CHAPTER III: PSYCHO-ANALYSIS OF MAN AND ORDINARY MAN TO PERFECT MAN

3.1. Psycho-Analysis of Man

The word ‘Manussa’ (Manassa ussannatāya manussā)\(^1\) means a person who has an uplifted or developed mind\(^2\). Other meanings of the word are 1. “Karanākaranam manati jānāti’ti manusso” or that who knows proper or improper things is called human; 2. “Attānam manati jānāti’ti manusso” or that who knows useful or useless things is called human; 3. “Kusalākusalaṁ manati jānāti’ti manusso” or that who knows wholesome and unwholesome things is called human, and 4. “Manuno upaccatī’ti manusso” or one who is the son of Manu is called human. They are called human because they are civilized according Manu the seer.\(^3\) They are able to cultivate wisdom through Dhammasañña. On the other hand, they are also capable of doing the worst of deeds.

It is said Bodhisattas prefer the human realm for its great potential of liberation. The Buddhas are always born as human beings and their disciples hold the potential to realize Nibbāna in the human realm.\(^4\)

One day Sāriputta went to the Omniscient Buddha and asked Him, “Venerable Sir, people speak of a ‘Great Man’. Who is a Great Man?” the Buddha answered, “With the mind liberated, one is a Great Man. With the mind not liberate, one is not a Great Man.” In Pāli the term for a Great Man is Mahāpurisa. In scripture the word Mahāpurisa refers to the Buddha. In other instances it means ‘Noble Man.’ In Pāli ‘With the mind liberated’ is Vimuttacitto. Vimutta means liberated and Citto means mind. The Buddha continued to explain how the mind can be liberated:

“Idha Sāriputta, bhikkhu, kāye kāyānupassī viharati ātāpī sampajāno satimā/
Vineyya loke abhijjhādamanassanti’ll.\(^5\)"

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\(^1\) Vv.A. 18; Mano usso etesan’i manussā some scholars also says it.


\(^3\) Ibid. p.178.

\(^4\) Ibid. p.177.

\(^5\) S.V. 158.
Sāriputta, a monk abides contemplating on the body as body, contemplating on feeling as feeling, contemplating on mind as mind, contemplating on phenomena as phenomena, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world.

Because he practices contemplation of the body, feeling, mind and phenomena, his mind becomes detached from everything, and then it is liberated from all kinds of mental defilements (Āsava). Thus his mind is liberated from defilements and he is a Great Man with a liberated mind. If a man does not practice contemplation of body, feeling, mind, and phenomena, he will not become a Great Man because his mind will still remain bound to attachments and defilements.

A Liberated Mind: so mind is the most important thing of all to achieve liberation. That is why the Buddha suggests to liberate mind and become Vimuttacitta. He did not suggest for the purifications of body (Vimuttakāyo), (Vimuttacitto) only but even for that of mind. If we say ‘Vimuttakāyo’ it would mean ‘liberated body’. The Buddha always emphasized on purification of body and mind both, due to the fact that when mind is liberated from defilements and suffering, the body also becomes liberated from defilements and suffering.6

Moggallāna had a liberated mind, completely free of all defilements, having realized the final state of enlightenment, Arahantship. When he was about to pass away, he was ‘killed’ by robbers because of his past Kamma. The robbers thought that the Venerable Moggallāna was dead, but he had actually entered into Phalasamāpatti which protected his life. He was beaten to ‘a sack of chaff’ but he did not feel any mental suffering as his mind was liberated from defilements. He experienced unpleasant physical sensations arising and passing away, just as the natural process of feeling or sensation arise and fall. Though his body was injured and beaten very badly, he did not identify with the pain because he was not identified with the body. He realized it, the body, as an every changing mental and physical phenomenon that was not his centre. This is why the Buddha says that mind should be liberated from defilements. When mind is liberated, we are transcendent over mental or physical suffering. Practicing mindfulness meditation is the key to liberating body-mind from defilements and unnecessary suffering.7

6 Chamyay Sayadaw, A Great Man, Yangon Myanmar: Chanmyay org, Press 2000, pp.2.3.
7 Ibid, pp.2-3.
The root cause of good deeds and good speech is a wholesome mind. The root of bad deeds and bad speech is an unwholesome mind, when mind is unwholesome, deeds and speech become unwholesome and it produce suffering. When mind is wholesome, deeds and speech too are wholesome and produce happiness and peace.  

3.1.1. Human Being (Purisa)

From the very inception, Buddhism has been one of few religions in the world which believes and advocates a genuine humanistic philosophy. It is for the welfare of human beings, rather all sentient beings for that matter. An over-riding feeling of compassion pervades the very texture of Buddhist philosophy. Human beings are unique animals. They are special because of their capacity for education (Sikkhā) namely learning, training and development. Human beings who have been trained, educated or developed are called ‘Noble Beings’. They know how to conduct and live a good life for themselves and also for the peace and happiness of society.

3.1.2. Qualities of a Good Man (Sappusisadhamma)

The Blessed One was a spiritual teacher and healer of the human psyche. He was very practical in his approach to solve problems, whether mundane or profound. He offered spiritual as well as materialistic approaches for the welfare of the mankind. The Buddha paved the way for the ideal personage. An ideal and complete person is a valuable member of the human race, being able to lead his community and society to peace and well-being. He or she possesses the following seven qualities:

1. Knowing the law the cause (Dhammaññutā).
2. Knowing the meaning, objectives, or results (Atthaññutā).
3. Knowing oneself (Attaññutā).
4. Knowing moderation or temperance (Mattaññutā).
5. Knowing occasion or proper timing (Kālaññutā).

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12 P.A. Payutto Bhikkhu, A Constitution for Living, op. cit., p.11.
6. Knowing company or society (Parisaññutā).

7. Knowing individual personages or difference between individuals (Puggala-paroparāññutā).\(^\text{13}\)

1. Dhammaññutā (Knowing the Law or the cause): He knows causes, such as the cause of happiness (Sukkha) or the cause of suffering (Dukkha). He knows the underlying principles and laws governing the things. He must deal with in performing his duties and carrying out his tasks. He knows, understands and acts reasonably.

2. Atthaññutā (Knowing the meaning, objectives or results): He knows the meaning and objectives of the principles he abides by; he understands the objectives of the task he is doing; he knows the reason behind his actions, way of life, and the objective to be expected from them. He knows the aim behind a duty, position, or occupation. He knows what may be expected in the future from the actions he is performing at present. For example, he knows whether his will and actions shall lead to a good or bad result. In brief, he knows the causes of Sukha and Dukkha.

3. Attaññutā (Knowing Oneself): He knows the current extent and nature of his status, condition, physiology, knowledge, aptitude, ability, virtue, etc and acts accordingly, doing what is necessary and useful to produce good results. Additionally, he rectifies and improves him so as to grow to greater maturity and goodness. In brief, he conducts himself as is suitable according to his status in life.

4. Mattaññutā (Knowing moderation or how to be temperate): He knows the right amount to consume and spend. Further, he knows moderation in speech, work, action, rest and recreation. In brief, he knows how to go about seeking to obtain the necessities of living, and only does so in the ways that are right and proper, always living in balance and harmony. He also knows how much he needs to take for sufficiency and he only takes in moderation.

5. Kālaññutā (Knowing proper occasion or timing): He knows the proper occasion and the proper amount of time for action, duties, and dealing with other people. For example, he knows what should be done, in what manner and also its timing and duration. He performs tasks punctually, regularly, and timely. Kākaññutā includes knowing how to plan

\(^{13}\) Ibid. pp.4-6.
one’s time and organize it effectively. In brief, he knows when it is the right time for him to act and to do whatever has to be done.

6. Parisaññutā (Knowing Company or society): He knows the locality, he knows the gathering and he knows the community. He knows what should be done in a given place. Thus, any given community should be dealt with, helped, served and benefited according to a depth-filled understanding of its people, their cultures and their rules and regulations. In brief, he knows about the dynamics and beliefs of people, and what actions should be done for their wellbeing.

7. Puggalaparoparaññutā (Knowing persons or knowing differences between individuals): He knows and understands individual differences. He knows people’s temperaments, abilities, and virtues, and how to relate to them effectively. He knows whether they should be associated with, what can be learned from them, and how they should be related to, employed, praised, criticized, advised or taught.

In brief, he knows how to distinguish from one person to another person. Thus, “this is a good person with whom one should associate,” or “this is not a good person and one should not associate with him.” These seven qualities are known as the qualities of a good or genuine person (Sappurisadhaamma), one who has these qualities of a complete human being, is indeed a good person.\textsuperscript{14}

3.1.3. Nature of Human Being

According to the Buddha, human beings are born in a state of ignorance. Ignorance is self-limiting. A lack of proper knowledge causes untold and unnecessary suffering. Because of ignorance, people do not conduct their lives properly. They simply follow their desires, struggle with fear and carve to stay alive in a hostile world. This blind craving is called Taṇhā and is synonamnous with ambition, restlessness or thirst. Taṇhā arises in correspondence with pleasant or pleasurable feelings. If the feeling is pleasant, there is a desire to hold onto it. If the feeling is negative, there is a desire to escape from or destroy it. If the feeling is neutral, there is a subtle attachment to it. Feelings do not require any conscious intention or knowledge.

\textsuperscript{14} P.A. Payutto Bhikkhu, \textit{op.cit.}, pp.4-6.
The question is how to satisfy oneself, particularly in the era of consumerism. Modern social scientists are mostly concerned with consumption, which leads to the maximum satisfaction of wants but the wants of human beings are unlimited and ultimately never satisfied. When they have found the way to satisfy their desires, they may feel satisfaction but then new wants arise, and again they have to find ways to satisfy their newly arisen desires and expectations. This is a never-ending cycle. Economic wants lead to demand, and demand leads to more production and their supply.

However, with the availability of supply, temporary and transient satisfactions are soon replaced by new wants or cravings. Just as a fire cannot be satisfied with firewood, craving for desired objects cannot be satisfied through consumption. Modern economics and Buddhism both agree that natural resources are limited but mankind has unlimited wants and cravings. The Buddha says that there is no river like craving. Rivers can sometimes fill their banks, but the wants of human beings are never filled. *Rattapāla Sutta* mentions that desires can never be fully satisfied. *Dhammapada* also points out the sense of insatiability in man. Even if many were to all from the skies like rain, man’s sensual desires would not be satisfied.

The Buddha also says that even if one could magically transform one single mountain into two mountains of solid gold, it would still not provide complete and lasting satisfaction to one person. There are numerous teachings in the Buddhist canonical scriptures describing the unlimited nature of human wants.

