbæna. On top of that they belittle the Nibbæna-oriented good deeds of other people. Some deprecate the teaching and practice of other people although they have never practised *vipassanæ* effectively. Some criticize the right method because they are attached to their wrong method. All these people have *avijjæ* which means ignorance of and misconception about the right path. It is *avijjæ* not to know that *dæna*, *søla* and *bhævanæ* lead to Nibbæna and it is *avijjæ* too to regard *dæna*, etc as harmful to one's interest. The more destructive *avijjæ* is ignorance of and illusion about the right method of contemplation.

Ignorance of the right path is the most terrible form of *avijjæ*. For it makes its victims blind to good deeds and creates illusions thereby preventing them from attaining human happiness or divine bliss, let alone the Ariyan path and Nibbæna. Yet most people remain steeped in ignorance, unmindful of the need to devote themselves to *dæna*, *søla* and *bhævanæ*.

AVIJJĀ LEADS TO SĀEKHĀRA

To them sensual pleasure is the source of happiness, Nibbāna as the extinction of *nāma-rūpa* is undesirable and the way to it is arduous and painful. So they seek to gratify their desire through three kinds of action (*kamma*) viz., bodily action, verbal action and mental action. Some of these actions may be ethically good and some may be ethically bad. Some people will practice *dāna*, etc for their welfare hereafter, while some will resort to deceit or robbery to become rich.

A Pāḷi synonym for *kamma* (action) is *sa³khāra*. *Sa³khāra* is also of three kinds, viz., *sa³khāra* by thought, *sa³khāra* by speech and *sa³khāra* by body. *Sa³khāra* presupposes *cetanā* (volition). The function of *cetanā* is to conceive, to urge or to incite and as such it is the mainspring of all actions. It is involved in killing, alms-giving, etc. The yogī knows its nature empirically through contemplation.

In another sense there are three kinds of *sa³khāras*, viz, *puññābhi* (wholesome) *sa³khāra*, with its good *kammic* result, *apuññābhi* (unwholesome) *sa³khāra* with its bad *kammic* result and *aneñjabhi-sa³khāra* that leads to wholesome *arppajhāna* which literally means immobile *jhāna*. *Rppajhāna* and all the good actions having the *kammic* results in the sensual world are to be classified as *puññābhisa³khāra*. *Puññā* literally means something that cleanses or purifies. Just as a man washes the dirt off his body with soap, so also we have to rid ourselves of *kammic* impurities through *dāna*, *sīla* and *bhāvanā*. These good deeds are conducive to welfare and prosperity in the present life and hereafter.

Another meaning of *puññā* is the tendency to fulfil the desire of the doer of the good deed. Good deeds help to fulfil various human desires, e.g., the desire for health, longevity, wealth and so forth. If a good deed is motivated by the hope for Nibbāna, it leads to a life that makes it possible to attain his goal or it may ensure his happiness and welfare till the end of his last existence. *Abhisa³khāra* is the effort to do something for one's own welfare. It tends to have good or evil *kammic* results. So *puññābhi sa³khāra* is good deed with good *kammic* result. There are eight type of good deed in sensual sphere (*kāma-vacāra-kusala*) and five types in fine material sphere (*rūpāvacāra*). All these may be summed up as of three kinds, viz., *dāna*, *sīla* and *bhāvanā*.

Giving *dāna* gladly means wholesome consciousness which is *kammically* very fruitful. So the donor should rejoice before, during and after the act of alms-giving. In the scriptures this kind of *dāna* is credited with great karmic productivity. The attitude of the donor may also be one of indifference (*upekkhā*) but if the mind is clear, his act of *dāna* too has high *kammic* potential. Any act of alms-giving that is based on the belief in *kamma* is rational and it may bear fruit in the form of rebirth with no predisposition to greed, ill-will and ignorance. An act of *dāna* that has nothing to do with a sense of its moral value or the belief in *kammic* result is good but unintelligent and it will lead to rebirth with no great intelligence. It may bear such *kammic* fruit in everyday life but it does not make the donor intelligent enough to attain the path in his next life.

Again one may do a good deed spontaneously without being urged by others (*asa³khārika-kusala*); some do good deeds at the instigation of others (*sasa³khārika-kusala*). Of these two kinds of good deeds the former is *kammically* more fruitful than the later. When we consider the four kinds of deeds the former is *kammically* more fruitful than the later. When we consider the four kinds of good deeds mentioned earlier in terms of these last two attributes, we have a total of eight types of wholesome consciousness in the sensual sphere. Whenever we do a good deed, we are prompted to do so by one of these *kusala dhammas*; when we practise concentration and meditation, we have to begin with these eight types of wholesome *dhammas*.

It is *bhāvanā* that can lead to *jhāna*, the yogī attains *rūpāvacāra jhāna* when his *samādhi* is well developed. *Jhāna* means total concentration of mind on an object of mental training. *Samatha-Jhāna* is concentration for bare tranquility. *Jhāna samādhi* is like flame burning in still air. According to the Suttas, the *rūpāvacāra jhāna* has four levels; in Abhidhamma it has five levels.

UNWHOLESOME KAMMAS

Opposed to puññabhisa³khāra is apuññabhisa³khāra or unwholesome *kamma* formations. These immoral deeds lead to lower worlds and evils in human life such as ugliness, infirmities and so forth. They number twelve in terms of consciousness, viz, eight rooted in greed (*lobha*), two rooted in ill-will (*dosa*) and two rooted in ignorance (*moha*).

The *lobha*-based *dhammas* comprise four with wrong belief and four without it. Of the four *dhammas* with wrong belief, two are joyful, spontaneous (*asa³khārikha*) *dhamma* and joyful but unspontaneous (*sasa³khārika*) *dhamma*. The neutral (*upekkhā*) unwholesome *dhammas* may be classified in the same way. Likewise there are two joyful, *lobha*-based *dhammas* without wrong belief and two *lobha*-based *dhammas* without joy and wrong belief. Every *kamma* is characterized by one of these eight *lobha*-based *dhammas*. The *dosa*-based *dhamma* is of two kinds, viz, spontaneous *kamma* and unspontaneous *kamma*. This *dosa*-based consciousness is the mainspring of anger, dejection, fear and revulsion.

The two kinds of *moha*-based consciousness are doubt (*vicikicchā*) and restlessness (*uddhacca*). The former concerns doubts about the Buddha, Dhamma, *Sa³gha*, *sīla*, *samādhi*, the idea of a future life and so forth. The latter refers to the person who is distracted and absent-minded. The mind is seldom calm and it usually goes wandering when it is not restrained through the practice of *bhāvanā*. It is said, however, that *uddhacca* does not lead to the lower worlds. The other eleven unwholesome *dhammas* do so under certain circumstances and even in case of a good rebirth they usually have *kammic* effects such as sickness. These twelve kinds of unwholesome volition (*cetanā*) are called *apuññabhisañkhāra*.

All over the world people wish to be happy and so they strive for their material welfare in the present life and hereafter. But it is greed and ill-will that largely characterize their activities. Wholesome consciousness is confined to those who have good friends, who have heard their *dhamma* and who think rationally.

Some go morally astray, being misled by their selfish teacher. In the lifetime of the Buddha a lay Buddhist abused good monks and so, on his death he became a *peta* in the latrine of the monastery he had donated to the *Sa³gha*. He told the elder *thera* Moggallāna about his misdeed when the latter saw him with his divine eye. What a terrible fate for a man who had materially supported the *Sa³gha* for his welfare in afterlife but was misguided to the lower world by his teacher. This shows that the person whose company we seek should possess not only deep knowledge but also good character.

The mark of a good man is abstinence from any act, speech or thought that is harmful to other people. Those who keep company with good men or good *bhikkhus* have the opportunity to hear the good *dhamma* and if he thinks wisely his thoughts will lead to wholesome *kamma*. On the other hand evil teachers or friends, false teachings and improper thoughts may lead to moral disaster. Some who bore unblemished character in the beginning were ruined by corrupt thoughts. They were convicted of theft, robbery or misappropriation and their long standing reputation was damaged once and for ever. All their suffering had its origin in the illusion of happiness. Contrary to their expectations, they found themselves in trouble when it was too late. Some misdeeds do not produce immediate *kammic* results but they come to light in due course and lead to suffering. If retribution does not follow the evil-doer here and now, it overtakes him in afterlife as in the case of the donor of the monastery who became a *peta* for his evil words.

His teacher who had misguided him fared worse after his death. For he occupied a place below his former pupil and had to live on his excreta. The *kammic* result of his misdeed was indeed frightful. He had committed it for his own end but it backfired and he had to suffer terribly for it.

Some jungle tribes make animal sacrifices to gods for good harvest, security, etc. These primitive beliefs still prevail among some urban people. Some worship the chief nat as if he were the Buddha. Some kill animals to feed guests on the occasion of religious alms-giving. Even some ignorant Buddhists have misgivings about this practice. Whatever the object of the donor, killing has bad *kammic* result and it is not a good deed despite the belief of the killer to the contrary.

A good deed bears the mark of moral purity. Killing or hurting a living being cannot be morally pure in any sense if you identify yourself with the victim. He faces death or endures ill-treatment only because he cannot avoid it. He will surely retaliate if he is in a position to do so. Some people pray for vengeance and so the killer is killed in his next existence or he has to suffer in hell for his misdeed. The Piṭṭaka abounds in many instances of the *kammic* consequences of killing.

Some long for human or deva life and devote themselves to *dāna*, *sīla* and *bhāvanā*. Their good deeds serve to fulfil their wishes and lead to welfare in afterlife but every life is subject to old age and death and human life is inextricably bound up with ill-health and mental suffering. Some crave for the Brahmā-world and practise *jhāna*. They may live happily for many *kappas* (world-systems) as Brahmās. But when life has run its course, they will be reborn as human beings or devas and any evil deed that they do may bring them to the lower worlds. After all the glorification of the Brahmā-life is an illusion.

The illusion of happiness is not confined to common people. The illusion (*vipallāsa* and *avijjā*) that makes us regard *dukkha* as *sukha* lingers at the first two stages of the holy path and even at the *anāgāmi* stage the yogī still mistakes material life (*rūpa-bhava*) and immaterial life (*arūpa-bhava*) for a life of bliss. So the object of the Ariyas at the first three stages is to do good. As for the common people they are mired in all the four illusions that make them regard the impermanent as permanent, the *dukkha* of *nāmarūpa* as *sukha*, the impersonal as personality (*atta*) and the unpleasant as pleasant. Associated with these illusions are the four *avijjās*. Because of these misconceptions and ignorance every bodily, verbal or mental action gives rise to good or bad *kamma*. A good *kamma* arises only from volitional effort coupled with faith, mindfulness and so forth. If the mind is left to itself, it is likely to produce bad *kamma*.

REJECTION OF GOOD KAMMA MEANS BAD KAMMA

Some people misinterpret the lack of good or bad *kamma* on the part of the Arahats and say that we should avoid doing good deed. For an ordinary person the rejection of good *kamma* will mean the upsurge of bad *kamma* just as the exodus of good people from a city leaves only fools and rogues or the removal of useful trees is followed by the growth of useless grass and weeds. The man who rejects good deeds is bound to do bad deeds that will land him in the lower worlds. It will be hard for him to return to the human world.

In point of fact the Arahats' dissociation from good *kamma* means only that because of the extinction of *avijjā* his action is karmically unproductive. Indeed the Arahats do good deeds such as revering the elder theras, preaching, giving alms, helping living beings who are in trouble and so forth. But what with their total realization of the four noble truths and the elimination of *avijjā*, their good actions do not have any *kammic* effect. So it is said that the Arahats do not have good *kamma*, not that he avoids doing good deeds.

An ordinary person who does not care for good deeds because of his *avijjā* and mistaken view will build up only bad *kamma* that are bound to lead to the lower worlds. In fact the lack of the desire to do good is a sign of abysmal ignorance that makes the holy path and Nibbāna remote. The mind becomes inclined to good deeds in so far as *avijjā* loses its hold on it. A *sotāpanna* yogī is more interested in doing good than when he was an ordinary man. The same may be said of those at the higher stages of the Ariyan path. The only difference is the increasing desire to give up doing things irrelevant to the path and devote more time to contemplation. So good deeds should not be lumped

together with bad deeds and purposely avoided. Every action that is bound up with *avijjā* means either good *kamma* or bad *kamma*. In the absence of good *kamma* all will be bad *kamma*.

IGNORANCE AND ILLUSION

Truth and falsehood are *mutually* exclusive. If you do not know the truth you accept falsehood and vice versa. Those who do not know the four noble truths have misconceptions about *dukkha* which posing as *sukha*, deceive and oppress them.

Apart from *taḥā* which when gratified affords pleasure, everything in the sensual world is real *dukkha*. All sense-objects are subject to ceaseless flux and unreliable. Yet to the ignorant person they appear to be good and pleasant. They make him nostalgic about what they regard as their happy days in the past and optimistic about their *future*. Because of their misconception, they long for what they consider to be the good things in life. This is the cause of their *dukkha* but they do not realize it. On the contrary they think that their happiness depends on the fulfillment of their desires. So they see nothing wrong with their desire for sensual pleasure. In fact the truths about the end of *dukkha* and the way to it are foreign to most people. Some who learn these truths from others or accept them intellectually do not appreciate them. They do not care for Nibbāna or the way to it. They think that the way is beset with hardships and privations.

The hope for happiness is the mainspring of human action. Actions in deed, speech or thought are called *kamma* or *sa³khāra*. We have referred to three kinds of *sa³khāra*, the two kinds of good *kamma* comprising the first *sa³khāra*, viz., the eight good *kammās* in the sensual world and good *kammās* in the material world; we have also mentioned two kinds of good *kamma* or consciousness, viz., one associated with intelligence. In the practice of *vipassanā* the yogi's mind is intelligent if it becomes aware of the real nature of *nāma-rūpa* (*anicca, dukkha, anatta*), through contemplation. It is not intelligent if it means little more than the recitation of Pāḷi words and superficial observation. In ordinary morality a sense of moral values is intelligent if it is associated with the belief in the law of *kamma*.

Some people say that an intelligent act of *dāna* must involve the contemplation of the *anicca, dukkha* and *anatta* of the donor, the recipient and the offering. This view is based on Aḥhasālini (a commentary on *abhidhmmāpiṭaka*) which mentions the contemplation on the impermanence of everything after giving alms. But the reference is to contemplation after the act of *dāna*, not before or while doing it. Moreover, the object is not to make the act intelligent but to create wholesome *kamma* in *vipassanā* practice. If by intelligent *dāna* is meant only the *dāna* that presupposes such contemplation, all the other *dāna* of non-Buddhists would have to be dubbed unintelligent acts and it is of course absurd to do so.

The accounts of alms-giving by bodhisattas make no mention of contemplation nor did the Buddha insist on it as a prerequisite to an act of *dāna*. The scriptures say only that the *kammic* potential of *dāna* depends of the spiritual level of the recipient and this is the only teaching that we should consider in alms-giving. If the donor and the recipient were to be regarded as mere *nāma-rūpa* subject to *anicca*, etc, they would be on equal footing. The act of *dāna* would then lack inspiration and much *kammic* potential.

In fact the object of alms-giving is not *vipassanā* contemplation but the benefits accruing to the donor. So the Buddha points out the would-be recipients who can make *dāna* immensely beneficial and the importance of right reflection (belief in *kamma*).

On one occasion Visākha, the lay woman asked the Buddha for lifelong permission to make eight kinds of offering to Sa³gha; these were (1) bathing garments for the bhikkhus, (2) food for guest-monks, (3) food for travelling monks, (4) food for sick monks, (5) food for the monk who attended on a sick monk (6) medicine for the sick monk, (7) rice-gruel for the Sa³gha and (8) bathing

garments for the bhikkhuns. The Buddha asked Visækha what benefits she hoped to have in offering such things and the substance of Visækha's reply is as follows.

"At the end of the lent the bhikkhus from all parts of the country will come to see the Buddha. They will tell the Lord about the death of certain monks and ask him about their rebirth and stages on the holy path that they (the deceased monks) had attained. The Lord will reveal their spiritual attainments. I will then approach the visiting monks and ask them whether their late fellow-monks had ever visited Sævatthi city. If they say yes, I will conclude that the Noble one who is now at the *sotæpanna* or any other stage on the holy path must have certainly used one of my offerings. This remembrance of my good *kamma* will fill me with joy. It will be conducive to peace, tranquillity and self-development.

Here it is worthy of note that the reference is not to the contemplation on the impermanence of the *næma-rþpa* of the deceased monks but to the spiritual attainments that distinguished them in afterlife. Importance is attached to the contemplation that leads to ecstasy and training in self-development. Hence the most appropriate object of contemplation in doing *dæna* is the noble attributes of the recipient such as the noble character of the Buddha when laying flowers at the shrine, the holy life of the bhikkhu when offering food and so forth.

Preaching or hearing the *dhamma* is a wholesome *kamma* and it is an intelligent act if the *dhamma* is understood. Ever good deed based on the belief in *kamma* is an intelligent *kamma*. Without the belief a good act is wholesome but unintelligent as are the good acts of some children who imitate the elders and worship the Buddha image and the good acts of some people who reject the belief in *kamma* but are helpful, polite and charitable.

The five material wholesome *dhammas* (*rþpa-kusala-dhamma*) are those associated with five *jhænas*. They are accessible only through the practice of *samatha* that leads to *jhæna*. The eight wholesome *dhammas* and the five material wholesome *dhammas* form the *puññæbhisa³khæra*. *Apuññæbhisa³khæra* or unwholesome *kamm*s number twelve in terms of consciousness. Here *sa³khæra* means volition (*cetanæ*). Of the twelve unwholesome *sa³khæras* eight are based on greed, two on anger and two on ignorance.

The greed-based (*lobha-mþla*) consciousness is of eight kinds viz., four with joy and attachment and four without joy but with attachment (*upekkhæ sahadutta*). Of the first four kinds two are bound up with belief and of the two with the belief or without the belief one is nonspontaneous (*sasa³khærika*) and the other is spontaneous (*asa³khærika*). Belief is of three kinds, viz., belief in ego-entirety, belief in immortality of ego and belief in annihilation of the ego without there being any kammic effect of good or bad deeds.

Few people are free from the belief in ego-entirety. The belief dominates those who do not know that life is a *næma-rþpa* process without a soul or a being. The belief is weak among those who have some knowledge of Buddhist scriptures but their bookish knowledge does not help them to overcome it completely. The yogis who have had a clear insight into the nature of *næma-rþpa* through contemplation are usually free from the belief. Yet they may hark back to the belief if they stop contemplating before they attain the path. As for the common people the ego-belief is deep-rooted, making them think that it is the self or the ego which is the agent, of whatever they do or feel or think. Again those who believe in total extinction after death and reject the idea of *future* life and *kamma* have unwholesome consciousness that is bound up with nihilistic beliefs.

Hatred-based, (*dosa-mþla*) consciousness is of two kinds, viz., voluntary consciousness and involuntary consciousness. But there are many kinds of hatred such as anger, envy, anxiety, grief, fear and so forth. Ignorance-based (*moha-mþla*) consciousness comprises doubt and restlessness. Doubts about the Buddha, Nibbæna, *anatta* and so forth are labelled *vicikicchæ*. The mind is subject to doubt (*uddhacca*) when it wanders here and there restlessly.

Thus *apuññābhisa³khæra* means the eight greed-based mental factors, two hatred-bases mental factors and two ignorance-based mental factors. It is opposed to *puññābhisa³khæra*. It serves to purify *næma-rþpa*, leads to good rebirths with good kammic results where as the other defiles the *næma-rþpa* process and leads to bad rebirth with bad *kammic* results.

People do evil deeds for their welfare. They kill, steal, rob or give false evidence at court for their well-being. Even those who kill their parents do so to achieve their own ends. For example, prince Ajætasattu killed his father to become king. Misguided by his teacher Devadatta, he had concluded that he would be able to enjoy life as a king for a longer period if he could make away with his father and take his place. For his great evil of parricide and the murder of a *sotæpannæ* at that, he was seized with remorse and anxiety that causes him physical suffering as well. Later on he was killed by his son and reborn in hell where he is now suffering terribly for his misdeed.

In the time of Kakusanna Buddha the Mæra called Susi did his utmost to harm the Buddha and the Sa³gha. Failing to achieve his object, he possessed a man and stoned to death the chief disciple Arahat behind the Buddha. For this horrible crime he instantly landed in Avici hell, the lowest of the thirty-one worlds of living beings. As a Mæra he had lorded it over others but in Avici he lay prostrate under the heels of the guardians of hell. He had hoped to rejoice over the fulfillment of his evil desire but now he had to suffer for his evil *kamma*. This is true of evil-doers all over the world.

It is the hope for happiness also that forms the mainspring of other two types of action, viz, *puññābhisa³khæra* and *aneñjæbhisa³khæra*. *Aneñjæbhisa³khæra* means the four *arþpajhænakusala-dhammas*. *Aneñja* means equanimity or self-possession. A loud noise nearby may upset the equanimity (*samæpatti*) of a yogi who is absorbed in *rþpa-jhæna*. But *arþpa-jhæna* is invulnerable to such distractions. *Arþpa-jhæna* is of four kinds according as it relates to (1) sphere of unbounded space (*ækæsænancæyatana-jhæna*) sphere of nothingness (*akiñcaññæyatana-jhæna*) and (4) sphere of neither-perception-nor-nor-perception (*nevasaññænasaññæyatana-jhæna*). These four *jhænas* are the *sa³khæras* that lead to the four *arþpa* worlds. *Apuññābhisa³khæra* leads to the four lower worlds and *puññābhisa³khæra* leads to human, deva and *rþpa*-Brahma worlds.

People do these three kinds of *kammās* or *sa³khæras* for their welfare and as a result there arises *viññæḷa* or consciousness. With *viññæḷa* there also come into being *næmarþpa*, *salæyatana*, *phassa*, etc of the new existence.

SAEKHÆRA CAUSES VIÑÑÆḶA

Because of *avijjæ* there is *sa³khæra* which in turn causes *viññæḷa*. As the result of the good or bad *kamma* in the previous life there arises the stream of consciousness beginning with rebirth consciousness in the new life. Evil deeds may, for example, leads to the four lower worlds. After that there arises the stream of *viññæḷa* called *bhava³ga-citta* which functions ceaselessly when the six kinds of *væthi* consciousness do not occur at the moment of seeing, hearing, smelling, eating, touching and thinking. In other words, *bhava³ga* is the kind of subconsciousness that we have when we are asleep. We die with this subconsciousness and it is then called *cutti-citta*. So the rebirth-consciousness, the subconsciousness and the cuti or death consciousness represent the mind which results from the *kamma* of previous life.

The five kinds of consciousness associated with the five unpleasant sense-objects such as unpleasant eye-consciousness, ear-consciousness, etc., are due to unwholesome *kamma* as are (1) the consciousness that is focussed on these five sense-objects and (2) the inquiring (*santirana*) consciousness. There are altogether seven types of consciousness that stem from bad *kamma* (*apuññābhisa³khæra*). As for *aneñjæbhi-sa³khæra*, because of the four *arþpakusala-dhammas* there arises the resulting *arþpa*-consciousness in the four immaterial worlds in the form of rebirth-consciousness in the beginning, the *bhava³ga citta* in the middle and the *cuticitta* as the end of existence.

Similarly because of the five *rūpakusala-dhammas* there arise five *rūpa vipākacittas* in *rūpa-brahmā* worlds. Then there are eight *mahāvīpākacittas* corresponding to eight good *kammās* in the sensual sphere. They form the rebirth, *bhava³ga* and *cuti cittas* in the human words and six deva-worlds. They also register pleasant sense-objects (*taḍarammaṇa*) after seven impulse-moments (*javana*) that occur on seeing, hearing, etc. Also due to good *kamma* of the sensual sphere are the five kinds of consciousness associated with five pleasant sense-objects, the registering consciousness, the joyful, inquiring consciousness and the nonchalant, inquiring consciousness. Hence the resulting (*vīpāka*) consciousness is of thirty two kinds, viz., four *arūpavīpāka*, five *rūpavīpāka*, seven *akusala vīpāka* and sixteen *kusala vīpāka* in sensual sphere. All these thirty-two *vīpāka* are resultants of *sa³khāra*.

HOW SA³KHĀRA LEADS TO NEW VĪÑÑĀEA

It is very important but hard to understand how *sa³khāra* gives rise to rebirth-consciousness. Ledo Sayādaw points out that this part of the teaching on Paṭiccasamuppāda leaves much room for misunderstanding. It is necessary to understand the extinction of the last consciousness (*cuti citta*) together with all *nāma-rūpa* as well as the immediate arising of the rebirth-consciousness (*Patisandhi citta*) together with the new *nāma-rūpa* as a result of good or bad *kammās* in the case of living beings who are not yet free from defilements. Lack of this understanding usually leads to the belief in transmigration of souls (*sassatadi³hi*) or the belief in annihilation after death (*ucchedadi³hi*) which is held by modern materialists.

The belief in annihilation is due to ignorance of the relation between cause and effect after death. It is easy to see how *avijjā* leads to *sa³khāra* and how the sense-bases (*āyatana*), contact, sensation, craving, etc form links in the chain of causation for these are evident in the facts of life. But the emergence of new existence following death is not apparent and hence the belief that there is nothing after death.

Learned people who think on the basis of faith usually accept the teaching that *sa³khāra* gives rise to rebirth consciousness. But it does not lend itself to purely rational and empirical approach and today it is being challenged by the materialistic view of life. The way rebirth takes place is crystal clear to the yogī who has practised *vīpassanā*. He finds that the units of consciousness arise and pass always ceaselessly, that they appear and disappear one after another rapidly. This is what he discovers by experience, not what he learns from his teachers. Of course he does not know so much in the beginning. He discovers the fact only when he attains *sammāsana* and *udayabbaya* insights. The general idea of death and rebirth mental units dawns on him with the development of *paccaya-pariggaha* insights but it is *sammāsana* and *udayabbaya* insights that leave no doubt about rebirth. On the basis of his insight he realizes that death means the disappearance of the last unit of consciousness and that rebirth means the arising of the first unit of consciousness in the manner of the vanishing and arising of consciousness-units that he notes in the practice of *vīpassanā*.

Those who do not have *vīpassanā* insight miss the point. They believe in a permanent ego and identify it with the mind. It is rejected by those who have a good knowledge of Abhidhamma but it lingers in some people because of attachment to it in their previous lives. Even the contemplating yogī who is not yet intellectually mature sometimes feels tempted to accept it.

SASSATA AND UCCHEDA

To the ordinary people who are wedded to the ego-belief death means the extinction of individual entity or its displacement to another abode or existence. This is a misconception called *ucchedadiñhi* if it is the belief in annihilation or *sassatadiñhi* if it is the belief in the transfer of the soul to another body or abode. Some believe that consciousness develops spontaneously with the growth and maturation of the body (*ahetukadiñhi*).

Some have misconceptions about *samsāra* or *nāma-rūpa* process. They regard the body as the temporary abode of the life principle that passes or from one abode to another. The disintegration of the physical body is undeniable but some people pin their faith to the resurrection of the body in due course of time and so they treat the dead body with respect. These views confirm the Ledo Sayādaw's statement that the causal links between *sa³khāra* and *viññā⁴a* lends itself to misinterpretation.

Ordinary Buddhists are not wholly free from these misconceptions but because of their belief in the Buddhist doctrine of *anatta*, they do not harbour the illusions so blindly as to harm their *vipassanā* practice. So even without a thorough knowledge about the nature of death, rebirth and *nāma-rūpa*, they can enlighten themselves through contemplation.

For example, shortly after the parinibbāna of the Buddha the thera Channa practised *vipassanā* but made little progress because of his ego-belief. Then as he followed Ānandā's discourse on Patīccasamuppāda, he contemplated, overcame his illusion and attained Arahātship. Again in the time of the Buddha bhikkhu Yamaka believed that the Arahāt was annihilated after his parinibbāna. *Sāriputtā* summoned and preached to him. While following the sermon, Yamaka contemplated, and achieved liberation. So those who have faith in the Buddha need not be disheartened. If they practise *vipassanā* zealously and whole-heartedly, they will become enlightened.

Because of their ignorance and doubts about the nature of death and conception or leaning to *uccheda* belief, some people ask whether there is a *future* life after death. The question by itself presupposes *atta* or soul or life-force in a living being. Materialism rejects the idea of soul but the ego-illusion is implicit in its differentiation of the living from the dead. The question of those who accept the ego explicitly or by implication are hard to answer from the Buddhist point of view. If we say that there is *future* life, they will conclude that we support the ego-belief. But Buddhism does not categorically deny the *future* life. Hence the Buddha's refusal to answer this question. Moreover, it is hard to produce evidence for ordinary people. Psychic persons may be able to point out the hell or the deva-worlds but skeptics will dismiss such exhibition as black magic or chicanery. So the Buddha did not answer the question directly but said that there is continuum of *nāma-rūpa* process in the wake of death without the extinction of defilements.

The problem of *future* life does not admit of intellectual approach. It is to be settled only through certain Buddhist practices. These practices enable the *yogī* to acquire psychic powers by virtue of which he can see the dead, the good men who have attained the deva-worlds as well as the evil persons who are suffering in the nether worlds. What he sees is as clear as what an observer who occupies a position directly opposite two houses sees persons passing from one house to the other. Among the many devas, animals, etc of the higher and lower realms, he (the *yogī*) can easily find the person whom he wants to see.

It is possible for the *yogīs* to attain *jhāna* and psychic powers. There is no teaching which rules out this possibility. Some practising *yogīs* have in fact had paranormal contact with the other world (*paraloka*). But paranormal gifts are hard to come by. Their emergence depends on intense concentration and so the easier way is to practise *vipassanā*. The problem of life becomes fairly clear when the development of *paccayapariggaha* insight makes the *yogī* well aware of the nature of death and conception. It becomes clearer when he attains *sammāsa⁵na*, *udayabbaya* and *bha³ga* insights for

then he sees clearly how the consciousness units arise and pass away ceaselessly one after another and how death means the passing away of the last unit to be followed by conception or the arising of the first consciousness-unit in a new existence. But this insight is still vulnerable and it is only when the yogḷ attains at least the *sotāpatti* stage that he becomes wholly free all doubts about *future* life. The trouble is that people wish to inquire about it instead of practising *vipassanā*. Some seek the verdict of Western scientists and philosophers while others accept the teaching of those who are reputed to be Arahats with psychic powers. But the best thing is to seek the answer through *vipassanā* practice instead of relying on other people.

At the stage of *udayabbaya* insight the yogḷ can clearly see how in the wake of the consciousness unit that has passed away there follows a new unit attached to a sense-object. On the basis of this experience he realizes how the new existence begins with consciousness-unit that arises, conditioned by attachment to an object at the moment of dying in a previous life.

Before death the stream of consciousness depends on the physical body and is continuous with one unit following the other uninterruptedly. After death the body disintegrates and the stream of consciousness shifts to the physical process in another abode. This may be likened to the continuous appearance of light in an electric bulb through the ceaseless generation of electricity. When the bulb is burnt up, the light goes out but the potential electric energy keeps on coming. Light reappears when the old bulb is replaced with a new one. Here the bulb, energy and light are all changing physical processes and we should be mindful of their impermanent character.

The commentary cites the analogies of echo, flame, impression of a seal and reflection in the mirror. Echo is reflection or repetition of a sound produced by the impact of sound waves on walls, woods, etc. But it does not mean the transfer of the original sound to a distant place although we cannot deny the causal relation between the sound and the echo either. When you look at a mirror your face is reflected on it but you must not confuse the reflection with your face although it is causally related to the latter. A lamp which is burning may be used to light up another lamp. The flame of the new lamp is obviously not the flame of the old lamp since the latter is still burning but neither is it causally unrelated to the flame of the old lamp. Lastly the seal leaves an impression that is like its face but it is not the face and it cannot occur in the absence of the seal either.

These analogies help to throw some light on the nature of rebirth process. When a person is dying, his *kamma*, the signs and visions related to it and visions of the *future* life appear. After his death there arises the rebirth consciousness conditioned by one of these visions at the last moment of the previous existence. So rebirth does not mean the passage of the last unit of consciousness to another life but since it is conditioned by the visions on death-bed, it is rooted in *avijjā*. *Sa³khāra*, etc., that from the links in the chain of causation to the visions of the dying person.

Thus rebirth consciousness is not the consciousness of the dying person but it is causally related to the previous life. Two consecutive units of consciousness are separate but given the stream to consciousness, we speak of the same individual for the whole day, the whole year or the whole lifetime. Likewise we speak of the last consciousness on death-bed together with rebirth consciousness as representing a single person. A man's attainment of deva or any other world is to be understood in the same sense. It does not mean the transfer of *nāma-rūpa* as a whole. We speak of a man or a person only because the rebirth concerns the stream of causally related mental units.

So it is *ucchedadi~~hi~~* to believe that a person has nothing to do with a previous life since every person is annihilated on death. Most every person is annihilated on death. Most Buddhists are free from this belief. As the two consecutive lives are causally related, we speak of one person in conventional terms. But we must guard ourselves against the *sassata* view that rebirth means the transfer of the ego to a new abode.

The yogḷ who has mature *vipassanā* insight does not harbour the two beliefs because he is fully aware of the rising and passing away of mental units in the present life and their causal

relations. This awareness leaves no room for the illusions of personal immortality or annihilation. The nature of consciousness is evident even to those who think objectively. Joy may be followed by dejection and vice versa or a serene mind may give way to irritation and vice versa. These changing states may be associated through similarity, as for example, the intention to do a certain thing at night may occur again in the morning. The mental states do not differ but are causally related to one another. Those who understand this relation between the two mental elements that are separated only by death.

DEATH-BED VISIONS

Consciousness in the new existence is of two kinds, viz., rebirth consciousness and the consciousness, that occurs during the whole life. There are altogether 19 kinds of rebirth consciousness, one in the lower worlds, nine in the sensual worlds of human beings and devas, five in *rūpa-brahma* worlds of human beings and devas, five in *rūpa-brahma* world and four in *arūpa-brahma* worlds. As for the others that occur during the rest of life, they number thirty-two as resultant mental states (*vipāka-viññāṇa*). These enumerations will be intelligible only to those who have studied Abhidhammā.

To a dying person there appears the flashbacks of what he has done in life (*kamma*), the surrounding conditions associated with his *kammic* acts (*kammanimitta*) and the visions of his *future* life (*gatinimitta*). *Kamma* may assume the form of a flashback about the past or the hallucination about the present. A fisherman on his death-bed may talk as if he were catching fish or a man who has given much alm may think in his last hours that he is doing *dāna*. Many years ago I led a group of pilgrims from Shwebo to visit pagodas in Mandalay and Yangon. An old man in the group died shortly after our return to Shwebo. He died muttering the words that were reminiscent of his experience during the pilgrimage.

The dying man also has visions of the environment in which *kammic* deeds were done such as robes, monasteries, bhikkhus, Buddha images, etc., in connection with his acts of *dāna* or weapons, places, victims in case of the murder he has committed.

Then he sees visions of what he will find in his afterlife. For example, he will see hellfire, hell-guards, etc if he is bound to land in hell, devas, mansions, etc if he is to pass on to deva-worlds and so forth. Once a dying brahmin was told by his friends that the visions of the flames which he saw indicated the brahma world. He believed them and died only to find himself in hell. False beliefs are indeed dangerous. It is said that some people tell their dying friends to visualize their acts of killing a cow for *dāna*, believing that such acts are beneficial.

THE STORY OF MAHÆDHAMMIKA UPÆSAKÆ

In the time of the Buddha there were in *Sævatthi* city five hundred *upæsakæs* each with 500 followers. They all practised the *dhamma*. The eldest of them, Mahædhammika, the head of all *upæsakæs* had seven sons and seven daughters who also lived up to the teaching of the Buddha. As he grew old, he became sick and weak. He invited the Bhikkhus to his house and while attending their recitation of the *dhamma*, he saw the celestial chariot arriving to take him to the deva-world. He said to the devas, "Please wait".

