CHAPTER III

3.1. The Noble Truth of the Origin of Suffering

Dukkha Samudaya Ariya Saccã

After defining the truth of suffering which he had personally discovered by penetrative insight, the Buddha went on to give the definition of the truth of the origin of suffering.

_Idañ kho pana, Bhikkhave dukkha-samudayañ ariya saccañ:_ YÈyañ taÓhÈ ponobhavikÈ nandirÈgasahagatÈ tatra tatrÈbhinandinÊ...seyathidaÑ, kÈmataÓhÈ, bhavataÓhÈ, vibhavataÓhÈ._\(^\text{130}\)

"Bhikkhus, what I will presently teach is the Noble Truth concerning the origin of suffering or the Truth which Noble Ones should know. There is hunger, this craving which gives rise to fresh rebirth and is bound up with pleasure and attachment (or has the nature of pleasure and attachment); seeks delight, finds gratification now here, now there, everywhere. What is this _taÓhÈ_ (craving)? It is of three kinds, namely, _kÈmataÓhÈ_ (sensual craving, desire for enjoyment of sensuous pleasures), _bhavataÓhÈ_ (craving for eternal existence, holding the eternity belief), _vibhavataÓhÈ_ (craving for non-existence, or self-annihilation), believing that there is

\(^\text{130}\) S. N. MahÈvagga PÈli. P. 421
nothing after death. These three kinds of craving are the
Truth of the Origin of Suffering.”

The truth of the origin of suffering, i.e. craving, is the
causal agency responsible for all kinds of suffering, already
explained, starting from the suffering of fresh becoming to
suffering of the five aggregates of grasping. To eliminate
suffering, it is essential to know the cause of suffering. It is like
making an analysis to know the cause of a disease so that it
may be cured. The Buddha had personally penetrated to this
truth of the cause of suffering and consequently entirely
eradicated suffering by removing its cause. The samudaya
saccÈ is nothing but taÓhÈ, craving for hunger. It is like feeling
thirsty or hungry. TaÓhÈ is thirst or hunger for sense objects.

The craving for sense objects gives rise to fresh becoming
(ponobhavikÈ). So long as one remains in the hold of this
taÓhÈ, continuous rebirths will take place. This taÓhÈ finds
pleasure in sense objects and clings to them. Like oil or dye
solution that remains absorbed on any surface it happens to
come into contact with, taÓhÈ is delighted with apparently
pleasant sense objects and holds onto them tenaciously. This
taÓhÈ finds gratification here, there, everywhere. There is
never any dullness or monotony in the pursuit of pleasure. Any
seemingly pleasurable sense object, wherever it presents itself,
gives delight.

131 S. N. MahÈvagga PÈli. P. 421
In the human world, life in the lower strata of society may be anything but attractive or pleasant to people of higher station. Unfortunately, there are people (who are born into poor circumstances) still enjoying their lives wherever they may be. Likewise, to the human mind, animal life is unpleasurable, repulsive, and horrible. To assume the physical body of a snake or an insect is a terrible thought for a human being. Yet, if rebirth takes place in an animal world, a being is quite pleased with its physical body and finds delight in its life. It is because of the nature of taÓhÊ which finds gratification in every existence, in every sense object, wherever it may be. The Buddha had, therefore, described taÓhÊ as finding pleasure here, there, in every existence, in every sense object.\footnote{132. Kh.N. Dhammapada PÉli. P. 32}

According to the teachings of the Buddha, for so long as one has not yet attained the status of an ariya, one can go down from the human world or the celestial realm into the four lower states of existence. Conditioned by bad kamma and the mental reaction just before death, rebirth may take place in the lower order of beings. On the other hand, conditioned by good kamma and wholesome mental attitude on the entrance of death, ascent may be made from an inferior sphere of existence into the higher realm of human and celestial beings.
3. 2. How Fresh Rebirth Takes Place

We shall now deal with *ponobbhavikā* (tendency to give rise to new births).

Since *tañha* has the nature of delighting and clinging, a being finds delight in whatever existence it is born into and enjoys any sense-object that presents itself. Because it finds its existence so delightful and pleasurable, there comes the wish for this existence to remain everlasting, stable and for pleasurable objects to be acceptable and lasting. In endeavoring to maintain them as one wishes, volitional activities come into play. These *kammamas* or volitional activities, which may be wholesome or unwholesome, are the cause of rebirths in new existences.

When a person is about to die, one or the other of these meritorious or demeritorious *kammamas* may present itself before his mind's eye. Or, it may be a *kamma-nimitta*, a symbol of the *kamma* (which is any sight, sound, smell, taste, touch or idea which had obtained at the time of the order of that *kamma*). Or, *gati-nimitta*, a sign of destiny, that is a sign of the next existence where he is destined to open his new life in consequence of the said *kamma*. The *kamma, kamma-nimitta, gati-nimitta* ¹³³ which present themselves to the dying person is tenaciously grasped because of *tañha* and it cannot be dispelled from his mind. Just like the shadow of a mountain thrown by the evening sun falls on the surface of the land and covers it, so also these sense

¹³³. Abhidhammattha sa-gaha. Mm. P.37
objects of kamma, kamma-nimitta, or gati-nimitta which present themselves at the sense-doors completely occupy his mind. These sense-objects are tenaciously held by the maraÓasaÒÒÈ-javana, otherwise called abhisa~khÈra viÒØÉÓa.

In accordance with the teaching, 'kammaÑ khettaÑ (action is like field), viÒØÉÓaÑ bÊjan (consciousness is like seed), taÓhÈ senaho (craving is like glue)' of Anguttara, TikanipÈta,¹³⁴ for the appearance of paÔisandhi viÒØÉÓa (birth-consciousness) of new becoming, meritorious or demeritorious kamma serves as a field in which it may grow. Abhisa~khÈra viÒØÉÓa (that conditions new becoming) serves as the seed for the growth of the paÔisandhi viÒØÉÓa, and taÓhÈ, which delights in every sense-object in every existence, may be likened to the moisture or water element (which promotes its growth). Here, abhisa~khÈra viÒØÉÓa (that conditions new becoming) is, according to the commentary,¹³⁵ consciousness accompanying the volitional kamma, cetanÈ. In the same way it arises together with the first volitional kamma, so also it accompanies the later kamma activities and as such, consciousness which appears later should also be designated abhisa~khÈra viÒØÉÓa. Particularly, maraÓasaÒÒÈ javana consciousness which takes as its object kamma, kamma-nimitta.

