

Guide to the study of Theravada Buddhism

Book 3

Dhamma and Abhidhamma



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PRESIDENT'S MESSAGE TO THE FOURTH EDITION

It is both my privilege and pleasure to issue this Message to the Fourth Edition of “Guide to the Study of Theravada Buddhism Book – 3” intended to cover the syllabus prescribed for Senior Part I Level of the Dhamma and Abhidhamma Examinations conducted by the Colombo Young Men’s Buddhist Association (YMBA). The demand for a fourth edition is eloquent testimony to the popularity and acclaim the text book received from the teachers and students of Buddha Dhamma.

The Colombo YMBA has been conducting Dhamma / Abhidhamma examinations in English since 1948, originally targeted to serve foreign students of countries such as Singapore, Malaysia and UK. Participation of local students in this examination is a recent development that emerged with rapid increase of English Medium Schools in Sri Lanka. It is gratifying to note that the number of local candidates is increasing year by year. YMBA can justifiably claim to be fulfilling its obligation of promoting the study of The Buddha Dhamma among the young students in the true spirit of a moral training and not simply a secular exercise.

I sincerely appreciate the enthusiasm shown by Buddhist temples both in Sri Lanka and abroad in this endeavour and the dedication shown by volunteer teachers in lending their services in the task of Propagating Dhamma Education. This is a noble act of Dhamma Dana extolled by the Buddha.

May the Blessings of Noble Triple Gem be with All.

16.06.2017

Sumedha Amerasinghe
President,
Colombo YMBA

PREFACE TO THE FOURTH EDITION

The First Edition of this text book titled “Guide to the study of Theravada Buddhism Book 3” designed to cover the syllabus prescribed for the Senior Part I Level of the Dhamma / Abhidhamma Examinations conducted by the Colombo Young Men’s Buddhist Association, was published in 2006. With the growing demand for the book that demonstrates the popularity of our text books, we now have the opportunity to present to the students and teachers of Dhamma Schools the Fourth Edition of the book, within a period of ten years.

I am pleased to announce that the Colombo YMBA has been fulfilling its obligation to provide suitable text books to the students preparing to sit the examinations conducted by the YMBA

I appreciate with gratitude the support extended by the Dhamma Schools and the Teachers at these schools, who render a selfless service by imparting the Dhamma in the true spirit of a moral training. May the Blessings of the Noble Triple Gem be with All.

16.06.2017

Nalin J. Abeyesekere
Secretary Dhamma Examinations.

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Dhamma Section

Mainly for
Senior Level - Part I

English Dhamma Examination of the Colombo YMBA

by

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A SUMMARY OF THE CONTENTS OF

BOOK 2 – RECAPITULATION

SECTION ON DHAMMA

As a Preface to Book 3, a summary of the contents of Book 2 is presented by way of recapitulation. Life of the Buddha is an essential component of any syllabus prescribed for Dhamma School Examinations. The period prescribed for Junior Level Part II and covered in Book 2 is the twenty years following Enlightenment called the 'First Bodhi' during which period the Buddha was vigorously active in missionary pursuit and spent the 'Rain Retreat' in as many as 15 different places.

The Book opens with a brief account of the historical, social and religious background in which Bodhisattva Gauthama was born. The prescribed period however begins with Renunciation of the Bodhisattva. Having renounced Bodhisattva (Prince Siddhartha) assumes an ascetic role and dedicates himself to the search for the Truth of Existence. The narrative present vividly details of the rigorous search for Truth of Ascetic Siddhartha, Teachers for brief periods, his companions, and the final struggle from which He emerged victorious as the Buddha.

Details of the Seven weeks after Enlightenment, the Buddha's visit to Isipatana and the preaching of the First Sermon, Dhammacakkappavattan Sutta follow. After the Rain Retreat the Buddha converts householder Yasa, his father and his fifty four friends. The next task of the Buddha was to initiate missionary activity with the sixty Arahants ordained by now.

From Isipathana the Buddha proceeded to Uruvela where He converted the three Jatila brothers with their one thousand followers. By now eight months have elapsed from Enlightenment and the Buddha visited Sri Lanka for the first time on Duruthu Full Moon Day. The Buddha paid the second visit to Sri Lanka in the sixth year after Enlightenment to settle a dispute between two Naga Kings and the third visit in the eighth year. Essential details are given in the relevant narratives.

During the period of twenty five years ending with Parinibbana (called the Second Bodhi) the Buddha spent eighteen Rain Retreats at Jetavanaramaya and six at Poorvaramaya and was throughout ministered to by Ven. Ananda Thera. The establishment of the Bhikkhuni Order has been dealt with in full detail. Students are provided with a summary of the Special knowledges and powers of the Buddha. The account on the Vinaya Pitaka gives the textual composition

of the Pitaka with an elegant summary of the contents of each component text. Brahma Viharas (Divine Abidings) are splendidly explained drawing material from a variety of sources with due emphasis of their social and moral significance. Ten Paramis (perfections) are explained with a summary of the moral scope of each combined with a Jataka story illustrating the fulfilment of each Perfection by the Bodhisattva in a previous birth. The Four Noble Truths forming the essence of the Buddha's teaching are presented with full detail. A facet of the history of Buddhism is given in the Chapter on Theravada Buddhist Councils which recapitulates the First Three Councils dealt with in Book 1, and deals with comprehensively the Fourth, Fifth and Sixth Theravada Buddhist Councils prescribed for Junior Level Part II examination. The twelve stanzas of the Dhammapada prescribed for the Examination are explained with their English translations.

Section on Abhidhamma

The Section on Abhidhamma covers the topics of the Syllabus prescribed for Junior Level Part II Examination.

The Account being with a classification of the Mental Factors (*Cetasika*) into four Groups as follows,

- (i) Universal (*Sabba citta sādāhāra*)
- (ii) Occasional (*Pakinnaka*)
- (iii) Unwholesome (*Akusala*)
- (iv) Beautiful (*Sobhana*)

It further explains the concepts of Sampayoga naya and Sangaha naya. Sampayoga naya takes each Mental Factor and indicates in what consciousness each is present and not present.

Under Sangaha naya each consciousness is taken and the Mental factors that go to form each consciousness are identified. The Section concludes with a skillfully condensed summary of the most inexplicable doctrine in Buddhism, Nibbana.

SIX HERETICAL TEACHERS

Contemporaneous with the Buddha there were, in India, several other religious teachers who professed their own faiths and were engaged in promulgating them among the populace counting, in the case of some, considerable followings of adherents. Out of them, six designated as "Six heretical teachers" feature prominently in the Buddhist texts which give brief accounts of their teachings. The six teachers were **Purana Kassapa, Makkhali Gosala, Ajitha Kesakambali, Pakudha Kaccayana, Sanjaya Belatthiputta** and **Nigantha Nataputta**. Their teachings (according to *Samannaphala Sutta*) may be summarised as below:

Purana Kassapa

Purana Kassapa was an '*Akiriyavadi*' (believer in non-action; one who denies Kamma and result). He declared that no wholesome result accrues to the doer of a moral act nor any unwholesome result to the doer of an immoral act. A being has no consciousness; when one is destroyed no evil is done. Beings are eternal. Striving for liberation by moral development is futile.

Makkhali Gosala

Makkhali Gosala was an '*Ajivaka*' (ascetic sect). He held the view that there was no cause or condition either for the defilement of beings or for the purification of beings. The world and beings are formed without causes or conditions, spontaneously by intrinsic nature. Everything happens according to pre-determined fate. When beings exhaust their continuity of births and deaths, misery ends. He too denied Kamma and result. He was an '*Ahetukavadi* (acausalist or fatalist).

Ajitha Kesakambali

Ajitha Kesakambali was a materialist. He also denied Kamma and result and a world beyond the present world. All beings get annihilated where they are after death with no transmigration to another birth. Man is made up of four elements. When he dies the four elements return to their places. He believed in the ten points which formed the '*Ten-point heresy (Dasa vatthu miccha ditthi)* which the Buddha rejected.

Pakudha Kaccayana

Pakudha Kaccayana held that there were seven elements of matter, earth, water, fire, air, happiness, pain and soul. One who stabs a person with a sword does not kill but drives the sword through seven elements.

Beings are not the creations of any one and they survive eternally. Their lives cannot be changed.

Nigantha Nathaputta

Nigantha Nathaputta (also known as Mahavira) was perhaps the most prominent of the six teachers. He was a naked ascetic and the ruling Patriarch of the Jaina Sect. Nigantha Nathaputta claimed to be a *jina* (epithet used for the Buddha) and the followers came to be designated as Jaina. Jainism, as a religion had its Canon, a monastic Order with a Code of Discipline and establishments and a following of adherents. He accepted Karma and result but his was a concept of mechanistic Karma where volition played no part. Physical act superseded mental act. Jains practiced asceticism and non-violence in extreme form. They held the view that plants were living organisms and destruction of plants was sin. Nigantha Nathaputta claimed the power of omniscience (*Sabbannuta nana*) pervading at all times.

Sañjaya Bellatthiputta

The philosophy of Sanjaya Bellatthiputta was 'irresolution on all subjects'. He was a prevaricator who avoided giving definite answer to any doctrinal question. He is described as an '*Amaravikkhepavadi*' who slipped away from questions' in the manner of an eel'.

QUESTIONS

1. Explain in brief three main doctrines preached by the heretical teachers during the time of the Buddha that were contrary to the teachings of the Buddha.
2. Explain the terms (a) *Akiriyavadi* (b) Ascetic practice.
3. Outline the doctrines preached by Nigantha Nathaputta.

RETREAT DURING THE RAINY SEASON AND THE KATHINA CEREMONY

The retreat during the Rainy Season traditionally known as “*Vassavasa*” is a monastic practice observed by the Sangha under the Vinaya rules which require every Fully-ordained Bhikkhu to remain in residence in a monastery (without going out on customary visits and for the collection of alms food) for three months during the rainy season.

It was a practice of monastic conduct prescribed by the Buddha quite early in the institutional development of the Sasana. This injunction of the Buddha appears to have been influenced by considerations of personal comfort of the Bhikkhus as well as responsiveness to public comment. The early Bhikkhus who scrupulously adhered to the original exhortation of the Buddha to remain constantly in circuit among the lay-folk promoting their welfare continued their outdoor visits even during periods of heavy rain sacrificing their personal comfort. It is recorded in the Vinaya Text that Buddhist lay-folk commented disapprovingly of this habit of Bhikkhus traversing the countryside all three seasons, exposing themselves to torrents in rainy weather, in the process, trampling small creatures and treading on growing herbs pointing out that other ascetics observed the rain retreat, and even birds rested in their nests during rainy season. When these utterances were heard by the Buddha, He admonished the bhikkhus and said, “approve, Bhikkhus, of your spending the retreat.” He followed this injunction later with specifications of the period of time, manner, suitable habitations, etc. for spending the Retreat.

The Retreat should commence on the day following the Full Moon Day of the month of Esala and terminate on the Full Moon Day of the month of Vap. A Bhikkhu taking the vow of Retreat should remain in residence at the Monastery continuously during this period and should not be away from such place for more than seven days and that too for an approved purpose. Another important ritual that developed later was the ceremonious offering of a special robe called the ‘*Kathina Civara*’ to the community of Bhikkhus who duly spent the Rain Retreat. The termination of the Rain Retreat is marked by another ceremony called the ‘*Pavarana*’. Rain Retreat is compulsory for all fully ordained Bhikkhus.

It is evident that the Rain Retreat rule, apart from providing for the living comforts of the Bhikkhus, renders the conduct of the Sangha more agreeable to the people, and promotes the unity of the Sangha fulfilling three objectives of promulgating the vinaya. The offering of a Kathina robe which is possible only

once in a year is classified as an act of great merit. During the first twenty years of His Ministry (Known as the first Sambodhi) the Buddha spent the rainy seasons at the following places:

1st year	-	Isipatana, Baranes
2nd year	-	Veluvanarama in Rajagaha
3rd year	-	Veluvanarama in Rajagaha
4th year	-	Veluvanarama in Rajagaha
5th year	-	Mahavana in Vesali
6th year	-	Mankula Pabbatha (rock)
7th year	-	Tavatimsa heaven (preaching Abhidhamma)
8th year	-	Bhesakala vana (forest)
9th year	-	City of Kosambi
10 th year	-	Parileyya Forest
11th year	-	Ekanala Brahamin Village
12th year	-	Veranja
13th year	-	Caliya Pabbata
14th year	-	Jetavanarama in Savatthi
15th year	-	Kapilavatthu Nigrodharama
16th year	-	Kindgom of Alavi
17th year	-	Rajagaha, Veluvanarama
18th year	-	Caliya Pabbata (rock)
19th year	-	Caliya Pabbata (rock)
20th year	-	Rajagaha, Veluvanarama

From the twenty first year till Parinibbana the Buddha spent 18 rainy seasons at Jetavanarama and 6 rainy seasons at Pubbarama, both in the city Savatthi.

QUESTIONS

1. Why did the Buddha prescribe the Rain Retreat (*Vassavasa*) for the Bhikkhus?
2. Give in brief the rules prescribed for the observance or 'Rain Retreat' (*Vassavasa*).
3. Explain the term '*Kathina Civara*' (Robe offered after Rain Retreat).

DAILY ROUTINE OF THE BUDDHA

The Buddha was unique religious teacher who lived a simple but busy and active life. He devoted His full day to the tasks of His religious mission taking minimum time for rest ablution and collection of alms-food, observing with unfailing regularity a fixed daily routine. During every moment of His dedicated time the Buddha was either engaged outwardly in the sacred tasks aimed at moral upliftment of mankind or absorbed, inwardly, in experiencing the bliss of Nibbana.

Daily routine of the Buddha comprised five periods, two spanning the day time and three spanning the night. Forenoon Session lasted from dawn (6.00 a.m.) to noon and the Afternoon Session lasted from noon to dusk (6.00 p.m.). The night was divided into three Watches each of four hours duration.

(1) Forenoon Session

Rising early before daybreak the Buddha enters into the Ecstasy of Great Compassion and surveys the world to see whether there was anyone to whom He could be of service. There would invariably be someone calling for The Buddha's sympathy. The Buddha would proceed to the presence of such person and extend necessary comfort and solace. Returning to the monastery the Buddha would either visit the residence of a devotee on invitation or if there was no such invitation set out on customary round for collection of alms-food, either alone or accompanied by Bhikkhus. Alms-giving at a devotee's house is always followed by a Dhamma sermon, and conferment of merits to the donors and their departed relatives.

(2) Afternoon Session

After partaking of the noon meal the Buddha would preside over the Assembly of Bhikkhus at the monastery and deliver a discourse either based on a subject of discussion or any other relevant topic. On conclusion of the Dhamma session the Buddha would take a short rest. During the balance period of the afternoon the Buddha would give instruction and subjects of meditation to Bhikkhus practising meditation, or receive any devotee calling on the Buddha.

(3) The First Watch of the Night

The first Watch of the night (from 6 p.m. to 10 p.m.) is set apart for Dhamma Discussions with Bhikkhus to explain and clarify intricate points of the Dhamma to those Bhikkhus seeking such explanation or clarification.

(4) The Middle Watch

Bhikkhus leave by the close of the Middle Watch. Thereafter the deities of the Universe come to the presence of the Buddha and raise questions on various topics related to their individual interests and personal desires. The Buddha answers the questions comprehensively, often expanding them into profound discourses which eventually became Suttas.

(5) The Last Watch

The last watch comprising the early hours of the morning was divided into four parts. The Buddha spent the first hour pacing up and down (Cankamana) as a form of light exercise. During the second hour the Buddha sleeps lying on his right side (lion's resting posture). During the third hour the Buddha enters the state of Arahatship and experiences Nibbanic bliss. During the fourth hour the Buddha attains the Ecstasy of Great Compassion (*Maha Karuna Samapatti*) and radiates thoughts of loving kindness towards all beings. The Buddha surveys the world to see whether there was anyone in distress who could be relieved. The virtuous who merit the Buddha's attention appear in the vision of the Buddha. The Buddha betakes to such person and provides the necessary solace and comfort and guidance for spiritual progress. Except for one hour's rest the whole day of the Buddha was dedicated to the cause of His religious mission, and welfare of humanity.

QUESTIONS

1. Give in brief the Buddha's routine activities during daytime (dawn to dusk).
2. Give in brief the Buddha's routine activities during the three 'watches' of the night.
3. Give two instances to illustrate the Buddha's limitless compassion to human beings.
4. Explain the term '*Maha Karuna Samapatti*'.

APPOINTMENT OF A PERSONAL ATTENDANT

During the first twenty years of His Ministry, the Buddha had no regular personal attendant. A number of Bhikkhus attended on the Buddha, taking turns, as occasion demanded both at the monasteries, whilst in residence and on His preaching tours carrying the robes and bowl. However many incidents demonstrated to the Buddha that none of them possessed the requisite temperament, foresight and sagacity to be retained as the regular personal attendant of the Buddha.

The Buddha was already 55 years of age and was advancing towards old age. When the Buddha announced His inclination to have a regular personal attendant, many senior Bhikkhus including Ven. Sariputta, and Ven. Moggallana volunteered to fill the role. The Buddha declined their offers reserving for them more responsible positions in the Sasana. Thereupon the Senior Bhikkhus persuaded Ven. Ananda to offer his services. Ven. Ananda consented but awaited with humility nomination by the Buddha Himself. The Buddha noticing the concern of the Senior Bhikkhus said, "Ananda needs no inducement. He will serve me on his own accord."

Ven. Ananda accepted the sacred task but desired agreement of the Buddha with eight conditions. Four conditions being self-denials were that;

1. He should not be given fine robes received by the Buddha.
2. He should not be given delicious food received by the Buddha.
3. He should not be accommodated in the Fragrant Chamber of the Buddha.
4. He should not be asked to accompany the Buddha on invitations for alms received by the Buddha.

Four conditions being privileges were that:

5. The Buddha should consent to accompany Ven. Ananda on invitations for alms received by him.
6. He should be permitted to usher in visitors.
7. He should be allowed to consult the Buddha on a matter of Dhamma at any time, and
8. The Buddha should repeat to him discourses delivered in his absence.

The Buddha agreed to these conditions and Ven. Ananda gladly became the regular Personal Attendant of the Buddha. He stayed close to the Buddha

While in residence and accompanied the Buddha on all visits attending to all personal needs. All duties concerning personal hygiene, personal security and maintenance of the Fragrant Chamber were faithfully performed by Ven. Ananda.

QUESTIONS

1. Give a brief account of the life of Venerable Ananda Thera
2. State the eight conditions subject to which Ven. Ananda accepted appointment as the Chief Attendant of the Buddha.

ANTAGONISM TOWARDS THE BUDDHA

While the Buddha received unreserved devotion and veneration of the mass of India's population of the day including, amongst distinguished patrons, ruling monarchs and other leaders of society, the Buddha had to face and contend with the hostility of a host of inveterate adversaries, each of whom had a private vendetta to launch against the Buddha. He was criticised, abused, insulted and attacked by other religious teachers whose fallacious doctrines were criticised by the Buddha. Apart from the general hostility of heretics the Buddha was the target of enmity of malevolent individuals.

Hostility of Devadatta

The most violent of the individual enemies of the Buddha was his own kinsman and erstwhile disciple Devadatta. He was one of the Sakya princes who entered the Order of Sangha in the early part of the Buddha's ministry. He could attain only worldly psychic powers, but not any stages of the Aryan Path. He cherished an ambition for eminence in the material sphere. He succeeded in winning over prince Ajatasattu, son of King Bimbisara, who shared a like ambition.

Devadatta sought to achieve his goal initially through a conciliatory approach with the Buddha. At an assembly of Bhikkhus and lay dignitaries he requested the Buddha to hand over to him the leadership of the Sangha and retire as the Buddha was advanced in age. The Buddha refused this request. Devadatta being enraged swore vengeance upon the Buddha. To safeguard the dignity of the Sangha, the Buddha got a proclamation to be made that Devadatta was expelled from the Sangha, and he alone was responsible for his actions.

At the instigation of Devadatta, Ajatasattu secured the throne from his father before his death. Ajatasattu supported the machinations of Devadatta against the Buddha. In his first attempt to destroy the life of the Buddha he assigned the archers of Ajatasattu to lie in ambush and shoot at the Buddha when the Buddha was walking along a path. But on seeing the serene appearance of the Buddha the archers were overcome with awe and begged for pardon. The Buddha admonished the archers and preached to them the Dhamma.

Devadatta made a second attempt on the life of the Buddha when he was promenading at Vultures' Peak (*Gijjhakuta Rock*). Devadatta climbed on to a rock at a higher elevation and rolled down a piece of rock to strike the Buddha. But two large stones sprang up and prevented the piece of rock striking the Buddha. A splinter that split off from the rock struck the foot of the Buddha causing bleeding. The Buddha declared that Devadatta committed one of the Five Heinous Acts with immediate Destiny (*Panca Anantariya Papa Kamma*).

In the third attempt Devadatta drugged the ferocious elephant Nalagiri and provoked it to charge at the Buddha when the Buddha was on the street on an alms round accompanied by Bhikkhus. As the elephant drew near, the Buddha spread thoughts of loving kindness towards the elephant which, instead of charging, knelt at the feet of the Buddha and venerated the Buddha.

Having failed for the third time to harm the Buddha, Devadatta conceived a vicious plan to cause a dissension in the fraternity of the Sangha. He proposed to the Buddha that He make mandatory for all Bhikkhus the observance five practices of a rigorous and ascetic character with the sinister objective, if the proposals were rejected by the Buddha, of making such rejection an issue to win over to his side a faction of the Sangha.

Devadatta's proposal was that the Buddha make it compulsory that all Bhikkhus should throughout life:

1. Dwell only in the forests,
2. Go begging for alms-food and not accept invitations to alms,
3. Wear only robes collected from dust heaps (*pansukula*) and not accept gifts of robes from laymen,
4. Dwell only at foot of trees and not live under the shelter of a roof,
5. Refrain from eating fish and meat.

As anticipated, the Buddha rejected the proposal to make the practices mandatory and stated that the Bhikkhus were free to observe them at their option. Devadatta made it an issue to morally underrate the Buddha and succeeded in winning over to his side five hundred Bhikkhus. The five hundred Bhikkhus returned to the Buddha on the advice of Venerable Sariputta and Moggallana on hearing which, Devadatta fell grievously sick. However, desperation restored Devadatta to his senses and he sincerely repented. Devadatta desired to see the Buddha and plead for forgiveness. But the weight of evil Kamma accumulated by Devadatta intervened, and he died a woeful death on his way to see the Buddha.

QUESTIONS

1. Who was Devadatta? Why did he oppose the Buddha?
2. What were the two heinous acts (*Anantariya Kamma*) committed by Devadatta?
3. What were the five propositions put forward by Devadatta regarding the monastic life of the Bhikkhus? Why did the Buddha reject them when they were already being practised by Bhikkhus?

PROMULGATION OF THE RULES OF DISCIPLINE (VINAYA SIKKHAPADA) FOR BHIKKHUS AND BHIKKHUNIS

The First twenty years of the dispensation of the Buddha (designated as the First Bodhi) was a peaceful epoch free from incidents of indiscipline in the Sangha which comprised either Arahants who were free from blemish or non-Arahants with a high sense of moral rectitude who needed minimum perceptive direction. The personal supervision and inspiration of the Buddha ensured a serene atmosphere of discipline.

The serene tranquility of the Sasana seemed to come to an end, as instances of unworthy conduct appeared among the Sangha. Following developments are identified as factors contributing to this situation:

- (i) Numerical increase of the Sangha.
- (ii) Increase of benefactions to the Sangha.
- (iii) Growth of learning among the Sangha.
- (iv) Increasing duration of the Sasana.

