

“namo tassabhagavato arahato sammāsambudhassa”

NIBBĀNAGAMINIPĀTIPADA
WAY OF PRACTICE LEADING TO NIBBĀNA

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Vicāra which arises as a state investigating, examining and rubbing caressing the object again and again is like the flying of a big bird flapping its wings in order take the force of the wind. True, that *Vicāra* investigates, examines and rubs caresses object again and again. Thus it is explained. The explanation of that old *Mahā-atthakathā* (great commentary) is very appropriate at the moment of the proximate and *Jhānic (Appanā)* concentrations when it (*Vitakka*) fixes the mind continuously at the object. (*Vitakka's* taking the object or sign of calm-meditation is also very tranquil as it arises continuously, existing at (on) a single object, such as the counterpart sign of the in-and out breathing.)

To say further, it is thus: - The above said difference between those *Vitakka* and *Vicāra* is evident in the first and second *Jhānas* (Absorptions). The mode of mounting the mind on to the object, which is its particular characteristic, is gross, and therefore is evident at the moment of first *Jhāna*, according to the fivefold *Jhānic*, system; and according to the fivefold system, as there is no *Vitakka* at the moment of second *Jhāna*, *Vicāra's* special mode of examining and reviewing the object is evident. (*Mahā-ti*-1-167).

The second *Jhāna* is more tranquil (calm) than the first one. As *Vitakka* is associated only with the first *Jhāna* and not associated with the second one, the second *Jhāna*, being devoid of *Vitakka*, is more tranquil (calm) than the first one. Therefore, it is evident that *Vitakka* is gross, and *Vicāra* is subtle.

Further similes :- In the case that a dirty bronze cup is tightly grasped or gripped (taken hold of) with by a hand and polished with soap- powder and brush etc- by another hand, *Vitakka* is like the hand which tightly takes hold of a bronze cup and *Vicāra* is like the hand which polishes it (with soap powder etc.)

Again in the case of turning the potter's wheel (around) and making a (earthen) pot, *Vitakka* is like the potter's hand which presses the pot, and *Vicāra* is like his another hand which turns the wheel around.

P.325 In making a hole (holes) in a brass tray, a plank etc. with a drill, *Vitakka* which mounts the mind onto the object is like the awl or drill which is put right at the centre, and *Vicāra* which examines or reviews the object is like the awl or drill which is turned around. (*Abhi-A*-1-158; *Mahā-ti*-1-167)

3. Adhimokkha

Plunging into the object and deciding the object is *Adhimokkha*. Its characteristic etc. are as follows:-

1. Its characteristic is to decide the object firmly.
2. Its function is to oppose 'Doubt' (*Vicikiccha*) which cannot decide the object moving to and fro.
3. It is manifest (to the *Yogi's* knowledge) as a state that decides the object.
4. Its proximate cause is the object that is to be decided.

Lakkhana - characteristic: - Here, plunging in to the object is to be understood to be plunging into the object, by means of deciding it firmly. But it is not a kind of plunging into the object, as (by means of) confident faith that decides and believes firmly in the objects (things) of inspiring confidence. Making decision (in) the object whether right or wrong, is (called) 'plunging into the object (*Adhimuccana*). For, in him who cannot decide the object whether right or wrong, there cannot be cognitive process regarding both the evil deeds, such as killing etc. and good deeds such as charity, morality etc. (The evil deeds such as killing etc. and good deeds such as refraining from killing etc. can be achieved due to this *Adhimokkha's* firm decision of the object, whether right or wrong.) 'Saddhā (faith, confidence), however, is *pasādādhimokkha*, a kind of deciding confidently regarding the objects (things) of inspiring confidence, such as, true *Buddha*, true

Dhamma, true *Sangha* etc, that are worthy of being confidently (knowingly) believed.

This is the difference between this ‘

Adhimokkha’ and ‘*Saddha*’. (*Mahā-ti-2-146*).

According to these statements (or remarks), it is to be understood that the belief of non Buddhist or heretics who believe decidedly in their so - called *Buddha*, *Dhamma* and *Sangha* is not ‘*Saddha*’ in true sense, but it is only this *Adhimokkha*, a mental concomitant, that is, a wrong decision (*Micchādhimokkha*), which is *Adhimokkha*, a mental concomitant associated with ‘*Ditthi*’ (wrong view).

P.326 A question to be raised: - The five door cognitions take the ultimate reality only as (their) object. The deciding consciousness (*Votthapana*) in the five door cognitions arises, whether right or wrong, deciding the object, an ultimate reality, investigated by its immediately preceding investigating consciousness, and helps by means of *Anantara paccaya* etc. Its succeeding *Javana* (impulsion) consciousnesses (a) in order to bring about (produce) the wholesome *Javana* consciousnesses according to the proper (right) consideration (*Yoniso. manasi.kāra*) produced by the right decision of those succeeding *Javana* consciousnesses, or (b) in order to bring about (produce) the unwholesome *Javana* consciousnesses according to the improper (wrong) consideration (*Ayoniso. mansi. Kāra*) produced by the wrong decision of those succeeding *Javana* consciousnesses. If it is so, one may ask “How does the deciding consciousness help (serve) the *Javana* consciousnesses associated with *Vicikiccha* (sceptical doubt)?” The answer is thus (as follows):-

Votthapana (deciding consciousness) is to be understood to help, in deed, those *Javana* consciousnesses associated with *Vicikiccha* (sceptical doubt), as a cause of wavering or wandering about (*Samsappana*).

That is to say, *Votthapana* actually helps (serves) also those *Javana* consciousnesses associated with *Vicikiccha*. This means (implies):- If there is doubt, (wavering = *Samsappana*) ‘Is it a true *Buddha*?’ regarding the All enlightened *Buddha*, that *Vicikiccha* (sceptical doubt) is also helped by *Votthapana*, with a mode of deciding, “ Is it a true *Buddha* ?” It means that *Votthapana*’s mode of deciding, “Is it a true *Buddha*?” is said to be given by *Votthapana* to the *Vicikiccha*’s associated *Jananas*, called ‘ *Samsappanākāra* (mode of wavering). The same is applied to the mode of having doubt in the true *Dhamma* etc.

Asamsappana.Rasa :- (Sceptical) doubt is called ‘*Samsappana*’, which means ‘wandering about in the objects around, being unable to decide or stand fixed in one object. *Adhimokkha* has the function to be opposed to that ‘*Samsappana*’ (doubting or wavering) and to decide an object, whether it is right or wrong. ‘*Asamsappana*’ is a mode of mind (or thought) which is opposed to ‘*Samsaya*’ (doubting or wavering), being unable to decide, whether it is to be done or not, wandering about in this and that object, just like a child unable to stand still. ‘*Adhimokkha* is said (meant) to have the function of ‘*Asamsappana*’ (not doubting, not wavering). (*Mula-ti-1-935-Mahā-ti-2-146*).

Padatthāna :- ‘*Adhimokkha*’s proximate (nearest) cause is the states (phenomena) which are the objects of the consciousnesses associated with ‘*Adhimokkha*’ arising there in and which are to be decided by *Adhimokkha*, having the characteristic of deciding the object there of. (*Mahā-ti-2-146*).

P.327 Considering this (above –said) statement, as ‘*Adhimokkha*’ (concomitant) is associated with *Votthapana* (deciding) *Citta*, it is (only) the ‘*Adhimokkha*’ (concomitant) associated with the *Votthapana Citta* that decides the (very) objects, either pleasurable or displeasurable, the objects which are to be decided by the *Votthapana Citta*. Or it (*Adhimokkha*) is said arises as a mode of deciding the object.

As this ‘*Adhimokkha*’ concomitant stands still in the object, it is like a large pillar (post) erected firmly (in the ground) at the city-gate. (*Abhi.A-1-177; Visuddhi-2-96*).

4. *Vīriya*

1. Its characteristic is a state of exerting well and zealously in doing this and that work, or a state of ever enduring any sufferings (mental and physical)
2. Its function is (a state) to support or reinforce the co-nascent states.
3. It is manifest (to the *Yogi's* Knowledge) as a state not shrinking and reluctant.
4. Its proximate cause is (a) The religious emotion, as the *Buddha* said;- “A man of religious emotion, exerts himself properly and methodically” Or, (b) the things or objects to be exerted (to be done zealously).

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2. The work (deed) done by the brave ones with their effort is metaphorically called *Vīriya*. (*Abhi-A-1-163*).

3. Or *Vīriya* is a state caused to do some work by preparatory ways and means (devices) prepared in advance (called) *Pubba.yoga.vidhi*). It is an effort, a great and successive exertion done to achieve this and that work. (That is, there arises an effort, exertion to do some work, when considering the disadvantages (faults) of one who does no work out of laziness and also advantages of one who does work with effort (exertion) or zealously. Referring to that kind of exertion, it is said to be a state caused by preparatory ways and means. That very effort (exertion) is (called) also a Faculty *Indriya* in the sense of predominance (chief), as it dominates laziness, the cause to make one lazy. Or, it is (called) also a faculty, as it causes its associated states (co-adjuncts) to make itself their predominance (chief), according to its characteristic of continuously helping or supporting its associated states. By combing the two words, *Vīriya* and *Indriya*, it is called ‘*Viriya-indriya*’. The characteristic of *Vīriya* is explained as following;-

That *Vīriya* has the characteristic of helping (assisting) and also supporting its associated states (co-adjuncts). (*Abha-A-1-163*).

Just as an old house about to fall down exists erect being supported by temporarily supporting posts, even so the mediator (*yogi*) being supported by *Vīriya*, does not fall away from all the merits (wholesome states). Thus it is understood that *Vīriya* has the characteristic of supporting (*Upattha-mbhana*) its associated states. (*Abhi-A-1-163*).

Therefore, Rev-*Nāgāsena* said thus:-“great king, just as a house about to collapse is supported another post and thereby does not fall down, even so *Vīriya* has the characteristic of supporting (assisting) its associated states. All the merits (wholesome states) being supported by *Vīriya*, do not decrease (decline). (*Khu-11-35; Abhi-A-1-164*).

Another simile:- When a small and weak army is fighting against a large and strong one, the former has to retreat. This situation is reported to the king, who for that reason sends out a large and strong reinforcement.

The king does not let his (small and weak) army assisted by his large and strong reinforcement, be lost to (or rather defeat) the rivalry army. In like manner, *Vīriya* does not allow its associated states to retreat (hesitate, flinch), but it assists (helps, favours) them. Therefore it has the characteristic also to assist (favour) its associated states (co-adjuncts). [Commentators Sayādaw, quoting the *Milinda-pañha* (p-35-6) explains that *Vīriya* has the characteristic of both supporting and assisting. This characteristic of supporting is also used in the sense of the function to support (its co-adjuncts). (*Abhi-A-1-163-164*)].

P.329 ‘*Ussāha*’ means ‘threefold exertion’ namely:-

1. ‘*Arambha. Vīriya*’, to exert well this and that work.
2. ‘*Nikkhama. Vīriya*’, which is stronger than ‘*Arambha. Vīriya*’, as it escapes from the state of laziness by which someone becomes lazy.
3. ‘*Parakkama. Vīriya*’, which is much stronger than ‘*Nikkhama. Vīriya*’, as it can reach (attain to), step by step, the higher and higher stages (such as *Jhāna*, Path, Fruition and *Nibbāna*) which can be reached (Attained to) only by making successive (continuous) efforts.

The explanation of only the (two) ‘*Arambha.Vīriya*’ and ‘*Parakkhama.Vīriya*’. done in the great Commentary, is noted (understood) to show only the beginning and the end of the threefold *Vīriya* (omitting the middle kind of *Vīriya*).

The explanation of the *Sangaha-bhāsā-tikā*

Vīriya is a state by which someone becomes (a) brave or courageous (one). This *Vīriya* has the characteristic of bravely enduring the (mental and physical) pains. A zealous (industrious) man is courageous in (doing) every work, and so *Vīriya* is the cause of a courageous man. A zealous (industrious) man can endure (resist) all pains about to get (have) in doing any (difficult) work (enterprise). Such kind of endurance (resistance) as called ‘*Ussaha*’. (*Sangha.bhāsā.tikā*-100). Upatthambha.Rasa- It is *Vīriya*’s function to favour (assist), hold up (maintain) and strengthen (give suitable strength or energy to) its associated states (co-adjuncts), not allowing (giving) then to fall into laziness by which someone becomes a lazy man. (*Mahā*-ta-2-141). Just as an old house about to fall down is supported by the posts in order not to let it fall down, even so it is *Vīriya*’s function (or *Vīriya*’s functions) to support (assist) its associated states in order not to let them lose in any work (enterprise). Being support thus, the states associated with *Vīriya* become active and energetic in doing such work as charity morality and meditation etc.

Asanisīdana.bhāva.paccupatthānā-

The unwholesome, states associated with or headed by sloth and torpor (*Thina-middha*) are the causes of making men lazy and un-energetic (weak-minded) in doing such works as charity, morality and meditation etc. and they are called ‘*Kosajja*’ (laziness). And reluctance (hesitation) in doing such (moral) works is called ‘*Samsidana*’ (reluctance, hesitation, losing heart). *Vīriya* overcomes laziness sluggishness and reluctance. Therefore, *Vīriya* is opposed to reluctance (hesitation). It is manifest. (Or appears) to the knowledge of a yogi (meditator) P.330 who contemplates *Vīriya* as a state not retreating (turning back) in such matters (cases, works) as charity, morality development (meditation) etc. overcoming laziness and reluctance (hesitation). Note that *Vīriya* is not a mere absence of laziness and reluctance (hesitation). (*Mahā-ti*-2-240).

Vīriya’s proximate cause is mainly the knowledge of religious emotion.

Vīriya’s proximate cause are eight places causes of religious emotion, namely;-

1. Danger of rebirth (*Jāti*),
2. Danger of old age (*Jarā*),
3. Danger of disease (*Byādhi*),
4. Danger of death (*Marana*),
5. Danger of suffering in falling down to woeful states,
6. Suffering which is (causes) misery of past existences,
7. Suffering which is (causes) misery of future existences,
8. suffering which is the search for food (and wealth) in this present life.

When considering (thinking of) those eight places (causes) of religious emotion, there arises the knowledge associated with the moral dread which is the cause of religious emotion, and it is called ‘*Sahottappañ. āna*’ (knowledge associated with moral dread), which is itself religious emotion (*Samvega*). One who has that knowledge of religious emotion acts (does) ardently such works as charity, morality, and meditation etc; and so, that knowledge of religious emotion is a proximate cause for arising of *Vīriya*.

Take as the ultimate realities great wholesome states (mind and mental concomitants) for those worldling and non-Arahats (learners) having eight fold knowledge of religious emotion as a dominant factor, and take great functional states for Arahats having such knowledge, (*Mahā*-ti-2-141).

Depending on (referring to) *Sangītisutta* in the canonical *Sutta.pātheyya*, eight causes of making effort (*Vīriya*) is explained (in *Mula.ti*-1-89, and *Mahā-ti*-2-141) briefly thus:-

(*Vīriya* arises) in such eight critical moment as, 1-about to travel, 2-just after traveling, 3-about to do some work, 4-just after the completion of work, 5-about to be sick, 6-just after recovery, 7-not getting enough food 8-getting abundant food.

The (later) Sub. Commentators explain following (according to) the order of these eight things, mentioned in the Commentary, but this order is somewhat different in the canonical text; nevertheless, the meaning is the same.