¹³⁴ A.N. P. 223 ('Iti kho, Ònanda, kammaÑ khettaÑ, viÒØÉnaÑ bÊjaÑ, taÓhÈ senaho, avijjÈ nÈvaraØenaÑ sattiÈnaÑ taÓhÈ saNyoganÈnaÑ hÈnÈya dhÈtuyÈ viÒØOaÑ patiØhitaÑ evaÑ ÈvatiÑ punabbhavØbhinibbati hoti')
¹³⁵ Anguttara-aØhakathÈ. Vol.2. PTS. P.334
and gati-nimitta\textsuperscript{136} should be called the abhisa-khāra viśīṭā because it is from this maraḍasaṇa javana consciousness that paṭīsaṅdhi viśīṭā arises. In addition, in the same way a seed germinates only when it comes into contact with water element, moisture, the seed of consciousness receiving support and encouragement by taṇhā which accompanies or precedes it in close proximity, tenaciously holds onto kamma, kamma-nimitta or gati-nimitta as its object and gives rise to paṭīsaṅdhi viśīṭā.

Then, immediately after the dissolution of the death-moment, aggregates of ṛjpa, nāma, paṭīsaṅdhi citta, the birth consciousness, holding onto the kamma, kamma-nimitta or gati-nimitta as its object, arise at a new site in a new existence complete with its physical base upon which it depend. With each consciousness arises also its mental concomitants, (cetasikas). The paṭīsaṅdhi viśīṭā, the re-liking consciousness is followed by bhava-ga consciousness, the life-continuum, which goes on continuously throughout life as prescribed by one's own kammic energy. The arising of new existence is brought about by two factors: one's own kamma and taṇhā. Without taṇhā, however, kamma by itself cannot bring about new becoming.

For an arahanta, his past meritorious deeds will come to good fruition before his death, (parinibbēna). For example, different gifts gained by Venerable Sēvali\textsuperscript{137} perfect health

\textsuperscript{136} Anudāpanē . P. 183
\textsuperscript{137} Kh. N. Therāgēthē-Aōhakathē. 1. PTS. P. 147
enjoyed by Venerable BÈkula.\footnote{M.N. UparipaÔØësa PÈli. PTS. P. 125} Sometimes, demeritorious deeds will, however, bear bad fruits as, for instance, lack of alms-food for Venerable Losakatissa,\footnote{Kh.N. JÈtaka-AÔØhakathÈ. 1. PTS. P. 234} or the fate met by the Venerable MoggalÈna\footnote{Ibid. P. 85} who was cudgeled to death by felons. These kammas, however, do not have any more potentialities for causing fresh rebirths as they are devoid of taÔhÈ at the time of maraÖasaÔÓÈ, the abhisa~khÈra viÔÔÈÓa cannot arise and, hence, no rebirth. For this reason, only taÔhÈ is attributed to be the cause of fresh existence...ponobhavikÈ.

Therefore, taÔhÈ forms the root cause of fresh becoming. For this reason, the Buddha had pinpointed taÔhÈ to be the cause of new existence...ponobhavikÈ. These are the words which the Buddha had used in the very first discourse to teach the existence of after-life. In spite of this clear teaching, there is a group of people who maintain that 'the Buddha taught only about the present existence. He did not touch on future life.' We could not be sure whether these people were attempting to associate the Buddha's teaching with uccheda vÈda, the theory of annihilation, a very misguided effort we must say! In reality, however, so long as taÔhÈ endures, through failure to develop the eightfold path, or even if developing, not being fully advanced in accomplishment, so long this taÔhÈ will continue to serve as the cause for fresh existence.

\footnote{138 M.N. UparipaÔØësa PÈli. PTS. P. 125}
\footnote{139 Kh.N. JÈtaka-AÔØhakathÈ. 1. PTS. P. 234}
\footnote{140 Ibid. P. 85}
When the eightfold path has been fully accomplished and arahanta path and fruition attained, taÓhÈ will be completely eradicated and there will be no more rebirth. When exercising perception on attainment of enlightenment as a Buddha or an arahanta, the thought always occurs to the Noble Ones: 'AyaÑ antimÈ jÈti, natthi dÈni punabbhavoti...\textsuperscript{141}This is the last existence. There are no more rebirths.' This reflection is also included in the later section of the Dhammacakka Pavattana Sutta. Such reflections make it evident that unless taÓhÈ is completely rooted out, continuous fresh existence, new becoming is certain.

Every one will confess that all the evils in the world are produced by selfish desire. This is not difficult to understand. But how this desire can produce re-existence and re-becoming (ponobhavikÈ) is a problem not so easy to grasp. It is here that we have to discuss the deeper philosophical side of the Second Noble Truth corresponding to the philosophical side of the First Noble Truth. Here we must have some idea about the theory of kamma and rebirth.

There are four nutriments (ÈhÈra) in the sense of 'cause' or 'condition' necessary for the existence and continuity of beings:

(1) Ordinary material food (kabaÄkÈrÈhÈra),

\textsuperscript{141} Vin. MahÈvagga PÈli. P.11. ('@ÈÓaÑ ca pana me dassanaÑ udapÈdi, akuppÈ me vimutti, ayamamtimÈ jÈti, natthi dÈni punabbhavo' ti.)
(2) Contact of our sense-organs (including mind) with the external world (*phassa*ÈhÈra)

(3) Consciousness (*viÒÒÈÓÈhÈra*) and

(4) Mental volition or will (*manos*È*ocetanÈhÈra*).\(^{142}\)

Of these four, the last mentioned 'mental volition' is the will to live, to exist, to re-exist, and to continue, to become more and more. It creates the root of existence and continuity, striving forward by way of good and bad actions (*kusalÈkusala kamma*). It is the same as 'volition' (*cetanÈ*). We have seen earlier that volition is *kamma*,\(^{143}\) as the Buddha himself has defined it. Referring to 'mental volition' just mentioned above the Buddha says: 'When one understands the nutriment of mental volition one understands the three forms of 'thirst' (*taÓhÈ*).'

Thus the terms 'thirst', 'volition', 'mental volition' and 'kamma' all denote the same thing: they denote the desire, the will to be, to exist, to re-exist, to become more and more, to grow more and more, to accumulate more and more. This is the cause of the arising of *dukkha*, and this is found within the aggregate of mental formations, one of the five aggregates which constitute a being.