Lavish support of the Sangha by the laity attracted many young men who sought comfort without labour. Geographical dispersal of monasteries weakened central control and made room for laxity in discipline. Sanctity accorded by kings to the Sangha made it an asylum for fugitives from justice. Against the backdrop of this situation the Buddha considered that the time was ripe for the introduction of rules of discipline (**vinaya sikkhapada**). The following ten objectives were sought to be achieved by the imposition of the rules of conduct which eventually developed as the **Vinaya Pitaka**.

- (a) Well-being of the Sangha. (*Sangha sutthutaya*).
- (b) Convenience of the Sangha. (*Sangha phasutaya*).
- (c) Restraint of evil minded persons (*Dummankunan puggalanan niggahaya*).
- (d) Ease of well behaved monks (*Pesalanam bhikkhunam phasuviharaya*).
- (e) Restraint against the defilements of life (*Ditthadhammikanam asavam samvaraya*).
- (f) Eradication of the defilements of the life after (*Samparayakanam asavanam patighataya*).

- (g) Conversion of new adherents (*Appasannanam pasadaya*).
- (h) Enhancement of those already converted (*Pasannanam bhiyyobhavaya*).
- (i) Stability and continuance of the Dhamma (*Saddhammatthitiya*).
- (j) Furtherence of the good discipline (*Vinayanuggahaya*).

Rules were framed specifying the offences and the manner of adjudicating upon them. They were classified in the following manner in the diminishing order of gravity:

<u>Category</u>	<u>Number of rules for Bhikkhus</u>	<u>Number of rules for Bhikkhunis</u>
<i>Parajika</i>	4	8
<i>Sanghadisesa</i>	13	17
<i>Nissaggiya pacittiya</i>	30	30
<i>Aniyata</i>	2	---
<i>Pacittiya</i>	92	166
<i>Patidesaniya</i>	4	8
<i>Sekhiya</i>	75	75
<i>Adhikarana samatha</i>	<u>7</u>	<u>7</u>
	<u>227</u>	<u>311</u>

QUESTIONS

1. Why was the Buddha cautious in promulgating disciplinary rules for the Sangha?
2. What were the four factors that led to unworthy conduct among the Bhikkhus?
3. Give five out of the ten objectives envisaged by the Buddha for the promulgation of Disciplinary Rules.
4. Why did the Buddha consider the correct observance of Vinaya rules by the Bhikkhus and Bhikkhunis to be of paramount importance for long duration of the Sasana?

THE MINISTRY OF THE BUDDHA

The Ministry of the Buddha lasted 45 years from Enlightenment (at the age of 35) to Parinibbana (at the age of 80). The total period comprises two epochs. The first twenty years designated as the 'First Sambodhi' is characterised by the Buddha's intense dedication to the missionary ideal covering vast expanses of territory as is evident from the number of different locations where the Rain Retreat had been spent. Vinaya rules were yet to be promulgated and the community of Sangha remained faultlessly disciplined under the direct supervision of the Buddha.

During the second Sambodhi the Buddha appears to have curtailed itinerant missionary activity and remained in the vicinity of Savatthi spending eighteen Rain Retreats in Jetavanarama and six at Purvarama. Promulgation of Vinaya rules took place during this period actuated by a variety of factors and circumstances. The Buddha continued the mission of propagating the doctrine with undiminished vigour.

Directing the first sixty Arahants to missionary endeavour the Buddha said, "Go forth, O Bhikkhus, for the good of the many, out of compassion for the world, for the good, benefit and happiness of gods and men." In this exhortation are embodied the basic features of the Buddha's missionary enterprise. It is evident from this exhortation that the Buddha was imbued with a deep missionary zeal from the inception of His Ministry. The steady increase in the mass of adherents, the rapid growth of a dedicated priesthood, and the accretion of monastic establishments resulted in the development of a dispensation which came eventually to be designated as the 'Sasana' of the Buddha. Many factors contributed to the glorious development and expansion of the 'Sasana' during the life time of the Buddha.

In the missionary endeavour initiated by the Buddha, He himself played a prominent role. The Buddha's pre-eminence as a Teacher attracted many intellectually mature persons from other faiths who found in the teaching of the Buddha a new rational philosophy which appealed to their inquiring minds. Many of them entered the Order of Bhikkhus and became dynamic preachers themselves. The Buddha's teaching methodology was another line of success. Instead of indulging in vain verbal discussions the Buddha offered practical solutions to problems of life. The Buddha's assault on the caste system offered welcome relief to down-trodden masses who suffered under this vicious social custom.

The Buddha acted as a pacifier of social disputes, a healer of human agonies and a political counsellor to rulers. The Buddha settled a dispute over the waters of River Rohini and averted a war between two provinces. The Buddha's redeeming of the

triple calamity of disease, demons and famine at the city of Vesali was a great humanitarian act. The Buddha's wise and benevolent advice to ruling monarchs turned them into devout patrons whose support became an invaluable asset to the Sasana. Consequent to trade with the Western world, a class of rich merchants called 'Setthis' had come into being by this time and many of them became followers of the Buddha and extended support to the Sasana.

The monasteries that they built and dedicated to the Sasana developed into centres of missionary activity. The Buddha's choice of a plebeian dialect, Magadhi, instead of the scholarly language Sanskrit enabled The Buddha to reach a wider circle of listeners.

It is clear from the abundance of Canonical references to the multitudes of Bhikkhus present at various functions and Occasions that by the time of Parinibbana the teaching of the Buddha had diffused to a vast expanse of territory in North India and had brought within its fold a large following of adherents.

QUESTIONS

1. What was Buddha's direction to the first sixty Arahants?
2. Identify the factors that contributed to the fast spread of the teaching of The Buddha in India during The Buddha's life time.
3. Narrate the incident where The Buddha settled a major dispute between two provinces.

LAST DAYS OF THE BUDDHA

Although The Buddha possessed many superhuman psychic powers attained through intense development of the mind and moral purification The Buddha was a mortal human being subject to the normal and natural processes of ageing, infirmity and cessation of life (conventionally called Death, and in the case of the Buddha 'Parinibbana).

The Buddha was in the eightieth year and was dwelling at Vultures' Peak (*Gijjhakuta*) in the city of Rajagaha. King Ajatasattu of Rajagaha who had by this time become a pious devotee of the Buddha sent his Chief Minister Vassakara to inform the Buddha of his plan to invade the Vajji Kingdom surreptitiously desiring to know the reaction of the Buddha. The Buddha when informed of Ajatasattu's plan remarked thus. "As long as the Vajjians observed the 'Seven Factors of Progress' (*Satta aparihaniya Dhamma*, imparted to them by the Buddha on an earlier occasion) their success was certain and ruin would not occur" implying that they could not be defeated. The seven factors of Welfare which the Vajjians observed as confirmed by Ven. Ananda were that they;

1. met frequently (for matters of state).
2. met together in unity, dispersed in unity, and performed their duties in unity;
3. did not enact laws not enacted earlier, did not repeal laws enacted and observed as ancient Vajjian principles;
4. supported, respected and honoured their elders and listened to their advice;
5. did not subject their women and girls to force and harassment;
6. supported, honoured and respected places of worship and continued their donations; and
7. provided protection, defence and support to Arahants who visited the realm.

These principles represent a facet of the Buddha's advice for good governance and welfare of any state. The Buddha made this an occasion to exhort to the Sangha on seven similar Factors of Welfare and further seven conditions that would certainly conduce them to the final goal of Arhantship.

The Buddha knew that He would pass away in the eightieth year. It was His wish that His 'Parinibbana' should take place in the remote rural village of Kusinara

and not in a prominent city. The Buddha was debilitated by age and said that His body was like a 'broken cart.' Despite physical weakness The Buddha resolved to make the long journey to Kusinara on foot.

The Buddha departed from Rajagaha accompanied by Venerable Ananda. This Journey from Rajagaha to Kusinara was a momentous one full of many significant events, meetings and dialogues and discourses and exhortations to the Sangha embodying weighty advice.

Proceeding from Rajagaha the Buddha passed through Nalanda and Pataligama and arrived at Vesali where He was lavishly entertained with alms by the pretty social lady Ambapali. Rainy season set in and The Buddha spent the Rain Retreat, the 45th and last, at the village of Beluva near Vesali. It was at Beluva that the Buddha was afflicted with a painful illness. The Buddha with firm determination developed through mindful reflection endured the distress with equanimity. The Buddha's next stop-over was at Capala Cetiya. At this place the Buddha made the momentous announcement that He would pass away in three month's time. The Buddha declined the appeal of Venerable Ananda to live the full span of 120 years.

The Buddha got the Bhikkhus to assemble in the vicinity of Vesali and exhorted them to study, practice, cultivate and develop the Dhamma expounded by Him for the good and happiness of the many. At this Assembly the Buddha publicly announced to the Sangha the time of His passing away. The Buddha thereafter made the last exhortation to the Sangha opening and closing with the same pithy exhortation – "Behold, O Bhikkhus, now I speak to you. Transient are all conditioned things. Strive on with diligence."

The Buddha proceeded along and at Bhandagama enunciated four criteria for testing and clarifying the authenticity of the word of the Buddha as heard from a secondary source known as Four Great References. (*Mahapadesa*).

A Bhikkhu may say of a given theme of Dhamma or Vinaya:-

- (i) that he heard it from the mouth of the Buddha, or
- (ii) that he heard from the Sangha of a given monastery; or
- (iii) that he heard from many theras and Bhikkhus of great learning proficient in the Dhamma; or
- (iv) from an elderly Bhikkhu of great learning versed in teachings.

The Buddha exhorted the Bhikkhus that such words should neither be accepted nor rejected but subjected to close scrutiny and compared with the Dhamma

and Vinaya and accepted only if they accorded with them and rejected if they did not. These References represent one of the several instances when The Buddha denounced blind acceptance of doctrines without critical examination and verification.

The next stop on the journey was Pava where The Buddha was served with a delicious meal called “*Sukaramaddava*” by Cunda the smith. (There is a controversy whether this was a dish of meat or mushroom). After the meal The Buddha suffered from a severe attack of dysentery which caused acute pain. The Buddha endured the pain with patience and continued the journey to Kushinara on foot despite weariness. The Buddha declared that He would enter Parinibbana in the third watch of the night on that day. The Buddha desired to allay any remorse on the part of Cunda that He fell sick after partaking of the meal and declared that the meal offered to Him on the eve of his Enlightenment and the meal offered immediately prior to Parinibbana were of exceptionally great merit.

As requested by the Buddha Venerable Ananda prepared a couch between the twin sala trees of Malla’s Sala Grove with the head towards the north. The Buddha reclined on the couch on the right side. The Buddha declared that four places associated with His life should be visited and venerated by the devotees. They were:-

- (i) The Buddha’s birth place.
- (ii) Place of Enlightenment.
- (iii) Place of preaching of the *Dhammacakkappavattana Sutta*
- (iv) Place of The Buddha’s *parinibbana*.

(The places by way of identification are (i) Lumbini Park (ii) Sacred Bodhi Tree at The Buddha Gaya (iii) Deer Park at Isipatana, Benares and (iv) Kushinara).

A wandering ascetic by the name of Subadda desired to see the Buddha but was dissuaded by Venerable Ananda. The Buddha hearing Subadda’s pleadings asked Venerable Ananda to let him in. On listening to the admonition of the Buddha Subadda sought ordination and The Buddha agreed. Subadda who was ordained by Venerable Ananda in the presence of the Buddha became the last personal covert of the Buddha.

The Buddha desired to ensure that the Sangha would not feel the absence of a Teacher after His parinibbana. Accordingly, The Buddha said addressing Venerable Ananda “Whatever Doctrine or Discipline has been preached and promulgated by me will be your Teacher after my demise.” The Buddha also gave permission to abrogate minor rules of Discipline.

The Buddha made this an occasion for another farewell event. The Buddha invited any Bhikkhu who had any doubt regarding the Buddha, Teaching or the Order to raise such doubt and get it clarified. For three repetitions five hundred Bhikkhus remained silent. Venerable Ananda expressed joy that The Buddha's teaching had been properly understood by the Sangha.

On the Question being raised regarding the manner of treating the body of the Buddha after his demise, The Buddha's first response was that Sangha should rather concern themselves with their exertion towards Arahatsip. On further pleading by Venerable Ananda The Buddha gave permission to honour the remains of the Buddha like those of a Universal Monarch. The Buddha concluded the admonition with the celebrated last words which were as follows:

“Behold, disciples – I” exhort you. Subject to change are all component things. Strive on with diligence”.

The passing away of the Buddha was unique and took place while The Buddha was in a state of Ecstasy. In preparation for Parinibbana the Buddha entered the First Ecstasy (*Pathama Rupa Jhana*) and progressively rose upwards reaching *Sanna vedayita nirodha* and descended to First Ecstasy. Once again the Buddha rose to the Fourth Ecstasy and passed away in that Ecstasy.

According to the Chronology of the Mahavamsa, the passing away of the Buddha took place in 543 B.C. This date has since been corrected as 483 B.C. by recent historical research.

QUESTIONS

1. Enumerate the ‘Seven Factors of Welfare’ preached by the Buddha to the Vajjians as guidelines for the progress of the State.
2. Why was the Buddha interested in the mundane welfare of the people when His main aim was to help human beings to escape from Sansara?
3. What are the four places identified by the Buddha as places that should be venerated by devotees by visits?
4. What were identified by the Buddha as ‘Teacher’ of the Bhikkhus after the demise of the Buddha? Explain how Bhikkhus should observe this advice.
5. What were the last words of the Buddha? Explain their significance both to Bhikkhus and laymen.

SOCIAL ETHICS OF BUDDHISM

(A study based on an examination of Parabhava, Sigalovada and Vyaggapajja Suttas)

Ethics is a branch of study dealing with the evaluation of human conduct, behaviour and ways of life, and the standards of identifying good and bad conduct (also called standards of moral evaluation). Social Ethics of Buddhism are ethical norms applicable particularly to lay Buddhists drawn from the exhortations of the Buddha. Principally, these exhortations would, either;

- (a) prescribe the guidelines for the mundane welfare of human beings,
- or (b) indentify the causes of personal, social or economic ruination of human beings, and caution them to steer clear of them,
- or (c) prescribe the moral duties and obligations of persons mutually bound to each other by social relationships so as to ensure their harmonious co-existence.

Buddhism accepts that lay persons leading family lives are engaged in productive activity and are free to enjoy pleasures and comforts of worldly life. The perfect Holy Life (*brahmacariya*) is not meant for them. They can however lead morally pure lives and yet enjoy the pleasures of life righteously. Though the main thrust of the Buddha was to show mankind a way to a spiritual goal The Buddha paid due attention to man's mundane welfare. The Buddha treated worldly prosperity more as a support than a hindrance to spiritual progress. The Buddha not merely encouraged humans but also showed them the way to earn wealth but righteously, and advised them to use and enjoy such wealth equitably and dutifully.

In the Sigalovada Sutta (*Digha Nikaya*) the Buddha identified the mutual duties and obligations of each party in six pairs of persons socially related to each other and declared that their due performance by the parties would conduce to their benefit in the present life and thereafter. The background to the Sutta was an episode in which the Buddha observed a householder worshipping the six directions after bathing in the river. On being questioned the householder replied that he was fulfilling his father's death-bed admonition to worship the Six directions.

The Buddha explained to him that the 'Worship of Six Directions' for the Noble Disciple was a totally different concept. The Buddha clarified further that East was represented by Parents, South by Teachers, West by Wife and Children, North by Friends, Ground below by Servants and Direction overhead by Religious Priests and 'worshipping' was the due performance of duties owed to them by their

correlatives namely, children, pupils, husbands, friends, masters and Devotees respectively. The Buddha identified a cluster of five reciprocal duties owed by each correlative to the other in the pair. They were as indicated below:

Duties of Children towards parents.

1. To feed and maintain parents.
2. To attend to their activities.
3. To preserve the purity of the clan.
4. To take good care of the patrimony.
5. To confer merit on deceased parents.

Reciprocal duties of parents.

1. To dissuade children from evil acts.
2. To establish them in virtue
3. To educate them in arts and crafts.
4. To get children married at proper age.
5. To give dowry and patrimony.

Duties of pupils towards teachers.

1. To get up from seat in the presence of teachers
2. To attend on the teacher.
3. To listen attentively to the teaching.
4. To render services to the teachers.
5. To learn diligently.

Reciprocal duties of teachers.

1. To discipline the pupils correctly
2. To teach properly.
3. To teach all technical skills and philosophies.
4. To introduce the pupils to distinguished friends.
5. To provide security.

Duties of the husband towards the wife.

1. To hold the wife in esteem.
2. To avoid demeaning the wife.
3. To uphold fidelity with the wife.
4. To hand over earnings and property.
5. To provide jewellery and elegant clothing.

Reciprocal duties of the wife.

1. To properly organize household activities.
2. To entertain husband's friends and associates cordially.
3. To uphold fidelity with the husband.
4. To take good care of husband's earnings.
5. To attend to activities of the husband diligently.

Duties of the householder towards friends.

1. To be charitable to friends.
2. To be affable to friends.
3. To promote their welfare
4. To associate on a level of equality.
5. To refrain from deceiving.

Reciprocal duties of friends.

1. To take care when in distress by negligence.
2. To safeguard their property.
3. Give protection when in fear.
4. Not to desert in time of distress.
5. To help their children in life.

Duties of the master towards servants.

1. To properly organize the industry.
2. To pay sufficient wage.
3. To provide assistance in times of illness.
4. To give their portion of extra delicious food.
5. To offer gratuities (bonuses) at proper time.

Reciprocal duties of the servant.

1. To awake before the Master.
2. To go to sleep after the Master.
3. To take only what is given (not to steal).
4. To perform the duties appropriately.
5. To always speak well of the Master.

Duties of the householder towards Sramanas and Brahmanas (religious priests).

1. To perform physical acts of loving kindness.
2. To speak words of loving kindness.
3. To direct thoughts of loving kindness.
4. To keep open house for entertaining religious priests.
5. To donate material gifts such as alms and robes.

Reciprocal duties of religious priests.

1. To dissuade householders from evil acts.
2. To establish them in virtue.
3. To bless them with a generous heart.
4. To educate them with facts not already known, and amplify facts already known.
5. To show them the way to birth in heaven.

By this Sutta the Buddha sought to instil in the minds of individuals in society a feeling of commitment to their moral duties. The due performance of which alone would ensure harmony in society. Reciprocal duties of the husband and wife and also parents and children were emphasized, since family harmony is the bedrock of stability in society. Harmonious relations between employers and employees are a requisite for industrial peace and economic progress. Dedication of teachers and pupils to their respective roles is necessary for the progress of education. The social ethics set forth in this Sutta are valid for all time.

Vyagghapajja Sutta

Vyagghapajja Sutta contains cogent advice to the laymen for achieving material progress and avoiding economic ruin in worldly life. A wealthy householder who led a luxurious life approached the Buddha and requested advice that would conduce to their happiness in the present life and the life thereafter. The Buddha, in response, enunciated four healthy practices that would conduce to the lay householders' happiness in the present life, and four healthy practices that would conduce to their happiness in the life thereafter.

The four healthy practices that would conduce to householders' happiness in the present life are:

- (i) *Utthana sampada* - (Sustained endeavour)
Utthana sampada is the capacity to plan and organize one's trade and to continue until the desired results are achieved.
- (ii) *Arakkha sampada* - (Proper protection of assets)
Arakkha sampada is the task of protecting one's justly earned assets from loss by fire, theft, flood or confiscation by state.
- (iii) *Kalyana mittata* - (Association with virtuous friends) *Kalyana mittata* is the habit of associating with virtuous friends who practice devotion, morality, charity and are endowed with wisdom.
- (iv) *Samajivikata* - (Balanced living)
Samajivikata is the practice of managing one's budget so as to contain expenditure within one's income. This practice signifies the golden rule of simple frugal living avoiding both lavish, wasteful spending and stinginess.

The vices that lead to erosion of wealth are also repeated in this Sutta. Sigalovada Sutta presents an excellent formula for the wise disposal of one's earnings. The prudent householder utilizes one quarter of his earnings for consumption, two for investment in his trade, and saves the fourth for use in the event of any unforeseen distress.

Parabhava Sutta

Parabhava Sutta contains a list of vicious habits and practices that tend to cause the downfall of human beings in worldly life. The Buddha enunciated them as answers to a series of questions raised by a certain deity. While a few of the weaknesses listed relate to moral deficiencies, the bulk of the failings are lapses in the secular life of individuals. The Sutta reveals the Buddha's eagerness to establish a society with a strong moral base free from vices that bring ruin both to the individual and society. These are grouped into twelve clusters in the following manner:

1. Aversion or lack of respect for the Buddha Dhamma (Teaching of the Buddha).
2. Attachment to the vicious, dislike of the virtuous and embracing the beliefs of the vicious.
3. Being drowsy, lazy, indolent and displaying shortness of temper,
4. Being rich, failing to support aged parents,
5. Deceiving one's religious mentors by falsehood,
6. Being affluent, enjoying luxuries selfishly, alone,
7. Being conceited of one's wealth and clan despising one's relatives,
8. Being a person of immoral character, a drunkard, a gambler or prodigal,
9. Associating others' wives and immoral women,
10. Being an aged person, marrying a much younger wife,
11. Placing in a management position a wasteful man or woman,
12. Being a person of slender means, nursing a high ambition and aspiring to a dominant position in society.

The Buddha concludes the discourse with the comment that a wise person who with clear vision avoids the factors of ruin, would eventually attain insight and experience serene happiness (*Nibbana*).

QUESTIONS

1. Enumerate the five duties owed by the children to parents.
(Repeat the question in respect of the seven other parties, parents, teachers etc).
2. What was the aim of the Buddha in prescribing the mutual duties and obligations between parents and children, and also wife and husband?
3. Why is it important in modern society that employers and employees should fulfil their mutual duties and obligations towards each other?
4. What are the four guidelines for the householders' happiness in the present life that the Buddha indicated in the Vyagghapajja Sutta?
5. Indicate five of the factors leading to man's downfall identified by the Buddha in the Parabhava Sutta.
6. The Buddha held 'Association with Virtuous friends' as an ethic of high value for the moral and material advancement of mankind. Explain this statement by reference to teachings of the Buddha.

KARMA AND VIPAKA

“Karma” in the teaching of the Buddha represents the doctrine of moral responsibility. It signifies an action in an ethical sense, that is, Volitional acts committed through thought, word and deed. It thus follows that Volition (Cetana) is an essential and indispensable ingredient of any act of Kamma. The Buddha states in a Sutta while defining Karma “Volition, Bhikkhus, I call Kamma. Kamma is committed having willed, through deed, word and thought.” (*Cetana’ham Bhikkhave Kammaṃ vadami. Cetayitva Kammam koroti, kayena vacaya, manasa.*). Volition based Kamma is special to Buddhist teaching. Other teachings which admitted Kamma treated even non-volitional acts as Kamma.

Volition is a Mental Factor (*Cetasika*), a form of energy that activates the Consciousness. Volition is Wholesome (*kusala cetana*), when the motive is good, moral or benevolent. It is Unwholesome (*akusala cetana*) when that motive is vicious, immoral or malevolent. Unwholesome volitions spring from Unwholesome Roots (*akusala mula*) which are three in number, Greed (*lobha*), Ill-will (*dosa*) and Delusion (*moha*). Wholesome Volitions spring from three Wholesome Roots (*kusala mula*) which are Generosity (*alobha*), loving kindness (*adosa*), and knowledge (*amoha*).

An act of Kamma has its corollary, the fruit, the maturing of the Action or Effect (*vipaka*). Just as an object is followed by its shadow every Volitional activity is followed by its Effect. This rule applies equally to Wholesome action and Unwholesome action. The Effect is of the same character as Action; good *Kamma* is followed by salutary or favourable effect, while bad Kamma is followed by harmful and disastrous effect. This character is epitomised in the aphorism “As one sows-so shall he reap, the doer of good reaping good result, and the doer of bad reaping bad result.” (*Yadisam vapate bijamitadisam harate phalam; kalyanakari kalyanam, papakari ca papakam*).

