

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

**The reason to discern the Character-Essence-Perception-Proximate Cause
(*Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna*) of the Ultimates (= *ParamAṭṭha*)**

**Application of Mindfulness on the Process of Cognition and Volition
(*Dhammānupassanā saṭṭipatṭhāna*)**

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**The Chapter of Speech on Aggregate of Mental Formation
(= Aggregate of Mental Concomitants excepting that of Feeling
and Perception)**

(*Sankharakkhandha katha*)

(On the whole Meditation

Method)

1. *Abhisankharana kakkhana sankhara,*
2. *Ayuhana rasa,*
3. *Vipphara paccupatthana,*
4. *Sesakhandhattaya padatthana.*

(Visuddhi-2-92.)

1. Accumulation = the nature of formation to accumulate, the nature of effort to form, the nature of service to form (= *Vyapara*) ----- Character,
2. Endeavour to accumulate ----- (Function) Essence,
3. Service to form and accomplish the effect -----
Perception,
4. The remaining (3) Aggregates of Mentality (= *Namakhandha*)
----- Proximate cause.

Pāli Quotation

(*Vs-2-98*)

(*Mahāṭī-2-139*)

(*Vs-2-22*)

(*Mahāṭī-2-112*)

Character of Formation (= *Abhi sankha lakkhana*)

----- It is the Character of working in Accumulation (= *Rasikarana lakkhana*)
= It has the Character of Organisation (= *Sampindana lakkhana*). So, it has the function or essence of organisation. (= *Ayuhana rasa*). It is due to the Volition (= *Cetana*) which is the fundamental factor in the organisation of the Aggregate of Mental Formations. That Volition (= *Cetana*) has the function of organizing the associated mental phenomena to gather in taking up the Sense which is the cause of Wholesome or Unwholesome phenomena in respective occasions of Wholesome or Unwholesome deeds. To that function of organization, it is known as Essence of organization (= *Ayuhana rasa*).

If so and so phenomena are conditioned, the effect of groups of mentalities led by the Volition will be well accomplished. It means the looking after of various causes which can give rise to various effects. So, the performance to organise the associated mental phenomena, in taking up together the Sense of Wholesome or Unwholesome

deeds, is the setting up of various causes for respective good or evil effects. That nature of organization or accumulation is the mark for the phenomena which are

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known as Aggregate of Mental Formations and it is the Character of these as well. These Aggregate of Mental Formations (= *Sankharakkhandha*) also has the nature of accomplishment in various aspects and note also, that is the (Function) Essence of these.

Perception ----- *Vipphara paccupatthanati ettha vippharo nama vipphara vantata, tasama savyapara paccupatthanati attho.* (Mahāṭī-2-139.)

It is perceived in the knowledge of a meditator as a phenomenon which has the nature of endeavour (= *Vyapara*) to condition, setting up and accomplish the various causes to attain various effects.

Proximate cause ----- Since, the Aggregate of Mental Formations can not occur without the groups of associated phenomena like the Aggregate of Feeling, Aggregate of Perception and Aggregate of Consciousness = Since the groups of Mental Concomitant known as Aggregate of Mental Formation do not occur by themselves alone; and since the Aggregate of Mental Formation can occur with the effect of Co-nascence and Mutuality conditions (= *Sahajata paccaya, Annamanna paccaya*) exerted by the Feeling, Perception and Consciousness, the remaining (3) Aggregates of Feeling, Perception and Consciousness are the Proximate Cause (= *Padatthana*) of the Aggregate of Mental Formation. This kind of Proximate cause should be noted in every mentalities where the Proximate cause is not specially mentioned.

According to above explanations, it is to be noted that only the person who has ability to meditate with his own penetrating Knowledge and Knowledge of Right view (= *Samaditthi nana*) will perceive the nature of Present effects caused by the Past causes, the nature of Future effects formed by Present causes, the nature of relation between the Causes and effects (ie:- Dependent origination = *Paticca samuppada*). And that kind of person only, will properly know the Character, Essence etc etc; of the Aggregate of Mental Formation with the present Knowledge (= *Paccakkha nana*).

The phenomena, that the Effects are produced by organisation of various causes and that, the Aggregate of Mental Formation led by the Volition (= *Cetana*) has the nature of Endeavour (= *Vyapara*) to accomplish the various effects are perceived with satisfaction only when one sees the relation between the Cause and Effect = the nature of Dependent Origination (= *Paticca samuppada*) with own penetration present Knowledge (= *Paccakkha nana*).

Example of Meditation ----- Discern the above Character-Essence-Perception - Proximate causes after meditating the Cause-and Effect relation = Dependent Origination; with Knowledge; taking the example that (30) types of materialities, = (3) kinds of group of matter = Corporeal unit (= *Rupa kalapa*) arise in the embryo at the moment of conception (= *Kalala*) of a person in this present life are caused by the Ignorance, Craving, Clinging, Formation and Volitional action (= *Avijja, Tanha, Upadana, Sankhara, Kamma*) done in the Past life of that person. Discern the

Resultant Mentalities (= *Vipaka nama dhama*) in the same way. Try to understand the successive past and successive future in similar way. So, the meditation of the Character, Essence, Perception and Proximate cause this Aggregate of Mental Formation are the phenomena, understandable only by noble persons who partially attain the Knowledge of the cause of physical and mental phenomena (= *Paccayapariggaha nana*).

In this instance, the Volitional action (= *Kamma*) or the Ignorance, Craving, Clinging, Formation and Volitional Action, give their respective effects only when these get support from the (4) kinds of Attainment (= *Sampatti*), or these will get chance to give their effect only when these are in association with (4) kinds of Attainment like Desirable Existence, Perfect Personality, Being born in and era of prosperity and Having Diligence (= *Gati, Upadhi, Kala, Payoga*). In regards to these facts,

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since it is not fully discussed about the Chapter of Dependent Origination as yet, it will be discussed in fuller account in this section.

Five Endowments for Accomplishment (*Samangita*)

To understand the Volitional action (= *Kamma*), giving its effect in association with Desirable existence, Perfect personality, Being born in an era of prosperity and Having Diligence ie:- (4) Attainments (= *Gati, Upadhi, Kala, Payoga*); (5) kinds of Endowments for Accomplishment (= *Samangita*) should be known ahead. So, (5) kinds of Endowments will now be mentioned again briefly according to “*Sammohavinodani*” Commentary (Abhi-ttha-2-419-420); “*Uparipannasa*” Commentary (Ma-ttha-4-87.); and “*Anguttara*” Commentary (Am-ttha-1- 364). (The wide explanation was given in the Section of Dependent Origination.).

When performing, good and evil conducts, the Wholesome Volition and Unwholesome Volition (= *Kusala cetana, Akusala cetana*), respectively which are known as Volition of resolution (= *Sannitthana cetana*) exerted before these conducts, and which are the factors needed for accomplishment of these conducts are known as “**Endowment of Endeavour for Accomplishment**” (= *Ayuhana samangita*).

When performing, good and evil conducts, the Wholesome and Unwholesome Volition which are known as Volitions of resolution and which can accomplish these conducts are known as “**Volitional Endowment for Accomplishment**” (= *Cetana samangita*).

