

The Venerable Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D.litt.

Known to scholars of many countries, the Venerable Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in western lands, there is a great demand for his Buddhist Discourses and writings which are now being translated and reproduced in the Light of the Dhamma.

Bhikkhu Nyāṇa, who was later known as Ledi Sayadaw, was born on tuesday, the 13th Waxing of Nattaw, 1208 Burmese era (1846 C.E) at Saing-pyin Village, Dipeyin Township, Shewbo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a samaṇera and at the age of twenty a bhikkhu, under the patronage of Salin Sayadaw U Paṇḍicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyaung Sayadaw, Sudassana Dhaja Atulādhipati Siripavara Mahādhamma Rājādhi-rāja-guru of Mandalay.

He was a bright student. It was said of him, 'About 2000 students attended the lectures delivered daily by the Venerable San-kyaung Sayadaw. One day the Venerable Sayadaw set in Pāḷi twenty questions on pārami (perfections) and asked all the students to answer them. None of them except Bhikkhu Nyāṇa could answer those questions satisfactorily. He collected all these answers and when he attained fifteen vassa and while he was still in San-kyaung Monastery, he published his first book, Pārami Dipani (Manual of Perfections).

During the reign of King Theebaw he became a Pāḷi lecturer at Mahājotikārāma Monastery in Mandalay. A year after the capture of King Theebaw, in 1887 C.E, he removed to a place to the north of Monywa town, where he established a monastery under the name of Ledi-tawya Monastery. He accepted many bhikkhu-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote Paramattha Dipani (Manual of Ultimate of Truths) in Pāḷi.

Later, he toured in many parts of Burma for the purpose of propagating the Buddha Dhamma. In towns and villages he visited he delivered various discourses on the Dhamma and established Abhidhamma classes and meditation centers. He composed Abhidhamma rhymes of Abhidhamma Sankhitta and taught them to his Abhidhamma classes. In some of the principal towns he spent a vassa imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi meditation centers are still existing and still famous. During his itinerary he wrote many essays, letters, poems and manuals in Burmese. He has written more than seventy manuals, of which eight have been translated into English and published in the Light of The Dhamma.

He was awarded the title of Aggamahāpaṇḍita by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (honoris causa). In the later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

Preface to Vipassanā-Dīpanī

The fact that a reliable compilation of the materials which one who enters upon the practice of meditation ought to be in possession of before commencing the practice

of exercises of insight (vipassanā-kammaṭṭhāna) is much needed by the Buddhists of West, has been duly taken into consideration by the Venerable Ledi Sayadaw, Aggamahāpaṇḍita. To supply such a need he has written the Vipassanā-Dīpanī (Exposition of Insight), first in Pāli and afterwards in Burmese (the latter only being sent to me for translation; the former, I am told, not being yet revised) treating of the following subjects – the vipallāsa, the maññanā, the abhinivesa, the bhūmi, the gati, the saccā, the causes of phenomena, the abhiññā, and the pariññā. Each of these subjects is fully expounded and furnished with brief illustrations, some of which are drawn from the Pāli Text, while others are the product of the Mahāthera's own mind and pen.

The purpose of vipassanā or the exercise of insight is to resolve into the three salient characteristics of anicca, dukkha and anatta the illusory 'soul' (atta) or imaginary 'self-principle' which from time out of mind has been held to exist in living beings by all puthujjana (ordinary unenlightened people) both Buddhist and non-Buddhist, the idea of 'soul' arising from simple ignorance, or unconsciously, or through direct error.

Before the meditator begins his task, it is necessary that he should know how and through what this soul-theory is formed and maintained and why and in what it is so deeply rooted, as not to be eradicated or even disturbed no matter what may be done to try to correct it; and what is the destiny of those who take their stand upon this platform of soul-belief.

The first five sections are intended to serve this purpose, for it will be seen that the belief in soul is formed by the vipallāsa; that self-esteem is maintained by the maññanā, and that it is not firmly rooted in the soil of the puthujjana-bhūmi because of the abhinivesa; and that the putthujjana-gati, the 'dispersion of life' is the destiny of all those who take their stand on the platform of soul-belief.

Under the heading of saccā and cause, it will be shown that attā in the sense of 'self' or personal identity, may not exist according as we treat of the matter from the standpoint of ordinary everyday speech, or from that of actual truth or fact, and that from a genuinely philosophical point of view, a living being is no more than a collocation of phenomena, mental and material, produced by causes, the classifications of which under categories, are methodically and fully given in detail. The meditator, then, keeping these facts in view, should begin his exercises bearing in mind that phenomena never abide even for a moment, but are continually arising and again disappearing.

To see things thus is what we call 'seeing things as they are', namely, in accordance with their three inherent characteristics of impermanency, infelicity, and non-substantiality.

Under the headings of abhiññā and pariññā, the classification of knowledge pertaining to insight is dealt with, the specific meaning of each being adequately explained, and how each is developed, when each arrives at perfection, and how the final goal is won, also are shown.

In concluding, the Mahāthera, faithful to the Master's words: 'vitiyavato bhikkhave kim nāma na sijjhati'—'Brethren, a man of energetic perseverance, why should he not succeed in anything at all' sums up with the encouraging counsel that a meditator ought never to give up the exercises, but continue to practise them until he gains the Paths, for while it is true that some are more highly virtuous than others and

are naturally endowed with the power of penetrating into the nature of things in respect to their impermanence, infelicity and unsubstantiality, while is sure to gain the Paths either in this life or in the more immediately following, and the insight of the Dhamma, moreover, cannot be acquired in any perfection save by long and continuous practice.

Turning to the details of actual translation, the expositions being a blend of metaphysics and ethics, I have ventured to confine every word to its main or original import, and to steer a mean course between the dangers of being too literal on the one hand and too free on the other. Repetitions of words and small groups of nearly synonymous words have a tendency to spread themselves, as it were, in the obligation I am under to follow the peculiar style adopted by the Mahāthera.

Notwithstanding all the pains I have bestowed on this translation, I am well aware of its falling far short of the degree of excellence that might be attained, and therefore, in a rendering of this kind, where perfection lies at so great a distance, I have thought it best to limit my ambition to that moderate share of merit which it may claim in its present form, trusting to the indulgence of those for whose benefit it is intended.

(The terms are explained in the body of work. Meantime, the following brief definitions may be helpful:

vipallāsa – hallucinations

maññana – fantasies, consciously feigning things to be that which they are not

bbinivesa – firmly rooted beliefs, basic stages of consciousness from which other states develop

gati – stage of going, re-newing, faring on

saccā – truth, relative and absolute

abhiññā – supernormal knowledge

pariññā – profound insight

Aggamahāpaṇḍita is a title of honour, meaning 'Chief Great Pundit.'

The Vipassana Dipani **or** **The Exposition of Insight** **Honour to the Buddha**

The Three Vipallāsa

Vipallāsa means hallucination, delusion, erroneous observation, or taking that which is true as being false, and that which is false as true. There are three kinds of vipallāsa, to wit:

1. saññā-vipallāsa: hallucination of perfection;
2. citta-vipallāsa: hallucination of thought;
3. diṭṭhi-vipallāsa: hallucination of views.

Of these three, hallucination of perfection is fourfold, thus:

1. it erroneously perceives impermanence as permanence;
2. impurity as purity;
3. ill as good; and
4. no-soul as soul.

The same holds good with regard to the remaining two vipallāsa, i.e. those of thinking and viewing. All these classifications come under the category of “This is mine!” “This is my self or living soul!” and will be made clear later. The three vipallāsa may be illustrated respectively by the similes of the wild deer, the magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husband man cultivated a piece of paddy land. While the cultivator was away, wild deer were in the habit of coming to the field and eating the young spikes of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straws together with fibres into the resemblance of a body, with head, hands and legs; and with white lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old clothes such as a coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy, but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand. This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, east and west, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by anyone with open eyes. If the error has once been to be removed. There are many things within ourselves which we are always apprehending erroneously and in a sense the reverse of the truth as regards impermanence and no-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by mean of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extraordinary kind of sight. It can thus, for a time, turn the mind upside down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence of this magical art, they see the lumps of earth and lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude ourselves. For instance, at night we are often deceived into thinking we see a man when it is really the stump of a tree that we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant, or seeing a wild elephant, take it to be a bush.

In this world all our mistaken ideas as to what comes within the field of our observation are due to the action of the hallucination of thought, which is deeper and

more unfathomable than that of perception, since it deludes us by making false things seem true. However, as it is not so firmly rooted as the latter, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of man who has lost his way to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, demons, who lived there building towns and villages. There came some travelers who were not acquainted with the roads through the forest. The demons created their towns and villages as splendidly as those of devas, or celestial beings, and themselves assumed the forms of male and female devas. They also made the roads as pleasant and delightful as those of the devas. When the travelers saw these, they believed that these pleasant roads would lead them to large towns and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

In this allegory, the large forest stands for the three worlds of kāma-loka, rūpa-loka and arūpa-loka. The travelers are all those who inhabit these worlds. The right road is right views, and the misleading road is wrong views. The right views here spoken of are of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view: “All beings are the owners of their deeds; and every deed, both moral and immoral, committed by oneself is one’s own property and follows one throughout the whole long course of life”, while the latter is meant to connote the knowledge of the Doctrine of Causal Genesis, of the aggregates, of the āyatana (bases), and no-soul. Of these two views, the former is as the right road to the round of existences. The worlds of the fortunate (i.e. the abodes of human beings, devas, and Brahmas), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of natthika-diṭṭhi, ahetuka-diṭṭhi, and akiriya-diṭṭhi, are like the wrong, misleading roads. The worlds of unfortunate which are the factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbāna is like the town of good people. The views “my body!” and “my soul!” are also like the wrong and misleading roads. The world comprising the abodes of human beings, devas, and Brahmas, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views are known as the hallucinations, such being deeper and more firmly established than that of thought.

The Three Maññanā

Maññanā means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nascence hallucination arises and through hallucination fantasy arises. Fantasy is of three kinds of wit:

1. taṇha-maññanā: fantasy by lust (desire of the senses);
2. mana-maññanā: fantasy of conceit;
3. diṭṭhi-maññanā: fantasy by error (in beliefs).