\(^{142}\) S.N. NidÈnavagga PÈli. PTS. P. 97

\(^{143}\) A.N. Anguttara-pÈli. Vol.3. PTS. P.415. ( *CetanÈhaÑ bhikkhave kammaÑ vadÈmi.*)
3. 3. The Five Aggregates

The first is the aggregate of matter (Pakkhandhā). In this term 'Aggregate of Matter' are included the traditional Four Great Elements (Cattāri Mahābhūtāni), namely, solidity (Pathavī), fluidity ( Ēpo), heat (Tejo) and motion (Vāyo), and also the derivatives (Upādīya-rāpa) of the four great elements. In the term 'derivatives of four great elements' are included our five material sense-organs, i.e., the faculties of eye, ear, nose, tongue, and body, and their corresponding objects in the external world, i.e., visible form, sound, odour, taste, and tangible things, and also some thoughts or ideas or conceptions which are in the sphere of mind-objects (Dhammāyatana). Thus the whole realm of matter, both internal and external, is included in the aggregate of matter.

The second is the aggregate of sensations (Vedanakkhandhā). In this group are included all our sensations, pleasant or unpleasant or neutral, experienced through the contact of physical and mental organs with the external world. They are of six kinds: the sensations experienced through the contact of the eye with visible forms, ear with sounds, nose with odour, tongue with taste, body with tangible objects, and mind (which is the sixth faculty in Buddhist Philosophy) with mind-objects or thoughts or ideas. All our physical and mental sensations are included in this group.

¹⁴⁴ D.N. Pethikavagga Pīli. P. 233.
The third is the aggregate of perceptions (SaโอโอakkhandhÈ). Like sensations, perceptions also are of six kinds, in relation to six internal faculties and the corresponding six external objects. Like sensations, they are produced through the contact of our six faculties with the external world. It is the perceptions that recognize objects whether physical or mental.

The fourth is the aggregate of mental formations (SaÑkhÈrakkhandhÈ). In this group are included all volitional activities both good and bad. What is generally known as kamma comes under this group. The Buddha's own definition of kamma should be remembered here: 'O Bhikkhus, it is volition (cetanÈ) that I call kamma. Having willed one acts through body, speech and mind.'\textsuperscript{145} Volition is 'mental construction, mental activity. Its function is to direct the mind in the sphere of good, bad or neutral activities.' Just like sensations and perceptions, volition is of six kinds, connected with the six internal faculties and the corresponding six objects (both physical and mental) in the external world. Sensations and perceptions are not volitional actions. They do not produce kammic effects. It is only volitional actions---such as attention (manasikÈra), will (chanda), determination (adhimokkha), confidence (saddhÈ), concentration (samÈdhi), wisdom (paโอโอÈ), energy (viriya), desire (rÈga), repugnance or hate (paโอigha), ignorance (avijjÈ), conceit (mÈna), idea of self (sakkÈya-diโอโอhi) etc.—that can produce kammic effects. There

\textsuperscript{145} A.N. Anguttara-pÈli. 3. PTS. P.415. ( CetanÈhaÑ bhikkhave kammaÑ vadÈmi, cetayittvÈ kammaÑ karoti kÈyena vÈcÈya manasÈ.)
are 52 such mental activities which constitute the aggregate of mental formations.\textsuperscript{146}

The fifth is the aggregate of consciousness (Vi\text{\textordmasht букв}\text{\textordmasht бук}akkhandh\text{\textordmasht бук}). Consciousness is a reaction or answer which has one of the six faculties (eye, ear, nose, tongue, body and mind) as its basis, and one of the six corresponding external phenomena (visible form, sound, odour, taste, tangible things and mind-objects) as its object. For instance, visual consciousness (cakkhu-vi\text{\textordmasht букв}kkhandh\text{\textordmasht бук}) has the eye as its basis and a visible form as its object. Mental consciousness (mano-vi\text{\textordmasht букв}kkhandh\text{\textordmasht бук}) has the mind (manas) as its object. So consciousness is connected with other faculties. Thus, like sensation, perception and volition, consciousness also is of six kinds, in relation to six internal faculties and corresponding six external objects.\textsuperscript{147}

Thus we discussed the five aggregates. What we call a 'being', or an 'individual', or 'I', is only a convenient name or a label given to the combination of these five groups. They are all impermanent, all constantly changing. 'Whatever is impermanent is dukkha', (Yad anicca\text{\textordmasht бук} ta\text{\textordmasht бук} dukkha\text{\textordmasht бук}).\textsuperscript{148} This is the true meaning of the Buddha's words: 'In brief the five aggregates of attachment are dukkha.'\textsuperscript{149} They are not the same for two consecutive moments. They are in a flux of momentary arising and disappearing.

\textsuperscript{146} Pa\text{\textordmasht бук}nakapakara\text{\textordmasht бук} a\text{\textordmasht бук}hakath\text{\textordmasht бук}. PTS. P. 117
\textsuperscript{147} Visuddhimagga. Mm. Vol. 2. P. 92
\textsuperscript{148} S.N. Sa\text{\textordmasht бук}yatanavagga P\text{\textordmasht бук}li. PTS. P. 1
\textsuperscript{149} S.N. Mah\text{\textordmasht бук}vagga P\text{\textordmasht бук}li. PTS. P. 420 (Sa\text{\textordmasht бук}khittena pa\text{\textordmasht бук}cup\text{\textordmasht бук}Ek\text{\textordmasht бук}kkhandh\text{\textordmasht бук} dukkha\text{\textordmasht бук})
These five aggregates together, which we popularly call a 'being', are dukkha itself (sa~khÈra-dukkha). There is no other 'being' or ' I ', standing behind these five aggregates, who experiences dukkha. As Buddhaghosa says:

'Mere suffering exists, but no sufferer is found;
The deeds are, but no doer is found.'\textsuperscript{150}

Because taÓhÈ can cause rebirths, the Buddha had taught, "The hunger, the thirst, the craving gives rise to fresh rebirth and bound up with pleasure and lust, finds ever fresh delight everywhere."	extsuperscript{151} He also gave the enunciation of the taÓhÈ. What is this craving?

1. The thirsting desire for sensual pleasures (KÈma TaÓhÈ).
2. The attachment to the belief of eternality (Bhava TaÓhÈ).
3. The holding onto the view that there is nothing after life (Vibhava TaÓhÈ). These three types of craving are the truth of the origin of suffering.

\textsuperscript{150} Visuddhimagga. Vol. 2. P. 238 (kammassa kÈrako natthi, vipÈkassaca vedako, suddhadhammÈ pavattanti, evetaÑ sammadassanaÑ.)

