

The Workings of Kamma

(Second Revised Edition)



The Pa-Auk Tawya Sayadaw

The Workings of Kamma

(Second Revised Edition)

The Pa-Auk Tawya Sayadaw

A G I F T — N O T F O R S A L E

© 2009 This book is published as a gift, in the public domain, and cannot be copyrighted.

The material in this book may be reproduced without the author's permission. It is recommended, however, that unauthorized changes and other misrepresentation of the Most Venerable Pa-Auk Tawya Sayadaw's teachings be avoided.

It is further recommended that before publishing a new edition, one contact Pa-Auk Tawya Meditation Centre in Myanmar and inquire whether there is a later text to the book: typing or other errors may have been corrected, additional information may have been added, etc.

It is also the author's express wish that there should not be his photograph or biography. He says: 'There is only the Dhamma.' Please respect his wish.

Any inquiries regarding this book may please be addressed to the author.

Title: *The Workings of Kamma*

workings: 'the fact or manner of functioning or operating <the ~s of his mind>' *Penguin Hutchinson Reference Library*, Helicon Publishing and Penguin Books Ltd: 1996; '~s (of sth) the processes involved in the way a machine, an organization, a part of the body, etc operates: *the workings of the human mind*.' *Oxford Advanced Learner's Dictionary of Current English*, A S Hornby, 6th Edition, Oxford University Press, Oxford: 2000.

Enlarged Edition

For those who have difficulties reading text in the standard font-size, a limited edition enlarged to A4 will also be published. Please contact:

Pa-Auk Meditation Centre, Singapore

Tel./Fax : 65 66119242

E-mail : paauk.mc07@yahoo.com.sg

Cover Illustration:

The Indian emperor Asoka (ca. 304-232 BC) erected many pillars throughout India, Nepal, Pakistan, and Afghanistan. They were crowned with a horse, a lion, a bull, four bulls, etc. A small number have so far been found. Inscriptions describe his wishes for conduct in his government and among his people that accords with the Dhamma. One such pillar he also erected at Lumbini (249 BC), to mark the birthplace of The Buddha, who had passed away only some two hundred years earlier. At the time this pillar was discovered and the inscription deciphered, it was the first 'historical' evidence of The Buddha's existence.

(Drawn from *The Edicts of King Asoka* by the Venerable S. Dhammika, Wheel Publication No. 386-387, *Buddhist Publication Society*, Kandy, Sri Lanka.)

The Most Venerable Pa-Auk Sayadaw has adopted Asoka's four roaring lions as a symbol for Pa-Auk Tawya Monastery. And recently, he received news from Sri Lanka that the original four lions in fact carried a Dhamma-wheel on their backs, which had broken off: the Pa-Auk symbol was changed accordingly.

A G I F T — N O T F O R S A L E

Contents

	page
<i>Tables</i>	v
<i>Contents in Detail</i>	vii
I: 'The Clog-Bound Sutta'.....	1
II: 'The Second Clog-Bound Sutta'.....	29
III: The Workings of Kamma.....	37
The Buddha's Knowledge of Kamma & Result.....	37
Definition of Kamma.....	39
Unwholesome and Wholesome Kamma.....	44
The Courses of Kamma.....	117
Knowledge and Conduct.....	135
The Twelve Categories of Kamma.....	142
Time of Effect.....	143
Order of Effect.....	168
Function of Effect.....	184
The Principle of Identity.....	201
The Workings of Achievement and Failure.....	207
IV: 'The Small Kamma-Analysis Sutta'.....	255
V: Creating a Human Being.....	303
VI: The Unworking of Kamma.....	315
<i>Appendix 1: The Forty Meditation Subjects</i>	359
<i>Appendix 2: The Lineage of Buddhas</i>	361
<i>Editor's Note (Second Revised Edition)</i>	363
<i>Editor's Note (First Edition)</i>	366
<i>Bibliographical Abbreviations</i>	377
<i>Source References</i>	379
<i>Index</i>	381

Tables

THE RESULTS OF KAMMA

1: The Resultant Consciousness.....	44
1a: The Unwholesome Resultant Consciousness.....	52
1b: The Wholesome Resultant Unrooted Consciousness.....	62
1c: The Rooted Sensual-Sphere Resultant Consciousness.....	63
1d: The Fine-Material Sphere and Immaterial Sphere Resultant Consciousness.....	178
1e: The Supramundane-Sphere Resultant Consciousness.....	339
1f: Inferior and Superior Wholesome Kamma, Their Roots and Resultant Rebirth-Linking.....	61

THE ACCOMPLISHMENT OF KAMMA

2a: Mental Phenomena of Greed-Rooted Consciousness.....	46
2b: Mental Phenomena of Hatred-Rooted Consciousness.....	47
2c: Mental Phenomena of Delusion-Rooted Consciousness.....	48
3a: Mental Phenomena of Knowledge-Dissociated Consciousness.....	65
3b: Mental Phenomena of Knowledge-Associated Consciousness.....	67
3c: Mental Phenomena of Exalted Consciousness.....	83
3d: Mental Phenomena of Supramundane Consciousness.....	331
3e: Dependent Origination from Life to Life.....	345

MATERIALITY

4: The Twenty-Eight Types of Materiality.....	103
---	-----

THE MENTAL PROCESSES

5a: Death and Rebirth.....	50
5b: The Five-Door Process.....	144
Mental Phenomena of the Five-Door Process Consciousnesses.....	145
5c: The Mind-Door Process.....	146
Mental Phenomena of the Mind-Door Process Consciousnesses.....	148
5d: The Jhāna-Attainment Process.....	176
5e: The Path Process.....	336
The Reviewing Knowledges.....	338

Contents
(Contents in Detail)

	page
I: 'THE CLOG-BOUND SUTTA'	1
Inconceivable Is the Beginning, Bhikkhus	1
There Will Come a Time, Bhikkhus	3
Suppose, Bhikkhus, a Dog Was Clog-Bound	5
The Uneducated Ordinary Person	5
The Uneducated Person	6
The Ordinary Person	6
Who Does Not See Noble Ones	7
Who Is Unskilled and Undisciplined	8
Restraint Discipline.....	8
Abandonment Discipline.....	9
Who Does Not See True Men	10
Regards the Five Aggregates as Self	10
Similes on the Identity View.....	11
The Twenty Types of Identity View.....	11
Annihilation View.....	12
Eternity View.....	13
He Merely Goes Round the Five Aggregates	14
Wishing for Rebirth.....	15
The Educated Noble Disciple	15
Two Types of Noble Disciple.....	16
Eight Noble Individuals.....	16
The Educated Noble Disciple Trainee.....	16
Does Not Regard the Five Aggregates as Self	18
He Does Not Go Round the Five Aggregates	18
Endnotes Chapter I (sutta references etc.).....	20
II: 'THE SECOND CLOG-BOUND SUTTA'	29
The Dog Near the Post	29
This Is Mine, This I Am, This Is My Self	29
He Is Near the Five Clinging-Aggregates	30
For a Long Time this Mind Has Been Defiled	30
The Fantastic Picture	31
The Fantastic Animal Realm	31
The Variety of Temperament.....	32
The Parsimonious Millionaire.....	34
The Two Brothers.....	34
Endnotes Chapter II (sutta references etc.).....	36
III: THE WORKINGS OF KAMMA	37
The Buddha's Knowledge of Kamma&Result	37
The Lion's Roar.....	37
The Heart of The Buddha's Teaching.....	38
The Workings of the Mind.....	39
DEFINITION OF KAMMA	39
Unwholesome and Wholesome Volition.....	40
Impossible and Possible Results.....	40
The Buddha's Knowledge of the Possible and Impossible.....	42
The Resultant Dhammas.....	42
Table 1: The Resultant Consciousnesses.....	44

UNWHOLESOME AND WHOLESOME KAMMA	44
Unwholesome Consciousness	44
Unprompted and Prompted	45
Greed-Rooted Consciousness	46
Table 2a: Mental Phenomena of Greed-Rooted Consciousness	46
Hatred-Rooted Consciousness	46
Table 2b: Mental Phenomena of Hatred-Rooted Consciousness	47
Delusion-Rooted Consciousness	48
Table 2c: Mental Phenomena of Delusion-Rooted Consciousness	48
Unwholesome Resultants	48
Table 1a: Unwholesome Resultant Consciousness	52
Ignorance and Craving and the Roots	52
Table 5a: Death and Rebirth	50
Wholesome Consciousness	54
Non-Greed- and Non-Hatred Rooted Consciousness	55
Knowledge-Dissociated and Knowledge-Associated	56
The Five Types of Knowledge	56
Unprompted and Prompted	58
Inferior and Superior	58
Inferior and Superior; the Roots and Resultants	60
Table 1f: Inferior & Superior Wholesome Kamma, Their Roots & Resultant Rebirth-Linking	61
Table 1b: The Wholesome Resultant Unrooted Consciousness	62
Table 1c: The Rooted Sensual-Sphere Resultant Consciousness	63
THE MERIT-WORK BASES	64
Offering	64
The Workings of Offering	65
Knowledge-Dissociated	65
Table 3a: Mental Phenomena of Knowledge-Dissociated Consciousness	65
Knowledge-Associated	67
Table 3b: Mental Phenomena of Knowledge-Associated Consciousness	67
The Inferior Offering	67
The Superior Offering	68
Morality	69
The Five Precepts	70
The Eight Precepts	72
The Ten Precepts	72
The Bhikkhu's Morality	73
The Workings of Morality Training	74
Knowledge-Dissociated	74
Knowledge-Associated	76
Inferior Morality	77
Superior Morality	78
Meditation	80
Samatha Meditation	80
The Fourfold and Fivefold Jhānas	81
Table 3c: Mental Phenomena of Exalted Consciousness	83
The Workings of Samatha Meditation	83
Inferior Samatha Meditation	83
Superior Samatha Meditation	85
The Light of Wisdom	86
Insight Meditation	86
The Three Characteristics	87
The Two Preparatory Insight Knowledges	88
The Objects for Insight	89
The Five Clinging-Aggregates	89

Ultimate Materiality.....	90
The Four Great Essentials.....	91
Derived Materiality.....	91
Concrete Derived Materiality.....	91
Unconcrete Derived Materiality.....	92
Knowing and Seeing Ultimate Materiality.....	92
The Twelve Characteristics.....	93
The Three Types of Material Compactness.....	93
Analysis of Ultimate Materiality.....	94
The Four Origins of Materiality.....	95
Kamma-Born Materiality.....	95
Consciousness-Born Materiality.....	96
Temperature-Born Materiality.....	98
Nutriment-Born Materiality.....	100
Conclusion.....	101
Table 4: The Twenty-Eight Types of Materiality.....	103
Ultimate Mentality.....	103
Knowing and Seeing Ultimate Mentality.....	104
The Four Types of Mental Compactness.....	105
Dependent Origination.....	107
Knowing and Seeing the Three Characteristics.....	109
The Sixteen Insight Knowledges.....	109
The Workings of Insight Meditation.....	112
Inferior Insight Meditation.....	112
Superior Insight Meditation.....	115
Wholesome Resultants.....	116
Wholesome Kamma and Ignorance/Craving.....	116
THE COURSES OF KAMMA.....	117
THE TEN UNWHOLESOME COURSES OF KAMMA.....	117
The Three Unwholesome Bodily Kammās.....	117
To Be a Killer.....	117
To Be a Thief.....	118
To Be One Who Engages in Sexual Misconduct.....	119
The Four Unwholesome Verbal Kammās.....	120
To Be a Liar.....	120
To Be a Slanderer.....	120
To Be a Speaker of Harshness.....	121
To Be a Prattler.....	121
The Three Unwholesome Mental Kammās.....	122
To Be Covetous.....	122
To Harbour Ill-Will.....	123
To Hold Wrong View.....	124
The Results of Unwholesome Kamma.....	125
The Results of Unwholesome Bodily Kamma.....	125
The Results of Unwholesome Verbal Kamma.....	125
The Results of Unwholesome Mental Kamma.....	125
The Trivial Results of Unwholesome Kamma.....	125
A Course of Unwholesome Kamma.....	125
THE TEN WHOLESOME COURSES OF KAMMA.....	128
The Three Wholesome Bodily Kammās.....	128
To Be Kind and Compassionate.....	128
Not to Be a Thief.....	129
Not to Be One Who Engages in Sexual Misconduct.....	129
The Four Wholesome Verbal Kammās.....	130
Not to Be a Liar.....	130
Not to Be a Slanderer.....	131

Not to Be a Speaker of Harsh Speech.....	131
Not to Be a Prattler.....	131
The Three Wholesome Mental Kammās	132
Not to Be Covetous.....	133
Not to Harbour Ill-Will.....	133
To Hold Right View.....	133
The Results of Wholesome Kamma	134
The Results of Wholesome Bodily Kamma.....	134
The Results of Wholesome Verbal Kamma.....	134
The Results of Wholesome Mental Kamma.....	134
Conclusion.....	135
KNOWLEDGE AND CONDUCT	135
Conduct.....	136
Knowledge.....	139
The Results.....	139
Insufficient Knowledge.....	139
King Pasenadi.....	140
The Bhikkhu Sāti.....	140
Saccaka the Philosopher.....	140
Insufficient Conduct.....	140
Mahādhana Lord-Son.....	141
King Ajātasattu.....	142
Born in an Unsuitable Place.....	142
THE TWELVE CATEGORIES OF KAMMA	142
TIME OF EFFECT	143
Table 5b: The Five-Door Process.....	144
Mental Phenomena of the Five-Door Process.....	145
Table 5c: The Mind-Door Process.....	146
Mental Phenomena of the Mind-Door Process.....	148
Presently-Effective Kamma	149
Subsequently-Effective Kamma	149
The Venerable Devadatta.....	150
Indefinitely-Effective Kamma	151
Lapsed Kamma	152
Uncountable Kammās.....	152
Conditions for Present Result.....	155
Present Result from Wholesome Kamma.....	155
The Field of Gold.....	157
Present Result from Unwholesome Kamma.....	159
The Venerable Aṅgulimāla.....	159
The Cattle Butcher.....	159
THE WORKINGS OF KAMMA PAST, PRESENT, AND FUTURE	161
The Six Workings of Past Kamma.....	161
Past Kamma, Past Result.....	162
Past Kamma, No Past Result.....	162
Past Kamma, Present Result.....	162
Past Kamma, No Present Result.....	162
Past Kamma, Future Result.....	163
Past Kamma, No Future Result.....	163
The Four Workings of Present Kamma.....	164
Present Kamma, Present Result.....	164
Present Kamma, No Present Result.....	164
Present Kamma, Future Result.....	164
Present Kamma, No Future Result.....	165
Two Workings of Future Kamma.....	165
Future Kamma, Future Result.....	166

Future Kamma, No Future Result	166
Conclusion	167
ORDER OF EFFECT	168
Weighty Kamma	168
Unwholesome Weighty Kamma	168
The Three Views that Deny the Workings of Kamma	169
The Inefficacy View	169
The Rootlessness View	170
The Non-Existence View	171
The Weightiest Unwholesome Kamma	171
Wholesome Weighty Kamma	173
The Four Means to Power	173
Ālāra Kālāma and Uddaka Rāmaputta	174
Kāḷadevila the Hermit	174
Brahmā Sahampati	175
The Venerable Devadatta	175
Table 5d: The Jhāna-Attainment Process	176
Table 1d: Fine-Material Sphere Resultant Consciousness	178
Immaterial-Sphere Resultant Consciousness	178
Habitual Kamma	179
Unwholesome Habitual Kamma	179
Wholesome Habitual Kamma	180
Near-Death Kamma	180
Unwholesome Near-Death Kamma	180
Queen Mallikā	180
Wholesome Near-Death Kamma	181
Tambadāṭhika the Executioner	181
The Mind at Death	181
Accomplished Kamma	183
FUNCTION OF EFFECT	184
Productive Kamma	184
The Comfortable Elephant	185
Rich through Wrong Livelihood	186
The Kaṇṇamunda Devī	186
Reinforcing Kamma	187
Frustrating Kamma	188
King Bimbisāra	188
Bhikkhus Reborn as Heavenly Musicians	189
King Ajātasattu	189
The Slave-Woman Khujjuttarā	189
Kamma Frustrates in the Course of Life	190
Certain Kammas Frustrate and Others Reinforce	190
Queen Mallikā	190
Interceptive Kamma	192
Spoilt Devas	192
King Ajātasattu	192
The Venerable Devadatta	192
Bāhiya Dāruḍriya	193
The Venerable Aṅgulimāla	194
The Hunter Sunakhavājika	194
Intercepts — No Result — Forbids	194
The Venerable Mahāmoggallāna	195
The Venerable Cakkhupāla	195
Intercepts — No Result — Allows	195
Queen Sāmāvatī	196
The Five Hundred Bhikkhus	196

