



**AN ANALYTICAL STUDY OF ĀYU AND CAUSES LEADING  
TO ITS DETERIORATION AND PROSPERITY  
IN BUDDHIST SCRIPTURES**

**Miss Rachanee Pornsi**

A Thesis Submitted in Partial Fulfillment of  
The Requirements for the Degree of  
Master of Arts  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University

C.E. 2017



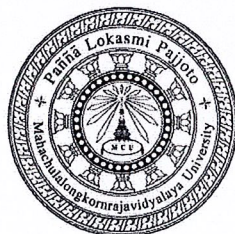
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The Graduate School of Mahachulalongkornrajavidyalaya University approved this thesis entitled “An Analytical Study of Āyu and Causes Leading to Its Deterioration and Prosperity in Buddhist Scriptures”, as a part of education according to its curriculum of the Master of Arts in Buddhist Studies.

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### Abstract

This thesis, which is a qualitative research, has three main objectives, namely: (1) to study the concept of *āyu* in Buddhist scriptures (2) to study on the Buddhist scriptures to find out factors and causes leading to the deterioration and the prosperity of life. (3) to apply the knowledge of the studies for a livelihood and to design the regulation to get highest benefit of time in the world with happiness, healthiness and longevity. This study is a result of documentary research based on the Pāli canon and translations, and some others important Buddhist scriptures.

The result of this study found that the meaning of “*āyu*” in the Buddhist scripture has several hints such as life, length or duration of life, lifespan, age, vitality, health spring forth, life force and long life, especially in a meaning of “lifespan” or “duration of life” is frequently found in the contexts. The deterioration as the result of the ten unwholesome that originate from the tree roots of evil which are greed (*lobha*), hatred (*dosa*) and delusion (*moha*) leads to doing bad deeds in physical, verbal and mental that cause misery, more over it can affect mind diseases and lead to the physical diseases that are the causes of the deterioration of *āyu*. In contrary the prosperity of *āyu* as the result of the ten wholesome which originate from non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*), leads to longevity, healthy, cheerful and powerful. Those causes are work together with the mechanism and the relation of the law of *kamma*. Additionally, in the scriptures mention to the factors from environment, food, exercise, social and friend that affected to the deterioration and the prosperity of *āyu* also. The knowledge of the studies can be applied to reach the quality of our life by learning with (1) avoiding from wrong behaviors leading to short life and (2) doing right behaviors leading to longevity concerned with the deeds in physical, verbal and mental (3) the benefits of healthy

eating and exercise (4) the right way to create a suitable environment for living and (5) the right way to have a good friend and good social.

Finally, a clear understanding about, how does our behaviors affect the prosperity and the deterioration of āyu, can help us to avoid the bad deeds and strive to do good deeds for the prosperity, because getting highest benefit from long life in the world, will ultimately allow us to fulfill the supreme human goal that is to extremely accumulate of the merits to reach the purity of mind to follow the footsteps of Buddha.

## Acknowledgement

This thesis could not have been possible without the generosity and assistance of so many people whose names may not all be enumerated. Their contributions are sincerely appreciated and gratefully acknowledged. However, I would like to express my deep appreciation and indebtedness particularly to the following:

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I would like to express my deep gratitude to Venerable Phra Maha Warot Kittipalo, Chief of the Dhammachai Tipitaka Project who has supported me the knowledge in Buddhist scriptures and encouraged me in my studies.

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Miss Rachanee Pornsi  
10 February 2018

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## Abbreviations

### 1. Primary Texts

B <sup>e</sup>	Burmese Pāli Tipiṭaka (Chaṭṭha Saṅgāyana Editon)
C <sup>e</sup>	Cylon or Sinhalese Pāli Tipiṭaka (Buddha Jayanti Edition)
E <sup>e</sup>	European Pāli Tipiṭaka (Pāli Text Society Edition)
S <sup>e</sup>	Thai Pāli Tipiṭaka (Siam Rattha Edition)
CS	Chaṭṭha Saṅgāyanā Editon
PTS	Pāli Text Society

### 2. Pāli Texts

AN	Aṅguttara Nikāya
Ap-a	Apadāna Aṭṭhakathā
As	Aṭṭhasālinī (Dhammasaṅgaṇī Aṭṭhakathā)
Dhp	Dhammapada
Dhp-a	Dhammapada Aṭṭhakathā
DN	Dīgha Nikāya
Ja	Jataka
Ja-a	Jataka Aṭṭhakathā
Mil	Milindapañha
MN	Majjhima Nikāya
MN-a	Majjhima Nikāya Aṭṭhakathā
Mp	Manorathapūraṇī (Aṅguttara Nikāya Aṭṭhakathā)
Ps	Papancasūdani (Majjhima Nikāya Aṭṭhakathā)
SN	Saṃyutta Nikāya
Sn	Suttanipāṭṭa
Spk	Samantapāsādika
Sv	Sumaṅgalavilasini (Dīgha Nikāya Aṭṭhakathā)
Vb	Vibhaṅga
Vin	Vinaya
Vism	Visuddhimagga

### 3. Dictionaries and Other Standard Works of Reference

BD	Buddhist Dictionary: Manual of Buddhist Terms and Doctrines, by Nyanatiloka Thera. Buddhist Publication Society, Kandy, 1997.
CDB	The Connected Discourses of the Buddha (Translation of Saṃyutta Nikāya), trans. by Bhikkhu Bodhi, Boston: Wisdom Publications, 2000.

CPD	A Critical Pāli Dictionary, eds. by V. Trenckner et al. Copenhagen: Royal Danish
DOP	A Dictionary of Pāli (Part I), ed. by Margaret Cone. Oxford, PTS, 2001.
DPPN	Dictionary of Pāli Proper Names, 2 vols, by G.P. Malalasekera. London, 1937–1938.
GCIDE	The GNU version of the Collaborative International Dictionary of English.
LDB	The Long Discourses of the Buddha (Translation of Dīgha Nikāya), trans. by Maurice Walshe. London: Wisdom Publication, 1995.
MLDB	The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya, trans. by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. Boston: Wisdom Publication, 1995.
NDB	The Numerical Discourses of the Buddha (Translation of Aṅguttara Nikāya) trans. by Bhikkhu Bodhi. Boston: Wisdom Publication, 2012.
PED	Pāli-English Dictionary, by T.W. Rhys Davids and W. Stede. London: PTS, 1921–1925.

#### 4. General

adj.	adjective
comy	commentary
cp.	compare
CSCD	Chaṭṭha Saṅgāyana Tipiṭaka 4.0 electronic version
ed.	edit
e.g.	( <i>exempli gratia</i> ) for example
f.	followings
fr.	from
Ibid.	( <i>Ibidem</i> ) at the same place
i.e.	that is
no.	Number
p., pp.	page, pages
ref.	reference, referred
tr.	translation
trans.	translator/translated by
Op.cit.	( <i>Opere citato</i> ) in the work cited
Vol(s)	Volume(s)
WHO	World Health Organization

**Note**

All Pāli quotations in this thesis are from the Pāli Text Society (PTS) editions. In quoting the Pāli literature my references are to volume and page.

For example:

AN I 134 represents the Aṅguttara Nikāya volume 1, page 134

DN III 56 represents the Dīgha Nikāya volume 3, page 56

SN I 82 represents the Saṃyutta Nikāya volume 1, page 82

Sn 386 represents the Sutta Nipāta page 386

The Dhammapada quotations by verse number. For example:

Dhp 69 represent verse no.69 of Dhammapada (Uppalavaṇṇatherīvatthu)

# Chapter I

## INTRODUCTION

### 1.1 Background and Significance of Problem

According to my background of nursing studies, the aim of all nursing care activities is to help the patients to reach their good health and longevity based on the knowledge of modern science. This research is an attempt to seek for a further knowledge of a good health and longevity with a direction on Buddhist studies.

Buddhism suggests that everything is subjected to the three universal characteristics<sup>1</sup> namely: (1) impermanence (*anicca*), (2) non-satisfactoriness (*dukkha*) and (3) non-substantial (*anatta*). Every human being must face birth, aging, illness, and death, and under an implication of the three universal characteristics. This is the truth of nature that nobody can avoid. However, people wish to live as long as possible. Why do people wish the longevity of live?

Buddhists believe that the possibility to be born as a human is very rare. When compared to all the other creatures on earth, human beings are very sophisticated and complex entities. Being born as a human who has a physical and intellectual capacity to grasp a basic message of the dhamma; moreover, with a proper body, mind and wisdom human being can do good deeds, hear the sublime truth, and accumulate the ten perfections to follow the Buddha teaching. They are the supreme fortunate for being born human being because they can make an accepting the relationship between good or evil actions and their consequences, believing that good actions will lead to a happier life or to enlightenment. The occurrence of very rare things as described in the *dhammapada* is as follows:

*Kiccho manussa paṭilābho,                      kicchaṃ maccāna jivitaṃ,  
kicchaṃ saddhamma savaṇaṃ,                kiccho buddhānaṃ uppādo*<sup>2</sup>.

It is difficult to obtain birth as a man; difficult is the life of mortals; difficult is hearing of the true doctrine; difficult is the arising of the awakened ones.<sup>3</sup>

---

<sup>1</sup> The Pali word *tilakkhaṇa*, arises from a synthesis of two separate words from *ti* meaning 'three' and *lakkhaṇa* meaning 'characteristic'.

<sup>2</sup> Dhṛ 182.

<sup>3</sup> K.R. Norman, *The Word of the Doctrine (Dhammapada)*, (London: PTS, 2004), p. 51.

The human body we have got is very hard to occur, and we should beware of this body and must emphasize the care both of body and mind in the best way until the end of life. We should seek for the ways to extend lifespan of human being because if we can live a very long life, we can have more chances to accumulate the perfections. However, there are some parts in Buddhist scriptures inscribed in the ancient languages such as Pāli with an interesting definition of the word ‘āyu’ that was found the meaning concerned with the period of time of living being, good health and longevity we should not miss the opportunities to take an interest.

This research is to emphasize a concept of ‘āyu’ and causes of its deterioration and prosperity based on the knowledge in Buddhist scriptures which can determine appropriately direction of human behaviors with the genuine knowledge. It could be applied to prevent and avoid the causes leading to deterioration, to prosper the causes of a prosperity of life, and to design the regulation to get the highest benefit possible in the time of life with healthiness and longevity. It feels like we have a strong vehicle to take us to the great opportunity to do good deeds and accumulate merits in long life. Because to be born as a human is the opportunity to enhance the good deeds and accumulates the merits for the purity to reach *nibbāna*<sup>4</sup>.

Even if one is unable to attain *nibbāna* in a present lifetime, one’s experience, accumulated merit and efforts will not be wasted — but will accrue as the foundation for progress in practice in future lifetimes in accordance with the Buddhist proverb:

*Māvamaññetha puññassa “na mantam āgamissati”,  
Udabindunipātena, udakumbho pī pūrati,  
Dhīro pūrati puññassa thokathokam pī ācinam*<sup>5</sup>.

One should not think little of merit, thinking “That will not come to me”.  
Even a water pot is filled by the falling of drops of water.  
A wise man is filled with merit, even practicing it little by little.<sup>6</sup>

Once a person is replete with merit that is the day they can enter upon *nibbāna* the ultimate goal of the practice of Buddhism.

---

<sup>4</sup> The highest spiritual state and the ultimate goal of Buddhism. The word *nibbāna* comes from *nir* meaning ‘stop’ and *vā* meaning ‘to blow.’ Thus, *Nibbāna* is the extinguishing or blowing out of the fires of greed, hatred and ignorance. David N. Snyder, Ph.D., **The Complete Book of Buddha’s Lists Explained**, 2006.

<sup>5</sup> Dhṛ 122.

<sup>6</sup> K.R. Norman, **The Word of the Doctrine (Dhammapada)**, (London: PTS, 2004), p. 18.



## 1.2 Objectives of Research

- 1) To study the concepts of *āyu* in Buddhist scriptures.
- 2) To study the Buddhist scriptures for finding out factors and causes affecting human being leadings to the deterioration and the prosperity of life.
- 3) To apply the knowledge of the studies for a livelihood and to design the regulation to get highest benefit of time in the world with happiness, healthiness, and longevity.

## 1.3 Statement of Research Problem

- 1) What are the concepts of *āyu* in Buddhist scriptures?
- 2) What are the factors and the causes affecting human beings leading to the deterioration and the prosperity of life?
- 3) How to apply the knowledge of the studies for a livelihood and to design the regulation to get highest benefit of time in the world with happiness, healthiness, and longevity?

## 1.4 Research Methodology

Qualitative method is used for data collection and analysis. The statements of problems are to be investigated through documentary research either in the *Tipiṭaka*, the *Pāli* canon or its translations along with some other important Buddhist scriptures including the related writings. The research methodology may be divided into four steps as follows:

- 1) Collecting data for example, *Tipiṭaka* texts and translations as the primary source, secondary source from contemporary writings citing case via consulting reliable translation including the related articles.
- 2) Analysing the data for finding out the causes and the relationship among the concepts of human age, the factors and the causes affecting human life leading to short-lived and longevity including the benefit of living on the main concept of Buddhism.
- 3) Applying the knowledge in research studies for designing the lifestyle to get the highest benefit of the livelihood.
- 4) Making a conclusion and suggestion for further research.

## 1.5 Definition of Terms Used in Research

**Āyu** Duration of life, lifespan, age, vitality, life force, and longlife.

**Deterioration** The process of growing worse.

**Prosperity** The state of being prosperous; advance or gain in anything good or desirable.

**Buddhist Scripture** Refers to the scriptures and other canonical texts in this research especially in Theravada tradition.

## 1.6 Literature Review and Research Works Concerned

1.6.1 The research works of Phramaha Tawee Mahāpaṇṇo (Lalong) Ph.D. (Buddhist Studies) Mahaculalongkornrajavidyalaya, 2013, conform to this study in the title “An Analysis of Five Ayussa-Dhamma (Things Conductive to Longlive) in Buddhist Texts”. This research contains the analysis of the five Ayussa Dhammas: The five doctrinal principles which help a person to have a long life as appearing in Theravada Buddhist scriptures.

1.6.2 The thesis in honor of Ketmanee Promthuen entitled “The process of comprehension on sickness according to Theravada Buddhism” This book contains the concept of Buddhism Doctrine or Dhamma which can be used for comprehensive sickness, for solving the problems of symptom and for releasing the pain occurred.

1.6.3 The book wrote by Uthai Sudsuk MD., PhD. This work is my first inspiration to do this thesis about health science in Tipitaka. The title of this book is “Health Care in Tipitaka: Integration for Health & Life Quality”.<sup>7</sup> This writing contains the concepts and methods of health care with disciplinary rule in *Pāṭimokkha*<sup>8</sup>. The definitions of technical terms used in Buddhist text. Buddhist doctrines appear in *Tipitaka* concerned with health and public health, integration Buddhist moral for health and life quality and integration Buddhist moral on health care service.

1.6.4 In the article of The Culalongkorn Journal of Buddhist Studies Vol.1 No.2, 2002. entitle “Buddhist Perspective on Health and Healing<sup>9</sup>” is the works of Wichit Paonil and Luechai Sringernyuang reveal that Buddhism looks at all existences in term of integrated factors depending on processes of inter-dependent causal relationships governed by the Three Characteristics or the Dependent Origination. This premise deeply guides the disciples’ perceptions and living styles. The broadest meaning of disease in Buddhism involves all kinds of human sufferings, while health is the state of being completely free from all sufferings. Health quality is a collective product of previous actions starting from past lives and ending at your last second. While suitable care is given to a patient, he/she should realize the nature of this so fragile, no self life. These principles will lead patients and their relatives to have less suffering and anxiety.

---

<sup>7</sup> Uthai Sudsuk MD, **Health Care in Tipitaka: Integration for Health & Life Quality**, Nonthaburi, 2009.

<sup>8</sup> A list of rules (contained within the vinaya) governing the behaviour of Buddhist monks (*Bhikkhus*) and nuns (*Bhikkhunis*). *Pāṭi* means "towards", and *mokkha* means liberation from cyclic existence (*samsāra*).

<sup>9</sup> Wichit Paonil and Luechai Sringernyuang, “Buddhist Perspective on Health and Healing” **The Culalongkorn Journal of Buddhist Studies** Vol.1, No.2. 2002.

It will be, moreover, a basic belief of a health system that concerns more with the spiritual aspect of life.

1.6.5 The article works entitle “A Buddhist Perspective on Health and Spirituality”<sup>10</sup> by Conrad Harvey gives a brief overview of some of basic tenets of Buddhism. Its particular emphasis is upon Buddhist expressions of spirituality, as they are likely to be met with in a healthcare setting. Included are guidelines on diet, attitudes to medicine, and beliefs and traditions around death and dying.

1.6.6 The article works etitle “Health, Disease, and Healing: The Buddhist Contribution”<sup>11</sup> by Pinit Ratanakul give the concept understanding health only in relation to particular parts of the human organism is unacceptable to Buddhism. In the Buddhist holistic perspective, disease is the expression of the disturbed harmony in our life as a whole.

1.6.7 Other work of Pinit Ratanakul “Buddhism, Health and Disease”<sup>12</sup> also gives an idea about the Buddhist concept of health and disease which is formulated within the context of the principle of Dependent Origination and its related law of kamma. Accordingly, health and disease are to be understood holistically in their over-all state in relation to the whole system and environmental conditions-social, economic, and cultural.

1.6.8 The thesis title “Direction Causal Link Between Illness and Kamma: A Buddhist Perspective”<sup>13</sup> by Phanit Jetiravat is very helpful material for my work, she mentions the diseases of the mind that according to the *Abhidhammatthasaṅgaha* arise from unwholesome factors which immoral mental concomitants.

1.6.9 The thesis title “The Buddhist doctrine of karma and its results”<sup>14</sup> by Preecha Kunawithi mentions that the *Visuddhimaaga* provides the overall structure of kamma and categorizes it into twelve categories and three main types. I have used this classification to described the kamma and mechanism lead to deterioration of *āyu*.

---

<sup>10</sup> Conrad Harvey, “ABuddhist Perspective on Health and Spirituality” **Scottish Journal of Healthcare Chaplaincy**. Vol.9. No.1. 2006: pp. 33-35.

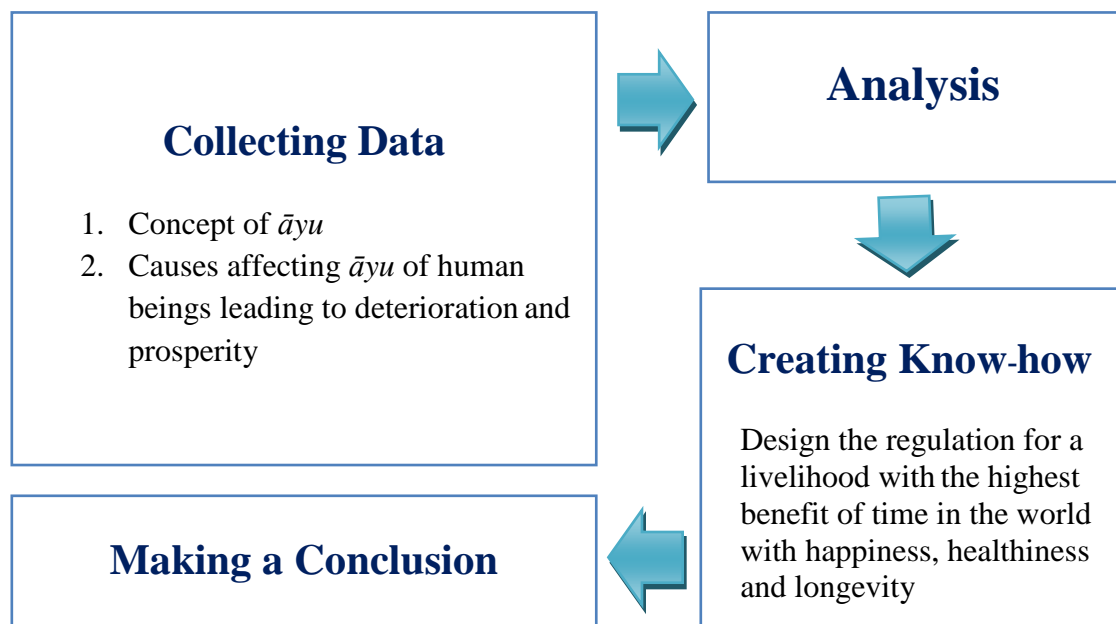
<sup>11</sup> Pinit Ratanakul. “Health, Disease, and Healing: The Buddhist Contribution” **Dharma World Magazine**. October-December 2008.

<sup>12</sup> Pinit Ratanakul, “Buddhism, Health and Disease”, **Eubios Journal of Asian and International Bioethics** 15 (2004): 164.

<sup>13</sup> Phanit Jetjiravat, “**Direction Causal Link Between Illness and Kamma: A Buddhist Perspective**” Thesis of Master of Arts, (International Master Degree of Arts Programme, Graduate School, Mahajulalongkornrajavidyalaya University, 2007), p. 57.

<sup>14</sup> Preecha Kunawithi, “**The Buddhist doctrine of karma and its results**”, Thesis of Master of art Degree, (Graduate School, Chulalongkorn University), 1978.

## 1.7 Conceptual Frame Work of Research



**Figure 1: Conceptual Frame Work of Research**

## 1.8 Expected Benefits of the Research

Advantages to be obtained from this research are as follows:

- 1) Knowing the concepts of *āyu* in Buddhist scriptures.
- 2) Knowing the factors and the causes affecting *āyu* of human beings leading to deterioration and prosperity.
- 3) Being able to apply the knowledge of the studies for a livelihood and to design the regulation to get the highest benefit of time in the world with happiness, healthy and longevity.

## Chapter II

### ĀYU

#### 2.1 Meaning and Definition

*Āyu* in Vedic<sup>15</sup> is “*āyus*”; in Avesta<sup>16</sup> is “*āyu*”, gradation from same root as Greek *αἰών* “aeon”, *αἰέν* “always”; Latin “aevum”, Gothic “aiws”, Old-high-german *ēwa*, *io* “always; German *ewig* “eternal” “age”. *āē* “eternity”, *ā* “always” (cp. ever and aye).

In the Pali English Dictionary of Pali Text Society the term of “*āyu*” refers to life, vitality, duration of life, longevity.<sup>17</sup>

In a Dictionary of Pāli (Cone, 2001) the term of “*āyu*” refers to life, vital power; duration of life; life time; long life.<sup>18</sup>

*Āyu* in the meaning of life<sup>19</sup> it can also mean the state of being which begins with generation, birth, or germination, and ends with death; also, the time during which this state continues.<sup>20</sup>

*Āyu* in the meaning of vitality<sup>21</sup> it can be used in the sense of the quality or state of being vital; the principle of life; vital force; animation.<sup>22</sup>

*Āyu* in the meaning of duration of life<sup>23</sup> it can also mean lifespan or the average length of time that someone will live or that something will continue to work.<sup>24</sup>

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<sup>15</sup> Also called Vedic Sanskrit. the language of the Veda, closely related to classical Sanskrit.

<sup>16</sup> The primary collection of religious texts of Zoroastrianism, composed in the otherwise unrecorded Avestan language.

<sup>17</sup> PED p.106.

<sup>18</sup> Margaret Cone, **A Dictionary of Pāli**. (PTS Oxford, 2001). p.322.

<sup>19</sup> See also DN I 18; AN II 35; Dh 135.

<sup>20</sup> GCID, <http://gcide.gnu.org.ua>, retrieved Feb 2, 2018.

<sup>21</sup> See also AN III 145; MN I 295; Dh 135.

<sup>22</sup> GCID, <http://gcide.gnu.org.ua>, retrieved Feb 2, 2018.

<sup>23</sup> See also DN I 18; DN III 77; SN I 108; SN I 109; AN II 35; Dh 109.

<sup>24</sup> Longman Dictionary of Contemporary English, <https://www.ldoceonline.com/dictionary>, retrieved 2 Feb 2018.

*Āyu* in the meaning of longevity<sup>25</sup> it can be used in the sense of long duration of life; length of life.<sup>26</sup>

The definition of the word “*āyu*” in the Pāli texts refer to life, length or duration of life, lifespan, age, vitality, health spring forth, life force and long life, especially in a meaning of lifespan or duration of life is frequently found in the contexts.

## 2.2 Time in Buddhist Cosmology

In the *Tipiṭaka*, the main Buddhist scripture gives an explanation about a cycle of time in Buddhist cosmology. Each universe has an identical structure and what follows in brief will be an examination of the common components to allow research study to realize the constituents and relationship between them. Before going to each place in the universe, it is important to know about the measurement of time that would be suitable to the age of the universe. The timescale of the arising, perpetuation and decay of the universe is extremely large – even a million years is too short when comparing to it. Thus, when making measurement we need to use the technical terms such as ‘*asaṅkheyya*’ or ‘*kappa*’ into the measure to a vast of the time. Such terms are unique to Buddhism.

Therefore, the calculation on the timescale of the arising, perpetuation and decay of the universe cannot be done by the conventional units of time as they are too short. The unit of measure favored in Buddhism such as *asaṅkheyya* and *kappa* has been explained by Phra Brahmaganabhorn (P.A. Payutto)<sup>27</sup> that the term *asaṅkheyya* (also *asaṅkhiya*) is often used, especially when collocating with the term *kappa* “eon” to talk about an exceedingly long period of time. For instance, the present Gotama Buddha had to spend a total of “four *asaṅkheyya* and one hundred thousand eons” fulfilling the perfections for his enlightenment. Since *asaṅkheyya* can be used along with numerical values, it has to be interpreted a real unit with an extremely high value in spite of its literal meaning is “innumerable, incalculable, uncountable, or countless.” However, the exact numerical value varies in different sources. According to traditional Thai reckoning, this can be calculated on the basis of the value of *koṭi*, which equals ten million (=10<sup>7</sup>). The value of *asaṅkheyya* is given as *koṭi* raise to the power of 20, i.e. (10<sup>7</sup>)<sup>20</sup>, yielding 10<sup>140</sup>, or the number 1 followed by 140 zeros. The same numerical value is also given in Chider’s Dictionary of the Pāli Language, but without any further explanation as to how the value is arrived at.

On closer analysis, it turns out that this way of reckoning is probably obtained from *Abhidhānappadīpikā*, a Pāli thesaurus compiled by the Elder Moggallāna of Sri

<sup>25</sup> See also Dhp 109.

<sup>26</sup> GCID, <http://gcide.gnu.org.ua>, retrieved Feb 2, 2018.

<sup>27</sup> See Phra Brahmaganabhorn, **The Traiphum Phra Ruang and its influence on Thai society**, (Bangkok: Komol Keemtong, 2000), pp.81-82.

Lanka in the twelfth century. In this reference work, which is quite familiar to Buddhist scholars in Thailand, there is a set of high-valued numerals between *koṭi* (ten million) and *asaṅkheyya*. Each next numeral from *koṭi* up will increase by 10,000,000-fold over its predecessor. This can be systematically shown in the following table.

**Table 1: A Set of High -Valued Numerals in Buddhist Scriptures**

Numeral	Value	Numeral	Value
<i>koṭi</i>	$(10^7)^1 = 10^7$	<i>ababa</i>	$(10^7)^{11} = 10^{77}$
<i>pakoṭi</i>	$(10^7)^2 = 10^{14}$	<i>aṭaṭa</i>	$(10^7)^{12} = 10^{84}$
<i>koṭipakoṭi</i>	$(10^7)^3 = 10^{21}$	<i>sogaṅdhikā</i>	$(10^7)^{13} = 10^{91}$
<i>nahuta</i>	$(10^7)^4 = 10^{28}$	<i>uppala</i>	$(10^7)^{14} = 10^{98}$
<i>ninahuta</i>	$(10^7)^5 = 10^{35}$	<i>kamuda</i>	$(10^7)^{15} = 10^{105}$
<i>akkhobhiṇī</i>	$(10^7)^6 = 10^{42}$	<i>pamuda</i>	$(10^7)^{16} = 10^{112}$
<i>bindu</i>	$(10^7)^7 = 10^{49}$	<i>puṇḍarika</i>	$(10^7)^{17} = 10^{119}$
<i>abbuda</i>	$(10^7)^8 = 10^{56}$	<i>kathāna</i>	$(10^7)^{18} = 10^{126}$
<i>nirabbuda</i>	$(10^7)^9 = 10^{63}$	<i>mahākathāna</i>	$(10^7)^{19} = 10^{133}$
<i>ahaha</i>	$(10^7)^{10} = 10^{70}$	<i>asaṅkheyya</i>	$(10^7)^{20} = 10^{140}$

The term *kappa* (Sanskrit: *kalpa*) can refer to either a world cycle or a life span of a particular type of beings such as humans. In the former sense, it is often rendered as “eon” denoting an exceedingly long period of time. One analogy depicts the duration of *kappa* in the Buddhist scripture, when the Buddha at *Sāvattihī*. A certain monk approached him and asked about how long a *kappa* is. He got the answer that a *kappa* is long. It is not easy to count and say so many years, or so many hundreds or thousands of years. Then the Buddha gave the simile to him as follows:

Suppose bhikkhu, there was a great stone mountain a *yojana*<sup>28</sup> long, a *yojana* wide and a *yojana* high, without holes and crevices, one solid mass of rock. At the end of every hundred years a man would stroke it once with a piece of Kāsian cloth.<sup>29</sup> That great Stone Mountain might by this effort be worn away and eliminated but the eon would still not have come to a length, we have wandered through so many eons, so many hundreds of eon, so many thousands of eons, so many hundreds of thousands of eon. For what reason? Because, bhikkhu, this *saṃsāra* is without discoverable beginning...It is enough to be liberated from them.<sup>30</sup>

In another sutta with same question the Buddha likewise gave the answer:

<sup>28</sup> *Yojana*: length for one league or 16 kilometers.

<sup>29</sup> *Kāsikena vatthēna*. Although this is often understood to be silk. *Sāvatthappakāsini* (Spk) explains it to be extremely delicate cloth made of thread spun from three fibres of cotton.

<sup>30</sup> CDB p. 654 and see the *Pabbasutta* SN II 181.

Suppose bhikkhu, there was a city with iron walls a *yojana* long, a *yojana* wide and a *yojana* high, filled with mustard seed as dense as a topknot. At the end of every hundred years a man would remove one mustard seed from there. The great help of mustard seeds might by this effort be depleted and eliminated but the eon would still not have come to an end. So long is an eon, bhikkhu. And of eons of such length, we have wandered through so many eons, so many hundreds of eons, so many thousands of eons, so many hundreds of thousands of aeon. For what reason? Because, bhikkhu, this *samsāra* is without discoverable beginning... It is enough to be liberated from them.<sup>31</sup>

The duration of one world cycle is a very long and undetermined. The Buddha gave the ample metaphors to the timescales involved. It will be easier to envisage the long duration of each stage in the world cycle. Although the world system, or the universe, has no the beginning and the end, it does cyclic changes, primarily alternating between dissolution and evolution. The different periods involved in such a process is measured or calculated in terms of *kappa*, of which can be divided into four types:

1) *Āyu kappa* “an eon” is an average lifespan of beings in a certain realm, at a certain time in history. For instance, when the Buddha was alive most people on the earth had a lifespan of a hundred years, so the ‘lifespan’ at that time was one hundred years. In heaven realms such as the heaven of the Four Great Kings (*cātumahārājikā*) the ‘lifespan’ might be five hundred heaven years. The same principle can be applied to other realms.

2) *Antara kappa* “intermediary eon” the time span starting when the human ‘lifespan’ decline from ‘*asaṅkheyya*’ (10<sup>140</sup>) years to ten years and incline back to ‘*asaṅkheyya*’ years. One complete cycle will take an ‘*antara kappa*’.