\textsuperscript{151} D.N. MahÈvagga PÈli. PTS. P.308 (yÈyaÑ taÓhÈ ponobhavikÈ, nandirÈgasahagatÈ,tatra tatÈbhinamandinÈ.)
3. 4. KŒMA TÀ³HŒ

KÈma taÓhÈ is craving for pleasurable sense-objects, whether one's own or belonging to other persons. Craving which arises on seeing a beautiful object of sight is kÈma taÓhÈ. Here, object of sight, sound, smell, and taste etc. relates not only to appearance etc., but to the whole form which serves as the basis of the sight, sound, smell, and taste etc. and objects producing such sensations. All these constitute objects of pleasure, and craving for them is termed kÈma taÓhÈ. In short:

Desire or craving for any pleasurable sense object is kÈma taÓhÈ.\footnote{D.N. MahÈvgga AÔÔhakathÈ,PTS.3. P. 800. (kÈme taÓhÈ kÈma taÓhÈ, paÓcakÉmagnuÓlikarÈgassetàN nÈmaN)}

Wishing to be born a human being, a celestial being, wishing to be born a man or a woman; longing to enjoy the sensual pleasures as a human being, as a celestial being, as a man or a woman- all these cravings are also kÈma taÓhÈ. Therefore, we say that taking delight in any pleasurable thought or object is kÈma taÓhÈ.

On seeing, hearing, smelling, tasting, or touching a sense object, if one considers it to be pleasant, a liking is at once developed for it. Thinking it to be pleasant amounts to avijjÈ (delusion), which covers up the true nature of the sense object and give rise to false views about it.
Thus thinking what is unpleasant to be pleasant, liking is developed for it; and liking it and desiring it leads to craving which drives one into activities for the fulfillment of that craving. Such volitional activities are the *kamm*as and *sa~khÈras* (mental formations) which are responsible for formation of new aggregates of *nÈma* and *r|pa* of the new existence. As such, each instance of liking or desiring a sense object amounts to venturing into a new round of becoming.

Influenced by the *taÓhÈ*, *abhisa~khÈra* consciousness, otherwise called *maraÓa saÒÒÈ javana* tenaciously holds onto the *kamma*, *kamma nimitta* or *gati nimitta*, the three signs which appear as death approaches. Because of this tenacious clinging to the objects seen at death’s door, the moment after death consciousness vanishes, *paÔisan* (relinking consciousness) arises holding onto the last seen objects to give rise to new birth. Hence, this *taÓhÈ* is described as *ponobhavikÈ* ...liable to give rise to new birth.

### 3.5. BHAVA TAªHŒ

According to the commentary of *DÈgha NikÈya MahÈvagga PÈli*,\(^\text{153}\) *bhava taÓhÈ* is the *taÓhÈ* that is accompanied by *sassata diÔÔhi* (wrong view of eternalism). Here, *bhava* means becoming or being. Hence, *bhava taÓhÈ* is craving based on the belief in the permanence and stability of existence. *Sassata diÔÔhi* is holding to the wrong view that the

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\(^{153}\) D.N. MahÈvagga AÒÖhakathÈ.PTS.3. P. 800 (*Bhave taÓhÈ bhava taÓhÈ, bhavapatthanÈvasena uppannassa sassatadiÔÔhisahagatassa rjpÈri*pabhavarÈgassa ca jhÈnanikantiyÈ setaÑ adhivasanaÑ*)
soul or the living entity does not die or dissolve away—although the coarse physical body perishes, the soul, the living entity is not subjected to dissolution. It enters into a new body and remains there. Even if the world crumbles and breaks up, it remains eternally permanent and never perishes.

Religious faiths outside of the teachings of the Buddha mostly hold this view of eternalism. Some of them believe that, after death, man remains permanently in heaven or suffers eternal damnation in hell according to God's wish. Others take the view that a being migrates from one existence to another according to kamma and exists permanently. And again, others believe that a being exists eternally changing from one life to another on a prescribed set course.

In short, any belief that holds the view that 'soul or living entity moves on without dissolution to new existences' is sassata diññhi, wrong belief of eternalism. For instance, a bird on a tree flies away to another tree when the first tree falls. When the second tree falls, it flies to a third tree. Likewise, the soul or living entity, on the dissolution of a gross body or form on which it is dependent, moves on to another coarse body, itself remaining everlasting, cannot be destroyed.

Taññhē accompanied by the wrong view of eternalism is termed bhava taññhē (craving for existence). This taññhē takes delight in the view that the soul or living entity is permanent, enduring. This 'I', which has been in permanent existence since eternity, feel the sensations and will continue feeling them.
Believing thus, it takes delight in every object seen, heard, touched or known and also in the objects which one hopes to come to enjoy in the future. It wishes to enjoy a prosperous happy life now and in the future, to be born in good, happy existences; wants to enjoy in the coming existences the rich life of human or celestial beings. Some wish to be born always a man, some a woman. All these are bhava taÓhÈ.

Every time craving arises for sense objects which are presently available or for the existence one is in now because of this taÓhÈ, a conditioning influence or potential power is being built up for the arising of a new life. That is why the Buddha taught ponobhavikÈ... liable to give rise to new birth. To summarize:

**Craving for existence with the notion that it is eternal is bhava taÓhÈ.**

**3. 6. VIBHAVA TAªHŒ**

In the term vibhava taÓhÈ, vibhava means non-becoming, annihilation of existence. Craving for the view 'that there is existence only while alive, that there is nothing after death', is termed vibhava taÓhÈ.\(^{154}\) This is the taÓhÈ which is accompanied by the wrong view of non-existence (Uccheda diÔÔhi) which holds that 'nothing remains after death; there is complete annihilation'. It is the doctrine preached by Ajita, the

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\(^{154}\) D.N. MahÈvgga AÔÔhakathÈ.PTS.3. P. 800 (Vibhave taÓhÈ vibhava taÓhÈ, ucchedadiÔÔhisaṭhagataṭgassetan adhivacanaṇ)

leader of a sect during the Buddha's time. His teaching runs thus:

"An individual is made up of the four great primary elements i.e. earth element (pathavī ḍhētu), water element (ēpo ḍhētu), fire element (tejo ḍhētu), and air element (vēyo ḍhētu). When he dies, the earth element (pathavī ḍhētu) of his body goes into the mass of the earth element that exists in the inanimate external bodies. (What this means is: the element of earth which had manifested itself as hardness or coarseness while in the living body, merges itself with the inanimate external earth element, the earth element of the dead body. In time, it turns into material earth (pathavī rīpa) which is again converted into the earth element of trees and plants, etc.)