Intercepts — Own Result.....	198
Māra Dūsī.....	198
King Kalābu.....	200
THE PRINCIPLE OF IDENTITY	201
The Venerable Devadatta.....	202
The Venerable Ledi Sayadaw's Explanation.....	202
Identical Interceptive Kamma.....	203
The Three Bhikkhus.....	203
The Ghost Nanda.....	205
Conclusion.....	205
ACHIEVEMENT AND FAILURE	207
Achievement.....	208
Failure.....	208
The Workings of Achievement and Failure.....	209
Achievement Disables Unwholesome Kammās	209
Destination Achievement Disables Unwholesome Kammās.....	209
Tambadāṭhika the Executioner.....	209
Appearance Achievement Disables Unwholesome Kammās.....	210
Time Achievement Disables Unwholesome Kammās.....	210
Good and Bad Friendship.....	210
The Wheel-Turning King.....	211
A Ruler's Good Example.....	211
Deterioration of Human Life.....	212
The Supreme Good Friend.....	213
The Venerable Aññāsikondañña.....	213
The Venerable Sāriputta and the Venerable Mahāmogallāna.....	213
King Ajātasattu.....	214
The Devotee Gavesī.....	214
Means Achievement Disables Unwholesome Kammās.....	215
Pukkusāti.....	215
Tambadāṭhika the Executioner.....	216
The Venerable Aṅgulimāla.....	216
The Supreme Means Achievement.....	217
The Venerable Mahāmogallāna.....	217
Means Achievement Produces Only Happiness.....	217
Failure Enables Unwholesome Kammās	218
Destination Failure Enables Unwholesome Kammās.....	218
Appearance Failure Enables Unwholesome Kammās.....	218
Time Failure Enables Unwholesome Kammās.....	219
Means Failure Enables Unwholesome Kammās.....	219
The King's Favourite.....	220
Failure Disables Wholesome Kammās	221
Destination Failure Disables Wholesome Kammās.....	221
King Ajātasattu.....	221
Appearance Failure Disables Wholesome Kammās.....	221
The Island King.....	222
Time Failure Disables Wholesome Kammās.....	222
Means Failure.....	222
Mahādāhāna Lord-Son.....	223
How You Avoid Failure.....	223
Achievement Enables Wholesome Kammās	226
Destination Achievement Enables Wholesome Kammās.....	226
The Venerable Pañcasīla Samādaniya.....	226
Appearance Achievement Enables Wholesome Kammās.....	227
Time Achievement Enables Wholesome Kammās.....	227
The Venerable Mahāsoṇa.....	227

The Venerable Vattabbaka-Nigrodha.....	228
Means Achievement Enables Wholesome Kammās.....	229
The Venerable Cūlasudhamma.....	229
The Innocent Minister.....	230
Endnotes Chapter III (sutta references etc.).....	231
IV: 'THE SMALL KAMMA-ANALYSIS SUTTA'	255
INFERIOR AND SUPERIOR HUMAN BEINGS	255
The Fourteen Ways.....	256
One Is a Killer	256
The Venerable Mahāmogallāna's Past Parricide.....	257
One Is Not a Killer	259
Long-Lived Bhikkhus.....	260
The Virtuous Venerable Pañcasīla Samādāniya.....	260
Āyuvaḍḍhana Kumāra Lives Long.....	261
One Is a Tormentor	263
Mischievous Nanda.....	263
The Cruel Bird-Catcher.....	264
One is Not a Tormentor	264
The Healthy Venerable Bākula.....	265
One is Angry, Very Irritable	268
Scowling Pañcapāpī.....	269
Abusive Suppabuddha.....	269
The Avenging Courtesan.....	270
One is Not Angry, Not Irritable	271
The Loving-Kind Venerable Subhūti.....	271
The Golden Venerable Mahākaccāna.....	275
One Harbours Envy	277
The Envious Venerable Tissa.....	277
One Does Not Harbour Envy	280
Happy Uruvela Kassapa.....	280
One Does Not Make Offerings	282
The Miserly Brahmin Todeyya.....	283
One Makes Offerings	284
The Venerable Sīvali.....	284
One Is Stubborn and Proud	287
The Scavenger Sunīta.....	287
The Barber Upāli.....	288
One Is Not Stubborn, Not Proud	290
The Highborn Venerable Bhaddiya.....	290
One Is Not an Inquirer	292
Stupid Prince Suppabuddha.....	293
One Is an Inquirer	295
The Inquiring Venerable Mahākoṭṭhika.....	296
Conclusion.....	299
Endnotes Chapter IV (sutta references etc.).....	301
V: CREATING A HUMAN BEING	303
Introduction.....	303
Suppose, Bhikkhus, a Painter, or a Maker of Pictures	304
The Jealous Venerable Jambuka's Picture.....	305
Ciñcamāṇavikā's Picture.....	307
Grudging Cūlasubhaddā's Picture.....	308
Mahāpaduma Paccekabuddha's Picture.....	310
Princess Sumanā's Picture.....	312

Conclusion	313
VI: THE UNWORKING OF KAMMA	315
Is Materiality Permanent or Impermanent?	315
Impermanence	315
Suffering 316	
Non-Self 316	
Clinging to Suffering	316
Therefore, Bhikkhus, Any Whatsoever Materiality	316
Materiality	317
Materiality Past, Future, or Present	317
Materiality Internal or External	318
Materiality Gross or Subtle	318
Materiality Inferior or Superior	319
Materiality Far or Near	319
Feelings	319
Feelings Past, Future, or Present	319
Feelings Internal or External	320
Feelings Gross or Subtle	320
Feelings Inferior or Superior	321
Feelings Far or Near	321
The Comprehension Knowledge	321
The Arise&Perish Knowledge	322
The Dissolution-Contemplation Knowledge	322
Thus Seeing, Bhikkhus	323
The Educated Noble Disciple is Disenchanted	323
The Danger of the Workings of Kamma	325
Equanimity Towards the Five Aggregates	326
The Four Perversions	326
Contemplating Voidness	327
The Five Voidness Similes	327
Void of Self and Anything Belonging to Self	328
Let One Look on the World as Void, Mogharājah	328
Divorce from the Five Aggregates	329
His Mind Retreats, Retracts, and Recoils	329
Seeing Nibbāna as Peaceful	330
Path and Fruition	330
Table 3d: Mental Phenomena of Supramundane Consciousness	331
The Four Path Knowledges	331
Stream Entry	332
Once-Return	333
Non-Return	333
Arahant	334
The Unworking of Kamma	334
Table 5e: The Path Process	336
The Reviewing Knowledges	338
Table 1e: Supramundane Resultant Consciousness	339
Done Is What Needs to Be Done	339
The Two Types of Parinibbāna	341
Consciousness Established and Unestablished	342
Consciousness Established	342
Birth	342
Five-, Four-, and Single-Constituent Existence	343
The Stream of Consciousness	344
Consciousness Unestablished	345

Table 3e: Dependent Origination from Life to Life.....	345
No Establishment in Nibbāna.....	346
Things Impossible for Consciousness to Do.....	346
Where Does the Arahant Go?.....	347
Conclusion.....	348
Just As, Bhikkhus, a Lotus Blue, Red or White	348
Endnotes Chapter VI (sutta references etc.).....	349
Appendix 1: The Forty Meditation Subjects.....	359
Appendix 2: The Lineage of Buddhas.....	361
Editor's Note (Second Revised Edition).....	363
Editor's Note (First Edition).....	366
Pali Spelling.....	366
Diacritics and Inflection.....	366
Pali Compounds.....	366
Reference to The Buddha, etc.....	367
Translations.....	367
Individual Words and Phrases.....	367
Beer&Wine Liquor (<i>surā-meraya-majja</i>).....	367
Conscience (<i>hiri</i>).....	368
Dependent Origination and 'Because of Ignorance', etc.....	368
Faith (<i>saddhā</i>).....	369
Kammic Potency (<i>kamma-satti</i>).....	370
Materiality (<i>rūpa</i>).....	370
Mentality (<i>nāma</i>).....	370
Possessiveness (<i>macchariya</i>).....	371
Shame (<i>ottappa</i>).....	371
Sympathetic Joy (<i>muditā</i>).....	371
Endnotes Editor's Note.....	373

NAMO TASSA,

BHAGAVATO,

ARAHATO,

SAMMĀ-

SAMBUDDHASSA.

HOMAGE TO HIM,

THE EXALTED ONE,

THE WORTHY ONE,

THE PERFECTLY

SELF-ENLIGHTENED ONE

I — 'THE CLOG-BOUND SUTTA'
(*'Gaddula-Baddha-Suttam'*)¹

In the course of our Dhamma talks, we shall discuss two main suttas. One is called '*Gaddula-Baddha-Suttam*' ('The Clog-Bound Sutta'), the other is called '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'): that is two '*Gaddula-Baddha*' suttas.² We shall begin with the first one:

INCONCEIVABLE IS THE BEGINNING, BHIKKHUS

Thus I heard.³ One time the Exalted One was dwelling in Sāvatti, in Jeta's Grove, Anāthapiṇḍika's monastery. There the Exalted One addressed the bhikkhus:

Inconceivable is the beginning, bhikkhus, of the round of rebirth (*saṃsāra*). A first point is not known of ignorance-hindered beings (*avijjā-nivaraṇānam sattānam*) fettered by craving (*taṇhā-saṃyojanānam*), rushing on (*sandhāvataṃ*) and running about (*saṃsarataṃ*).

Here, The Buddha discusses the round of rebirth (*saṃsāra*),⁴ the rushing on from one world to another (now a human being, then a deva, then an animal, then again a human being, etc.), and the running about within one world (again and again a human being, or again and again a deva, etc.). The Buddha mentions the two main causes for this ongoing process: ignorance (*avijjā*) and craving (*taṇhā*).

Ignorance and craving are necessary for actions to possess kammic potency. The kammic potency (*kamma-satti*) is the potency by which volitional action through body, speech, or mind is able to produce a kamma result, *kamma-vipāka*. This potency is also called 'other-moment kamma' (*nānā-kkhaṇika kamma*) because we produce the kamma at one particular consciousness moment, and if the kamma matures, the kammic potency produces the result at another moment: either in this life or a future life.⁵ But without ignorance and craving, action does not possess kammic potency.

¹ Reference numbers in italics refer to sutta quotations, etc. in endnotes beginning p.20.

² S.III.I.x.7 and S.III.I.x.8. *Gaddula* (clog) + *baddha* (bound: pp. of *bandhati* = to bind) = clog-bound. In English, a clog is a block of wood that serves to impede the motion of a horse, dog, etc. Here, it is a cubit-long block of hardwood that hangs by a strap from a dog's neck to prevent it from running. The stick is attached by the middle so it hangs horizontally before the dog's knees: when the dog tries to run, the dog's knees strike the stick. The device may be found still in use in rural Myanmar.

³ Regarding translations and reference to The Buddha, see 'Editor's Note', p.363.

⁴ *saṃsāro*: the noun *saṃsāra* comes from the verb *saṃsāraṭi*, which comes from *saṃ* (in the same way) + *sāraṭi* (run on) = to run on in the same way. (PED)

⁵ kammic potency: in the *Paṭṭhāna (Causal Relations)*, The Buddha lists twenty-four types of cause (*paccaya*). They all produce their result because of their inherent potency (*dhamma-satti*) (*satti* = ability, capacity, potential, power, potency). Thus, while each volitional formation arises and perishes, its inherent kammic-potency (*kamma-satti*) remains in that same mentality-materiality continuity. While kamma is the cause, its inherent potency produces the result (*vipāka*). This potency is also called *nānā-kkhaṇika kamma*: *nānā* (other/different) + *kkhaṇika* (moment). The result arises in another consciousness: in this life or another. (P.I.427 '*Kamma-Paccayo*' ('Kamma Cause') & P.I '*Paccay-Uddesa-Vaṇṇanā*' ('Description of the Kamma Section')). See also footnote 56, p.15, and 'Kammic Potency', p.370.

What is ignorance(*avijjā*)? It is explained in the *Visuddhi-Magga*.⁶

Amongst the ultimately non-existent(*param-atthato a-vijjamānesu*), **amongst women, men, it** [ignorance] **hurries on; amongst the existent**(*vijjamānesu*), **however, amongst the aggregates, etc., it does not hurry on....**¹

What does this mean? It means that ignorance sees only conventional truth (*sammuti-sacca*):⁷ women and men, mothers and fathers, wives and husbands, daughters and sons, dogs, cats, pigs, and chickens, etc. It is wrong to see in this way, because these things do not exist according to reality (*yathā-bhūta*). The things that do exist according to reality, however, are the aggregates(*khandha*), the elements(*dhātu*), the bases(*āyatana*), mentality-materiality(*nāma-rūpa*), dependent origination(*paṭicca-samuppāda*), the workings of kamma, the three characteristics(*ti-lakkhana*),⁸ etc.: in brief, the Four Noble Truths.² These things, which are ultimate truth(*param-attha-sacca*), ignorance does not see.⁹ That is why, if we think: 'This is a woman, a man, mother, father, daughter, son,' etc., it is the perception of a being(*satta-saññā*), a manifestation of ignorance(*avijjā*). And that ignorance is a cause of kamma, a reason why beings run on from life to life, from suffering to suffering.^{10/3}

Ignorance is to think there are men, women, fathers, mothers, sons, daughters, etc. It is wrong to think in this way because there are in fact no men, women, etc., there is only ultimate materiality and mentality.¹¹

To examine materiality, we need to practise materiality meditation(*rūpa-kamma-tthāna*), that is, four-elements definition meditation(*catu-dhātu vavatthāna kamma-tthāna*). Then do we see small particles, clusters of materiality(*rūpa-kalāpa*). If we analyse

⁶ VsM.xvii.587 '*Paññā-Bhūmi-Niddesa*' ('Exposition of the Wisdom-Ground') PP.xvii.43. Ibid.-591 (PP.xvii.58-59) quotes The Buddha's explanation in DhS.iii.1106 '*Āsava-Gocchakarī*' ('The Taints Cluster'): 'Herein, what is the ignorance-taint? Non-knowledge of suffering, of suffering's origin, of suffering's cessation, of the path leading to suffering's-cessation, non-knowledge of the past, of the future, of the past&future, non-knowledge of specifically-caused dependently-originated things.' And VsM explains: 'When [ignorance has] arisen, it keeps the Truth of Suffering concealed, preventing penetration of the true individual function and characteristic of that truth. Likewise, origin, cessation, and the path, bygone five aggregates called the past, coming five aggregates called the future, and both specific causality, and dependently-originated things called specifically-caused dependently-originated things it keeps concealed, preventing their true individual functions and characteristics from being penetrated thus: "This is ignorance, these are formations."'

⁷ *sammuti-sacca*: also called customary truth(*vohāra-sacca*).

⁸ three characteristics: impermanence(*anicca*), suffering(*dukkha*), and non-self(*an-atta*). See quotation at 'Is Materiality Permanent or Impermanent?', p.315.

⁹ VbhA.ii.154 '*Āyatana-Vibharigo*' ('Base Analysis') DD.iv.243 explains that the three types of compactness conceal the three characteristics: 'But it is owing to not keeping what in mind, owing to non-penetration of what, and owing to concealment by what, that these characteristics do not appear? Firstly the characteristic of impermanence(*anicca*) does not appear owing to not keeping in mind, not penetrating rise and fall owing to its being concealed by continuity(*santati*). The characteristic of pain(*dukkha*) does not appear owing to not keeping in mind, not penetrating continuous oppression and owing to its being concealed by the postures(*iriyāpatha*). The characteristic of non-self does not appear owing to not keeping in mind, not penetrating the resolution into various elements(*nānā-dhātu-vinibbhoga*).' See also 'The Three Types of Material Compactness', p.93.

¹⁰ See also discussion p.14.