The bhikkhus stopped reciting as they thought that the dying man had told them to do so. His sons and daughters cried, believing that he was babbling for fear of death. After the bhikkhus, departure he came round, told the people around him to throw a garland of flowers up into the air. They did as they were told and lo! the garland remained hanging in the air. The *upæsakæ* said that the garland indicated the position of the chariot from Tusita heaven, and after advising his daughters and sons to do good deeds like him for rebirth in the deva world, he died and landed in Tusita. This is how the vision of deva-world appears to the good man on his death-bed. A layman in Mawlamyaing said just before he died that he saw a very good pucca building. This too may be a vision of the deva-world. Some dying persons who are to be reborn as human beings have visions of their would-be parents, residence and so forth. A Sayædaw in Mawlamyaing, was killed by robbers. Three years later a child from Myeik came to Mawlamyaing and identified by name the Sayædaws with whom he said he had lived together in his previous life. He said that the robbers stabbed him when they did not get the money, that he ran away to the jetty where he got into a boat, reached Myeik and dwelt in the home of his parents. The flight, journey by boat, etc., were perhaps visions of the Sayædaw's afterlife.

Flashbacks of *kammic* acts and visions of a *future* life occur even in cases of instant death. According to the commentary, they occur even when a fly on a bar of iron is crushed to pieces with a hammer. Today there are nuclear weapons that can reduce a big city to ashes in a moment. From the Buddhist point of view, these weapons have appeared because of the evil *kamma* of their potential victims. Those who are killed by these bombs also see the flashbacks and visions. This may sound incredible to those who do not know the mechanism of the mind thoroughly but it presents no difficulty to the *yogø* who contemplates the *næma-rþpa* in action. For it is said in the scriptures that units of consciousness arise and pass away by the billions in the twinkling of an eye. The *yogø* who has attained *udayabbaya* insight knows empirically that hundreds of mental units arise and dissolve in a moment. So he has no doubt about the possibility of consciousness centering on flashbacks and visions in those who meet violent and instant death.

Consciousness is always focussed on objects. We often recall what we have done and think of the deva world or the human society. If a man who has done good deeds die with these thoughts, he will be reborn as a deva or a human being. The objects of these thoughts on death-bed are called *gatinimitta*, visions of objects associated with *kamma* are called *kammanimitta*.

References to these death-bed phenomena are to be found not only in the commentaries but also in the Pæ'i piṅaka. In the BælapaḶõita and other suttas the Buddha speaks of the death-bed memories of good or bad deeds and likens them to the shadows of a mountain dominating the plains in the evening. It is impossible to remove them. Once I saw a dying woman who showed great fear as if she were face to face with an enemy who was out to treat her cruelly. She was speechless and her relatives tried to comfort her but it was in vain. Perhaps she was having a foretaste of her unhappy *future* as a result of evil *kamma*.

So it is necessary to do good *kamma* that will produce mental images of objects and persons associated with it and visions of a good afterlife at the moment of dying. If the good deed is rational, strongly motivated and one of the eight kinds of good deeds in sensual sphere, the resultant consciousness is one of the four kinds of rational *viññæḶa*. Rebirth is then associated with *amoha* (non-ignorance) and as such it takes place with three root-conditions (hetu) viz., *amoha*, *adosa* (non-

aggressiveness) and *alobba* (non-craving). A person reborn with these innate tendencies can attain *jhāna* and psychic powers if he practises *samatha* and can attain the holy path and Nibbāna if he devotes himself to *vipassanā*. Good acts that are motivated by the desire for Nibbāna lead to such good rebirth and finally to the path and Nibbāna through contemplation or hearing a sermon.

If the motivation is weak or if it is a good but unenlightened deed, that is, a good deed divorced from the belief in *kamma*, the result is one of the four kinds of unenlightened (*moha-vipāka*) consciousness. The rebirth is then devoid of *amoha* (non-ignorance), there being only the other root-conditions, viz., *alobha* and *adosa*. It is termed *dvehetupatisandhika*. A man reborn in this way cannot attain *jhāna* or the Path as he lacks the innate intelligence for it. If the good deed is unenlightened and half-hearted, the result will be good rebirth consciousness without any good predispositions. The person concerned is likely to have defective eyes, ears, etc.

So when you do a good deed you should do it with zeal and with Nibbāna as your objective. If you set your heart on Nibbāna, the good deed will lead you to it and the zeal with which you do it will ensure rebirth with good predispositions. It is not necessary to pray for such noble rebirth because you are assured of it if you do good deeds intelligently and zealously. But if you lack zeal in doing good, yours will be a rebirth with only *alobha* and *adosa*.

Some people say that *dāna* and *sīla* mean good *kamma*-formations (*puññābhisa³khāra*) which being rooted in ignorance lead to rebirth and *samsāric* suffering. This is a mistaken view that stems from ignorance. If the practice of *dāna* and *sīla* is motivated by the desire for Nibbāna, it will ensure the noblest rebirth and lead to the supreme goal. It was due to *dāna* and *sīla* that Sāriputta and other disciples of the Buddha finally attained Nibbāna. The same may be said of paccekabuddhas.

The bodhisatta, too, attained supreme enlightenment in the same way by praying that his good deeds contribute to the attainment of omniscience (*sabbaññutañāna*). Here rebirth with three good predispositions, viz., *amoha*, *adosa* and *alobha* involved in the genesis of Buddhahood is of two kinds, viz., consciousness associated with joy (*somanassa*) and consciousness associated with equanimity (*upekkhā*). Again each of these two *viññā³as* is of two kinds, viz., *asa³khārika* (spontaneous) and *sasa³khārika* (non-spontaneous). The bodhisatta's rebirth consciousness was powerful, zealous *asa³khārika*.

According to ancient commentaries, it was *somanassa* consciousness. For the bodhisatta wanted very much to promote the welfare of all living beings. He had infinite *mettā* (good-will or loving kindness) for them. A strong-willed *mettā* is usually coupled with *somanassa* and hence the bodhisatta's rebirth consciousness was tinged with joy.

But Mahāsiva therā suggested *upekkhā* as its (bodhisatta's rebirth) concomitant. In his view the bodhisatta's mind was firm and profound, thereby making equanimity rather than joy the characteristic of his rebirth consciousness. In any event this rebirth *viññā³ā* had its origin in his good deed that was motivated by the desire for supreme enlightenment. Thus although the enlightened good *kamma*-formation (*sa³khāra*) leads to rebirth, it does not prolong *samsāric* existence; on the contrary it contributes to liberation from the life-cycle.

Consciousness of any kind, whether it be rebirth consciousness or otherwise, is a matter of very short duration. It has only three points of time, viz., arising (*upāda*), being (*thi*) and passing away (*bha³ga*). According to the commentaries, these mental units arise and pass away by the millions in the twinkling of an eye. The moment of each unit is so short that it does not last even the millionth part of a second.

After the cessation of rebirth-consciousness there follows the stream of subconsciousness (*bhava³ga*) which flows ceaselessly unless it is interrupted by a different kind of consciousness called *va³thi*, that is the kind of mental activity involved in seeing, hearing, and so forth. The stream of

*bhava*³*ga* lasts as long as there is life, its mainspring being *sa*³*khæra* as in the case of rebirth consciousness. Its duration, too, depends mainly on *sa*³*khæra* or *kamma*. Its duration, too, depends mainly on *sa*³*khæra* or *kamma*. It may be like a stone thrown into the air. The stone will travel a long way if the hand which throws it is strong but it will not go very far if the hand is weak. The force of *kamma* may also be compared to the initial velocity of the bullet, rocket and so forth. Death means the dissolution of the consciousness that is born of the same kammic force. Hence the initial rebirth consciousness, the stream of subconsciousness and the last dying (*cuti*) consciousness of an existence comprise the mental life that is wholly rooted in past *kamma*.

Also due to *kamma* or *sa*³*khæra* are the five kinds of *vṛthi* consciousness, viz, those involved in seeing, hearing, smelling, eating and touching as well as the mental unit that focuses on the sense-objects, the consciousness that reflects (*santirana-citta*) and the consciousness that registers (*tadarammana-citta*) the objects of impulse-moments (*javana*). These have their roots in original *kamma* that leads to rebirth or other kinds of *kamma*.

The Abhidhamma piḷaka attributes all kinds of consciousness, including wholesome, unwholesome and non-kammic or *kiriya-citta* to *sa*³*khæra*. This view is reasonable since the *kiriya-cittas*, too, evolve from the *bhava*³*ga-citta* that is rooted in *sa*³*khæra*. But the doctrine of Patīccasamuppæda specifically describes the three rounds (*vaḷḷa*) of defilements, *kamma*, kammic results and their cause-and-effect relationships. So it ascribes to *sa*³*khæra* only the 32 types of mundane resultant *cittas* that stem from *kamma vaḷḷa*. Of these 32 *cittas* we have described 19 *cittas* that comprise rebirth, sub-conscious state and death of the other *cittas*. Of the other *cittas* some are wholesome according to the *sa*³*khæra*.

In the doctrine of Patīccasamuppæda the first two factors i.e., *avijjæ* and *sa*³*khæra* are described as the causes in the past life, *viññæḷḷa*, *næmarḷḷa*, *phassa* and *vedanæ* as the consequences in the present life; *taḷḷhæ*, *upædæna* and *bhava* as the causes in the present life and *jæti* and *jaræmaræḷḷa* (old age and death) as the consequences that will occur in the future life.

VIÑÑÆḶḶA AND NÆMA-RḶḶA

The doctrine says that *viññæḷḷa* gives rise to *næma-rḷḷa*. This means that with the arising of rebirth consciousness there also arise mind and body. Rebirth consciousness is invariably coupled with feeling (*vedæna*), perception (*saññæ*) contact (*phassa*), volition (*cetana*), mental advertence (*manasikæra*) and other elements of mind relating to the objects of death-bed visions of a person. Every *citta* is bound up with these mental elements. The high (*tihetu*) rebirth of some Brahmæs, deva and human beings also, involve the three noble predispositions, of *alobha*, *adosa* and *amoha*; some devas and human beings have only *alobha* and *adosa* while the earth-bound devas and human beings with defective organs are totally devoid of noble predispositions. Their rebirth is good *ahetu*-rebirth as distinct from the evil *ahetu*-rebirth of the denizens of the lower worlds who are also devoid of good inborn tendencies.

Rebirth may assume one of the three forms: rebirth in the mother's womb, rebirth generated in putridity (*samsedaja*) and rebirth as sudden and spontaneous emergence of the full-fledged physical body (*opapætikæ*). Rebirth in the mother's womb is of two kinds, viz., viviparous as in the case of human beings and quadrupeds emerging from the wombs with unibilical cords and oviparous as in the case of birds coming out of egg. These living beings may differ in origin as they do in size and gestation or incubation period. We will leave it at that and now go on with the human rebirth as described in the commentaries.

With the arising of rebirth consciousness there occur simultaneously three *kammajæ-rḷḷakalæpas* or thirty *rḷḷas*. These are *rḷḷas* that have their origin in *kamma*, viz., ten *kæyarḷḷas*, ten *bhava-rḷḷas* and ten *vatthu rḷḷas*. The nine *rḷḷas*, to wit, the solid, fluid, heat, motion, colour, smell, taste, nutriment and life together with the *kæyapasæda* (body-essence) *rḷḷa* form the ten *kæyarḷḷas*; *bhava-rḷḷa* and the solid, etc form the group of ten *Bhavæḷḷas*. *Bhavæḷḷa* means two

germinal *rppas*, one for manhood and the other for womanhood. With the maturation of these *rppas* the mental and physical characteristics of man and woman become differentiated, as is evident in the case of those who have undergone sex changes.

In the time of the Buddha, Soreyya, the son of a merchant, instantly turned into a woman for having wronged Mahækaccayana therā. All masculine features disappeared and gave way to those of the fair sex. He even gave birth to two children. It was only when he begged for forgiveness that he again became a man. Later on he joined the holy order and died as an Arahāt. It is somewhat like the case of a man who develops canine mentality after having been bitten by a rabid dog. The sex freak who is neither a male nor a female has no *bhavarppa*. He has only ten *kæyarppas* and ten *vatthu rppas*. *Vatthu rppas* are the physical bases of rebirth, subconscious, death and other *cittas*. So at the moment of conception there is already the physical basis for rebirth consciousness. The three *kalæpas* or thirty *rppas* form the *kalæla* which, according to ancient Buddhist books, mark the beginning of life.

This embryonic *rppa* has the size of a little drop of butter-oil scum on a fine woollen thread. It is so small that it is invisible to the naked eye. It does not exist by itself. We should assume that it arises from the fusion of the semen (*sukka*) and blood (*sanita*) of the parents. If we reject this view, it will be hard to explain the child's resemblance to his parents in physical appearance. It is also said in the *suttas* that the physical body is the product of the four primary elements and the parent's semen. Moreover, the piṅgala specifies three conditions necessary for conception, viz., the parent's intercourse, the menstrual discharge of the mother and the presence of something qualified to become an embryo. Thus it is clear that according to the scriptures, the embryonic *kalæla* has its origin in the fusion of parent's semen and blood.

The semen and blood dissociated from the parents are *utuja* (temperature-based) *rppa* but it is quite possible for *utuja-rppa* to assimilate *kammaja* (*kamma*-based) *rppa*. Modern doctors excise a lump of unhealthy tissue from the human body and replace it with healthy tissue. The graft is *utujarppa* when cut out from the body but as it becomes one whole with the natural tissues there appears *kæyapasæda* or *kammajarppa*. There are also cases of transplanting a goat's intestine or a human eye in place of diseased organs. No doubt these transplants develop *kammajarppas* in the form of *kæyapasæda* and *cakkhupasæda*. Likewise, we should assume that the three *kammaja kalæpas* are fused with *utujarppas* of semen and blood detached from parents.

According to Western biologists, it is the fusion of the mother's ovum and the father's spermatozoa that gradually develops and becomes a child. The original embryo is so small that it cannot be seen with the naked eye. The findings of these scientists fairly agree with what the Buddhist books say about conception. Without the help of microscope or other instruments but purely by means of his intellect the Buddha knew how life begins with three *kalæpas* or thirty *rppas* as *kalæla* on the basis of parents' semen and blood. This was the Buddha's teaching 2500 years ago and it was only during the last 300 years that Western scientists discovered the facts about conception after long investigation with microscopes. Their discoveries bear testimony to the Buddha's infinite intelligence. However, they are as yet unable to reveal the genesis of thirty *rppas* probably because the extremely subtle *kammajarppas* defy microscopic investigation.

Thus the *cetasika* and *kammajarppa* are the *næmarppas* born of rebirth consciousness. The *kammajarppas* are renewed at every thought-moment as are the *utujarppas* due to heat. From the arising of the first *bhava³ga-citta* there also occur *cittajarppa* (consciousness-based *rppas*) at the moment of the arising of *cittas*. But *cittas* which make us barely aware of seeing, etc. cannot cause *rppa*. So *cittajarppas* do not arise at the moment of the arising of the bare *cittas*. Thus with the arising of the rebirth. *citta*, there develop in due course all other kinds of *citta*, that is, *cetasikas*, e.g., feeling, etc., as well as all kinds of *rppa*, to wit, *kammaja*, *utuja* and *cittaja rppas*. After a week the *kalæla* becomes turbid froth (*abbuda*) which turns into a lump of flesh after a week. This hardens into *ghæna* in another week and in the fifth week there develops *pasækha* with four knobs for hands and legs and one big knob for head.

The Buddhist books do not describe in detail the development after the fifth week but say that after 77 days the four *pasædarppas* for seeing, hearing, smelling, and tasting appear as do the *ahæra rppas*, the product of the nutriment in the mother's body. It is also said that the embryo has toe-nails, finger-nails, etc. The books do not go into further details as it is not necessary for the yogas to know them. Such knowledge is beneficial only to docotors.

UPAPATA REBIRTH

For heavenly beings like *catumahæraja* and others, as soon as the rebirth-*citta* arises, there also arise 70 *rppas* or seven different *kalæpas*, viz., *cakkhu*, *sota*, *ghæna*, *jova*, *kæyabhava* and *vatthudasaka*. *Kalæpas* of the same kind are innumerable according to the size of the deva's eyes, ears, etc. There are no *dasaka kalæpas*, that is, *ghæna*, *jova*, *kæya* and *bhava* in the three first *jhænic* abodes, the three second *jhænic* abodes, the three third *jhænic* abodes, the *vehapphala* and *suddhavasa* abodes. The three *dasakarppakalæpas* (*cakkhu*, *sota* and *vatthudasaka*) and one *navakakalæpa* or total of four different *kalæpas* or 39 *rppas* arise simultaneously with rebirth-*citta*. Of these four *kalæpas*, *jovitanavakakalæpa* takes on the nature of *kæyadasaka*. The body of the Brahma is pervaded by *jovita* and nine *rppas* as is the deva' body by *kæyadasakakalæpa*. *Asaññæsatta* Brahmas have no *citta* from the moment of rebirth. They have only *jovitanavakakalæpa* which assume Brahmanic form. Being devoid of *citta* and *cittajarppa*, such a Brahma knows nothing and makes no movement. He is like a wooden statue. More wonderful than these Brahmas are *arppa* Brahmas who having no *rppa* live in *arppa* (immaterial) worlds for thousands of world-systems through the successive renewal of mind and its elements. These accounts do not admit of scientific investigation and they concern only the Buddha and holy men with psychic powers.

The denizens of hell and the *petas* who are forever burning and starving cannot be conceived in wombs nor can they arise from putrid matter. Because of their evil *kamma* they come into being by materialization. Like the afore mentioned devas they develop seven *kalæpas* or 70 *rppas* simultaneously. They usually do not have defective vision, hearing, etc since they are doomed to suffering through sense-contact with evil objects.

SANSEDAJA BEINGS

As the *sansesaja* beings are said to have their origin in putrid matter, they are likely to develop gradually. But the Buddhist books refer to their full-fledged materialization if they do not have defective visions, etc. We cannot say which is true, development or materialization, as the *kammajarppas* cannot be subjected to scientific inquiry and so for the time being it is better to accept the view as stated in the scriptures. The development of *kammaja* and other *rppas* in *sansedaja* and *upapata* rebirths are generally like that in *gabbha-seyyaka* (womb) rebirth. The only difference is that in the case of the former beings, *æhæraja-rppas* arise from the time they eat food or swallow their saliva.

VØTHI-CITTAS

Vøthi-cittas differ in kind from *bhava³ga-cittas*. *Bhava³ga-citta* resembles rebirth-*citta* in respect of objects and process. It is the stream of consciousness that follows rebirth-*citta*, having its root in *kamma*. It is focused on one of the three objects, viz., *kamma*, *kammanimitta* or *gatinimitta* of the previous existence. It is not concerned with the objects in present life. It is the kind of mental state that we have when sound asleep. But there occur certain changes when we see, hear, smell, eat, have bodily contact or think and these changes in mental phenomena are called six *vøthi-cittas*.

Suppose the visual form is reflected on the sensitive *rppa* of the eye (*cakkhupasāda*). These *rppas* each lasting only 17 thought-moments are renewed ceaselessly together with the visual objects and their mental images. A group of eye-*rppas* and a group of visual objects occur simultaneously. But a *rppa* is not powerful at the moment of arising and so there is no contact between the eye and its object during the moment of *bhava³ga-citta*. In other words, there is no reflection of the visual object on the eye. The *bhava³ga* that passes away before such reflection is called *atitabhava³ga*. Then another *bhava³ga-citta* arises and reflection occurs. As a result the *bhava³ga-citta* is disrupted. Its attentiveness to its accustomed object wanes and it begins to consider the visual object. This is termed *bhava³gacalana* or *bhava³ga* in motion. Then another *bhava³ga* takes its place but it is so weak that with its cessation, the *bhava³gha* stream is cut off. The mind becomes curious about the visual form that the eye sees. This inquiring mind is called *avajjana-citta* and there are five kinds of such *cittas* corresponding to five sense-organs. There follows the eye-consciousness and after its cessation there arises the *citta* which receives and attends to the visual object.

Bhava³ga is the resultant *citta* that stems from *sa³khāra*, as are eye-*citta* and the receiving *citta*. They are called *vipāka* (resultant) *cittas*. There are two kinds of *vipāka-cittas*, viz., good and bad according to good and bad *sa³khāra*. On the other hand *avajjana-citta* (mental advertence) is ethically neither good nor bad; it is not a *vipāka-citta* either. It is termed *kiriya-citta* which means mere action without any kammic effect, the kind of *citta* that is usually attributed to Arahats.

After the mind has received the visual object, it inquires about its quality, whether it is good, bad etc., (*santirana-citta*). Then there follows decision (*vuttho-citta*), that it is good etc. This leads to *javana* which means seven impulse moments flashing seven times in succession. *Javana* occurs very quickly. It has speed and impetus that are absent in other factors of the consciousness process. It is associated with powerful mental factors which may be good or bad such as lobha or alobha. No wonder that evil minds rush towards their objects speedily. Thus greed makes us inclined to scramble for the desired object and seize it by force, and anger arouses in us the desire to rush and destroy its object blindly. Doubt, restlessness and ignorance, too, speedily associate themselves with their respective objects. The same may be said of good mental factors. Because of their frantic and impulsive nature the sensual desires are also called *kāma javana*. After the seven impulse moments there follow two *tadārammanacitta* moments. This *citta* is concerned with the object of *javana* and thus its function is to fulfil the lingering desire of its predecessor.

In the consciousness process the eye-*viññāṇa* is dependent on eye-organ (*cakkhu-pasāda*) that arises together with *atitabhava³ga*. Other *viññāṇas* are dependent on the heart (*hadaya-vatthu*) *rppa* that arises along with other *cittas*. The 14 *cittas* from *avajjana* to the second *tadārammana* are focused only on present objects. So these 14 *cittas* are *vøthi-cittas* that differ in kind from *bhava³ga-cittas*. In other words, they are active *cittas*. After the cessation of second *tadārammana-citta* that marks the end of the consciousness process the mental life reverts to the sub-consciousness (*bhava³ga*) state that is something like sleep.

An analogy may throw some light on the process (*vøthi*) of consciousness. A man is sleeping under a mango tree. A mango falls and he wakes up. Picking up the fruit, the man examines it. He smells it and knowing that it is ripe, he eats it. Then he thinks over its taste and falls asleep again. Here the *bhava³ga* state with *kamma*, *kamma-nimitta* and *gati nimitta* as its objects is like the state of being asleep. Waking up with a start due to the fall of the mango may be like the rising and

passing away of *bhava³ga-citta*. reflection after awaking is *avajjana*. Seeing the visual object is seeing the fruit. *Santirana-citta* is involved when the man examines the fruit. To conclude that it is ripe is *vuttho-citta*. *Javana* is like eating the fruit and *tadārammana* is like thinking over its taste. Reverting to *bhava³ga* state is like falling asleep again.

If the visible object is not very clear, it appears on the eye-organ after the arising of *atitabhava³ga* twice or thrice. In case of such objects the *vōthi* process does not last till the emergence of *tadārammana* but ends in *javana* and sinks into *bhava³ga* state.

If the visible object is still weaker, it is reflected only after the arising of *atitabhava³ga* from five to nine times. The *vōthi* process does not reach *javana* but ends after *vuttho* arises twice or thrice. The *vōthi* that thus ends in *vuttho* is of great importance in the practice of *vipassanā*. For the yogī who practises constant mindfulness does not seek or attend to defiling sense-objects. So reflection is slow, *avajjana* is weak, eye-consciousness is not clear, reception is not proper, inquiry is not effective and decision is indefinite. So after reflecting twice or thrice the mind relapses into *bhava³ga* state. The object is not clear enough to defile the mind and the yogī becomes aware of *anicca*, *dukkha* and *anatta* of the phenomena. There is only bare awareness of seeing and the *vōthi* process is wholly free from defilements.

The *vōthi* process that we have outlined above for the eye equally applies to the ear, nose, tongue and body.

MANODVÆRA VŌTHI

The mind *vōthi* is of three kinds according to the *javana* involved, viz., *kamma javana*, *jhānajakavana* and *maggaphalajakavana*. Here what matters is *vōthi* with *kammajakavana*. While the *bhava³ga* stream is flowing, there appear mental images of the sense-objects that one has experienced or sometimes those which one has not experienced. Then *bhava³ga* is disturbed and next time it is cut off. This is followed by reflection which is somewhat like *vuttho* (decision) in the five sense organs. Like *vuttho*, reflection (*avajjana*) leads to *javana*, giving rise to agreeable or disagreeable emotions such as fear, anger, confusion, devotion, awe, pity and so forth. The impulses arising at the five sense-organs are weak and they neither leads to good or bad rebirth nor produces much other effects. But the impulses in the mind are potent enough to determine the quality of rebirth and all other kammic results. So it is necessary to guard and control these impulses. After seven impulse-moments followed by two *tadārammana*-moments the mind sinks into *bhava³ga* state.

Thus the *vōthi* process at *manodværa* involves one *avajjana*-moment, seven *javana*-moments and two *tadārammana*-moments. In the case of dim and indistinct objects the mind skip *tadārammana*, passes through *javana* and reverts to *bhava³ga*. If the object is very weak, the mind does not attain even *javana* but has two or three *avajjana*-moments. This is natural, if we bear in mind the way we have to focus on mind-objects in *vipassanā* practice. The only resultant *citta* in this *manovōthi* is *tadārammana*, the other two being *kiriyacitta*, the *citta* that does not stem from *sa³khæra*.

FOLLOW-UP VØTHI

The mind-*vøthi* may involve the review of the sense-objects after rising from *bhava³ga* state in the wake of the *vøthi* rooted in the respective sense-organs. Up to this *vøthi* the mind has as its object only *rūpa* in its ultimate sense (*paramattharūpa*). It is not concerned with the conventional modes of usage, e.g. man, woman, etc. So at this moment the *yogø* is not misled by appearances for he is aware of ultimate reality. He should try to contemplate immediately after seeing, etc. We therefore stress the importance of immediate and present moment as the *yogø*'s focus of attention.

If after this kind of *manovøthi* the *yogø* is unmindful, there arises another *manovøthi* in connection with the visual object, etc. Then the sense-object becomes a specific object of attention in terms of conventional shape and form. This *vøthi* is open to strong but unwholesome impulses. It gives way to another *manovøthi* where the attention is focused on conventional designations such as man, woman, etc, thereby making it more susceptible to stronger evil impulses.

In the face of a strange, unfamiliar object, the *vøthi*-process involves three stages, viz., seeing, reflection and cognizance of the form and substance in conventional terms. The *vøthi* stops short of cognizing the conventional names. In the case of *vøthi* that arises in connection with a conventional term it involves hearing, reflection cognizance of the conventional term and awareness of the relevant form and substance.

FROM VIÑÑÆḶA ARISES NÆMARḶPA

Because of rebirth consciousness there arise mental phenomena associated with it such as feeling, remembering, perception, reflection, etc together with the three *kalāpas* or thirty *rūpas*. After the cessation of rebirth consciousness *cetasikas* (mental factors) arise in the wake of every activity of *viññæḶa* and so do *rūpas* conditioned by *citta*, *kamma*, *utu* (heat) and *æhæra* (nutriment).

There is no doubt about the close connection between *citta* and *cetasika*. When *citta* is active we feel, we remember, we think, there arise greed, anger, faith and so forth. Equally obvious are the physical phenomena that stem from *cittas*. We stand, sit, go or do anything that we wish to do. According to the commentary, this obvious fact gives ground for our knowledge that the rebirth consciousness at the moment of conception leads to the three *kalāpas* or thirty *rūpas*. In fact the arising of rebirth consciousness and *rūpa* at the moment of conception takes place in a split second and as such it is invisible even to the divine eye. The divine eye may see what happens shortly before death and after rebirth but it is only the Buddha's omniscience that sees death-*citta* and rebirth-*citta* directly. But from what we know about the cause of physical phenomena, we can infer the arising of *rūpa* from the rebirth-*citta* at the moment of conception.

Some physical phenomena have their origin not in *citta* but in *kamma*, *utu* (heat) and material food but without *citta* they will have no life. A corpse is lifeless although it is composed of *utujarūpas*. It is because of the contribution of *citta* that the *rūpas* based on *kamma*, *utu* and nutriment exist and form a continuous stream of life. Once death supervenes, cutting off the stream of consciousness, the *cetasikas* and living *rūpas* cease to exist. Hence the teaching that *næmarūpa* is conditioned of *viññæḶa*.

Because of *sa³khæra* (good or bad *kamma*) there is an uninterrupted flow of *viññæḶa* in the new existence. Coupled with every *citta* is *næmarūpa* which arises ceaselessly. The duration of *næmarūpa* depends on *citta*. If *citta* lasts an hour, so does *næmarūpa*. If the stream of *citta* flows for 100 years, we say that the life of *næmarūpa* is 100 years. In short, we should understand that life is only the continuum of ceaseless causal relationships between *næmarūpa* and *viññæḶa*.

To sum up what we have said so far. *Avijjæ* causes *sa³khæra*. Because of the ignorance of the four noble truths people exert effort (*sa³khæra*) to be happy. They think that they will be happy if they get what they want. But the objects of their desire are impermanent and so they lead to

suffering. Not knowing the truth about *dukkha*, they think, speak and do things for their welfare in the present life and hereafter. These kammic actions lead to rebirth consciousness in the lower or the higher worlds. Beginning with this rebirth consciousness there is a stream of *citta* that flows continuously until death and the nature of this mental life is determined by *kamma*. The physical body too is conditioned by *kamma* as well as by *citta*, *utu* (heat) and nutriment.

The physical phenomena as conditioned by *citta* are obvious for all our bodily and verbal actions such as moving, speaking, etc., are rooted in *citta*. The yogḷ has to practise mindfulness on the basis of these *cittajarppas* and it is important to know them empirically for himself. Hence the Buddha's teaching in Mahæsatipatthæna sutta; "The bhikkhu knows that he walks when he walks and that he stands when he stands." According to the commentary, if we know experientially the dependence of *cittajarppa* on *citta*, we can know by inference the contribution of *viññæ¼a* to *kammajarppa*, *cittajarppa*, *utujarppa* and *æhærajarppa*. Hence the teaching of Patiasamuppæda: Conditioned by *viññæ¼a*, there arises *næmarppa*.

The yogḷ cannot know empirically the rebirth-*citta* or for that matter any other *citta* in the past in its ultimate sense. All that he can know is the reality about consciousness as it is functioning at present and he can know this only if he is always mindful. If he focuses on present *viññæ¼a*, he comes to know *næmarppa* fairly well. For if he notes "seeing, seeing" and knows the eye-consciousness, he also knows the *næmarppa* that is bound up with it. Here by eye-consciousness we mean not only the eye-*viññæ¼a* but the whole mental process of seeing (*cakkhudværa-vøthi*). The yogḷ notes it as a whole and not by piecemeal. Moreover, the *vøthi* appears to the yogḷ as a single unit of consciousness. This way of introspection is in accord with Patiasambhidæmagga which says: "The *citta* that focuses on *rppa* arises and passes away. The yogḷ then contemplates the dissolution of the *citta* that has watched the dissolution of the *rppa*."

In other words, when the *rppa* is manifest, the *citta* watches it; but since the *citta* has attained *bha³ga* insight, it too sees impermanence in the *rppa* and dissolves away. The dissolving vipassæna *citta* itself becomes the object of contemplation. This vipassæna *citta* is not a simple *citta*; it is composed of at least avajjæna and seven impulse moments. But these eight *cittas* cannot be watched one by one; the whole *vøthi* is to be the object of attention.

Here the eye-consciousness means the whole mental process (*vøthi*) of seeing and it includes good or bad *kamma* and impulses. So attentiveness to it leads to awareness of *vedanæ* (feeling) *saññæ* (perception) *phassa* (contact) *manasikæra* (reflection) *cetana* (volition) and so forth. But *cetana* is more apparent in connection with thinking. Thus it comes into full play when at night we think of what we have to do the next day. It urges and agitates us and its function is unmistakable. The yogḷ who constantly watches his *næmarppa* is aware of *cetana* in action whenever he speaks or moves any part of his body. For example, if, while practising mindfulness, you feel an itch, you wish to get rid of it. You note the desire and you feel as if you are being urged to remove the itch. It is *cetana* which urges you to do and so it is manifest in your everyday action, speech and thinking.

In short, if you know the eye-consciousness through contemplation, you know the *næma* (mental) *khandhæs* that are born of it as well as the *rppas* of the whole body that form its basis. This is in accordance with the teaching; "From *viññæ¼a* there arises *næmarppa*."

The same may be said of the consciousness in connection with hearing, etc., awareness of *viññæ¼a* means awareness of all the *næma* and *rppa* that are bound up with it. The awareness of contact is based on pleasant and unpleasant sensations, when these sensations are manifest; it is based on contact when motion and rigidity are manifest; when you note the desire to bend the arm, you know the volition (*cetana*) behind it.

When you contemplate the *viññæ¼a* which thinks, you know the *næmarppa* that is coupled with it. When you find yourself committing something to memory, you know *saññæ*; when you note your intention to do or speak something, you become aware of *cetana*; when you note your desire for

something, you know that it is your *lobha*. When you note your irritation, you know that it is *dosa*; you know *moha* when you note your view of a being in terms of a permanent and happy individual. You know *alobha* when you know the lack of desire in you. Moreover, your intention to do or say something is followed by bodily behaviour or verbal expression and so through contemplation you become aware of *viññæ¼a-citta* as the cause of *rppas* in the body.

Viññæ¼a and *næmarppa* are interdependent. Just as *viññæ¼a* gives rise to *næmarppa*, so also *næma-rppa* leads to *viññæ¼a*. *Næmarppa* contributes to *viññæ¼a* by way of simultaneous arising (*sahajæta-paccaya*) foundation (*nissayapaccaya*) and so forth. It is only through the contribution of all *cetasikas* collectively or the body (*rppa*) as the physical basis, etc that *viññæ¼a* comes into being.

Mahæpadæna sutta tells us how the bodhisatta reflected on dependent origination just before he attained enlightenment. He found *næmarppa*, six bases of mental activity, impression, feeling, craving, clinging and becoming (*bhava*) to be the links in the chain of causation leading to old age and death. Then it occurs to him that *næmarppa* is conditioned by *viññæ¼a* and vice-versa. The sutta ascribes this statement about the correlation between *viññæ¼a* and *næmarppa* to Vipassi bodhisatta but we should understand that it is a fact discovered by all bodhisattas before they attained supreme enlightenment.

Although *viññæ¼a* and *næmarppa* are interdependent, the former is the determining factor and hence it is described as the cause of *næmarppa*. In fact, when *viññæ¼a* arises because of *sa³khæra*, its concomitant *cetasikas* as well as the *rppas* resulting from *sa³khæra* come into being at the same time. So *viññæ¼as* and *næmarppas* arise together from the moment of rebirth. Moreover, *viññæ¼a* and *næmarppa* include the six *æyatanas* (the six bases or sense-organs) as well as *phassa* (sense-contact) and *vedanæ* (feeling). But since *viññæ¼a* is the cause of *næmarppa* and *næmarppa* the cause of *salhæyatana* and so forth, the Buddha says: *Viññæ¼a paccaya næmarppa*, etc to distinguish between cause and effect. Likewise a verse in the Dhammapada describes the mind (*mano* or *viññæ¼a*) as leading the *cetasikas*: *manopubba³gamæ dhammæ*; if a person acts or speaks with an evil mind, suffering follows him as a result, just as the wheels of a cart follow the ox which draws it.

In point of fact *citta* and *cetasikas* arise together but because of its predominant role *citta* is described as leading the latter. If a man's mind is evil, he does evil deeds, utters evil words and harbours evil thoughts. These three kinds of *kammæ* are *sa³khæras* born of ignorance. They become potential for evil kammic effect. Every deed, speech or thought is accompanied by seven impulse-moments that flash forth several times. If the first impulse-moments are favourable, the *kamma* is productive in the present life; otherwise it becomes sterile. If one of the seven impulse-moments is favourable, it gives rise to kammic images or visions of afterlife on death-bed and produce kammic effect in the next life. Otherwise it is sterile. As for the other five impulse-moments, they produce kammic effect from the third existence till the last existence (the existence when *Nibbæna* is to be attained) under favourable circumstances. It becomes sterile only after the attainment of *Nibbæna*.

