

"namo tassabhagavato arahato sammāsambuddhassa"

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

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

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

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

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At that night, the novice thought like “ Since I attained the novice-hood, I never sleep near the village where I can't take austere practice of residence in a rustic monastery”. [ie:- He always sleep in a sylvan monastery situated at least a thousand yards from the nearest village = *Arannakanga dhutanga*]. So, the novice took the bowl and went into the forest, a thousand yards away from the village where he spent the whole night by taking austere practice of residence in a rustic monastery.

When, the preceptor did not see the novice sleeping, he thought that the novice was arrested and taken away by the human flesh eaters of that place.

Next morning, at dawn, the novice took a bowl of water for face washing and a twig, frayed at one end to clean the teeth and came back to the village.

Then the preceptor monk asked “where are you going last night, you young novice?” You make me worried and thinking in a rambling way”. “ So, for that wrongful behaviour, you should carry sand and fetch water as punishment (= *danda*)”.

“Yes.... I will carry sand and fetch water as punishment” replied the novice. The preceptor monk, after washing the face, put on robe and went to village with the novice. The villagers offered fruits, nuts and leaves. After taking these as meal, they went back to the monastery. At the monastery, the novice washed the feet of his teacher with water.

Again, the preceptor monk asked “where are you going last night, you young novice?” “You make me worried and thinking a rambling way”.

Then, the novice replied like “You venerable teacher, since after attaining the novice-hood, I never sleep near the village where I can't pursue austere practice of residence in a rustic dwelling place. So, I went into the forrest and slept there”.

“If so, young novice, you should not be punished. Instead, I should carry sand and fetch water as punishment” said the preceptor monk. After living there for sometime, at one day, the preceptor monk warned the novice like : -----

“O..... young novice, I am very old. I don't know what will happen to me later”. So, you should try to take care of yourself”. [You should live by taking care of yourself. I am very old. I can't do anythings; and I can't take care of myself since I am old = I can't try further

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to attain the Fruition of Holiness (= *Arahatta phala*.) ---- that was what the preceptor monk wanted to say.]. Since, the preceptor already attained the Fruition of Non-Return (= *Anagami phala*), he foresaw that he would be eaten by human flesh eaters in future. So, he warned ahead the novice to take care of himself. (Mulati-2-211.)

The Venerable guide monk was the noble one who already attained the Fruition of Non-Return. (= *Anagani puggala*). For sometimes later, the people who ate the human flesh (= *Manussa khadaka*), killed him, and ate.

After the death of his guide monk, the novice lived by taking care of himself. After the Rebellion of *Brahmanatissa* was abolished, the novice took another new

guide monk and lived. [So, note that a novice can take another new guide monk when their first teacher of ordination ceremony passed away.]

The novice, when he came of age, was ordained as a Buddhist monk. He learnt *Pali* scriptures of Buddha's teachings (= *Buddha vacana*). He was able to relate the three repositories of Buddhist Scriptures (= *Tipitakattaya*) from memory, and later became Venerable Buddhist monk known as "Tipitakadhara Vattabbaka nigrodha".

At that time, the King "Pitumaharaja" reigned the Island of "Lanka dipa". All the monks came from other side of the ocean (ie:- India) asked the dwelling place of Venerable *Vattabba nigrodha*, and accompanied him. Then Venerable *Vattabba nigrodha* travelled to the Great Monastery (= *Mahavihara*) with these follower monks and pay obeisance to Great Banyan Tree, Great Temple and *Thuparama* Temple. Then they entered the town. As soon as Venerable *Vattabba* reached the south gate of the town, Ensemble of three robes for a monk (= *Ticivara*) appeared at (9) places; and he obtained so many properly prepared offerings.

So, the toddy-palm nuts, fruits and leaves are the Rarity of occurrence (= *Dullabha*) at the time of Dissolution of Period (= *Kala vipatti*). But, at the time of Fulfilment of Period (= *Kala sampatti*) a lot of offerings, gifts and fame are easy to obtain.

That is how, although the Wholesome actions done in the past are prevented to give their effects by Dissolution of Period, these are favourable to give their effects at the time of Fulfilment of Period. ----- The Buddha precisely knows in this way.

(Abhi-ttha-2-430-433.)

4. The next person also has so many Wholesome actions done in the past. These Wholesome actions

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are prevented to give their effects when that person is in the state of Dissolution of Diligence (= *Payoga vipatti*). (That person with Wholesome deeds, does not practise in three kinds of Trainings = *Sikkha*, like Morality, Concentration and Wisdom so as to purify the Bodily, Verbal and Mental actions, instead he performs (10) kinds of Evil conducts (= *Ducarita*) with Manifestations of Immoral actions (= *Akusala kammapatha dhamma*). He also performs immoral action led by Wrong view (= *Miccha ditthi*). At that time, that person is said to be in the state of Dissolution of Diligence, and Fulfilment of Diligence is abolished. If that person exists in the Dissolution of Diligence due to Evil-Conducts as described above, the Wholesome actions done in the past are not favourable to give their good effects.)

But, if that person who had done Wholesome actions exists in the state of Right Diligence (= *Samma payoga*), and performs good bodily, verbal and mental actions, observed the five or ten sets of precepts, even the King will send his daughter-princes with numerous prosperities to that person at the time of Fulfilment of Diligence. The people send to him so many gold, silver and rubies or chariots, thinking that he deserves these various gifts.

If that person, is reborn in the human world at the time of Fulfilment of Period with Fulfilment of Diligence, and attains monkhood or novice (ie:- If he is a novice or a monk), he will have a large crowd of monk audience and have great power and glory

(= *Anubhava*). This is one of the stories.

The Story of Venerable Culasudhamma Monk

Venerable *Culasudhamma* Monk who often lived at *Girigamakanna* place was cherished and revered by the King *Kutakanna*. Once, the King *Kutakanna* lived at *Uppalavapi* region, he requested *Culasudhamma* Great Monk to visit to him. The great monk came and lived at the *Malarama* Monastery. Then the king asked the mother of the great monk about the great monk like ---"what does the great monk like to eat?". The mother of great monk replied --"... Your majesty..... he likes fruits". So, the King *Kutakanna* took some fruits and offered to Venerable *Culasudhamma*. But, the king dared not to look at the face of revered great monk.

On leaving the monastery, the king asked his queen like--"... my dear queen, what is the personality of the Venerable great monk as a whole?".

"Your majesty..... even you, who is the brave and powerful man dare not to look at the face of the great monk, what about me? I also dare not to look at the face of the great monk". replied the queen.

Then the king *Kutakanna* said like" dare not to look at the face of the great monk who was once the son of a rich man who has to pay taxes to me, the king of the country"; and continued to declare like --"... my people, how great the glory and power of the Lord Buddha's Teachings (= *Sasana*) is!". After saying like that, the king whacked with an open palm over the crook of the elbow of the other arm folded across his chest in a jubilant mood.

(Abhi-ttha -2-433.)

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"The Story of Venerable Culanaga Monk, Bearer of the Three Repositories of Buddhist Scriptures"

(*Tipitakadhara Culanaga Thera*)

Venerable *Culanaga* monk bearer of the three Repositories of Buddhist Scriptures was also cherished and revered by the king *Kutakanna*. One day the great monk had infection of the pulp of one finger. The king *Kutakanna* went to the monastery to pay obeisance to the great monk. Since, the great monk was revered by the king, the king kept the finger of the great monk in his mouth. The abscess of the finger bursted in the mouth. Since the great monk was cherished one, the king did not spit out the pus. Instead, he swallowed like pure drinking water.

Later, the Venerable *Culanaga* monk, died on the royal bedstead. The king *Kutakanna*, came to there and put the bed pan on his head. (= That bed pan was used by the great monk and it contained excreta of the monk before death.). Then he wept loudly and shouting like: ---

"The axle of the cart (ie :- Doctrine of the Buddha) is broken, the axle is broken", and running around the town. What is the nature of running of the king with bed pan over the head ?

It is the way of noble practice of Right Diligence (= *Samma payoga*).

(Abhi- ttha-2 -433.)

Venerable *Culanaga* Monk, bearer of the three Repositories of Buddhist Scriptures had Right Diligence (= *Samma payoga*) of practising three fold of Training (= *Sikkha*) so as to purify the bodily, verbal and mental actions. The king *Kutakanna* had a deep reverence for that Right Diligence and so he ran about with bed pan on his head. By that action, it is evident that Venerable *Culanaga* Monk; bearer of the three Repositories of Buddhist Scriptures had deeply reverent Right Diligence. (Mulati-2-211.)

That is how, the Wholesome actions, the effects of which are prevented by Dissolution of Diligence will give their effects at the time of Fulfilment of Diligence. The supreme Buddha precisely knows in this way.

So, the Wholesome actions when prevented by (4) kinds of Dissolutions (= *Vipatti dhamma*), will give or favourable to give their effects only when there are (4) kinds of Fulfilment (= *Sampatti dhamma*) or only when these are in association with (4) kinds of Fulfilment. (Abhi-ttha-2-433.)

The Marvellous Example (*Abbhutopama*)

Based on the possibility of giving effects in association with (4) kinds of Fulfilments (= *Sampatti*), the following marvellous example (= *Abbhutopama*) was described by old Commentary teachers.

Once, a king put his counsellor in prison due to an insignificant guilt. The relatives of that counsellor did not complain about the counsellor when the king was in anger. But, when the anger was clear, they complained the king that

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the counsellor was free from guilt. Then the king released the counsellor from the prison and employed again for original official position. From that time, that counsellor received uncountable amount of gifts from the various regions of the city. Since, the gifts and money were too much, the treasurers of the consellor could not accept further.

In the above marvellous example, consider the similarity of the occasion of that consellor imprisoned by the king due to insignificant guilt; to the occasion of an ordinary person suffering in the hell.

Next, consider the similarity of the occasion of releasing and employing original rank to that counsellor by the king; to the occasion of an ordinary person feeling pleasures in the Celestial realm of gods.

Finally consider the similarity of the occasion that the treasurers of the counsellor could not further accept the gifts and prosperities; to the occasion of giving effects by the Wholesome actions done in the past, when these are favourable by (4) kinds of Fulfilments (= *Sampatti*). The Wholesome actions done in the past when favoured by the (4) kinds of Fulfilment, these can give the effects of existing to and fro between the human world and Celestial realms of gods for about the period of one hundred thousands (100000) complete world cycles (= *Mahakappa*) and finally reach the *Nirvana = Nibbana* (= liberation from the endless rounds of suffering.).

**Explanation According to the Pali-Scripture of the Path of Analytical Intellect
(= *Patisambhida Magga*)**

Now, the second Physical and Mental Power = Wisdom (= *Dutiya bala nana*) of the Buddha is already explained in terms of Pali-Scripture in the Second book (= *Vibhanga*) of the Division of the Ultimate Realities (= *Abhidhamma Pitaka*). Further explanation will now be given according to the Pali-Scripture of the Path of Analytical Intellect (= *Patisambhida magga*) (Khu-9-271.)

**(1) The Action done in the Past already Given it's Effect in one of the Past Live
(*Ahosi kammam ahosi kammavipako*)**

The action which was done in the past occurred in the past life. That action had already given it's effects in the past life. That kind of action which occurred in the past life and gave it's effect in the past life; is known as “*hosi kammam ahosi kammavipako*”e:--- occurred in the past life and gave it's effect in one of the past life.(Abhi-ttha -2-434.)

**(2) The Action that Has Been, But Ineffectual
(*Ahosi kammam nahosi kammavipako*)**

A person has done so many Actions like “action ripening during the present life” (= *Ditthadhamma vedaniya kamma*) etc etc. When performing an Action, first Impulsion Consciousness among the seven Impulsion Consciousness occur, can give it's effect or ripens during the present life and known as Action ripening during the life-time (= *Dittha dhamma vedaniya kamma*). The seventh Impulsion Consciousness can give rise to Action ripening in the next birth (= *Upapajjavedaniya kamma*). And, the middle (5) Impulsion Consciousness can give rise their effects from the third rebirth to later births until the person is liberated from the endless rounds of suffering (= *Nirvana*). It is known as the Action ripening in later births (= *Aparapariya vedaniya kamma*). In performing single act of giving (= *Dana*) so many first Impulsion Consciousness, seventh Impulsion consciousness and middle (5) Impulsion Consciousness arise. That is, so many times of thought processes = Cognitive processes (= *Vithi*) occur at that time. So, at the time of performing the act of giving (= *Dana*),

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so many Actions ripening during the life-time, Actions ripening in the next birth and Actions ripening in later births. (= *Dittha dhamma vedaniya, Upapajja vedaniya, Aparapariya vedaniya*) occur.. If a person performs so many acts of donation, uncountable numbers of Actions will occur. Note in the same way in performing other Acts of Morality, and Meditation. In this instance, the Act of Meditation is meant for the Actions done in realms of sensuous pleasures = *Kamavacara kamma*). (For about

Actions in the Fine-material and Immaterial Sphere = *Mahaggata kamma*, it is mentioned in Seperate section.)