Next ---- When, performing a good conduct, the Wholesome volition which gives successful fulfillment for that conduct, and when performing evil conduct, the Unwholesome Volition which fulfills that conduct occurs respectively. The existence of these Wholesome or Unwholesome Volition continuously at Present time is known as accomplishment of endeavouring Wholesome conditioning forces or endeavouring unwholesome conditioning forces = **Endowment of Endeavour for Accomplishment** (= *Ayuhana samangita = Ayuhanasamangi*). The definite existence of these Volitions at

short moment of Present time is again known as accomplishment with urge = **Volitional Endowment for Accomplishment** (= *Cetana samangita* = *Cetana samangi*).

When these Wholesome or Unwholesome Volitions vanish after living for their life span of 3 phases of a Mind-moment (ie:- Arising phase, Standing phase and Passing- away phase = *Uppada, Thiti, Banga,*) these are not totally abolish like other Resultant Consciousness (= *Vipaka vinnana*) in the Material and Mental Continuum of a person. In stead, these insert a force or special power after their expiry in the Material and Mental Continuum, so as to arise as a Resultant Consciousness when conditions are favourable. This special force exists in Material and Mental Continuum all the time as a latent power, unless it disappears as an Ineffective Action (= *Ahosi kamma*) or unless that person expires as a Holy One (= *Arahat* = *Arahanta*). The present of such special power is known as **Endowment of Powerful Action for Accomplishment** (= *Kamma samangita*) or Accomplishment with Powerful Action (= *Kamma satti*) or in short, it is the “ction” (= *Kamma*).

According to these explanations, note that two kinds of Endowments for Accomplishment (= *Samangi*) ie:- **Endowment of Endeavour for Accomplishment** (= *Ayuhana samangita*) and **Volitional Endowment for Accomplishment** (= *Cetana samangita*) are known as **Conditioning forces** (= *Sankhara*) and the **Endowment of Action for Accomplishment** (= *Kamma samangita*) is known as “**Action**” (= *Kamma*) or “**ction -process**” (= *Kamma bhava*).

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It is the natural phenomena that the Wholesome action or Unwholesome action (= *Kusala kamma, Akusala kamma*) done with desire to have future existences by an ordinary person = Worldling (= *Puthujjana puggala*) or by a Disciple in one of the 7 Higher Trainings (= *Sekkha puggala*) who has to follow Rounds of rebirth (= *Samsara*) further, will produce with their special power (= *Kamma satti*) and when the conditions are favourable, one of the three Signs (= *Nimitta*) like Action, Sign of Previous Action, and Sign of Destiny (= *Kamma, Kamma nimitta, Gati nimitta*) in the respective Door (= *Dvara*) of six kinds of Sense-door just before death. It is the natural phenomenon which occurs at the time of death from one existence and reborn in next existence of every living being unless they attain the fruition of Holiness or Arahat (= *Arahattaphala*). And it is also the natural phenomenon that the Dying Consciousness (= *Cuti citta*) of the Present life occur only after firm, and definite uptake of these Signs as mental objects of the Rebirth Consciousness, Subconsciousness and Dying Consciousness (= *Patisandhi citta, Bhavanga citta, Cuti citta*) of the new Future life. The power of the Sense of these Signs are so great that these are very obvious as Sense-objects of the proximate next life. The perception of one of the (3) kinds of Signs like Action, Sign of Action and Signs of Destiny as Senses is known as “**Endowment of Signs for Accomplishment**” (= *Upatthana samangita*).

After death from the present life, Rebirth Resultant Consciousness (= *Patisandhe vipaka vinnana citta*) arises in the next respective existence. [In Five-Groups Existence (= *Pancavokara bhava*), the Action produced Corporeality (= *Kammaja rupa*) also arise simultaneously]. After conception in new life, the

Resultant Consciousness (= *Vipaka vinnana*) which is the effect of Actions (= *Kamma*) done in the past, repeatedly occurring to take the Subconsciousness function (= *Bhavanga kicca*) which is the cause of persistent existence in new life in newly manifested time or life (= *Pavatti*) as long as no other Consciousness of Thought processes (= *Vithi citta*) arise to interrupt the continuum of the life-stream. To that repeated occurrence of the Rebirth Resultant consciousness and Newly Manifested Resultant Consciousness (= *Patisandhi vipaka vinnana, Pavatti vipaka vinnana*) the term “**Endowment of Effects for Accomplishment**” (= *Vipaka samangita*) is given.

The Action (= *Kamma*) can give rise the result only when it is in association with Desirable existence, Perfect personality, Being born in an era of prosperity and Having Diligence (= *Gati, Upadhi, Kala, Payoga*). So as to understand these phenomena, continue to read the account on **Second Physical and Mental power** (= *Dutiya bala nana*) of the Buddha; which knows the moral and immoral nature of the Action (= *Kamma*) and its Consequences (= *Vipaka*) (= *Kammantara vipakantara janannana*).

Second Physical and Mental Power = Wisdom of the Buddha (*Dutiya bala nana*)

Pāli Quotation

(*Abhi-2-351*)

(a) Among these powers (= *Nana*) = Wisdoms; which Wisdom perceives definitely the nature of the Effects (= *Vipaka*) truly caused by the Actions (= *Kamma*) which are done in the Past, Future and the Present time.? To that fact, only the Buddha definitely knows in this world.

1. Some demeritorious Unwholesome actions (= *Akusala kamma*) done in the past do not give bad effects when a person is born in good desirable existence (= *Gati*) = Happy course of existence (= *Sugati*) like (Human world, Celestial realm of gods, Fine-material Sphere and Immaterial Sphere). Truly, there are such kinds of Actions.

2. Some demeritorious Unwholesome actions done in the past do not give bad effects when these are hindered by Perfect personality (= *Upadhi*) attained by a person. Truly, such kinds of Actions exist.

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3. Some demeritorious Unwholesome actions done in the past, do not give their bad effects when hindered by an era of Prosperity (= *Kala*) like presence of good kings or Noble persons. Truly, such kinds of Actions exist.

4. Some demeritorious Unwholesome actions, done in the past do not give bad effects when these are hindered by having proper Diligence (= *Payoga*). Truly there are such kinds of Actions. (Abhi-ttha-2-351.)

Pāli Quotation

(Abhi-2-251)

(b)

1. Some demeritorious Unwholesome actions done in the Past give their bad effects, if a person is born in the (4) Lower Worlds (= *Apaya*) = Unhappy Course of existence (= *Dugati*) where their effect is favourable. Truly there are such kinds of Action.

2. Some demeritorious Unwholesome actions done in the Past give their effects based on being born with bad, ugly personality (= *Upadhi*). Truly such kinds of Actions exist.

3. Some demeritorious Unwholesome actions done in the Past give their effects based on bad era (= *Kala*) with the presence of the cruel kings, immoral persons. Truly such kinds of Actions exist.

4. Some demeritorious Unwholesome actions done in the Past give their effects based on lack of Diligence (= *Payoga*). Truly such kinds of Action exist.

(Abhi-2-

351.)

Pāli Quotation

(Abhi-2-351)

(c)

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1. Some meritorious Wholesome actions done in the Past do not give good effects, if a person is born in the (4) Lower Worlds ie:- bad unhappy existence (= *Gati*) hinders their effects. Truly there is such kinds of Actions.