¹¹ Seeing mothers and fathers as a manifestation of ignorance is not the same as seeing that certain results arise because of unwholesome/wholesome kamma performed towards one's parents. See further explanation endnote 203, p.249.

those small particles, we see ultimate materiality: altogether twenty-eight types of materiality (*rūpa*).¹² Apart from materiality, there is also mentality, which depends on materiality.¹³ To examine mentality, we need to practise mentality meditation (*nāma kammaṭṭhāna*). Then do we see the consciousness moments of the different types of mental process. If we analyse those consciousness moments, we see ultimate mentality: altogether eighty-one types of consciousness, and their associated mental factors.¹⁴ There is nothing else: only materiality and mentality. As soon as the elements that are materiality and mentality arise, they perish, which means they are impermanent. Since they are impermanent, there can be no permanent entities such as a man, woman, father, mother, son, daughter, etc. If one thinks such things exist, it is a manifestation of ignorance.

When there is such ignorance, craving for those non-existent objects may arise. And when our actions of body, speech, and mind¹⁵ are associated with such ignorance and craving, our actions possess kammic potency: kamma. If that kamma matures, it produces a good or bad result, and we continue rushing on and running about in the round of rebirth. That is why, in this sutta, The Buddha says:

Inconceivable is the beginning, bhikkhus, of the round of rebirth. A first point is not known of ignorance-hindered beings fettered by craving, rushing on and running about.

Then The Buddha explains how, in the future, the world system will come to an end.

THERE WILL COME A TIME, BHIKKHUS

First the great ocean dries up:

There will come a time, bhikkhus, when the great ocean dries up, evaporates, and is no more.

In the distant future the world will be destroyed in one of three ways:⁴ destroyed by fire, by water, or by wind.⁵ Here, The Buddha describes what happens when the world is destroyed by fire.⁶

First of all, a hundred thousand years beforehand, certain sky-devas will appear before people with dishevelled hair, and pitiful faces, wiping their tears with their hands.¹⁶ They will announce the end of the world, and urge people to develop the four divine abidings (*cattāro brahma-vihāra*): loving-kindness (*mettā*), compassion

¹² For a discussion of ultimate materiality, see 'Analysis of Ultimate Materiality', p.94, and table '4: The Twenty-Eight Types of Materiality', p.103.

¹³ In the sensual sphere, mentality cannot arise independently of materiality: see 'Things Impossible for Consciousness to Do', p.346.

¹⁴ The eighty-one types of consciousness are eighty-one mundane consciousnesses (unwholesome – 12, wholesome consciousnesses – 17, functional – 20, resultant – 32). The remaining eight supramundane types of consciousness (wholesome – 4, resultant – 4), which all take Nibbāna as object, are not included in mentality-meditation. See also 'Ultimate Mentality', p.103.

¹⁵ actions of body, speech, and mind: physical, verbal, and mental actions.

¹⁶ certain devas: they are *loka-byūha* (world marshal) *kām-āvacara devā* (sensual-sphere devas) (VsM.xiii.405 'Pubbe-Nivās-Ānussati-Ñāṇa-Kathā' ('Discussion of the Past-Abodes-Recollection Knowledge') PP.xiii.34). Some teachers say the devas see many signs (*nimitta*), which tell them of the destruction of the world-system. Other teachers say Brahmās of the pure abodes (*suddh-āvāsa*) (the Brahma-world plane where Non-Returners spend their last life), who possess superior psychic powers that enable them to look far into the future, see the future destruction of the world system, and ask the devas to inform mankind (VsMT).

(*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*) up to *jhāna*. And they will advise people to look after their parents, and to honour their elders.

Most people will take these words to heart, and practise loving-kindness towards each other, and in other ways accomplish wholesome kamma. Those who are able will develop *jhāna*. Those who are unable to develop *jhāna* will, because of their past wholesome kamma, be reborn in the deva world: as devas, they will develop *jhāna*. Dependent on ignorance and craving, the kammic potency (*kamma satti*) of their *jhāna* causes all these beings to be reborn in the Brahma world.⁷

After a long period, a great cloud appears, and heavy rain falls throughout the hundred thousand million world spheres (*koṭi-sata-sahassa-cakka-vāḷa*). People sow crops, but when the crops have grown high enough for an ox to graze, the rain stops.⁸ With no more rain, all plants dry up and are no more, and there is soon famine. Human beings die, and so do earth devas (*bhumma-devā*), for they live on flowers and fruits. Owing to their past wholesome kamma, they are reborn in the deva world, and as devas they develop *kaṣiṇa jhāna*. Again, dependent on ignorance and craving, the kammic potency of their *jhāna* causes them to be reborn in the Brahma world.

After a long time, the water in the world begins to evaporate, and fish, turtles, and other creatures that live in water die. Owing to their past wholesome kamma, also they are reborn in the deva world, where they as devas develop *jhāna*. Dependent on ignorance and craving, the kammic potency of their *jhāna* causes them to be reborn in the Brahma world. According to a law of nature, also the beings in hell escape from hell and are reborn in the human world.¹⁷ They develop loving-kindness, and are reborn in the deva world, where they as devas develop *jhāna*. Dependent on ignorance and craving, the kammic potency of their *jhāna* causes them to be reborn in the Brahma world. But the beings who were reborn in hell as a result of persistent wrong views (*niyata-micchā-ditṭhi*)¹⁸ do not escape. Dependent on ignorance and craving, the kammic potency of their persistent wrong view causes them to be reborn in a world-interstice hell (*lok-antara-rika-niraya*): one of the hells situated in the space between world systems.¹⁹ Thus, even though the world system is coming to an end, the continued rushing on and running about of beings does not come to an end. The Buddha explains:²⁰

Not even then, bhikkhus, is the suffering of ignorance-hindered beings fettered by craving (who rush on and run about) brought to an end, I declare.

After a long period without rain, by the time all beings have been reborn elsewhere, a second sun appears.²¹ And, as one sun sets, the other rises, so there is no more telling night from day: the world is continuously scorched by the heat of the two suns. Streams and smaller rivers dry up.

After yet another very long period, a third sun appears, and now also the great rivers dry up.²² Then, after yet another very long period, a fourth sun appears,

¹⁷ VsM.xiii.405 '*Pubbe-Nivās-Ānussati-Ñāṇa-Kathā*' ('Discussion of the Past-Abodes-Recollection Knowledge') PP.xiii.33 mentions that according to another teacher, this takes place only at the appearance of the seventh sun.

¹⁸ This is the most serious of the six weighty kammās: see 'Unwholesome Weighty Kamma', p.168.

¹⁹ For details, see endnote 205, p.249.

²⁰ S.III.I.x.7 '*Gaddula-Baddha-Suttam*' ('The Clog-Bound Sutta')

²¹ A.VII.vii.2 '*Satta-Sūriya-Suttam*' ('The Seven-Suns Sutta')

²² great rivers: The Buddha lists five rivers: the Ganges, the Yamunā, the Aciravatī, the
(Please see further next page.)

and the great lakes that were the source of the great rivers also dry up.²³ Again, after yet another very long period, a fifth sun appears, and also the seas dry up, so that there is not enough water left to wet the joint of a finger.²⁴ Again, after yet another very long period, a sixth sun appears, and now the great Mount Sineru²⁵ and the very earth itself begin to burn, and give off clouds of smoke. Eventually, after yet another very long period, a seventh sun appears, and now everything bursts into flames, into one sheet of flame. Great Mount Sineru and the earth burn up and disintegrate, and powerful winds carry the fire right up to the Brahma worlds. And just as burning ghee or oil leave no ashes, so the burning Mount Sineru and earth leave no ashes either.²⁶

Even so, explains The Buddha, there is no end to the rushing on and running about of beings in the round of rebirth.²⁷

There will come a time, bhikkhus, when Sineru, king of mountains, is burned, destroyed, and is no more. Not even then, bhikkhus, is the suffering of ignorance-hindered beings fettered by craving (who rush on and run about) brought to an end, I declare.

There will come a time, bhikkhus, when the great earth, is burned, destroyed, and is no more. Not even then, bhikkhus, is the suffering of ignorance-hindered beings fettered by craving (who rush on and run about) brought to an end, I declare.

Having explained how beings continue to rush on and run about in the round of rebirth, The Buddha then discusses why they do so.

SUPPOSE, BHIKKHUS, A DOG WAS CLOG-BOUND

To explain why beings rush on and run about in the round of rebirth, The Buddha uses a simile, the simile of a clog-bound dog:⁹

Suppose then, bhikkhus, a dog was clog-bound (*sā gaddula-baddho*), and to a strong post or pillar was bound close; it would keep going round and circling round that same post or pillar.

The dog is bound by a clog, and bound close to a strong post or pillar, so it cannot run away: it can only go round and round close to the post or pillar.

THE UNEDUCATED ORDINARY PERSON

The image of the clog-bound dog The Buddha uses as a simile to describe what He calls **the uneducated ordinary person** (*assutavā puthu-jjāno*).

Sarabhū, and the Mahī (ibid.).

²³ great lakes: The Buddha lists seven lakes: the Anotattā, the Sīhapapātā, the Rathakārā, the Kaṇṇamuṇḍā, the Kuṇālā, the Chaddantā, and the Mandākiniyā (ibid.).

²⁴ The Buddha gives a detailed explanation of how the waters of the seas recede and become shallower and shallower, till there are mere puddles here and there as in cows' footprints (ibid.).

²⁵ great Mount Sineru: The Buddha explains Mount Sineru: 'Sineru, bhikkhus, king of mountains, is eighty-four thousand leagues in length, eighty-four thousand leagues in breadth, eighty-four thousand leagues immersed in the great ocean. It stands eighty-four thousand leagues out above the waters of the ocean.' (ibid.)

²⁶ The Buddha concludes by explaining that only a Noble One will believe His teaching about the impermanence of the earth and Mount Sineru. The commentary explains that it is because a Noble One has comprehensive faith in The Buddha, and has discerned dependent origination (ibid.). See 'Faith', p.369.

²⁷ S.III.I.x.7 '*Gaddula-Baddha-Suttam*' ('The Clog-Bound Sutta')

THE UNEDUCATED PERSON

What does The Buddha mean when He says a person is **uneducated** (*assutavā*)?²⁸ He means someone who is uneducated in and ignorant of both the theory and practice of the Dhamma; someone who possesses neither learning (*āgama*), nor attainment (*adhigama*). The uneducated person is one who needs to be educated about the Four Noble Truths.

- X The uneducated person has failed to study and inquire about the Texts, and so does not know the difference between the aggregates (*khandha*), the elements (*dhātu*), and the sense bases (*āyatana*), which are the First Noble Truth, the Noble Truth of Suffering (*Dukkha Ariya-Sacca*).¹⁰
- X The uneducated person has failed to study and inquire about dependent origination (*paticca-samuppāda*), which is the Second Noble Truth, the Noble Truth of the Origin of Suffering (*Dukkha-Samudaya Ariya-Sacca*).
- X The uneducated person has failed to study and inquire about the four foundations of mindfulness (*sati-paṭṭhāna*), which is the Fourth Noble Truth (the Noble Eightfold Path), the Noble Truth of the Practice Leading to the Cessation of Suffering (*Dukkha-Nirodha-Gāminī Paṭipadā Ariya-Sacca*).
- X The uneducated person has not practised systematically, and so has not discerned any of these things either, and so has attained no Path (*Magga*) or Fruition (*Phala*). They take as object Nibbāna, the Third Noble Truth, the Noble Truth of the Cessation of Suffering (*Dukkha-Nirodha Ariya-Sacca*).

That is what The Buddha means when He says a person is **uneducated** (*assutavā*).

THE ORDINARY PERSON

What then does The Buddha mean when He says one is an ordinary person (*puthu-ijjana*)? He means someone who is one of the many (*puthu*),¹¹ who are without morality (*sīla*), who are averse to the Noble Dhamma (*Ariya-Dhamma*),¹² and who live according to an inferior dhamma (*nīca-dhamma*).²⁹ For example:

- X The ordinary person generates many (*puthu*) defilements (*kilese*) such as greed, hatred, delusion, conceit, wrong view, shamelessness, etc.³⁰
- X The ordinary person has many identity views (*sakkāya-ditṭhi*) such as seeing materiality as self, materiality as having self, as in self, etc.³¹
- X The ordinary person looks up to many teachers (*satthā*),³² whose teachings are metaphysical and contrary to the Dhamma.¹³
- X The ordinary person accomplishes many kamma formations (*abhi-saikhāra*), through body, speech, and mind.³³

²⁸ The Buddha explains the uneducated ordinary person in very many ways. The analyses that follow have been taken from the synopsis given in DhSA.iii.1007 (E.451-456), and MA.I.i.1 'Mūla-Pariyāya-Suttam' ('The Root Theme Sutta').

²⁹ inferior dhamma: here, *dhamma* refers to the values and views according to which one lives. It may therefore refer to values that are based on wrong view, contrary to The Buddha's Teaching.

³⁰ The Buddha explains it in, for example, 'The Second Clog-Bound Sutta': see p.29.

³¹ The Buddha explains it in this 'Clog-Bound' sutta': see 'Regards the Five Aggregates as Self', p.10.

³² By contrast, see the Noble Disciple's faith in The Buddha, endnote 54, p.27, and analysis of faith at 'Faith', p.369.

³³ kamma formations: physical, verbal, and mental actions. The Buddha explains this quality (Please see further next page.)

- X The ordinary person may be reborn in many destinations (*gati*):¹⁴ the hells, the ghost and animal worlds, and the human and deva worlds.¹⁵
- X The ordinary person is attached to many pleasures through the five sensual lines (*kāma-guṇa*): sights through the eye, sounds through the ear, odours through the nose, tastes through the tongue, and touches through the body.¹⁶
- X The ordinary person is hindered by many hindrances (*nīvaraṇa*):¹⁷ sensual desire (*kāma-cchanda*), ill-will (*byāpāda*), sloth&torpor (*thina-middha*), restlessness&worry (*uddhacca-kukkucca*), scepticism (*vicikicchā*)¹⁸ (about The Buddha, Dhamma, Sangha, past and future lives, etc.), and ignorance.³⁴

WHO DOES NOT SEE NOBLE ONES

The Pali word *puthu* means not only 'many'; it means also 'separate'. Thus, the ordinary person (*puthu-jjana*) can be seen also as separate and distinct from Noble Ones,¹⁹ who possess qualities such as virtue, learning, etc. That is what The Buddha refers to when He describes the uneducated ordinary person further, that is:

The uneducated ordinary person (*assutavā puthu-jjano*), **who does not see Noble Ones** (*Ariyānaṃ a-dassāvī*), **who is in their Noble Dhamma unskilled** (*Ariya-Dhammassa a-kovido*), **who is in the Noble Dhamma undisciplined** (*Ariya-Dhamme a-vinīto*).

A Noble One (*Ariya*) is a Buddha,²⁰ a Paccekabuddha, or a Buddha's Disciple (*Buddha-Sāvaka*) who has attained a supramundane state.

The uneducated ordinary person's not seeing Noble Ones is of two types: not seeing with the eye (*cakkhunā a-dassāvī*), and not seeing with knowledge (*ñāṇena a-dassāvī*).³⁵ For even though one may see Noble Ones with one's physical eye, one sees only their exterior, not their Noble state.

There was once a bhikkhu who was mortally ill. When The Buddha asked him if he had anything to regret, he said he regretted not having seen The Buddha for a long time, meaning that he had not seen The Buddha's exterior with his physical eye. The Buddha said to him:³⁶

**Why do you, Vakkali, this stinking body want to see?
Whoever, Vakkali, the Dhamma sees, he Me sees;
whoever Me sees, he the Dhamma sees.
For by the Dhamma seeing, Vakkali, one Me sees;
Me seeing, one the Dhamma sees.**

This means that it is not enough merely to see Noble Ones with one's physical eye. One needs also to see the Noble state of the Noble Ones, and the things pertaining to their Noble state: that is, one needs to have known and seen the impermanence (*anicca*), suffering (*dukkha*), and non-self (*an-atta*) of ultimate materiality

ity of the ordinary person in, for example, 'The Second Clog-Bound Sutta': see p.29.

³⁴ The Buddha explains it in the phrase 'ignorance-hindered beings', used in, for example, both '*Gaddula-Baddha*' suttas. See also footnote 3, p.20, and 'Unwholesome Consciousness', p.44.

³⁵ This is how the two types of seeing are explained in MA.ibid./DhSA.ibid. They can also be explained as not seeing Noble Ones with the translucency-eye (*pasāda-cakkhu*) <see under 'Concrete Derived Materiality', p.91> or the knowledge-eye (*ñāṇa-cakkhu*)/wisdom-eye (*paññā-cakkhu*). These two types of eye are described in, for example, DhSA.II.596 '*Upādā-Bhājanīya-Kathā*' ('Discussion of the Classification of Derived [Materiality]') E.402-403.