Of these, “fantasy by lust” means the high imagination: “This is mine!”, “This is my own!” in clinging to what in reality is not “mine” and “my own”. In strict truth, there is no “I”, and as there is no “I”, there can be no “mine” or “my own”. Though

indeed, it is the case that both personal and impersonal (external) objects are highly imagined and discriminated as “This is mine; that other thing is not mine,” and “This is my own; that other thing is not my own”. Such a state of imagination and fanciful discrimination is called “fantasy by lust”. Personal objects here means one’s own body and organs. Impersonal or external objects means one’s own relations, such as father, mother, and so forth, and one’s own possessions.

“Fantasy by conceit” means the high imagination of personal objects expressed as “I”, “I am”. When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited. Here, personal attributes means vigour or plenitude of eyes, ears, hands, legs, virtue, intuition, knowledge, power and so forth. Impersonal objects means plenitudes of families, relations, surroundings, dwellings, possessions and so forth.

“Fantasy by error” means over-estimation of personal objects as “my framework; my principle; my pith; my substance; my soul; my quintessence.” In the expressions “earthen pots” and “earthen bowls”, it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions “iron pots” and “iron bowls” and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped, is again called pots and bowls. In exactly the same way that in these instances earth or iron is the substance from which the vessels are made, so, assuming the element of extension, the earth-element which pertains to the personality or the substance of living beings, of the “I”, this fanciful estimation of the facts of the case arises: “The element of extension is the living being: the element of extension is the ‘I.’” What is here said in connection with the element of extension is in like manner to be understood in connection with the element of cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on.

These three kinds of fantasy are also called the three *gāha*, or three holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase past all limits and never incline to cease, they are also called three *papañca* or three multipliers.

The Two Abhinivesa

Abhinivesa means strong belief set in the mind as firmly and immovably as doorposts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds, to wit: *taṇhābhinivesa* – firm belief induced by lust, and *diṭṭhibhinivesa* – firm belief induced by error.

Taṇhābhinivesa means the firm and unshakable belief in what is not my own body, head, hands, legs, eyes and so forth, as being my own body, my own head and so forth, throughout a long succession of existences.

Diṭṭhibhinivesa means the firm and unshakable belief in the existence of the soul or self or separate life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body. These two kinds of belief are also called *taṇhānissaya* and *diṭṭhinissaya* respectively. They may also be called the two great reposers upon the five aggregates, and on body-and –mind; or as the two great resting-places of puthujjanas or ordinary men of the world.

The two Bhūmi or Stages

Bhūmi means the stage where all creatures find their footing, generate and grow. It is of two kinds, to wit: puthujjana-bhūmi and ariya-bhūmi.

Puthujjana-bhūmi is the stage of a puthujjana, an ordinary or normal being, and speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this diṭṭhi-vipallāsa or erroneous view their resting place, their main support, their standing ground: “There is in me or in my body something that is permanent, good and essential.”

The diṭṭhi-maññanā or fantasy through error, the diṭṭhi-gāha or erroneous hold, the diṭṭhi-papañca or multiplier of error, and the diṭṭhi-abhinivesa or strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all puthujjanas. Hence they will never be released from the stage or existence of a puthujjana, so long as they take their firm stand on the ground of the said many-titled error.

As to the ariya-bhūmi, it is the state of an ariya, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this right view, this right apprehension, the right understanding: “There is in me or in my body nothing permanent, good, and essential”. As an ariya lives making right view his main footing, this right view may be called the stage of the ariya. Upon the attainment of this right view, a being is said to have transcended the puthujjana-bhūmi, and to have set foot on the ariyan stage.

Among the innumerable ordinary beings (puthujjanas) who have been treading the ground of puthujjanaship during countless existences that have no known beinging, if a certain person trying to eradicate the hallucination of error to implant the right view within himself on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the ariya, and to have become an ariya, that is, a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the ariyas, they would not commit such evil deeds as would produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucination of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

The Two Gati

Gati means transmigration. (Here it does not mean that 'transmigration of soul', so called, which is current in non-Buddhist philosophies. I have adopted the word “transmigration” for gati which literally means “going”, merely in order to indicate the idea while dealing with it from the standpoint of Buddhist philosophy.) It is the change of existences. It is two kinds: puthujjana-gati and ariya-gati.

Of these two, the former is the transmigration of the ordinary person which is vinipātana or dispersive, that is to say, one cannot transmigrate into whatever kind of existence one might wish, but is liable to fall into any one of the 31 kinds of abodes or existences, according as one is thrown by one`s past kamma. Just as, in the case of the fall of a coconut or of a palm-fruit from a tree, it cannot be ascertained beforehand where it will rest, so also in the case of the new existence of a puthujjana after his death, it cannot be ascertained beforehand whereunto he will transmigrate. Every creature that comes into life is inevitably laid in wait for by evil of death, and after his death he is

also sure to fall by “dispersion” into any existence. Thus two great evils of death and dispersion are inseparably linked to every being born.

Of these two, “dispersion of life” after death is worse than death, for the four realms of misery down to great Avici Hell, stand wide open to a puthujjana who departs from the abode of men, like space without any obstruction. As soon as the term of life expires, he may fall into any of the niraya or realms of misery. Whether far or near, there is no intervening period of time. He may be reborn as an animal, as a peta, a wretched shade, or as an asūra or titan, an enemy of Sakka the king of the gods, in the wink of an eye. The like holds good if he dies out of any of the upper six realms of the kamavaca devas. But when he expires from the worlds of rūpa-loka and arūpa-loka, there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of devas, wherefrom he may fall into the four worlds of misery.

The All

'Brethren, I will teach you the All. Do you listen to it. And what, brethren, is the All?

'It is eye and visible object; ear and sound; nose and scent; tongue and taste; body and tangibles; mind and ideas. This, brethren, is called the All.

'Now, brethren, he who should say, “Rejecting this All, I will proclaim some other All,” such might be the substance of his talk, but when questioned he would not be able to make good his boast, and he would come by disappointment besides. What is the cause of that? Because, brethren, it would be beyond his power to do so.

S.N.iv.15

Why do we say that every being fears death? Because death is followed by dispersion to any sphere of existence. If there were no dispersion as regards existence after death, and one could take rebirth in any existence one chooses, no one would fear death so much, although, to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence which is called puthujjana-gati, the Nakhasikha and Kāṇakacchapa Suttas may be cited. However, only an outline of each will here be produced.

Nakhasikha-Sutta. At one time the Buddha, showing them some dust which he had taken upon the tip of his fingernail, addressed the disciples thus: “If, O Bhikkus, these few grains of dust upon my fingernail and all the dust in the universe were compared in quantity, which would you say was less, and which more?” The disciples replied, “Lord, the dust on your fingernail is less, and that of the universe is more. Surely, Lord, the dust on your fingernail is not worthy if mention in comparison with the dust of the universe.” Then the Buddha continued: “Even so, Bhikkus, those who are reborn in the abodes of men and devas whence they have expired, are very few even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and devas are few even as the grains of dust

on my fingernail, and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of great universe.”

What has just been said is the substance of the Nakhasikha-Sutta. But to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is evil of vinipātana-gati, that is, the dispersion, the variety of possible kinds of existence after death.

“The way, Cunda, to get quite and rid of those false views and of the domains in which they arise and crop up and obtain, is by seeing with right comprehension that there is no 'mine', no 'this is I', no 'this is myself'.”

Sallekha-Sutta

Kāṇakacchapa-Sutta. At one time the Buddha addressed the disciples thus: “There is, O Bhikkus, in the ocean a turtle, both of whose eyes are blind. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time. Perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkus, is it possible that such a time might come as is said?” “In ordinary truth, O Lord,” replied the Bhikkus, “it is impossible, but time being so spacious, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said, if the blind turtle lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass.”

Then the Buddha said, “O Bhikkus, the occurrence of such a strange thing is not to be counted a difficult one, for there is still a greater, a hundred times, a thousand times more difficult than this lying hidden from your knowledge. And what is that? It is, O Bhikkus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith, because those who perform good deeds and abstain from doing bad alone can obtain the existence of men and devas. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the niraya and peta abodes in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke.”

According to this Sutta, why those creatures who are born in the miserable planes are far from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of river always flows down to

the lower plains, so also they are always tending towards the lower existences, for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of “looking down”. Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the puthujjana-gati, i.e the “dispersion of existence”.

What has been said is concerning the puthujjana-gati. Now what is ariya-gati? It is deliverance from the dispersion of existence after death. “Or it is the disappearance of that “dispersion of existence” which is conjoined with destiny of inevitable death in every existence”. It is also the potentiality of being reborn in higher existences or in existences according to one’s choice. It is also not like the fall of coconuts from trees, but it is to be compared to birds which fly through the air to whatsoever place or tree on which they may wish to perch. Those men, devas and Brahmas who have attained the ariyan state, can get to what ever better existence, i.e. as men, devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into the lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of devas and Brahmas. They are entirely set free from the puthujjana-gati.

What has been said is concerning the course of ariya. Now we will explain the two gati side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, devas and Brahmas who are puthujjana, riveted to the hallucination of wrong views and having no wings of Noble Eightfold Path to make the sky their resting place, transmigrate after the dissolution of their present bodies into new ones. They fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting places but the branches, neither have they wings wherewith to fly in the air. It is the same with men, devas and Brahmas who has the hallucination of wrong views. When their resting place of wrong views as regards self is broken down, they fall tumbling into the dispersion of existence, for their resting places are only their bodies; and they have neither such a resting place as Nibbāna, nor such strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree, for the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, devas and Brahmas who have become ariya and are freed from the hallucination of wrong views, neither regard their bodies as their atta or self, nor rely upon them. They have in their possession permanent resting places, such as Nibbāna which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

What has been said is concerning the distinction between the two gati, i.e. the puthujjana-gati and the ariya-gati.

The Two Sacca or The Two Truths

Saccā or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature. It is of two kinds, to wit:

1. sammuti-saccā: conventional or relative truth;
2. paramattha-saccā: ultimate Truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as “self exists”, “a living soul exists”, “men exist”, “devas exist”, “Sakkas exist”, “elephants exist”, “head exists”, and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or an untruth when people say: “There probably exists an immutable, permanent, one continuous self or living soul which is neither momentarily rising nor passing away throughout one existence”, for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a vippallāsa or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of saṃsāra, the wheel of life. All of the foregoing alike holds good when people say “a person exists”, and so on.

