

an example to show that one could escape from the result of an unwholesome *kamma* as a result of being born beautiful. (*upadhisamāpatti*).

The *Dīparājavatthu* of the *Sammohavinodanī* (p. 443) describes how, a son of a king in Lanka lost his chances of becoming the king as he lost one of his eyes, attacked by a cock while watching a cock fight in the palace premises. This story has been brought in to show that though born to the queen, one might lose the chances of succeeding his father as the king, due to a physical defect in his body. The story further adds that the boy was subsequently made the king of Nāgadīpa, the Northern part of Lanka. This story shows that during the Anuradhapura period the Northern part of Lanka was called Nāgadīpa and was under a provincial ruler sent by the king of Anuradhapura.

*Sammohavinodanī* provides us with valuable information on the severe famine (*Brāhmanatissabhaya*), which is said to have taken place circa 1<sup>st</sup> century B.C. during the reign of the king Vattagāminiabhaya. According to the *Sammohavinodanī* (*VbhA.* p. 446) during the famine under reference there were 12,000 monks at Cittalapabbata and another 12,000 monks at Tissamahārāma and there was paddy sufficient for three years for both groups of monks at both places. It is said that a massive herd of rats ate up the paddy at both places in the course of one night. The monks at Cittalapabbata thinking that paddy is available at Tissamahārāma proceeded there expecting to exist consuming the paddy there. The monks at Tissamahārāma thought the paddy at Cittalapabbata was safe and proceeded there. Both parties of monks met at the place called Gambhīrakandara. They having learnt their plight attained *parinibbāna* there itself.

There is another story of Isidatta therā (*op. cit*) how he sustained himself eating discarded skin of *Bassia Latifolia* tree (*madhukaphala*) for seven days. This shows how severe the famine was. The Same Therā (*Loc. Cit.*) is reported to have lived on discarded stems of lotus for another seven days. There are many more such stories in the *Sammohavinodanī*, very much useful for the student of history.

The *Sammohavinodanī* is edited by A.P. Buddhadatta and published by the PTS. in 1923.

K. Arunasiri

**SAMPAJAÑÑA** and the equivalent adjective *sampajāna* represent the mental quality of 'clear comprehension'. Such clear comprehension has a prominent role to fulfil in the context of the development of mindfulness, where it is specifically directed to a range of bodily activities. These bodily activities range from looking ahead and away or flexing and extending one's limbs to eating and drinking, defecating and urinating. They also include such everyday activities as walking, standing, sitting, falling asleep, waking up, talking and keeping silent.

To develop clear comprehension in regard to these bodily activities constitutes one of the body contemplations described in the *Satipaṭṭhāna Sutta* (*M. I, 57*), and at the same time also forms a step in the gradual path of training (e.g. *D. I, 70*), referred to as 'mindfulness and clear comprehension' (*satisampajañña*). In the sequence of this gradual path of training, mindfulness and clear comprehension complete the preliminary stages concerned with ethical conduct, restraint and contentment, and form the starting point for the formal practice of meditation, when one resorts to a secluded place to overcome the hindrances, develop the absorptions and gain realisation. This indicates that to develop clear comprehension of one's bodily activities serves as a foundation for formal meditation practice.

The implications of 'clear comprehension' in regard to the activities mentioned find an explanation in the commentary to the *Satipaṭṭhāna Sutta* (*MA. I, 253-261*). According to this explanation, clear comprehension should be directed to the purpose (*sāthakasampajañña*) of an activity and also to its suitability (*sappāyasampajañña*). Moreover one should clearly understand how to relate this activity to one's meditation practice (one's 'pasture', *gocarasampajañña*) and one should develop 'non-delusion' (*asammohasampajañña*) by clearly understanding the true nature of reality.

In the context of the development of *satipaṭṭhāna*, clear comprehension is however not restricted to bodily activities only. The same quality of clearly comprehending (*sampajāna*) recurs in the introductory part of the *Satipaṭṭhāna Sutta* (*M. I, 56*), where it comes together with other central requirements for contemplation such as the need to be diligent (*āpī*) and mindful (*sati*), together with overcoming desires

and dejection in regard to the world (*vineyya loke abhijjhādomanassa*). The same presence of comprehension during mindfulness meditation also underlies the expression 'he knows' (*pajānāti*), which recurs frequently in the description of the *satipaṭṭhāna* contemplations.