Effects of Kamma are explained extensively in the Suttas. Effect of Wholesome Kamma is birth in celestial abodes, and where birth occurs in the human sphere birth in happy circumstances being blessed with prosperity, luxury, health, long life, congenial environment and intelligence. Effects of bad Kamma are birth in a woeful sphere (*purgatory niraya*), ghost world (*peta yoni*), animal world (*tiraccana yoni*). If born in human world one would be born in poverty, subject to disease or disability, short lived or in other state of misery.

Kamma can take Effect at two points of time – (a) at the point of conception in mother’s womb (called *Patisandhi vipaka*) and (b) after birth during life time (called *pavatti vipaka*). The Buddha explains that diversity among human beings is the effect of Kamma. (*Kammaṃ satte vibhajati, hinappanitayati Kamma*-divides beings as inferior and superior).

In Abhidhamma Kamma and Vipaka are both represented by Consciousness (*citta*), Kamma by Moral or Immoral Mundane Consciousness (*kusala and akusala lokiya citta*), and vipaka by Resultant Mundane Consciousness (*lokiya vipaka citta*). Supramundane Consciousness (*Lokuttara citta*) are not regarded as generating Kamma since they eliminate the Roots of Kamma. In Abhidhamma analysis all Kamma is Mind-caused; speech and bodily action are instruments of action. Kamma and Vipaka are inter-related by the law of Cause and Effect. Kamma has within it the potentiality to produce the Effect.

Kamma from the perspective of Vipaka is classified into four Groups, each Group being a cluster of four. First classification is based on the time of operation of Vipaka in the following manner:

- (i) *Ditthadhammavedaniya Kamma* - the Kamma that produces its Effect in the very birth in which it is committed.
- (ii) *Upapajjavedaniya Kamma* - the Kamma that produces its Effect in the birth immediately following.
- (iii) *Aparapariya vedaniya Kamma* - the Kamma that produces its Effect in any birth from the third to the last in which one attains Nibbana. This is the strongest Kamma which pursues the subject incessantly without sparing even Arahats or the Buddha.
- (iv) *Ahosi Kamma* - the Kamma that totally lapses if it fails to produce its Effect during the time it has its potency. *Ditthadhammavedaniya Kamma* would lapse if it fails in the very birth, *Upapajja vedaniya* if it fails in the following birth, and *Aparapariya* if the subject attains *Anupadisesa Nibbana* before Kamma takes Effect.

2. Classification based on Function (*kicca*), i.e. action produced by Kamma Following constitute the Group:

- (i) *Janaka Kamma* – (Reproductive Kamma)

Every subsequent birth is conditioned by good or bad Kamma manifesting as the last thought process which is most powerful at the moment of death. This thought is called *Janaka Kamma* (Reproductive Kamma).

- (ii) *Upatthambhaka Kamma* – (Supportive Kamma)

This is the Kamma that enhances the Effect of another Kamma of the same character after it manifests. Thus one good Kamma can augment and prolong the effect of another good Kamma, and a bad

Kamma can likewise aggravate the Effect of another bad Kamma. It is an *Upatthambaka Kamma* that prolongs the happiness of a person born in a happy state, or aggravates the misery of a person born in an unhappy state.

(iii) *Upapilaka Kamma* – (Counteractive Kamma)

This is the Kamma that counteracts the Effect of another Kamma of a different character, a good Kamma that obstructs a bad Kamma, or a bad Kamma that obstructs a good Kamma taking Effect.

(iv) *Upaghataka Kamma* – (Destructive Kamma).

This is the strong Kamma that totally destroys the Effect of another Kamma of the different character while it manifests. A person born in luxury and living in luxury may meet with an untimely death as a result of *Upaghataka Akusala Kamma*. Likewise a person born in misery and living in misery on account of an Unwholesome Kamma, may be suddenly ameliorated to prosperity by the operation of a Wholesome *Upaghataka Kamma*.

3. Classification of Kamma according to priority of effect (*vipakadana*)

This classification consists of the following:

(i) *Garuka Kamma* (Weighty Kamma)

Weighty Kamma dominates over the other Kammas and will give effect before others at Re-birth. The five heinous acts (*Panca anantariya Kamma*, i.e. patricide, matricide, killing an arahat, causing a bleeding injury to the Buddha, causing a schism in the Sangha) on the Unwholesome, side and Ecstasies (*Jhanas*) on the Wholesome side fall into this category.

(ii) *Asanna Kamma* – (Death proximate Kamma).

This category includes an action done immediately prior to the time of death or a reminiscence of a previous act entering the Death proximate thought process which conditions the re-birth in the absence of a weighty Kamma.

(iii) *Acinna Kamma* – (Habitual Kamma)

This Kamma is action done constantly, habitually or for a long period in life. This Kamma takes effect in the absence of a Weighty or Death proximate Kamma. There are instances where Habitual Kamma takes precedence over Death Proximate Kamma.

- (iv) *Katatta Kamma* – (Reserve Kamma).

This Kamma will produce result in the absence of any of the preceding three Kammās, and includes the residue of all weak Kammās.

4. Classification according to the Plane where Effect takes place.

- (i) *Kamavacara akusala kamma* (Unwholesome Kamma in Sense sphere).
(ii) *Kamavacara kusala kamma* (Wholesome Kamma in Sense sphere).
(iii) *Rupavacara kusala kamma* (Wholesome Kamma in Realm of Form).
(iv) *Arupavacara kusala kamma* (Wholesome Kamma in Formless sphere).

All evil actions forming Kamma give effect through unhappy experience to beings born in the Sense Sphere. Ecstasies of Form (*Rupa Jhana*) mature in a Realm of Form, and Formless Ecstasies mature in a Formless Realm.

In sum, the Law of Kamma asserts that :

- (i) a doer of the Kamma alone is responsible for his Actions.
(ii) effect follows action like a shadow, and
(iii) *Kamma* (Action), and *Vipaka* (Effect) accord in nature, unhappy effect following bad Kamma, and happy Effect following good Kamma.

It does not, however, follow that;

- (i) every experience of a being is necessarily an Effect of a past Kamma.
or (ii) a being is destined to reap the Effects of all past Kamma without exception.
or (iii) Kamma is the sole causative factor of any happening.

These are characteristics of a fatalistic doctrine which are foreign to the Buddhist Law of *Kamma*.

The Buddhist doctrine is that Kamma which produces corresponding Results is an aspect of a Universal Causal Process which operates in Nature, Kamma being only one of the Causal Factors. This is highlighted in the five-fold classification of the Law of Nature called '*Panca Niyama Dhammas*,' which are the following:

- (i) *Utu niyama* – Seasonal phenomena

This embraces all natural and physical phenomena, Seasonal variations of climate occur in correct sequence.

- (ii) *Bija niyama* – Biological factors.

Biological factors regulate genetic characteristics such as smell and taste of plant matter.

- (iii) *Kamma niyama* – Law of Kamma. Act and Result

The law which predicates that Acts give rise to consequences which correspond with the nature of Acts.

- (iv) *Dhamma niyama* – Law of Nature

This governs natural forces such as Gravity, Planetary movements Effect of light on darkness and also the miraculous occurrences at important events in the life of Great Beings such as Bodhisatta and The Buddhas.

- (v) *Citta niyama* – Law of the Mind

This includes laws governing the functioning of the Mind, the Nature of consciousness, and psychic phenomena such as telepathy and retrocognition, which are inexplicable by modern science.

The effect of a bad Kamma cannot be obviated by deceptive means. But texts explain that the Effect of a trivial bad Kamma can be submerged in an abundance of good Kamma like a crystal of salt dissolving in a reservoir without adding taste of salt to water. Likewise, an abundance of bad Kamma can thwart the surfacing of a weak good Kamma. Strong good Kamma can lead one to Emancipation, even while some bad Kamma yet remains to take effect.

QUESTIONS

1. Give the classification of '*Kamma*' on the basis of a (a) Time of Operation of Effect.
Repeat for (b) Function (*kicca*)
(c) Priority of Effect
(d) Plane where Effect takes place
2. Explain the significance of 'Volition' (*Cetana*) as an ingredient in the Buddhist doctrine of *Kamma*.
3. Explain in brief the 'Five Laws of Nature' (*Panca Niyama Dhamma*).

4. "Every experience of a Being is invariably the Effect of his past Kamma"
Comment on this statement in relation to the Buddhist doctrine of Kamma.
5. In a shipwreck caused by a storm, 99 persons got drowned and died, while one person escaped death. Apply the Law of Kamma to this incident.
6. In the following situations, indicate whether the Action constitutes Kamma, and if so, who is responsible.
 - (a) A blind man tramples on a beetle and the beetle dies.
 - (b) A hunter goes to the jungle to hunt animals, but fails to kill or injure any.
 - (c) A servant reluctantly kills a fowl on the orders of his master.
 - (d) A poor man steals a loaf of bread, to feed his starving child.
7. In the human world some persons are born rich, while others are born poor, some intelligent while others dull, some healthy while others sick. How does Buddhism explain these differences?

DHAMMAPADA

Dhammapada is one of the eighteen texts of the Khuddaka Nikaya of the Sutta Pitaka. It is an anthology of Pali stanzas which embody brief and succinct expressions of essential doctrines of Buddhism. In simplest language, the term 'Dhammapada' is translated by scholars as 'Selected Verses from the Teachings of the Buddha.'

Dhammapada contains 423 verses grouped into 26 Vaggas (Chapters) designated by a title indicating theme of the Verses. The instructions contained in the Verses fulfil the three primary aims of The Buddha's teaching, namely, human welfare of the present birth, rebirth in a happy existence in the next life, and the realization of the ultimate goal of Nibbana.

The stanzas prescribed for Senior Part I Examination with the text in Pali followed by English translations are given below. Students are expected to know the text by memory and be able to produce the translations and relevant explanations in English.

19. ***Bahuṃ pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto
gopo va gāvo ganayaṃ paresaṃ
nabhaḡā va samaññassa hoti***

Even though one may recite many sacred texts, if one does not live up to the doctrines therein, such heedless person resembles a shepherd who tends others' cattle, and does not share the blessings of Holy Life.

24. ***Uṭṭhānavato satimato
suciKammassa nisammakāriṇo
saññatassa ca dhamma jivino
appamattassa yaso bhivaḡḡhati***

The glory of one who is energetic, mindful, pure in conduct, discerning, restrained, heedful and righteous will grow forever.

35. ***Dunniggahassa lahuṇo
yatthakamanipātiṇo
cittassa damato sādhu
cittaṃ dantaṃ sukhāvahaṃ***

It is truly splendid to subdue the mind which is swift and wanders wherever it pleases and is difficult to subdue. A tamed mind brings happiness.

54. *Na pupphagandho pativatam eti
na candanam togaramallikā vā
satam ca gandho pativātam eti
sabbā disā sappuriso pavāti*

The fragrance of the flowers does not waft against the wind. Nor does the fragrance of sandalwood, tagara and jasmine flowers. But the fragrance of the virtuous spreads even against the wind. The presence of virtuous persons pervades in all directions.

56. *Appamatto ayañ gandho
yāyam tagaracandani
ya ca silavatam gandho
yoti devesu uttamo*

The sweet smell of tagara flowers and sandalwood is faint. The fragrance of the virtuous is excellent and spreads even among the deities.

62. *Puttā m atthi dhanāṃ
matthi iti bālo vihaññatti
attā hi attano nātthi
kuto puttā kuto dhanam*

“I have sons – I have wealth”. Thinking thus the fool worries. Even the self is not his own. Where are sons? Where is wealth?

63. *Yo bālo maññati balyam
pandito vapi tena so
balo ca paṇḍitamāni
sa ve bālo ti vuccati*

A fool who is aware of his foolishness is wise at least to that extent. But the fool who thinks he is wise is rightly called a fool.

76. *Nidhi nam va pavattaram
yam passe vajjadassinam
niggayhavādim medhāvim
tādīsam paṇḍitam bhaje
todīsam bhajamanassa
seyyo hoti na pāpiyo*

If one finds a person who points out one's faults and rebukes, one should associate such wise person and treat him like one who leads to a hidden treasure. Cultivation of such associations always augurs to one's betterment and never to one's worsening.

80. ***Udakaṃ hi nayanthi nettika
usukārā namayanti tejanaṃ
daruṃ namayanti tacchakā
attanaṃ damayanti paṇḍitā***

Irrigators direct the waterways. Arrow-makers bend the arrow shafts. Carpenters shape the wood. The wise control themselves.

94. ***Yass'indriyani samathangātani
assa yatha sārathinā sudantā
pahināmanassa anāsavassa
devāpi tassā pihayanti tādino***

Even deities hold dear the stable and resolute person whose senses are well restrained like horses well trained by a charioteer, whose pride is destroyed and who is free from cankers (mental intoxicants).

99. ***Ramaniyani araññani
yattha na ramati jano
vitarāgā ramissanti
na te kāmagavesino***

The forests where ordinary worldings find no delight, are enchanting.

Those who are free from passions and are not in quest of sense pleasures would find delight there.

100. ***Sahassaṃ api ce vācā
anatta padasamhitā
ekaṃ atthapadaṃ seyyo
yaṃ suttvā upasammati***

Nobler than one thousand words that are meaningless is one meaningful word after hearing which one attains peace.

104. ***Atta have jitaṃ seyyo
ya cā yaṃ itarā pajā
attadantassa posassa
niccaṃ saññatacārino***
105. ***Neva devo na gandhabbo
na Māro saha Brahmunā
jitaṃ apajitaṃ kayirā
tatharūpassa jantuno***

Conquest of the Self is nobler than the conquest of others. Not even a Deity, a Heavenly musician, a Mara or Great Brahma can turn into defeat, the victory of such person who is self subdued and abides ever in restrained conduct.

129. ***Sabbe tasanti dandassa
sabbe bhayanthi
maccuno attanam
upamam katva na
haneyya na ghataye***

Everyone fears violence. Everyone fears death. Imagining oneself in the position of another, one should neither kill nor cause another to kill.

Questions on Dhammapada Stanzas :-

1. A routine question may be set on each stanza calling upon the student to produce the Pali text and/or the English translation. This is the basic minimum knowledge expected of the student.
2. “*Sabbe tasanti dandassa.....*” (Everyone fears violence). What is the moral sought to be imparted by the stanza starting with this line?
3. “*Bahum pi ce sahitaṃ bhasamano.*” Complete the stanza starting with this line and give its meaning. What is the moral contained in the simile?
4. The Buddha warned the followers that they should be quick to correct their faults. Write the stanza containing this advice.
5. What is considered in the Dhammapada to be the supreme fragrance? Write the stanza containing this tenet.
6. “*Atta hi attano natthi*” (Even the self is not his own). Explain the doctrine contained in this line taken from the Dhammapada stanza.

FORTY OBJECTS OF MEDITATION

Meditation (*Bhavana*) as an ethical and a moral exercise assumes paramount importance as an avenue to reach the Supreme goal of Nibbana. Meditation (*Bhavana*) is the last of the Three main meritorious Acts (*Dana, Sila, Bhavana*). It is preliminary to Concentration (*Samadhi*), the second step in the Three fold system of Training (*Ti sikkha*) Sila, Samadhi and Panna.

Buddhist mental training provides two schemes of Meditation named, respectively,

- (i) Tranquillity Meditation (*Samatha Bhavana*) and
- (ii) Insight Meditation (*Vipassana Bhavana*)

Tranquillity Meditation is the concentration of mind on an object with unperturbed attention in order to reach the meditative absorptions and thereby to subdue mental hindrances such as sense pleasures, ill-will, etc. This scheme is also called Citta Bhavana. Insight meditation is mental training for penetrative understanding of the 'Three Characteristics of Existence' (*Ti lakkhana*) namely Impermanence, misery and non-substantiality (*anicca, dukkha and anatta*).

Objects of meditation are called '*Kammatthana*.' Famous Guide Book on Meditation – Visuddhi Magga enumerates forty objects of meditation grouped in the following manner:

(a) Ten totalities or devices (<i>Kasina</i>)	10
(b) Ten kinds of foulness (<i>Asubha</i>)	10
(c) Ten Recollections (<i>Anussati</i>)	10
(d) Four Divine Abiding – also called Sublime States (<i>Brahma Vihara</i>)	04
(e) Four Immaterial States (<i>Aruppa</i>)	04
(f) Repulsiveness of Nutriment (<i>Ahara patikula sañña</i>)	01
(g) Analysis of the Four Elements (<i>Catu dhatu vavatthana</i>)	<u>01</u>
	40

The ten *kasinas* are the following;

- (1) *Pathavi kasina* (earth)
- (2) *Apo kasina* (water)

- (3) *Tejo kasina* (fire)
- (4) *Vayo kasina* (air)
- (5) *Nila kasina* (blue)
- (6) *Pita kasina* (yellow)
- (7) *Lohita kasina* (red)
- (8) *Odata kasina* (white)
- (9) *Akasa kasina* (sky)
- (10) *Aloka kasina* (light)

The meditator practising “kasina” meditation should strictly conform to the prescribed directions regarding location, posture, and a variety of other environmental specifications, concentrate his mental and physical attention and repeat the name of the object (such as, *pathavi, pathavi*, etc.) in order to derive maximum benefit. Objects of meditation are representative specimens of the real objects modelled according to given specifications. A meditator of earth kasina should make a disc out of clay as the object. The object for water kasina can be a bowl of water. A meditator on fire kasina can concentrate on a flame. The blowing wind can be taken as the object of air. The meditator of a colour kasina can take an object of the required colour such as a flower, a piece of cloth etc. The meditator on the sky can look at the sky through a hole. The object of light can be taken as the rays of the sun or moon falling in through a crevice.

Objects of Foulness

The ten objects of foulness prescribed as objects of meditation are the nine stages of decomposition of a corpse followed by the stage of the skeleton. Specifically, they are:

- (1) *Uddhumataka* – bloated stage
- (2) *Vinilaka* – livid, patchy and discoloured
- (3) *Vipubbaka* – festering, trickling with pus
- (4) *Vicchiddaka* – opened up in the middle
- (5) *Vikkhayitaka* – gnawed, chewed at places by animals
- (6) *Vikkhittaka* – scattered, parts of the body scattered by animals
- (7) *Hata vikkhittaka* – hacked and scattered, where the corpse has been cut

- (8) *Lohitaka* – bleeding
- (9) *Pulavaka* – worm infested
- (10) *Atthika* – skeleton

Meditation by concentration on these objects was possible during the time of the Buddha since the common practice of disposal of dead bodies was to dump them on a charnel ground to perish. The meditators are required to observe detailed instructions regarding the manner of approaching the ground, selection of a suitable corpse (a male corpse by a male etc.) in order to derive the full benefits.

10 Anussati meditations

Anussati means repeated reflection or constant awareness or mindfulness on some object. There are 10 Anussati meditations. - 8 reflections and 2 on mindfulness as follows.

1. Reflecting on the virtues of the Buddha (*The Buddhanussati*)
2. Reflecting on the virtues of the Dhamma (*Dhammanussati*)
3. Reflecting on the virtues of the Sangha (*Sanganussati*)
4. Reflecting on one's Virtue (*Silanussati*)
5. Reflecting on one's Virtues with Devas as witnesses (*Devanussati*)
6. Reflecting on one's Liberality (*Caganussati*)
7. Reflecting on the Peace in Nibbana (*Upasamanussati*)
8. Reflecting on Death (*Marananussati*)

The 2 on mindfulness are:

9. Mindfulness regarding the Foulness or Impurity of the Body (*Kayagatasati*)
10. Mindfulness on breathing (*Anapanasati*)

These are further explained as follows :-

1. ***The Buddhanussati*** is the reflection or recollection on the virtues of a Samma SamThe Buddha.

There are 9 main qualities, stated in the stanza – “*Iti pi so Bhagava, araham, samma sambuddho, Vijja-carana sampanno, sugato, lokavidu, anuttaro purisa-dhamma sarati, satta deva-manussanam, buddho, bhagava ti.*”

These 9 virtues are further explained as follows:

1.1 **Araham**

1. The Buddha is one who is free of all defilements. Including the traces of the former existences (*vasana guna*)
2. He has annihilated all the foes (*ari*), of lust, hatred and delusion. These are the 3 roots of all defilements.
3. He has cut off the spokes (*ara*) of the wheel of existence – *samasara*. The spokes are the –*sankaras* – the formation of *kusala* and *akusala*, the wholesome and unwholesome thoughts that arise in the mind.
4. He is called an *Arahat* as He is worthy of being worshipped and offered the best offerings, by gods, humans and all beings. Those who respect or make offerings to Him, get the highest rewards – *vipaka* as His mind is pure. He is full of Loving Kindness (*Metta*) to all Beings and has Great Compassion (*Maha Karuna*).
5. He is also called *arahat* as He does not do any Evil even in secret (*a-raha*)

1.2 **Samma Sambuddho** – (*Samma* – fully. *Sam The Buddha* – realized correctly by the Buddha the Enlightened One)

He is the perfectly and Fully Enlightened One. He has realized, the Dhamma (4 Noble Truths) all by himself, and has the ability to teach it to others. *Pacceka The Buddhas* also realize the Dhamma by themselves, but they are unable to instruct others, to realize Nibbana, so clearly. *Pacceka The Buddhas* arise only when the dispensation of the *Samma SamThe Buddhas* are non existent in the universe.

1.3 **Vijja Carana Sampanno** – *Vijja* is wisdom, *carana* is conduct. *Sampanna* means endowed with. Hence he is called *Vijja carana sampanna* as He is endowed with wisdom and good conduct necessary to reach Enlightenment.

Carana The Buddha had developed 15 principles, which were useful in attaining complete freedom from suffering – Nibbana. There are :

1. Morality – *sila*,
2. Restraint of the senses – *Indriya samvara sila*
3. Moderation in eating – *Bhojane mattaññuta*

4. Developing vigilance or awareness – *Jagariyanuyoga*
5. Confidence – *Saddha*
6. Shame to do evil or self respect – *Hiri*
7. Fear to do evil thinking of the consequences – *Ottappa*
8. Learning – *Suta*
9. Effort – *Viriya*
10. Mindfulness – *Sati*
11. Wisdom – *Panna*
12. -15 - are the 4 Absorptions – *4 Rupavacara – Jhanas*

Vijja – The 8 fold types of wisdom developed by the Buddha to see reality – see Ambattha Sutta in D i , 100.

1. Knowledge of Insight – *Vipassana nana*
2. Ability to form another body similar to himself and take it out of his body – *Monomaya Iddhi*
3. Psychic powers – *Iddhivida*
4. Divine eye – *Dibba chakkhu*
5. Divine ear – *Dibba sota*
6. Ability of reading other's minds – *Paracitta vijjanana*
7. Remembering past existences – *Pubbenivasanussati nana*
8. Destruction of the cankers (Asavas) – *Asavakkhaya nana*

1.4 **Sugata** – Well gone

He has traversed the right path to real permanent happiness – Nibbana. He has always spoken the most appropriate words, and was a good speaker, who could explain the Dhamma clearly and correctly to any one, anywhere.

1.5 **Lokavidu** – Knower of all 3 worlds.

1. **Satva loka**, The 31 planes where beings can be born in this universe.

They are :-

The Sensual Planes – *kamavacara loka* – 11

The Form planes or Drahma loka – *Rupavacara loka* – 16

The Formless planes where only the mind exists, without the body
Arupava loka - 4

2. **Sankara loka** – He was aware of the *panchaskanda loka*. *Panchaskanda* are the five aggregates forming a living being. It is mind and body – *nama & rupa* which is further analyzed as the five aggregates.
3. **Avakasa loka** – He was aware of all other innumerable world systems.
- 1.6. **Anuttaro Purisa Damma Sarati** – *Anuttara* means incomparable or peerless. He was the Peerless teacher and guide to men and other beings that can be trained in the emancipation from suffering.