Ultimate truth is the absolute truthfulness of assertion or negation in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say: “the element of solidity exists”, “the element of extension exists”, “the element of cohesion exists”, the element of kinetic energy exists”, “mind exists”, “consciousness exists”, “contact, feeling and perception exists”, “material aggregates exists”, and so on. And expressing such truth in a negative form, it can be said “no self exists”, “no living soul exists”, “no person exists”, “no being exists”, “neither does an elephant exist”, “nor do hands, nor legs, nor any members of the body exist”, “neither does a man exist nor a deva”, and so on. In saying here “no self exists”, “no living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expression “no being exists”, and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor devas, etc. Therefore there is no separate being or a person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of saṃsāra, the evolution of life.

According to conventional truth, a person exists, a being exists, a person or a being continually transmigrates from one existence to another in the ocean of life. But according to ultimate truth, neither a person nor a being exists and there is no one who transmigrates from one existence to another. Here, it may be asked: “Do not these two truths seem to be as poles asunder?” Of course they seem to be so. Nevertheless, we may bring them together. Have we not said “according to conventional truth” and “according to ultimate truth”? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to

contradict him, for these conventional terms describe what apparently exists. And likewise, if the ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example, men dig up lumps of earth from certain places, pound them into dust, knead this dust with water clay, and from this clay make various kinds of useful pots, jars, cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place in this subject, if it were asked “are there earthen pots and cups in this world?” the answer, according to conventional truth, should be given in the affirmative, and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of earth out of which the pots and so forth were made.

Of these two answers, the former requires no explanation inasmuch as it is an answer according to the established usage, but as regards the latter, some explanation is needed. In the objects that we called “earthen pots” and “earthen cups”, what really exists is only earth, not pots nor cups, in the sense of ultimate truth, because the term “earth” applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron, brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms “pots” and “cups” also are not terms descriptive of earth, but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious, because the terms “pots” and “cups” are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term “earth” is not a term descriptive of pots and cups, but of real earth, and also the terms “pots” and “cups” are not terms descriptive of earth but of pictorial ideas (*santhāna-paññati*) which have no separate elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to ultimate truth, namely, that “no earthen pots and cups exist” ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds:

I. The four great essential elements:

1. the element of solidity
2. the element of cohesion, or the holding, the fluid
3. the element of kinetic energy
4. the element of motion.

II. The six bases:

5. the eye base
6. the ear base
7. the nose base
8. the tongue base
9. the body base
10. the heart base.

III. The two sexes:

- 11.the male sex
- 12.the female sex.
- IV. One species of material quality of life:
 - 13.the vital force.
- V. One species of material quality of nutrition:
 - 14.edible food
- VI. The four sense fields:
 - 15.visible form
 - 16.sound
 - 17.odour
 - 18.savour.

These eighteen species are called jātarūpāni or genetic material qualities, as they possess the power of production.

- VII. One species of material quality if limitation:
 - 19.the element of space.
- VIII.The two communications:
 - 20.intimation through the body
 - 21.intimation through speech.
- IX. The three plasticities:
 - 22.lightness
 - 23.pliancy
 - 24.adaptability
- X. The four salient features:
 - 25.integration
 - 26.continuance
 - 27.decay
 - 28.impermanence or death.

These last ten species are called ajātarūpāni or non-genetic material qualities, as they do not possess the power of production.

Fifty-Four Kinds of Mental Phenomena

There are 54 kinds of mental phenomena: citta: mind or consciousness; cetasika: mental properties or concomitants, fifty-two in number; Nibbāna: getting out of the circle of existences.

[Nibbāna is here reckoned as a mental phenomenon, not from the subjective, but from the objective point of view. Translator] Citta means the faculty of investigating an object (ārammana) or the faculty of taking possession of an object, or the faculty of knowing an object, the faculty of being conscious of an object.

Cetasikas are characteristics of consciousness, of mental properties born of mind, or concomitants of mind. Nibbāna means freedom from every kind of infelicity.

I. Consciousness

Consciousness is divided into six classes:

1. consciousness of sight
2. " " sound
3. " " smell

4. || || taste
5. || || touch
6. || || mind.

1. The consciousness arising at the eye-base is called the consciousness of sight, and has the function of seeing.
2. The consciousness arising at the ear-base is called the consciousness of sound, and has the function of hearing.
3. The consciousness arising at the nose-base is called the consciousness of smell, and has the function of smelling.
4. The consciousness arising at the tongue-base is called the consciousness of taste, and has the function of tasting.
5. The consciousness arising at the body-base is called the consciousness of touch, and has the function of touching.
6. The consciousness arising at the heart-base is called consciousness of mind. In the arūpa-loka, however, mind consciousness arises without any base. Mind consciousness is again subdivided into four kinds.
 - a. kāma-consciousness
 - b. rūpa-consciousness
 - c. arūpa-consciousness
 - d. lokuttara-consciousness.
 - (a) Of these, kāma-consciousness is that which lies within the jurisdiction of desire prevailing in kāma-taṇhā and it is fourfold, thus: moral (kusala), immoral (akusala), resultant (vipāka), and ineffective (kiriya).
 - (b) Rūpa-consciousness is the jhānic or ecstatic mind which has become free from kāma-desire but still remains within the jurisdiction of the desire prevailing in rūpa-loka (rūpa-taṇhā), and it is threefold: moral, resultant, ineffective.
 - (c) Arūpa-consciousness is also the jhānic or ecstatic mind which has become free from rūpa-desire, but still remains within the jurisdiction of the desire prevailing in the arūpa-loka (arūpa-taṇhā) and it also is threefold: moral, resultant, ineffective.
 - (d) Lokuttara, or transcendental consciousness is noble mind (ariya-citta) which has become free from the threefold desire, and has transcended the three planes, kāma, rūpa and arūpa. It is of two kinds noble consciousness in the Path, and noble consciousness in the Fruition.

II. Fifty-Two Kinds of Cetasika

Mental properties are of 52 kinds.

- A. The seven common properties (sabba-cittaka), so called on account of being common to all classes of consciousness: (1) phassa (contact), (2) vedanā (feeling), (3) saññā (perception), (4) cetanā (volition), (5) ekaggatā (concentration of mind), (6) jivita (psychic life), (7) manasikāra (attention).

- B. The six particulars (pakinnaka) so called because they invariably enter into composition with consciousness: (1) vitakka (initial application), (2) vicāra (sustained application), (3) viriya (effort), (4) piti (pleasurable interest), (5) chanda (desire-to-do), (6) adhimokkha (deciding).

The above thirteen kinds (A) and (B) are called mixtures (vimissaka), or better, as rendered by Shwe Zan Aung, “un-moral”, as they are common to both moral and immoral consciousness in composition.

- C. The fourteen immoralals (pāpa-jāti): (1) lobha (greed), (2) dosa (hate), (3) moha (dullness), (4) diṭṭhi (error), (5) māna (conceit), (6) issā (envy), (7) macchhariya (selfishness), (8) kukkuccha (worry), (9) ahirika (shamelessness), (10) anottapa (recklessness), (11) uddhacca (distraction), (12) thina (sloth), (13) middha (torpor), (14) vicikicchā (perplexity).
- D. The twenty-five morals (kalayānajātika): (1) alobha (disinterestedness), (2) adosa (amity), (3) amoha (reason), (4) saddhā (faith), (5) sati (mindfulness), (6) hiri (modesty), (7) ottappa (discretion), (8) tatramajjhataṭṭā (balance of mind), (9) kāyappasaddhi (composure of mental properties), (10) cittapassaddhi (composure of mind), (11) kāyalahutā (buoyancy of mental properties), (12) cittalahutā (buoyancy of mind), (13) kāyamudutā (pliancy of mental properties), (14) cittamudutā (pliancy of mind), (15) kāyakammaññatā (adaptability of mental properties), (16) cittakammaññatā (adaptability of mind), (17) kāyapaguññatā (proficiency of mental properties), (18) cittapaguññatā (proficiency of mind), (19) kāyujukatā (rectitude of mental properties), (20) cittujukatā (rectitude of mind), (21) sammāvācā (right speech), (22) sammākammanta (right action), (23) sammāājiva (right livelihood) (The immediately preceding three [21,22,23] are called the three abstinences.), (24) karunā (pity), (25) muditā (appreciation) (these last two are called the two illimitables or appamaññā.)

1. Phassa means contact, and contact means the faculty of pressing the object (ārammana), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover out, then all objects (ārammana) will be of no use.

2. Vedanā means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the phassa. All creatures are sunk in this vedanā.

3. Saññā means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

4. Cetanā means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say: “Oh, this work was done by so-and-so”, or “This is such-and-such a person’s great work”. It is somewhat the same in

connection with the ethical aspects of things. The volition (cetanā) is called the doer (kamma), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name given to it in the Paṭṭhāna, and it is known by the name of kamma in the actions of body, speech and mind) performed in pervious existences. Earth, water, mountains, tree, grass and so forth, are all born of utu, the element of warmth, and they may quite properly be called the children or issue of the warmth-element. So also all living creatures may be called the children or the issue of volition, or what is called kamma-dhātu, as they are all born through kamma.

5. Ekkaggatā means concentration of mind. It is also called right concentration (samādhi). It becomes prominent in the jhānasamāpatti, the attainment of the supernormal modes of mind called jhāna.

6. Jivita means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. Manasikāra means attention. Its function is to bring the desired object into view of consciousness.

These seven factors [1-7] are called sabbacittika, universal properties, as they always enter into the composition of all consciousness.

8. Vitakka means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called sankappa (aspiration), which is of two kinds: sammāsankappa or right aspiration, micchāsankappa or wrong aspiration.

9. Vicāra means sustained application. Its function is to concentrate upon objects.

10. Viriya means effort of mind in actions. It is of two kinds: right effort and wrong effort.

11. Pīti means pleasurable interest of mind, or buoyancy of mind or the bulkiness of mind.

12. Chanda means desire-to-do, such as desire-to-go, desire-to-stay, desire-to-speak, and so forth.

13. Adhimokkha means decisions, or literally, apartness of mind for the object; that is, it is intended to connote the freedom of mind from the wavering state between the two courses: "Is it?" or "Is it not?"