P.331 These eight things (factors) associated with knowledge of proper (wise) reflection suitable for arising of *Vīriya* are the causes for arising of *Vīriya* (*Vīriyārambha votttha*) or the mental states (mind and its concomitants) =proper (wise) reflective knowledges, having root causes of those eight things (factors) are called the causes for arising of *Vīriya* (*VīriyArambha.votthu*).

Here in order to understand more how to reflect properly (wisely) or improperly (unwisely), the *VīriyArambha.vatthu Sutta*, stated in the eighth section in (of) the *Anguttara.nikāya*, is further presented;-

VīriyArambha.vatthu Sutta

Monks, these eight are the causes of laziness. What are they? :-

1. “Monks, a monk of (living in) this *Buddhasāsana*, will be having to do a certain work. He thinks, I will be having to do some work. Doing that work, my body will be get tired (painful). Now I will take a (short) sleep.” He (that monk) sleeps. He does not make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition that he has not yet Attained and realized. Monks, this is the first cause of laziness.
2. “Monks, another monk, again, has finished (achieved) a certain work. He thinks, “I have finished some work. Having done that work, my body is tired. Now I will take a (short) sleep. He (that monk) sleeps. He does not make an effort to attain and realize supernormal mental states that he has not yet Attained and realized. Monks, this is the second cause of laziness.
3. “Monks, another monk, again, will be having to travel. He thinks, “I will be having to travel. Going on a journey, my body will be (get) tired. Now I will take a (short) sleeps.” He does not make an effort to attain and realize the supernormal mental states that he has not yet Attained and realized. Monks, this is the third cause of laziness.
4. “Monks, another monk, again, has traveled. He thinks, “I have gone on a journey. Having gone on a journey, my body is tired. Now I will take a (short) sleep.” He sleeps. He does not make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks this is the fourth cause of laziness. **Page-332**
5. “Monks, another monk, again, goes to a village or a (small) town for alms-food, and (but) does not get (receive) enough food, rough or soft. He thinks, “I went to a village or a (small) town for alms-food, and (but) did not get (receive) enough food, rough or soft. Going for alms-food, my body is (gets) tired. It is not proper yet (for me) to undertake a meditation work, calm and insight, for *Attā*ning the supernormal mental states, such as, *Jhāna*, Insight Knowledge, Path and Fruition. Now I will take a (short) sleep.” He sleeps. He does not make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight knowledge, path and fruition) that he has not yet Attained and realized. Monks, this is the fifth cause of laziness.
6. “Monks, another monk, again, goes to a village or a (small) town for alms-food and gets (receives) enough food, rough or soft. He thinks, “I went to a village or a (small) town for alms-food and get (received) enough food, rough or soft. (Having taken food at my will), my body is (becomes) heavy. It is not proper yet (for me) to undertake a meditation work, calm and insight, for *Attā*ning, the supernormal mental states, such as, *Jhāna*, Insight Knowledge, Path, and Fruition.

My body is heavy like wet peas. Now I will take a (short) sleep.” He sleeps. He does not make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition). Monks, this is the sixth cause of laziness.

7. “Monks, another monk, again, has (suffers from) a slight (negligible) disease. He thinks, “I have (suffer from) a slight (negligible) disease. It is proper (for me) to take a (short) sleep. Now I will take a (short) sleep.” He sleeps. He does not make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight, Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is seventh cause of laziness.

8. “Monks, another monk, again, begins to recover from (after) my disease or illness. It is not long to get recovery. He thinks, “I begin to recover from (after) my disease or illness. It is not long to get recovery. Not long to get recovery, my body is weak. It is not proper yet (for me) to undertake a meditation work, calm and insight to attain the supernormal mental states, such as, *Jhāna*, Insight Knowledge, Path and Fruition. Now I will take a (short) sleep.” He sleeps. He does not make an effort to a attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is the eight cause of laziness.

P.333 Monks, these are the eight causes of making an effort. What are these eight?

1. “Monks, a monk of (Living in) this *Buddha.sāsana*, will have to do a certain work (sewing and dyeing the robes, baking the bawls etc). He thinks, “I will have to do some work. Having to do some work, I am not able to given attention to the teaching (admonition) of the *Buddha*. Now I will make an effort in advance to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not yet Attained and realized that monk makes an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is the first cause of making an effort.

2. “Monks, another monk, again, has finished (achieved) a certain work.” He thinks, “I have finished some work. Doing that work, I could not give attention to the teaching (admonition) of the *Buddha*. Now I will have to make an effort to attain and realize (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not yet Attained and realized. That monk makes an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is the second cause of making an effort.

3. “Monks, another monk, again, will be having to travel. He thinks, “I will be having to travel. Going on a journey, it is not easy for me to give attention to the teaching (admonition) of the *Buddha*. Now I will make an effort in advance to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not yet Attained and realized.” That monk makes an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is third cause of making an effort.

4. “Monks, another monk, again, has traveled. He thinks, “I have gone on a journey. Having gone on a journey, I could not give attention to the teaching (admonition) of the *Buddha*. Now I will make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not Attained and realized.” Monks, this is the fourth cause of making an effort.

P.334 5. “Monks, another monk, again, goes to a village or a (small) town for alms-food and (but) does not get (receive) enough food, rough or soft. He thinks, “I went to a village or a (small) town for alms-food and (but) did not get (receive) enough food, rough or soft. (Taking) little food), my body is (becomes) light. It is proper for me to undertake a meditation work, calm and insight. Now I will make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not yet Attained and realized.” That monk makes an effort to attain and realize the supernormal mental states (*Jhāna*, Insight, Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is the fifth cause of making an effort.

6. “Monks, another monk, again, goes to a village or a (small) town for alms-food and a get (receives) enough food, rough or soft. He thinks, “I go to a village or a (small) town and gets (receives) enough food, rough or soft. (Taking enough food) my body is (becomes) strong. It is proper for me to undertake a meditation work, calm and insight. Now I will make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not yet Attained and realized.” That monk makes an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is the sixth cause of making an effort.

7. “Monks, another monk, again, has (suffers from) a slight (negligible) disease. He thinks the disease is liable to grow. Now I will make an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not yet Attained and realized.” That monk makes an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is the seventh cause of making an effort.

8. “Monks, another monk, again, begins to recover from (after) his disease or illness. It is not long to get recovery. He thinks, I begin to recover from (after) my disease or illness. It is not long to get recovery. The disease is liable to occur (come) to me again. Now I will make an effort in advance to attain and realize the supernormal mental states a (*Jhāna*, Insight Knowledge, Path and Fruition) that I have not yet Attained and realized.” That monk makes an effort to attain and realize the supernormal mental states (*Jhāna*, Insight Knowledge, Path and Fruition) that he has not yet Attained and realized. Monks, this is the eighth cause of making an effort.

“Monks, these are the eight causes of making an effort.”

Here ends The *Vīriyārambha.vattha Sutta*

One who is zealous or one who has right or wise reflection (consideration) and review (reasoning), however, considers the *Buddha*'s admonition and inclines (is willing) to undertake the meditation work. He works hard, makes an effort and puts forward the zeal of the great men considering (depending on) these eight factors, namely,

1. going or about to do a certain work,
2. just having finished or achieved some work,
3. going or about to travel,
4. just coming back from his journey,
5. not getting enough food,
6. getting enough food,
7. beginning to suffer from illness, and
8. just having recovered after illness.

(1,2) If one is going or about to do a certain work, such as dyeing the robe, baking the bowl etc., one engages oneself in the meditation work zealously, before doing such worldly works, considering that one will fail to undertake the meditation work at the time of doing such works. * And also if one has just achieved a certain work, one engages oneself in the meditation work with double effort, considering of one's having failed to undertake the meditation work while doing such (worldly) works.

- (3,4) If one is going or about to travel, one engages oneself in meditation work zealously, considering that one will fail to undertake the meditation work at the time of going on a journey.

- And also, if one has just traveled, one engages oneself in the meditation work with double effort, considering of one's having failed to undertake the meditation work while going on a journey.

- (5, 6) If one gets (receives) not enough food, one engages oneself in the meditation, one engages oneself in the meditation work zealously, considering, my body is now light, and fit to undertake the meditation work. So I will now make an effort to do that.” * And also, if one gets

(receives) enough food, one engages oneself in the meditation work zealously with double effort considering “My body is now strong, and fit to undertake the meditation work. So I will now make an effort to do that.”

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- (7,8) If one begins to suffer from illness, one engages oneself in the meditation work, zealously, considering that one will fail to undertake the meditation work at time of one’s being ill (sick). * And also, if one has just recovered after illness, one engages oneself in the meditation work with double effort, considering of one’s having failed to undertake the meditation work while being ill (sick).-

- Thus, if there is precedence of if they are preceded by wise reflection (consideration) and review (reasoning), these eight factors are the causes of making an effort, and so are called *VīriyArambha.Vatthu.*” However it there is no precedence of if they are not proceeded by such wise reflection (consideration) and review (reasoning), the same eight factors are (become) the causes of laziness, for a greatly lazy one whose mind shrinks back from (undertaking) the meditation work.

- (1,2) A greatly lazy one who lacks the wise reflection (consideration) and review (reasoning) if he is going or about to do a certain (worldly) work, sleeps, considering (thinking) that he will get tired in doing some work. * And also, if he has achieved some work, he sleeps, depending on his getting tired, when one was doing that work.

- (3, 4) And also if he is going on about to travel, he sleeps, thinking that he will get tired when going on a journey. * And also, if he has traveled, he sleeps, depending on his getting tired while going on a journey.

- (5,6) And also, if he has not enough food, he sleeps, arguing that he has not enough food while going for alms-food not yet strong. * And also. if he has enough food, and eats it till he is full, he sleeps, depending on his bodily heaviness

- (7, 8) And also, if he feels sick slightly, he sleeps, arguing that he should sleep. * And also, if he has just recovered after illness, he sleeps, thinking of his being weak.

Thus, these eight factors are the causes of laziness, for a lazy man who lacks the precedence of wise reflection (consideration) and review.

This *Vīriya* is a mental concomitant, both good and bad (wholesome and unwholesome). It is an exertion not only to generate (bring about) the bad (unwholesome) states, such as, greed, hatred, delusion, envy, avarice, wrong, pride, evil, deed, defilement etc., but also to generate the good (wholesome) states, pertaining to charity, morality, calm and insight meditations, and to develop the insight knowledge till its perfection. It is two-fold, wrong effort and right effort. Avoiding the wrong effort, it is necessary to make a right effort. Making an effort, one can become a *Buddha*. No work that cannot be done (achieved) by a diligent man.

Every (courageous) man exerts (makes an effort). A wise man should not be lazy.

A wise and virtuous man must indeed make an effort,

1. not to make the unarisen evil states arise,
2. to eradicate the arisen evil states,
3. to make the un arisen good states arise, and
4. to develop the arisen good states.

Every man has energies (potencies) which, if rightly used, can lead one to attain to, even *Buddha* hood; and *Attā*ining to other states lower than *Buddha* hood) however, is not necessary to be said of *Vīriya* (exertion) is one of the ten perfections fulfilled (done) by the *Buddha*. Every virtuous man wishing to attain to *Nibbāna* should not forget this fact (point).

5. *Pīti*

To please, delight gladden and develop (increase) one’s mind and body is (called) *Pīti*.

1. Its characteristic is to like (love) the object.
2. Its functions are (a) to please and develop one's mind and body, and (b) to pervade the whole body with good (noble) mind-born material forces (qualities).
3. It is manifest (to the Yogi's Knowledge) as a state that gladdens and elevates (arises) one's mind and body.
4. Its proximate cause is the object, (or base, object, contact).

That *Pīti* is of five kinds, viz,

Khuddikā Pīti- Pīti - which can just raise the hair on the body

1. **Khuddikā Pīti - Pīti** - which, like the lightning, rises and passes away again and again (moment by moment).
2. **Okkantika Pīti- Pīti** - which overwhelms the whole body and passes away (moment by moment), like the waves striking the bank and receding (again and again).

Ubbegā pith- This *Pīti* is so strong that it raises levitates the body filled with it and lets it hover in the sky, like the help of cotton blown upward in the sky.

3. **Pharana Pīti -Pīti** which, being stronger than **Ubbegā Pīti**, pervades and in un dates (floods) the whole body, for long, with the good (noble) mind-born material qualities.

Of them, the potency of **Ubbegā Pīti** is explained in the Commentary as follows:-

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Ubbegā Pīti

This '**Ubbegā Pīti**', being strong, has the strength to raise up the body filled with it and lets it hover in the sky, like the heap of cotton blown upward in the sky. Rev. **Mahātissa**, living in a place named '**Punnavallika**', one full-moon night, went to the courtyard (compound) of the pagoda situated. In the '**Punnavallika**' monastery and proceeded towards '**Mahā-ceti**' (great pagoda), looking at moon-light. He thought them, "Oh, at this time, long ago, the four kinds of audience, monks, nuns, laymen, and laywomen-were then worshipping the great pagoda!" Recalling (remembering) the object (scene) seen before by his own, eye and taking the object of the **Buddha**, he flew into the sky, like a velvet-ball that hits on the hard platform and goes (rises) upward, and stood on the courtyard of the great pagoda.

Again, a certain lady of the village which is a resort for alms-food, also, had flown up in the sky, by the force of the very strong **Ubbegā-Pīti**, taking the object of the **Buddha**. The detail of that story is as follows.

When the parents of that lady were, one evening, about to go to a monastery named '**Girikandaka**', situated on the mountain called '**Girikandaka**', in order to listen to the sermon, they said to her, "Dear daughter, you have heavy pregnancy. You are not able to go at night. We will listen to the sermon, making a share of merit for you" So saying they departed.

That lady, though wishing to go with them, was unable to object (reject) their words and left behind alone in the house. Standing at the door, under the moon light, she saw from afar the oil lamps offered by the people to the pagoda on the top of the mountain situated in the compound of '**Girikandaka**' monastery, and also four kinds of audience (who were) giving the pagoda offerings, such as the flower, perfume etc. and going around it clockwise. She also heard the voice (sounds) of the monks reciting the sermons collectively in honour of the **Buddha**.

Then she thought, thus, "Fortunate are those people who got a good chance to go to the monastery and to see (worship) the pagoda going round in its compound, and also to listen to the sermons similar to the sweet and delicious taste!"

Then, while looking at, from afar, the noble pagoda similar to the heap (cluster) of pearls, she Attained '**Ubbegā Pīti**', which has the force of rising levitating her body and of flying up (in) the sky. She flew up in the sky and was (stood) there listening to the sermons before her parents, after having descended from the sky to the compound of the pagoda and worshiped the pagoda. (But her parents arrived later, being (having) to climb the mountain where the monastery was situated.)

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After the lady had arrived, her parents who arrived later, asked her, "Dear daughter, by which way did you come?"

She replied, "I came by air, not by ordinary way."

They asked her again, "Only the *Arhats* can go (travel) by air. How can you come and arrive here?"

She told them thus, When I stood at the door in the house looking at the pagoda standing in grandeur (splendor, magnificence) under the moon light, there occurred in me the (*Ubbegā Pīti*) incessantly, having the full force of great strength, caused by the recollection of the *Buddha's* virtues. Then I did not even realize that I was standing up right and sitting as well. Indeed, I flew up (in) the sky, having the only object of the *Buddha's* virtue and stood in the compound of the noble pagoda.