Before the attainment of *Nibbæna* its potential remains intact for innumerable lifetimes, ready to bear fruit when circumstances permit. It bears fruit in terms of suffering, both mental and physical, in the lower worlds. If by virtue of good *kamma* the person is reborn in the human world, he will be dogged by evil *kamma* and suffer regardless of his station in life.

THE STORY OF CAKKHUPĀLA THERA

The Dhammapada verse that we have referred to was uttered by the Buddha in connection with the story of Cakkhupāla therā. The therā was a physician in one of his previous lives. He cured a blind woman and restored her sight. The woman had promised to serve him as his slave should she recover her sight. But she did not keep her promise and lied that she was worse off than before. Seeing her trick, the physician gave her an eye-lotion that destroyed her eyes completely. For his evil *kamma* the man suffered in many lives and in his last existence he became Cakkhupāla therā. He practised meditation as instructed by the Buddha with 60 other monks at a forest retreat. He never lay down while meditating and soon he had an eye-infection. He refused to lie down to apply the eye-lotion and so the doctor gave up the attempt to cure him. Reminding himself of certain death, the therā redoubled his effort and at midnight he became blind and attained Arahātship.

To an ordinary observer, the therā's blindness may appear to be the price that he had to pay for the over-exertion of his energy. But the main cause was the evil deed he had committed in his previous life as a doctor. Even if he had not practised meditation, he might have become blind somehow or other. But the attainment of Arahātship was an immense benefit that accrued to him from his overzeal and strenuous exertion.

There are two lessons that we can learn from the story of Cakkhupāla therā. As an energetic monk, he continued to practise vipassanā after he became an Arahāt. As he paced on the ground while meditating, the insects that lay in his path were trampled to death. When the matter was brought to the notice of the Buddha, the Lord said that since the therā had no intention to kill the insects, he was free from any moral responsibility for their destruction.

So we should note that causing death without *cetanā* or volition is not a kammic act and that the body of an Arahāt has weight if he has no psychic power or if despite his *iddhi* he walks without exercising it to control his weight. Some Buddhists have doubt about their moral purity when they cook vegetables or drink water that harbour microbes. They should of course remove living beings that they can see. But they need not have qualms about the destruction of creatures that may be accidentally connected with their actions. Some Jains are said to feel guilty over the death of insects that rush against a burning lamp. Theirs is an extreme view and *cetanā* (volition) as the keystone of moral problems in the context of kammic law is borne out by Moggaliputtatissa therā's verdict in his reply to king Asoka.

THE THERA'S VERDICT

When king Asoka supported the Buddha-dhamma lavishly, some heretics joined the Buddhist *sa³gha* for material benefits. The true bhikkhus refused to have anything to do with the bogus monks and for seven years the uposatha service fell into abeyance at the Asokarāma monastery in Pāṭaliputta city. So king Asoka sent a minister to see to it that the bhikkhus perform the uposatha service. But the bhikkhus refused to comply with the king's wish. They said that the uposatha service was to be performed only by the assembly of true bhikkhus. If there happened to be a morally impure monk in the assembly, he had to be admonished and penalized for any infraction of Vinaya rules. The Sa³gha held the service only when there was reason to believe in the purity of every member; and they did not meet for the service together with non-bhikkhus. If they did so, they would be guilty of a serious offence.

The minister regarded this reply as defiance of the king's order and put the good monks to the sword. The king's younger brother, Tissa therā, escaped death because the minister recognized him just in time. On hearing the news the king was greatly shocked and he asked Moggaliputtatissa therā whether he was kammically responsible for the death of the bhikkhus. The therā asked him whether he had intended to have the monks killed. When the king replied that he had no such intention, the therā said that he was free from kammic responsibility. The therā gave this verdict on the basis of the Buddha's saying. "*Cetanā* (volitional act) is that which I call *kamma*." He also cited Tīthira jātaka in

which the bodhisatta who was then a rishi emphasized the primacy of *cetanæ* in the operation of the kammic law.

The story of Cakkhupæla therā also shows that an Arahat who has no psychic power has body-weight like ordinary people. This is evident in the death of insects that were trampled by the therā. During the last 15 years Myanmar has produced some holy men who are reputed to be Arahats. Some women have reportedly tested their holiness by having flowers or their hands trodden by the holy men's feet. It is said that the flowers were not crushed and the hands not hurt. But an Arahat who has no psychi power or who does not use it cannot avoid crushing a thing if he treads directly on it.

The reliable test of arahatship is to see whether or not a person who claims or is credited with it has craving, love of pleasure, attachment, anger, depression, fear, anxiety, restlessness, the tendency to speak ill of others, the habit of laughing loudly, irreverence to the memory of the Buddha and so forth. If he has these moral weaknesses, he is certainly not free from greed, anger and ignorance. If a thorough inquiry does not reveal any sign of these weaknesses, we may assume that he possesses the admirable attributes of an Arahat or at least the qualities of a holy man who is close to arahatship.

PURE THOUGHT AND HAPPINESS

Just as an evil thought is followed by suffering, so also pure thought is followed by happiness. Those who think, speak and act with pure thought build up good *kamma sa³khæra*. Good *kammās* invariably lead to happiness in the present life and hereafter. This was emphasized by the Buddha in the story of MaṅḡhakuḶāli.

MaṅḡhakuḶāli was the son of a brahmin who never gave alms. When he became severely ill, his father left him to his fate as he did not want to spend any money for his cure. He removed his dying son outside the house to prevent those who came to inquire after the patient from seeing his possessions.

On that very day at dawn the Buddha saw the dying boy with his divine eye. He knew how it would benefit many people spiritually if the boy saw him before his death. So while going round for the collection of food with other bhikkhus, the Lord passed by the brahmin's house. At the sight of the Lord the boy was filled with deep devotion and shortly after the Lord's departure he died and landed in Tavatimsa heaven.

Reviewing his past, he saw how devotion to the Buddha had led him to the deva-world and he saw too, his father mourning at the cemetery. As he wished to teach his father a lesson, he came to the cemetery and posing as a boy who resembled MaṅḡhakuḶāli, he started crying. Questioned by the old brahmin, he said that he needed a pair of wheels for his golden chariot and that he wanted the wheels to be made of the sun and the moon. The brahmin pointed out the futility of his desire but the boy said that the objects of his desire were visible whereas the brahmin was mourning for his dead son who could be seen no longer. He asked who was more foolish, he or the brahmin. This brought the brahmin to his senses. The deva revealed his identity and told him how adoration of the Buddha on his death-bed had benefitted him. He urged his father to seek refuge in the Buddha, the Dhamma and the *Sa³gha* and observe the five precepts.

The brahmin invited the Buddha and the bhikkhus to morning meal at his house. There were present believers and non-believers alike at the feast. After the feast the brahmin asked the Lord whether there was anybody who had never heard the Dhamma, never offered food to the bhikkhus and never kept sabbath and yet attained the deva-world through his devotion to the Buddha. The Lord replied that there were many such people. At that moment Matthakundali deva arrived with his mansion. He told the Lord how his devotion on his death-bed had landed him in heaven. All the people were much impressed by the power of faith in the Buddha that had so immensely benefitted

the young man who did not care much for deeds before his death. Then the Buddha uttered the verse: *Manopubba³gamæ dhammæ* that we have explained before.

According to the Dhammapada commentary, the brahmin and the deva attained the first stage on the holy path after hearing the verse. It is worthy of note that it was just the mere thought about the Buddha that led to the young man's rebirth in the deva-world. He did not seem to have any hope or desire for Nibbæna. His rebirth as a deva was indeed devoid of intelligence but hearing a verse made him a sotæpanna. These two verses from Dhammapada echo the paticcasamuppada teaching that *viññæ¼a* is conditioned by *sa³khæra*. For the verses say that happiness or misery arises from *kamma sa³khæra*. and in fact *sukha* or *dukkha* occurs together with *viññæ¼a*. Again *viññæ¼a* implies the associated mental factors and its physical basis viz., *rþpa*. Hence the teaching that *viññæ¼a* conditions *næma-rþpa*.

NÆMARÞPA AND SALHÆYATANA

Næmarþpa conditions *salhæyata*. This is very profound and hard to understand. Here *næmarþpa* means the three *cetasika khandhæs* while *rþpa* refers to the four primary elements, the six physical *rþpas*, *jõvita* (life), *rþpa* and nutriment (*æhærarþpa*).

Næmarþpa leads to *salhæyatana* or five physical sense-organs, viz., eye, ear, nose, tongue, body and consciousness. These *æyatanas* are the doors (*avara*) that lead to *võthi* process. In the immaterial world every *citta*-unit throughout the whole life is born of associated *cetasika*. But for ordinary persons this will remain bookish knowledge as it is to be understood only by Ariyas in the immaterial world.

Further, in any existence like human life that has both *næma* and *rþpa* every *vipæka-citta* that arises from the time of conception is also due to associated *cetasika*, *Vipæka citta* means the kind of *citta* that barely sees, barely hears, etc., the pleasant or unpleasant objects. Here the seeing *citta* cannot arise by itself for it presupposes *manasikæra* that considers the visual object, *phassa* that contacts the object and *cetanæ* that strives to see it. The seeing *citta* can arise, only when these concomitant *cetasikas* arises collectively at the same time. This is consciousness condition called *sahajæta Paccaya* in Pæ'i. Thus a load that can be raised only by four men working together will not move up if the team leader tries to move it alone. Like-wise, although *viññæ¼a* is the mainspring of mental life it counts for little by itself. It can function only together with other mental factors.

Moreover, these associate *cetasikas* contribute to the five physical *æyatanas*, viz., eye, ear, etc. by consciousness at the moment of rebirth. Of course at the time of conception there is only *kæya* or *rþpa*. But in other kinds of rebirth that do not involve the mother's womb, there may be all the five *æyatanas* at the beginning. The conditioning of the *æyatanas* by *viññæ¼a* and *cetasikas* at the moment of conception is hard to understand but we have to accept on the authority of the Buddha. At other times *vipæka* as well as the non-*vipæka cittas* help to maintain the *æyatanas*. This is understandable since it is impossible for matter to exist without mind.

RĀPA AND ĀYATANA

The rebirth consciousness arises on the basis of the heart (*hadaya-vatthu*). The mind *āyatana* has its basis in the eye, ear, etc. Thought and consciousness too have heart as their physical basis. All the secondary physical phenomena such as the eye, visual object, etc., depend on the four primary elements, viz., *pathavī*, *āpo* (solidity, motion) etc., The five *pasāda*. *rāpa*, i.e. eye, ear, etc. are rooted in the primary elements, and their *kamma*-based *rāpas* in *jīvita* (life-force) *rāpa*. The five *āyatana rāpas* too depend on nutriment (*āhāra-rāpa*).

To sum up, *citta-viññāna* is conditioned by at least three mental factors, viz., *manasikāra*, *phassa* and *cetanā*. Sometimes there arise repeatedly greed, craving, anger, illusion, pride, doubt, restlessness, worry, envy, ill-will, anxiety, fear and so forth. All these mental states arise because of unwholesome *cetasikas*. Similarly there often occur faith, piety, moral sense, non-attachment, compassion, sympathetic joy (*muditā*) appreciation of the law of *kamma*, reflection on *anicca*, *dukkhā*, *anatta*, and so forth. These mental states arise from wholesome *cetasikas*. Thus the yogī realizes the dependence of *viññāna* on wholesome or unwholesome *cetasikas*, the eye-consciousness on the eye. So it is clear that the *manāyatana* is dependent on *nāmarāpa*.

The mind is also vital to the existence of living matter. So the five *āyatanas* that produce sense-organs are dependent on the mind. The sensitive sense-organs (*pasāda*) cannot exist without their gross physical bases just as the reflecting mirror cannot exist without the gross matter of glass. So the eye presupposes the gross matter of solidity (*pathavī*), cohesion (*āpo*) heat (*tejo*) and tenseness (*vāyo*), in short, the ability to see depends on the gross physical body of the eye. The same may be said of the ability to hear, the ability to smell, etc. Further, we can maintain life uninterruptedly only because of life-force (*jīvita-rāpa*) and nutriment. All these facts show how the five *āyatana rāpas* originate with *nāmarāpa*.

The sixth *āyatanas* viz., *manāyatana* comprising thought, reflection, intention, etc depends on wholesome or unwholesome mental states such as greed, faith and mental factors such as *phassa* (contact) as well as on its physical bases. It arises from its root viz., *bhava³ga* which in turn forms the basis for the mind-process (*manodvāra-vāthī*).

SUMMARY

To recapitulate. Seeing involves sensitive eye-organ and consciousness. The eye-organ depends on consciousness, life-force, nutriment and physical base. The eye-consciousness depends on the eye-organ and the three mental factors of reflection, striving and contact. In short, the eye as well as the eye-consciousness depends on *nāmarāpa* and the same may be said of other five *āyatanas*.

A thorough knowledge of the origin of the six *āyatanas* on the basis of *nāmarāpa* is possible only for the bodhisattas. Among the Buddha's disciples even *Sāriputtā* and Moggallāna did not seem to understand it comprehensively before they attained *sotāpanna*. For it is said that the ascetic Upatissa who was later to become *Sāriputta* therā attained the first stage on the holy path on hearing the verse uttered by *Assaji* therā.

The verse, ascribed to the Buddha, says that all phenomena (*dhammas*) are the effects of certain other phenomena which are the causes. The Buddha points out these causes and there is the cessation of the effects together with the causes. Upatissa and his friend *Kolita* are said to have attained *sotāpanna* after hearing this verse but they could not have reflected deeply on the dependent origination in such a short space of time. One may fairly understand the Buddha's teaching on the doctrine according to one's intellectual capacity but it is impossible to grasp all of it fully.

The commentary explains the verse in the context of the four noble truths, "All the *dhammas* is the effect" refers to the truth of suffering as having its origin in craving. The cause in the *gāthā*

means craving as the cause of *dukkha*. So the *gæthæ* epitomises the truth about suffering and its cause.

In those days there were many views about the soul (*atta*) viz., that the soul was immortal and passed onto another abode after death, that it was annihilated after the final dissolution of the body, that it was created by God, that it was infinite and so forth. The *gæthæ* recognizes only the existence of the cause; and effect and denied the immortality or annihilation of the soul and this teaching afforded the two ascetics a special insight into the nature of life.

Visuddhimagga Mahāṅkæ identifies this *gæthæ* with the teaching on Patīccasamuppada. It refers to a sutta in Samyuttanikæya which says, "If this cause arises, then that effect follows. If this cause ceases, then that effect is also ended. So *avijjæ* causes *sa³khæra* and so on until suffering becomes extinct." According to the Mahātikæ, the substance of this teaching is implicit in the aforementioned *gæthæ*, in regard to both the arising (*anuloma*) and cessation (*patiloma*) of *dukkha*.

Mahayana piṅaka describes this *gæthæ* as a sutta that sums up the doctrine of Patīccasamuppæda. Any writing of the *gæthæ* is said to be beneficial if it is enshrined in a *cetiya* (pagoda). No wonder that many of these writings are found in very ancient pagodas.

Both views in the commentary and Mahātikæ are plausible. For the first two noble truths imply Patīccasamuppada in respect of the arising of *dukkha* and its cause while the other two noble truths imply the doctrine in respect of the cessation of *dukkha*.

To sum up the cause and effects in the chain of causation. In the past life of a person ignorance leads to acts, speech and thoughts and these *sa³khæras* give rise to *viññæṅka*. Then there are five effects in the present life, viz., *viññæṅka*, *næmarppa*, *æyatana*, *phassa* and *vedanæ*. These effects in turn become causes or in other words, they sow the seeds for future life, viz., craving, clinging and becoming (*taṅhæ*, *upædana* and *jæti*). As a result there are old age, death, grief and suffering in store for the future life.

Patīccasamuppæda is profound and this is borne out by the Buddha's saying to Ænandæ. Ænandæ reflected on the doctrine from the beginning to the end and vice versa. To him it was very clear and it presented no difficulty. He approached the Buddha and said, "Lord, this Patīccasamuppæda is indeed very profound. But for me it seems so easy to understand." The Buddha chided him, saying, "You should not say like that, Ænandæ."

According to the commentary, the Buddha's words imply a compliment as well as a reproach to Ænandæ. The Buddha meant to say in effect, "Ænandæ, you are highly intelligent and so it is easy for you to understand the doctrine but do not think that it may be equally easy for other people to understand it."

Ænandæ's ability to understand the doctrine was due to four factors, viz., the *pæramæ* (perfections) which he had acquired in his previous lives, the instructions of his teachers, his wide knowledge and his attainment of the first stage on the holy path.

Long, long ago Ænandæ was prince Sumana, the brother of Padumuttara Buddha. As a provincial governor, he subdued an uprising successfully. The king was much pleased and told him to ask for any boon he desired. The prince asked for permission to serve the Buddha for three months during the lent. The king did not wish to grant this boon and so he said evasively that it was indeed hard to know the Buddha's mind, that he could do nothing if the Lord was reluctant to go to the prince's abode.

On the advice of the bhikkhus the prince requested a thera named Sumana, to arrange for an interview with the Buddha. When he met the Buddha, he told the Lord how Sumana thera had done a thing that was beyond the power of other bhikkhus. He asked what kind of good deeds a man should

do to be so intimate with the Lord. The Buddha said that he could become like Sumana by practising *dāna* and *sōla*. The prince requested the Lord to spend the lent in his city as he wished to do good deeds so that he might become a specially privileged *thera* like Sumana in the holy order of a *future* Buddha. Seeing that his visit there might benefit all and sundry, the Buddha said, "Sumana, the Buddha loves solitude," a saying that meant tacit acceptance of the invitation.

The prince then ordered over one hundred monasteries to be built along the route where the Buddha and the Sa³gha might rest comfortably at night. He bought a park and turned it into a magnificent monastery as well as other dwellings for the Buddha and numerous monks. Then when all was ready, he sent word to his father and invited the Buddha to come to his city. The prince and his people welcomed the Buddha and his followers and honouring them with flowers and scents led them to the monastery. There the prince formally donated the monastery and the park to the Buddha.

After performing this act of *dāna* the prince summoned his wives and ministers and said, "The Buddha has come here out of compassion for us. The Buddhas do not care for material welfare. They care only for the practice of the Dhamma. I wish to honour the Buddha with practice so that he may be well pleased. I will observe the ten precepts and stay at the residence of the Buddha. You must feed and serve all the Arahats every day during the rain-retreat as I have done today."

THE BUDDHA'S EMPHASIS ON PRACTICE

Incidentally there is a story illustrative of the importance the Buddha attached to the practice of the Dhamma. One day the Buddha came out of the Jetavana monastery with the bhikkhus to go on tour. King Kosala, the merchant Anāthapiḷḷika and other lay disciples requested the Buddha not to go on tour but it was in vain. The merchant was unhappy because he would not be able to hear the Buddha's teaching or to make offerings to the Lord and the bhikkhus. His slave-girl, Puḷḷā by name, said that she would ask the Buddha to come back. The merchant promised to free her from bondage if she could make the Buddha return to the monastery.

Then Puḷḷā followed the Buddha quickly and implored the Lord to come back. The Buddha asked her what she could do for him. She replied that she had nothing to offer but that she would take refuge in the Buddha, the Dhamma and the Sangha and observe the five precepts if the Lord spent the lent in Sāvathī city. Saying, "Sādhu-well said", the Buddha blessed her and returned to Jetavana monastery.

The news spread and the merchant set Puḷḷā free and adopted her as his daughter. She was now free to do what she liked, free to shape her own destiny. For this reason and by virtue of her *pāramā* (kammic potential) in her previous lives she joined the holy order. She practised *vipassanā* and when she developed insight into the impermanence of *nāmarūpa*, the Buddha exhorted her thus: "My daughter, just as the moon is full and complete on the fifteenth day, so also you should practise *vipassanā* to the end. When your *vipassanā* insight is complete, you will attain the end of suffering."

After hearing this exhortation, Puḷḷā attained the last stage on the holy path and became an Arahāt. The Buddha had, of course, foreseen Puḷḷā's destiny and it was his concern for her spiritual welfare that prompted him to cancel the projected tour and turn back in response to her appeal. This is an example of the high regard for the practice of dhamma that Gotama Buddha had in common with other Buddhas.

So the prince observed the ten precepts and dwelt at the residence of the Buddha, he spent his time near Sumana *thera*, the special attendant and watched him serve the needs of the Buddha in a very intimate manner. Shortly before the end of the lent he returned home, donated lavishly to the Sa³gha and in his prayer to the Buddha he affirmed his desire to become an intimate attendant of a *future* Buddha. The Buddha blessed him and the prince developed *pāramas* for innumerable lifetimes. The *jātakas* refer to many lives which he devoted to perfecting himself in collaboration with bodhisatta Gotama. Sometimes the bodhisatta was king and he was the king's minister or the

bodhisatta was a human being and he happened to be a deva or Sakka. But their positions were often reversed. In some jātakas they were brothers.

Thus they developed *pāramīs* close together through their long saṃsāric journey and in his last existence Ænandæ was the nephew of King Suddhodana. After spending the first lent near Benarase the Buddha went to Rājagaha and from there he proceeded to Kapilavatthu at the invitation of his father. When he left his native place, Ænandæ and some Sakyan princes followed the Buddha and joined the holy order.

The *pāramī* (perfections) which Ænandæ had acquired through many lifetimes made it possible for him to understand easily Paṭiccasamuppāda that has baffled so many people. Moreover, Ænandæ had received instructions from teachers. He had not only lived with his teachers but also learned and inquired about the meanings of the doctrine and memorized them. This kind of learning helped him to understand Patīccasamuppāda. In fact he attained the first stage of the holy path after having heard the sermon of the noted preacher, Punna thera. Ænandæ paid a high tribute to Puṁā for his illuminating discourse. The substance of the discourse is as follows.

“Self-conceit arises from attachment to the body, feeling, memory, kamma-formations (*sa³khāra*) and consciousness. It cannot arise without the five *khandhās* any more than the reflection of a man’s face can appear in the absence of a mirror. The body, feeling etc., are not permanent. Since they are not permanent, you should contemplate and realize that none of the five *khandhās*, whether in the past, present or *future*, internal or external, gross or subtle, good or bad, distant or near, is yours, is you or is your ego.”

“The well-informed disciple of the Buddha who thus contemplates and realizes truth is disillusioned with the five *khandhās*. He becomes detached and free. He knows that his mind is free, that he has done what is to be done, that he has nothing else to do for his freedom.”

This was what Puṁā preached to Ænandæ. As a sotāpannæ, Ænandæ realized the cause-and-effect relationships of Patīccasamuppāda. He had this insight when he practised vipassanæ. He knew that illusion, attachment, obsession, effort, rebirth, consciousness, etc., form the links in the chain of causation. Here illusion or ignorance is *avijjæ*, attachment is *taṁhæ*, obsession is *upādæna*, effort is kamma. So when it is said that kamma leads to rebirth, we should understand that rebirth is also conditioned by *upādæna*, etc. So the past involves *avijjæ*, *taṁhæ*, *upādæna* and kamma as causes. The *yogī* who realizes this through contemplation of *næmarōpa* is free from all doubt which we cannot remove merely through learning and reflection.

As the best-informed disciple of the Buddha, Ænandæ also gained recognition of the Teacher in matters of knowledge. He usually accompanied the Buddha on preaching tour and memorized all the discourses. He could repeat a discourse verbatim after he had once heard it. As for the Buddha’s talks given in his absence he learnt from others and memorized them. The dhammas which he had thus learnt by heart are said to number eighty four thousands.

Ænandæ was well known for his retentive memory and the commentary on Mahævedalla sutta says that he could memorize hundreds of *gæthās* in a short space of time. What, with his wide knowledge of the teachings of the Buddha and his chief disciples, it is no wonder that the doctrine of Paṭiccasamuppāda did not present much difficulty to him. Even today given a thorough knowledge of the Piṭaka, a man may understand the cause-and-effect relationship in the doctrine.

THE ABSTRUSENESS OF THE DOCTRINE

Nevertheless, the doctrine is abstruse in terms of effects, causes, teaching, and empirical knowledge (*pañiveda*).

In the first place it is very hard to understand *sa³khāra*, etc., as the results of *avijjā* and other causes. For most people mistake the suffering of *nāmarppa* for happiness. This is *avajjā* and they do not know it as an illusion. They believe that it is their ego-entities that think, they do not know *sa³khāra* (effort) as an effect of *avijjā* but they think it is they themselves who make the effort. So it is hard to see good or bad deeds (*kamma*) as the effects of ignorance. More difficult to understand is the causal relation between this *sa³khāra* of the previous life and the rebirth consciousness of the present existence. Likewise, it is hard to understand that *nāmarppa*, *salāyatana*, etc., are conditioned by *viññāṇa* etc.,

Equally incomprehensible are the causes involved in dependent origination. For people believe that they shape their own destiny. Some say that they are created by God or Brahma while some insist that everything happens by chance. Most of them do not see *avijjā*, etc as the mainspring of their existence.

Again some teachings of the Buddha on the doctrine begin with *avijjā* and ends with death. Some are set forth in reverse order. Some begin with the middle links in the chain and proceed to the beginning or to the end. These various versions of the doctrine adds to the difficulty of understanding it.

In order to gain an insight into the doctrine one has to practise *vipassanā* and realize the facts of causal relationship empirically. This *vipassanā* approach to the study of *Paticcasamuppāda* is by no means easy for the method must be right and one will have to practise it steadily and thoroughly.

In spite of these difficulties the doctrine seemed clear to *Ānandā*, because of his unusual qualifications. So the Buddha's words "Do not say like this, *Ānandā*". may be an implicit compliment to him. But according to the commentary, the Buddha's saying may be an indirect reproach to him. It may mean in effect, "*Ānandā*, you say that *Paticcasamuppāda* is easy to understand. Then why did you become a *sotāpana* only after hearing my teaching? Why have you not attained any stage higher than the first stage on the path? You should think of your shortcomings. You are my disciple with average, limited intelligence and what you say does not agree with my words. It is a saying that should not have been uttered by a close disciple like you. I have had to develop intelligence for aeons to know this doctrine and so you should not speak lightly of it."

Thus after chiding *Ānandā* implicitly by a few words, the Buddha stressed the profundity of *Pañiccasamuppāda*. "Profound, *Ānandā*, is this dependent origination and profound does it appear. It is through not understanding and not penetrating this law that this world of living beings resembles a angled ball of thread, a bird's thicket of sedge or reed and that man does not escape from the lower states of existence, from the course of suffering, from the round of rebirths."

In other words, this law concerning the conditioning of *viññāṇa*, *nāmarppa*, etc by *avijjā*, *sa³khāra*, etc is very profound. So people do not know that there are only cause-and-effect relationships and that there is no permanent being. They believe that a living being exists in a permanent form from the time of inception; that there is a permanent entity behind the being that develops and grows up. Some hold that this core or soul of the being has many previous lives. All these illusions are due to ignorance of the reality underlying the dependent origination.

A living being's acts, words and thoughts are clearly due to ignorance of the four noble truths and dependent origination. Undeniably, good acts bear good fruits, bad acts bear bad fruits and everyone fares according to his deeds. So ignorance leads to *kammās* or *sa³khāras* which in turn give rise to rebirth, consciousness, etc. This fact is clear to an intelligent person.

Because of their inability to understand dependent origination, living beings remain mired in the round of rebirths, wandering ceaselessly from one existence to another. By and large they land in the lower worlds and pass onto the deva-realms only occasionally by virtue of their good *kamma*. When the good kammic effects run out, they revert to the lower worlds.

It is hard for the denizens of the lower worlds to pass on to the human or deva worlds. For attainment of the higher planes of existence is possible only when a dying person has memories or visions of his good deeds and a good act is simply unthinkable among the lower forms of life. Animals kill one another and the law of the jungle prevails in their world, leaving no room for love, pity and other spiritual values. They usually die stricken with pain and fear. So a lower being is very likely to be reborn in the lower worlds.

Because of the ignorance of dependent origination, a living being is unable to free himself from the round of rebirth. He is like an ox yoked to the mortar. No matter how long it goes round and round, the animal cannot leave the strictly limited area of its mobility. Likewise, the ignorant person is mired in the life-cycle (*samsāra*) which largely means confinement in the nether worlds and for aeons he remains subject to rebirth.

Understanding of Paṭiccasamuppāda is as vital to spiritual liberation as the understanding of the four noble truths. In fact the four noble truths are synonymous with the dependent origination. The object of *vipassanā* practice is to gain insight both intellectually and empirically into these teachings. But these teachings are deep and hard to understand. Even in *vipassanā* practice it is not easy to have clear ideas about *avijjā*, *sa³khāra*, etc.

The Buddha reflected on Paṭiccasamuppāda before and shortly after his attainment of supreme enlightenment. For seven days the Buddha was absorbed in the peace of liberation (*vimuttisukha*) and on the seventh day at night he contemplated Paṭiccasamuppāda in terms of conditioning (*paccaya*) or cause-and-effect relationship.

Having dealt with the first links in the chain of causal sequence, we will now proceed to *phassa* that is conditioned by *salhāyatana*. *Salhāyattana* means the six sense-organs and the six sense-objects, viz., visual form, sound, smell, taste, tactile object and mind-object. The contact between a sense organ and the corresponding sense-object is called *phassa*. It is an intangible phenomenon of mental life but it shows itself clearly when the object has an unmistakable impact on the mind. For example, we are shocked when we see someone being ill-treated. It makes us tremble when we see a man whose life is hanging by a thread on the top of a tree. Seeing a ghost will send the shivers down the spine. Hearing or reading an interesting story often leaves some impressions that may remain indelible for a long time. All these show what it means when there is *phassa* or the impact of a sense-object on the mind of a person.

The impact is occasionally very violent and gives rise to violent emotions and outbursts of passion, anger, etc. According to the commentary on A³guttara Nikāya, in the time of the ancient Sinhalese king Duṣṣhagāmaṅgi, a young monk happened to see a girl. The girl looked at him too and both of them were so much consumed with a burning desire that they died. Again an elderly monk became insane after looking unmindfully at the queen of king Mahānāga.

In Mudulakkhaṅga jātika the bodhisatta was a rishi (recluse) who went to the king's palace to have his meal. He went there by air as he had psychic powers. When the rishi appeared suddenly, the queen rose to her feet in a hurry and her garment slipped. The queen's seductive pose instantly aroused the long-dormant sexual desire of the rishi. He could not eat any food. His psychic powers having vanished, he walked back to his abode and there he lay, afflicted with the fires of lust and passion.

On learning what had happened, the king offered the queen to the rishi as he was confident of the holy man's ability to recover his higher self eventually. He secretly instructed the queen to do her best for the welfare of the rishi.

Taking the queen, the rishi left the king's palace. Once outside the gate queen told him to go back and ask the king for a house. He was offered an old house but there he had to fetch a hatchet and a basket for the disposal of excreta and filth. Again and again he had to go and ask the king for other things that he needed. Going to and fro and doing all household chores at the bidding of the queen, the rishi was dead tired but he did not come to his senses as he was still dominated by lust and passion.

After having done everything that he was told to do, he sat down near the queen to take rest. Then she pulled his moustache with a jerk and said. "Are you not aware of your being a *samaṇa* (ascetic) whose object is to do away with passions and desires? Are you so much out of your senses?" This awakened the rishi to a sense of his blind folly and ignorance. After handing back the queen to the king, he went to the Himalayan forest, practised *vipassanā* and recovered his psychic power. On his death he attained the *Brahmā* world.

The moral is that even a person of spiritual caliber like a bodhisatta could not escape the fires of defilements. The rishi might have casually seen the queen before but the impact was not violent enough to jolt his emotional life. It was the clear, vivid impressions of the queen's physical appearance that harassed and engulfed him with the fires of lust and passion for many days.

In *Ummādanṭṭṭ* jātaka king Sivi became almost crazy after seeing *Ummādanṭṭṭ*, the wife of his commander-in-chief. The woman was so famous for her beauty that the king sent his brahmin advisers to see whether she had the qualities of a noble lady. But at the sight of the woman they were so much bewitched by her beauty that they lost self-control and made a mess of the feast given by their host. Disgusted by their disorderly behaviour, *Ummādanṭṭṭ* had them hustled out of the house. There upon the disgruntled brahmins reported to the king that she was not qualified to be a queen. The king lost interest in her and she became the wife of the supreme commander. She was, however, determined to make things even with the king and so when he went round the city during a festival she showed her beauty and charms to the best of her ability.

The king was half beside himself with infatuation for the woman. Unable to sleep, he raved about her and gave vent to his blind passion in a *gāthā* which says that if he were granted a boon by the king of devas, he would ask for an opportunity to sleep one or two nights with *Ummādanṭṭṭ*. The impact of a sense-object depends largely on the nature of the impression conveyed by the object. If the impression is vague and dim, it produces only mild feeling and craving but much *vedanā*, *taḥā*, etc., follow in the wake of clear and vivid impressions.

The impact may also lead to outburst of temper. We show anger at the sight of an offensive object, and we fear a frightful object. Unpleasant words are irritating to us. Pride wells up in us when we think of something that boosts our ego, we hold wrong views when we toy with the idea of soul or with a teaching that makes a farce of *kamma* and its fruit. Objects of envy make us envious and objects which we wish to possess exclusively make us miserly. These are instances of *phassa* that fuel unwholesome *kammas*.

Wholesome *kammas* too arise from *phassa*. Objects of devotion arouse faith, those whom we should forgive or tolerate help to foster forbearance and contemplation of the Buddha and Arahats make us mindful, kindly and so forth. So Paḷisambhidāmagga says: "Conditioded by *phassa*, there arise fifty *cetasikas* (mental factors)." It attributes feeling, perception and *kamma*-formations to *phassa*.

We see because of *phassa* and this *phassa* occurs because of the eye, the visual object and the visual consciousness. The Buddha's teaching makes a distinction between the visual consciousness

and the visual object. Ordinary people tend to confuse the former with the latter but the Buddha stated clearly that visual consciousness arises from the eye and the visual object and that *phassa* means the conjunction of the eye, the visual object and the visual consciousness.

This is the impact of seeing for which the three *āyatana*s, viz., the eye, etc., form the three necessary and sufficient conditions. The nature of impact is realized empirically by the yogī who practises mindfulness. The yogī notes, "seeing, seeing" at every moment of seeing and as concentration develops, he comes to realize that seeing is not uncaused, that it is not made or created by a person; that it is a psychophysical phenomenon, having the eye and the visual object as its cause and the visual consciousness as its effect.

The impact on the sense-organ leads to feelings that may be pleasant, unpleasant or indifferent according to the nature of the sense-object. If the object is beautiful there arises pleasant feeling; if it is ugly, we have unpleasant feeling. If the object is neither ugly nor lovely, the feeling is indifferent. This feeling (*upekkhā vedanā*) does not give rise to any comment, whether favourable or unfavourable; indeed it is not even recognized as a feeling but it is accepted by the ego. In fact these three kinds of feeling have nothing to do with the ego or self but are aspects of the mental process stemming from sense-contact.

To understand Paṭiccasamuppāda means to be free from skepticism and illusion. Since this freedom is the essential attribute of the yogī at the first stage on the holy path, it is important to understand the doctrine. Ignorance of it tends to cause doubts about the Buddha, the Dhamma and so forth. There are eight kinds of doubt.

(1) Doubt about the Buddha. This leads the skeptic to raise questions such as "Was the Buddha really a being who was free from all defilements? Or was he an ordinary man who commanded the blind faith of his followers?"

(2) Doubt about the Teaching. "Are there the Path and Nibbāna that really ensure the extinction of craving, hatred and ignorance?"

(3) Doubt about the Saṅgha. "Are there Ariyas, the Noble ones who are really free from defilements? Sotāpannas who having overcome illusion and doubt will never be reborn in the lower worlds? Sakadāgāmis who do not have much sensual desire and anger? Anāgāmis who are wholly free from sensual desire and anger? Or the Arahats who have freed themselves from all defilements?"

