

An Analytical Study of Āyu and Causes Leading to Its Deterioration and Prosperity in Buddhist Scriptures

Miss Rachanee Pornsi

International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University, Thailand.
Email: achanee.p4@gmail.com



Abstract

Āyu in Buddhist scripture has an especially meaning in “lifespan” or “duration of life”. The causes leading to the deterioration of *āyu* are ten unwholesome originate from the tree roots of evil which are greed hatred and delusion 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 the causes of the deterioration of *āyu* and in contrary the prosperity as a result of ten unwholesome originate from non-greed, non-hatred and non-delusion, leads to longevity, healthy, cheerful and powerful. These causes are work together with the mechanism and the relation of the law of *kamma*. A clear understanding about the prosperity and the deterioration of *āyu* will help us to avoid bad deeds and strive to do good deeds to get a highest benefit from long life in the world and be beneficial to fulfill the supreme human goal to extremely accumulate of the merits to reach the purity of mind to follow the footsteps of Buddha.

Keywords: Āyu, Deterioration, Prosperity

Introduction

The occurrence of very rare things as described in the Dhammapada a collection of sayings of the Buddha in verse as follows:

*kiccho manussa paṭilābho, kicchaṃ maccāna jivitaṃ,
kicchaṃ saddhamma savaṇaṃ, kiccho buddhānaṃ uppādo*¹.

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.²

Buddhists belief that a possibility to be born as a human is very rare. Comparing the lifespan between the human being and other being on each different realm in Buddhist cosmology it found that lifespan of human so short like an early dawn's dew. It can last for a short time. It dries up before long. The human body we have got is very hard to occur, 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 to seek for the ways to improve the human condition and extend our lifetime because if we live with healthiness and have a very long life, we can have more chances to accumulate the perfections. It's like we have a strong vehicle to take us to the great opportunity to do good deeds and accumulate merits in long time. 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*³ to follow the Buddha teaching. Once a person is replete with merit that is the day they can enter upon *nibbāna* the ultimate goal of the practice of Buddhism.

Āyu in Buddhist Cosmology

Lifespan or lifetime this meaning in the Buddhist scripture, it had been found as the word “*āyu*”.⁴ The Buddha's statement about a human lifespan in *Āyusutta* of *Saṃyutta Nikāya* as follows:

¹Dhp 182.

²K.R. Norman, **The Word of the Doctrine (Dhammapada)**, (London: PTS, 2004), p. 51.

³The 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.

⁴See also DN I 18; DN III 77; SN I 108; SN I 109; AN II 35; Dhp 109; PED p.106; Margaret Cone, **A Dictionary of Pāli**. (PTS Oxford, 2001). p.322;

*Appamidaṃ, bhikkhave, manussānaṃ āyu. gamaniyo samparāyo, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ. natthi jātassa amaraṇaṃ.*⁵

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.⁶

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:

*Tiṇagge ussāvabindu sūriye uggacchante khippaṃyeva paṭivigacchati, na ciraṭṭhitikaṃ hoti; evamevaṃ kho, brāhmaṇa, ussāvabindūpamaṃ jīvitam manussānaṃ parittaṃ lahuṃ bahudukkaṃ bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.*⁷

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 immortality⁸

Although the human lifespan so short when compared with other being lifespans but for 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?

⁵SN I 108

⁶CDB p.201.

⁷AN IV 136.

⁸Rhys Davids, **The Book of Gradual Sayings**, (Lancaster: PTS, 2006), p.91.

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*⁹, 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 sovereign “King *Santusir*”. 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 characteristics 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.¹⁰ 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*¹¹ 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 Siddhatha 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 2561 years. So, since when Prince Siddhatha was born to the present it has been 2641 years gone. If every one hundred years human lifespan will decrease for one year, what is the decreasing of lifespan at present?

⁹ *Bodhisatta*: “enlightenment being” is a generic designation for one determined to become enlightend.

¹⁰ See more details in Ap-a 53; *Avidūrenidānakathā Nidānakathā*.

¹¹ 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. 2561¹² 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:

$$\begin{aligned}
 \text{Decreasing rate of human lifespan} &= 100:1 \\
 \text{Decreasing years} &= (\text{Buddha lifespan} + \text{Buddhist Era})/100 \\
 &= (80 + 2561)/100 \\
 &= 2641/100 \\
 &= 26.41 \text{ years}
 \end{aligned}$$

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:

$$\begin{aligned}
 \text{Average life expectancy at present} &= 100 - 26.41 \text{ years} \\
 &= \mathbf{73.59 \text{ years}}
 \end{aligned}$$

This is 73.59 years a result of calculating the average life expectancy at the present time (C.E. 2018) by using data in the Buddhist scriptures.