He is peerless as there is no higher being than Him in virtue (*Sila*), in concentration (*samadhi*), wisdom (*panna*), emancipation (*vimutti*), insight knowledge to emancipation (*vimutti nana dassana*).

- 1.7. **Satta deva manussanam** – *Satta* means Leader. He is a Leader, who showed the way to Nibbana, to both humans and gods, including Brahmas.
- 1.8. **Buddho** – He is called Buddho as He has the following qualities:

- Abhinneyya* – He gained the knowledge of all things that can be known.
- Parinneyya* - knowledge of all that are comprehensible,
- Pahatabba* - all things that should be abandoned,
- Sacchikatabba* - all things which should be realized, and
- Bhavetabba* - all things that should be developed.

Hence He has said – see Sanyutta Nikaya – verse 558

All that should be known is known by me

All that should be developed, I have developed

Whatever that has to be abandoned, I have abandoned,

Hence Brahman, I am a The Buddha.

- 1.9. **Bhagava** -It is a word used to respect and revere a person who is the best of all beings.

He is so called as He is exalted in fame, past merits, Iddhi powers, and has extinguished the fires of Greed, Hate, and Delusion with 'vasana' or inherited bad qualities.

However, note that the qualities of a The Buddha are not restricted to these nine. They are innumerable as stated below.

The Buddhapi The Buddhassa Bhaneyya vanna – Kappampi ce annama bhasamano Khiyeta kappo cira digamantare – Vanno na khiyetha Tathagatassa.

Even if another The Buddha were to explain continuously, the qualities of a Samma SamThe Buddha, a kalpa will pass but the qualities will not be exhausted.

2. **Dhammanussati** – reflecting on the virtues and the characteristics of the 'Doctrine' as follows:

Well expounded is the doctrine by the blessed one.

1. *Svakkhato* - explained the dhamma fully in the beginning, middle and end
 2. *Sanditthiko* - to be realized by oneself immediately
 3. *Akaliko* - capable of giving immediate results
 4. *Ehipassiko* - inviting investigation, (come and see quality)
 5. *Opanaiko* - capable of leading one to nibbana, hence worthy of learning
 6. *Paccattam Veditabbo Vinnuhi* - to be understood by the wise, each one for himself.
3. **Sanghanussati** – reflecting on the virtues and the characteristics of the members of the Saints or Holy Celibate Order (*ariya puggala monks*). There are 8 main qualities as follows:-
1. *Supatipanno* – of good conduct
 2. *Ujupatipanno* – upright and wise
 3. *ñaya patipanno* – of dutiful conduct
 4. *Samici patipanno* – of right conduct
 5. *Ahuneyyo* – worthy of offerings

6. *Pahuneyyo* – worthy of hospitality.
 7. *Dakkhineyyo* – worthy of gifts.
 8. *Anjalikaraneyyo* – worthy of worship or reverential salutation.
 9. *Anuttaran Punnakhetam Lokassatii* – incomparable field of merit to the world.
4. ***Silanussati*** is the reflection on the perfection of one's own conduct.
 5. ***Caganussati*** is the reflection on one's own benevolent or charitable nature.
 6. ***Devatanussati*** is the reflection on the fact that deities are born in such exalted realms due to the Faith, Saddha, and Conduct sila, and that I too will endeavour to have them.
 7. ***Upasamanussati*** is the reflection on the attributes of Nibbana, such as Peace and the ending of all Suffering.
 8. ***Marananussati*** is to contemplate that Death is certain. When and where it will occur is uncertain and not known.

It enables one to comprehend the fleeting nature of life and understand that death is certain, and life is uncertain (*maranan niyatan, jivitan aniyatan*), he will endeavour to make the best use of one's life and time, by working for the benefit of oneself and also others, instead of indulging in sensual pleasures. Beside, one can face death with calm and serenity.

One can also realize that the so called 'Beings' are the outward temporary manifestation of the invisible kammic energy, just as the electric light is the manifestation of electric energy.

9. ***Kayagatasati*** is the reflection on the 32 impurities (parts) of the body. This meditation on the loathsomeness of the body, helps in the dispassion or the non-attachment to one's or others bodies,
10. ***Anapanasati*** is to be mindful on respiration – one's breathing. That is the movement of air going in, and out. *Ana* is inhalation, and *Apana* is exhalation.

Four Divine Abidings (*Brahma Vihara*)

The four Divine Abidings prescribed as objects (or subjects) of meditation are :

- (1) *Metta* – Loving kindness
- (2) *Karuna* – Compassion
- (3) *Mudita* - Sympathetic joy
- (4) *Upekkha* – Equanimity

Four Immaterial States (Four Arupa)

The four Immaterial States are :

- (1) *Akasanancayatana* – Base consisting of boundless Space.
- (2) *Vinnanancayatana* – The base consisting of boundless Consciousness,
- (3) *Akincannayatana* – The base consisting of Nothingness.
- (4) *Nevasannanasannayatana* – The base consisting of neither Perception nor non-Perception.

Repulsiveness of Nutriment (*Ahare patikula sanna*)

Recollection on the repulsiveness of nutriment is reflection on the whole process that turns food into repulsive matter starting with chewing and mixing with saliva in the mouth, passing through the body undergoing digestion by the action of various secretions, and ending with its discharge as waste matter.

Analysis of the four elements (*Catu dhatu vavatthana*)

By this Recollection is meant the meditation on the analysis of the four elements of the body namely, *Pathavi* (hardness), *Apo* (cohesion, binding), *Tejo* (heat), and *Vayo* (inflation, distension), concentrating on their individual characteristics.

QUESTIONS

1. Explain the terms '*Samatha Bhavana*' (Tranquility Meditation) and '*Vipassana Bhavana*' (Insight Meditation)
2. Enumerate the eight clusters of Objects of Meditation (*Kammattana*) which make up the Forty Objects of Meditation.
3. What are the four Divine Abidings (Brahma Vihara)? Why are they so –called?

FETTERS (SANYOJANA)

According to the Teachings of the Buddha all living beings exist in a continuous succession of births and re-births called 'Samsara' (Wheel of Existence). While the origin of this succession of births and re-births is inconceivable, its cessation or deliverance from this cycle for any individual can be realized by conscientiously following the Path enunciated by the Buddha. Beings are tied up with the wheel of Existence by a series of mental attachments called 'Fetters' (*Sanyojana*) which are ten in number. The ultimate goal for any Buddhist devotee is Nibbana. Nibbana can be attained by the annihilation of the ten Fetters either in a single feat or in a progression of four steps annihilating a few Fetters at each step (see below).

The Ten Fetters (*Sanyojana*) enumerated in the texts are the following:

1 Sakkaya Ditthi – Personality belief or Self illusion

It is the delusion of 'Self' or ignorance of the true nature of the Self. This concept is explained in the Suttas as the misconceived belief that the Five Aggregates (*khandha*) which constitute the individual *namely Rupa* (Form), *Vedana* (feeling), *Sanna* (perception), *Sankhara* (mental factors), and *Vinnana* (consciousness) taken separately or as a whole contain an enduring, unchanging entity that migrates from birth to birth.

2 Vicikiccha – Sceptical doubt or Perplexity

It primarily means distrust, but at times uncertainly or indecision. In the religious context it is distrust or disbelief in eight factors that are central to the Right Vision of the follower of the path to emancipation, namely, sceptical doubt about:

- (1) the Master (*Sattha*), the Buddha
- (2) the Teaching (*Dhamma*)
- (3) the Order (*Sangha*)
- (4) the system of Training (*Sikkha*) – enunciated by the Buddha
- (5) things Past – past births (*Pubbanta*)
- (6) things Future – future births (*Aparanta*)
- (7) both things Past and Future (*Pubbaparanta*), and
- (8) Conditionality – Dependent Origination (*Paticca Samuppada*)

In brief, the distrust of these factors amounts to total non-acceptance of the entire system of the Teaching of the Buddha. Doubt is further more a hindrance (Nivarana). In terms of religious discipline it hinders a person doing wholesome deeds obtaining Ecstasies (*Jhana*), and developing the mind to its spiritual goal-Nibbana.

3.Silabbata Paramasa – Adherence to (heretical) rites and ceremonies ‘*Sila*’ means nature or habit. *Vata* means a religious observance or rite. ‘*Sila vata*’ or Silabbata in heretical religions were ascetic practices such as behaving like animals (ajavata – like a goat, *go vata*-like a bull, *vagguli* – like a bat, etc) performed with fervent devotion hoping through them to realise the Supreme Bliss according to each religion.

This Fetter is the belief that by performing such ascetic practices one could achieve moral purity and realize the Supreme Bliss of Nibbana. Performance of rituals for any mundane purpose would not fall within this description.

4.Kamaraga – Lust of Sense Desires

The word *Kama* literally means ‘Desire’ and subjectively mean ‘Sense Desire’ It is used in two related meanings:

(i) Desire for sense objects (*vatthu kama*), and

(ii) Desire for sense gratification (*kilesa kama*) i.e. of the five senses. The word *raga* means passion; accordingly *kama raga* means sense passion. It is the most formidable of the obstacles to moral and spiritual perfection. It is the unwise attention (*ayoniso manasikara*) directed towards Objects of Sense desire that causes *kamaraga*, taking things impermanent as permanent, painful as pleasurable, and unsubstantial as substantial.

5.Vyapada – Ill will or malevolence

The word ‘*vyapada*’ is derived from the verb ‘*vyapajjhati*’ meaning ‘to do harm’. Hence ‘*vyapada*’ means to harm or injure another ill will or malevolence which is normally accompanied by hatred and produced by a notion of selfishness. Pursuing a malevolent quest, the worldling indulges in wrong conduct in deed, word and thought. It is a root cause of unwholesome action (*akusala hetu*).

6.Ruparaga – Craving for re-birth in the ‘World of Form’ or Fine Material Realm

Ruparaga is the craving or intense desire to be re-born in the World of Form or the Fine Material Sphere. Those who are disgusted with the vanity of sense pleasures and see the suffering in the Sensuous Sphere conceive an intense passion to be re-born in the World of Form which is free from lust. Such re-birth

occurs only where a person who has the ability to attain an Ecstasy of Form (*Rupa Jhana*), dies.

7.Aruparaga – Craving for re-birth in the Formless Realm .

With the eradication of the lust for sense pleasures (*Kama raga*). and the craving for birth in the World of Form (*Rupa raga*) two obstacles to the path to moral purification are overcome. Those who see suffering in the Sensuous Sphere and the World of Form may conceive a desire to be re-born in the Formless Realm by remaining in a Formless Ecstasy. Though such craving is harmless by itself, it is a hindrance to spiritual progress.

8.Mana – Conceit

Mana implies looking at or measuring oneself with others. It is also referred to as 'haughtiness of mind' (*cetasa unnati*). Even after overcoming self delusion under the first Fetter, *Sakkaya ditthi* a residue of self-assertion remains as pride. Conceit is the tendency to ostentatiously display oneself over others with qualities one has or, more often, with qualities which one presumes to possess. It is a way of balancing one's feeling of inferiority. Conceit impairs balanced judgement which is necessary for mental development.

9.Uddhacca – Agitation

Uddhacca or agitation is described as restlessness of the mind, the lack of understanding that everything is subject to change. Conflict arises when one fails to cope with change. The fetter is the struggle to escape from conflict. Agitation also manifests itself in man's eagerness to outdo others, and excel in as many spheres as possible. Agitation of mind stands opposed to Mindfulness (*sati*).

10.Avijja – Ignorance

Ignorance ordinarily means lack of knowledge. In a religious sense it is not knowing things as they truly are. It is also the lack of insight, lack of knowledge that all component things are impermanent, subject to suffering and unsubstantial. In a more specific sense it is the lack of knowledge of the existence and scope of the Four Noble Truths.

Ignorance deludes people making life which is impermanent and unhappy seem permanent and happy. *Avijja* is the primary root of all evil and suffering and continual re-birth. Ignorance and craving are the causes of Kamma. Greed (*Lobha*), and Hatred (*Dosa*) are rooted in Ignorance. All Unwholesome states of Mind are caused by Ignorance.

Sanyojana (Fetters) as obstacles on the Noble Path

Sanyojana or Fetters are so-called because they are the bonds that keep the beings tied to the continuity of births and re-births called *Sansara*. They are evil in character and act as hindrances on the path to moral perfection. Given that the ultimate goal of the Teaching of the Buddha is escape from 'Sansara' and the attainment of the bliss of *Nibbana*, the *Sansaric* being striving to reach this goal has to shatter all the ten Fetters by concerted effort pursued over a period of time either in a single feat, or in a series of achievements in a single birth, or a series of births not extending beyond seven.

The Way to *Nibbana* is the development of Insight (*Vipassana*), culminating in the Seven Purities (*Sapta Visuddhi*). By sustained effort on the Path, the worldling (*putujjana*) would reach a stage when he would get a glimpse of *Nibbana* for the first time "like a traveller by night seeing the landscape around him in a flash of lightening." At this stage he is called a "Stream Winner" (*Sotapanna*), one who has entered the stream that leads to *Nibbana*. On reaching this stage (also called the First Stage of Sainthood), he eradicates three Fetters namely, *Sakkaya Ditthi*, *Vicikiccha* and *Silabbata Paramasa* (described above). A Stream Winner's goal of *Nibbana* is assured. He would elevate himself to the three higher stages of Sainthood either in the same birth or failing which in the succeeding births not exceeding seven in the Sensuous Sphere.

With sustained endeavour and greater courage the Stream Winner could reach the Second Stage of Sainthood called "Once Returner" (*Sakadagami*) by weakening two Fetters namely *Kamaraga* and *Vyapada* (described above). The once Returner is so-called as he would be re-born only once in the human world and thereafter attain *Nibbana*, if he failed to reach the three higher Stages in the same birth and attain *Nibbana*. What is meant by weakening the Fetters is that he is not capable of totally freeing himself from the two fetters Lust and Anger. At times he may be subject to these mental frailties.

On attaining the Third Stage of Sainthood namely "Non-Returner" (*Anagami*), he eradicates totally the Fetters of *Kamaraga* and *Vyapada*. The Non-Returner has rooted out all sensual pleasures, and does not return to the world. Hence its he called Non-Returner. He will not be re-born in the celestial abodes too. If he dies as a Non-Returner he would be re-born in the Pure Abodes (*Suddhavasa Brahma Worlds*), and attain Arahantship from such plane.

When the Non-Returner makes his final endeavour and attains Arahantship he eradicates the remaining five Fetters namely, *Ruparaga*, *Aruparaga*, *Mana*, *Uddaccha* and *Avijja* (described above). The first five Fetters which keep the Beings tethered to the Sensuous Realms which are the "Lower Worlds", are called the "Lower Fetters" (*Orambagiya Samyojana*), while the second group

of Five Fetters which keeps the Beings confined to the Five Material and Immaterial Realms which are the “Higher Realms” are called “Higher Fetters”, (*Uddhambhagiya Samyojana*). With the attainment of Arahantship all ten Fetters get totally eradicated with no possibility of resurgence.

Any person, lay or monk, who is still possessed of all the ten Fetters binding to the round of re-birth and has not reached the First stage of Sainthood is called a Worldling (*Putujjana*). A person who has attained the three Stages of Sainthood and has not attained the ‘Fruit’ of Arahantship, is called ‘a Noble Learner’ (*Sekha*). An Arahant is called, one who has accomplished and ‘Perfectured in Training’ (*Asekha*). An Arahant who has extinguished the defilements, but continues to live with the “Groups of Existence” (*upadi*) remaining, is said to be in *Sopadisesa Nibbana*. An Arahant on passing away is said to have entered *Anupadisesa Nibbana* (Nibbana without Groups remaining).

QUESTIONS

1. What are Fetters (*Samyojana*)? Why are they so-called?
2. Enumerate the Stage of Sainthood, and the Fetters that are eradicated at each stage.
3. What is Sceptic Doubt (*Vicikiccha*)?
4. Distinguish between *Orambhagiya Samyojana* (Lower Fetters), and *Uddhambhagiya Samyojana* (Higher Fetters).
5. Explain the terms ‘*Putujjana*’, ‘*Sekha*’, and ‘*Asekha*’.

PROOF OF REBIRTH

'Rebirth' is the standard English term used to signify the Buddhist doctrine which postulates that any life of a being is not an isolated phenomenon but a link in a continuous process of births with births preceding and births succeeding any given birth. The succession of rebirths survives until the being reaches the goal of Nibbana.

The doctrine of Rebirth is a cardinal doctrine in the Teachings of the Buddha. The doctrine of Rebirth is inextricably intertwined with the law of Kamma and postulates the following:

- (i) Every being is enmeshed in a continuation of births and rebirths (a life flux) called in Buddhist texts 'Samsara'.
- (ii) The beginning of this life-flux is not cognizable.
- (iii) The life flux continues so long as the causative factors of life flux namely 'craving' (*tanha*) and 'ignorance' (*avijja*) that are inherent in the being are not eradicated. (Life flux terminates with the total eradication of craving and ignorance, whereupon the being attains the stage of an Arahant).
- (iv) While the cumulative kammic energy as at the moment of death of the past birth conditions the present birth, the cumulative kammic energy as at the moment of death of the present birth conditions the future birth.

The doctrine of Rebirth for Buddhists is not simply a theory or hypothesis but a fact verifiable by evidence. Kamma and Rebirth are two aspects of life personally verified by the Buddha through extrasensory perception.

Although Rebirth technically means 'survival after death', where proof is concerned it is the existence of a past birth that is empirically verifiable since future birth is a matter for speculation.

Although Buddhism professes Rebirth it is unique in its explanation of the mechanism of Rebirth which totally rejects the existence of a transmigrating permanent and enduring entity (called 'Soul' in some religions), either created by a Divine Power or emanating from a Divine Essence. Having denied a transmigrating entity, the link between two Births has to be shown by other means in order to establish continuity and give meaning to moral responsibility. Buddhism represents Death as the dissolution of the Five

Aggregates constituting the Human personality, and Birth as their regeneration, the surviving consciousness completing the process. Buddhist concept of the Life flux is 'Continuity without identity'.

Given that Life-flux is a continuous succession of Births, Deaths, and Re-births, it is relevant to ask "What was the ultimate origin of 'Samsara'? To this question The Buddha gives the piquant reply "Samsara is without cognizable beginning.the "Perpetuation of the Life flux is maintained by Cause and Effect. Termination of the Life flux is possible by following assiduously the Path enunciated by the Buddha.

It has to be conceded that Rebirth cannot be conclusively proved by laboratory experimentation. If proof is desired, existence of a Past Birth has to be established by a preponderance of probability, and the rationale extended to a future Birth except where Life flux has been terminated.

Ordinary human beings cannot recall their past lives under normal conditions. Only those who have developed their faculties of extra sensory perception to very high level can perceive their own past lives as well as those of others. There are references in the Buddhist texts to those who were possessed of such powers during the time of the Buddha.

In Eastern countries where Buddhism is practised as a religion, Rebirth was treated as a subject of religious faith. Western scientists who are more rational minded embraced the subject of Rebirth into their exercises of psychic and parapsychological research, and have produced a mass of evidence which tend to confirm the Buddhist theory of Rebirth.

Evidence of Rebirth come from a variety of sources. The following are noteworthy:

(1) Recall of Past lives by young children

Instances are reported from time to time of very young children who are too young to imagine or fabricate situations recalling experiences of their past lives, such as, the places where they lived, their parents and siblings, their normal activities of life, and persons associated with them and particularly in most cases the circumstances of their deaths. Some facts recalled in these reminiscences are such that they can be verified by reference to authentic records e.g. Birth and Death Certificates and Judicial proceedings. The corroborations are strong enough to put the cases beyond the pale of mere conjecture or coincidence and turn them into incidents of real history. A well known case that was subjected to an in-depth investigation by renowned authorities was that of Gnanatilaka of Kotmale. Another case was that of Wijeratne of Balangoda. Authentic

reports of Rebirth investigations come not only from Eastern countries where religious beliefs include Rebirth, but also from Western countries where religions reject such beliefs.

(2) Prodiges, Geniuses and Intellectual Giants.

It is an accepted fact that The Fully Enlightened The Buddha is not the product of exertion in a single birth but the culmination of sustained exertion over a countless number of lives in the past. Apart from The Buddhas, history has witnessed many lesser mortals of exceptional caliber who rose to eminence unique among mankind. How were such marvels possible? Here too, a possible explanation is that with their birth they brought into this world the cumulative product of the respective forte developed over a sequence of previous births.

(3) Display of skills without initiation or training

Instances have come to light of young children displaying skills in which they have had no training in the present birth or speaking languages unknown to the family. These may well be skills they brought into this birth from the past birth.

(4) Recall of pre-natal memories under hypnotic regression

Hypnosis is defined as “a sleeplike state in which the mind responds to external suggestion, and can recover forgotten memories.” Hypnotism is used as a means of uncovering latent memories of past lives of ordinary people. It has been found that recession (i.e. a treatment given by psychologists to bring back to conscious memory, forgotten incidents of childhood) could be carried back beyond early infancy even to revive pre-natal memories. Instances are on record of memories recalled under hypnosis being verified and found to be true.

Ven. Bhikkhu Bodhi says “The Teaching of Rebirth is not merely an article of Buddhist faith, an empty dogma but a doctrine that has implications for the entire course of Dhamma practice.” It is a fundamental tenet of Buddhism so much so that disbelief in Rebirth is a stamp of heresy.

What is the cause of Rebirth? The Buddha taught that Ignorance produces Desire. Desire to live is the cause of Rebirth. When all Desire is extinguished Rebirth ceases. To stop Rebirth is to extinguish all Desire.

Considering all the evidence gathered from people who remembered their past lives, theories of science, and the findings of parapsychological and psychical research, it can be concluded that the Buddhist Concept of Rebirth is indeed true and verifiable to the non-dogmatic and discerning mind.

QUESTIONS

1. Indicate the main postulates of the Buddhist doctrine of Rebirth.
2. What is meant by the Buddhist concept of 'Samsara'?
3. Since Buddhism rejects a transmigrating 'Soul' how is continuity of the sequence of births explained?
4. Summarise the bases of proof of Rebirth.
5. "It is Kamma that conditions Rebirth". Explain this statement.
6. Show how Kamma is related to Rebirth.

NIVARANA (MENTAL HINDRANCES)

The Supreme The Buddha has declared that there are 5 obstacles or Mental Hindrances to the development of the Mind, called *Nivaranas*. They obstruct the attaining of *Jhanas* (Full Absorptions), one's path to final liberation from all suffering – *Nibbana*. They obstruct one from doing Kusala and cause Rebirth in the Duggati, in the 4 Unhappy Realms;

They are *Niraya* (Hells), *Tiracchina yoni* (Animal world), *Peta Yoni* (Ghosts), and *Asura Yoni* (Demons). These *Nivaranas* also make one's life in this world, unhappy and miserable as they blind one's mental perception, and cause much unwholesome thoughts, without realieing their consequences (*Vipaka*).

These 5 Hindrances can be briefly defined as follows:

1. *Kamacchanda* – Sense Desire or attachment (*Lobha*) to Sensual pleasures.
2. *Vyapada* – Intense Anger, Ill-will or hatred (*Dosa*) towards others whom one dislikes accompanied by the wish, for their down fall or destruction.
3. *Thina Middha* – Sloth and Torpor. The mental lethargy and the reluctance to engage in wholesome actions. (*Kusala Kamma*)
4. *Uddhacca* – *Kukkucca* – Restlessness of the Mind and Worry or Repentance.
5. *Vicikiccha* – Sceptical doubts and Indecisions.