2. Some meritorious Wholesome actions done in the Past do not give good effects, if a person is born with bad and ugly personality (= *Upadhi*) ie: that bad personality hinders their effect. Truly there is such kinds of Actions.

3. Some meritorious Wholesome actions done in the Past do not give good effects, if their effects are hindered by the presence of bad, cruel kings and immoral persons. Truly there is such kinds of Actions exist.

4. Some meritorious Wholesome actions done in the Past do not give good effects, if these actions are hindered by lack of Diligence (= *Payoga*). Truly there is such kinds of Actions exist. (Abhi-2-351.)

Pāli Quotation

(d)

(Abhi-2-351, 352)

(d)

1. Some meritorious actions done in the Past give their good effects based on rebirth in the Happy course of existence like Human-world, Celestial realm of gods, Fine and Immaterial Spheres. Truly there is such kinds of Actions exist.

2. Some meritorious actions done in the Past give their good effects based on having good perfect personality by that person. Truly their is such kinds of Actions exist.

3. Some meritorious actions done in the Past, give their good effects, if that person is born in an era of prosperity like presence of good kings, and Noble persons. Truly, such kinds of Actions exist.

4. Some meritorious actions done in the Past, gives their good effects if that person has diligence and try with good effort. Truly such kinds of Actions exist.

(Abha-2-351-352.)

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Among the (10) perceptive powers (= *Nana*) of the Omniscient Buddha; the above Stated Mental power = Knowledge = Wisdom (= *Nana*)... ellipsis... the Non-delusion (= *Amoha*), the Doctrinal Investigation (= *Dhamma vicaya*), the Right View (= *Samma ditthi*) is included. That Right view is the Knowledge (= *Nana*) which definitely perceives the Wholesome or Unwholesome Consequences of various Actions done in the Past, Future and the Present time.

(Abhi-2- 352.)

Fulfilment = Attainment and Nonfulfilment = Dissolution (*Sampatti, Vipatti*)

1. **Fulfilment with Destiny** (= *Gatisampatti*) is the attainment of desirable destiny such as, being born in human world, celestial realm of gods and Fine or Immaterial Spheres. **The Dissolution of Destiny** (= *Gativipatti*) is the attainment of undesirable destiny such as being born in the (4) Lower worlds (= *Apaya*).

2. **Fulfilment with Perfect Personality** (= *Upadhi sampatti*) is the attainment of good qualities, character and appearance of a person seen as a whole. **The dissolution of Personality** (= *Upadhi vipatti*) is the attainment of bad, ugly and deformed appearance of a person.

3. **Fulfilment with Fine Period** (= *Kala sampatti*) is the attainment of an era of good kings, noble persons and prosperity. **The Dissolution of era of prosperity** (= *Kala vipatti*) is the presence of cruel kings, and immoral persons.

4. **Fulfilment with Diligence** (= *Payoga sampatti*) is the attainment of good and right bodily effort (= *Kaya payoga*), right verbal action (= *Vaci payoga*) and right mental actions (= *Mano payoga*) like good will and right view. **The Dissolution of Diligence** (= *Payoga vipatti*) is the Wrong effort (= *Miccha payoga*) where a person perform bodily, verbal and mental action which are immoral in nature.

(Abhi-ttha -2 -241.)

The Unwholesome actions done in the past, when get support with (4) kinds of Dissolution (= *Vipatti*), these become favourable to give their effects. On the other hand, if these get support with (4) kinds of Fulfilment (= *Sampatti*), these are not favourable to exert their effects. So also, if the Wholesome actions done in the past,

when get support from (4) kinds of Fulfilment, these are favourable to give their effects and when there are (4) kinds of Dissolution, they can not exert their effects.

Above Actions (= *Kamma*) are grouped in four as (a-b-c-d) as described above. There are (4) kinds of Actions in each group. So, there are total (16) kinds of Action (= *Kamma*) all of which will be mentioned in detail as follow:-----

Four Kinds of Action in Group (a)

1. There are many Unwholesome actions done by a person in the past, and the powers of these still exist in the body and mind continuum of that person. The Unwholesome actions exert their effects when that person attains Dissolution of existence (= *Gati vipatti*).

[= The Unwholesome action will exert their effect, it that person is born in the (4) Lower Worlds.]. But; if that person is reborn in the Human world, Celestial realm of gods,

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and sphere of Higher beings ie:- that person is attaining the Fulfilment of Existence

(= *Gati sampatti*) which is the effect of some Wholesome actions done, then the Unwholesome actions do not get the favourable situations to give their effects. Actually, it is the turn of the Wholesome action to give it's effect. So, the Unwholesome action done by a person are hindered by the Fulfilment of Existence (= *Gati sampatti*), to exert their effect. In other words these are not mature enough to give their effects. The Buddha clearly knows these phenomena.

(Abhi-ttha-2-421.)

2. In next one, there are so many Unwholesome actions in the body and mind continuum. The Unwholesome actions will exert their effects, if that person get Dissolution of

Personality (= *Upadhi vipatti*) like ugly face, deformed body parts and loathsome features. But, if that person has” Fulfilment of Personality” , like good looking face, smart physical body, well formed body parts like a noble high class of beings (= *Brahma*) all of which are due to the effect of some Wholesome action in the past, the Unwholesome action are not in favour to give their effects. Again, if a person is reborn as a slave, but he has

Fulfilment of Personality, he will not be appointed as elephant keeper, hoarse keeper or cowherd;-instead, he is provided with good clothes and rank of treasurer. If that person is a woman, she is provided with good clothes and appointed as higher house keeper or appointed as an intimate personal assistance like” *Sama devi*”.

Next--- Once;- people who ate beef were arrested and taken to the king “*Bhatika*”. for punishment. The king *Batika* asked his royal servants, how to punish these people. Since, royal servants could not give any idea of punishment, the king appointed the arrested people as dustmen and ordered to collect all the rubbish in the palace ground. A daughter of one of the arrested people was very pretty and could please everybody. When the king *Bhatika* saw that girl, he took the girl to the palace and appointed as an intimate personal assistance. All the relatives of the girl became

wealthy due to the power of Fulfilment of Personality possessed by that girl. That's right. The Unwholesome actions are not favourable to give the effects in such kind of person who has good personality. That is how the Fulfilment of Personality hinders the effect of Unwholesome actions. The Buddha precisely knows like that.

(Abhi-ttha-2-421-422.)

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The Principle (= *Upadesa*) ----- According to the statements, described in above *Pali* texts and Commentary, ----- It is to be noted that the effect of the Fulfilment of Personality due to the Wholesome action is attained by the person who had done that action. The other effects of newly manifested time or life (= *Pavatti*) are attained by person who had done the Action as well as other persons related to that person. So, due to that Action, both the person and the related persons of that Action will attain in newly manifested time or life.

3. There are so many Unwholesome actions in the mind and body continuum of a living being. The effects of these Unwholesome actions will manifest; if that person exists at the Dissolution-period (= *Kala vipatti*) like the presence of cruel king or immoral persons. But if that person is reborn due to a certain Wholesome action in the era, when the Buddha attains enlightenment or when the monarch rules the universe or when the good kings rule the country or when there are many noble persons, the Unwholesome actions are not in favour to give their effects in such time of Fulfilment (ie:- Fulfilment with good period = *Kala sampatti*). Actually it is the turn of Wholesome action to give it's effect. So, the Fulfilment of good Period (= *Kala sampatti*) hinders the effect of the Unwholesome actions. The Lord Buddha, precisely knows in that way. (Abhi-ttha-2-422.)