³⁶ DhSA/MA ibid. refer to this incident, from S.III.I.ix.5 '*Vakkali-Suttam*' ('The Vakkali Sutta').

and ultimate mentality through insight meditation practice, and one needs to have attained to the Dhamma that the Noble Ones have attained to. So long as those things remain unseen, so long is one still a person **who does not see Noble Ones**.

WHO IS UNSKILLED AND UNDISCIPLINED

The Buddha explained also that the uneducated ordinary person is in the Noble Ones' **Noble Dhamma unskilled** (*Ariya-Dhammassa a-kovido*), and in **the Noble Dhamma undisciplined** (*Ariya-Dhamme a-vinīto*).

To be unskilled in the Dhamma of Noble Ones is to be without skill in the four foundations of mindfulness, samatha and vipassanā, etc.

To be undisciplined in the Noble Dhamma is to be without two types of discipline:

- 1) Restraint discipline (*sarivara-vinaya*)
- 2) Abandonment discipline (*pahāna-vinaya*)

There are five types of restraint discipline, and five types of abandonment discipline.

RESTRAINT DISCIPLINE

The uneducated ordinary person is undisciplined by the five types of restraint discipline (*sarivara-vinaya*):

- 1) Restraint by morality (*sīla-sarivara*): the uneducated ordinary person is not disciplined by the five, eight, or ten precepts, or the *Pāṭimokkha* precepts, and so does not refrain from killing, stealing, sexual misconduct, lying, drinking beer and wine, etc., or taking other intoxicants, etc.^{37/21}
- 2) Restraint by mindfulness (*sati-sarivara*): the uneducated ordinary person does not restrain the six faculties: eye, ear, nose, tongue, body and mind.²²
- 3) Restraint by knowledge (*ñāna-sarivara*): that is,³⁸
 - i) the uneducated ordinary person is undisciplined by the restraint of samatha knowledge (*samatha-ñāna*): knowledge of her or his meditation subject's learning sign (*uggaha nimitta*) or counterpart sign (*paṭibhāga nimitta*) at access- (*upacāra samādhi*) or absorption concentration (*appanā samādhi*).
 - ii) the uneducated ordinary person is undisciplined by the restraint of insight knowledge (*vipassanā-ñāna*): knowledge of the impermanence, suffering, and non-self characteristics of ultimate materiality and ultimate mentality.
 - iii) the uneducated ordinary person is undisciplined by the restraint of Path Knowledge (*Magga-Ñāna*): knowledge of the Four Noble Truths.²³
 - iv) the uneducated ordinary person is undisciplined by the restraint of knowledge that arises through wise attention (*yoniso manasikāra*) with regard to the four requisites of life: clothes, food, dwelling, and medicine.²⁴
- 4) Restraint by patience (*khanti-sarivara*): the uneducated ordinary person does not patiently endure cold and heat, hunger and thirst, harmful and harmless insects, rude speech, pain, etc.²⁵
- 5) Restraint by energy (*vīriya-sarivara*): the uneducated ordinary person does not arouse energy to remove thoughts of sensual desire, ill-will, and cruelty.²⁶

³⁷ For an analysis, see 'Beer&Wine Liquor', p.367.

³⁸ The analysis for restraint by knowledge has been taken from MA.I.i.2 'Sabb-Āsava-Suttam' ('The All-Taints Sutta').

The uneducated ordinary person does not know that there are actions through body, speech and mind which should be restrained and disciplined in these five ways.

ABANDONMENT DISCIPLINE

The uneducated ordinary person is also undisciplined by the five types of abandonment discipline (*pahāna-vinaya*):

- 1) Abandonment by substitution (*tad-aṅga-pahāna*): the uneducated ordinary person has not practised insight meditation, and so has not substituted the appropriate insight knowledges for the various defiling factors.²⁷ For example:
 - X the uneducated ordinary person has not substituted the Mentality-Materiality Determining Knowledge (*Nāma-Rūpa-Vavatthāna*)³⁹ for the identity view (*sakkāya-ditṭhi*).²⁸
 - X the uneducated ordinary person has not substituted the Cause-Apprehending Knowledge (*Paccaya-Pariggaha*)⁴⁰ for the rootlessness view⁴¹ or invalid-root view (*a-hetu-visama-hetu-ditṭhi*).²⁹
 - X the uneducated ordinary person has not substituted discernment of the arising of formations (*udaya-dassana*) for the annihilation view⁴² (*uccheda-ditṭhi*).³⁰
 - X the uneducated ordinary person has not substituted discernment of the perishing of formations (*vaya-dassana*) for the eternity view⁴³ (*sassata-ditṭhi*).⁴⁴
 - X the uneducated ordinary person has not substituted the contemplation of disenchantment (*nibbid-ānupassanā*) for the perception of delight in formations (*abhirati-saññā*).⁴⁵
- 2) Abandonment by suppression (*vikkhambhana-pahāna*): the uneducated ordinary person has not practised samatha meditation, and so has not suppressed the hindrances (*nīvaraṇa*) through access- or jhāna concentration.³¹
- 3) Abandonment by eradication (*samuccheda-pahāna*): the uneducated ordinary person has not eradicated any defilements by attainment of one of the Noble Paths (*Ariya-Magga*).³²
- 4) Abandonment by subsiding (*paṭippassaddhi-pahāna*): the uneducated ordinary person has not attained to the subsiding of any defilements by attainment of one of the Noble Fruits (*phala*).³³
- 5) Abandonment by escape (*nissaraṇa-pahāna*): the uneducated ordinary person has not escaped from all formations (the formed) by attainment of the Unformed element, Nibbāna.³⁴

³⁹ Mentality-Materiality Determining Knowledge: a synonym for the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Nāṇa*). See 'The Two Preparatory Insight Knowledges', p.88.

⁴⁰ Cause-Apprehending Knowledge: see 'The Two Preparatory Insight Knowledges', p.88.

⁴¹ See The Buddha's description at 'The Rootlessness View', p.170.

⁴² See The Buddha's description at 'Annihilation View', p.12.

⁴³ See The Buddha's description at 'Eternity View', p.13.

⁴⁴ See quotation, endnote 51, p.27.

⁴⁵ For The Buddha's explanation of the contemplation of disenchantment that follows insight meditation on the five aggregates, see quotation at 'The Educated Noble Disciple Is Disenchanted', p.323.

The uneducated ordinary person often lets go of her or his restraint, and has not abandoned what needs to be abandoned: that is what The Buddha is referring to when He says the uneducated ordinary person is **in the Noble Dhamma undisciplined** (*Ariya-Dhamme a-vinīto*).

WHO DOES NOT SEE TRUE MEN

Finally, The Buddha explains the uneducated ordinary person as one:

Who does not see True Men, who is in the True Men's Dhamma unskilled, who is in the True Men's Dhamma undisciplined.

In this case, True Men are the same as Noble Ones, for Noble Ones are True Men, and True Men are Noble Ones. The Noble Ones' Dhamma is the same as the True Men's Dhamma, and the Noble Ones' discipline is the same as the True Men's discipline.

That concludes our explanation of what The Buddha means when He speaks of the uneducated ordinary person (*assutavā puthu-jjano*).

REGARDS THE FIVE AGGREGATES AS SELF

Having explained the qualities of the uneducated ordinary person, The Buddha then explains how such a person regards the five aggregates (*pañca-kkhandha*).

Since we now understand The Buddha's words better, let us begin again with the image of the clog-bound dog:

Suppose then, bhikkhus, a dog was clog-bound, and to a strong post or pillar was bound close; it would keep going round and circling round that same post or pillar.

So too, bhikkhus, the uneducated ordinary person,

- **who does not see Noble Ones, who is in their Noble Dhamma unskilled, who is in the Noble Dhamma undisciplined,**
- **who does not see True Men, who is in the True Men's Dhamma unskilled, who is in the True Men's Dhamma undisciplined,**

- [1] **regards materiality (*rūpa*) as self, or self as having materiality, or materiality as in self, or self as in materiality;**
- [2] **regards feeling (*vedanā*) as self, or self as having feeling, or feeling as in self, or self as in feeling;**
- [3] **regards perception (*saññā*) as self, or self as having perception, or perception as in self, or self as in perception;**
- [4] **regards formations (*saṅkhāra*)⁴⁶ as self, or self as having formations, or formations as in self, or self as in formations;**
- [5] **regards consciousness (*viññāna*) as self, or self as having consciousness, or consciousness as in self, or self as in consciousness.**

Here, The Buddha explained how the uneducated ordinary person regards the five aggregates.

Each of the five aggregates may in four ways be regarded somehow as self. That gives twenty types of identity view (*sakkāya diṭṭhi*), the wrong view of identity.

⁴⁶ formations (*saṅkhāra*): The meaning of this term depends on the context. 1) As the cause of consciousness (in dependent origination), it refers to the formation of kamma: volitional formation by body, speech, or mind (see footnote 107, p.39). 2) As the fourth aggregate of clinging (here), it refers to all the mental factors (except the two mental factors feeling and perception) associated with any kind of consciousness (resultant-, functional-, or kamma consciousness): formations (See footnote 431, p.155.). In other contexts, the term has yet other meanings.

SIMILES ON THE IDENTITY VIEW

The uneducated ordinary person has four types of identity view based on, for example, materiality:⁴⁷

- 1) One regards materiality as self: one thinks one's self and one's materiality are identical.
We can compare it to a candle's light and a candle's flame: they are identical. The light is the flame and the flame is the light. In the same way, one may think one's self is one's materiality and one's materiality is one's self. Just as a candle's light and flame are identical, so may one think one's materiality and self are identical.
- 2) One regards self as possessing materiality: one thinks one's self and one's materiality are different, because one thinks one's self is one's mentality.
One thinks one's mental aggregates of feeling, perception, formations and consciousness are one's self, and that they possess materiality. One may think one of them is self, or several of them, or all of them.
We can compare it to a tree and its shadow: they are different. A tree possesses a shadow: the tree is one thing; its shadow is another. In the same way, one may think one's self is one thing and one's materiality is another. Just as a tree possesses a shadow, so may one think one's self (mentality) possesses materiality.
- 3) One regards materiality as contained in self: one thinks one's materiality is inside one's self, which one thinks is one's mentality.
We can compare it to the smell of a flower. The smell is in the flower. In the same way, one may think one's materiality is inside one's self (mentality).
- 4) One regards self as contained in materiality: one thinks one's self is inside one's materiality, and one thinks one's mentality is one's self.
We can compare it to a box where there is a ruby. The ruby is inside the box. In the same way, one may think one's self (mentality) is inside one's materiality.

These four similes (1) the candle light and flame, 2) the tree and its shadow, 3) the flower and its smell, 4) the box and the ruby) describe the four types of identity view (*sakkāya-ditthi*) based on the materiality aggregate. For each of the four mental aggregates (feeling, perception, formations, and consciousness) there are a similar four types of identity view, which can be explained in the same way. In this way, the five aggregates are each the basis for four types of identity view: that gives altogether twenty types of identity view.

THE TWENTY TYPES OF IDENTITY VIEW

Let us summarize them all. In one case,

- 1) one regards self as identical to materiality.

In seven cases, one regards self as identical to mentality, that is:

- 1) One regards self as possessing materiality.
- 2) One regards materiality as contained in self.
- 3) One regards self as contained in materiality.
- 4) One regards feeling as self.

⁴⁷ The similes have been taken from DhSA.iii.1007 '*Tika-Nikkhepa-Kaṇḍam*' ('Section on Summary of the Threes') E.456-457.

- 5) One regards perception as self.
- 6) One regards formations as self.
- 7) One regards consciousness as self.

In twelve cases, one regards self as identical to both mentality and materiality, that is:

- 1) One regards self as possessing feeling.
- 2) One regards feeling as contained in self.
- 3) One regards self as contained in feeling.
- 4) One regards self as possessing perception.
- 5) One regards perception as contained in self.
- 6) One regards self as contained in perception.
- 7) One regards self as possessing formations.
- 8) One regards formations as contained in self.
- 9) One regards self as contained in formations.
- 10) One regards self as possessing consciousness.
- 11) One regards consciousness as contained in self.
- 12) One regards self as contained in consciousness.

ANNIHILATION VIEW

In five cases, where one regards self as directly identical to either materiality, feeling, perception, formations, or consciousness, it is a manifestation of the annihilation view (*uccheda-dit̥ṭhi*),⁴⁸ the wrong view that when one dies, one's self is annihilated.

In the '*Brahma-Jāla-Suttaṃ*' ('The Supreme-Net Sutta'), The Buddha explains such an annihilation view:⁴⁹

Here, bhikkhus, some ascetic or Brahmin thus saying holds this view: 'Since in fact, Sir, this self is material, of the four great essentials composed, the product of mother and father, at the break-up of the body, it is annihilated and perishes, and does not exist after death.'

This view arises because one has not discerned ultimate materiality (*paramattha-rūpa*) and ultimate mentality (*paramattha-nāma*).⁵⁰ Therefore, one does not know that when an aggregate ceases, it is followed by the arising of a new aggregate: wrongly one thinks that when an aggregate ceases, it ceases completely without remainder. The annihilation view arises also because one has not discerned the workings of dependent origination: one does not know that the aggregates arise dependent on past kamma.³⁵

⁴⁸ annihilation view: with this view, one believes the self is annihilated at death. It is not to be equated with nihilism/nihilistic view, because in one extreme, nihilism denies all reality, all objective truths; in another extreme, it denies merely any metaphysical reality; and in its tamest form it denies any objective morality and order, advocating only the positivism of modern science (Latin *nihil*= nothing). The annihilation view differs, however, in that it asserts the reality of a material self that is annihilated. See next footnote.

⁴⁹ In D.i.1 '*Brahma-Jāla-Suttaṃ*' ('The Supreme-Net Sutta'), The Buddha explains also that there are seven annihilation views: 'When those ascetics and Brahmins who are annihilationists declare on seven grounds the annihilation, destruction and extermination of an existing being, that too is merely the feeling, of those who do not know and do not see; [it is] the anxiety and contortion of those possessed of craving.'

⁵⁰ The commentary to 'The Clog-Bound Sutta' explains how the twenty views of self are either the annihilation view or eternity view; the subcommentary gives the details.

ETERNITY VIEW

In the remaining fifteen cases (where one regards self as possessing mentality or materiality, self as containing mentality or materiality, or self as contained in materiality or mentality), it is a manifestation of the eternity view (*sassata diṭṭhi*): the wrong view that when one dies, one's self lives on into eternity.

Again in the '*Brahma-Jāla-Suttam*' ('The Supreme-Net Sutta'), The Buddha explains how some ascetic or Brahmin is able to develop sufficient concentration as to see many hundreds of thousands of past lives, and on that basis he declares an eternity view:⁵¹

He says: 'The self and the world are eternal, barren, like a mountain peak, set firmly as a post. These beings rush on and run about, pass away and arise again, but this remains eternally.'³⁶

To believe that the self and the world are **barren** (*vañjha*) is to deny that kamma produces a result: for example, to deny that development of jhāna can produce rebirth in the Brahma world.⁵²

This view arises also because one has not discerned ultimate materiality (*paramattha-rūpa*) and ultimate mentality (*paramattha-nāma*). Therefore, even though one regards, for example, materiality as self, one does still not give up the perception of permanence (*nicca-saññā*). Why? Because one confuses the materiality of one's meditation subject with the mind-made image of it that arises in the mind:⁵³ one thinks they are the same thing, and one has not seen that they both arise and perish. In the same way, because one has failed to see that feelings, perceptions, formations, or consciousnesses arise and perish, one may think one of them (or several of them) is permanent.³⁷

All twenty views of self are obstructions on the Noble Path. But all twenty types of identity view are destroyed when one attains the First Noble Path, the Noble Path of Stream Entry (*Sot-Āpatti Magga*). Until then, identity view may still arise.

These twenty types of identity view are all wrong view, and they give rise to further wrong views. The wrong views that the identity view gives rise to are, for example, three views that deny kamma and its results:

- 1) The inefficacy view (*akiriya-diṭṭhi*): it denies the action of unwholesome and wholesome kammās.
- 2) The rootlessness view (*ahetuka-diṭṭhi*): it denies the root of results.
- 3) The non-existence view (*n-atthika-diṭṭhi*): it denies the result of any cause.