3) *Asaṅkheyya kappa* “innumerable eon” the world cycle quadrant with the long duration of 64 *asaṅkheyyā*. The *Ānguttara Nikāya Indriyavagga*<sup>32</sup> summarize four types of world cycle quadrant:

*Samvaṭṭa asaṅkheyya kappa* the era when the world goes up in flames is the duration in which the universe is being destroyed is one world cycle quadrant.

*Samvaṭṭatṭhaayī asaṅkheyya kappa* the era when the world has been completely destroyed is the period when the universe is completely destroyed. There is only emptiness for ten world cycle quadrants.

*Vivaṭṭa asaṅkheyya kappa* the era when the world is re-evolving is the duration is one world cycle quadrant.

*Vivaṭṭatṭhāyī asaṅkheyya kappa* the golden age of the world is the duration from the start of the universe to its full development. The earth, mountains, rivers, trees,

<sup>31</sup> CDB pp. 654-655 and see the *Sāsapāsutta* SN II 182.

<sup>32</sup> See AN II 142.



oceans, the sun, the moon, stars, humans and animals appear. The duration is one world cycle quadrant

4) *Mahā kappa* “the great aeon” the world cycle is the complete cycle of the universe through all four of the world cycle quadrants mentioned above.

An *asaṅkheyya kappa* contain 64 *antara-kappā*, each of which is the interval that elapses while the typical life expectancy of humans increases from ten to one *asaṅkheyya* years and then decreases from one *asaṅkheyya* to ten years, at the rate of plus or minus one year every 100 years as the case may be.

### 2.3 Āyu of Gods in Each Realm

The *Dhammahadayavibhaṅga*<sup>33</sup> mention a limit of lifespan (*āyupamāṇa*) of gods or deities in each realm comparing to a human lifespan. This can be summarized into the tables below.

**Table 2: Āyu of Gods in Six Heaven Realms**

Heavens	Lifespan (in heaven-years)	Length of one day & one night in heaven (in human-years)	Lifespan ( in human-years)
1. <i>Cātummahārājika</i> The heaven "of the Four Great Kings".	500	50	9,000,000
2. <i>Tāvātimsa</i> The heaven "of the Thirtythree (devas)".	1,000	100	36,000,000
3. <i>Yāma</i> Sometimes called the "heaven without fighting".	2,000	200	144,000,000
4. <i>Tusita</i> The heaven of the "joyful" devas.	4,000	400	576,000,000
5. <i>Nimmānaratī</i> The heaven of devas "delighting in their creations".	8,000	800	2,304,000,000
6. <i>Paranimmīta-vasavatti</i> The heaven of devas "with power over (others') creations".	16,000	1,600	9,216,000,000

<sup>33</sup> See details in Vb 401 and U Thittila, *The Book of Analysis*, (Oxford: PTS, 2002), pp. 540-544.

**Table 3: Āyu of Rūpa Brahmās in the 16 Form Planes**

<b>Rupa Brahmā worlds</b>	<b>Brahmā Lifespan Kappa (eon)</b>
1. <i>Brahmapārisajja</i> The "Councilors of Brahmā" or the devas	1/3
2. <i>Brahmapurohita</i> The "Ministers of Brahmā" are beings	1/2
3. <i>Mahābrahmā</i> The world of "Great Brahmā"	1
4. <i>Parittābha</i> The world of devas of "limited light"	2
5. <i>Appamāṇābha</i> The world of devas of "limitless light"	4
6. <i>Ābhassara</i> The world of devas "possessing splendor"	8
7. <i>Parittasubha</i> The world of devas of "limited beauty"	16
8. <i>Appamāṇasubha</i> The world of devas of "limitless beauty"	32
9. <i>Subhakiṇha</i> The world of devas of "total beauty"	64
10. <i>Vehapphala</i> Devas "having great fruit"	500
11. <i>Asaññasatta</i> "Unconscious beings"	500
12. <i>Aviha Suddhāvāsa</i> The world of the "not falling"	1,000
13. <i>Atappa Suddhāvāsa</i> The world of the "untroubled"	2,000
14. <i>Sudassa Suddhāvāsa</i> The world of the "beautiful"	4,000
15. <i>Sudassī Suddhāvās</i> The "clear-seeing"	8,000
16. <i>Akaniṭṭha Suddhāvāsa</i> World of devas "equal in rank"	16,000

**Table 4: Āyu of Arūpa Brahmas in the 4 Form Planes**

<b>Arūpa Brahmā worlds</b>	<b>Arūpa Brahmā Life Span Kappa (eon)</b>
1. <i>Ākāśānañcāyatana</i> "Sphere of Infinite Space"	20,000
2. <i>Viññāṇānañcāyatana</i> "Sphere of Infinite Consciousness"	40,000
3. <i>Ākiñcaññāyatana</i> "Sphere of Nothingness"	60,000
4. <i>Nevasaññānāsaññāyatana</i> "Sphere of neither perception nor non-perception"	84,000

## 2.4 Āyu of the Beings in Hell Realms

Niraya is a realm of great pain. Inhabitants are woeful. The hell realms are vast and divided into larger and smaller levels. Beings in each level are punished in different ways depending on the evil deeds they had performed. The hell realm is divided into three main regions; the major hells, the satellite hells and purgatory. The comparison between *āyu* of hell beings and human beings as below:

**Table 5: Comparison between Āyu of Hell Beings and Human Beings**

<b>Hells (Narakas)</b>	<b>Lifespan in Hell Years</b>	<b>1 Day in Hell in Human Years</b>	<b>Lifespan in Human Years</b>
1. <i>Sañjīva</i> The "reviving" Naraka	500	9,000,000	1,620,000,000,000
2. <i>Kālasūtra</i> The "black thread" Naraka.	1,000	36,000,000	12,960,000,000,000
3. <i>Samghāta</i> The "crushing" Naraka.	2,000	144,000,000	103,680,000,000,000

4. <i>Raurava</i> The "screaming" Naraka.	4,000	576,000,000	831,040,000,000,000
5. <i>Mahāraurava</i> The "great screaming" Naraka.	8,000	1,304,000,000	6,635,520,000,000,000
6. <i>Tapana</i> The "heating" Naraka.	16,000	9,216,000,000	53,084,160,000,000,000
7. <i>Pratāpana</i> The "great heating" Naraka.	Approximately half a sub-eon ( <i>antarakappa</i> )		
8. <i>Avīci</i> The "uninterrupted" Naraka.	Approximately one sub-eon ( <i>antarakappa</i> )		

## 2.5 Āyu of Human Beings

Human realm (*manussaloka*) is endowed with beings possess a high level of mind. The etymology of the Pali word for human, “*manussa*” is derived from ‘*mana-*’ meaning ‘mind’ and “*-ussa*” or “*-udama*”, meaning ‘*high*’. Being ‘*human*’, therefore, means being virtuous, benevolent and courageous. The human realm is the abode of human beings who are residing in our continent as well as other three continents sharing the same universe with us.

Human beings on each of the four continents look physically similar, only they have different degrees of cultivation. For example, human beings inhabiting the Rose Apple Continent (*jambudīpa*) have oval faces. Those on the Western Continent (*aparagoyānadīpa*) have round faces similar to the full moon. Those on the Eastern Continent (*pubbavidehadīpa*) have faces in the shape of a slice of lemon. People on the Northern Continent (*uttarakurudīpa*) have square faces. The shape of the human face on each continent reflects the shape of the continent itself. Humans inhabiting in the Rose Apple Continent are attractive or ugly according to the kamma they bring over from previous lives. For the remaining three continents, all inhabitants look exactly the same because they have the same level of virtue as one another. The following are the three characteristics that people in the Rose Apple Continent (*jambudīpa*) are better endowed with than those on other continents and even those of the second level of heaven.

- 1) They are determined to do meritorious deeds (*sūrabhāva*) such as giving, keeping precepts and meditating
- 2) They strongly believe in the Triple Gems (*satimanta*)
- 3) They are able to ordain and live the holy life (*brahmacariyavāsa*)

In the *Aggaññasutta* mentioned to human being in the Northern Continent (*uttarakurudīpa*), they have a lifespan that can be reduced to 1,000 years and then it remains constant. Humans in the Eastern Continent (*pubbavidehadīpa*) have a lifespan that can be reduced to 700 years and then it remains constant. And humans that live in the Western Continent (*aparagoyānadīpa*) have a life span that can be reduced to 500 years and then it remains constant. Those humans that live in the Rose Apple Continent (*jambudīpa*) have a lifespan that can be reduced to ten years and after it reaches ten years, the lifespan of humans in that continent will increase until it reaches the length of an incalculable eon again. And once it reaches an incalculable eon, it starts to reduce again.<sup>34</sup>

**Table 6: Comparison Āyu in Four Continents in Earthly Realms**

World of Humans	Human Years
1. <i>Uttarakurudīpa</i> Located to the north, covered with gold and is lit by golden light.	1,000 Years
2. <i>Pubbavidehadīpa</i> Located to the east of Mount Sumeru and is lit by gray light	700 Years
3. <i>Aparagoyānadīpa</i> Located to the west, covered with crystal and is lit by clear light.	500 Years
4. <i>Jambudīpa</i> Located to the south, covered with emerald and is consequently lit by green light.	100 Years <sup>35</sup>

<sup>34</sup> See details in DN III 80.

<sup>35</sup> Human lifespan in Gotama Buddha's lifetime; see Vism 229 (length of human lifespan = 100 years).

## 2.6 Human Lifespan is So Short

The Buddha's statement about a human lifespan in *Āyusutta* of *Saṃyutta Nikāya* as follows:

*Appamidaṃ, bhikkhave, manussānaṃ āyu. gamaniyo samparāyo, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ. natthi jātassa amaraṇaṃ.*<sup>36</sup>

Bhikkhus, this lifespan of human beings is short. One has to go on to the future life. One should do what is wholesome and lead the holy life; for one who has taken birth there is no avoiding death.<sup>37</sup>

After comparing the lifespan between the human being and other being on each different realm in Buddhist cosmology, it can help us to clarify that why the Buddha said that the human lifespan is short?

The human lifespan is like an early dawn's dew. It can last for a short time. It dries up before long. The next life is very long as the time of lifespan in each realm. Therefore, the Buddha tirelessly teaches about the time of life and the preparation for the next life in *Arakasutta* of *Sattaka Nipāta Aṅguttara Nikāya* as follows:

*Tiṅge ussāvabindu sūriye uggacchante khippaṃyeva paṭivigacchati, na ciratṭhitikaṃ hoti; evamevaṃ kho, brāhmaṇa, ussāvabindūpamaṃ jīvitam manussānaṃ parittaṃ lahukaṃ bahudukkhaṃ bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.*<sup>38</sup>

Just as a drop of dew on the tip of a blade of grass, when the sun gets up, straightway dries up and lasts not a while; even so, Brāhmans, like a dew-drop is the life of man, insignificant, trifling and fraught with much ill and trouble. By mantras awaken the people! Do good! Live the godly life! For the born there is no immortality<sup>39</sup>

Although the human lifespan is so short when compared with other being lifespans human beings in our Rose Apple Continent (*jambudīpa*) have a lifespan that can be reduced to short-lived until reaches ten years and be able to prosper to long-lived until reaches an eon. In our generation, what is an average lifespan of a general human being? And is it short or long when comparing to the lifespan of the beings in Buddhist cosmology? Can we calculate it?

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<sup>36</sup> SN I 108

<sup>37</sup> CDB p.201.

<sup>38</sup> AN IV 136.

<sup>39</sup> Rhys Davids, *The Book of Gradual Sayings*, (Lancaster: PTS, 2006), p.91.

## 2.7 Using Buddhist Knowledge to Calculate the Average Life Expectancy of Human at Present

According to the *Buddhavaṃsa*, the scripture in *Khuddaka Nikaya* it mentions the five great investigations (*pañca mahāvīlokana*) that when the Buddha was still pursuing perfections as a *Bodhisatta*<sup>40</sup>, it was his wish “one day he become self-enlightened as the Buddha”. In the existence before his final rebirth, the *Bodhisatta* was reborn in the celestial realm of *Tusita* as its sove reign "King *Santusit*". When the time was right, a host of celestial and Brahma beings had gathered to request our great *Bodhisatta* to reborn in the human realm. Where upon the *bodhisattva* makes the five great investigations regarding the time (*kāla*), the continent (*dīpa*), the place of birth (*desa*), family or clan (*kula*) and one’s future mother (*mātā*) and the lifespan left to her.

From five great investigations we will focus on the average human lifespan. The great *Bodhisatta* has not chosen the average human lifespan that is more than one hundred thousand because human beings may be hard to understand the Buddha’s teachings with the three characteristic because the senility and death are rarely occur. If the average human lifespan is less than one hundred years, too many desires in the human being will make it hard to understand the Buddha teaching also.<sup>41</sup> Therefore, Buddhas do not appear in the world when humans live for more than one hundred thousand years or less than one hundred. The time that prince Siddhatha was born actually human lifespan is one hundred years.

In the Buddhist scripture *Lokapaññatti Pakāraṇaṃ*<sup>42</sup> also present that the human lifespan was defined in one hundred years since Gotama Buddha’s lifetime and after that the human lifespan can be reduced become lower. In every one hundred years human life span will decrease for one year.

Then we can use this knowledge to calculate human lifespan in the present from the times since Prince Sitthadha was born (when the human lifespan was 100 years) to his passing away that it was 80 years. After Buddha passed away we start to use the Buddhist Era (B.E.) until to present for 2560 years. So, since when Prince Siddhadha was born to the present it has been 2640 years gone.

If every one hundred years human lifespan will decrease for one year, what is the decreasing of lifespan at present?

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<sup>40</sup> *Bodhisatta*: “enlightenment being” is a generic designation for one determined to become enlightend.

<sup>41</sup> See more details in Ap-a 53; *Avidūrenidānakathā Nidānakathā*.

<sup>42</sup> Phra Saddhammaghosathera, **Lokapaññatti (Thai-Pali Version)**, (Bangkok: National Library, 2528), pp. 146, 323.; See also Phra Brahmaganabhorn, **The Traiphum Phra Ruang and its influence on Thai society**, (Bangkok: Komol Keemtong, 2000), p.83.

Now is B.E. 2560<sup>43</sup> thus we can calculate the human lifespan of children who take birth in this year (the average life expectancy at present) with the formula as follows:

Decreasing rate of human lifespan = 100:1

$$\begin{aligned}
 \text{Decreasing years} &= (\text{Buddha lifespan} + \text{Buddhist Era})/100 \\
 &= (80 + 2560)/100 \\
 &= 2640/100 \\
 &= 26.40 \text{ years}
 \end{aligned}$$

Since Prince Siddhadha was born to present time the average lifespan has been decreased for 26.40 years. Thus, the children who take birth in this year should have the average lifespan as follows:

$$\begin{aligned}
 \text{Average life expectancy at present} &= 100 - 26.40 \text{ years} \\
 &= \mathbf{73.60 \text{ years}}
 \end{aligned}$$

This is 73.60 years a result of calculating the average life expectancy at the present time (A.D. 2017) by using data in the Buddhist scriptures.

## 2.8 Summary of Chapter

The definitions of *āyu* are a life length or duration of life, lifespan, age, vitality, life force and long life, especially in the meaning of a lifespan or duration of life are frequently found in the contexts. In Buddhist cosmology the time scale of the arising, perpetuating and decaying of the universe is very long— even a million years is too short. *Āyu* or lifespan of Gods in each realm and *āyu* of the being in the hell are much longer than the lifespan of human beings. Interesting facts about our generation from 2640 years passed when the prince Siddhatha was born, the human lifespan has been reduced for 100 years to nowadays more than 25%. Actually, human lifespan in this time is less than 75 years. That is true that human lifespan like a dawn's dew and it can last for a short time. It will be dried up for a short time. The next life is being very long as the time of lifespan in each realm. Therefore, the Buddha tirelessly teaches about the time of life and the preparation for the next life.

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<sup>43</sup> Follow on the Thai Buddhist Calendar.



## Chapter III

### DETERIORATION AND PROSPERITY OF ĀYU

#### 3.1 Deterioration as the Result of the Ten Unwholesome

The *Vivaṭṭaṭṭhāyī kappa*<sup>44</sup> begins when the first being is born into *naraka*<sup>45</sup>, thus filling the entire universe with beings. During the first *antara kappa*<sup>46</sup> of this eon, human lifespan is declining from unspecified vast number of years (but at least several tens of thousands of years) according to the *Mahāpadāna Sutta* three of the four Buddhas of this *antara kappa* lived: *Kakusandha Buddha*, at the time when the lifespan was 40,000 years; *Konāgamana Buddha* when the lifespan was 30,000 years; and *Kassapa Buddha* when the lifespan was 20,000 years; *Sakyamuni Buddha* who lived to the age of 80 when the human lifespan was 100 years toward the modern lifespan of less than 100 years.

At the beginning of the *antara kappa*, people are still generally happy. They live under the rule of a monarch or "wheel-turning emperor" (*cakkavatti*), who conquer a universal. The *Mahāśudassana Sutta* tells of the life of a *cakkavatti* emperor, *Mahāśudassana* who lived for 336,000 years. The *Cakkavatti Sutta* tells of a later dynasty of *cakkavatti*, *Daḷhanemi* and five of his descendants, whose lifespan were over 80,000 years. The seventh of this line of wheel-turning king broke with the traditions of his forefathers, refusing to abdicate his position at a certain age, pass the throne on to his son, and enter to the life of a *samaṇa*.<sup>47</sup> As the result of his subsequent misrule, poverty increased; as a result of poverty, theft began; as a result of theft, capital

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<sup>44</sup> "Eon of evolution-duration" – during this kappa the universe remains in existence in a steady state.

<sup>45</sup> "Hell" is the name given to one of the worlds of greatest suffering.

<sup>46</sup> "Sub-Eon" is the time it takes for the human 'lifespan' to reduce from 'an incalculable' years down to ten years and be restored again to 'an incalculable' years. One complete cycle thus takes a 'sub-eon'.

<sup>47</sup> Buddhist commentaries associate the word's etymology with the quieting (*samita*) of evil (*pāpa*) as in the following phrase from the Dhammapada, verse 265: *samittā pāpānaṃ 'samaṇo' ti pavuccati* ("someone who has pacified evil is called *samaṇa*"). According to PED p. 682: "*Samaṇa*" 'an edifying etymology of the word [is at] Dhṛ-a III, 84: "*samita-pāpattā [samaṇa]*," cp. Dhṛ 265 "*samittā pāpānaṃ 'samaṇo' ti pavuccati*"....' The English translation of Dhṛ 265 is based on Fronsdal (2005), p. 69.

punishment was instituted; and as the result of this contempt for life, murders and other crimes became rampant.

### 3.1.1 Decreasing of Human Lifespan in Cakkavatti Sutta

In the first era the human lifespan continued decreasing, it has the complex reasons to make their changed. The remainder of the *antara kappa* is prophesied to be miserable with human lifespan which will continue to decrease from 80,000 to 100 years. During this period, our present time is taken to be toward the end of the first *antara kappa* of this *vivaṭṭaṭṭhāyī kappa*, when the lifespan is less than 100 years.

#### 3.1.1.1 Decreasing by About Half with Each Generation

The human lifespan now quickly decreased from 80,000 to 100 years, apparently decreasing by about half with each generation, while with each generation other crimes and evils increased: lying, greed, hatred, sexual misconduct, disrespected for elders. I will illustrate this by the Pāli text and its translation in the *Cakkavatti Sutta*. In this sutta, mention is made of the life expectancy of a typical human being in a particular era, which is directly proportional to the level of virtue of people in that era and which decreases and increases in cycles. The number of years ranks from 10 to 80,000.

**1) Decreasing from 80,000 to 40,000 years.** Having listened the duties of a wheel-turning monarch the king established guard and protection, but he did not give property to the needy, and as a result poverty become to rife. With the spread of poverty, a man took what not given, thus committing what was called theft. When he was asked by the king he said he has nothing to live on. Then the king gave the man some property and blessed him to be a good man. And the same things happened with another man. Because they thought that they were done likewise, the king will give the property to them. After the king asked they replied in the same reason. The king thought if he gave property to everyone who takes what not given the thefts will increase more and more. The king dissolved the problem with cutting off the head of the theft by a sharp sword. Hearing about this, people solved their problems with cut off the theft heads when they took what not given. So, having procured some sharp swords, they launched murderous assaults on villages, towns and cities, and went in for highway-robber, killing their victims by cutting off their heads. After the killing of living being began and humans became rife together with telling lies, the human lifespan became shorter. People lost their radiance further. With the deterioration of lifespan and complexion in the first generation, those of the second generation were affected more heavily still. The children with a lifespan of parents with a lifespan of 80,000 years old would have a lifespan of only 40,000 years as the referring from the following Pāli text and its translation as follows:

*Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi, dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi,*

*adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo<sup>48</sup> vepullamagamāsi, musāvāde vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ asītivassasahassāyukānaṃ manussānaṃ cattārīsavassa-sahassāyukā puttā ahesuṃ.<sup>49</sup>*

Thus, from the not giving of the property to the needy, poverty became rife, from the growth of poverty, the taking of what was not given increased, from the increase of theft, the use of weapons increased, from the increased use weapons, the taking of the life increased and from the increase in the taking of life, people's lifespan decreased, their beauty decreased and as a result of this decrease of lifespan had been eighty thousand years lived for only forty thousand.<sup>50</sup>

**Table 7: Deterioration of Human Lifespan from 80,000 to 40,000 Years**

Average Age (Years)	Causes of lifespan deterioration	
80,000 → 40,000	<i>adinnadānaṃ</i> <i>pāṇātipāto</i>	stealing killing

**2) Decreasing from 40,000 to 20,000 years.** Then a man of the generation that lived for forty thousand years took what was not given. He was brought before the king and he was asked that it is true that he took what was not given what was called theft. Then he replied 'no' to the king thus telling a deliberate lie. When this generation with a lifespan of only 40,000 years continued with their murder stealing and lies, their own children were left with a lifespan of only 20,000 years as the following strophes:

*Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi. satthe vepullaṃ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi, musāvāde vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. tesam āyunāpi parihāyamānānaṃ vaṇṇenapi*

<sup>48</sup> B<sup>c</sup>, C<sup>c</sup> *musāvādo vepullamagamāsi, musāvāde vepullaṃ gate* are omit; the printed translations of PTS, LDB, MCU, CS, BJT and Sri Sataguru Publication not include "lying" in this context. In this study I follow the omission.

<sup>49</sup> DN III 68.

<sup>50</sup> LDB pp. 399-400.

*parihāyamānānaṃ cattārīsavassasahassāyukānaṃ manussānaṃ  
vīsativassasahassāyukā puttā ahesuṃ.*<sup>51</sup>

Thus, from the not giving of property to the needy, ... the taking of life increased, and from the taking of life, lying increased, from the increase in lying, people's lifespan decreased, their beauty decreased, and as a result, the children of those whose lifespan had been forty thousand years lived for only twenty thousand.<sup>52</sup>

**Table 8: Deterioration of Human Lifespan from 40,000 to 20,000 Years**

Average Age (Years)	Causes of lifespan deterioration	
40,000 → 20,000	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killing
	<i>musāvādo</i>	telling lies

**3) Decreasing from 20,000 to 10,000 years.** When the human lifespan was reduced to 20,000 years, various people resorted to divisive speech. When caught for stealing thieves would malign others accusing them of theft too. Due to the further compromises to their self-discipline, the human complexion and lifespan deteriorated further. The following generation was left with a lifespan of only 10,000 years and referring to all this, it as the following strophes:

*Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ  
vepullamagamāsi. dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi,  
adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate  
pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo  
vepullamagamāsi, musāvāde vepullaṃ gate pisuṇāvācā vepullamagamāsi,  
pisuṇāya vācāya vepullaṃ gatāya tesam sattānaṃ āyupi parihāyi, vaṇṇopi  
parihāyi. tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ  
vīsativassasahassāyukānaṃ manussānaṃ dasavassasahassāyukā puttā  
ahesuṃ.*<sup>53</sup>

Thus, from not giving of property to needy... the speaking evil of others increased, and in consequence, people's lifespan decreased, their beauty decreased, and as a result, the children of those whose lifespan had been twenty thousand years lived only for ten thousand.<sup>54</sup>

<sup>51</sup> DN III 68-69.

<sup>52</sup> LDB p. 400.

<sup>53</sup> DN III 69.

<sup>54</sup> LDB p. 400.

**Table 9: Deterioration of Human Lifespan from 20,000 to 10,000 Years**

Average Age (Years)	Causes of lifespan deterioration	
20,000 → 10,000	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killing
	<i>musāvādo</i>	telling lies
	<i>pisuṇavācā</i>	divisive speech

**4) Decreasing from 10,000 to 5,000 years.** And of the generation that lived for ten thousand years, some were beautiful, and some were ugly. And those who were ugly, being envious of those who were beautiful, committed adultery with others' wives. As a result of the increasing toll of bad *kamma* done by the humans the next generation born had a lifespan reduced to 5,000 years and referring to all this, it as the following texts:

*Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. dāliddiye vepullaṃ gate ...pe... kāmesumicchācāro vepullamagamāsi, kāmesumicchācāre vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ dasavassasahassāyukānaṃ manussānaṃ pañcavassasahassāyukā puttā ahesuṃ.*<sup>55</sup>

Thus, from the not giving property to the needy, ...sexual misconduct increased, and in consequence people's lifespan decrease, their beauty decrease, and as a result, the children of those whose lifespan had been ten thousand years lived for only five thousand.<sup>56</sup>

**Table 10: Deterioration of Human Lifespan from 10,000 to 5,000 Years**

Average Age (Years)	Causes of lifespan deterioration	
10,000 → 5,000	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killing
	<i>musāvādo</i>	telling lies
	<i>pisuṇavācā</i>	divisive speech
	<i>kāmesumicchācāro</i>	sexual misconduct

<sup>55</sup> DN III 69.

<sup>56</sup> LDB p. 400.

**5) Decreasing from 5,000 to 2,500 - 2,000 years.** When two further sorts of unwholesome behavior that became wide spread in the human population were harsh speech (swearing) and idle chatter reducing the lifespan of the next generation to only 2,500 - 2,000 years and referring to all this, it as the following texts:

*Pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā vepullamagamaṃsu pharusāvācā samphappalāpo ca pvisu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ pañcavassasahassāyukānaṃ manussānaṃ appekacce adḍhateyyavassasahassāyukā, appekacce dvevassa-sahassāyukā puttā ahesuṃ.*<sup>57</sup>

Among the generation whose life span was five thousand years, two things increased: harsh speech and idle chatter, in consequence of which people's lifespan decreased, their beauty decreased, and as a result, the children of those whose lifespan had been five thousand years lived, some for two and a half thousand years, and some for only two thousand.<sup>58</sup>

**Table 11: Deterioration of Human Lifespan from 5,000 to 2,500-2,000 Years**

Average Age (Years)	Causes of lifespan deterioration	
5,000 → 2,500-2,000	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killing
	<i>musāvādo</i>	telling lies
	<i>pisuṇavācā</i>	divisive speech
	<i>kāmesumicchācāro</i>	sexual misconduct
	<i>pharusāvācā</i>	harsh speech
	<i>samphapplāpo</i>	idle chatter

**6) Decreasing from 2,500-2,000 to 1,000 years.** This 2,500 - 2,000 years lifespan generation, covetousness and vengefulness became wide spread in human society and aggression became more common. Lifespan and the complexion deteriorated further. Lifespan was reduced to 1,000 years and referring to all this, it as the following texts:

*Adḍhateyyavassasahassāyukesu, bhikkhave, manussesu abhijjhābyāpādā vepullamagamaṃsu. abhijjhābyāpādesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. tesam āyunāpi parihāyamānānaṃ*

<sup>57</sup> DN III 69-70.

<sup>58</sup> LDB pp. 400-401.

*vaṇṇenapi parihāyamānānaṃ aḍḍhateyyavassasahassāyukānaṃ manussānaṃ vassasahassāyukā puttā ahesuṃ.*<sup>59</sup>

Among the generation whose lifespan was two and a half thousand years, covetousness and hatred<sup>60</sup> increased, their beauty decreased, and as a result, the children of those whose lifespan had been two and a half thousand years lived for only a thousand.<sup>61</sup>

**Table 12: Deterioration of Human Lifespan from 2,500-2,000 to 1,000 Years**

Average Age (Years)	Causes of lifespan deterioration	
2,500-2,000 → 1,000	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killing
	<i>musāvādo</i>	telling lies
	<i>pisuṇavācā</i>	divisive speech
	<i>kāmesumicchācāro</i>	sexual misconduct
	<i>pharusāvācā</i>	harsh speech
	<i>samphapplāpo</i>	idle chatter
	<i>abhijjhā</i>	covetousness
	<i>byāpādo</i> <sup>62</sup>	vengefulness

**7) Decreasing from 1,000 to 500 years.** This 1,000 years lifespan generation, False View became widespread. Lifespan deteriorated further leaving the next generation with a lifespan of only 500 years and referring to all this, it as the following texts:

*Vassasahassāyukesu, bhikkhave, manussesu micchādiṭṭhi vepullamagamāsi. micchādiṭṭhiyā vepullaṃ gatāya tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ vassasahassāyukānaṃ manussānaṃ pañcavassasatāyukā puttā ahesuṃ.*<sup>63</sup>

Among the generation whose lifespan was a thousand years, false opinions increased...and a result, the children of those whose lifespan had been a thousand years lived for only five hundred.<sup>64</sup>

<sup>59</sup> DN III 70.

<sup>60</sup> ‘Hatred’ from the GCIDE: Hatred \Ha"tred\ Strong aversion; intense dislike; hate; an affection of the mind awakened by something regarded as evil. Syn: malevolence.

<sup>61</sup> LDB p. 401.

<sup>62</sup> PED ‘byāpāda’ [fr. vy + ā + pad] ill-will, malevolence. Word Net (r) 3.0 (2006) [wn]: vengefulness (n) 1: a malevolent desire for revenge; malevolence (n) 1: wishing evil to others 2: the quality of threatening evil.

<sup>63</sup> DN III 70.

<sup>64</sup> LDB p. 401.

**Table 13: Deterioration of Human Lifespan from 1,000 to 500 Years**

Average Age (Years)	Causes of lifespan deterioration	
1,000 → 500	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killing
	<i>musāvādo</i>	telling lies
	<i>pisuṇavācā</i>	divisive speech
	<i>kāmesumicchācāro</i>	sexual misconduct
	<i>pharusāvācā</i>	harsh speech
	<i>samphapplāpo</i>	idle chatter
	<i>abhijjhā</i>	covetousness
	<i>byāpādo</i>	vengefulness
	<i>micchādīṭṭhi</i>	false opinions

**8) Decreasing from 500 to 250-200 years.** The 500 years lifespan generation saw the emergence of a further three vices in society grasping for the incest (*adhammarāgo*) wanton greed (*visamalobho*) and perverted lust (*micchādhammo*). Lifespan and complexion deteriorated further leaving the next generation with a lifespan of only 250-200 years and referring to all this, it as the following texts:.

*Pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamaṃsu. adhammarāgo visamalobho micchādhammo tīsu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ pañcavassasatāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasatāyukā, appekacce dvevassasatāyukā puttā ahesuṃ.*<sup>65</sup>

Among the generation whose lifespan was five hundred years, three things increased: incest, excessive greed and deviant practices<sup>66</sup>... and as a result, the children of those whose lifespan had been five hundred years lived, some for two hundred and fifty years, some for only two hundred.<sup>67</sup>

<sup>65</sup> DN III 70.

<sup>66</sup> *Micchādhamma* in Sv says ‘men with men’ women with ‘women’.