These last six mental properties [8-13] are not common to all classes of consciousness, but severally enter into their composition. Hence they are called pakinnaka or particulars. They make thirteen if they are added to the common properties, and both taken together are called vimissaka (mixtures) as they enter into composition both with moral and immoral consciousness.

14. Lobha ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called taṇhā (craving), sometimes abhijjā (covetousness), sometimes kāma (lust), and sometimes rāga (sensual passion).

15. Dosa in its ethical sense is hate, but psychically it means the violent striking of mind at objects. It has two other names: patigha (repugnance), and byāpāda (ill-will).

16. Moha means dullness or lack of understanding in philosophical matters. It is also called avijjhā (nescience), aññāna (not-knowing) and adassana (not-seeing).

The above three just mentioned [14-16] are called the three akusalamūla, or the three main immoral roots, as they are the sources of all immoralities.

17. Diṭṭhi means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones, or it denies that there are any results of action, and so forth.

18. Māna means conceit or wrong estimation. It wrongly imagines the name-and-form (nāma-rūpa) to be an “I”, and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

19. Issā means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

20. Macchariya means selfishness, illberality, or unwillingness to share with others.

21. Kukkucca means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing this: “I have done sinful acts”, or “I have left undone meritorious acts, such as charity, virtue, and so forth.” “A fool always invents plans after all is over”, runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omission and sins of commission.

22. Ahirika means shamelessness. When a sinful act is about to be committed, no feeling of shame such as “I will be corrupted if I do this”, or “Some people and devas may know this of me”, arise in him who is shameless.

23. Anottappa means utter recklessness as regards such consequences, as attānuvādabhaya (fear of self-accusations like: “I have been foolish”, “I have done wrong”, and so forth), parānuvādabhaya (fear of accusations by others), dandabhaya (fear of punishments in the present life inflicted by the rulers), apāyabhaya (fear of punishments to be suffered in the realms of misery).

24. Uddhacca means distraction as regards an object.

25. Thina means slothfulness of mind, that is, the dimness of the mind’s consciousness of an object.

26. Middha means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

27. Vicikicchā means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds [14-27] are called pāpajāti or akusala-dhamma. In fact, they are real immoralities.

28. Alobha means disinterestendness of mind as regards an object. It is also called nekkhama-dhātu (element of abnegation or renunciation), and anabhijhā (liberality).

29. Adosa, or amity in its ethical sense, means inclination of mind in the direction of its object, or purity of mind. It is also called abyāpāda (peace of mind), and mettā (loving-kindness).

30. Amoha means knowing things as they are. It is also called ñāna (wisdom), paññā (insight), vijjhā (knowledge), sammādiṭṭhi (right view).

These three [28-30] are called the three kalayānamūlas or the three main moral roots as they are sources of all moralities.

31. Saddhā means faith in what ought to be believed. This is also called pasāda (transparence).

32. Sati means constant mindfulness in good things so as not to forget them. It is also called dhāraṇa (retention), and utthāna (readiness).

33. Hiri means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. Ottappa means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation by others, or of punishments in spheres of misery (apāyabhaya).

35. Tatramajjhataṭṭā is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called upekkhā-brahmavihāra (equanimity of the sublime abode in the category of brahmavihāra; and upekkha-sambojjhanga (equanimity that pertains to the factors of Enlightenment) in the bojjhanga.

36. Kāyapassaddhi means composure of mental properties.

37. Cittapassaddhi means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three immoral (pāpa-dhamma) which cause annoyance in doing good deeds.

38. Kāya-lahutā means buoyancy of mental properties.

39. Citta-lahutā means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the immoral which weight against them in the doing of good deeds. It should be explained in the same manner as the rest.

40. Kāya-mudutā means pliancy of mental properties.

41. Citta-mudutā means pliancy of mind.

42. Kāya-kammaññatā means fitness for work of mental properties.

43. Citta-kammaññatā means the fitness of the mind for work.

44. Kāya-pāguññatā means proficiency of mental properties.

45. Citta- pāguññatā means proficiency of mind. Proficiency here means skillfulness.

46. Kāyujukatā means rectitude of mental properties.

47. Cittujukatā means rectitude of mind.

48. Sammā-vāsā means right speech, that is abstinence from the four-fold sinful modes of speech: lying, slandering, abusive language and idle talk.

49. Sammā-kammanta means right action, that is abstinence from the threefold sinful acts: killing, stealing, and unchastity.

50. Sammā-ājīva means right livelihood.

These three (sammā-vāsā, sammā-kammanta and sammā-ājīva) are called the triple abstinenes.

51. Karuṇā means pity, sympathy, compassion or wishing to help those who are in distress.

52. Muditā means appreciation of or congratulation upon or delight in the success of others.

These two are respectively called karuṇā-brahmavihāra and muditā-brahmavihāra. They are also called appamaññā (illimitable according to the definition “appamānesu sattesu bhavā ti appamaññā”, that is, “appamaññā is so called because it exists without limit among living beings.”)

Nibbāna may be classified into three kinds: first Nibbāna, second Nibbāna and third Nibbāna.

Freeing or deliverance from the plane of misery is the first Nibbāna. Freeing or deliverance from the plane of kāma-loka is the second Nibbāna. Freeing or deliverance from the planes of rūpa-loka and arūpa-loka is the third Nibbāna.

Consciousness one, mental properties fifty-two, Nibbāna one, altogether make up fifty-four mental phenomena. Thus the twenty-eight material phenomena and 54 mental phenomena make up 82 ultimate things which are called ultimate facts. On the other hand, self, soul, creature, person and so forth, are conventional facts.

“Ceasing and abstaining from Evil,
Refraining from intoxicating drink,
Vigilance in righteous acts:
This is the most auspicious Performance.”
Sutta-Nipāta

The Four Mahābhūta or the Four Great Essentials

Mahābhūta means to develop greatly, and are four in number:

1. The element of extension is the element of earth, that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as, hardness, more hardness, stiffness, more stiffness, softness, more softness, pliability, more pliability, and so on.

2. The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.

3. The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of kinds: the maturative quality of heat and the maturative quality of cold.

4. The element of motion is the element of wind, that is, the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive, and so on. From these four great elements all other forms of matter are derived or are born. Or, expressed in another way, all matter is a combination, in one proportion or another, of these four elementary properties.

The Six Bases

Base is that where consciousness generates, arises, develops, or that whereupon it depends.

5. The eye-base is the element of the sensorial within the eye-ball where consciousness of sight is generated, and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.

6. The ear-base is the element of the sensorial within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

7. The nose-base is the element of the sensorial within the nose of organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

8. The tongue-base is the element of the sensorial upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting tastes of many kinds, such as sweet, sour, and so forth.

9. The body-base is the element of the sensorial location itself by pervading the whole body within from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

10. The heart-base is a kind of very fine, bright, subtle matter within the organ of the heart where mind consciousness, comprising sixty-nine classes of the same in number is generated.

From these six bases all classes of consciousness are generated and arise.

The Two Bhāva or Sexes

Bhāva means production or productive principle.

11. The itthi-bhāva or the female sex is a certain productive principle of matter which produces several different kinds of female appearances and feminine characteristics.

12. The pumbhāva or the male sex is a certain productive principle of matter which produces several different kinds of male appearances and masculine characteristics.

The two sexes respectively locate themselves in the bodies of male and female, like the body-base, pervading the entire frame, from the soles of the feet to the top of the head within and without. Owing to their predominant features, the distinction between masculinity and femininity is readily discerned.

“I have preached the truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truths, Ānanda, the Tathāgata has no such thing as the closed fist of a teacher who keeps something back.”

Mahāparinibbāna Sutta

Jīvita-Rūpa or Material Quality of Life

13. Jīvita means life, that is, the vital force which controls the material qualities produced by kamma and keeps them fresh in the same way that water of a pond preserves the lotus plant therein from decay and so informs them as to prevent them from withering. The common expressions of ordinary speech, “a being lives” or “a being dies” are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say “a being dies”, and we say “a being is living” so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Ahāra-Rūpa or the Material Quality of Nutrition

14. Ahāra-rūpa means the element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes tree or plants or mainly promotes their growth

or helps them to fecundate develop and last long, so also this material quality of nutrition nourishes or manly helps the four kinds of bodies or matter produced by the four causes, namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of material quality of life, so that undertaking various kinds of work in the world for the sake of getting one`s daily food, is called a man`s living or livelihood.

Gocara-Rūpa or the four Sense-Fields

Gocara means sense-field or object of the five senses.

15.The object “visible form” is the quality of colour or shape of various objects.

16.The object “sound” is the quality of sound itself.

17.The object “odour” is the quality of scent or smell.

18.The object “savour” is the quality of savour or taste. Mention is not made here of touch or the tangible, as it consists in the great essentials or elements. It is of three kinds: pathavi-potthabba or extension tangible, tejo-potthabba or temperature tangible, vāyo-potthabba or movement tangible. Counting in the tangible also we thus get five sense-fields in all. Of these, visible form is the object of eye, sound of ear, odour of nose, savour of tangu, and the tangible of body.

Akāsa-Dhātu or Material Quality of Limitation

19.Akāsa-dhātu means the element of space. In a heap of sand there is a place between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called kalāpa or groups, Into every finest, smallest particle of an atom there enters at least these following eight qualities of matter: the four essentials and colour, adour, savour, and nutritive essence. And each group is separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two Viññatti-Rūpa or Modes of Communications

Viññatti-rūpa means mode of communication of sign employed to communicate the willingness, intension, or purpose, of one person to the understanding of another.

20.Kāya-viññatti is that peculiar movement of body by which one`s purpose is made known to others.

21.Vācī-viññatti is that peculiar movement of sounds in speech by which one`s purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others though the use of these two modes of communication or viññatti-rūpa. These two are employed not only in communicating one`s purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one`s own will, as also in learning by heart, reading to oneself, and so forth.

The Three Vikāra-Rūpa or The Three Plasticities

Vikāra means the peculiar expression or distinctive condition of the jāta-rūpa, the genetic material qualities.

22.Lahutā is the lightness of the material quality.

23.Mudutā is the pliancy of material quality.