The Buddhist texts as *Jātaka* tales mention that in the ancient past there lived a King. Even though he had the great power and wealth, his desires remained unfulfilled. *Jātaka* shows how Buddhism shares the economic view that human wants are unlimited although resources are finite. *Ven. P.A. Payutto* states that in the Buddhist perspective, desire can be divided into two forms with respect to its root, namely,

1. Taṇhā (arising from the feeling of desire): It is the seeking of objects which pander to self-interests. Taṇhā is supported and nourished by ignorance.

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16 M.II. p.68.
17 Dhp. p.186.
18 S.I.117.
19 The *Jātaka, Stories of the Buddha’s Former Birth*, II. p.310.
2. **Chanda** (arising from desire is and directed towards benefit): It manifests as effort and action, emanates from intelligent reflection. Whereas the first kind of desire is unlimited the second is not, and hence tends frequently to be in conflict with the first. Though \( \text{tanhā} \) and \( \text{chanda} \) both lead to satisfaction, albeit of different types, people who are driven by \( \text{tanhā} \) will seek to satisfy the blind craving for sensual pleasure, which in this case, is the desire for pleasant sensations such as taste. Here, satisfaction results from experiencing the flavour of food. Conversely, \( \text{chanda} \) is directed to realizing well-being. We are not compelled to overeat or to eat the kinds of foods that will make us sick simply because they taste good. Instead, we eat to satisfy hunger and nourish the body. Here satisfaction results from the assurance of well-being provided by proper action. We enjoy our food, but not in such a way that it leads to remorse. \( \text{chanda} \) leads to effort and action based on intelligence and clear thinking whereas \( \text{tanhā} \) leads to blind seeking based on ignorance and the desire to be satiated. Both of these internal desires motivate behaviour but with very different ethical consequences.

In Buddhism the ethical value of behaviour can be judged by whether it is motivated overtly by \( \text{tanhā} \) or \( \text{chanda} \) on a more abstract plane by ignorance or wisdom. When it comes to judging the ethical value of economic behaviour, we must determine what kind of mental state is motivating it. When economic decisions are driven by greed \( \text{tanhā} \) behaviours tend to be wrong action. When economic decisions are driven by clear thinking for healthy benefits \( \text{chanda} \), behaviours will be morally skilful. By judging economic behaviour in this way, we can see how mental states, moral behaviours, and economic activities are linked in the cause and effect stream.\(^{20}\)

Buddhist study concept of fundamental Economics is also found in the *Abhidhamma*. There *Abhidhamma* we find an explanation of positive and negative mental factors that govern all our activities. Buddhist economics directly point to our mental states. Economic activities driven by the negative mental states adversely affect and effect human life, ecological systems, and our potential for unimpeded proper development. On the other hand, economic activities driven by positive mental states such as non-greed, non-aversion, non-delusion, faith, generosity, and goodwill positively affect and effect human life, ecological systems, and our potential for unimpeded proper development. Positive mental states create simpler modes of life respecting our kinship with other beings and natural ecological

systems, and thus promote an entirely different kind of economic action and form of inter-being.

Those possessing positive mental states value giving over taking, cooperation higher over competition, and embrace simplicity and non-violence even in the too often competitive economic sphere of life. Here, the word livelihood implies not only a pure means of earning one’s living but it also means to be morally responsible towards the society and humanity as such. Conversely, with impure mind we cannot behave morally. When our mind is dominated by greed, spiritual development is arrested. Buddhist economics combines inner and outer reality it connects mind with the so called objective reality of the external world. The bridge of truth between the ‘internal and external’ is ethical thinking, judgment, and behaviour. In Buddhism, embraced ethical laws predicated upon the natural and logical consequences of cause and effect lead to benefit of the self and others whereas dualistic self-centric thinking leads to unnecessary suffering and harm.

Thus, the central ethical questions are, “Do my thoughts, works, and actions help or harm myself and those around me”\(^21\) In sharp contrast to the traditional economic approaches, Buddhist economics is founded upon enlightened point of view leading to correct ethical and moral behaviours.

### 3.1.4. Three Kinds of Human Being (*Purisā*)

Human being can be classified into three kinds with respect to their parents, as follows:

1. Those who are cleverer, quick-witted, well-rounded, and moral than their parents (*Abhijātaputta*)

2. Those who are equal to their parents in all respects including their knowledge of family principles, forthrightness, and appearance (*Anujātaputta*)

3. Those who are less than their parents in all respect (*Avajātaputta*).\(^22\)

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\(^{21}\) Ibid, p.23.

According to the first kind, children of impoverished families can transcend their 
childhood environment. Those of the second kind, remain within the socio economic, 
cognitive, and spiritual spheres of their parents, and those of the last kind devolve from their 
family ethics, cognitive abilities, or spiritual reference frame, if any. According to the 
Dhammapada, individuals of Uttarakāra surpass the gods of Tāvatimsa and the men of 
Jambudvipa in three qualities, viz., 1. they are not selfish, 2. they are not greedy, and 3. they 
have a definite term of life.\(^\text{23}\)

In the Samyutta Nikāya, the Buddha classifies human beings on the basis of their 
accumulated of Kamma namely: 1) men who are dark coming and dark going, 2) men who 
are dark coming and bright going, 3) men who are bright coming and dark going, and 3) men 
who are bright coming and bright going.\(^\text{24}\) It is trivial to extrapolate the possibilities 
stemming from the above kinds as presented by the Buddha.

3.1.5. Origin of the World and Human Being

The Buddha’s ideas on the origin of the state are based on divine theory or contract 
theory. Therefore, in order to know Lord Buddha’s ideas on the origin of state it is necessary 
to study the original Buddhist Scriptures and compare them with the modern and ancient 
theories of the origin of state as profounded by various political thinkers. Some of the ideas 
are very close to the divine theory but the Buddhist theory of the origin of state is 
philosophical. Buddhist theory does not concern itself with a hypothetical God. It is 
concerned with human beings and their potential for liberation and enlightenment.

In the Aggañña sutta is to be considered as an important source for seeking the 
Buddha’s ideas on the state. It tells us the details of the evolution of human beings and the 
world from the hoary past, the origin of private property, family, need for socio- political 
institutions, and the important features of economy in primitive society. The concept of 
primitive human in the Sutta is the idea of humans of supernatural power who were living a 
special mode of life without any socio- political institutions. They were pure and enjoyed 
liberty to earn their livelihood. The characteristic of economic conditions were not 
enumerated. The rise of the world and existence of being is described in the Sutta as follows: 
After the lapse of a long, long period this world passed away. And this world happens,

\(^{23}\) Dhp.A. 209.  
\(^{24}\) Sagāthavagga, p.137.
beings have mostly been reborn in the world of radiance; and there they dwell, make of mind, feeding on rapture, traversing the air, continuing in glory.\textsuperscript{25}

This statement tells us that before this world into existence, there were beings existing in another worlds, the world radiance a wonderful place. It is noted that the \textit{Sutta} uses the common word ‘beings’ instead of ‘human’ or ‘human beings’. The concept of ‘humans’ appears in the next descriptions. When this happens, beings that decease from the World of Radiance usually come to life as humans, and they become made of mind, feeding on rapture, traversing the air, continuing in glory thus for long, long period of time.

The statement of the \textit{Sutta} speaks of a world in which only humans were living. Their mode of life was perfect. They enjoyed peace and wandered in the sky. They lived on ecstasy without eating any food. There were sun, moon and other planets only. There were no different sexes. They were reckoned just as beings. They stayed like that for a very long time. This period of primitive human was called a fanciful Golden Age or a form of \textit{Utopia}.\textsuperscript{26} It was a perfect society because the human beings lived in accordance with virtue and morality. In such a society, there was no concept of master, slave, ruler, ruled, social systems, or political institutions. Their feeling was full of good will without the interference of any other passionate evil.

In this state if we compare this idea with the divine theory of state origin mentioned earlier it is different because the concept of the origin and existence of human beings and the evolution of the world according to Buddhism were based on the natural process while in the divine theory everything was created by God. When we compare Buddhist ideas with the contract theory of John Locke and Rousseau, similar points can be found. The nature of primitive society was pure, simple, happy and uncomplicated, and there was no mention of the creator. Mind is the creator of our world. The ugly, beautiful and peace created by our mind in the world is also created by our mind. The nuclear is created by our human in the world, also every satellite weapon.

Therefore, the creator of our world is nothing but our mind. So, the Buddha says as follows:

\textsuperscript{25} \textit{Dialogues of the Buddha}, III op.cit., pp.81-82.

“Cittena niyati loka, cittena parikarissati, cittena ekadhammassa, sabbeva Vasamanvai”.//

The world is let around by mind, by mind it’s dragged here and there. Mind is the one thing that has all under its control.

3.1.6. Evolution of the World and Human Being

It may be stated that the evolution of human beings and the world along with the natural process has never ceased. Sutta refers to the origin of the earth and afterward the first kind of human good: Earth with is savour was spread out in the waters. Even as a scum forms on the surface of boiled milky rice that is cooling, so did the earth appear. It became endowed with colour, and with taste. Even as well-made ghee or pure butter so was its colour; even as the flawless honey of the bee, so sweet was it.

The story continues that one day; a being of greedy disposition tasted the savoury earth with his finger. After that he was suffused with the savour, craving entered into him. Other human beings followed his action. They, too got became suffused with the savour, and craving entered into them also. This evolution of the world brought a new world form; also the mode of life of the human beings had been changed significantly. As they had tasted the savoury earth, their full virtuous minds faded away. For the first time, human beings disposed by greed and craving arose.

These two passions, greed and craving, later created social crises which led to society and vinous institutions. Keeping in mind this important point, that is, than human beings were going on in accordance with the power of craving and greed instead of morality or virtue, the state of primitive society which as supposed to be perfect was going to decline. When human beings indulged in the taste of the savour of earth, the self-luminosity faded away, when their self-luminosity faded away, the moon and the sun became manifest. Thereupon star-shapes and constellations appeared. Then, the months, half-months, seasons and years appeared.

27 Samyutta Nikaya I, Devatasaṁyutta, Sagāthāvagga, 1956, p.36.
29 Dialogues of the Buddha, III, p.82.
30 Ibid. p.82.
31 Ibid.p.83.
Now the trance of happiness and peace lasted for ages. However at last purity declined, and rottenness began. In a word, the human beings fell from the ethereal into the physical mode of life. From now the concept of human life moves from the idealistic state in which beings were of full of morality and virtue, to the real phenomena of the human beings who are men of both selfishness and virtue.