The water element (ēpo ḍhētu) of the living body flows into the inanimate mass of water (that is to say the wetness or fluidity of the dead becomes the moisture or fluidity of the mass of water).

The fire element (tejo ḍhētu) of living body merges with the mass of inanimate external heat. The living air element (vēyo ḍhētu) also flows into the mass of inanimate external air. All knowing faculties (sense organs: eyes, ears, nose, tongue, etc.) move over into space [Nihilists holding the uccheda view do not recognize separate existence of eye-consciousness, ear-consciousness, etc. He holds the view that the material
forms of the eye, ear, etc., themselves see, hear, taste, touch, etc. *Mana* (mind), otherwise called the *indriya* (faculties), itself thinks. Ajita explains the cessation of consciousness in terms of the six faculties of sense which, according to them, merge with space or disappear into space...] When a man dies he completely disappears. Nothing is left after death. The fool does not suffer in a new existence for his past misdeeds. The wise man does not get a new existence in which he enjoys the fruits of his good *kammas*. After death everything disappears.\(^\text{155}\)

These, then, are some of the teachings of Ajita, who holds the view of nihilism. This ideology may be readily accepted by those who are reluctant to avoid evil or to do well. As it is postulated by this ideology that there is no life, nothing exists after death, it amounts to the admission that there is life before death. This question may arise then: what is that that exists before death? The answer according to their line of reasoning could only be that it is the living self (*atta*) or being (*satta*). Thus, although Ajita maintained that an individual is made up of the four great primaries, it must be said that for him, *atta* or *satta* exists. Because of this attachment to self, holders of this view argue that instead of wasting time in doing good deeds for the forthcoming existences, full opportunity should be taken of the present moment for the enjoyment of pleasures. The craving accompanied by this nihilistic view that nothing remains after

\(^{155}\) D. N. Sêlakkhandha vagga Pêli. P. 32 (Ya to kho, bho, ayaṉ attē ripē cētumāhēbhīṭiko, kēyassa bhēdē vinassati, na holi paraṉ maraṉē)
death, everything is destroyed, is termed vibhava taÓhÈ. To summarize:

Craving which arises accompanied by nihilistic view is vibhava taÓhÈ.

This vibhava taÓhÈ likes the idea that after death, existence is annihilated without any special effort. The reason is that one who holds this view shrinks from the practice of meritorious deeds and does not abstain from doing evil deeds. The evil deeds committed are also innumerable. If new life occurs after death, these evil deeds will bear unwholesome fruits which, of course, they cannot relish. Only if nothing happens after death and there is no new existence, their misdeeds will be expunged; they will have to bear no responsibility for them and escape scot free from all consequences of their evil actions. Hence, this great appeal for this nihilistic ideology.

At the same time, holding that the time for enjoying is now the present life before death, they are too eager to go after any desirable objects of pleasure. Consequently, they go all out in the pursuit of what they consider to be pleasurable. This ardent pursuit of pleasure leads to commission of kammas (actions) and sa~khÈras (mental formations), every act of which contributes to the formation of new life.

And every time there is delight in, and enjoyment of pleasures of the present life, impulse of this taÓhÈ is imparted to the stream of consciousness, life-continuum. Consequently,
javana (impulsion) consciousness, proximate to death, otherwise called the abhisa-khāra viśoṭṭhā, holds on to the death signs, namely, kamma, kamma-nimitta and gati-nimitta. While holding on to these objects, when death comes with death consciousness, rebirth consciousness arises for a new existence conditioned by any of the three signs. Thus, the man afflicted with uccheda diṭṭhi is reborn, whether he likes it or not, in a new existence, because of his taṭṭha, craving for pleasurable objects. And his new existence is very likely to be in inferior and miserable states because he had developed nothing but evil deeds previously.

The Buddha had taught, therefore, that this type of taṭṭha, namely, vibhava taṭṭha, also gives rise to new existence, ponobhavikā. Thus all the three types of craving, kēma taṭṭha, bhava taṭṭha and vibhava taṭṭha lead to new life and suffering. Therefore, we have summarized:

**True cause of suffering lies in the three taṭṭhas, namely, (1)kēma taṭṭha (2) bhava taṭṭha and (3) vibhava taṭṭha.**

The above mentioned three taṭṭhas are the origin of sufferings starting from jāti (birth) to upādānakkhandha (the groups of grasping) and are, therefore, termed samudaya saccā, the truth of the origin of suffering.
Venerable U SËlÈnanda who was the author of 'The Four Foundations of Mindfulness' has explained the definitions of craving in his work as follows: 156

“Whatever kind of craving it may be, it causes new rebirth. It is simply pleasure and lust, and it finds delight in this or that life. This craving is the origin or cause of suffering. There is another cause of suffering such as ignorance, because it is the specific cause of suffering. It causes suffering with the support of other causes.”

The Buddha gives us the basis of this craving in detail:

“And where, bhikkhus, does this craving, when arising arise, when settling, settle? Whatever in the world is a delightful thing, a pleasurable thing, therein this craving, when arising, arise, and when settling, settles.” 157

Here, "arising" means the first arising, "settling" means repeated arising. Or, according to the sub-commentary, 158 "arising" means also arising or coming up in the mind, and "settling" means to lie dormant or latent in the mind.

There are three stages of defilements: the latent stage (anusaya), the arising stage (pariyuÔÔhÈna), and the transgression or acting-out stage (vÊtikkama). At this moment, one has no anger. He is not angry with anybody. Anger is now

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156. The Four Foundations of Mindfulness by U SËlÈnanda. P. 147
157. Vibhanga PÈli. P. 101. ( SÈ kho panesÈ taÔhÈ kattha uppajjamÈnÈ uppajjati , nivisamÈnÈ nivisati? yaÑ loke piyar|paÑ sÈtar|paÑ, etthesÈ taÔhÈ uppajjamÈnÈ uppajjati , nivisamÈnÈ nivisati.)
158. Vibhanga M|laÔÊkÈ. P. 69. ( Piyar|pe pathamuppattivasena "uppajjatÊ"ti vuttÊ, punappunaÑ pavattivasena "nivisatÊ" ti)
absent in him, but he has the potential to get angry. This is the latent stage. When there is some sort of provocation, he may become angry. When there is a cause, he gets angry, anger arises in the mind, and it rises to the surface. Formerly, it was not existent in the mind, but now, when he gets angry, there is anger in him. This is the arising stage. The next stage is the transgression or acting-out stage. He will act according to this anger. He may quarrel with somebody or hit somebody or he may even kill somebody. That is the grossest stage of anger. Here, by "settling," the first or latent stage is meant and by "arising," the second or coming-up stage is meant. In things that are delightful, that are pleasurable, this craving arises and repeats itself; or it is latent in these things and arises or comes up, depending on these things.