(4) Doubt about the practice, "Is the practice of morality or contemplation beneficial and helpful to the higher spiritual progress?"

(5) Doubt about the past. "Did I exist in the past? Why and how did I exist in the past? What kind of person was I in my previous life? Did I originate with the moss or did I come into being spontaneously?"

(6) Doubt about the future. "Will I exist after my death? What kind of person will I become in my next life?"

(7) Doubt about both the past and the future. According to the sub-commentaries, this doubt refers to the present life that is between the past and the future of a man's life-cycle. This interpretation agrees with the Pāṭi text of Sutta piṭaka which says: "Now there arises doubt as regards one's self in the present." Such doubt may raise questions such as, "Am I really myself? Does the ego exist or does it not exist? If the ego exists, what kind of being is it? Is it big or small? Why or how does the ego exist? Was it created or did it come into being spontaneously? From where did the ego come and where will it go after the final dissolution of the body?"

These questions show that there are five doubts about the past, five doubts about *future* and six doubts about the present. The yogī overcomes all these doubts when he is free from all illusions about the self or ego (*kankhāvitaraṅga-visuddhi*.)

(8) The last subject that raises much doubt is the doctrine of Paṭiccasamuppāda that emphasizes the primacy of cause-and-effect relationship in the world of living beings. Is effort really due to ignorance of the true dhamma? Is rebirth really conditioned by *kamma*? Is it a fact that bad *kamma* is harmful and good *kamma* beneficial to a *future* life? Is there really a cause for every phenomenon? Is everything the outcome of the combination of atoms and electrons by chance? These doubts centre on causal links, e.g. *avijjā*, *sa³khāra*, etc and resultant links, e.g. *viññāṅga*, rebirth, etc in the chain of causal sequence as enunciated in the doctrine of Paṭiccasamuppāda.

These doubts give rise to wrong views in the long run. The false beliefs that conflict with the dependent origination are rooted in these doubts. Speculations on the nature of life that are above one's intellectual level produce doubts in the beginning but eventually turn the sceptic into one who clings to illusions. Such scepticism and false views are due to ignorance of Paṭiccasamuppāda. One who understands the teaching clearly harbours no doubt, let alone illusions.

In the final analysis a living being is a compound of causes and effects as are non-living things like the earth, the sun, tree, etc. The law of causation governs the universe leaving no room for creation or spontaneous occurrence. Modern science provides over-whelming evidence for the absolute dependence of the non-living material world on the interplay of cause and effect. It tends to bear out the truth of the Buddha's teaching about the conditionality of everything in the world, whether it be life, mind or matter.

The Buddha laid emphasis on the conditioned nature of man's internal life. The teaching leaves out of account the external world of inanimate matter because the material world has no life-cycle and is not subject to rebirth and suffering. What matters most from the Buddhist point of view is the living being. If left to itself, the *nāmarūpa* comprising the living being passes through innumerable lives and for the most part the individual suffers on the lower planes of existence. But if we understand the *nāmarūpa* process and act wisely, we can make progress gradually on the way to liberation. Even if we are not yet liberated we can achieve a better life and fare fairly well in the round of rebirths. A clear understanding of Paṭiccasamuppāda is vital for it ensures complete extinction of defilements.

We have described ignorance as the cause of effort (*sa³khāra*) and kammic effort as the cause of rebirth. It is necessary to say something more about the origin of rebirth consciousness. In a sutta of A³guttara Nikāya the Buddha likens the wholesome or unwholesome volitional (*cetāna*) action (*kamma*) to a thriving field, consciousness (*viññāṅga*) to seeds and craving (*tāḥā*) to water for irrigating the field. The planting of trees requires fields and nurseries. Likewise, rebirth consciousness presupposes arable land in the form of *kamma*, *kamma* gives rise to the potential for rebirth and although the former states of consciousness disappear, the rebirth potential remains bound up with the psyche. Like a budding plant it does not materialize as yet but it is bound to become actual under favourable circumstances, just as a man who has committed a crime is a potential prisoner or a worker who has distinguished himself in a state factory is a potential winner of government reward for good service.

Furthermore, rebirth depends on wholesome or unwholesome consciousness no less than does a plant depend on seeds for its germination. The good or bad *viññāṅga* arise and pass away but they touch off a ceaseless flow of similar states of consciousness.

These states are the outcome of former kammic *viññāṅgas* just like the transformation of a snake's skin. The most vital of them is the death-bed consciousness centering on one's *kamma* or objects associated with it (*kammanimitta*) or visions of *future* life (*gatinimitta*). This encounter of a dying person with signs and visions is called *upāḥhanasamangita* which means the foreshadowing of

the *future* life as conditioned by *sa³khæra-kamma*. In a sense it marks the transition from dying consciousness to rebirth consciousness somewhat similar to the development of a plant from a seed to a sprout.

A seed needs water to turn into a plant. Without water or at least moisture from the air it will remain sterile. In the same way although *kamma* forms the basis for a *future* life, there is no rebirth in the absence of craving (*taḥhæ*). So in the case of Arahats although there are conditions for rebirth in terms of *viññæḥa* and the *kamma* that they have done as ordinary persons, the rebirth consciousness cannot arise because of the extinction of craving.

Taḥhæ is inherent in non-Arahats and it is most powerful in common people. It makes the sense-objects pleasant, attractive and desirable. It creates the illusion of pleasure, happiness and hope. It likes what is good and makes happiness and prosperity the main object of life. *Taḥhæ* motivates the *kammic* consciousness which leads to other mental states. On the approach of death these mental states give rise to signs and visions. The dying person delights in pleasant visions and he becomes lively and cheerful. This shows that his kammic seeds are beginning to sprout. He does not welcome unpleasant visions but still these visions have something to do with himself and this self-attachment, too, leads to the germination of the kammic seed.

Therefore in the case of common people rebirth is conditioned by three factors, viz., *kamma* (action), *cittaviññæḥa* that is linked to kammic consciousness and *taḥhæ*. *Kamma* as the fertile soil for rebirth is evident in death-bed visions and signs, the germination of the seed is shown by the dying person's interest in these signs and visions and one's self. So after death there arises rebirth consciousness as conditioned by the mental state at the last moment of the previous life.

Rebirth consciousness brings into play *næmarppa*, *æyatana*, *phassa*, *vedanæ* and their interrelations that concern the whole life. So in a sense we may regard it as the seed of present existence. It is inextricably bound up with *næmarppa*. All *næmarppa*, whether in or out of the body, is suffering as they are subject to constant arising and passing away. But ignorance makes us blind to *dukkha*, creates illusion and attachment and keeps us engaged in the pursuit of sense-objects. This preoccupation leads to the renewal of existence.

With rebirth consciousness as the basis of a new existence there arise the physical body as its basis and the concomitant mental factors such as *phassa*, *vedanæ*, etc. When rebirth consciousness ceases, there follow other mental states in succession which may touch off good or bad *kammæ* such as greed, anger contentment, forbearance, etc. These mental states in turn lead to physical actions such as sitting, standing, and so forth.

Hence the Buddha's teaching: "*Cittenæ niyate loko*--" a pæ'i verse which may be freely translated as: "The mind (thought, will, etc) leads the world. It draws the world wherever it pleases. The whole world follows the mind." Here the world (*loka*) refers to the world of living beings. The mind leads the living beings rightfully or wrongfully. The mind of a good man who develops faith, morality, etc will lead him to do good deeds. It will make him hear the dhamma and practise vipassanæ. It will land him on the higher planes of existence or bring him to the goal of Nibbæna. On the other hand, the mind of an evil man will lead him to seek sensual objects and do evil deeds. After death it takes him to the lower worlds and makes him subject to much suffering.

This verse shows that all *næmarppas* are dominated by the mind. It accords with the teaching of Paḷiccasamuppæda that because of *viññæḥa* there arise psycho-physical phenomena such as *phassa*, etc. We have already given an account of *phassa* arising from the eye and now a few words about the *phassa* of hearing. As in the case of seeing, hearing also involves three factors, viz., the ear, the sound and the ear-consciousness.

Hearing is impossible without the ear-organ and the sound. Scientists say that sound-waves travel at the rate of 1100 ft. per second. This is the natural speed of sound; the radio broadcast can

carry it all over the world in a moment. When it comes into contact with the ear, it is like the reflection in the mirror and the hearing occurs.

But it is a mistake to believe that it is the original owner of the ear who hears. The sensitive organs of the ear are in a ceaseless flux, the *rūppas* involved are forever arising and passing away. They are like the ever changing waters of a flowing stream. It is the contact of sound-waves with the stream of *rūppas* that sparks the ear-consciousness. The consciousness occurs only for an instant and vanishes. This is followed by the *citta* that continues to focus on the sound, inquire it and decide. Each of these *cittas* occurs for a moment and vanishes. Then there flash forth successively with much speed seven impulse-moments, after which there occur two thought-moments that focus on the sound.

Such is then the consciousness-process involved in hearing. Whenever we hear a sound, the ear-*viññāṇa* is renewed on the basis of the ear and the sound. So the yogī who practises mindfulness realizes that hearing is conditioned by the ear and the sound, that there is no person or being who hears. In fact the yogī is more aware of the causal relation in hearing than in seeing.

Thus hearing means the conjunction of the ear, the sound and the ear-consciousness. The impact of the sound is *phassa* and it is quite clear to the meditating yogī. Some are so sensitive that when they hear a harsh sound, they feel like being attacked by a tremendous onrush of it towards the ear. Some may even be startled by the dropping of a leaf. The impact is evident when out of a variety of sound that reach our ears we select and attend to the sound that we wish to hear. As for loud, harsh and piercing sounds, we cannot avoid hearing them. We may not look at an unpleasant object but the sound cannot be so ignored.

We have pleasant or unpleasant feelings according to the pleasant or unpleasant sounds that we hear. Sounds and sweet voices are welcome to the ear while harsh sounds and abusive words are odious to us. When we hear ordinary sounds, we have feelings that are neither pleasant nor unpleasant. In such cases we may not even be aware of our feeling, the *upekkhā vedanā* that is so subtle that it escapes our notice.

True, the Abhidhammā books deny that we have pleasant or unpleasant feeling when we have consciousness in connection with the eye, the ear, the nose or the tongue and describe it only as *upekkhā vedanā*. But for the contemplating yogī it is not advisable to focus on eye-consciousness, etc. He should contemplate the whole process of consciousness (*viññāṇa*) which involves pleasant feeling along with some thought-moments, e.g. *santirana*, *javana* and *tadā-rammanā* and unpleasant feelings along with *javana* or impulse-moments.

Moreover, even though the eye-consciousness, etc may be *upekkhāvedanā* at the moment of their arising they will be accompanied by unpleasant feeling if they happen to be the effects of unwholesome *kamma* as is evident in our contact with unpleasant sense-objects that cause painful emotions such as fear. Loud noise may make us deaf, evil smells may cause headache while unwholesome food may do harm to our health. Likewise, the *upekkhāvedanā* that is conditioned by the four kinds of pleasant sense-objects implies pleasant feelings. We enjoy seeing beautiful objects, hearing pleasant sounds, etc. This shows the pleasant character of *upekkhāvedanā* because of its being the product of wholesome *kammās*. In this connection the sub commentary on Visuddhimagga says:

“The *upekkhāvedanā* which being the full-blown product of low *kamma* is painful and as such it is of low character.” In other words, the *upekkhāvedanā* that is based on unwholesome *kamma* may be indifferent and neutral but since it stems from evil *kamma* it is low just like the flower that blooms in a heap of excreta. Moreover although it is not as worse as *dukkhavedanā*, it is unbearable and so it is low. In fact, the kammic effect of a bad deed is never good or free from pain and suffering.

Then elaborating the function of *vedanæ* in the chain of causation, the sub-commentary says; "The *upekkhævedanæ* that results from unwholesome *kamma* should be described as *dukkha* since it is undesirable. The *upekkhævedanæ* that has its origin in wholesome *kamma* should be described as *sukha* since it is desirable." It is evident in the pleasant feeling that we have when we hear a pleasant sound. Sweet words are welcome to the ear while harsh words jar on it. The nature of some feelings caused by ordinary sound is not obvious and such feelings are termed *upekkhævedanæ*.

The three kinds of *vedanæ* due to hearing is distinctly familiar to the ever mindful yogṛ. He knows that the *dukkha* or *sukha vedanæ* arises from contact between the sound and the ear; that there is no soul or *atta* to be affected by it; that the *vedanæ* arises and vanishes instantly and that everything is impermanent. As his concentration develops, he becomes aware of the ceaseless arising and vanishing of all the three kinds of *vedanæ*.

Like hearing, smelling is also conditioned. The smelling consciousness arises from the contact between the nose and the odour. It is impossible to smell without the odour or the sensitive part of the nose (*ghænapasæda*). People without sensitive nose are rare. Once I met a monk who said that he had practically no scent even when he smelled handkerchief moistened with perfume. Even when the nose is sensitive you cannot have any scent if you plug it or if there is nothing to be scented. The scent is detected only when it is wafted in the air and comes into contact with the sensitive part of the nose. Ordinary people labour under the delusion that it is the person or the living being who smells. In fact it is the contact between the air-borne scent and the *rppas* of the nose in continual flux that causes smelling consciousness. As in the case of seeing and hearing this *ghanaviññæ¼a* is a process that involves advertence (*avajjæna*), impulsion (*javana*), investigation and other stages. The crux of the matter is of course the smelling consciousness which ceaselessly arises and vanishes, depending on the nose and the smell.

We are all familiar with the offensive smell of something rotten or the fragrance of a flower. Common people believe that it is they who smell whereas the yogṛ knows that it is only a phenomenon arising from the conjunction of the nose, the odour and consciousness and he comes to realize the ceaseless influx and impermanence of everything. That is the difference between the yogṛ and the common people.

Vedanæ (feeling) may be agreeable or disagreeable according to nature of impact (*phassa*). Scents of flowers and perfumes cause pleasant feelings whereas the stench of the decomposing matter is offensive to the nose. The ordinary smells cause neither pleasant nor unpleasant feelings and this is *upekkhavedanæ*; a feeling that is so subtle that we do not notice it. The yogṛ notes smelling consciousness and becomes aware of the three kinds of feelings, and their arising and dissolution.

Consciousness in eating (*jvhaṅviññæ¼a*) arises from contact between the tongue and the food. Without the tongue or the flavour of food there can be no consciousness of taste. But if the tongue is so unhealthy as to lack sensitivity, the food will be tasteless. Common people believe that it is a living being who eats and enjoys the flavour. In fact the *rppas* forming the sensitive part of the tongue are forever in a flux and it is from the contact of these *rppas* and the flavour of food that there arises consciousness which involves the thought-moment that we have mentioned before. The events at this stage are so rapid that they seem to form a single thought-moment. This consciousness (*jvhaṅviññæ¼a*) changes at every moment, depending on the tongue and the flavour. It is this *citta* that knows sweetness, sourness, bitterness and so forth.

The conjunction of the tongue, the flavour and consciousness means what in Pæ'i is called *phassa*. This is familiar to everybody. But common people think that it is they as living beings who experience the flavour. Only the yogṛ who notes all the psycho-physical events that occur while he is eating knows it as a phenomenon dependent on the tongue, the flavour and consciousness. Later on he gains a clear insight into its ceaseless flux and impermanence.

Contact with flavour is followed by sensations (*vedanæ*) that may be good or bad according to the flavour. Eating good food gives us pleasure, we like it, whereas we complain of bad food or the bitter taste of some medicine. The feeling that we have when we eat some food is indifferent. Although this is *upekkhæ vedanæ*, the opportunity to eat is the outcome of good *kamma*. Hence eating such food also has a pleasant aspect and leads to attachment. But as for the yogi with developed *samædhi* who notes the *næmarppa* at every moment, he becomes empirically aware of the arising of all sensations (pleasant, unpleasant or indifferent) and their passing away.

Another source of contact, feeling, etc., is the sensitive part of the body (*kæyadværa*). It is said: "Body consciousness arises from the body or tactile organ and the tactile object. Body-impression (*phassa*) arises from the conjunction of the body, the tactile object and tactile consciousness and the tactile impression conditions the (tactile) sensations (*vedanæ*)."

This needs some elaboration. Seeing, hearing, smelling and eating—each of these physical events concerns only its respective organ, viz., the eyes, etc. Consciousness in connection with them also arises only in a certain part of the head. These psycho-physical events are restricted in terms of locality and duration. You are conscious of eating only when you are eating, conscious of hearing only when there is something to be heard. As for the body-consciousness, it is present in regard to every part of the body. You have tactile impression somewhere on your body at any time whenever you think of it. So its sphere is extensive and its duration is long. For the beginner in vipassanæ practice, contemplation of tactile impression is most important and so the yogi should know something about it.

The fine, sensitive matter (*rppa*) that can receive the tactile impression pervades the whole body. It exists in every healthy part of the body and so it can give rise to tactile consciousness everywhere through contact with an external or internal *rppa* in the body. These *rppas* are impermanent and are in a flux from moment to moment. They are like the electric energy that passes into the bulb and gives light.

In this state of ceaseless flux the sensitive body *rppa* that has not yet passed away collides with an external or internal *rppa*, thereby giving rise to body consciousness. As in the case of seeing, etc., this consciousness involves a series of thought-moments, viz., *citta* that inquires the tactile object, *citta* that knows *citta* that registers etc. But these *cittas* arise and vanish so rapidly that the tactile consciousness appears to involve only a single thought-moment.

Body-consciousness is always present. It is not apparent when the mind is absorbed in any object other than the body. But if the attention is directed to the body, there is no doubt about the tactile impression somewhere as, for example, the contact between the body and the floor, the body and the clothes, and so forth.

So the yogi who practises mindfulness in regard to physical contact of his body is aware of its conditionality. He knows that it is neither uncaused nor created, that it in fact depends on the conjunction of tactile object and the sensitive *rppa* in healthy condition. The object of contact is called *pho#happa* in Pæ'i and it is of three kinds, viz, *pathavø*, *tejo* and *væyo*.

Pathavø element has the attribute of hardness and coarseness and this attribute is to be found if one examines or focuses on a part of the body that gives a clear impression of contact. Softness and coarseness do not differ essentially. We call velvet a smooth object in comparison with many things that are coarser than it but it appears to be rough when it hits the soft part of the human eye. So softness and roughness are relative terms that differ only in degree, not in kind. Softness and smoothness represent solidity that is a mark of *pathavø* element.

According to commentaries, solidity as the essence of *pathavø* element serves as the abode of other elements that have to depend on it just as all objects have to depend on earth. For example, rice-powder when mixed-with water turns into lump in which it may be termed *pathavø* because of its

solidity or its predominantly solid character, The particles of powder are combined and held together by the water (*āpo*) element. The lump also contains *tejo* element that is concerned with heat or cold, as well as the wind (*vāyo*) element that supports stiffness and expansion. So this lump of rice powder contains all the four elements and of these the elements of solidity (*pathavō*) is the basis of other elements. All the other three elements are also inherent in the rice powder. Thus just as rice powder is the support of water element, etc, so also the earth element is the support of its associated *rūpas*. This is the function of the earth element.

Thus to the yogī, the earth-element appears to be the basis for its co-elements. This is its *paccupathāna* and so is of heaviness and lightness. In Dhammasangani, one of the books of Abhidhammā piṭṭaka and its commentary, the *pathavō* element is described as heavy and light. So when you move a thing and feel that it is heavy or light, that feeling or idea is to be included in the *paccupathāna* of the *pathavō* element. They yogī is aware of the characteristics of *pathavō* element through its roughness, softness or smoothness. He is aware of its function when he realizes that it serves as the basis of other *rūpas*. He is aware of its *paccupathāna* when he knows that other *rūpas* lie in the *pathavō* element, that it bears other *rūpas*, that it is heavy or light. Such awareness of *pathavō* element in terms of characteristics (*lakkaṅga*) function (*rasa*) and *paccupathāna* means realization of truth and discriminative insight into the nature of *nāmarūpa*.

As for the common people, contact with *pathavō* element is usually understood in terms of hands, legs, clothes, man and so forth. This way of thinking is wrong but the yogī knows the truth through the practice of mindfulness.

Tejo element means heat. It is evident when we change the position of the body because we feel heated and pressed in some part of the body. Coldness too is a kind of weak *tejo* element. A thing is hot or cold relative to other things. The shade of a tree may be cool in comparison with the heat of the sun but it is hot relative to the interior of a cave or house. The water in the pot is cool relative to that in the open air but hot when compared to iced water. Hot, warm and cool are relative terms that mean essentially *tejo dhātu* (element).

Tejo or heat is essential to maturation and development. The function of heat is to make organisms mature and ripe. Old age and decay of trees, buildings, the earth, rocks, etc are due to heat or the sun and it is the heat of the physical body that gives rise to grey hair, decaying teeth, wrinkled skin and other signs of senility. The greater the heat, the more rapid is the process of maturation. *Tejo* element makes the *rūpas* soft and pliant. So as the yogī notes "hot" "hot", he realizes its function, viz, to soften and loosen.

When heat or cold is manifest in the body, the mindful yogī is aware of *tejo* element in terms of its characteristics. He knows its function, (*rasa*) when he knows that it makes things soft and pliant. Thus the yogī has discriminative insight into the nature of *nāmarūpa*. He is free from the illusion that common people have when they think of *tejo* element in terms of substance and entity such as hand, man, woman and so forth.

Vāyo element has the characteristics of stiffness and rigidity. If you sit erect and stretch your back and introspect yourself, you will find rigidity. Again stretch your arm and fix your mind inside the hand. You will find stiffness there. So if you sit and note mentally, "sitting", you become aware of *vāyo* element in terms of its characteristics. You know it not as an ego, as atman, etc., but as stiffness and this insight into the real nature of *vāyo* is important.

But initially the yogī's insight will not be necessarily confined to the reality of stiffness. Ideas of substance, self, and so forth continue to obtrude upon his mind. For in the beginning the average person's concentration is weak and he tends to let his mind wander freely. His mind is usually dominated by sensual desire and other hindrances (*nōvarana*) that conflict with tranquility and insight-knowledge and impede their progress. As a result, the mind is not confined to the reality of elements. Some teachers would have us believe that all conventional notions go by the board at the

outset but this is impossible. It is indeed hard for any beginner to be free from hindrances and pure in mind and belief. Exceptions may be made in the case of those who heard the Dhamma right from the Buddha and attained the holy path but such kind of attainment is unthinkable for other people.

Vipassanæ practice does not help to develop insight in the beginning. While contemplating *næmarppa*, the yogø develops concentration strongly, thereby leaving almost no room for stray thoughts and keeps himself constantly mindful. It is only at this stage of mental purity that there arises the insight into the real nature of *næmarppa*. Even so conventional notions linger before the attainment of insight into the dissolution of all forms of existence (*bha³gañæ¼a*). So it is said in *Visuddhimagga* that at the earlier stage of insight (*udayabbayañæ¼a*) the yogø tends to see "the lights, flowers on the pagoda platform or fishes and turtles in the sea." But later on both the *næmarppa* objects of contemplation and the contemplating mind are found to pass away one after another. Conventional ideas of shape, figure, etc., do not arise any longer. As *Visuddhimagga* says, "attention is fixed on cessation, disappearance and dissolution."

Therefore initially the yogø knows only the object that he contemplates in the right way. Rigidity (*væyo*) is evident at the moment of lifting the foot, etc. To make us aware of this, the Buddha says, "When he (the yogø) walks, he knows that he is walking." Here the yogø is instructed to be aware only of the fact that he is walking; he is not told to reflect on the *væyo* or rigidity. This means that names are not relevant, that what matters most is to see thing as they really are, that the yogø can note them in terms of popular usage. Again *væyo* element is manifest in the movement of any part of the body. Awareness of rigidity in such movement or in the abdominal rising and falling means awareness of the real marks of *væyo* element. Looseness too is a mark of *væyo*. For we speak comparatively when we refer to tightness or looseness of anything.

It is also the function of *væyo* element to move, incline, tilt or displace. The yogø notes the motion of his hands when he bends them and becomes aware of the true nature of *væyo* element. He knows it also when he focuses on walking, etc. At such moments he does not think of the object as man, woman, body and so forth. He is aware only of the gradual movement which means the real nature of *væyo* element. He is also aware of something pushing or leading another from one place to the other. Thus he knows *væyo* by means of the phenomenon that appears on his mental horizon. This is awareness by *paccupañhæna* which the scriptures describe as "*Abhinihara paccupañhæna*-the phenomena which appears as leading.

All the three primary elements-*pathavø*, *tejo* and *væyo* are to be known only by experience. You cannot know them by hearing, etc. You can hear the sound of something but you cannot say whether it is coarse or soft, hot or cold, rigid, stable or moving. Neither will its smell, taste or visual form tell you anything about its primary quality. Yet it is a popular belief that we can identify the primary elements by seeing.

No doubt a rock or a block of iron apparently gives us the impression of hardness. But this is not due to seeing. It is merely an inductive generalization based on past experience. What we know by seeing is only the visual form which sometimes gives a false impression as is evident when we tread on what we believe to be solid ground and stumble into a quagmire or when we get burnt by handling a heated iron bar unknowingly.

Nor can we know *væyo* element by seeing. For it is an element that we can know only empirically. We see that an object is moving because we see it here and there and the idea of its motion is only an inference from our observation of its displacements. Yet when one of the two trains at rest starts moving, the other train appears to be in motion and to a traveller in a fast moving train, the trees appear to be running in the opposite direction. These optical illusions bear out the fact that we cannot rely on our eyes for the truth about motion.

Once an elderly layman who was interested in meditation told us about his dialogue with a monk-teacher. Taking a pillow and shaking it, he asked the monk, "Now, Sir, what dhammas do you see passing away?"

"Well, I see the *væyo* element passing away."

"Sir, you are wrong. What you see with your eyes is only the visual form. If you are mindful at the moment of seeing, you know only what happens to the visual form. You cannot know empirically anything about *væyo* element at the moment of seeing. Vipassanæ is a practice that gives priority to what is to be known actually by introspection. It is only afterwards that other facts are to be noted and realized by reasoning. It is natural to contemplate each sense-object only through its respective sense-organ. *Væyo* is an object that is known only through body-contact. We can know the motion of *væyo* if we introspect while walking, bending, etc. Now without being in contact with *væyo*, you say that you know its dissolution. What you say is unnatural and wrong."

There is much truth in my informant's criticism. Instead of relying on Satipaḥhæna and other suttas for information, some teachers give purely speculative instructions on the basis of Abhidhammæ books that deal with natural phenomena exclusively. There are yogis who practise according to these instructions, the practice may benefit them spiritually but they cannot rely on it for the attainment of real insight and stages on the holy path. The only exceptions are a few gifted yogis who gain insights through speculative introspection.

The best thing to do is to follow the Buddha's instruction in Satipaḥhæna sutta and contemplate the psycho-physical phenomena that arise from the six senses. This is, as the Buddha says, *eka yæno maggo*; "the only way". In the case of body-sense corresponding to body-consciousness we should note and recognize the body-impression when we are aware of any body-contact internally or externally. Otherwise the impression tends to dominate us in conjunction with *avijjæ* and other defilements. We tend to harbour illusions of permanence, happiness and ego-belief. Thus through contact we become attached to certain parts of the body, we consider them permanent and make distinctions according to our preferences. If we note every contact and realize their sensory, impermanent, unsatisfactory and insubstantial nature, there is no attachment and we are on the right path of vipassanæ that will certainly lead to enlightenment and Nibbæna.

Body-sensitivity (*kæyapasæda*) is a quality that pervades the whole body when it is in a healthy condition. There are many things such as clothes, air and others that can give the body tactile impressions. The body, too, possesses many things, e.g., hair, skin, that lend themselves to contact. Thus there are always both external and internal objects of contact for the body-sensitivity. Reflection will point clearly to the possibility of contact in every part of the body and there is no place, however small, that does not admit of contact and this contact gives rise to body-consciousness.

From the conjunction of the body-sensitivity, object of contact and body-consciousness there arises impression (*phassa*) that is very obvious. Pleasant impression of contact gives rise to pleasant feeling while unpleasant impression results in painful feeling. The deeper the impression the more intense is the feeling.

RELATION BETWEEN MANODVĀRA AND VIÑÑĀVA ETC.

Manoviññāva that thinks, conceives and cognizes has its origin in the mind and mind-objects. The mind which forms its basis is the *bhava³gacitta* that we have from the moment of conception. It occurs ceaselessly according to *kamma*. It is the basis for perception and cognition. When we sleep or when the mind is otherwise occupied, our mental life is all *bhava³ga citta*. It becomes active in the face of mind-objects and there arise intention and cognition. So we can think and know only on the basis of *bhava³ga*. True, this *citta* is always present in the absence of intention and cognition but *bhava³ga* can lead to mental events only when it is strong.

At times we cannot think because we are drowsy or our thinking may be futile in spite of our effort and this is due to weakness of *bhava³ga*. Thus *bhava³ga* by itself serves little purpose. It becomes active only when it is called *bhava³gacalana*, active *bhava³ga* or *bhava³gappaccheda*, *bhava³ga* with its stream cut off. This last *bhava³ga* gives rise to intention and cognition. According to the commentaries, *avijjana* (advertence of the mind towards the object) is also to be considered the basis for mental activity. *Avajjana* forms the first stage in the consciousness-process. It arises as the inquiring state of mind in regard to the object. If it is alert and sharp, it is mindful of all the essential facts and objects.

The good writer considers the important facts for his book and the good speaker chooses appropriate words for his speech thereby making their writings and speeches perfect. Further, this *avajjana* leads to good or bad kammic consciousness according as it is bent on good or bad objectives. It is open to introspection and cognition since we can know actually that intention and awareness arise from *avajjana*. So the words: "*manāṅga*-mind as the basis" should be understood as reference also to *avajjana*.

Equally vital to mental activity is the mind-object. The object always arises when we reflect. In the absence of mind-objects mental activity is impossible. Thus sometimes we wish to think but have to give up thinking because we cannot recall the essential facts or objects. Hence mental activity depends on the conjunction of the mind (*bhava³ga*), inquiring mind (*avajjana*) and the mind-objects.

According to the commentaries, the heart forms the physical basis of all mental events. But today Western doctors have removed the diseased heart of a patient and replaced it with a good substitute. The experiment was not a complete success but the press reports say that the transplanted heart functioned for a few days. This news may raise doubts about the role of the heart in the mental life of mankind.

This question admits of two explanations. Although the heart is removed, its potency may not become extinct and *bhava³ga citta* may still linger in its place just like the tail of a house-lizard that moves after it has been cut off. Moreover, the *bhava³ga-citta* may become active again when the transplant gets a new lease of life from the blood of the body, just as the new tissue or new eye ball that is engrafted has new sensitivity. Or we can dispose of the question on the basis of Abhidhammā piṭaka. For *Paṭṭhāna*, one of the Abhidhammā books, describes the physical basis of *manoviññāva* (mind) simply as "that physical organ which conditions the mind as its basis." It does not specifically mention any organ or part of the body. Thus according to this canonical book, we may assume that a certain part of the body is the seat of the mind, perhaps it is a certain part of the heart or the head. Those who do not wish to locate the mind in the heart may regard the head as its physical basis.

Here we must mention the analogy of the spider and the evolution of mind as set forth in the commentary on Abhidhammā piṭaka. The spider builds a web which is a kind of net for catching flies. It can do so instinctively in a matter of days after its birth whereas by contrast even a year-old child can do nothing for himself. The spider waits in the center of its web, eats up any creature that gets entangled there and returns to its abode. In the same way the *bhava³ga* or *manoviññāva* has the heart as its abode and like the threads of the spider's web connecting its abode and its surroundings,

the blood pumped by the heart flows through the blood-vessels and spreads all over the body. So the visual image in the eye stirs the *bhava³ga citta* in the heart and turns it into eye-consciousness and so on through its process (*vaṭṭhi*). It (*bhava³ga*) then turns back to its original seat. The same may be said of sound, smell, etc., with their respective sense-organs.

It is now clear that *bhava³ga* together with its original activity, that is, thinking and knowing forms the mainspring of our mental life. When there is a visual object, the eye-consciousness arises with the eye as its basis and then the *manoviññāṇa* reflects on it. The same is true of the ear-consciousness, etc., with ear, the nose and the tongue as their bases. As for the body-consciousness its sphere is extensive as it depends on the size of the body.

When the sense-objects are not apparent, the *manoviññāṇa* or the mind that comprises thinking and knowing holds sway over the mental life. Sometimes we are so much absorbed in thought that we remain unmindful of all sense-objects. Preoccupation with an important matter may even make us sleepless. We are then dominated by thoughts that arise ceaselessly one after another on the basis of mental activity as conditioned by *bhava³ga*, *avajjana* and mind-objects. To the yogi who notes every thought as it arises, these thoughts will appear to arise and vanish separately in fragments.

Every mental event depends on the conjunction of mind, mind-object and cognition. This is followed by contact with mental images. These images which may be real or unreal, existent or non-existent are present in imagination whenever we think or intend to do something. This is familiar to those who have read, for example, the jātaka stories. Reading these stories give rise to mental images of cities and kings that are coloured by Myanmar beliefs and traditions. They are far from historical truth for since the stories have their origin in India, people and places described in the jātakas must have conformed to the Indian culture and way of life.

Modern novels evoke images of towns, villages, men, women, criminals and so forth. The reader knows that all these are purely fictitious and imaginary and yet while he is reading, they appear as real and hence the delight, sorrow and other emotions that a good story arouses in him. All this is due to contact with mental images.

As the Buddha says in Brahmajāla sutta, "these teachings and beliefs stem from vivid imagination that makes them clear and real." In short, vivid imagination is necessary when we speak, write, hold a belief or think or just let the mind wander freely.

Imagination leads to feeling. Pleasant images cause pleasant feeling as do, for example, images related to our past affluence or the prospect of becoming affluent in *future*. On the other hand, unpleasant images make us unhappy. To think of the past suffering is to revive unpleasant memories and equally unpleasant is the anticipation of the troubles and arisings that might beset us in *future*. The cause of such unpleasantness may be purely imaginary as in the case of people who grieved over the reported death of a relative only to learn later that he was still alive.

The image that is neither pleasant nor unpleasant will give rise to neutral (*upekkhā*) feeling. We are then neither happy nor unhappy. Indeed we have the impression of having no feeling at all but this indicates simply the subtle nature of *upekkhā vedanā* which, according to the commentaries, is to be known by the analogy of the tracks of the deer.

When a deer runs across a large rock the track is lost since the animal leaves no footprints on it. But if the footprints are to be found on both sides of the rock, we conclude that the deer has run across the rock. Likewise, the yogi is well aware of the pleasant or unpleasant feelings. When he has *upekkhā vedanā* he does not notice it and is mindful only of seeing, hearing and so forth. But after that he has again pleasant or unpleasant feeling and so he concludes that he has had neutral (*upekkhā*) feeling while being mindful of ordinary mental events.

So the Buddha says: "Conditioned by the mind and mind-object *manoviññæḷa* arises; the conjunction of mind, mind-object and *manoviññæḷa* leads to sense-contact and because of sense-contact, there is feeling."

This is purely a process of cause-and-effect relationship that has nothing to do with a being, an ego, creator or any happening by chance. By the Pæ'i word "*dhamma*", the teaching refers to the five sense-objects as well as the imagined objects. The five sense-objects again become the focus of mental activity. So *monoviññæḷa* involves all the six sense-objects, that is, what one has seen, heard, etc., and what one has not seen, not heard, etc. Every sense-object leads to sense-contact which in turn gives rise to feeling.

For common people these mental events are bound up with the idea of ego, self or *atta*. Such an idea is an illusion irrelevant to the chain of causation. This is empirically realized by the mindful yogi. He notes every mental event, traces its cause and becomes aware of the *bhava³ga* and *avijjæna* as well as the mind-object. So he knows empirically that every mental event means only the interrelation of cause and effect, leaving no room for ego, creator or chance.