Ekantam kusalasseva okaso = Actually, only the Wholesome deed will be in favour to give it's effect -----To this statement, it is to be considered as follow:--- If some enemies torture or kill a noble person like (Venerable *Mahamoggallana*, Venerable *Mahāṭṭissa*, *Khantivadi* hermit) who is practising Tranquility meditation, Insight meditation, and good conducts like Bodily good conduct, Verbal good conduct and Mental good conduct, it is due to the jealousy or Envy (= *Issa*) arising in the mind of these enemies which makes them to have illusions. It is not due to the Wholesome conducts, practised by these noble persons. Actually the Fulfilment of Diligence (= *Payoga sampatti*) is, by the natural law, can give good effect only. It is not the cause of ill-effects.---- Aiming to this meaning, the teacher of Commentary, mentioned as above. (Mulati-2-210.)

Four Kinds of Action in Group (b)

1. There are so many Unwholesome deeds in the body and mind continuum of a person. The Unwholesome actions can not give effects, if that person exists in the Fulfilment of Destiny (= *Gati sampatti*) like human world, Celestial god realm or Sphere of Fine and Immaterial High beings. But, he may be reborn in the Lower worlds due to Unwholesome action done at sometime

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= He will be born with Dissolution of Destiny (= *Gati vipatti*). In that Dissolution of Destiny ie:- the Lower Worlds; the Unwholesome actions done by that person in the past will give their ill effects in turn. He will suffer in the Hell (= *Niraya*) at a time or He will be reborn in various animal worlds at a time or he will be reborn in the ghost-world at a time. He can not escape from suffering in the Lower Worlds for a long, long time. So, the Unwholesome actions which are hindered to give their effects by the Fulfilment of Destiny, will give their effect when that person unfortunately reborn with the Dissolution of Destiny (= *Gati vipatti*). The Lord Buddha precisely knows that nature.

(Abhi-ttha-2-422.)

2. There are so many Unwholesome actions done by a person. These can not give their effect when that person has Fulfilment of perfect personality. (= *Upadhi sampatti*). But, at a time when he attains Dissolution of Personality (= *Upadhi vipatti*) due to a certain kind of Unwholesome action, he will be ugly, possesses loathsome features and deformities like a fearful ghost. If that person is born by a slave- woman, he will be employed to perform all kinds of dirty works like to remove rubbish or excreta. If that person a woman, she will be employed to perform dirty works like cooking the rice for elephants or other animals. If she lives in a house of good family, she is looked down by other peoples in royal service; like a slave woman of the rich man of *Kotalavapo* village. So, all the actions which are hindered by the Fulfilment of Personality (= *Upadhi sampatti*) give their effects when a person is in the state of Dissolution of Personality (= *Upadhi vipatti*). The Buddha precisely knows in that way.

(Abhi-ttha-2-422-423.)

3. A person has so many Unwholesome actions in his mind body continuum. These can not give the effects if that person has Fulfilment of good Period like he exists at the period when the Buddha attains enlightenment or when the monarch rules the universe or when the good kings rule the country or when there are many noble persons. Although the Unwholesome action can not give their effect at that period, and due to some Unwholesome action if the he is born at the period when the cruel king's rule the country or presence of many immoral persons; or when the life span of human are shortened to 10 years or when the human has to earn his living as other animals, and at that time, ie :- at that period of Dissolution (= *Kala vipatti*), since the Wholesome actions are not in favour to give their effects, only the Unwholesome actions will give the effects.

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So, all the Unwholesome actions which are hindered by the Fulfilment of Period will give their ill-effects when a person is reborn in a Period of Dissolution. Like this, the Buddha precisely knows.

(Abhi-ttha-2-423.)

4. A person has so many Unwholesome actions done in the past in his body and mind continuum. These can not give their effects, if that person has good diligence in bodily, verbal and mental action; ie:- that person has Fulfilment of good Diligence

(= *Payoga sampatti*). Although these Unwholesome action do not give their effects at that time, and if that person has Dissolution of Diligence in turn by performing Unwholesome action (= *Akusala kammapatha*) = 10 kinds of Evil-conducts (= *Ducarita*) like killing the other's life, he will be arrested with properties stolen and, carried to the king. Then the king will sentence him to death after torturing. So, the Unwholesome action do not give their effect when these are hindered by having Fulfilment of Diligence. But, they will give their ill-effects when that person in a state of Dissolution of Diligence (= *Payoga vipatti*).---- In this way, the Unwholesome actions will not give their evil effects if these are hindered by (4) kinds of Fulfilment (= *Sampatti*) and these will give the evil effects only when these get support from (4) kinds of Dissolution. (= *Vipatti*).

(Abhi-ttha-2-423.)

Stop and Think for a Moment

In all living beings, there are Unwholesome actions done in various past existences to some extent. You, noble meditator may also have these in your body and mind continuum. The (4) kinds of Fulfilment have the power to hinder the effects of these Unwholesome actions. But the (4) kinds of Dissolution are inviting the Unwholesome actions with opened doors, so as to be able to give their ill effects.

If, you noble meditator do not want to suffer from the effects of Unwholesome actions, done in the successive Past-rounds of rebirth (= *Atitasamsara*), you should try to fill up the (4) kinds of Fulfilment in your body and mind continuum which are strong enough to prevent these Unwholesome actions in giving their ill-effects of suffering.

Among these (4) kinds of Fulfilment, now in your body and mind continuum, there are:-----

1. Fulfilment of Destiny ie:- you are being born in human world (= *Gati sampatti*),
2. Fulfilment of Perfect Personality ie:- having more or less good appearance and lack of deformities (= *Upadhi sampatti*), and
3. Fulfilment of Fine Period ie:- you attain an era influenced by the Doctrine of the Buddha and presence of noble diciples (= *Kala sampatti*).

Although these (3) kinds of Fulfilment are not in level with those of the period of formation phase of a world cycle (= *Vivatta kappa*) or the period of attainment of Enlightenment of the Buddha or the period, when the monarch rules the Universe; these have some values in their own right.

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So, the only Fulfilment you, noble meditator need is the Fulfilment of Diligence (= *Payoga sampatti*). That is why try: ---

1. To have pure bodily action.
2. To have pure verbal action.
3. To have pure mental action.

So, as to have full purity in all bodily, verbal and mental actions, you have to follow and practise the pure Noble Eight Fold Path (= *Magga*) of the Noble Diciples (= *Ariya puggala*) at your best.

1. Try to have purity in the Path of Morality (= *Sila magga*), like Right Speech, Right Bodily Action and Right Livelihood.
2. Try to erect the Path of Concentration (= *Samadhi magga*), like Right Effort, Right Mindfulness and Right Concentration.
3. Try to have the Path of Wisdom (= *Panna magga*) like Right View and Right Thought. Try to attain the Knowledge of Right View in the (4) Noble Truths. (= *Catusacca sammaditthi nana*).