And what in the world is a delightful thing, a pleasurable thing?

Eye in the world is a delightful thing, a pleasurable thing, therein this craving, when arising, arises and, when settling, settles. Similarly all other sense organs, i.e. ear, nose, tongue, body and mind in the world are delightful thing, pleasurable things; therein this craving, when arising, arises, and when settling, settles.

Eye, ear, nose, tongue, body, and mind can be delightful things and you may be attached to them, so craving arises and settles in your mind with regard to them.
Visible forms, sounds, smells, tastes, tangible things, and *dhammas* can be delightful things. When you are attached to them, craving arises and settles in your mind with regard to them.

"Eye consciousness" means consciousness dependent on the eye, or, in other words, seeing consciousness. The others are to be understood similarly.

"Eye contact" means mental contact that arises when visible object, eye, and seeing consciousness come together. It is one of the mental factors.

Depending on and along with contact, feeling arises.

Together with the eye-consciousness, etc., perception also arises. Perception, *saôôê*, is making a sign or a mark as a condition for perceiving that "this is the same," like carpenters do on timber. When you see an object, nose," This is a man, this is a woman," or "this is beautiful," and perception arises in you.

"Volition" is that which wills. It is also a mental factor. It accomplishes its own and others' functions.159

The thought for visual forms in the world is a delightful thing, pleasurable thing, therein this craving, when arising arises and when settling settles.

159. Vibhanga PÉli. P. 102
The thought for sounds etc...Mental objects in the world is a delightful thing, pleasurable thing, therein this craving, when arising arises and when settling settles. The 'Discursive Thought' also likes that.

"Thought" here is what is known in the Abhidhamma as vitakka, initial application. It is a mental factor. "Discursive thought," in the Abhidhamma, is vicēra, "sustained application." It is also a mental factor. The difference between vitakka and vicēra is explained in the Visuddhimagga\textsuperscript{160} as follows:

Vitakka is the first impact of the mind in the sense that it is both gross and inceptive, like the striking of a bell; vicēra is the act of keeping the mind anchored, in the sense that is subtle with the individual essence of continued pressure, like the ringing of the bell.

Craving for visual forms is the result of another craving. Craving for visual forms, etc., is the First Noble Truth, and the craving that arises from that craving is the Second Noble Truth. When you begin to understand that you have cravings for visual forms, you have understood the First Noble Truth. When you begin to understand that these cravings give rise to other cravings, you have understood the Second Noble Truth.

All those factors noted above are delightful. They are objects of craving. Craving arises and settles depending on them.

\textsuperscript{160} Visuddhi magga. Vol. 1. P. 138 (OÄÊrikaÔÔhena pubbingamaÔÔhena ca ghamÉhÉbhighÈtoviya cetaso pathamÉbhinipÈto vitakko, sukhumaÔÔhena anumaljasabhevÈnca ghamÉhÉnutavoviya anupabandho vicÈro.)
These delightful and pleasurable things should be contemplated on in the practice of meditation. Failing to recognize them as impermanent, unsatisfactory, etc. through heedful noting will result in their becoming the breeding grounds for craving. These two types of craving, namely, anusaya taÓhÈ (the dormant craving) for the pleasurable objects which have escaped being noted as they really are at the time of seeing, hearing, etc., and pariyuÓhÈna taÓhÈ (the arising craving), which has arisen from the pleasurable things, constitute the noble truth of origin of suffering such as birth, etc. this fact should be thoroughly understood and remembered.

Now, we shall go on the three ÔÈÓas with regard to the truth of origin of suffering.

3. 7. SaccÈ ©ÈÓa With Regard To Samudaya SaccÈ

IdaÑ dukkhasamudayaÑ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu, cakkhuÑ udapÈdi, ÔÈÓaÑ udapÈdi, paÒÈÈ udapÈdi, vijjÈ udapÈdi, Èloko udapÈdi.161

"This is the noble truth of origin of suffering; this is the truth about origin of suffering which ariyas should know. Thus, Oh bhikkhus, concerning things unheard of before

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161. S.N. MahÈvagga PÊli.P. 421
(by me), there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."

The above passage refers to $k\text{\text{"e}}ma$ ta\text{"o}h\text{"e}$, bhava ta\text{"o}h\text{"e}$ and vibhava ta\text{"o}h\text{"e}$ which have already been explained. How suffering originates from them is as follows: $k\text{\text{"e}}ma$ ta\text{"o}h\text{"e}$ finds delight in objects of sensual pleasures which have to be searched and worked for. Some people undergo intense sufferings, even to the extent of losing their lives, while in pursuit of the objects of their desires. Any attempt to curb the craving which has arisen also results in suffering and unhappiness. To look and work for things which are not easily attainable is also suffering. The task of looking after the acquired wealth and property is very onerous. Smokers suffer difficulty when they run short of their objects of desire. People addicted to drinking and opium smoking will feel much worse under similar circumstances.

Man is born alone. While young, he leads a single life happily free from encumbrances. When he grows up, he feels the need for a companion. Instigated by $k\text{\text{"e}}ma$ ta\text{"o}h\text{"e}$, he begins to look for one. When he aims for the unattainable he ends up in misery. If at last his wish is fulfilled by getting the companion he needs, the trouble soon starts when they find themselves incompatible. Even when there is concord and harmony in the marriage, trouble appears when one of the partners happens to be struck by a serious illness. Attending to a sick person is a difficult task. In time, death comes to one of
the partners, leaving the other in the throes of lamentation and suffering. It is plain that all these sufferings are rooted in taÔhÊ.

But the majority of beings are under the delusion that this taÔhÊ is the source of happiness. They consider it bliss to enjoy the pleasures of various sensual objects. When taÔhÊ is not aroused in the absence of any pleasurable objects or sensations, life becomes dull and monotonous for them. Thus this taÔhÊ is carefully nurtured by hunting for all available objects of desire. These frantic pursuits after pleasure are made in the belief that they lead to joy and happiness. People believe in this way for no other reason than the ignorance which misguides them.