These three views all in some way deny the workings of kamma and its result. We shall explain them later, when we discuss the weighty kammās (*garuka-kamma*).⁵⁴

⁵¹ In D.i.1 '*Brahma-Jāla-Suttam*' ('The Supreme-Net Sutta'), The Buddha explains also that there are four ways in which the eternity view comes to be: 'When those ascetics and Brahmins who are eternalists declare on four grounds the eternity of the self and the world, that is merely the feeling, of those who do not know and do not see; [it is] the anxiety and contortion of those possessed of craving.'

⁵² barren: (*vañjha*) DA.i.1 explains that it refers to being unable to produce fruit/children, and jhāna being unable to produce rebirth.

⁵³ The Subcommentary gives as example the material kaṣiṇa-circle and learning sign (*uggaha-nimitta*) or counterpart sign (*paṭibhāga-nimitta*) that has arisen in the yogi's mind: one is temperature-born materiality (*utuja-rūpa*), the other is consciousness-born materiality (*citta-ja-rūpa*).

⁵⁴ The Buddha's descriptions of these three views are given at 'The Three Views that Deny the Workings of Kamma', p.169.

HE MERELY GOES ROUND THE FIVE AGGREGATES

Having explained how the uneducated ordinary person's identity view (*sakkāya-ditthi*) manifests in twenty ways, The Buddha explains the result of such a view:

- [1] **He goes round and circles round merely materiality,**
- [2] **goes round and circles round merely feeling,**
- [3] **goes round and circles round merely perception,**
- [4] **goes round and circles round merely formations,**
- [5] **goes round and circles round merely consciousness.**

- [1] **He going round and circling round materiality,**
- [2] **going round and circling round feeling,**
- [3] **going round and circling round perception,**
- [4] **going round and circling round formations,**
- [5] **going round and circling round consciousness,**

- [1] **he is not released from materiality,**
- [2] **he is not released from feeling,**
- [3] **he is not released from perception,**
- [4] **he is not released from formations,**
- [5] **he is not released from consciousness.**

He is not released from birth, from ageing&death, from sorrow, from lamentation, from pain, from displeasure, and from despair.

'He is not released from suffering,' I declare.

The dog is bound with a clog, and bound close to a strong post or pillar, so it is not released, and cannot run away. In the same way, an uneducated ordinary person (*assutavā puthu-jjano*) has much ignorance and craving, and clings to the wrong view of identity: he is in other words bound close by those three factors. Being bound in that way, he is not released, and cannot escape from the five aggregates, from the round of rebirth: he clings to the five aggregates. That is why they are called the five clinging-aggregates (*pañc-upādāna-kkhandha*).

The wrong view of identity is like the clog that hangs by the neck of the uneducated ordinary person. Craving is like the rope that binds him to the strong post or pillar. The five clinging-aggregates are like the post or pillar. The wrong view of identity, craving, and ignorance cover the uneducated ordinary person's eye of wisdom. Because of this blindness, the uneducated ordinary person is unable to see things according to reality (*yathā-bhūta*); unable to see ultimate truth; unable to see ultimate materiality and ultimate mentality.⁵⁵ Being in that way unable to see things according to reality, the uneducated ordinary person is unable to see that they are impermanent (*anicca*), suffering (*dukkha*), and non-self (*an-atta*). This ignorance, and its associated craving is why she or he commits unwholesome and wholesome actions through body, speech and mind. Such actions are called kamma. So long as there is ignorance and craving, the kammic potency of one of those actions will mature at her or his death, to produce the rebirth-linking consciousness (*paṭisandhi-citta*) of her or his next life. When there is a rebirth-linking consciousness again, there will also be disease again, old age again, and death again, and there will also be sorrow again, lamentation again, pain again, displeasure again, and despair again. That way the uneducated ordinary person is not released from suffering, from the round of rebirth.³⁸

⁵⁵ ultimate truth: see quotation and discussion, p.2.

WISHING FOR REBIRTH

Let us take a practical, everyday example of the identity view in operation. Say, for example, a woman or man offers a lit candle to The Buddha image with the wish to become a bhikkhu in the next life. What they wish for does not exist: there is no bhikkhu, only materiality and mentality. If they regard the five aggregates (*pañca-kkhandha*) as a bhikkhu, it is a manifestation of ignorance (*avijjā*). Their attachment to life as a bhikkhu is a manifestation of craving (*taṇhā*). As the craving and attachment accumulate, they become clinging (*upādāna*). In other words, dependent on ignorance, craving, and clinging, the woman or man offers the lit candle to The Buddha image. The offering is a wholesome action (*kusala kamma*), a volitional formation (*saṅkhāra*) with kammic potency: a formation of kamma. There are altogether five causes for this formation of kamma: ignorance, craving, clinging, volitional formations, and the kammic potency.

If, however, they practise discernment of mentality (*nāma kammaṭṭhāna*), they may see that as they offered the lit candle to The Buddha image, there were only thirty-four mental phenomena: as soon as they arose, they perished. No formation is permanent. But there remained the potency by which the wholesome kamma is able to mature and produce a result.⁵⁶ If it matures, it may, according to their wish, produce the five aggregates that are a bhikkhu's life. The potency that can do such a thing is called the kammic potency (*kamma-satti*).⁵⁷ And so long as ignorance, craving, clinging, and volitional formations exist, so does the round of rebirth continue, and the uneducated ordinary person is not released from suffering.

THE EDUCATED NOBLE DISCIPLE

Having explained the uneducated ordinary person, and such a person's twenty types of identity view, The Buddha then speaks of

⁵⁶ There remained the potency: this does not mean the kamma leaves an imprint or trace in the life continuum, depositing a 'something'. The potency of kamma does not as such 'underlie' the continuity of mentality-materiality. Owing to certain conditions, the individual kamma matures, and only at that moment does the potency of that kamma underlie the continuity of mentality-materiality as an actual, working force. (See also footnote 5, p.1, and 'Kammic Potency', p.370.) The Buddha makes this kind of distinction when He explains that the tune of a lute is not waiting inside the lute, but arises owing to conditions: the physical components of the lute and the musician's playing on it (S.IV.I.xix.9 '*Viṇ-Opama-Suttam*' ('The Lute-Simile Sutta')). And VsM.xx.723 '*Magga-Āmagga-Nāṇa-Dassana-Visuddhi-Niddeso*' ('Exposition of the Path&Non-Path Knowledge&Vision Purification') PP.xx.96 explains also: '...there is no heap or store of unarisen mentality-materiality prior to its arising. When it arises, it does not come from any heap or store, and when it ceases, it does not go in any direction. There is nowhere any depository in the way of a heap or store or hoard of what has ceased. But just as there is no store (prior to its arising) of the sound that arises when a lute is played, nor does it come from any store when it arises, nor does it go in any direction when it ceases, nor does it persist as a store when it has ceased. But, on the contrary, not having been, it is brought into being owing to the lute, the lute's neck, and the man's appropriate effort, and having been, it vanishes. So too all material and immaterial states, not having been, are brought into being; having been, they vanish.' See also 'Where Does the Arahant Go?', p.347.

⁵⁷ *Paṭṭhāna* (Causal Relations).I. '*Kusala-Ttika*' ('Wholesome Triads')

The educated Noble Disciple, who sees Noble Ones, who is in their Noble Dhamma skilled, who is in the Noble Dhamma disciplined, who sees True Men, who is in the True Men's Dhamma skilled, who is in the True Men's Dhamma disciplined.

TWO TYPES OF NOBLE DISCIPLE

There are two types of **Noble Disciple** (*Ariya-Sāvaka*):⁵⁸

- 1) A disciple of The Buddha, the Noble One.⁵⁹
- 2) A disciple who is a Noble Individual (*Ariya-Puggala*).

Here in the '*Gaddula-Baddha*' sutta, The Buddha means a disciple who is a Noble Individual.

EIGHT NOBLE INDIVIDUALS

There are eight Noble Individuals.^{60/39}

- 1) The one entered upon realization of the Stream-Entry Fruition (*Sot-Āpatti-Phala-sacchi-kiriya-paṭipanna*).
- 2) The Stream Enterer (*Sot-Āpanna*).
- 3) The one entered upon realization of the Once-Return Fruition (*Sakad-Āgāmi-phala-sacchi-kiriya-paṭipanna*).
- 4) The Once Returner (*Sakad-Āgāmi*).
- 5) The one entered upon realization of the Non-Return Fruition (*An-Āgāmi-phala-sacchi-kiriya-paṭipanna*).
- 6) The Non-Returner (*An-Āgāmi*).
- 7) The one entered upon realization of the Arahant Fruition (*Arahatta-phala-sacchi-kiriya-paṭipanna*).
- 8) The Arahant (*Arahā*).

Each of the first seven types of Noble Individual is also called a **trainee** (*sekha*), because they have undertaken the threefold training: morality (precepts), concentration (*jhāna*), and wisdom (insight (*vipassanā*)).⁴⁰ The Arahant, however, is called a **non-trainee** (*a-sekha*),⁴¹ meaning an adept, because he has completed the training; done what had to be done.⁶¹

THE EDUCATED NOBLE DISCIPLE TRAINEE

Thus, in the '*Gaddula-Baddha*' sutta, when The Buddha speaks of an educated Noble Disciple (*sutavā Ariya-Sāvako*), He means one of the seven trainees, or an Arahant.

⁵⁸ Noble Disciple: this refers only to a disciple of The Buddha, the Noble One. Generally speaking, it may include a disciple who is not a Noble Individual. In, for example, Iti.III.-iv.3 '*Deva-Sadda-Suttam*' ('The Deva-Sound Sutta'), The Buddha uses Noble Disciple (*Ariya-Sāvaka*) to refer also to the bhikkhu who has undertaken the threefold training (morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*)), but has not yet become a Noble Individual. Such a person is in the commentaries referred to as the good, ordinary person (*kalyāna-puthu-jjana*).

⁵⁹ For the determining qualities of a devotee (*upāsikā/upāsaka*), see endnote 104, p.237.

⁶⁰ The one entered upon realization of one of the four Fruitions refers to the person in whom the Path-consciousness has arisen: the consciousness immediately preceding the Fruition consciousness.

⁶¹ The Buddha explains it, for example, at the end of the second '*Gaddula-Baddha*' sutta: see 'Done Is What Needs to Be Done', p.339.

We may describe the educated Noble Disciple as simply one who possesses those things that an uneducated ordinary person does not possess. The educated Noble Disciple is thus not one of the many, but one of the very few,⁶² and is educated in and knowledgeable of both theory and practice of the Dhamma. In other words, the educated Noble Disciple understands the Four Noble Truths.⁴²

Let us take some examples of how the educated Noble Disciple trainee differs from the uneducated ordinary person:⁶³

- The educated, Noble Disciple trainee possesses conscience and shame;⁶⁴ is conscientious of misconduct through body, speech, and mind, and ashamed of it; is conscientiousness not to do wrong, and ashamed of it.⁴³
- The educated, Noble Disciple trainee arouses energy to remove thoughts of sensual desire, ill-will, and cruelty.⁴⁴
- The educated, Noble Disciple trainee restrains the eye, ear, nose, tongue, body, and mind, by attending to the four foundations of mindfulness, which is the same as to say samatha or vipassanā.⁴⁵
- The educated, Noble Disciple trainee does not find pleasure in the five sensual lines (*kāma-guṇa*): does not find pleasure in sights through the eye, sounds through the ear, odours through the nose, tastes through the tongue, and touches through the body.^{46/47}
- The educated, Noble Disciple trainee who is a bhikkhu is restrained by scrupulous observance of the bhikkhu *Pāṭimokkha* rule. The educated Noble Disciple who is a layperson is restrained by scrupulous observance of the five precepts. That means she or he does not kill, does not steal, does not engage in sexual misconduct, does not tell lies, does not drink things like beer and wine. The educated Noble Disciple will also once a week observe the eight precepts, she or he may even observe them all the time, likewise the ten precepts. In that case, she or he observes does not eat after noon, etc.⁶⁵
- The educated, Noble Disciple trainee possesses Right Concentration (*Sammā-Samādhi*), which is access concentration, or the four jhānas.⁴⁸
- The educated, Noble Disciple trainee possesses penetrating wisdom.⁶⁶ Until the Noble Disciple becomes a Noble Individual, the wisdom is only mundane insight knowledge (*vipassanā-ñāṇa*), which suppresses the defilements, and discerns the arising and perishing of the five aggregates,^{67/49} as well as their dependent origination and cessation.⁵⁰ But once she or he has become a Noble Individual, the wisdom that she or he possesses is supramundane, the Path Knowledge (*Magga-Ñāṇa*): it takes Nibbāna as object, and eradicates defilements. Owing to that Path Knowledge, she or he does not hold the annihilation view, the eternity view⁵¹ or the identity view.⁵²
- The educated, Noble Disciple trainee possesses learning, having studied and inquired about the Texts.⁵³

⁶² For The Buddha's explanation of how few are possessed of the eye of wisdom, see endnote 11, p.21.

⁶³ See also 'Stream Entry', p.332.

⁶⁴ conscience/shame: see quoted analysis at 'Conscience', p.368.

⁶⁵ See quotations endnote 284, p.351.

⁶⁶ For this analysis of the Noble Disciple's wisdom, see, for example, the commentary to M.II.i.3 '*Sekha-Suttarī*' ('The Trainee Sutta').

⁶⁷ five aggregates: these are the objects for vipassanā. See quotation at 'Therefore, Bhikkhus, Any Whatsoever Materiality', p.316.

- The educated, Noble Disciple trainee has no scepticism about The Buddha's enlightenment, about the Dhamma, about the Sangha, about past lives, about future lives, about the present life, about other worlds, or about the law of kamma and its effect, etc.: she or he has complete faith⁶⁸ in The Buddha,⁵⁴ and looks to no other teacher.⁵⁵
- The educated, Noble Disciple trainee is certain no longer to be reborn in the bad destinations(*duggati*): not in the ghost world, not in the animal world, and not in any of the hells.⁵⁶
- The educated, Noble Disciple trainee is certain to attain full enlightenment (*Sambodhi*) within seven lives: even earlier.⁵⁷

That concludes our explanation of what The Buddha means when He speaks of the educated, Noble Disciple(*sutavā Ariya-Sāvako*).

DOES NOT REGARD THE FIVE AGGREGATES AS SELF

Having explained the qualities of the educated, Noble Disciple, The Buddha then explains how such a person regards the five aggregates.

Since we now understand The Buddha's words better, let us begin again with His description of the educated, Noble Disciple:

But, bhikkhus, the educated Noble Disciple,

- **who sees Noble Ones, who is in their Noble Dhamma skilled, who is in the Noble Dhamma disciplined,**
 - **who sees True Men, who is in the True Men's Dhamma skilled, who is in the True Men's Dhamma disciplined,**
- [1] **does not regard materiality as self, nor self as having materiality, nor materiality as in self, nor self as in materiality;**
 - [2] **does not regard feeling as self, nor self as having feeling, nor feeling as in self, nor self as in feeling;**
 - [3] **does not regard perception as self, nor self as having perception, nor perception as in self, nor self as in perception;**
 - [4] **does not regard formations as self, nor self as having formations, nor formations as in self, nor self as in formations;**
 - [5] **does not regard consciousness as self, nor self as having consciousness, nor consciousness as in self, nor self as in consciousness.**

HE DOES NOT GO ROUND THE FIVE AGGREGATES

- [1] **He does not go round, does not circle round, materiality;**
 - [2] **does not go round, does not circle round, feeling;**
 - [3] **does not go round, does not circle round, perception;**
 - [4] **does not go round, does not circle round, formations;**
 - [5] **does not go round, does not circle round consciousness.**
- [1] **He not going round, and not circling round, materiality;**
 - [2] **not going round, and not circling round, feeling;**
 - [3] **not going round, and not circling round, perception;**
 - [4] **not going round, and not circling round, formations;**
 - [5] **not going round, and not circling round, consciousness;**
- [1] **he is released from materiality;**
 - [2] **he is released from feeling;**
 - [3] **he is released from perception;**
 - [4] **he is released from formations;**

⁶⁸ For an analysis of faith(*saddhā*), see 'Faith', p.369.