He knows too that mental activity leads to sense-contact which in turn gives rise to feeling. His knowledge is not bookish but empirical. He follows and notes every mental event. If his mind wanders to his home while he is meditating at a retreat, he directs his attention to it and there is the contact between his mind and its object, viz., the image of the house. In the same way contacts with Shwedagon pagoda or a foreign country occur when he notes and follows the corresponding thoughts that distract his mind. This contact with mind-objects is *phassaæ*.

Equally clear to the yogi is the feeling that results from sense-contact. While practising meditation, he feels delighted when he happens to think of something that pleases him; sorry when the thought about a sad event occurs to him; inclined to laugh when he thinks of something ludicrous. So he knows that feeling is merely the outcome of sense-contact. But the insight of the yogi who notes *næma-ræpa* at every moment of their arising is deeper than this knowledge of the origin of feeling. For as he develops concentration and tranquility (*samædhi*), he finds that every object of his introspection as well as its subject, that is, consciousness passes away. So he gains a clear insight into the impermanence of all mental events, viz., thinking, feeling, etc., their unsatisfactoriness and unreliability and their impersonal and insubstantial character. Such insight means the empirical realization and appreciation of the Paticasamuppæda or dependent origination.

RECAPITULATION

In the first part of the discourse we have explained the links in the chain of causation up to the *vedanæ* (feeling) which arises from *phassa* (sense-contact). To sum up what we have said so far.

Avijjæ is ignorance of the four noble truths. It makes ordinary people blind to the impermanence and insubstantiality of sense-objects. So they think, speak and act in the hope of securing happiness in the present life or hereafter. These deeds in thought, word or bodily actions are either wholesome or unwholesome and they are also called *sa³khæras* (*kamma*-formation).

The *sa³khæras* give rise to new existence. The dying person has flashbacks of his kammic deeds and visions of *future* life that impress him and condition his new consciousness in a new life. In the absence of any special object that concerns the new consciousness, that latter occurs repeatedly with the death-bed impression of his precious life as its object.

This *bhava³ga citta* becomes active at the moment of seeing, etc. Then there arises eye consciousness that is dependent on the eye and visual form. It is part of the state of consciousness, that is, the whole mental life as conditioned by *sa³khæra*. What we see, hear, etc may be pleasant or unpleasant and the corresponding nature of eye-consciousness, ear-consciousness, etc is due to the

ethical character of our past deeds, that is the wholesomeness or un-wholesomeness of the *kammās* in the past existence.

This applies to all the six types of consciousness that arises from six sense-objects. The last type of consciousness implicit in mental activity comprising thinking, imagining, willing, etc is dependent on *bhava³ga citta*, *avajjāna citta* (mental advertance), the physical basis and the mental image. This mental activity (*manoviññā⁴a*) involves seven thought-moments (*javana*) and two other thought-moments (*tadārammana*). Here *tadārammana* is the product of good or bad *kamma*. *Javana* is not such a product but in Abhidhamma it is labelled *sa³khāra*-based *viññā⁴a* in that it arises from *bhava³ga*, the product of *sa³khāra*.

Together with the arising of *viññā⁴a*, there also arises other concomitant psycho-physical phenomena (*cetasika* and *rūppas*). Thus *viññā⁴a* leads to *nāma-rūpa*. But *viññā⁴a* is followed also by the six *āyatana* (sense-organs) and six *phassas* (sense-impressions). *Phassa* means the conjunction of the mind, the mind-object and the sense-organ. It gives rise to *vedanā* (feeling) which may be pleasant or unpleasant or neither pleasant nor unpleasant. The last kind of feeling which is called *upekkhā vedanā* gives us the impression of the absence of any feeling but according to Abhidhamma it is in fact a kind of subtle pleasure that implies only the absence of unbearable pain.

VEDANÆ LEADS TO TAḤHÆ

Because of pleasant or unpleasant feeling, there arises *taḥhæ*. *Taḥhæ* means perpetual craving or hunger. It craves for sensual objects that it does not have or it craves for more of the objects that it already has. It knows no satiety or satisfaction. For all the sensual objects to gratify it, its hunger is insatiable.

So a deva said that devas are like petas in that just as the petas are very hungry because of lack of anything to eat or drink in their realm, so also devas are always hungry although they indulge in all kinds of sensual pleasure. This sounds quite plausible. For the life-span of a Tāvātimsā deva means millions of years on earth and the life is still longer in other higher deva-worlds such as Yāma, Nimmānarati. Yet in spite of their ceaseless and fabulously lifelong enjoyment of pleasure, the devas are never satisfied because their *taḥhæ* is insatiable.

The same is true of human beings. Poor people seek sensual pleasure to the best of their ability. Of course because of their poverty, they can never fulfil all their desires but equally insatiable is the craving of the rich, the high officials and the upper crust of society. This is due to the nature of *taḥhæ*. The more it is fed, the more hungry it becomes and so it is worse among the rich than among the poor, more oppressive in wealthy countries than in poor countries.

SIX KINDS OF TAḶHÆ

TaḶhæ is never tired of seeing pleasant objects, man or woman whom it likes. It seeks sweet sounds. It hungers for good scent, good food and good drinks. It craves for tactile sensation and this is surely the worst craving for people who love sensual pleasure. *TaḶhæ* also means liking for mind-objects that are impervious to the eye, the ear and other physical organs. It is the object that we can know only mentally. According to the scriptures it means the five sensitive (*pasæda*) *rppas*, the four subtle elements such as *æpo*, etc., the mental elements (*cetasikkas*) concepts of forms, qualities, names, etc.

People crave for good *pasæda-rppas* because they want to see clearly, to hear distinctly, or to have keen sense of touch. They seek *æpo* elements as they wish to keep their mouth, throat and skin moist. They delight in the consciousness of their own sex and the opposite and hence their craving for manhood and womanhood. They want to live long and to move lightly, and this desire shows their hunger for the fine *rppas* of *jvita* and *kæyalahuta*, etc. Their desire for happiness, good memory and good intelligence points to their craving for certain mental faculties. Love of one's own physical appearance and that of the opposite sex as well as the desire for praise and fame again shows the hunger for concepts.

For six sense-object there are six kinds of craving. These six cravings may mean merely the love of sensual pleasure (*kæma taḶhæ*). This love may be combined with the illusion of permanence (*bhava taḶhæ*), *taḶhæ* that implies the eternity-belief. Craving is also bound up with the belief in annihilation which makes some people overly attached to sensual pleasure (*vibhava taḶhæ*). So there are six cravings (corresponding to six sense-objects) for each of the three *taḶhas* (*kæmataḶhæ*, *bhavataḶhæ* and *vibhavataḶhæ*) or 18 cravings. Each of these cravings may have internal objects or external objects and this leads to 36 kinds of craving. Since each craving may relate to the present, past or future, there are thus a total of 108 kinds of *taḶha*. But all kinds of craving boil down to three kinds of *taḶhæs*. vis., *kamma-*, *bhava-* and *vibhava-taḶhæs*.

People who are in contact with unpleasant sense-objects long for pleasant objects. Those who suffer pain seek freedom from it. In short, according to the commentary, the suffering person longs for happiness. People seek freedom from pain, poverty and unpleasant objects and feelings. Absence of suffering means happiness (*sukha*). We seek freedom from preoccupation with unpleasant thoughts, from worry about food, clothing and shelter. But once a man is well provided with the necessities of life, he tends to develop other cravings. Says the commentary, "The wealthy man wants to increase his wealth." For it is in the nature of *taḶhæ* to be insatiable. We wish to enjoy the good things of life repeatedly; we wish to increase our possessions. The more we have, the more we want and the higher the quality of life is, the greater is the desire to enhance it. *TaḶhæ* never comes to an end for it is fueled and perpetuated by *vedanæ* or feeling.

As regards the *taḶhæ* associated with *upekkhæ* (neutral) feeling, the commentary describes the concomitant feeling as pleasant (*sukhæ*) because of its poise and subtlety. In the case of our contact with ordinary sense-objects, neither the pleasant feeling nor unpleasant feeling is apparent; but since this *upekkhæ* feeling is fine and subtle it is tinged with (*sukha*) pleasantness and hence it makes us crave for more definite pleasure. It leads to discontentment with the ordinary sense-objects and kindles the desire for better food, better clothes, better sense-contacts and better living conditions.

In short, pleasant sense-objects create attachment and craving for better object. Unpleasant objects create the desire to be rid of them. When the sense-objects produce neither pleasant nor unpleasant feelings, we are still discontented with our lot and crave for better things. All these show how *vedanæ* gives rise to *taḶhæ*.

TAḶHÆ AND SAMSÆRA

Simultaneously with the arising of consciousness at the moment of seeing, etc., there arise *nāmarḷpa*, *æyatana*, *phassa* and *vedanæ*. For every ordinary person who is not yet free from defilements, *vedanæ* (feeling) leads to *taḶhæ*. *TaḶhæ* in turn causes *upædæna* (clinging) that makes him do a good or a bad deed (*kammabhava*). Under certain conditions, *kammabhava* gives rise to rebirth that makes living beings subject to old age, sickness, death, grief and all other mental and physical sufferings. This is how feelings lead to samsæric *dukkha*.

Nobody can prevent the arising of *nāmarḷpa*, *æyatana*, *phassa* and *vedanæ* as concomitants of *viññæḷa*. The Buddha and the Arahats, too, have pleasant, unpleasant or neutral (*upekkhæ*) feelings as a result of contact with sense-objects. They feel pain that arise from physical affliction. But they do not suffer mentally; nor do they take delight in pleasant sensations. So they are free from craving and attachment. They do not strive for pleasure and happiness and because of their non-kammic way of life, they do away with rebirth, *nāmarḷpa* and other causes of suffering. This is the extinction of *dukkha* for the Arahata who is completely free from defilements.

So it is said, "Due to the complete extinction of *taḶhæ*, that is rooted in pleasant or unpleasant feeling on the Ariyan path, there arises the extinction of *upædæna*" (clinging).

Experience of the pleasant or unpleasant feelings make the non-Arahats crave for the good things of life. But it has no effect on the person who has attained Arahatship after passing through the successive stages on the holy path. This may sound incredible to the common people but in fact the most alluring sense-object has no appeal for the Arahata and he takes no interest in his welfare. He is therefore wholly free from craving and attachment and this means complete extinction of kammic effort, rebirth and its attendant suffering.

So it is said, "The extinction of *upædæna* leads to the extinction of the cause of rebirth (kammic effort). The extinction of kammic effort leads to extinction of rebirth. Extinction of rebirth leads to extinction of old age, death, grief, etc.

EXTINCTION OF CRAVING

In short, with the complete extinction of *taḶhæ* due to Arahatship, there is the complete extinction of all its consequences and this means the extinction of suffering. It does not imply the disappearance of happiness or a living being. It is simply the cessation of the *nāmarḷpa* process that is the source of *dukkha*.

Just as Arahatship means complete extinction of craving, the attainment of *anægæmi* stage on the path means extinction of sensuous craving together with rebirth in the sensual world, old age, death, etc. At the *sotæpanna* stage the yogḷ is assured of extinction of all craving that may lead to the lower worlds or more than seven existences. So he is free from all suffering of the lower worlds and the suffering for more than seven lifetimes in the sensual worlds. Thus implicit in the Paticcasamuppæda is the lessening of *dukkha* with the weakening of *taḶhæ*.

Likewise, the vipassanæ insight ensures the momentary extinction of *taḶhæ*. The arising of six sense-objects leads to pleasant or unpleasant feeling and in the absence of vipassanæ insight it finally ends in *taḶhæ* and its attendant suffering.

But as for the yogḷ who practises constant mindfulness and has developed vipassanæ insight, he finds only the arising and passing away of all phenomena, their impermanence, suffering and impersonality. He also finds that the pleasant or unpleasant feeling arises and passes away instantly. So he does not delight in the feeling that arises, he does not crave for another feeling; he is free from all craving.

Extinction of craving on the Ariyan holy path differs from extinction by *vipassanæ* in that in the former case the extinction is permanent and it concerns every sense-object whereas in the latter case extinction is neither permanent nor universal. *Taḷhæ* is extinct only at the moment of contemplation and only in respect of the object contemplated. Hence it is called "*tada³ga nibbṭti*" momentary or partial extinction of defilements.

The yogi who practises meditation is barely aware of seeing, hearing, etc. This state of bare awareness leaves no room for *taḷhæ* and as the result *upædæna* (clinging) *kamma*, rebirth, etc. cease to occur. In other words, with the cessation of *taḷhæ*, the samsæric cycle is partly cut off and this is called *tada³ga nibbṭti*.

THE STORY OF MAHÆTISSA THERA

There is the story of Mahætissa thera in Sri Lanka who overcame *taḷhæ* through the practice of both *samatha* and *vipassanæ*. One day he left his forest retreat early in the morning and on the way to Anurådha city for his begging round he met a woman who had left her home after quarrelling with her husband. At the sight of the thera, there arose in her a lustful desire and she laughed aloud seductively. On looking at her the thera noticed her teeth. Since he had been contemplating the skeleton, the whole body of the woman appeared as a heap of bones. He concentrated on this mental image and attained *jhæna*. Then after contemplating the image of the skeleton in his *jhænic* state of mind, he attained Arahatsip.

The thera continued his journey and on the way met the woman's husband. The man asked him whether he had seen a woman. The thera replied that he did see something but that he did not know whether it was a man or a woman. All that he noticed was a skeleton that passed him on the way.

What he actually saw was the woman's teeth but his practice of contemplation had turned his impression of her body into the image of a skeleton. Hence in his mind thera was no room for lust or any other defilement arising from his sense-contact with the woman. Then practising *vipassanæ* on the basis of his *jhænic* consciousness, he became free from defilements and attained Arahatsip.

This story might raise doubts among non-meditating people as regards the arising of the image of a skeleton at the sight of a person's teeth. But without practice one cannot have any clear idea of what mind-training (*bhævanæ*) can accomplish. The mere exercise of concentration without any training cannot help to create mental images. For these depend on stead-fast and prolonged practice of contemplation. Imagination is the power of perception. Repeated contemplation strengthens perception which then helps create any kind of image of oneself or other people. This faculty of mind is possible even for a parrot as is borne out by a story in the commentary on *Satipatthæna sutta*.

STORY OF A PARROT

A dancer put up for the night at the residence of bhikkhunis and when she went away she left an intelligent parrot. The bird was cared for by the novitiates and it was called Buddha-rakkhita. The abbess of the nunnery thought that it would be good if there was something to contemplate for the bird living among the spiritual aspirants. So she taught her to contemplate "*atthi*: skeleton".

One morning the parrot was swooped up by an eagle. In the wake of the hue and cry raised by the young nuns, the eagle became frightened and dropped the parrot. The nuns brought the bird to the Abbess. The Abbess asked it what it contemplated when it was seized by the eagle. The bird replied, "I thought of a skeleton being carried off and I wondered where it would be scattered" The Abbess said, "Well done! This contemplation will contribute to your liberation from samsāric existence."

A thing that is repeatedly contemplated will become fixed in the long run. Since even a parrot can imagine a skeleton, there is no reason why a human being cannot do likewise. The parrot imagined itself as well as others to be skeletons. Because of this contemplation, it had no fear, anger or worry when it was taken away by the eagle.

So Satipaṭṭhāna *bhāvanā* is extolled as a practice that helps to overcome grief and anxiety and to bring about the extinction of mental and physical suffering. But there may be many people who are not as wise as the parrot in the story since they never take interest in the *dhamma* and contemplate it. The yogī should resolve to surpass the parrot in the practice of *vipassanā*.

If Mahāṭissa thera had failed to regard the laughing woman as a skeleton, he might have become lustful and fallen a victim of temptation in the solitude of the forest. Even if he had no sexual desire; at that time, any impression of the woman would have laid him open to temptation at other times. But thanks to his contemplation of the skeleton in the practice of *vipassanā*, he overcame defilements and achieved final liberation from samsāric existence. Here the extinction of *taḥā* through *vipassanā* practice is called *tadanga nibbuti*, partial extinction while extinction through arahatship is called "total extinction."

CONTEMPLATION AND EXTINCTION

So with the total extinction of *taḥā* that results from *vedanā*, there is the extinction of *upādāna* which means the extinction of all the consequences of craving. Contemplation of *anicca*, *dukkhā* and *anatta* ensures the partial extinction of *taḥā*, *upādāna*, *kamma*, rebirth, etc. The object of *vipassanā* practice is to put an end to defilements and samsāric suffering. So it is a matter of paramount importance that deserves the attention of everyone who seeks total liberation. Without this practice pleasant or unpleasant feeling at every moment of seeing, etc., is bound to lead to craving, *kamma* and rebirth.

The consciousness involved in every moment of seeing is due to *avijjā* and *sa³khāra* in the previous existence. Seeing occurs together with *viññāṇa*, *nāmarōpa*, *āyatana*, *phassa* and *vedanā*. The scriptures treat each of these *dharmas* separately in terms of their causal relations. But in fact they do not arise separately one after another. If *viññāna* arises from *sa³khāra*, it arises together with its respective *nāmarōpa*, *āyatana*, *phassa* and *vedanā*. All of these *dharmas* are the results of the past *kamma sa³khāra*. They are termed *vipākavatta*, which means round or cycle of resultants. The round of defilements viz., ignorance, craving and clinging produce round of *kamma*. viz., *kamma* and *sa³khāra* which leads to round resultants viz., consciousness, *nāma-rōpa*, sense-organs, contact, feeling which again give rise to the round of defilements.

The arising of these five resultants at the moment of seeing means to most people simply just seeing. In fact seeing is the product of *viññāṇa*, *nāmarōpa*, *āyatana*, *phassa* and *vedanā* as are other psycho-physical events such as hearing, smelling and so forth.

Seeing involves consciousness together with mental advertence, (*manasikæra*) volition (*cetanæ*) etc., plus the eye-organ which comprise the *næmarppa*. It also involves four *æyatanas* viz., eye sensitivity, visual object, eye consciousness and mental advertence (*dhammæyatana*). Contact with the visual object is *phassa* and the pleasantness or unpleasantness that the object causes is *vedanæ*. Hence all the five resultants are bound up with every moment of seeing. The same may be said of other phenomena that arise from hearing, smelling and so forth.

CUTTING OFF AT THE FOUNDATION

These five psycho-physical resultants or phenomena occur ceaselessly one after another and comprise what we call man, deva, or, living being. These are conventional terms that refer in fact to the collection of the five *næmarppa* elements. There is no solid, monolithic and permanent being. The only reality is the arising and passing away of *næmarppa* and for the mindful yogi this insight means the extinction of craving, clinging, *kamma*, rebirth suffering a chain of consequences that might result from feeling in the case of common people.

This is the way to the cessation of the wheel of life (*Paḷiccasamuppæda*) through the elimination of its key link viz., *taḥhæ* as conditioned by feeling. In order to prevent *taḥhæ* from arising as the result of *vedanæ* at every moment of seeing, the yogi should focus on every phenomenon that arises from six senses. Here the most obvious of these sense contacts is the tactile sensation that concerns gross primary elements (*Mahabhptæ*) and it is necessary for the beginner to start contemplation with it.

This way is in accord with the Buddha's teaching in Satipatthana sutta, "*Gacchanto væ gacchæmiti pajanæti*: (the yogi) knows that he is walking when he walks." How does he know it? He knows it as he notes mentally "walking, walking" He practises mindfulness, too, when he stands, lies, bends his arms, or does anything else. When there is no bodily action or movement to be noted, he should direct his attention to the abdominal rising and falling. He should also note any thought, or mental activity and any feeling that may arise in him. In short, he must be mindful of all the psycho-physical phenomena that arise from the six senses. As concentration develops, such mindfulness leads to insight into *anicca*, *dukkha* and *anatta*, an insight that leaves no room for craving. With the extinction of craving, there is also an end to clinging, and rebirth with all its attendant suffering. This is the way to the cessation of samsæric existence or lifecycle through the elimination of its root-cause-namely, craving.

Today science and technology have created machines which we cannot run or stop running without a knowledge of their modus operandi. Those who know its secret can operate them by manipulating their key plugs. In the same way the key-note of the life-cycle as described by the doctrine of *Paḷiccasamuppæda* is that *taḥhæ* is caused by *vedanæ*. But this is true only if *vedanæ* is coupled with two kinds of latent tendencies (*anusaya*) viz., *Santænænusaya* and *ærammanænusaya*. The Arahats are free from these tendencies and so although they have feelings, their craving is extinct. This extinction of craving leaves no room for new *kamma*, neutralizes old *kamma*, and there is no more rebirth after their parinibbæna.

But ordinary people have potential defilements which means not the existence of evil desires lying latent somewhere but only the possibility of their arising under certain circumstances. Hence the Pæli term *santanænusaya kilesæ* for this tendency. This potential *kilesæ* may become greed, hatred, ignorance and other evils in the case of those who fail to contemplate the *næmarppas* and so become subject to the illusions of permanency, happiness and ego-entity. This *kilesæ* which may arise from sense-objects in the absence of *vipassanæ* insight is called *ærammanænusaya kilesæ*.

KILESĀ AND UNMINDFULNESS

Greed and anger that arise in connection with what one has seen or heard are the manifestations of the second kind of latent tendency. The impressions that we retain are those of permanent, lovely or repulsive beings or things. So recall of those images give rise to attachment (*lobha*), anger (*dosa*) or illusion of permanency (*moha*).

Lobha is another synonym for *taḥhā*. It is due to pleasant feeling but it may also arise when unpleasant feeling makes us crave for pleasant sensations. Ignorance, too, leads to complacency, attachment and craving. Thus *lobha*, *dosa* and *moha* give rise to feeling which in turn causes craving with its attendant sufferings of samsāric existence. It is only the practice in bare awareness of seeing, hearing etc that rules out the possibility of craving and nostalgia for the pleasant sensations from the senses. Without this practice, craving dominates us and leads to suffering in afterlife as well as here and now.

In the Mora jātaka the bodhisatta who was then a peacock used to utter a *gāthā* when he arose in the morning and when he went to sleep in the evening. So for 700 years he escaped the trap set by a hunter. Then the hunter employed a pea-hen as a decoy and enticed by her, the pea-cock forgot to recite the *gāthā* and fell into the trap. In Benares there was a harpist called Guttīla. He made love to a girl but he was ridiculed and rejected. So at night he sang a very sweet song and played his harp in front of the girl's house. Fascinated by the music, the girl rushed out blindly, stumbled and fell to her death. In the Mora jātaka it was the female voice and here it was the male voice that brought about suffering and death.

No one can deny that what we hear is impermanent. Everything that we hear vanishes instantly, yet we enjoy songs and music because of their apparent continuity. If we note every sound, "hearing" "hearing" mentally, our realization of their impermanence makes it impossible for our pleasant feelings to become cravings. This means non-arising of *upādāna* and all its resultant suffering.

Smell is seldom experienced by the yogī. He must of course note it and see that it does not give rise to craving.

Mindfulness is especially important in eating. The unmindful person delights in eating good food. He is fond of such pleasure; he craves for it in *future* and hereafter. This craving for good food and drinks is powerful. It may lead to an existence that makes a person subsist on bad food. Thus according to the Balapandita sutta those who do misdeeds for the pleasure of good food are reborn as animals that eat grass, leaves or human excreta.

Eating bad food also tends to create the desire for good food. Therefore it is necessary for the yogī to note everything, every movement of his hand, and mouth and every sensation when he is eating. Through this practice of mindfulness, he becomes aware of the vanishing of his actions, sensations and feeling. In this way he gains an insight into impermanence of everything, an insight that leads to the extinction of craving and its attendant suffering.

THOUGHTS AND TACTILE IMPRESSIONS

Tactile impression is always present all over the physical body. Thinking, too, is also present all the time except when the yogi goes to sleep. So thoughts and tactile impressions form the objects of *vipassanā* practice for most of the time. The yogi contemplates the tactile impressions when he has nothing else to engage his attention.

He notes his thoughts even though they happen to be unpleasant and undesirable. The beginner in meditation is often subject to such distractions, but they usually disappear as he gains practice and develops concentration. Thoughts about the *Dhamma* occur to some yogis from time to time and these should be noted. Introspection of these thoughts also ensures insight into impermanence and the extinction of suffering.

Here some may wonder what this description of *vipassanā* practice has to do with the discourse on Paḷiccasamuppæda. The doctrine points out the chain of consequences as conditioned by their respective causes and our object is to show the way to the end of samsāric suffering that finally results from the interplay of these causes and consequences. So we have to describe the practice wherever it is relevant. Thus when it is said that "*avijjā* leads to *sa³khāra* and *sa³khāra* to rebirth" we have to show the way to remove *avijjā*. So also in connection with *viññāṇa*, etc., that finally bring about *dukkha*, it is necessary to stress the need for removing the link between *vednā* and *taḥā* that is the main cause of *dukkha*.

THREE KINDS OF CRAVING (TAḶHÆ)

If feeling (*vedanā*) that arises from contact with sense-objects is not rightly contemplated, it leads to one of the three kinds of craving viz., craving for sensual pleasure, craving for existence and craving for non-existence.

The first kind of craving (*kāmatataḥā*) is focussed on sensual objects and it is most prevalent among the living beings of the sensual world.

The craving for existence (*bhavataḥā*) is bound up with the eternity-belief (*sassata-diḥhi*). It presupposes the permanence of a living being, and the indestructibility of the ego despite the dissolution of the physical body. The belief is not deep-rooted among the Buddhists. But non-Buddhists hold it so firmly that it is a major impediment to their spiritual liberation. Their craving for existence is evident in their illusion of permanent self and their love of sensual pleasure.

The craving for non-existence (*vibhava-taḥā*) is born of the annihilation belief (*uccheda-diḥhi*). The belief is not found among Buddhists and no one is a true Buddhist if he or she holds the belief. The craving for non-existence means the desire for the automatic cessation of the life-stream after death as well as the love of pleasure rooted in the materialistic view of life.

Each of these three cravings stems from the failure to realize *anicca*, *dukkha* and *anatta* through the introspection of feelings. So in order to forestall craving and its consequences, namely, rebirth and suffering, the yogi should contemplate every phenomenon and try to see everything as it really is.

TAḌHĒ CAUSES UPĀDĀNA

From craving there arises clinging (*upādāna*)-The Pāli term *upādāna* is a compound of *upa*, Intense, extreme and *ādāna*-grasp, take and so it means to grasp firmly, or intense, obsessive craving. Clinging is of four kinds (1) clinging to sensuous objects (2) clinging to false views (3) clinging to irrelevant, non-Ariyan practices as the way to salvation and (4) clinging to *atta*-or ego-belief.

(1) Clinging to sensual objects: Sensual objects: Sensual objects excite the desire of all living beings who are not free from the craving for sensual pleasure. These objects are five in number viz., visual form, sound, odour, taste and contact.

Visual form is the object that is pleasant and attractive to the eye. It may possess natural beauty or it may appear to be beautiful in the eyes of the viewer. Pleasant visual form, whether real or apparent, is to be found in men, women and consumer goods. It is the physical appearance of females that attracts the males and vice-versa. The things that both men and women desire are clothes, jewellery, cars, etc. It is not merely the form or colour that excites desire. Man and woman are drawn towards each other not only by the complexion but by the whole body of the opposite sex, and the same may be said of consumer goods that make people greedy. Form or colour only serves to introduce or identify the object of desire just as the cry of an animal helps the hunter to track and find it out.

Sound as the object of sensual pleasure is represented by the voices of men and women, songs or music. Some sounds and voices are really sweet while some only appear to be sweet in our ears. Again it is not the mere sound that attracts us for when we delight in hearing a sound or a voice, the whole thing or the being that produces it forms the focus of our attachment.

Odour as the source of sensual pleasure comprises all kinds of scents: scent of flavours, powder, fragrant essence. Men and women apply these odoriferous substances to their bodies and delight in these scents. But it is not the scents alone but the whole physical body giving out the scent that attracts people.

The sensual pleasure that we have by eating or drinking is rooted in food and drinks. The good or pleasant taste may be real or apparent. For pigs, dogs and other animals, garbage, refuse and filth may be a source of sensual pleasure. Some people are very fond of bitter or spicy food. Some like intoxicants. Their pleasure is more apparent than real since normal ordinary people do not share their tastes. The pleasure of eating is not confined to food; it centers also on the preparation of food and the man or woman who prepares it. This is evident in the pleasure of a man who enjoys eating the food prepared by his wife although her culinary skill may not impress other people.

Another source of sensual pleasure is the body or tactile impression. Soft and smooth bed, comfortable clothing, something warm in cold season and something cold in hot season, the body of opposite sex-all these form the objects of contact that create not only the craving for the tactile impression but also the craving for the whole body of the living or non-living object. The tactile impression only serves to pave the way for attachment to the whole body.

BASES OF SENSUAL PLEASURE

Then there are living and non-living objects that form the sources of sensual pleasure. There are gold, silver, jewellery, rice, cattle, poultry, vehicles, house, land, attendants. Men work daily to secure these sources of pleasure. They seek these things to have good food, good clothes and good houses, to see movies and so forth.

Sensual desire (*taḥhæ*) usually leads to intense craving for sensual objects (*kæmupædæna*). When a man starts smoking, he delights in his new habit but as the habit grows upon him he becomes addicted to it. Thus we become excessively fond of certain objects and we feel restless and discomfited if we do not get them. In this way *taḥhæ* develops into *upædanæ* (clinging, grasping or infatuation).

Upædæna cannot come into being without *taḥhæ*. The music and songs of foreigners do not appeal to Myanmar ears and so there is no craze for them among the people. Myanmar people do not eat dogs. Dog's flesh is abhorrent to them and so there can be no *upædæna* in regard to it.

(2) Ditthupædæna (Bigotry)

Another kind of *upædæna* is *ditthupædæna* which means clinging to false views. It covers all the false views exclusive of those in the categories of the third and fourth *upædæna*. So every false belief is to be regarded as *upædæna*. Here we will describe at length ten false views that have a firm grip on the people.

The first view is that alms-giving is not a good kammic act, that it means only a waste of money. This view rejects the sense of values and the fruits of a good act. It has, however, no basis in fact. The act of *dæna* makes the donor joyful. It benefits the recipient physically and mentally and it may even help to save the life of a starving man. The donor is popular and highly esteemed. After his death he attains the deva-world. It is hard to convince the skeptic of this post-mortem reward. But these other-worldly results of *kamma* come within the purview of Arahats and other holy men with psychic powers. One of these powers is the ability to see with divine-eye (*dibbacakkhu*). This psychic power enables one to see donors prospering in deva-worlds or evil-doing non-donors suffering in the lower worlds. Such visions can be had even by some yogis who have not acquired psychic powers but developed much *samædhi*. Again some may dismiss these visions as figments of imagination but the agreement of these accounts about the other worlds lends weight to their credibility.

The second false view is also a negation of the *kammic* benefits for alms-giving on a grand scale.

The third false view rejects the *kammic* benefits of feeding guests, giving on new year day and so forth. This view is essentially the same as the third view. It refers to small acts of *dæna* that were in vogue in ancient India but were dismissed as futile by heretics.

The fourth view denies the kammic result of any morally good or evil act. There is a lot of evidence for the kammic effects of a man's acts in this life and as for the other-worldly result of an act, those with psychic power can testify to it. But people who are excessively fond of sensual pleasure like to give free rein to their desires. They frown on moral values and ideals which they regard as a hindrance to their material progress. So they put forward many arguments to justify their rejection of the kammic law. In the final analysis all this is due to their excessive love of sensual pleasure.

The fifth and sixth view deny any respect, honour or support that we owe to our parents for all their loving care in our childhood. It is said that a man and his wife get children through sexual intercourse by accident, that they bring up the children from a sense of responsibility, and so there is

no reason why children should be grateful to their parents. So it is not a good deed on the part of a man to look after his parents nor is it an evil to wrong them. It is a terrible view; those who hold it will not be respected by their children.

The seventh view denies the existence of any world other than the human and the animal worlds. It also rejects the belief that an animal may be reborn as a human being.

The eighth view denies rebirth of a human being in deva or animal worlds or in hell. It preaches annihilation of life after death.

The ninth view denies rebirth by *opapāyika* or spontaneous generation. In other words, it denies the existence of devas, Brahmas, petas, asuras, etc., who appear with their full-fledged bodies without being conceived in the womb. This view is untenable since encounters with good or evil spirits are reported from all over the world, there are mediums and witch-doctors who can invoke spirits, and devas, Brahmas, etc., are sometimes visible to the yogis who practise *vipassanā*.

The last view is that there is no ascetic or Brahman who speaks of this world and the other invisible world and who conforms to his teaching. The view implies that there is no person who can speak independently of this world and the other world on the basis of his actual extra-ordinary experience, that all their teaching is guess-work and speculation and so false and evil.

Today this view is echoed by those who scoff at religion. They reject the existence of Buddhas and Arahats who know the world as it really is through their own effort. But the logic underlying this view is self-defeating. For by the same kind of reasoning, one can reject the view since those who hold it also do not know anything about this or the other world really.

As for the Buddha-dhamma, it rests on extraordinary insight. (*Sayain abhiññā desitā*). As such it lends itself to empirical investigation and there is much scientific evidence for it.

The man who preached the Indian brand of agnosticism in the time of the Buddha was Ajita. He attacked all religious teaching without qualification and so it is to be assumed that the arahats and the Buddha, too, were the targets of his denunciation.

RIGHT VIEWS

All these ten wrong views boil down to the denial of the law of *kamma*. For the rejection of *kamma* means rejection of any benefit accruing from the acts of *dāna* and reference to parents, and other good deeds, as well as the kammic potential for arahatship or Buddhahood. Like-wise the ten right views mentioned below are based on the belief in *kamma*, or moral retribution.

(1) The first view is that *dāna* is beneficial. One who gives alms is admired at least by the recipients. They will respect him, praise him and help him when he is in trouble. He dies calmly with good death-bed visions and after his death he attains good rebirth in deva-worlds or in human society. His good rebirth may finally lead to the Ariyan path and Nibbāna. It was usually with an act of *dāna* that the bodhisatta, and others embarked on their long spiritual journey leading to the goal of Buddhahood, paccekabuddhahood or arahatship.

The *kammic* effect of alms-giving is also evident in the material prosperity of some people. Some people do the same job such as business, farming, etc., but differ in their accomplishments. Some become prosperous while others make no progress materially. Some meet with success without working hard while others fail to prosper despite their hard work. Other things being equal, this disparity in the fortunes of some persons is no doubt due to *dāna* or lack of *dāna* in a previous life.

(2) and (3) The man who believes in the law of *kamma* will have no doubt about the *kammic* potency of giving alms lavishly or the small acts of *dæna* such as feeding the guests, giving presents and so forth.

(4) These three right views are implicit in the law of *kamma* or moral retribution. That a man fares according to his good or bad deeds is an undeniable fact of life. A man who leads a good life in accordance with the instruction of his parents and teachers is popular, gets help from others and achieves success and when he grows up, he becomes a prosperous gentleman. Similarly because of good *kamma* in a previous life a man may be born of a good family and blessed with health, wealth, physical beauty and sincere friends. The bad effect of evil *kamma* such as ill-health, poverty, ugliness, etc., are equally well-known to every body.

(5) and (6) The belief in *kamma* also implies a recognition of our deep gratitude to parents. Parents take care of their children from the time of their conception. The mother is especially careful about her health, her food, and movements for the sake of the child in her womb. If she is a good Buddhist, she keeps sabbath and contemplates the Buddha, Dhamma and *Sa³gha* in the hope of influencing her child spiritually. After the birth of the child, the parents have to attend to his physical needs, and educate him and when he comes of age, they have to give him financial support for a start in life. For these reasons, it is our bounden duty to revere and care for our parents; and this is a *kammic* act that benefits us immensely. At the very least a man who respects his parents will be respected by his children while a man who wrongs his parents is very likely to be disdained by his children.