<sup>67</sup> LDB p. 401.



**Table 14: Deterioration of Human Lifespan from 500 to 250-200 Years**

Average Age (Years)	Causes of lifespan deterioration	
500 → 250-200	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killling
	<i>musāvādo</i>	telling lies
	<i>pisuṇavācā</i>	divisive speech
	<i>kāmesumicchācāro</i>	adultery
	<i>pharusāvācā</i>	harsh speech
	<i>samphapplāpo</i>	idle chatter
	<i>abhijjhā</i>	covetousness
	<i>byāpādo</i>	vengefulness
	<i>micchādiṭṭhi</i>	false opinions
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	<i>adhammarāgo</i>	incest
	<i>visamalobho</i>	excessive greed
	<i>micchādhammo</i>	deviant practices

**9) Decreasing from 250-200 to 100 years.** This 250 - 200 years lifespan generation, society degraded to the point where people no longer cherished their parents, elders, monks or ascetics, lack of regard for the head of the clan<sup>68</sup>. The lifespan of those being and the comeliness of them wasted, so that, of humans whose span of life was two and a half centuries, the sons lived but one century and referring to all this, it as the following texts:

*Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi. adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi. satthe vepullaṃ gate pāṇātipāto vepullamagamāsi. pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi. musāvāde vepullaṃ gate pisuṇā vācā vepullamagamāsi. pisuṇāya vācāya vepullaṃ gatāya kāmesumicchācāro vepullamagamāsi. kāmesumicchācāre vepullaṃ gate dve dhammā vepullamagamāṃsu, pharusā vācā samphappalāpo ca dvīsu dhammesu vepullaṃ gatesu abhijjhā byāpādā vepullamagamāṃsu. abhijjhābyāpādesu vepullaṃ gatesu micchādiṭṭhi vepullamagamāsi. micchādiṭṭhiyā vepullaṃ gatāya tayo dhammā vepullamagamāṃsu, adhammarāgo visamalobho micchādhammo. tīsu dhammesu vepullaṃ gatesu ime dhammā vepullamagamāṃsu, amatteyyatā apetteyyatā asāmaññatā abrahmaññatāna kule jeṭṭhāpacāyitā. imesu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi*

<sup>68</sup> 'kula-seṭṭha', not to be confused with 'gahapati', the head of the family.

*parihāyi. tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ adḍhateyyavassatsatāyukānaṃ manussānaṃ vassasatāyukā puttā ahesuṃ.*<sup>69</sup>

Among those whose lifespan was two hundred and fifty years, these things increased: lack of respect for mother and father, for ascetics and Brahmins, and for the head of the clan. Thus, from the not giving of property to the needy, ...lack of respect for mother and father, for ascetics and Brahmins, and for the head of the clan increased, and in consequence people's lifespan and beauty decreased, and the children of those whose lifespan had been two-and-a-half centuries lived for only a hundred years.<sup>70</sup>

**Table 15: Deterioration of Human Lifespan from 250-200 to 100 Years**

Average Age (Years)	Causes of lifespan deterioration	
250-200 →100	<i>adinnadānaṃ</i>	stealing
	<i>pāṇātipāto</i>	killing
	<i>musāvādo</i>	telling lies
	<i>pisuṇavācā</i>	divisive speech
	<i>kāmesumicchācāro</i>	adultery
	<i>pharusāvācā</i>	harsh speech
	<i>samphapplāpo</i>	idle chatter
	<i>abhijjhā</i>	covetousness
	<i>byāpādo</i>	vengefulness
	<i>micchādiṭṭhi</i>	false opinions
	-----	-----
	<i>adhammarāgo</i>	incest
	<i>visamalobho</i>	excessive greed
	<i>micchādhammo</i>	deviant practices
	-----	-----
<i>amatteyyatā</i>	lack of respect for mother	
<i>apetteyyatā</i>	lack of respect for father	
<i>asāmaññatā</i>	lack of respect for ascetics	
<i>abrahmaññatā</i>	lack of regard for the Brahmin	
<i>na kule jeṭṭhāpacāyitā</i>	lack of regard for the head of the clan	

**10) Human lifespan decreases to 10 years.** Since the human beings succumbed to more and more unwholesome behaviors, and less and less wholesome behaviors, lifespan and complexion continued to deteriorate until ten years was all that remained of the human lifespan and referring to all this, it as the following texts:.

<sup>69</sup> DN III 71.

<sup>70</sup> LDB p. 401.

*Bhavissati bhikkhave so samayo yaṃ imesaṃ manussānaṃ dasavassāyukā puttā bhavissanti ..... dasavassāyukesu bhikkhave manussesu dasa kusalakammaṃpathā sabbena sabbaṃ antaradhāyissanti dasa akusalakammaṃpathā atibyādippissanti. dasavassāyukesu bhikkhave manussesu kusalantipi na bhavissati kuto pana kusalassa kāraṇaṃ.*<sup>71</sup>

Monks, a time will come when the children of these people will have a lifespan of ten years. .... With them, the ten courses of moral conduct will completely disappear, and the ten courses of evil will prevail exceedingly: for those of a ten-year lifespan there will be no word for “moral”.<sup>72</sup>

The ten courses of moral conduct will completely disappear in this era, not one of the tenfold path of wholesomeness remained. The ten courses of evil will prevail exceedingly, the whole of society having plunged into the tenfold path of unwholesomeness. There are bad actions in the human society such as, no one cherished their parents, elders, monks or ascetics any longer – and those who neglected these things were praised by society. People did not know the difference between wholesomeness and unwholesomeness. Any more people were preoccupied by things not for enlightenment (*asaddhamma*) ‘*sambhedam loko gamissati*’ (indiscriminate sexual intercourse). They were indiscriminate about who they ‘mated’ with– be it their parents, brothers or sisters, the relatives, friends, students or teachers. Their sexuality was no different from that of animals. Besides indiscriminate sexual intercourse the humans of that era were also violent and cruel towards each other, hunting each other down like prey – be it their parents, brothers or sisters, the relatives, friends, students or teachers as the texts below:

Among those of a ten-year lifespan no account will be taken of mother or aunt, of mother’s sister in law, of teacher’s wife or of one’s father’s wives and so on – all will be promiscuous in the world like goats and sheep, fowl and pigs, dogs and jakals. Among them, fierce enmity will prevail one for another, fierce hatred, fierce anger and thoughts of Killing, mother against father, brother against brother, brother against sister, just as the hunter feels hearted for the beast he stalks...<sup>73</sup>

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<sup>71</sup> DN III 71.

<sup>72</sup> LDB p. 401.

<sup>73</sup> LDB p.402; DN III 72-73: *Dasavassāyukesu, bhikkhave, manussesu tesam sattānaṃ aññamaññamhi tibbo āghātopaccupaṭṭhito bhavissatitibbo byāpādotibbo manopadosotibbaṃ vadhakacittaṃ. mātupi puttamhi puttassapi mātari; pitupi puttamhi puttassapi pitari; bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittaṃ. seyyathāpi, bhikkhave, māgavikassa migam disvā tibbo āghāto paccupaṭṭhito hoti tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittaṃ; evameva kho, bhikkhave, dasavassāyukesu manussesu tesam sattānaṃ aññamaññamhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittaṃ. mātupi puttamhi puttassapi mātari; pitupi puttamhi puttassapi*

**Table 16: Deterioration of Human Lifespan from 100 to 10 Years**

Average Age	Causes of lifespan deterioration
10 Years	<i>dasa akusalakammaphā</i> ten unwholesomes

**11) Deterioration to the point of crisis.** It ended with a seven days holocaust known as the '*sathantarakappa*'. For those of a ten-year lifespan, there will come to be a 'sword-interval'<sup>74</sup> of seven days, during which they will mistake one another for wild beasts. Sharp swords will appear in their hands and, thinking "There is a wild beast". They will take each other's lives with those swords.<sup>75</sup>

**Table 17: Deterioration of Human Lifespan from 10 Years to 7 Days**

Average Age (Years)	Incident
10 Years → 7 days	deterioration into indiscriminate mating and killing ( <i>migasaññī</i> period)

As already mentioned, when human lifespan was reduced to ten years, a seven days long holocaust happened where by people hunted each other down indiscriminately – treating each other no better than animal hunted for venison. They used weapons against each other such as bricks, sticks and blades – inflicting mortal wounds – until the majority of the human population were dead.

### 3.1.1.2 Overview of Lifespan Deterioration in Chakkavatti Sutta

Since the deterioration in human society occurred progressively according to the order described, and it was primarily human beings on the receiving end of the suffering from the deterioration. All people had some degree of defilements in their mind, but their ability to achieve success depended on their awareness of their

*pitari; bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbon vadhakacittam.*

<sup>74</sup> Rhys Davids's note is barely intelligible, or at least unhelpful: '*sathantarakappa*. *Sattha* is sword; *antarakappa* is a period included in another period. Here the first period, the one included, is seven days. See Ledi Sadaw in the Buddhist Review, January 1916' – a journal not all readers will have to hand. On *Antarakappa*, Childers (as often) is more helpful than PED: 'Each *asankheyyakappa* ["incalculable aeon"] contains twenty *antarakappas*, an *antarakappa* being the interval that elapses while the age of man increases from ten years' Clearly this immense period – which, in regard to the human life-span, is not canonical – is not meant here, but the reference to 'ten years' is relevant. DA distinguishes three kinds of *antarakappa*: *dubbhikkhantarakappa*, *rogantarakappa*, and *sathantarakappa*, caused by greed, delusion and hatred respectively. Rhys Davids ignores all this.

<sup>75</sup> LDB p. 402; DN III 73: *dasavassāyukesu, bhikkhave, manussesu sattāham sathantarakappo bhavissati. te aññamaññamhi migasaññam paṭilabhissanti. tesam tiñhāni sathāni hatthesu pātu-bhavissanti. te tiñhena satthena 'esa migo esa migo' ti aññamaññam jīvītā voropessanti.*



defilements, and if aware of them, whether they took action to get rid of them or not. If they did not try to overcome their defilements, they would just be puppets to the evil influences in their minds. If they were thick with defilements they would succumb to the greed, hatred and delusion in their minds. Since people were controlled by their defilements, they tended to do unwholesome<sup>76</sup> things. Their unwholesome behavior set in motion ever widening circles of deterioration. The chronology of deterioration is appeared in the *Cakkavatti Sutta*, the sequence of downturn in unwholesomeness is shown all the way down to the time when both people and the environment suffered serious consequences. After the king did not perform the duties of a universal monarch<sup>77</sup> as his predecessors had done, the first unwholesome behaviour people resorted to was stealing (*adinnadāna*). The following unwholesome behaviours they resorted to were killing (*pāṇātipāta*), telling lies (*musāvāda*), divisive speech (*pisuṇavācā*), adultery (*kāmesumicchācāra*), harsh speech (*pharusavācā*) and idle chatter (*samphapplāpa*), covetousness (*abhijjhā*), vengefulness (*byāpāda*) and false view (*micchādiṭṭhi*). Besides lapsing into the ten unwholesome, the next thing that the humans succumbed to grasping for the unvirtuous (*adhammarāga*), greed without end (*visamalobha*) and passion of unnatural intensity (*micchādhamma*). From that time onwards, down to the time when the lifespan was reduced to ten years, the human no longer had any more respect for their parents, teachers, elders, monks or ascetics. They mated indiscriminately like animals. Finally, they became aggressive and cruel, hunting each other down like prey. It can be categorized according to the three modes of action that of body, speech and mind.

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<sup>76</sup> *Akusalakammaṭṭhā*: [ *akusala*+ *kamma*+ *ṭṭhā*] unwholesome paths of action, disadvantageous courses of action. There are ten *akusalakammaṭṭhā*s, classified under bodily, verbal or mental. They are described in these terms at the *Cunda Sutta*.

<sup>77</sup> Wheel-turning emperor also mentioned in the *Pacetana Sutta*. There was once a king called *Pacetana* who asked his wheelwright to make a pair of wheels for a battle which was to take place six months later. When but six days remained of this period, only one wheel had been made, but the other was finished within the stipulated time. *Pacetana* thought that both wheels were alike, but the wheelwright proved to him that the one he had made hurriedly was faulty in various ways, owing to the crookedness of its parts. The Buddha identified himself with the wheelwright and declared that one must be free from all crookedness in order not to fall away from the *Dhamma* and the *Vinaya*. *Cakkavatti Sutta* - With the appearance of a *Cakkavatti* there appear seven treasures in the world; similarly, with the appearance of a *Tathagata* there appear the seven treasures of wisdom - mindfulness, searching of the dhamma, energy, zest, tranquillity, concentration and equanimity.

**Table 18: Summary of Human Lifespan Deterioration in Cakkavatti Sutta**

Causes of Lifespan Deterioration												
<i>Adinnadāna</i>	Stealing											
<i>Pāṇātipāta</i>	Killing											
<i>Musāvāda</i>	Telling lies											
<i>Pisunavācā</i>	Divisive speech											
<i>Kāmesumicchācāra</i>	Adultery											
<i>Pharusavācā</i>	Harsh speech											
<i>Samphaplāpa</i>	Idle chatter											
<i>Abhijjhā</i>	Covetousness											
<i>Byāpāda</i>	Vengefulness											
<i>Micchādiṭṭhi</i>	False View											
<i>Adhammarāga</i>	Grasping for the non-virtuousness											
<i>Visamalobha</i>	Greed without end											
<i>Micchādhamma</i>	Passion of unnatural intensity											
No longer cherishing their parents, elders, monks or ascetics												
Complete disappearance of the Tenfold Path of wholesomeness												
Prospering of the Tenfold Path of Unwholesomeness.												
<i>Migasaññī</i>	Deterioration into indiscriminate mating and killing											
 = Lifespan  = Deterioration of lifespan		80,000	40,000	20,000	10,000	5,000	2,500	1,000	500	250	100	10-7 days
		-40,000	-20,000	-10,000	-5,000	-2,000	-1,000	-500	-200	-100		
		Human Lifespan (years)										

## 3.2 Prosperity as the Result of the Ten Wholesome

After the deterioration of the human lifespan which can help us to illustrate the duration of human age in the long period until the shortest period and the approaching to *migasaññī* period, there was a few people, however, will take shelter in the wilderness to escape the carnage, and when the slaughter is over, they will come out of hiding and resolve to take up a life of skillful and virtuous action again. With the recovery of virtue, the human lifespan will gradually increase again until it reaches 80,000 years, with people attaining sexual maturity at 500. Only three diseases will be known at that time: desire, lack of food, and old age. Another Buddha *Metteyya* will gain awakening, his monastic *Sangha* numbering in the thousands. The greatest king of the time, *Sankha*, will go forth into homelessness and attain arahantship under *Metteyya*'s guidance.

### 3.2.1 Increasing of Human Lifespan in the *Cakkavatti Sutta*

The story, after chronicling the ups and downs of human wealth, life span, etc., concludes with the following lesson on *kamma* and skillful action in *Chakkavatti Sutta* as follows:

And for those of a ten-year lifespan, there will come to be a “sword-interval” of seven days, during which they will mistake one another for wild beasts. Sharp swords will appear in their hands and, thinking: “There is a wild beast!” they will take each other’s lives with those swords. But there will be some beings who will think: “Let us not kill or be killed by someone! Let us make for some grassy thickets of jungle-recesses or clumps of trees, for rivers hard to ford or in accessible mountains, and live on roots and fruits of the forest.” And this they will do for seven days. Then, at the end of the seven days, they will emerge from their hiding-places and rejoice together of one accord, saying: “Good beings, I see that you are alive!” And then the thought will occur to those beings: “It is only because we became addicted to evil ways that we suffered this loss of our kindred, so let us now do good! What good things can we do? Let us abstain from the taking of life – that will be a good practice.” And so, they will abstain from the taking of life, and, having under taken this good thing, will practice it. And through having under taken such wholesome things, they will increase in lifespan and beauty. And the children of those whose lifespan was ten years will live for twenty years.<sup>78</sup>

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<sup>78</sup> LBD p. 402; DN III 73: *dasavassāyukesu, bhikkhave, manussesu sattāhaṃ sathantarakappo bhavissati. te aññamaññamhi migasaññaṃ paṭilabhissanti. tesam tiṅhāni sathāni hatthesu pātubhavissanti. te tiṅhena sathena ‘esa migo esa migo’ ti aññamaññaṃ jīvita voropessanti. atha kho tesam, bhikkhave, sattānaṃ ekaccānaṃ evaṃ bhavissati – ‘mā ca mayaṃ kañci, mā ca amhe koci, yaṃnūna mayaṃ tiṅgahanaṃ vā vanagahanaṃ vā rukkhagahanaṃ vā nadīviduggaṃ vā pabbatavisamaṃ vā pavisitvā vanamūlaphalāhārā yāpeyyāma’ ti. te tiṅgahanaṃ vā vanagahanaṃ vā*

After they start to do a good practice for abstain from the taking of life they thought that a good practice can help them to improve their living change for the better in longevity and beauty, thus they still do a good practice in more wholesome until the 10 wholesome were completed. Their lifespan was increased to the longevity in 80,000 years. The explanation as follows:

‘Then it will occur to those beings: “It is through having taken to wholesome practices that we have increased in lifespan and beauty, so let us perform still more wholesome practices. Let us refrain from taking what is not given, from sexual misconduct, from lying speech, from slander, from harsh speech, from idle chatter, from covetousness, from ill-will, from wrong views; let us abstain from three things: incest, excessive greed, and deviant practices; let us respect our mothers and fathers, ascetics and Brahmins, and the head of the clan, and let us persevere in these wholesome actions.”<sup>79</sup>

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*rukkhagahanam vā nadīviduggam vā pabbatavisamaṃ vā pavisitvā sattāhaṃ vanamūlaphalāhārā yāpessanti. te tassa sattāhassa accayena tiṇagahanā vanagahanā rukkhagahanā nadīviduggā pabbatavisamā nikkhamitvā aññamaññaṃ ālingitvā sabhāgāyissanti samassāsissanti – ‘diṭṭhā, bho, sattā jīvasi, diṭṭhā, bho, sattā jīvasi’ ti. Atha kho tesam, bhikkhave, sattānaṃ evaṃ bhavissati – ‘mayam kho akusalānaṃ dhammānaṃ samādānāhetu evarūpaṃ āyataṃ nātikkhayaṃ pattā. yaṃnūna mayam kusalam kareyyāma. kiṃ kusalam kareyyāma? yaṃnūna mayam paṇātipātā virameyyāma, idaṃ kusalam dhammaṃ samādāya vatteyyāma’ ti. te paṇātipātā viramissanti, idaṃ kusalam dhammaṃ samādāya vattissanti. te kusalānaṃ dhammānaṃ samādānāhetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti. tesam āyunāpi vaḍḍhamānānaṃ vaṇṇenapi vaḍḍhamānānaṃ dasavassāyukānaṃ manussānaṃ vīsativassāyukā puttā bhavissanti.*

<sup>79</sup> LBD pp.402-403; DN III 74: *atha kho tesam, bhikkhave, sattānaṃ evaṃ bhavissati – ‘mayam kho kusalānaṃ dhammānaṃ samādānāhetu āyunāpi vaḍḍhāma, vaṇṇenapi vaḍḍhāma. yaṃnūna mayam bhiyyosomattāya kusalam kareyyāma. kiṃ kusalam kareyyāma? yaṃnūna mayam adinnādānā virameyyāma... kāmesumicchācārā virameyyāma... musāvādā virameyyāma... pisunāya vācāya virameyyāma... pharusāya vācāya virameyyāma... samphappalāpā virameyyāma... abhijjham pajaheyyāma... byāpādaṃ pajaheyyāma... micchādīṭṭhiṃ pajaheyyāma... tayo dhamme pajaheyyāma – adhammarāgaṃvisamalobhaṃmicchādhammaṃ... yaṃnūna mayam mattheyyā assāma-petteyyāsāmaññābrahmaññākule jeṭṭhāpacāyino, idaṃ kusalam dhammaṃ samādāya vatteyyāma’ ti. te mattheyyā bhavissanti pettheyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṃ kusalam dhammaṃ samādāya vattissanti.*



**Table 19: Causes Leading to Long Life in Chakkavatti Sutta**

Do a good practice	Abstain from
1. abstain from taking life 2. refrain from taking what is not given 3. refrain from sexual misconduct 4. refrain from lying speech 5. refrain from slander 6. refrain from harsh speech 7. refrain from idle chatter 8. refrain from covetousness 9. refrain from ill-will 10. refrain from wrong views	1. incest 2. excessive greed 3. deviant practices
	Respect to
	1. mothers 2. fathers 3. ascetics 4. Brahmins 5. the head of the clan

From the table above we will see the causal factors underlying action or the sources of action leading to long life are the ten wholesome actions or *dasa kusala kamma*.

### 3.2.2 Step of Human Lifespan Increasing

The *Chakkavatti Sutta* in the *Dīgha Nikāya Pāṭikavagga* also makes the conclusion of the lifespan increasing step from the minimum up to 80,000 years till Buddha Metteyya will gain awakening because of persevered in these wholesome actions of them as the texts below:

And so they will do these things, and on account of this they will increase in lifespan twenty years and will live to be forty, their children will live to be eighty, their children to be a hundred and sixty, their children to be three hundred and twenty, their children to be six hundred and forty; the children of those whose lifespan is six hundred and forty years will live for two thousand years, their children for four thousand, their children for eight thousand, and their children for twenty thousand. The children of those whose lifespan is twenty thousand years will live to be forty thousand, and their children will attain to eighty thousand years.<sup>80</sup>

<sup>80</sup> LBD p.403; DN III 74: *Te kusalānaṃ dhammānaṃ samādānāhetu āyunāpi vaḍḍhissanti, vaṇṇenāpi vaḍḍhissanti. tesāṃ āyunāpi vaḍḍhamānānaṃ vaṇṇenāpi vaḍḍhamānānaṃ vīsativassāyukānaṃ manussānaṃ cattārīsavassāyukā puttā bhavissanti... cattārīsavassāyukānaṃ manussānaṃ asītivassāyukā puttā bhavissanti... asītivassāyukānaṃ manussānaṃ saṭṭhivassasatāyukā puttā bhavissanti... saṭṭhivassasatāyukānaṃ manussānaṃ vīsativassasatāyukā puttā bhavissanti... vīsativassasatāyukānaṃ manussānaṃ cattārīsavassasatāyukā puttā bhavissanti... cattārīsavassasatāyukānaṃ manussānaṃ dvevassasahassāyukā puttā bhavissanti... dvevassasahassāyukānaṃ manussānaṃ cattārīvassa- saḥassāyukā puttā bhavissanti... cattārīvassasahassāyukānaṃ manussānaṃ aṭṭhavassasahassāyukā puttā bhavissanti... aṭṭhavassasahassāyukānaṃ manussānaṃ vīsativassasahassāyukā puttā bhavissanti... vīsativassa- saḥassāyukānaṃ manussānaṃ cattārīsavassasahassāyukā puttā bhavissanti... cattārīsavassasahassāyukānaṃ manussānaṃ asītivassasahassāyukā puttā bhavissanti.*

**Table 20: Steps of Human Lifespan Increasing in Chakkavatti Sutta**

<b>Step</b>	<b>Lifespan (years)</b>	<b>Step of Human Lifespan Increasing</b>
Step 1	10 → 20	Children of those whose lifespan was 10 years will live for 20 years. was 20 years will live for 40 years. was 40 years will live for 80 years. was 80 years will live for 160 years. was 160 years will live for 320 years. was 320 years will live for 640 years. was 640 years will live for 2,000 years was 2,000 years will live for 4,000 years was 4,000 years will live for 8,000 years was 8,000 years will live for 20,000 years. was 20,000 years will live for 40,000 years. was 40,000 years will live for 80,000 years
Step 2	20 → 40	
Step 3	40 → 80	
Step 4	80 → 160	
Step 5	160 → 320	
Step 6	320 → 640	
Step 7	640 → 2,000	
Step 8	2,000 → 4,000	
Step 9	4,000 → 8,000	
Step 10	8,000 → 20,000	
Step 11	20,000 → 40,000	
Step 12	40,000 → 80,000	

### **3.3 Constituents of the Ten Unwholesome and Ten Wholesome Courses of Kamma**

#### **3.3.1 Ten Unwholesome Courses of Action**

The constituents of the unwholesome in the the *Sāleyyaka Sutta*.<sup>81</sup> In this section I will put forward only the ten courses of action to show the details and the constituents of them. The 10 unwholesome courses of actions and their manner of expression are summarized in the table as follows:

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<sup>81</sup> See MN I 285-289; MLDB pp.379-385.

**Table 21: Unwholesome Courses of Action**

Unwholesome Courses of Action		Expressed Through
1) <i>pāṇātipāto</i>	killling	<i>kāya kammā</i> (bodily deeds)
2) <i>adinnadānaṃ</i>	stealing	
3) <i>kāmesumicchācāro</i>	sexual misconduct	
4) <i>musāvādo</i>	False speech	<i>vacī kammā</i> (verbal deeds)
5) <i>pisuṇavācā</i>	divisive speech	
6) <i>pharusāvācā</i>	harsh speech	
7) <i>samphaplāpo</i>	frivolous chatter	
8) <i>abhijjhā</i>	covetousness	<i>mano kammā</i> (mental deeds)
9) <i>byāpādo</i>	ill will	
10) <i>micchādiṭṭhi</i>	wrong view	

The *Sāleyyaka Sutta* is the locus classicus for the teaching on the “courses of kamma” (*kamma-patha*), of which there are the ten wholesome courses of kamma (*kusala kamma-patha*) and the ten unwholesome courses of kamma (*akusalakamma-patha*).

*Sāriputta* succinctly defines these key aspects of kamma in the *Sammādiṭṭhi Sutta*, along with the “roots of wholesome kamma” (*kusalamūla*) and the “roots of unwholesome kamma” (*akusalamūla*).<sup>82</sup> The following notes based only on the commentary,<sup>83</sup> with updates to reflect our current conditions.

That which is wholesome (*kusala*) is praiseworthy and brings pleasant result. Wholesome actions have wholesome roots of non-hate, non-greed and/or non-delusion. That which is unwholesome (*akusala*) is blameworthy and brings painful result or it is defiled (with the influxes). They are rooted in greed, hate and delusion, and they build up the latent tendencies of sensual lust, aversion and ignorance. Let us now examine each of the ten unwholesome courses of action (*akusala kamma-patha*) in terms of their constituent factors.

**1) Killing** “Killing living beings” (*pāṇātipātā*) means the slaughter of a living being, the destruction of a living being. Here a “living being” (*pāṇa*) is, in the conventional sense, a being (*satta*); in the ultimate sense, it is the life-faculty. There are these five constituents (*sambhāra*) of killing a living being:<sup>84</sup>

- (1) a living being (that is, a being with breath and consciousness),

<sup>82</sup> MN I 46.

<sup>83</sup> Ps I 196-206.

<sup>84</sup> See Vin III 68-86.

- (2) the awareness that it is a living being,
- (3) the intention to kill,
- (4) the effort, and
- (5) the consequent death of the being.

Killing is wrong because life is of the highest value to all living beings, especially those with higher intelligence. To destroy life is to destroy the chances of the being gaining awakening (overcoming suffering).

**2) Stealing**, or more technically “taking the not-given” (*adinnādāna*) is the removal of an others’ property, that is, taking by theft or deceit. Here, “the not-given” is another’s possession, which its rightful owner has earned or worked for, or justly obtained, and used blamelessly. These are the five constituents of taking the not-given:<sup>85</sup>

- (1) another’s property
- (2) the awareness that it is another’s property
- (3) the intention to steal
- (4) the effort
- (5) the consequent removal of the object

Stealing is the removal or enjoyment of any property that rightfully belongs to others, especially on which their lives and those they support depend. Effectively, stealing is taking away the happiness of others since one’s property brings one to happiness.

**3) Sexual misconduct**, or technically “misconduct in sensual pleasures” (*kāmesu micchācāra*). Here, “sensual pleasures” (*kāmesu*) refers specifically to sexual intercourse. “Misconduct” refers to any transgression by way of any of the “doors” or bodily orifices. In broad terms, it refers to any violation of the person of another (regardless of sex), especially in non-consensual intercourse. However, the following persons are not being violated or sexualized in any way, that is to say:

- (1) minors (children and those below the age of consent)
- (2) those betrothed to another (committed to another or engaged to be married)
- (3) those protected by the law or the state (such as wards of the state)<sup>86</sup>
- (4) those who are married (ie extramarital sex)
- (5) those bound by vows (such as monastics and celibates)
- (6) those who do not give their consent.

There are four constituents of sexual misconduct:

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<sup>85</sup> See Vin III 41-67.

<sup>86</sup> See §8 in ref. to “one protected by the law” (*sa, paridaṇḍa*) MN I 320.

- (1) a forbidden person (any of the four mentioned above)
- (2) the mind to enjoy
- (3) the effort to engage
- (4) enjoying the object, or consenting to the union of sexual organs.<sup>87</sup>

Traditionally, sexual misconduct is said to have occurred when one has an evil intention and does it with a “forbidden” partner or victim: this is merely the “respect for another’s person.” However, the essence of the precept against sexual misconduct is that of “respect for another.” In other words, even when one’s spouse or lover declines to have a relationship, one has to respect that refusal. Otherwise, it amounts to breaking the third precept

**4) Lying**, or “false speech” (*musāvāda*): here “false” (*musā*) refers to the verbal effort or body language made by one bent on deceiving another. “False” also means an unreal, untrue statement; and “speech” (*vāda*) refers to the communication of that false statement. There are these four constituents of false speech:

- (1) a false situation
- (2) the mind to deceive
- (3) the appropriate effort (verbal or physical)
- (4) the communicating of that intention to another.

Lying is false communication, especially with ill intent. When we knowingly with the truth or do nothing that could otherwise prevent suffering or harm to another, the fourth precept is broken, too. For example, when we meet a traveller who is heading toward certain in a dangerous forest, but we, with ill intent, do not warn him, and as a result, he dies. Even though we have not spoken anything— indeed, because we have spoken nothing, when we should have said something helpful—we have here committed the bad mental kamma of ill will.

**5) Divisive speech** (*pisuṇavācā*), or malicious talk, that is, the communication, by body or by speech, to cause division among others or to endear oneself to another. There are these four constituents of divisive speech:

- (1) another party (person or group) to be separated or alienated
- (2) the intention to divide, or the desire to endear oneself
- (3) the appropriate effort
- (4) the communicating of that intention to that person.

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<sup>87</sup> Ps I 199 adds that if the unwilling victim gives “consent” (*adhivāsana*) during the course of union, the victim would then break the precept, too. Technically, in such cases, the precept is broken only when the person is a forbidden one. If the erstwhile unwilling partner (who midway consents) is a free adult, then he or she does not break the precept.

Although divisive speech breaks up a group, it is not divisive to admonish a group of people or cult members bent on vices or false teachings (cheating, gambling, debauchery, superstition, etc), even when some of them, realizing the error of the ways, break away from the group or cult.

**6) Harsh speech** (*pharusavācā*) is the kind of speech by which one makes both oneself and another feel hurt or negative, the kind of speech which is also itself harsh, being unpleasant both to the ear and to the heart. There are these three constituents of harsh speech:

- (1) another to be abused
- (2) a hating mind
- (3) the abusing.