Thus, *Ubbegā Pīti* has such a force of enabling one to fly up the sky. (*Abhi-A I-159-160*).

'Pharanā Pīti, however, is the one that lasts longer than *Ubbegā Pīti*, and pervades the mind-born noble material things in the whole body. When this *'Pharanā Pīti* arises, the whole body, in which that *Pīti* immanents, becomes like a balloon filled with air, or a valley flooded by a current falling heavily rapidly from the mountain, is incessantly touched all over by the noble material qualities born out of mind associated with that *Pīti* (*Abhi-A I- 160*).

'Khuddikā Pīti, raises the hair on the body, and if (when) it disappears, it appears no more. It is a kind of *Pīti* which rises sometime only. *'Khuddika Pīti*, however, rises again and again (many times). *'Pharanā Pīti*, more tranquil (calm) than, *'Ubbegā Pīti*, has no trembling (shaking) and lasts longer, and so is more excellent than the former.

When that fivefold *Pīti* takes pregnancy (that is, takes root in mental continuum) and matures, it generates the twofold tranquility- of mind and mental concomitants. (So, it is said metaphorically that, if *Pīti* matures, there tranquility of mind and mental concomitants, and so 'the maturity of *Pīti* to generate the tranquility or *Passaddhi*' is metaphorically said that it (*Pīti*) takes pregnancy to give birth to the child of *Passaddhi*. When tranquility or *Passaddhi* takes pregnancy and matures, it generates the twofold *Sukha* or happiness, mental and physical. When *Sukha* takes pregnancy and matures, it generates the threefold *Samādhi* or concentration, viz., *Khuddikā* = temporal, Upacara = proximate, and Appanā = absorption (*Jhāna*). (*Visuddhi I- 139- 140, Abhi -A- I- 159- 160*)

Pīti and Sukha

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Pīti has the function to make the mind and body joyful and develop them, that is, it pervades the body with the excellent mind- born material qualities, and so, when *Pīti* arises and is blooming, the mentality also becomes joyful and develops. Due to the mentality associated with *Pīti*, the excellent mind- born material qualities arise over the whole body. The pervasion of the excellent mind- born material qualities over the whole body is metaphorically said that *Pīti* pervades (inundates, floods) the whole body. As *Pīti* floods (inundates) the whole body, it (whole body) is said to be developed with the excellent mind- born material qualities. (Note that *Pīti* can arise depending on the heart- base only)

Mental happiness (*Cetasik Sukha*) has the characteristic of causing a being in whom it arises and its associates to enjoy the object. It has the function to develop its associated states. Its proximate cause is the associated states held up (encouraged) by it.

Although *Pīti* and *Sukha* inseparably associate with (in) some consciousness, *Pīti* is that which likes (loves) the desirable object, and but, *Sukha* is that which enjoys the taste of it (desirable object). There is *Sukha* in whatever consciousness in which there is *Pīti*. But there is not always *Pīti* in every consciousness in which there is *Sukha*. *Pīti* includes in the formation

aggregate, while *Sukha* includes in the feeling-aggregate. *Pīti* is (like) the delight of a tired (fatigued, weary) traveler in a desert, when he hears of and sees a great forest and a big lake (called *atassara*) full of water and also when he enters the forest and sees the water, whereas *Sukha* is the satisfaction (happiness) in his entering the forest and drinking water. (*Abhi-A- I- 160*).

Paccupatthāna Pīti's characteristic and function are evident. When the yogi practises the meditation-calm and insight and *Attā*ins different stages of concentration and insight knowledge not yet Attained before by him, and also when he knows the (*Buddha*'s) teaching, not yet known by him - he is filled with *Pīti* or rapture and sheds tears, born out of pleasure and delight. Having the two fold smile, physical and mental (Or, being lifted or elevated physically and mentally), he becomes whole-hearted and energetic in his meditation work. As this condition is due to *Pīti*, in such a case *Pīti*'s nature that refreshes and pleases or delights (the yogi's) mind and body is manifest (clear) to the yogi's insight knowledge.

Padatthāna (proximate cause) is not separately mentioned in the commentaries. Therefore, the very object itself is stated as (*Pīti*'s) proximate cause. In other words, 1- the base, 2- the object and 3- (*Pīti*'s) associated states headed by *phassa* (contact) are *Pīti*'s proximate causes. **Page - 341**

In the eases of health, education and business (economics), or of charity, morality, calm and insight meditation works, those who exert all their strength are one day destined to achieve their aim and object. Then, they become happy (pleased) to review the works done by themselves.

Even the *Buddha* himself, after getting up from his cross-legged sitting at *Mahābodhi* had been gazing at *Mahābodhi* with his open eyes for seven days, because of (due to) his *Pīti*, satisfied and pleased (joyful).

The noble mediators also, when being satisfied with *Dhamma* and successful in their meditation work, are encouraged by *Pīti* so that they do not want to get up from sitting. Thus the noble *Pītis* also arise greatly in the industrious men (Yogis).

Another *Pīti* of great value- A virtuous man can recollect and review, on the verge of his death, any of his meritorious deeds done by himself, such as charity, morality, calm and insight meditations. If he dies, filled with great *Pīti*, born out of recollecting and reviewing his meritorious deeds done successfully by himself, that kind of *Pīti* is an invaluable state for those who can not yet make an end of his journey in the round (cycle) of rebirths.

In this *Buddha sāsana* (*Buddha*'s dispensation), the would-be Rev. *Pañca sila samādhāniya*' who Attained Arahathship at the age of five (years), observed the unblemished and perfect 'fivefold precepts for one thousand and hundred years, at the time of the '*Anoma dassi Buddha*, who appeared in the world one *Asankhyeyya* and one lac aeons ago. When he recollected and reviewed his morality observed, on the verge of his death, he found it perfect and unblemished even once, and so there arises *Pīti* blooming out of his satisfaction. The moral *Javana Cittas* headed by *Pīti*, taking his morality as the object, could arise in place of his dying mind- moments and so was reborn in the world of gods. Due to that morality, he was not reborn, even once, in the woeful nether worlds for one *Asankhyeyia* and one lac aeons, land (instead) was alternately reborn only in the worlds of men and gods. He became the one who was handsome, wealthy and wise, in his succeeding existences in the round of rebirths. These are the things that every being longs for. You, noble man also wandering in the round of rebirths, should necessarily observe such kind of morality, perfectly and without blemish. (*Apādāna- I- 84*)

6- Chanda

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'*Chanda*' means' a state of willing to do or to get something, or to take something as an object.

1- *Chanda* has the characteristic of willing to do something or to take something or to take something as an object.

- 2- It's function is to search for an object.
- 3- If appears or manifests (in the yogi's knowledge) as a state of longing for, or desiring an object.
- 4- Its proximate cause is the object that is desired.

Lakkhana (Characteristic)

In the canonical texts (*Abhi-* 2- 266 etc.), the **Buddha** used the word '**Chanda**' in the sense of craving **Tanhā**, or in the sense of effort (**Vīriya**) in such texts as (*Abhi-* 2- 255). To exclude '**Tanhā**' and '**Vīriya**', the commentator explains the word. '**Chanda**', in the sense of willing or desiring to do something or some object.

In the canonical text, **mātikā** (Table of contents), the **Buddha** expounded the two kinds of Ultimate Realities, namely, those, (**Dhammas**) taking the objects and those not taking the objects. The mind and mental concomitants are included in the '**Dhammas**' taking the objects, one of which is '**Chanda**', a mental concomitant; and so '**Chanda**' is a state of willing or desiring to do something or some object; and it also is a forerunner in doing something. Therefore, **Chanda** is said to have the characteristic of willing or desiring to do something, or to take something as an object.

Chanda is of six kinds, viz.,

- 1- Wishing to see a visible object,
- 2- Wishing to hear a sound,
- 3- Wishing to smell a smell,
- 4- Wishing to taste a taste,
- 5- Wishing to touch a tangible object,
- 6- Wishing to think of a mental object,

It is **Chanda**'s characteristic of wishing to do all these six kinds of objects. But unlike **lobha**'s being **Attā**ched to an object, **Chanda**'s wishing to do (or to have) something is not a state of being **Attā**ched to an object. Though '**Lobha**' and '**Chanda**' are different in nature, they both can exist together in one moment of consciousness.

Chanda however, is subordinate to and has to follow the dominant **lobha**, in desiring the sensual objects which enitable to arouse **lobha** (craving). **Lobha** is a state of being **Attā**ched to an object whereas **Chanda** is a state of (just) desiring that very object.

Likewise, also in the states associated with '**Dosa**' (hatred) etc., **Chanda** is subordinate to and has to follow the dominant '**Dosa**' etc. '**Dosa**'s (has) the harsh and rude nature, while '**Chanda**' is (has) the nature of wishing to be harsh and rude. Note the following facts (points) to understand easily these phenomena;

'**Chanda**', associated with '**Lobha**', is (has) the nature of wishing to be greedy.

'**Chanda**', associated with '**Ditthi**' (wrong view), is (has) the nature of wishing to perceive wrongly.

'**Chanda**', associated with '**māna** (pride), is (has) the nature of wishing to be proud (haughty, puffed up).

'**Chanda**' associated with '**Dosa**' (hatred), is (has) the nature of wishing to be angry (hateful).

'**Chanda**', associated with '**Issā**' (jealousy, envy), is (has) the nature of wishing to be jealous.

'**Chanda**', associated with '**machariya**' (avarice, miserliness), is (has) the nature of wishing to be avaricious (miserly).

'**Chanda**', associated with '**Kukkucca**' (remorse), is (has) the nature of wishing to be remorseful.

In this way (And so on and so) one has to understand the states to be contemplated, in the case of meditating on the mental states.

Likewise, also in the case of good deeds such as charity, morality etc, dominated by '**Saddhā**' (faith, confidence) '**Chanda**', associated with the series of consciousness dominated by 'faith, is (has) the nature of wishing to be faithful (confident). '**Chanda**', associated with '**Samādhi**' concentration in the serious of consciousness dominated by '**samādhi**' is (has) the nature of wishing to be concentrated. '**Chanda**' associated with '**Paññā**' (wisdom), in the series of consciousness

dominated by wisdom, is (has) the nature of wishing to be wise or penetrate. '**Chanda**', associated with '**Paññā**', is (has) the natures of wishing to penetrate such things (phenomena) as, the eye sensitivity, the material qualities, mental states, cause and effect, the three characteristics of **ANicca**, **Dukkha** and **Anatta**, and so on. '**Chanda**', associated with '**Vīriya**', is (has) the nature of wishing to be zealous, and so on, and thus are also to be understood.

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Rasa, Paccupatthāna, Padatthāna- '**Chanda**' has the characteristic of wishing to do something or to take something as its object, and so it has the function to search for an object it is manifest (to the yogi's knowledge) as a state of longing for an object, an its proximate cause is the desired object.

'**Chanda**', in taking an object, is like the stretching of mind's hands. **Chanda**'s longing for an object is like the turning of the hands towards the object to take it. The statement that the mind is like the hands is figuratively said to clarify **Chanda**'s wishing to do (something), though the mind has no hands. (*Abhi-A -1-177-Visuddhi-2-96*).

When **Chanda** occurs in the continuum of beings, its nature is very evident (clear). A child, wishing to go (move) from its father's hands to its mother's hands, stretches its hands towards its mother. This wishing to go is **Chanda**. **Chanda** includes all kinds of wishing to go here and there, to meet with someone, to see, to hear, to smell, to eat, to take, to touch, to understand' and so on.

Moreover, the wholesome (good) **Chanda** includes all kinds of wishing to give charity, to observe the precepts of morality, to have firm morality, to develop the concentration, to have firm concentration, to develop or to attain the insight knowledge, to realize or to attain to **Nibbāna**, to become the omniscient **Buddha** or the private **Buddha**, or the chief disciple, or the great disciple, or the ordinary disciple, or a king, or a wealthy man, or a god, or a **Brahmāgod** or a monk, or an ascetic'. For, those wholesome **Chandas**, rooted in the wise thought, can occur (arise) in the (continuum of) noble men, who have proper (wise) thought.

In wishing moderately **Chanda** is weak, while in wishing strongly, it is strong. Having fulfilled the perfections with great zeal (**Vīriya**) based on this **Chanda**, one finally at will has to become the omniscient **Buddha**, or private **Buddha**, or the chief disciple, or the great disciple, or the ordinary disciple, or a man, or a god, or Brahma-god.

Without the basic desire (**Chanda**) to attain to the top-rank, one will not (never) make a great effort to attain to the top-rank. Therefore, one must initially make **Chanda** arise to attain (get) the noble advantage. This kind of **Chanda** is called **ĀsāChanda** (wish-to-be or hope). Then, knowing that one cannot attain to the top-rank by having merely wishing or praying, one must ardently make an effort with great zeal.

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Also those who would be in future the omniscient **Buddha**, the private **Buddha**, the chief disciples, the great disciples and ordinary disciples have to fulfill, ardently, their respective perfections to attain to their own individual enlightenment with great zeal. They become such and such noble men only having fulfilled their respective perfections, but not otherwise.

And also those laymen and monks of today who have Attained to the higher position (rank) become so only having ardently made a great effort, but they are not the self born persons not making any effort. Therefore you who have luckily Attained the human life which is hard to attain, if lazy and foolish (stupid) not wishing to attain to the higher rank and not making any effort for it, are sure to be born in the four woeful nether worlds. Therefore, you should (must) have the noble wish (desire) to attain to the higher rank (position) and also to the path and fruition, either in this life or future existences.

There is nothing not to be achieved for (by) anyone of strong desire (wish).

The noble desire (inspiration) can produce (bring about) a noble effort and its noble result, and happiness as well.

Section on the 14 Immoral *Cetasikas* (concomitants)

1. *Moha* = Delusion

1. (a) *Moha* has the characteristic of being blind of the wisdom's eye to see, or being unable of the mind to see the true nature of ultimate realities.
(b) Or it has the characteristic of being opposed to wisdom, or being unable to see the true nature of Ultimate realities.
2. (a) It has the function to be unable to see the true nature of the ultimate realities or the objects.
(b) It has the function to conceal the true nature of the ultimate realities or the objects.
3. (a) It manifests (to the Yogi's knowledge) as a state that causes to act (follow) the improper (wrong) practices, or not to act (follow) the proper (right) practices. Or as a state being opposed to following the right practices.
(b) It manifests as a state that blinds the wisdom's (mind's) eye.
4. Its proximate cause is the improper (unwise) attention to the (impermanent, painful) objects that they are permanent, happy (pleasurable) *Attā*, or soul, pleasant etc.

(*Abhi-A- I- 291; Vs - 2 - 98*)

It is *Paññā* that knows the ultimate realities rightly. It is *Moha* that causes to blind the wisdom's (minds) eye. So, *Moha* has the characteristic of causing to blind the wisdom's (mind's) eye. (*Mahā.ti -2-149*).