[5] **he is released from consciousness;
 he is released from birth, from ageing&death, from sorrow, from lamentation, from
 pain, from displeasure, and from despair.
 'He is released from suffering,' I declare.**

As mentioned before, the Noble Disciple will never again be reborn either in the animal world, in the ghost world, or in any of the hells: she or he is released from the suffering of rebirth in a bad destination. The Noble Disciple who is a Non-Returner is reborn in the fine-material world, and will never again be reborn in the human or sensual deva worlds: she or he is released altogether from the suffering of rebirth in the sensual world. The Noble Disciple who is an Arahant will have done what had to be done, which means that at death, there will be no more existence of materiality, no more existence of feeling, no more existence of perception, no more existence of formations, and no more existence of consciousness: she or he will never again be reborn in any way. She or he is released altogether from the suffering of formations.⁶⁹

What does one need to do to become an educated Noble Disciple, to be released from suffering in this way? We shall discuss that later.⁷⁰ Let us first discuss the second '*Gaddula-Baddha*' sutta.

⁶⁹ See The Buddha's explanation at the end of the second '*Gaddula-Baddha*' sutta: see 'Done Is What Needs to Be Done', p.339, and the verse p.152.

⁷⁰ This is discussed at 'The Unworking of Kamma', p.334ff.

ENDNOTES CHAPTER I
(SUTTA REFERENCES ETC.)

¹ The commentary to D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta') explains this with a verse: 'What one sees, that is not seen; What is seen, one does not see; Not seeing, bound is the fool; And, being bound, he is not released.'

² The Buddha explains it in, for example, S.II.I.i.2 '*Vibhaṅga-Suttaṃ*' ('The Analysis Sutta'): 'And what, bhikkhus, is ignorance? [1] Non-knowledge of suffering, [2] ... of the origin of suffering, [3] ... of the cessation of suffering, [4] ... of the path leading to the cessation of suffering.'

³ In Iti.I.ii.4 '*Avijjā-Nivaraṇa-Suttaṃ*' ('The Ignorance-Hindrance Sutta'), The Buddha explains: 'It is indeed by the hindrance of ignorance (*avijjā-nivaraṇa*), bhikkhus, that mankind is obstructed and for a long time runs on and rushes about.'

⁴ The Buddha explains this process in A.IV.iv.i.6 '*Kappa-Suttaṃ*' ('The Aeon Sutta'): 'When, bhikkhus, the aeon contracts [goes towards destruction]... the contracted aeon persists... the aeon expands [goes towards construction]... the expanded aeon persists, then is it not easy to calculate: so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years. These then, bhikkhus, are the four incalculable aeons.' He explains the duration of such an aeon in, e.g. S.II.IV.i.5 '*Pabbata-Suttaṃ*' ('The Mountain Sutta'): 'Suppose, bhikkhu, there was a great stone mountain a *yojana* [PED: seven miles] long, a *yojana* wide, and a *yojana* high, without holes or crevices: one solid mass of rock. At the end of every hundred years, a man would stroke it once with a piece of Kāsi cloth [very fine cotton]. That great stone mountain might by this effort be worn away and done away with, but the aeon would still not have come to an end. That long is an aeon, bhikkhu. That long, bhikkhu, are the aeons: we have run on not [only] one aeon, we have run on not [only] one hundred aeons, we have run on not [only] one thousand aeons, we have run on not [only] a hundred thousand aeons. Why is that? Because inconceivable, bhikkhu, is the beginning of this round of rebirth.' He explains the reconstruction of the lower Brahma worlds at the beginning of a new aeon in D.i.1 '*Brahma-Jāla-Suttaṃ*' ('The Supreme-Net Sutta'). And He explains the evolution of human beings and their society in D.iii.4 '*Agg-Añña-Suttaṃ*' ('The Beginnings-Knowledge Sutta').

⁵ In M.I.iii.8 '*Mahā-Hatthi-Padopama-Suttaṃ*' ('The Great Elephant's-Footprint Sutta'), the Venerable Sāriputta mentions the destruction of 'villages, towns, cities, regions and countries' by the water, fire, and wind elements.

⁶ The details are not from 'The Clog-Bound Sutta', but from A.VII.vii.2 '*Satta-Sūriya-Suttaṃ*' ('The Seven-Suns Sutta'), where The Buddha gives a detailed explanation of the world system's destruction by fire. Also, in for example D.i.2 '*Sāmañña-Phala-Suttaṃ*' ('The Asceticism-Fruit Sutta'), The Buddha explains how the bhikkhu develops the direct knowledge (*abh-iññā*) that enables him to see past destructions (contractions) and reconstructions (expansions) of world systems: 'He directs, he inclines, his mind to the knowledge of recollection of past life. He recollects his manifold past life, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many contraction aeons, many expansion aeons, many contraction&expansion aeons....' Development of this knowledge and what one sees is discussed in VsM.xiii.402-410 '*Pubbe-Nivās-Ānussati-Ñāṇa-Kathā*' ('Discussion of the Past-Abodes-Recollection Knowledge') PP.xiii.34-71, and VsMT, with reference to 'The Seven-Suns Sutta', as well as other details.

⁷ In e.g. D.i.1 '*Brahma-Jāla-Suttaṃ*' ('The Supreme-Net Sutta'), The Buddha explains that at the destruction of the world system, most beings are reborn in the world of refulgent devas (*ābhassara-devā*), which is the Brahma-world that corresponds to the second jhāna.

⁸ The Buddha explains it in A.VII.vii.2 '*Satta-Sūriya-Suttaṃ*' ('The Seven-Suns Sutta'): 'For many years, for many hundred years, for many thousand years, for many hundred thousand years, there is no rain.'

⁹ In M.III.i.2 '*Pañca-Ttaya-Suttam*' ('The Five&Three Sutta'), The Buddha discusses all the possible wrong views about the future, and to describe those ascetics and Brahmins who declare the annihilation view, He uses the same simile of the clog-bound dog rushing round a post.

¹⁰ In M.I.iv.3 '*Mahā-Gopālaka-Suttam*' ('The Great Cowherd Sutta'), The Buddha explains eleven qualities by which 'a bhikkhu is incapable of growth, increase, and fulfilment in this Dhamma and Vinaya.' The sixth is: 'Here, a bhikkhu does not go from time to time to those bhikkhus of wide learning, versed in the doctrine, masters of the Dhamma, masters of the Vinaya, masters of the Matrices [Abhidhamma]. And he does not enquire and ask questions of them thus: "How is this, Venerable Sir? What is the meaning of this?" Those venerable ones the unrevealed [they] do not reveal, the unclear [they] do not make clear, the many doubt-based things the doubt [they] do not dispel.'

¹¹ In, for example, S.V.XII.vii.3 '*Paññā-Suttam*' ('The Wisdom Sutta'), The Buddha puts some grains of soil on his fingernail and compares it to the planet earth. Using that comparison as a simile, He says: 'So too, bhikkhus, trifling are those beings who possess the noble eye of wisdom. But legion are the beings who are possessed of ignorance, and are confused. What is the reason? They have not seen, bhikkhus, the Four Noble Truths.' The commentary explains that the wisdom-eye is mundane/supramundane insight (*vipassanā*).

¹² In M.I.iv.3 '*Mahā-Gopālaka-Suttam*' ('The Great Cowherd Sutta'), The Buddha explains eleven qualities by which 'a bhikkhu is incapable of growth, increase and fulfilment in this Dhamma and Vinaya.' The seventh is: 'Here, when the Dhamma and Vinaya proclaimed by the Tathāgata is being taught, a bhikkhu does not gain enthusiasm for the meaning, does not gain enthusiasm for the Dhamma, does not gain Dhamma-related joy.'

¹³ The Buddha analyses all the wrong views that are taught, in, for example, D.i.1 '*Brahma-Jāla-Suttam*' ('The Supreme-Net Sutta'): 'When those ascetics and Brahmins who are speculators about the past... about the future... about the past and future proclaim various views on the past and future, concerning the past and future (that upon sixty-two premises have been arrived at by inclination), it is merely the sensation of those who do not know and do not see; [it is] the anxiety and contortion of those possessed of craving.'

¹⁴ In M.III.iii.9 '*Bāla-Paṇḍita-Suttam*' ('The Fool&Sage Sutta'), The Buddha explains the present results of bodily-, verbal, and mental bad/good conduct (see 'The Courses of Kamma', p.117), as well as their resultant rebirths: rebirth in hell, the animal world, and a low-class human family; in the sensual heavens and a high-class human family. In M.III.iii.10 '*Devā-Dūta-Suttam*' ('The Divine-Messenger Sutta'), He describes the horrific sufferings of beings in the various hells. And He concludes: 'I tell you this, bhikkhus, not as something I heard from another ascetic or Brahmin. I tell you this as something that I have actually known, seen, and discovered for Myself.' See also quotation, endnote 39, p.24.

¹⁵ The Buddha explains the five destinations in, for example, M.I.ii.2 '*Mahā-Sīha-Nāda-Suttam*' ('The Great Lion's-Roar Sutta'): 'There are, Sāriputta, these five destinations. What five? Hell, the animal world, the ghost world, human beings, devas.' And in S.V.XII.vii.1 '*Aññātra-Suttam*' ('The "Other" Sutta'), He puts some grains of soil on his fingernail and compares it to the planet earth, and using that comparison as a simile, He explains: 'Trifling are the beings who (when they pass away as human beings) are reborn as human beings. But legion are the beings who (when they pass away as human beings) are reborn other than among human beings. What is the reason? They have not seen, bhikkhus, the Four Noble Truths.'

¹⁶ The Buddha explains it in, for example, S.IV.I.xviii.2 '*Dutiya-Samudda-Sutta*' ('The Second Ocean Sutta'): 'There are, bhikkhus, sights cognizable by the eye [sounds cognizable by the ear, odours by the nose, flavours by the tongue, tangibles by the body] that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. This is called the ocean in the Noble One's Discipline. Here this world with its devas, Māras, and Brahmas, this generation with its ascetics and Brahmins, its devas and humans, for the most part is submerged, has become like a tangled skein, like a knotted ball of thread, like matted

reeds and rushes, and cannot pass beyond the plane of misery, the bad destinations, the nether world, the round of rebirth.'

¹⁷ The Buddha explains it in, for example, M.II.ii.4 '*Mahā-Mālukyya-Suttaṃ*' ('The Great Mālukyya Sutta'): 'Here, Ānanda, an uneducated ordinary person... abides with a mind obsessed and enslaved by scepticism... by adherence to rule&rite... by sensual lust... by ill-will...'

¹⁸ scepticism: The Buddha explains it in, for example, M.I.ii.6 '*Ceto-Khila-Suttaṃ*' ('The Mental-Barrenness Sutta'): 'That any bhikkhu, bhikkhus, who has not abandoned five mental barrennesses... should come to growth, increase, and fulfilment in this Dhamma-Vinaya: that is impossible.... [1] Here, a bhikkhu is doubtful, sceptical, undecided, and uncertain about the Teacher... [2] ...the Dhamma ... [3] ...the Sangha... [4] ...the training... and thus his mind does not incline to ardour, devotion, perseverance, and striving.... [5] ...a bhikkhu is angry and displeased with his companions in the holy life, resentful, and callous towards them....' The Buddha then explains the bhikkhu who can come to growth, increase and fulfilment in the Dhamma-Vinaya, because he is not doubtful, not sceptical, etc. about the same objects. And in, for example, M.I.i.2 '*Sabb-Āsava-Suttaṃ*' ('The All-Taints Sutta'), He explains the scepticism that arises owing to unwise attention (*ayoniso manasikāra*): 'He in this way attends unwisely: "Was I, I wonder now, really in the past?... not in the past?... What... How... What having been, I wonder now, was I in the past?..." "Shall I become... in the future?... not in the future?... What... How... What having been, I wonder now, shall I become in the future?" Or else there is internal talking about manner: "Am I, I wonder, now? ...not now? What... How... This being, I wonder, where has it come from? This being, I wonder, where will it go?"' The Buddha then explains that the Noble Disciple does not entertain these doubts, but attends only to the Four Noble Truths. And in, for example, the M.I.iv.8 '*Mahā-Taṇhā-Saṅkhaya-Suttaṃ*' ('The Great Craving-Destruction Sutta'), He explains that this scepticism about past, future and present disappears with the discernment of dependent origination in regular and negative order.

¹⁹ The Buddha explains the ordinary person's separateness from Noble Ones in, for example, '*Paṭipanna-Suttaṃ*' ('The "Faring" Sutta'): see endnote 39, p.24.

²⁰ In S.V.XII.iii.8 '*Loka-Suttaṃ*' ('The World Sutta'), The Buddha explains that He is the Noble One: 'In this world with its devas, with its Māras, with its Brahmas, in this generation with its ascetics and Brahmins, devas and men, The Tathāgata is the Noble One (*Tathāgato Ariyo*).'

²¹ In S.V.XII.vii/viii '*Sacca-Samyutta*' ('Truth Section') The Buddha puts some grains of soil on his fingernail and compares it to the planet earth. Using that comparison as a simile, He explains: 'So too, bhikkhus, trifling are the beings who abstain from beer&wine liquor, which is a foundation for carelessness. But legion are the beings who do not abstain from beer&wine liquor, which is a foundation for carelessness.... from killing.... from sexual misconduct.... from lies.... slander.... abuse.... who do not abstain from prattle. What is the reason? They have not seen, bhikkhus, the Four Noble Truths.' See also endnote 32, p.23.

²² faculty restraint: see the the Venerable Ānanda's explanation endnote 45, p.25.

²³ The Buddha explains ignorance (non-knowledge) of the Four Noble Truths in, for example, S.V.XII.iii.1 '*Paṭhama-Koṭṭigāma-Suttaṃ*' ('The First Koṭṭigāma Sutta'): 'The Four, bhikkhus, Noble Truths not having been understood, not having been penetrated, there has thus for a extensively drawn-out time been this running on and rushing about for me and you.' See also endnotes 11, p.21, 15, p.21, and 21, p.22.

²⁴ The Buddha explains such reflection in, for example, M.I.i.2 '*Sabb-Āsava-Suttaṃ*' ('The All-Taints Sutta'): 'Here a bhikkhu, reflecting wisely, the robe uses only for counteracting cold... heat; [only] for counteracting gadflies, mosquitoes, wind, heat of the sun, contact with creeping things; only for the purpose of covering the pudenda.' And there is also a similar type of reflection with regard to use of food, dwelling, and medicine.

²⁵ The commentary refers to The Buddha's explanation in M.I.i.2 '*Sabb-Āsava-Suttaṃ*' ('The All-Taints Sutta'): 'Here a bhikkhu, reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-

spoken, unwelcome words, and arisen physical feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.'

²⁶ The commentary refers to The Buddha's explanation in M.I.i.2 '*Sabb-Āsava-Suttam*' ('The All-Taints Sutta'): 'Here a bhikkhu, reflecting wisely, does not tolerate an arisen thought of sensual desire: he abandons it, removes it, does away with it, and annihilates it.' This is what The Buddha calls Right Effort (*Sammā-Padhāna*): 'And what, bhikkhus, is Right Effort? Here, bhikkhus, a bhikkhu rouses his will, makes an effort, stirs up energy, exerts his mind, and strives to prevent the arising of unarisen evil unwholesome states; he rouses his will... to overcome evil unwholesome states that have arisen; he rouses his will ... to produce unarisen wholesome mental states; he rouses his will to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. This is called Right Effort.' (D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta')) For a briefer version, see quotations, endnotes 44, p.25, and 178, p.246.

²⁷ The Buddha explains it in, for example, M.III.v.7 '*Mahā-Saḷ-Āyatanika-Suttam*' ('The Great Sixfold-Base Sutta'): 'Those things that by direct knowledge should be abandoned, those things by direct knowledge he abandons.'

²⁸ The Buddha explains the knowledge of defining mentality-materiality in, for example, D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta'): 'Here, bhikkhus, a bhikkhu understands: "Such is materiality... such is feeling... such is perception... such are formations... such is consciousness."' See also quotation under 'The Lion's Roar', p.37.

²⁹ The Buddha explains the Cause-Apprehending Knowledge in, for example, D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta'): 'Here, bhikkhus, a bhikkhu understands: "Such is materiality, such is its origin... feeling, such is its origin... perception, such is its origin... formations, such is their origin... consciousness, such is its origin...."' See also quotation under 'The Lion's Roar', p.37.

³⁰ The Buddha explains it in, for example, S.III.I.xiii.1 '*Samudaya-Dhamma-Suttam*' ('The Arising-Phenomenon Sutta'): 'Here, bhikkhu, the uneducated ordinary person according to reality does not understand the phenomenon of materiality's arising as "the phenomenon of materiality's arising"... of materiality's perishing as "the phenomenon of materiality's perishing"... of materiality's arising and perishing as "the phenomenon of materiality's arising and perishing"... feeling's... perception's... formations'... consciousness's... arising... perishing... arising and perishing." This is called, bhikkhu, ignorance, and in this way is there the disposition of ignorance.' He then says the opposite for the educated, Noble Disciple. See also quotation at 'Therefore, Bhikkhus, Any Whatsoever Materiality', p.316, and endnotes 49, p.27, and 50, p.27.