Interesting facts about our generation from 2641 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.

Deterioration and Prosperity of Āyu

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

¹² Follow on the Thai Buddhist Calendar.

proportional to the level of virtue of people in that era and which decreases and increases in cycles. The number of years rank from 10 to 80,000.

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 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 unwholesome¹³ 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 as his predecessors had done, the first unwholesome behavior people resorted to was stealing (*adinnadāna*). The following unwholesome behaviors they resorted to were killing (*pāṇātipāta*), telling lies (*musāvāda*), divisive speech (*pisuṇavācā*), adultery (*kāmesumicchācāra*), harsh speech (*pharusavācā*) and idle chatter (*samphapplāpa*), covetousness (*abhiṭṭhā*), 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 (*visamaloḥa*) 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.

¹³ *Akusalakammapatha*: [*akusala+kamma+patha*] unwholesome paths of action, disadvantageous courses of action. There are ten *akusalakammapathas*, classified under bodily, verbal or mental. They are described in these terms at the *Cunda Sutta*.

Table 1: Summary of Human Lifespan Deterioration in Cakkavatti Sutta

Causes of Lifespan Deterioration													
Adinnadāna	Stealing												
Pāṇātipāta	Killing												
Musāvāda	Telling lies												
Pisuṇavācā	Divisive speech												
Kāmesumicchācāra	Adultery												
Pharusavācā	Harsh speech												
Samphapplāpa	Idle chatter												
Abhiṇṇhā	Covetousness												
Byāpāda	Vengefulness												
Micchādiṭṭhi	False View												
Adhammarāga	Grasping for the non- virtuousness												
Visamalobha	Greed without end												
Micchādhamma	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.													
Migasaññī	Deterioration into indiscriminate mating and killing												
<div><div></div> = Lifespan</div> <div><div></div> = Deterioration of lifespan</div>		80,000	40,000	20,000	10,000	5,000	2,500	1,000	500	250	100	10	1-7 days
		Human Lifespan (years)											

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.”¹⁴

Table 3: Steps of Human Lifespan Increasing in Chakkavatti Sutta

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

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 (*diṭṭhadhammavedanīya 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*)

¹⁴LBD pp.402-403; see also DN III 74.

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 (*upatthambhaka-kamma*), the third is kamma which has an oppressive role (*upapiḷakamma*), 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 (*upapiḷakakamma*), 2) kamma which has a destructive role (*upacchedakakamma*) 3) kamma which dictates one's rebirth (*janakakamma*) 4) kamma which has a supportive role (*upatthambhakakamma*). For instance, *upapiḷakakamma*—kamma which has an oppressive role. The *upapiḷakakamma* disrupt both kamma that are the *janakakamma* and *upapiḷakakamma*, itself. For example, a person was born with healthiness, being disrupted by obstructive kamma (*upapiḷakakamma*) he developed a tumor and to undergo a surgery. He will go through physical difficulties for a certain period of time unless another *upapiḷaka* of *kusala kamma* assisted him in ridding the ailment.¹⁵

¹⁵ 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.