1. It is *Moha* that by which the (its) associate states are ignorant of, or that makes the (its) associate states ignorant of, the objects or ultimate realities.
2. Or, it is *Moha* that itself is ignorant of the objects or ultimate realities.
3. Or, it is *Moha* that is merely ignorant of the objects or ultimate realities. [*Abhi-A- 1- 290, Vs -2- 98*]

This delusion (or ignorance) is not knowing the true nature of the objects. Or, though *Paññā* (*Ñāna*= wisdom) knows the true nature of the ultimate realities, but *Moha*, not knowing that true nature wrongly or reverely knows the impermanent painful nature of the ultimate realities that they are permanent, happy, *Attā* or soul, pleasant etc. Therefore, *Moha* is the opposite to *Paññā* or *Ñāna*. Here regarding *Moha*'s reverse (contradictory) knowing, it is explained in the commentaries and sub- commentaries thus;

(1) *Asantain bujjhati*= knows not really existing things. *Moha*, by (means of) concealing the true nature of the objects, the ultimate realities, is the cause of clinging to the wrong views such as '*Pakati (prakrti)*, *Attā* (soul) etc. Which are not nearly existing, and so it (*Moha*) knows the wrong views such as '*Pakati, Attā, SAttā, Puggala*' etc. Which are not really existing.

(2) *Asamaim.bujjhati* = knows the things Uncomfortable to Truth. *Moha* is explained by the commentator that it (*Moha*) being the cause of knows perversion perversely (or wrongly) the five aggregates or mental and material phenomena, that they are permanent (*Nicca*), happy (*Sukha*), soul or ego (*Attā*) and pleasant (*Subha*), by means of three kinds of "perversion, namely, 1- of perception (*Sañña.vipallāsa*), 2- of consciousness (*Citta.vipallāsa*), and 3- of view (*Ditthi.ipallāsa*)."

The cause of (three) perversions of 'perception, consciousness and view is figuratively explained as an agent that knows perversely (or wrongly) the mental and material phenomena. [Actually, the explanation as an agent is not in conformity with the ultimate reality, but the abstract (or impersonal) definition is in conformity with the ultimate reality. Therefore, *Moha* is (means) the mere notion of '*Pakati, Attā, SAttā, Puggala*' that are not really existing, and the mere wrong

notion of the five aggregates or mental and material phenomena which are reality existing that they are '*Nicca, Sukha, Attā* and *Subha*]

Note that this meaning (explanation, interpretation) just shows the force of *Moha* associated with '*Ditthi*' (wrong view). Here, '*Pakati*' is a name or term given to the doctrine of a religious teacher named '*Kapila*'.

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'*Moha* knows '*Pakati, Attā, Sattā, Puggala*' etc, that do not exist in the sense of ultimate reality, and also knows perversely (wrongly) the ultimate realities". This explanation should be noted to be (as a) figurative speech. '*Moha*' does the function of concealing the true nature of the ultimate realities. "Clinging to the (wrong) views of '*Pakati, Attā*, etc, and also clinging to the wrong notion or perversion that the five aggregates are '*Nicca, Sukha, Attā* and *Subha*" these (factors, concomitants) headed by *Ditthi* (wrong view), in which *Moha* however is included. Being concealed by *Moha* the true of ultimate realities, the mental states headed by (associated with) '*Ditthi*' know '*Pakati, Attā* etc. That are not really existing, and also know perversely (wrongly) the true nature of ultimate realities, (that is, these two 'wrong and perverse' knowledge arise due to the mental states headed by or associated with '*Ditthi*'). Therefore, the above-mentioned resultant wrong and perverse' knowledge two in number, are figuratively based or depending on the cause '*Moha*'.

The above-stated meaning is to be noted by virtue of *Moha* associated with '*Ditthi*'. The arising of '*Moha*', dissociated with '*Ditthi*' is to be understood depending on 'how the ten fetters arise', described in the chapter on 'the meditation on the mental states'. Here, '*Pakati*' is the main doctrine (view) of *Kapila* the ascetic.

Rasa (function)-'*Moha*', being a wrong notion of the five aggregates or mental and material (physical) qualities as '*Nicca, Sukha, Attā, Subha*, is not able to penetrate (1) The five aggregate which have the true nature of '*ANicca, Dukkha, Anatta*, and *Asubha*', (2) the connectedness of cause and effect *Paticca samuppāda* in (of) those five aggregates (3) the impermanent, suffering and ego less (*Anicca, Dukkha, Anatta*) natures of the five aggregates together with their causes, (4) *Nibbāna*, the unconditioned state, which is the cessation of those five aggregates together with their causes.

Therefore, '*Moha*' is the virtue of being unable to penetrate the true nature of the ultimate realities. Or, '*Moha*' has the function to make (of making) the mind unable to penetrate well the true nature of the ultimate realities.

The penetrative knowledge of the four noble truths is (called) '*Catusacca samma Ditthi*'. The four noble truths penetrated by this penetrative knowledge are the true natures of the ultimate realities. The true natures of objects are also the relations (relationships) between 'cause and its effect', that is between moral and immoral actions and their resultants penetrated by this knowledge, knowing. '*Kamma* is verily the real property of beings". But these true real ties are included in the knowledge of the four noble truths, which knows 'how the truth of suffering arises due to the truth of cause (*tanha*)'. This knowledge of four noble truths (*catusacca sammā Ditthi*) is also called the knowledge of the cause and its result. It is '*Moha*'s function that conceals not to know the true natures of those realities.

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Paccupatthāna- Due to the *Moha*'s concealment that hides the true nature of the objects (the ultimate realities), even the wise men who know well the true nature of good and evil deeds, when *Moha* arises in them, do (can) not know (see) the faults of the evil deeds and so (happen to) commit the evil deeds. Therefore, *Moha* is manifest (to the Yogi's knowledge) that it is a state that leads to the improper and wrong practices. This is (called) '*Phala Paccupatthāna*'.

(A) Again, the way to the attainment of the right knowledge called '*Catu sacca sammā Ditthi*' is the right practice. *Moha*, being the opposite to the right knowledge, is also the opposite to the right practice.

(B) Again, just as *Moha* which is the opposite to the right knowledge knows only the wrong, not knowing the right or truth, even so '*Moha*' which is also the opposite to the right practice lets (someone) practice only the wrong practice, not letting (someone) practice the right practice. By practicing the wrong practices, there will not arise the right knowledges or views such as '*Catu sacca sammā Ditthi*'. The right knowledge's, included in the '*Catu sacca sammā Ditthi*'. Which is 'knowing rightly the materiality (material qualities), knowing rightly the mentality, (mental qualities), knowing rightly the cause, knowing rightly the result, knowing definitely and rightly (truly) the impermanent, painful and soulless natures of all conditioned states (materiality, mentality, cause and effect, are the special (super normal) knowledge's which can be attained only due to (by virtue of) the right practice which is the eightfold noble practice. Therefore, '*Moha*' has the nature of practicing only the wrong practice, turning away from the right practice, and so it (*Moha*) is a state that blinds the eye of wisdom, which is the right knowledge. Thus also '*Moha* is manifest to the yogi's knowledge. This is (called) '*Upatthānākāra Paccupatthāna*'. (*Maha-ti- 2 – 149*)

Padatthāna- In him who has wrong (improper) consideration, there (will) arise the defilements or unwholesome states that have not arise and the defilements or unwholesome states that have arisen will develop (increase). (Ma- 1- 4)

According to these teachings as such, the unwholesome states (will) naturally develop in him who has wrong (improper) consideration, and so wrong (improper) consideration is the proximate cause of *Moha*.

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Avijjā- This very *Moha* is said (described / taught) as *Avijjā* (ignorance). This *Moha* or *Avijjā* itself neither knows nor lets (makes) the mind and mental states associated with it, and also the person in whom there arises (exists) *Avijjā*, know the four noble truths etc; that should be known by the noble men. Just as a person whose eye is covered by a catarat does not see, due to that catarat, those things that should be seen, even so those beings who are blinded (concealed) by *Avijjā*, cannot know, for this reason, the four noble truths etc; that should known. Those who are devoid of right knowledge cannot distinguish between right and wrong, and so are sure to commit the evil or immoral deeds, perceiving the wrong as right and the right as wrong. Therefore, this '*Moha*' is said to be the root cause of all evil or immoral states.

There kinds of *Moha*

This *Moha* is of three kinds or stages- Latent disposition (*Antusaya*), out burst (*pariyutthāna*), and transgression (*vitikkama*). As the ten defilements have those three stages (grades), *Moha* which is one of them (defilements) also has the same three stages (grades).

'*Anusaya* in pali means the latent disposition. '*Pariyutthāna* means the outburst'. So, *Moha* that always (ever) exists (lies) latently (dormantly) in the beings is called '*Anusaya Moha*'. '*Moha*' that sometimes arises (burst out) together with consciousness is called '*Pariyutthāna Moha*'. '*Moha*' that reaches the transgression stage is called '*Vitikkama Moha*'.

Anusaya Moha- Just as the potency that bears the poisonous fruits exists (lately) in a poisonous tree, even so in the beings there exists (dormantly, latently) the potency that conceals (hides) the four noble truths etc, to be known (so) that they cannot be known. That 'potency' is called '*Anusaya Moha*' (*Moha* lying dormant). Being concealed by this '*Anusaya Moha*', the worldlings whose 'eye of insight knowledge' is blind, do not know thoroughly (penetratively) the

impermanent, painful and ego-less natures of the conditioned states, nor the four noble truths, nor the 'chain (connectedness) of cause and effect or conditionality of the conditioned states.

The worldlings cannot know the potency (nature) of the '*Anusaya Moha*' by their little (limited) knowledge. [or the potency (nature) of the '*Anusaya Moha*' cannot be known by the little (limited) knowledge of the worldlings.] Now- a- days although those who have no (right) insight knowledge by learning the scriptures are said to know the impermanent, painful and ego-less natures of conditioned things (states), they know them superficially (perfunctorily) by inference. Their knowledge is just a kind of inference, not a kind of insight knowledge that penetrates into the ultimate realities. That '*Anusaya Moha*' becomes (still) lesser and lesser by degrees, up to the stages of stream winner, once- returner and non returner, but is not totally exhausted (ceased) yet. Only when one attains to Arahathship, that '*Anusaya- Moha*' is totally exhausted. Therefore, as long as one has not yet attained to Arahathship, so long the '*Anusaya Moha*' exists (lies) latently in him, even when one is doing good deeds. When there is a suitable condition, there will surely arises this '*Moha*'.

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'Pariyutthāna Moha- When, '*Moha*' but bursts bring associated (together) with mind, then evil or unwholesome consciousness is said to have arisen. Being concealed by this '*pariyutthāna Moha*', one cannot know the bad effects of evil deeds, surely experienced either in this life or in the next.

Vitikkama Moha- When *Moha* arises (violently) being forced by that '*pariyutthāna Moha*' even the wise and virtuous (noble) men happen to commit the evil deeds, not knowing (being unable to know) their (evil) faults or effects. This '*Moha*' is a great (the greatest) evil in the unwholesome (evil) matters. All foolish acts in this world are rooted in this '*Moha*'.

Haritaca Jātaka (No. 431)

Buddha, the teacher of gods and men, while living at *Jetavana* monastery, said thus referring to a monk, wishing to disrobe (turn to a lay-man) when (as) he saw a well-adorned lady.

"Monks, defilement does indeed spoil (ruin) the evident virtues, is devoid of pleasure (pleasantness) and causes one to be reborn in hell. The defilement of this nature will surely soil and vex (distress) you. A great storm strong enough to blow the mount meru out, will shamelessly blow off the old leaves (on the trees). It is right. This defilement has made even a virtuous man (ascetic) mindless and lose his eight fold *Jhānas* (absorptions) and his fivefold super intellects, who is of very pure morality and who is ever fulfilling the (ten) perfections to be an omniscient *Buddha*. After saying this, he retold the (His) past story:-

A wise man overcome by *Moha*

The would be *Buddha*, named '*Haritaca*', being of gold complexion, gave up (abandoned) his great wealth amounting to eighty cores and retired (resorted) to the *Himālaya* forest, at the death (demise) of his parents, and became an ascetic. He attained the *Jhānas* and super intellects within seven days after his ascetic hood, fulfilling the (ten) perfections. He lived there for long, eating the bulbous roots and fruits of the forest, and then went from the *Himālaya* mountain to the city of Benares in order to take (eat) sour and salt. He was living in the royal garden. The king of Benares, the would be Rev-*Ānanda*, was his old fellowman in fulfilling the (his) perfections. Therefore, he revered greatly the ascetic as soon as he saw him. Instantly he invited the ascetic to his palace and served him with various delicious meal (eatables and drinkables), letting him sitting on the throne under the canopy of white umbrella.

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After the meal, the ascetic admonished (taught) the king with a thinks giving discourse. The king of Benares , too being pleased with his (ascetic's) thinks-giving discourse and revering him very much, requested the ascetic to live in the royal garden, appointing his gardener as the ascetic's servant and having prepared the resting places by day and by night etc. there. The **Buddha** would be (Bodhisat) ascetic, too, has ever taken his meal at he king's palace since that day and lived in that royal garden for twelve years.

One day when the king was about to go out to subdue the rebels ravaging at the borders, he repeatedly asked his queen to serve unneglectfully (mindfully) the teacher ascetic who is like a fertile field where the seeds of merit are sown and set out. The queen, too, personally served the ascetic with meal punctually. One morning, however, as the ascetic has not come (arrived) yet, the queen was lying down on the throne enjoying fresh air, after having bathed herself with scented water and put on smooth clothes.

The Buddhist ascetic, too, come through the sky by the force of the supernatural powers and arrived at the window. The queen, too, hearing the sound of his robe (sack clothe) got up hurriedly from the throne and the waist cloth slipped off her waist. When he saw her female organ, **Moha** lying latently in him (his continuity) so pure for many years, bursts out instantly; that is his '**Anusaya Moha**' reached the stage of '**Pariyutthāna Moha**'. **Moha**, bursting out in him, arose in association with lust (attachment), and so he took her by the hand and committed evil adultery behind the curtain. (**Jatakattha Katha-3- 473-4**).

In this story, it is to be noted that '**Anusaya Moha**', not stopping at the stage of '**pariyutthāna Moha**' and being combined with lust (attachment) reached (rose up to) the stage of '**Vitakkama-Moha**' (transgression stage of **Moha**). If this kind of **Moha** did not arise in him, the ascetic could not commit this kind of in proper (evil) deed as such, even if he was allowed to do so by the king. Now that the thick darkness of **Moha** oppressed him with its greatest force, the ascetic, not being able to see the evil consequences in this life and in the next, happened to commit this kind of evil (adultery). The super-natural (Psychic) powers which he attained after long exertion could not defeat (overcome) and destroy, at this critical point (moment), the darkness of **Moha**, too thick to be destroyed, but (rather) even disappeared in him.

The ascetic, however, originally having perfectly matured (good) nature, felt, greatly repent when the king returned and having again made an exertion to regain his lost psychic powers, returned to the Himalaya forest far from human beings, with great remorse that he happened to commit such a sin (crime), due to his stay near the human society.

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(Before returning to the Himalaya forest, the ascetic admonished the king thus "Great king, these four things (states), namely, **Rāga**= lust, **Dosā** = hatred, **Mada**= madness (conceit) and **Moha**= delusion, are very powerful and strong (violent). **Paññā** or wisdom cannot stand, being influenced by these four things (states), just like the men drifting about helplessly in the large (wide) current so deep and so swift (Violent)". [**Jataka-A-3-476**]

Unmindfulness (*pamāda*)

"Monks, I do not see such a thing (state) as this unmindfulness that brings about (is for) so great ruin. Monks, unmindfulness (negligence) is for great ruin. (Am-1-14)

Unmindfulness (Negligence) in the wholesome (moral) states or acts is a group of consciousness and its mental concomitants headed (influenced) by **Moha**. A commentary entitled '**Sammoha vinodani**' retold the story of a virtuous man turning to the life of a charcoal carrier.