Among the numerous Actions ripening during the present life (= *Ditthadhamma vedaniya*) if one of the Action already given it's effects in the present life, the other Actions ripening during the life-time will not give their effects. Similarly, among the Actions ripening in the next birth (= *Upapajja vedaniya kamma*), if one of the Actions ripening in the next birth has already given the effect of conception in the next birth, the other remaining Actions ripening in the next birth will no longer give their effects. Among the numerous Heinous Actions, (= *Anantariya kamma*) if one Heinous Action gives it's effect of existence in the Hell (= *Niraya*), the remaing Heinous Actions will not give the effect of conception in the Hell. (= *Niraya patisandhi*). If one Heinous Action gives it's effect of conception, the remaining Heinous Actions secondarily support that effect. (Ma-ti-3-374.). Among the (8) kinds of attainment of Mental Absorptions (= *Samapatti*), if one attainment (= *Samapatti*) gives it's effect of existence in the Fine and Immaterial sphere, the remaining Attainments (= *Samapatti*) will not give their effects. To all these kinds of Actions, the term “The Action that has been, but Ineffectual” (= *Ahosi kammam nahosi kammavipako*) is given. (Abhi-ttha-2-434.)

A person has done so many Wholesome and Unwholesome actions in the past. Depending on the noble friends (= *Kalyanamitta*), Noble ones (= *Ariya puggala*) like the Buddha, that person attains the Fruition of Holiness (= *Arahatta phala*), these Actions will not give their effects in that person's body and mind continuum after his ultimate passing away. (= *Parinibbana cuti*). To such kinds of Actions also; the term “That Action has been done, but Ineffectual” (= *Ahosi kammam nahosi kammavipaka*) is given.

(Abhi-ttha-2-

434.)

(3) The Action done in the Past, giving the effect in the Present life.

(*Ahosi kammam atthi kamma vipako*)

A certain Action was done in the Past Life, and it is giving it's effect in the Present Life. It is known as “*hosi kammam atthi kamma vipako*”.

(Abhi-ttha k- 2-434.)

(4) The Action that Has Been, but not giving Effect

(*Ahosi kammama natthi kamma vipako*)

A certain Action was done. Similar in case of No (2):- “**The Action that has been, but Ineffectnal** (= *Ahosi kammam nahosi kamma vipako*)”, that Action has no effect. (ie :- The Action ripening during the life-time which does not give it's effect, among numerous Action ripening during the life-time;-- the Action ripening in the next birth which does not give it's effect, among numerous Actions ripening in the next birth;-- the Heinous Action = *Anantariya kamma* which does not give it's effect of existence in the hell, among the numerous Heinous Actions;--and the Action of attainment = *Samapatti kamma* which does not give it's effect, among the numerous Actions of attainment). That kind of Action is known as “The Action arises, but produce no effect” (= *Ahosi kammam natthi kamma vipako*).

(Abhi-ttha-2-434.)

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(5) The Action had been done, will give effect later

(*Ahosi kammam bhavissati kammavipako*)

A certain kind of Action had been done in one past-life. It will give it's effect in future time. Such kind of Action is known as “The Action had been done, will give effect later” (= *Ahosi kammam bhavissati kammavipako*). These are also known “actions ripening in later births” (= *Aparapariya vedaniya kamma*) (Abhi-ttha-2-434.)

(6) The Action that has been, But Ineffectual in Future time

(*Ahosi kammam na bhavissati kamma vipako*)

A certain Action has been done in the Past- life. That Action as described above will not be able to give it's effect in Future- time. This kind of Action is known as “*hosi kammam na bhavissati kammavipako*” = Action that has been done, but not be able to give it's effect. (These are the Actions ripening in later births = *Aparapariya vedaniya kamma*, done in numerous Past-lives; but are not able to give their effects in the Future after ultimate passing away of that person. (Abhi-ttha-2-434.)

The above described Actions are (6) Actions done in the Past. Now, (4) kinds of Actions performed in the Present Life which are described in the *Pali*-scripture of the Path of Analytical Intellect (= *Patisambhida magga*) will be mentioned.

(1) The Action is there, the Effect of that Action is still there

(*Atthi kammam atthi kamma vipako*)

A certain Action is performed in the Present life, and it is still giving it's effect.

That is “*Tthi kammam atthi kamma vipako*” (= the Action is there, the Effect of which is still there). (Abhi-ttha-2-435.) (This is the Action ripening during the life time = *Ditthadhamma vedaniya kamma*).

(2) The Action is there, the Effect of that Action is not there

(*Atthi kammam natthi kamma vipako*)

A certain Action is done in the Present Life. Among these Actions there are so many Actions, ripening during the Present life time (= *Dittha dhamma vedaniya kamma*). The Action which may give it's effect becomes ineffectual. That is, the Action which is still there, but ineffectual (= *Atthi kammam natthi kamma vipako*). (That is; other Actions among the numerous Actions ripening during the Present time (= *Dittha dhamma vedaniya kamma*) which are not favourable to give their effect, if one of the Action ripening during the life-time has already gives it's effect.).

(3) The Action is there, it will give it's Effect in Later

(*Atthi kammam bhavissati kamma vipako*)

A certain Action is done in Present-life and it will give it's Effect in Future-time. That Action is known as “The Action in there, will give effect later” (= *Atthikammam bhavissati kamma vipako*). (Abhi-ttha-2-435.)

(4) The Action is there, the effect will not be given
(*Atthi kammam na bhavissati kammavipako*)

A certain Action which is done in the Present life is still there. But, it will not be favourable to give it's effect in Future time. That kind of Action is- “The Action in there, the effect will not be given” (= *Atthi kammam na bhavissati kamma vipako*).

(Abhi-ttha-2-435.)

Among the so many Actions ripening in the next birth (= *Upapajja vedaniya kamma*), if one of them gives the effect of conception (= *Patisandhi*), the remaining Actions ripening in the next birth will not give their effect of conception. Similarly, among the so many Actions ripening in later births (= *Aparapariya vedaniya*), if one of them gives the effect of conception, the remaining Actions ripening in later births, will not give their effects of conception. If one of the Actions of attainment (= *Samapatti kamma*) done in the present life gives the effect of conception, the remaining Actions of attainment will not give their effects. Among the so many Heinous actions, if one of them gives the effect of conception, the remaining Heinous actions will not give their effects of conception. If a person is going to pass away ultimately (= *Parinibbana cuti*); in future, all the Actions done are not able to give their effects after his Ultimate passing away. These (4) kinds of Actions are the (4) kinds of Present-time Actions. Again, the Buddha continues to state (2) kinds of Future-time Actions.

(1) Future Action will be there, and will give Effect in Future-time
(*Bhavissati kammam bhavissati kammavipako*)

A certain Action by itself will occur in future and the effect of that action will occur in Future. That kind of Action is known as “The Future Action will be there and will give the effect in Future (= *Bhavissati kammam bhavissati kammavipako*).

(Abhi-ttha-2-435.)

(2) Future Action will be there, but it will not give effect in future
(*Bhavissati kammam na bhavissati kamma vipako*)

The Action by itself will occur in Future, but it won't give any effect in Future-time. Such kind of Action is known as Future Action without Future effect (= *Bhavissati kammam na bhavissati kammavipako*). (Abhi-ttha-2-435.)

Now, it is understandable by referring same method.

The **innate Knowledge of perception that whether the Consequences will be morally Wholesome or Unwholesome** (= *Kammantara vipakantara janana nana*), possessed by the Perfectly Enlightened Buddha (= *Samma sambuddha*); also known as the One Who Has Trod the Path of Reality (= *Tathagata*), and who knows all accounts of various kinds of Action and various Effect of the Actions, is unshakeable by others. So, it is known as **Second Physical and Mental Power (= Wisdom) of the Buddha** (= *Dutiya bala nana*).

(Abhi -ttha-2-435.)

Now, you noble person have already known following two facts: -----

1. The (4) Fulfilments (= *Sampatti*) can prevent the Unwholesome actions to give their effects and they give support and favour to the Wholesome actions to give their effects, and

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2. The (4) Dissolutions (= *Vipatti*) can prevent the Wholesome actions to give their effects and, favour and support the Unwholesome actions to give their effects.

Now, discussion on the Action causing Fulfilment or Dissolution will be mentioned.

The Seed and The Fruit

*Yadisam vapate bijam, tadisam harate phalam.
Kalyanakari kalyanam, papakari ca papakam.*

(Sam-1-229.)

If you sow (= *Vapate*) pure stock (= *Yadisam*) of seeds (= *Bijam*), you will get (= *harate*) good quality (= *tadisam*) fruits (= *phalam*). A person who performs good conduct (= *Kalyanakari*), will get (= *labate*) good result (= *Kalyanam*). A person who performs evil conduct will get ill result.

Bitter seeds from the neem or margosa tree (*Azadirachta indica*) and the sponge gourd (*Luffa pentandra*), will never produce sweet and tasty fruits and only give fruits of unpleasant taste. Similarly, evil conducts (= *Ducarita*) like Bodily evil conduct etc, will not give good effect which is similar in nature to pleasant taste and these will give only ill effect which is similar in nature to bitter taste.

Apart from that---the seeds of sugar cane and fragrant rice will produce sweet sugar and tasty grains and will not give bitter taste. Similarly, good conducts (= *Sucarita*) will give only good effect. They will not give ill effect which is similar in nature to unpleasant taste.

(Abhi-ttha-2-419.)

So as to deeply understand this phenomenon, the **Discourse of *Culakamma vibhanga*** will be mentioned.

(Ma-3-243 -249.)

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Short Discourse on Analysis of Actions (*Cula kamma vibhanga sutta*)

At one time, the Blessed One, Lord Buddha was dwelling at the monastery of *Anathapindika* in *Jeta Grove* near the city of *Savatthi*. At that time, *Subha* the lad, son of *Brahmin Todeyya* approached the Buddha and engaged in polite and pleasant conversation with the Buddha. After that, he took suitable place to sit and asked the Buddha some questions. Before mentioning the questions of *Subha* the Lad, something about *Brahmin Todeyya* will be described first.

Subha the Lad (= *Subha manava*) ----- That young man had good looking appearance and respectful attribute. Due to his pure appearance and body parts he was named “*Subha*” = Purity. When he was young, he was known as “*Manava*” = a lad.

When became of age, he was also named as” *Subha* the Lad”. He was a precious son of the *Brahmin Todeyya*. That *Brahmin Todeyya* was the Court *Brahmin* who officiated at royal ceremonies and was the advisor of the King *Pasenadikosala*. He was known as *Todeyya*, because he was entitled by the king, to a portion of revenue collected from a village which was known as”*Tudi* village” , near the city of *Savatthi*. Although he possessed a lot of prosperities amounting to (870) millions, he was a very very stingy rich man. He kept in mind that “To whom, who are all the time offering, shortage of prosperities is possible”. So, he never offered anything to any body else. He always taught his son not to donate by saying like --”The brownish stone (probably; jasper) used to smear around the eye, will be thinned out when repeatedly ground. Similarly, the prosperities will become less; if a person is offering all the time. So, my son, a wise man who is married and living in the human world, should **save the prosperities like the termites and the bees** (ie:-- these insects always collect the foods and nectar)”.