24.Kammaññatā is the adaptability of the two media of communication. When one of the four great essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accord with one's will, but tend to become difficult and strained. Likewise when the essentials are out of order, the tongue, the lips, are not adaptable according to the wish in speaking, but become firm and stiff. When the four great essentials are in good order and the parts of the body are in sound health, the matter of the body (rūpa) is said to be in possession of these qualities of lightness, pliancy, and adaptability, which are called the three plasticities (vikāra-rūpa).

The Four Lakkhaṇa-Rūpa or the Four Salient Features

Lakkhaṇa means salient feature or mark by means of which it is decisively known that all material and mental qualities are subject to impermanence.

25.Upacaya-rūpa means both intergration and continuance of integration, of which two the former may be called acaya (initial integration) and the latter upacaya (sequent intergration).

26.Santati-rūpa means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of material phenomenon is called santati or pavatti (prolongation). The production (jāti) of the groups of material qualities alone is described by the three names of acaya, upacaya and santati.

27.Jaratā is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decayenness, caducity, rottenness, or corruption.

28.Aniccatā means impermanence, death, termination, cessation, brokenness, or the state of disappearing. [It is our Ledi Sayadaw's style in writing to express an idea by means of as many synonymous terms as he can collect, and a translator, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be deposited, can with difficulty furnish the translation with a sufficient number of appropriate terms.]

A plant has five periods, the acaya period, the upacaya period, the santati period, the jaratā period, and the aniccatā period. It is first generated, then grows up gradually or develops day by day, and after the cessation of growth, it stands for some time in the fully developed state. After that it begins to decay and at last it dies and disappears, leaving nothing behind. Here the primary generation of the material qualities is called the acaya period; the gradual growth or development, the upacaya period; and their standing in their fully developed state, the santati period. However, during these three periods there are momentary decays (khaṇika-jaratā) and momentary deaths (khaṇika-aniccatā), but they are not conspicuous.

The declining of the plant is called jaratā period. During the period of decline there are momentary births (khaṇika-jāti) and momentary deaths (khaṇika-maraṇa) but they are also inconspicuous.

[The Commentator of the “Dhammasaṅgani” in his “Athaśālinī” explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, like the acaya of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the upacaya; and the flooding is like the santati.]

The death of the plant and the final disappearance of all its constituents is called the aniccatā period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of lakkhaṇa-rūpa.

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers, and the fruits into five periods each. A fruit can be divided into five periods thus: the first period of appearance, the second period of growth or development, the third period of standing, the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction or final disappearance.

Just as we get five periods in the life of plants, so it is with all creatures and also with all their bodily parts, with their movements or bodily actions, such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena

There are four kinds of producers which produce material phenomena: (1) kamma, (2) citta, (3) utu, (4) ahāra.

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utu means the two states of tejo-dhātu, the fire-element, i.e., heat (uṇha-tejo) and cold (sita-tejo).

Ahāra means the two kinds of nutritive essence, internal nutriment that one obtains from the time of conception and external nutriment that exists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i.e., the six bases, two sexes, and life, are produced only by citta.

Sound is produced by citta and utu. The three plasticities are produced by citta, utu, and ahāra. Of the remaining thirteen, excluding jaratā (decay) and aniccatā (impermanence), the eleven – comprising the four great essentials, nutriment, visible form, adour, savour, the element of space, integration, and continuance – are produced by the four causes. These eleven always appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these, forming groups of eight, nine, and so forth, and each group is called rūpa-kalāpa.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of four causes as they disorganize what has been produced.

Causes or Origins

Of these eighty-two ultimate things, Nibbāna, inasmuch as it lies outside the scope of birth (jāti), does not need any originator for its arising; neither does it need any cause for its maintenance since it also does not come within the range of decay and death (jarā-maraṇa). Hence Nibbāna is unconditioned and unorganized. But, with the exception of Nibbāna, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

Among the four causes already dealt with in connection with the material qualities, kamma is merely an originator and citta (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called utu and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like the tree; kamma is like the seed; the warmth-element, or what is called utu, is like the earth; the nutritive essence is like the rainwater, which falls regularly at proper seasons; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of resultants; a past kamma, a base to depend upon, and an object. The first is like the seed of tree, the basis is like the earth, and the object is like the rainwater.

Two things are necessary for the arising of each of mental phenomena of the morals, the immoral and the ineffectives: a base to depend upon, and an object. However, to be more detailed, full rational exercise of mind (yoniso-manasikāra) is needed for the morals, and defective irrational exercise of mind (ayoniso-manasikāra) for the immoral. The ineffective which have apperceptual functions have the same causes as the morals. As for the two classes of consciousness called 'turning towards', if they precede the morals they have the same causes as the immoral. Here yoniso-manasikāra means proper exercise of reason, and ayoniso-manasikāra means improper exercise of reason. These are the functions of the two classes of consciousness called āvajjana, 'turning towards'. On seeing a man, if the manasikāra be rationally utilized, moral consciousness arises; and if the manasikāra be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the āvajjana-citta or 'turning-towards-thought' is the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of āvajjana.

What the seed is to the tree, that the manasikāra is to the morals and the immoral. What the earth is to a tree, that their 'base' is to the morals and immoral. What rainwater is to a tree, that their 'object' is to the morals and immoral.

We will now set forth the causes in another way. Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed cakkhu-vattu, rūpārammana, āloka and manasikāra. Of these, manasikāra is the

name of the āvajjana-citta which turns the process of mind in the direction of the object of sight. Āloka means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. Cakkhu-vatthu means eye-base; and rūpārammana means object of sight, literally, form-object.

For the arising of the consciousness of sound, there is needed sota-vatthu (ear-base), saddārammana (object of sound), ākasa and manasikāra. Here ākāsa means the space through which sound is communicated to the ear. The function of hearing can place only when it is present; the process of ear-door cognitions also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed Ghana-vatthu (nose-base), gandhārammana (object of smell), vāta and manasikāra. Here vāta means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-base, and consequently the function of smelling and the nose-door cognition cannot take place.

For the arising of the consciousness of taste, there is needed jivhā-vatthu (tongue-base), rasārammana (object of taste), āpo and manasikāra. Here āpo means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-base, and consequently the function of tasting and the tongue-door cognition cannot take place.

For the arising of the consciousness of touch, there is needed kāya-vatthu (body-base), photthabbārammana (object of touch), thaddha and manasikāra. Here thaddha means the quality of the object of touch, i.e., its degree of coarseness. Only a somewhat coarse touch is too subtle, an impression upon the body-base. If the object of touch is too subtle, it cannot impression upon the body-base. And unless there is impingement, neither consciousness of touch nor the body-door cognition can arise.

For the arising of the consciousness of mind, there is needed hadaya-vatthu (heart-base), dhammārammana (object of thought), manodvāra (mind-door), and manasikāra. Of these, dhammārammana means all objects comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and Nibbāna. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. Manodvāra or mind-door means the continuum of sub-consciousness. Though the heart-base is the place where consciousness of mind arises, since it does not possess the appropriate kind of sensuous organs, the impressions of objects cannot appear in it, hence they have to appear in the mind-door only.

The Two Abhiññāṇa or The Two Super-Knowledges

Abhiññāṇa means super-knowledge, or the faculty of knowledge preeminently beyond that of ordinary mankind. It is of two kinds: samatha-abhiññāṇa and dhamma-abhiññāṇa.

Samatha-abhiññāṇa means super-knowledge acquired through the carrying out of exercises in calm (samatha). It is of five different kinds: (1) iddhi-vidha-abhiññāṇa; (2) dibbasota-abhiññāṇa; (3) cetopariya-abhiññāṇa; (4) pubbenivāsa-abhiññāṇa; (5) yathākammupaga-abhiññāṇa.

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities. The second is extreme sensitiveness of hearing such as is possessed by celestial beings. The third is the supernormal knowledge of others' thoughts. The fourth is the supernormal knowledge of previous existences. The fifth is supernormal knowledge of living beings and of the kamma in accordance with which they are thrown down into the various spheres of existence. It resembles such supernormal vision as is possessed by celestial beings.

Dhamma-abhiññāṇa means the insight by which are discerned all the things of ultimate truth mentioned in the section on the truths, together with their respective characteristics beyond the range of conventional truth. It is divided into three kinds: (1) sutamaya-ñāṇa: knowledge acquired by learning; (2) cintāmaya-ñāṇa: knowledge acquired by reasoning; (3) bhāvanāmaya-ñāṇa: knowledge acquired by contemplation.

The last of the three is again subdivided into two: (1) anubodhā-ñāṇa; (2) pativeda-ñāṇa.

Of these last two, the former is the triple insight into impermanence, infelicity, and no-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the transcendental knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (kilesā) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

The Three Pariññā

Pariññā means profound knowledge. It is of three kinds: (1) ñāta-pariññā: autological knowledge; (2) tīrana-pariññā: analytical knowledge; (3) pahāna-pariññā: dispelling knowledge.

Ñāta-pariññā means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of Nibbāna, as shown in the previous sections on the truths and the causes. It discerns things deeply by means of dhamma-abhiññāṇa (philosophical knowledge) in their ultimate aspects, dispelling all mere pictorial ideas or representations (santhāna-paññatti) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the four great essentials out of the twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of ñāta-pariññā as regards rūpa (form), is accomplished. As regards nāma, the aspect of mentality, if only four of the mental things, i.e. mind, feeling, perception, and volition, are thoroughly discerned in the aforesaid manner, it may also be said that the function of ñāta-pariññā as regards nāma is fulfilled. If Nibbāna can also be discerned, as shown above, the function of ñāta-pariññā would be fully realized.

‘Thus, monks, the Tathāgata, being such an one in things seen, heard, sensed, cognized, is “such”. Moreover than “He who is such” there is none other greater or more excellent, I declare.’

Anguttara Nikāya. ii, 23, IV 111, 24

Tīrana-pariññā means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into waxing and waning, by

skillfully dissecting the continuity of mentals and materials (nāma and rūpa) into momentary ultimates. It is of three kinds: (1) anicca-pariññā, (2) dukkha-pariññā, (3) anatta-pariññā.