The Wise Charcoal Carrier

When thirty monks, after worshipping a great stupa (Pagoda) named *Kalyāni*, was coming towards the highway by a forest-path of (in) a great forest, saw a layman on the way, who returned after working in a fire-burnt farm. He was black like charcoal his whole body being besmeared by (with) charcoal-powder. He was girding his loins with a clothe blackened by charcoal-powder. He looked like a stump burnt by fire. He who looked like a stump burnt by fire, after working in the farm for the whole day, returned home carrying a bundle of wood half- burnt. His head- hair scattered on his back. When meeting face to face with the monks, he descended to the by-path and was standing in front of the monks.

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Some young novices followed after those monks. When seeing him (the old man), the novices who followed the monks, looking at one another, and talking laughingly, thus: "Hey, novice, if he were your father, grand father, or uncle"; and they asked him too, "Lay devotee, what is your name?"

That lay- devotee, being asked his name and feeling sad (unhappy), put down the bundle of wood put on his clothes well and said to the reverend monks, worshipping them, "Your reverends, stop (stand) here for a moment." the monks, too, were standing in favor of him. The young monks and novices came and laughed at him, even in the presence of the elder monks. Then the lay devotee said thus:-

"Your reverends, you see me (in this form) and laughed at me. Do you think that you reach the highest spiritual stage by merely putting on the robes for long. I, too, was formerly a monk like you. You have not yet Attained to (even) the concentration, called one pointedness of mind; (He was saying so, being laughed at) I was formerly a monk possessed of supernatural psychic powers (even) in the order of this *Buddha Gotama*. I could turn (change) the sky into the earth and also the earth into the sky. I could make a long way short and also a short way long. I could travel (through) thousands of universes in a moment. Now look at my hands. My hands at present look like the monkey's hands. I could once touch the sun and the moon with these my hands (even) while sitting on this earth (ground). I could rub the sun and the moon with these my feet, as if they were used as shards (potsherds) to rub my feet. These supernatural psychic powers of mine had disappeared due to my negligence in the moral states (deeds). Your reverends should live in this *Buddha sāsana* vigilantly (mindfully), having mindfulness in the moral states (deeds) such as the four foundations of mindfulness. Due to negligence, those like me are brought to ruin.

"Having mindfulness (vigilance) in the moral states (deeds). Such as the development of the four foundations (Applications) of mindfulness, the virtuous (wise) men living in this *Buddha sāsana* could make an end of 'birth, disease and death.

Therefore your reverends, taking me as an object (example), should have (keep) vigilance in the moral matters".

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Thus the lay devotee, charcoal bearer, admonished the monks, giving them religious warning. While being admonished by that lay devotee, those thirty monks Attained to the knowledge of religious emotion and practiced the in sight meditation, and thereby they Attained to Arafat ship on the spot.

Thus, even the virtuous men who have attained (mundane) calm and insight knowledge's may lose them and are ruined, when they are oppressed and over powered by *Moha*. (*Abhi-a-A-2-282-3*).

Every ignorance is not delusion

Though ignorance is said to be delusion, not knowing (unknowing) an art not yet learnt, a place not yet visited, a name not yet noted and so on is merely not knowing (unknowing) and is not delusion.

It is merely not having perception (motion) that has perceived (noted) before. That unknowing arises even in the *Arahat's*, not to speak of ordinary men.

An *Arahat* free from *Avijjā* delusion (ignorance) cannot be said to know all mundane and supra mundane things. In fact he knows just the four noble truths etc that should be known. Even an *Arahat*, not possessed of the (fourfold) analytical knowledge's, can be versed in the Three Canons, only when he has studied them. Though he is well versed in the Three Cannons, he cannot know others' dispositions (intensions, wishes). The knowledge of the beings inclinations and dispositions, and the knowledge of weakness or sharpness of being's mental faculties are common only to the omniscient *Buddha's* but not to the (*Buddha's*) disciples, and they (these two knowledge's) are included in the *Buddha's* unique (uncommon) six fold knowledge.

Only the omniscient (all enlightened) *Buddha's* can completely (perfectly) know all things that are to be known. That the disciples cannot completely know all the mundane and supra-mundane things is not (due to) the concealment of *Avijjā*, but is only (due to) the weak potency of their knowledge. For example, not seeing an object at a distance during the day time is not due to the concealment (obstruction) of darkness, but is only (due to) the weakness of eye sensitivity.

Thickness & thinness (of Avijja)

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This *Avijjā* is of two kinds, thickness and thinness, considering its various (varying) stages. *Avijjā* or *Moha* which (conceals one that one cannot know: "This is wholesome state (morality) and this is unwholesome state (immorality)" is very thick *Avijjā*, whereas *Avijjā* which knows "This is morality and this is immorality," and can avoid immorality and does morality, is said to be very thin. But this much (of thinness) is yet far away from (total) freedom of *Avijjā*. Although the stream winner, the oncereturner and the Nonturner can penetrate the four noble truths, etc, their *Avijjā* becomes just thinner and thinner (less and less). Only when one has attained to Arahatship, one is completely free from all *Avijjā*.

Page-356 Here, the (insight) knowledge of the *Ariyā* disciples that knows the supra mundane noble truths etc; and also the knowledge of the insightmediators, in the virtuous (perfect) worldlings who have Attained the right insight knowledge is unlike the knowledge of the present persons who just know the categories of mental and material phenomena as described in the 'compendium of *Abhidhamma*' and as taught by their teachers. This knowledge is a kind of *Sañña* perception (remembrance) memorization but not real knowledge. It is a real (penetrative) knowledge that knows (penetrates) the ultimate realities of suffering. The cause of suffering etc by one's own insight knowledge.

This world (mankind) is totally, blind by the eye of wisdom. In this world, only a few of beings can know well the impermanent nature etc-of conditioned things (phenomena). Just as, among the birds caught in the net, there are only a few that are free, even so there are only a few who, after death, attain to heaven.

2. *Ahirika* (Shamelessness)

1. Its characteristic is being undisgusted with unwholesome states and evil deeds, or being shameless in unwholesome states and evil deeds.
2. Its function is to do evil deeds in shameless way.

3. It manifests (to the Yogi's knowledge) as not shrinking from doing evil deeds.
4. Lack of respect for oneself is its proximate cause.

Ahirika means (1) a shameless person, (2) shameless mind and (3) mental states associated with *Ahirika*, a concomitant.

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Note that up to this *Ahirika*, a mental concomitant cannot be taken yet.

(1) A state causing a person to be shameless, (2) a mind to be shameless and (3) associated states to be shameless.

This is *Ahirika* concomitant. It is a cause that causes a man shameless to do evil and unwholesome deeds. It is also a *Ahirika* concomitant that causes a mind and its associate states to be shameless. It is shamelessness that causes a person to be shameless, a mind to be shameless, and (its) associate states to be shameless. *Ahirikka* (an abstract noun form) is used as *Ahirika*, by dropping one 'k'.

3. Anottappa = Dreadlessness

A state that is dreadless (fearless) in doing evil and unwholesome deeds is *Anottappa* concomitant.

Page 358 Any evil deed and defilements such as '*Lobha, Dosa, Moha*' etc. Which are the root causes of those evil deeds are really disgusting things, when they are viewed (considered) by the wisdom of the holy (noble) *Ariyas* such as the *Buddha* etc. The persons who are dominated (over powered) by '*Lobha, Dosa and Moha*' and who commit evil deeds are very disgusting in the midst of the holy (noble) *Ariyās* such as the *Buddha* etc. But like a pig that eats excrement, a man dominated by *Ahirika* does not despise, but greatly like such disgusting evil deeds without despising them, being concealed by *Moha* and blinded by its darkness. After doing evil deed, again, (the evil doer) will surely meet with the following dangers:-

1. *Attānuvāda*, a danger that (he) accuses himself, without respecting himself,
2. *Parānuvāda*, a danger that he is accused by other,
3. *Danda*, a danger that (he) incurs punishment by the king,
4. *Duggati*, a danger of being reborn in the woeful states after death, though he may escape the above said (present) dangers by his tactful means.

And so those evil deeds are really fearful and dreadful things. But like a moth (fire-fly) that dashes against the fire, the people dominated by *Anottappa* do (commit) those evil deeds fearlessly, not being reluctant.

"*Moha, Ahirika, Anottappa* and *Uddhacca*" these four concomitants are common to (all) unwholesome consciousnesses: so it is natural that whenever '*Ahirika* nad *Anottappa*' arise, there arises *Moha* as well, and whenever *Moha* arises, there arise '*Ahirika* and *Anottappa*' as well. So even the wise men (being dominated by *Moha, Ahirika* and *Anottappa*) sometimes happen to commit the evil deeds, shamelessly and fearlessly. So the so-called wise or virtuous men should consider, by their own experiences, whether this statement is right or wrong.

The example of ascetic *Haritaca*

In committing sexual intercourse (adultery) by ascetic *Haritaca*, the characteristics of *Moha* (delusion), *Ahirika* (shamelessness) and *Anottappa* (fearlessness) are evident. *Haritaca* was a real virtuous person who Attained *Jhānas* and psychic powers. The evil deed committed daily by the ascetic behind the curtain in the palace was a great crime of adultery, really shameful and dreadful. Being concealed (blinded) by *Moha*, the ascetic being shameless and fearless, committed

wholeheartedly such an improper deed (crime) which spread notoriously in the whole city. But the respectful nature (character) of the Bodhisat ascetic is thus:-

His Respectful Character

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The king, hearing that news, approached the ascetic *Haritaca* and asked him whether the news was true or not. The Bodhisat ascetic thought Thus:-

"If I said, I did not enjoy the sexual pleasure, the king of Benares would surely believe my word. There is in deed no such a refuge equal to truth in this world. Saying (Telling) the false words, the untruthful men whose truth is corrupted (ruined) are unable to attain to the perfect Enlightenment, sitting Cross- legged on the couch at the foot of the Bodhi tree. I should tell (him) a true word." Thus he thought

"True, the Bodhisat, in his some existences, happened to commit such evil deeds as (1) killing others, (2) stealing other's property, (3) committing adultery and (4) taking intoxicating drinks and drugs. But he never told lies that spoiled (ruined) other's welfare. Therefore, the Bodhisat ascetic, wishing to say (tell) the truthful word only, said thus:-

"Great king, the new that you hear is true. People deluded by *Moha* are led to believe in the sensual pleasures as pleasant, and I myself too, being deluded and foolish, happened to follow the wrong course".

Thus he admitted openly and truly his fault (sin). Really courageous!

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But this was quite a fearful crime. His crime was quite dreadful. It is clearly a danger of self-censure that could not respect even himself. The bad news that the king's teacher ascetic had offended the queen during the absence of the king spread in the whole city, and so, he (the ascetic) had at present met with the danger that he was censured by others.

If the king were not would-be *Ānanda* who was a fellow man to fulfil the perfections together with the Bodhisat, he would not value (would destroy) even the ascetic's life. As the king was a virtuous man, the ascetic narrowly escaped (from) the danger of life being influenced (overpowered) by evil states such as *Raga*, *Moha*, *Ahirika*, *Anottappa* etc.", the ascetic, not thinking of anyone (else), dared to commit such a scandal or adultery very close to the danger of death. It is natural that a man may be wise, but hardly be mindful (at the same time).

Only the sexual matter is not too, shameful among the audience, but all evil states such as (i) anger (*Dosa*), that abuses (scalds) other rudely and harshly out of great anger (ii) pride (*Māna*) that is puffed up, haughty like a man, regards much of oneself, highly boastful and regards little of others, and regards others as not equal to oneself, and (iii) envy (*Issā*) that envies, censures and scolds others are verily disgusting, shameful and dreadful.

1. Just a pig is not disgusted with excrement; even so a shameless one abhors no evil.
2. Just a fire fly fears not the flame, even so a dreadless one fears no evil. (*Mahā -ti-* II- 149)

The characteristics, functions etc; of these *Ahirika* and *Anottappa* are clear. The point to be contemplated is to contemplate a mental concomitant each selected from the mental concomitants associated at present with a corresponding unwholesome (immoral) consciousness. But, as you, wise man is not at present committing any evil; you can just contemplate attentively one of the series of consciousness that arose when you had committed an evil. Again,-

According to the statement of the *Mahātikā*, thus described above, shamelessness and fearlessness do the foul, disgusting and evil deeds are the natures or characteristics of *Ahirika* and *Anottappa*, and so, taking the objects that cause the defilements to arise, such as '*Lobba*, *Dosa*, *Moha*, *Māna* etc. one can take as objects the natures or characteristics of *Ahirika*, *Anottappa* which are shameless and fearless to do evil deeds. Those two mental concomitants (*Ahirika* and

Anottappa) are common to all kinds of unwholesome consciousness. There cannot be any evil deeds whenever unwholesome consciousness arises. Therefore even if unwholesome consciousness arises, while not doing evil deeds, those two mental concomitants surely arise, and so it is possible to contemplate any objects that cause the defilements to arise. In saying thus, shamelessness and fearlessness in arising of the defilements, such as '*Lobha, Dosa, Moha, Māna* etc; are respectively *Ahirika* and *Anottappa*.

4. *Uddhacca*

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Uddhacca is that which causes the unwholesome consciousness to be agitated, distracted and excited. Or *Uddhacca* is that which causes the states associated with it (*Uddhacca*) to be agitated, distracted and excited. The consciousness (mind) and mental states associated with *Uddhacca* are to be agitated and distracted at the object due to *Uddhacca*. *Uddhacca* is meant to be a state that agitates and distracts the mind and its mental concomitants.

1. Its characteristic is the agitation of mind, like the water that trembles being whipped by the wind.
2. Its function is to agitate the mind, just as the wind shakes the flag.
3. It appears to the Yogi's knowledge that it (*Uddhacca*) is a mental agitation just like the ashes that go upwards, as a stone is thrown on them.
4. Its proximate cause is an improper consideration to the objects that agitate the mind.

The mind (consciousness) associated with *Uddhacca* cannot remain calm on an object, and it appear (looks) as if rising up and scattering about. It is agitated, not remaining calm. Agitation or not remaining calm means 'not remaining together' of mind and its mental concomitants on one object. It is *Uddhacca* that cannot take an object calmly, just like the trembling of water being whipped by the wind.

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Rasa, Paccupatthāna- Just as a flag on the post cannot remain calm, being blown away by the wind; even so it is *Uddhacca*'s function that causes the mind not to remain calm on one object. Being incited by *Uddhacca*, all the states associated with it cannot take an object firmly. Even *Samādhi* called '*Ekaggatā*' can merely fall (arrive) at one object, at the moment when it is associated with *Uddhacca*. *Ekaggatā* called *Samādhi*, associated with the consciousnesses of calm and insight meditation of path and fruition can take well and for long, the objects of calm and insight meditation and of *Nibbāna*, but *Ekaggatā* associated with *Uddhacca* cannot take the object well and firmly. Therefore, just as the ashes rise upwards, when the heap of ashes into which a stone is thrown, even so "*Uddhacca* is a state of mind that cannot remain in (at) one object, and is agitated and distracted" thus it appears (manifests) to the knowledge of the Yogi who contemplates *Uddhacca* and this is called '*Paccupatthāna*'. In the case, of *Padatthāna*, the commentary explained thus:- "Just as some one kills a panther in order to get its leather (or in other words, a panther is killed due to its (leather), even so due to improper (unwise) reflection (consideration) there arises disquietitude of mind, and again , due to disquietitude, there arises improper (unwise) consideration, too. Therefore, (even) the very improper (unwise) conderation resulting in (from) the disquietitude of mind is the proximate cause for arising of *Uddhacca* (mental distraction).