These can be further explained as stated below:

1. *Kamacchanda* – *Kama* means attachment to the world of the 5 senses, the external world. The world of sight, sound, smell taste and physical touch. *Chanda* means deligt. *Kamacchanda* in short means the delight in the realm of the 5 senses. In meditation one should give the body a comfortable posture and give up the concern for the body, then concentrate on the mind. Give up *Kama vitakka*, thoughts regarding enjoying with the 5 senses, as they do not reveal the Truth.

The first thing to do is bring the Mind to the present.

It is the Attachments to Sensual desires for the gratification of the 5 senses, namely, the eye, the ear, the nose, the tongue, and the body (contact). The eye is always in search of pleasant sights, the ear pleasant sounds, the nose pleasant smells, the tongue good taste, and the body pleasant contacts.

The Buddha has not denied the enjoyment of the 5 Senses to ordinary persons, but warned that indulging in them and getting strongly attached to

them, (*Upadana*) leads to unhappiness sooner or later. The happiness derived from Sensual pleasures is for that moment only, i.e. subject to impermanence (*Aniccha*) which is inherent in them. If this is correctly understood, it will prevent one from getting attached to the Sensual pleasures, which ultimately lead to Suffering – *Dukkha*. It is attenuated at *Sakadagami* level and completely eliminated at *Anagami* stage.

Bhikkhus and others, who are on the path to Nibbana are advised to have restraint in their Senses, and practice of *Indriya Samvara Sila*. Those who are keen, even adopt some of the *Dhutanga* which are austere practices to check the Senses.

To obtain a Jhana one has to let go of the *Kamacchanda* – Sense Desires.

2. **Vyapada** is strong Resentment, Ill will or Anger.

In meditation it can be;

1. Ill will towards someone else
2. More likely towards oneself
3. On the meditation itself

They can be overcome by the practice of *Metta*.

Vyapada is due to a mental factor called *Dosa* which arises when the mind reacts with an undesirable object. If one has *sati* or mindfulness and wise reflection (*Yoniso manasikara*) it is possible to recognize anger as it arises in the mind, *Pariutthana* Stage. This is possible by the practice of *Cittanu Passana*, in every day life. It will prevent anger from doing harm to oneself and others by preventing anger proceeding to the active *Vithikkama* stage.

Vyapada is also a fetter (*Samyojana*) which binds one to the cycle of Births and Deaths (Samsara). It is inhibited by *Piti* or joy which is a *Jhana Anga* (Jhana factor). At Jhana level the Mental Factor *Piti* is very strong and is capable of suppressing *Vyapada*. It is attenuated on attaining *Sakadagami* level of sainthood and completely eradicated at the *Anagami* level.

The practice of *Metta* (loving kindness) and being aware of *Kamma and Vipaka*, will gradually help in the suppression and elimination of Anger in everyday life.

4. *Thina – Middha*: they are generally translated as Sloth and Torpor. It refers to the lethargic state of mental activity, not bodily fatigue. Even Arahats and The Buddhas encounter bodily fatigue. *Thina Middha* induce sleepiness and prevents one from continuing in meditation.

When sloth and torpor are present the mind is dull and blurry and one will not know the meditation object. It is another aspect of ill will, because one does not like where one tries to escape by going to this dull state or mood. It is boredom or lack of interest or lack of value that gives rise to Sloth and Torpor.

This can be avoided by changing from sitting to walking meditation or changing bodily postures with mindfulness. Taking food in moderation also helps in avoiding *Thina Middha*.

Fear and alertness will not allow this to come up. Zen masters use a stick to alert yogis when they are trained in meditation. Sitting on the edge of a cliff or other dangerous place also avoids *Tina Middha*.

Counting also helps in keeping *Tina Middha* away.

4. Uddhacca – Kukkucca

Uddhacca is mental unrest. It is as a result of lack of contentment of what you are doing a fault finding mind rather than a mind which appreciates what is already there. It will look for something else to do, or to think or to go anywhere but here and now.

It is a mental factor which is always associated with all unwholesome thoughts (*Akusala Sadharana Cetasika*). When one observes the precepts (sila) and avoids evil thoughts, *Uddhacca* will not arise.

Uddhacca is fully eliminated only at *Arahat level*

Kukkucca is Repentance, Remorse, or Brooding. It is a result of thinking over a bad conduct or evil committed in the past or the good that could not be done. The best that one can do in such circumstances is not to repeat the mistakes already done and do Wholesome deeds (good) now, without thinking of the past, Repentance only adds to the stock of Unwholesome citta.

All ordinary people '*putujjana*' do mistakes but those who forgive their mistakes and learn from them are wise. Forgiveness and letting go of the past is what overcomes remorse. *Kukkucca* is eliminated fully only at *Anagami* level.

5. Vicikiccha

Vicikiccha is having doubts on things that should not be doubted. They are about the Teaching, about the Teacher or towards One self.

The meditation teacher must be like a coach of a sports team. His job is to both teach the students with his own experience and more important to encourage them to succeed. A teacher must lead by example so that the students will get confidence. So select a reliable meditation teacher.

Have confidence that you can achieve whatever you want. With determination and confidence it is a matter of time before you succeed.

In hindrances it does not mean doubts regarding the qualities of the Triple Gem only. Even non Buddhists who believe in Kamma and Vipaka such as the Hindus also are capable of attaining *Jhanas* and *Abbhinna* (special knowledge).

Vicikiccha is completely eliminated at the first stage of sainthood – Sovan.

The Buddha has given appropriate similes to these 5 Hindrances as follows:

1. *Kamacchanda* or Sensuous desire as water mixed with many colours.
2. *Vyapada* or ill will to boiling water.
3. *Thina-Middha* or sloth and torpor to water covered with moss.
4. *Uddhacca – Kukkucca* or restlessness and worry to agitated water.
5. *Viccikiccha* or Sceptical doubts to muddy water.

Just as water, disturbed and impure as stated above, will not allow one to see one's reflection or the bottom clearly, in the presence of any of these 5 hindrances one cannot concentrate or see reality.

When these hindrances are present, at Tranquility meditation (*Samatha Bhavana*), the mind cannot reach Full Absorption level – (*Appana or Jhana Samadhi*), At the Jhana level these Hindrances are suppressed temporarily (*Vikkhambhanapahana*), and the mind is pure so long as one is in that *Samadhi*.

The *Jhana* Factors or *Jhana Anga* are wholesome mental factors which are strong in a *Jhana Citta*. They are *Vitakka, Vicara, Piti, Sukha* and *Ekaggata*. These *Jhana Anga* suppress the Hindrances temporarily as follows:

1. *Kamacchanda* is suppressed by *Ekaggata*, which is defined as one-pointedness of mind on a Wholesome or neutral object. This prevents the mind from straying into sensuous objects.
2. *Vyapada* by *Piti*. It is a mental factor, which brings about rapture, gladness or joyful interest. *Piti* and *Dosa* (anger) cannot exist in the mind at the same time, as they are of opposing nature.
3. *Thina – Middha* by *Vitakka* which is the mental factor which directs the mind towards the object. In meditation it is the initial application of the mind to the object of meditation.
4. *Uddhacca* and *Kukkucca* by *Sukha*, which is a pleasant, happy mental feeling and not physical feeling. This avoids restlessness and leads to *Samadhi*.

5. *Vicikiccha* by *Vicara*. It is the Mental Factor which investigates the Object of meditation by sustained application of the Mind on the Object and avoids indecision.

N.B. *Vitakka* is compared to the flying of a bee towards a flower, while *Vicara* is compared to a bee going round the flower, and investigating it.

Piti creates an interest in the object while *Sukha* is the enjoyment of it. *Piti* is like the seeing of water to a tired and thirsty traveller, while *Sukha* is the feeling he gets when drinking that water.

Vitakka is a precursor to *Vicara*, similarly *Piti* is the precursor to *Sukha*.

In Insight meditation or direct *Vipassana Bhavana*, *Sati* or Mindfulness is developed according to the *Satipatthana Sutta*. There, at *Upachara Samadhi* or access or proximate concentration level the mind is temporarily clear of defilements including the Hindrances. Then, one can proceed to realize the higher wisdom, without obtaining Jhanas, to see things as they are (*Yata Butha Nana Dassana*), and realize the three signata, *Aniccha* (Impermanence), *Dukkha* (Unsatisfactoriness), and *Anatta* (No permanent entity or soul, within ourselves and all around us). This wisdom finally leads one to the ultimate happiness, *Nibbana*.

When one has mundane wholesome thoughts (*Kamavacara Kusala Citta*), no defilements are present in the mind at that moment, and hindrances are also absent. Hence it is beneficial to have a clear understanding of Kusala and Akusala thoughts and Mental Factors (*Cetasika*). The hindrances are 7 of the 14 Akusala Mental factors.

Abhidhamma, the special and systematic teaching of the Buddha, defines clearly among other things, the 89 different types of *Citta* (thoughts), and 52 *Cetasika* (Mental Factors). A knowledge of at least the main basic principles of Abhidhamma will help one to understand the unwholesome thoughts and Mental Factors (*Akusala citta*, and *Cetasika*), and how they are gradually eliminated to achieve happiness and contentment at present and finally attain Nibbana.

QUESTIO

1. What are Mental Hindrances' (*Nivarana*)?
2. Explain why 'Mental Hindrances' (*Nivarana*) are so-called.
3. Indicate what Wholesome Mental Factors (*Jhananga*) temporarily suppress each Mental Hindrance.

Abhidhamma
for
Senior Level – Part I

English Dhamma Examination of the Colombo – YMBA

by
Ven. Panadure Dhammarakkhita
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PREFACE

The Abhidhamma section has been prepared to cover the current syllabus intended for Senior – Part I, the third stage of the Examination on Theravada The Buddha Dhamma conducted by the Colombo Young Mens' Buddhist Association.

It includes part of the “Miscellaneous Section”, the third chapter of “Abhidhammattha Sangaha” namely, the chapters on the classification of citta according to Feelings – Vedana, Roots - Hethu, and Functions - Kicca, and the chapter six of the same text book which offers a detail classification of Material Phenomena (Rupa Paramattha).

An effort has been made to explain the subject matter in simple terms for the benefit of the student and the general reader. I would be glad to receive any comments suggestions or criticism on this work from the reader.

A few authoritative books published on Abhidhamma have been consulted in the preparation of this volume, and special references is made of “A Manual of Abhidhamma” by Venerable Narada Maha Thero, and “A comprehensive Manual of Abhidhamma” by Venerable Bhikku Bodhi. I pay my utmost gratitude to those authors whose books had been a guide to me.

My sincere thanks are due to Mr. U. B. Herath, the Superintendent of Examinations of the Colombo YMBA for requesting me to prepare this book, and appreciate his devoted endeavour in this project.

May my late parents, teachers the well wishers and all readers share the merit gained by this act of propagating the Buddha. Dhamma, and attain Nibbana.

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CHAPTER 1

COMPENDIUM OF THE MISCELLANEOUS (Pakinnaka Sangaha Vibhago)

In the two previous books on Abhidhamma, published by the Young Men's Buddhist Association of Colombo, Sri Lanka, the subjects of consciousness (citta) and the Mental factors (cetasikas), the first two chapters of the Abhidhammattha Sangha were discussed in a manner suitable for the students. We have seen how wholesome and unwholesome consciousness arise in relation to the different objects (arammana), and the arising of their Resultant consciousness. The common basic feature of consciousness is the awareness of an object. Though citta can be classified into eighty nine or one hundred and twenty one different classes, it is treated as one single dhamma owing to its basic nature of awareness or cognizing of an object. The fifty two Mental Factors which carry their own intrinsic nature together with consciousness as one dhamma form the fifty three associated states. These are called Nama Dhammas. In this chapter titled as "Compendium of miscellaneous", in Abhidhammattha Sangaha, a further classification of consciousness (citta) according to Feeling (Vedana), Roots (Hetu), Functions (Kicca), Doors (Dvara), Objects (Alambana), and Bases (Vatthu) are being discussed.

CHAPTER 2

ANALYSIS OF FEELING (Vedana Sangaha)

Feeling (vedana) is one of the Universal mental factors which arises in every consciousness. Dependent on contact arises feeling, and its function is to experience the taste of the Object contacted. Accordingly, Feeling (Vedana) is classified as three fold, namely; (i) Pleasant Feeling (Sukha vedana) (ii) Painful Feeling (Dukkha vedana) and (iii) the Feeling which is neither painful nor pleasant (Adukkhamasuka vedana). In this classification both physical and mental feeling of pain and pleasure are included. This three fold division which is based on tasting is called "**Anubhavana Bedho**".

Classification of Feeling by way of Consciousness.

Pleasurable or pleasant feeling (Sukha vedana)

The following sixty three Consciousness fall under this category.

- Consciousness rooted in Greed (Lobha) accompanied by pleasure (Somanassa sahagatha lobha mula cittas) 04
- Body consciousness accompanied by pleasure (Root less) (Sukha sahagatha kaya vinnana) 01
- Investigating consciousness accompanied by pleasure (Root less) (Somanassa sahagatha santirana citta) Smile producing functional consciousness accompanied by pleasure (Root less) (Somanassa sahagatha hasituppada citta) 01
- Beautiful consciousness of the sense sphere accompanied by pleasure (Wholesome 04 + Resultant 04 functional 04 (Kama sobhana – somanassa sahagatha cittani) 12
- The first, second, third & fourth Jhana consciousness of the Form – sphere accompanied by pleasure (Wholesome 04 + Resultant 04 + Functional 04) The Supra Mundane consciousness of Magga (04) & Phala (04) attained through the first, second, third and the fourth Jhanas accompanied by pleasure. 12

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Consciousness with displeasure or pain are three in number, namely,

- Unwholesome consciousness rooted in hatred accompanied by displeasure (Domanassa sahagatha cittani) 02
- Body consciousness accompanied by pain (coming under the unwholesome resultant rootless group) (Dukkha sahagatha kaya vinnana) 01

03

Consciousness accompanied by equanimity (with neither pain nor pleasure) are fifty five in number, namely.

- Unwholesome consciousness accompanied by equanimity (four rooted in Lobha and two rooted in Moha) (Upekkha sahagatha cittani) 06
- Rootless consciousness accompanied by equanimity (Upekkha sahagatha Ahetuka cittani) 14

- Beautiful consciousness of the sense sphere accompanied by equanimity (Upekkha sahaḡatha kama sobhana cittani) 12
- Fifth absorption (Jhana) consciousness of

Form sphere (Rupavacara)	3
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Five fold Analysis of Feeling

The mental factor of Feeling (Vedana) takes the lead role in the act of perceiving the taste of the Object contacted. Hence this dhamma becomes the governing faculty (Indriya). When it is classified accordingly, it becomes five fold.

Namely;

- I. Physical happiness (Sukha)
- II. Physical pain (Dukkha)
- III. Mental happiness (Somanassa)
- IV. Mental displeasure (Domanassa)
- V. Equanimity or Neutral feeling (Upekkha)

According to the above classification, the only change that takes place in categorizing the consciousness is that the two consciousness namely, body consciousness accompanied by **pleasure** falls under Sukhindriya, and the body consciousness accompanied by pain falls under Dukkhindriya respectively. The number of consciousness already classified under Equanimity remains unchanged at fifty five.

At certain instances, Feeling has been categorized as Sukha and Dukka. Under this two fold division, Equanimity is treated as Sukha.

QUESTION

1. What is the common characteristic feature of any Consciousness?
2. What are the Six Compendia discussed in this chapter?
3. What are the different types of Feelings?
4. Divide the Sense Sphere Consciousness according to the different types of Feelings.

CHAPTER 3

COMPENDIUM OF ROOTS (Hetu Sangaho)

Here the consciousness and the concomitant mental factors are grouped according to Roots which too are Mental Factors, conjoined with respective Consciousness. The word 'Hetu' is a term generally used to denote a 'cause' or 'reason'. But in this context it implies the meaning as that which creates stability to the Consciousness and the conjoined Mental Factors.

There are **six roots** (*Mula*) that accord stability and firmness to Consciousness.

Namely;

(i) Greed (ii) Hatred and (iii) Delusion which are exclusively immoral and the other three namely. (iv) Non-Greed (v) Non Hatred and (vi) Non Delusion are identified as Wholesome when these arise in Moral Consciousness. These three wholesome Roots are called indeterminate roots (*Abyakhata Hetu*) when arisen in Resultant and Functional Consciousness.

Out of the eighty nine cittas there are eighteen which are Rootless. Each of these eighteen Consciousness does not accommodate a single root dhamma. Hence the name Rootless Consciousness. (*Ahetuka Citta*). Those are the;

- (1) Seven Unwholesome Resultant Consciousness (Akusala Vipaka Citta).
- (2) Eight Wholesome Rootless Resultant Consciousness (Kusala Vipaka Ahetuka Cittani), and
- (3) Three Rootless Functional Consciousness (Ahetuka Kriya cittani). These eighteen consciousness arise independent of the condition of Root dhammas.

The balance seventy one consciousness stand firmly having at least one of the roots or two roots or even three roots in the case of moral Consciousness arising with Wisdom (Panna). The root dhammas arise in the following manner.

Consciousness with one root.

Unwholesome cittas rooted in Delusion accompanied by single root of Delusion (*Mohamula cittani*) 2

Consciousness with two roots

A. Unwholesome consciousness rooted in Greed (*Lobha mula cittani*) 8

B. Unwholesome consciousness rooted in Hatred (<i>Dosamula cittani</i>)	2
C. Sense sphere wholesome consciousness dissociated from knowledge (<i>Kama sobhana nana vippautta kusala cittani</i>)	4
D. Resultant consciousness dissociated from knowledge of the above group (<i>Kama sobhana nana vippautta vipaka cittani</i>)	4
E. Functional consciousness dissociated from knowledge of the same group (<i>Kama sobhana nana vippautta kriya cittani</i>)	<u>4</u> <u>22</u>

In A –above. the roots are Delusion (Moha) and Greed (Lobho).

In B-the roots are Delusion and Hatred (Doso)

In C, D, and E above the roots that accompany are Non Greed (Alobha) and Non-Hatred (Adosa).

Consciousness with three Roots

● Sense sphere Beautiful consciousness associated with knowledge (Wholesome, Resultant and Functional)	12
● All Fine material sphere consciousness (Rupavacara Cittani)	15
● All Immaterial sphere consciousness (Arupavacara Cittani)	12
● Supramundane consciousness (Lokuttara Cittani)	<u>08</u> <u>47</u>

These forty seven Consciousness are conditioned by the three moral and indeterminate roots of Non-Greed, Non-Hatred and Non-Delusion. The term indeterminate refers to Resultant and Functional Consciousness, and the same Roots when accompany these Consciousness, these are termed as indeterminate Roots.

QUESTIONS

1. Name the Roots?
2. What function do these Roots perform?
3. What are the Consciousness named as Rootless?
4. What Consciousness are with only one Root?
5. Show the different Roots that accompany the Sense-sphere Beautiful Consciousness.
6. What is the difference between Wholesome and Indeterminate Roots?

CHAPTER 4

COMPENDIUM OF FUNCTIONS – PART 1 (Kicca Sangaha)

Our general impression is that we carry out our wishes and we perform all the activities according to our expectations. But what actually happens is that we are being guided by our own Consciousness. To be more specific, our actions are the results of our Volitions (cetana). In addition to the activities conducted by Volitions, there are other Functions taking place according to various situations. In Abhidhamma these Functions have been sorted out, and you find that there are Specific Functions directed by Consciousness (Citta). In all, the eighty nine Consciousness do perform fourteen separate Functions.

Imagine a factory site which turns out several products. These products are attended to by different sets of workers. Sometimes one act may be performed by several workers while some of the workers may attend to various aspects of the product. Similarly every Consciousness (Citta) perform at least a single act while some of these are capable of serving in many capacities.

The different Functions of the Consciousness are as follows;

- | | | | |
|------|--------------------------|---|-------------------|
| (1) | Rebirth – Linking | - | Patisandhi |
| (2) | Life – continuum | - | Bhavanga |
| (3) | Adverting | - | Avajjana |
| (4) | Seeing | - | Dassana |
| (5) | Hearing | - | Savana |
| (6) | Smelling | - | Ghayana |
| (7) | Tasting | - | Sayana |
| (8) | Touching | - | Phusana |
| (9) | Receiving | - | Sampaticcana |
| (10) | Investigating | - | Santirana |
| (11) | Determining | - | Votthapana |
| (12) | Javana | - | Javana |
| (13) | Registration | - | Tadaramma |
| (14) | Death | - | cuti |

(1) Rebirth – Linking (Patisandhi)

The moment of birth of a being in any of the abodes whether in the sentient world (*Kama bhumi*), the fine material world (*Rupa-bhumi*), and the formless sphere (*Arupa-bhumi*) is identified as Rebirth-linking. It is the moment followed by the moment of Death of a Being in a previous life. This moment links up the past life with the new existence. Hence the term Rebirth-Linking.

Rebirth-Linking moment too is just one conscious moment (*Cittakkhana*) where the first consciousness (*Patisandhi citta*) takes place. Simultaneously the concomitant Mental Factors which form the aggregates of Feeling (*Vedana*) Perception (*Sañña*), and Mental Formations (*Sankhara*) arise along with the Patisandhi citta which is the Consciousness aggregate. The arising of the materiality aggregate too takes place at the same moment along with the four mental aggregates. This is the general condition of the Birth of a being having the five aggregates.

Rebirth-Linking (*Patisandhi*) is a resultant stage of Volitions one has accrued in a previous life. This function is performed by nineteen Resultant consciousness, the details of which will be discussed in a latter chapter.

(2) Life continuum (*Bhavanga*)

The pali word Bhavanga is a conjoined word made up with the two Words of Bhava and Anga. Bhava means existence. Anga refers to the factor that helps in the survival or continuity of existence. Once a Birth of a Being takes place the Rebirth Linking consciousness arises. Arising of this consciousness itself is the actual moment of coming into Being. This Citta perishes immediately according to its nature of impermanence. Once this first Consciousness has fallen apart a resultant consciousness similar to the Patisandhi citta follow suit, moment to moment depending on the strength of the Kamma, and other factors which brought about the particular Being. Arising of this resultant consciousness is called the Life continuum of Bhavanga. This process continues until the death of the particular Being.

A note should be made that the process of the Life continuum (*Bhavanga Citta*) does not keep on arising incessantly without a break, and that Bhavanga process is a Subconscious state. The process of Life continuum is arrested only when an active cognitive process takes place through the Sense doors. When an Object of Rupa contacts the eye or any other Object contacts the particular sense door, the Life continuum process (*Bhavanga*) cease to function in order to accommodate the Object contacted, and a new thought process arises. When this thought process is over, the Life continuum automatically takes place until a new Object contacts the sense door. If at any moment the Life continuum process (*bhavanga*) ceases to arise, marks the Death of the particular Being.

It may be clear that whatever Resultant consciousness that does the Function of Rebirth-Linking of an individual, also does the Life-continuum function of the same individual. Therefore, each of the nineteen Resultant consciousness which does the Rebirth-Linking function also does the Life continuum function.

(3) Adverting (*Avajjana*)

The life continuum process or the ever flowing *Bhavanga Citta* arising and passing away incessantly is disturbed only when an object comes in contact with the respective sense door. The object can be anything connected with the five physical Sense doors or one directly grasped by the Mind door. Since there is one consciousness at a time, the object contacted could be cognized after the Life continuum process has been arrested. In between the Life continuum process and the real cognition of the contacted object, another function known as the Adverting (*Avajjana*) takes place. Its function is to let the stream of Consciousness turn towards the new Object. There are two consciousnesses which perform the function of Adverting.

(4) Seeing (*Dassana*)

It is the function of seeing the visible object contacted with the eye. There are two Consciousness which perform this function.

(5) Hearing (*Savana*)

When the object is the sound it is the function of hearing through the ear. Two Consciousness do the function of hearing.

(6) Smelling (*Ghayana*)

When the object of odour contact the nose the function of smelling takes place. It is experienced by two Consciousness.