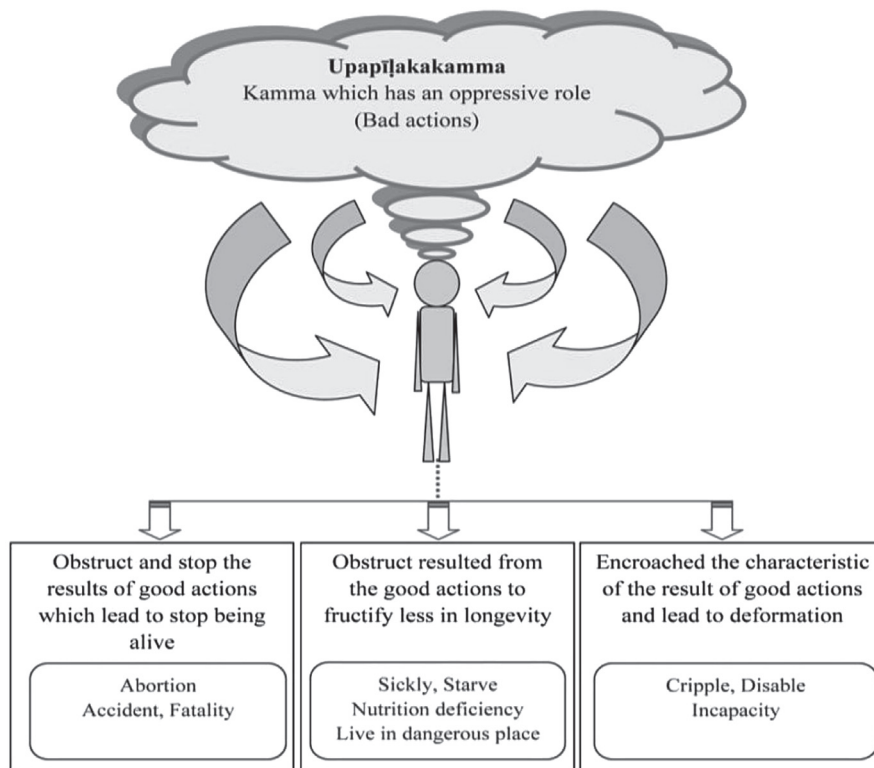


Figure : The Effects of Upapīlakakamma

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 affecting 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, manasucaritaṃ*). The *Atthasālinī* commentary of the *Dhammasangani* 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 (*virīya*); concentration of consciousness (*citta*); and concentration of investigation (*vīmaṃsā*). Buddha gave the explanation that there is the case 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.¹⁶

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 (*virīya*); 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.

Other knowledges about 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

¹⁶ See LDB p. 26. See also DN III 78.

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 (*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 (*brahmacārī*) (6) one is virtuous (*sīlavā*) (7) one has good friends (*kalyāṇamitto*).

Applying Knowledge to Get the Highest Benefit of Time in the World

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, healthiness 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.

3) Using the knowledge of mental wellbeing 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. 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 as the knowledges in *Āyussā Sutta*. (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. (7) one is immoral (8) one has bad friends. On the contrary, seven behaviors lead to long life (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.

5) We should learn through experience of others as in the case studies about knowhow and exemplary behavior to reach the highest benefit of time in the world with happiness, healthiness, and longevity such as 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 Āyuvaddhanakumara. 1) Recitation of parittas continued is a protection one from the badness. 2) Respecting and honoring 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. The good deeds of extending the lives of the animals turned out to be a blessing that also saved his own life.

Conclusion

Thus, A clear understanding about the prosperity and the deterioration of *āyu* will help us to avoid bad deeds and strive to do good deeds to get a highest benefit from long life in the world and be beneficial to fulfill the supreme human goal to extremely accumulate of the merits to reach the purity of mind to follow the footsteps of Buddha.

Abbreviations

AN	Āṅguttara Nikāya
Dhp	Dhammapada
DN	Dīgha Nikāya
SN	Saṃyutta Nikāya
CDB	The Connected Discourses of the Buddha (Translation of Saṃyutta Nikāya), trans. by Bhikkhu Bodhi, Boston: Wisdom Publications, 2000.
LDB	The Long Discourses of the Buddha (Translation of Dīgha Nikāya), trans. by Maurice Walshe. London: Wisdom Publication, 1995.
PED	Pāli-English Dictionary, by T.W. Rhys Davids and W. Stede. London: PTS, 1921–1925.

References

- Bhikkhu Bodhi, (2000). *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya*. Boston: Wisdom Pubs.
- Hardy, E., ed., (1958). *The Āṅguttara-nikāya Vol. 3-5*. London: PTS.
- K.R. Norman, (2004). *The Word of the Doctrine (Dhammapada)*. London: PTS.
- Maurice Walshe, (1995). *The Long Discourses of the Buddha*. London: Wisdom Publication.
- O. von Hinüber, K.R. Norman, ed. (2003). *Dhammapada*. London: PTS.
- T.W. Rhys Davids, W. Stede, (1921–1925). *Pāli-English Dictionary*. London: PTS.
- Woodward, F.L. and Hare, E. M., (2006). *The Book of the Gradual Saying (Āṅguttara-Nikāya) Vol. 1-5*. London: PTS.
- Phanit Jetjiravat, (2007). “*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.