SEEING THE WORLD BEYOND

(7) (8) and (9) The right views about the existence of this world, the invisible world and the living beings such as the devas who come into existence by spontaneous materialization. These right views are also implicit in the belief in the law of *kamma*. For the law of *kamma* makes it possible for a living being from the animal or deva world to pass on to human world or vice-versa according to his *kamma* after death. This can be demonstrated to a certain extent but the observer will have to possess psychic powers, *vipassanæ* insight or the ability to think rationally.

Through the practice of *samatha jhæna*, a yogi can acquire the power of recalling the past lives; he can have the divine-eye (*dibbacakkhu*) that affords him a glimpse into the physical appearance, etc of a person who has passed on to a new existence. This psychic power is also accessible to those who practise *vipassanæ*.

Those who cannot practise *samatha* or *vipassanæ* will have to depend on their power of reasoning. There are certain persons here and there who can recall their previous lives, people who are credited with *jætissa-rañæ¼a* in Buddhist literature. They describe their past lives as human beings, animals, spirits or ghosts. To the rational mind, these accounts clearly point to the post-mortem transition from this world to the other world and vice versa as well as to the instant materialization of certain beings.

Here we wish to mention the way of thinking on the issue of a *future* life suggested by wise men. Suppose a man accepts the belief in *kamma* and life after death while another man rejects the belief. The second man will not do good deeds such as *dæna*, *sõla* and he will not avoid doing evil. He will give free rein to his desires. Therefore he has no virtue that is worthy of respect and admiration by other people. If contrary to his belief, the law of *kamma* and a *future* life are real, he is bound to land in the lower worlds immediately after his death and suffer for many lifetimes throughout his *samsæric* existence.

On the other hand, the man who believes in *kamma* and afterlife will avoid evil, do good and so even if there is no *kamma* or a future life, he will be extolled and well-known for his good character. He will rejoice at the contemplation of his good deeds. As a good citizen he will lead a

peaceful life. These are the benefits that will certainly accrue to him from his belief in *kamma* in the present life. And if life after death is indeed a fact, he is assured of happiness here-after. So it is reasonable to accept the belief in afterlife since it serves our interests now or in *future* in any event. This is the infallible way of thinking that the Buddha recommends in Apannaka sutta of Majjhima nikæya.

PÆRAMØ AND KAMMA

(10) Faith in the Buddha, the Arahats or holy men who can claim transcendent knowledge about this and the other worlds and who possess a noble character that lends credence to their teachings—such faith also presupposes the belief in *kamma*. For the spiritual attainment of Arahats and the Buddha rests in part on their *pæramø* (perfection) which does not differ essentially from *kamma*. Developments of *pæramø* is a kind of learning. Just as a child has to learn many things in order to become well-educated, so also a bodhisatta has to seek knowledge and train himself for the attainment of his goal.

Some parents and elders take their children to movies and theatres while others take theirs to pagodas and monasteries. In this way the children acquire good or bad habits and develop a craving for sensual pleasure or a taste for the higher things of life. Good habits and good training may be called a kind of *pæramø*. Some children are spontaneously inclined to religious life, some men and women have immense zeal and energy for the practice of *vipassanæ*. Such a child's unusual interest in religion or a man's unusual love of spiritual life is born of that *pæramø* in a previous life.

Prince Siddhattha became the Buddha through the gradual development and perfection of *pæramø* such as *dæna*, *søla*, *nekkhama* (renunciation) and so forth over aeons spanning innumerable life-times. It was not a matter of easy accomplishment in a single existence. It was this cumulative *kammic* potential or *pæramø* that helped to strengthen his will when he left his family and the luxuries of his royal palace in search of enlightenment. Today some people speak of their disillusionment with life but it is hard for a man to renounce all his wealth and become a monk, let alone to think of the kind of renunciation that distinguished the bodhisatta.

The bodhisatta cultivated other *pæramø*s, too, for the sake of wisdom, at energy fortitude and so forth in way of his previous lives. As a result in his last existence he reflected and realized independently the nature of life, its dependent origination, etc. It was his *kammic* potential (*pæramø*) that finally led to his supreme enlightenment and likewise it was the *pæramø* that contributed to the spiritual attainments of Paccekabuddhas and Arahats. Hence the belief in *kamma* makes it possible for the spiritual aspirant to become the arahat, Paccekabuddha or the Buddha and one who accepts the belief has no doubt about the transcendent knowledge of the Buddha and other holy men.

In short, *ditthupadæna* is generally synonymous with rejection of the law of *kamma*. It was not widespread in the time of the Buddha or even about a hundred years ago. But now it is gaining ground thanks to the books that have criticized the doctrine of *kamma* in the name of scientific knowledge. As the scriptures say, false beliefs are usually rooted in craving and with man's increasing hunger for material goods, skepticism about *kamma* is likely to become dominant and it is up to good people to guard themselves against it.

Apart from the rejection of *kamma*, *ditthupadæna* also means strong attachment to all false beliefs e.g. ego-belief, annihilation-belief, etc. The exceptions are the two false beliefs covered by *sølabbatupadæna* and *attavædupadæna*.

SḶLABBÆTUPA - DÆNA

SḶlabbatupædæna is clinging to wrong practices that do not lead to cessation of suffering. It is the view which identifies the habits of cows, dogs and other animals the way to the end of *dukkha*. It found expression among some ascetics in the time of the Buddha. Like animals, they lived naked, ate, defecated and went about on all fours, and slept on the ground. They believed that such a way of life served to purge them of all evil *kamma* and forestall new *kammic* action, thereby assuring them of an end to suffering and eternal bliss after death.

To a Buddhist this kind of belief may sound incredible but some people's preferences are very odd and they differ in their views and inclinations. So there came to the Buddha two ascetics, one PuḶḶa who lived like an ox and another Seniya who lived like a dog. They asked the Lord about the benefits of their practice. The Lord was reluctant to answer but when pressed for his view, he replied that an ascetic who committed himself wholly to the habits of an ox or a dog would be reborn as an ox or a dog after death; that it was wrong to believe that such practices led to the deva world; and that one who held a wrong belief was likely to land in hell or in the animal world. Then the Buddha went on to describe (1) the evil practices that bear evil fruits, (2) the good practices that bear good fruits, (3) the evil practices mixes with good practices and (4) the practice of the Ariyan path that leads to the total extinction of good and bad *kamma*.

On hearing this sermon PuḶḶa became the disciple of the Buddha. Seniya joined the order and attained Arahathship through the practice of the Dhamma.

THE STORY OF KORAKHATTIYA

In the time of the Buddha there was a man named Korakhattiya who lived like a dog. One day the Buddha passed by him, accompanied by a Licchavæ bhikkhu, Sunakkhatta by name.

Sunakkhatta saw the ascetic moving on all fours and eating the food on the ground without the help of his hands. The ascetic way of life gave the monk the impression of a holy man, nay, an Arahath who had few desires. In point of fact, the ascetic's mode of life was a kind of *sḶlabbatupædæna* that would lead him to one of the four lower worlds. It was abhorrent to those who had high ideals and aspirations. It had appeal for Sunakkhatta only because of his low tastes and desires. The Licchavæ monk was exceptional in this respect. There were then not as now many people who preferred false views and false practices that did not accord with the Buddha's teaching. This was probably a hang-over from wrong attachments in their previous lives.

The Buddha divined Sunakkhatta's thoughts and said, "So you regard that ascetic as an Arahath! I wonder why you do not feel ashamed of being called disciple of the Buddha," The monk then accused the Lord of envying the ascetic's Arahathship. This is of course the kind of retort that is to be expected from an ignorant man when someone speaks the truth about his false teacher. The Buddha explained that his object was to remove the monk's illusions that would do him no good. Then he went on to predict that after seven days the ascetic would die of indigestion, and land in the lowest Asura world; that his body would be dumped in a certain cemetery; that if the monk went there and asked about his present abode, the dead body would reveal it.

The Buddha made this prophecy in order to restore Sunakkhatta's faith in him. Through the practice of *samatha* Sunakkhatta had attained *jhæna* and divine-eye. With his divine-eye he had seen the gods and goddesses and as he wished to hear their voices he asked the Buddha about the way to the attainment of divine-ear. But the Lord declined to fulfil his desire because his bad *kamma* stood in the way and he would blame the Lord for the non-attainment of divine-ear. Nevertheless, he lost his faith in the Lord because he thought that it was envy that motivated the Lord to refuse his request. So the Buddha predicted the ascetic's fate to impress Sunakkhatta and salvage his faith.

Sunakkhatta informed the ascetic of the Lord's prediction and warned him against overeating. The ascetic fasted for six days but on the seventh day he could not resist the temptation any longer. He wolfed down the food provided by a lay follower and died of indigestion that very night.

His fellow ascetics dragged his dead body to dump it in any place other than the cemetery specified in the Buddha's prediction. They got to a cemetery but found it to be the very place they wished to avoid for it had the kind of grass predicted by the Buddha. They tried to drag the body away but the creeper-rope snapped and all their efforts to remove it were in vain. So they had to abandon the corpse there.

Sunakkhatta heard the news but still he hoped to prove the falsity of the latter part of the Lord's prediction. He went to the cemetery and rapping the dead man asked about his abode. The corpse arose and after saying that he was in Kalakañjika asura abode fell back on the ground. Kalakañjika is the lowest asura abode. Asura is a kind of peta with a monstrous body and a mouth which is so small that it cannot drink and eat well.

According to the commentary, it was the Buddha's psychic power that made the dead body possessed by the asura peta. Given the ability of some socerors to raise the dead, there is no need to have any doubt about the resurrection of the dead ascetic through the psychic power (*iddhi*) of the Buddha.

Sunnakkhatta came back crestfallen and had to admit that the Lord's prophecy had come wholly true. Even so, he did not have complete faith in the Buddha. Later on he left the holy order and disparaged the Lord.

OTHER SĪLABBATA PRACTICES

Beside the mode of life of cows and dogs there are other practices that can be described as *sīlabbata*. Some people emulate the elephants, horses, and so forth. In other words, they worship animals. The commentary refers to king-worshippers which may mean in Myanmar people who worship various nats. Nat-worship among Myanmar people is not motivated by the desire for liberation from *samsāra* (life-cycle). It stems from the hope for material benefits here and now and as such it does not fall within the scope of *sīlabbatupædæna*. But it is *upædæna* over the belief that leads some people to make animal sacrifice in their worship of the nats.

There are also fire-worship, næga-worship, moon-worship, sun-worship spirit-worship and so forth. If the object in any kind of worship is to have happiness or spiritual liberation after death, it is *sīlabbatupædæna*. In short, all practices divorced from the four noble truths and the eightfold path are labelled *sīlabbata* and attachment to them as the way to salvation is *sīlabbatupædæna*.

The yogī who has attained at least the sotæpanna stage through the contemplation of næma rþpa is well aware of the right path to Nibbæna and so he has freed himself from the belief in *sīlabbata*. He knows empirically that the way to the end of suffering is only through the intropection of næma-rþpa and the practice of the eightfold noble path.

For example, if you know from experience how to go from this meditation centre to Shwedagon pagoda, you will not be misled by anyone who points out the wrong way. Likewise, the yogī at the sotæpanna stage knows the right way to Nibbæna and so he has no illusion about the beliefs and practices such as belief in God, nat worship or asceticism that pass for the way to salvation.

Those who do not know the right path are not free from such illusion. They may have acquired it from their ignorant parents, teachers or friends; or because of their poor basic knowledge, they might have been misguided by books that advocate false beliefs and practices. The ordinary man (*puthujjana*) is ignorant of the right path to Nibbæna and so he will have to reckon with many

teachers and practices through his *samsæric* existence. If he falls for a false teacher or a false practice, he is in for a lot of suffering. Thus the practice of austerities will only cause hardships and pain and the performance of animal sacrific will certainly lead to the lower worlds.

It is also *upædæna* over *sḷabbata* to believe that *rppajhæna* or *arppajhæna* means complete salvation. In short, even the moral perfection or *jhænic* attainment in the mundane sphere, though commendable, may lead to *sḷabbatupædæna* if it is divorced from the holy path of *vipassanæ* and regarded as the total liberation. Udaka sutta of Samyutta nikæya refers to the rishi Udaka who having attained the *arppa* world through his *arppajhæna* declared that he had uprooted the cause of dukkha and made an end of it. This was also the illusion of another rishi called Ælæra. This illusion or *upædæna* led to their rebirth in the *arppa* worlds.

So in his discourse to Baka brahma the Buddha says: "I see the dangers of birth, old age, death, etc inherent in the three worlds of sensuality, *rppa* and *arppa*. I see those who seek Nibbæna still bound to existence. So I do not approve of any kind of existence. I have repudiated all attachment to existence."

Like the two rishis, those who do not know the Buddha's teaching never attain their goal. Although they seek permanent happiness, they follow the wrong path of *sḷabbata* and remain entangled in the *samsæric* existence of *dukkha*. So we can hardly overemphasize the importance of right effort on the right path as pointed out by the Buddha.

ATTAVÆDUPÆDÆNA (CLINGING TO BELIEF IN SOUL)

Attavædupædæna is a compound of *attavæda* and *upædæna*. *Attavæda* means belief in-soul entity and *atta vædupædæna* is attachment to the view that every person is a living soul.

Attachment to the ego-belief is of two kinds, viz, ordinary attachment and deep-rooted attachment. Ordinary attachment that prevails among ignorant Buddhists is not harmful to progress on the holy path. The belief is not deeply entrenched because Buddhists accept the Buddha's teaching which denies the permanent soul and recognizes *næma-rppa* as the only reality behind a living being. Intelligent Buddhists are still less vulnerable to the belief. For they know that seeing, hearing, etc., involve only the sense-organs (eye, ear, etc.), the corresponding sense-objects (visual form, sound etc.) and the corresponding states of consciousness.

But most people are not wholly free from the ego-belief. Even the yogḷ who practises *vipassanæ* may at times fall for it and it is likely to attract every man who has not attained the holy path.

In fact those who taught ego-belief described the ego as the owner of the five *khandhæs*, as an independent entity, possessing free-will and self-determination. It was this view of *atta* (soul) that the Buddha questioned in his dialogue with the wandering ascetic Saccaka. Said the Buddha, "You say that this physical body is your *atta*. Then can you always keep it well, free from anything unpleasant?", Saccaka had to answer in the negative. Further questioning by the Lord elicited from him the reply that he had in fact no control over any of the five *khandhæs*.

So the ancient Buddhist teachers translate "*rppam anatta*" as "the physical body is subject to no control", etc. In fact it is the denial of the "*sæmæatta*" or the false view of *atta* as a controlling entity. Every ordinary person holds this view and believes in free-will. He can overcome it completely only through *vipassanæ* contemplation.

The *attavæda* teachers also say that *atta* exists permanently in the physical body. In other words, it means the personal identity that is aid to persist through the whole existence.

Again, they say that *atta* is the subject of all actions, thus identifying it with *sa³khærakkhandhæ*. It is the illusion that creates the belief. "It is I that see, hear etc."

They also say that *atta* is the living entity that feels; that it is *atta* that is happy or unhappy. In other words, they describe, *atta* or, soul in terms of *vedanæ* or feeling.

Thus although the Atmanists (*attavædus*) insist that *atta* has nothing to do with the five *khandhæs*, they credit it with ownership of the body, etc., permanent residence in the body, subjectivity and feeling: and hence in effect they identify it with the five *khandhæs*. The ego-illusion is rooted in the *khandhæs* and a man can free himself completely from it only when he becomes aware of the real nature of *khandhæs* through contemplation.

Of the four *upædæna*, the first *upædæna*, (clinging to sensuality) is the developed form of craving. (*ta⁴hæ*). The other three *upædænas* differ only as regards their objects; basically they all relate to beliefs, viz., belief in ego, belief in the efficacy of practices other than those of the eightfold path, and any false belief other than those in the category of the other two *upædæna*. All false beliefs arise in connection with craving. Men cling to a belief because they like it. Thus there is no doubt that all the four *upædænas* stem from craving and hence the Buddha's teaching: "From *ta⁴hæ* there arises *upædæna*."

In point of fact, craving is the cause and clinging is the effect. Craving for sensual pleasure, the ego belief, or the practices irrelevant to the holy path or other false beliefs is the cause and this craving develops into clinging to sensuality, ego-belief, etc, and thus becomes effects.

CLINGING LEADS TO BECOMING

Upædæna leads to *bhava* (becoming). There are two kinds of *bhava*, viz, *kamma bhava* and *upæpatti bhava*.

KAMMA BHAVA

Kamma bhava means the *kamma* that leads to rebirth. The Buddha describes it as the *puññæbhi*, *apuññæbhi* and *æneñjabhi sa³khæras* that lead to lower sensual world or the higher material and immaterial worlds. He also identifies *kamma bhava* with all *kammas* that give rise to new existence.

Of the three *sa³khæras*, *puññæbhi sa³khæra* comprises the eight wholesome volitions (*cetanæ*) in sensual sphere and five wholesome volitions in the material (*rþpa*) sphere. *Apuññæbhi sa³khæra* is the group of twelve unwholesome volitions. *Aneñjabhi sa³khæra* means the four wholesome volitions in immaterial sphere. Also leading to rebirth are the *kammas* that arise together with the wholesome volitions in sensual sphere. viz., having no covetous thoughts or designs about another's possession, having no design against another person's life and holding right views. These *kammas* are implicit in *puññæbhisa³khæra*. In short, *kammabhava* is the good or bad volition that leads to rebirth.

(2) Upapattibhava.

Upapattibhava is of nine kinds. (1) *kammabhava* means the *næmarþpas* of living beings in the sensual world. In other words, *kammabhava* refers to existences in the hell and the worlds of devas, mankind, animals and þetas. (2) *rþpabhava* - -the *khandhæs* of brahmas with no *rþpas*. (3) *arþpabhava* the *næmakhandhæs* of brammas with no *rþpas*. (4) *saññibhava-næmarþpas* of beings with gross perceptions, that is beings in 29 abodes other than *asaññi nevasaññi* abodes. (5) *asaññibhava-næmarþpa*-of *asaññi-brahmas*. (6) *Nevasaññinasaññi-næma khandhæs* of higher brahmas (7)

ekavokærabhava- the *bhava* with only *rppekkhndha*. (8) *catuvokærabhava*-the *bhava* with four *namakhandhas*. (9) *pañcavokærabhava*-of *bhava* with five *næmarppakkhandhæs*.

In short, *upapattibhava* means the *næmarppas* of the new existence that results from *kamma*. It comprises the *viññæ¼a*, *næmarppa*, *salhayatana*, *phassa* and *vedanæ*.

The *bhava* that arises from *upædæna* is basically *kammabhava*, the other *upapatti bhava* being merely its by-product.

From contact with six pleasant or unpleasant sense-objects there arise six pleasant or unpleasant feelings. Feelings lead to craving and craving develops into clinging, clinging to sensual objects may become excessive to the point of craving for union with one's family in a *future* life or attainment of Nibbæna hand in hand with one's beloved. The excessive degree of a man's *upædæna* is evident in the story of the merchant Mendaka.

STORY OF MENDAKA

Mendaka was a rich merchant in a previous life. In the face of a famine, his stock of provisions gradually ran out and at last he had to send away his attendants and was left with his wife, a son, his daughter-in-law and a slave. His wife having cooked rice that was barely enough for their consumption, they were about to eat it when a *paccekabuddha* appeared to receive food.

At the sight of the *paccekabuddha*, the merchant thought of his bad *kamma*, that is, lack of *dæna* in a previous life that had now brought about his starvation. He then offered his share of rice to the *paccekabuddha* and prayed for abundant supply of food and reunion with the members of his household in his *future* lives. His wife, too, donated her share of rice and expressed a similar wish in her prayer. The son and his wife followed suit and prayed in the same vein, that is, for unlimited supply of food, and money as well as reunion with the same wife, husband, parents and slaves.

The prayers of the merchant and his family clearly point to the powerful influence of *upædæna* in the sensual sphere and most people today are no less subject to the same kind of attachment. But more appalling is the *upædæna* of the slave Pu¼¼a. After offering his share of rice, he prayed for abundance of food and rebirth as the slave of the same family! It never occurred to him to pray for rebirth as a king or a merchant; his attachment to his masters and mistress was so strong that he wanted only to be their slave hereafter.

Once there was a village headman who stood well with Government officials. Those were the days when under British rule most of the high ranking officials were Englishmen. The headman took much delight in paying respect to them. He said that he enjoyed saying, *phayæ*, "Yes, my Lord," when was called by an officer. His attachment was essentially the same as that of Pu¼¼a.

The *paccekabuddha* blessed them and departed. By means of his psychic power they saw him fly back to the Himalayas and share the food with five hundred other fellow-Buddhas.

On that very day the merchant and his family found their acts of *dæna* being fruit wonderfully. They found the rice pot full of rice. They ate to their hearts, content but the pot was always full of rice. They found their granaries, too, overflowing with grains.

Their prayers were fulfilled in the life-time of the Buddha-Gotama for they became members of the same household in Baddiya, a city of the Magadha country. The news of the fulfillment of their prayers was so unusual and amazing that the king made an inquiry through a minister and found that it was indeed true. This story is mentioned in *Vinaya pi¼aka*.

UPÆDÆNA AND KAMMABHAVA

When the sensual desire for an object develops into an intense craving, a person becomes desperate and tries to secure it by fair means or foul. Thefts, robberies, frauds, murders and so forth that are rampant nowadays stem from *upædæna*. Some crimes are rooted in sensual *upædæna* while others arise from one of the three kinds of illusion based on *upædæna*. People commit their crimes not only because of their unwholesome desires but also because of their blind attachment to wives, husbands, etc.

The following is a story illustrative of the evil *kammabhava* resulting from sensual *upædæna*.

PUPPHARATTA JÆTAKA

Long ago there was a poor man in Benarese. He had only a suite of thick clothes. He washed it to wear during the Tazaungdine festival. But his wife disliked the white clothes and craved for a garment of pink colour. All his efforts to reason with her being in vain, the man at last sneaked into the royal garden at night to steal the flower that was to be used for dyeing his wife's garment. He fell into the hands of the guards and was ordered by the king to be impaled. He suffered terribly with the crows pecking at his eyes. Yet he murmured that his physical pain was nothing when compared to the mental suffering that overwhelmed him when he thought of the non-fulfillment of his wife's desire and his inability to enjoy the festival together with her. So crying over ill-luck, he died and landed in hell.

Today there may be many people who do evil due to the pressure of those whom they love. All these evil deeds comprise *kammās* stemming from *upædæna* and leading to the lower worlds. So Visuddhimagga says: "Under the influence of sensual *upædæna*, people do evil in deeds, words and thought because of their craving for sensual objects in the present life and their desire to preserve the objects in their possession. Such evil deeds usually lead to the lower worlds."

RIGHT AND WRONG GOOD KAMMA

Some good deeds are right but some are wrong. The so-called good deeds that some people do are harmful and as such they are evil *kammās*. For example, some people believe that it is a good deed to put an end to the suffering of some animals by cutting short their span of live. Every living being is afraid to die or suffer pain and it is certainly wrong to cause pain and death to animals.

Some people also consider it a good deed to bring about the speedy death of a person who is suffering from an incurable, painful disease. But the patient does not want to die although he wants to be free from pain. Even if he expresses the desire to die, it is wrong from the Buddhist point of view to cause the death of a living being and if one directly or indirectly causes the premature death of a parent by "mercy killing," it is a grave *kammic* offence that leads to hell.

"Craving for the sensual pleasures of the human and deva-worlds, and misled by false teachings etc., some people do misdeeds such as killing for the attainment of their object. But as a result of their evil *kamma*, they land in the lower worlds after death."

According to the commentary, misconceptions of those people arise from false teachers, lack of good *kamma* in the past and the failure to guard oneself. Reliance on evil teachers leads to evil *kamma*, much evil *kamma* in the previous life makes it easy to acquire evil views and evil habits and lack of self-vigilance makes one an easy prey to temptation.

True religion is called *saddhamma* "the religion of the good man." Those who follow the true religion hear good teachings, avoid evil deeds, evil words and evil thoughts, hold right views about

the future life, *kamma* and its fruits, etc, cultivate good thoughts and practise *dæna*, *sīla* and *bhævanæ* for their welfare.

The practice of alms-giving, morality and mental development is true and good *dhamma* because it is harmless and acceptable to every body. Nobody will blame a man who avoids killing, stealing, abusing and other misdeeds. The good deeds which we do for our welfare here and now or hereafter are wholesome *kamma* that stem from *upædænæ* in the sensual sphere. These *kammas* lead to rebirth in the human or deva worlds. So the Visuddhimagga says: "Those who hear the true teaching believe in *kamma* and the efficacy of good deeds as passport to better life in the sensual worlds of rich men, aristocrats or divine beings. So they do good deeds under the influence of *kæmupædæna* and are reborn in the human and deva worlds".

KAMMA AND REBIRTH

As it is said, "*Bhava paccaya jæti*," rebirth occurs in the human and deva worlds or in the lower worlds because of good or evil *kamma*-process. So rebirth stems from *kammas* which result from clinging (*upædæna*) and craving that is rooted in the contact between the six sense-objects and the corresponding sense-organs (*æyatana*).

In other words, there arise *viññæna*, *næmarppa*, *salhæyatana*, *phassa* and *vedanæ* in the present life as the *avijjæ sa³khæra*, etc in a previous existence and now on top of that, *ta⁴hæ* and *upædæna* give rise to new rebirth. The situation is like that of a man who has committed a crime while he is in prison for a previous conviction, or that of a man who has incurred new debt before he has fully settled his old debt.

Such new *kammas* accumulate by the thousands in a single lifetime. Under certain conditions one of these *kammas* becomes a death-bed vision and leads to rebirth while other *kammas* will create rebirth at other times in the life-cycle. If there are residual *kammas* from the previous lives that possess great force, they take precedence over present *kamma*, appear as death-bed visions and create rebirth in the lower or higher worlds. The post-mortem destiny of the person in such cases is determined by the nature of *kamma*.

FOUR KINDS OF KAMMA

Kamma is of four kinds, according to the way in which it bears fruit. (1) *garu kamma*-weighty *kamma*, (2) *bahula* or *æci⁴haka kamma*-habitual *kamma*, (3) *æsa⁴hka kamma*-death proximate *kamma* and (4) *katattæ kamma*-stored-up *kamma*.

Garukamma is killing parents or an Arahata or causing injury to a Buddha or causing a schism in the Sa³gha. As for the good *garukammas*, there are the good *kammas* of the material and non-material worlds. The *garukammas* head off the fruition of other *kammas* and leads to rebirth, *rppa* and *arppa jhænas* among them leading to *rppa* and *arppa* rebirth.

The evil *garukammas* lead direct to hell after death; hence the term *pañcænāntriyakammas*-the five great evil-*kammas* leading invariably to hell. The man who kills his father or mother unknowingly or knowingly can never attain *jhæna* or the path and fruition (*magga-phala*) in the present life; he is bound to land in hell after his death. He cannot attain *jhæna* or the path nor can any good *kamma* save him from hell. This is evident in the story of Ajætasattu.

STORY OF AJÆTASATTU

Ajætasattu was the son of Bimbisæra, the king of Magadha state, a devoted follower of the Buddha. Prior to the birth of the prince, the queen had the desire to drink the blood from the right arm of the king. When the king learnt this, he had the blood taken out and fulfilled her desire. The soothsayers then predicted that the child in the queen's womb would become the king's enemy. Hence the name Ajætasattu-the potential enemy of the father while still in the mother's womb.

The queen tried to abort the child but as the king's *kamma* and the child's *kamma* would have it otherwise, she did not succeed in her attempt. The king had her pregnancy well protected and the child was born. When he came of age, he was appointed heir-apparent.

Then the young prince fell into the clutches of the evil-minded Devadatta who misused his psychic power for his selfish ends. Turning himself into a boy with a snake coiled around his waist, he appeared before Ajætasattu and then showed himself as a bhikkhu. The prince was deeply impressed and no wonder for people are very much interested in miracles and they have blind faith in anyone who can perform them. The prince held Devadatta in high esteem and became his devoted follower.

Then Devadatta made another move for the success of his evil design. He told the prince that since people did not live long, he (the prince) should kill his father and become king while still in the prime of his life; and that he (Devadatta) on his part would kill the Buddha. The prince failed in his attempt on the life of the king but when the latter learnt of his desire, he handed over his kingship to his son.

The transfer of power nonetheless came short of Devadatta's scheme. On his advice, Ajætasattu imprisoned his father and starved him. The queen was the only person who was permitted to visit the prison and see the king. She secretly brought food for the king by various means and at last she was forbidden to visit the prison. From that day the king got nothing to eat but still he managed to keep himself in good physical condition by pacing on the floor. Then by the king's order, the barbers caused such injury to the feet of his father as to make it impossible for him to walk. According to the commentary, he was thus injured because in a previous life he walked with footwear on the platform of a pagoda and trod with unwashed feet on a mat meant for the bhikkhus.

King Bimbisæra died probably at the age of 67. His son Ajætasattu was not evil-minded at heart. His good nature was evident in his devotion to the Buddha after he had wronged his father, his adoration and enshrinement of the Buddha relics and whole-hearted support which he gave to the First Council. It was his association with the evil teacher that led him astray to the point of parricide. His life affords us a lesson that we should specially bear in mind.

On the very day of his father's death his wife gave birth to a son. On hearing the news, he became excited and overwhelmed with great affection for his child. This reminded him of his father and he ordered the release of the imprisoned king. But it was too late. When later on he learnt from his mother how much he was loved and cared for by his father in his childhood, he was seized with remorse. His life became wretched and miserable. He could not sleep at night, haunted by the visions of hell and smitten by conscience for his crime against his father and devout lay disciple of the Buddha at that.

So led by the physician Jivaka, he went to see the Buddha. At that time the Lord was surrounded by over a thousand bhikkhus. But as they were in a contemplative mood, all was quiet with none speaking or making any movement of their hands or feet. Being deeply impressed, the king said, "May my son Udaya-baddha be blessed with the kind of serenity which these bhikkhus possess!" Perhaps he feared lest his son should come to know how he seized power and try to follow in his father's footsteps. But later his fear did become a reality for down to his great grandson, the sons ascended the throne after killing their fathers.

King Ajætasattu asked the Buddha about the immediate benefits of the life in the holy order. The Lord enlarged on the benefits accruing from the holy life the lay follower's reverence for the bhikkhu, moral purity, the first *jhāna* and other higher states of consciousness in the mundane sphere, psychic powers, extinction of defilements and the attainments of the holy path.

After hearing the sermon, Ajætasattu formally declared himself a disciple of the Buddha. He would have attained the first stage on the path but for his parricide. Nevertheless, from that time he had peace of mind and after his death he was spared the terrors of Avīci hell that would have been in store for him had he not met the Buddha.

HABITUAL AND DEATH-BED KAMMAS

The other three weighty *kammas*, viz., killing an Arahāt, causing injury to the Buddha and wilfully causing a schism in the *Sa³gha* are also bound to drag the offender to hell.

The other type of *kamma* that bears fruit is habitual *kamma*, called *bahula* or *acinna kamma*. Failure to lead a good moral life may become habitual if no step is taken to remove it, and it will have evil *kammic* effect in a future life. So laymen should live up to the five precepts and in case of any breach verbally affirm the will to guard one's moral life more vigilantly. Moral purity is equally vital to the life of a bhikkhu. Failure to make amends for any deliberate or unintentional violation of a *vinaya* rule will create habitual *kamma* and so the bhikkhu should seek to regain moral purity through confession and reaffirmation of his will to preserve it.

Alms-giving, reverence for parents and teachers, contemplation of the Buddha, practice of meditation and so forth which one does daily are also habitual *kammas* that tend to bear immediate fruits.

In the absence of habitual *kamma* what we do at the last moment of our life (*asanna kamma*: death-bed *kamma*) produces *kammic* results. In one *Abhidhammæ* book it is described as being more potent than habitual *kamma* but perhaps this is true only in exceptional cases. As the commentaries say, the habitual *kammas* probably take precedence and bear fruits.

Nevertheless, in the light of stories in ancient Buddhist literature we can certainly rely on death-bed *kamma*. A dying man who had killed people for over 50 years attained the deva world after offering food to Særiputta and hearing his discourse. This story finds an echo in the experience of a Sinhalese fisherman who landed in the deva world after his encounter with a therā just before his death.

As productive as the positive death-bed *kamma* is its negative counterpart. A Sinhalese layman who practised meditation for many years was disappointed as he had never seen even the light. He then concluded that the Buddha's teaching was not the way to liberation and because of this false view he landed in the peta world after his death.

Failure to encounter the light, etc in the practice of meditation may be due to wrong method, wrong effort or lack of basic potential (*paramā*). In the time of the Buddha, a monk called Sunakkhatta attained divine-eye but not the divine-ear because he did not have the potential for it and besides there was his bad *kamma* as a hindrance.

So the yogī need not be disheartened if his practice does not produce the desired effect. By and large practice along the right path leads to unusual experiences. With tranquillity and purity of mind the material object of contemplation and the contemplating consciousness become clearly distinct as do their causal relation and their ceaseless, rapid arising and dissolution. At that time the yogī sees the light but even if he does not see it clearly he experiences joy, ecstasy, etc for joy, ecstasy, tranquillity, equanimity, etc for joy, ecstasy, tranquillity, equanimity, etc form the links of

enlightenment (*bojjhanga*) that are so vital to the development of *vipassanæ* insight. Reflection on *næmarppa* by itself does not lead to these higher states of consciousness.

In the absence of habitual or death-bed *kamma*, there is *kattatæ kamma* which means the *kamma* that one has done once in a lifetime.

BIRTH AND SUFFERING

The role of *kamma* in the chain of causation is underscored in the teaching *sa³khæra paccayæ viññænæni*- "From *sa³khæra* there arises rebirth consciousness." which we have already explained in detail. The dying person is attached to the signs and visions relating to his *kamma* and so on his death there follow *kamma*-based *rppas* together with rebirth-consciousness conditioned by his death-bed attachment.

Contact with the sense-objects gives rise to feeling which in turn produces desire. It does not matter whether the feeling is pleasant or unpleasant. Pleasant feeling creates attachment to pleasant objects while unpleasant feeling makes us crave for pleasant objects. When the desire becomes strong and develops into frantic craving (*upædæna*) it results in activity or effort for its fulfillment. People do good or bad deeds which they hope will help to satisfy their needs and desires. It is this *kammabhava* rooted in craving that gives rise to rebirth. Rebirth is bound up with suffering regardless of the world in which it takes place.

There is no need to dwell on the sufferings in the animal and other lower worlds. Among human beings, too, suffering is an inescapable fact of life. A man's suffering begins while he is in the mother's womb. He has to work hard for his living, he is harassed by bullies and tyrants. Even if he escapes from the *dukkha* inherent in the struggle for survival, he will finally have to face old age, sickness and death. From the time of his conception man is headed towards these inevitable evils of life. He is approaching them at every moment. He may live an apparently care-free, happy life but his *næmarppas* are forever in the process of ageing and dis-integration.

There is an Indian story which stresses the inevitability of old age, sickness and death. A man being afraid of old age rose into the air with the elixir of life in his mouth and hid in the sky. Another man hid under the sea to escape sickness and still another hid in a cave in Himalayas to avoid death. When their sons searched for them they found that the first man had become old with all the ugly signs of decrepitude, the second man was sick unto death and the third man was dead.

Everyone is subject to old age, sickness and death. Once a man is reborn, there is nothing that will protect him from these evils of existence. Hence the Buddha's saying in the Dhammapada that there is no place in the sky, on land or in the sea, where one can escape death.

GRIEF AND LAMENTATION

Death and the other two evils of life are inevitable so long as rebirth takes place within the frame-work of disintegrating *nāmarūpa*. Rebirth leads also to grief, anxiety, lamentations and anguish.

We grieve when a member of the family dies. The grief is overwhelming when we lose someone, e.g., a son or a daughter whom we love dearly. Another cause for grief is the loss of material possessions through evil-minded officials, robbers, thieves, destructive fires, floods, cyclones, and hated heirs. Grief is also caused by the affliction of disease and decline of health. Some sick persons are so much depressed that their mental states become a hindrance to their recovery. In the case of morally scrupulous monks and laymen, any damage to moral life gives rise to anxiety. Thus the rishi Isingā suffered terrible anguish when his moral integrity was undermined by the seduction of a goddess. Anxiety and repentance also torment those who realize their mistakes after having rejected the right view in favour of a wrong one under the guidance of a false teacher.