Of these three, anicca-pariññā means either a perfect or a qualified knowledge of the law of death (maraṇa). Here death means conventional death (sammuti-maraṇa) and ultimate death (paramattha-maraṇa). By conventional death we mean that kind of death concerning which we are accustomed to say, according to conventional truth, that “to die sometime is unavoidable for every living person or every living creature.” By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of impermanence, nor does it lie properly within the domain of anicca-pariññā, but only of the recollection of death (maraṇā-ānusatti). In fact, it is only the latter, ultimate death, which exhibits the salient feature of impermanence, and lies within the domain of anicca-pariññā.

Dukkha-pariññā means either a perfect or a qualified knowledge of the intrinsic characteristic of ill or infelicity. Here ill is two kinds: (1) vedayita-dukkha (pain-feeling ill), (2) bhayattha-dukkha (fear-producing ill).

Vedayita-dukkha means, bodily and mental pains, and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as soka (sorrow), parideva (lamentation), domanassa (grief), upāyāsa (despair), which are experienced by mind. Bhayattha-dukkha are those pains which fall within the sphere of bhaya-ñāna (knowledge of things as fearful), and of the ādinava-ñāna (knowledge of things as dangerous): jāti-dukkha (ill of birth), jarā-dukkha (ill of decay), maraṇa-dukkha (ill of death), sankhāra-dukkha (ill of conditionality), and viparināma-dukkha (ill of change-ability), which will be explained afterwards.

Here is an illustration to show the difference between the vedayita-dukkha and bhayattha-dukkha. A man has a dangerous disease. He has to live on a simple diet, such as vegetables and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes a rich diet, such as poultry, fish, meat, and confectionary, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or maybe for many days from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer he will suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of meal so well prepared, though only for a few moments, has to think his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared, food is, of course, the pleasurable object (vedayitasukha-vatthu), for it will feeling of pleasure is called vedayitasukha. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got rid of the error of ego and become safe against the danger of the dispersion of life (vinipātanabhaya), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, devas and brahmas, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of food.

Here vedayita-dukkha is synonymous with dukkha-vedanā which is present in the vedanā triad of sukhāya-vedanāya-sampayuttā-dhammā, dukkhāya-vedanāya-sampayuttā-dhammā, and adukkha masukhāya-vedanāya-sampayuttā-dhammā. Bhayattha-dukkha is synonymous with dukkha-saccaṃ and with dukkhaṃ, which is present in the three salient features, anicca, dukkha, and anatta.

Hence, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existences of men, devas and Brahmas, as of the pleasures experienced therein, is called the dukkha-pariññā.

Anatta-pariññā means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of 'no-soul'. By this knowledge of things as no-soul, the anatta-nāṇa, all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul. By it also is discerned the non-personality of the 'person' of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it discerned that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called anatta-pariññā. The triple pariññā (of anicca, dukkha, and anatta), is called triana-pariññā.

Pahāna-pariññā means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three nicca-vippallāsa by means of the insight acquired through the contemplation of impermanence, the three sukha-vippallāsa and the three subha-vippallāsa, by means of the insight acquired through the contemplation of ill, and the three atta-vippallāsa by means of the insight acquired through the contemplation of no-soul.

[Note by translator – Here the three nicca-vippallāsa are: (1) anicce niccanti saññāvippallāso, (2) anicce niccanti cittavippallāso, (3) anicce niccanti diṭṭhivippallāso.

That is to say: impermanence is erroneously perceived, thought and viewed as permanence.

The three sukha-vippallāsa are: (1) dukkhe sukhanti saññāvippallāso, (2) dukkhe sukhanti cittavippallāso, (3) dukkhe sukhanti diṭṭhivippallāso.

That is to say: ill is erroneously perceived, thought, and viewed as pleasure.

The three subha-vippallāsa are: (1) asubhe subhanti saññāvippallāso, (2) asubhe subhanti cittavippallāso, (3) asubhe subhanti diṭṭhivippallāso.

That is to say: impurity is erroneously perceived, thought and viewed as purity.

The three atta-vippallāsa are: (1) anattani attāti saññāvippallāso, (2) anattani attāti cittavippallāso, (3) anattani attāti diṭṭhivippallāso.

That is say: no-soul is erroneously perceived, thought, and viewed as soul. – End of Note by translator].

Here *atta* or soul is the supposed underlying essence of a pictorial idea (*santhāna-paññatti*), and *jīva* or life is the supposed underlying essence of an aggregate-idea (*santati-paññatti*).

Of these two delusions, the former may be got rid of by knowledge of the two kinds of truth, the ultimate and the conventional; but the latter can be got rid of only when the *anicca-pariññā* reaches its summit. Here, by *santati* is meant the continuum or aggregates of different kinds.

This *santati* is of two kinds: mental and material. And the continuum of material variety of aggregate is again sub-divided into four classes, namely, into those produced by *kamma*, by mind, by temperature, by food. Each of these four kinds of continua is liable to change if the respective causes of each changes. When changes take place, the change of the continuum, of the *kamma*-produced class is not apparent, but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the continua of aggregates. In each aggregate there are three periods: birth, growth-and-decay, and death. Birth is called *jāti*, growth-and-decay is called *jarā*, and death is called *maraṇa*. In each step taken in the act of walking there is a beginning, a middle, and an end. These are respectively birth, growth-and-decay, and death. Though we say 'a step', this connotes the whole body; that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thousand steps are taken in the course of a walk, then a hundred or a thousand new births, new growth-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted.

The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied, inflammatory, irritating, painful states are changes in the continua of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible.

The phase of continuance, of stability in existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritating matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present, but they do not apprehend the perpetual growths-and-decays of continua. Weariness is indeed the name applied to the growth-and-decay of the continua of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of continuum (*santati-maraṇa*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way,

while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the temperature produced continua. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (utu). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes which are due temperature.

With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we meant that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary things for all creatures is to promote it the vital force, to keep it from failing. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be obvious to them that a sufficient supply of suitable food is also a matter of great importance. It is more necessary to supply food than to increase the blood; for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually decrease. The life of the kamma-produced material qualities, such as the eye, the ear, and so forth, is the jārita-rūpa, or the vital force which depend upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of flesh food is suspended for six or seven days, the vital force and all the kamma-produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i.e. the birth, the growth-and-decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one of themselves.

What has been shown is the growth-and-decay and the death of the continua of material aggregates.

Now come the continua of mental phenomena. They are also very numerous. Everyone known his own mind. There are continua of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of faith, of various kinds of love. In the single act of sitting only, the arising of various kinds of countless thoughts is recognized by everyone. Each process of thought has its birth, decay, and death. Everyone knows oneself thus: “greed is rising in me now”, or “hate is rising in me now”, “greed has ceased in me” or “hate has ceased in me”. But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or continuum of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is in exposition of the decay and death of mental continuum.

Ñāta-pariññā is relevant to Tirana-pariññā, which in turn is relevant to pahāna-pariññā, the one sole necessary thing.

Exposition of Tīrana-pariññā

The three salient marks or features are: (1) anicca-lakkhaṇā: the mark of impermanence, (2) dukkha-lakkhaṇā: the mark of ill, (3) anatta-lakkhaṇā: the mark of no-soul.

Anicca-lakkhaṇā or the mark of impermanence, is the characteristic sphere of vipariṇāma and of aññathābhāva.

Vipariṇāma means metastasis, that is, a radical change in nature; a change from the present state into that which is not the present state. Aññathābhāva means subsequent change of mode. If the spheres of vipariṇāma and aññathābhāva are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the sphere of these two, vipariṇāma and aññathābhāva, are really impermanent things. Therefore we have said that anicca-lakkhaṇā or the mark of impermanence, is the characteristic of the sphere of vipariṇāma and aññathābhāva.

When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i.e birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon, but it is not fire. We observe that, after arising, the flame is constantly developing. This is the growth of the material phenomenon, but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon, but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon, but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon, but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (aññathābhāva) of the flame, called the marks of impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearance of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people – Leibnitz and Fechner, for example – that these material phenomena are living creatures. But in truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the physical change (utu). By reproduction we here mean the acaya-rūpa. In some organisms, of course, there may be living creatures in existence.

When we look at the following water of a river or a stream, or at the boiling water in a kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of microscope. These two are reproductions of material phenomena produced by physical change. Here 'reproductions' means the constant integrations of new phenomena, the subsequent deaths or discerning the integrations of new phenomena which are called the aniccata-rūpa, are also discernible. When the integration of new matter and the death of the old matter take place side by side, the santati-rūpa is discernible. When the reproduction is excessive, the apacaya-rūpa is discernible. When the death of old matter is excessive, the jaratā-rūpa is discernible. We have shown above that in every tree, root, branch,

leaf, sprout, flower, and fruit there are these five salient marks. So when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures; but in fact these are mere reproduction of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, fingernails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, vein, bones, bone-marrow, kidney, heart, liver, membrane, lungs, large intestines, small intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are reproductions of matter produced by kamma, mind, food, and physical change. There may, of course, be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in matter.

in mental phenomena, i.e. mind and its concomitants, the mark of impermanence, which has two distinct features, the radical change (*vipariṇāma*) and the subsequent change (*aññathābhāva*), is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly arising and ceasing. For instance, there are two expressions, “seeing” and “not-seeing”, which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness, or, when we say “one sees”, this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-base, visual form, light, and attention. And when we say, “one does not see”, this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in the dark, no source of light is present, sight-consciousness does not arise upon the eye-base. It is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness will also again cease. As there are five salient marks present in the flame, if the light come to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms “seeing” and “not-seeing” may be made use of. If there is no obstruction, one sees; if there is an obstruction, one does not see. As regards eye-lids, if they are opened, one sees; if they are shut, one does not see. What has just been expounded is the *vipariṇāma* and *aññathābhava* of sight-consciousness through the occasioning cause – light. In cases where the destruction of eye-base occurs after conception, sight-consciousness also is lost forever. If the visual form is taken away out of view, sight-consciousness also ceases. While sleeping, as there is no attention, so sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye-door is to be understood by the term “seeing”; the subsidence of the same is to be understood by the term “not-seeing”.

Similarly, in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be dealt with as to

their impermanency, i.e. vipariṇāma and aññathābahva, in the same way as sight-consciousness.

Mind-cognition, has many different modes, and each is apparent in its nature of vipariṇāma and aññathābahva through the changes of the different kinds of thought. Among the mental concomitants, take feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and vice versa, are very obvious. It may be easily noticed by anyone that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each arising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the mark of impermanence.