If you, a Noble Meditator have: -----

1. Purity in Morality (= *Sila*),
2. Clear “Neighbourhood Concentration” (= *Upacara samadhi*) and “Attainment Concentration” (= *Appana samadhi*), and
3. The Knowledge of Right View (= *Samma ditthi nana*) which has true penetrating perception of the (4) Noble Truths ----- Then, these (3) kinds of Noble Training (= *Sikkha*) ie:- Morality, Concentration, and Wisdom (= *Sila, Samadhi, Panna*) is the clean water of the Noble Path (= *Ariya magga*), which will purify your Bodily, Verbal and Mental action. The effort to purify the Bodily action, Verbal action and Mental action is known as Bodily Diligence, Verbal Diligence and Mental Diligence (= *Kaya payoga, Vaci payoga, Mano payoga*). Having such kinds of Diligence is known as the Fulfilment of Diligence (= *Payoga sampatti*). If you attain that Fulfilment of Diligence, you meditator will have complete set of all (4) Fulfilments (= *Sampatti*) like Existence, Personality, Period and Diligence. All these (4) kinds of Fulfilment will prevent the effects of Unwholesome actions done in Past-successive rounds of rebirth. So, if you meditator do not want bad and miserable consequences, try to erect the (3) Noble Trainings in Morality, Concentration and Wisdom which are able to purify your Bodily, Verbal and Mental action. Transform the mind. According to Burmese proverb like “The god never help a man with no diligence” , if the Diligence is less or lost, the Unwholesome actions will take over to give effects and the Wholesome action will not be in favour to give effects. So, take care of this nature.

Explanation with Example

A man pleases the king by performing a work which will give benefit to the country. Then king employs him as a person entitled to a portion of revenue collected from a village or town. But, that man is not satisfied on legally having a portion of revenue collected;

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similar to a monkey which does not know how to open the packet of rice and curry, and discards at a place by cutting into pieces. Similar to that monkey, the man does not know how to collect and use the entitled revenue he collected and he does not follow the general rules. That makes him dissatisfied.

So, that man takes away forcefully all the carts, man-servants, woman servants and the farms of farmers who lives in the village from which he gets revenue regularly. The villagers, thinking that “ He is the intimate person of the king”nd dare not to tell against him.

Again, that man insults the another high official of the royal Court who is the intimate friend of the king. Then, the royal official captures, beats and takes the man to the king and tells the king like “Your majesty,- this fellow destroys your village”. On hearing that, the king sends him to the prison and announces by beating the drum across the town so as to know the persons from whom that man forcefully takes away the properties. The villagers came to the king and complaining about their properties taken by that man. The king is very much angry on hearing the villager's complaints and order to torture that man and finally sentence him to death; and discard the dead body to cemetery. The king also order to take back the handcuffs which fastened round the wrists of that prisoner. Take this example in the mind.

(Abhi -ttha-2-423-425.)

The Explanation in Compared with above Example

If an ordinary person (= *Puthujjana*) reborn in the Celestial realm of gods, due to some Wholesome deed done in the past; that occasion is somewhat like the man employed by the king as the ruler of the village, in above example. If that ordinary man is reborn in the realm of gods, the Unwholesome action does not get opportunity to give ill-effect. That occasion is like, that no body dare not tell against the the man when he forcefully takes away the properties of them in above example. That ordinary person dies in the realm of god and reborn in the hell. That is somewhat like, the man is sent to the prison and tortured by the king. Like the villagers complain of the ill-conduct of the man in the above example, the person in the hell is effected by all kinds of Unwholesome deeds. Removal of handcuffs after death in above example is like the nature that a certain kind of Action passes away, after giving it's effect

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and the effect of another Action will set in the person who is in the hell. That's right. There are so many living beings suffering in the hell for the whole complete world cycle due to the Unwholesome action done which can give its effect for the whole complete world cycle. So, there are numerous and uncountable number of living beings suffering in the hell. (Abhi-ttha-2-424.)

Four Kinds of Action in Group (C)

1. In this world, some person have done so many Wholesome actions in the past. These actions can give their effects if that person exists in the Good existences = Fulfilment of Destiny (= *Gati sampatti*) like Human world, Realms of god or Spheres of Fine and Immaterial beings. (ie:- If that person exists with Fulfilment Destiny, these Action can give their effects). But, if that person reborn in the Fulfilment of Dissolution (= *Gati vipatti*) like in the Hell or Demon world (= *Asurakaya*) due to a certain Unwholesome action, the above Wholesome actions can not give their effects. Certainly only the Unwholesome actions will give their effects in that situations. That is how the **Fulfilment of Dissolution can hinder the effects of Wholesome action** done by a person in the past. The Buddha precisely know in this way.

2. The next person, has done so many Wholesome actions done in the past. These Wholesome action will give their effects, if that person has good appearance with

Fulfilment of Perfect Personality (= *Upadhi sampatti*). (ie:-These will give their effect, if that person is in the state of Fulfilment of Personality). But, due to a certain Unwholesome action, that person has no Fulfilment of Personality, he is ugly and deformed like a ghost. If that person is reborn in the royal family; due to his deformed body and ugly face, all the people will not coronate him as a king after his father king's death; saying like “what kind of benefit will we get by having such a deformed king ? “. Again if he is reborn in the family of Commander in chief, he will not attain that rank. In this instance, the story of the “King *Dipa*” will be mentioned so as to understand the above statements.

Once, the Great king who was the father of future King *Dipa* had a son who was going to be the King *Dipa*. The Great King told the Queen to ask for the reward she desired, since the king loved her very much. So, the queen got the reward. When, the prince reached at seven or eight year of age, a cock-fight was set up in the palace ground. One of the fighting cock flew and perforated both eyes of the prince. When that prince came of fifteen or sixteen years of age; the queen went to the king and said, “You majesty, you had promised to give me

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a reward at the time of birth of my son, young prince. I got that reward”. Then the king replied like “If so, my queen tell me the reward you want”.

Then the queen requested like “Your Majesty ---- you always give whatever I want before. So, now please coronate my son as the king for that reward.”

At the time, the King replied that “ ---- my dear queen, your son should not be a king since he is missing both eyes”.

“O --- your majesty, if you are not able to give the reward I like, then -- Why did you promise me to give that reward ?” said the queen.

Since the king was miserable on hearing these words from the queen, and replied”h my dear queen, it is impossible to allow the coronation of your son as a king for the whole Island of *Lanka* (= *Lanka dipa*)-instead; I will allow him to rule the small Island of *Naga* (= *Nagadipa*)”. Then the king sent the crown prince to the small Island of *Naga* and he was known as the King *Dipa*. If that prince was not missing both eyes, he would be the king of *Lanka dipa*, which was about (300) *Yojana* (= 316 miles) wide across and he would attain full accompanying royal servants and a lot of prosperities. That is how the Wholesome actions done in the past are hindered to give their effects by the Dissolution of Perfect Personality (= *Upadhi vipatti*). The Buddha precisely knows in this way.

(Abhi-ttha-2-425.)

3. The next person has done so many Wholesome deeds in the past. The Wholesome deeds can give effects, when that person exists in the Fulfilment of good Period (= *Kala sampatti*). (ie:- That person will get good effects if he is reborn in human world with Fulfilment of good period.) But, due to a certain Unwholesome action done in the past, that person is reborn in the Dissolution of period (= *Kala vipatti*) when the cruel king rules the country, the wicked men exist and human life span is very short. The Wholesome action will never give the effect to that person when he exists in the Dissolution of period. That is how the **Dissolution of period**

hinders the effect of the Wholesome deeds. The Lord Buddha precisely knows in this way. (Abhi-ttha-2-425.)