He had not offered even a ladle of boiled rice or a spoon of alms cooked rice to the Perfectly Enlightened Omniscient Buddha (= *Sabbannu sammāsambuddha*), who always performs duties (= *dhura*) compulsory for a Buddha like development of Insight, through Contemplation (= *Vipassanadhura*). *Todeyya*, at the proximate time of his death, there were so many Greed rooted Impulsion Consciousness occurring with attachment to his properties. These Greed rooted Impulsion Consciousness were taking the role of Near death Impulsion Consciousness (= *Maranasanna javana*). Due to the Greed (= *Lobha*) in wealth which was strong attachment to the properties, he was reborn in his own house as a dog. The young man” *Subha*” felt great affection for that dog. He fed that dog, the meal he took. He gently took that dog and let the dog to sleep on the delicate bed. At the dawn of one day, the lord Buddha after contemplation to develop Attainment of Mental absorption in the Great compassion (= *Mahakaruna samapatti*), looks with the all-seeing eyes (= *Samanta cakkhu*) for beings eligible (= *Veneyya sattava*) for Liberation from the Endless rounds of suffering (= *Nibbana*). Then the Buddha sees that dog. When the Buddha continues to look, the Buddha foresees like ---- “The *Brahmin Todeyya* is reborn as a dog in his own house due to the Greed in wealth which is strong attachment to the prosperities. If I go to that house of *Subha* the lad, that dog will bark on seeing me. At that time I will tell the dog a few words. Then, that dog thinking like-- ' *Gotama* the great monk knows me ', and will hide and sleep on the heap of ashes in the tripod stand. For that occasion, something will be talked between I and *Subha* the Lad. The young lad,

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on hearing teachings from me, will have firm belief in the Three Gems or Refuges(= *Sarana gamana*). The dog will reborn in the Hell after death.” So, foreseeing *Subha* the Lad taking firm belief in the Three Gems, the Lord Buddha after cleaning the body and hands, entered the village alone. When *Subha* the lad left the home, the Buddha goes there for alms food.

When the dog saw the Lord Buddha, it barked and came near the Buddha. Then, the Buddha tells the dog like:---”..... *Todeyya*, when you were human in the past

life, you scolded me, the Buddha; as “ Hey *Gotama*..... Hey *Gotama*”. Now you are reborn as a dog and barking at me. You will be reborn in the Hell very soon”.

The Lord Buddha tells like that. In this instance, the cause of *Brahmin Todeyya* to exist in the dog life and later reborn in the Hell is the Unwholesome action fulfilling the desire of the Greed (= *Lobha*).

Pāli Quotation

(A-2-377)(M-ṭī-3-371)

(M-ṭī-3-371)

The destination of a person who fulfil the desire of the Greed (= *Lobha*) is the Hell (= *Niraya*) or animal world. The Buddha mentions this in the “ **Discourse of *Aditta pariyaya***”. (Sam-2-377.) as follow: -----

“O..... Monks, [If one perceives, one of the (6) kinds of senses or all of the (6) kinds of Senses (= *Arammana*) as man, woman or as eye, eye brow or as gold, silver etc etc;]; at that time of perception, there is a Mind continuum which is attached to that images like man, woman etc;- with severe desire. That kind of Mind continuum can give the effect of conception in the next life. That is, it is the Consciousness of Action.

(= *Kamma vinnana*). If that peron dies at that time with severe desire and attachment to such images, it is sure that, the destination of that person in the next life is one of the Hell or one of the animal worlds.

(Sam-2-377.)

In this Discourse, the occurence of Greed rooted Impulsion consciousness (= *Lobha javana*) as Near-death Impulsion Consciousness (= *Marana sanna javana*) at the time of death is speicially mentioned. (Sam-ttha-3-51.)

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If a person done some Action which can give the effect of rebirth in the Hell, the effect of that Action can not be prevented even by the Buddha. That is, the Action is already mature enough to give it's effect.

When the dog heard the Buddha's words, it felt very much unhappy and down-hearted. So, the dog hid and slept on the heap of ashes in the tripod stand. The servants of that house were unable to take the dog on the delicate bed to sleep. When *Subha* the Lad came back, he asked “who put down the dog from the bed ?”. All aswered that no body put down and told the whole occasion happened. When the young man heard, what happened, he thought like “ My father is definitely reborn in

the *Brahmin* world. There is no such animal like *Todeyya* the dog. *Gotama* the old monk makes my father dog. *Gotama* the monk uses the untrue and abusive words” So, he felt very angry and went to *Jeta* monastery so as to suppress the Buddha for telling untruth (= *Muasavada*).

When, the young lad asked, the Buddha replied what happened. The Lord Buddha so as to express his words lacking untrue nature, asks the young man like “Then.... *Subha* the Lad;..... Have you any property, which your father had not told you, before his death ?”.

Then, the young man replied, “Yes.... *Gotama* the monk, there are spray of golden flowers wick is worth hundred thousands money, the golden shoes which is worth hundred thousands money, the golden bowl which is worth hundred thounds money and one hundred thounds as free money”.

Then the Buddha said to *Subha* the lad like : - “if so; you young man, go back to your home and let the dog sleep on the bed after feeding it gruel made of milk and rice. When the dog felt asleep, ask it for the hidden properties. The dog will tell you the hidden place of these properties. Then only you will know that the dog in your own father”.

Subha the Lad was very happy by thinking like “If it is true, I will obtain properties and if it is not true, I will suppress the *Gotama* the monk for telling untruth (= *Musavada*). Then, he went back home, performed as he was instructed by the Buddha. The dog felt very unhappy and down-hearted by thinking like “ My son, now, knows me as his father in my last human life” making some unpleasant voice, and went to the place where it burried the properties and raked the soil so as to make the young lad know the place.

Buddhanubhavena kira sunako tatha dasseti, na jatissarataya.

(Ma-ti-3-372.)

The dog was able to point out the place where the properties were burried due to the power and glory (= *Anubhava*) of the Buddha. It was not, that the dog obtained mental faculty to recall it's past existence (= *Jatissara nnana*). (Ma-ti-3-372.)

Subha the Lad after taking the properties, thought as : -----

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“*Bhava paticchannam nama evam sukhumam patisandhiantaram pakatam samanassa gotamassa, addha essa sabbannu* “

“The delicate interval of Conception (= *Patisandhi*), obscured by the Existences (= *Bhava*) is perceived in the Knowledge (= *Nana*) of the *Gotama* the noble one. So, he might be the real Perfectly Enlightened Omniscient Buddha (= *Sabbannu sammāsambuddha*) who knows every things in the world”. After thinking like that, he felt great reverence in the Buddha. Having deep reverence, he prepared (14) problems to be solved by the Buddha.

Subha the Lad, since he himself was an expert physiognomist (= *Angavijja*), considered that the *Gotama* the Noble one realizes the existences in various destinations (= *Gati*) by taking conception for birth (= *Jati patisandhi*) in various spheres;(= *Bhava*). He prepared (14) problems to be solved by the Buddha as

described above. So, *Subha* the Lad thinking in his mind like--"will take these problems to the *Gotama* the monk as gifts of talk on doctrinal matters." and approached the Buddha for second time to put up the following (14) sets of problems. (This account of *Subha* the Lad and *Brahmin Todeyya* is extracted from the Commentary of *Uparipannasa* 175-177).

(14) Sets of Problems Put Up by Subha the Lad

"O.... my Revered *Gotama*; although the people exist in the same human world ----- I see; some are superior and the others are inferior in status. What is the underlying cause, and support for this phenomena ?". "..... my Revered *Gotama*.... I see :--

1. Some humans have short life-span.
2. Some humans have long life-span.
3. Some humans have so many diseases.
4. Some humans have no diseases.
5. Some humans are ugly.
6. Some humans are good looking.
7. Some humans are bereft of friends and followers.
8. Some humans are surrounded by friends and followers.
9. Some humans are not endowed with wealth.
10. Some humans are endowed with wealth.
11. Some humans are of inferior status in class.
12. Some humans are of superior status in class.
13. Some humans are lack of wisdom.
14. Some humans are wise.

"So; My Revered *Gotama*..... what about it ? Although the people exist in the same human world ---- I see, some are superior and the others are inferior in status. What's the underlying cause and support for this phenomena ? asked by the young man.

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Then, the Lord Buddha gives a brief answer first, as follow: ---

*Kamassaka manava satta kammadayada kammayoni kammabandhu
kammappa sarana, kammam satte vibhajati yadidam hinappanatata yati.*

(Ma-3-244.)

= "*Subha* the Lad..... the only property ultimately owned by a person is his Action (= *Kamma* = *Karma*); He is heir to his Action; the Action only is the proximate cause; the Action only is relative and the Action only is refuge for him. The Action determines the living beings to have superior or inferior status." the Buddha teaches in this way.

[*Subha* the lad could not understand the essence of the Buddha's answer. It was somewhat like, taking up the honey with his mouth plugged with thick cloth. That young man had excessive pride in himself. He had full of Conceit (= *Mana*). He thought himself as a great wiseman. (= *Panditamani puggala*). He could not see

anybody else who was as wise as him. Since he was thinking himself as a great wise man, he had excessive pride like

----- “Whatever the *Gotama* the great monk says, I have already known about it.” So, to suppress the Conceit (= *Mana*) of the young man, the Glorious Omniscient Buddha

thinks as : -----

“I am going to teach difficult doctrine first. Then, the young man will request me ----- “O..... *Gotama* the great monk..... I don't know your words.

Please explain me further, so as to perceive your words in my knowledge '. -- Only after then, I will give more teachings to him. If, I teach like this, that young *Subha* will have effective doctrinal teaching” -----

So, thinking in that way the Buddha gives difficult doctrine first. Since young *Subha* could not understand the teaching, he requested as follow.]

“O..... Venerable *Gotama*..... since the teaching is too brief, I could not get it's wider essence. I must apologize to you for giving wider teaching so as to understand the deeper essence of the doctrine”..... requested by the young man.

Then, he Lord Buddha says “.... Young *Subha*..... If so, I will give you further teaching. So, listen carefully and keep it in the heart.” After replying like :”... Yes.... Venerable Omniscient Buddha” by the young man,

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the Lord Buddha gives the Young *Subha*, the son of *Brahmin Todeyya* further explanations as follow: -----

Answer No (1) -----The Cause of Short Life-Span

1. O..... Young *Subha*,..... In this world (= *Loka*), some persons;- may be woman or man are used to kill the other's life. They are cruel; having blood stained hands. They are interested in torturing and they are lack of pity for others. Due to that Wrong actions; that kind of person who is used to kill other is reborn in the Hell of no happiness, and suffers from non-desirable haphazard dissolution; after his death. If he is not reborn after his death, in the Hell of no happiness to suffer from non-desirable haphazard dissolution, and if is reborn in the human world, he will be short lived. O... Young *Subha*.... killing the other's life, having blood stained hands with cruelty, torturing others, and lacking pity for others are the practices which cause the shortage of life-span.

How do these actions ie:-- killing the others, having blood stained cruel hands, torturing the others and lacking pity for others, produce short life-span ?

Answer---- There are (4) sets of Action (= *Kamma*) as:-- Counter -active or Suppressive Action (= *Upapilaka kamma*); Destructive Action (= *Upacchedaka = Upaghataka kamma*); Regenerative or Productive Action (= *Janaka kamma*) and Supportive Action (= *Upatthambhaka kamma*).

1. Counter-active or Suppressive Action (= *Upapilaka kamma*) -----

A person is reborn in human world due to the effect of powerful Wholesome action (= *Balava kusala kumma*). After rebirth, at that lifetime (= *Pavatti kala*); Suppressing Action, as if it is a living being will come and may say like: -----

“If I realize you first, I won't give you the chance of being reborn in the human world, on the contrary I will take you to the Hell. Now, let it be. But, since I am Suppressing Action, (= *Upapilaka kamma*), I will try to squeeze you, like sugar cane is ground in the grinding machine, so as to make you powerless and useless at any time and any where you exist” :-----

So, Suppressing Action, (although it is an inert phenomenon) as if it is a living being will say as above. What does that Suppressing Action perform ? It takes danger and trouble to that person. It destroys the properties of that person. (Ma-ttha-177-178.)

How it performs : ----- As soon as that person is conceived in his mother's womb, the mother feels unpleasant and miserable. Only the unpleasant and miserable feelings

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arise in both parents' mind. That is how, that Action takes dangers and troubles. (Note the story of Venerable *Losakatissa*, the parents of whom were endangered by starvation and various kinds of troubles as soon as he was conceived.). Again, as soon as that person is conceived, all the properties in the house are destructed like common salt disappeared when dissolved in water, due to various hazards of flood or fire. All the cows kept on farms do not produce milk. The strong oxen becomes weak, blind and limp. All the cattles are stricken with diseases. The slaves and workers do not obey the orders. All the paddy plants transplanted are no longer ripe. The prosperity in the house is ruined. The prosperity in the farm is ruined. There is progressive regression and finally even the little amount of foods and clothings becomes rarity. (= *Dullabha*). There is no person for antenatal care. Mother does not produce milk at the time of his birth. The baby, since there is no person to take care of him, suffers from various miserable conditions. The baby is thin and emaciated with long illness. That kind of Action (= *Kamma*) is known as **Counter-active or Suppressing Action** (= *Upapilaka kamma*). (Ma-ttha -4-178.)