Of the Mark of Ill

Briefly speaking, the marks of impermanence in vipariṇāma and aññathābahva may also be called the mark of ill, for they are to be feared by the wise in saṃsāra, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dangers of decay and death are the dangers most to be feared. Vipariṇāma is nothing but momentary decay and death. It is the road to death, and to vinipātana (dispersion of the life into different spheres). All creatures remain alive without removing to another existence only because they are sustained by various method of preservation. Vipariṇāma is also to be feared on account of the disadvantages which may fall on ourselves. Ācaya, Upacaya and santati, which are the features of aññathābhāva, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (kilesa), many kinds of hallucinations, and many other disadvantages. Every material phenomenon possesses these two marks of impermanence. Every mental phenomenon pertaining to kāma-loka, rūpa-loka and arūpa-loka also has the same two marks of impermanence. Therefore the existences, or the bodies (comprising the mentals and materials) of men, devas, and Brahmas are all subject to ill. The two marks of impermanence being always present, there are approximately three different marks of ill: dukkha-dukkhatā, saṅkhāra-dukkhatā, and vipariṇāma-dukkhatā.

Dukkha-dukkhatā means both bodily (kāyika) and mental (cetasika) pains. Saṅkhāra-dukkhatā is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned and maintained with a great deal of exertion in every existence. The existences or the bodies (khanda or the sum total of a being) of Brahmas have a great amount of saṅkhāra-dukkhatā. Hardly one out of a hundred who has abandoned all sensual pleasures, renounced the world, and practiced the “stations” without regard to his own life, hereafter attains the existence of a Brahma. Though people know that such an existence is a very good thing, they do not venture to practice them, for they take them to be very hard, difficult and pain-giving. When jhāna-dhamma and supernormal intellections are attained, they must be maintained with great care and trouble, for if not, they are liable to recession in a moment upon the most trifling occasion.

Vipariṇāma-dukkhatā is the state of destruction, or the state of death after conception, if circumstances are favourable to the same at any time, day or hour. The

existences, or the bodies, of men, devas and Brahmas are the real ills, since they are severally subject to the said three marks of ill.

Speaking broadly, there are eleven marks of ill:

- (1) jāti-dukkha; ill of birth
- (2) jarā-dukkha; ill of decay
- (3) maraṇa-dukkha; ill of death
- (4) soka-dukkha; ill or sorrow
- (5) parideva-dukkha; ill of lamentation]
- (6) kāyika-dukkha; bodily ill
- (7) cetasika-dukkha; mental ill
- (8) upāyāsa-dukkha; ill of despair
- (9) appiyasampayoga-dukkha; ill due to association with enemies
- (10) piyavippayoga-dukkha; ill due to separation from loved ones
- (11) icchāvighāta-dukkha; ill due to non-fulfillment of wishes.

Of these, jāti means birth or reproduction. It is of three kinds, to wit: kilesajāti – birth of defilements; kammajāti – birth of actions; and vipākajāti – birth of effects.

Of these three, kolesajāti is the birth or the reproduction of defilements, such as greed, hate, dullness, error, conceit, and so forth. Among the kilesajāti, greed is very fierce and violent. It will arise at any time it finds favourable circumstance, like fire fed with gunpowder. When it arises it can with difficulty be suppressed by any means whatever; it will develop in volumes in an instant. Hence, it is a real ‘ill’, since it is very much to be feared by all Ariya. The like should be understood in connection with hate, dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, devas and brahmas are fear, and no Ariya dare approach them with the views ‘myself’ and ‘my body’, for they are the birthplaces of the said defilements. Therefore they are real ‘ills’ that are to be feared.

Vipākajāti is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth.

Of the kammajāti, immoral actions of body, speech, and thought are developments of the defilements. Therefore, they are equally as fierce as the defilements. Hence this kammajāti is also a real ‘ill’ to be feared by All Ariya. Just as the villages where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, devas and brahmas are feared, and no Ariya dare approach them with such views as ‘myself’ and ‘mybody’, for they are the birthplaces of the said kammajāti.

Of the vipākajāti, owing to the dreadfulness of kilesajāti and kammajāti, the rebirth into the planes of misery is likewise always a terrible thing in the revolution of existences.

Therefore, the existences of men, and so forth, to which the vipākajāti together with the kilesajāti and the kammajāti are joined, are real ‘ill’. The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements,

so that the birth of moral actions and the birth of results therefrom, are all obtainable in the kilesajāti. So much for the jātidukkha.

Concerning the jātidukkha and maraṇdukkha, these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with vipariṇāmadukkha, and since they dog the steps of all living beings in every existence from the moment of conception, the existences of men, devas and brahmas are real 'ill'. So much for the jarādukkha and maraṇdukkha.

Sokadukkha, paridevadukkha, kāyikadukkha, cetasikadukkha, and upāyāsadukkha, always follow the existences of men and devas, ready to arise whenever an opportunity occurs. The realms of the niraya and the peta worlds are the realms of sorrow, lamentation, pain, grief and deapair. So much for the five kinds of dukkha.

To come into union with persons, creatures, things, objects with which one does not wish to unite or does not wish even to see, is appiyasampayoga-dukkha. Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death – this is piyavippayoga-dukkha. To strive hard, but all in vain, to obtain anything is icchāvighāta-dukkha.

These 'ills' or dukkha are very numerous and very evident, and are also frequently met with in the world. Hence the existences, or the bodies of men, devas and brahmas are real 'ills'. Of these eleven varieties of dukkha, birth, decay and death, are the most important. So much for the mark of 'Ill'.

Anatta

The mark by which mental and material phenomena are to be understood as no-soul is called the anatta-lakkhaṇa or the mark of no-soul. In considering the word anatta, the meaning of atta ought first to be understood. Atta in the ordinary sense means essence or substantiality. By essence or substantiality is meant, as we have already explained in connection with ultimate truth, the earth which is the essence or the substantiality of pot. The word 'pot' is merely the name by which is indicated a certain pictorial idea (santhāna-paññatti); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing; here earth alone is the ultimate thing and possesses essence or substantiality. If the question is asked: 'Does such a thing as pot exist in the world?' those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: 'Is not that a pot?' But it is not correct of them thus to allege that earth is pot. It is a false allegation. Why is it a false allegation? Simply because earth is an ultimate thing and has essence or substantiality, while pot is a mere conception having no essence or substantiality, and thus, like a space, is void. To allege of earth that it is pot is in effect to try to make out that the essential earth constitutes the essence or substantiality of pot, which in actual fact, seeing that pot is a mere representation of mind, possesses no substantial essence whatever. Here, what actually is non-existence-

pot becomes existent-pot, and earth also becomes the *atta* of the earth, so that earth and pot become one and the same thing; the identity of the one is confused with the identity of the other. It is for this reason that we call this a false allegation.

In this illustration, 'earth' corresponds with the five aggregates or their constituents, material and mental phenomena, while 'pot' corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot, so also the five aggregates or their constituents become the *atta* or the essence of persons and creatures, when it is said that aggregates are persons and creatures. This is the meaning of *atta*.

Now for *anatta*. In the expression 'earthen pot', if one is able to discern that earth is one thing and pot another, and that earth is an ultimate thing and pot a mere conception of mind; and again, that earth is not pot, and pot is not earth; and also that it is false to call earth a pot, and to call pot earth, then the earth becomes not the essence or *atta* of the pot, but becomes *anatta*, while at the same time, pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one is able to discern the five aggregates and the material and mental phenomena thus: The fivefold set of aggregates are ultimate things; persons and creatures are ideas derived from the forms and continua; hence the phenomena are not persons and creatures, and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false, too. Accordingly, the phenomena become, not the essence of persons and creatures, but *anatta*, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of *anatta*.

The marks of impermanent and ill expounded in the foregoing pages are also the marks of no-soul (*anatta*). How? It is supposed that the ideas (*paññatti*) of the persons and creatures are eternal and immortal both in this existence and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence, and also because they are constantly ceasing and being reproduced many times beyond the possibility of being numbered, even in one day, which is the mark of that kind of impermanence known as *aññathābhāva*.

In Buddhist philosophy there are three things which are 'eternal and immortal' in the sense in which that phrase is here used in the text. These three things are called in the Pāli, *paññatti* (plural, *paññattiyo*), *ākāsa*, and *Nibbāna*, that is, concepts (or ideas), space and that which supervenes when craving, hate and delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters time, is never limited by time. The law of rise-and-fall, of arising and ceasing, which applies to all things else, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words, they are eternal and immortal and independent of time, not in any sense of being unbrokenly continuous in time. *Nibbāna* is distinguished from the two other 'eternal and immortal' things in that it has *santilakkhaṇa* or it is *santibhāva*, a word

which may be rendered quite accurately in English (if not literally, at least in accord with its spirit) as 'the great peace' and all that this implies. But in the ideas (paññatti) of persons and creatures no marks of vipariṇāma and aññathābhāva are to be seen. If such marks were to be found in the ideas (paññatti) of persons and creatures, then, of course, the ideas of paññattiyo would also be subject to births, decays, and deaths, and would be reborn and decay and die many times, even in one day. But these marks are not to be found in paññatti or ideas. We discern these marks only in mental and material phenomena, that is, nāma-rūpa-dhammā, are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of 'no-soul' becomes the mark of impermanence in accordance with the text asāraikatthena anatta, or 'on account of being without a core, the word anatta is used'.

How does the mark of ill become the mark of impermanence? The marks of ill are very evil, disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are true essence of persons and creatures, the phenomena and person must be one and the same. And if this be so, their desires must also be one and the same, that is, the person's desire must also be that of the phenomena, and vice-versa. But if this is not so, then each must be a thing separate from the other. Here by 'person's desire' we mean greed (lobha) and desire-to-do (chanda); and by 'the desire of phenomena', the happening of things in accordance with their cause.