In the new form of life, human earned their livelihood with what they could find. According to the Sutta the natural items, which the primitive men had eaten, were: savoury earth, mushrooms, bamboo, creepers, and rice. When they ate new kinds of food their body became solid; there appeared variety in their comeliness. Their characteristic could be seen. They felt ill or well-favoured. The concept of pride in these who had beauty and the concept of looking down these who were not beautiful appeared. The food mentioned above changed from time to time until it remained the rice. When human beings changed their mode of life from the ethereal life where they earned their life by rapture to a real human life where they had to earn their livelihood with food, the change made them feel and understand what was happening around them.

There was no concept of the family or house; they still enjoyed natural conditions of life. Human beings live together not merely out of an instinct and impulse but also because of certain elements of oral and spiritual values; wheat has been called the human conscience of social bond. Each member of society has the responsibility to establish, maintain and develop social well being. Hence the progress of society is based on its each and every member. ‘Good men make a good social system’. The Buddha’s teaching have not only been useful for past generations but, with the universal truths discovered by him, they contribute to the well-being of all men for all the time including future. It is not doubt useful for the modern world as well.

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32 Ibid, p.82.
33 Ibid ,p.83.
34 Ibid ,p.84.
37 Winson.L.King, In the Hope of Nibbāna, America: (The Open Court Publishing Company), Press 1964, p.240.
3.1.7. The Psychology: Noble Man (Ariyapuggala) in the Buddhist Perspective

Mind of the sense or awareness of an object, there are 89 or 121 types of mind. Mind or more specifically consciousness one of the four ultimate realities will be treated at length as follows:

- Nature of Mind or Consciousness
- Importance of Mind or Consciousness
- Functions of Mind or Consciousness
- Kinds of Mind or Consciousness

3.1.7.1. Nature of Mind or Consciousness

It is a well-attested fast that the constitution of a person has two parts namely, the part of Nāma, (Mind) or and the part of Rūpa (form body, or matter). Nāma consists of the combination of sensation, perception, volitional activities and consciousness. Rūpa consists of the combination of four elements of earth (Paṭhavī) water (Āpo) wind (Vāyo) and fire (Tejo). They both are not only interdependent but also equally important and in the same way it is different of its function. Abhidhamma recognizes Consciousness (Citta) as one of the four ultimate realities (Paramatthadhammas). Other there Mental factors (Cetasika) Matter (Rūpa) or Materiality and Nibbāna.38

So this fraction, we are for a person to make it obedient to the will. Difficult to desist i.e. difficult for a person to prevent it from falling into a useless and unwanted thought.39 In the Cittavīga of the above mentioned text, the Buddha gave another description of the mind’s characteristics as follows:

“Dūraṅgamaṁ ekacaram asarīraṁ guhāsayantu
Ye cittaṁ saññamesanti mokkhanti mārabandhanāl”40.

It means mind wanders for, going alone, being formless, and dwelling within the cave. Whoever can restrain it will be delivered from the bonds of Māra.

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38 Phra Winyoo Suthammarit, A Critical Study of Mind (Citta) and its Function (Based on Early Buddhist, BHU, 2005, p. 29-37.
40 Dhp. p.15.
The above explanation gives us the facts that mind is ‘It can travel afar, it wanders alone, it has no material form and it generally dwells in the cave’. It will be explained in the detail as follows:

1. Mind Can Travel afar (Dūraṅgamaṇi): The mind can go wherever it wants to no matter how far. While you are sitting here, you can think of any country in the world or any where in the universe or a galaxy. The mind does not move physically away like a man walking. But it seems as it can take in an object at distance far way from where you are it seems as if it has gone there. For example while you are in Mandalay and think of something or someone in Yangon, your mind does not actually travel to Yangon but registers its awareness of Yangon while still in Mandalay. As it can perceive an object at a distance, it is said, “Mind can travel afar”.41

2. Mind Wanders Alone (Ekacara): Mind appears and vanishes very swiftly. It arises and exists for a moment. Then is must fall away before another arises. One mind undergoes only one experience. It cannot receive more than one experience simultaneously at the same time. The appearance and vanishing of mind are so swift that two of three units of mind seem to be able to arise and perceive two or three objects at the same time. As a matter of fact, two or three units of mind never appear at the same time there appear one after another and only after taking one object do they take another object. While sitting on a scented bed, eating, watching singers and dancers, we notice that there are five sense object present, namely, sight, sound, smell, taste and touch.

Mind does not take up these five objects all at the same time. Only after perceiving the objects which we prefer the most, do we perceive other objects one after another. Thus, two or three or many units of mind do not appear at the same time. Mind appears one at a time, so it is said that, mind wonders solitary alone.42

3. Mind has no material form (Asarīram): Mind is indeed colourless and shapeless. It is abstract or incorporeal not material, being imperceptible though the sense of sight, hearing, smell, taste, or touch, any material apparatus can not take hold of or measure mind. Only its behaviour or reaction can be detected. Communication, however, can be done

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42 Ibid. p.4.
though the so-called sixth sense i.e. mind, which may be called mind to mind Monovinñaña communication.

Hence, its name has been given by to the Buddha as Asarīram, (formless).⁴³ From the above mentioned explanation, we see that mind has no form or shape. So, we cannot say that it is white or black, fat or thin. It is only the perceptibility, the capability of cognizing an object.

4. Mind dwells in the Cave (Guhāsayam): Mind has a cave, i.e., body, as its abode. This means the mind dwells within this body which according to the Buddha, serves as its cave. There was, however, no indication as to what specific part of the body it dwells in. Mind of seeing originates in eye; mind of hearing originates in ear; mind of smelling originates in nose; mind of taste originates in tongue and mind of touch originates in body. Though some forms of mind originate thus in the eye, ear, nose, etc. most of the forms of mind originate thus in cardiac cavity. Therefore it is said, figuratively, dwelling in the cave.⁴⁴

3.1.7.2. Importance of Mind

The above explanation of the mind’s characteristic shows that mind appears and disappears rapidly. It never exists the same for two consecutive moments. Duration of mind is extremely short. As the Buddha says: I consider monks, that there is no phenomenon that comes and goes as quickly as mind. It is not easy to find a simile to show how quickly mind comes and goes.⁴⁵

In Samyuttanikāya, the Buddha compares the phenomenon of mind with the quick moment of a monkey as follows: Just as it goes, monkey, monks, faring through the dense forest catches one bough and letting mind (Citta) through (Mano) mind (Viññāṇa) that arises as one thing, ceases as another both by night and day.⁴⁶ We observe that Buddhism always stresses mind’s training as the focal point of its teaching. The Buddha encourages his disciples to learn how to train mind. What is important, when a mind is well trained?

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⁴³ Phra Tepvisuddhikavi (Pichit Thitavanno), op.cit., p.8.
⁴⁵ A.I.10.
⁴⁶ SaMyouttanikāya, XII, 61.
Happiness is the result and the trainer can certainly look forward to mind as very closely associated with the life of a being.

A being, especially a man, cannot live without performing any action Kāma. It may be said that the life of a being is nothing but a chain of innumerable Kamma—to the, the physical door (Kāyatāra), the vocal door (Vacārā) and the mind door (Manovārā). Although a man performs several actions through the physical door and vocal door, all of these actions are originally the manifestations of the mental action. The Buddha speaks of the importance of mind again and again. As the verses of Dhammapada, uttered by the Buddha as follows: All that we are the result of what we have thought: it is founded on our thought. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. All that we are is the result of what have thought: it is founded on our thought; it is making up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

The Buddha declares that by mind the world is led, by mind the world is moved, and all good and bad things exist in the world because of mind. Mind is very important in our daily lives. It is our own responsibility whether they will direct our own thoughts towards good or evil, peace or chaos, love or hate. If our mind can be an abode of peace, the world we become an abode of peace as will and vice versa.

3.1.7.3. Functions of Mind

Moment of mind (Cittakkhaṇa) is at the same time occupied by one single stage in the perceptual process or cognitive series (Cittavīthi, Viññānakicca). This moment again is subdivided into the genetic (Uppāda), static (Ṭhīti) and dissolving moment (Bhaṅga). One such moment is said in the commentaries to be of inconceivably short duration and to last on longer than the billionth part of the time occupied by a flash of lightening. However, that may be, we ourselves know from experience that it is possible within one single second to

47 Phramahā Paitoon Ruensat, An Analytical Study of the Concept of Citta as Depicted in the Dhammapada, New Delhi: (Dissertation Submitted in Dept. of Buddhist Studies), Delhi University, Press 1993, p.45.

48 Dhp. 15.

49 S.I, 39.

dream of innumerable things and events. Thus moments of mind short lived as they are, succeed one after another so rapidly that they appear to be the stream of mind (Viññānasota) which perpetually flows like the current of a river (Nadīsota viya). There are fourteen functions of mind (Viññānakicca) performed by various Cittas, as the Pāli Abhidhamma quotes:

“
Kiccarāhage kiccāni nāma paṭicchana sāntirāṇa voṭṭhapana
Javana tādālambana cutivasena cuddasavidhāni bhavanti”\(^{52}\)

In the compendium of functions, fourteen functions have been enumerated, such as 1. Rebirth-linking (Paṭisandhikicca) 2. Life-continuum (Bhavaṅgakicca), 3. Adverting (Āvajjanakicca), 4. Seeing (Dassanakicca), 5. Hearing (Savanakicca), 6. Smelling (Ghāyanakicca), 7. Tasting (Sayanakicca), 8. Touching (Phusanakicca), 9. Receiving (Sampaṭicchanakicca), 10. Investigating (Sāntirāṇakicca), 11. Determining (Voṭṭhappanakicca), 12. Perceiving (Javanakicca), 13. Registration (Tadālambanakicca) and 14. Death (Cutikicca).

Abhidhamma posits altogether fourteen functions performed by different kinds of consciousness (Citta). It can be said that every Citta, has to perform at least one type of functions, viz.,

1. Rebirth-Linking (Paṭisandhikicca): This function is of rebirth-linking to continue the formation of life-stream incessantly till death.

2. Life-continuum (Bhavaṅgakicca): This is the function of mind by which the continuity of individual is preserved throughout the duration of any single existence, from conception to death.

After Paṭisandhicitta, has arisen and fallen away, it is then followed by Bhavaṅgacittha which is a resultant mind of the same type as Paṭisandhicitta, but which performs a different function, namely, the function of preserving the continuity of individual existence.

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3. Adverting (Āvajjanakicca): This is the function of turning to the object and is termed as ‘adverting’. It means apprehending or adverting mind towards the object.

4. Seeing (Dassanakicca): This function is of seeing the object. In a cognitive process at the sense doors, after the moment of adverting, there arises a Citta which directly cognizes the impinging object. This Citta and the specific function it performs, is determined by the nature of the object. If the object is a visible form, eye-consciousness arises seeing it. If it is a sound, ear-consciousness arise hearing etc.