Now, you noble person; stop and consider the above description ---You will find that the Counter-active or Suppressing Action (= *Upapilaka kamma*) is the Unwholesome action. That Unwholesome action is suppressing the Wholesome action to give it's good effect by producing it's evil effect at that present lifetime (= *Pavatti*). Not also that the ill effects of that Suppressing Action is suffered, not only by the doer of the deeds, but also by the doer's parents and relatives.

2. Destructive Action (= *Upacchedaka kamma*) ----- A person reborn in human world due to the Wholesome action which can give long life-span may be killed by Destructive Action which can cut the life-span. For example :-- An archer shoots an arrow pointing to an enemy at a distance of 64 x 8 metres. Another person strikes down that arrow as soon as it is released from the bow. Similarly, a person reborn in

human world due to the Wholesome action which can give long life-span is killed suddenly by the Destructive Action which can shorten the life. How does it performs? It persuades that person to go into the forest where the thieves and robbers live.---- (That Destructive Action creates the occurrence of unrestrained desire to enter the forest.). It may take that person to swim in the river where various carnivorous aquatic creatures exist. It may take him to the place where numerous dangers exist. That kind of Action is known as **Destructive Action** (= *Upacchedaka kamma*). The another name of that action is “*Upaghataka kamma*” (ie:- The Action which cuts the life all of a sudden). (Ma -ttha- 4- 178.). It is somewhat like an Action which takes the snake to the mongoose or which takes a person with packet of jewellery to the forest where robbers live.

3. Productive Action (= *Janaka kamma*) --- An Action which can produce conception with the forming of new life(= *Patisandhi*) is known as **Productive Action**(= *Janaka kamma*).

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4. Supportive Action (= *Upatthambhaka kamma*) --- An action which makes a person to have prosperities = Accomplishment with wealth (= *Bhogasampada*), although he is reborn in very poor family; is known as **Supportive Action**. (Ma-ttha-4-178.)

Among these (4) types of Action, (2) types of Action ie:- Suppressive Action (= *Upapilaka kamma*) and Destructive Action (= *Upaghataka = Upacchedaka kamma*) are Unwholesome actions (= *Akusala kamma*) which prevent the effect (= *Vipaka*) of Wholesome action (= *Kusala kamma*). The Productive Action which can produce rebirth = Conception (= *Patisandhi*) may be Wholesome or Unwholesome action. But, Supportive Action which can give various accomplishments is Wholesome Action only.

(Ma-ttha-4-178.)

Teacher of *Uparipannasa* Subcommentary explained that, like Productive Action which consists of (2) kinds as Wholesome Productive and Unwholesome Productive Action, there should be (2) kinds as Wholesome and Unwholesome in Suppressive Action, Destructive Action and Supportive Action. (Refer to:-Ma-ti-3-374)

Among (4) sets of above mentioned Actions, Destructive Action (= *Upacchedaka kamma*) should be of (2) kinds. A person is reborn as human due to Wholesome Action. His life may be shortened by Destructive Action which can suddenly kill that person. That Destructive Action is nothing, but it is the Action of killing the living Beings (= *Panatipata kamma*). Due to the killing of Living Beings, (ie:- Destructive Action = *Upacchedaka kamma*), the life-span is shortened. If that Action of killing Living Beings is the Destructive Action, it shortens the life. How, it shortens the Life-span is explained as follow:---

1. The Wholesome Actions done by a person who is accustomed to kill living beings, won't give any prosperous effect. It has no power to give long lived conception. That is how, the Action of Killing Living Beings produces shortened Life-span.

(Ma-ttha-4-178-179.)

The Action of Killing Living Beings, manages the body and mind continuum of a person who is accustomed to commit the Action of killing Living Beings, to have shorter life. If the Action of killing Living Beings occurs in the body and mind continuum, that Action will definitely have desire to manage that body and mind continuum to have shortened life. To that body and mind continuum only, the effect of shortening life of that Action of Killing Living Beings exerts. So, even at the time of performing Wholesome deeds, the power of shortening the life possessed by the Action of killing Living Beings is associated and produce destructive nature. (= *Upaghata sabhava*). So, the Wholesome action performed has less effect.

(Ma-ti-3-375.)

You, noble person who want to have prosperity and glory like long life etc; etc; should take special care of these statments described in the Buddha's Doctrinal teachings, explanations in the Commentaries and Subcommentaries. It is a very miserable fact, that the power which can shorten the life always exist even in the Wholesome deeds of a person who is accustomed to commit the Action of killing Living Beings, although he is now performing various Wholesome deeds like Donation, Observance of the precepts and meditation (= *Dana, Sila, Bhavana*). Somewhat like Burmese proverb which says “ Performance is new, Occurence is late manifestation, that's the nature of cause and effect” , the Actions performed now

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are the new causes and the effect suffered now are the results of the Actions done in the successive past rounds of rebirth (= *Samsara*) and the Actions done in the past time of the present life. If an Action is accomplished, it is very difficult to abolish the effect of it. It can be extracted only with the Noble Path. (= *Ariya magga*). Take care of this fact.

Like the paddy plant cultivated in the field produces the grains same to it's seeds of origin, ie:- The power to give the grains which are similar in nature to the seeds cultivated; is implanted in the material continuum (= *Rupa santati*) of that paddy plant. Similarly, in the Wholesome action done by a person who is accustomed to perform Action of killing Living Beings, the Natural Law (= *Niyama*) which causes shortening of Life resulted from the Destructive Action (= *Upaghataka kamma*) is always implanted.

(Ma-ti-3-375.)

2. The Action of killing Living Beings is able to shorten the Life-span, even of the conception by giving permanent fixed appointment to give it's effect.

(Ma-ttha-4-179.)

The Action of killing Living Beings (= *Panatipata kamma*) shorten the Life-span of conceived Mind and Matter continuum (= *Rupa nama santati*), which is formed by Wholesome deed, by implanting permanent and fixed appointment. That is why it is said, that Action is able to shorten the life by giving fixed appointment even to the conception. (Ma-ti-3-375.) If a Living being is conceived due to Wholesome action, the Action of killing Living Beings implants the power of shortening life in that conception. Due to that power, the Life-span of conceived living being is shortened.

Next explanation

In committing the Action of killing Living Beings -----

1. Volition before the act (= *Pubba cetana*), ---Volition before committing the Action after decision to commit,
2. Volition at the time of Resolution (= *Sannitthana cetana*)----- Volition arising at time of committing the Action after decision to commit,
3. Volition after the act (= *Apara cetana*) ---- It is the Volition arising after committing of the Action -----

Among these (3) kinds of Volition (= *Cetana*), rebirth in the Hell is caused by the Volition at the time of Resolution (= *Sannitthana cetana*) and the remaining two ie:-

--

Volition before the act and Volition after the act (= *Pubba cetana, Apara cetana*) cause shortening of Life-span as described above. (Ma-ttha-4-179.)

In this instance, the Action of Killing Living Beings (= *Panatipata*) has definite awful effect. So, the Volition at the time of Resolution (= *Sannitthana cetana*) or at the time of committing Killing is the cause of rebirth in the Hell. On the contrary, the remaining, Volition of before and after that action can not give serious awful effect like Volition of Resolution. So; it is explained that these two Volitions only, shorten the Life-span of a Living being.

(Ma-ti-3-375.)

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Answer No (2)-The Cause of Long Life-Span

O..... Young *Subha*..... In this world, some persons, may be man or woman avoid to kill the other's lives, and abstain from killing of Living Beings. They already dropped the sticks and cudgels. They already dropped the weapons. They are ashamed to commit killing. They have pity and want all living beings to have wealth. That person who abstains from killing of Living beings will reborn after his death in the celestial realm of gods where persons with good deeds exist due to the established Wholesome actions. If he is reborn in human world, he will have Long Life-span. So, Young *Subha*..... avoidance of killing, abstaining from killing the living beings, dropping the cudgels and weapons, having shame to commit killing, having pity for others and having desire all living beings to have wealth are the practices which lengthen the Life- span of that person. (Ma-3-244.)

The Wholesome actions of Sensuous Sphere (= *Kamavacara kusala kamma*) in which the power of (5) strengths (= *Bala*) or (5) Spiritual Faculties (= *Indriya*) like Faith, Energy, Mindfulness, Concentration and Wisdom (= *Saddha, Viriya, Sati, Samadhi, Panna*) are in excess; these will take a person to Celestial realm of gods or when the Strength of (5) power are in excess the Super-normal Great Action (*Mahaggata kamma*) will take to Fine-material and Immaterial World. (= *Rupa loka, Arupa Loka*). If the power of these (5) kinds of power (= *Bala*) are less, the Wholesome action of Sensuous sphere will take that person to the human world. If that person is reborn in the human world due to the Wholesome deed of Sensuous Sphere with less powerful (5) kinds of Spiritual Faculty or Strength (= *Idre, Bala*), and

at that Life time (= *Pavatti kala*), the Wholesome deed of this abstaining from killing Living Beings (= *Panatipata*) may come and say, as if it is a Living being like :-----

“If I realize you first; I won't give you the chance of being reborn in the human world;- on the contrary, I will take you to the Celestial realm of gods. Now, let it be. I will support you anywhere you exist, since my name is Supportive Action”
(= *Upathambhaka kamma*).

So,” Supportive Action” (= *Upathambhaka kamma*), (although it is an inert phenomenon); as if it is a Living being will say as above and support that person. How does it perform?. It removes all dangers to him. It takes properties for him.

(Ma-ttha-4-179.)

As soon as that person is conceived in his mother's womb, the parents feel pleasant and joyful. All the events are happy occasions. All the dangers produced by human being, devils and natural disasters are removed. So, all the dangers are vanished away.

Again, as soon as that person is conceived, there is uncountable increase in prosperity of that house. Many pots of gold, silver and gems buried under the ground, are uncovered and rolls into the house from front and back doors. The properties entrusted by the passing grand parents to others are regained.

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The properties are given back to his parents. All the cows kept on farms yield more milk. The strong oxen help well. Paddy plants grow well and give more grains. The money on loan and the properties borrowed by others are repayed without any request to give back.

The slaves and workers obey the commands. There is progress in trade and other business. The baby is taken care by attendances as soon as he is conceived in the mother's womb. Lady doctors and lady medical persons also take care of the pregnant mother. If that person is reborn in the rich family, or in the royal official family; he will get the rank of great wealthy person or commander in chief. That is how he will get properties. That person will live long in great wealth without any dangers. That is how the Action of abstaining from killing Living Beings, makes a person to live long. That is the nature, that the effect is equal to the causative Action (= *Kamma*).

(Ma-ttha-4-179.)

When that person performs the Wholesome Action, that Action will make him reborn in the human world, and implants the powers in his mind to abstain from killing other, to drop the cudgels and weapons, to have shame to commit killing, to have pity for others and to have wishes wealth for all living beings. The Action in which the great noble powers of mind in wishing long lives and wealth for others are implanted, when giving the effect, it will give the effect similar in nature to it, ie:- it will give the effect of long life-span and great wealth.

Next ----- The Action done by a person who is accustomed to avoid killing others, can also give great effects. It can give conception with quality of long-life. It gives definite determination for conceived being, to have long life-span.

Next ----- The Wholesome Volition (= *Kusala cetana*) arising at the time of performing Wholesome deeds like, Charity, Morality and Meditation are known as

Determining Volition (= *Sannitthana cetana*). The Wholesome Volitions arising before the act of Wholesome deed are known as Foremost Volition (= *Pubba cetana*) and after the act of Wholesome deed are known as Exultant Volition (= *Apara cetana*). Due to Determining Volition, a person is reborn in the Celestial realm of gods. Due to the Foremost Volition and Exultant Volition, a person will have long life-span. So, try to understand in this way, in the statements for following Questions and answers.

(Ma-ttha-4-179.)