Or, the object is figuratively said to be the cause of mental disquietitude (*Avūpasama*). For example, in saying that phlegm is the (lump of) moesses or treacle, the treacle which is the cause of phlegm is figuratively is said to be phlegm which is the result of treacle; in the same way, in the case of arising of mental disquietitude, taking something as an object, that object itself which is the cause of mental disquietitude is (figuratively) said to be disquietitude (*Avūpasama*). The name '*Avūpasama*' which is mental disquietitude, the result, is figuratively said to be 'an object; the cause

of mental disquietitude. According to this second explanation, the very improper (unwise) consideration which is the cause of mental disquietitude is to be understood to be the proximate cause of '*Uddhacca*'.

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Just as, when a stone falls on the heap of ashes, the ashes rises upward, even so the state of going to this and that object without remaining fixed on (at) one object, is (called) '*Uddhacca*', and so the mind (consciousness), too, associated with '*Uddhacca*' is (said to be) the distracted mind; and when *Uddhacca* is strong, the physical body, too, is moving to and fro, desiring to do this and that, and finally the man of strong *Uddhacca* becomes a tramp. Although a man of distracted mind is sitting and meditating on the meditative object, his (distracted) mind does not attend to the meditative object, but is thinking about the affairs of his children, business etc. Which are one by one disturbing (entering into) or wandering in his mind; and this (state) is due to the force of '*Uddhacca*'.

Since prince *Nanda* has received (taken) ordination, his mind frequently goes to *Janapadakalyāni*, his would-be wife; and this (state) too, due to the force *Rāga* (attachment, lust) associated with '*Uddhacca*'. And a wise and virtuous man called '*Kudala-pandita*', too, is changing his life from monkhood to a layman (alternately) for seven times, and is frequently thinking of his hoe without attending to his monk's religious duty and (he) cannot control (subdue) his mind. This, too, is due to the force of *Uddhacca* associated with lust. It is *Uddhacca* that cannot remain fixed at his monk's religious duty. But when he has received ordination at the seventh time, he can successfully subdue his lust and has attained the *Jhānas* and psychic powers.

This *Uddhacca*, by its nature, does not remain fixed at any object, but is distracted, going to this and that object; and though it is an unwholesome (immoral) state, it does not commit any evil by itself and so unlike *Lobha*, *Dosa*' etc, it has no force to throw anyone into woeful states, but it may weaken concentration and make the mind (someone) flippant or negligent. For, an unwholesome or evil intention headed by this *Uddhacca* may (can) produce bad result during life-time.

5. *Lobha* = greed

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It is *Lobha* (greed) by which the (its) associate states are attached to the object. Or, it is *Lobha* that itself is attached to the object. Or, just attachment to the object is *Lobha*.

1. Its characteristic is the grasping (to grasp) at the object thus: "It is mine," just like the money catching gum.
2. Its function is clinging (to cling) to the object, just like a piece of meat thrown into the very hot iron-pan and stuck on it.
3. It appears (manifests) to (in) the yogi's knowledge as a state that cannot abandon (give up) its object, just like grease or engine oil that soils the cloth. (Or, just like the cloth that is soiled by grease or engine oil).
4. Its proximate cause is the wrong view that sees (thinks) the unpleasant objects, the causes of fetters, as pleasant (pleasurable).

In taking hold of an object by *Lobha* (*ārammana gahana*), according to the degrees, great or small, of *Lobha*, it is *Lobha* that cannot abandon (given up) the object or that firmly clings to the object, by firmly attending to the object, with *Tanhā* or craving. Therefore, *Lobha*'s taking hold of an object is compared with 'catching the monkeys by means of the very sticky monkey- catching gum.

In old days, the hunters used to trap and catch the monkeys, in the plain of *Himālayas*, by means of the very sticky monkey- catching gum. A flirting or wanton monkey of curious nature

went near the place besmeared by the monkey-catching gum and touched the gum with one hand, which was firmly seized by that gum. In order to separate that hand from the gum, he used another hand to push at the gum. That second hand of his was also firmly seized by the gum. In order to separate both of his hands from the gum, he used his mouth to bite the gum. His mouth also was again firmly seized by the gum. In order to separate them all from the gum, he used both of his feet, to kick at the gum. Both of his feet too, were again seized by the gum. Then, he tried to separate them all by pressing the gum with his body. His whole body was firmly seized by the gum. Then the monkey came to be treated, roasted and devoured by the hunter at his will.

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In the same way, when any of the six fold objects strike at (contact with) one of the six fold doors, **Lobha** is greatly attached to that object, and seizes the person dominated by **Lobha** so that he cannot keep away from that object. Just as the monkey seized by the gum comes to be carried to the fire-place (live coals), even so that **Lobha**, too, that cannot keep away from the object, will mature and increase (develop) and fling the man full of greed in to the ocean of woeful states, like the rapidly flowing current of the rivers that finally flows into the ocean.

Rasa, Paccupatthāna- Just as a piece of meat thrown into the very hot iron pan at once, sticks at that iron-pan, even so **Lobha**, that meets with an object and cannot keep away from it, greatly clings to it. That clinging is **Lobha's** function. Just as a cloth that is spoiled by grease, engine oil etc cannot easily be washed clean, even so **Lobha** that is contemplated by a yogi appears (manifests) to (in) his knowledge that it (**Lobha**) clings to an object and cannot keep away from it. This is '**Upattanākāra. Paccupatthāna**'.

Padatthāna- When one is attached to the sensual objects, animate or inanimate, all of them are the objects of attachment (fetters). According to **Abhidhama**, they are six fold objects. These objects of attachment (fetters) are actually the unpleasant (loathsome) objects in the eye of wisdom of the **Ariyā** (Noble) persons like the **Buddha** etc. But those who lack such an eye of ultimate reality think (consider, view) those six fold sensual unpleasant (loathsome) objects, animate or inanimate, as pleasant. When these unpleasant objects are thought (considered, viewed) as pleasant, there arises attachment to (craving for) those sensual objects. Therefore **Assādaditthi**, meaning the wrong view that view (considers) the unpleasant objects of attachment as pleasant is the proximate cause for arising of **Lobha** (greed).

Here, the statement that **Assāda Ditthi** is the proximate cause of **Lobha**, is said only for **Lobha** associated with wrong view. However, for **Lobha** dissociated with wrong view and (but) associated with **Māna** (pride) only, or for **Lobha** dissociated with both wrong view and pride, it's proximate cause is (just) unwise or improper consideration (thought), for this unwise (improper) consideration is the root cause of all immoral (unwholesome) states.

Lobha and **Chanda** - According to the above-mentioned characteristic, function etc; the difference between **Lobha** and **Chanda** should be understood. **Lobha** has adherence or sticky nature (gum) in desiring the objects, and having the sticky nature it sticks to (in) that object. **Chanda**, however, has no such sticky nature in desiring the objects, and having no sticky nature it does not stick to (in) the object. Therefore, **Lobha** is a state that has attachment (adherence) to the object, whereas **Chanda** is a state that has no (such) attachment (adherence) to the object but has just desire to do. The above statement that **Chanda** has no attachment to the object but has just desire to do means that it (**Chanda**) has merely no attachment to the object, but (it) does not mean that **Chanda** is not as strong as **Lobha**, in every case. **Chanda**, while (at the time of) being associated with **Lobha** complies with (yields to, concedes to, gives concession to) the **Lobha's** nature, and said not to be as strong as **Lobha**, but the predominal moral (wholesome) **Chanda** that desires anyone of the Enlightenments of Omniscient **Buddha**-hood, private **Buddha**-hood, Chief Disciple-hood, Great Disciple-hood, Ordinary Disciples-hood is said to be stronger even than **Lobha**. Such kind of moral **Chanda** is so powerful that it can elevate (raise) someone's noble life. That moral **Chanda** (desire) is manifold, namely, the desires to attain to '**Nibbāna**', insight knowledge, path- knowledge, fruition- knowledge, and other spiritual progresses.

Other commonly used synonyms of *Lobha*

its many synonymous names (terms) such as '*Pema*, *Tanhā*, *Rāga*, *Samudaya* and so on. (Abh. t. 215).

The word '*Pema*' is used to mean (express) 'affection for oneself (mutual) affection between the husband and wife, affection for sons and daughters, (mutual) affection between the brothers and sisters, '*Pema*' means 'affection, love (family love)', which is also called 'fetter' in the world. Although 'fetter' is of ten kinds, this '*Tanhā*, *Lobha*' named '*Pema*' is commonly known as 'fetter' (*samyojana*). Like a rope that binds the bulls together that they can not separate from each other, this '*Tanhā*, *Lobha*' that binds the two beings (persons) together that they cannot separate from each other is verily called 'fetter'.

Like being thirsty and hungry, being thirsty, hungry for and being *Attā*ched to the six fold objects, viz, form, sound, odour, taste, tangible and *Dhamma* objects, that cannot separate from them, is also called *Tanhā*, as explained in *Abhi*-1-215-6. Like a cloth soiled with oil, excessive attachment (to the object) is called '*Rāga*'.

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In the discourse on Truth, this '*Lobha*' is called '*Samudaya*' (cause of suffering) as a chief factor. '*Samudaya*' means 'the root cause of suffering'. Not being free from this '*Lobha*' called '*Samudaya*, *Pema*, *Tanhā*, *Rāga*, beings are miserably wandering incessantly in the round (cycle) of existences. Now, various sufferings, great or small which everyone has to meet with, are produced by this '*Tanhā*, *Lobha*' and so 'the stronger *Lobha* is, the greater suffering is (will be), or the weaker *Lobha* is, the lesser suffering is (will be)'. If there is no *Lobha*, there will not be any suffering. The mind or consciousness associated with *lobha* is called the mind or consciousness associated with *Lobha*, *Tanhā*, *Rāga* and *Samyojana* (fetter), and the man possessed of those (evil) states is also called he who has great greed, attachment, lust and fetter.

If this '*Lobha*', also called '*Tanhā*, *Pema*, *Samudaya*, *Saṅyojana*' is left as it is, without being controlled, overcome (subdued) by the (meditation) practice of pure and noble eight fold path, then this '*Lobha*' will never recede (retreat). Just as when a calf grows up, its horn, too, will be longer, even so this '*Lobha*, *Tanhā*' arising together with rebirth consciousness will be greater (stronger) when an individual concerned grows up.

As long as this '*Samudaya*, *Tanhā*, *Lobha*' is not eradicated (uprooted) by *Ariyā* Path (*Magga*), it will still exist as a dormant (latent) disposition in the continuity (continuum) of beings. Due to the force (forcing power) of that latent disposition (*Anusaya*) of *Lobha*, a child since his childhood will naturally love his parents, grand parents, brothers and sisters. Being guided by this innate state (*Lobha*), a person concerned enjoys the sensual pleasures, and the more he enjoys, the more he is thirsty for them and will finally remain engulfed in the whirlpool of the ocean of existences not being able to see *Lobha*'s faults, just as a man who is thirsty drinks salty water, and the more he drinks it, the more he becomes thirsty.

The force that can throw one into the woeful states

Even little or negligible '*Lobha*', if not being supported (helped) by wholesome or moral states, has a the strong force that can throw one into the woeful states, just as even the smallest stone, if (being) thrown into the water, will surely sink down in the water. Therefore, a person who is clinging to his children and wealth, at the advent of death can be thrown by his '*Lobha*, *Tanhā*', into the fourfold woeful states, just after his death, as the *Buddha* taught (explained) in the following discourse, called *Āditta*. *Pariyāya Sutta*'.

Extracts from *Āditta Pariyaya Sutta*

"Monks, I will teach you a discourse called '*Āditta. Pariyāya Sutta*'. Listen to that discourse. Monks, what is this discourse called '*Āditta. pariyāya*'.

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(1) "Monks, it is better to pierce the eyes of him who is sleeping on his back with a red hot iron-rod burning with flames. But it is ignoble (bad) to grasp and cling to various visible objects cognized by the eye- consciousness, (A) by taking in mind the forms of their whole body such as "This is a man, a woman, (my) husband, (my) wife, (my) son, (my) daughter, (my) grand -child" etc., (B) by taking in mind the marks (actions) of their limbs such as, hands and feet, and also their smiling and laughing etc.

"Monks, when one clings to them, then the volitional consciousness (*Kamma Viññāna*) which has a great force that can produce the result of rebirth in the (his) next existence-

May exist (a) either as a mental continuity, bound with delight and pleasure taking in mind the forms of their whole body such as man, woman, (my) wife, (my) husband, (my) daughter, (my) son etc, (b) or as a mental continuity, bound with delight and pleasure taking in mind the marks (actions) of their limbs, such as hands and feet, and also their smiling and laughing etc.

"At that (such at) time, if one were to die, then one would (might) be reborn either in hell or in animal world. Monks, seeing such a fault (sin) I taught thus (as stated above).

(2) "Monks, it is better to pierce the ears (of him who is sleeping on his side) with a red hot iron rod burning with flames. But it is ignoble (bad) to grasp and cling to various sounds cognized by the ear consciousness, (A) by taking in mind the forms of their whole body such as "This is a man, a woman, (my) husband, (my) wife, (my) son, (my) daughter" etc., (B) by taking in mind the marks (actions) of their limbs, such as hands and feet, and also their smiling and laughing etc.

"Monks, when one clings to them, then the volitional consciousness (*Kamma. Viññāna*) which has a great force that can produce the result of rebirth in the (his) next existence-

May exist (a) either as a mental continuity, bound with delight and pleasure taking in mind the forms of their whole body such as 'man, woman, (my) wife, (my) husband, (my) daughter, (my) son etc., (b) or as a mental continuity, bound with delight and pleasure taking in mind the marks (actions) of their limbs, such as 'hands and feet, and also their smiling and laughing etc.

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"At that (such a) time, if one were to die, then one would (might) be reborn either in hell or in animal world. Monks, seeing such a fault (sin) I taught thus (as stated above).

(3) "Monks, it is better to cut up the nose to piece with a small sharp red hot (nail clipping) knife, burning with flames. But it is ignoble (bad) to grasp and cling to smells (odors / odorous objects) cognized by the nose consciousness (e.g.) the embracing and kissing one's young son, daughter, and grand child etc), (A) by taking in mind the forms of their whole body such as, "This is a man, a woman, (my) husband, (my) wife, (my) son, (my) daughter etc"., (B) by taking in mind the marks (actions) of their limbs, such as hands and feet, and also their smiling and laughing etc.

"Monks, when one clings to them, the volitional consciousness (*Kamma. Viññāna*) which has a great force that can produce the result of rebirth in the (his) next existence.

May exist (a) either as a mental continuity, bound with delight and pleasure, taking in mind the forms of their whole body, such as 'man, woman,(my) husband, (my) wife, (my) son, (my) daughter etc"., (b) or as a mental continuity bound with delight and pleasure, taking in mind the marks (actions) of their limbs, such as 'hands and feet, and their smiling and laughing etc.

"At that (such a) time, if one were to die, then one would (might) be reborn either in hell or in animal world. Monks, seeing such a fault (sin), I taught thus (as stated above).