5. Hearing (Savanakicca): This function involves hearing the sound. It is a cognitive act at which participates in a course of cognition through five doors of senses.

6. Smelling (Ghāyanakicca): This function involves sensing the smell. It is a cognitive act which participates in a course of cognition through five doors of senses.

7. Tasting (Sāyanakicca): This function involves tasting the object. It is a cognitive act which participates in a course of cognition through five doors of senses.

8. Touching (Phusanakicca): This function involves touching the object. It is a cognitive act which participates in a course of cognition through five doors of senses.

9. Receiving (Sampaṭicchanakicca): This function is of receiving the object. In the case of a cognitive process through any of the five sense doors, following the Citta, that performs function of seeing, etc., there arise in succession Citta that performs the functions of receiving Sampaṭicchanakicca investigating Santīraṇa and determining Voṭṭhapana the object.

10. Investigating (Satīraṇakicca): This function involves investigating the object. It arises between receiving mind and determining mind. This type of mind has three functions. Viz.,1. ‘Akusala vipāka upekkhasahagata satīraṇacitta’ (investigating mind accompanied by hedonic indifference). This mind is the result of bad deed of the previous birth. 2. ‘Kusala vipāka upekkhasahagata satīraṇa citta’, (investigating mind accompanied by hedonic indifference). 3. ‘Kusala vipāka somanassasadagata Santīraṇa citta’, (investigating mind accompanied hedonic indifference and associated with pleasant feeling). These two types of mind are the result of good deeds of previous birth.53

11. Determining (Votthagapphanakicca): This function is of determining the object. It is the moment when the nature of objects is fully determined. This is the gateway to a moral or immoral thought process.

12. Perceiving (Javanakicca): This function is perceiving or enjoying the taste of the object. Literal meaning of the word Javana is running swiftly. As a function of mind, it applies to the stage of cognitive process that immediately follows the determining stage. Javana stage is the most important from an ethical standpoint, for it is at this point that wholesome or unwholesome Cittas originate.

13. Registration (Tadālambaṇakicca): This function is of registering or to continue enjoying the taste of the object. The word Tadālambaṇa means literally having that object and denotes the function of taking an object, the object that had been apprehended by Javanas. This function is exercised for two mind moments immediately after the Javana phase in a sense sphere cognitive process when the object is either very prominent to the senses or clear to the mind.

14. Death (Cutikicca): This function involves death function. The death mind is the last Citta, to occur in an individual existence; it is the Citta which marks the exit from of a particular life. This Citta is of the same type as the rebirth liking mind and the Bhavaṅga and like them it pertains to the process free side of existence, the passive flow of mind outside an active cognitive process. It differs from them in that it performs a different function, namely, the function of passing away. From the above mentioned messages, we observe that each consciousness has to perform a particular function.

Some types of consciousness can perform several functions, under different circumstances, in various capacities. Thus, there are fourteen types of the activities which are performed by a being throughout the process of his life. All types of action marked in different moments may easily be included here. However according to the functioning place or occasion, they are of ten types. The five sense impressions, e.g., seeing, smelling, tasting and touching are collectively termed as one since their function are identical and they occupy the same stage in the process of perception.

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### 3.1.7.4. Kinds of Consciousness (Citta)

*Cittas* may be divided into four classes in accordance with the four Planes Bhūmi or Spheres (Lokas): As the message in *A Comprehensive Manual of Abhidhamma*, is stated that:

> “Tattha cittam tāva catubbidham hi ti kāmāvacaram, rūpāvacaram/ Arūpavacaram/ Lokuttarāṇa cā ti”\(^57\).


The nature of consciousness is impermanent, changing and renewing itself every moment. When we state its inherent characteristic, it has only the single character, which is the perception of the objects (Ārammaṇas). In case of perception of the objects (Ārammaṇas), consciousness has various types because they can perceive the different kind of *Arammaas* objects such as, it knows to do good deed, to be compassionate, to forgive, to speak nicely. On the contrary consciousness also knows to exploit, to jeopardize, to envy, to steal, to lie etc.\(^58\) The varied knowledge of those consciousness can be concluded into four categories of the objects (Ārammaṇas) of them as follows:\(^59\)

1. Consciousness mostly experienced in the Sense Sphere (*Kāmaloka*) they are of 54 kinds in number (*Kāmāvacaracittas*)

2. Mind mostly experienced in the Fine material Sphere *Rūpāloka* they are of 15 kinds in number (*Rūpāvacaracittas*)

\(^{56}\) Ibid., p.203.


\(^{58}\) Phra Winyoo Suthammarit. op.cit., p.89.

\(^{59}\) Ravee Bhavilai, *The Abhidhamma For the Young People*, Bangkok: Dokya Publication, Press 1993, p.36,
3. Consciousness mostly experienced in the immaterial Sphere (Arūpaloka) they are of 12 kinds in number (Arūpāvacaracittas)

4. They are of 8 kinds in number (Lokuttaracittas). The 81 Lokiyacittas together with 8 Lokuttaracittas, Vipassanāyānika way make up 89 Cittas in all. Or if we combine Lokiyacittas, with 40 Lokuttaracittas samathayānika way we get 121 Cittas in all.

3.2. Ordinary Man to Perfect Man

3.2.1. Buddhist Concept of Man

The Buddha discovered the truth of all phenomena. He knew the characteristic of each phenomenon by his own experience. Out of compassion he taught other people to see reality on many different ways, so that they would have a deeper understanding of the phenomena in and around themselves. When realties are classified by way of Paramatthadhammas, absolute realities they are classified as Citta, mind, Cetasika, Rūpa, Nibbāna. Citta, Cetasika, and Rūpa are conditioned realities Saṅkhāradhammas. They arise because of conditions and fall away again; they are impermanent. One Paramatthadhammanibbāna, is an unconditioned reality Visaṅkhāradhamma; it does not arise and fall away. All four Paramattha dhammas are Anattā not self. Citta, Cetasika, Rūpa which are conditioned realities, can be classified by way of the five Khandhas. Khandha means ‘group’ or ‘aggregate’. They are as follow.⁶⁰

3.2.2. Five Aggregates of Clinging (Pañcupādānakkhandhā)

In this context, one should understand clearly that there is a clear- difference between the two. When the five- aggregates are associated with Upādāna, they are called Pañcupādānakkhandhā. It is defined that Balavatī Taṇha Upādānam. It is rendered as clinging, grasping, etc. When such mental pollution arises with the five aggregates, it makes them polluted and in way puts them I the process of repeated existence. These are just like the village of thieves Coragāma. There is a village inhabited by the thieves. The village itself it not polluted but it becomes polluted because of the existence of thief. Sometimes, the thieves are killed and there remains the village alone without thieves. Then it is of course called Coragāma but not with thieves. Similarly when the five aggregates are associated with Upādāna they are polluted and when they are freed from them, they

remain without pollution only as Pañcakkhandha.\textsuperscript{61} Pañca upadānakkhandhas are the five Khandhas Aggregates which are the objects of Grasping or clinging. The five Khandhas are:

1. Aggregate of physical phenomena or the body, Rūpākkhandha.
2. Aggregate of sensation of feeling, Vedanākkhandha.
3. Aggregate of perception, Saññākkhandha.
4. Aggregate of volitional thought and action or mental formation, Sañkhārakkhandha.
5. Aggregate of mind Citta, Viññānakkhandha.

Each of them has a definite concept as well as a definite technical sense attached to it. They have variety and talking together those varieties. They are called Khandhas. So here, there is the short description of the five Aggregates.\textsuperscript{62}

### 3.2.2.1. Material Aggregate (Rūpākkhandha)

In Dhammasaṅganī that, what is that which is named as all matters all material qualities? “Tatta katamam sabbam rūpam”\textsuperscript{63}. The answer is that there four Mahābhutas, and the Rūpas, generated by that “Cattāro ca mahābhūta catunnam ca mahābhūtānam upādāya rūpaṁ”. Here, it has been clearly shown that the Rūpa is at least twenty three in number. The four Mahābhūtas have the twenty- three types of Upādāyarūpa, Rūpa generated by them. Here, the heap of these twenty-seven types of material quality is called Rūpakkhandha, or the material aggregate.

Later, in Abhidhammic, tradition, the number of Upādāyarūpa is twenty-four. Here, one additional type of material quality has been included and that is Hadayavatthu, heart-base. With this, the total number of material quality becomes twenty-eight. Its group or the heap of these material qualities is called Rūpakkhandha. It has demonstrated by the expression like: Rūpakkhandho or rūpakotthāso ruppasī ’ti Rūpa. it has been studies by putting it in several divisions; namely- two types, eleven types and twenty-eight types. It is studied as of two types by putting it in two divisions like Mahābhūtarūpa and Upādāyarūpa.

Further, Vibhaṅga has analyzed and studied the Rūpa by putting it into eleven types. They are the past, future, present, internal, external, big, small, rush, subtle, far and near of

\textsuperscript{62}Buddhadasa Bhikkhu, Mindfulness with Breathing, Press p.120.
material quality.\textsuperscript{63} \textit{Rūpa} has further been studied in twenty-eight varieties. They are examined under the eleven heads as below:

1. Primary material qualities (\textit{Bhūtarūpa}). They are four in number; namely earth (\textit{Paṭhavī}), water (\textit{Āpo}), fire (\textit{Tejo}), and air (\textit{Vāyo}).

2. Sensitive material qualities (\textit{Pasādarūpa}). They are five in number; namely: \textit{Cakkhu} eye, \textit{Sota} ear, \textit{Ghāna} nose, \textit{Jīvḥā} tongue, and \textit{Kāya}, body.


4. Sex material qualities (\textit{Bhavarūpa}). They are two in number; namely: femininity \textit{Itthindriya}, and masculinity, \textit{Purishindriya}.

5. Physical base of mind (\textit{Hadayarūpa}). It is only of one type known as heart-base \textit{Hadayavatthu}.

6. Material quality of life (\textit{Jivitarūpa}). It is only one type known as \textit{Jivitindriya}, life faculty.

7. Material quality of nutrition (\textit{Ahārarūpa}). It is only one type known as the gross-food \textit{Kavalinkarahara}.

8. Material quality of limitation (\textit{Paricchedarūpa}). It is only of one type, namely a space-element, \textit{Ākāsadhatus}.

9. Material quality of communication (\textit{Vinnattirūpa}). The text presents its two kinds, namely physical intimation \textit{Kayaviṃṇṭatti}, and verbal intimation \textit{Vaciviṃṇṭatti}.

10. Material quality of plasticity (\textit{Vikararūpa}). It is of there kinds; namely: lightens \textit{Lahuta}, pliancy \textit{Mudutā}, adaptability \textit{Kammaṇṭutā}.