Answer No (3)- The Cause of Having So Many Diseases

“ Subha..... Young Mana”..... Some persons in this world, accustomed to torture the living beings by striking with hands, stones, sticks, or cutting with knives and using various weapons. That person who has such kind of evil Actions, is reborn after his death

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in the Hell where, persons who commit evil conduct exist and where pleasures, desires are lacking and where the haphazard dissolution always taking place. If he is not reborn in the Hell, and if he is reborn in human world, he will suffer from so many diseases. So, Young Subha..... torturing the living beings with free hands, stones, sticks or various weapons are the practices which cause the suffering from various diseases by that person who performs these Actions.

(Ma-3-245.)

Vihethana kammadinipi ti pi- Saddena kodhaissananaka maccherathaddha avidda subhava vasena pavattita kammani sannhati.

(Ma-ti-3-375.)

Unwholesome action of torturing the living beings with various ways, Unwholesome action based on Anger (= *Dosa*), Unwholesome action based on jealousy, Unwholesome action based on unbearable nature on one own possessions may be living or inert coming in relationship with the others = Stinginess (= *Macchariya*), Unwholesome action based on rudeness and arrogance = Conceit (= *Mana*), Unwholesome action based on lack of consideration and wisdom (= *Moha*) --- -all these Unwholesome actions, acting as Suppressive or Counter-active Action (= *Upapilaka kamma*) makes a person, lacking, decreasing and dissolution of properties and make that person helpless. To the body and mind continuum of that helpless person, various kinds of dangers and sufferings such as having various diseases, arise. Again, the Wholesome action done by the persons who are accustomed to torture other living beings will never give much developments or can not prevent from diseases. It determines that person to be full of diseases even at the time of his embryo life, conceived in his mother's womb. That is; the Unwholesome action of torturing living beings implants it's Powers of Action (= *Kamma satti*) to give rise that person full of diseases, even at the very early time of his genesis = his zygote-life. In other words, at the time of performing the Unwholesome action of torturing living beings, the associated Determining Volition (= *Sannitthana cetana*) takes that person to the Hell; or as already described, the Foremost Volition and Exultant Volition (= *Pubba*

cetana, Aparā cetana) will give him in the present human life, the evil effects like having body, full of diseases.

(Ma-ttha-4-180.)

Yam yadevabhi patthenti, sabbametena labbhati. (Khu-1-10.)

Desire for various things, will be fulfilled by doing Wholesome action According to that Doctrine given by the Buddha, all the Wholesome actions are the Decisive-support Condition (= *Upanissaya paccaya*) for all kinds of Fulfilment (= *Sampatti dhamma*). Similarly, all the Unwholesome actions are the Decisive-Support Condition for all kinds of Dissolution (= *Vipatti dhamma*). That is why, the Commentary Teacher explained the statements as above. (Ma-ti-3-375.)

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So, you noble person;-- If you do not want to be a person, full of diseases, do not torture the living beings. Do not kill the living beings. Don't be angry. Don't be jealous to others who are superior to you. Don't be stingy. Don't be rude. Don't be a person who is lack of proper consideration and wisdom. All the ill effects are caused by adoption of wrongful attitude.

Answer No (4) -- The Cause of Having No Diseases

“O..... Young *Subha*..... Some person in this world never torture the living beings by striking with hands, stones, sticks or cutting with knives, and by using various weapons. That person who has such kind of good Actions, is reborn after his death in the celestial realm of gods, where persons with good conduct (= *Sucarita puggala*) usually reborn and exist. If he is not reborn in the celestial realm of gods where person with good deeds exist, but reborn in the human world; he is free from various diseases. So; Young *Subha*...not torturing the living beings with hands, stones, sticks, knives and various weapons are the practices which cause a person free from various diseases.” (Ma-3-245). Torturing the other peoples will give various dangers and sufferings to the others. The Action which causes sufferings in Body and Mind continuum of other persons is the cause of having various diseases in oneself who performs that Action. In the mind which causes troubles in others, there is power of equal reaction to give evil effect. Anger (= *Kodha*) means the mentality which can cause serious damage to others. In that mentality which cause serious damage to others, the powers which can cause damage to oneself exist. These powers cause to have many diseases. Having many diseases, in turn causes dissolution of the Physical body. There are a lot of Feeling of dissatisfaction behind the mentalities of;- Jealousy to others who are superior to oneself;- Stinginess which is the unbearable nature on one own possessions may be living or inert, coming in relationship with the others;- Rudeness and Arrogance. These are supported by lack of knowledge in the cause and the effect, and the good and the bad. All the unstayable feelings in others have special power which will later construct unsatisfactory physical body. So, when here are impure mind in the physical and mental continuum of a person, he will at sometimes have a body with so many diseases, when that Action becomes mature enough to give the effect.

But, foreseeable noble persons try to purify their mind with various practices of Good morality, Concentration and Wisdom.(= *Sila, Samadhi, Panna*). They try to keep away to have the minds of torturing the living beings. They clear their mind from evil mentalities such as Envy, Stinginess and Conceit. (= *Issa, Macchhariya, Mana*).

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By such practices, when the Wholesome actions, associated with pure mentalities have a chance to give their effects, these will construct a physical body without any diseases. These practices are noble actions undertaken by Noble persons.

Answer No (5) -- The Cause of Ugliness

“Young man *Subha*..... in this world, some persons, may be man or woman; are aggressive. They regard others with animosity. All the time they harbour a grudge. They are very angry on hearing even a few words they dislike. They have destructive mentality and stand opposite to others. They express their anger, destructive mentality and dislike. That kind of aggressive person, due to that Wrongful action, reborn in the Hell after his death, where persons of evil-Conduct exist; and where no pleasures, no desires occur and haphazard dissolution always taking place. If he is not reborn in the Hell, but reborn in the human world, he will be ugly and deformed. So, Young man *Subha*.... having aggressive nature, bearing a grudge, having destructive mentality, being angry on hearing even a few words against him, standing opposite to the others and expressing anger, destructive mentality and dislike are the practices to have ugliness.”. (Ma-3-245.)

When, Mind elements based on Anger (= *Dosa*) are arising, the appearance of even a good looking person changes to the worse. The destructive and implacable hatred are all the time arising. These mental elements have powers to make a person ugly. If a person with such mental elements performs the Wholesome action, it makes that person ugly as it's effect in the life produced by that Wholesome action. That is because that Wholesome action is accompanied by special powers which can produce ugliness.

As described above, Wholesome action (= *Kusala Kamma*), when associated with concomitant Anger, it can not produce good look and other great effects. It can not produce good looking conception. It determines the conceived embryo to have ugly appearance. In other words, among the Anger rooted Impulsion consciousness; Anger rooted Impulsion consciousness with Determining Volition (= *Sannithana dosa javana cetana*) will take that person to Hell and Foremost and Exultant Volitions will make him ugly if he is reborn in the human world.

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Answer No (6) -- The Cause of Having Good Look

“Young man *Subha*..... In this world, some persons may be man or woman, are usually less aggressive. They do not regard anyone with animosity. They never bear a grudge. They are not angry even when hearing the words they dislike. They have no

destructive mentality and never stand opposite to others. They do not express their anger, destructive mentality and dislike. That kind of person who are not aggressive, due to that right Action, reborn in the Celestial realm of gods where persons of good conducts exist after his death. If he is not reborn in the celestial realm of gods but reborn in the human world, he will be good looking and attractive. Young man *Subha*..... having less aggressive nature, not bearing grudge, and not being angry on hearing even few words against him, not standing opposite to others, and not expressing anger, destructive mentality and dislike are the practices to have good looking and attractive personality”. (Ma-3-245-246.)

To the above noble mentality, if some one adds Loving-Kindness as subject of meditation (= *Mettabhavana kammattana*) or if he tries to have Mental absorption of Loving- Kindness (= *Metta jhana*), he will reach the acme of good looks or reach the acme of beauty if that person is woman. That is the Buddha's way to improve the physical appearance, without going to beauty parlour. So; it is very important to rectify the mind.

Making endeavour to rectify the mind will be rewarded with attainment of enlightenment. Again, rectification of mind is the basic cause to have Fulfilment of Personality (= *Upadhisampatti*) among (4) kinds of Fulfilment (= *Sampatti*).

Answer (7) -- The Cause of Bereft of Friends and Followers

“Young *Subha*..... in this world, some persons, may be man or woman, have envious feeling = have jealousy to others who are superior to them. They are jealous of advantages, possessions, achievements and dignity attained by others. They swear at the others with envious feeling. They always keep envious feeling in their mind. So, a person with such kind of envious feeling, due to that wrongful action, will be reborn in the Hell after his death, where there is no pleasure, no desire, and haphazard dissolution always occurring and where the persons with evil conduct exist. If he is not reborn in the Hell where there is no pleasure, no desire, haphazard dissolution always occurring and where the persons with evil conduct exist, but reborn in the human world,

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he will be bereft of friends and attendants. Young *Subha*.... having envious feeling = having jealousy to others who are superior; having envious feeling for advantages, possessions achievements and dignity of others, swearing the others with envious feeling in their mind are the practices which produce a person bereft of friends and attendants”. (Ma-3-246.)

Such kind of person when reborn in the human world next time, he will be powerless and less distinct, like an arrow shot in the darkness of the night. He will have no attendants. The Wholesome action performed by that person will not give the prosperous effect; and has no power to produce conception with many attendants. That is how a person with envy is lack of friends and attendants. That envious feeling determines the conceived one, bereft of companions. The Determining Volition (= *Sannithana cetana*) in the Unwholesome Impulsion Consciousness (= *Akusala javana citta*) at the time of arising of Unwholesome phenomena based on the envious feeling,

is the cause of rebirth in the Hell. The Foremost Volition and Exultant Volition (= *Pubba cetana*, *Apara cetana*) cause that person bereft of attendants in the human world.

You noble person should not forget that the Envy (= *Issa*) = Unwholesome action based on envious feeling will produce rebirth in the Hell. The arising of Envy, if not suppressed by the Tranquility and Insight Meditation (= *Samatha bhavana*, *Vipassana bhavana*) in time, that person will further Continue to commit great Unwholesome conducts like swearing the others. All these great Unwholesome conducts are very miserable dangers. They have the powers of equal and opposite reactions. Remember the stories of Venerable *Jambuka* Monk and *Losakatissa* Monk.

Answer No (8) -- The Cause of Having Many Friends and Attendants

“Young *Subha*... In this world some persons, may be man or woman, have no envious feeling. (They have no jealousy to others, superior to them). They are not jealous of advantages, possessions, achievements, dignity and reverence attained by others. They never swear at the others with envious feeling. They never keep envious feeling in their mind. So, such kind of person, due to that good actions perfectly performed, will be reborn after his death in the Celestial realm of gods where persons with good conducts exist. If he is not reborn in the realm of gods, instead reborn in the human world, he will have many friends and attendants in whatever social class he exists. Young man *Subha*.... having no envious feeling = lacking jealousy to others who are superior to oneself = having no jealousy to advantages, possessions, achievements, dignity and reverence attained by others, not swearing at others with envious feeling, and finally not keeping the envious feeling in the mind are the practices which cause a person to have many friends and attendants”. (Ma-3-246.)

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The mind without Envy (= *Issa*) has the power which will further promote the status of life of noble person like you. Persons with pure and high quality mind, lacking envious feeling will be reborn even in the higher celestial realm of gods. So; reform your mind to promote your life status. You, yourself is the refuge for you. The others are not your refuge.

The Wholesome action performed without Envy (= *Issa*) is also able to give great effect. It can give rise to conception with many attendants, dignity and fame. Due to this power, Wholesome action lack of Envy can give the effect of having many attendants. It produces dignity and fame. It determines the person to have many attendants, even at the time of conception of that person in his mother's womb. Among the various Wholesome actions done, the Determining Volition (= *Sannithana cetana*) will produce rebirth in the celestial realm of gods. The Foremost and Exultant Volition (= *Pubba cetana*, *Apara cetana*) cause that person to have many friends, attendants and good reputation in the human world.