(4) "Monks, it is better to cut up the tongue with a small sharp red hot razor, burning with flames. But it is ignoble (bad) to grasp and cling to the tastes cognized by the tongue consciousness, (A) by taking in mind the forms of chicken, pig, potato etc., (B) by taking in mind the marks of their limbs, such as 'the liver, gizzard', salted (pickled)fish, kneaded fish' etc.

"Monks, when one clings to them, the volitional consciousness (*Kamma Viññāna*) which has a great force that can produce the result of rebirth in the (his) next existence-

May exist (a) either as a mental continuity, bound with delight and pleasure, taking in mind the forms of their whole body, such as 'chicken, pig, potato etc., (b) or as a mental continuity ,bound with delight and pleasure, taking in mind the marks of their limbs, such as 'the liver, gizzard', salted (pickled) fish, kneaded fish 'etc.

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"At that (such a) time, if one were to die, then one would (might) be reborn either in hell or in animal world. Monks, seeing such as fault (sin), I taught thus (as stated above).

[Note:- carrying (one's) babies or young children and grand children is a kind of enjoyment or appreciation. This is called '*Sambhoga Rasa*', which is included here.]

(5) "Monks, it is better to pierce the body with a sharp red hot spear burning with flames. But it is ignoble (bad) to grasp and cling to tangible objects cognized by the body consciousness, (A) by taking in mind the forms of their whole body such as "This is a man, a woman, ,(my) husband, (my) wife, (my) son, (my) daughter etc". (B) by taking the marks (actions) of their limbs such as "This is the hand, the foot, the cheek, the ear etc" and also their smiling and laughing etc.

"Monks, when one clings to them, the volitional consciousness (*Kamma Viññāna*) which has a great force that can produce the result of rebirth in the (his) next existence-

May exist (a) either as a mental continuity, bound up with delight and pleasure, taking in mind the forms of their whole body, such as 'man, woman, ,(my) husband, (my) wife, (my) son, (my) daughter etc". (b) or as a mental continuity bound with delight and pleasure, taking in mind the marks (actions) of their limbs, such as 'hands and feet, and their smiling and laughing etc.

"At that (such a) time, if one were to die, then one would (might) be reborn either in hell or in animal world. Monks, seeing such a fault (sin), I taught thus (as stated above).

(6) "Monks, it is better to be falling asleep (sleeping soundly), which indeed I taught as a kind of barrenness of living beings, and as a kind of nature or a time that is fruitlessness of living beings. ['Falling asleep' is said (meant) to be continuousness arising of series of sub consciousness, without having (seeing) dreams. Those sub consciousnesses are series of consciousness that do (can) not produce any result in future. So 'sleeping soundly' is said to be a kind of barrenness, or a kind of delusion of living beings. At the time when series of sub consciousness arise in those (beings) who are not free from proclivity (dormant disposition), they (beings) are said to have proclivity of '*Moha* or *Avijjā*']

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The (evil) thoughts that can cause one to break the united *saṅgha* (order) will not arise at the time of sleeping soundly, when only the series of sub consciousness arise (take place). Monks, seeing such a fault (sin) of living beings, I said. "It is better to be falling asleep (sleeping soundly). (Sam -2- 377- 8)

In order to escape from the cycle of misery such as the suffering of woeful states, the *Buddha* further taught us to contemplate earnestly and continuously the three characteristics of all mental and material phenomena, together with their conditionality, having acquired (taken up) those mental and material phenomena such as "1- the sixfold doors, 2- sixfold objects, 3- sixfold consciousness, 4- sixfold contacts, and 5- sixfold feelings. (For the detailed explanation, see '*Āditta pariyaya sutta*'- Sam -2-337-8)

As explained in the previous section on 'Meditation of Mental elements, *Vatthu* (Base), means 'the primary and derivative material factors; '*Aramana* (object)' means all the mental and

material objects', '*Viññāna, Phassa, Vedanā*' mean 'the mental phenomena headed by each of them'.

"*Anubyañjana ggāha, nimitta. ggāha*"

Anubyañjanaggāha' means "grasping at any of the limbs, such as "the eye is beautiful; the face is beautiful; the hand is beautiful; the foot is beautiful" etc, and also "the arising of mental continuity (process), bound by delight and pleasure (enjoyment) regarding any of those limbs." '*Nimitta ggāha*' means grasping at the whole body of man, woman, wife husband, son daughter, grand child etc. (thinking that) 'This is man, woman, ,(my) husband, (my) wife, (my) son, (my) daughter, (my) grand child etc", and arising of series of cognitive consciousness, bound with pleasure and delight regarding (concerning) their whole body as being grasped". This twofold grasping, namely, '*Anubyañjana. ggāha* and *Nimitta ggāha*' are all obtained during the *Javana* or impulsion phases (stages) in (of) the cognitive processes. (Sam-A- 3- 50-51).

If one were to die at that time

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The death consciousness of beings cannot (should not) be an unwholesome (evil) one. There cannot (should not) any being who dies with unwholesome consciousness. It is true. All beings actually (have to) die only with *Bhavañga Citta* (life-continuum). (Death - consciousness is nothing but the last *Bhavañga Citta* or life-continuum which is neither wholesome nor unwholesome). The *Buddha* said (taught) as stated above, in order to express the great fearful suffering of produced by) defilements.

Or, the *Buddha* taught thus, referring to the time factors. When a visible object appears on the eye- sensitivity, then the *Lobha-Citta* that is attached to that object or the *Dosa-Citta* that desires to spoil it or the *Moha-Citta* that is ignorant of it may subside into *Bhavañga-Citta* enjoying the taste of that object. And supposing that one dies with that (kind of) *Bhavañga Citta*. The dying *Javana* consciousness (near or proximate to death) arises as a *Lobha-Citta* or *Dosa-Citta* or *Moha-Citta* and subsides into *Bhavañga* (life-continuum) and just after that, if one is supposed to die, then one is expected to be reborn just (only) in one of the two destinies of hell and animal world. According (Referring) to such time factor, the *Buddha* taught this '*Āditta pariyāya*' *Sutta* (Sañ-A-3-51).

This *sutta* is an important sermon which shows that if one were supposed to die with one of the unwholesome *Javana* (impulsion) consciousness, viz, *Lobha-Citta*, *Dosa-Citta* and *Moha-Citta*, one can surely be reborn in one of the four woeful existences. The *Buddha* admonished us thus, fore-seeing well, with his Omniscient wisdom, a great misery to be suffered in hell for many hundred thousands years.

Lobha of Rev. Kokālika

While the *Buddha* was at one time residing at the *Jetavana* monastery in the city of *Sāvatti*, Rev *Kokālika* approached the *Buddha*.

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The reason is thus:- This Rev.*Kokālika* was the son of the Millionair *Kokālika* in the city of *Kokālika* in the *Kokālika* country. After having entered the *Buddha sāsa*na and been ordained, he was staying, by the name of junior *Kokālika*, in the monastery constructed and donated by his

father. He was not a chief disciple of Rev. DevadAttā, who was named *Mahā*. (Senior) *Kokālika* of Brahman family.

While the *Buddha* was sojourning in the city of *Sāvatti*, the *Buddha*'s two chief Disciples, named Rev. *Sariputta* and Rev. *Mahā Moggallāna*, was going on a religious tour, being accompanied by their five hundred disciples. When rainy season (Lent) came near, they wanted to live a secluded life endowed with three kinds of seclusion, namely, 1- *Kāya viveka*- bodily seclusion, 2- *Citta. Viveka*= leading solitary life, mental seclusion, entering the *Jhāna* attainments, and 3- *Upadhi viveka* = entering the *Arahāṭṭa* Fruition attainment, taking as object *Nibbāna* free from fourfold *Upadhi*.

And so, having sent back their follower monks, they took up their bowls and robes, and went to the monastery situated in that town named '*Kokālika*', where Rev. Junior *Kokālika* was residing.

When the two chief disciples arrived at that monastery, they were given services by Rev. *Kokālika*. They exchanged pleasing and delightful words with that Rev. *Kokālika*. And then they said:-

"Rev. *Kokālika*, we both wanted to stay here for rainy season (lent of three months). Please do not tell anybody about us (that we are *Buddha*'s chief disciples.)"

Having his (the other's) promise, they spent the rainy season there.

Having done the 'invitation ceremony' at the end of the rainy retreat, they said to Rev. *Kokālika*, "We are going back". Then Rev. *Kokālika* requested them to stay for one day more and go back on the following day. And next day he entered early into the town and said to the lay people:-

"Lay people you do not know that the two chief disciples have stayed here for the rainy season, and even one of you has not invited them with fourfold requisites".

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And the lay people replied:- "Where are the two chief disciples", Why do (did) you not tell us about them?

The Reverend said. "What is the use of telling (explaining) you the reason? Don't you see the two reverends sitting on the throne of senior reverends? They are the two chief disciples".

Then the lay people quickly assembled and brought there the butter, molasses etc and pieces of cloth etc to be sewed robes.

The thought of Rev. *Kokālika*:- "The chief disciples have great contentment (are very contented), desiring little or nothing. They do not enjoy any gains by urging (impelling) the people that they want to give the four requisites. If they do not want those requisites, they will tell the people to give them to the resident monk."

And then he brought those gifts (requisites) to the chief disciples.

[*Payutta Vācā*]- means 'the words that urge or persuade (give hints to) the people who are not one's relatives and who have not invited beforehand (in advance) with four requisites, (so) that they (people) want to give the requisites. These requisites obtained by such means (by urging with such persuading any words) are not fit to be used by all fivefolds disciples.]

The chief disciples, too, know that these requisites are obtained by means of '*Payutta Vācā*' and that they are not fit to be used by themselves and by Rev. *Kokālika* as well. And so, not telling the people to give those requisites to *Kokālika*, they departed without receiving them.

Then Rev. *Kokālika* was disappointed thinking "If the chief disciples do not accept the requisites (by) themselves why (for what reason) do they depart not giving them to me?" and so he bore a grudge against them.

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The two chief disciples, too, went to the *Buddha*; and then, next time they went on a religious tour in the countryside, taking follower monks, and gradually they arrived again at that town '*Kokālika*', in the country (district) called '*Kokālika*'. This time the citizens recognized well

the two chief disciples, and having gathered the gifts (requisites) in the pavilion they constructed, they gave a great donation to them. On seeing a great donation to the chief disciples and their follower monks, Rev. **Kokālika** thought thus again, "These chief disciples were formerly content, but now they have evil will, being afflicted by greed. Formerly they seemed to live (and behave) like those who desired little, were content or contented (had contentment) and wanted seclusion. Now these monks have evil will (intention) and disclose the virtues that they don't really have in them".

Not stopping at this stage, that Rev. **Kokālika** approached the two chief disciples and said;- "Your reverends, you seemed to be like those who desired little, were contented and wanted seclusion. But now you are really (indeed) evil monks!" So saying he took his bowl and robes, and instantly he departed in a hurry, towards, the city of **Sāvatti**, thinking (intending):- I will report this matter to the **Buddha**". Gradually he arrived at the place where the **Buddha** was residing.

He approached and paid respect to the **Buddha**, and, sitting at a suitable place, he said thus:- "Blessed one, Rev. **Sāriputta** and Rev. **Moggallāna** have evil desire (will) and follow the course of evil desire".

Then the **Buddha** replied:- " **Kokālika**, don't say so. **Kokālika**, don't say so. **Sāriputta** and **Sāriputta** love (esteem) morality. Appease (laden) your mental attitude towards them".

Second time Rev. **Kokālika** said so as before and third time he did so as before. The **Buddha** also prevented him as before not to say so for three times.

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[Note:- The **Buddha** reflected with His (omniscient) wisdom upon the attitude of Rev. **Kokālika** who approached himself and instantly know well:- "**Kokālika** came here wishing to rebuke and offend the chief disciples". Then the **Buddha** considered:- "Can I prevent (stop) him?" and know: "No, I cannot (prevent him)". Moreover, he knows also:-" When (If) he offended the chief disciples, he would surely be reborn in **Paduma** hell, at (after) his death". So the **Buddha** prevented Rev. **Kokālika** for three times, in order to be free from being blamed (censured) by others:- :Why did not the **Buddha** prevent him (**Kokālika**) not to do so, when he himself heard his words rebuking even the chief disciples" and also in order to disclose the grave consequences of evil or sin done to (to censure) the **Ariyās**.]

Then Rev. **Kokālika** departed, after getting up and paying respect to the **Buddha**. Soon after his departure, there appeared (arose) the blotches as big as mustard seed everywhere on his whole body.

Then the blotches gradually developed from the size of mustard seed to that of green bean-seed, from that size to that of chick pea-seed, from that size to that of juju beseed, from that size to that of myrobalan-seed, from that size to that of small (tender) bael fruit, and from that size to that of big bael fruit.

Those blotches as big as the as the big bael fruit outburst, and pus and blood oozed (flowed) out. Then Rev **Kokālika** died due to that disease; after death he was reborn in the hell named '**Paduma**' due to the sin that he offended Rev. **Sāriputta** and Rev. **Moggallāna**. (Sam-1-152); Sam. A-1-198- 9; **Suttanipāta**- A- I- 194-5).

"One who is born has (already) a big dagger in his mouth. With that dagger the fool cuts off himself, speaking ill of others.

"The fool praises the blame worthy one and blames the praise worthy one, accumulates the sin with his mouth and cannot attain happiness due to that sin.

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"The loss of his body and all his wealth in gambling (playing dice) is very little (negligible), but it is verily weighty (severe) sin that one offends (transgresses) the noble **Ariyās** who, having practiced the Eightfold noble path, attain to **Nibbāna** well, and who have reached the highest stage

of the *Buddha's*, the Private *Buddha's* and the *Buddha's Ariyā* disciples. Who are therefore called '*Sugata*' (who rightly tread on the path to *Nibbāna*). (Sam- t-154; *Suttanipāta*- A-1-197-8).

Rev. *Kokālika*, due to the sin that offended the two chief disciples, suffered pitifully in *Avici* hell, for full years equal to the life span in the *Paduma* hell. In this case, the root-cause is the attachment (*Tanhā, Lobha*) to the fourfold requisites. That '*Tanhā, Lobha*' at the stage of latent disposition (*Anusaya*) rises up to the (second) stage of outburst (*Pariyutthāna*), and being unable to overcome that *Lobha*, which reaches the (third) stage of transgression (*vitikkama*), that is, bearing (personal) grudge accompanied by hatred (*Dosa*). That immoral (unwholesome) *Kamma* leads Rev. *Kokālika* to *Avici* hell. The mind (attitude) associated with *Lobha* (craving) is really so powerful.

You virtuous man has also a big dagger in your mouth at the time of your birth. You should take care of that dagger that it would not cut off yourself.

Memoir of Rev. *Kokālika's* Past existence

Rev. *Kokālika* was ruined, due to his (daggerlike) mouth, not only in this present life, but also in his past life.

A man who would-be Rev. *Kokālika* was a tortoise in a life in the *Himālayas*. The two young swans usually resorted to that lake became close friends of that tortoise. One day the two young swans said to the tortoise: - "Friend, there is a delightful place in the golden cave on the side of the '*Citta Kuta*' mountain in the *Himālayas*. Will you come with us?"