(7) Tasting (*Sayana*)

When ever we eat or drink it is natural to experience some taste which is brought about when the eatable food contacts the tongue. Though we are not aware, tasting is one of the functions conducted by two consciousness.

(8) Contacting (*Phusana*)

When we touch something or when an external object happens to contact any part of our body we feel its nature. What we experience could be hardness or softness, coldness or warmth etc. The feeling one observes through the contact is experienced by two consciousness.

(9) Receiving (*Sampaticcana*)

Once an object contacts the Sense door of the eye, ear, nose, tongue or body, there arises the Consciousness of seeing, hearing, smelling, tasting and contacting respectively. This Consciousness is followed by one of the two Consciousness of Receiving (*Sampaticcana*). Its function is to simply accept the Object contacted by the Sense door.

(10) Investigating (*Santirana*)

Once the function of Receiving the Object that contacts the five Sense doors is over, there arises the Consciousness which Investigates the Object received. This function is performed by one of the three Investigating Consciousness.

(11) Determining (*Votthapana Kicca*)

You may have now noticed that the Sense door consciousness, Receiving consciousness and the Investigating consciousness do arise in consecutive order. Once the object is fully apprehended by the investigating consciousness, the subject determines the course of action to be taken with regard to the Object contacted. This function is called as Determining function. It is the gateway to Moral or Immoral Action

(12) Javana Function (*Javana kicca*)

The term "*Javana*" as found in Abhidhamma texts is being used here without an English equivalent. *Javana* means to run swiftly. The Consciousness that performs this function arises generally for seven consecutive times. It could be either Moral or Immoral depending on the situation and the way you grasp the Object. It is the moment that a worldlyling accumulates Kamma. It is the instant at which one accomplishes bodily, vocal and mental activity. This is the most important stage of the thought process.

The potentiality of the seven Javanas vary when producing the Effects or Results. The first Javana thought moment is the weakest having gathered no prior strength. Its kammic effect may produce results in the current life itself. The seventh *Javana* moment being the last, having a diminishing potentiality may accord Results in the immediate subsequent Life span. The five middle order *Javana* moments are capable of producing Results in the distant future from the future second life span until you reach the final goal of Nibbana.

In the case of Arahants and the Buddhas, there is no accumulation of Kamma during the *Javana* process, since they have eradicated all the cankers (*Asavas*). With regard to these higher beings, the function of *Javana* is carried out by the Functional Consciousness. There are in all fifty five Consciousness which accomplish the Javana process.

(13) Registration (*Tadarammana*)

The Pali word *Tadarammana* literally means "having that object". Here the object referred to is the same on which the stream of consciousness of the particular thought process emerged. The function or Registration is accomplished by two thought moments immediately after the *Javana* process. A special feature is that it arises only when there is room for the arising of two consecutive thought moments. In other words, the life span of the object perceived should possess two thought moments (*cittakkhana*) after the last or the seventh *Javana*. Such objects are named as ever great object (*Athimahantarammana*). This aspect will be discussed when referring to the cognitive processes.

The function of Registration is carried out by eleven Consciousness.

(14) Death (*Cuti*)

Death of a living being is the last or the final function connected with the life process. According to *Abhidhamma* the moment of Death is the arising and passing away of the Death Consciousness (*cuti citta*).

The stream of Consciousness of a particular individual that continued through out the life from the moment of Birth in the mothers womb (*Patisadhi*), ceases to arise in that body after the Death consciousness. In fact it is the same *Bhavana citta* that finally arises and ceases.

The function of Death (*Cuti kicca*) is performed by the nineteen Consciousness which carry out the function of Rebirth-Linking and the *Bhavanga* process. It means that one of the nineteen Consciousness does the Rebirth Linking, the *Bhavanga*, and the Death function of a particular individual.

CHAPTER 5
COMPENDIUM OF FUNCTIONS
(Kicca Sangaha)
PART II

It is important to note the exact positions or the occasions of the different functions described above. Since these functions are executed by different Consciousness, we may locate the places where these Consciousness arise. The places or the locations are tenfold;

- 1) Place of Rebirth – Linking (Patisandhi)
- 2) Place of Life continuum (Bhavanga)
- 3) Place of Adverting (Avajjana)
- 4) Place of five fold Sense Consciousness (Panca Vinnana)
- 5) Place of Receiving (Sampaticcana)
- 6) Place of Investigating (Santirana)
- 7) Place of Determining (Votthapana)
- 8) Place of Javana
- 9) Place of Registration. (Tadarammana)
- 10) Place of Death (Cuti)

(1) Rebirth – (Patisandi)

It is between the Death consciousness of the previous life and the first Life continuum (Bhavanga) consciousness of the present life. Rebirth consciousness arises immediately after the last consciousness of the past life and ceases at the next moment providing suitable condition for the arising of the Life continuum consciousness. According to theravada tradition there is no in between life known as Antarabhava, a subject highly discussed by many now a days. It is a stream of consciousness without a break, where Consciousness arises according to conditions.

(2) Life Continuum – (Bhavanga)

The following are the stages of the arising of Life – continuum consciousness.

- (i) Between Rebirth linking and Adverting
- (ii) Between Javana and Adverting
- (iii) In between Registration and Adverting

- (iv) In between Determining and Advertising
- (v) Between Javana and Death Consciousness
- (vi) Between Registration and Death

These positions will become clear during the study of the Cognitive process.

(3) Advertising (Avajjana)

The two consciousness of (1) Five sense door Advertising consciousness and (2) the Mind door Advertising consciousness perform this function. It arises between;

- (i) Life continuum consciousness and the five fold Sense consciousness.
- (ii) Life continuum and the Javana respectively.

(4) Five fold Sense Consciousness (panca Vinnana)

These are the :

The eye consciousness	-	(Cakkhu vinnana)
The ear consciousness	-	(Sota vinnana)
Two Nose consciousness	-	(Ghana vinnana)
Two Tongue consciousness and	-	(Jivha vinnana)
Two Body consciousness	-	(Kaya vinnana)

Each of these Consciousness arises between five Sense door Advertising consciousness and the Receiving consciousness.

(5) Receiving Consciousness – (Sampaticcana)

There are two consciousness. Each rises between the five Sense consciousness and the Investigating consciousness.

(6) Investigating Consciousness – (Santirana)

There are three consciousness performing this function. Each arises between the Receiving consciousness, and the Determining consciousness.

(7) Determining Consciousness – (Votthapana)

There are two occasions for the arising of this consciousness

- (i) Between Investigating consciousness and the *Javana*
- (ii) Between Investigating consciousness and the Life Continuum (*Bhavanga*)

(8) Javana

The fifty five Consciousness that perform the function of Javana arise between:-

- (i) Determining consciousness and Registration consciousness.
- (ii) Determining consciousness and Life Continuum consciousness.
- (iii) Determining consciousness and Death (cuti) consciousness.
- (iv) Mind-door cognition (Manodvaravajjana), and Registration consciousness.
- (v) Mind-door cognition and Life Continuum consciousness.
- (vi) Mind-door cognition and Death consciousness.

(9) Registration

There are in all eleven consciousness performing this function. Each of them arises between;

- (i) Javana and Life Continuum, and
- (ii) Javana, and Death (Cuti) Consciousness.

(10) Death (Cuti) Consciousness

This consciousness arises between.

- (i) Javana and Rebirth – Linking consciousness
- (ii) Registration consciousness and Rebirth Linking consciousness.
- (iii) Life continuum and Rebirth – Linking consciousness.

The Death consciousness of an individual would take place in between one of the above three ways.

CHAPTER 6
COMPENDIUM OF FUNCTIONS
(Kicca Sangaha)
PART III

Classification by way of Consciousness

This chapter is intended to discuss the Consciousness that perform each of the aforesaid Functions dealt with in the previous chapters. The student may notice that some of the Consciousness perform more than one Function.

The Function of Rebirth Linking

The following nineteen Consciousness perform the Rebirth linking (Patisandhi) Function.

(i)	Immoral Resultant Investigating consciousness accompanied by indifference (Akusala Vipaka Upekha Sahagatha Santirana citta)	1
(ii)	Moral resultant investigating rootless consciousness (Kusala Ahetuka Vipaka Upekkha Sahagatha Santirana citta)	1
(iii)	Sense sphere Beautiful Resultant consciousness with roots (Kama Sobhana Maha Vipaka Citta)	8
(iv)	Fine material sphere resultant consciousness (Rupavacara Vipaka citta)	5
(v)	Immaterial sphere resultant consciousness (Arupavacara Vipaka citta)	$\frac{4}{\underline{\underline{19}}}$

When evil is committed through deed, word or thought such acts are executed by Unwholesome consciousness. Of the twelve Unwholesome consciousness, eleven of them, except the consciousness accompanied by equanimity and associated with restlessness rooted in delusion are capable of giving rebirth in the woeful unhappy planes, namely the (1) Niraya Apaya, (2) The Animal world (3) The sphere of Petas and (4) realm of Asuras. When birth takes place in any of these unhappy states, the first consciousness of the newly born will be first mentioned Resultant consciousness. It does the Rebirth-Linking function in the four woeful realms.

The second mentioned Wholesome resultant rootless consciousness arises as the Rebirth Linking consciousness of the lowest grade of Beings in the Sensuous

blissful plane namely the Human realm, and the six celestial planes. This birth is classified as Sensuous blissful plane Rootless Rebirth. (Sugathi Ahetuka Patisandi).

It is the result of a Wholesome Kamma which is of an inferior quality (Omaka) and also with two Roots on non-greed (Alobha) and non Hatred (Adosa). Some of the human beings who are congenitally blind or deaf and those with deformity and mentally retarded are regarded as having this type of Rebirth-Linking consciousness. Some of the vinipatika Asuras and Vemanika Petas too are born with the same consciousness.

In the Sensuous blissful plane there are eight other different Consciousness. These are divided into two groups.

- (i) The four great Sense sphere Resultants with two Roots of non greed and non hatred.
- (ii) The four great Sense sphere Resultant with all the three Roots of non-greed, Non hatred, and Non delusion.

When one of the consciousness of the first group performs the Rebirth linking function that is called **Dvihetuka Patisandhi**. The second group where three roots are available that birth is named as **Tihetuka Patisandhi**. (Having three roots).

Dvihetuka Patisandhi (Rebirth Linking with two Roots)

It is where the four Sense sphere Wholesome Resultant consciousness disassociated from knowledge (wisdom) do the Rebirth linking function. This birth is the result of a superior Wholesome act conducted with consciousness having two roots of non-greed and non-hatred or a Wholesome consciousness having three roots, but of an **inferior** quality (Omaka).

A Wholesome act to gain a superior quality has to be conducted with equal zest at the three periods of past, present and the future of the act. The doer has to maintain the Wholesome mental factors in sound order at the three stages of preparation, performing the Act itself, and after completion of the Act without being contaminated by the hindrances.

A person having born with a **Dvihetuka Patisandhi citta** is very unlikely to gain the fine material sphere Absorptions or the higher states of Supra mundane Path and Fruit consciousness in his current life span, however much he may aspire and try. The reason being that he does not possess Wisdom at the Root level of his Birth. His Rebirth linking consciousness is devoid of Wisdom.

Tihetuka Patisandhi

Rebirth linking consciousness having three Roots of non-greed, non-hatred and non-delusion is the highest or strongest form of Birth, one could get in the

Sensuous plane. All beings in Fine material and Immaterial planes are generally born with this type of Rebirth linking consciousness.

Such Birth is the result of a Superior Wholesome act having committed with the triple Roots with equal zest during the periods of preparation, execution and after. It means that during the whole process of the deed, pure and genuine intention should prevail together with knowledge.

The Rebirth-Linking function in the Fine material Brahma worlds are performed by the respective Fine Material sphere Resultant consciousness.

The Resultant Immaterial sphere consciousness does the Rebirth linking function in the Immaterial Brahma worlds according to the respective Absorptions developed.

Life continuum function (Bhavanga)

The nineteen consciousness which perform the Rebirth Linking function respectively does the function of life continuum of each individual.

Function of Adverting

The two cittas, namely,

- (i) Five Sense door Adverting consciousness accompanied by Equanimity and,
- (ii) Mind door adverting consciousness accompanied by Equanimity perform the function of Adverting.

When an object touches the respective Sense door the Life continuum consciousness gets arrested and the five Sense door Adverting consciousness (Pancadvaravajjana) arises making room for the thought process to commence. When an object touches the Mind door the Adverting consciousness arises interrupting the life – continuum consciousness.

Function of Seeing

When the Adverting consciousness is over one of the two Eye consciousness accompanied by equanimity arises doing the Function of seeing.

Function of Hearing

As in the case of seeing mentioned above one of the two ear. Consciousness accompanied by equanimity arises hearing the sound.

Function of Smelling etc.

One of the two nose, tongue and the body consciousness respectively carry out the Functions of smelling, tasting and touching. In the case of Body consciousness one coming under the Unwholesome group is accompanied by **pain** while the other coming under the Wholesome group is accompanied by **pleasure**.

The function of Receiving

It is performed by the two consciousness of :

- (i) Unwholesome Resultant receiving consciousness accompanied by Equanimity and (Akusala Vipaka Upekkha Sahagatha Sampaticchana citta)
- (ii) Receiving consciousness accompanied by Equanimity of the Wholesome Resultant Rootless group of consciousness. (Kusala Ahetuka Vipaka Upekkha Sahagatha Sampaticchana citta)

The function of investigating

This function is carried out by three consciousness, Namely:

- (1) Investigating consciousness accompanied by Equanimity of the Unwholesome Resultant rootless consciousness. (Akusala Vipaka Upekkha Sahagatha Santirana Citta)
- (2) Investigating consciousness accompanied by Joy. (Kusala Ahetuka Vipaka Somanassa Sahagatha Santirana Citta) and
- (3) Investigating consciousness accompanied by Equanimity. (Kusala Ahetuka Vipaka Upekkha Sahagatha Santirana Citta)

The last mentioned two consciousness fall under the Wholesome Resultant Rootless consciousness group.

A note should be made that when Panca Vinnana, (seeing, hearing, smelling tasting and touching) each at a moment together with Sampaticchana and Santirana cittas arise in the consecutive order in a thought process all three consciousnesses should belong to either of the two groups of Unwholesome Resultant or the Wholesome Rootless Resultants. It means that if the seeing consciousness is an Unwholesome Resultant, the Receiving and the Investigating consciousness too should be from the unwholesome category. Such Unwholesome Resultants arise when the object seen happens to be an unpleasant painful one to the onlooker. When the object seen brings pleasure then the Seeing consciousness, the Receiving and the Investigating consciousness are taken as Wholesome Rootless Resultants. When the object which came in contact with the eye is highly joyfull and extremely pleasurable then the Investigating

consciousness will be the one accompanied by Joy, the seventh consciousness of the Wholesome Resultant Rootless group.

The fifteen Resultant Rootles consciousness (seven (7) Unwholesome and eight (8) Wholesome, which we much do not consider as important are the real Resultants one experiences during the life time. The Unwholesome are the result of your previous sins while the Wholesome eight Resultants are the products of your meritorious Kamma performed previously in this life or even in earlier births. Therefore, one should be very careful in the way you lead your present moment, with bodily, verbal and mental actions.

The function of Determining

This function has been dealt with in the earlier chapter and the consciousness which carry out the Determining function is the Mind door Adverting consciousness (Manodvaravajjana citta) This function takes place in the five Sense door thought processes, immediately after the Investigating consciousness.

The function of Javana

There are fifty five cittas that function as Javana – Namely;

□ The Unwholesome consciousness	12
□ Smile producing consciousness (Hasituppada citta-only Arahants and The Buddhas)	1
□ Sense sphere Wholesome consciousness (Kama sobhana kusala)	8
□ Sense sphere functional consciousness (Kama sobhana kriya)	<u>8</u> <u>29</u>

These consciousness belong to the Sense sphere. Hence named as **Kama Javana**. The following balance twenty six consciousness are called Absorption level Javana or **Appana Javana**.

□ Fine material sphere Wholesome consciousness (Rupavacara Kusal Jhana)	5
□ Fine material sphere Functional consciousness (Only Arahants) (Rupavacara Kriya Jhana)	5
□ Immaterial sphere Wholesome consciousness (Arupavacara Kusala Jhana)	4

□ Immaterial sphere Functional consciousness (Only Arahants) (Arupavacara Kriya Jhana)	4
□ Supramundane Path consciousness (wholesome) (Lokottara Magga Citta)	4
□ Supramundane Fruit consciousness (Resultans) (Lokottara Phala Citta)	<u>4</u>
	<u>26</u>

The function of Registration

Eleven consciousness Function as Registration – Those are :

1. Sense sphere, Wholesome Resultant consciousness with Roots 8
2. The Rootles Investigating Resultant consciousness 3
(One is from the Unwholesome group and the other two are from the Wholesome group)

One of these cittas arises twice in consecutive order after the Javana consciousness of suitable thought processes.

Function of Death (Cuti)

Death consciousness is the last consciousness of any being. This function is performed by a similar consciousness that gave Birth to the individual. It is also the same type of consciousness that arose in him as the Bhavanga citta of the particular individual during his Life time when thought processes do not take place through the five door Cognition (Pancadvaravajjana) or the Mind door cognition (Manodvaravajjana). The Function of Death therefore is performed by the nineteen Consciousness that Function as the Rebirth linking (Patisandhi) and the Life Continuum (Bhavanga).

CHAPTER 7
COMPENDIUM & FUNCTIONS
(Kicca Sangaha)
PART IV

Classification by Numbers of Functions

You are now familiar with the fourteen Functions carried out by the eighty nine Consciousness. When a classification is made of the Consciousnesses and the various functions performed by these consciousnesses one may observe that some of the Consciousnesses perform more than one Function.

Consciousnesses that perform five Functions

Out of the three investigating consciousness the two consciousness accompanied by equanimity do the following functions.

(A) Rebirth Linking (B) Life continuum (C) Investigating (D) Registration, and (E) Death (Cuti).

Consciousnesses that conduct four Functions

The eight sense sphere great resultant consciousness do the following functions.

- | | |
|---------------------|--------------------|
| (A) Rebirth Linking | (B) Life Continuum |
| (C) Registration | (D) Death |

Consciousnesses that perform three Functions

The nine sublime resultants (Mahaggata Vipaka) perform the functions of

- (A) Rebirth Linking (B) Life continuum (C) Death

Consciousnesses that perform two Functions

(1) The Investigating Consciousness accompanied by joy performs the functions of.

- (A) Investigating in the five Sense Door thought process and (B) Registration in both types of thought processes.

(2) The mind door Adverting consciousness does the functions of

- (A) Adverting in the Mind door thought process, and
(B) Determining in the five sense door thought process.

Consciousnesses that perform a single Functions

□ Javana Consciousness	55
□ Five Sense – door Adverting (Panchdvaravajjana)	1
□ Receiving Consciousness (<i>Sampaticcana</i>)	2
□ Five fold Sense Consciousness (Dvipanca Vinnana)	<u>10</u>
	<u>68</u>

These sixty eight Consciousness will perform only one function of Javana, adverting, receiving, seeing, hearing, smelling, tasting and touching respectively.

QUESTIONS

- (1) Name the functions performed by Consciousness.
- (2) Explain the following Functions
 - (i) Rebirth Linking
 - (ii) Bhavanga
 - (iii) Death (Cuti)
- (3) Explain the Adverting Functions.
- (4) Describe the five Sense Door Functions.
- (5) Write a short note on the Functions of Javana.
- (6) What Consciousness perform the Rebirth Linking function and classify them according to the three worlds.
- (7) What Consciousness does the most number of Functions?
- (8) In between what Consciousness do the following functions take place?
 - (i) Rebirth Linking
 - (ii) Adverting
 - (iii) Javana
 - (iv) Registration
- (9) Name the Consciousness that perform four Functions.
- (10) "In general, we talk of doing this thing and that thing, doing good and bad. But what takes place according to this lesson, is the Function of Javana." Elaborate this statement in your own words.

CHAPTER 8

THE ULTIMATE REALITY OF RUPA

Of the four ultimate realities discussed in Abhidhamma the foregoing chapters are intended to explain the reality of matter (*Rupa Paramatta*). However, we may converse on Citta and Cetasikas in relation to the origin and functioning of bodily physical components.

The terminology "**Rupa**" bear several meanings. In common usage amongst the Sinhalese community "**Rupa**" refer to a picture or a drawing that which can be seen. That which is visible is also called "**Rupa**". It is sphere of visibility. Generally an image, a figure or a sign are also referred to as "**Rupa**". The term "**Rupa-dhatu**" in the Pali cannon also denotes the Sphere of Brahma world which is superior to the Sense Sphere or the Kama Loka. Another term is **Rupa Jhanas** which is translated as Absorptions derived through tranquility meditation (Samatha Bhavana). Rupa is also applied in the classification of a Being into five aggregates. The first aggregate is the physical body which is called **Rupakkhandha**. Other four aggregates namely; (i) Sensation (*Vedana*) (ii) Perception (*Sanna*) (iii) Mental formations (*Sankhara*), and (iv) Consciousness (*Vinnana*) refer to Citta and Cetasikas which are not visible.

Thus we see that the word **Rupa** is used in a variety of meanings and that in every such usage, a particular meaning is derived at every point and some of these ideas or concepts are accepted as true in conventional terms.

A Being that roams in Samsara is a composition of three main categories of Paramattha dhammas according to Abhidhamma analysis. These are namely, (i) **the consciousness** or citta paramattha, (ii) **the mental states** or cetasika paramattha and (iii) **the physical body** or Rupa paramattha. Out of these three paramattha dhammas, the first and second are not objects that could be seen by the eye or heard through the ears or known by the balance three sense doors. These two dhammas could be discerned only by the mind itself.

The Physical Body is quite different from Citta and Cetasikas. The Body can be seen with the eye. The sounds that are produced within or outside of the Body can be heard through the ears. The Body can be touched with the hands and its warmth felt etc. This Physical Body which is visible as one solid figure and tangible as something everlasting is built up with minute particles of substances. These are termed as **Rupa Paramattha dhamma**.

The word Rupa is defined in *Kajjaniya sutta* in Khandha Sanyukta in Samyukta Nikaya as follows.

"Kinca bhikkhave Rupamwadeta. Ruppattiti kho bhikkave tasma Rupanthe vuccati, Kenapi ruppatti? Sitenapi ruppatti, unhenapi ruppatti, jigaccayapi ruppatti. Pipasayapi ruppatti, dansa makasavata tapa sirimsapa Sampassenapi ruppatti."

"For what reason O' monks is it called Rupa? It is called Rupa because it disintegrates. It changes from one situation to another. By what is it disturbed? It is disturbed by cold (sita), heat (unha), hunger (jigaccha), thirst (pipasa) and by the touch of gnats, mosquitoes, wind, sunlight and reptiles."

In the Pali – English dictionary edited by T. W. Rhys Davids, and William Stede the word **Ruppatti** is explained as "to be vexed, oppressed, hurt, molested."

The Pali word "**Kuppatti**" and "**Bhijjati**" are two synonyms meaning to be agitated quiver, to break.

With these explanations it is evident that in whatever minute thing where changes occur within itself such things are reckoned as constituted by Rupa. The common feature in Rupa is that it is subject to continuous and repeated disintegration and decomposition.

The physical body of each and every being of any world, experiences this change from moment to moment. However this change taking place momentarily is not clear to the naked eye.

In physics scientists deal with properties and interactions of matter and energy. In similar manner chemistry handles with elements and compounds they form and the reactions that they undergo. At the beginning of the previous century it was considered that the smallest unit of matter is the "**Atom**" and that it was indivisible. But since of late the scientists have been able to split the atom into energies such as electrons and protons etc.

Lord Buddha was not concerned over the nature of world systems nor was He interested in investigating the nature of the cosmos – His attention was focused on human problems and His endeavour was to alleviate them. His enquiry into the physical world was confined up to the point to understand its bearing on human existence. It is important to understand what His teaching was and what He expected of the followers.