Answer No (9) -- The Cause of Not Being Endowed with Wealth

“Young *Subha*.... in this world some persons, may be man or woman, never offer foods, beverage, clothes, vehicle, flowers, fragrance, dwelling to sleep, monastery and open oil lamp to novice, monks and brahmin. That person due to that wrongful establishment of Unwholesome action based on the Stinginess (= *Macchhariya*), will be reborn in Hell where there is no pleasures, no desirable sense, full of haphazard dissolution and where persons with evil conduct exist. If not so, he will be reborn in the human world. where he is not endowed with wealth in whatever social class he exist. Young *Subha*... not offering of foods, beverages, clothes, vehicle, flowers, fragrance, dwelling place to sleep, monastery, and open oil lamp to novice, monks and brahmin is the practice which causes a person not being endowed with wealth”.

(Ma-3-246-247.)

In this instance, not offering is based on the nature of Stinginess (= *Macchhariya*). That Unwholesome action, based on Stinginess causes rebirth in the Hell or in the human life where he is not endowed with wealth. This nature of not offering is not due to lack of offering materials. Those who do not have nature of Stinginess, may offer to some extent when they have materials to offer.

(Ma-ttha-4-180. Ma-ti-3-376.)

So, in this instance, rebirth in the Hell is not due to lack of offering, but due to Unwholesome action based on the Stinginess (= *Macchhariya*).

Kammenati tena macchhariya kammaena. (Ma-ttha-4-180.)

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The Stinginess is unbearable nature on one's own possessions (= *Kama vatthu*) = one's own pleasurable worldly enjoyments (= *Vatthu kama*) which may be living or inert, coming in relation with others. So, you noble person, don't forget that kind of mind is able to take a person to the Hell. Again, note also that there are no goodwills for other's wealth in such kind of mentality based on Stinginess. In the Unbearable nature on the possessions of oneself coming in relation with others, there is the nature of dislike for others to have pleasures and wealth based on that person's possessions. These kinds of mentality are the basic causes for one's failure in obtaining prosperity.

Next-- The Wholesome action done by a person with the feeling of Stinginess, is not able to give great effect, since it is associated with the Stinginess mental concomitant. That is how, the Stinginess produces diminishing prosperity. In other words, the Wholesome action associated with Stinginess determines to lessen the prosperity even at the time of conception of that person in his mother's womb. It causes that person to be conceived in the poor mother. So, in other words, the Determining Volition in the Unwholesome Impulsion Consciousness (= *Akusala javana citta*) will produce rebirth in the Hell. Foremost Volition and Exultant Volition can produce rebirth in the human world, being not endowed with wealth.

Answer No (10) -- The Cause of Being Endowed with Wealth

“Young *Subha*.... in this world some persons; may be man or woman, offer foods, beverage, cloths, vehicle, flowers, fragrance dwelling place to sleep, monastery

and open oil lamp to novices, monks and brachmins. That person, due to that good and right establishment of Wholesome action, will be reborn in the celestial realm of gods where person with good conduct exist. If not so, he will be reborn in the human world where he is endowed with wealth in whatever social class he exists. Young *Subha*.... offering of foods, beverages, cloths, vehicle, flowers, fragrance, dwelling place to sleep, monastery and open oil lamp to novices, monks and brahmins is the practice which causes a person being endowed with wealth”.

(Ma-3-247.)

Tanca kho silavato vadami, no dussilassa. Ijjhati bikkhave silavato cetopanidhi visuddhatta. (Am-3-71.)

Charity (= *Dana*) cultivated on the field of Morality (= *Sila*) will give great and prosperous effect. If the donor wants to be as rich as a magnate of royal blood (= *Khattiya mahasala*) or as a wealthy brahmin (= *Brahmana manasala*) or as a wealthy householder (= *Gahapati mahasala*), that Wholesome action is able to make him a man of great wealth. If that person wants the pleasures and wealth of gods; that Wholesome action will give rebirth in any levels according to his wish among the (6) levels of Celestial realm of gods. That is due to the fact, that the desire of a person with good morality is definitely fulfilled at all times.

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The donors, generally have wishes for the benefits of recipients. The mentality arising in the mind continuum of a donor who is cultivating the seeds of Charity on the field of Morality and who is wishing the benefits of various recipients; is very noble, great and powerful mentality. That Wholesome action of Charity associated with such great powers is able to give rebirth in a wealthy sphere.

In other words, that action determines a person being endowed with wealth even at the time of conception in his mother's womb. Next----- Among the various Volitions of Wholesome Charity; the Determining Volitions gives the effect of rebirth in the celestial realm of gods. The Foremost and Exultant Volitions cause a person reborn in the human world endowed with wealth.

Answer No (11) -- The Cause of Rebirth in Low Lineage and Low Social Class

“Young *Subha*.... in this world; some person, may be man or woman, have harsh temperament and very arrogant. They never pay homage to revered ones. They never welcome the respectable guest. They never give seats to respectable persons. They never give pathway to respectable persons. They never give respects to revered ones. They never make a respectful gesture to respectable persons. They never give adoration to cherished ones. They never give worship to revered ones. That person, due to these wrongful actions performed, will be after his death reborn in the Hell, where there is no pleasures, no desirable senses, full of haphazard dissolution and where persons with evil conduct exist. If not so, he will be reborn in the human world of low lineage and low social class. Young *Subha*.... having harsh and arrogant temperament, not paying homange to revered ones, not welcoming to respectable guests, not giving seats or pathway or respectful gesture to respectable persons, not giving adoration to cherished ones and not giving worship to revered ones are the practices to cause a

person reborn in human world with low lineage and low social class”.

(Ma-3-247.)

In this case, the persons who deserve obeisance, homage and worship are :-----
The Omniscient Buddha (= *Sammāsambuddha*), the Lesser buddha (= *Pacceka buddha*), the Noble ones (= *Ariya puggala*), Parents and grand parents, elder brothers and sisters, older and younger sister of parents, older and younger brothers of parents and other respectable persons who are older, having more honour and training. Note in similar way in other occasions like welcoming the respectable persons etc; etc.

The harsh and arrogant temperament, temperament to gain the upper hand over others and oppressive temperament over the others are possessed by a person who always looks down on others and who always consider others inferior to him. These mentalities, by themselves can take a person to the Hell. A man known as” *Suppabuddha*” , did not give pathway to the Buddha and due to that evil practice he was reborn in the Hell. The natural powers which can give rebirth in the family of low lineage and low social class also exist in these ill mentalities.

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Again, if a person performs Wholesome action, associated with the harsh and arrogant mind, that Wholesome action will not give great and prosperous effects. It can't produce rebirth in the family of high lineage and high social class. That is how the harsh and arrogant person will be reborn in the low social class with low lineage. The Wholesome action associated with conceit (= *Mana*) will determine the conception of a person in a mother's womb of low social class. That is, that action order the person to be conceived in the mother's womb of low lineage. In other words, among the Unwholesome Impulsion consciousness, the Determining Volition causes a person to be reborn in the Hell, like a man named *Suppabuddha*. The Foremost Volition and the Exultant Volition produce rebirth in the human world of low lineage or low social class.

But, it is to be noted that, that kind of Unwholesome action based on Conceit (= *Mana*) which can produce rebirth in the family of low lineage and social class has no features of Suppressive Action (= *Upapilaka kamma*) and Supportive Action (= *Upatthambhaka kamma*). That Action can not make a person to be in the family of low lineage and social class in the present lifetime (= *Pavatti kala*). Similarly, the Wholesome action which can produce rebirth in the family of high lineage and social class described below has no features of Suppressive Action and Supportive Action. This Action also, can not make a person to be in the family of high lineage and social class in the present lifetime. So, rebirth in the low social class is determined by the Action which produces the low social class only at the time of conception; and rebirth in the high social class is in the same way. It is to be noted, the existence of a person in the low or high social class in the present lifetime is the function of the Action which will produce conception in the family of low or high lineage, respectively. (That is; it is the function of Productive Action = *Janaka kamma* and not the function of Suppressive Action and Supportive Action = *Upapilaka kamma*, *Upatthambhaka kamma*).

(Ma-ttha k- 4-180. Ma-ti-3-376.)

A leper named *Suppabuddh kutthi* was, in one of his life, a son of a wealthy man in the City of *Rajagaha*. One day he found on his way to the royal park, a Lesser Buddha named *Tagarasikhi* who came to the city for alms foods. When he saw the lesser Buddha he asked like” *Kvayam kutthi, kutthi civarena vicarati* = Who is this leper, dressed as a leper, wandering in the City ?”nd he spat spittle and went away without paying any respect. He was arrogant for being as a son of rich man. He had a low opinion on the Noble Lesser Buddha. He did not pay homage to revered Lesser Buddha. Due to that Unwholesome action he was reborn in the Hell after his death. After he was freed from the Hell, he was reborn as a human in the family of lowest lineage and lowest social class at the City of *Rajagaha*. That Unwholesome action makes him a lonely beggar leper-life.

(Udana Pali Text-136.)

Answer No (12) -- The Cause of Rebirth in the Family of High Lineage and Social Class

“Young *Subha*..... In this world, some persons, may be man or woman, are gentle and polite. They are not arrogant. They pay homage to revered ones. They always welcome to respectable ones. They politely give seats to respectable persons. They humbly give pathway to respectable persons. They give respect to revered ones. They make a respectful gesture to respectable persons. They give adoration to cherished ones. They give worship to revered persons. That kind of person, due to the accomplishment of right and good Action; will be after his death; reborn in the celestial realm of gods where the persons with good conduct exist.

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If not so, and if he is reborn in the human world, he will be a person of the family of high lineage and social class. Young *Subha*.... having gentle and tender mind without arrogance, paying homage to revered ones, welcoming to respectable persons, politely and humbly giving seats or pathways to respectable persons, paying respect to revered ones, making a respectful gesture to respectable persons, giving adoration to cherished ones, and giving worship to revered persons are the practices to cause a person reborn in human world with family of high lineage and high social class”. (Ma-3-247-248.)

These kinds of practices have great power to upraise the status of noble person like you without any expenditure. The special great powers, which can take to celestial realm of gods and human world with high lineage and social class exist in the body and mind continuum of a person who is always performing such kinds of Wholesome practices. In fulfilling such practices, there are humble feelings and, he always keeps other respectable person who are older, having more honour and training, in superior place to him. Such kinds of humble feelings give him the effect of rebirth in noble life. The other Wholesome deeds done by that that person with good practices also give great and prosperous effects. These can produce conception in high lineage. That is how these practices produce a person being born in the family of high lineage. Next ----- That Action determine the person to be reborn in the human world

with high social class even at the time of conception of that person in his mother's womb. Next ----- In performing practices which make a person to be reborn in the high lineage, the Determining Volition will produce rebirth in the celestial realm of gods. The Foremost Volition and Exultant Volition give the effect of rebirth in the human world of high social class.

All these practices are the basic principles of the Buddhist culture. A person who is practising these basic principles, may be he is a gravedigger or a beggar, the Wholesome Volitions he performs have great power to make him reborn in the celestial realm of gods. The story of old woman beggar named *Candali* is described in the *Vimana vatthu Pali* text (= The text in which the reason of having palatial dwelling is mentioned). When, the Buddha with follower-monks goes round the City *Rajagaha* to accept offerings of food, an old woman beggar payed homage and gave worship to the Revered Buddha. Due to that Wholesome deed, she was reborn in the celestial realm of gods after her death as a goddess named *Candali* who possessed great and grand edifice. The Wholesome action of giving worship to the Buddha who in the venerable, noble and revered one, by making a gesture of reverence with the palms putting together and raising above the head; done by that old woman beggar took her to the celestial realm of gods. (*Vimana vatthu-25.*) Such kind of Wholesome action can support to attain Fruition of Holiness (= *Arahatta phala*) even by a faeces-collector like *Sunita*. These are the effects attained by reformation of mentality.

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Answer No (13) --- The Cause of Lack of Wisdom

Young *Subha*.... in this world, some persons, may be man or woman, never approach the novices, monks or brahmin and never ask the following questions: -----

1. What is the Wholesome deed ?
2. What is the Unwholesome deed ?
3. Which is the sinful conduct ?
4. Which is the sinless conduct ?
5. Which thing is worthy to associate ?
6. Which thing is not worthy to associate ?
7. Which practice will bring the poverty and suffering day and night ?
8. Which practice will bring the wealth and pleasure day and night ?