4. The next one has done a lot of Wholesome actions in the past. These Wholesome actions will give their effects when that person exists with Fulfilment of Diligence (= *Payoga sampatti*). (ie:- The Wholesome actions will give their effects if that person has Fulfilment of Diligence by taking Trainings in Morality, Concentration and Wisdom (= *Sila sikkha, Samadhi sikkha, Panna sikkha*) so as to purify the Bodily, Verbal and Mental actions.)

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But, that person, although exists with Dissolution of Diligence, performs (10) kinds of Unwholesome Course of Action (= *Akusala kamma patha*) like killing the other's life etc;-or he performs all kinds of Unwholesome actions which will make him an immoral person without any dignity. He is avoided even by the people of same immoral class. The people of same immoral class refuse him to marry their daughters. They accuse him as a person with excessive indulgence in gambling, drinking alcohol and sexual misconduct. He is treated as a social outcast. Due to lack of Fulfilment with Diligence (= *Payoga sampatti*), all the Wholesome deeds can not give effects. That is how the Dissolution of Diligence prevents the effect of Wholesome deeds done in the past. The Lord Buddha precisely knows in this way.

So, the effects of Wholesome actions which will give in association with (4) kinds of Fulfilment (= *Sampatti*) are hindered by the (4) kinds of Dissolution (= *Vipatti*)

(Abhi-ttha-2- 425-426.)

Four Kinds of Action in Group (d)

1. Next person has done so many Wholesome actions in the past. These Wholesome actions can not give their effects if that person is reborn in the Dissolution of Destiny (= *Gati vipatti*) like (4) kinds of Lower World (= *Apaya*). But, that person is reborn in the Fulfilment of Destiny like Human world, realm of gods and Fine and Immaterial Sphere due to a certain Wholesome action. In that existance, the Wholesome actions give their good effects one after another in turn. These actions give him rebirth in Human World at sometimes or in Celestial realm of god at a time or in the Fine and Immaterial Sphere at sometimes. This is how the effect of the Wholesome actions done in the past hindered by the Dissolution of Destiny, give their effect in association with Fulfilment of Destiny. (= *Gati sampatti*). The Lord Buddha precisely knows in this way.

(Abhi-ttha-2-426.)

2. The next person has so many Wholesome actions done in the past. These Wholesome action can not give their effects if that person exists in the Dissolution of Perfect Personality like ugly feature. But, that person is reborn with Fulfilment of Perfect Personality due to a certain Wholesome action. He is very handsome with dignity; like a body of Higher Living beings. Since that person exists in the Fulfilment of Personality the Wholesome actions done in the past give their effects. If he is reborn in the royal family, he will be the king, over whelming the other elder brother

princes by thinking like “This prince is brave and handsome and so if he is a king, the people of the country

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will be pleased and prosperous “. So, due to the Fulfilment of Perfect personality (= *Upadhi sampatti*), that prince will be selected as a king by the royal family. If he is reborn in the family of Crown prince, he will be the Crown prince after his father's death or will be Commander in-chief or the richest person in the city. That is how the Wholesome actions which are hindered to give effects by the Dissolution of Perfect personality give their effects if these are in association with the Fulfilment of Perfect personality. The Lord Buddha precisely knows in this way. (Abhi-ttha-2-426.)

3. Next person has done a lot of Wholesome actions in the past. These Wholesome actions do not give their effects if that person is reborn in the Dissolution of Period like existence of cruel king, or immoral persons. But, due to a certain Wholesome action that same person is reborn in the Fulfilment of Period like existence of good and clever king or noble wise men; and at that time the Wholesome actions are favourable to give their good effects. In this instance, the story of Venerable Noble Holy “ Maha Sona Arhat “ is worthy to mention.

(Abhi-ttha-2-426.)

The Story of Venerable Maha sona Arhat

(Abhi-ttha-2-426.)

Once, there was a great catastrophe caused by the rebellion of *Brahman Tissa* (= *Brahmana Tissa*) the rebel in the *Lanka* Island (= *Lanka dipa*), now known as Ceylon. At that time there were (12000) of Buddhist monks living in the *Cittala pabbata* (= *Cittala* mountain) Monastery and also (12000) of Buddhist monks living in the *Tissa-mahavihara* Monastery in that *Lanka* Island. In each monastery there were stored offered rice which was enough to eat for about three years. At one time; all these stored rice were eaten up by a herd of large field mice in a single night. Then, the Buddhist monks of *Cittala pabbata* Monastery gathered and decided to live in *Tissamaha vihara* Monastery, thinking that there may be stored rice there. So, the monks leaved the *Cittala pabbata* Monastery.

Again, the monks from the *Tissamaha vihara* Monastery, thinking in similar above way, leaved their monastery and want to *Cittala pabbata* Monastery.

Both groups of Buddhist monks, met each others in a valley and asked the situation on both sides. Only at that time they realised the shortage of rice in both monasteries. Then they decided not to return to the hopeless monasteries

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and all (24000) monks went into the forest in deep valley and ultimately passed away with the Full Extinction of the groups of Existence (= *Khandha parinibbana*) or Death without the groups of existence remaining (= *Anupadisesa nibbana*) in sitting posture.

After the cessation of the rebellion catastrophe, the later Buddhist monks took the sacred relics of these supreme Buddhist monks with the help of the King of the celestial gods (= *Sakka*); and enshrined collectively in a stupa. (Abhi-ttha-2-426.)

In the Original Subcommentary = *Mula tika*, (= Mulati-2-211), it is stated that, all the above accounts are written in the *Mahapaccari* Commentary.

The rebel *Brahman tissa* robbed the properties from the villagers and destroyed the villages. The Buddhist monks after discussion about the occasion, decided to get help from the King of Celestial realm god (= *Sakka*) for prevention of the rebellion, and sent (8) monks to the King of gods. The King of gods replied like “O --- Venerable monks --- I can't prevent the already appeared rebel. So, all of you better cross the ocean and go to the other bank (India). I, your obedient donor --- King of gods will take care of the monks when crossing the ocean”. Then all the monks from surroundings gathered in *Nagadipa* Island and built a large 3 floored raft at the” *Jambukola* Harbour”. Lowest floor of the raft was submerged in the water, the middle floor was for the monks and the top-most floor was used to put the bowls and robes of the monks.

Three great monks known as *Culasiva*, *Isidatta* and *Mahasona* all of them had learnt Collection of Discourses of the Buddha given on account of certain persons (= *Samyuttanikaya*); are the leaders of the group of monks, Venerable *Culasiva* and *Isidatta* requested Venerable *Mahasona* to get on the raft.

“What about you?”won't you follow? asked Venerable *Mahasona* to the two leader monks.

“O --- Venerable *Mahasona*, whether we die on the land or in the sea -- it is same thing to us. So, we won't follow to cross the ocean. But, for you; since the future accounts of the Buddha's Teachings (= *Sasana*) depends on you, you should not die here. So; please follow the group of monks”; replied by the two leaders.

Venerable *Mahasona* refused 3 times to follow with the group of monks across the sea. So, all three great monks went back from the harbour.