To summarize this introduction I would mention that **Rupa dhammas** discussed in the foregoing chapters come into existence and pass away immediately and these too come under the state of impermanence or **Anicca**. Even though

different **Rupa dhammas** have their individual characteristics non of these can exist or arise by itself. All **Rupa dhammas** depend on many conditions.

QUESTIONS

- (1) What is Rupa Paramattha?
- (2) What is the difference between Nama and Rupa?
- (3) What is the common characteristic of Rupa dhamma?

CHAPTER 9

ENUMERATION OF MATERIAL PHENOMENA

"Cattari mahabhutani, catunna ca mahabhutanam upadaya rupanti duvidham p'etaṃ rupam ekadasavidhena sangahaṃ gacchati."

"Matter is twofold, namely the four great essentials, and material phenomena derived from the four great essentials. These two constitute eleven categories."*

Let us first enumerate the Rupa dhammas falling under the two categories.

The twenty eight Material Phenomena :

(i) **The four great essentials are;**

- (1) Earth Element (**Pathavi Dhatu**)
- (2) Water Element (**Apo Dhatu**)
- (3) Fire Element (**Tejo Dhatu**), and
- (4) Air Element (**Vayo Dhatu**)

The twenty four derived Matter;

(ii) **Sensitive Phenomena – Five physical Sense organs – (Pasada Rupa)**

- (5) Eye Sensitivity – (**Cakku Pasada**)
- (6) Ear Sensitivity – (**Sota Pasada**)
- (7) Nose Sensitivity – (**Ghana Pasada**)
- (8) Tongue Sensitivity – (**Jivha Pasada**)
- (9) Body Sensitivity – (**Kaya Pasada**)

(iii) **Objective Phenomena;**

Five sense spheres (**Gocara Rupa**)

- (10) Visible form – (**Rupam**)
- (11) Sound – (**Saddo**)
- (12) Smell – (**Gandho**)
- (13) Taste – (**Raso**)

* A comprehensive Manual of Abhidhamma - Bhikkhu Bodhi - General Editor - pg. 235 B.P.S. Abhidhammattha Sangaha"

Tangibility – What you touch or what happens to contact your body in reality are the great elements of Earth, Fire and Air. Since these three elements are already taken into this list at the beginning under the great essentials, tangibility is not counted as a separate object.

(iv) **Sexual Phenomena;**

- (Sex distinction – Bhava Rupa)
- (14) Femininity – (Itthindriya)
- (15) Masculinity – (Purisindriya)

(v) **Heart Phenomenon (Hadaya Rupa);**

- (16) Heart Base (Hadayavatthu Rupa)

(vi) **Life Phenomenon (Jivithindriya Rupa);**

- (17) Life faculty

(vii) **Nutritional Phenomenon;**

- (18) Nutriment – (Ahara Rupa)

(viii) **Limiting Phenomenon;**

- (19) Space element – (Pariccheda Rupa)

(ix) **Communicating Phenomena (Vinnatti Rupa);**

- (20) Bodily intimation – (Kaya Vinnatti)
- (21) Vocal intimation – (Vaci Vinnatti)

(x) **Mutable Phenomena (Vikara Rupa);**

- (22) Lightness – (Lahuta)
- (23) Malleability – (Muduta)
- (24) Weldiness – (Kammanata)

(xi) **Characteristics of matter (Lakkhana Rupa);**

- (25) Producing – (Upacaya Rupa)
- (26) Continuity – (Santati Rupa)
- (27) Decay – (Jarata Rupa)
- (28) Impermanence – (Aniccata)

CHAPTER 10

CHARACTERISTICS OF RUPA DHAMMA

Let us study and appraise the Rupa Dhammas individually and try to understand how the Buddha viewed the human body. As stated earlier Dhammas are the ultimate properties which cannot be further reduced or partitioned, The subtle analysis of Matter (Rupa Dhammas) made in Abhidhamma is a unique exposition for no other explanation has dealt with matter so minutely. It is undisputable evidence for the Buddha's penetrating and far reaching wisdom. No scientist other than a The Buddha could have made such a dissection.

The Earth Element (Pathavi dhatu)

It is the first of the four great essentials. The characteristic of this element is hardness which can be felt at times. The degree of hardness may vary depending on the conditions. It is considered as the fundamental or initial element which provides as a base, like the earth, for other elements to co-exist. The word element or the Pali term Dhatu is explained as that which bears its own intrinsic nature "(Attano sabhavamdaretiti dhatu)." This element is also explained as that which expands or spreads out. (*Pattharatiti pathavi*)*.

The water Element (Apo dhatu)

The characteristic of the second great essential of Apo dhatu is fluidity. Its functional equality is cohesion which binds up all particles of matter. This element cannot be physically sensed. When you touch water you may feel its coldness or the hotness but you cannot experience its quality of cohesion with the hand. Like a mason prepares a plaster by mixing up cement, lime and sand with water, Rupa dhammas are bound together by the water element.

The Fire element (Tejo dhatu)

"Unhatta Lakkhana tejo dhatu". The characteristic of the fire elements is heat. This is experienced in both modes of heat and coldness. The material phenomena are ripened or matured with the help of this element of fire. Its functional characteristic is explained as "*Paripacana Rasa*". The temperature that sustains the physical body and the high temperature that makes one sick are the effects of the degree of intensity of the fire element. It is the same fire element that digests the food one takes. The growth and maturity of the physical body and its decay too are caused by the power of the fire element.

* Vis. Magga - The path of purification translated by Bhikkhu Nana Moli published by Singapore Buddhist Meditation Centre - pg. 397

The Air element (Vayo dhatu)

The characteristic feature of the element of Air is distension. It is explained as "*Vitthambana Lakkhana*" which means expansion. Its functional characteristic is noted as "*Samudirana Rasa*." It is the element of motion inherent in all material phenomena.

The four great essentials discussed above are the four elementary material qualities. These essentials are called Maha Bhutas as they appear in the form of solid huge substances. This fact is explained as "*Mahabhutati etta Mahanta patubhavadihi Karanehi Mahabhutata vedithabba*"**

Sensitive Material Phenomena (Pasada Rupa)

Eye Sentivity (Cakkhu Pasada)

Eye is the organ through which we see visible objects. It is known as the **Sasambhara Cakkhu**. Though it is the general accepted notion that we see with the eye, seeing is the arising of the eye consciousness when an object comes in contact with the organ of the eye. In the physical eye which is a lump of the four great essentials, there is a very subtle and minute portion on which the external visible objects are reflected – This part of the eye which cannot be seen by the naked eye is called **Cakkhu Pasada Rupa**. Its size is mentioned as smaller than the head of a louse. In the process of seeing this Pasada Rupa is very vital. Hence it is called **Cakkhu Indriya** without which you are unable to perceive any object.

It is also important to note that the *Cakkhu pasada* is a product of your own Kamma. It arises out of the four great essentials at the appropriate time within the organ of the eye ball since you had the longing for seeing visible objects at the time of your death in the previous life.

Ear Sensitivity (Sota Pasada)

When you talk of the organ of the ear we generally refer to the ear that is projected out from the sides of the head. Inside the so called ear there is a cavity wherein you find the most subtle and minute ear sensitivity primary element which is of a shape of a rounded ring like body hair of copper colour. When the sound waves contact this portion the ear consciousness arises.

This sensitive part of the ear does also arise out of the four great essentials at the proper time inside the ear according to his wish to hear sounds. It serves as the base for the arising of *Sota vinnana*.

* Atthasalini - pg 260. Sinhala edition Simon Hevavitharana trust.

Nose Sensitivity (Ghana Pasada)

It is the subtle area of sensitivity born out of the four primary elements as a result of previous Kamma which is capable of sensing the odours. It is situated inside the upper nostrils in the shape of a goat's hoof and serves as the base for the arising of the nose consciousness (Ghana vinnana)

Tongue Sensitivity (Jivha Pasada)

At the posterior portion of the tongue, in the shape of the upper part of a torn lotus petal is the area of tongue sensitivity which is formed by the four great essentials and produced by Kamma. Whatever flavours one feels is the result of contact of various food items with the sensitivity area of the tongue which serves as the base for the arising to tongue consciousness, (Jivha Vinnana).

Body sensitivity (Kaya Pasada)

It is the sensitivity of the four great essentials diffused through the body except at the tip of the hair and the nails and on withered skin, capable of experiencing the tactile sensations. What contacts the physical body would be the hardness or softness which is the great essential of Pathavi, or the heat or coldness which is the great essential of Tejo of the great essential of Vayo. This contact will bring about a painful a pleasurable or a neutral feeling. This body sensitivity which serves as the base for the arising of *Kaya Vinnana* too is the product of previous Kamma.

Objective Material Phenomena (Gocara Rupa)

These are the five sense fields which serve as objective supports for the corresponding sense consciousness, Viz *Cakkhu Vinnana*, *Sota Vinnana*, *Ghana Vinnana*, *Jivha Vinnana* and *Kaya Vinnana*.

Visible Form (Rupa)

- (i) What is visible is known as Rupa. In essence it is the **colour (Vanna rupa)**. This terminology should not be mixed up with the general term Rupa which denotes the four great essentials and the derived material phenomena. In fact "**Vanna Rupa**" also known as "**Rupa Rupa**" is derived from the primary elements (Maha Bhuta Rupa). Some examples of colour (Rupa) mentioned in Dhammasangani* with

* Pg 290, Dhammasanganippakarana - (Sinhala edition) - The Buddha Jayanthi Tripitaka Series Vol XLI - 1973

reference to Rupayatana are "Blue, Yellow, Red, White, Black, Brownish red (*Manjettha*) and some examples of shapes given as "Long, short, very short, broad, circular, oval, square, hexagonal etc."

"Rupa has the characteristic of impinging on the eye (chakku pasada). Its function is the objectives field of the eye consciousness. It is manifested as the resort of that too. Its proximate cause is the four great essentials.*

(ii) Sound (Saddo)

It is the sound derived from the four primary elements, which is discernible through Sota Vinnana or the ear consciousness. Dhammasangani provides a list of sounds of drums and tabors, of conch shells and tom-tom; of singing and music etc.

These sounds or the audible objects travel in the air in the form of sound waves and are received by the organ of the ear or *Sota Pasada*.

"Sound has the characteristic of impinging on the ear. Its function is to be the object of the ear consciousness. It is manifested as the resort of that too. Its proximate cause is the four great primaries."*

(iii) Smell (Gandha)

It is the odour derived from the four great essentials experienced by the nose consciousness (Ghana Vinnana) Dhammasangani refers to different adours of the roots, the trunk, heart wood, the bark, the leaves, the flowers and fruits etc and finally mentions of all the adours under two main groups as agreeable odour (Sugandha) and disagreeable odour (dugandha)

Odour has the characteristic of impinging on the nose. Its function is to be the object of nose-consciousness. It is manifested as the result of that too. Its proximate cause is the four great primaries.*

Taste (Rasa)

It is the flavour or savour derived from the four primary elements and experienced by the tongue consciousness (Jivha Vinnana). The taste of objects

* Pg 495 (Visuddhi Magga) The Path of Purification - Translated by Bhikkhu Nanamoli Published by Singapore Buddhist Meditation Centre.

* Pg 495 - The Path of Purification (Visuddhi Magga), Translated by Bhikkhu Nanamoli - Published by Singapore Buddhist Meditation Centre.

* Pg 495 - The Path of Purification - Ibid

mentioned above in the explanation of smell are referred to in this case too. It is the taste of sweetness, sourness, bitterness etc.

The characteristic feature of Rasa is its impinging nature on the tongue. Its function is to be the object of tongue consciousness. It is manifested as the resort of that too. Its proximate cause is the four primary elements*

Tangibility (Photthabba)

What is felt by the sense of touch is called Photthabba-Rupa (*Photthabbayatana*) which supports the body consciousness. (*Kaya Vinnana*) – when an object touches the body (*Kaya pasada*) what actually contacts is one of the characteristics of the three great essentials of Pathavi, Tejo and Vayo. Then each element (*Pathavi*) is experienced as hardness or softness. The fire element is experienced as heat or coldness and the air element is apprehended as pressure. A note should be made that the water element (*Āpo*) which has the characteristic of cohesion is not tangible. When you hold your palm you may feel the coldness or the warmth of water.

Pothabbayatana which serves as the object of body consciousness (*Kāya Viññāna*) is not treated as a separate material phenomena when counting the twenty eight Rūpa Dhammas.

Sexual Phenomena (Bhava Rupa)

It is the Material phenomena derived from the primary elements. It distinguishes masculinity and femininity of a being. In Pali these are termed as;

- (i) Itthi Bhava Rupa (female), and
- (ii) Purusa Bhava Rupa (Male)

Like the sensitive material phenomena (*Pasāda Rupa*), *Bhāva Rupa* too are originated by *Kamma* performed while having desire for sexual happiness. As the body sensitivity the respective *Bhāva Rūpa* whether masculinity or femininity is diffused all over the body. The body of a male will carry the features of masculinity with respective marks, signs, works and ways while a female body will carry such marks and signs etc inherent to the fairsex.

(16) Heart Base – (Hadaya Vatthu)

It is another material phenomena originated by past *Kamma*. This *Rupa* has the characteristic of being the material support for the mind element and the mind consciousness. Its function is to uphold them or to observe them. It is

* Pg 496 - The path of purification. Ibid

manifested as the carrying of them. It is to be found in dependence on the blood that passes through the heart-cavity.*

A note should be made that the heart base (*Hadaya vatthu*) is not the entire organ of the heart itself.

Mention of the Heart-base has been made in Patthana, the last book on Abhidhamma Pitaka in the following manner;

"Yam rupam nissāya mano dhātu ca mano viññāna dhātu ca vattanti tam rupam mano dhatuya ca mano Viññāna dhātuyāca tam sampayanttakānam ca dhammānan nissaya paccayena paccayo"

The translation would be;- "That material thing based on which the mind element and the mind consciousness element occur - that material thing is a condition by way of basis for the mind element and the mind consciousness element and what is associated there with."

(17) Life faculty (Jivitindriya Rupa)

All dhammas except Nibbana that come to being do perish immediately as every thing comes under the common nature (dhammata) impermanence (anicca). However there exists a vital power in all such corporeal or mental objects which supports the up keep of such dhammas. It is called the Life faculty and it is two-fold. The subject dealt with here is the Life faculty of material objects or matter. The other is the mental life faculty (*Nāma Jivitindriya*) which is one of the fifty two mental states (cetasika).

The essential parts of our body such as the eye (*chakku pasāda*) ear (*sotā pasāda*) and the other sensitive phenomena, the sex phenomena and the heart base which are produced due to past Kamma are supported by this life faculty. A note may be made that the faculty of Life discussed here with regard to a living being has nothing to do with the growth of flora which is conditioned by temperature.

(18) Edible Food (Ahāra Rupa)

It is the Nutritional phenomena or Kabalinkarahara. The material physical body of a being is nourished and sustained by this Rupa. It is the nutritive essence (ojā) that is extracted from the edible food.

* Pg 496 - The path of purification. Ibid

(19) Space Element (Akāsadhatu)

This is identified as **Pariccheda Rupa** as it separates the material groups of Rupa of Rupa Kalapa. It is void region where the four essential elements of Rupa do not exist.

Intimating Material Phenomena (Viññatti Rupa)

Ideas and intentions of anybody are expressed by verbalization or physical action. In other words a person's physical action and his speech expresses his intentions and aspirations. Such bodily actions and spoken words are called Vinnatti Rupa since these convey a message. Viññatti Rupa is two fold:

(20) Bodily intimation (Kaya Viññatti)

Through actions and gestures of the physical body the on looker would understand the message. It is the Kaya Viññatti Rūpa.

(21) Vocal Intimation (Vaciviññatti)

The word of mouth spoken intentionally drives in the ideas or intentions of the people to the listeners. Through speech one could communicate all your feelings and intentions. Sounds that are created by speech are called Vacivinnatti Rupa.

The two Viññatti Rupas mentioned above are originated by Consciousness.

Mutable Material Phenomenā (Vikāra Rupa)

The Pāli word vikāra carries the meaning of special modes. Here three particular types or qualities of Rūpa are mentioned.

Those are namely:-

- (1) Lightness – Lahuta
- (2) Malleability – Muduta and
- (3) Weildiness – Kammannata

(22) Lightness – (Lahuta)

It is the quality of lightness in Rūpa dhammas. Sometimes you may feel heaviness in your body and unable to move about specially when you are sick. This heaviness is dispelled when the quality of Lightness embraces.

(23) Malleability – (Mudutā)

This quality of Rupa removes the roughness or coarseness of matter and provides an agreeable surface for any kind of action.

(24) Weildiness (Kammaññatā)

It has the characteristic of flexibility favourable for any physical action. It is opposed to rigidity of the body which hinders swift action.

These qualities do not arise separately from each other but are formed in a group simultaneously and perishes in the same manner. These arise dependent on the conditions at hand. If the climatic conditions are favourable or the food parkaken is appropriate or the mental environment is soothing and quiet these three modes of Rupa shall arise along with others. If the conditions are unfavourable the Material groups arisen will be devoid of these three Rupas.

The characteristics of Material Phenomena (Lakkhana Rupa)

The common characteristic feature of all conditioned phenomena including material phenomena (Rupa dhammas) as the Arising (*Uppāda*) Presence (*Thiti*) and Dissolution (*bhanga*). In this classification of material phenomena these stages are named in a different form.

According there are four stages of material phenomena namely;

- | | | |
|-------|--------------|-----------------|
| (i) | Production | (Upacaya Rupa) |
| (ii) | Continuity | (Santati Rupa) |
| (iii) | Decay | (Jaratā Rupa) |
| (iv) | Impermanence | (Aniccatā Rupa) |

(25) Production of Matter (Upacaya Rupa)

The arising of matter (Rupa dhammas) is named us upacaya Rupa). It is the first arising of Material phenomena

(26) Continuity of material phenomena (Santati Rupa)

This also refers to the aspect of arising of phenomena specially in a continuous pattern.

Both **production** and **continuity** of matter refer to the arising of Rupa dhammas or the moment of uppada. Material phenomena caused by past Kamma have a lifespan of seventeen thought moments as any other Material

phenomena. When Material phenomena caused by past Kamma thus dissolves after seventeen thought moments, new phenomena of the same category keep arising in place of the destroyed ones. Such continuous arising of Material phenomena caused by Kamma is termed as continuity of Material phenomena (Santati Rupa).

(27) Decay (Jaratā)

All conditioned Dhammas whether, citta cetasika or rupa that arise must fall or cease to be. From the moment of birth, i.e. arising, follows decaying. Since Material phenomena (Rupa) generally stays for seventeen thought moments as stated above the period from second moment to the sixteenth moment is the period of decay. If this is further scrutinized, the life span of Rupa is fifty one minor moments. There the first minor moment is the birth the last minor moment is the death. The forty nine in between moments are the decaying period. The decay of Material phenomena is of a longer duration than the moment of birth (*uppada*) and death (*Bhanga*)

(28) Impermanence (Aniccatā)

As mentioned above this Rupa refers to the moment of death of Rupa dhammas. It is an inherent quality in all material phenomena that are conditioned.

Out of the twenty eight material phenomena mentioned above the following eighteen are named as **concretely produced matter**. These are the **four** great essentials, **five** sensitive phenomena, **four** objective phenomena, (tangibility is excluded), **two** sexual phenomena, the **heart base**, the **life faculty** and the **nutriment**. These are introduced by many terms.

Svabhāvarupa – These matter carry their own characteristics such as hardness or softness, fluidity, heat and distension etc.

Salakkhanarupa – All the Material phenomena possess the general characteristics of impermanence (*Anicca*), unsatisfactoriness (*Dukkha*) and soullessness (*Anatta*).

Nipphannarupa These eighteen Material phenomena are directly produced by conditions such as Kamma, consciousness, temperature and nutriment.

Ruparupa – In this term the first word Rupa denotes the meaning of "Ruppana". It is the nature of change. All rupa dhammas that are subject to change are named as Ruparupa.

Sammasana Rupa – These eighteen Material phenomena are suitable objects for Insight meditation Hence called Sammasana Rupa.

The balance ten Material phenomena namely – space element, communicating phenomena of Bodily intimation and vocal intimation, the mutable phenomena of Lightness malleability and weildiness, the four characteristics of Production, continuity, Decay and Impermanence are not concretely produced. These are named as **Anipphanna Rupa** since these are not directly caused by the four modes of origin. (See chapter 13) in fact, these are variations and some qualities of Material phenomena.

QUESTIONS

- 1) How is Rupa defined?
- 2) How many Rupa dhammas are there? Name them?
- 3) What are the Four great essentials?
- 4) What is meant by Derived matter?
- 5) Name the five Sensitive phenomena with the corresponding Objective phenomena.
- 6) Explain the Heart base.
- 7) Explain the Life faculty phenomenon.
- 8) What are intimating Material Phenomena? Describe in your own words.
- 9) What are the four characteristic Rupa dhammas? Explain each of them.
- 10) Explain the following terms
 - (i) Nipphanna
 - (ii) Salakkhana
 - (iii) Rupa

CHAPTER II

CLASSIFICATION OF MATTER (Rupa Vibhago)

In this chapter the Material phenomena (Rupa Dhammas) have been classified under various categories in order to clarify their true position.

As Single Fold

All Material phenomena can be considered as having a single characteristic. For example; these are called,

- 1) **Rootless – (Ahetukam)** – Matter is devoid of roots, namely, Lobha, Dosa, Moha and Alobha, Adosa and Amoha which are cetasikas.
- 2) **Causal (Sappaccayam)** All Material phenomena are conditioned dhammas. There are four conditions as mentioned in the subsequent chapter.
- 3) **Subject to Taints (Sāsavam)**
These Material phenomena serve as objects of the four taints (Asavas) namely,
 - (i) Sensual desire (Kāmāsava)
 - (ii) Existence (Bhavāsava)
 - (iii) Wrong views (Dhittāsava)
 - (iv) Ignorance (Avijjasava)
- 4) **Conditioned (Sankatam)**
Material phenomena cannot arise or exist by themselves alone. These arise dependent on conditions.
- (4) **Mundane (Lokiyam)**
Material phenomena are part and parcel of the first aggregate of corporeality (Rupa Skandha). None of the Rupa dhammas can transcend the five aggregates. Hence mundane
- (5) **Pertaining to Sense Sphere (Kamāvacaram)**
All grades and categories of Material phenomena belongs to the sense sphere, even though certain Material phenomena are found in some Fine Material abodes. These are the objects of Sensual craving.
- (6) **Objectless (Anārammanam)**
Rupa Cannot perceive objects or does not have the faculty to understand the objects. Only Citta and Cetasikas can perceive the objects. Hence these are termed as Anarammanam.

(7) Not be abandoned (Appahātabbam)

Matter cannot be eradicated like the cankers or defilements neither can be destroyed nor crushed.

Two Fold Division

Material phenomena are divided under a two fold classification under the following titles.

- (A) (i) The four great essentials (**Mahābhūta**)
(ii) Derived Material phenomena – (**Upādayarupa**)

The four great essentials are the most basic primary elements which are inseparable and found in each and every minute form of matter

Derived Material phenomena are the balance twenty four which are dependent on the great essentials. It means that the derived matter would not arise without the help of the four essentials

- (B) (i) Internal (**Ajjhatthika**)
(ii) External (**Bāhiram**)

Out of the twenty eight Material phenomena the most important five sensitive phenomena, the organs of eye, ear, nose, tongue and body that serve as doors through which the external objects are contacted are named as Internal Material phenomena – It is in fact the pasada rupa of the mentioned organs.

The balance twenty three Material phenomena which appear in the physical body are called External material phenomena.