They never ask these question. That kind of person due to this wrongful action performed, will be reborn after his death in the Hell, where there is no pleasures, no desirable feelings, full of dissolution and where the person with evil conduct exist. If he is not reborn in the Hell, but reborn in the human world, he will be a stupid person. Young *Subha*... not approaching and asking the novices and brahmins like :----".... Venerable one.... What is the Wholesome deed ? What is the Unwholesome deed ? Which is the sinful conduct ? Which is the sinless conduct ? Which thing is worthy to associate ? Which thing is not worthy to associate? Which practice will bring me the poverty and suffering day and night ? Which practice will bring me the wealth and happiness day and night ? :-- is the practice which will make a person stupid, silly and unwise.

(Ma-3-248.)

Na paripucchita hotiti ettha pana aparipucchanena niraye na nibbattati. Aparipuhako pana “damkatabbam idam na katabba “ nti na janati, ajananto katabbam na karoti, akatabbam karoti. Tena nirayi nibbattati, itaro sagge.

(Ma-ttha-4-180.)

In the above description, just not asking various questions which are worthy to know, is not the only cause of rebirth in the Hell. Actually, a person who is not accustomed to approach and ask the noble wise man does not know :--

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“This thing is suitable to do and this is not suitable to do”. If so, he will avoid things ought to do and will perform things oughtn't to do. Due to, not performing things ought to do; and performing things oughtn't to do, a person is reborn in the Hell.

(Ma-ttha-4-180.)

Answer No (14) -- The Cause of Having Wisdom

Young *Subha*.... in this world; some persons, may be man or woman, approach and ask the novices, monks or brahmins as follow: -----

1. What is the Wholesome deed ?
2. What is the Unwholesome deed ?
3. Which is the sinful conduct ?
4. Which is the sinless conduct ?
5. Which thing is worthy to associate ?
6. Which thing is not worthy to associate ?
7. Which practice will bring me the poverty and suffering day and night ?
8. Which practice will bring me the wealth and pleasure day and night ?

They ask these questions again and again. That kind of person, due to this right action performed, will be reborn after his death in the celestial realm of gods. If not so, and when he is reborn in the human world, he will be a wise man. Young *Subha*..... approaching and asking the novices, monks or brahmin like:-----

1. What is the Wholesome deed ?
2. What is the Unwholesome deed ?
3. Which is the sinful conduct ?
4. Which is the sinless conduct ?
5. Which thing is worthy to associate ?
6. Which thing is not worthy to associate ?
7. Which practice will bring me the poverty and suffering day and night ?
8. Which practice will bring me the wealth and pleasure day and night ?

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----- is the practice which will make a person wise.

(Ma-3-248-249.)

In this instance also, just asking various questions like above will not make a person wise, and rebirth in the celestial realm of gods. Actually, a person who is

accustomed to ask such questions will know as: ----” This thing is suitable to do and this is not suitable to do”. By knowing like that, he will perform Wholesome deed which are ought to do and avoid Unwholesome deed which oughtn't to do. Due to avoiding the Unwholesome deed oughtn't to do and performing the Wholesome deeds ought to do, that person is reborn in the celestial realm of gods and possesses wisdom.

(Ma-ttha-4-180.)

In the world, it is obvious that there are Wholesome phenomena and Unwholesome phenomena, whether the Enlightened Buddha is present or not. But when the Buddha attains enlightenment --- the disciples definitely have chance to know like, this is Wholesome and that is Unwholesome, this is sinful and that is sinless, this is worthy to accociate and that is not, and this gives good effect and that gives evil effect etc.... etc. They will also know that this Unwholesome action will give evil effect and this Wholesome action will give effect. The disciples also definitely know to avoid Unwholesome deeds and to perform, have and multiply the Wholesome deeds. By having chance to know like that, the men and women of good family who have confidence (= *Saddha*) practise, multiply and have Wholesome deeds which are classified as Three Trainings (= *Sikkha*). They attain Insight knowledge which realises the Fruition of Holiness (= *Arahatta phala*). This Insight Knowledge of Fruition of Holiness (= *Arahatta phala nana*) has great power to save the Living being who attains it, from Conception (= *Patisandhi*) in new life which is the danger of Rebirth (= *Jati*); from danger of Ageing (= *Jara*), from danger of Illness (= *Byadhi*) and from danger of Death (= *Marana*). It is the great Insight Knowledge which has the great power to reach Nibbana where there is no Rebirth, Ageing, Illness, Death and Danger. That kind of Knowledge is the great Wisdom. (= *Nana, Panna*). This great Wisdom is attainable by disciples (= *Savaka*) only at the time of Buddha's teaching.(= *Sasana*). Again : -----

1. Penetrating Knowledge attained by discernment of the nature of Corporeality as described in Meditation of Corporeality = *Rupa pariggaha nana*,
2. Penetrating Knowledge attained by discernment of the nature of Mentality as described in Meditation of Mentality = *Arupa pariggaha nana*,
3. Penetrating Knowledge attained by discernment of the Cause and Effect of physical and mental phenomena (= *Paccaya pariggaha nana*) in three moments (= *Kala*) as described in Dependent Origination (= *Paticca samuppada*);
4. Penetrating Knowledge attained by discernment of Character-Essence-Perception-Proximate cause of the respective Ultimate Realities like Materiality and Mentality, now describing in this Section of “ *Lakkhanadi catukka* “. (= *Namarupa pariggaha nana*).
5. Insight Knowledge which will be described in the section of Insight meditation (= *Vipassana nana*) : ----

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All these Knowledges are attainable only at present time of Buddha's Teaching; and all these are great Wisdom. So, noble persons who attain these Wisdom are also Great wise persons. These Knowledges are not attainable by any philosophers and scientists of nowadays who are not followers of Buddha's teaching, but attained only

by the disciples of Buddha. Every noble persons with consideration ought to attain these Knowledges. So, you noble person should try to get and don't let these Knowledge loose.

Conclusion of the Discourse

Young *Subha*..... So;----

1. The practice which can cause the short life span will give the effect of short life.
2. The practice which can cause the Life-span long will give the effect of long life.
3. The practice which can cause diseases will give many diseases.
4. The practice which does not cause diseases will give the effect free from diseases.
5. The practice which causes ugliness will give ugly personality.
6. The practice which can cause good-looking will give the effect of good look.
7. The practice which can cause bereft of attendants will give the effect of bereft of friends and attendants.
8. The practice which can cause a person to have attendants will give the effect of having many friends and attendants.
9. The practice which can cause poverty will give the effect of poverty.
10. The practice which can give wealth will give the properties.
11. The practice which can cause low social class will give the effect of being rebirth in the family of low lineage.
12. The practice which can cause high social class will give the effect of being rebirth in the family of high lineage.
13. The practice which can cause stupidity will give the effect of lacking wisdom.
14. The practice which can cause to obtain wisdom will give effect of having wisdom to that person.

Young *Subha*.... the only property a person ultimately owns is his Actions (= *Kamma*). He is heir to his Action; the Action only is the proximate cause; the Action only is relative and only the Action is refuge for him. The Action determines the Living beings to have superior or inferior status.

When the Buddha teaches in this way, Young *Subha*, the son of Brahmin *Todeyya*, replied as follow :-----

“O Lord Buddha..... your Doctrine pleases me so much. O Lord Gotama ---- your Doctrine pleases me so much. O..... Lord Gotama,..... it is somewhat like turning up a matter which is upside down,

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.....like exposing a covered thing,.... like telling the right way to a person who is following wrong way; and like illuminating open oil lamp in the darkness with the hope to see various objects by persons with good vision. Similarly..... O Lord Buddha..... you teaches me with various ways. So, Lord Buddha.... I take my refuge in the Lord Gotama (= Buddha); I take my refuge in your Doctrine (= *Dhamma*) and I take my refuge in the Order (= *Sangha*). So, You Lord Gotama, from now please recognise me as a disciple who has firm belief in the Three Gems and I take my Refuges in Three Gems (= *Tisarana*) -----

Young *Subha* requested in that way.

(Ma-3-243-249.)

This is the end of “ Short Discourse on Analysis of Action” (= *Culakamma vibhanga sutta*).

Now, you noble person ought to understand about the Action (= *Kamma*) to some extent. This is the section in which how the effects are conditioned by the Aggregates of the Mental Formation (= *Sankharakkhanda*) are described.

The Consciousness (= *Citta*) is pure and clean in it's original nature. The Mental concomitants (= *Cetasika*) which arise with Consciousness, bring the Consciousness under their influence and make the Consciousness miraculous.

When the Consciousness becomes miraculous, the Actions produced also become miraculous. Due to the miraculous Action; the living beings become miraculous; so that the noble persons and wicked persons appear. So, if you noble person want to be a noble man, try to transform your Mentality. Keep yourself in the Trainings of Morality, Concentration and Wisdom (= *Sila, Samadhi, Panna*).

Now; the short account on the Aggregates of Mental Formation (= *Sankharakkhandha*) will be stopped and, the Character, Essence, Perception and Proximate Cause (= *Lakkhana, Kicca = Rasa, Paccupatthana, Padatthana*) of the (50) kinds of Mental Concomitants, enlisted in the Aggregates of the Mental Formation will be further described.

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About the Consciousness and Mental Concomitants (*Citta -Cetasika*)

From now, the Character- Essence-Perception and Prximate Cause of the (50) kinds of Mental Concomitants enlisted in the Aggregate of Mental Formation (= *Sankharakkhanda*) will be mentioned. Before mentioning, some accounts of Consciousness and Mental Concomitants will be, a little bit, explained.

Lokiyadhammanyi patva cittam jettakam cittam dhuram cittam pubbangamam hoti, lokuttaradhammam patva panna jettika panna dhura panna pubbangama.
(Abhi-ttha-1-110.)

In the Phenomena of Mundane World (= *Lokiya dhamma*); the Consciousness (= *Citta*) is the chief in that Mundane Phenomena. It is fundamental and decisive factor (= *Padhana*). It is also the leader. In the Phenomena of Supramundane World; the Wisdom (= *Panna*) is the chief in that Supramundane Phenomena. It is fundamental and decisive factor. It is also the leader. (Abhi-ttha-1-110.)

The Consciousness is the leader of the groups of Mental Concomitants known as Aggregate of Feeling, Aggregate of Perception and Aggregate of Mental Formation. The Consciousness is the highest in position. The Consciousness is the chief. All follow the Consciousness and accomplished by the Consciousness. If a person tells, performs and thinks the evil conducts like Greed (= *Lobha*), Anger (= *Dosa*) etc; etc; with ill will or ill Consciousness all kinds of miseries and sufferings will always be following him, due to telling, performing and thinking of such evil conducts; as if the wheel of a cart is following the foot prints of the cattles pulling the loads.
(Dhammapada-13.)

The Consciousness is the leader of the group of Mental concomitants known as Aggregate of Feeling, Aggregate of Perception and Aggregate of Mental Formation. The Consciousness is the highest in position. It is the chief also. All mentalities follow the Consciousness and all functions are accomplished by Consciousness. If a person tells, performs and thinks with pure and clean Consciousness, all kinds of ecstasy, happiness and wealth will follow him due to telling, performing and thinking in good will, as if a silhouette is following all the time to that person. (Dhammapada-13.)

That Consciousness which is also known as Consciousness of Active-Formation (= *Abhisankhara vinnana*), is able to give all kinds of rebirths in various existences for living beings. In other words the Consciousness which is also known as Consciousness of Active-Formation takes all kinds of living beings to be reborn in various kinds of existences. (Sam-1-36.) (In this instance, Consciousness of Active-Formation means the Consciousness of Action = *Kamma vinnana*; which is able to give rise new life and existence and the fundamental factor is the Volition = *Cetana*).

Citta samkilesa bhikkhave satta samkilissanti, citta vodana satta visujjhanti. (Sam-2-123.)

“O.... Monks..... the living beings are polluted by the pollutants in the mind; and the living beings are purified by the pure mind. (Sam-2-123.)

Pabhassaramidam bhikkhave cittam, tanca kho agantukehi upakkilesehi upakkilitham. (Am-1-9.)

“O.... Monks..... the Subconsciousness (= *Bhavanga citta*) which is the host has glittering light = clean and pure. That Subconsciousness is contaminated by the guests like Greed, Lust etc; etc; (= *Raga, Lobha, Tanha*) all of which are Moral Impurities (= *Upakkilesa*) and Defilements (= *Kilesa*). (Am-1-9.)