A main characteristic of persons and creatures is the craving for happiness of mind and body; and an outstanding feature of phenomena is their uniformity with their causes or conditioning things, that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example, if warmness is wanted the cause that produces warmness must be sought out, or if coldness is wanted, the conditioning cause, a supply of suitable food daily, must be sought out, for no man can live long merely by wishing to live long. And if rebirth in the fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out, for no one can get to the world of fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be on those occasions when something one has wished for is later on fulfilled, although the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled when they find themselves living happily in buildings previously in existence. But in truth, if one looks about him in this world and see how great and how numerous are the businesses, affairs, occupations and so forth, of men in all their extent and variety, he will so on discern with the mind's eye that saṅkhāra-dukkha, the dukkha associated with saṅkhāra, is great and manifold in precisely the same measure as men's activities. And this dukkha is due to the begetting or the establishing of the causes necessary to the acquiring of the effects desired, for phenomena can never become exactly all that

beings may wish them to be, or may give orders that they are to be. Thus simply in beholding the marks of saṅkhāra-dukkha all about us, it becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this, it is also to be noted well how conspicuous is non-substantiality with regard to dukkha-dukkhatā, vipariṇāma-dukkhatā, jātidukkha, jarādukkha, maraṇadukkha, and so forth.

So much for the mark of anatta from the standpoint of dukkha.

The three knowledges pertaining to the insight which fully grasps the meaning of the three marks, are called Tirana-pariññā. These three knowledges pertaining to insight are:

- (1) anicca-vipassanā-ñāṇa: insight-knowledge in contemplating 'impermanence'.
- (2) dukkha-vipassanā-ñāṇa: insight-knowledge in contemplating 'ill'.
- (3) anatta-vipassanā-ñāṇa: insight-knowledge in contemplating 'no-soul'.

Of these three knowledges, the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of the soul doctrine. And in order to obtain full acquisition of this last-mentioned knowledge, the first must primarily be introduced, for, if the first is well discerned, the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second knowledge that the transcendental Path has four grades, and that lust and conceit are left undispeled. Hence the most important thing for Buddhists to do is to free themselves entirely from the apāyadukkha, the ills of the realms of misery. There is no way of escaping from the apāyadukkha open to men when the teachings of the Buddhas vanish from the world. And to escape apāyadukkha means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of 'soul'. Therefore in that life in which we are so fortunate as to encounter the religion of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the insight-knowledge of no-soul. In confirmation of this, here is a quotation from the text:

Aniccasaññino meghiya anattasaññā santhāti anattasaññino samughātaṃ pāpunāti ditthe`va dhammā Nibbānaṃ.

"To him, O Meghiya, who comprehends impermanence, the comprehension of no-soul manifests itself. And to him who comprehends no-soul, the fantasy of an 'I' presiding over the five aggregates is brought to destruction, and even in this present life he attains Nibbāna."

There is no need for us to expatiate upon the truth of this text for we have already shown how the mark of impermanence can become the mark also of no-soul.

Insight exercises can be practised not only in solitude, as is necessary in the case of the exercise of calm or samatha, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required, for, if knowledge is ripe, the insight of impermanence may easily be accomplished while listening to a discourse, or while living a householder`s ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one`s house, within and

without one's village or town, is an object at the sight of which the insight of impermanence may spring up and develop. But those whose knowledge is as yet in its infancy, so to speak, can accomplish this only if they practise assiduously the exercise in calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon Abhidhamma. But in meditating or practising the exercises in insight, all this is needed is consideration of the *santati-vipariṇāma* and the *santati-aññathābhāva*, that is, of the radical change and of the sequent change of the continua, things which are visibly evident to and personally experienced by every man alive.

The exercises in insight that ought to be taken up are first, the four great elements from among the material qualities, and the six classes of cognition from among the material qualities. If one can discern the arisings and ceasings of the four elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i.e. *upādārūpa*: the derivative material qualities) are also discerned. Or the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms, odours, and so forth from among the material qualities, which are extraordinary, may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the insight of impermanence.

However, from the philosophical point of view, insight is acquired in order to dispel such notions as 'pleasures', and to get rid of hallucinations. The acquisition of insight also mainly depends on a sound grasp of the triple marks, which have been sufficiently dealt with already.

So much for the exposition of *Tīraṇa-pariññā*.

Pahāna-Pariññā

In Buddhist philosophy there are five kinds *pahāna* which are necessary to deal with:

- (1) *tadaṅgapahāna*
- (2) *vikkhamabhāna pahāna*
- (3) *samuccheda pahāna*
- (4) *patipassaddhi pahāna*
- (5) *nissarāna pahāna*.

In order to make them clear, the three periods of the defilements which are called *bhūmi* must here be mentioned. They are:

- (1) *anusaya-bhūmi*
- (2) *pariyutthāna-bhūmi*
- (3) *vittikkāma-bhūmi*.

Of these three, *anusaya-bhūmi* means the period during which the defilements do not come into existence as mental properties representing themselves in the three phases of time, i.e., nascent, static, and arrested, but lie latent surrounding the life-continuum.

Pariyutthāna-bhūmi means the period at which the defilements come into existence from the latent state as mental properties at the mind-door when any object which has power to take them up produces perturbation at one of the six doors.

Vittikkama-bhūmi means the period at which the defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, in the revolution of existences that have no known beginning, every greed that follows a creature's life-continuum has three bhūmi. Similarly, the rest of the defilements, error, dullness, conceit, and so forth, have three periods each.

In Buddhist ethics, there are three sikkhā, namely, sīla-sikkhā, the training of morality; samādhi-sikkhā, the training of ecstatic thought; and paññā-sikkhā, the training of insight. Of these three, the first training, the training of morality, is able to dispel or put away only the third (vittikkama-bhūmi) of defilements. As there remain two bhūmi undisputed, the defilements which are got rid of by sīla would again arise and soon fill up till they reached the vittikkama-bhūmi. Therefore, the putting away by sīla is called the tadaṅgapahāna, which means the temporary putting away.

The second training, this is, the training of ecstatic thought in the first jhāna, the second jhāna, and so forth, is able to dispel or put away the second, the pariyutthāna-bhūmi of defilements which have been left undisputed by sīla. As there still remains the anusaya-bhūmi undisputed, the defilements which were put away by jhāna would soon arise and fill up till they reach the vittikkama-bhūmi if obstacles to the jhāna were encountered. Therefore, the putting away by samādhi is called vikkhamabhana-pahāna, which means the putting away to a distance. Here jhāna can dispose of the defilements for a considerable time so that they do not arise again soon, for it is ecstatic moral culture and more powerful than the sīla.

The third training, that is, the training in the knowledge that belongs to insight and in the knowledge that pertains to the transcendental path, is able to dispel or put away the first anusaya bhūmi of the defilements that have been left undisputed by sīla and samādhi. The defilements that are entirely got rid of though the said knowledge, leaving nothing behind, will never arise again. Therefore the putting away by paññā is called the samucceda-pahāna, which literally means the 'cutting off, putting away'. The knowledge that pertains to transcendental fruition puts the defilements away by tranquillizing the same defilements that have been put away by knowledge that pertains to the transcendental path, and this putting away is called the patipassaddhi-pahāna. The putting away by entering Nibbāna is called the nissarana-pahāna, which means the utter relinquishment or an escaping from the ties of existences forever and ever.

Now we have seen that knowledge is of three kinds: knowledge of insight, knowledge pertaining to the transcendental path, and knowledge pertaining to transcendental fruition. Of these, though the knowledge of insight is able to put away the anusaya-bhūmi, it is not able to put it away completely. Only the knowledges pertaining to the paths are able to put away all the defilements that respectively belong to each path. The knowledge pertaining to the sotāpattimagga, the first path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels all immoral actions which would result in life in the realms of misery, so that they do not arise again. The knowledge that pertains to sakadāgāmi-magga, the second path, dispels all coarse lust and hate. The knowledge pertaining to anāgāmi-magga, the third path, dispels all subtle lust and ill-will which have been left undisputed by the second path. To him (the anāgāmi-puggalo – never returner) the link of kinship with world is broken, and the brahma-loka is the only sphere where he may take rebirth. The knowledge

pertaining to the arahatta-magga, the fourth path, dispels the defilements which are left undisputed by the lower paths. And he (the arahatta-puggalo – one who kills all defilements), becomes the arahant, and escapes from the three loka or worlds. In our Buddhist religion, this samuccheda-pahāna is the chief thing to be accomplished.

So much for the pahāna-pariññā.

Now I will indicate the main points necessary to those who practise the exercises of insight. Of the three knowledges of insight, the knowledge of impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the changes of the numerous series of photographs representing the wonderful sense, all in a moment of time. We will also see that a hundred or more photographs are required to present the scene of a moving body. These are, in fact, the functions of vipariñāma and aññathābhāva, or the representation of impermanence or death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes, or full of impermanence. Even in a moment of walking, in a single step taken with the foot, there are numerous changes of pictures which may be called impermanence or death. It is also the same with the rest of the movements.

Now we must apply this to ourselves. The impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death which are always operating in our bodies, we shall acquire the insight of the destruction, the breaking up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we will discern the changes of every part of the body, small and great, of head, of legs, of hands and so forth and so on. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished. And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of non-soul is also accomplished. If this is thus discerned, then it may be said that exercise on the contemplation of impermanence is well accomplished. By the word 'accomplished' is meant that the exercise has been properly worked out so as to continue a permanent possession, during the whole term of life, but it does not mean that the knowledge of the path and of fruition has been attained. The attainment of the knowledge of the path and fruition, however, is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult to become correctly aware of the attainment of the path and of the fruits. In fact, even the Ariya who has attained the first path hardly knows that he has become an attainer of the path-of-the-stream. Why? Because of the unfathomableness of the latent period of the defilements. Those yogis or meditators who do not know the unfathomableness of the latent period of the defilements sometimes think themselves to be attainers of path-of-the-stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the samuccheda-pahāna, they would become the real attainers of the path-of-the-stream. The meditators or practisers of insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of impermanence until the

exercise is systematically worked out. Even the arahants do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they pass beyond the puthujjana-bhūmi and arrive at the ariya-bhūmi, either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as a deva.

Here the concise Vipassanā-Dīpanī, or the outline of the exercises of Insight for the Buddhists of Europe comes to a close. It was written in Mandalay, while I was sojourning in the Ratanāsirī Monastery, where the annual meeting of the Society for Propagating Buddhism in Foreign Countries took place, and it was finished on the 14th waxing of Taboung in the year 2458 B.E, corresponding to 26th February 1915 C.E.