Only when there is an ill intention in the speaker's mind, is there harsh speech. This commentary story illustrates the principle. A village boy, it is said, went to the forest without heeding his mother's words. Unable to make him turn back, she scolded him, saying: "May a wild buffalo chase you!" Then a buffalo appeared before him in the forest. The boy made an act of truth, saying: "Let it not be as my mother said but as she thought!" The buffalo stood as though tied there. As such, although the means employed was that of hurting the feelings, but because of the gentleness of her mind it was not harsh speech. Sometimes, parents even say to their children, "May robbers chop you to pieces!" yet they do not even wish a lotus leaf to fall upon them. And teachers and preceptors sometimes say to their pupils, "What is the use of these shameless and heedless brats? Drive them out!" yet they wish for their success in learning and attainment.<sup>88</sup>

**7) Frivolous chatter** (*samphappalāpavācā*), that is, idle gossip, useless talk, which can be communicated verbally and through the body. There are two constituents of frivolous chatter:

- (1) the intention of purposeless chatter
- (2) the communicating of it.

Polite conversation (such as asking after another's health, etc) or telling fairy tales and stories to children for their healthy emotional and moral development are not frivolous chatter. Any kind of well intentioned talk (free from the three unwholesome roots) aimed at ridding greed, hate or delusion from another's mind is not frivolous talk.

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<sup>88</sup> See Ps I 201.

**8) Covetousness** (*abhijjhā*) is the desire for the property of another. It occurs through inclination towards them, with the wish, “Oh, that these were mine!” There are these two constituents of covetousness:

- (1) another’s goods
- (2) the inclination for them to be one’s own.

**9) Ill will** (*vyāpāda*) is that which injures another’s welfare and happiness. It is the mental defect of wishing for the hurt or destruction of others. There are these two constituents of ill will:

- (1) another being
- (2) the wish for that being’s harm or destruction.

**10) Wrong view** (*micchādiṭṭhi*) is the inability to see things as they really are (such as the denial of good and evil, of *kamma*). There are these two constituents of wrong view:

- (1) a mistaken manner of grasping the ground for the view
- (2) the arising of that false basis.

It is more blameworthy when it involves “belief in a fixed destiny” (*niyatāmicchādiṭṭhi*), that is, the denial of the moral efficacy of action (*kamma*).<sup>89</sup> Wrong view is the most difficult course of *kamma* to detect or remove, especially when one is habitually unmindful. One is more likely to see another’s “wrong view” than one’s own. For this reason, patience and compassion are helpful virtues in bringing both oneself and others to the right path. The most important basic spiritual practice here is the mindfulness of impermanence.

### 3.3.2 Ten Wholesome Courses of Conducts

There are three types of right conducts a human being is capable right conducts.

- 1) Right conducts with body
- 2) Right conducts with speech
- 3) Right conducts with mind

#### 1) There are three sub divisions of right conducts with body.

1.1) Abstain from killing of living creatures of all sorts, abstain being wicked with bloody hands, not engaged in killing living creatures in whatever method, being compassionate towards living beings of all sorts

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<sup>89</sup> For various examples, see *Sāmaññaphala Sutta* (DN I 47) & *Sandaka Sutta* (MN I 513).

1.2) Abstain from stealing possessions belonging to others whether in village or in forest not given to him with deceived mind status

1.3) Abstain from misbehaving sexually with women, who are protected by mother, protected by father, protected by mother and father, protected by brother, protected by sister, protected by relations, protected by the clan, protected by dhamma, those having a husband, those consented for marriage, those who are promised for marriage on a future day in whatever way (by garlanding etc).

## **2) There are four sub divisions of right conducts with speech.**

2.1) There is one who abstain from telling lies, in an assembly, amidst people, amidst relations, amidst royal court or government. There when asked by Judges to tell what he knows, without knowing, he would say that he don't know, with knowing, would say that he does know. Without seeing, would say that he did not see and seeing would say that he saw. As mentioned he would not lie knowingly even due to self benefitor due to influence of others or due to a bribe or a reward offered.

2.2) One would abstain from slander, hearing from here, does not go elsewhere and tell to disunite or to split here. Hearing from elsewhere, would not tell here to disunite or to split there. Thus, would unite the disunited would bring together the split ones. Take pleasure on uniting up groups, would speak to create unity among groups.

2.3) One would not talk roughly, does not talk words that make others angry, speak words that are pleasant, words that others like. His talk paves way to bring together everybody.

2.4) One would abstain from frivolous talk and gossip, would talk that is suitable to that moment, would talk that is truth, would talk that is meaningful, would talk that is conductive to *dhamma* or *vinaya*.

## **3) There are three sub divisions of correct conducts with mind.**

3.1) One would abstain being greedy, would not think greedily on other's wealth, would not desire the wealth belonging to others to be his.

3.2) One would not be angry. His mind is not defiled and without destructive thoughts of others would think of loving kindness on all beings.

3.3) One would be of right views as follows. Would think there is merit (*vipaka*) on giving, merit on worshipping (alms giving), merit on helping and looking after others, merit on good deeds (actions) or bad deeds (*kusala kamma* and *akusala kamma*), there is a thing called present world, there is a thing called world after death, thinks there is specialty in mother, thinks there is specialty in Father, do believe in spontaneous births of beings (birth in hell, heaven etc), do believe in recluses and Brahmins who has gained wisdom that had enabled them to gain inpaths to see this world and the other worlds.



### 3.4 Kamma and Mechanism Lead to Deterioration of Āyu

In Buddhism, *kamma* has a specific meaning; it means only volitional action, not all action.<sup>90</sup> To decide if an action or deed qualifies as *kamma* and which side it belongs to, we have to look at the intention. Therefore, *kamma* means an intentional action and can be performed in three ways: through the body, the words, and the thoughts. *Kamma* or an intentional action can be categorized in two ways.

- 1) Wholesome *kamma*
- 2) Unwholesome *kamma*.

The Buddha had the following to say about the law of *kamma* that “All beings possess their own *kamma*, are heirs to their own *kamma*. Their *kamma* define their rebirth, their race, their refuge. *Kamma* differentiates beings into crudeness and refinement.”

#### 3.4.1 Classification of Kamma

In the *Anguttaranikāya Devadūtavagga Nidānasutta*<sup>91</sup> the Lord Buddha characterized *kamma* according to the timeframe into three periods as follows:

1) The first Period: ***Diṭṭhadhammavedanīyakamma*** – *kamma* which gives its consequences in the current existence as a human being, a celestial being, an animal, a *Peta*, an *Asurakaya*, etc. *Kamma* which has immediate effects can be seen in the examples where a criminal is caught dead or a bee which dies immediately after it stings another being. This type of *kamma* gives its consequences right now in this existence and continues on into future existences.

2) The second Period: ***Upapajjavedanīyakamma*** – *kamma* which gives its consequences in the next existence. For example, if an individual performs this type of *Kamma* as a human being, after he/she dies, he/she is reborn as a celestial being. It is during his/her existence as a celestial being that this type of *kamma* will give its effect.

3) The third Period: ***Aparapariyavedanīyakamma*** – *kamma* which gives its consequences in future existences and will stop only after the individual is freed from all defilements.

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<sup>90</sup> Rahula, Wapola, **What the Buddha Taught**, (Bangkok: Kuyusapha, 1999), p. 32.

<sup>91</sup> AN I 134-135; NDB pp. 49-50.

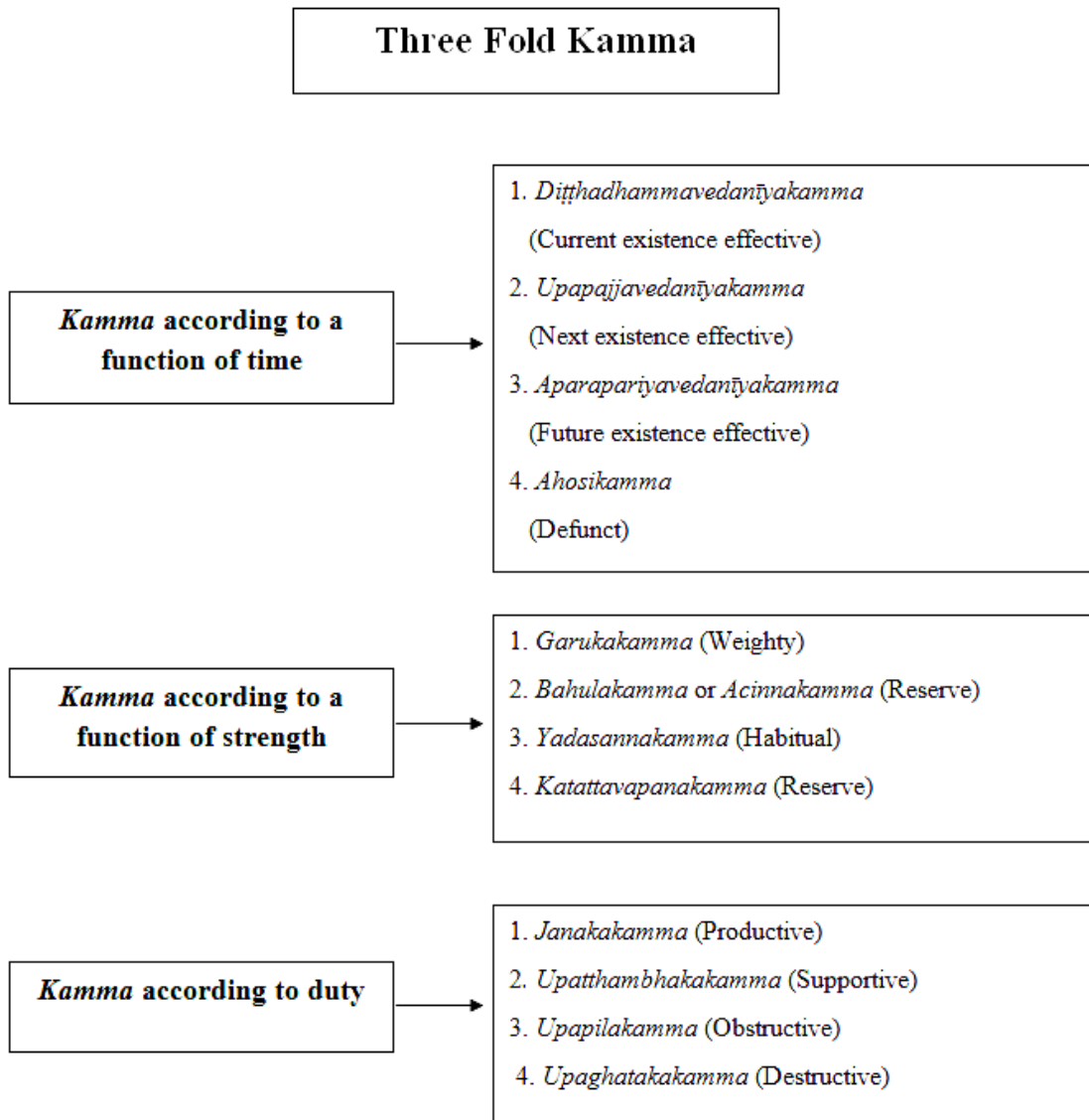
In the *Visuddhimagga* the work of *Buddhaghosa*<sup>92</sup> provides the overall structure of *kamma* and categorizes it into twelve categories and three main types<sup>93</sup> as follows:

- 1) The first type is the *kamma* which gives its consequences as a function of time. There are four categories as follows:
  - (1) ***Diṭṭhadhammavedanīyakamma***  
Kamma which gives its consequences in the current existence.
  - (2) ***Upapajjavedanīyakamma***  
Kamma which gives its consequences in the next existence.
  - (3) ***Aparapariyavedanīyakamma***  
Kamma which gives its consequences in future existences.
  - (4) ***Ahosikamma***  
Kamma which is nullified. Both good and bad *kamma* no longer give their consequences.
- 2) The second type is the *kamma* which gives its consequences as a function of strength. They are four categories as follows:
  - (1) ***Garukakamma***  
Weighty *kamma*. It can be either good or bad.
  - (2) ***Bahulakamma* or *Acinnakamma***  
Habitual *kamma*. It can be either good or bad.
  - (3) ***Yadasannakamma***  
Good or bad *kamma* which is recalled near the time of death.
  - (4) ***Katattavapanakamma***  
Good or bad *kamma* which occurs unintentionally.
- 3) The third type is the *kamma* which gives its consequences according to duty. There are four categories as follows:
  - (1) ***Janakakamma***  
Good or bad *kamma* which dictates one's rebirth.
  - (2) ***Upatthambhakakamma***  
Good or bad *kamma* which has a supportive role.
  - (3) ***Upapīlakamma***  
Good or bad *kamma* which has an oppressive role.
  - (4) ***Upaghatakakamma* or *Upacchedakakamma***  
Good or bad *kamma* which has a destructive role.

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<sup>92</sup> Buddhaghosa was a very important commentator during the tenth Buddhist century. He was a Buddhist monk from the kingdom of Magadha in ancient India.

<sup>93</sup> Preecha Kunawithi, "The Buddhist doctrine of karma and its results", Thesis of Master of art Degree, (Graduate School, Chulalongkorn University), 1978.



**Figure 2: 3 Main Types of Kamma and Categorization into 12 Categories**

### 3.4.2 Deterioration of Āyu in Culakammavibhanga Sutta

The causes leading to deterioration of *āyu* on *akusala kamma* the way that leads to short life in accordance with the *Majjhima Nikāya Majjhimanipāṇāsa Culakammavibhanga Sutta*<sup>94</sup> shows

Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. But if, on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, Then, wherever he is reborn he is short-lived. This is the way, student, that leads to short life, namely, one kill living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings.<sup>95</sup>

The texts above present the causes of human state with deterioration wherever he reborn by kamma that leading to a short life.

- |                                       |                                    |
|---------------------------------------|------------------------------------|
| 1) <i>pāṇātipātī hoti</i>             | 1) to be a killer of living beings |
| 2) <i>luddo</i>                       | 2) murderous                       |
| 3) <i>lohitapāṇī hatapahate</i>       | 3) bloody-handed                   |
| 4) <i>niviṭṭho</i>                    | 4) given to blows and violence     |
| 5) <i>adayāpanno sabbapāṇabhutesu</i> | 5) merciless to living beings      |

#### 3.4.2.1 Relation of Four Kammās Leads to Short-Life

According to *Culakammavibhanga Sutta* above there are the explanations on the commentary of *Majjhimanikāya Uparipāṇāsa* or *Papañcasūdanī* with giving the relation of bad-action which is the backing of kammās to the way leads to short-lived. The texts in this commentary are divided into shortly and separate to explain by the title and the type of kammās that:

Herein, *appāyukasam vattanikā esā māṇava paṭipadā, yadidaṃ pāṇātipātī* means ‘which kammās are make the life of another living being to death, those kammās are the way that leads to short life’. How does this way lead to a short life? There are 4 categories: 1) *kamma* which has an oppressive role

<sup>94</sup> MN III 202: *Idha māṇava, ekacco itthi vā puriso vā pāṇātipātī hoti luddo lohitapāṇī hatapahate niviṭṭho adayāpanno sabbapāṇabhutesu. So tena kammāna evaṃ samantena evaṃ samādinna kāyassa bhedaṃ param maraṇā apāyaṃ duggatim vinipātaṃ Nirayaṃ upapajjati. No ce kāyassa bhedaṃ param maraṇā apāyaṃ duggatim vinipātaṃ Nirayaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, appāyuko hoti. Appāyukasamvattanikā esā māṇava paṭipadā, yadidampāṇātipātī hoti luddo lohitapāṇīhatapahateniviṭṭho adayāpanno sabbapāṇabhutesu.*

<sup>95</sup> MLDB pp.1051-1052.

(*upapīlakakamma*), 2) *kamma* which has a destructive role (*upacchadaka-kamma*) 3) *kamma* which dictates one's rebirth (*janaka-kamma*) 4) *kamma* which has a supportive role (*upatthambhakakamma*).<sup>96</sup>

1) **Upapīlakakamma**— *kamma* which has an oppressive role. The *upapīlakakamma* disrupt both *kamma* that are the *janakakamma* and *upapīlakakamma*, itself. For example, a person was born with healthiness, being disrupted by obstructive *kamma* (*upapīlakakamma*) he developed a tumor and to undergo a surgery. He will go through physical difficulties for a certain period of time unless another *upapīlaka* of *kusala kamma* assisted him in ridding the ailment.<sup>97</sup>

In the *Papañcasūdanī* shows the mechanism of *kamma* which has an oppressive role (*upapīlakakamma*) that *upapīlakakamma* in the history that occurred with forceful *kamma*, the matter was raised to say that 'If we know before, we would not let it happen'.... This is the cause of *upapīlakakamma* since originally when the baby born in mother's womb. Mother has not been feeling airy or happy and the affliction has been occurred to the parents. It would be harm since originally when the baby born in mother's womb. The property in a house has been ruined such as by the influence of the king that is like the salt dissolve in the water.<sup>98</sup>

And present the yield of *kamma* which has an oppressive role with the example when milking cows into the pot there is no milk the cow herds be cruel, blind and be handicap. The epidemic is spread in the corral. The bondman disobeyed. Rice sprouts that were strewed will not grow, if in the house it will be destroyed in the house, if in the forest it will be also destroyed in the forest. Something for assuage the hunger and the thirst in short supply continuously. No support things for pregnancy maintenance. When the baby was born mother's breast milk will lack of. When the baby has no supported for maintenance he will be ill-used, be without flavor, be wither, be useless. All of this is in the name of *upapīlakakamma*.<sup>99</sup>

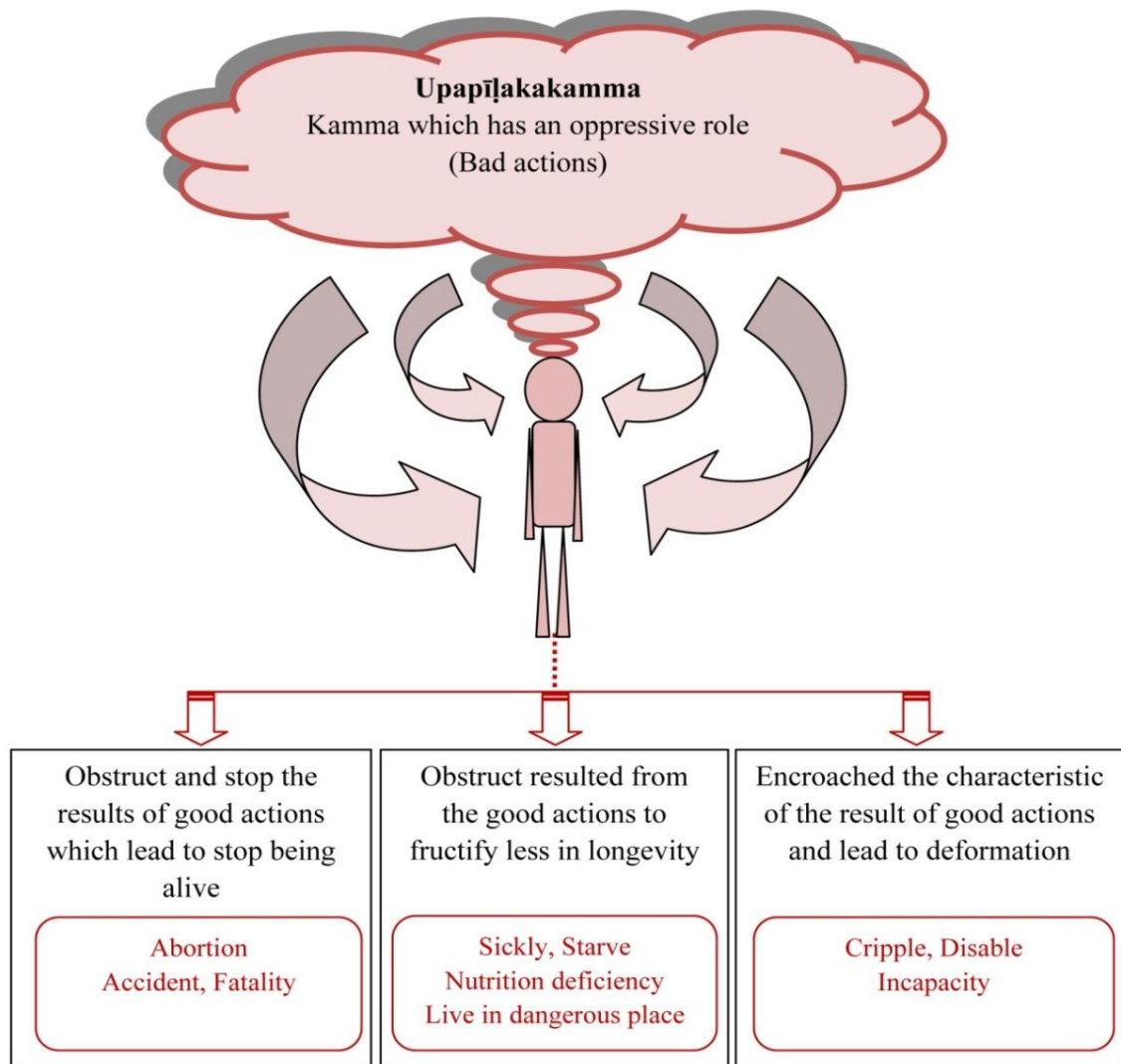
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<sup>96</sup> Ps V 11: *Appāyukasamvattanikā esā māṇava paṭipadā, yadidaṃ pañātipātī yaṃ idaṃ pañātipāta kammaṃ. esā appāyukasamvattanikā pañātipātī. kathampanasā appāyukataṃ karoti. cattāri hi kammani upapīlakaṃ upacchadakaṃ janakaṃ upatthambha-kanti.*

<sup>97</sup> Phanit Jetjiravat, “**Direction Causal Link Between Illness and Karma: A Buddhist Perspective**” Thesis of Master of Arts, (International Master Degree of Arts Programme, Graduate School, Mahajulalongkornrajavidyalaya University, 2007), p. 57.

<sup>98</sup> Ps V 11-12: *Balavakammena hi nibbattaṃ pavatte upapīlakaṃ āgantva atthato evaṃ vadati nāma. sac' āhaṃ paṭthamataṃ jāneyyaṃ na te idha nibbattitūṃ dadeyyaṃ.... tattha darakassa matukuchiyaṃ nibbattakālato paṭṭhāya mātu assādo vā sukhaṃ vā na hoti. matāpitunnaṃ pīlā va uppajjati. evaṃ parissayaṃ upaneti. dārakassa pana mātukucchimhi nibbattakālato paṭṭhāya gehe bhogā udakaṃ pattvā loṇaṃ viya rājadānaṃ vasena nassanti.*

<sup>99</sup> Ps V12: *Kumbhadohanā dhenuyo khīraṃ na denti. suratā goṇā caṇḍā honti, kāṇā honti, khuñjā honti, gomaṇḍale rogopatati. dāsādayo vacanaṃ na karonti, vāpitaṃ sassaṃ na jāyāti. gehagataṃ gehe araṇṇagataṃ araṇṇe nassati. anupubbena ghāsacchādanmattaṃ dullabhaṃ hoti, gabbhāparihāro na hoti. vijātakāle mātuthaṇṇaṃ chijjati. dārako parihāraṃ alabhanto pīlito nirojo niyyūso kasaṭo hoti. idaṃ upapīlakakammaṃ nāma.*



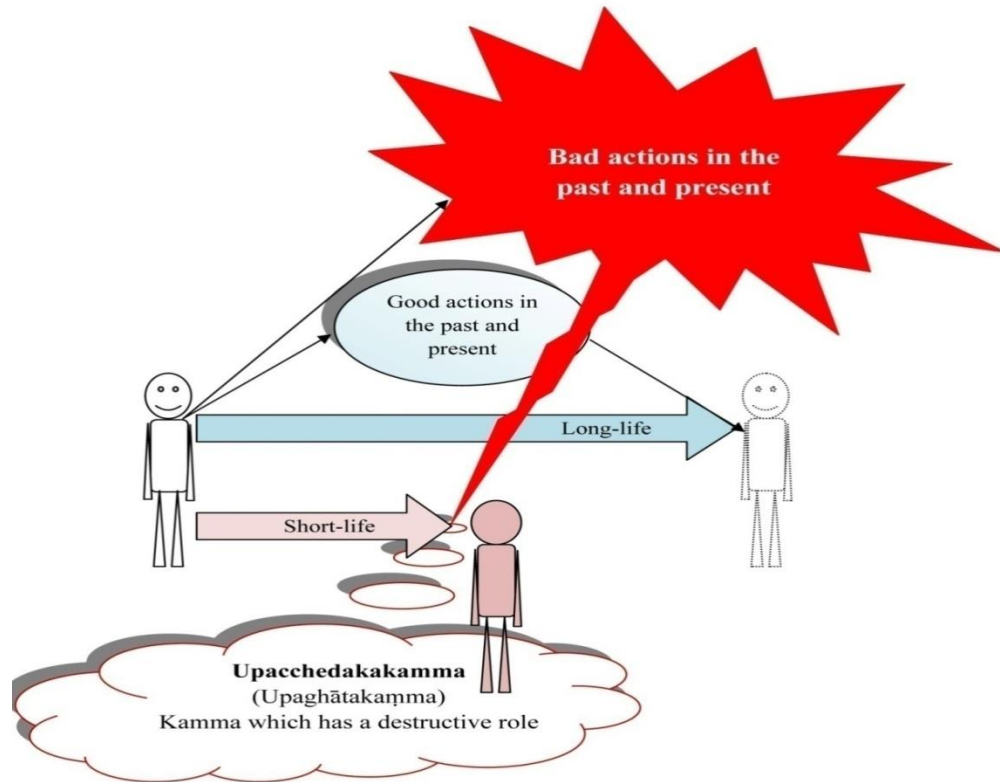
**Figure 3: The Effects of Upapīlakakamma**

2) *Upacchedakakamma*– *kamma* which has a destructive role. The *upaghātakamma* or *upaghātakamma* (destructive) produces its fruit because of unwholesome *kamma* committed in the past ripen. The destructive *kamma* destroy the life of person, who has been originally destined to live long, either by an incurable illness or an accident. With respect to an incurable illness, it usually developed from *upapīlaka* of *akusala kamma*.<sup>100</sup>

In the *Papañcasūdanī* also presents the mechanism of *kamma* which has a destructive role (*upacchedakakamma*). Who was born with *kamma* leads to long-life, *upacchedakakamma* will come to deprive the time of living like the man went to the eight cows and shoot an arrow, then other man just only obstructed an arrow with the wood. So, an arrow was fail through on that place as *upacchedakakamma* must be

<sup>100</sup> Op. cit. , “ Direction Causal Link Between Illness and Kamma: A Buddhist Perspective”, p.58.

deprive the life time of the man who was born with *kamma* leads to long-life with the same condition. How to action? Other case, a man who was taken to the forest of bandits and wade into the source of feral fishes or he was taken into others dangerous places these are the name of *upacchedakakamma*. This *upacchedakakamma* can be called *upaghātakamma*.<sup>101</sup>



**Figure 4: The Effects of Upacchedakakamma (Upaghātakamma)**

3) *Janakamma*– *kamma* which dictates one’s rebirth. *Kamma* leads to fertilization, its name *janakakamma*.<sup>102</sup> *Janakakamma* sends human who commit bad thing with *akusalacitta* to reborn in hell, the animal kingdom, realm of hungry ghosts, and host of demons. Human who commit bad thing with *dosamulacitta*, go to reborn in hell. Human who commit bad thing with *mohamulacitta*, go to reborn in the animal kingdom. Human who commit bad thing with *lobhamulacitta*, go to reborn in realm of hungry ghosts or host of demons. *Janakakamma* sends human who commit good thing with *lokiyakusalacitta* to reborn in the world of man, the heavenly world, and the brahma world. Human who commit good thing with *mahakusalacitta*, go to reborn in

<sup>101</sup> P s V 12: *Dīghāyukakammenapana nibbattassaupacchedakakammaṃāgantvā āyūṃ chindatī. yathā hi puriso aṭṭhūsabhagamaṇaṃ katvā saraṃ khipēyya; taṃ añño dhanuto muttamattaṃ muggarena paharivā tatth’ eva pāteyya. evaṃ dhīghāyukakammena nibbattassa upacchedakakammaṃāyūṃ chindatī. kiṃ karotī. corāṇṭaviṃ pavesetī, vālamacchodakaṃ otāretī. aññataraṃvā pana saporissayaṃ ṭhānaṃ upaneti. idaṃ uppacchedakakammaṃnāma; upaghāṭakan tipietass’ eva nāmaṃ.*

<sup>102</sup> P s V 12: *paṭisandhinibbattaṃ pana kammaṃ janakammaṃ nāma.*

the world of man or the heavenly world. Human who commit good thing with *rupavacarakusalacitta* or *arupavacaracitta* go to reborn in the brahma world.

4) *Upatthabhakakamma*– *kamma kamma* which has a supportive role. The *upatthabhakakamma* likens the mother or nanny who support and nourish a child life the *akusla upatthambakakamma* supports a person with ailment through out his life. Unless he receives assistance from the *upapilaka* of *kusalakamma* the ailment can be cured. This means a person can find the right physician who can give him the right treatment and the right medicine.<sup>103</sup>

### 3.4.2.2 Relation of Pāṇātipāta in Four Kammās

The Papañcasūdanī<sup>104</sup> presented that in 4 types of kamma: 1) upapilakakamma 2) upachedakakamma 3) janakakamma 4) upatthambhakakamma, the first and the second kamma are only bad kamma. In two bad kammās upapilakakamma and upachedakakamma pāṇātipāta kamma is the way to be short-lived with being in upachedakakamma. Another explanation said that good-kamma of this man who has the several making the life of other living being to death is not enormous good. It cannot be reached to reborn in long-lived. Pāṇātipāta is leading to short-lived with this reason. Any way to impose the fertilization leads to short-lived or to take birth in hell by sannīṭṭhānājetanā. This is the reason of the way that leading to short-life by pubbacetanā and aparacetanā.<sup>105</sup>

## 3.5 Relation of the Prosperity and the Law of *Kamma*

### 3.5.1 The Way Leads to Long-Life in the *Culakammavibhanga Sutta*

According to the chapter three it concerned to the way leading to short life, and in other way round the way leading to long life are also mentioned in *Culakammavibhanga Sutta*. It is a knowhow to the way leading to long life concerned with abstaining from the taking of life.

But then there is the case where a woman or man, having abandoned the killing of living beings, abstains from killing living beings, and dwells with the rod laid down, the knife laid down, scrupulous, merciful, & sympathetic for the welfare of all

<sup>103</sup> Op. cit. , “ **Direction Causal Link Between Illness and Kamma: A Buddhist Perspective**”, p. 57.

<sup>104</sup> Ps V 13: *Imesu catusu purimāni dve akusalān’ eva, janakam kusalam pi akusalam pi, upatthabhakam kusalam eva. Tattha pāṇātipātakammaṃ upachedakabhāvena appāyutakasam vattanikam hoti. Pāṇātipātinā vā kataṃ kusalakammaṃ ulāraṃ na hoti. Dighāyukam paṭisandhim janetuṃ na sakkoti. Evaṃ pāṇātipāto appāyutakasam vattaniko hoti, paṭisandhim eva vā niyāmettavā uppāyukam karoti. Sannīṭṭhānājetanāya vā niraye nibbattati. Pubbāparacetanā hi vuttanāyena appāyuko hoti.*

<sup>105</sup> See more details about *pubbacetanā* and *aparacetanā* in the commentary of MN III *Cūlayamakavaggo, Mahādhammasamādānasuttavaṇṇanā*.



living beings. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination, in the heavenly world. If, on the break-up of the body, after death — instead of reappearing in a good destination, in the heavenly world — he/she comes to the human state, then he/she is long-lived wherever reborn. This is the way leading to a long life: to have abandoned the killing of living beings, to abstain from killing living beings, to dwell with one's rod laid down, one's knife laid down, scrupulous, merciful, & sympathetic for the welfare of all living beings.<sup>106</sup>

**This is the way leading to a long life:**

- 1) to have abandoned the killing of living beings
- 2) to abstain from killing living beings
- 3) to dwell with one's rod laid down
- 4) one's knife laid down
- 5) scrupulous
- 6) merciful
- 7) sympathetic for the welfare of all living beings

**3.5.2 Relation of Kammās Affecting Longevity**

In the *Papañcasūdanī* commentary of *Majjhima Nikāya* on the commentary of *Culakammavibhanga Sutta* explain the characters of *Upatthambhakakamma* kamma which has a supportive role that the details are in the chapter two. The protection one from harms and give the benefit to one who was born with good *kamma* abandoning the killing of living beings appear in the *Papañcasūdanī*.