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Young *Subha*.... if a person does not take care of, or does not look out for arising of affection and hatred in the Consciousness; it means not taking care of Bodily action, Verbal action and Mental action. In that person who does not take care of the Bodily, Verbal and Mental action; these Bodily, Verbal and Mental Actions are soaked with Defilements (= *Kilesa*). When contaminated with Defilements, these Actions will deteriorate. A person with such deteriorated actions will never die peacefully.

Young *Subha*.... a house with pinnacle, if not properly roofed, it can not prevent pinnacle, rafters and walls from rain. The pinnacle caught in the rain and get soaked. The rafters are caught in the rain and get soaked. The walls are caught in the rain and get soaked. Then, the roof can not prevent the pinnacle, rafters and walls from decaying.

My donor *Subha*.... similarly, if you do not look after the Consciousness, it means not taking care of the Bodily, Verbal and Mental Actions. The Bodily, Verbal and Mental Actions of a person, who does not take care of the these Actions are soaked with defilements. Then, the Bodily, Verbal and Mental Actions (of a person

whose Bodily, Verbal and Mental Actions are soaked with defilements) will decay. A person with decaying Bodily, Verbal and Mental Actions will not die peacefully.

My donor..... if a person looks out for arising of affection and hatred in the Consciousness, it means taking care of Bodily, Verbal and Mental actions. In that person who looks after the Bodily, Verbal and Mental actions, these Bodily, Verbal and Mental actions are not soaked with defilements (= *Kilesa*). When these are not contaminated with defilements, these will not deteriorate. A person without deteriorated actions will die peacefully with dignity.

My donor..... a house with pinnacle, if properly roofed, it can prevent the pinnacle, rafters and walls from rain. The pinnacle, the rafters and walls are prevented from the rain; and not soaked in the rain. So, the roof can prevent the pinnacle, the rafters and the walls from decaying.

My donor.... similarly; if you look after the Consciousness, it means taking care of the Bodily, Verbal and Mental Actions. The Bodily, Verbal and Mental Action of a person who takes care of these Actions are not contaminated with Defilements (= *Kilesa*). Then, the Bodily, Verbal and Mental actions (of a person whose Bodily, Verbal and Mental actions are not soaked with defilements),

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do not decay. A person without decaying Bodily, Verbal and Mental action will die peacefully with dignity.

(Am-1-264-265.)

My donor..... if the Consciousness is destructed and deteriorated by the nature of Cravings, Anger (= *Raga, Dosa*) etc; the Bodily action, Verbal action and Mental action will be damaged. A person with these damaged Bodily, Verbal and Mental Actions; will not die peacefully with dignity.

My donor.... if a house with pinnacle is not properly roofed, the pinnacle, rafter and the walls will decay.

My donor..... similarly; if the Consciousness is deteriorated, the Bodily, Verbal and Mental Action will be deteriorated. A person with damaged Bodily, Verbal and Mental action will never die peacefully with dignity.

My donor..... if the Consciousness is not deteriorated, the Bodily, verbal and Mental actions are not damaged. A person without damaged Bodily, Verbal and Mental action will die peacefully with dignity.

My donor... if a house with pinnacle is properly roofed, the roof will prevent the pinnacle, rafters and the walls from decaying.

My donor.... just like to this example; if the Consciousness is not deteriorated and dissolved by Greed, Anger (= *Raga, Dosa*) etc; the Bodily, Verbal and Mental actions will not be damaged. A person with not damaging Bodily, Verbal and Mental actions will die peacefully with dignity.

(Am-1-265-266.)

O..... Monks..... the Consciousness which is not upgraded with the power of Tranquility and Insight Meditation (ie:- the Consciousness still exists in the field of inexorable Circling of sufferings = *Vatta*) it is not easy to transform to attain the Foundation- forming Absorption (= *Padaka jjhana*) which is used as a foundation for Insight (= *Vipassana*); ---- and to attain Insight knowledge, Knowledge of Path,

Knowledge of Fruition and finally Nibbana. I can't see another thing which is not easy to transform similar to the above Consciousness which is not upgraded. O..... Monks..... the Consciousness which is not upgraded with the power of Tranquility and Insight meditation is not easy to correct and transform.

(Am-1-4.)

O..... Monks..... I can't see another thing which is easy to transform similar to the Consciousness which is upgraded with the Tranquility and Insight meditation.

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O.... Monks..... the Consciousness which is already upgraded with the power of Tranquility and Insight Meditation is easy to correct and transform.

(Am-1-4.)

O..... Monks..... I can't see another thing which causes no desirable effects, similar to the Consciousness being not upgraded by the power of Tranquility and Insight Meditation and which can't give any desirable effects. O..... Monk..... the Consciousness which is not upgraded with the power of Tranquility and Insight Meditation will give so many undesirable effects.

(Am-1-5.)

O..... Monks..... I can't see another thing which causes many desirable effects, similar to the Consciousness being upgraded by the power of Tranquility and Insight Meditation and which can give so many desirable effects. O..... Monks..... the Consciousness which is upgraded by the Tranquility and Insight Meditation will bring so many desirable effects.

(Am-1-5.)

O.... Monks..... I can't see another thing which causes so many undesirable effects similar to the Consciousness which is not upgraded, not repeatedly and intensely contemplated and giving so many undesirable effects. O..... Monks..... the Consciousness which is not upgraded and not repeatedly and intensely contemplated will give so many undesirable effects.

(Am-1-5.)

O..... Monks..... I can't see another thing which causes many desirable effects similar to the Consciousness which is upgraded, repeatedly and intensely contemplated and giving so many desirable effects. O..... Monk..... the Consciousness which is upgraded, repeatedly and intensely contemplated will bring so many desirable effects.

(Am-1-5.)

O..... Monks..... I can't see another thing which brings miseries and sufferings (= *Dukkha*) similar to the Consciousness which is not upgraded, not repeatedly and intensely contemplated and bringing miseries and sufferings. O.... Monks..... the Consciousness which is not upgraded, not repeatedly and intensely contemplated, will bring miseries and sufferings.

(Am-1-5.)

O..... Monks..... I can't see another thing which brings the pleasure and happiness (= *Sukha*) similar to the Consciousness which is upgraded, repeatedly and intensely contemplated and bringing pleasures and happiness. O..... Monk..... the Consciousness which is upgraded, repeatedly and intensely contemplated will bring pleasures and happiness (= *Sukha*).

(Am-1-5.)

All the Wholesome phenomena with great Wisdom never recede.

(Am-1-153-341.)

What is the benefit of the Wisdom ? The Wisdom (= *Panna*) has the benefit of realizing the (4) Noble Truths (= *Sacca*) with great Knowledge (= *Nana*). It has the benefit of knowing definitely and distinctly. It has the benefit of discarding. [= The Ultimate truth, that the existence is suffering (= *Dukkha sacca*) and the Ultimate truth that the suffering is ultimately caused by attachment to the five aggregates of existence (= *Samudaya sacca*) are realised by the Full Understanding of the known Knowledge (= *Nataparinna Panna*); definite and distinct realization is caused by the Full Understanding with Investigation (= *Tirana parinna panna*); and finally all the Defilements are discarded with Full Understanding by Overcoming (= *Pahana parinna panna*).]

(Ma-1-367.)

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O..... Monks..... the Confidence (= *Saddha*) which always follows the Wisdom (= *Panna*) firmly exists in the mind continuum of a wise noble disciple (= *Ariya savaka*). The Diligence (= *Viriya*) which always follows the Wisdom firmly exists. The Mindfulness (= *Sati*) which always follows the Wisdom firmly exists. The Concentration (= *Samadhi*) which always follows the Wisdom firmly exists.

(Sam-3-195.)

So, as described above; in the Mundane World, the Consciousness is the chief in that Mundane phenomena. It is fundamental and decisive factor. It is the leader also. In the phenomena of Supramundane World; the Wisdom is the chief in that Superamundane phenomena. It is fundamental and decisive factor. It is also the leader.

(Abhi-ttha-1-111.)

The Truth of Suffering --(= *Dukkha sacca*) in which (5) Groups of Clinging (= *Upadanakkhandha*) exist in the three Spheres like Sensuous World, Fine- material World and Immaterial World, --- is known as **Inexorable Cycle** (= *Vatta*). The basic cause to attain this Inexorable Cycle is all Wholesome and Unwholesome actions which are known as **the Foot** (= **Basic factor**) of **Inexorable Cycle** (= *Vattapada*). This is the Truth of Origin of Suffering. (= *Samudaya sacca*). The (9) kinds of Supramundane phenomena are known as the nature of **Absence of the Cycle of existence** (= *Vivatta*). All the Wholesome actions which are the basic causes to attain these (9) kinds of Supramundane phenomena, known as the Absence of the cycle of existence are --- named “**The Foot** (= **Basic factor**) of **the Absence of the Cycle of existence**” (= *Vivattapad*). Among these;- the seeds of Perceptive power (= *Vijja*) and the Conduct (= *Carana*) planted in the various past lives are also included. The Wholesome deeds of Morality, the Wholesome deeds of Concentration, Wholesome deeds of Insight, and the Wholesome deeds of Noble Paths, performed in the present life are also included (Am-ttha-1-40.).

In this instance, although the Consciousness which arises with the power of Inexorable Cycle (= *Vatta*) will gives effects of obtaining pleasures and prosperities in human world, celestial realm of gods and the highest class of beings (= *Brahma*), it will also give various sufferings (=

Dukkha) like repeated cycles of rebirth, conception, ageing, death, sorrow, lamentation, pain, grief and despair; and it will also give various Aggregates (= *Khandha*), Bases (= *Ayatana*), Elements (= *Dhatu*) and the nature of Dependent Origination (= *Paticca samuppada*), all of which persistently subjected to torturing by miserable nature of Arising and Dissolution.

So, that kind of Consciousness will only give the effect of sufferings and miseries. That is, the Consciousness which is not impregnated with Meditation will give disadvantages only.

The Consciousness not impregnated with Meditation (= *Bhavana*) and arises due to the power of Inexorable Cycle of Sufferings (= *Vatta*), will not give rise to the fundamental causes of Great noble phenomena like, the Foundation-Forming Absorption (= *Padaka jjhana*), Insight Knowledge, Knowledge of Path, Knowledge of Fruition and finally Nibbana. Only the Consciousness which arises due to the power of the nature of Absence of the Cycle of existence (= *Vivatta*) will give rise to the above phenomena.

The Consciousness which arises due to the power of the Nature of Absence of the Cycle of existence, will be able to give various kinds of pleasures and prosperities. That kind of Consciousness will give gradual increment in various pleasures and prosperities. It gradually increases the status of prosperity, from human to celestial god's possession, from that of celestial god to pleasure of absorption, from the pleasure of absorption to the pleasure of Insight, from the pleasure of Insight to the pleasure of the Path, from the pleasure of the Path to the pleasure of Fruition and finally from the pleasure of Fruition to pleasure of attainment of *Nibbana*. In this way, the Consciousness impregnated with the power of Tranquility and Insight

Meditations will gradually increase the status of the pleasures and bliss.

(Am-ttha-1-40-41.)

The Consciousness of highest grade which is impregnated with Morality, Concentration and Wisdom has the power of giving very high grade-effects of attaining various pleasures and bliss like escape from all Defilements (= *Kilesa*) and Intoxicants (= *Asava*) and attainment of *Nibbana*.

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On the contrary; the dirty, wicked and loathsome Consciousness will give various kinds of troubles and sufferings, like rebirth in the Hell.

The basic fundamental causes which manipulate the arising of noble high-grade Consciousness or dirty loathsome Consciousness are Mental concomitants. Naturally, the water is clean and colorless. If the dyes with various colors like red, yellow, blue, black etc; etc; are dipped in the water, it changes into red water, yellow water, blue water, black water etc. Similarly, although the Consciousness is naturally pure and clean; if it is associated with Wholesome Mental concomitants it changes into noble high grade Consciousness and if it is associated with Unwholesome Mental concomitants, it changes into dirty, loathsome Consciousness. If these Mental concomitants are classified :-----

1. Mental concomitants with Dual Mode

..... 13 kinds

2. Unwholesome Mental concomitants 14 kinds
3. Lofty Mental concomitants 25 kinds
Total	-----52 kinds

So, there are total (52) Mental concomitants. Among these (52) Mental concomitants, the Feeling (= *Vedana*) and the Perception (= *Sanna*) are already described. Now, other Mental concomitants like the Contact (= *Phassa*) etc, etc,-- will be mentioned.