- (C) (i) Bases (**Vatthu Rupa**)
(ii) Non Bases (**Avatthu Rupa**)

Bases are the Material phenomena dependent on which the consciousness arises. These serve as the foundation for the arising of consciousness – Viz Eye, Ear, Nose, Tongue, Body and Heart – Bases. The balance twenty two material phenomena are non-Bases.

- (D) (i) Doors (**Dvāra Rupa**)
(ii) Non –Door (**Advāra Rupa**)

Doors are the avenues by which actions are performed. In all there are seven doors. These fall into two types, namely contact doors and the doors of action (Phassa dvāra and Kamma dvāra). The five sensitive phenomena viz; eye, ear, nose, tongue and body are the initial doors of contact. The two communicating rupa of bodily intimation and vocal intimation are the doors of moral and immoral actions. (Kamma Dvara)

- (E) (i) Faculties (**Indriya Rupa**)
(ii) Non Faculties (**Anindriya Rupa**)

There are eight faculties viz, eye sensitivity, ear sensitivity, nose sensitivity, tongue sensitivity, body sensitivity, the two sexual phenomena of Femininity and masculinity and the Life Faculty. These phenomena exercise controlling power in their different activities. For example the eye sensitivity becomes the key factor in the process of seeing. No one could see things without the material phenomenon of eye sensitivity even though all the other requirements are fulfilled. The other faculties too carry the same strength in their respective fields. The balance twenty(20) Rupa dhammas are non-faculties.

- (F) (i) Gross Material phenomena
(**Olārika Rupa**)
(iii) Non – Gross material phenomena
(**Sukhuma Rūpa**)

The five Sensitive organs and the respective seven objects that come in contact with the organs are called **Olārika** as these are coarse and rough.

These gross Material phenomena are called proximate phenomena (**Santike Rupa**) since these are easily comprehended even from a distance.

These phenomena are also called as impinging Material phenomena (**Sappatigha Rupa**) since the physical organs and the objects are subject to impinge on each other.

The balance sixteen Material phenomena are called subtle (**Sukhuma Rupa**) Distant (**Dūre Rupa**), and non-impinging (**Appatigha Rupa**).

- (G) (i) Matter clung – to (**Upādinna Rupa**)
(ii) Matter not clung – to (**Anupadinna Rupa**)

Upādinna means that which are produced karmically as Resultants or born out of previous Kamma motivated by craving and wrong views. In this context we refer only to material phenomena. In all there are eighteen material phenomena which are produced by previous Kamma. Those are namely; the eight faculties (Indriya Rupa) the Heart base, the Inseparable phenomena caused by Kamma, viz; earth, water, fire, air, visible form, smell taste and nutriment and space element.

The Material phenomena produced by other causes, namely, Consciousness, Temperature, and Nutriment which are explained in a future chapter are termed as matter not-clung to (**Anupādinna Rūpa**).

- (H) (i) Visible (**Sanidassana Rupa**)
(ii) Non Visible (**Anidassana Rupa**)

Of all Material phenomena (twenty eight), only one of them namely, the visible form is called Visible and can be seen. The balance twenty seven material phenomena are non-visible. Hence called Anidassana Rupa.

- (I) (i) Material phenomena that take objects (**Gocaragghāhika**)
(ii) Those not capable of taking objects (**Agōcaragghāhika**)

The five Sense Organs are capable of taking the respective Objects. Out of these the eye and the ear can accommodate the Objects of Visible form and Sound respectively from afar. These two Objects do not require physical contact with the organs. These two are hence called. **Asampattha gocaragghāhika**. The other three organs of nose, tongue and body can take the objects of smell, taste and tangibility respectively once these physically contact each other. Hence the three organs are called. **Sampattha gocaragghāhika**. A note should be made that the contact of the respective material phenomena alone cannot cognize the Object. It is the Consciousness that actually Cognizes the Object.

The balance material phenomena which cannot take Objects are termed as Agocaragghāhika Rupa.

- (j) (i) Inseparable material phenomena
(Avinibbhoga Rupa)
- (iii) Separable material phenomena.
(Vinibbhoga Rupa)

Material phenomena though individually separated and identified as having twenty eight different characteristics none of these can arise individually by itself. These arise in different groups. The smallest group is the inseparable material phenomena or *Avinibbhoga Rupa kalāpa*. This group consists of Earth (Pathavi) water (*Āpo*), Fire (*Thejo*) Air (*Vāyo*), Visible form (*Vanna*), smell (*Gandha*), Taste (*Rasa*) and Nutritive essence (*Ōjā*). No material group arises devoid of a single of these material phenomenon.

The balance phenomena are separable, and are called **Vinibbhoga Rupa**.

QUESTIONS

- 1) What is meant by Rupa Vibhago?
- 2) All Material phenomena are "Rootless" and "belongs to sense sphere." Explain.
- 3) Show separately the internal and external Material phenomena.
- 4) What is the significance in Faculties (Indriya Rupa).
- 5) What Material phenomena are termed as Doors? Explain their functions.
- 6) Name the gross Material phenomena (Ōlārika Rupa).
- 7) What are the synonyms for gross Material phenomena?
- 8) What are the non-impinging Material phenomena?

CHAPTER 12

THE ORIGNATION OF MATTER (Rūpa Samutthāna)

Our physical body or all internal and external Material phenomena are not a creation of any supernatural or omnipotent heavenly Being. Neither these simply evolved without any cause. Every particle of Material phenomena described and classified in the earlier chapters are Material phenomena (*Rupadhammas*) arising dependent on four distinct factors , viz:

- (i) Volition (*Kamma*)
- (ii) Consciousness (*Citta*)
- (ii) Temperature (*Utu*)
- (iv) Nutriment (*Ahara*)

Volition (Kamma) as a mode of origin (Kammaja Rupa)

Volitions (Kamma) here refers to the twelve Unwholesome Consciousness, the eight Moral Consciousness of the Sensous plane (*Kāmāvacara*) and the five fine material sphere Moral consciousness (*Rupāvacara*). In all, these twenty five Immoral and Moral *Cetana* developed in the previous life span, produces Material phenomena of the new life cycle in the different worlds. Arising of these Material phenomena commences from the time of conception as a new Being, and continues until the last breath, according to the strength of Volition (*Kamma*) which brought about the new life.

A distinctive feature of Kamma originated material phenomena is that each new phenomenon arises at each sub moment of a Consciousness. ie, at the moment of arising of Consciousness (*Uppāda*), the sub moment of presence (*Thiti*) and the submoment of decay (*Bhanga*). Such arisen phenomena last for seventeen Conscious moments or fifty one sub moments. After the moment of decay of each phenomenon, new ones of the same category keep on arising according to the strength of Volition which brought about such phenomena.

Material phenomena originated by Kamma are dealt with in a subsequent chapter.

The four Wholesome immaterial Jhana Consciousness give birth in the Immaterial abodes. But these Beings are devoid of material form (*Rupaskandha*) according to their own wish.

Consciousness as a mode of origin (*Cittaja Rūpa*)

Out of the total of eighty nine Consciousness, the four immaterial resultant consciousness, and the ten sense consciousness (*Dvipanca Viññāna*) are incapable of originating Rupa. The balance seventy five Consciousness do produce material phenomena at each submoment of arising of Consciousness commencing from the first Life continuum (*bhavanga citta*) Consciousness.

The Immaterial Resultant Consciousness do not produce material phenomena as these arise in the immaterial sphere abodes only. Even the other Consciousness that arise in the Immaterial abodes, do not produce Rupa since those abodes are devoid of *Rūpa Skandha*. The ten Sense Consciousness are incapable of originating material phenomena since these Consciousness do not possess the Jhana factors.

It should be noted that the Rebirth linking consciousness of the sensuous sphere (ten consciousness), and the fine material (five consciousness), do not originate material phenomena at that particular moment of Rebirth linking. Also the death consciousness of the Arahants (*cuti citta*) does not produce material phenomena.

The twenty six Javana consciousness of the Jhanas of the Fine material (*Rūpāvacara*), and the Immaterial planes (*Arūpāvacara*), and the Supra Mundane sphere not only produce material phenomena but also uphold and maintain the bodily postures other than walking which comes under the material phenomena of bodily intimation.

The Mind door Adverting consciousness (*Manōdvārāvajjana citta*), Sense sphere twenty nine Javana cittas, and the two Direct knowledge cittas (*Abhiññā cittas*) while producing material phenomena not only uphold the bodily postures, but also initiate bodily and vocal intimation.

The smile on your face too is produced by the Consciousness: There are thirteen Consciousness accompanied with joy that makes one smile. A general worldling may smile when the four Unwholesome Consciousness rooted in greed (*Lobha*) accompanied with joy or the four Wholesome Consciousness of the Sense Sphere accompanied with joy arises. An Arya puggala, a trainee (*Sekkha*) may smile with the two consciousness rooted in greed disassociated from false view and accompanied with joy and the four wholesome consciousness of the sense sphere accompanied with joy. An Arahant, and the Buddhas may smile with any of the four Sense – sphere Functional Consciousness accompanied with joy and with the rootless *Hasituppāda kiriya citta*.

Temperature as a mode of Origin (*Utuja Rūpa*)

The fire element in whatever extreme conditions of heatness or coldness is capable of producing internal and external material phenomena according to the circumstances prevailing.

Producing of material phenomena by temperature commences at the sub moment of presence (*thiti*) of the Rebirth Linking Consciousness of a Being.

The fire element is found in the material phenomena produced by volition (*Kammaja rupa*) at the moment of Rebirth linking, and subsequently together with external temperature conditions; the material phenomena of *Utuja rupa* are produced internally within the body.

Seasonal and climate changes etc. that take place in the external world are also due to the condition of temperature.

Nutriment as a mode of origin (*Ahāraja Rūpa*)

The nutritive essence available in the food one takes is capable of producing material phenomena for the development and maintenance of the body. This essence conjoins with the internal nutritional phenomena born of other factors of Volition, Consciousness and Temperature, and jointly produces material phenomena originating from nutriment (*Āharasamutthāna rūpa*). Turning out of Nutritional phenomena commences once the food partaken of comes to the moment of presence (*Thiti*) . Even the growth of an embryo is supported by the nutriment produced in the mother.

QUESTIONS

- 1) What are the modes of origin of material phenomena?
- 2) Explain each mode of origin.
- 3) What Consciousness brings forth *Kammaja rupa*?
- 4) What are the Consciousness that make one smile?

CHAPTER 13

ANALYSIS OF MATERIAL PHENOMENA BY WAY OF ORIGIN

Let us see as to what Material phenomena are produced by the four conditions.

The eight faculties (*Indriya Rūpa*) of five Sensitive phenomena, the two Sexual phenomena, the Life faculty and the Heart Base are evolved exclusively by past Kamma (*Ekānta Kammaja Rūpa*)

The two Communicating phenomena, namely, bodily intimation and vocal intimation (*Kāya* and *vaci Viññatthi*) are solely born of Consciousness. (*Ekānta cittaja Rūpa*)

Sound is born of two Conditions, namely; Consciousness (*cittaja*) and temperature (*Utuja*). Hence called *Dvija Rūpa*. A sound created by someone volitionally is *Cittaja saddo*. Natural sounds such as of thunder etc. are created by Temperature. (*Utuja saddo*).

The triple qualities of Lightness, Malleability, and Wieldiness are born of Consciousness (*cittaja*) Temperature (*Utuja*), and nutriment (*Āhāraja*).

The inseparable Material phenomena, the eight Avinibbhoga rupa and the element of Space (*Ākāsa rupa*) are caused by all four conditions.

The characteristic Material phenomena of production (*Upacaya*) continuity (*santati*), Decay (*jaratā*), and Impermanence (*Aniccatā*) are the general inherent features of Material phenomena. These are not caused by any of the four conditions.

Accordingly, the number of Material phenomena born out of the four conditions are as follows;

Volition (*Kammaja*)

Eighteen Material phenomena are born out of Kamma. The nine exclusively born mentioned above, the Inseparable eight and the Space element.

Consciousness (*Cittaja*)

In all fifteen Material phenomena are born out of Consciousness. The two Communicating phenomena exclusively born, Sound, the three Mutable

phenomena of lightness, Malleability and Weldiness, the eight Inseparables and the Space element.

Temperature (*Utuja*)

In all there are thirteen born out of Temperature. These are the sound, the three mutable phenomena of Lightness, Malleability and Weldiness, the eight Inseparables, and the Space element.

Nutriments (*Āhāraja*)

There are twelve Material phenomena that arise from Nutriment. These are the eight Inseparables, the three Mutable and the Space element.

QUESTIONS

- 1) What Material phenomena exclusively born of volition (*Kammaja*)?
- 2) In all how many Material phenomena are *Kammaja*?
- 3) Name the Material phenomena exclusively born of Consciousness.
- 4) How many conditions create the sound? Name these conditions.
- 5) Name the Material phenomena caused by Nutriment.

CHAPTER 14

GROUPING OF MATERIAL PHENOMENA (Kalapa yojana)

As discussed earlier material phenomena cannot arise singly by each one itself. These arise in groups according to the causes mentioned in the previous chapter. In all there are twenty one groups of material phenomena and these combined groups are termed as **Rūpa Kalāpa**.

Material phenomena in each group (*kalapa*) arise together and have a common basis. These exist and cease together.

(A) Groups originating from Kamma

In the earlier chapter it was mentioned that there are nine material phenomena exclusively born of previous Kamma. These nine phenomena make nine different groups. viz;

- (i) The eight inseparable material phenomena together with vitality (life faculty) is the group known as **vital nonad**. (**Jivita Navaka Kalāpa**)
- (ii) The above mentioned nine material phenomena together with eye sensitivity is called the eye decad – (**Cakku Dasaka Kalāpa**)
- (iii) The nine material phenomena mentioned in one (i) above together with ear sensitivity is called the **Ear decad** (**Sota Dasaka Kalāpa**)
- (iv) The nine material phenomena mentioned in one (i) above together with Nose sensitivity is called the **Nose decad** (**Ghāna Dasaka Kalāpa**)
- (v) The nine material phenomena mentioned one (i) above together with tongue sensitivity is called the **Tongue decad**. (**Jivhā Dasaka Kalāpa**)
- (vi) The nine material phenomena mentioned in one (i) above together with body sensitivity is called the **Body decad** (**Kāya Dasaka Kalāpa**)
- (vii) The nine material phenomena mentioned in one (i) above together with femininity is called the **Female Decad** (**Itthi Bhāva Dasaka Kalāpa**)
- (viii) The nine material phenomena mentioned in one (i) above together with Masculinity is called the **Male Decad** (**Purusa Bhāva Dasaka Kalāpa**)
- (ix) The nine material phenomena mentioned in one (i) above together with Heart Base is called the **Heart Base Decad** (**Vatthu Dasaka Kalāpa**)

(B) Groups originating from Consciousness

There are six groups of material phenomena born of Consciousness (*Cittaja*)

(i) **The pure octad (*Suddhātthaka Kalāpa*)**

It is the group of inseparable conditioned by consciousness. (*Citta*)

(ii) **The bodily intimation Nonad**

It is the pure octad together with bodily intimation (***Kāya Viññatthi Navaka Kalapa***)

(iii) **The Vocal intimation Decad**

It is the pure octad together with vocal intimation and sound. (***Vacī Vinnatthi Sadda Dasaka Kalapa***)

(iv) **The un-Decad of lightness triad**

It is the pure octad together with lightness, malleability and wieldiness. (*Lahutādi Ekā-Dasaka Kalapa*)

(v) **The do Decad of Bodily intimation and the lightness triad.**

It is the pure octad together with bodily intimation and the mutable triad (***Kāya Viññatthi Lahutādi Dvādasaka Kalapa***)

(vi) **The Tri Decad of Vocal intimation sound and the lightness Triad**

It is the pure octad together with vocal intimation, sound and the mutable triad. (***Vacī Viññatthi Sadda Lahutādi Terasaka Kalapa***)

(C) Groups Originating from Temperature

There are four groups of material phenomena caused by Temperature.

(i) **The pure octad (*Suddhātthaka Kalāpa*)**

It is the group of inseparable conditioned by Temperature (*Utu*)

(ii) **The Sound Nonad.**

It is the pure octad together with sound (***Sadda Navaka Kalapa***)

(iii) **The Un-decad of Lightness Triad**

It is the pure octad together with Lightness, malleability and Weildiness (***Lahutādi Ekā Dasaka Kalāpa***).

(iv) **The Do-Decad of Sound and the Lightness Triad.**

It is the pure octad together with sound and Lightness, Malleability and Weildiness. (***Sadda Lahutādi Dvā Dasaka Kalāpa***)

(D) Groups Originating from Nutriment

There are two groups of material phenomena born of Nutriment.

(i) The pure octad (*Suddhātthaka Kalāpa*)

The eight inseparable born of Nutriment.

(ii) Un – Decad of Lightness triad

The eight inseparables together with lightness, malleability and weildiness. (*Lahutādi Ekādasaka Kalapa*)

You will Notice that there are twenty one groups of material phenomena (Rūpa Kalāpa). Out of these groups the Pure - Octad and the Sound Nodad caused by Temperature (*Utu*) are found in the External World too.

The material phenomenon of space element and the four characteristics of matter namely, production (*Upacaya*) Continuity (*Santati*) Decay (*Jaratā*) and impermanence (*Aniccatā*) do not form as part of material groups.

QUESTIONS

- 1) What is meant by a group of Material phenomena (Rupa Kalāpa)?
- 2) How many groups are Kamma born?
- 3) What Material phenomena are found in the Pure – octad?
- 4) Explain the Eye decad.
- 5) How many groups are Consciousness born?
- 6) What groups of Material phenomena are found in the External World?

CHAPTER 15

THE OCCURRENCE OF MATERIAL PHENOMENA (Rupa Pavattikkama)

There are two Spheres where material phenomena are found –These are;

- (i) The Sensuous Sphere (Kama Bhava), and
- (ii) The Fine material Sphere (Rupa Bhava)

The Sensuous world consists of the four Hells, this world of Human Beings and the six Celestial Abodes known as Deva worlds. The Fine material world is the sixteen Brahma worlds.

In the four Immaterial worlds, no material phenomena are found. The Brahmas of these Arupa abodes, do not possess the Corporeal body or the Rūpa skandha the arising of which has been suppressed as a result of strength of the Arupa Jhānas.

There are four different types of birth of Beings. Those are namely;

- (i) Egg born (Andaja)
- (ii) Womb born beings (Jalābuja)
- (iii) Moisture born beings (Sansedaja)
- (iv) Spontaneous Birth (Opapātika)

These four categories cover the entire realm of all the living Beings.

Of these the Egg born and Womb born Beings are born in mothers womb. Hence known as "**gabbaseyyaka**". The Moisture born includes some of the lower forms of animals, and those of Spontaneous birth who are generally invisible to the human physical eye, include Devas Brahmas and those in the Niraya Hells (Nēraikas), and certain Petas.

The moisture born Beings and those of Spontaneous Birth of the sensuous sphere receive the decad of eye, ear, nose, tongue, body, sex and the heart base at Birth itself. The sex decad will be the appropriate one, being masculinity or femininity, Some times you may not gain the decads of eye, ear, and the sex due to obstructing volitions (Kamma), Though the decads of the moisture born

Beings are complete at the moment of birth. These are gradually developed. These decads of the Beings of spontaneous birth are fully and completely developed at the Birth itself, and no further development is experienced.

In the case of Beings of egg-born and womb born, the three decads of body, sex and the heart base are born at the moment of conception (Patisandhi).

As mentioned in the above paragraph the Sex decad will be the appropriate one, or sometimes a person may be devoid of Sex decad. The other decads of eye, ear, nose, and tongue will develop gradually, and finally appear after eleven weeks of conception.

The commencement of arising and ceasing of material phenomena produced by the four different conditions is as follows;

(i) **Kamma born Material Phenomena**

Will commence arising simultaneously with the arising of the Rebirth linking (Patisandhi) Consciousness and continue to arise at each of the three sub moments of Consciousness.

The arising of these material phenomena will occur until the seventeenth Consciousness preceding the Death moment (Cuti Citta) – It enables all Kamma born material phenomena to cease by the last moment of Death Consciousness (Cuti Citta)

(ii) **Consciousness born Material Phenomena**

These material phenomena will commence arising at the beginning of the first Life continuum Consciousness (Bhavanga Citta), and keep on arising at the first sub moment of each Consciousness until the moment of Death.

(iii) **Temperature born Material Phenomena**

The effects of temperature will cause the arising of Utuja rupa from the second sub moment of the Rebirth linking (Patisandhi) consciousness and continue evolving such material phenomena even up to the last moment of death consciousness. The corpse one leaves behind after the Death is only a temperature born bundle of material phenomena.

(iv) **Nutritment born Material Phenomena**

These material phenomena arise from the time of disseminating Nutritive essence extracted from the food one takes in until the death.

Thus the physical body one cares so much and clings onto as me and mine is a heap of ever changing groups of material phenomena conditioned by the above mentioned four causes.

In the fine Material World

In the Brahma worlds of Rupa bhava, the Kamma born five decads of Nose, Tongue, Body and Sex (Masculinity and Femininity), and the two groups of material phenomena originated by Nutriment, do not arise. The Beings in these worlds will possess the other Kamma born decads of Eye, Ear and Heart-base together with the Vital nonad commencing with the Rebirth linking Consciousness.

These Brahmas will also possess the six groups originating from Consciousness commencing with the first Bhavānga citta and the four groups born of Temperature, begin with the second sub moment of the Rebirth linking Consciousness.

In AsaññaSatta Brahma world where only a physical body is born, the life begins with the Vital nonad. During the course of life only the two groups of the Pure octad and the Un-decad of the Lightness triad originated by Temperature arise.

After the Death, the corpse or the dead bodies of Beings in the Niraya world, Petas, the celestial abodes of Devas and Brahma, do not remain but vanishes away like the blown out flame of a lamp.

QUESTIONS

- 1) What are the four type of Births? Explain each of them.
- 2) Explain the arising of Kamma born Material phenomena in the human world.
- 3) When do the Consciousness born Material phenomena begin to arise and at what intervals do these arise?
- 4) What Material phenomena do exist in the physical body after the death of human being?
- 5) Enumerate the Material phenomena that do not arise in the Fine material world.

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SYLLABUS FOR SENIOR PART I

One Paper – 2hrs.

Dhamma

Important Events in the Life of The Buddha from Enlightenment to Parinibbana. Kamma and Vipaka, Proof of Rebirth, and the 5 Natural laws – *Panca Niyama Dhamma*.

Nivarana – 5 Hindrances, *Dasa Sanyojana* – 10 Fetters.

General Knowledge of 40 objects of meditation in Samatha Bhavana, and the results.

Social ethics of Buddhism based on Parabhava, Singalovada, and Vyagghappajja Suttas.

Dhammapada stanzas – 19, 24, 35, 54, 56, 62, 63, 76, 80, 94, 99, 100, 104, 105, 129, They should be memorized, and the meaning of the stanzas known.

Abhidhamma and Pali

One Paper – 2 hrs.

Analysis of the 28 kinds of qualities of matter – *rupa samuddesa*. Their classification into 8 categories etc. *rupa vibhago*. Formation of matter – *rupa samutthana*. Grouping – *rupa kalapa*. Occurrence of matter, in different planes, times, and classes of beings – *Rupa Pavattikkamo*. (See chapter 6).

Classification of citta according to feelings – *Vedana*, Roots – *Hetu*, and Functions *Kicca*. (See Chapter 3 – Miscellaneous Section).

Pali (Questions in Pali will be optional)

1. Declensions of Feminine Nouns – Sec. 31, 32 & 33, Exercise – 11
2. Declensions of Feminine Stems ending in 'l'. Sec. 34, 35 & 36, Exercise – 12
3. Feminine Nouns ending in 'u' – sec 37, 38 & 39. Exercise – 13
4. Neuter Gender – Sec. 40 to 44. Exercise – 14 & 15