In this Pāli texts '*Dīghāyukasaṃvattanikā esā māṇava paṭipadā*' means abandoning the killing of living beings in the history that occurred with weakness *kamma*, the matter was raised to say that 'If we know before, we would not let you born here we will let you born only in the heaven. So be it, it doesn't matter where were you born we will foster you. How to foster? It is to break the peril to be wrecked, to make the wealth to be arise'<sup>107</sup>

The next explanation is the effect of each type in good deed *kamma* that is not killing which leading to long life. There are also in the *Papañcasūdanī*. According to *upatthambhakakamma* father and mother feel happy and feel relieved since the baby has been born in mother womb. The dangers from human being and not human being

<sup>106</sup> See also MN III 243.

<sup>107</sup> Ps V 13: *Dīghāyukasaṃvattanikā esā māṇava paṭipadāti ettha parittakammenapi nibbattaṃ pavatte etaṃ pāṇātipātā viratikammaṃ āgantvā atthato evaṃ vadati nāma – ‘‘sacāhaṃ paṭhamataraṃ jāneyyaṃ, na te idha nibbattituṃ dadeyyaṃ, devalokeyeva taṃ nibbattāpeyyaṃ. hotu, tvaṃ yattha katthaci nibbatti, ahaṃ upatthambhakakammaṃ nāma thambhaṃ te karissāmi’’ ti upatthambhaṃ karoti. kiṃ karoti? parissayaṃ nāseti, bhoge uppādeti.*

which normal happen will disappear. *Upatthambhakakamma* will make the dangers to perish. The estimate of property was unlimited in their house since the baby was born in mother womb. The treasures came together to their house both of front and behind the house. The father and mother approached happiness with the properties that were brought to them. The cows produced a lot of milk. Herd cow was in peace. Rice seedlings that were sown are repletion. A man without being told brought the property made by prosperity or property that he temporary and gave by himself. All followers such as the servant were obedient. The employment was not decline. The baby got care during pregnancy. Many pediatricians came together. The baby who was born in rich family will get the position of millionaire if born in various families such as the court official will get the position of court official. *Upatthambhakakamma* has given windfall that happen with this reason. He has not harm and is wealthy and lead to long life. His action by abandoning the killing of living beings is leading to long-lived with this reason. Or other good deeds which were done by one who did not kill, can makes one stately and come to fertilized in womb to be born in the long life. It can be reached to reborn in long life like this. Or to impose the fertilization leads to long-lived or to take birth in heaven by *sanniṭṭhāna jetanā*. This is the reason of the way that leading to long-life by *pubajetanā and aparajetanā*.<sup>108</sup>

### 3.6 Summary of the Chapter

In conclusion, I have studied the deterioration of *āyu* in the *Cakkavatti Sutta* regarding the performance of a decrease in the human lifespan that the causal factors underlying action or the sources of action leading to short life are the perpetration in ten unwholesome actions or *dasa-akusalakamma*. A number of decreasing step by about half with each generation suggested by the lifespan at 80,000 years down to minimum 10 years till seven days long holocaust (*migasaññī*) happened.

The prosperity of *āyu* in the *Cakkavatti Sutta* regarding the performance of an increase in the human lifespan that the causal factors underlying action or the sources of action leading to long life are the perseverance in ten wholesome actions or *dasakusala kamma*. A number of increasing step by about half with each generation

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<sup>108</sup> Ps V 13: *Tattha dārakassa mātukucchiyaṃ nibbattakālato paṭṭhāya mātāpitūnaṃ sukhameva sātameva hoti. yepi pakatiyā manussāmanussaparissayā honti, te sabbe apagacchanti. evaṃ parissayaṃ nāseti. dārakassa pana mātukucchimhi nibbattakālato paṭṭhāya gehe bhogānaṃ pamāṇaṃ na hoti, nidhikumbhiyo puratopi pacchatopi gehaṃ pavaṭṭamānā pavisanti. mātāpitāro parehi ṭhapitadhanassāpi sammukhībhāvaṃ gacchanti. dhenuyo bahukhīrā honti, goṇā sukhasīlā honti, vappaṭṭhāne sassāni sampajjanti. vaḍḍhiyā vā sampayuttaṃ, tāvakālikāṃ vā dinnāṃ dhanāṃ acoditā sayameva āharitvā denti, dāsādayo suvacā honti, kammantā na parihāyanti. dārako gabbhato paṭṭhāya parihāraṃ labhati, komārikavejjā sannihitāva honti. gahapatikule jāto seṭṭhiṭṭhānaṃ, amaccakulādīsu jāto senāpatiṭṭhānādīni labhati. evaṃ bhoge uppādeti. so aparissayo sabhogo ciraṃ jīvātīti. evaṃ apāṇātipātakammaṃ dīghāyukasamvattanikaṃ hoti. apāṇātipātīnā vā kataṃ aṇṇampi kusalaṃ uḷāraṃ hoti, dīghāyukapaṭisaṇḍhiṃ janetuṃ sakkoti, evampi dīghāyukasamvattanikaṃ hoti. paṭisaṇḍhimeva vā niyāmetvā dīghāyukaṃ karoti. sanniṭṭhānacetanāya vā devaloke nibbattati, pubbāparacetanāhi vuttanayena dīghāyuko hoti.*

suggested by the minimum lifespan at 10 years up to 80,000 years till Buddha Metteyya will gain awakening.

The ten unwholesome is from the three types of false conducts a human being is capable of false conducts with body, word and mind. False conducts with body are sin from the taking of life, taking what is not given and sexual misconduct. False conducts with word are sin from lying speech, slander, harsh speech and idle chatter. False conducts with mind are sin from covetousness, ill-will and wrong views. These are concerned with the law of *kamma*. In the *Culakammavibhanga Sutta* give the concept about the way leading to short-life with the relation of the deterioration and the law of *kamma* such as misbehavior from taking life is the way leading to short-life, in which case an explanation is in the commentary *Papañcasūdanī* by a function of time, a function of strength and according to duty of *kamma*.

The ten wholesome is from the three types of right conducts a human being is capable of right conducts with body, word and mind. Right conducts with body are refrain from taking life, taking what is not given and sexual misconduct. Right conducts with word are refrain from lying speech, slander, harsh speech and idle chatter. Right conducts with mind are refrain from covetousness, ill-will and wrong views. These are concerned with the law of *kamma*. In the *Culakammavibhanga Sutta* give the concept about the way leads to long-life with the relation of the prosperity and the law of *kamma* such as abstaining from the taking of life is the way leading to long life, in which case an explanation is in the commentary *Papañcasūdanī* by a function of time, a function of strength and according to duty of *kamma*.

## Chapter IV

### APPLYING THE KNOWLEDGE TO DESIGN THE REGULATION TO GET HIGHEST BENEFIT OF LIFE

Understanding the root of all wholesome and unwholesome actions along with the mechanism and relation of kamma that the factor which determines the specific form of rebirth, what kind of a person we are, at the outset of our life, and it is kamma again that determines a good number of the experiences that we undergo in the course of our life to be happiness, healthiness, and longevity.

#### 4.1 What are the Roots of Unwholesome Actions the Starting Point of Deterioration?

Unwholesome (*akusalakammampatha*) as the previous mentioned be it the bad physical deeds (*kaya ducarita*), the bad verbal deeds (*vaci ducarita*), the bad mental deeds (*mano ducarita*) that are from the starting point of the consciousnesses (*citta*) which are immoral (*akusala*) because they spring from attachment (*lobha*), aversion or ill-will (*patigha*), and ignorance (*moha*). Lobha, dosa, and moha are the three roots of evil. I will illustrate this by the three roots (*mūla*) in the *Abhidhammattha Sangaha* of *Anuruddhācariya* as below:

**Lobha**, from the root *lubh-*, to cling, or attach itself, may be rendered by 'attachment' or 'clinging'. Some scholars prefer 'greed'. Craving is also used as an equivalent of *lobha*. In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is aversion. In Pāli such aversion is termed *dosa* or *patigha*. **Dosa** is derived from the root *dus*, to be displeased. **Patigha** is derived from 'pati', against, and the root 'gha' (*han-*), to strike, to contact. Ill-will and hatred are also suggested as equivalents of 'patigha'. **Moha** is derived from the root *muh-*, to delude. It is delusion, stupidity, be wilderment. It is 'moha' that clouds an object and blinds the mind. Sometimes 'moha' is rendered by ignorance. According to *Abhidhamma*, *moha* is common to all evil. *Lobha* and *dosa* do not arise alone, but always in combination with *moha*. *Moha*, on

the other hand, does arise singly-hence the designation '*momūha*', intense delusion.<sup>109</sup>

The word *citta* that is, in fact, derived from the verbal root “*citi*” meaning to cognize or to know something as its object. It is defined in three ways: as an agent, as an instrument and as an activity. As the agent, *citta* is that which cognizes an object (*ārammaṇaṃ cintetī ti cittaṃ*), whether internal or external. As an instrument, *citta* is that by means of which the accompanying mental factors (*cetasika*) cognize the object (*etena cintetī ti cittaṃ*).<sup>110</sup> Immoral consciousness (*akusala cittaṇi*) has just twelve types from eighty-nine types of consciousnesses eight are rooted in attachment, two in ill-will, and two in ignorance.

#### 4.1.1 How Dose Clouded Mind Connected to Mind Diseases?

Having studied about the starting point of the deterioration of *āyu*, we have got the factors to cloud the mind. In the paper “mind-body relationship and Buddhist contextualism” by Padmasiri De Silva (2002) mentions to disease of mind and physical disease base on recognition of Buddhist myth as a truth:

The Buddha remarked that disease could be divided into bodily disease (*kāyikarogo*) and mental disease (*cetasikarogo*). We suffer from bodily diseases from time to time, but mental diseases will not be extinguished until the attainment of sainthood. Continuous unrest, discontent, tension and anxieties are caused by roots of craving and ignorance.<sup>111</sup>

Diseases of the mind (*cetasikarogo*) when occur will affect to the body and leads to the physical diseases. As first we will go to the meaning of diseases of the mind (*cetasikarogo*). Phanit Jetjiravat (2007) mentioned to the diseases of the mind (*cetasikarogo*) that according to the *Abhidhammatthasangaha*, ‘*cetanā*’ is the one of seven universal mental factors which is common (*sādhāraṇa*) to all consciousness (*sabbacitta*). Greed (*mahiccha/lobha*) is one of fourteen unwholesome factors (*akusalacitta*).<sup>112</sup> ‘*Cetasikarogo*’ is therefore the diseases that arise from unwholesome factors<sup>113</sup> which immoral mental concomitants (*akusalacetasika*) as the figure belows:

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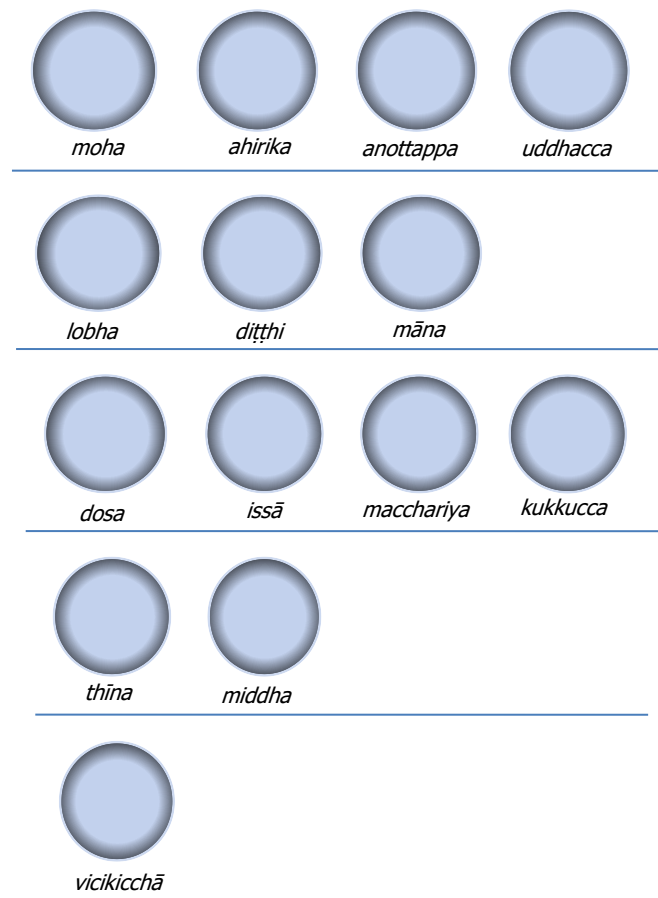
<sup>109</sup> Nārada Thera, Vājirārāma, **Abhidhammattha – Sangaha of Anuruddhācariya**, (Colombo, 1978), pp. 19-20.

<sup>110</sup> Thich Nhat Tu, “ Nature of Citta, Mano And Viññāna” , **Unifying Buddhist Philosophical View**, Academic Paper presented at the 12<sup>nd</sup> IABU Conference MCU Main Campus (Wangnoi: Mahachulalongkornrajavidyalaya University Press, 2012): 101.

<sup>111</sup> Padmasiri De Silva, **Introduction to Buddhist Psychology**, (London: Macmillan, 1991), p. 107.

<sup>112</sup> See details in: Bodhi Rev. (Edit.), Narada Rev. Ed. & (Translator), **A Comprehensive Manual of Abhidhamma**, (Kandy: Buddhist Publication Society, 1993) pp. 83-85.

<sup>113</sup> Op. cit. , “ **Direction Causal Link Between Illness and Kamma: A Buddhist Perspective**”, p. 52.



**Figure 5: The Fourteen Immoral Mental Concomitants (Akusala Cetasika)**

The unwholesome mentalities: delusion, lack of shame, disregard for consequence, restlessness, greed, view, conceit, hatred, envy, miserliness, regret, sloth and torpor, and doubt – these fourteen mentalities were explained in the commentary of the summary of the *Abhidhammathasaṅgaha* (Wijeratne; Gethin 2007: 58-61) stated that as there are no special mentalities without roots, these are not state separately.

Delusion (*moha*) is that which is deluded about the object; it is misunderstanding. It has the characteristic of concealing the nature of the object, for although occurring by way of taking hold of the object, it occurs only in the manner of covering up its true nature.

Shamelessness (*ahirika*) the person or the aggregate of dhammas that is not ashamed, that has no self-respect, is shameless. The state of one who is shameless is shamelessness (*ahirikka*); just that is lack of shame (*ahirika*).

Disregard for consequence (*anottappa*) is what has no regard [for consequence]. Therein lack of shame has the characteristic of lack of disgust for bodily misconduct etc., like a village pig's [lack of disgust] for excreta; disregard for consequence has the characteristic of not being afraid [of bodily misconduct, etc.], like a moth's [not being afraid] of fire.

Restlessness (*uddhacca*) is the state of one who is restless. Its characteristic is a consciousness's not being still, like ash that is stirred up when a stone is thrown on it.

Greed (*lobha*) is what is greedy. It has the characteristic of sticking to the object, like monkey-lime. Purpose is merely consciousness's wanting an object; greed is craving for it. This is the difference between them.

Wrong view (*ditthi*) has the characteristic of the conviction 'this alone is the truth the rest is foolishness'. Knowledge knows the object according to its true nature view rejects its true nature and comprehends the object as it is not. This is the difference between them.

Conceit (*māna*) is what thinks, 'I am better', and so on. It has the characteristic of being puffed up, and so it is said that its manifestation is flying one's own banner.<sup>114</sup>

Hatred (*dosa*) is what does harm. It has the characteristic of anger like a poisonous snake when struck.

Envy (*issā*) is what is envious. It has the characteristic of not being able to bear other's success.

Miserliness (*macchariya*) is the state of one who is miserly, or miserliness occurs as the thought 'May others not (*mā*) possess this wonderful (*acchariya*) thing; let it be mine alone'. It has the characteristic of concealing one's own success.<sup>115</sup>

Worry (*kukkucca*) a bad action (*kukata*) is a vile (*kucchita*) action, namely bad deeds that have been done and good deeds that have not been done, for what has not been done is also commonly referred to as something badly done: 'I have done a bad thing in not doing that.' But in the present context, it is the arising of consciousness with regret in connection with what has been done or not done that is the thing badly done; the state of this is regret (*kukkucca*). It has the characteristic of grieving over bad deeds that have been done and good deeds that have not been done.

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<sup>114</sup> As 256.

<sup>115</sup> Dhs 255.

Sloth (*thīna*) is being slothful. It is the state of being congealed by virtue of collapsing through not making any effort.

Torpor (*middha*) is being sluggish. It is the absence of the the capacity to act or the failure of energy. Herein, sloth' chacteristic is consciouness's being unworkable; torpor's, the three aggregates' beginning with feeling being unworkable. This is the difference between them.

But surely, since 'the body's' is said [here], what is meant is that torpor is the material body's being unworkable, and its nature therefore becomes material. It does not, because in many places the teachers have adduced resons and refuted this [opinion]. Indeed, in order to refute the opinion of those who argue about torpor, the teachers have discussed this question in many places in the commentaries, etc., bringing forward evidence for rejecting their opinion.<sup>116</sup>

The method of the association of unwholesome mentalities in summary of the topic of *Abhidhamma (Abhidhammathasaṅgaha)* and its commentary also stated that now among the unwholesome mentalities delusion, shame, disregard for consequence, and restlessness – these four mentalities are called those universal to all the unwholesome; they are found in all twelve unwholesome. The commentary explained having stated that they are universal to all the unwholesome, he says in all to establish just this point. For all those who commit the act of harming a living creature, and so on, by reason of delusion, fail to see the danger in that; by reson of lack of shame, are not disgusted by it; by reson of restlessness, are not still. Therefore these [mentalities] are found in all unwholesome consciousses.<sup>117</sup>

Greed is found just in those [consciousses] accompanied by greed, view in the four associated with view, conceit in the four dissociated from view, hatred, envy, miserliness, and regret in the two consciousses associated with aversion, sloth and torpor in the five consciousses with prompting. Doubt is found only in the consciousses accompanied by doubt.

Just in those consciousses accompanied by greed: the word *just* is to indicate the overall location; the specific location should be understood as in the consciousses accompanied by view, and so on. For one has the conviction of belief in self, etc., through understanding things as 'mine' in the context [of greed], and so view is found just in those consciousses accompanied by greed. Since conceit occurs by way of the conceit 'I am', its occurrence is similar to view's, so it does not occur in the same arising of consciousses as view, as a maned lion [does not live] in the same

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<sup>116</sup> R.P. Wijeratne and Rupert Gettin. (tr.) **Summary of the Topics of Abhidhamma (Abhidhammathasaṅgaha) and Exposition of the Topic of Abhidhamma (Abhidhammatthavibhaviṇī)**. Lancaster: The Pali Text Society, 2007, pp. 58-61.

<sup>117</sup> Ibid. pp.70-72.



cave as another of the same kind. Nor does it arise in those [consciousnesses] rooted in hatred, since its footing is exclusively greed because of its dependence on affection for oneself; so, conceit is found only in those [consciousnesses] dissociated from view. Similar to someone who is jealous of other's success, for someone who does not wish to share his own success equally with others, and for someone who grieves over bad deeds that have been done and good deeds that have not been done, envy, miserliness, and regret occur in only the consciousnesses with aversion by way of fighting against their respective objects. As it is not possible for what is by nature unworkable to occur in the unprompted [consciousnesses], which are by nature alert, sloth and torpor are found only in prompted.

Four are in all the demeritorious, three in what is rooted in greed four in those rooted in hatred, similarly two in the prompted, and doubt in consciousness with doubt – in this manner the fourteen are associated with the twelve unwholesome in five ways.

‘Four mentalities are in all demeritorious [consciousnesses]; three are compatible only with what is rooted in greed; four are found only in the two rooted in hatred, similarly two only in the prompted.’ This is the grammatical construction.

And doubt in the consciousness with doubt: the word ‘and’ emphasizes the precise location; it is equivalent to ‘doubt only in the consciousness with doubt’.

#### **4.1.2 How Does Mind Disease Affect to Physical Condition?**

When any of immoral mental concomitants factors arised they inflame the mind with anxiety and restlessness, for instance, in the *Kāmanīta jātaka* the story concerned with the disease of mind affect to body become to the physical disease.

At the time when the Bodhisatta was born as Sakka, he disguised himself as a young Brāhmin and approached a king who was known to be full of desire for riches, lust of the flesh, and greed for gain. Having told the king of great riches of three prosperous towns, the young Brāhmin disappeared. Yearning to acquire those riches, the king quickly called the army to attack the three cities, but the young Brāhmin could not be found. The king was so overwhelmed with desire to obtain those riches that his heart became hot, his blood disordered, and dysentery attacked him. No physician could cure him until Sakka came back in disguise as a Brāhmin physician and taught him that desire is the root of all evil. When desire is heightened, a person falls into all kinds of misery. The King, upon hearing the discourse, got rid of his heartache and regained his health.<sup>118</sup>

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<sup>118</sup> See Ja II 214.

Others instance is in the *Girimānanda Sutta*. It quite a lot of the details of the diseases in the Buddha’s life time and has very clear explanation about the relations of the diseases and the causes lead to being sick.

The Venerable Girimānanda was sick, afflicted, and gravely ill. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: “*Bhante*, the Venerable Girimānanda is sick, afflicted, and gravely ill. It would be good if the Blessed One would visit him out of compassion.”

“If, Ānanda, you visit the bhikkhu Girimānanda and speak to him about ten perceptions, it is possible that on hearing about them his affliction will immediately subside. What are the ten?

- 1) ***Aniccaṣāññā***  
The perception of impermanence
- 2) ***Anattaṣāññā***  
The perception of non-self
- 3) ***Asubhasāññā***  
The perception of unattractiveness
- 4) ***Ādīnavaṣāññā***  
The perception of danger
- 5) ***Pahānasaññā***  
The perception of abandoning
- 6) ***Virāgasāññā***  
The perception of dispassion
- 7) ***Nirodhasāññā***  
The perception of cessation
- 8) ***Sabbaloke anabhirataṣāññā***  
The perception of non-delight in the entire world
- 9) ***Sabbasaṅkhāresu anicchāsaññā***  
The perception of impermanence in all conditioned phenomena
- 10) ***Ānāpānassati***  
Mindfulness of breathing

“If, Ānanda, you visit Bhikkhu Girimānanda and speak to him about these ten perceptions, it is possible that on hearing about them he will immediately recover from his affliction.”

Then, when the Venerable Ānanda had learned these ten perceptions from the Blessed One, he went to the Venerable Girimānanda and spoke to him about them. When the Venerable Girimānanda heard about these ten perceptions, his affliction immediately subsided. The Venerable *Girimānanda* recovered from that affliction, and that is how he was cured of his affliction.<sup>119</sup>

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<sup>119</sup> See details in AN V 108; NDB pp. 1411-1415.

According to *Girimānanda Sutta* we can surmise that the venerable *Girimānanda* was actually being sick with without something in the ten perceptions or lack all of the ten. His sickness began from the mind and affect to his body and be apparent to the physical sickness lead to afflicted, and gravely ill. He recovered from being sick because the preaching of the Buddha that he just clearly realized, it can be curable him to suddenly get well.

In short, the diseases of the mind (*cetasikarogo*) can cause the physical diseases (*kayikarogo*). Desire, anger and ignorance, can be manifested as stress, anxiety and fear. They weaken the body creating stiffness, aches and pain which can lead to more serious conditions and life deterioration and death.

#### 4.1.2.1 Perception of Danger in the Body with Disease and Illness

According to *Girimānanda Sutta* Buddha has preached to Venerable Ānanda about the kind of physical disease for explanation the perception of danger that:

“Ānanda, is the perception of danger? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This body is the source of much pain and danger; for all sorts of afflictions arise in this body, that is, eye-disease, disease of the inner ear, nose-disease, tongue-disease, body-disease, head-disease, disease of the external ear, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox, scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula; illnesses originating from bile, phlegm, wind, or their combination; illnesses produced by change of climate; illnesses produced by careless behavior; illnesses produced by assault; or illnesses produced as the result of kamma; and cold, heat, hunger, thirst, defecation, and urination.’ Thus, he dwells contemplating danger in this body. This is called the perception of danger.”<sup>120</sup>

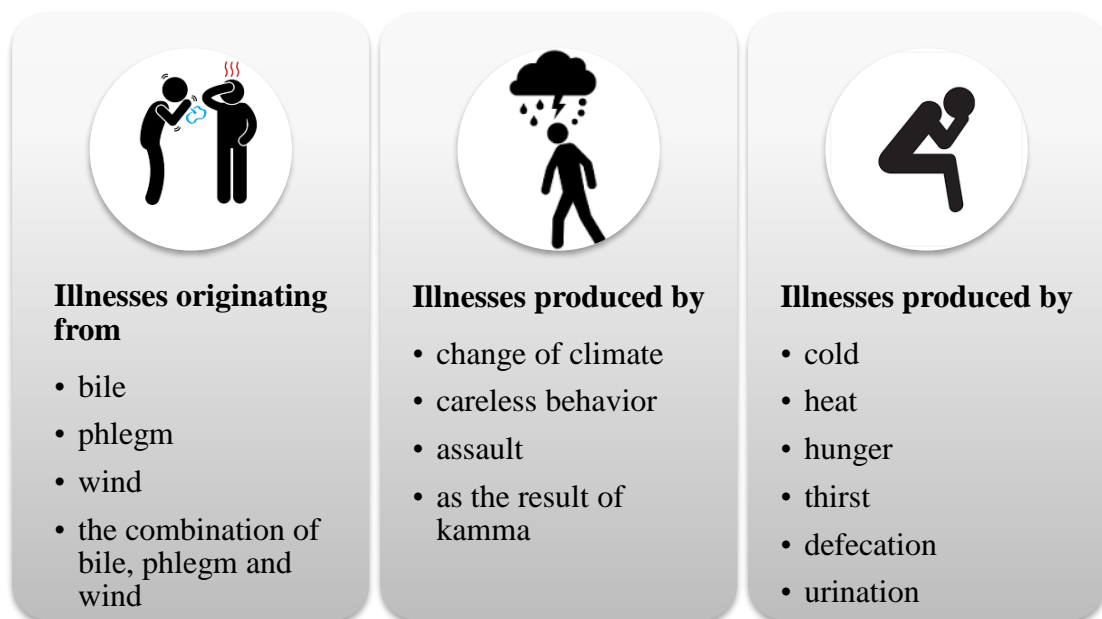
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<sup>120</sup> See AN V 108.

**Table 22: The Summary of Physical Diseases in the Buddha's Time**

<b>Physical Diseases in the Buddha's Time</b>		
1. eye-disease	13. pyrexia	24. epilepsy
2. disease of the inner ear	14. fever	25. ringworm
3. nose-disease	15. stomach ache	26. itch
4. tongue-disease	16. fainting	27. scab
5. body-disease	17. dysentery	28. chickenpox
6. head-disease	18. gripes	29. scabies
7. disease of the external ear	19. cholera	30. hemorrhage
8. mouth-disease	20. leprosy	31. diabetes
9. tooth-disease	21. boils	32. hemorrhoids
10. cough	22. eczema	33. cancer
11. asthma	23. tuberculosis	34. fistula
12. catarrh		

Moreover, in *Girimānanda Sutta* mentions to the illnesses that have divided into the type of origination and production as the figure follows:

**Figure 6: The Origination and Production of Illnesses**

This *Sutta* presents the perception of danger that this body is the source of much pain and danger for all sorts of afflictions arise in this body that are many diseases and illness especially the Buddha mentioned to the illness produced by as the result of *kamma* also.

Pinit Ratanakul (2004) mentions to the Buddhist concept of health and disease is formulated within the context of the principle of dependent origination and it's related the law of *kamma*. Accordingly, health and disease are to be understood holistically in their over-all state in relation to the whole system and environmental conditions-social, economic, and cultural.

This view is diametrically opposite to the analytic view which tends to dissect human beings into different segments both in the physical and mental realms. As a result of health is defined too narrowly as the mere absence of measurable symptoms of disease. Doctors and other medical personnel who hold such view direct their attention to particular parts of a person when considering whether or not a person is healthy and have not been concerned enough with their patients as whole human beings, reducing their care of them to the quantifiable control of physical symptoms. The Buddhist holistic perspective, on the contrary, focuses on the whole person and argues that since human beings are not merely physical creatures but mental, emotional, social and spiritual beings as well and that, as a psychosomatic unity, bodily illness affects the mind and emotions and emotional, mental and social maladjustments can affect the body, then to be concerned about a person's health one must be concerned about his entire person, body, mind and emotions, as well as his social environment. This may seem the utopian goal that medicine or health care services alone cannot accomplish. But it should be thought of and striven for perhaps this overall health could be made possible only through the concerted efforts of medicine, the individual and social agencies concerned.<sup>121</sup>

She also said that disease arises from the causes which are considered self-imposed behaviors. A person develops '*payoga vipatti*'<sup>122</sup> that in turn ruins his health. They can be:

1) Lack of proper nutrition: to live a healthy life, one must eat and drink enough food containing key nutrients. Without the right balance of food, one can become weak, vulnerable to disease. On the other hands over-eating will also lead to obesity and its consequences.

2) Lack of exercise: minimum physical exercise is needed to maintain one's health. Lack of exercise can aggravate coronary-artery disease. It can also lead to obsession and cause lack of physical fitness.

3) Lack of recreation: overwork and lack of relief from work and other pressures bring forth symptom associates with stress disease such as hypertension, coronary-artery disease and peptic ulcer.

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<sup>121</sup> Pinit Ratanakul, "Buddhism, Health and Disease", **Eubios Journal of Asian and International Bioethics** 15 (2004): 164.

<sup>122</sup> *Payoga vipatti*: weakness or defectiveness of action; putting effort into a task or matter which is worthless, or for which one is not capable; action which is not thoroughly carried through. See Payutto, Bhikkhu K., **What Buddhist Believe**, (Malasia: Laser Press Sdn. Bhd., 1999), p. 94.