³¹ The Buddha explains how one suppresses the five hindrances with concentration in, for example, M.I.iii.7 '*Cūḷa-Hatthi-Pad-Opama-Suttam*' ('The Small Elephant's-Footprint Simile Sutta'): 'Abandoning covetousness [a synonym for sensual desire]... abandoning ill-will... abandoning sloth&torpor... abandoning restlessness&remorse... abandoning scepticism... he purifies his mind of scepticism. Having thus abandoned these five hindrances, defilements of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters and abides upon the first jhāna... This, Brahmin, is called a footprint of the Exalted One.'

³² The Venerable Ānanda explains some of the defilements that have been eradicated with Stream Entry in S.V.XI.ii.3 '*Ānanda-Tthera-Suttam*' ('The Ānanda-Elder Sutta'): 'One does not have, friend, that displeasure regarding The Buddha which the uneducated ordinary person has, because of which he with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell One does not have that displeasure regarding the Dhamma which the uneducated ordinary person has... does not have that displeasure regarding the Sangha which the uneducated ordinary person has... and one has that perfect confidence in The Buddha which the educated, Noble Disciple has, because of which he, with the breakup of the body, after death is reborn in a

good destination, in a heavenly world... Dhamma... Sangha.... One does not have, friend, that immorality [not keeping the five precepts] which the uneducated ordinary person has And one has those virtues dear to the Noble Ones which the educated, Noble Disciple has....' See also quotations, endnote 54, p.27.

³³ The Buddha explains subsidence of defilements in, for example, S.IV.II.ii.1 '*Raho-Gata-Suttam*' ('The "Solitude-Gone" Sutta'): 'In one whose taints are destroyed, lust has subsided, hatred has subsided, delusion has subsided.'

³⁴ The Buddha explains how there is escape from all formations (the formed), to Nibbāna (the Unformed) in U.viii.3 '*Tatiya-Nibbāna-Paṭisariyutta-Suttam*' ('The Third Sutta of the Nibbāna Section'): '...since there is an Unborn, Ungrown, Unmade, Unformed, so is escape possible from this born, this grown, this made, this formed.' See also quotation endnote 270, p.350 and 'The Two Types of Parinibbāna', p.339.

³⁵ In S.II.I.iv.5 '*Avijjā-Paccaya-Suttam*' ('The Ignorance-Cause Sutta'), The Buddha explains that if one holds the annihilation view, there is no holy life: 'The self (*jīva*) is the body, bhikkhus, when there is this view, there is not the holy life.' The commentary explains that practice of the holy life is practice of the Noble Path, which is aimed at annihilation of the going on [annihilation of continued rebirth]; since with the annihilation view the going on is annihilated anyway, practice of the Noble Path would be pointless.

³⁶ The Buddha explains how identification with the five aggregates gives rise to the eternity view in S.III.III.i.3 '*So-Attā-Suttam*' ('The This-Is-Self Sutta'): 'When there is [materiality/feeling/perception/formations] consciousness, bhikkhus, by clinging to... adhering to [materiality/feeling/perception/formations] consciousness, such a view as this [eternity view] arises: "This is the self, this is the world; having passed away, I shall be this: a permanent, stable, eternal, unchangeable entity."

³⁷ In S.II.I.iv.5 '*Avijjā-Paccaya-Suttam*' ('The Ignorance-Cause Sutta'), The Buddha explains that if one holds the eternity view, there is no holy life: 'The self (*jīva*) is other than the body, bhikkhus, when there is this view, there is not the holy life.' The commentary explains that with this view, only the body is annihilated, while the soul goes free like a bird released from a cage, which is the eternity view; practice of the holy life is practice of the Noble Path, which is aimed at annihilation of the going on [annihilation of continued rebirth]; if there were even one formation that is permanent, stable, and eternal, practice of the Noble Path would not bring about annihilation of the going on, in which case practice of the Noble Path would be pointless. The Buddha makes this point in, for example, S.III.I.x.5 '*Nakha-Sikhā-Suttam*' ('The Nail-Tip Sutta').

³⁸ In M.III.i.2 '*Pañca-Ttaya-Suttam*' ('The Five&Three Sutta'), The Buddha uses the same simile of the clog-bound dog running round the post or pillar to explain the non-escape of those who believe the self is annihilated after death. And VsM.xiv.455 '*Vīññāna-Kkhandha-Kathā*' ('Discussion of the Consciousness Aggregate') PP.xiv.124 explains: 'After decease, there is rebirth-linking again; and after rebirth-linking, life-continuum. Thus the conscious continuity of beings who hasten through the kinds of existence, destiny, station, and abode, goes on occurring without break. But when a man attains Arahantship here, it ceases with the cessation of his decease consciousness.'

³⁹ The Buddha explains the Noble Disciple's unshakeable faith in the Sangha of eight Noble Individuals in, for example, D.ii.3 '*Mahā-Parinibbāna-Suttam*' ('The Great-Parinibbāna Sutta'): 'There is perfect faith in the Sangha: "Entered upon the good way is The Exalted One's Sangha of Disciples (*Sāvaka-Saṅgho*); entered upon the straight way is The Exalted One's Sangha of Disciples; entered upon the true way is The Exalted One's Sangha of Disciples; entered upon the proper way is The Exalted One's Sangha of Disciples: that is to say, the four pairs of men, eight individual men. This, the Exalted One's Sangha of Disciples for gifts is right, for hospitality is right, for offerings is right, for reverential salutation is right: an incomparable field for merit in the world.'" In, for example, A.VIII.II.i.9 '*Paṭhama-Puggala-Suttam*' ('The First Individual Sutta'), He explains that the eight individual men are the eight listed here. And in '*Paṭipanna-Suttam*' ('The "Faring" Sutta'), He explains that one possessed of the five faculties (faith, effort, mindfulness, concentration, and wisdom) is

one of these eight individuals, whereas one devoid of the five faculties is an outsider who stands 'on the side of ordinary people (*bāhīro puthu-jjana-pakkhe thito*).'⁴⁰ Then in '*Cūla-Sīha-Nāda-Suttam*' ('The Small Lion's-Roar Sutta'), The Buddha explains that the Four Noble Individuals are found only in The Buddha's Dispensation: 'Only here, bhikkhus, is there an ascetic, here a second ascetic, here a third ascetic, here a fourth ascetic. Empty are other, contradictory teachings (*parappa-vāda*) of ascetics.' See also quotation endnote 294, p.353.

⁴⁰ The Buddha explains the bhikkhu's threefold training in, for example, A.III.II.iv.9 '*Paṭhama-Sikkhattaya-Suttam*' ('The First Training Sutta'): 'Here, a bhikkhu lives morally; with the Pātimokkha-restraint restrained he lives, possessed of conduct and resort; in the slightest fault seeing danger; undertaking to train in the training precepts. This is called, bhikkhus, the higher-morality training.... a bhikkhu, quite secluded from sensuality, secluded from unwholesome states... enters upon and abides in the first jhāna... second jhāna... third jhāna... fourth jhāna. This is called, bhikkhus, the higher-mind training. A bhikkhu according to reality understands, "This is suffering"... "This is the origin of suffering"... "This is the cessation of suffering"... "This is the path leading to the cessation of suffering." This is called, bhikkhus, the higher-wisdom training.' See also 'The Trainee Sutta', summarized in footnote 377, p.136.

⁴¹ The Buddha uses this term in, for example, M.II.ii.5 '*Bhaddāli-Sutta*' ('The Bhaddāli Sutta'), when He speaks of the Arahant's ten factors as the factors of the non-trainee. In this classification, the uneducated ordinary person is called a neither-trainee nor non-trainee (*n'eva-sekha-nā-sekha*).

⁴² In S.V.XII.vi.1 '*Nakha-Sikha-Suttam*' ('The Nail-Tip Sutta'), The Buddha puts some grains of soil on his fingernail and compares it to the planet earth. Using that comparison as a simile, He explains: 'So too, bhikkhus, for a Noble Disciple, an individual possessing view, who has understood, more is the suffering that has been destroyed and brought to an end, trifling is the remainder. For whoever understands "This is suffering" according to reality; understands "This is the origin of suffering" according to reality; understands "This is the cessation of suffering" according to reality; understands "This is the path leading to the cessation of suffering" according to reality, it is not to be estimated, it is not to be compared, it is not a fractional amount, the former amount of suffering that has been destroyed and brought to an end, compared, that is, with the ending after seven times [seven more lives].'

⁴³ The Buddha explains it in, for example, A.VII.i.4 '*Vitthata-Bala-Suttam*' ('The Detailed-Power Sutta'): 'Here, bhikkhus, the Noble Disciple has conscience, he is conscientious [not to engage in] bodily misconduct, verbal misconduct, mental misconduct, conscientious [not to engage in] evil, unwholesome deeds. This is called, bhikkhus, the conscience power.... the Noble Disciple has shame, he is ashamed of bodily misconduct, verbal misconduct, mental misconduct, ashamed of evil, unwholesome deeds. This is called the shame power.'

⁴⁴ The Buddha explains it in, for example, A.VII.i.4 '*Vitthata-Bala-Suttam*' ('The Detailed Power Sutta'): 'Here, bhikkhus, the Noble Disciple dwells exerting energy to abandon unwholesome things, and to acquire wholesome things, is resolute, firm in striving, without putting aside this duty regarding wholesome things. This is called, bhikkhus, the energy power.' See also quotation endnote 26, p.23.

⁴⁵ The Venerable Ānanda explains it in M.II.i.3 '*Sekha-Suttam*' ('The Trainee Sutta'): 'On seeing a sight with the eye... hearing a sound with the ear... smelling an odour with the nose... tasting a flavour with the tongue... touching a tangible with the body... cognizing a thing with the mind, the Noble Disciple does not grasp at its signs and features. Since, if he left the [eye-, ear-, nose-, tongue-, body-, and] mind faculty unguarded, evil unwholesome states of covetousness and displeasure [greed/hatred] might invade him, he practises the way of its restraint, he guards the [eye-, ear-, etc. and] mind faculty, he undertakes the restraint of the mind faculty. That is how a Noble Disciple guards the doors of his faculties.' And in S.IV.I.xix.3 '*Kumm-Opama-Suttam*' ('The Tortoise-Simile Sutta'), The Buddha advises the bhikkhus to keep in their sense faculties just as the tortoise keeps its limbs inside its shell, when the jackal approaches. SA then explains that the bhikkhu by

keeping his mind inside his object's shell (*ārammaṇa-kapāle*) does not give the defilements opportunity to arise. And in S.I.I.ii.7 '*Du-Kkara-Suttam*' ('The Difficult-to-Do Sutta'), where The Buddha gives the same simile, the subcommentary explains that the object's shell of the bhikkhu is his resort (*gocara*). And the bhikkhu's resort The Buddha explains in S.V.III.i.6 '*Sakuṇagghi-Suttam*' ('The Hawk Sutta'): 'And what is a bhikkhu's resort (*bhikkhuno gocaro*), his own ancestral domain? It is the four foundations of mindfulness (*cattāro satipatthāna*) [~ samatha and vipassanā]. See also the Buddha's explanation, footnote 511, p.182.

⁴⁶ The Buddha explains it in, for example, M.III.v.10 '*Indriya-Bhāvanā-Suttam*' ('The Faculty-Development Sutta'): 'Here, Ānanda, when a bhikkhu sees a sight with the eye... hears a sound with the ear... smells an odour with the nose... tastes a flavour with the tongue... touches a tangible with the body... cognizes another thing with the mind, there arises in him the agreeable [pleasant feeling]... the disagreeable [unpleasant]... the agreeable-disagreeable [neutral]. He by the arisen agreeable, the arisen disagreeable and the arisen agreeable-disagreeable is bothered, ashamed, and disappointed. Thus, Ānanda, is the trainee who has entered upon the path [thus is a Noble Disciple trainee]. And in M.III.ii.5 '*Bahu-Dhātuka-Suttam*' ('The Many-Elements Sutta'), He explains: 'It is impossible, it cannot happen that a person possessed of view, should treat any formation as happiness (*sukhato*): no such thing is known. But it is possible, it can happen that a common person should treat some formation as happiness: such a thing is known.'

⁴⁷ The Non-Returner Path has destroyed all sensual desire, which is why the Non-Returner is altogether unable to enjoy sensual pleasures. The Stream-Entry Path and Once-Returner Path, however, have only weakened the desire for those grosser sensual pleasures that do not lead to rebirth in the woeful states. Hence, the Stream Enterer and Once Returner may still enjoy sensual pleasures that accord with the Dhamma (*Dhammika*), do not violate the five precepts, and are not any of the ten courses of unwholesome kamma (see 'The Ten Unwholesome Courses of Kamma', p.117). Thus, for example, The Buddha's chief patroness Visākha was a Stream Enterer who enjoyed household pleasures, with attachment for children and grandchildren: in, for example, U.viii.8 '*Visākha-Suttam*' ('The Visākha Sutta'), she tells The Buddha she would like to have as many children and grandchildren as there are people in Sāvatti. Thereupon The Buddha brings to her attention the fact that every day people die in Sāvatti, which would mean she would always be mourning the death of a child or grandchild. And in A.III.II.ii.10 '*Uposatha-Suttam*' ('The Uposatha Sutta'), He explains to her how she is to observe the eightfold Uposatha. Also The Buddha's chief patron, Anāthapiṇḍika was a Stream Enterer who enjoyed sensual pleasures, and The Buddha teaches him a number of suttas on how the householder who enjoys sensual pleasures may do so: for example, in A.IV.II.ii.2 '*Ānanya-Suttam*' ('The Debtlessness Sutta'), The Buddha explains the four types of happiness that a householder enjoying sensual pleasures may enjoy: 1) possession (wealth and property obtained according to the Dhamma (*dhammika*)); 2) wealth (enjoying his wealth and making merit with it); 3) debtlessness; 4) blameless bodily, verbal, and mental kamma. And in A.V.I.v.1 '*Ādiya-Suttam*' ('The Acquisition Sutta'), He explains the five reasons for getting rich: 1) enjoying one's wealth with one's family, slaves and employees; 2) enjoying it with one's friends and companions; 3) guarding one's wealth; 4) the five expenditures (expenditure towards relatives; towards guests; towards the departed; towards the king; towards devas); 5) making offerings to ascetics and Brahmins who strive, are committed to patience and kindness, to taming and calming themselves for the attainment of Nibbāna. A third example is the Sakyan rajah Mahānāma, who was a Once Returner. In M.I.ii.4 '*Cūḷa-Dukkha-Kkhandha-Suttam*' ('The Small Suffering-Mass Sutta'), he explains to The Buddha that although he knows greed, hatred, and delusion are defilements, they still arise and remain in him. The Buddha explains to him that this is because he has not abandoned sensuality. And He explains that if Mahānāma's understanding of the danger of sensual pleasures were supported by experience of pleasures apart from sensual pleasures (1st/2nd jhāna), or something more peaceful than that (3rd/4th jhāna), he would not be living as a householder enjoying sensual pleasures: see this mentioned in footnote †, p.338.

⁴⁸ The Venerable Ānanda explains it in M.II.i.3 '*Sekha-Suttam*' ('The Trainee Sutta'): 'Here, Mahānāma, a Noble Disciple, quite secluded from sensual pleasures, secluded from unwholesome states, enters upon and abides in the first... second... third... fourth jhāna... That is how, Mahānāma, a Noble Disciple possesses the four jhānas, the higher mind, perceptible states of pleasant abidings, at his pleasure to obtain, not difficult to obtain, and not troublesome to obtain.' The Buddha explains it also in, for example, A.VII.i.4 '*Vitthata-Bala-Suttam*' ('The Detailed-Power Sutta'), and in, for example, M.III.ii.7 '*Mahā-Cattāri-saka-Suttam*' ('The Great-Forty Sutta'), He explains the four jhānas as Right Concentration (*Sammā-Samādhi*). VsM.xviii.662 '*Diṭṭhi-Visuddhi Niddesa*' ('Exposition of the View-Purification') PP.xviii.1 explains: 'Purification of Consciousness is the eight attainments together with access concentration': purification of consciousness is the same as Right Concentration.