11. Material quality of characteristic (\textit{Lakkhanarūpa}). They are four in number, namely: origin \textit{Upacay}, continuity \textit{Santati}, decay \textit{Jarata} and destruction \textit{Aniccata}.\textsuperscript{64} These are for twenty eight types of material quality under the eleven heads. Hence, the four


\textsuperscript{64}D.22.
Mahābhūtas have been put in under one head and Upādāyarūpa has been studies under the ten heads. It is this way Rūpa has been studied in twenty eight types by putting it under eleven heads. Here, presenting a brief exposition of Rūpa, it seems desirable to write on the way under which it is in the process of Vipassana. Generally, the text presents the analysis of arising and disappearance of material aggregate and maintains thereby the impermanent nature of reality of universal flux.

Patisambhidāmagga has taken up these problems and described in the form of question and answer. It way is seen as below. “What is the arising of material quality?” The answer runs as with the arising of ignorance, with the arising of craving, with the arising of action, with the arising of nutriment. There is the arising of material quality. He who sees the characteristic of generation sees the rise of material aggregate.\(^\text{65}\)

The answer goes like this with the cessation of ignorance, craving, action, nutriment; there is the cessation of material quality. He, who sees the characteristic of change, sees the disappearance of the material aggregate. Thus are the arising and disappearance of the material aggregate Rūpakkhandha.

3.2.2.2. Feeling Aggregate (Vedanākkhandha)

Vedanākkhandha, comprise all kinds of feeling. Feeling can be classified in different ways. Sometimes feelings are classified as threefold: pleasant feeling, unpleasant feeling, and neutral feeling.\(^\text{66}\) In Vibhaṅga, it has been described with the help of question and answer. First of all, the question is raised as, what is feeling-aggregate? The answer runs as whatever feeling is there, past, future, present, internal or external, gross or subtle bad or good, distant or near, all of them taken together as whole are called the feeling aggregate.\(^\text{67}\) It has been also answered with reference to the six senses; namely the feeling originated by the touch of the eye with visible object (CakkhusaM phassajāvedanā), the feeling originated by the touch of ear with audible object (Sotasamphassajāvedanā), the feeling originated by the touch of nose with the double object (Ghanasamphassajāvedanā), the feeling originated by the touch of tongue with the sapid object (Jivhāsamphassajāvedanā), the feeling originated by the touch of body with tangible object (Kāyasamphassajavedana) and the feeling


\(^{66}\) Nina Van Gorkom, op.cit., p.16.

originated due to the touch of the mind with the mental objects. Thus, from this angle, there are six types of the feeling. It is also seen that there are physical pleasant feeling ($Sukhavedanā$), mental pleasant feeling ($Somanassavedanā$), physical unpleasant feeling ($Dukkhavedanā$), mental unpleasant feeling ($Domanassavedanā$), and indifferent feeling ($Upekkhavedanā$).

It becomes five types from the stand point of experience. Now, each of the five types of feeling may be associated with $Cakkhusamphassajavedanā$, etc. In this way, its number may be further marking as 30. These may be studied from different standpoints. Thus, a number of feeling may go on in ‘great’ marking this situation, it has been extended as $Vedanākhandha$, the aggregate or group of feeling. Actually speaking, feeling in an experience which appears on the objects, in this way, it is always in the state of appearing and disappearing. It maintains as a state of universal flux. When this situation of feeling is studied in $Dhammanupassanā$, it is said that while studying of the feeling one observes minutely the appearance and disappearance of the feeling. $Patisambhidamagga$ after minute analysis and study the factor responsible for arising of feeling, it narrates that, with the arising of ignorance, there arises desire $Taṇha$, and again with the arising of desire, there arises action $Kamma$, with arising of action, there arises the contact or touch $Phassa$, when there is the contact it gives rise to the feeling. Thus, the feeling comes into being in a process of dependent origination. There is a series of arising and in this series; there is also the arising of $Vedana$.

The practice minutely observes the process of arising of feeling and clearly understands how this feeling comes into being. Similarly, he also understands the process of disappearance of the feeling. When the factors responsible for its arising are known to him, it is also understood that with the cessation of the feeling. In clear term, it may be stated that with the cessation of ignorance, there is the cessation of desire, when there is the cessation of desire, there is the cessation of action. When there is the cessation of action, there is the cessation of contact or touch. When there is the cessation of contact, there is the cessation of feeling. It is in this way; the process of cessation of feeling should also be understood. The practitioner, in the way, practicing $Dhammanupassanā$ observes feeling as an aggregate and thereafter the process of its arising as well as its disappearing. In short it

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68 SN.IV, 2321, KS. IV, p.156.
69 Sayadaw U Thittila, op.cit., p.20.
70 Ibid, p.56.
may be said that the practitioner keeps his mind on the five Khandhas and perceives that such is Rūpa, such is the origination and disappearance of Rūpa. In this way be knows all other aggregates and their origination and disappearance. Then he realizes that all the mental and physical phenomena are existing within him and likewise in others. Thereafter, he perceives both the actual appearing and actual dissolution of Dhamma with their causes. He is firmly mindful of the fact Thad these are only Dhamma. That is only for gaining Vipassanā, insights, progressively. He remains detached from craving and wrong views

3.2.2.3. Perception Aggregate (Saññākkhandha)

As long as we do not see Saññā, as it really is: only a mental phenomenon which falls away as soon as it has arisen, we will take Saññā, for self.72 Saññākkhandha, perception aggregate, the term ‘Saññā’ is generally translated as perception, knowing understanding, but in fact, it is the understanding of the object in its form and colour whenever an object appears in the range of sense-organ. It may be blue, black, red or white, etc. this may be to domain of Saññā. It does not go beyond it. It is in this sense Saññā is called perception. again, it is called Saññākkhandha which means the heap of perception, group of perception or everything about perception. It does not indicate that Saññā is only one but it has many forms. Apparently, it is marked that there are six types of Saññā with respect to six types of object. There are the perceptions of visible (Rūpasaññā) audible objects (Saddasaññā) dour (Gandhasaññā) taste (Rasasaññā) tangible object (Phottabhasaññā) and ideas (Dhammasaññā). They may be stated with reference to the past, present, future, etc. and in this way, the number of Saññā, or many, taking them together, it is called (Saññākkhandha) or the group of perception or knowing the aggregates.

First of all, Saññā should be understood clearly, Saññā, has been expressed in many pages in canonical text as well as the commentaries. Dīghanikaya has studied Saññā, by putting in new forms. They are as follow:

1. Contemplation on impermanency (Anīccasaññā).
2. Contemplation on impersonality (Anattasaññā).
3. Contemplation on foulness (Asubhasaññā).
4. Contemplation on the disadvantage of the body (Ādinavasaññā).
5. Contemplation on the abandonment (Pahānasaññā).

72 Nina Van Gorkom, op, cit., p.19.
6. Contemplation on detachment (Virāgasaññā).

7. Contemplation on cessation (Nirodhasaññā).

8. Contemplation on the non-delightfulness of the whole world (Sabbaloke anabhiratasaññā).

9. Contemplation on the non-pleasantness of the whole world (Sabbasañkhāresu anitthasaññā).

10. Mindfulness on in and out breathing (Anāpānasati). Saññā arises and falls away with the Citta, Saññā is impermanent.\textsuperscript{73}

3.2.2.4. Formation Aggregate (Sañkhārakkhanda)

Sañkhārakkhanda is real; it can be experienced. When there are beautiful mental factors Sobhaṇa Cetasikas, such as generosity and compassion, or when there are unwholesome mental factors such as anger and stinginess, we can experience Sañkhārakkhanda. All these phenomena arise and fall away, Sañkhārakkhanda, is impermanent.\textsuperscript{74} The term Sañkhāra, is multi-significant term. It has different senses in different contexts. Here, it has been used in a definite sense and in that sense it connotes group which comprises fifty psychic-factors. The two psychic-factors namely: Vedanā, and Saññā, are not included in this group as they have been represented separately in Vedanākkhanda, and Saññākkhandha. For this reason, it is called a group of Sañkhāras, or mental aggregate. Vibhanga, has classified it under eleven heads as past, future, present, internal, gross, subtle, bad, good, distant or near. These together collectively and briefly, thus is called the formation aggregate.

In Abhidhammāvatāra, Sañkhārakkhandha, is very nicely discussed in the form of Cetasika. Abhidhammāvatāra, makes a mention of Sañkhara, as follow. The things which are associated with or being in mind are called Cetasika, or psychic factors. They are divided as one fold in reference to same object on mind Sārammanato. They are two fold; namely-with resultant and without resultant. They are threefold; namely: Kusala, Akusala, and Abyākata, moral, immoral and indeterminate. There are fourfold Cetasikas, namely: Kāmāvacara, Rūpāvacara, Arūpavacara and Lokuttara.\textsuperscript{75}

\begin{itemize}
\item \textsuperscript{73} D.III.p.291. AN.V, p.109.
\item \textsuperscript{74} Nina Van Gorkom, Abhidhamma in Daily Life op. cit., p.19.
\item \textsuperscript{75} Vibhanga, pp. 35-148- 80.
\end{itemize}
3.2.2.5. Consciousness Aggregate (*Viññāṇakkhandha*)

*Viññāṇakkhandha* is real; we can experience it when there is seeing, hearing, smelling, tasting, receiving impressions the body sense or thinking. *Viññāṇakkhandha* arises and falls away; it is impairment.\(^{76}\) The answer is that a combination of all mind, a heap of mind which belong to four spheres, Kāmāvacara, Rūpāvacara, Arūpāvacara, and Lokuttara, is called Consciousness- Aggregate. General division of mind has been given in *Vibhaṅga*, and *Visuddhimagga*, etc, into two types, four types etc. There are two types of mind; namely Lokiyacitta and Lokuttaracitta, mundane and super mundane. The mind is divided into there types as Kusalacitta, moral mind, Akusalacitta, immoral mind and Abyākatacitta non moral. There are four types of mind with reference of Jāti, birth and Bhūmi, sphere as bellowing.\(^{77}\)

As long as there is still clinging to *Khandhas* there will be the arising of the *Khandhas* in rebirth, and this means sorrow. If we develop the eightfold path we will learn to see what *Khandhas* really are. Then we are on the way leading to the ceasing of *Dukkha*, which means: no more birth, old age, sickness and death. Those who have attained the last stage of enlightenment, the stage of *Arahata*, will be, after life-span is over, free from the *Khandhas*.\(^{78}\)

3.2.3. Noble Man in the Buddhist Perspective (*Ariyapuggala*)

*Ariyapuggala*, the Noble Individuals are those who have eradicated at least some of then ten spiritual fetters. Here stress must be laid on eradication, which implies absolute annihilation and may be likened to a tree having been uprooted and consequently is unable to grow again. The Noble ones are those who have realized one of the eight stages of holiness, i.e. the Four Supermundane Paths (*Magga*), and the Four Supermundane Fruitions (*Phala*), of these paths. Buddhist classifies the Noble individuals into eight kind or four pairs: They are at follows:\(^{79}\)

1. One realizing the Path of Stream-Winning (*Sotāpattimagga*)
2. One realizing the Path of Stream-Winning (*Satāpattiphala*)

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\(^{76}\) Nina Van Gorkom, op. cit., p.19.