4) Grief and anger: a person indulges in grief and anger or even strong desire can develop into an ailment.<sup>123</sup>

#### 4.1.2.2 Death Should be Recalled by Way of Weakness of Life

In the chapter of *Anusati kammaṭṭhāna niddeso* of the *Visuddhimagga* it mentions to the explanation by the way of weakness of life (*āyudubalabhava*). – This life is weak, has no strength. For the life of being is bound up with inhalation and exhalation, with the postures, with heat and cold, with the four great primaries, and with food. It goes on only when it gets a regular functioning of the breath inhaled and the breath exhaled. When the breath going out from the nose does not re-enter within, or when, having entered it does not go forth again, one dies. Again, life proceeds when it gets a regular functioning of the four postures, but through the express of any one of these the vital principle is cut off. It proceeds also when it gets an equal measure of heat and cold. It is ruined when one is oppressed by excessive cold or excessive heat. Again, it proceeds when it got an equal measure of the great primaries, but through the disturbance of the earthy element or the watery element or any other element, even a person endowed with strength may have a stiff body, or a feeble, stinking body on account of the bloody flux, and so on, or may be overcome by high temperature, or have his joints broken and so lose his life. Again, life proceeds when material food is got at the proper time; not getting food, life is lost. Thus, death should be recalled by way of weakness of life.<sup>124</sup>

In the *Maraṇanusatikathā* (mindfulness as to death) has the explanations about the death in understanding on Buddhist teachings the details in the *Anusati-kammaṭṭhānaniddeso* of the *Viduddhimagga* mentions that death (*maraṇa*) is the cutting-off of life faculty limited by one existence. But the cutting-off death of the saints (*samucchadamaraṇam*) called the cutting-off of the misery of the round of births, is not intended here; nor is the momentary dying (*khaṇikamaraṇam*) called the momentary breaking-up of the bodily compound; nor is death commonly (*sammatimaraṇam*) so called, as in the case of a dead copper, and so on. But that which is implied are two folds: timely death (*kalamaraṇam*) and untimely death (*akalamaraṇam*). In the explanation of the two folds of death, *Buddhaghosa* explained the characteristic of death and the factors that affect to death that timely death is through loss of merit or loss of life or both. Untimely death is through *kamma* which cuts off the result-giving *kamma* of these. The death which is due just to the ripening of the result of birth-producing *kamma* in spite of the existence causes that generate the continuity of life is death through loss of merit (*puññakkhayena maraṇam*). That death which, as in the case of present-day men whose term of life is merely a hundred years owing to the absence

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<sup>123</sup> Op.cit., **Direction Causal Link Between Illness and Kamma: A Buddhist Perspective**, p. 49.

<sup>124</sup> Ibid., p.271.

of attainments in destiny,<sup>125</sup> time,<sup>126</sup> food<sup>127</sup> and so on, is death through the loss of that term of life (*āyukkhayena maraṇaṃ*). That death, like that of *Dusimara*,<sup>128</sup> King *Kalabu*<sup>129</sup> and so on, of lives<sup>130</sup> cut off by *kamma* where there is ability to move on from any place instantly, or that death of live<sup>131</sup> which are being cut-off by exertions in the bearing of weapons<sup>132</sup> in consequence of former *kamma*, is untimely death (*akalamaraṇaṃ*). All this come under the cutting-off of the life-controlling faculty in the way described.<sup>133</sup>

### The Type of the Death in Viduddhimagga

#### 1) Timely death (*kalamaraṇaṃ*)

(1) Death through loss of merit (*puññakkhayena maraṇaṃ*) is due just to the ripening of the result of birth-producing *kamma* in spite of the existence causes that generate the continuity of life.

(2) Death through loss of that term of life (*āyukkhayena maraṇaṃ*) as in the case of present-day men whose term of life is merely a hundred years owing to the absence of attainments in destiny, time, food and so on.

#### 2) Untimely death (*akalamaraṇaṃ*)

(1) Live cut off by *kamma* where there is ability to move on from any place instantly, or that death of live which are being cut-off by exertions in the bearing of weapons in consequence of former *kamma*.

## 4.2. What are the Roots of Wholesome a Starting Point of the Prosperity?

Buddhist doctrine shows that all things will occur from causes and factors which involved continuation as the root of wholesome is the starting point of the involved continuation of the prosperity and it can lead to improve the life quality such as longevity, healthy, shiny and happiness.

All wholesome actions (*kusala kamma*) derive from three wholesome roots (*kusala mūla*) namely, non-greed (*alobha*), non-hated (*adosa*), non-delusion (*amoha*). These wholesome root lead to right conducts in body, speech and mind (*kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ*).

<sup>125</sup> E.g. the devas.

<sup>126</sup> E.g. the first inhabitants of the world.

<sup>127</sup> E.g. the North Islanders.

<sup>128</sup> MN I 333.

<sup>129</sup> Ja III 39.

<sup>130</sup> “Lives” means “continuities” (*santānā*).

<sup>131</sup> Ibid.

<sup>132</sup> Satta, which may also mean “exertions of life-taking swords, and so on.”

<sup>133</sup> Op.cit., **The Part of Purity**, pp.264-265; Vism 229-230.

**Alobha** (non-greed) means the absence of greed, non-attachment to sense objects, greedlessness, because *alobha* is opposed to the taint of avarice. “*Lobha* and *alobha* are just like fire and water”.<sup>134</sup> Whereas *lobha* has the sense of lack, *alobha* manifests itself as generosity or charity. *Alobha* is therefore a condition of giving (*dāna*). **Adosa** (non-hatred) means the absence of hatred or aversion. When *adosa* arises, there is loving-kindness and good will. *Adosa* is thus a condition of virtue (*sīla*). **Amoha** (non-delusion) means the absence of ignorance and delusion. *Amoha* is a condition of mental development (*bhāvanā*). It is found only in states of consciousness which are associated with knowledge. In short, it can be defined as *paññā*.<sup>135</sup>

With respect to the three wholesome roots of actions, the explanation from the *Atthasālinī* shows the result of the absence of three roots of unwholesome.

Absence of greed breaks the physical knot of covetousness; absence of hate breaks the physical knot of ill-will; and absence of delusion breaks the remaining pair of knot. Again, the two first applications in mindfulness are accomplished by the power of the preceding two (i.e., absence of greed and of hate); and the two latter applications in mindfulness are accomplished by the power of the last (i.e., absence of delusion).<sup>136</sup>

**Alobha** (non-greed) breaks the physical knot of covetousness.

**Adosa** (non-hated) breaks the physical knot of ill-will.

**Amoha** (non-delusion) breaks the remaining pair of knot.

After breaking out from the bad deed with unwholesome it starts to improve human life to prosperity leads to well-being and longevity. The *Atthasālinī* also explain the result after the bad deed are broken.

Again, absence of greed is the cause of good health, for the ungreedy man does not resort to what is attractive but unsuitable; hence his good health. Absence of hate is the cause of youthfulness, for the man of no hate, not being burnt by the fire of hate, which brings wrinkles and grey hairs, remains young for a long time. Absence of delusion is the cause of long life. Again, absence of greed is the cause of the production of wealth, for wealth is obtained through liberality. Absence of hate is the cause of the production of friends, for through love friends are obtained and not lost. Absence of

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<sup>134</sup> Ashin Janakabhivamsa, **Abhidhamma in Daily Life**, tr. By U Ko Lay, (Kuala Lumpur: Majujaya Indah, 1999, p. 45.

<sup>135</sup> Nārada Thera, Vāḷirāma, **Abhidhammattha – Sangaha of Anuruddhācariya**, (Colombo, 1978), pp. 19-20.

<sup>136</sup> Rhys Davids, D. Litt., ed., Pe Maung Tin tr., **The Expositor (Atthasālinī)**, (London: Oxford, 1999), p. 169.



delusion is the cause of personal attainments, for the undeluded man, doing only that which is good for himself, perfects himself.<sup>137</sup>

<i>Alobha</i>	(non-greed) is the cause of good health.
<i>Adosa</i>	(non-hatred) is the cause of youthfulness.
<i>Amoha</i>	(non-delusion) is the cause of long life.
<i>Alobha</i>	(non-greed) is the cause of the production of wealth.
<i>Adosa</i>	(non-hatred) is the cause of the production of friends.
<i>Amoha</i>	(non-delusion) is the cause of personal attainments

The moral types of consciousness (*kusala*), they are rooted in non-attachment or generosity (*alobha*), good-will (*adosa*), and wisdom (*amoha*). The formers are wholesome as they produce desirable effects (*ittha vipāka*). *Kusala citta* constitute what, in *Pāli*, are termed *kamma*. These types of consciousness that arise as the inevitable results of these *kusala citta* are called *vipāka* (resultant) *citta*. It should be understood that *kamma* and *vipāka* are purely mental.<sup>138</sup>

#### 4.2.1 How Does Purely Mental Connect with Mind Happiness?

All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made like the Buddha's preaching in the story of *Maṭṭhakuṇḍalī*<sup>139</sup> that while residing at the *Jetavana* monastery in *Sāvatti*, the Buddha uttered Verse of this book, with reference to *Maṭṭhakuṇḍalī*, a young Brahmin. *Maṭṭhakuṇḍalī* was a young Brahmin, whose father, *Adinnapubbaka*, was very stingy and never gave anything in charity. Even the gold ornaments for his only son were made by himself to save payment for workmanship. When his son fell ill, no physician was consulted, until it was too late. When he realized that his son was dying, he had the youth carried outside on to the verandah, so that people coming to his house would not see his possessions.

On that morning, the Buddha arising early from his deep meditation of compassion saw, in his Net of Knowledge, *Maṭṭhakuṇḍalī* lying on the verandah. So, when entering *Sāvatti* for alms-food with his disciples, the Buddha stood near the door of the Brahmin *Adinnapubbaka*. The Buddha sent forth a ray of light to attract the attention of the youth, who was facing the interior of the house. The youth saw the Buddha; and as he was very weak he could only profess his faith mentally. But that was enough. When he passed away with his heart in devotion to the Buddha he was reborn in the *Tavatimsa* celestial world.

From his celestial abode the young *Maṭṭhakuṇḍalī*, seeing his father mourning over him at the cemetery, appeared to the old man in the likeness of his old

<sup>137</sup> Ibid., p169-170.

<sup>138</sup> Op.cit., "Abhidhammattha-Sangaha of Anuruddhācariya", p. 19.

<sup>139</sup> See Dhp-a I 20-30.

self. He told his father about his rebirth in the *Tavatimsa* world and also urged him to approach and invite the Buddha to a meal. At the house of *Adinnapubbaka* the question of whether one could or could not be reborn in a celestial world simply by mentally professing profound faith in the Buddha, without giving in charity or observing the moral precepts, was brought up. So, the Buddha willed that *Maṭṭhakunḍalī* should appear in person; *Maṭṭhakunḍalī* soon appeared fully decked with celestial ornaments and told them about his rebirth in the *Tavatimsa* world. Then only, the audience became convinced that the son of the Brahmin *Adinnapubbaka* by simply devoting his mind to the Buddha had attained much glory. Then, the Buddha spoke in verse as follows:

*Manopubbaṅgamā dhammā,            manoseṭṭhā manomayā;*  
*manasā ce pasannena,            bhāsati vā karoti vā;*  
*tato naṃ sukhamanveti,            chāyāva anapāyinī.*<sup>140</sup>

Mental phenomena are preceded by mind, have mind as their leader, are made by mind. If one acts or speaks with a pure mind, from that happiness follows him, like a shadow not going away.<sup>141</sup>

At the end of the discourse *Maṭṭhakunḍalī* and his father *Adinnapubbaka* attained *Sotapatti Magga* and *Sotapatti Phala*. *Adinnapubbaka* also donated almost all his wealth to the cause of the Buddha's teaching.

*Manopubbaṅgamā dhammā*: All mental phenomena have mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, feeling (*vedana*), perception (*sanna*) and mental formations or mental concomitants (*sankhara*). These three have mind or consciousness (*vinnana*) as their forerunner, because although they arise simultaneously with mind they cannot arise if mind does not arise.

*Manasā ce pasannena*: *manasā* here means intention or volition (*cetana*); volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute *kamma*; and *kamma* always follows one to produce results. *Matthakundali's* happy existence in *Tavatimsa* celestial world was the result of his mental devotion (*manopasada*) to the Buddha.<sup>142</sup>

Mind foreruns all mental conditions, mind is chief, mind-made are they. If one speaks or acts with a pure mind then happiness follows him. Even as the shadow that never leaves. Purely mental connect with mind happiness with this reason.

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<sup>140</sup> Dhṛ 2.

<sup>141</sup> Op.cit., “The word of the doctrine (Dhammapada)”, p.1.

<sup>142</sup> See Dhṛ-a 2.

## 4.2.2 How to Improve Mind Health Leads to Healthy Body?

A healthy mind can lead to a healthy body and a much happier life. Mind-body medicine originated more than 4,000 years ago, when physicians in China noticed that illness often followed periods of frustration in their patients' lives. Today in western societies like the U.S. medical professionals also share the view that emotions, life events, and coping skills can have a very strong influence on health.<sup>143</sup>

### 4.2.2.1 Four Bases of Power (Iddhipādā)

Then the mental purity is the power of life which can cause good health, youthfulness, and long life concerning with the Buddhist pursuit of Enlightenment that the associated spiritual powers are secondary to the four "base" mental qualities that achieve such powers. These four base mental qualities are concentration of intention; concentration of effort; concentration of consciousness; and concentration of investigation. These four base mental qualities are used to develop wholesome mental states and ridding oneself of unwholesome mental states for a discussion of Buddhist means for developing wholesome qualities and removing unwholesome qualities, see for instance, the Four Right Exertions (*sammappadhāna*). The four bases of power (*iddhipāda*) in Buddhism, the "power" referred to by this compound term is a group of spiritual or psychic powers that include teleportation and other forms of bodily transformation. Thus, this compounded term is usually translated along the lines of "base of power" or "base of spiritual power" (Thanissaro, 1997). However, the four bases of power are mentioned in the *Mahāparinibbana Sutta* and the *Cakkavatti Sutta* that can make one stay alive for an eon. Accordingly, the development and pursuit of four bases of power are the important knowhow leading to longevity (*dīghāyuka*).

"And what is length of life for a monk? Here, a monk develops the road to power which is concentration of intention accompanied by effort of will, the road to power which is concentration of energy..., the road to power which is concentration of consciousness..., the road to power which is concentration of investigation accompanied by effort of will. By frequently practicing these four roads to power he can, if he wishes, live for a full century, or remaining part of a century. That is what I call length of life for monk.<sup>144</sup>

The contents of this text began with the Buddha's question to monks what constitutes a monk's long life?<sup>145</sup> Buddha gave the explanation that there is the case

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<sup>143</sup> Pritikin Longevity Center, "Healthy Mind, Healthy Body: Pritikin Longevity", <<https://www.pritikin.com/home-the-basics/about-pritikin/how-pritikin-works/16-healthy-mind-healthy-body.html>>, Retrieved 12 Jun 2016.

<sup>144</sup> LDB p. 26. See also DN III 78.

<sup>145</sup> Literally, "what is in a monk's long life?" This appears to be an idiomatic usage of the locative case. The commentary interprets this idiom as meaning, what causes a monk's long life, beauty,

where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... founded on intent.... He develops the base of power endowed with concentration founded on discrimination and the fabrications of exertion. The summary of saying of Buddha in this text is —from the development and pursuit of these four bases of power, he can stay (alive) for an eon, if he wants, or for the remainder of an eon. This constitutes a monk's long life.

'Ānanda! whosoever has thought out, developed, practised, accumulated, and ascended to the very heights of the four paths to *Iddhi*, and so mastered them as to be able to use them as a means of (mental) advancement, and as a basis for edification, he, should he desire it, could remain in the same birth for a kalpa, or for that portion of the kalpa which had yet to run. Now the *Tathāgata* has thought them out, and thoroughly practised and developed them [in all respects as just more fully described], and he could, therefore, should he desire it, live on yet for a kalpa, or for that portion of the kalpa which has yet to run.<sup>146</sup>

"He develops the basis for spiritual power consisting in concentration due to zeal and determined striving; he develops the basis for spiritual power consisting in concentration due to energy and determined striving; he develops the basis for spiritual power consisting in concentration due to [purity of] mind and determined striving; he develops the basis for spiritual power consisting in concentration due to investigation and determined striving. And enthusiasm is the fifth."<sup>147</sup>

"Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to mind and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to investigation and volitional formations of striving."<sup>148</sup>

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etc. From this reading, it explains, for example, that a monk attracts wealth if he develops the four sublime attitudes. While this is true, it seems to cheapen the message of this passage.

<sup>146</sup> Warren, Mueller. **The Book of the Great Decease Mahā Parinibbāna Sutta**. See also DN II 72.

<sup>147</sup> MLDB pp. 197. See also MN I 104.

<sup>148</sup> CDB pp.1718. See also SN V 254.

### Key Ideas of Four Bases of Power

1) Referred to as the *iddhipādā* in the Pali Canon, the four bases of success represent particular skills in meditation attainment that to be developed through a set of four dominant mental facilities, each fortified by energetic striving.

2) The term *iddhi* is derived from the verb *ijjhati*, which means to prosper, succeed, or flourish. Within the context of Buddhist practice, it has the special nuance of referring to spiritual successor spiritual power.

3) This list is sometimes referred to as “Four roads to success”, or “Four bases of power”.

4) The bases of success support the eradication of the five higher fetters and the attainment of supra-normal powers and awakening.

5) The Pali Canon preserves an analysis of the stock formula of the *iddhipādā* in the *Iddhipādā Samyutta*. In most canonical discourses these four bases of power are developed in tandem with volitional formations of striving (*padhānasāṅkhāra*).<sup>149</sup> For instance, in the concentration due to the Desire Discourse (*Chandasamādhī Sutta*), it states:

Bhikkhus, if a bhikhu gains concentration, gains one-pointedness of mind based upon desire, this is called concentration due to desire. He generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states ... for the arising of unarisen wholesome states ... for the maintenance of arisen wholesome states ...; he makes an effort, arouses energy, applies his mind and strives. These are called volitional formations of striving. Thus, this desire and this concentration due to desire and these volitional formations of striving: this is called the basis for spiritual power that possesses concentration due to desire and volitional formations of striving.<sup>150</sup>

6) This analysis makes it clear that a “basis of success” is conceived of as the interplay of three basic components in consolidating and furthering the process of meditative attainment: (1) meditative concentration; (2) forces of endeavor; (3) the particular means by which meditative concentration is attained, namely, the desire to act (*chanda*), strength or energy (*virīya*), mind (*citta*), and investigation or inspection (*vīmaṃsā*).

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<sup>149</sup> "Volitional formations of striving" is Bodhi (2000)'s translation of *padhāna-sāṅkhāra*. Alternatives include Thanissaro (1997) translation of "fabrications of exertion." The Pali term *padhāna* is the same as that found in the Four Right Exertions (Pali: *sammappadhāna*; Skt.: *samyak-pradhāna* or *samyak-prahāṇa*), which is another of the *bodhipakkhiyādhammā* sets.

<sup>150</sup> See SN V 268.

*Iddhipādā* is not so much any of these three things in particular as the interaction between them.

**Table 23: The Four Bases of Power**

The Four Bases of Power	Notes
1. Concentration gained by means of <b>desire to act</b> ( <i>chanda samādhi</i> )	Concentration is consolidated through a powerful desire directed toward the goal of awakening, the eradication of the higher fetters, or the attainment of spiritual power. This desire is not the craving that is described as the cause of suffering, nor is it a hindrance to concentration. This desire serves as a valuable impetus for practice.
2. Concentration gained by means of <b>strength</b> ( <i>virīya samādhi</i> )	Concentration is gained through an exertion of effort and energy to achieve the goal of practice. Skillful and diligent effort is applied consistently and appropriately, neither too forceful nor too lax. This balancing act of sustained and dedicated effort overcomes obstacles, cultivates wholesome factors, and maintains our achievements.
3. Concentration gained by means of <b>strength</b> ( <i>ciitta samādhi</i> )	Concentration is achieved through a natural purity of consciousness that is unified and undistracted in its orientation toward the goal.
4. Concentration gained by means of <b>investigation</b> ( <i>vimamsā samādhi</i> )	Concentration is obtained by sustained and penetrative investigation that discerns mental and physical phenomena as they are actually occurring. This concentration arises by contemplating the changing, unsatisfactory, foul, or empty nature of things, or through the careful examination of causes and effects. We can reflect before, during, and after our actions to discern patterns that may indicate how conditions function to produce effects.

Buddhist tradition when the senior relatives in the family got sick the lineage like to console them by invite monks to come and pray *Bojjaṅga Paritta*<sup>151</sup> for the patient to recover him or her from being sick, with the result that to get well indication of the patient. It makes someone think *Bojjaṅga Paritta* is the incantation for cure the disease but in deeply works it can be makes one can reach enlightenment in that time. We will go to see each solution of *Bojjanga* as follows:

**4.2.2.2 Seven Factors of Enlightenment (*Bojjaṅga*)** the pāli word bojjaṅga is a compound of bodhi (enlightenment) and aṅga (factor).<sup>152</sup> There are seven enlightenment factors as follows:

**1) Mindfulness (*sati*)** *Sati* is mindfulness or awareness, a spiritual or psychological faculty (*indriya*) that forms an essential part of Buddhist practice.

**2) Investigation (*dhamma vicaya*)** In Buddhism, *dhamma vicaya* has been variously translated as the analysis of qualities, discrimination of dhammas, discrimination of states, investigation of doctrine, and searching the Truth. This concept implies applying discernment to things in order to deliver one from ignorance and craving.

**3) Energy (*viriya*)** *Viriya* is a Buddhist term commonly translated as "energy", "diligence", "enthusiasm", or "effort". It can be defined as an attitude of gladly engaging in wholesome activities, and it functions to cause one to accomplish wholesome or virtuous actions.

**4) Joy or rapture (*pīti*)** *Pīti* is a mental factor (*cetasika*) associated with the concentrative absorption (*jhāna*) of Buddhist meditation. *Pīti* is a very specific joy associated with a state of deep tranquillity. It is often translated with the English words "joy" or "rapture" and is distinguished from the longer-lasting meditative "pleasure" or "happiness" (*sukha*) that arises along with *pīti*.

**5) Relaxation or tranquility (*passaddhi*)** *Passaddhi* has been translated as "calmness," "tranquillity," "repose" and "serenity." The associated verb is *passambhati* (to calm down, to be quiet). In the Buddhism, *passaddhi* refers to tranquillity of the body, speech, thoughts and consciousness on the path to enlightenment. As part of cultivated mental factors, *passaddhi* is preceded by rapture (*pīti*) and precedes concentration (*samādhi*).

**6) Concentration (*samādhi*)** *Samādhi* also called *samāpatti*. In *samādhi* the mind becomes still. It is a state of being totally aware of the present moment; a one-pointedness of mind. In the Buddhism, it is the last of the eight elements of the Noble Eightfold Path.

**7) Equanimity (*upekkha*)** the real meaning of *upekkha* is equanimity, not indifference in the sense of unconcern for others. As a spiritual virtue, *upekkha* means stability in the face of the fluctuations of worldly fortune. It is evenness of mind,

<sup>151</sup> See more SN V 79-81.

<sup>152</sup> For instance, see PED p. 490, entry for "*Bojjhanga*".

unshakeable freedom of mind, a state of inner equipoise that cannot be upset by gain and loss, honor and dishonor, praise and blame, pleasure and pain. *Upekkha* is freedom from all points of self-reference; it is indifference only to the demands of the ego-self with its craving for pleasure and position, not to the well-being of one's fellow human beings. True equanimity is the pinnacle of four social attitudes that the Buddhist texts call the 'divine abodes': boundless loving-kindness, compassion, altruistic joy, and equanimity. The last does not override and negate the preceding three, but perfects and consummates them.<sup>153</sup>

In the *Samyutta Nikāya*, *bojjhaṅga* refer to wholesome, mundane factors leading to enlightenment. In the *Abhidhamma* and Pāli commentaries, *bojjhaṅga* tend to refer to supramundane factors concurrent with enlightenment.<sup>154</sup> According to one discourse in the *Samyutta Nikāya* entitled "*Bhikkhu Sutta*"<sup>155</sup>

Bhikkhu: "Venerable sir, it is said, 'factors of enlightenment, factors of enlightenment.' In what sense are they called factors of enlightenment?"

Buddha: "They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment...."<sup>156</sup>

During meditation, one may contemplate the seven Factors of Enlightenment as well as on their antithesis, the Five Hindrances (sensual pleasure, ill-will, sloth-torpor, restlessness-worry, doubt).<sup>157</sup> In addition, one *Samyutta Nikāya sutta* identifies developing each of the enlightenment factors accompanied by each of the four brahma viharas (lovingkindness, compassion, sympathetic joy, equanimity).<sup>158</sup>

In the *Samyutta Nikāya's* "Fire Discourse," the Buddha identifies that mindfulness is "always useful" (*sabbatthika*); while, when one's mind is sluggish, one should develop the enlightenment factors of investigation, energy and joy; and, when one's mind is excited, one should develop the enlightenment factors of tranquility, concentration and equanimity.<sup>159</sup> Again according to the *Samyutta Nikāya*, once when the Buddha was gravely ill he asked Venerable *Mahācunda* to recite the seven Factors of Enlightenment to him. In such a way the Buddha was cured of his illness.<sup>160</sup>

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<sup>153</sup> Bodhi, Bhikkhu, "Toward a Threshold of Understanding (BPS Newsletter cover essays nos. 30 & 31)," <[http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay\\_30.html](http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_30.html)>, Retrieved 15 June 2016.

<sup>154</sup> CDB p.1499.

<sup>155</sup> SN V 72.

<sup>156</sup> *Bhikkhu Sutta* SN V 72; CDB p. 1574.

<sup>157</sup> For an example of a discourse that includes the juxtaposition of these two sets of phenomena, see the *Satipatthana Sutta*. For a group of discourses in which these two sets of phenomena are juxtaposed, see SN V 91-97; CDB pp. 1501, 1589-94.

<sup>158</sup> SN v 115, variously known as the *Mettaasahagata Sutta* or *Metta Sutta*. See CBD pp. 1607-11.

<sup>159</sup> "Fire Discourse" *Aggi Sutta* SN V 112; CBD pp. 1605-7.

<sup>160</sup> See *Gilana Sutta* SN V 81.



In the *Visuddhimagga*, in a section discussing skills needed for the attainment and maintenance of absorption (*jhāna*), Buddhaghosa identifies the *bojjhaṅgas* in the following fashion:

- "Strong mindfulness ... is needed in all instances..."
- "When his mind is slack with over-laxness of energy, etc., then ... he should develop those (three enlightenment factors) beginning with investigation-of-states..." (i.e., *dhamma vicaya*, *virīya*, *pīti*).
- "When his mind is agitated through over- energeticness, etc., then ... he should develop those (three enlightenment factors) beginning with tranquility..." (i.e., *passaddhi*, *samadhi*, *upekkha*).<sup>161</sup>

In meditation everyone most likely experiences two of the five hindrances (*pañca nīvaraṇāni*). They are sloth and torpor (*thīna-middha*), which is half-hearted action with little or no collectedness, and restlessness and worry (*uddhacca-kukkucca*), which is the inability to calm the mind.

As indicated above, in the "Fire Discourse" it is recommended that joy or rapture, investigation, and energy are to be developed when experiencing sloth and torpor. Relaxation, concentration, and equanimity are to be developed when experiencing restlessness or worry. Mindfulness should be constantly present to remain aware of physical change as well as mental change in either skillful or unskillful direction.<sup>162</sup>

**Table 24: Balancing Enlightenment Factors and Hindrances**

<b>Balancing enlightenment factors (<i>bojjhaṅga</i>) &amp; hindrances (<i>pañca nīvaraṇāni</i>)</b>	
<ul style="list-style-type: none"> <li>• Joy or rapture (<i>pīti</i>)</li> <li>• Investigation (<i>dhamma vicaya</i>)</li> <li>• Energy (<i>virīya</i>)</li> </ul>	to be used when experiencing sloth & torpor ( <i>thīna-middha</i> ) to regain mindfulness
<ul style="list-style-type: none"> <li>• Mindfulness (<i>sati</i>)</li> </ul>	the balancing factor
<ul style="list-style-type: none"> <li>• Relaxation (<i>passaddhi</i>)</li> <li>• Concentration (<i>samādhi</i>)</li> <li>• Equanimity (<i>upekkha</i>)</li> </ul>	to be used when experiencing restlessness & worry ( <i>uddhacca-kukkucca</i> ) to regain mindfulness

<sup>161</sup> Buddhaghosa & Ñāṇamoli, *The Path of Purification: Visuddhimagga*. (Seattle, WA: BPS Pariyatti Editions, 1999), pp. 129, 131. Note that Buddhaghosa clearly references the last six *bojjhaṅgas* in the last two cited statements. The first statement about *sati* (mindfulness), while immediately preceding mention of the *bojjhaṅgas*, is technically in reference to the five spiritual faculties (*indriya*).

<sup>162</sup> "Fire Discourse" *Aggi Sutta* SN V 112; CBD pp. 1605-7.

### 4.2.2.3 Paritta Discourses for Protection

#### 1) The Value of Paritta

Recent research in medicine, in experimental psychology and what is still called parapsychology has thrown some light on the nature of mind and its position in the world. During the last forty years the conviction has steadily grown among medical men that very many causes of diseases organic as well as functional, are directly caused by mental states. The body becomes ill because the mind controlling it either secretly wants to make it ill, or else because it is in such a state of agitation that it cannot prevent the body from sickening. Whatever its physical nature, resistance to disease is unquestionably correlated with the physiological condition of the patient.<sup>163</sup>

'Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously.'<sup>164</sup>

In this connection it is interesting to observe the prevalence, in Buddhist lands, of listening to the recital of the *dhamma* or the doctrine of the Buddha in order to avert illness or danger, to ward off the influence of malignant beings, to obtain protection and deliverance from evil, and to promote health, prosperity, welfare, and well-being. The selected discourses for recital are known as "paritta suttas," discourses for protection.

"*Paritta*" means principally protection. Paritta suttas describe certain suttas or discourses delivered by the Buddha and regarded as affording protection. This protection is to be obtained by reciting or listening to the paritta suttas. The practice of reciting or listening to the paritta suttas began very early in the history of Buddhism. The word paritta, in this context, was used by the Buddha, for the first time, in a discourse known as *Khandha Paritta* in the *Culla Vagga* of the *Vinaya Pitaka*<sup>165</sup>, and also in the *Anguttara Nikaya* under the title "*Ahi (metta) Sutta*"<sup>166</sup>. This discourse was recommended by the Buddha as guard or protection for the use of the members of the order. The Buddha in this discourse exhorts the monks to cultivate metta or loving-kindness towards all beings.

It is certain that paritta recital produces mental well-being in those who listen to them with intelligence and have confidence in the truth of the Buddha's words. Such

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<sup>163</sup> For the physical basis of resistance, see *The Nature of Disease* by J. E. R. Mc Donagh, F.R.C.S.

<sup>164</sup> Aldous Huxley. *Ends and Means* (London, 1946), p. 259.

<sup>165</sup> See Vin II 109.

<sup>166</sup> See AN II 82.

mental well being can help those who are ill to recover and can also help not only to induce the mental attitude that brings happiness but also to overcome its opposite. Originally, in India, those who listened to paritta sayings of the Buddha understood what was recited and the effect on them was correspondingly great. The Buddha himself had paritta recited to him, and he also requested others to recite paritta for his own disciples when they were ill.<sup>167</sup> This practice is still in vogue in Buddhist lands.

The Buddha and the arahants (the consummate ones) can concentrate on the paritta suttas without the aid of another. However, when they are ill, it is easier for them to listen to what others recite, and thus focus their minds on the dhamma that the suttas contain, rather than think of the dhamma by themselves. There are occasions, as in the case of illness, which weaken the mind (in the case of worldlings), when hetero-suggestion has been found to be more effective than autosuggestion.

According to the teachings of the Buddha the mind is so closely linked with the body that mental states affect the body's health and well being. Some doctors even say there is no such thing as purely physical disease. That even so grossly "physical" a complaint as dental caries may be due to mental causes was maintained in a paper read before the American Dental Congress in 1937. The author pointed out that children living on a perfectly satisfactory diet may still suffer dental decay. In such cases, investigation generally shows that the child's life at home or at school is in some way unsatisfactory. The teeth decay because their owner is under mental strain.<sup>168</sup> Unless, according to the Buddhist doctrine of *kamma*, these bad mental states are caused as a result of one's own acts (*akusala kamma vipaka*), and are therefore unalterable, it is possible so to change these mental states as to cause mental health and physical well-being to follow thereafter.