Then, Venerable *Culasiva* said to venerable *Isidatta* as” --- Venerable *Isidatta* -- - Buddha's Teaching in the future solely depends on Venerable *Mahasona*. So, take care of *Mahasona*.”

Then, Venerable *Culasiva*, giving some instruction to Venerable *Isidatta* and *Mahasona* and left them after saying” am going to pay homage to the Great Temple” (= *Maha cetiya*)”. After following the pathway to *Mahavihara* Great Monastery for sometimes,

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finally Venerable *Culasiva* reached the Great Monastery. There were no more residing monks in the Great Monastery. The castor oil plants (*Ricinus communis*) were growing thickly on the flat ground around the temple. The temple was covered with mosses and surround by clumps of bushes.

Then, Venerable *Culasiva*, aiming to the living Buddha, payed obeisance at the temple and entered the ruined resthouse built on sacred premises on the west side of the temple. He was sitting there and thinking like --” nce this temple was payed

obeisance by all beings here since it is the enshrined place of the relics of the Buddha who is worthy of offerings and reverential salutation. But now this temple is neglected and not payed obeisance by any body else”.

At that time, a guardian spirit (= *Rukkha deva*) of near by tree assumed the form of a traveller and offered small amount of rice and a block of molasses and asked Venerable *Culasiva* like “..... Venerable Monk..... Where are you going ?”

“O..... my donor..... I am going to south” replied Venerable *Culasiva*. Then the guardian spirit said “If so..... let us go together”.

The Venerable *Culasiva*, said, “..... My donor..... I am very weak since I have not taken foods for long time. So, I can't follow you and please go on and leave me alone”.

But, the guardian spirit taking the alms bowl and robes, and requested he would go along with Venerable *Culasiva*.

Arriving on the bank of *Tissavapi* lake, the guardian spirit offered some fruit juices to the monk. The Great Monk attained some strength after drinking the fruit juice. After shortening the distance of the journey by creation of the guardian spirit they reached a monastery near the *Venu* river, left by some monks. The guardian spirit cleaned up the place and requested Venerable *Culasiva* to take rest.

In the next morning, the guardian spirit offered boiled rice and alms food to the Great monk. Then, the Great monk covered the alms bowl with hand and said “ --- My donor --- keep some foods for you”. But, the guardian spirit told that his journey is not far away and offered all the alms food to the Great monk. After that, the guardian spirit taking the alms bowl and robes, shortening the distance by creation, took the Venerable Monk to the *Jajjara* River.

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Then, the guardian spirit told the Great monk like “You..... venerable Great Monk,..... this is the place where vegetarians live, and I see the smoke from cooking. I will go ahead” and after saying like that, the guardian spirit disappeared and went back. Venerable Great monk *Culasiva* lived there, depending on the vegetarians of that place all the time of the rebellion of *Brahmanatissa*.

Venerable *Isidatta* travelled along with Venerable *Mahasana* and reached *Alanazana* Village. Near the Village, the villagers discarded the outer shells of the unripened (= *Bassia longifolia*) illipe nuts from hardwood tree after taking out the seeds. On seeing the shells of illipe nuts. the Venerable *Isidatta* Great Monk told like “..... Monk *Mahasana*..... I think, we will get alms food here” and took out the alm bowl from the sling and paused at that place to receive offerings of food. The children when seeing the monks thought as “with these outer shells of the illipe nuts, there may be some benefits for the monks” , and then they cleaned up the dirt from the shells, and put into the alms bowl. Two Venerable monks took up these as foods. These shells of illipe nuts provided nourishment for about seven days to these two Great monks.

When the two Great monks continued to travel, they reached *Coriya* Lake, where people picked up the white water-lily flowers and discarded the stalks of white water lilies. Then, Venerable *Isidatta* Great monk took up the alms-bowl from the bowl sling, saying “..... Monk *Mahasana*..... I think we will get some alms-food here”

nd paused to receive offerings. When young villagers saw the two monks, they clean the stalks of water-lilies and put into the alms-bowl as offerings. The two great monks ate these stalks, and the white water lilies stalks provided them nourishment for two weeks.

Then, the two Great monks continued to travel and reached the village of vegetarians. At that village, the parents before going to the farm gave instruction to their daughter like “..... my dear daughter, if a venerable monk came to our house for alms-food; don't let him go round the village for food; instead ask where that monk temporarily stay” --- then they left to the farm.

When that young girl saw the two Great Monk, she took the alms-bowl and requested the monks to rest in the house. There was no rice in the house at that time. Then the young lady gathered together the sheaths of Jeweller's weights plant (*Abrus precatorius*) stems of banana plant with stalks, and leaves of Jeweller's weights plant then chopped up into small pieces with a small knife. Then she made small pieces of leaves, shealk and stalks into 3 fistful-sized balls. She offered one ball to Venerable monk *Isidatta* and next one to Venerable monk *Mahasona*. Since, Venerable Monk *Isidatta* is senior in years of monkhood, the young lady aimed to offer the last ball of vegetables into the bowl of Venerable *Isidatta*. But as soon as her hands stretched to the bowl of Venerable *Isidatta*, her hands were spontaneously withdrawn from that bowl and instead, the last ball of vegetables was spontaneously offered into the bowl of Venerable *Mahasona*.

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Then, Venerable *Isidatta* said like” How much effect will be given by that action if it is in association with Fulfilment of Period ? But now it is just only able to give the effect of fistful-sized vegetable ball in this time of rebellion of *Brahmatissa* rebel”. After taking up vegetable balls as meal the two Great monks left the house and went back to their dwelling place. The young lady told about all events and dwelling place of the two monks when her parents returned from the farm. Then the two parents went to the two great monks, payed obeisance and requested like “..... Venerable monks..... we get some nourishment here,..... we will offer you these alms-food. So..... please stay here and receive our offerings”. From that time, the two Venerable monks live there for the whole period of the dangerous catastrophe of rebellion.

Some times later, the rebel *Brahmatissa* died. The King *Pitumaharaja* ruled the country again. After hearing the good new that “ Rebellion of *Brahmatissa* is already abolished and the country, becomes prosperous again” The monks who took refuge on the other side of the ocean (ie:- India), returned to Ceylon and arrived at *Mahāṭṭha* harbour. Then they asked the dwelling place of *Mahasona* the great monk and went to him. At that time Venerable *Mahasona* monk reached *Mandalarama* Monastery of *Kalaka* village where 500 monks lived. There were above 700 houses in that village. At night time, some celestial gods declared the people like “ Venerable *Mahasona* the great monk, now arrives at *Mandalarama* monastery where 500 monks take as dwelling place. So, every body of the village better offer cloth of 9” x18” length and alms food worthy of one kyat-money.

Next day, all the visitor-monks entered the *Kalaka* village for alms-foods. The people of the village offered boiled rice after giving them place to sit. Among the monk audience, Venerable *Tissabhuti* of the *Mandalarama* monastery was the most senior in years of monkhood, so took the place of chairperson of the meeting. At that time, one of the old male donor, paying obeisance to Venerable *Tissabhuti* monk and asked “which one of the monk-audience is Venerable *Mahasona* monk?”. Among the monk-audience; Venerable *Mahasona* was most junior in years of monkhood, and sitting at the periphery of the monk-audience. Venerable *Tissabhuti* monk pointing to Venerable *Mahasona* and replied to the old donor like “..... old donor..... Venerable *Mahasona* monk is that person”. On knowing that, the old donor took the alms-bowl of *Mahasona* monk after paying obeisance. But, Venerable *Mahasona* refused to give his alms-bowl.