Besides there are many other misfortunes in life e.g. accidents, viz., victimization by robbers, etc., hardship in earning one's living and, securing the necessities of life and so forth that occasion grief, anguish and lamentation.

There is no need to dwell on the physical sufferings in hell and the animal and *peta*-worlds. Because of his consciousness man also suffers anguish whenever he is in contact with unpleasant sense-objects. As he had thus to suffer mentally into the bargain, it is for him something like adding insult to injury. This does not apply to the Arahāt or the noble one at the *anagāmi* stage for being free from irritation (*dosa*), he remains unperturbed in the face of physical suffering and so does the mindful *yogi* who is free from ego illusion that tends to add to the sense of self-pity. Hence the importance of the Buddha's teaching that we should be aware of unpleasant feeling when we suffer from it.

People are unhappy when they think of the frustrations and misfortunes that beset them in the past or at present or that may beset them in *future*. They feel bitter and upset when they find themselves in distress and burdened with misfortunes.

All these sufferings are rooted in rebirth. Life is all suffering without the ego and without anything good even if there were such ego to enjoy it.

According to the doctrine of Paṭiccasamuppāda, the only thing that links one existence with another is the cause-and-effect relationship. From craving, *kammic* effort, etc., based on ignorance in one existence, there arise five effects, viz., consciousness, body and mind, sense-organs, contact, and feeling. These effects begin with rebirth and end in death with old age, anxiety and other sufferings in between them.

This teaching of the Buddha will not appeal to common people who harbour illusions of happiness and ego-entity. But impersonality and suffering are the unmistakable facts of existence and life in the deva-world is no exception. Some earth-bound devas have to struggle hard for survival and are more miserable than human beings. They are called *vinipāyikā* devas and they comprise ghosts, devils, etc that belong to lower order of devas. Some devas in heavens are not happy because they do not have good abodes and enough attendants. Even Sakka, the king of devas, admitted to the elderly thera Mahākassapa that he was not very much luminous as his attainment of deva-world was due to the good *kamma* which he did long before the proclamation of Buddha *dhamma* and that he had to hide himself when he saw the devas who outshone him as they had done good *kamma* in the time of the Buddha.

Thus Sakka was not always happy and so were his female attendants who told Mahākassapa that they were wretched and miserable since they counted for little among the high-ranking queen-

goddesses. Some devas become unhappy on the approach of death that is heralded by the withering of their bedecked flowers, the sweating from their armpits and other signs of senility. Some devas die suddenly while indulging in celestial pleasure just like a man whose life is cut off by stroke. Death may be a matter of seconds like the extinction of the flame of a candle. This is borne out by the story of Subrahma deva.

STORY OF SUBRAHMA DEVA

Subrahma deva was having a good time when his attendants, the goddesses who were singing and plucking flowers on the tree died suddenly and landed in hell. Subrahma deva saw them suffering in hell and at the same time he foresaw that he too would die in a few days and share the fate of his attendants. Being much frightened, he came to the Buddha and asked the Lord to show him the place where he could live without fear. The Lord then says that he sees no way to salvation for every living being other than the practice of *bojjhanga dhamma* (links of enlightenment such as mindfulness), the *dhutanga* (ascetic practices) and *sammuppædhæna* (right exertion), that serve to put an end to defilements, the control of senses (*indriyasamvarasõla*) the control of that helps to keep off the defilements and Nibbæna which means renunciation of everything.

On hearing this, the deva and his attendants attained the first stage on the holy path. What we should note here is the sudden death of the goddesses. The fate of those who thus die suddenly while engaged in the pursuit of pleasure is indeed terrible for they are likely to land in hell as a result of unwholesome *kammic* impulses. If there is any sign that heralds the approach of death, it creates fear and adds to their suffering.

Suffering that stems from attachment to pleasure is not confined to the sensual sphere. For it is the lot, too, of the Brahmæs in their immaterial or formless (*arppa*) worlds. In the Brahmæ world there is no pleasure of sex or any other sensual pleasure. The Brahmæs only see, hear or think and the objects of their seeing, etc. have no sexual overtones. But as Visuddhimagga says, some people develop a craving for the sensual pleasure of the Brahmæ world because they believe either through hearsay or speculation that such pleasures are superior to those of the human and deva-worlds. It is no other than their sensual craving that leads to the attainment of *rppajhæna*, *arppa jhæna*, *samæpatti* and finally lands them in the *rppa* or *arppa brahmæ* worlds.

It is not surprising that some people think or speak of the sensual pleasure in the Brahmæ world. Those who are well aware of the true teachings of the Buddha will reject the idea but it probably appeals to ignorant people. The Indian religious books portray Brahma with his wife and some regard even Nibbæna as a heavenly abode with celestial mansions where we can dwell with our families and attendants.

KĀMAUPĀDĀNA MEANS ALL KINDS OF EXCESSIVE CRAVING

Kāmaupādāna here means not only the excessive craving for sensual pleasure. It means also the developed forms of craving for the material and immaterial (*rūpa* and *arūpa*) worlds. Hence according to Visuddhimagga, the *yogī* can do away with this inordinate craving only at the last stage of the holy path and it is this craving that lies at the root of every effort to attain *rūpa* or *arūpa* *jhāna*. For ordinary people such *jhāna* means *rūpa* or *arūpa* *jhāna*. For ordinary people such *jhāna* means *rūpa* or *arūpa* *kammic* effort based on sensual craving and this leads to rebirth in *rūpa* or *arūpa* world of Brahmās. From the time of rebirth there arises the ceaseless ageing (*jarā*) of *nāmarūpa* or either of the two phenomena of life. The senility of the Brahmā is not apparent like that of a human being but still it leads to decay and when his course is run, he cannot avoid death.

Being free from hatred, the life of a Brahmā is not subject to grief, worry, anxiety and so forth; and the lack of physical sensitivity makes him free from physical suffering. He cannot, however, escape birth, old age and death that are inherent in every kind of existence.

So escape from old age and death presupposes the effort to rule out the possibility of rebirth. In order to avoid rebirth, we must seek to avoid wholesome or unwholesome *kamma* and negation of *kammic* existence calls for negation of attachment and craving. For this purpose the mental process must end in feeling and stop short of developing the desire for anything. This denial of desire through the contemplations, *anicca*, *dukkha* and *anatta* of everything arising from the senses is the only way to avoid craving, rebirth and other links in the causal sequence that leads to old age and death. This means the temporary extinction of suffering which the *yogī* can overcome once and forever when he develops *vipassanā* insight on the holy path.

ATTACHMENT TO BELIEF AS THE CAUSE OF REBIRTH

Diṭṭhupādāna means the attachment to the view which rejects *future* life and *kamma*. Hence *ucchedadiṭṭhi* which insists on annihilation after death is a kind of *diṭṭhupādāna*. A person who holds such a belief will have no need to do good or avoid evil. He will do nothing for other worldly welfare and seek to enjoy life as much as possible by fair means or foul. As he has no moral scruples, most of his acts are unwholesome *kammās* that create deathbed visions and lead him to the lower worlds. This is evident in the story of Nandaka *peta*.

Nandaka was a general in the time of king Pingala who ruled Surattha country that lay north of the present province of Bombay in West India. He clung to false views such as that it was useless to give alms and so forth. After his death he became a *peta* on a banyan tree but when his daughter offered food to a monk and shared her merit with him, he had an unlimited supply of celestial drinks and food. He then realized the truth of the *kammic* law and repented of his adherence to false views in his previous life. One day he led king Pingala to his abode and entertained the king and his followers to a celestial feast. The king was much surprised and in response to his inquiry, the *peta* gave an account of his rebirth in the lower worlds as a *kammic* result of his false views, immorality and vehement opposition to alms-giving; and the sudden change of his fortune following his sharing of merit acquired by his daughter. He also described the suffering that he would have to undergo after his death, the terrible suffering in hell that he was to share with those who held wrong views and vilified the holy men during their earthly existence.

The moral of the story is that attachment to wrong views (e.g. that an act has no *kammic* result, etc) leads to unwholesome acts and rebirth in the lower worlds.

The commentary also says that clinging to *uccheda* (annihilation) belief leads to *deva* or Brahmā worlds if annihilation is supposed to follow demise or those higher planes of existence, but *devas* and Brahmās apparently do not believe in their annihilation after death. By and large the belief in annihilation makes people prone to misdeeds.

Kammic deeds may also be motivated by eternity-belief (*sassatadiñhi*). The belief creates the illusion of personal identity, the illusion which makes a man believe that it is his permanent self that will have to bear the consequences of his good or bad deeds in a future life. So he devotes himself to what he regards as good deeds. Some of his deeds may be bad in fact but in any case his deeds, whether good or bad, that arise from eternity-belief leads to rebirth and suffering.

Still, another mainspring of *kammic* deed is superstitious belief. There are many superstitions, as for example, that seeing a man of low class brings about misfortune, that the bee-live or an Iguana in a house is a sure omen of poverty. Under the influence of such beliefs, a person may do evil, such as treating an outcaste cruelly or killing the bees. This is borne out by the *Cittasambhṭa jātaka*.

In the *jātaka* the bodhisatta was a man of low *candāla* class called *Citta*. *Ænandæ* was then his cousin named *Sambhṭa*. They made their living by dancing with bamboos. One day the daughter of a merchant and the daughter of a high-caste brahmin who were very superstitious went for a picnic with their attendants. At the sight of the two dancers, they considered it an ill omen and returned home. Their irate followers then beat the two men for denying them the pleasure of the picnic.

The two dancers then went to Taxila and disguised as brahmins they devoted themselves to learning. *Citta* became a student leader by virtue of his intelligence. One day their teacher sent them to a place where they were required to recite the brahmanical parittas. There having got his mouth burnt by drinking hot milk unmindfully, *Sambhṭa* uttered "Khalu, Khalu" in his dialect and *Citta* was so absent-minded as to say, "niggala, niggala"-spit out, spit out," these slips of the tongue led to their undoing for their high caste brahmin students found out their secret. They were beaten and expelled from school.

On the advice of their teacher they became rishis (forest ascetics or hermits). After their death they passed on to the animal world, first as two deers and as two eagles in their next existence. Then *citta* became the son of the chief Brahmin and remembered his three previous lives. He led the life of a hermit and attained *jhāna* and psychic powers. *Sambhṭa* became a king, he remembered his low caste life and spent his time in the pursuit of sensual pleasure.

By means of his psychic power, *Citta* knew his brother's spiritual immaturity and after waiting for 50 years he came to the king's garden. The king recognized the hermit as his brother in a previous life and was prepared to share royal pleasures with him. But being aware of the *kammic* effects of good and bad deeds, the bodhisatta had pledged himself to a life of self-restraint, renunciation and detachment. He reminded the king of their close associations in their previous lives, to wit, as low-caste *candālas*, as deers and as birds. His object was to point out the erratic course of *kammic* life and to urge the king to become an ascetic for further spiritual progress. But it was hard for *Sambhṭa* to give up his worldly pleasures. So the bodhisatta returned to the Himalayas. Then the king became disenchanted with his worldly pleasures and went to the Himalayas where he was welcomed by the hermit. There as a hermit he devoted himself to spiritual exercises and attained *jhāna* and psychic powers.

SUPERSTITION AND EVIL REBIRTH

What we wish to emphasize in this story is the evil *kammas* that arise from superstitions. The role of superstition as the cause of evil deeds is also evident in the story of Koka, the hunter.

In the time of the Buddha there was a hunter called Koka in a certain village. One day he set out with his dogs to hunt in the forest. On the way he met a monk who was out on his begging round. The hunter considered this encounter an omen that boded no good. As luck would have it, he did not get any animal for food on that day. On his return he again met the monk. Now blind with fury and ill will, he set his dogs on the monk. The monk had to run and climb up a tree. He sat on a branch that was not very high. The hunter poked at the feet of the monk with the sharp end of an arrow. The latter had to lift his feet one after the other and at last his robe got loose and slipped down. It fell upon the hunter and seeing him thus wrapped up in the robe, the dogs mistook him for the monk and attacked him. Thus he was killed by his own dogs. Then realizing that they had killed their master, the dogs ran away.

The monk got down from the tree and reported the matter to the Buddha. Thereupon the Lord says, "The foolish man wrongs a person who has never wronged another. He wrongs a person who is free from defilements. But his evil deed boomerangs on him just like the particle of dust that returns to us when we throw it against the wind."

Here the hunter's terrible death, his rebirth in the lower worlds and suffering arise from an evil deed that in turn is rooted in his superstition. Some people get alarmed when an astrologer says that the position of planets bodes no good for them. So they offer flowers and candles to the Buddha image, give *dāna* to the monks, hear the sermons and practise meditation. Some have the parittas recited by monks to stave off the impending evil that they associate with their unpleasant dreams. Their good deeds lead to good rebirth but like the other rebirths that stem from evil deeds, it too is fraught with suffering.

Some ignorant people do evil to keep off the misfortunes that might befall them. The *jātakas* mention the animal sacrifice of some kings that involves the killing of four goats, four horses, four men and so forth as propitiatory offerings to gods. On one occasion this kind of rite was planned by king Kosala in the time of the Buddha.

The king had taken a fancy to a married woman and so one day he sent her husband on an errand to a distant place. Should he fail to accomplish the task entrusted to him and return to the capital on the same day, he was to be punished. The man carried out the king's order and returned before sunset but the city-gate was closed and so being unable to enter the city, he spent the night at Jetavana monastery.

Overwhelmed with lust and evil desire, the king could hardly sleep in his palace. He heard the voices of the four men who were suffering in hell for having committed adultery in their previous lives. It was perhaps by virtue of the Buddha's will and psychic power that the king heard these voices from hell. The king was frightened and in the morning he sought the advice of the Brahmin counsellor. The Brahmin said that the voices portended imminent misfortune and that in order to stave it off the king should sacrifice elephants, horses, etc., each kind of animals numbering a hundred.

The king made preparations for the animal sacrifice. How cruel is human nature, that dictates the sacrifice of thousands of lives to save one's own life! Among the potential victims there were human beings and hearing their cries, queen Mallika approached the king and asked him to seek the advice of the Buddha.

The Buddha assured the king that the voices had nothing to do with him. They were the voices of four young men who having seduced married women in the time of Kassapa Buddha were

now suffering in Lohakumbhi hell. They were now repentant and belatedly trying to express their desire to do good after their release from hell. The king was very much frightened and vowed never to lust for another man's wife. He told the Buddha how the previous night had seemed very long because he could not sleep. The man who had fetched what the king wanted said too that he had travelled one *ypjana* the previous day. There-upon the Buddha uttered the verse: "To one who cannot sleep, the night seems long; to the weary traveller, a *ypjana* is a long distance. Similarly for the foolish man who does not know the true *dhamma*, the life-cycle is long."

After hearing this *gæthæ*, many people attained *sotæpæḷna* and other stages on the holy path. The king ordered the release of all living beings that were to be sacrificed. But for the Buddha's words, he would have done unwholesome *kammas* and this story shows how superstitious beliefs lead to evil deeds.

FANATICISM OR RELIGIOUS UPÆDÆNA

Good or evil *kammas* are also born of religious attachments. By and large people believe that theirs is the only true religion, that all other religions are false. So they try to spread their religion, convert other people by force or otherwise persecute the non-believers. All these evils had their origin in religious *upædæna* or fanaticism.

Again *kammic* deeds may stem from attachment to ideology or views on worldly matters. Some people seek to impose their creed on other people by every means in their power, they propagate it in various ways and they discredit or slander or undermine the unity of those who do not agree with them. All these efforts and activities form the *kamma-bhava* due to *upædæna*.

In short, all obsessions with practices, and beliefs other than the ego-belief mean excessive attachment to views that leads to *kammic* deeds.

SḶLABBATUPÆDÆNA-ATTACHMENT TO WRONG PRACTICES

Some people believe that they can attain salvation through certain practices that have nothing to do with the four noble truths. Such a belief is called *sḶlabbatupædæna*. It is *sḶlabbatupædæna* too to worship animals, to adopt the animal way of life, to perform certain rites and ceremonies in the hope of attaining salvation.

According to *Visuddhimagga*, some people rely on these practices as the way to salvation and do *kammic* deeds that lead to rebirth in the human world, the deva world and the material (*rppa*) and immaterial (*arppa*) worlds.

The *Visuddhimagga* refers only to *kammas* leading to the human and other higher worlds. It makes no mention of the *kammas* leading to the lower worlds. It does not follow, however, that *sḶlabbatupædæna* does not give rise to bad *kammas*. The commentary does not mention the evil *kamma* arising from *sḶlabbatupædæna* only because it is too obvious to need allusion. It is said in the *Kukkuravaḷkæ* and other suttas that a man is reborn as an ox or a dog if he lives to the letter like those animals in deed, word or thought or he is reborn in hell or in animal world if he accepts the false belief but does not practise it fully. Needless to say, the killing of animals as a sacrifice to gods that arises from this *upædæna* leads to the lower worlds, and so do other misdeeds resulting from the *upædæna* that is bound up with certain forms of worship, rites and ceremonies.

In short, every belief in the efficacy of a practice as an antidote to evil is *sḶlabbatupædæna*. According to the commentaries on *Visuddhimagga* it is *sḶlabbatupædæna* even to rely entirely on conventional morality and mundane *jhæna* as the way to liberation. The *arppa jhænas* attained by *Ælæra* and *Udaka* originated in this *upædæna* and so do the deeds of many people that are based on faith in God. All these leads to rebirth and suffering.

ATTAVÆDUPÆDÆNA: ATTACHMENT TO EGO-BELIEF

The last *upadana* (*attavædupædæna*) is attachment to ego-belief. It is the strong conviction about the ego-entity, the firm belief that the ego-exists permanently, that it is the agent of every deed, speech and thought.

Few people are free from this *upædæna*. The average man believes that it is "I" who sees, hears, moves, etc. This illusion of ego-entity is the mainspring of self-love and concern about the welfare of one's self. The universality and omnipotence of self-love are underscored in Queen Mallikæ's reply to king Kosala.

Mallikæ was originally the daughter of a flower vender. One day she met the Buddha on the way and offered her food. After eating the food, the Lord told Ānandā that the girl would become the queen of king Kosala. On that very day king Kosala who was defeated in the battle fled on horseback. Utterly exhausted and forlorn, the king rested in the flower garden where he was tenderly attended on by Mallikæ. Being much pleased, the king took her to the palace and made her his chief queen. The Buddha's prophecy came true because of her recent good *kamma* and her good deed in the past existence.

But Mallikæ was not as good looking as other lesser queens. Moreover, as a woman born of a poor family, she felt ill at ease among the courtiers. So in order to cheer her the king one day asked her whom she loved most. The answer which he expected was "Your Majesty. I love you most." He would then tell her that he too, loved her more than anyone else and this demonstration of his love would, so he thought, increase their intimacy and make her more at home in the palace.

Nevertheless, as an intelligent woman who had the courage of conviction, Mallikæ replied frankly that she there was no one whom she loved more than herself. She asked the king whom he loved most. The king had to admit that he too loved himself more than any one else. He reported this dialogue to the Buddha. Then the Lord said, "There is no one in this world who loves another person more than himself. So everyone should have sympathy and avoid ill-treating another person."

In this saying of the Buddha the word "self" or Pæ'i: *atta* does not mean the *atta* or *ætman* of the ego-belief. It refers only to self in its conventional sense or the self that a man speaks to distinguish his own person from other living beings. But the ego-belief is also a source of self-love. The more powerfull the belief is, the greater is the love of oneself.

We do not love anyone more than our own selves. One loves one's wife or husband or child only as a helpmate, an attendant or a support. Marital or parental love is no more real than love of precious jewellery. So if a person says that his love of someone is greater than his love of himself, his words must be taken with a large grain of salt. In case of life-and-death crisis even a mother will not care for her child.

Once a woman travelling with a caravan across the desert was left behind with her child, as she was asleep when the caravan departed. As the sun rose higher in the sky, the sands became hotter and she had to place her basket and then her clothes under her feet. Still the heat became more unbearable till at last she was forced to put down her child under her body. Hence the saying that even a mother will sacrifice her child for self-preservation.

Because of this self-love based on ego-belief, man seeks his welfare or the welfare of his family by fair means or foul. He does not hesitate to do evil that serves his interests. But the belief in a permanent self also leads to good *kammās*. Some people are motivated by the belief and so they practise *sīla*, *dæna*, *jhæna*, etc., for their welfare in afterlife. As a result they land in deva and Brahmā worlds but there they have to face again old age, death, and other evils of existence.

In short, every effort to seek one's welfare in the present life or hereafter is rooted in ego-belief. Such *kammic* effort differs from that arising from *kæmupædæna* only in that its mainspring is obsession with personal identity whereas in the case of the latter the driving-force is craving for sensual pleasure. Nevertheless for those who are strongly attached to ego-belief, egoism is closely bound up with sensual desire.

As for the Ariyas who are wholly free from ego-belief, they are motivated only by *kæmupædæna* when they do good. Thus the *dæna*, *sõla* and *bhævanæ* of Anæthapindika, Visækha, Mahænæma and others on the holy path may stem from their desire for better life in the human and deva-worlds or for the attainment of higher stages on the path.

STORY OF UGGÆ

The *anægami Ariyas* do good presumably because of their desire for the bliss in material and immaterial spheres and arahatship. It is of course arahatship that can help remove sensual craving. The desire for arahatship as the motivation for doing good in the case of *anægæmi-yogõ* is evident in the story of Uggæ.

Uggæ was a householder in Vesæli city. The Buddha spoke of the eight wonderful attributes possessed by Uggæ. In response to the inquiry by a monk about the lord's reference to his attributes, Uggæ said that he knew nothing about it but that he had eight distinctive qualities which were as follows.

1. When he saw the Buddha for the first time, he concluded decisively that Gotama was the real, all-Enlightened Buddha.
2. He attained *anægami* insight into the four noble truths when he heard the Buddha's discourse. He observed the five precepts that included abstinence from sexual intercourse.
3. He had four young wives. He told them about his sexual abstinence and permitted them to return to their parent's homes or to marry the men of their own choice. At the request of his eldest wife, he willingly performed the wedding ceremony before giving her away to the man she loved.
4. He had resolved to spend all his wealth on giving alms to holy men of high moral character.
5. He approached the bhikkhus respectfully.
6. He heard the bhikkhu's sermon respectfully. He preached if the bhikkhu did not give a sermon.
7. The devas came to him and said, "The doctrine of the Buddha is very good," He replied that the *Dhamma* was a good doctrine whether or not they said so about it. He did not feel conceited for his dialogue with the devas.
8. He found himself free from the first five attachments that led to the lower, sensual worlds.

One day Uggæ, the householder who possessed these eight qualities and had attained the *anægami* stage on the path offered food and robes which he liked very much to the Buddha. The Lord commented on the nature of alms-giving as follows.

“One who offers anything that pleases him or that he prizes highly gets something which he adores. One who offers to the Ariyan noble who is of high moral character is doing an act of *dæna* that it is hard for ordinary people to do and therefore he gets what he wants very much.”

Some years later Uggæ died and passed on the Suddhævæsa brahma-world. Before long he came and paid respect to the Buddha. He said that he had attained Arahatsip that was indeed the object of his aspiration when he offered his much beloved food to the Lord in his previous existence. The Buddha again commented on the nature of *kammic* benefits of alms-giving – how the giver got what he prized most if he offered his much-prized object, how he attained a rare object if he offered rare things, how he attained to a much extolled stage if he offered much-extolled objects.

The moral of this story is that one may even attain Arahatsip, the summum bonum of the holy life as the *kammic* result of giving away one's much prized and precious objects. Uggæ's alms giving was motivated by the desire for Arahatsip and it is this desire, or *kæmupædæna* that formed his driving force. Some people may object to making the term *kæmupædæna* synonymous with the desire for Arahatsip, and labels it rather *kusalachanda* (wholesome desire) but then they will have to explain what kind of *upædæna* it is that gives rise to good acts of Ariya such as *dæna*, *sīla*, etc.

VIPASSANÆ PRACTICE AND UPÆDÆNA

The practice of *vipassanæ*, too, is to be attributed to *kæmupædæna* of a person who seeks permanent deliverance from evils of existence. Ordinary people have to contemplate to be free from the four *upædænas* while the Ariyas have to contemplate to overcome *kæmupædæna*. Thus *vipassanæ* practice stands for the conquest of *upædæna*. According to Visuddhimagga and another commentary, viz. Sammohavinodani, *avijjæ* is indirectly the cause of good acts in that one has to do good for liberation from *avijjæ* and it is also said that *bhævanæ* or *vipassanæ* practice is one of the good acts in the sensual world which one has to do for such liberation.

The question then arises as to whether *vipassanæ* practice can lead to rebirth. The commentaries on A³guttara Nikæya and Paṅḥæna point to such a possibility. According to the commentary on A³guttara Nikæya, the first three right views lead to good rebirth, the last two right views, viz., the view that is born of fruition on the path (*phala-sammæditthi*) and the view that results from *vipassanæ* practice tend to liberate the yogø from life-cycle (*samsæra*). It says, however, on the authority of a learned thera (Culabhaya) that the yogø is subject to rebirth for seven times before he attains Arahatsip. According to Paṅḥæna, contemplation of *appamæna* (conditions of existence) leads to rebirth in sensual sphere and the commentary defines *appamæna-cetanæ* as maturity (*gotrabhp*) *cetanæ*. Hence it is reasonable to assume that *vipassanæ* practice can give rise to rebirth before Arahatsip is won.

But *vipassanæ* can ensure freedom from *samsæra* through insight into *anicca*, *dukkha* and *anatta* of all sense-objects, an insight that keeps off the defilement of craving for them. This non-arising of craving means non-arising of *kamma* and rebirth. Thus *vipassanæ* insight helps to offset *kamma* and its samsæric consequences by *tada³ga-pahæna* (overcoming by opposite).

Moreover, through inductive generalization the yogø realizes the *anicca*, *dukkha* and *anatta* of other phenomena that he has contemplated. Thus he keeps off the defilements and their *kammic* potentials by repression (*vikkhambhana pahæna*). Then there follows the Ariyan insight on the path that helps to root out the defilements. The emergence of this insight may be likened to the signing of an official letter by the head of a government department. The act of the officer-in-charge is in fact to give the finishing touch to the lot of work done by his subordinates. We cannot ignore the major contribution of *vipassanæ* practice in the pursuit of spiritual enlightenment any more than we can ignore the work of office staff or the cumulative effect of repeated use of a saw, that makes it finally possible for the wood-cutter to exterminate the tree once and forever. As the sub-commentary on Visuddhimagga says: “Transcendent insight on the path helps to stamp out, root and branch only the defilements which the yogø has done his utmost to overcome through mundane *vipassanæ* insight.”

Those who do not contemplate labour under the illusion of bliss and ego-entity. The illusion leads to craving, *kammic* efforts, rebirth and all the sufferings that are inherent in life cycle.

LIFE CYCLE AND THREE TIME DIMENSIONS

The doctrine of PaḶiccasamuppæda describes twelve causes and effects viz., (1) *ignorance* (2) *kamma* formations, (3) consciousness, (4) mind and body, (5) six senses, (6) sense-contact, (7) feeling, (8) craving, (9) clinging, (10) becoming (*bhava*), (11) birth (*jæti*), (12) old age and death.

According to the doctrine, ignorance and craving are the two main sources of suffering. There are two life cycles, the anterior life cycle and the posterior life cycle. The anterior life-cycle and begins with ignorance as its main source and ends with feeling, while the posterior life cycle beings with craving and ends with death. In the former life cycle ignorance (*avijjæ*) and *kamma* formations (*sa³khæra*) in the past life leads to rebirth while in the latter life cycle craving (*tan-æ*) and clinging (*upædæna*) cause rebirth in *future*. The two life cycles show how a man's lifetimes are linked with one another through cause and effect.

Again if the doctrine of dependent origination is to be described on time-scale, *avijjæ* and *sa³khæra* are two links in the past life, the links from *viññæna* to *kammabhava* concern the present life while birth, old age and death are the links that *future* has in store for us. Thus the doctrine refers to three time dimensions.

FIVE CAUSES IN THE PAST

The doctrine describes the past cause only in terms of *avijjæ* and *sa³khæra* but in point of fact *avijjæ* is invariably followed by *ta⁴hæ* and *upædæna* and *sa³khæra* too always lead to *kamma-bhava*. So PaḶisambhidæmagga comments on the doctrine as follows.

"*Avijjæ* is ignorance that dominates us while doing a *kammic* deed. *Sa³khæra* means collection and exertion of effort. *Ta⁴hæ* is the craving for the results of an action in the present life and hereafter. *Upædæna* is obsession with action and its result. *kammabhava* is volition. These five factors in the past constitute the cause of present rebirth."

Thus we have to consider all these five links viz., *avijjæ*, *ta⁴hæ*, *upædæna*, *sa³khæra* and *kammabhava* if we are to describe the past cause fully. Of these *avijjæ*, *ta⁴hæ* and *upædæna* are labelled *kilesavatta* (cycle or round of defilements.) *Sa³khæra* and *kammabhava* are called *kammavatta* (cycle of actions). The commentary makes a distinction between *sa³khæra* and *kammabhava*, describing the prior effort, planning, etc., preparatory to an act as *sa³khæra* and the volition at the moment of doing the act as *kammabhava*. Thus seeking money, buying things, etc., prior to an act of *dæna* comprise *sa³khæra* while the state of consciousness at the time of offering is *kammabhava*. preliminary activities leading to an act of murder are *sa³khæra* while *cetana* or volition at the time of killing is *kammabhava*.

DISTINCTION BETWEEN SA³KHÆRA AND KAMMABHAVA

The other kind of distinction between *sa³khæra* and *kammabhava* is based on impulse-moments. It is said that an act of murder or alms giving involves seven impulse-moments. The first six impulse-moments are called *sa³khæra* while the last is termed *kammabhava*.

The third way of making the distinction is to describe volition (*cetanæ*) as *kammabhava* and other mental states associated with volition as *sa³khæra*.

The last method of classification is helpful when we speak of good deeds in *rþpa* and *arþpa* spheres. All the three methods apply in the case of good or bad acts in sensual world. But the first method is most illuminating for those who are not well informed.

Alternatively, Visuddhimagga attributes rebirth to flashbacks, visions and hallucinations that hold a dying person's attention at the last moment of his life. So according to this commentary, *kammabhava* may be defined as the volition (*cetanæ*) that motivated his good or bad acts in the past and the *sa³khæra* as the mental state conditioned by his deathbed experiences.

PRESENT EFFECT DUE TO PAST CAUSE

Thus owing to the rounds of defilements and *kamma* comprising the five causes in the past, there arises rebirth-consciousness together with mind-body, six bases impressions and feeling. These five effects are collectively called *vipæka vatta* (round of effects). Because of their ignorance, common people have the illusion of pleasantness about every sense-object and mind-object. They develop craving, thereby starting again the vicious cycle of causes and effects that represent their rounds of suffering.

Consciousness, the six sense-bases, etc arise as the *kammic* result of past *kammas*. It is a matter of cause-and-effect relationship just like all other phenomena. This leaves no room for ego, God or Prime Mover. The only difference is the moral law governing this relationship, the nature of feeling, whether pleasant or unpleasant, being dependent on the good or bad *sa³khæra* in the past. In reality there is no person who has pleasant or unpleasant feeling nor any being who causes him to have such an experience. Life is only the continuum of consciousness, impression, etc as conditioned by five factors, viz., ignorance, craving, etc.

KNOWLEDGE FOR VIPASSANÆ PRACTICE

Those who have a smattering of Paticcasamuppæda or Abhidhammæ say that it is impossible to practise meditation without a knowledge of these teachings,. But in fact the yogø who practises under the guidance of a learned teacher need not bother about higher Buddhist philosophy, for he can follow the teacher's instructions if he knows only that life is a mental and physical process characterized by impermanence, suffering and insubstantiality. The adequacy of this simple knowledge to meet the intellectual need of the yogø who is bent on Arahatsip is borne out by the Buddha in Culatanhæsanikhaya sutta. There the Lord goes on to talk about *vipassanæ* practice. In the sutta the yogø's understanding of *næmarþpa* is termed "*abhijænæti*" which, says the commentary, means full comprehension and refers to *næmarþpa paricchedanæ¼a* and *paccayapariggahanæ¼a*.

Through contemplation, the yogø knows all phenomena analytically as *anicca*, *dukkha* and *anatta* (*parijænæti*). Here the Pæ'i terms refer to *sammæ-sanañ¼a* and other *vipassanæ* insights.

As regards PaḶiccasamuppæda, a knowledge of the conditionality and cause-effect relationship in life that rules out a being ego or self is sufficient. It is not necessary to know the twelve links or the twenty main points of the doctrine thoroughly. If the practice of *vipassanæ* presupposes such a comprehensive knowledge, it would be unthinkable for a man of low intelligence

like, say, therā Culapanna. The therā's memory was so poor that he could not remember a few *gāthās* that he had learnt for four months. Nevertheless, he attained Arahatship in a few hours when he practised contemplation as instructed by the Buddha.

Another laywoman, Matikammætā by name attained the third stage (*anāgami*) on the holy path in advance of some bhikkhus who were her meditation teachers. She did not know much about abhidhamma and Paṭiccasamuppæda. There were many other yogīs like this woman and Culapanna therā. So it is possible for a yogī to attain the holy path if he contemplates even though he may not have thoroughly learnt the higher teachings of the Buddha.

Not to know the real nature of pleasant or unpleasant feeling is *avijjā* (ignorance). It is *taḥhā* to like a sense-object and it is *upādāna* to have craving for it. To seek the object of one's desire, to do good or evil for one's happiness or welfare in the present life or hereafter means *sa³khāra* and *kammabhava*. These five factors are the present causes and they give rise to rebirth after death. The doctrine of Patīccasamuppāda mentions only three causes viz., *vedanā*, *taḥhā* and *upādāna* but in reality these three factors imply two other causes viz, *avijjā* and *sa³khāra* since these two are the mainsprings of *taḥhā* and *kammabhava* respectively. So Paṭisambhidāmagga described all these five factors as causes of rebirth in future.

REMOVING THE PRESENT CAUSES

Every good or evil act means the complete conjunction of these five present causes and occasions for such a conjunction in a single lifetime may number by thousands. Under certain circumstances these causes may lead to rebirth after death or two or three rebirths successively. Every existence is bound up with old age, grief, death, etc. and if we wish to avoid these sufferings, we will have to remove the present causes.

To this end we should note all physical phenomena, "seeing", "hearing" etc at the moment of their arising. With the development of concentration, we note their instant passing away and become aware of their impermanence, unsatisfactoriness and unreliability. This awareness helps us to overcome ignorance and illusion that fuel craving, attachment and *kammic* effort: we thus keep the five present causes inoperative and inactive, thereby forestalling rebirth and consequent suffering.

This method of removing the causes is labelled *tada³gapahāna*-overcoming some defilements through contemplation. By this method the yogī attains *tada³ganibbūti*-partial extinction of defilements through contemplation. Later on there arises the insight on the Ariyan path which means the extinction of all *sa³khāra* and the realization of Nibbāna (*samcchedapahāna*). The defilements and *kammās* are then done away with once and forever. The yogīs who attain sotapatti stage overcome the defilements and *kammās* that lead to the lower worlds, and those that may cause good rebirth for more than seven life times, the yogīs at the *sakadāgāmi* stage overcome those that may cause more than two rebirths while the yogīs at the *anāgāmi* stage remove those that lead to rebirth in sensual worlds, Finally the yogī who attains *arāhatta* stage eradicates the remaining defilements and *kamma*. In other words he becomes an Arahat, the Noble one who is worthy of honour because he is wholly free from defilements.