## 2) The Power of Paritta

**The Power of Truth** Several factors combine to contribute towards the efficacy of paritta recitals. Paritta recital is a form of *saccakiriya*, i.e., an asseveration of truth. Protection results by the power of such asseveration. This means establishing oneself in the power of truth to gain one's end. At the end of the recital of each sutta, the reciters bless the listeners with the words, "*etena sacca vajjena sotti te hotu sabbada*" which means "by the power of the truth of these words may you ever be well." The saying, "the power of the dhamma or truth protects the follower of the dhamma" (*dhammo have rakkhati dhammcarin*) indicates the principle behind these sutta recitals.

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<sup>167</sup> See *Bojjhanga* and *Girimananda* suttas.

<sup>168</sup> Aldous Huxley, **Ends and Means**, (London 1946), p. 259.

"The belief in the effective power to heal, or protect, of the *saccakiriya*, or asseveration of something quite true, is but another aspect of the work ascribed to the *paritta*."<sup>169</sup>

**The Power of Virtue** Several discourses of the Book of Protection describe the virtuous life. The starting point in Buddhism is *sila* (virtue). Standing on the firm ground of *sila* one should endeavor to achieve a collected mind. If it is true that virtue protects the virtuous, then a person who listens to the recital of *paritta* suttas intelligently, in a reflective mood, with complete confidence in the Buddha's words, uttered by one who has gained complete Enlightenment, will acquire so virtuous a state of mind as would enable him to dominate any evil influence, and to be protected from all harm.

**The Power of Love** The utterances of the compassionate Buddha are never void of love. He walked the high-ways and by-ways of India enfolding all within the aura of his love and compassion, instructing, enlightening, and gladdening the many by his teaching. The reciters of the *paritta* are therefore expected to do so with a heart of love and compassion wishing the listeners and others weal and happiness and protection from all harm. Love (*mettā*) is an active force. Every act of one who truly loves is done with the pure mind to help, to cheer and to make the paths of others it more easily more smoother and more adapted to the conquest of sorrow, the winning of the Highest Bliss.

**The Power of Sound** It is believed that the vibratory sounds produced by the sonorous and mellifluous recital of the *paritta* suttas in their *Pāli* verses are soothing to the nerves and induce peace and calm of mind; they also bring about harmony to the physical system.

How can bad influences springing from evil beings be counteracted by recital of *paritta* suttas? Bad influences are the results of evil thinking. They can, therefore, be counteracted by wholesome states of mind. One sure way of inducing a wholesome state of mind is by listening and reflecting on *paritta* recitals with intelligence and confidence. So great is the power of concentration that by adverting whole-heartedly to the truth contained in the *paritta* recitals one is able to develop a wholesome state of mind.

The recital of *paritta* suttas can also bring material blessings in its wake through the wholesome states of mind induced by concentration and confidence in listening intelligently to the recital. According to the Buddha, right effort is a necessary factor in overcoming suffering.<sup>170</sup> Listening to these recitals in the proper way can also

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<sup>169</sup> C. A. F. Rhys Davids, **Dialogues of the Buddha, part 3**, (PTS. London) p. 186.

<sup>170</sup> SN I 214.

generate energy for the purpose of securing worldly progress while it also secures spiritual progress.

There is no better medicine than truth (*dhamma*) for the mental and physical ills which are the causes of all suffering and misfortune. So, the recital of *paritta* suttas in as much as they contain the *dhamma*, may, when they are listened to in the proper attitude, bring into being wholesome states of mind which conduce to health, material progress and spiritual progress. The effect of *paritta* can also transcend distance however great.

It is true that the Buddhists consider the parittas as a never-failing, potent, and purifying force, a super-solvent. However, a question may arise whether recitals from the Book of Protection will, in every case, result in the protection and blessing sought for. In this connection the same reply given by the Venerable *Nagasena* to King Milinda's question why the recital of paritta does not in all cases protect one from death, is worth remembering: "Due to three causes recital of paritta may have no effect: *kamma* hindrances (*kammavarana*); hindrances from defilements (*kilesavarana*); lack of faith (*asaddhanataya*)."<sup>171</sup>

### 3) Paritta Collections

*Paritta* discourses are widely used and known, even if not necessarily understood, throughout the Theravada Buddhist world. Popular collections of paritta verses are among the most widely known *Pāli* texts in many Theravada countries.

An example of such a collection is the Sinhala *Pirit Potha* (The Book of Protection), also known as *Mahā Pirit Potha* and the *Catubhanavara Pāli* (Text of the Four Recitals). It has also been referred to as "The Buddhist Bible." This collection is typically given an important place in the Buddhist home, and is even treated with veneration. The book contains a collection of twenty-four or twenty-nine discourses (suttas) almost all delivered by the Buddha and found scattered in the five original collections (*nikāyas*) in Pali, which form the *Sutta Pitaka*, the "Canonical Discourses."<sup>172</sup> Below, these discourses and related canonical sources are identified.

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<sup>171</sup> Mil I 216.

<sup>172</sup> Piyadassi 1999, <<http://www.accesstoinsight.org/lib/authors/piyadassi/protection.html>>.

**Table 25: A Collection of Twenty-Nine Discourses (Paritta)**

<b>No.</b>	<b>Discourses</b>	<b>Discourse Number</b>
1.	<i>Saraṇagama</i> (Going for Refuge)	Khps 1
2.	<i>Dasasikkhāpada</i> (Ten Training Precepts)	Khps 2
3.	<i>Samanerapañhā</i> (Novice Questions)	Khps 4
4.	<i>Dvattiṃsākāra</i> (32 Body Parts)	Khps 3
5.	<i>Paccavekkhaṇā</i> (Reflections on Monastic Requisites)	MN 2 (excerpt), <i>passim</i>
6.	<i>Dasadhamma Sutta</i> (Ten Dhamma Discourse)	AN 10.48
7.	<i>Mahāma ṅgala Sutta</i> (Great Blessings Discourse)	Khps 5, Sn 2.4
8.	<i>Ratana Sutta</i> (Three Treasures Discourse)	Khps 6, Sn 2.1
9.	<i>Karaṇīya Mettā Sutta</i> (Lovingkindness Discourse)	Khps 9, Sn 1.8
10.	<i>Khandha paritta</i> (Aggregates Protection)	AN 4.67
11.	<i>Mettā ānisaṃsā</i> (Lovingkindness Advantages Discourse)	AN 11.15
12.	<i>Mitta ānisaṃsā</i> (Friendship Advantages Discourse)	Ja 538
13.	<i>Mora paritta</i> (The Peacock's Protection)	Ja 159
14.	<i>Canda paritta</i> (The Moon's Protection)	SN 2.9
15.	<i>Suriya paritta</i> (The Sun's Protection)	SN 2.10
16.	<i>Dhajagga-paritta</i> (Banner Protection)	SN 11.3
17.	<i>Mahākassapa Thera Bojjhaṅga</i> (Elder Maha Kassapa's Factors of Awakening)	SN 46.14 ( <i>Gilāna Sutta I</i> )
18.	<i>Mahāmoggallāna Thera Bojjhaṅga</i> (Elder Maha Moggallāna's Factors of Awakening)	SN 46.15 ( <i>Gilāna Sutta II</i> )
19.	<i>Mahācunda Thera Bojjhaṅga</i> (Elder Maha Cunda's Factors of Awakening)	SN 46.16 ( <i>Gilāna Sutta III</i> )
20.	<i>Girimānanda Sutta</i> (To Girimananda Discourse)	AN 10.60
21.	<i>Isigili Sutta</i> (About Isigili Discourse)	MN 116
22.	<i>Dhammacakkappavattana Sutta</i> (Setting in Motion the Dhamma Wheel Discourse)	SN 56.11
23.	<i>Mahā-samaya Sutta</i> (The Great Assembly Discourse)	DN 20
24.	<i>Ālavaka Sutta</i> (Concerning Alavaka Discourse)	SN 10.12
25.	<i>Kasi Bharādvāja Sutta</i> (Farmer Bharadvāja Discourse)	Sn 1.4
26.	<i>Parābhava Sutta</i> (On Ruin Discourse)	Sn 1.6

27.	<i>Vasala Sutta</i> (On Outcasts Discourse)	Sn 1.7
28.	<i>Sacca-vibhaṅga Sutta</i> (Analysis of the Truth Discourse)	MN 141
29.	<i>Āṭānāṭiya Sutta</i> (Atanatiya Discourse)	DN 32

Thus, a clear understanding about how our own behavior affects the prosperity and the deterioration of *āyu* will help us to strive for prosperity which will ultimately allow us to fulfill the supreme human goal of getting highest benefit of time in the world with happiness, healthy and longevity.

### 4.3 Avoiding Inappropriate Behaviors Leading to the Deterioration of *Āyu*

The *Anāyussā*<sup>173</sup> *Sutta* in *Anguttara Nikāya* the Buddha had preached to his disciple about the causes lead to short live. The *Anāyussā Sutta* is two in number, on the five conditions (such as excessive eating), which do not bestow long life, and on the five conditions which do. In the five conditions we will get the know how to apply the good things in our daily life with to avoid the behaviors that lead to short life and get the know how to make our daily life to the way lead to long life. This chapter it will concern with the five behaviors can cause people to be short life before the next chapter that will discuss about the behaviors that are causing in longevity.

#### 4.3.1 Five Behaviors Cause Leading to Short Life in *Paṭhamaāyussa Sutta*

*Paṭhamānāyussā Sutta* mentions to the five things leading to short live that the Buddha preached to his monks as the texts belows:

*Pañcime, bhikkhave, dhammā anāyussā. katame pañca? asappāyakārī hoti, sappāye mattaṃ na jānāti, aparīnatabhojī ca hoti, akālacārī ca hoti, abrahmacārī ca. Ime kho, bhikkhave, pañca dhammā anāyussā...*<sup>174</sup>.

“Bhikkhus, there are these five things that reduce vitality. What five? One does what is harmful; one does not observe moderation in what is beneficial; one has poor digestion; one walks [for alms] at an improper time;<sup>175</sup> one is not celibate. These are the five things that reduce vitality.”<sup>176</sup>

In ‘*Pañcime dhammā anāyussā*’<sup>177</sup> mentions to ‘the five things that reduce vitality’, implies that dhamma which makes one has no long-lived or has a short-lived. In the *Manoratha-pūraṇi* the commentary of *Anguttara Nikāya* explained the *Paṭhama*

<sup>173</sup> “*Āyussa*” means connected with life, bringing (long) life. See PED, p. 106.

<sup>174</sup> AN 5:125.

<sup>175</sup> Sn 386 suggests that *akālacārī* refer to walking for alms at an improper time.

<sup>176</sup> NDB p. 742.

<sup>177</sup> *Anāyussā* is from [*an (na) = no*] + [*āyussā = (adj.) connected with life, bringing (long) life* (AN III 145) dhamma], see PED p. 106.

*āyussa Sutta* that *pañcame anāyussāti āyupacchedanānaāyuvaddanā*.<sup>178</sup> In the exposition of “*pañcamepaṭhama anāyussā*” “as the causes to short-lived (*anāyussā*)” is a cut-off age for living (*āyupacchedanā*) that is not makes the life to longevity (*naāyuvaddanā*) in the *Dutiya āyussa* as well.

These five causes make one lead to a short life in *Paṭhamānāyussā Sutta*.

- 1) *Asappāyakāri hoti*  
One does what is harmful.
- 2) *Sappāye mattaṃ na jānāti*  
One does not observe moderation in what is beneficial.
- 3) *Aparinatabhojī hoti*  
One has poor digestion.
- 4) *Akālacāri hoti*  
One walks [for alms] at an improper time.
- 5) *Abrahmacārī*  
One is not celibate.

#### 4.3.2 Five Behaviors Cause Leading to Short Life in *Dutiyanāyussā Sutta*

The second section *Dutiyanāyussā Sutta* mentions to the five causes leading to short live that the Buddha preach to his monks but has some different conditions in the fourth and fifth as the texts belows:

“Bhikkhus, there are these five things that reduce vitality. What five? One does what is harmful; one does not observe moderation in what is beneficial; one has poor digestion; one is immoral; one has bad friends. These are the five things that reduce vitality.”<sup>179</sup>

These five causes that make one lead to a short life in *Dutiyanāyussā Sutta*.

- 1) *Asappāyakāri hoti*  
One does what is harmful.
- 2) *Sappāye mattaṃ na jānāti*  
One does not observe moderation in what is beneficial
- 3) *Aparinatabhojī hoti*  
One has poor digestion.
- 4) *Dussīlo*  
One is immoral
- 5) *Pāpamitto*

<sup>178</sup> Mp III 282.

<sup>179</sup> NDB, p. 742; AN AN III 145. *Pañcime bhikkhave dhammā anāyussā. katame pañca: asappāyakāri hoti, sappāye mattaṃ na jānāti, aparinatabhojī ca hoti, dussīlo ca, pāpamitto ca. ime kho bhikkhave pañca dhammā anāyussā.*



### One has bad friends

Having got the list of causes leading to short life in the *Paṭhamānāyussā Sutta* and the *Dutiyānāyussā sutta* which each sutta has five causes and after in a combination it can get ten but in the first three are in the same conditions but the other two are different. So, we will get the seven causes leading to short life as follows:

1. One does what is harmful (*asappāyakāri hoti*)
2. One does not observe moderation in what is beneficial.  
(*sappāye mattaṃ na jānāti*)
3. One has poor digestion. (*aparinatabhojī hoti*)
4. One walks [for alms] at an improper time. (*akālacāri hoti*)
5. One is not celibate. (*abrahmacārī*)
6. One is immoral (*dussīlo*)
7. One has bad friends (*pāpamitto*)

**1) One does what is harmful** (*asappāyakāri*) one does not make the comfortable things for his or her self. The comfortable is *sappāyait* means everything which are support the quality living include the comfortable residence, the comfortable transportation, the comfortable communication, the likable people, the good healthy foods, the comfortable climate. Overall it was something related to lifestyle in comfortable, such as standing, walking, sitting, sleeping and movement. Then the person who cannot do anything on comfortable practices that is the way leads to short-life.

In the *Anguttara Nikāya* mentioned that disease arising from careless behavior (*visama-parihārajā samutthānā ābādhā*)<sup>180</sup> in its translation<sup>181</sup> translates ‘*visama-parihārajā*’ as ‘strees of circumstances’, but ‘*visama-parihārajā*’ literally means ‘uneven care’ or ‘wrong attention’<sup>182</sup>

When a person ignores his own well-being, his health can deteriorate and he becomes vulnerable to disease. In *Anguttara Nikāya*, the Buddha said that there are ten desirable things that which are hard to win. They are wealth, beauty, health, virture, the *brāhm*-life, friends, much knowledge, wisdom, teachings, and the heavenly worlds. While sloth and non-exertion are obstacles to wealth, disagreeable acts (*asappāyakiriyā*) are obstacles to health.<sup>183</sup>

<sup>180</sup> AN III 145.

<sup>181</sup> Woodward, F.L., *The Book of Gradual Sayings*, Vol. V (London: PTS., 2003), p. 93.

<sup>182</sup> PED pp. 439, 639; in the *Samyutta Nikāya*, Bodhi Bhikkhu translates ‘careless behavior’.

<sup>183</sup> Phanit Jetjiravat, “**Direction Causal Link Between Illness and Kamma: A Buddhist Perspective**” Thesis of Master of Arts, (International Master Degree of Arts Programme, Graduate School, Mahajulalongkornrajavidyalaya University, 2007), p. 49.

**2) One does not observe moderation in what is beneficial** (*sappāye mattaṃ na jānāti*) things in this world even as something that give you an advantage but it may harm you if it not adequacy or more the essential such as the food is beneficial however, it may harm when consuming more than enough, even medicine is useful for the disease but is harm when incorrect use or use in over dose. Also, the comfortable, there are beneficial but may harm if they are not adequate or more than essential is therefore the way leads to short-life.

**3) One has poor digestion** (*aparinatabhojī*) In the *Bodhirāja-kumārasutta*<sup>184</sup>, the Buddha said that ‘being free from illness and affliction and possessing a good digestion that is neither too cool nor too warm but medium and able to bear the strain of striving is one of the five factors of Enlightenment.<sup>185</sup> The *Paṭhamasaṅgāma Sutta*<sup>186</sup> also mentioned that the Buddha admonished King *Pasenadi* of *Kosala* to eat moderately for the benefit of his health.

The third cause in *āyussa sutta* is one has poor digestion, its means the selection foods which not matching with the metabolism of his or her body because persons are different physicals. Someone is suitable for this kind of food but some are suitable for other food. People who selected foods which hard to digest will lead to the causes of digestive problem that may cause them to stop eating, which results in weakness and weight loss because lack of nutrition. These, in turn, can contribute to other health problems and many diseases. This is the way leads to short-life.

WHO states “Nutrition is an input to and foundation for health and development. Interaction of infection and malnutrition is well-documented. Better nutrition means stronger immune systems, less illness and better health. Healthy children learn better. Healthy people are stronger, are more productive and more able to create opportunities to gradually break the cycles of both poverty and hunger in a sustainable way. Better nutrition is a prime entry point to ending poverty and a milestone to achieving better quality of life.”<sup>187</sup>

**4) One walks [for alms] at an improper time** (*akālacāri*) In the fourth of *āyussa sutta* is practice in inappropriate time that are unknown the time when should to do thing, doing something in wrong time, doing things in inappropriate time such as

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<sup>184</sup> See MN II 91.

<sup>185</sup> The other factors of striving are: 1) having faith in the *Tathāgata*; 2) being honest and sincere; 3) being energetic in abandoning unwholesome state and under taking wholesome state; 4) possessing wisdom regarding the true nature of physical and mental phenomena.: MN II 95, Bhikkhu Ñānamoli and Bhikkhu Bodhi, tr., *The Middle Length Discourse of the Buddha (Majjhima Nikāya)*, p. 707.

<sup>186</sup> SN I 82; Bhikkhu Bodhi, tr., *The Connected Discourses of the Buddha*, (London: Oxford, 2000) p. 176.

<sup>187</sup> World Health Organization, “Nutrition”, <<http://www.who.int/nutrition/nhd/en/>> Retrired 24 April 2015.

eating time but not eat, sleeping time but not sleep, excretion time but not excrete. These, in turn, can contribute to other health problems. This way leads to deterioration of life.

**5) One is not celibate** (*abrahmacārī*) Not to lead the holy life. It means not to live devoted to the eightfold path and the seeking of liberation. Not specific to only ordained person but include to all people who not behave in their precept (*sīla*) such as 5 precepts, 8 precepts, 10 precepts or 227 precepts. These are not namely who are behave to leading the holy life (*Brahmacariya*).<sup>188</sup>

**6) One is immoral** (*dussīlo*) the word “*sīla*” means the normality. If who cannot keep their precepts, it means that they cannot behave in the normality of his or her live. The normality of human being, it included normal action, normal speech, normal thinking. Who use the body to encroach another whether man or animal or use the speech to encroach another that are called abnormal person. Normal action was prescribed to 3 there were:

- (1) No encroached another body and life called not killing living beings.
- (2) No encroached another property or the assets called not stealing.
- (3) No encroached another in sexual was called not sexual misconduct and out of sexuality by decisive was called behave to purity.

These were called the right action (*sammākammanta*) in the path of purity (*ariya magga*). Normal speech was prescribed to 4 there were: 1) not to telling lie 2) not speaking harsh speech 3) not speaking divisive speech 4) not speaking frivolous chatter. These were called the right speech (*sammāvācā*) in the path of purity (*ariya magga*). Including the right livelihood (*sammā-ājīva*) there were the 8 right that were composed from the 3 normal actions, the 4 normal speeches and 1 of a right livelihood that was called *ājīvatthamakasīla* it means the normality of the eighth right livelihood. If not to behave in this (*ājīvatthamakasīla*) is called not behave to leading the holy life. The way of wrong right is the way leads to deterioration of life.

**7) One has bad friends** (*pāpamitto*) associate with foolish friends is the cause leads to short-life as this proverb “*Keep not ill men company lest you increase the number.*” because of the foolish friends lead to the degradation pathways and risking to the dangerous situation in the life and property that is the way leads to short life. In the *Maṅgala Sutta* mention to the fool in the first *Maṅgala* or highest blessing that:

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<sup>188</sup> *Brahmacariya*: ‘pure (chaste) or holy life’, is term for the life of the monk and also the life of a lay-devotee who observe the eight moral precepts (*sikkhāpadā*). See Nyanatiloka Thera, **The Buddha's Path to Deliverance**, (Kandy: Buddhist Publication Society, 1982), p. 44.

The emphasis is on keeping away from and not getting entangled with people who, though grown up in years, have none of the graces of children but all their failings and shortcomings; these are the people possessing the characteristics of “fools”. Their company can only harm. They certainly are very unfortunate, but association with them is not auspicious and their mental and emotional constitution is such that they do not profit from beneficial guidance. Far from gaining anything themselves, they will rather drag even a good man into trouble and danger. The example usually given from the Suttas is that of the Buddha’s cousin *Devadatta* dragging King *Ajātasattu* to hell by instigating him to kill his father who was a virtuous king. The suttas warn one against companionship with bad people in this way: because of bad company one gives ear to evil advice; because of such advice evil reflections occupy the mind; because of such reflections mental confusion prevails and the senses are uncontrolled; as a result of this, actions of body and speech are faulty and the five hindrances<sup>189</sup> gain strength holding one to sensual cravings and resulting in sufferings.<sup>190</sup>

The characteristics of the fool are also appeared in *Anguttara Nikāya Tika Nipāta Pāla Vagga*.<sup>191</sup> The sutta opens with the exalted one said to monks that what so ever fear arise, danger arise, oppressions of mind arise, all of them arise to the fool, not the wise man. Then preach to the monks for train themselves: Abandoning those three conditions by which the fool is to be known, they will acquire and practice those three conditions by which the wise man is to be known. To comply with *Pāpamitto* sojustput forward to clear with the characters of the fool include the thinkings, the views and the actions of them. The fool is to be known in 7 sections in the *Nipāta Pāla Vagga*.

### 1) The characteristics of the fool in *Lakkhaṇa Sutta*<sup>192</sup>

- (1) Immorality indeed
- (2) Immorality in speech
- (3) Immorality in thought

### 2) The thinkings of the fool in *Cinta Sutta*<sup>193</sup>

- (1) Thinks thoughts wrong

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<sup>189</sup> These are five obstacles blinding mental vision, viz. lustful desire (*kamacchanda*), ill-will (*vyapada*), lethargy and drowsiness (*thina-middha*), agitation and worry (*uddhacca-kukkucca*) and sceptical doubt (*vicikiccha*). When these are present in the mind, discrimination, judgment and action become faulty.

<sup>190</sup> R. L. Soni, Revised by Bhikkhu Khantipālo, **Life’s Highest Blessing: The Mahā Maṅgala Sutta Translation and Commentary**, (Kandy: Buddhist Publication Society, 1987), pp. 20-21.

<sup>191</sup> See details in AN I 102-104; **The Book of Gradual Sayings Vol. I**, p. 89.

<sup>192</sup> AN I 102.

<sup>193</sup> AN I 102.

- (2) Speaks words wrong
- (3) Does deeds wrong

**3) The transgressions of the fool in *Accaya Sutta*<sup>194</sup>**

- (1) He sees not an offence as such.
- (2) When he sees an offence as such he does not make amends.
- (3) When another acknowledges his offence he does not pardon it as he ought.

**4) The carelessness of the fool in *Ayoniso Sutta*<sup>195</sup>**

- (1) He is maker of a question without due consideration.
- (2) He is answer to a question without due consideration.
- (3) When another gives answer to a question in well-rounded periods, in language polished and to the point, he is not pleased thereat.

**5) The unwholesomes of the fool in *Akusala Sutta*<sup>196</sup>**

- (1) Unprofitable deeds
- (2) Unprofitable words
- (3) Unprofitable thoughts

**6) The blameworthy of the fool in *Saavajja Sutta*<sup>197</sup>**

- (1) Blameworthy deeds
- (2) Blameworthy words
- (3) Blameworthy thoughts

**7) The afflictives of the fool in *Sabyaapajja Sutta*<sup>198</sup>**

- (1) Aggressive action
- (2) Aggressive speech
- (3) Aggressive thought

## **4.4 Encouraging Behaviors Leads to a Long Life**

### **4.4.1 Five Causes Leading to Long Life in *Paṭhamaāyussa Sutta***

In the *Āyussa sutta* the *Paṭhamaāyussa sutta* section in this chapter is contrast with the *Paṭhamaāyussa sutta* in the chapter three that is the adverse way to long life.

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<sup>194</sup> AN I 103.

<sup>195</sup> AN I 103.

<sup>196</sup> AN I 103.

<sup>197</sup> AN I 104.

<sup>198</sup> AN I 104.

I will present the difference which leads to long life by the five causes. The lists of five causes are taken from *Paṭhamaāyussa sutta* as follows:

*Pañcime bhikkhave dhammā āyussā. katame pañca: sappāyakārī hoti, sappāye mattaṃ jānāti, parinatabhojī ca hoti, kālacāri ca hoti, brahmacāri ca. ime kho bhikkhave pañca dhammā āyussā ti.*<sup>199</sup>

Bhikkhus, there are these five things that increase vitality. What five? One does what is beneficial; one observes moderation in what is beneficial; one has good digestion; one walks [for alms] at the proper time; one is celibate. These are the five things that increase vitality.<sup>200</sup>

The word ‘vitality’ is bringing long life dhamma (*dhammā āyussā*). I have explained in the section of *Paṭhama āyussa sutta* in the chapter three. These are five causes which make one lead to a long life in *Paṭhama āyussa sutta*.

- 1) *Sappāyakārī hoti*  
One does what is beneficial
- 2) *Sappāye mattaṃ jānāti*  
One observes moderation in what is beneficial
- 3) *Parinatabhojī hoti*  
One has good digestion
- 4) *Kālacāri hoti*  
One walks [for alms] at the proper time
- 5) *Brahmacāri*  
One is celibate

#### 4.4.2 Five Causes Lead to Long Life in *Dutiyaāyussa Sutta*

This *Dutiya āyussa sutta* also contrasted with the *Paṭhamaāyussa sutta* in the chapter three. The difference is to present the list of causes leading to long life. The five causes are taken from *Dutiya āyussa sutta* as follows:

*Pañcime bhikkhave dhammā āyussā, katame pañca: sappāyakārī hoti, sappāye mattaṃ jānāti, parinatabhojī ca hoti, sīlavā ca, kalyāṇamitto ca. ime kho bhikkhave pañca dhammā āyussā ti.*<sup>201</sup>

Bhikkhus, there are these five things that reduce vitality. What five? One does what is beneficial; one observes moderation in what is beneficial; one has good digestion; one is virtuous; one has good friends. These are the five things that increase vitality.<sup>202</sup>

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<sup>199</sup> AN III 145.

<sup>200</sup> NDB p.742.

<sup>201</sup> AN III 145.

<sup>202</sup> NDB p.742.

These five causes that make one lead to a long life in *Dutiya āyussa sutta* there are some differences from the *Paṭhamaāyussa sutta* in the fourth and fifth.

- 1) *Sappāyakārī hoti*  
One does what is beneficial
- 2) *Sappāye mattaṃ jānāti*  
One does not observe moderation in what is beneficial
- 3) *Parinatabhojī hoti*  
One has poor digestion
- 4) *Sīlavā*  
One is virtuous
- 5) *Kalyāṇamitto*  
One has good friends

After we got the list of causes leading to long life in the *Paṭhamaāyussa sutta* and the *Dutiyaāyussa sutta* each sutta has five causes and in a combination, we will get ten causes. The first three causes are same but the other two are different. So, we will get the seven causes lead to long life as follows:

- 1) One does what is beneficial (*sappāyakārī hoti*)
- 2) One observes moderation in what is beneficial (*sappāye mattaṃ jānāti*)
- 3) One has good digestion (*parinatabhojī hoti*)
- 4) One walks [for alms] at the proper time (*kālacāri hoti*)
- 5) One is celibate (*brahmacāri*)
- 6) One is virtuous (*sīlavā*)
- 7) One has good friends (*kalyāṇamitto*)

#### 4.5 Avoiding Unsuitable Things

The behaviors can cause to short life in *Anāyussā Sutta* are concordanced with the seven unsuitable things (*asappāye*) in the *Visuddhimagga* as follows:

*Āvāso, gocaro, bhassaṃ, puggalo, bhojanaṃ, utu, iriyāpatho ti satt' ete asappāye vivajjaye.*<sup>203</sup>

- 1) Unsuitable place (*āvāsoasappāya*) that abode where to the dweller the sign which has not arisen does not arise, or that which has arisen perishes and mindfulness which has not been established is not established and the unconcentred mind is not suitable.
- 2) Unsuitable alms-food resort (*gocaro asappāya*) that village-resort where alms are sought is suitable which not too far, being within the distance of a

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<sup>203</sup> Vism 127.

*kosa* and a half either to the north or to the south,<sup>204</sup> and which is full of food easy to get. The contrary is not suitable.

- 3) Unsuitable talk (*bhassam asappāya*) that talk with is classed among the thirty-two kinds of worldly talk is unsuitable, as leading to the disappearance of the sign.
- 4) Unsuitable friends and associates (*puggalo asappāya*) that person who is devoted to the nourishment of his body and indulges in worldly talk is unsuitable; for he corrupts other, as muddy water pollutes clean water.
- 5) Unsuitable food (*bhojanam asappāya*) and,
- 6) Unsuitable Climate (*utu asappāya*) as regards food, - for some, sweet food, for others sour food is suitable.<sup>205</sup> As for the seasons for some the cold season, for others the hot season is suitable. Therefore whatever food or season is felt as pleasant, where the unconcentrated mind is concentrated or the concentrated mind becomes firmer, that food and that season is suitable; unsuitable are the other kinds.
- 7) Unsuitable body postures (*iriyāpathoasappāya*) among the postures, for some, walking to and for is suitable, for other, either lying down, or standing, or sitting. Therefore, as in the case of the abode, after a test of three days, one should know that posture to be suitable where the unconcerned mind become concentrated, or the concentrated mind become firmer, and the other to be unsuitable.<sup>206</sup>

## 4.6 Learning to Improve Life Through the Case Study

### 4.6.1 Actions Leads to Deterioration of Āyu and Leads to Death

#### 1) Case Study of Nandamanava

Weighty kamma is kamma which cannot be ceased by another kamma. The *akusalagarukakammā* are those associated with heinous crime (*pañcānantariya kamma*)<sup>207</sup>. In case the man who has short-lived with immediately dead by weighty kamma after dead he must go direct to reborn in the abyss of hell. There are some case studies in Buddhist scriptures according to short-life with *garukakamma* the first case is to study in the case of the foolish man name *Nandamanava* from the *Dhammapada* in *Uppalavaṇṇattherīvatthu* as follows:

<sup>204</sup> So, that one may not face the sun in going to the village.

<sup>205</sup> According to the *ṭīka* all food is either sweet or sour, all other tastes being mere constituents of these two.

<sup>206</sup> See details in Pe Maung Tin, trans., **The Path of purity**. (London: PTS., 2003), pp. 147-149.

<sup>207</sup> *Anantariya kamma*: the five heinous ‘action with immediate destiny’ are: patricide, matricide, killing an arhat, wounding a Buddha, creating schism in the monks’ order., Nyanatiloka Thera, BD, p.14



*Madhuvā maññati bālo, yāva pāpaṃ na paccati;  
yadā ca paccati pāpaṃ, atha dukkhaṃ nigacchati.*<sup>208</sup>

A fool thinks it is like honey, as long as evil does not mature. But when evil matures, then the fool goes to misery.<sup>209</sup>

In the commentary of *Khuddaka Nikāya Dhammapada Bālavagga*<sup>210</sup> has explained the story of *Nandamanava* who fall in love with *Uppalavaṇṇatherī* since she was a householder. Then *Uppalavaṇṇatherī* has been ordained into Buddhist nun tradition, not long after that she achieved arahantship. One day when she went outside for alms walk. *Nandamanava* entered into her cottage and hid under her bed. Then she came back, she was raped by him. This weighty sin of *Nandamanava* affected to the earth that could not support to him then he was sucked into the underground. He was dead and went straight to the abyss of hell which named *avecīmahānaraka*<sup>211</sup>.