\(^{78}\) Nina Van Gorkom, op.c it., p.22.

\(^{79}\) D.I.156; D.III.225, 227; A.IV,291; *Puggalapaññatti*.73.Vibhaṅga.335.
3. One realizing the Path of Once-Return (*Sakadāgāmimagga*)
4. One realizing the Path of Once-Return (*Sakadāgāmiphala*)
5. One realizing the Path of Non-Return (*Anāgāmimagga*)
6. One realizing the Path of Non-Return (*Anāgāmiphala*)
7. One realizing the Path of Enlightened One (*Arahattamagga*)
8. One realizing the Path of Enlightened One (*Arahattaphala*).

It should be remembered that item one, two, five and seven above refer only to the moment of mind when it is equipped with the ‘Path’ highest degree of insight. From that moment onward, a Noble disciple is established permanently in the respective grade of fruition-permanently, that is until he had put forth effort and attained to the next higher level of ‘Path’ or insight, until the highest level of Enlightened One is attained to. Therefore, when a Noble disciple enters his respective fruition attainment, the fruition experience is named after the type of insight that led immediately to its attainment, not after the original path attainment is the cognitive process of the path. This is, he enters the fruition attainment by the contemplation of non-self the fruition is called the void emancipation; if by the contemplation of impermanence, the stingless emancipation and if by the contemplation of suffering, the desire less emancipation. Summed up, the there for Noble Individuals *Ariyapuggala*: 1. Stream/Winner *Sotāpanna*, 2. The Once-Returner *Sakadākāni*, 3. The Non-Returner *Anāgāmi*, and 4. The Holy One *Arahata*.\(^\text{80}\)

*Sotāpanna* was to have seven time more births *Sakadāgāmi* one more birth while *Anāgāmi*, was not return to this world again in view of his moral cleansing and spiritual upliftment. *Arhatta* was free of all defilements and enjoyed the highest bliss. These stages could be attained by monks as well as nuns.\(^\text{81}\) As state in the previous section, the Buddha did to support the idea of birth-based cause as status symbol. He affirmed that respect and honor in the society is to be given to any individual on the basis of his conduct and quality. However, he did not object to the division of society based on occupation. But here also, the division does not represent any superior or inferior layers. They are just different


occupations without carrying any social status with them. The social status is determined only by the extent to which Dhamma is followed by an individual.\footnote{Ibid. p.50.}

The Buddha divided the society into two parts namely laity and members of Buddhist order. The laity consisted of two divisions namely make and female who where addressed as Upāsaka and Upāsikā. The members of the Buddhist Order were divided into there divisions namely: 1. Novices (Sāmañera), 2. Monks (Bhikkhus) and Nuns (Bhikkhunī) where further subdivided into four categories according to their states of spiritual advancement. These four stages are following at:

3.2.3.1. Stream Enterer/ winner (Sotāpanna)

A Sotāpanna is one who has delayed the first three fetters and entered the stream for flowing towards the ocean of Nibbāna. It is believed that even if he fails to attain in this birth or the next, he will take to have seven times more births\footnote{Ibid. p.51.}. Having developed path of stream winner, by abandoning the first three fetters: 1. Personality-belief (Sakkāgadiṭṭhi), 2. Sceptical doubt (Vicikicchā), 3. attachment to mere Rules and Rituals (Silabbataparamāsa), one becomes a stream-enterer, one who has escaped from rebirth in woeful states and will be reborn at the most seven more times before his Nibbāna. There are three types of stream-enterer: 1. One who will be reborn seven times at the most in the human and celestial worlds (Sattakkhatuparamo), 2. One who takes birth in good families two or three times before attaining Arahantship, (Kolāṅkolo) and 3. One who will be reborn only once more before attaining the goal (Ekābījī).

3.2.3.2. Once Returner (Sakadāgāmī)

Sakadāgāmī, (taking one more birth), having developed the path of once-returning, with the attenuation of lust, hatred, and delusion, one becomes a once returner and becomes nearly free from the 4th and 5th fetters, to wit: Kāmarāga, (sensuous craving), and Vyāpāda, (ill-will), one returns to this world only one more time. According to the commentary to the Puggalapaññati, there are five kinds of once returner, These are as follows: 1. One attains the fruit of once-returning in the human world, takes birth in the human world, and attains final Nibbāna, here, 2. One attains the fruit of once-returning in the human world, takes
rebirth in a heavenly world, and attains final Nibbāna, 3. One attains the fruit of once-returning in a heavenly world, and takes rebirth in a heavenly world, and attains final Nibbāna, here, 4. One attains the fruit of once-returning in a heavenly world, takes rebirth in the human world, and attains final Nibbāna and 5. One attains the fruit of once-returning in the human world, takes rebirth in a heavenly world and passes the full life-span, and then takes rebirth again in the human world, where one attains final Nibbāna.

3.2.3.3. Non-Returner (Anāgāmi)

Anāgāmi, a person who dies was not return to this world again. Having developed the path of non-returning, by totally abandoning sensual lust and ill-will, fully free from the above mentioned five lower fetters, one becomes a non-returner, one who does not return again to his sensuous state.

The texts mention five types of non returner at following: 1. One who having been reborn spontaneously in a higher world, generates the final path before he has reached the midpoint of the life-span Antarāparinibbāyī, 2. One who generates the final path after passing the midpoint of the life-span, even when on the verge of death Upahaccaparinibbāyī, 3. One who attains the final path without exertion Asaṅkhāraparinibbāyī, 4. One who attains the final path with exertion Sasaṅkhāraparinibbāyī, and 5. One who passes from one higher realm to another until he reaches Akaniṭṭha realm, the highest pure abode, and there attains the final path Uddhamāsoto Akaniṭṭhagāmi.

3.2.3.4. Worthy One (Arahanta)

Arahanta is free of all defilements and enjoys the highest bliss. Having developed the path of Arahantsip, with the total abandonment of defilements free from five higher fetters, to wit: 1. Craving for Fine Material Existence (Rūparāga), 2. Craving for Immaterial Existence (Arūparāga), 3. Conceit (Māra), 4. Restlessness (Uddhacca) and 5. Ignorance (Avijjā), one becomes an (Arahanta), a destroyer of the taints, a supreme recipient of offering in the world. Through the Extinction of all Cankers (Āsavakkhaya), he has already achieved in this very life the deliverance of mind, the deliverance through wisdom, which is

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free from cankers, and which he himself understood and realized. He has destroyed all the
ten spiritual fetters. His is the last birth for him.

After the dissolution of physical body there is no more birth for him in any plane of
existence. He has won the complete emancipation from the round of birth and death. On him
the Buddha has said: The old is withered out, the new becomes not; the mind desires now no
future birth who so have utterly destroyed the seeds of all existence whose desires are
quenched, extinguished are those wise ones as this lamp.  

3.2.3.5. Four Types of Arahantas

Arahantas, are established in wisdom (Paññā) and are classified into four kinds. These are as follows: 1. One is endowed with insight alone (Sukhipassako), 2. One
endowed with a set of triple knowledge (Tevijjo), 3. One endowed with a set of six-fold
miraculous powers (Chañbhiñño), and 4. One endowed with the fourfold experience
(Paññasambhidāppatto)  

3.2.4. Buddhist Concept of Perfect Man (Uttamapurisa)

The word ‘Uttamapurisa’ is composed of two conformant: ‘Uttama’ and’ Purisa’. ‘Uttama’ means noblest, highest, greatest and excellent ‘Purisa’ or ‘Porisa’ means man
or human. Therefore, ‘Uttamapurisa’ or ‘Purisuttama’ means the greatest man, the perfect
man or the excellent man.

Sabbe sattā wish happiness. They, being the highest amongst all creatures, have by
virtue of their rationality devised various methods to achieve merriment or happiness but
have failed miserably. Therefore, how can we say that a person has gained happiness?
Perhaps, this is one of the most prominent questions of philosophical studies which have
been a part of science concerning the concept of happiness.

However, the four primary causes of happiness have been said by the Buddha, which
are as follows:

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85 SN.II.15.
86 Vajirāñ Bavarorasa, Dhamma Vibhāga, Bangkok: Mahāakut Rājvidyālya Press, 1975,p.62
“Sukho buddhānamuppādo sukhā saddhāmmedesanāl
Sukhā saṅghassa sāmaggī samaggānāṁ tapo sukho<sup>90</sup>//'".

Happy is the arising of the Buddhas, happy is the exposition of Ariya Dhamma,
Happy is the harmony amongst the Saṅgha, and happy is the practice of the those in
harmony.

It is just with arising of the Buddha that other kinds of happiness would follow:
Everyone has the possibility of attaining Enlightenment (Adhisambodhi) and becoming the
Buddha, but then they have to resolve to complete the ten perfections leading to
Buddhahood. The Buddha encouraged each person to aspire of the realization of Catu-
ariyasaccāni and to work out for his own emancipation. The Buddha discovered, showed the
path leading to ‘Nibbāna’ and left it to the individual to follow the path himself. <sup>91</sup>

Further, the Buddha taught four things that are considered as most difficult. It shows
that the live of human beings is more valuable and must be promoted as much as possible.
The Buddha says that there are at following:

“Kiccho manussapaṭṭābhā kiccho maccāna jivitam!
Kicchaṁ saddhāmmasavanam kiccho buddhānam uppādo<sup>92</sup>//'”.

Difficult is to obtain life as a human being, difficult is to lead the life of mortals,
difficult is to hear of the Good Law, and difficult is the arising of the Buddha.

Four things in the truth as mentioned above are very hard to be met with. 1). it is very
difficult to be born as a human being; 2). after beings born as human beings, it is very
difficult to live happily one’s live until death, this word includes all kinds of sufferings, such
as pain. 3); as result of that even when we are born as human beings, it is very difficult to get
good opportunity to hear Good Law, it means an opportunity to listen to the teachings of the
Noble Ones is rare, and . 4). the last difficult thing which is viewed as the most difficult to
take place is that being born as the Buddha. According to Theravāda Buddhism, the advent
of the Buddha on this earth to lead the world is extremely rare. The Buddha is not born every
now and then. Then, the most important factor which essentially plays the key role is being

<sup>90</sup> Dhp.(Gāthā).194, p.67.
<sup>92</sup>Dhp.(Gāthā).182, p.64.
born as the Buddha. It may be pointed out that a, b, and c are held as important but less that the d one. The person is that even when we are born as human beings, if there is no Buddha to guide us with the teaching of enlightenment, then human life would not be considered as having greater value than other creatures.  