The reason of not giving the alms-bowl was that, Venerable *Mahasona* monk considered, how the old donor knew him and thought like “ Somebody who knows me, tell ahead the presence of me in this monk-audience.” So, by thinking like that, Venerable *Mahasona* did not give the alms-bowl to the old male donor. (ie:- Thinking that one of the monk told ahead.).

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Then, Venerable Great monk *Tissabhuti* replied like “..... Venerable *Sona*..... like you do not know us; all the monks of the audience do not know you. But; the celestial realm gods know who is the person with glory in the monk and prepare the alms -food already for you. So, please give the alms-bowl to the old male donor and make companion monks in residence pleased with your glory and honour.”.

After hearing that, Venerable Great *Mahasona* gave the alms-bowl to the old donor. Then, the old donor took the alms-bowl and offered alm-foods worthy of one kyat money and a bowl Sling made from 9” x18” length of cloth. The other donors took the alms-bowls of other monks and again offered as above, but to Venerable *Mahasona* only. So, all the cloths and alms-food from (700) houses of that village were only offerd to Venerable *Mahasona*.

Then, Venerable *Mahasona*; properly shared the offerings among the monk-audience; left the village and continue to travel to *Mahavihara* monastery. Finally he reached that monastery. He payed obeisance to *Mahabodhi* banyan tree and *Maha cetiya* (Great temple), after washing the face. Then he entered the *Thuparama* town together with the monk audience and attained so many alms-food from the south gate of the town to the *Valanjanaka* dwelling edifice. From that time Venerable *Mahasona* attained uncountable properly prepared offerings, gift and fame. ----- So, even the outer shells of the illipe nuts and stalks of the white water lilies are the rarity of occurence (= *Dullabha*) at the time of Dissolution of Period. On the contrary, a lot of offerings, gifts and fame are attained at the time of Fulfilment of Period (= *Kala sampatti*).

(Abhi-ttha-2-426-430.)

The Story of Venerable Holy (= *Arahat*) *Vattabaka nigrodha*

The story of Venerable *Vattabha nigrodha* is also mentioned in the Commentary. At the time of rebellion of *Brahmana tissa*, Venerable *Vattabbaka nigrodha* was a novice (= *Samanera*) of the Buddhist Order. Venerable novice *Vattabbaka nigrodha* and his preceptor (= *Upajjhaya*) who was the constant guide and teacher of him, did not follow to the other side of the ocean (= to India). They decided to depend on the vegetarians of the villages in the remote borders of the country (= *Paccanta*) for their foods. So, they went to these villages. Not having any meal for one week, they reached a village, where the novice saw a toddy palm = palmyra palm (*Borassus flabellifer* (= *tala*) with toddy-palm nuts. Then, the novice told his preceptor like “..... my Venerable teacher.... just wait for a while.... I will climb the toddy-palm and pick up those ripe toddy-palm nuts”. The old monk replied like “.... My novice, since you are weak, don't climb the toddy-palm tree”.

But, the young novice climbed up the toddy-palm tree with a knife in hand after saying “.... My teacher, I will climb up”. On top of the palm tree, he tried to cut a bunch of toddy-nut. On cutting the bunch; the blade of the knife,

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dislodged from the hilt and dropped to the ground. Then the old teacher thought, “This young novice wearily climb up the tree”. “ Now; what will he do?”. But the novice was a clever person. He made twines from fibers, obtained by cutting the stalk of toddy palm frond into strip, and tried to get a long rope by tying up the twines. Then, he fastened the handle of the knife with the frond rope and dropped to the ground. After that, he humbly requested his preceptor like “.... my teacher, it is better if you put the blade of the knife into the handle”. On hearing that, the preceptor monk, put in the blade of the knife into the handle and thinking like “This young novice is very clever in expedience”.

Then the young novice took up the knife and cut the palm-nuts from the bunch. The senior monk told to drop the knife first and he peeled off the shells of the nuts; and said”.... Young novice, you eat first since you are weak and very tired”.

“..... Venerable teacher..... I never take any meal before you” replied the novice and he cut the nut shells taking out the bowl from the sling, put the seeds into the bowl and obediently served to his preceptor monk first. Only after then, he ate the seeds. So long as the toddy-palm were there, the novice and his teacher stayed there and lived on the palm-nuts. When there were shortage of palm-nuts there, the novice and his teacher continued to travel and reach a monastery discarded by some monks, near a village where vegetarians lived. The novice cleaned up the monastery and made a dwelling place for his teacher. Then, the preceptor monk gave some admonishments to the novice and entered the monastery. The novice thought like : -----

Anayatanenatthanam attabhavanam pamanam natthi, Buddhanam upatthanam karissami.
(Abhi-ttha-2- 431.)

“There are uncountable living bodies, who die from various causes and who die at various places (= There are uncountable lives in the rounds of rebirth of a living beings, where death occur without any reasonable cause and at any place). So, from now, I am going to give personal attention and service to the Buddha” and thinking in this way, he cleaned up thick grasses and bushes growing on the flat ground around

the temple. Since, the novice was starving for seven days, he was very weak and fell down. The novice, even after falling down on the ground, continued to clean up the grasses.

At that time, some villagers came back from the forest taken some vegetables, and honey. When they saw the grasses moving to and fro, they thought, “s that moving object an animal?” and they finally found the novice falling on the ground. “what are you doing..... you, young novice?” They asked.

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“O.... donors,..... I am cleaning the grasses growing on the flat ground of the temple” replied the novice.

The villager then enquired like”.....young novice, is there any monk with you?”.

“Yes, of course.....there is my preceptor monk in that dwelling place” replied the novice.

Then, the villagers offered some honey and said “..... young novice, please offer the honey to your teacher first and then take some for you.”

Then the villagers went back to the village after saying like “..... Young novice, we will drop some leaves bit by bit along the way to our village and please follow our village by seeing these bits of leave along the way, taking your preception monk with you”.

The novice took the honey to his teacher. Waiting outside the dwelling room, the novice said “..... Venerable teacher, I pay homage to you”. On hearing that, the preceptor monk thought like “The young novice came to me with burning sense of hunger”nd remained silent. Then novice repeated like”..... Venerable teacher, I pay homage to you”. At that time the preceptor monk asked”..... you, young novice why are you disturbing the old weak monk taking rest for a while ?”nd opened the door.

Then, the preceptor asked,”You, young novice, what do you have now?.”.... my teacher villagers give me some honey. So, it's time to take up honey” , replied the novice.

Then the preceptor instructed “Young novice.... It is better to make honey juice to drink, rather than taking it as such”. Then, the novice prepared honey juice and served to his teacher. After having honey juice, the preceptor asked whether the novice enquired about the dwelling place of those villagers. The novice told like”.... Venerable teacher,..... they, themselves told me the route to their village”.

One hearing that, the preceptor decided to go there at that moment, thinking that they would be tiresome, if they go next morning. Then the novice took the alms bowl and sling, and went to the village. At that night, they slept at a place not far away from the village.

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