ARAHATS OUTLOOK ON LIFE

The arahat has no illusion about the nature of sense-objects. He is aware of their unwholesomeness and this means he realizes the truth of *dukkha* because he is free from ignorance (*avijjæ*). So he has no craving for anything. Inevitably he has to fill the biological needs of his physical body such as eating, sleeping, etc., but he regards them as conditioned (*sa³khæra*) *dukka* and finds nothing that is pleasant to him.

The question arises as to whether he should long for speedy death to end such suffering. But the desire for early death or dissolution of the physical body too is a destructive desire and the Arahats are free from it. So there is an Arahats' saying in the Theragæthæ that he has neither the wish to die nor the wish to live.

The Arahats do not wish to live a long life for life means largely the burden of suffering inherent in *khandhæ*. Although the burden of *khahdhæ* needs constant care and attention, it is not in the least reliable. To many middle-aged or old people, life offers little more than frustration, disappointment and bitterness. Living conditions go from bad to worse, physical health declines and there is nothing but complete disintegration and death that await us. Yet because of ignorance and attachment many people take delight in existence. On the other hand the Arahats are disillusioned and he finds life dreary and monotonous. Hence his distaste for life.

But the Arahats do not prefer death either. For death wish is an aggressive instinct which he has also conquered. What he wants is to attain Nibbæna, a longing that is somewhat analogous to that of a worker who wishes to get his daily or monthly wage.

The worker does not like to face hardship and privations for he has to work inevitably just to make his living but he does not want to lose his job either. He wants only money and looks forward to payday. Likewise, the Arahats wait for the moment when he should attain Nibbæna without anything left of his body mind complex. So when they think of their life span, the Arahats wonder how long they will have to bear the burden of *næmarppa khandha*. Because of his disillusionment, the Arahats' life-stream is completely out off after Nibbæna, hence it is called *anupædisesa-nibbæna*.

NOT ANNIHILATION BUT EXTINCTION OF SUFFERING

Those who believe in ego or soul deprecate Nibbæna as eternal death of a living being. In reality it is the total extinction of suffering that results from the non-recurrence of psychophysical phenomena together with their causes viz, *kamma* and defilements. So the Buddha points out the cessation of *upædæna* arising from the complete cessation of craving, the process of becoming (*bhava*) ceasing to arise due to cessation of *upædæna* and so on. With the non-arising of rebirth, there is the complete cessation of old age, death and other kinds of suffering.

Here the popular view is that birth, old age and death are evils that afflict living beings. But in point of fact these evils characterize only the psychophysical process and have nothing to do with a living entity. Since there is no ego or soul, it makes no sense to speak of the annihilation of a living being with the cessation of rebirth and suffering.

So those who regard Nibbæna as annihilation are not free from the illusion of ego-entity. To the intelligent Buddhist, Nibbæna means only cessation of suffering. This is evident in the story of bhikkhu Yamaka in the time of the Buddha.

STORY OF YAMAKA

Yamaka believed that the Arahāt was annihilated after his death. He clung to his view although other bhikkhus pointed out its falsity. Then Sāriputræ summoned him. Questioned by the elder therā, Yamaka admitted that all the five *khandhæs* are impermanent and suffering, that it would be a mistake to regard them as one's possession or self. Sāriputræ told him to see the five *khandhæs* as they really are. He would then become disillusioned, detached and liberated.

While hearing the sermon, Yamaka attained the *sotāpanna* stage. He was now free from false beliefs. Sāriputræ then questioned him again. In response to the therā's questions, Yamaka said that he did not identify the Arahāt with the physical body. The perception, the feeling, conformations (*sa³khæra*) or the consciousness. Nor did he believe that the Arahāt existed else where without the *rūpa*, *vedanæ* or any other *khandhæ*. Therefore since the Arahāt or a living entity is not to be found in the five *khandhæs* even before death, it makes no sense to speak of the Arahāt's annihilation after his parinibbæna.

Yamaka confessed his mistaken view. He was now free from it and he knew what to say about the destiny of the Arahāt. If someone were to ask him, "What happens when the Arahāt passes away? he would answer, "the death of the Arahāt means the complete cessation of suffering inherent in the impermanent five *khandhæs*."

This statement about the Arahāt was confirmed by Sāriputræ. The therā likened the *khandhæs* to the murderer who poses as a friend and said that identifying the *khandhæs* with *atta* is like welcoming the murderer, etc.

Here the therā Yamaka at first believed that the Arahāt was annihilated after death, that there was nothing left. This belief presupposes the illusion of ego-entity and so the annihilation-view of Nibbæna is called *ucchedaditthi*, the view that Nibban means the negation of *atta* after death. When he realized the truth and attained *sotāpanna*, Yamaka said that the death of the Arahāt means the complete extinction of suffering inherent in the impermanent five *khandhæs*.

To sum up the way to the cessation of suffering, failure to note seeing, hearing and other psycho-physical phenomena leads to the arising of *avijjæ*, *taḥhæ*, *upædæna*, *kamma* and *sa³khæra* that in turn cause birth, old age and death in future. Mindfulness of all phenomena forestalls the five present causes viz, *avijjæ*, etc and the five consequences that involve suffering.

BHIKKHUNŌ VAJIRÆ ON THE NATURE OF KHANDHÆS

Moreover, it is the extinction of suffering that is underscored in the famous saying of bhikkhunŌ Vajiræ. While she was sitting under a tree near Jetavana monastery, Mæra appeared and in order to scare and discomfit her, asked her "Hey, bhikkunŌ! who created a living being? Where is the creator? How did a living being originate and how would he come to an end?"

BhikkhunŌ Vajira replied, "O, Mæra! What do you think is a living being? Is not your belief in a living being an illusion? What you regard as a living being is nothing but a heap of *sa³khæra*. No being is to be found in this heap, a living being (*sattavæ*) is merely a term for the collection of five *khandhæs* viz., *rūpa*, *vedanæ*, etc just as "chariot" is the term for the combination of wheel, axle, etc; there is no being but only the group of five *khandhæs*. That cause suffering-In fact it is only suffering (*dukkha*) that arises, exists and ends. There is no arising and extinction of anything other than *dukkha*."

Therefore a living being is to be understood only in the popular acceptance of the term. It does not exist in the absolute sense; there is only psycho-physical process which comprises ignorance, craving, attachment, *kamma* and *kammic* effort as causes and consciousness, body-mind,

sense bases, impression and feeling as effects. These effects in turn become causes that give rise to rebirth and suffering.

FOUR LAYERS, THREE LINKS AND TWENTY FACTORS

Paṭiccasamuppāda refers to four groups of factors involved in the chain of causation viz., the first group of causes in the past, the second group of effects in the present life, the third group of causes in the present and the last group of effects in the *future*. The groups are labelled *sa³gaha* or *sa³khēpa* in Pā¹i. They may also be translated as layers.

There are three links for the four layers, the link between the past and the present involving *sa³khāra* as cause and *viññāna* as effect, the link between the present effect and present cause with *vedanā* and *taḥhā* as cause and effect, and the third link between present cause and *future* with *bhava* as cause and *jāti* (birth) as effect.

Then there are twenty factors (*alāra*) involved in the psychophysical process viz., five causes in the past, five effects in the present, five causes in the present and five effects in the *future*.

THREE CYCLES

Again the doctrine of Paṭiccasamuppāda deals with three cycles or rounds (*vattas*) viz., the cycles of defilements, *kamma* and fruits. The first cycle comprises ignorance, desire and attachment (*upādāna*), the second (*kamma* cycle) comprises kammic effort and kammic existence (*bhava*) and the third *vipāka* cycle involves consciousness, mind-body, sense-bases, impression and feeling.

The third *vipāka* cycle again leads to the cycle of defilement, the cycle of defilement again gives rise to *kamma* cycle and so on, each of the three cycles occurring one after another ceaselessly in a vicious circle. The three cycles for the *samsāric* round of suffering. *Samsāra* means continuum of *nāmarūpa* (psycho-physical) process occurring in terms of cause-effect, relationship.

In order to liberate ourselves from the *samsāric* cycle of suffering, we do good deeds. We become familiar with the Buddha's teaching about the four noble Truths. We practise contemplation at the moment of seeing,, hearing, etc. We realize the ceaseless arising and dissolution of psychophysical phenomena. This *vipassanā* insight forestalls illusion and frees us from craving and attachment that lead to rebirth and suffering.

Visuddhimagga describes the contribution of *kamma* to the cycle of defilement. A certain yogī sees how mind-body complex is born of kammic cycle and *vipāka* (kammic fruits) cycle. He realizes that there are only *kamma* and its fruits; As a result of *kamma* in the past, there arise *nāmarūpa* in the present *kamma*; it gives rise to kammic deeds in present life. These *kammic* deeds lead to rebirth. In this way there is the arising (becoming) of *nāmarūpa* (being) without cessation.

Here the arising or becoming of *nāmarūpa* means the arising of phenomena from the senses e.g. seeing, hearing, etc. These lead to defilement, *kamma*, and rebirth successively. Thus and the *nāmarūpa* process is conditioned by the cycle of *kamma* and its fruit. According to Visuddhimagga, this insight-knowledge means *paccaya-pariggahañāna* and *ka³khāvitarana visuddhi* (Purity of Escape from all Doubt).

FOUR ASPECTS OF PAḥICCASAMUPPÆDA

There are four aspects of the doctrine of Paticca-samuppæda that we should bear in mind. The first is the individual character of the psychophysical process that comprises the three successive existences. Although the doctrine stresses the conditionality of all phenomena, it is a mistake to believe that *avijjæ*, *taḥhæ* and other causes concern one person while *viññæḥa*, *næmarppa* and other causes concern one person while *viññæḥæ*, *næmarppa* and other effects concern another person. For this belief implies the total extinction of a living being after death, the annihilation-view which Buddhism rejects. In reality, the *næmarppa* process is analogous to, say, the evolution of a mango tree. The mango seed becomes a seedling, the seedling turns into a young plant and the plant grows into a tree. Here the seed, the young plant and the tree form a continuous, unbroken line of cause and effect relationship so that strictly speaking, it is impossible to distinguish between the tree and the plant.

Likewise *avijjæ*, *sa³khæra*, *viññæḥa*, etc occur in unbroken succession in terms of cause and effect and so it is reasonable to speak of a particular person involved in the process. It was Devadatta, for example, who committed schism and it is Devadatta who is now suffering in hell. The merchant Anæthapindika did good deeds and it was he himself who landed in the deva-world after his death.

THE FALSE VIEW OF SÆTI

This identification of the doer of kammic deed with the bearer of its fruit makes it possible for us to avoid the annihilation-view. On the other hand, some people believe in the transmigration of a living being as a whole from one life to another. This mistaken view called *sassatadiḥhi* (eternity-belief) was held by bhikkhu Sæti in the time of the Buddha.

It was the Jætakas that led bhikkhu Sæti to this view. He learnt how the Buddha identified himself with the leading characters in these birth stories. So he reasoned thus: the physical body of the bodhisatta disintegrated after his death and there was nothing of it that passed on to his last existence. It was only the consciousness that survived physical dissolution and that formed the hard core of the bodhisatta's personality in each of his existence. The same may be said of every other living being. Unlike the physical body, consciousness is not subject to disintegration. It passes on from one body to another and exists forever.

But the Jætakas underscores only the continuity of the cause and effect relationship in terms of the doer of *kamma* and the bearer of kammic fruit. They do not imply the transfer of *viññæḥa* or any other attribute intact from one life to another. Everything passes away but because of the causal connection, we have to assume that the hero of a Jætika story finally became Prince Siddhattha. So after questioning Sæti, the Buddha says that *viññæḥa* is conditioned, that it cannot arise in the absence of its relevant cause.

The Buddha cites the simile of a fire which is designated according to its origin. The fire that originates with wood is called wood-fire, that which starts with grass is called grass-fire and so on. Likewise, consciousness is conditioned by something and it is labelled according to that which conditions it. Thus the consciousness that arises from eye and visual form is called visual consciousness (*cakkhu-viññæḥa*), that which stems from ear and sound is called auditory consciousness (*sota-viññæḥa*) and so forth. In short, the consciousness is specified according to the sense-object and the sense organ which together give rise to it. When the cause of a fire changes so does its designation. A grass-fire becomes a bush-fire when the fire spreads to the bush. In the same way consciousness changes its label according to the sense-object and the sense organ on which it is dependent. In the case of the same sense-objects and the same sense organ, too, it is the new consciousness that occurs at every moment in the mental process. Thus to realize the truth about mental process is to be free from annihilation-belief whereas a false view of it leads to eternity-belief.

DISTINCTIVE CHARACTER OF EACH PHENOMENON

Another aspect of the doctrine is the distinction between the different phenomena constituting the chain of causation. Thus *avijjā* is a distinct phenomenon that conditions *sa³khāra*; *sa³khāra* is another different phenomenon that leads to rebirth and so on. To differentiate these phenomena is to realize their cause-and-effect relationship and this realization makes us free from eternity-belief. It helps us to do away with the illusion of a permanent, unchanging self that survives death and passes on to another existence.

In fact the eternity-belief or the annihilation belief stems from the fact that people tend to overemphasize either the connection between the mental states in two successive lives or the distinction between them. If we unintelligently identify ourselves with the *nāmarūpa* in the present life and that in the previous life, we will be inclined to the belief in immortality. On the other hand, if we overstress the dichotomy of the *nāmarūpas*, we are likely to fall into the trap of annihilation-view. The right attitude is to recognize the unbroken stream of *nāmarūpa* that flows from one life to another in terms of cause and effect. This point of view gives us the impression of the individual character of *nāmarūpa* and as such it clarifies the working out of *kamma*. It does not, however, imply the transfer of old *nāmarūpa* or ego. It assumes the cessation of old *nāmarūpa* and the arising of new *nāmarūpa* in the present life on the basis of past *kamma*.

This view is crucial in *vipassanā* practice. To the yogī who contemplates *nāmarūpa* at every moment of their arising, these two aspects of the doctrine are apparent. He becomes aware of the stream of cause and effect comprising *avijjā*, *taḥā*, *upādāna* and so forth. He is aware of the continuity, and the uninterrupted flow of *nāmarūpa* process and therefore he rejects the annihilation-view completely.

Furthermore, being aware of the new phenomenon that arises whenever he contemplates, he discriminates between the sense-object and his consciousness. Contemplation brings to light feeling, craving, clinging, effort, consciousness, etc as distinct phases of the mental process. And because he is well aware of the arising of new phenomena, he frees himself from eternity-belief.

ABSENCE OF EFFORT (AVYAPARA)

Another aspect of Paṭiccassamuppāda is the absence of effort (*avyāpāra*). *Avijjā* causes *sa³khāra* without striving and *sa³khāra* does not strive to create rebirth. Knowledge of this fact means insight into the non-existence of any agent or being (*kāraka-puggala*) who hears, sees, etc., and as such it makes us free from ego-belief. But as Visuddhimagga says, it lends itself to misinterpretation and turns one into a moral skeptic who accepts determinism and denies moral freedom.

The non-volitional nature of conditioned psychophysical phenomena is apparent to the yogī who contemplates their ceaseless arising and dissolution. For he realizes clearly that since *nāmarūpa* is conditioned, his mind and body do not always act according to his desire.

RELEVANCY OF CAUSE TO EFFECT

The last aspect of Paṭiccasamuppāda is the one-to-one correspondence between cause and effect (*evamdhammatā*). Every cause leads only to the relevant effect; it has nothing to do with the irrelevant effect; In other words, every cause is the sufficient and necessary condition for the corresponding effect. This fact leaves no room for belief in chance or moral impotency, (*akiriyadiñhi*). But as Visuddhimagga says, for those who misunderstand it, it provides the basis for rigid determinism. (*Niyatavāda*) As for the contemplating yogī, he clearly sees the relevancy of each effect to its cause and so he has no doubt about their one-to-one correspondence and the reality of moral freedom.

I have dwelt at length on noteworthy facts about Paṭiccasamuppāda. These will be clear to the yogīs who consider them on the basis of their experience. But as the doctrine is profound, they will not be able to grasp some facts that are beyond their intellectual level. It is of course only the omniscient Buddha who knew everything thoroughly. The yogī should make it a point to know fully as far as possible within the scope of his intellect. To this end he should learn from the discourses of bhikkhus, reflect over what he has learnt and enrich his understanding through the practice of mindfulness.

Of the three methods of study, the third method (*bhāvanāmaya*) is the most important. For the yogī who gains insight-knowledge by this method attains the holy path and is liberated from the dangers of the lower worlds.

CONCLUSION

Now we will conclude the discourse on Paṭiccasamuppāda with a commentary on Arahan, the chief attribute of the Buddha.

The formula about the dependent origination consists of twelve links beginning with ignorance and ending in death. It has ignorance and craving as two root-causes and two life cycles. The anterior cycle begins with ignorance and ends in feeling, while the posterior cycle begins with craving and ends in death and old age. Since anxiety, grief and the like do not occur in the Brahmā world, they do not necessarily stem from birth (*jāti*) and as such are not counted among the links of the dependent origination.

Furthermore, the anterior life cycle explicitly shows only *avijjā* and *sa³khāra*; but *avijjā* implies *ta⁴hā-upādāna* and *sa³khāra* implies *kammabhava*. So all these five links form the past causes, while *viññā⁴a*, *nāmarōpa*, *āyatana*, *phassa* and *vedanā* form the present effects. These *viññā⁴a*, etc., are the wholesome or unwholesome kammic fruits that are clearly experienced at the moment of seeing, etc. The posterior life cycle directly concerns *ta⁴hā*, *upādāna* and *kammabhava* but these three causes imply *avijjā*, *ta⁴hā*, *upādāna*, *sa³khāra* and *kammabhava* represent the five present causes that lead to birth, old age and death in *future*. These effects are the same as those of *viññā⁴a*, *nāmarōpa*, etc. Thus like the present effects, the *future* effects are also five in number.

So there are altogether four groups of layers of five past causes, five present causes and five effects in the *future*. The layers represent three causal relations viz., the relation between the past causes and the present effects, the relation between the present effects and present causes and the conditionality of phenomenal existence is evident in these layers or the twenty links of cause and effect which are termed *akāra*. These links may be grouped in terms of *vatta* of cycles or rounds of defilements. viz., the cycle of defilements, the cycle of *kamma* and the cycle of kammic fruits which we have already explained before.

Those who have done good *kammās* pass through human, deva or Brahma worlds while those who have done evil are doomed to rebirth in the lower worlds. Living beings confined to life-cycle (*samsāra*) get the chance to do good only when they have a good teacher. A good teacher is hard to

come by and so many people are largely prone to evil deeds and subject to their kammic effects in terms of suffering. It is then said that they are overtaken by Nemesis, that they have to pay for their round of *kamma*. Once established on the *Ariyan* path they cannot land in hell but as for the cycle of *kammic* fruits even the Buddhas and Arahats are not spared *kammic* retribution.

CUTTING OFF THE CYCLE OF DEFILEMENTS

If we wish to end the threefold cycle, we will have to remove its cause viz., the cycle of defilements. Defilements originate with seeing, hearing, etc., and so we must practise mindfulness to prevent their arising when we see, hear, etc. The practice of concentration and mindfulness makes the yogi aware of the impermanence and insubstantiality of all phenomena. This means he has no more illusion and is free from the cycle of defilements, *kammas* and *kammic* fruits.

Now to sum up the way to the total conquest of the threefold cycle of defilement, *kammas* and kammic results with reference to the attributes of the Buddha.

ARAHAN AND THE ATTRIBUTES OF THE BUDDHA

The Buddha's special designation is Araham and this word points to the following attributes of the Buddha.

(1) The Buddha was free from defilements. So were the Arahats but they were not free from the habits that continued to dominate them even after the attainment of their spiritual goal. This is evident in the story of the *thera* Pilindavaccha. Pilinda was an Arahata, beloved of the devas and extolled by the Buddha. Yet he was in the habit of addressing his fellow bhikkhus or laymen rather rudely. Some bhikkhus complained to the Buddha about the *thera's* rudeness. The Buddha attributed this unpleasant habit to his having spent several life-times in the Brahmin families but said that being an Arahata, the *thera* was pure and good at heart.

As for the Buddha, from the time of his attainment of supreme enlightenment, he became free from all the habits or hangovers of defilements that were carried over from past lives. This distinctive mark of the Buddha's Arahata-ship should be borne in mind when we contemplate the Lord's attributes. The complete extinction of cycles means total liberation from the three cycles of defilements, *kamma* and *kammic* fruits.

(2) The Buddha was called Araham because of his conquest of defilements. People fear only the external enemy such as robbers, snakes, etc. They do not bother about the internal enemy, that is, defilements that are more terrible. In point of fact, they have to suffer because of their mind-body complex and defilements. The root-cause is the defilements that give rise to repeated rebirths and sufferings. The defilements are ten in number viz., craving, hatred, ignorance, pride, illusion, doubt, lassitude, restlessness, shamelessness and lack of conscience.

(3) By virtue of his outstanding moral integrity, wisdom and enlightenment, the Buddha was worthy of reverence and offering. People who revered or made offerings to the Buddha have their wishes fulfilled.

(4) Since he had conquered the defilements completely, the Buddha was pure at heart whether in public or solitude. Many people play the hypocrite, posing as good men or women in public but doing evil when there is no one to see or hear them. In reality, there is no place where one can do evil secretly. Even though the evil-doer is not seen by men and gods, he cannot help having qualms of conscience. His conscience is the most infallible witness to his misdeeds and it forms the basis for death-bed visions that point to unpleasant life that *future* has in store for him.

As for the Buddha, having wholly conquered all the defilements, his mind was always pure and he had absolutely no desire or intention to do evil either publicly or secretly.

(5) The Buddha had destroyed the spokes of the wheel with the sword of the Arahatsip. Here the wheel means the cycle of life as described in the doctrine of Paṭiccasamuppæda and the sword means the insight-knowledge of the Arahats. The axle of the wheel represents *avijjæ*, the root-cause; the fringe of the wheel stands for old age and death, while the spokes stand for the middle links, viz, *sa³khæra*, etc. Just as the removal of spokes makes it impossible for the wheel to move, so also the destruction of the middle links in the chain of conditioned phenomena means the end of the cycle of life.

STORY OF BAKA BRAHMÆ

The first thing to do to end the life-cycle is to remove its root-cause viz., ignorance. For ignorance is invariably followed by *sa³khæra*, *viññæ¹a* etc., down to *jaræmaræ¹a* (old age and death). This is true in the sensual worlds as well as in the material world of Brahmæs.

Once there was a great Brahmæ called Baka. He outlived many world-systems (*kappa*); indeed he lived so long that at last he forgot his previous existences and became convinced of his immortality without old age or death. The Buddha went to his abode to remove his illusion. The Brahmæ welcomed the Lord and bragged about his eternal life. The Buddha said that his ignorance was appalling in that he denied impermanence, old age and death. He revealed the good deeds that had led to the Brahmæ's longevity and it was this fabulous longevity that had made him oblivious of his previous lives and created the illusion of his immortality. On hearing this, Baka Brahmæ had second thoughts about his omnipotence. Still, he was conceited and in order to show his power, he tried to vanish out of sight of the Buddha and other Brahmæs but it was in vain. Because of the power of the Lord, he remained visible.

Then the Buddha uttered the following verse: *bhavevæham bhayam disvæ bhavan ja vibhavesinam bhavam næbhivadim kiñci nandincana upædiyim*: I do not extol any existence because I see danger in it. I have renounced the craving for existence because I am aware of its evil.

Baka Brahmæ and other Brahmæs had lived so long that they considered their existence and their abode eternal. Likewise the evils of life escape the notice of those who have the blessings of a good life such as health, wealth, prestige, success and so forth. But life is subject to suffering on all its three planes: Sensual plane, material plane and immaterial plane. A Brahmæ or a rishi on the material or immaterial planes of existence may live for aeons but they too have to die eventually.

SAMMÆSAMBUDHA

It is insight knowledge that leads to the destruction of ignorance which is the root-cause of suffering. For the Buddha this means the attribute of *sammæ-sambuddha*. *Sammæsambuddha* is one who knows the four noble truths rightly, thoroughly and independently. Here the twelve links of Paṭiccasamuppæda may be differentiated in terms of the four noble truths.

Thus old age and death together means the first truth of suffering and rebirth means the truth about the cause of suffering. The cessation of this cause and this effect means the truth about the cessation (*nirodha*) and knowledge of this cessation means the truth about the path to it (*magga*).

The same may be said of rebirth and *kammic* cause, *kammic* cause and clinging, clinging and craving, craving and feeling, feeling and contact, contact and six senses, the senses and *næmarþpa*, *næmarþpa* and consciousness, consciousness and *sa³khæra*, and *sa³khæra* and ignorance. In short, what immediately precedes a link is termed its cause (*samudaya*) and what immediately follows is called its effect. (*dukkha saccæ*). We can even make ignorance (*avijjæ*), the origin of life-cycle synonymous with truth about suffering (*dukkha saccæ*), if we regard it as an effect of the attachment (*æsava*) viz., attachments to sensual pleasure, existence, belief and ignorance.

Here the identification of *taḷhæ* with *dukkha* may be not acceptable to some people. But it is reasonable if we remember the fact that all *næma-rþpa* including *taḷhæ* means *dukkha* since it is subject to impermanence. The commentary does not describe *avijjæ* as *dukkha*. But we can say it is *dukkha* arising from *æsavæ* (biases). There are four *æsavæ* that have their sources in sensual craving, attachment to life, false belief and ignorance. It is a matter of ignorance in the past again giving rise to ignorance in the present. Hence the *æsavæ* may be regarded as the cause of *avijjæ*.

So having realized the four noble truths and attained Nibbæna, through his own enlightenment, the Buddha earned the unique and glorious title of Sammæsbuddha. He knew that all the phenomena covered by the doctrine of Paticcasamuppæda are the real *dukkha* and the causes of *dukkha*. He was disenchanted, had no attachment and achieved liberation from all fetters. So according to Visuddhimagga, he was called Araham because he managed to destroy completely all the supports of the wheel of life.

THE FAME OF THE BUDDHA

The fame of the Buddha pervaded the whole universe. It spread to all parts of the universe through the inhabitants of some realms who came to hear the Buddha's sermons or through the sermons which the Buddha himself gave in some realms or through the former disciples who had landed in some higher realms after hearing the sermons.

We need not dwell on the first way in which the fame of the Buddha spread. As regards the other two ways, in the course of his long wanderings in *samsæra*, the bodhisatta had been to all the realms except the five *suddhævæsa* realms which are meant only for those who have attained *anægæmi* stage. The bodhisatta usually attains all the four stages on the path only in his last existence. So the Buddha had never been to *suddhævæsa* realm before and on one occasion he paid a visit to it by means of his psychic powers. On arriving there he received the homage of millions of brahmæs, who told him about the former Buddhas and their landing in *suddhævæsa* realm as the result of their attainment of *anægæmi* stage. Among these brahmæs there were also those who had practised the dhamma as disciples of Gotama Buddha.

The Buddha visited all the five *suddhævæsa* realms. It is easy to see how he became famous in the realms that were the abodes of his former disciples. But the question arises as to how his fame spread to the formless (*arþpa*) realms. It was not possible for the formless brahmæs to come to the Buddha or for the Buddha to go to them. Those who practised the Buddhadhamma in the sensual or the material world, attaining the first three stages on the path and dying with *arþpa* (formless) *jhæna* might land in the formless worlds if they so desired. These noble ones were aware of the sublime attributes of the Buddha and the possibility of attaining new insights through the practice of mindfulness. So through mindfulness of all mental events they finally became Arahats and passed away in *viññænañcæyatana* realm or *ækiñcaññæyatana* realm or the highest realm called *Nevæsaññæḷæsaññæyatana*. In this way the fame of the Buddha spread throughout the whole universe.

THE FOUR NOBLE TRUTHS IN BRIEF

We have dealt in detail with Buddha's knowledge of the four noble truths vis-a-vis his attribute of *Sammāsambuddha*. We will now repeat the four truths briefly. According to the scriptures, all the *nāmarūpa* in the sensual, material and immaterial worlds exclusive of *taḥā* constitute *dukkha*. This is the first truth. *Taḥā* as the cause *dukkha* is the second truth, *Nibbāna* as the cessation of *dukkha* is the third truth and the Ariyan path as the way to cessation is the fourth truth. These four noble truths are realized experientially by the yogi through the practice of *vipassanā*. From experience he knows that all that is arising and passing away mean *dukkha*, attachment to them is the cause, that cessation of both the *dukkha* and its cause is *Nibbāna* and that its attainment is the path.

SAMMĀSAMBUDHA AND BUDDHAHOOD

Both of the two Pāli terms viz., Buddha and *Sammāsambuddha* mean omniscience or knowledge of all the dhammas. This raises the question of how to make a distinction between the two attributes connected by the two terms. By the attribute of *sammā-sambuddha* we are to understand that the bodhisatta attained Buddhahood on the basis of independent reflection, and effort and the realization of the four noble truths through insight on the path of Arahantship. Buddhahood means the thorough and exhaustive knowledge of all the conditioned and the unconditioned dhammas on the basis of the unique attributes possessed by the Buddha such as omniscience (*sabbāññutañña*), etc.

These unique attributes of the Buddha consist in knowledge of the four noble truths, four kinds of analytical knowledge and six kinds of knowledge that are not to be found among disciples (*asādhāraṇāñña*). The six *asādhāraṇāñña* are (1) knowledge of the different moral and spiritual levels of living beings, (2) knowledge of the desires, inclinations and latent tendencies (*anusaya*) of living beings, (3) the power to create super-miracles (*yamakapatihirañña*), (4) infinite compassion for all living beings, (5) omniscience and (6) knowledge without any hindrance or obstruction of anything which the Buddha wants to know and which he brings into the focus of his attention.

Now a few words about the conditioned (*sa³khāra*) and unconditioned (*asa³khāra*) dhammas. The *sa³khāras* are the *nāmarūpa* or the five aggregates of *khandhās* that arise owing to the harmonious combination of relevant factors. In other words, they are the phenomena conditioned by favourable circumstances. Thus sound is produced when there is friction between two hard objects such as sticks or iron bars. Here sound is *sa³khata*. As opposed to *sa³khata* is *asa³khata* which has nothing to do with causes. The only ultimate reality (*paramattha*) in the category of *asa³khata* dhammas is *Nibbāna*. Of the non-para-mattha *asa³khata*s there are many kinds of names such as names of shapes, figures and so forth.

The Buddha's *sabbāññutañña* is so called because it encompasses the whole range of conditioned and unconditioned *dhammas*. It is also described in terms of the five *ñeyyadhamma* viz., the *sa³khāra*, the distinctive qualities of certain *rūpas* (*nippaṇṇa*), the conditioned characteristics of *nāmarūpa*, *Nibbāna* and names.

The first two attributes of the Buddha forming the knowledge of the different spiritual levels, inclinations and latent tendencies of living beings are labelled Buddha-eye. (*Buddha-cakkhu*) With this all-seeing eye, the Buddha chose the living beings who ought to be enlightened, and preached to them the appropriate *dhamma* at the appropriate moment.

We conclude the discourse on the Paṭiccasamuppāda with the commentary on the attributes of the Buddha (Arahan) because we wish to inspire the readers with faith in the Blessed One. We hope that they will find the source of inspiration too, in the Arahats who also possess the Arahan attribute. The Arahant is wholly free from defilements, he has destroyed the framework of life-cycle; there is no secret place where he will do evil and so he is worthy of honour. These are the qualities

that make up his Arahan attribute although this attribute as possessed by the ordinary Arahats is below the superlative Arahan attribute of the Buddha.

So you should try to overcome defilements through mindfulness of the *nāmarūppa* processes that arise at the six sense-doors, destroy the supports of the wheel of life and keep your mind pure all the time in order that you may eventually become Arahats and earn the glorious title of Arahan.

SUMMARY

From the two root-causes referred to in the two noble truths there arise four layers, three cycles, three connections, twelve links, three time-dimensions, twenty phenomena and five *nāmarūppa* processes. One who watches these present resultant processes effectively does not have craving that is rooted in feeling and so he will put an end to life-cycle completely.

In other words, the yogī watches every psycho-physical event that occurs at the six senses clearly in terms of its impermanence, unsatisfactoriness and egolessness.

Through such effective practice of mindfulness. The yogī gains insight into the nature of the sense-object such as sound, visual form, etc., and overcomes the attachment to it by the opposite (*tadaḥga*); that is, he overcomes it by opposing it with the knowledge that undercuts it. The cessation of attachment rules out the arising of the other phenomena e.g. clinging, process of becoming, rebirth etc. After this cessation through *vipassanā* insight, the yogī overcomes the latent attachment completely through destruction (*samuccheda*) when he attains the insight knowledge on the Ariyan path. At this moment the other phenomena e.g. clinging, etc., also become totally extinct.

There is no teaching which says that with the extinction of feeling, craving too ceases to exist. This is no wonder for even the Arahats do not have any control over their feelings that arise from contact with the six senses.

There are certain psycho-physical phenomena that have to be watched and noted as they really are i.e., in terms of *anicca*, *dukkha* and *anatta*, if the yogī wants to remove the present causes such as *taḥhā* etc., the future results and end the cycle of suffering. These phenomena with their Pāḷi terms are explained below.

(1) *viññāṇa*: consciousness. Which is of six kinds viz., eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

(2) *Nāma*: mental factors (*cetasikās*) that arise together with consciousness. *Rūpa*: the physical phenomena that arise together with that consciousness. *Nāma-rūpa* may be translated as mind and matter.

(3) *Saḥyatana*: the six bases of mental activity, that is, the six internal bases comprising the consciousness and the five physical sense-organs viz., eye, ear, nose, tongue and body and the six external bases viz., visible object, sound, odour, sap or gustative object, body-impression and mind-object.

(4) *Phassa*: contact or impression, which is of six kinds viz., visual impression, impression of hearing, of smelling, of tasting, bodily impression and mental impression.

(5) *Vedanā*: feelings which is of three kinds viz., pleasant feeling, unpleasant feeling and indifferent feeling. We may also distinguish six kinds of feelings: feelings associated with seeing, hearing, smelling, tasting, body-impression and mental impression.

SUMMARY

1. Two root-causes: Ignorance (*avijjæ*) and craving (*taḥhæ*).
2. Two truths: Truth about the cause (craving) and truth about suffering (*dukkha*).
3. Four layers:
 - (1) The layer of the past-cause-ignorance, *kamma* formations (*sa³khæra*) craving, clinging and becoming.
 - (2) The layer of present result consciousness, mind-body complex, six bases of mental activity, impression, feeling.
 - (3) The layer of present cause-craving, clinging, *kamma*, becoming, ignorance, *kamma* formations (*sa³khæra*).
 - (4) *Future* result -birth, old age, death, consciousness, etc.
4. Three cycles:
 - (1) The cycle of defilements-ignorance, craving, clinging.
 - (2) The cycle of *kamma-kamma* formation (*sa³khæra*), *kamma* and becoming.
5. Three connections:
 - (a) The cycle of kammic results-consciousness, mind-body complex, six bases of mental activity, impression, feeling, birth, old age and death.
 - (1) The connection between the past *kamma* formations (*sa³khæra*) as the past cause and consciousness as the present result
 - (b) The connection between feeling as the present result and craving as the present cause.
 - (c) The connection between feeling as the present cause and birth as the *future* result.
6. Twelve links: (1) ignorance. (2) *kamma* formations. (3) consciousness (4) mental and physical phenomena (5) six bases. (6) impression. (7) feeling. (8) craving. (9) clinging. (10) becoming. (11) Rebirth (12) old age and death.
7. Three time-dimensions:
 - (a) The infinite past-ignorance and *kamma* formations.
 - (b) The infinite present - consciousness, mind-body complex, six bases, impression, feeling, craving, clinging, *kamma*-process.
 - (c) The infinite *future*-rebirth, old age and death.
8. Twenty elements:
 - (a) Five elements of the causative process in the past existence.
 - (b) Five elements of the resultant process in the present existence.
 - (c) Five elements of the causative process in the present existence.
 - (d) Five elements of the resultant process in the *future* existence.