⁴⁹ The Buddha explains the Noble Disciple's seeing their arising and perishing in, for example, A.VII.i.4 '*Vitthata-Bala-Suttam*' ('The Detailed-Power Sutta'): 'Here, bhikkhus, the Noble Disciple is knowledgeable, possesses the arise&perish-directed wisdom (*udayattha-gāminiyā paññāya*), which is Noble, directed towards dispassion, and directed towards complete destruction of suffering.' See also quotation endnote 30, p.23.

⁵⁰ The Buddha explains it in, for example, S.II.I.v.9 '*Ariya-Sāvaka-Suttam*' ('The Noble-Disciple Sutta'): 'The educated, Noble disciple has knowledge about this that is independent of others: "That being, this is: with the arising of that, this arises."... He understands thus: "This is how the world originates."... "That not being, this is not: with the ceasing of that, this ceases."... He understands thus: "This is how the world ceases."'

⁵¹ The Buddha explains it in, for example, S.II.I.ii.5 '*Kaccānagotta-Suttam*' ('The Kaccānagotta Sutta'): 'But, Kaccāna, when one sees (according to reality, with Right Wisdom) the origin of the world [dependent origination in regular order], there is no non-existence in regard to the world [annihilation view]. And, Kaccāna, when one sees (according to reality, with Right Wisdom) the cessation of the world [dependent origination in negative order], there is no existence in the world [eternity view].' See also footnote 314, p.108.

⁵² The Buddha explains it in, for example, A.I.xv.1 '*Atthāna-Pāḷi*' ('Impossible Text'): 'It is impossible, it cannot happen that a person possessed of view, should treat any formation as self (*attato*): no such thing is known. But it is possible, it can happen that an ordinary person should treat some formation as self: such a thing is known.' And He explains it in the continuation of the '*Gaddula-Baddha*' sutta.

⁵³ The Buddha explains it in, for example, A.VII.i.4 '*Vitthata-Bala-Suttam*' ('The Detailed-Power Sutta'): 'Here, bhikkhus, the Noble Disciple has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are lovely in the beginning, lovely in the middle, and lovely in the end, with the right meaning and phrasing, and as affirm a holy life that is utterly perfect and pure: such teachings as these he has learned much of, remembered, recited, investigated, and penetrated well by view. This is called the learning power.' And in M.III.ii.5 '*Bahu-Dhātuka-Suttam*' ('The Many Elements Sutta'), He gives details: 'When, Ānanda, a bhikkhu is in the elements skilled, is in the bases skilled, is in dependent origination skilled, is in the possible and impossible skilled, in that way he can be called a sage and an enquirer.'

⁵⁴ The Buddha explains it in, for example, A.VII.i.4 '*Vitthata-Bala-Suttam*' ('The Detailed-Power Sutta'): 'Here, bhikkhus, the Noble Disciple has faith, has faith in the Exalted One's enlightenment: 'Thus is The Exalted One: Worthy; Perfectly Self-Enlightened; of Knowledge and Conduct Possessed; Accomplished; World Knower; Unsurpassable Trainer of men; Teacher of devas and human beings; Enlightened; Exalted.' See also the Venerable Ānanda's explanation quoted endnote 32, p.23. And in, for example, S.V.XI.i.3 '*Dīghāvu-Upāsaka-Suttam*' ('The Dīghāvu-Devotee Sutta'), the layman Dīghāvu explains to The Buddha: 'Venerable Sir, as to these four factors of Stream Entry that have been taught by the Blessed One, these things exist in me, and I live in conformity with those things. For, Venerable Sir, I possess confirmed confidence in The Buddha... Dhamma... Sangha, I possess the virtues dear to the Noble Ones, unbroken... leading to concentration.'

⁵⁵ The Buddha explains it in, for example, S.V.IV.vi.3 '*Sekha-Suttam*' ('The Trainee Sutta'): 'He [the trainee] thus understands: "Indeed, there is outside [The Buddha's Dispensation] not another ascetic or Brahmin who such a real, true, actual dhamma teaches as does the Exalted One."'

⁵⁶ The Buddha explains this quality in the Noble Disciple in, for example, S.V.XI.i.7 '*Veḷu-Dvāreyya-Suttam*' ('The Bamboo-Gate Sutta'): 'If he wishes, he may himself declare of himself: "Destroyed is hell, destroyed is animal birth, destroyed is the ghost world, destroyed are the lower worlds, the bad destinations, the woeful states; I am a Stream Enterer, certain not to fall into states of woe, with full enlightenment as my destination."'

⁵⁷ In, for example, A.III.II.iv.7 '*Dutiya-Sikkhā-Suttam*' ('The Second Training Sutta'), The Buddha explains that the Stream Enterer is destined to maximum seven more births, the Once Returner to maximum one more birth as a human being, and the Non-Returner to rebirth in the Brahma world, where he will eventually attain Arahantship. For details on each Noble Disciple, see 'The Four Path Knowledges', p.332.

II — 'THE SECOND CLOG-BOUND SUTTA'
(*'Dutiya Gaddula-Baddha-Suttam'*)⁷¹

THE DOG NEAR THE POST

The second '*Gaddula-Baddha*' sutta⁷² begins as the first one did. Also here, The Buddha gives the simile of a dog bound by a clog, tied to a post. But here The Buddha speaks not of the dog going round the post; here, He speaks of the dog walking near the post, standing, sitting down, and lying down near the post:

Thus I heard.

One time the Exalted One was dwelling in Sāvattṭhi, in Jeta's Grove, Anāthapiṇḍika's monastery. There the Blessed One addressed the bhikkhus:

Inconceivable is the beginning, bhikkhus, of the round of rebirth. A first point is not known of ignorance-hindered beings fettered by craving, rushing on and running about.

Suppose then, bhikkhus, a dog was clog-bound, and to a strong post or pillar was bound close. If it walks, then it walks near that same post or pillar; if it stands, then it stands near that same post or pillar; if it sits down, then it sits down near that same post or pillar; if it lies down, then it lies down near that same post or pillar.

As explained before, the dog cannot run away because it is wearing a clog, and is by a rope tied close to a strong post or pillar. Whatever posture it assumes, walking, standing, sitting down, or lying down, it remains near the post or pillar.

THIS IS MINE, THIS I AM, THIS IS MY SELF

Then, as before, The Buddha compares the dog to the uneducated ordinary person:⁷³

So too, bhikkhus, the uneducated ordinary person,

[1] **regards materiality as: 'This is mine (*etaṃ mama*), this I am (*es-oham-asmī*), this is my self (*eso me attā*)';**

[2] **regards feeling as: 'This is mine, this I am, this is my self';**

[3] **regards perception as: 'This is mine, this I am, this is my self';**

[4] **regards formations as: 'This is mine, this I am, this is my self';**

[5] **regards consciousness as: 'This is mine, this I am, this is my self.'**

In the first '*Gaddula-Baddha*' sutta, The Buddha explained that the uneducated ordinary person regards the five clinging-aggregates as related to self in twenty ways: that is the twenty types of identity view. But here The Buddha explains that the uneducated ordinary person regards the five clinging-aggregates as related to self in only three ways:

- 1) The uneducated ordinary person regards the five clinging-aggregates as 'This is mine' (*etaṃ mama*). That is a manifestation of grasping by craving (*taṇhā-ggāha*).⁷⁴
- 2) The uneducated ordinary person regards the five clinging-aggregates as 'This I am' (*eso-ham-asmī*). That is a manifestation of grasping by conceit (*māna-ggāha*).

⁷¹ Reference numbers in italics refer to sutta quotations, etc. in endnotes p.36.

⁷² S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta')

⁷³ For details with regard to the uneducated ordinary person, see 'The Uneducated Ordinary Person', p.5ff.

⁷⁴ For the analysis with regard to the three types of grasping, see the commentary to M.I.i.8 '*Sallekha-Suttam*' ('The Discipline Sutta').

3) The uneducated ordinary person regards the five clinging-aggregates as 'This is my self' (*eso me attā*). That is a manifestation of grasping by view (*diṭṭhi-ggāha*), which is the twenty types of identity view (*sakkāya-diṭṭhi*) explained by The Buddha in the first 'Gaddula-Baddha' sutta.

These three types of grasping are always associated with ignorance (*avijjā*), and craving (*taṇhā*): when there is the identity view, there is always ignorance and craving.

The wrong view of identity, craving, and ignorance cover the uneducated ordinary person's eye of wisdom. They prevent her or him from seeing ultimate materiality and ultimate mentality according to reality. Because of this blindness, the uneducated ordinary person is unable to see that ultimate materiality and ultimate mentality is impermanent (*anicca*), suffering (*dukkha*), and non-self (*an-atta*). And she or he develops conceit (*māna*). Conceit and ignorance and craving, or identity view and ignorance and craving, makes the uneducated ordinary person commit unwholesome and wholesome actions through body, speech and mind. Such action is called kamma: either *akusala kamma* or *kusala kamma*.

HE IS NEAR THE FIVE CLINGING-AGGREGATES

The kammic potency of those actions has the capacity to produce renewed existence after death, which means the uneducated ordinary person is not released from the round of rebirth. When there is production of renewed existence (*puna-bhav-ābhiniṭṭhā*), there is also renewed disease, renewed ageing&death, renewed sorrow, renewed lamentation, renewed pain, renewed displeasure, and renewed despair: in short, there are renewed five aggregates (*pañca-kkhandha*). There being no release from the five aggregates means the uneducated ordinary person is not released from suffering, from the round of rebirth:

- **If he walks, then he walks near those five clinging-aggregates;**
- **if he stands, then he stands near those five clinging-aggregates;**
- **if he sits down, then he sits down near those five clinging-aggregates;**
- **if he lies down, then he lies down near those five clinging-aggregates.**

The dog is wearing a clog, and is tied close to a strong post or pillar by a rope, which means it cannot release itself from the strong post. In the same way, the uneducated ordinary person is wearing the clog of a firmly held identity view (*sakkāya diṭṭhi*), and is tied close to the strong post or pillar of the five clinging-aggregates by the rope of craving (*taṇhā*). That means the uneducated ordinary person cannot gain release from the strong post of the five clinging-aggregates (*pañc-upādāna-kkhandha*):^{75/58} cannot get released from the round of rebirth (*saṃsāra*).

FOR A LONG TIME THIS MIND HAS BEEN DEFILED

It is for this reason The Buddha gives the following advice:

Therefore, bhikkhus, one should reflect repeatedly upon one's own mind: 'For a long time this mind has been defiled by lust (*rāga*), by hatred (*dosa*), and by delusion (*moha*).'

By mental defilement (*citta-sarikkilesā*), bhikkhus, beings are defiled; by mental purification (*citta-vodānā*), beings are purified.

⁷⁵ five clinging-aggregates: this means they are what the uneducated ordinary person clings to: there is nothing else to cling to. Although possessed of five aggregates, The Noble One (*Ariya*), does not cling to them with any of the twenty kinds of identity view.

THE FANTASTIC PICTURE

Then The Buddha explains the mind (*citta*) by comparing it to a fantastic picture (*citta*):

Have you seen, bhikkhus, the 'wandering picture'? (Yes, Venerable Sir.)

Even that 'wandering picture', bhikkhus, owing to only the mind is fantastic. And yet, bhikkhus, the mind is more fantastic than the 'wandering picture'.

The picture mentioned here is the 'wandering picture' (*caraṇa citta*).⁷⁶ It had that name, because Brahmins called Saṅkhas wandered about with it to preach their Dhamma. To illustrate the workings of kamma, they had on a canvas painted fantastic images of the good and bad destinations. And they carried the picture around on their wanderings. Then they would show it to people, and explain: 'If one does this kamma, one gets this result; if one does that, one gets that.'

Such a fantastic picture is very imaginative. But the mind is even more fantastic. That is because one must first imagine what image to paint, and how to compose the image, and then one paints according to one's imagination. And one might imagine, for example, a fantastic ruby that was brighter than the sun, even though such a ruby cannot exist.

Thus, with The Buddha's simile of the wandering picture, we may understand how fantastic the mind is. That is why The Buddha says:

Even that 'wandering picture', bhikkhus, owing to only the mind is fantastic. And yet, bhikkhus, the mind is more fantastic than the 'wandering picture'.

And He adds:

Therefore, bhikkhus, one should reflect repeatedly upon one's own mind: 'For a long time this mind has been defiled by lust, by hatred, and by delusion.'

By mental defilement, bhikkhus, beings are defiled; by mental purification, beings are purified.

THE FANTASTIC ANIMAL REALM

Next, The Buddha explains the mind by comparing it to the fantastic variety of beings in the animal realm:

I do not, bhikkhus, another one order see so fantastic, bhikkhus, as the animal-realm beings. Even they, bhikkhus, the animal-realm beings, owing to only the mind are fantastic. And yet, bhikkhus, the mind is more fantastic than the animal-realm beings.

The point The Buddha is making here is that the fantastic variety of creatures in the animal realm reflects the variety of past kammās that produced their rebirth as animals. That variety of kammās originated from the fantastic variety of craving (*taṇhā*), a mental factor.

For example,⁷⁷ quails and partridges did not in their previous lives accomplish various kammās with the thought: 'We will become a being with such and such characteristics.' It is when the kammic potency of a certain previous kamma has matured, that it produces the result of rebirth into a certain species (*yonī*), such as a quail, or partridge. And the variety of appearance, way of life etc. in the animal realm depends on the species. Beings that arise in a particular species become the way they do according to the species they have been born into. Thus variety manifests through the order of beings, and reflects the variety of kamma.

⁷⁶ This analysis is derived from the commentary to the second '*Gaddula-Baddha*' sutta.

⁷⁷ This example is given in the commentary to the second '*Gaddula-Baddha*' sutta.

For example, if you in a life accomplish sufficient wholesome kamma to become a human being, then if the kammic potency of that kamma matures, you will appear in the human species (*manussa yoni*), with the five clinging-aggregates of a human being. That is why parents and children are usually similar to each other.

In the same way, if you in a life accomplish such an unwholesome kamma as to become a quail, then if the kammic potency of that kamma matures, you will appear in the species of quails, with the five clinging-aggregates of a quail. That is how the variety of animals manifests through the species, and the species reflects the variety of previous kamma.

And yet, the mind is more varied. That is why The Buddha says:

Even they, bhikkhus, the animal-realm beings, owing to only the mind are fantastic. And yet, bhikkhus, the mind is more fantastic than the animal-realm beings.

And He adds:

Therefore, bhikkhus, one should reflect repeatedly upon one's own mind: 'For a long time this mind has been defiled by lust, by hatred, and by delusion.'

By mental defilement, bhikkhus, beings are defiled; by mental purification, beings are purified.

THE VARIETY OF TEMPERAMENT

When The Buddha says the mind is more fantastic than the wandering picture, and more fantastic than the beings in the animal realm, He is referring to the fantastic variety of kamma consciousnesses (*kamma-viññāna*), the fantastic variety of consciousnesses associated with kammic potency. It is this kamma that distinguishes beings as inferior and superior.⁷⁸

You see, for example, human beings with different temperaments. A human being's temperament is the result of kamma accomplished in previous lives.⁷⁹

Let us say you, in a previous life, accomplished wholesome kamma (*kusala kamma*): you made offerings (*dāna*), observed morality (*sīla*) (the five or eight precepts), or practised meditation (*bhāvanā*). And you did it with a strong wish for sensual pleasures in the future. Maybe you wished that your wholesome kamma would produce future lives as a rich human being, or you wished that it would produce future lives in the deva world, so you could enjoy deva pleasures. Then if, owing to that wholesome kamma, you are reborn as a human being, you will have great desire to enjoy sensual pleasures. You will have a lustful temperament (*rāga-carita*).^{80/59}

You may also have accomplished wholesome kamma with hatred. For example, you made offerings, but with anger: maybe you did not like the people you were with, maybe you quarreled with the other people about how to conduct the offering, or you were angry with the receivers, or you were dissatisfied with the objects you were offering. You might also, for example, have kept the eight precepts with anger: angry that you could not eat after noon, or bored because you could not watch television. Then if, owing to that wholesome kamma, you are reborn as a human being, you will very easily get angry and bored. You will have a hating temperament (*dosa-carita*).

⁷⁸ For these, The Buddha's words, see p.256.

⁷⁹ DhSA.i.498 *Atṭha-Mahā-Vipāka-Citta-Vaṇṇanā* ('Description of the Eight Great Resultant Consciousnesses') E.355-356

⁸⁰ For how wholesome phenomena can be cause for the arising of unwholesome phenomena, see The Buddha's explanation quoted in subsequent endnote 59, p.36.