### 3.2.4.1. The Buddha and Meaning of the Buddha

When we study the Buddhism we have to make clear the meaning of the term ‘Buddha’, as the Buddha is the teacher of Gods and men (*Satthā devamanussānām*). The Buddha or Gotama Buddha who is the perfect One, the Enlightened One by himself (*Sammāsambuddho*), is a man superior to all other beings, human and divine, by virtue of his knowledge of the Truth (*Dhammasacca*). Buddhism is the Western term for the teaching of the Buddha or the faith founded by the Buddha. In the East, it is known as the Buddha Sāsana. Buddhism is so called after its founder the Buddha. This religion has its origin in the 6th century BCE from Siddhattha Gotama and the Buddha himself wrote nothing and his teachings were transmitted orally by his disciples.

There are some scholars who have expressed their bewilderment with reference to the meaning of the ‘Buddha’ as follows:

1. Roshen Dalal mentions that the ‘Buddha’ is Sanskrit or Pāli word meaning one who is enlightened or awakened. It is used as a little for those who are said to have reached or realized this stage. Though it is primarily used for the historic Buddha, Siddhattha Gotama, Śākyamuni, there are several other Buddhas within Buddhism.

2. Buddhaghosa gives two different meanings to the word in two different contexts; one is the Buddha, the other is ‘being’. No less than eight definitions have been given to attest that a *Tathāgata* is none other than the Buddha.

3. According to Buddhadasa, it can be summed up in three aspects. In the following manner:

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a). The Buddha is our friend in *Samsāra* before *Nibbāna*. He was our friend in *Samsāra*. In the past and even in future after *Nibbāna*. He is still a good friend, showing us the way toward *Lokuttaradhamma*.

b). We normal ordinary people always see ourselves as underwater lotus, how can we reach *Lokuttaradhamma*. The Buddha says everyone has a right to enlightenment. Stories of the Buddha’s time illustrate his word. The one who kills like *Aṅgulimāla*, who steals like *Khujjutarā*, who is in extreme despair like *Kīṣāgatamī*, who is dull like *Cūlapanthaka*, who is greedy like *Anāthapiṇḍika*’s son, all of them got wisdom at variety of levels. People of all kinds, even the one in the Buddha’s time who cut his own throat to commit suicide but in the last second could get wisdom. All stories encourage us that with good efforts and good friends, we, too, can attain wisdom and thereby *Nibbāna*. The Buddha is our guide.

c). He is our teacher and always urges us to pay attention to *Dhamma*. He once expelled five hundred young monks who were very naughty and noisy, but later he called them back and taught them. He then asked how *Sārīputta* and *Moggallāna* taught of his action. *Sārīputta* said, if the Buddha remains indifferent in this matter, he would also be indifferent, only practicing for his own happiness, but *Moggallāna* said, if the Buddha remains indifferent, he and *Sārīputta* will help sharing the Buddha’s burden. His answer was appreciated. Although some scholars have expressed their bewilderment with reference to the meaning being given to the word by the commentators, apparently it is also one of the meanings deducible from the dialogues found in the canon.

4. (P.A. Payutto): ‘Buddha’ is not a name. It is a title meaning the Enlightened One or the Awakened One. The Buddha’s personal name was *Siddhattha* (Sanskrit *Siddhārtha*) and his clan name was *Gotama* (Sanskrit *Gautama*). Few people, however, now make use of these names. They simply call him the Buddha or *Gautama Buddha*.  

3.2.4.2. Three Kinds of the Buddha

According to *Theravāda* tradition, Pāli commentaries, three kinds of the Buddha are mentioned as follows:

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98 (P.A. Payutto), op. cit. P.4.
a). *Sammasambuddha*: One who has attained supreme and complete enlightenment through his own efforts, unaided, unaided is capable of teaching the truth he has realized to others, (*Sammasambuddha*). Gotama Buddha is considered a *Sammasambuddha*.

b). *Paccekabuddha*: Sometimes called ‘Silent Buddha’. He is similar to *Sammasambuddha*, One who has likewise, attained enlightenment through his own efforts and without any external assistance but is incapable of imparting his knowledge to others in such away that they also could realize the Dhamma. They are considered second to the *Sammasambuddha* in spiritual development. They do ordain others; their admonition is only with reference to good and proper conduct (*Abhisamacarikasikkha*).

Therefore, *Paccekabuddha* attains enlightenment, but not omniscience, nor the powers which are the special attainments of the *Sammasambuddha*.

c). *Anubuddhas* or *Savakabuddhas*: One attain *Nibbana* after hearing the teachings of a, *Sammasambuddha* directly or indirectly. The disciple of a *Sammasambuddha* is called a ‘hearer’ or ‘follower’ (*Savaka*), and the one enlightened, an *Arahanta*. These terms have slightly varied meanings but can all be used to describe the enlightened disciple.

### 3.2.4.3. Thirty-two Major Physical Sings of a Great Man (*Mahapurisalakkhana*)

*Lakkhana Sutta* has referred to the Buddha saying: there are, monks, these thirty-two marks peculiar to a Great Man, and for that Great Man who possesses them, only two careers are open. If he lives in the household life, he becomes a ruler, a well-turned righteous monarch of the law, conqueror of the four quarters, who has established the security of his realm and is possessed of the seven treasures. On the contrary if he goes forth from the household life into homelessness, he becomes an *Arahanta*, a fully enlightened Buddha, who has drawn back the veil from the world. These Thirty-two marks are as follows:

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102 DA.II.436.
1. A great person has firmly placed feet and walks evenly upon the ground (Suppatiṭhitapādo).
2. Upon the soles of his feet there are thousand spoked wheels with hubs and rims, complete in every aspect (Heṭṭhapādatalesu cakkāni jātāni).
3. The great person has long fingers (Āyatapaṅhi)
4. He has broad heels (Dīghaṅguli).
5. His hands and feet are soft and delicate (Mudutalanahatthapādo)
6. His hands and feet are web like (Jālahatthapādo)
7. His ankles are hidden (Ussaṅkhapādo)
8. His legs are like those of an antelope (Enijaṅgho)
9. His body does not bend (Ṭhitako vā anonamanto ubhohi paṇitalehi)
10. His penis is sheathed (Kosohitavatthaguyho)
11. His skin is golden (Suvanṇavaṇṇo)
12. His skin is smooth (Sukumacchavī)
13. His body hairs are separate (Ekekalomo)
14. His body hairs point upward (Uddhaggalomo)
15. He has a halo extending as far as his arms can reach (Brahmujugatto)
16. His body has seven protuberances (Sattussado)
17. The front of his body is like a lion (Sīhapubbaddhakāyo)
18. He has no hollow between his shoulders (Pittantaramso)
19. He is round like a banyan tree (Nigrodhaparimaṇḍalo yāvatakavassa kāyo)
20. His torso is well-rounded (Samavaṭṭakhandho)
21. He is straight and tall (Rasaggasaggī)
22. His jaw is like a loin (Ṣihahanu)
23. He has forty even teeth (Cattālisadanto)
24. His teeth have no spaces between them (Samadanto)
25. His tongue is lin and thin (Avirāladanto)
26. His teeth are very white (Susukkadātha)
27. He has obtained an excellent sense of taste (Pahūtajivho)
28. His voice is like Brahma’s: it speaks as delightfully as a Kālavika bird’s, (Brahmasaro).
29. His voice is like the sound of a magical drum (Abhī-nilanetto)
30. His eyes are intensely blue and his eyes lashes are like a cow’s (Gopakhumo)
31. His head is like a turban (Uṇṇā bhamukantare jātā otātāmuṇu)
32. The hair growing between his eyebrows is white, soft, and turned to the right (Uṃhīsasīsī).

3.2.4.4. An Exhortation Regarding Great Opportunities (Pañcadullabhabhāvo)

a). Great is the Opportunity of Human Rebirth (Manussassuppādo dullabho)

Why is it such a great opportunity to be born as a human being? Is it because as a human being is free from the lower realms of misery? Is it because as a human pleasure is really great? No, if sensual pleasures are regarded as great opportunities, then human pleasures are nothing compared to the celestial pleasures of the heavenly realms. If pleasure were to be the criterion here, the Buddha would have mentioned birth in the heavenly realms as great opportunities. The Buddha did not do so. It should, therefore, be understood that by ‘a great opportunity’ the Buddha did not mean an opportunity to enjoy pleasure but one for doing skilful actions or meritorious deeds. This statement may be implied here as follows merit may be done in two ways by working for future well-being as a wealthy man or powerful deity or by cultivation of mind for enlightenment as one of the three classes of Bodhi. The first can be done only in the human world. The second can also be done in the world. Many aspirants to Buddhahood have, even during the present world cycle, been reborn in the realms (Brahmā) repeatedly. They did not however, live out (Brahmā) life spans there but willed to end their existences as (Brahmā) by what is called Adhimutti (death) because they were eager to fulfil the perfections in the human realm. When they were reborn as Universal Monarchs too, they renounced the world and practised the perfections.

The point is that human existence is a glorious opportunity for the wise because in one such existence, innumerable good deeds can be done that can fructify as good human existences good (Deva) existences and good (Brahmā) existences.

In the human realm, the supreme glory is that of a Universal Monarch. If a Universal Monarch were to enjoy this glory to his life’s end he would lose all his glory at death and would have no merit to his credit. He would have thus squandered his human existence. If he appreciates great opportunity of earning merit, he may renounce the world as soon as possible and acquire merit by which he can be assured of many future existences as a Universal Monarch. He can be assured of more glorious existences as a Deva or Sakka the

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Lord of Tāvatimsa or as Mahā Brahmā or as Ābhassara Brahmā with a life span of eight (Mahākappas) or as a Subhakīṇṇa Brahmā with a life span of sixty four (Mahākappas) or as a Vehapphala Brahmā with a life span of five hundred Mahākappas or even as an Arūpa Brahmā of the ‘summit of existence’ with a life span of eighty four thousand Mahākappas. These are the possibilities open to any wise person born as human being in one human existence. If a Universal Monarch cannot renounce his worldly pomp and splendour, he misses that glorious opportunity to earn the above future well being. So anyone born as a human being should be able to renounce present worldly pleasure for the sake of future worldly pleasures, which may be far greater than the present one. If one forgoes the opportunity, one would be just like a fool who barter a precious gem worth a kingdom for a meagre meal. Such are the opportunities a person has in the human realm. As for those really wise individuals who aspire to any of the three classes of enlightenment, they would be even more willing to forsake worldly pleasure. Human birth is the ideal opportunity to gain real happiness. Only one’s wisdom and discretion is the limit.