When the tortoise asked (them) "Friends, how shall I go there with you?" the swans replied: - "If you should control (restrain) your mouth, we could take you there". The tortoise having promised them, "I will restrain my mouth," requested them to take him there. Saying "Yes, the two swans told the tortoise to take hold of the middle (part) of a stick and they, taking hold of both its ends each, flew up in the sky. The speed of their flying was very swift. When the young villagers saw them in this manner, they shouted-" The two swans are carrying a tortoise with a stick". The tortoise also wanted to reply (or replied) "It is not your concern with my friends carrying me", but as the speed of their flight was very swift, the tortoise, to reply to than, happened to release the stick which he took hold of, when they arrived above the palace of king of *Benares*. He dropped down on the ground and was broken into pieces. (*Dhammapada*-A-2-363).

The virtuous men should bear in mind that immoral dispositions (altitudes) fostered (cherished) (by one) in one existence follow (one in) the next existences.

Lobha of Rev. *Upananda*, a *Sākyan* monk

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Rev. *Upananda*, a *Sākyan* monk, possessed of good personality, was a good preacher. Concerning him, the rules laid down (by the *Buddha*) were many. The rule 'not to accept (receive) gold and silver (money)' was laid down concerning Rev. *Upananda* who accepted them. And the rules 'to spend the rainy season in one monastery, (but) not in the two monasteries' were laid down concerning him, and so on.

At one time, Rev *Upananda* resided in a forest monastery. He taught some sermons regarding the virtues of monks who use the four requisites frugally and who have little desire and contentment etc. Hearing his sermons, many monks each honored him with threefold robes and took the vow to practice the austere practices. Rev. *Upananda* took all of those requisites abandoned by those who practiced the austerity. Moreover, when the rainy season was near, he went to the countryside. Then the monks and novices who resided in a monastery were fond of him (*Upananda*) as a good preacher and requested him to spend the rainy season in their monastery. Being asked by him, "How many robes for the rains do you receive in this monastery?" the

(resident) monks replied, "Each monk receives a pair of robes", and then he left his slippers there and went on to another monastery. There, in that second monastery, he left his walking stick, when getting the information that the monks each received two pairs of robes and went on to another monastery. There, in that third monastery, he left his drinking bottle, when getting the information that the monks each received three pairs of robes, and went on to another monastery. There, in that fourth monastery, he got the information that the monks each received the four pairs of robes, and so he decided to spend the rainy season in that fourth monastery, delivering various sermons to both laymen and monks. He was honored by them with many robes. At the end of the rainy season, he sent the messages to the monasteries where he left his slippers, walking stick and drinking bottle, telling the monks living there to send him the robes that he should get as his share, and then he went (departed) in a cart, being filled up with those robes.

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At that time, when he passed by a monastery situated on his way and his foot was entangled with a creeper, he thought (interpreted) that it was a sign of good luck and so he entered into the monastery. There, the two monks spending the rainy season, received the two pairs of rough cotton robes and one pair of velvet robes and were disputing being unable to divide them among themselves. On seeing Rev. *Upananda*, they requested him to divide the robes among themselves. Being repeatedly requested by them, he asked them, "Will you accept my word of decision?" When they said, 'yes', then Rev. *Upananda* gave them each one pair of cotton robes and he took the velvet robe which, he said, was fit to be worn by a good preacher like himself. Being displeased with his decision, the two young monks went to the *Buddha* and reported the matter to him. Then the *Buddha* replied, "This *Upananda* did thus to you not only now but also in the past, and retold them the following past story.

In one existence in the past, there were two otters-one who resorted to the river side and another who resorted to the deep water in the river Ganges. They two got a big fish together and could not divide it among themselves. They two were indeed the two would-be young monks who were disputing over the robes which they got.

The would be Rev. *Upananda* was then a fox who resorted to the bank of river Ganges was wandering to search for a fish as his wife named '*Māyāvi* had a longing to eat fish.

[You who are reading this story may perhaps have a mistress who is urging you to get an ear-ring of diamond for her and therefore have to search for it.]

That fox, when going out to search for fish along the way, got his leg entangled with a creeper and thought (interpreted) that it was a sign of good luck which would bring him something. When going down the bank of river Ganges, he met with the two otters, who requested him to divide the fish among themselves. Being requested repeatedly by them, he asked them, "Will you accept my word of decision?" When they replied, 'Yes', then the fox cut the fish into three pieces (parts) and took the middle part of it as a share right of the judge, giving away the other two parts (the head and the tail) to them each, and ran away. The two otters stood being disappointed, looking at the fox.

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The two young monks, as the otters in their past existences, had disputed with regard to dividing a fish among themselves, and also now disputed with regard to dividing the velvet robe among themselves. And Rev. *Upananda* had exploited as a fox in his past life in the case of fish of the two latter's, and also as a senior monk in his present life, in the case of velvet robe of the two young monks. He, though being a sākyan monk who happened to meet with the *Buddha*, should search (strive) for noble truth, but instead he strove just to get the four requisites, being contented with his life as a good preacher, and therefore he was censured as (being) a wanton monk who was too greedy for the requisites. By those dispositions of his, he was made (kept) far away from the noble truth, and he missed the noble truth, though he happened to meet with *Buddha Sāsana*.

After narrating this past story, the **Buddha** said to the two young monks. Thus this **Upananda** had made you unhappy in his past existence as well". Then the **Buddha**, wishing to reproach **Upananda**, said "Monks, he who wants to exhort others should first well establish himself in **Dhamma** (Truth)". He then said again in verse:- "A wise man should well establish himself first in the **Dhamma** (good virtue), and then only should exhort others, and should not defile himself with defilements (impurities)". (**Dhammapada** -158 **Dhammapada**- tnra- II 88-90).

He who exhorts others without exstabling himself in the **Dhamma** is sure to be blamed by others and his mind is also defiled. On the other hand, he who has first exstablished himself in the **Dhamma** and then exhorts others is later to be praised. Therefore his mind is not defiled. By doing thus, the wise man may not be defiled with defilements. (**Dhammapada**- A- 2-90)

The lady **Ciñcamānavikā**

A lady named '**Ciñcamānavikā**', pretending to be pregnant, falsely accused the **Buddha** (with her pregnancy). Such evil dispositions arose in her due to the force (power) of the latent (evil) dispositions that existed latently in her since her past existences.

As described in the '**Cūlapaduma Jātaka** story, a lady who was the would-be **ciñcamāna** secretly enjoyed the sexual intercourse with a man whose things were cut off and later she cunningly pushed her (legitimate) husband known as prince **Mahāpaduma** down from the top of the mountain. (**Cūlapaduma Jātaka**-A-5-105 -110).

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Susumāra Jātaka - Once upon a time, the would-be **Buddha** (Bodhisat) in one of his existences was born as a monkey in the **Himālayas**. He when grown up had a big and splendid body, and was as strong as an elephant. He lived in the bend of a river. At that time there lived in that very place the two crocodiles, husband and wife who were the would-be Rev. **Devadatta** and the would-be **ciñcamānavika**. Then the wife crocodile told her husband that she had a peculiar longing that she wanted to eat a monkey's heart and that she would die unless she ate (had) it. Then her husband soothed her by giving promise that he would try to get it by all means. So saying, he went to the Bodhisat monkey who was resting (staying) near the bank of river Ganges after drinking water.

And he said, "Friend monkey, why do you resort to the usual pasture here, eating (only) bananas? On the other side of river Ganges there are plenty of sweet and delicious fruits, big and small such as the mango, jack- fruit and so on. Shouldn't you go to the other side of river Ganges to eat such like fruits?"

The monkey replied "Crocodile, the river Ganges has much and deep water, the surface of which is very wide. How can I go to its other shore?" The crocodile said, "If you want to go there, I will take you there, putting you on my back". The Bodhisat, believing him, said 'Yes'. 'If so,' the crocodile said, 'come and get on my back " and the monkey did accordingly. Then the crocodile went a little far away and drowned the monkey in the water.

Then, the bodhisat asked "Friend, you have suffocated me in the water. What is the reason (cause) of doing thus?" The crocodile replied, "Monkey, I did not carry you in good intention. Indeed my wife has a longing to eat your heart. I want her to eat your heart. That is why I carried you".

The Bodhisat said "Friend crocodile, you have done what is right and good by saying thus. If the heart were in my womb, it would be broken into pieces when (while) I was running on the tops of trees." When the crocodile asked. "Where do you place your heart," the Bodhisat said; pointing to a fig-tree full of flowers and fruits that are seen nearby "Look at that fig- tree, on the top of which I hang my heart."

The crocodile said; "Monkey, if you give me your heart, I will not kill you". The Bodhisat replied: "If so, take me to that fig-tree. I will give you my heart which I hang on it (its top)."

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Then the crocodile carried the Bodhisat to that fig- tree. The Bodhisat jumped from the crocodile's back and ran onto the fig-tree (*Jataka-A-2-145-6*).

In this story, the lady *ciñcamāna* (now) was then the she-crocodile who had a longing to eat the heart of Bodhisat. The ill- dispositions to harm the Bodhisat have ever been latently in *ciñcamāna* throughout the cycle of existences, but not '*Alobha*' (non- greed) in her towards the Bodhisat.

"The strong '*Lobha*' cannot defeat the weak '*Alobha*'. Being unable to control (restrain) that '*Lobha*', *Ciñcamāna* has been reborn in hell till now".

Lobha' of the Nun Thullanandā

Just as many monastic rules were (have been) laid down concerning Rev. *Upananda*, even so there were many monastic rules laid down concerning the nun *Thullanandā*. The rule '*Lasuna sikkhāpada*', was one of those many rules laid down concerning the greediness of the nun *Thullanandā*.

While the *Buddha* was once, residing in *Jetavana* monastery in *Sāvatti*, a certain lay man invited the nuns to accept the garlic, saying "I will give you the garlic as much as you want." Then he told (ordered) his field-watcher; "When the nuns come here, give two or three packets of garlic to each of them.

Once there was a festival in *Savatti*. All the garlic that were brought from that lay man's field were sold out. Then the nuns came to that lay man and told him that they wanted the garlic. That layman too told them that there were no garlic left, and so asked them to go to the field (farm) and have the garlic.

The nun *Thullananda* went to the field and let the field watcher fetch (bring) plenty of garlic unlimited. The field watcher and other people rebuked and reproached her, That news reached the ear of the *Buddha*. The *Buddha* then censured the nun *Thullanandā* and narrated her past story.

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"Monks, the nun *Thullanandā* was in the past the wife of a certain *Brāhman*. She gave birth to three daughters named '*Nandā*, *Nandavati* and *Sundarinandā*. Monks, the *Brāhman* father, after death, was reborn in a certain kind of swan, whose feathers were golden (made of gold). That swan gave daily one gold feather to his wife and daughters who belonged to him in his past human life. Monks, the wife who was then *Thullanandā* was not content (unsatisfied) that the swan gave her only one gold-feather each day, and so, taking hold of the swan (coming next time), she plucked all his feathers off. All that swan's feather, when grew up again, became white, (and the swan never came there again).

"Monks, the nun *Thullanandā*, in that past existence of hers too, had lost all gold, being too much greedy. And now too she has lost all garlic.

"One should be content with what one has obtained. A very, greedy one is indeed evil. The woman who taking hold of the swan, plucked out all his feathers and so lost all gold. (Yi-2- 339-40)

The force of thirst for taste

While the *Buddha* was residing in *Veluvana* monastery in the city of *Rājagaha*, the only son named *Tissa* of a rich man (millionaire) had a great desire to be (become) a monk, when he

went to the **Buddha** and listened his sermon. Though he asked his parents to permit him to be a monk, but he failed; and so he went on a hunger-strike for seven days like the young man **Ratthapāla** and then he got their permission.

He took ordination under (in the presence of) the **Buddha**. The **Buddha** having ordained him a monk, stayed in the **Veluvana** monastery for two weeks and then proceeded to the **Jetavana** monastery (in **Sāvatti**). The monk **Tissa** strictly observed the thirteen kinds of austerity (known as **Dhutaṅga**) and spent his time, going round for alms-food from house to house successively in **Sāvatti**. So he came to be known (called) as 'Rev. **Cūla pindappātika Tissa**'.

At that time, when there occurred a merry-making festival in **Rājagaha**, the parents of Rev. **Cūla pinda pātika Tissa** placed on their bosom a jeweled tray in which are all put the jeweled ornaments which their son were in his laity-life and took part in the other such like merry-making festivals . They cried out saying "Our son put on these jeweled ornaments and took part in the merry-making festivals like this. The monk **Gotama** took our only son away and went to **Sāvatti**. Where did our son stay now? and so on.

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Then a beautiful prostitute went to their house, and asked the rich woman the reason (causes) of her crying. (weeping). When she learnt everything about her weeping, she said to that rich woman, "If you give me all property in your house, I will bring your son to you".

The rich woman, too saying 'Yes', gave the prostitute enough money and provision, and sent her (being) accompanied by many retainues to her son, saying, "go to my son and bring him back to me by means of your tactful persuasion".

That prostitute, sitting in a covered carriage, went to **Sāvatti** and bought a house by (near) the road where Rev. **Cūla.pindapātika.tissa** used to go for alms-food. The retainues given her by the rich woman, being kept to stay out of that Reverend's sight, she stayed together with her own retainues and started to persuade the Reverend with a taste of very delicious food served to him.

(Rev. **Tissa** too who had not taken such delicious food for long, could not help going for alms to that road and so went there daily.) Gradually persuading the Reverend from a standing - monk to a sitting-monk, she invited him into the house and served him with delicious meat, Rev. **Tissa** himself, being bound (tied) with the 'lust for food,' accepted her invitation and acted accordingly. That lady also, knowing his attitude ready to comply with her desire (will), pretended to be ill and slept (was sleeping) in her bed room.

Rev. **Tissa**, after going round for alms-food from house to house successively, arrived at the door of her house. Her female servants took the Rev's bowl and let him sit inside the house. The reverend too, not seeing his lay-woman, asked: "Where is the lay woman?". The female servants (house maids) replied: "She is ill, and wants to see you."

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That **Cūla.pindapātika.tissa**, being bound (tied) with the 'lust for taste' broke the 'vow of austerity' (**Dhutaṅga**) and went alone into her bed-room. That lay-woman, telling him the cause of coming here, persuaded him with all her artifices (guiles), and the Reverend, being bound (tied) with the 'lust for taste', was inclining to turn to lay-man. Latent craving (lust) hidden in him began to burst out. Then that lay-woman, after letting him disrobe, and sit in the carriage together with her, took (brought) him back to **Rājagaha**, being accompanied by a number of retainues. **Tissa**, the monk also followed after the prostitute in (under) the guise of a rich lady. That news spread among the circle of monks. Then the **Buddha** said "Monks, this monk followed after that lady, being **Attā**ched to taste, not only in this life, but also in his past existence," and then narrated his past story.

The honey-besmeared grass

In one past existence there was a (royal) gardener named '*Sañjaya*' at the time of king of *Benares*. At that time, a kind of deer called '*Migavāta*' as he could run as swiftly as air came to that royal garden and (but) ran away when he saw '*Sañjaya*', the royal gardener. That deer frequently resorted to that royal garden. The royal gardener too daily presented various flowers and fruits to the king. Then one day the king asked that gardener: - "Gardener, have you seen anything strange in the garden?" The gardener replied: "Your majesty, I have seen nothing strange but a kind of deer called '*Vātamiga*' (rare to be seen) which frequently came and resorted to the royal garden. When the king asked, "Can you catch that deer?" the gardener replied, "If I get some honey, I can