However, what appear to be pleasant and delightful are, in reality, awesome and horrifying because of their nature of incessant arising and perishing. There is never any surfeit of sense pleasures since taÔhÊ is insatiable. Even after days, months and years of enjoying the pleasure, taÔhÊ remains unsatisfied. Hence, their constant and anxious pursuits want to become after pleasure, so that their enjoyment may not be disrupted. When at last, the stock of pleasurable objects and sensations becomes exhausted, great dissatisfaction is endured. This is a short account of how taÔhÊ gives rise to trouble and suffering in the present life.

But the real cause of suffering lies in the fact that this is responsible for repeated rounds of rebirths. Pleasurable sights and sounds excite delight and craving and this craving gives
rise to attachment. Because of attachment, effort has to be put forth for its fulfillment. This constitutes sa~khÈra, kÈma bhava. Because of such activities in fulfillment of desires and because the javana consciousness of the death moment, otherwise called the abhisa~khÈra viÌØÎÈÔa, which gets its force from taÔhÈ, holds on to the object which appears then, rebirth consciousness arises immediately after the death consciousness. From the moment of rebirth consciousness in the new existence, it may be said that all the troubles and tribulations with regard to new life have begun. All these troubles from the moment of rebirth consciousness have their roots in taÔhÈ. As for Arahantas in whom taÔhÈ has been eradicated, they do not encounter anymore sufferings of new existence. Thus, kÈma taÔhÈ is the real cause of sufferings such as birth, etc., the samudaya saccÈ.

Enthusiasts who aspire for r|pa bhava (Fine material world) and ar|pa bhava (Immaterial world) strive for attainment of r|pÈvacara jhÈna and ar|pÈvacara jhÈna respectively. By virtue of such jhÈnic attainments, they are reborn in the realms of r|pa Brahmas and ar|pa Brahmas. As Brahmas, they are free from sufferings of physical pains as well as mental afflictions. Their life span is also measured in terms of world cycles. From the worldly point of view, their life may be deemed as one of happiness. But when their life span is terminated, they face death and suffer the agonies of death, (maraÔa dukkha). They suffer mental distress, too, for not having the wish of immortality fulfilled. After death, too, troubles and tribulations await them in
existence to which they are destined. Thus, bhava taÓhÈ, craving for existence in the Brahma world is also really the truth of suffering.

Craving for non-existence after death is also cause of suffering because it encourages evil deeds in this life. Instead of shrinking from evil actions the nihilists go to any length in pursuit of them wherever available and take delight in them. Because of such akusala kammamas (Unwholesome actions), they are reborn in the four nether worlds for many existences and undergo the woes and miseries of these existences. It is very plain, therefore, that this vibhava taÓhÈ (craving for non-existences) arising out of the nihilist view of life is definitely the truth of the origin of suffering (samudaya saccÈ).

The Buddha, who had realized that these three taÓhÈs are the root cause of suffering, declared how he had seen them: "the vision, which saw that this is the noble truth of the origin of suffering, had arisen in me." Knowing this is the noble truth of the origin of suffering is saccÈ ÔÈÓa. The saccÈ ÔÈÓa (true knowledge) which knows this truth arises both before and after the advent of ariya magga (The path of Noble One). At the moment of the path, the function of knowing the truth is accomplished, too, by way of relinquishing or abandoning (pahÈna paÔiveda). To summarize, that which knows the four truths before, after, and at the moment of magga is saccÈ ÔÈÓa.
3. 8. Kicca @ÈÓa With Regard To Samudaya SaccÈ

TaÑ kho panidaÑ dukkhasamudayaÑ ariya saccaÑ pahÈtabbanti me, Bhikkhave, pubbe ananussutesu dhammesu, cakkhuÑ udapÈdi, ÔÈÖaÑ udapÈdi, paÒÒÈ udapÈdi, vijjÈ udapÈdi, Èloko udapÈdi.¹⁶²

"This ariya truth of the origin of suffering should be abandoned. Thus, Oh Bhikkhus, concerning things unheard of before me, there arose in me vision, knowledge, and wisdom; there arose in me penetrative insight and light."

If freedom from suffering is desired, the origin of suffering must be eliminated. For example, in order to affect cure of a disease, the root cause of the malaise must be eradicated by administration of suitable medicine. Physicians trace the cause to various disease carrying germs. When such cause of disease has been duly diagnosed and then eradicated through proper medical treatment, complete cure of the disease is affected. Likewise, samsÈric suffering of repeated rebirths in the rounds of existence may be avoided by removing its root cause, which is taÓhÈ, the truth of the origin of suffering. Therefore, this truth is regarded as that which should be given up, (pahÈtabba dhamma).

¹⁶². S.N. MahÈvagga PÈli. P. 422
How is abandonment to be effected? It is most essential to know it. 'Let taÓhÈ not appear, let it not arise; I shall keep my mind as it is, free from taÓhÈ. I shall have only taÓhÈ-free mind.' Will it be possible to maintain such a state of mind? People believing in the possibility of doing so should actually try to attain this state of mind and see how long they can maintain it. Will there not arise craving for a smoke or a chew of the betel leaves, or for relishing a good meal and how about the yearning for possession of wealth and property? These questions cannot be easily disposed of by brushing them aside, arguing that they are concerned with mere trifles, just natural and routine affairs of no importance.

Venerable MahÈsÊ SayÈdaw who was the famous Burmese Buddhist monk has mentioned in his discourse concerning the craving as follows;¹⁶³

We have to suffer the arising of such taÓhÈs only because we cannot control them. But the fact remains, and this should be seriously borne in mind, that taÓhÈ being a pahÈtabba dhamma should be eradicated when possible. Actually, there are three kinds of taÓhÈ which need elimination:

1. Craving that motivates physical and vocal actions;

2. Craving that excites the mind to revel in imagined delights and fantasies; and

¹⁶³. Dhammacakka Pavattana Sutta. P. 320
3. Craving which is lying dormant awaiting an opportune moment to manifest itself.

Out of the three, the craving that motivates physical and vocal deeds is classified as \( \text{vÊtikkama kilesÈ} \) (the defilements which can be eradicated by \( \text{sÊla} \)). A person who is preserving the precepts meticulously does not steal anything belonging to others, even if he feels he wants it; does not commit sexual misconduct (one who observes the \( \text{brahma cariyÈ} \) precept does not indulge in any sexual practice); does not lie and abstains from intoxicating drinks or drugs. In this way, he keeps himself from \( \text{vitikkama kilesÈ} \). This is how craving is eliminated by means of \( \text{sÊla} \) (Virtue).