That is why a wise man, seeing clearly the benefits in maturing the perfections, and riding the high tide of fortune leading to innumerable glorious future existences, should forsake the meagre pleasures of the present.

b). Appearance or Origin of the Buddha is Rare (Buddhānamappādo dullabhō)

That the birth, origin or appearance of the Buddha is rare? Why is it is a great opportunity to be a live when a Buddha has arisen, or while a Buddha’s teaching is still extant? Is it because it offers one the opportunity of acquiring merit through giving, virtue and mental development for one’s future well being? Or is it because it provides the plinth on which the edifice of enlightenment is built? Ordinary kammic merits are sought and won in all eras whether a Buddha arises or not. In the dark ages of the world cycles, when no Buddha arises; there are people of virtue doing meritorious deeds. Therefore, the world abounds with (Devas) and (Brahmās) at those times too.

However, the thirty seven factors of enlightenment are known only when the Buddha’s teaching is extant. That is why encountering a Buddha, or to be living while a Buddha’s teaching is extant, is the greatest of opportunities.

Much has been made of certain virtuous people born with a penchant for knowledge but such mundane wisdom is superficial. It does not develop into supramundane wisdom. It
cannot withstand the onslaught of non-Buddhist or wrong beliefs once the Buddha’s teaching has disappeared. The once wise man reverts to being a great person, content to drift and sink in the ocean of Samasāra, ever seeking sensual existences like an old ghost wailing for crumbs around a rubbish heap.

That is why the wise man, seeing clearly the benefits in maturing the perfections, and recognizing the precious opportunity that lads to enlightenment, should exert earnestly after the essential teaching of the Buddha contained in the thirty seven factors of enlightenment.

c). Rare is the Origin (Appearance) of the Recluse (Pabbajitassuppādo dullabho)

There are three types of renunciation for the life of a monk (Bhikkhu) as follows: i). Renunciation through wisdom (Paññā pabbajjita), ii). Renunciation through confidence (Saddhā pabbajjita), and iii). Renunciation through fear (Bhayā pabbajjita). Of these, the first two require previous accumulations of merit or perfections. The last means taking up the life of a monk (Bhikkhu) out of expediency; to seek political asylum, to recover from sickness, to take refuge from an enemy or to avoid the struggles of the worldly life. It will be seen that that the teaching of the all knowing Buddha is the business of wise. Whether one is a monk (Bhikkhu) or layman, the teaching is cherished only among the wise. As the saying goes, lions’ fat collects only in gold up cup. I shall enlarge on this point:

The Buddha’s appearance is a great opportunity for Devas and Brahmās to gain benefit. Hardly one human being among ten million celestial beings would have benefitted, not one among ten thousand of them is a monk (Bhikkhu), and the overwhelming majority are lay people. During the Buddha’s lifetime, the city of Sāvatthi boasted millions of noble ones. Among them hardly a hundred thousand might have been monks (Bhikkhus). Being a monk is a great opportunity, is therefore a statement with reference only to renunciation through confidence or wisdom. One who renounces through wisdom, exerts for knowledge one who renounces through confidence exerts for the noble practice, one who renounces through fear exerts for material passions permissible for a monk viz; the four requisites of robes, alms food, monastic shelter and medicine. These characters are tics testily to what type of monk one actually is.

Alternatively, there can be four types of monk (Bhikkhu) as follows: one who renounces through wisdom (Paññā pabbajjita) exerts for knowledge, one who renounces through confidence (Saddhā pabbajjita) exerts for the noble practice, one who renounces
through greed (Lobha pabbajjita) exerts for comfort, and one who renounces through delusion (Moha pabbajjita) exerts for shallow things, lacking self discipline, due to a superficial regard for the teaching.

d). Rare is the Attainment of the Wealth of Faith (Saddhasampatti dullabhā)

There are four classes of faith or confidence, as follows: i). Pasāda saddhā means confidence in the three gems because the Buddha, Dhamma and Saṅgha are recognized as being worthy of reverence. It is based upon a superficial high regard for the three gems and not on a deep conviction, so it is not stable.

ii). Okappana saddhā means confidence inspired by the noble attributes of the Buddha, Dhamma and Saṅgha. It comes out of conviction and it endures for a lifetime but after ones’ death it vanishes from one’s consciousness.

iii). Āgama saddhā means the type of confidence acquired by Bodhisattas. After receiving recognition and assurance of future Buddhahood, a Bodhisatta has unwavering confidence in the three gems, which implies an abiding confidence in the merit of good deeds.

iv). Adhigama saddhā means the confidence nurtured by the noble one, who having won the fruits of path knowledge has realized Nibbāna. Of these four classes, even the first is a rare gift. Many who are born in Buddhist countries do not have even this kind of confidence.

One who has the above kind of confidence, can revere a monk whose conduct is far from being correct, knowing the nine attributes of the Ariya Saṅgha to which a monk belongs.

One endowed with Āgama saddhā cannot refrain from doing some sort of perfect merit even for a day.

The noble ones, who have won attainments in the path knowledge, are endowed with a confidence that is a great attainment (Adhigama). They have an abiding confidence in the three gems, the upkeep of five precepts, the performance of ten kinds of meritorious deeds and practice of the thirty seven factors of enlightenment.
Confidence is a key factor the determines that extent of one’s realization of Nibbāna, viz., an epileptic person has a fit when he hears exciting music. When he is cured of the disease, no music however, exciting, can cause a fit. He remembers how, when he had affliction, he used to have fits on such occasions, how his heart would throb uncontrollably, how he would lose consciousness. Now that he is completely cured, he feels very glad. On seeing other epileptics suffer the same painful experience at the sound of exciting music too, he would remember his previous affliction and feel very glad in the knowledge that he is now free from it. When he hears of any cause of fits suffered by other epileptics, he feels very glad that he is now free of the disease.

In the same way, the world is filled with occasions for passion to arise, or for hatred, vanity, delusion, pride, etc. to arise. A noble one, on coming across such occasions, remembers how in the past, before realizing Nibbāna, he or she had let passion or hatred arise but knows now that no kinds of passion, hatred or vanity can arise.

On seeing or hearing of other people moved by passion, a noble one remembers his or her former foolishness and rejoices in the knowledge of being free from passion. On seeing another epileptic having a fit, an epileptic is reminded of the disease and is afraid of suffering like that some day too. A wise person is also constantly alert to the possibility of some misfortune on seeing another person suffering due to uncontrolled passion because he or she knows that passion is not yet eradicated. A noble one has no such fears, based on the knowledge that passion has been eradicated.

Thus, a noble one is glad while reflecting upon his or her previous defiled state and on the awareness of freedom from passion.

‘On how happy we are in maintaining our lives, unafflicted by defilements amidst those afflicted. Amidst people who are afflicted, we live unafflicted by defilements.\(^{104}\)

On seeing the multitude toiling at their daily chores, in fine weather or foul, full of ego, blinded by ignorance of the true nature of elements and merely feeding the fires of aging and death that burn within, a noble one feels glad to be free from such foolishness or vain endeavours. As for ordinary persons, they emulate the active life around them.

\(^{104}\text{Dhp. (Gāthā) 198}\)
Vain endeavour or ‘foolishness’ (Balussukha sañkhāra) is the sort of eagerness shown by foolish people, who are so blinded by ignorance that they are unable to recognize worthwhile and fruitful endeavours. Vain endeavour is activity caused by ignorance. Again, it is becoming (Kammabhava) or productive Kamma viz., producing continued existences committed because of attachment.

All kinds of futile activities can be seen anywhere, in big cities, at railways terminals, in the markets, at seaports, at airports, in streets etc., where the babble of voices makes a constant din. This entire hubbub is misdirected, but its futility is seen only the wise and the noble ones to ignorant people it is seen as a sign of progress.

‘On how happy we are in maintaining our lives, indifferent to sensual pleasures, amidst those who strive for them. Amidst those for sensual pleasures, we live without striving for them’.

On seeing miserable people such as blind, deaf, dumb, insane or wretched beings such as animals; or on pondering over the worst miseries of the lower realms, a wise person will feel worried at the thought that one of these days he or she too might very well share that fate, for he or she has been carrying on the same vain and fruitless activities prompted by the same defilements.

A noble one, however, while pitying the sufferers, will exult in the knowledge of being free from such a fate. This kind of exultation must have been in the benign smile of Moggallāna who saw a group of Petas on Mount Gijjhakūta. This is how a person who has quelled the passions within, feels joy at the prospect the dreary process of psychophysical phenomena soon being extinguished. This great opportunity of living in the era of the Buddha’s teaching is the time for quenching the fires within. This is the opportune moment to extinguish the eleven fires that have been burning since time immemorial. It is the time to leave behind human affaires and cares and to devote oneself to the eradication of ignorance. Human welfare has been enjoyed often enough throughout Samsāra, this life is not exceptional. Whether one is a billionaire or an emperor, one’s riches and prestige are well worth forsaking in the quest for enlightenment. Even if one is a Deva or a Brahmā it is a source of defilements that stimulates the process of rebirth. As such, no pleasure is particularly worthwhile, as all are decaying, crumbling and perishing incessantly. The only

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105 Dhp. (Gāthā), 199
worthwhile task to set oneself is to root out the pernicious wrong view of personality and illusion that does actually exist.

This task must be taken up at the right time which is now. Once the moment passes away, the chance is lost. On seeing such precious time being squandered in the pursuit of the pleasures that this shallow existence has to offer still craving, still attached, unsatiated, never satisfied with human or celestial glories a wires person feels remorse ‘I too am still craving, still attached’ as for noble ones, they exult in the knowledge that they have freed themselves from carving and attachment, that could drag them down to hell. This is the exposition on how the noble ones view life, having realized Nibbāna.

**e). Rare is the Hearing of Noble Dhamma (Saddhammasavaṇaṃ dullabhaṃ)**

What is Saddhamma? According to the Buddha, Saddhamma means the Buddha’s teaching (Sāsana). The teaching has three main aspects, as follows: i). Training for higher virtue, (Adhisilathikhāsāsana) ii). Training for higher concentration (Adhicittathikhāsāsana) and iii). Training for higher knowledge or wisdom (Adhipaññāthikhāsāsana). These are referred to in the commentary as learning (Pariyatti sāsana), practice (Paṭipatti sāsana) and realization (Paṭivedha sāsana)\(^{106}\)

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