A clearer picture of the implications of clear comprehension in this more general context can be gained with the help of a brief survey of some occurrences of the same term in other discourses. A discourse found in the *Dīgha Nikāya* uses the expression clearly comprehending (*sampajāna*) in relation to consciously experiencing one's own life as an embryo in a womb, including the event of being born (*D. III, 103*). In the *Majjhima Nikāya*, clearly comprehending represents the presence of deliberateness when someone 'deliberately' speaks a falsehood (*M. I, 286: sampajānamusā*). A passage from the *Samyutta Nikāya* employs clear comprehension to refer to awareness of the impermanent nature of feelings and thoughts (*S. V, 180*). A discourse in the *Aṅguttara Nikāya* recommends clear comprehension for overcoming unwholesomeness and establishing wholesomeness (*A. I, 13*). Finally the *Itivuttaka* relates clearly knowing to following the advice of a good friend (*It. 10*).

A common denominator suggested by these selected examples from the five *Nikāyas* is the ability to fully grasp or comprehend what is taking place. Such clear comprehension can in turn lead to the development of wisdom (*paññā*). According to the Pāli *Abhidhamma*, clear comprehension does in fact already stand for the presence of wisdom (*Dhs. 16 and Vbh. 250*). Considered from an etymological viewpoint, this suggestion is convincing, since *paññā* and (*sam-*) *pajāñña* are closely related. A close examination of the above quoted examples suggest however that clear comprehension does not necessarily imply the presence of wisdom. When one utters a falsehood, for example, one may clearly know one's speech to be a lie, but one does not speak the falsehood 'with wisdom'. Similarly, while it is remarkable enough to be clearly aware of one's embryonic development in a womb, to do so does not seem to require wisdom. Thus, though clear comprehension may lead to the development of wisdom, in itself it only connotes to 'clearly comprehend' what is taking place.

To develop 'clear comprehension' can be taken to represent the conceptual input needed for taking clear cognisance of the observed phenomena, based on mindful observation. Understood in this way, clear comprehension in the context of *satipaṭṭhāna* contemplation represents the need to combine mindful observation of phenomena with an intelligent processing of the observed data. That is, clear comprehension has the task of processing the input gathered by mindful observation, and thereby leads to the arising of wisdom.

This recognising aspect inherent in the quality of clear comprehension can be further developed and strengthened through the practice of mental noting, a practice often recommended in modern meditation traditions. It is this 'comprehending' quality of the mind which will in due turn bring about understanding and insight. Thus 'clear comprehension' as *sampajāñña* or its equivalent *sampajāna* has an important role to perform in relation to the development of insight leading up to final deliverance.

Anālayo

**SAMYOJANA**, a Pali noun derived from *sam+yuñ* *jati* (to bind together). As a technical term in Buddhism it refers to the fetters or bonds that bind beings to the wheel of samsāric existence (*PED*). There are ten such fetters or bonds that bind beings to the wheel of samsāric existence. They are:

(1) belief in a permanent soul (*sakkāya diṭṭhi*), (2) doubt about the Buddha, the Dhamma and the Saṅgha (*vicikicchā*), (3) belief in the efficacy of religious vows and ritualistic ceremonies (*śīlabbataparāṇāsā*), (4) sense desire (*Kāmacchanda*), (5) ill-will and hatred (*vyāpāda*), (6) craving to be born in realms of form (*rūparāga*), (7) craving to be born in formless realms (*arūparāga*), (8) conceit (*māna*), (9) agitation and excitement (*uddhacca*) and (10) ignorance (*avijjā*) – *PED*). The first three of these ten bonds or fetters are referred to as the three bonds or fetters (*ṭini saṃyojanāni* – *A. 1.231, 232; D. 156*) and the last seven are referred to as the seven bonds or fetters (*satta saṃyojanāni* – *Nett. 14*). The first five of the above mentioned ten bonds or fetters are also called the fetters that bind beings to the lower realms of

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