Craving which manifests itself in imaginative delights and pleasures is classified as \( \text{pariyuÔÔhÈna kilesÈ} \) (the defilements which can be eradicated by \( \text{samÈdhi} \), the concentrated mind). If one is constantly engaged in the practice of one of the meditation subjects such as \( \text{ÈnÈpÈna} \) (In- and out- breathing), one keeps oneself free from thoughts of desire for and imagining about sensuous objects. Unless thus absorbed in one of the meditation exercises, if the mind were left free, on its own, it would engage itself in thinking about desirable sense-objects, yearning mostly for sensual pleasure. If someone believes that he could keep his mind just as it is free from craving for sensual pleasures, he does not know his own mind.

As a matter of fact, even while occupied incessantly with meditation, before the power of concentration gets
strengthened, *kÈma vitakka* (thoughts of sensuous pleasures) keep on coming up. Only when *jhÈnic* concentration is attained through practice of concentration meditation, thoughts of grosser types of sexual pleasures are brought to cessation, but even then, only for the duration of *jhÈnic* absorption. This is how *samÈdhi* (concentration) removes the craving for sexual pleasures by *vikkhambhana pahÈna*, (putting it away at a distance).

*Bhava taÓhÈ* (craving for existence) and *vibhava taÓhÈ* (craving for non-existence) persist even in the person of *jhÈnic* attainments. They remain with some of the *Brahmas*, too. Therefore, *bhava taÓhÈ* and *vibhava taÓhÈ* cannot be eradicated by *samatha* (Tranquility) concentration. It goes without saying then that ordinary person's uninitiated in concentration and meditation are not free from the craving for their own life and existence. However, such uninstructed people are not aware that their delight in life and existence is *taÓhÈ* (craving) or *kilesÈ* (defilement). They even teach the extreme wrong view that 'mind can be kept as it is free from defilements and mind free from *kilesÈ* is *NibbÈna*'. This is definitely going against the teaching of the Buddha.

The craving which has not actually arising yet, but will appear when right conditions prevail is called *anusaya kilesÈ* (latent defilement). This is two kinds:

1. *ŒrammaÓa anusaya*—the potential defilement which lies latent in the sense objects;
2. *Sa-tīna anusaya*—the potential defilement lying dormant in oneself (in the continuum of the aggregates).  

There may be objects which manifest themselves at the moment of seeing or hearing but are not noted then as impermanent, etc. on retrospection, however, *kilesā* can arise in connection with them. Such *kilesā* is known as *ÈrammaÓa anusaya*. *ÈrammaÓa anusaya kilesā* can be put away by *vipassanÈ ÒÈÓa* (Insight knowledge), but *vipassanÈ* can remove only the *kilesā* that may arise in the objects which are being contemplated on. The potential defilements remain unaffected in the objects which escape contemplation. The *kilesā* which has not yet been eradicated by *ariya magga* and is waiting an opportune moment to arise in the continuum of aggregates of a person is known as *santīna anusaya*. This defilement can be removed only by means of the *ariya magga ÒÈÓa*. It is to facilitate elimination of the *santīna anusaya* by *ariya magga* that *vipassanÈ bhÈvanÈ* has to be developed.

Knowing that this is the *dhamma* which should be eradicated is *kicca ÒÈÓa* with regard to the truth of the origin of suffering. This *kicca ÒÈÓa* which knows what should be done with respect to *samudaya saccÈ* should be developed prior to the advent of the *ariya magga*. Thus, *kicca ÒÈÓa* is advanced knowledge of what should be known, what should be abandoned, what should be realized and what should be developed. To the Buddha, this *kicca ÒÈÓa* had appeared

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164. Dhammacakka Pavattana Sutta by MahÈsÈ SayÈdaw. P. 319
without him having heard it. Therefore, he admitted: "This is the noble truth of the origin of suffering which should be abandoned. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light." Then the Buddha continued to explain how he had accomplished the task of abandoning.

3.9. Kata ©ÈÓa With Regard To Samudaya SaccÈ

TaÑ kho panidaÑ dukkhasamudayaÑ ariya saccaÑ pahÈnanti me, Bhikkhave, pubbe ananussutesu dhammesu, cakkhuÑ udapÈdi, ÔÈÓaÑ udapÈdi, paÒÒÈ udapÈdi, udapÈdi, ÒÈÓaÑ udapÈdi, Èloko udapÈdi.

"This noble truth of the origin of suffering has been abandoned. Thus, Oh Bhikkhus, concerning things unheard of before me, there arose in me vision, knowledge, and wisdom; there arose in me penetrative insight and light."

This is an account of how retrospection on the completion of the task of abandonment took place after he had abandoned what should be abandoned, the craving otherwise called samudaya saccÈ. This knowledge of completion of the task that should be performed is known as the kata ÔÈÓa.

165. S. N. MahÈvagga PÈli. P. 422
What is especially noteworthy in respect of *samudaya saccê* is that four *ariya maggas* cognize *Nibbêna* by realizing it. At the first instance of such cognition, craving which will lead to the states of woe and misery becomes eliminated; at the second instance, grosser forms of craving for sensuous pleasure (*kêma taôhê*) get abolished. On the third occasion, the subtler forms of this *kêma taôhê* disappear. All the remaining *taôhês* are completely eradicated when *Nibbêna* is cognized for the fourth time. Such eradication of *taôhê* is termed knowing *samudaya saccê* by the four *ariya maggas* or *pahêna paôiveda* (penetrative insight by virtue of abandoning). The act of abandoning or eradicating constitutes knowing what should be known by the *ariya magga*. Thus, *samudaya saccê* is that which should be abandoned. This abandonment is *pahêna paôiveda* (Overcoming Penetration).

This *kata Ôêôa* is also quite important. The goal of practicing meditation is really the removal of defilements together with this *taôhê*. Attainment of higher knowledge, accomplishment of what should be done, is complete and assured only when this *taôhê* and defilements are eradicated. It is essential to scrutinize oneself to see whether one is really free of this *taôhê* and defilements. Even if the lowest stage of attainment (*sotêpanna*) is claimed, craving which prompts *akusala kamma* that leads to the nether worlds should have been removed; one should be free also of craving which may instigate infringement of the five precepts. The delight and pleasure accompanied by craving for the wrong view that there
is a living entity, a self, should have been discarded. Only when one is fully liberated of all these cravings, the claim of sotÈpanna attainment may be sustained; otherwise it should be observed that no claim for any attainment is admissible.

In this way, the Truth of the Origin of suffering is explained in this chapter. In the next chapter (chapter IV) the Truth of the Cessation of Suffering, NibbÈna, (The Third Truth) will be discussed.