This case study concerned with unwholesome (*akusalakamma*) in false view (*micchādiṭṭhi*) as presented in the verse: ‘*So long as an evil deed has not ripened, the fool thinks it as sweet as honey. But when the evil deed ripens, the fool comes to grief*’. that is the beginning lead to do bad action of “misconduct in sensual pleasures” (*kāmesu micchācāra*) which raped whom who has attained arahantship. The intensity of retribution is more than misbehave with general person.

Thus, not only bad actions of the fool which lead to short life, there is the important fact that can affect to the intensity of retribution. The virtue and purity of mind of victim can affect to the intensity of retribution lead to the dead of fool in immediately time. This can call deterioration with immediately dead. This is the result of weighty sin (*garukakamma*) and kamma which has a destructive role (*upachedakamma*). And after dead the retribution will lead the fool direct to reborn in the abyss of hell. This is the work of kamma leads to fertilization (*janakamma*).

<sup>208</sup> Dhp 69.

<sup>209</sup> K.R. Norman, **The Word of the Doctrine**, (London: PTS., 2004), p. 11.

<sup>210</sup> Dhp-a 69: *Mātulaputto panassā nandamāṇavo nāma gihikā lato paṭṭhāya paṭibaddhacitto. so tassā āgatabhāvaṃ sutvā theriyā āgamanato puretarameva andhavanaṃ gantvā taṃ kuṭikaṃ pavisitvā heṭṭhāmañcake nilīno theriyā āgantvā kuṭikaṃ pavisitvā dvāraṃ pidhāya mañcake nisinnamattāya bahi ātapato āgatattā cakkhupathe andhakāre avigateyeva heṭṭhāmañcakato nikkhamitvā mañcakam abhiruyha ‘ ‘ mā nassi bāla, mā nassi bālā ’ ’ ti theriyā vāriyamānoyeva abhibhavitvā attanā patthitakammaṃ katvā pāyāsi. athassa aguṇaṃ dhāretuṃ asakkontī viya mahāpathavī dvedhā bhijji. so pathaviṃ pavitṭho gantvā mahāavīcimhi eva nibbatti.*

<sup>211</sup> *Avecī*, is the lowest level of the *naraka* or "hell" realm, into which the dead who have committed grave misdeeds may be reborn.

## 2) Case Study of Ciñcamāṇavikā

Other case study by *garukakamma* such as *on Ciñcamāṇavikāvatthu*<sup>212</sup> its commentary mentions to the story of *Ciñcamāṇavikā* who misbehaved in Lord Buddha by speaks false (*musāvāda*), divisive speech (*pisuṇavācā*), harsh speech (*pharusavācā*), frivolous chatter (*samphappalāpavācā*) after bad *kamma* has been committed shortly then after she was sucked into the underground and dead to born in *avecī mahānaraka*.

## 3) Case Study of Devadatta and Supabuddha

Likewise, *Devadatta* with his vengefulness (*vyāpāda*) affect to his action lead to do the assassination (*pāṇātipātā*) to the Buddha. Other case is *Supabuddha* (*Devadatta*'s father) with his false view (*micchādiṭṭhi*) lead to obstruct the alms walking of the Buddha. He was dead by *garukakamma* and he was sucked into the underground to born in *avecī mahānaraka* also to his son.

### 4.6.2 Actions Leads to Healthy and Longevity

#### 1) Case Study of Bākula

The first case is well known in the Buddha's disciple. He is *Bākula*<sup>213</sup>. *Bākula* lived to a very great age know as the foremost in good health declared by the Buddha. In the commentary of *Āṅguttara Nikāya (Manorathapurani)* it is said that he was 80 years old when he became a monk, and he then lived 80 years as a monk, to an age of 160 years. He was never ill and didn't need to take medicine to cure any disease. To help others to maintain good health, he built bath rooms for the monks and donated medicines. Outstanding quality of him is the Buddha declared him to be foremost in good health.

His family's background and names of him, he was born into the family of a wealthy councillor of the city of *Kosambī*. On the fifth day after his birth, following various ceremonies, his nurse took him to be bathed in the river. However, he slipped out of her hands and into the water and was swallowed by a fish. The fish was soon caught by a fisherman, who sold it to the wife of a wealthy councillor of the city of *Bārāṇasī*. When it was split open, the child was found unhurt. A councillor's wife looked after the child as though it were her own. When the councillor and his wife found out what had happened, they asked the baby's real parents if they could raise the child, but his real parents also wanted to raise him. The king decided that the child should be shared by the two families, and that is how he received the name *Bākula*, meaning two families. When Buddha went to teach the *Dhamma* in the city of *Bārāṇasī*,

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<sup>212</sup> See details in *Lokavaggo, ciñcamāṇavikāvatthu* Dh 176 and K.R. Norman, **The Word of the Doctrine**, (London: PTS., 2004), p. 26 and its commentary.

<sup>213</sup> See MN III 124.

*Bākula*, who was then a wealthy elder, heard his sermon and asked to be ordained. Spending seven days practicing insight meditation, *Bākula* attained arahantship on the morning of the eighth.

His previous deeds may be the special related results of the longevity especially in the time of former Buddhas such as in the time of *Anomadassī* Buddha, he was a learned Brahmin who became a holy hermit. He heard the Buddha teach and became his follower, and when the Buddha suffered from stomach trouble, he cured him and was reborn later in the Brahma world. In a time of *Padumuttara* Buddha, he was a householder of *Haṃsavatī*, and hearing a monk acclaimed as most healthy, he wished for a similar honour in a future life. Before the appearance of *Vipassī* Buddha, he was born in *Bandhumatī*, where he became a hermit. Later, he saw the Buddha, acknowledged him as teacher, and cured a monk of *tiṇapupphakaroga* (hay fever). In the time of *Kassapa* Buddha, he renovated an old *vihāra* and provided the monks with medicaments. We can see the special good deeds of *Bākula* are concerned with:

- 1) He wished to be a monk acclaimed as foremost healthy.
- 2) He provided the medical treatment and medicaments to the higher virtue yields who suffered from the physical diseases.
- 3) He ordained and became a follower of many Buddhas and he always practiced his mind to the purity.

*Bākula* achieved in a good health and had a long life because he wished to be a monk acclaimed as foremost healthy. This is a magnificent wish that it must feature with the concentration of desire to act (*chanda*), strength (*virīya*), mind (*citta*) and investigation (*vimamsā*). Concentration is consolidated through a powerful desire directed toward the goal of foremost healthy monk declared by the Buddha. Concentration is gained through an exertion of effort and energy to consistently achieve the goal. Concentration is achieved through a natural purity of consciousness that is unified and undistracted in its orientation toward the goal. Concentration is obtained by sustained and penetrative investigation that discerns mental and physical phenomena as they are actually occurring. These are known as four bases of success or four bases of power (*iddhi pada*).

The other results of his success are from his good deeds with provided the good health to the field of merits. This is a special knowledge for Buddhists. Why does Buddhism give importance to the "Field of Merit"? The Lord Buddha has found the truth that making merit to one who possesses a higher virtue yields a higher degree of merit. People of virtue are considered a "field of merit", a fertile "field" in a moral sense. We could compare this to farming, if you farm on an arid field, the yield of your crop will be low. But if you farm on a fertile field the yield of your crop will be bountiful. So, it is wise to direct your act of giving toward people who are virtuous. That's why Buddhists always make merits to monks. Not only the virtues of the recipients but the

virtue of the provider is important to effectuate the magnificent wish. *Bākulah* had ordained and became a follower of many Buddhas and he always practiced his mind to the purity. This is the direct way to his success.

## 2) Case Study of *Āyuvaḍḍhanakumara*

While residing in a village monastery near *Dīghalāṅghika*, the Buddha uttered verse of the book *Dhammapada*, with reference to *Āyuvaḍḍhanakumara*.<sup>214</sup>

Once, there were two hermits who fixed together practising religious austerities (*tapacaranam*) for fortyeight years. Later, one of the two left the hermit life and got married. After a son was born, the family visited the old hermit and paid obeisance to him. To the parents the hermit said, "May you live long," but he said nothing to the child. The parents were puzzled and asked the hermit the reason for his silence. The hermit told them that the child would live only seven more days and that he did not know how to prevent his death, but *Gotama* Buddha might know how to do it.

So, the parents took the child to the Buddha; when they paid obeisance to the Buddha, he also said, "May you live long" to the parents only and not to the child. The Buddha also predicted the impending death of the child. To prevent his death, the parents were told to build a pavilion at the entrance to the house and put the child on a couch in the pavilion. Then some bhikkhus were sent there to recite the parittas for seven days. On the seventh day the Buddha himself came to that pavilion; the devas from all over the universe also came. At that time the ogre *Avaruddhaka* was at the entrance, waiting for a chance to take the child away. But as more powerful devas arrived the ogre had to step back and make room for them so that he had to stay at a place two yojanas away from the child. That whole night, recitation of parittas continued, thus protecting the child. The next day, the child was taken up from the couch and made to pay obeisance to the Buddha. This time, the Buddha said, "May you live long" to the child. When asked how long the child would live, the Buddha replied that he would live up to one hundred and twenty years. So, the child was named *Āyuvaḍḍhana*.

This story mentioned to the child who was very young but not mentioned to his deeds in the past and the present in that time to show the implication of his good deeds or bad deeds that affect him to the death and the survival. But the activities of his parent lead to the way to protect him when they know his son will be dead within seven days. Buddha told the knowhow to prevent his death by the recitation of parittas for seven days continued. In my opinion the day 1-7 the monks come to recite the parittas can made the parent of the child refill the merits with take care of the monks and they

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<sup>214</sup> Dh 109.

can have the chance to listen the dhamma through the parittas also his son even he was very young but the chanting can make him stay calm. Especially in the day seven of the recitation the Buddha came and more powerful devas arrived the ogre *Avaruddhaka* had to step back at a place two yojanas away from the child. May be the phenomenon occurred with the power of the respect ability of the Buddha to powerful devas and the respect ability of the powerful devas to the ogre *Avaruddhaka*, with respect to whom respect ability can makes the bad situation become better.

When the child grew up, he went about the country with a company of five hundred fellow devotees. One day, they came to the *Jetavana* monastery, and the bhikkhus, recognizing him, asked the Buddha, "For beings, is there any means of gaining longevity?" To this question the Buddha answered, "By respecting and honouring the elders and those who are wise and virtuous, one would gain not only longevity, but also beauty, happiness and strength." Then the Buddha spoke in verse as follows:

*Abhivādanasīlissa,                      niccaṃ vuddhāpacāyino;*  
*cattāro dhammā vadḍhanti,           āyu vaṇṇo sukhaṃ balaṃ.*<sup>215</sup>

To him who pratises respectful salutation, constantly respecting his elders, four things increase: — age, beauty, happiness, strength.<sup>216</sup>

### 3) Case Study of the Novice Tissa

Legend has it that Sariputta, a chief disciple of the Buddha, once had a 7-year-old novice as his student. The novice Tissa was supposed to study Buddhist teaching with him for 1 year. One day it struck Sariputta that the novice looked very doomed. This could be interpreted, as stated some ancient physiomy texts, that he would soon meet with untimely death. In fact, he was to live on for one more week only. Sariputta decided to let the novice know about his fate so that he would have enough time to bid goodbye to his parents and relatives. The novice grieved over the worst news. In distress, he headed home. Along the way, he came across a lot of big and small fish struggling for life in a parched pond. He did an act of mercy by scooping up the dying fish and releasing them in a big river. Then, again he chanced to see a deer trapped in a hunter's net. Again, he saved its life by freeing it from the trap. At home, the family was informed of his approaching death, and they grieved. Seven days went by, yet death still did not come. The novice, on the contrary, looked radiant. So, he was sent back to his teacher. Sariputta was so surprised to have been proved wrong. The novice told Sariputta about the kindness he had shown to the fish and the deer.

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<sup>215</sup> Dhḥp 109.

<sup>216</sup> Op. cit., "The word of the doctrine (Dhammapada)", p.17.

The good deeds of having extended the lives of those animals turned out to be a blessing that also saved his own life. This legend explains why people have come to believe strongly in the extending the lives of the animals for prolonging life.

#### 4.7 Summary of the Chapter

This chapter we study to understand the root of all wholesome and unwholesome actions along with the mechanism and relation of kamma that the factor which determines the specific form of rebirth, what kind of a person we are, at the outset of our life, and it is kamma again that determines a good number of the experiences that we undergo in the course of our life to be happiness, healthiness, and longevity.

The root of unwholesome a starting point of the deterioration is explained by the *Abhidhamma* that all unwholesome actions (*akusala kamma*) derive from three unwholesome roots (*akusala mūla*) namely, greed (*lobha*), hatred (*dosa*), delusion (*moha*). These unwholesome root lead to false conducts in body, speech and mind (*kaya ducaritaṃ, vacī ducaritaṃ, mano ducaritaṃ*).

Immoral consciousness (*akusala cittāni*) has just twelve types from eightynine types of consciousnesses eight are rooted in attachment, two in ill-will, and two in ignorance. The Buddha remarked that disease could be divided into bodily disease (*kāyikarogo*) and mental disease (*cetasikarogo*). We suffer from bodily diseases from time to time, but mental diseases will not be extinguished until the attainment of sainthood. Continuous unrest, discontent, tension and anxieties are caused by roots of craving and ignorance. Diseases of the mind (*cetasikarogo*) when occur will affect to the body and leads to the physical diseases as in the case of *Girimānanda Sutta*.

Death should be recalled by way of weaknees of life by the type of the death in *Viduddhimagga*: 1) timely death (*kalamaraṇaṃ*) are death through loss of merit (*puññakkhayena maraṇaṃ*) is due just to the ripening of the result of birth-producing *kamma* in spite of the existence causes that generate the continuity of life. And death through loss of that term of life (*āyukkhayena maraṇaṃ*) as in the case of present-day men whose term of life is merely a hundred years owing to the absence of attainments in destiny, time, food and so on. 2) Untimely death (*akalamaraṇaṃ*) Live cut off by *kamma* where there is ability to move on from any place instantly, or that death of live which are being cut-off by exertions in the bearing of weapons in consequence of former *kamma*.

The root of wholesome a starting point of the prosperity is explained by the *Abhidhamma* that all wholesome actions (*kusala kamma*) derive from three wholesome roots (*kusala mūla*) namely, non-greed (*alobha*), non-hatred (*adosa*), non-delusion (*amoha*). These wholesome root lead to right conducts in body, speech and mind (*kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ*). In *Atthasālinī* the commentary of the *Dhammasangani* mentions that *alobha* (non-greed) breaks the physical knot of

covetousness, *adosa* (non-hatred) breaks the physical knot of ill-will, *amoha* (non-delusion) breaks the remaining pair of knot. After breaking out from the bad deed with unwholesome it starts to improve human life to prosperity leads to well-being and longevity. *Alobha* (non-greed) is the cause of good health, *adosa* (non-hatred) is the cause of youthfulness, *amoha* (non-delusion) is the cause of long life.

The mental purity is the power of life which can cause good health, youthfulness, and long life concerning with the four base mental qualities (*iddhipādā*) which is used to develop wholesome mental states and ridding oneself of unwholesome mental states for a discussion of Buddhist means for developing wholesome qualities and removing unwholesome qualities. The four bases of power are: 1) concentration gained by means of desire to act (*chanda samādhi*) 2) concentration gained by means of strength (*virīya samādhi*) 3) concentration gained by means of mind (*citta samādhi*) 4) concentration gained by means of investigation (*vimamsā samādhi*). These are mentioned in the *Mahāparinibbana Sutta* and the *Cakkavatti Sutta* in the summary of saying of Buddha in this text is — from the development and pursuit of these four bases of power, he can stay (alive) for an eon, if he wants, or for the remainder of an eon. This constitutes a monk's long life.

A healthy mind can lead to a healthy body and a much happier life by *Bojjaṅga Paritta* which has been used to pray for the patient to recover him or her from being sick by deeply work of seven factors 1) mindfulness (*sati*) 2) investigation (*dhamma vicaya*) 3) energy (*virīya*) 4) joy or rapture (*pīti*) 5) relaxation or tranquility (*passaddhi*) 6) concentration (*samādhi*) 7) equanimity (*upekkha*). The Buddha identifies that mindfulness is "always useful"; while, when one's mind is sluggish, one should develop the enlightenment factors of investigation, energy and joy; and, when one's mind is excited, one should develop the enlightenment factors of tranquility, concentration and equanimity. When the Buddha was gravely ill he asked Venerable *Mahācunda* to recite the seven factors of enlightenment to him. In such a way the Buddha was cured of his illness.

*Paritta* (discourses for protection) it is certain that *paritta* recital produces mental well-being in those who listen to them with intelligence and have confidence in the truth of the Buddha's words. Such mental wellbeing can help those who are ill to recover and can also help not only to induce the mental attitude that brings happiness but also to overcome its opposite.

Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously.

Avoiding inappropriate behaviors leading to the deterioration of *āyu* with: 1) one does what is harmful 2) one does not observe moderation in what is beneficial 3) one has poor digestion 4) one walks [for alms] at an improper time 5) one is not celibate. 6) one is immoral 7) one has bad friends.

Encouraging behaviors lead to a long life with: 1) one does what is beneficial 2) one observes moderation in what is beneficial 3) one has good digestion 4) one walks [for alms] at the proper time 5) one is celibate 6) one is virtuous 7) one has good friends.



## Chapter V

### CONCLUSION AND SUGGESTION

#### 5.1 Result of Research

This thesis title “An Analytical Study of *Āyu* and Causes Leading to Its Deterioration and Prosperity in Buddhist Scriptures” has three objectives as follows:

1. To study the concept of *āyu* in Buddhist scriptures.
2. To study the Buddhist scriptures for finding out factors and causes affecting human beings leading to deterioration and prosperity of life.
3. To apply the knowledge of the studies for a livelihood and to design the regulation to get the highest benefit of time in the world with happiness, healthiness and longevity.

In addition to the statement of research problem are three points as follows:

1. What are the concepts of *āyu* in Buddhist scriptures?
2. What are the factors and the causes affecting to human beings leading to deterioration and prosperity of *āyu*?
3. How to apply the knowledge of the studies for a livelihood and to design the regulation to get the highest benefit of time in the world with happiness, healthiness and longevity?

The three main points of this research are: 1) the concepts of *āyu* in Buddhist scriptures 2) the factors and the causes affecting to human beings leading to deterioration and prosperity of life 3) the knowledge of the studies for a livelihood and the regulation to get the highest benefit of time in the world with happiness, healthy and longevity. I used the Buddhist scriptures to study and to find out the answers in the research problems. The conceptual frame work is also under the knowledge in the Buddhist scriptures. I have carried out an analysis of the study and the summary as follows.

#### 1. The concepts of *āyu* in Buddhist scriptures

*Āyu* is a life, life length or duration of life, lifespan, age, vitality, life force and long life, especially in the meaning of a lifespan or duration of life are frequently found in the contexts. Buddha preached that lifespan of human beings is short like an

early dawn's dew. I have studied *āyu* the Buddhist cosmology. The time scale of the arising, perpetuating and decaying of the universe is very long— even a million years is too short. *Āyu* or lifespan of Gods in each realm and *āyu* of the beings in the hell are much longer than the lifespan of human beings. Interesting facts about our generation from 2640 years passed when the prince Siddhatha was born, the human lifespan has been reduced for 100 years to now a day more than 25%. Actually, human lifespan in this time is less than 75 years. That is true that human lifespan is like a dawn's dew and it can last for a short time. It will be dried up for a short time. The next life is being very long as the time of lifespan in each realm. Therefore, Buddha tirelessly teaches about the time of life and the preparation for the next life.

## **2. The factors and the causes affecting human beings leading to deterioration and prosperity of life**

At this point we can be summarized into three facts as follows. 1) as the result of the ten wholesome and the ten unwholesome. 2) mechanism and relation of kamma 3) inappropriate and appropriate behaviors about consumption, livelihood, sociality and environment.

1) As the result of the ten wholesome and the ten unwholesome. (1) Unwholesome courses of action are composed of killing, stealing, sexual misconduct, false speech, divisive speech, harsh speech, frivolous chatter, covetousness, ill will, wrong view. These are expressed through bodily deeds, verbal deeds and mental deeds. When human began behaving in various unskillful ways. This caused the human lifespan gradually to shorten, with human beauty, wealth, pleasure, and strength decreasing proportionately. On the contrary, (2) Wholesome courses of action are composed of abstain from the taking of life, refraining from taking what is not given, refraining from sexual misconduct, refraining from lying speech, refraining from slander, refraining from harsh speech, refraining from idle chatter, refraining from covetousness, refraining from ill-will, refraining from wrong views. These are expressed through bodily deeds, verbal deeds and mental deeds. When human began behaving in various skillful ways. This caused the human lifespan gradually to extend, with human beauty, wealth, pleasure, and strength increasing proportionately.

Unwholesome actions (*akusala kamma*) derive from three unwholesome roots (*akusala mūla*) namely, greed (*lobha*), hatred (*dosa*), delusion (*moha*). Cloudy mind connected to mind diseases, the diseases of the mind (*cetasikarogo*) arise from unwholesome factors which immoral mental concomitants (*akusalacetasika*). It can make an affect on the life in conversely and create the life in a bad way or affect the body leading to the cause of physical diseases (*kayikarogo*). Desire, anger and ignorance, can be manifested as stress, anxiety and fear. They weaken the body creating stiffness, aches and pain which can lead to more serious conditions and life deterioration and death.

Wholesome actions (*kusala kamma*) derive from three wholesome roots (*kusala mūla*) namely, non-greed (*alobha*), non-hatred (*adosa*), non-delusion (*amoha*). These wholesome roots lead to right conducts in body, speech and mind (*kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ*). The *Atthasālinī* commentary of the *Dhammasaṅgani* mentions to non-greed (*alobha*) breaks the physical knot of covetousness, *adosa* (non-hatred) breaks the physical knot of ill-will, non-delusion (*amoha*) breaks the remaining pair of knot. After breaking out from the bad deeds with unwholesome it starts to improve human life to prosperity leading to well-being and longevity, non-greed (*alobha*) is the cause of good health, non-hatred (*adosa*) is the cause of youthfulness, non-delusion (*amoha*) is the cause of long life, *alobha* (non-greed) is the cause of the production of wealth. *adosa* (non-hatred) is the cause of the production of friends, *amoha* (non-delusion) is the cause of personal attainments.

The right conducts in mind is the starting point of healthy mind leading to healthy body. The mental purity is the power of life which can cause good health, youthfulness and long life. Then the four base mental qualities (*iddhipādā*) are used to develop wholesome mental states and ridding oneself of unwholesome mental states for a discussion of Buddhist means for developing wholesome qualities and removing unwholesome qualities. These four base mental qualities are concentration of intention (*chanda*); concentration of effort (*viriya*); concentration of consciousness (*citta*); and concentration of investigation (*vīmaṃsā*). In case once when the Buddha was gravely ill he asked Venerable *Mahācunda* to recite the seven factors of enlightenment (*bojjaṅga paritta*) to him. In such a way the Buddha was cured of his illness. The seven factors of enlightenment that was used for cure the disease but in deeply works it can make one reach enlightenment in that time by seven factors that are mindfulness (*sati*); investigation (*dhamma vicaya*); energy (*viriya*); joy or rapture (*pīti*); relaxation or tranquility (*passaddhi*); concentration (*samādhi*); equanimity (*upekkha*). The essential elements of *bojjaṅga* lead to the mental purity that is the power of life which can cause good health, youthfulness and long life.

2) Mechanism and relation of kamma. According to the roots of wholesome and unwholesome actions bring out to the body, speech and mind. Continuity, the kamma is expressed through bodily deeds, verbal deeds and mental deeds that give the consequences by (1) a function of time, there are four categories which are; the first is kamma which gives its consequences in the current existence (*diṭṭhadhamma-vedanīya kamma*), the second is kamma which gives its consequences in the next existence (*upapajjavedanīyakamma*), the third is kamma which gives its consequences in future existences (*aparapariyavedanīya kamma*). The last is kamma which is nullified. Both good and bad kamma no longer give their consequences (*ahosi kamma*), (2) a function of strength, there are four categories which are; the first is weighty kamma (*garukakamma*), the second is habitual kamma (*bahulakamma* or *acinnakamma*), the third is kamma which is recalled near the time of death (*yadasannakamma*), the fourth

is kamma which occurs unintentionally (*katattavapanakamma*), (3) according to duty, there are four categories which are; the first is kamma which dictates one's rebirth (*janakakamma*), the second is kamma which has a supportive role (*upatthambhakakamma*), the third is kamma which has an oppressive role (*upapīlakamma*), the fourth is kamma which has a destructive role (*upaghatakakamma* or *upacchedakakamma*). The consequences of the deterioration and the prosperity of life as a result of working together through mechanism of the law of kamma with the relation of a function of time, a function of strength and according to duty. Each type of kamma will work by the mechanism of each kamma which can work together with the relation of time, strength and duty. In the meaning of the deterioration and the prosperity of life, the epitome case I have found in the *Culakammavibhanga sutta* it explained the relation of kamma step by step beginning with the question and the answer that 'which kammās cause the life of another living being to death? those kammās are the way that leads to short life'. The explanation mentions the way leading to a short life with the four categories: 1) kamma which has an oppressive role (*upapīlakakamma*), 2) kamma which has a destructive role (*upacchadkakamma*) 3) kamma which dictates one's rebirth (*janakakamma*) 4) kamma which has a supportive role (*upatthambhakakamma*).

3) Inappropriate and appropriate behaviors about consumption, livelihood, sociality and environment. Having studied *āyussā sutta* I have got seven behaviors leading to short life concerned with (1) one does what is harmful (*asappāyakāri hoti*), (2) one does not observe moderation in what is beneficial (*sappāye mattaṃ na jānāti*) (3) one has poor digestion. (*aparinatabhojī hoti*) (4) one walks [for alms] at an improper time. (*akālacāri hoti*) (5) one is not celibate. (*abrahmacārī*) (7) one is immoral (*dussīlo*) (8) one has bad friends (*pāpamitto*). On the contrary, seven behaviors lead to long life (1) one does what is beneficial (*sappāyakāri hoti*) (2) one observes moderation in what is beneficial (*sappāye mattaṃ jānāti*) (3) one has good digestion (*parinatabhojī hoti*) (4) one walks [for alms] at the proper time (*kālacāri hoti*) (5) one is celibate (*brahmacārī*) (6) one is virtuous (*sīlavā*) (7) one has good friends (*kalyāṇamitto*).

**3. To apply the knowledge of the studies for a livelihood and to design the regulation to get the highest benefit of time in the world with happiness, healthy and longevity.**

Having got an awareness of what behind human prosperity and deterioration of *āyu*, we can make the choices in our behavior which will be for the prosperity of our life.

1) We should try to understand the root of all wholesome and unwholesome actions along with the mechanism and relation of kamma that the factor which determines the specific form of rebirth, what kind of a person we are, at the outset of our life, and it is kamma again that determines a good number of the experiences that we undergo in the course of our life to be happiness, healthy and longevity.

2) Using the knowledge of accumulation power of life from the purely mental which can cause good health, youthfulness, and long life concerning with the four base mental qualities (*iddhipādā*) which is used to develop wholesome mental states and ridding oneself of unwholesome mental states for a discussion of Buddhist means for developing wholesome qualities and removing unwholesome qualities. The four bases of power are: 1) concentration gained by means of desire to act 2) concentration gained by means of strength 3) concentration gained by means of mind 4) concentration gained by means of investigation.

3) Using the knowledge of mental well being can help the patient to recover such as *Bojjāṅga Paritta* which has been used to pray for the patient to recover him or her from being sick by deeply work of seven factors 1) mindfulness 2) investigation 3) energy 4) joy or rapture 5) relaxation or tranquility 6) concentration 7) equanimity. As the Buddha identifies that mindfulness is "always useful"; while, when one's mind is sluggish, one should develop the enlightenment factors of investigation, energy and joy; and, when one's mind is excited, one should develop the enlightenment factors of tranquility, concentration and equanimity. Hearing recitation the seven factors of enlightenment to him, in such a way the Buddha was cured of his illness. Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously. It is certain that *paritta* recital produces mental well-being in those who listen to them with intelligence and have confidence in the truth of the Buddha's words. Such mental wellbeing can help those who are ill to recover and can also help not only to induce the mental attitude that brings happiness but also to overcome its opposite.

4) We should be aware of the inappropriate and the appropriate behaviors about consumption, livelihood, sociality and environment.

- (1) Not doing what is harmful, should be doing what is beneficial and suitable that are suitable place, suitable alms-food resort, suitable talk, suitable friends and associates, suitable food, suitable body postures.
- (2) Observe moderation in what is beneficial.
- (3) Having a good digestion.
- (4) Walking [for alms] at the proper time.
- (5) Being celibate.
- (6) Being virtuous.
- (7) Do not associate with bad friends, should associate with good friends.

5) We should learn through experience of others as in the case studies about know how and exemplary behavior to reach the highest benefit of time in the world with happiness, healthy and longevity.

### **The special good deeds from the case study of Bākula**

- (1) Wishing to be a monk acclaimed as foremost healthy.
- (2) Providing the medical treatment and medicaments to the higher virtue yields who suffered from the physical diseases.
- (3) Ordination and became a follower of many Buddhas and he always practiced his mind to the purity.

### **The special good deeds from the case study of Āyuvaḍḍhanakumara.**

- (1) Recitation of parittas continued is a protection one from the badness.
- (2) Respecting and honouring the elders and those who are wise and virtuous, one would gain not only longevity, but also beauty, happiness and strength.

### **The special good deeds from the case study of the novice Tissa**

- (1) The good deeds of extending the lives of the animals turned out to be a blessing that also saved his own life.

Thus, a clear understanding about how our own behavior affects prosperity and deterioration of *āyu* will help us strive for prosperity which will ultimately allow us to fulfill the supreme human goal of getting the highest benefit of time in the world with happiness, healthy and longevity.

## **5.2 Suggestions**

- 1) In this research, although various Buddhist scriptures were studied, there may be a lack of in-depth analysis on several topics.
- 2) In this research there may be a few of case studied. For further research, there should be more case studies.
- 3) For further research, should integrate modern science with Buddhist scriptures to make it easier for the general public to access.

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### Conference Paper

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- 2015 : "An Analytical Study of Āyu and Factors Leading to Its Degeneration and Regeneration in Buddhism" Canadian International Conference on Global Studies, Toronto, Canada, October 05-06.
- 2016 : "The Inheritance of Dhamma Script from Lanna Kingdom" Third International Conference on Languages Literature and Society, Bangkok Thailand, January 18-19.
- 2016 : "Problematic Readings in Dīghanikāya II" Workshop on Pali Textual Criticism Critical Edition of Pali Canon, Pathumthani, Thailand, August 22-29.

2017 : “*The Succession of Pali Literature Transmitted from Siam to Ceylon to Revitalize Moribund Occurrence on Buddhism in the 18th Century*” Fourth International Conference on Languages Literature and Society, Singapore, January 16-17 and the 1st International Seminar on Buddhist Manuscripts and Traditions, Ayutthaya, Thailand January 20-21.

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